<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>The Divinity School</td>
</tr>
<tr>
<td>3</td>
<td>General Information</td>
</tr>
<tr>
<td>5</td>
<td>Officers and Faculty</td>
</tr>
<tr>
<td>9</td>
<td>Committees of the Faculty and Areas of Study</td>
</tr>
<tr>
<td>14</td>
<td>Degree Programs and Academic Requirements</td>
</tr>
<tr>
<td>121</td>
<td>Policies</td>
</tr>
<tr>
<td>131</td>
<td>Archives</td>
</tr>
<tr>
<td>132</td>
<td>Academic Calendar</td>
</tr>
<tr>
<td>133</td>
<td>Index</td>
</tr>
</tbody>
</table>
The Divinity School

ANNOUNCEMENTS 2021-2022

More information regarding the University of Chicago Divinity School can be found online at http://divinity.uchicago.edu.

The University of Chicago Divinity School
1025 E. 58th St. | Chicago, Illinois 60637
773-702-8200

Photograph by Alex S. MacLean. The information in these Announcements is correct as of August 1, 2021. It is subject to change.


**GENERAL DESCRIPTION**

Founded in 1890 by John D. Rockefeller, the University of Chicago is a private, coeducational institution located on the South Side of Chicago. Under the leadership of its first president, William Rainey Harper, the University introduced innovations that are now considered commonplace in American colleges and universities: the four-quarter system, extension courses and programs in the liberal arts for adults, the junior college concept, equal opportunities for women in education, and an emphasis on broad humanistic studies for undergraduates.

Throughout its history, the University has sought to maintain an atmosphere of free, independent inquiry that is responsive to the needs of communities outside the University itself. Today, the University includes six graduate professional schools (Business, Divinity, Law, Medicine, Public Policy, and Social Service Administration), four graduate divisions (Biological Sciences, Humanities, Physical Sciences, and Social Sciences), the undergraduate College, and the Graham School of General Studies.

William Rainey Harper, the first president of the University of Chicago, was also a distinguished Semiticist and a member of the Baptist clergy. He believed that the academic study of religion should be a central endeavor of a great research university, to prepare scholars for careers in teaching and research, and ministers for service to the church. These commitments led him to bring the Morgan Park Seminary of the Baptist Theological Union to Hyde Park, making the Divinity School the first professional school at the University of Chicago.

The Divinity School continues to pursue Harper’s vision of an institution devoted to systematic research and inquiry into the manifold dimensions of religion. One of the world’s leading institutions in the academic study of religion, the Divinity School prepares students for careers of scholarship, teaching, and public religious leadership. The School generates knowledge about the history, theology, beliefs, and practices of world religions through a broad and rich array of methodological and theoretical approaches that is deeply informed, intellectually curious, and honestly engaged. The result is a diverse community of scholars and professionals who guide the public’s understanding of religion.

Work at the Divinity School encompasses the full range of the academic study of religion. Faculty are organized into four committees (Constructive Studies, Historical Studies, Literature, Media, and Cultural Studies, and Social and Cultural Sciences of Religion) and 11 areas of study—Anthropology and Sociology of Religion; Bible; History of Christianity; History of Judaism; History of Religions; Islamic Studies; Philosophy of Religions; Religion, Literature, and Visual Culture; Religions in the Americas; Religious Ethics; and Theology.

**Degree Programs Overview**

The Divinity School offers the following degree programs:

- **Master of Arts in Religious Studies (AMRS)**- flexible program designed for those who are interested in developing a broad basis of understanding in religious studies. It is an ideal program for those practicing other professions, such as law, medicine, business, education, journalism, the arts, etc.

- **Master of Arts in Divinity (MA)**- a two-year program providing a foundation in the academic study of religion and its adjacent fields. It offers the freedom and structure for students to develop their interests and hone their linguistic and analytical skills; students have the opportunity to study the cultures, languages, thought, practices, and institutions of religious traditions, both ancient and modern. We prepare our students for doctoral study in religion or related fields but also encourage the program as a means to pursue other professions or areas of interest for which the study of religion is an important component. Our students go on not only to become professors at the nation’s top universities, but also to careers in law, medicine, journalism, public policy, education, and the arts, among other fields.

- **Master of Divinity (MDiv)**- The Master of Divinity (MDiv) program at the University of Chicago Divinity School is a dynamic three-year curriculum combining coursework in the study of religion and the arts of religious leadership with significant field work in multiple settings, alongside ongoing participation in a cohort-based learning community that nurtures students’ spiritual, professional and personal formation. Rooted in the Divinity School’s historic commitment to the training of scholarly ministers, today’s program welcomes students of many traditions—Jewish, Muslim, Buddhist, Hindu, Jain, Confucian, Christian and humanist—as they prepare for engagement in an ever-increasing variety of contexts alongside students anticipating ordination and traditional vocations in religious community leadership. Coursework in their traditions’ histories, languages and texts, their theologies, philosophies, and ethics, and anthropological studies of living communities deepen students’ understandings of their own commitments and those of the communities they will serve, while multi-religious cohort conversations expand students’ religious imaginations and equip them for thoughtful and innovative public engagement in our increasingly diverse religious landscape. Situated in the heart of a major research university, within walking distance of five seminaries and surrounded by Chicago’s diverse neighborhoods, MDiv students may tailor their learning to their anticipated contexts with dual degree programs in social work, policy, or law; interdisciplinary certificate programs in areas of interest such as health care, conflict studies, and gender and sexuality; or additional denominational studies at neighboring schools. An emerging concentration in chaplaincy helps students build upon several strong CPE training programs in the city with select courses in social work.
and policy and an advanced MDiv seminar in spiritual care; field placements in medical centers, university chaplaincy offices, advocacy organizations and other institutional settings further extend the practice. Whether or not they elect to pursue these compound programs, all MDiv students are encouraged to engage coursework offered by other University departments and professional schools to gain the multidisciplinary sensibilities requisite for skillful and adaptive religious leadership, community-building and meaning-making in complex and multivalent public spaces. MDiv students may participate in dual degree programs with the University's Irving B. Harris School of Public Policy (MDiv/MPP), Law School (MDiv/JD), and the School of Social Service Administration (MDiv/MASW).

- Doctor of Philosophy (Ph.D)- a rigorous, interdisciplinary course of study that prepares students for careers in research, teaching, and publicly-engaged leadership. Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion. Students study the world's religions using a variety of methods including constructive, historical, social scientific, and modes of literary and visual analysis. Students may focus their work in one of eleven Areas of Study or through a multidisciplinary course of study designed by the student in consultation with faculty. Students develop a sophisticated grasp of methods and theories, gain a broad understanding of religion as a phenomenon that exceeds any single approach or disciplinary orientation, and join others in the creation of new knowledge.

Non-Discrimination Statement

In keeping with its long-standing traditions and policies, the University of Chicago considers students, employees, applicants for admission or employment, and those seeking access to University programs on the basis of individual merit. The University does not discriminate on the basis of race, color, religion, sex, sexual orientation, gender identity, national or ethnic origin, age, status as an individual with a disability, protected veteran status, genetic information, or other protected classes under the law (including Title IX of the Education Amendments of 1972). For additional information regarding the University of Chicago's Policy on Harassment, Discrimination, and Sexual Misconduct, please see: http://harassmentpolicy.uchicago.edu/page/policy/.

Accreditation Statement

The Divinity School is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada. All degree programs are approved.
### Divinity School

#### Administration

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>James T. Robinson</td>
<td>Interim Dean and Caroline E. Haskell Professor of the History of Judaism;</td>
</tr>
<tr>
<td></td>
<td>also in History of Religions, Islamic Studies, The Program on Medieval</td>
</tr>
<tr>
<td></td>
<td>Studies, Religious Studies, Fundamentals: Texts and Issues, and the Greenberg Center for Jewish Studies; also in the College</td>
</tr>
<tr>
<td>David Nirenberg</td>
<td>Dean and the Deborah R. And Edgar D. Jannotta Distinguished Service</td>
</tr>
<tr>
<td></td>
<td>Professor, Committee on Social Thought, Department of History, The Divinity School, the Department of Romance Languages and Literatures, the Center for Middle Eastern Studies, the Greenberg Center for Jewish Studies, and the College</td>
</tr>
<tr>
<td>Sara Bigger</td>
<td>Assistant Dean for Academic Affairs and Strategic Initiatives</td>
</tr>
<tr>
<td>Erika Dornfeld</td>
<td>Director of Field Education and Community Engagement</td>
</tr>
<tr>
<td>Cynthia Gano Lindner</td>
<td>Director of Ministry Studies</td>
</tr>
<tr>
<td>Anita Lumpkin</td>
<td>Dean of Students and Associate Dean for Diversity and Inclusion</td>
</tr>
<tr>
<td>Suzanne Riggle</td>
<td>Associate Dean for Administration and Finance</td>
</tr>
<tr>
<td>Terren Ilana Wein</td>
<td>Director of Communications and Public Relations</td>
</tr>
<tr>
<td>Madison McClendon</td>
<td>Assistant Director of Development</td>
</tr>
<tr>
<td>Mimi Maduff</td>
<td>Assistant Dean of Students</td>
</tr>
</tbody>
</table>

#### Faculty

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>Michael Fishbane</td>
<td>Ph.D., Nathan Cummings Distinguished Service Professor of Jewish Studies;</td>
</tr>
<tr>
<td></td>
<td>also in the Committee on Jewish Studies and the College.</td>
</tr>
<tr>
<td>Dwight N. Hopkins</td>
<td>Ph.D., Alexander Campbell Professor; also in the College.</td>
</tr>
<tr>
<td>Matthew Kapstein</td>
<td>Ph.D., Numata Visiting Professor of the Philosophy of Religions and the History of Religions.</td>
</tr>
<tr>
<td>Jean-Luc Marion</td>
<td>Doctorat d'Etat, Andrew Thomas Greeley and Grace McNichols Greeley Professor of Catholic Studies and Professor of the Philosophy of Religions and Theology.</td>
</tr>
<tr>
<td>Françoise Meltzer</td>
<td>Ph.D., Professor of the Philosophy of Religions; also the Edward Carson Waller Distinguished Service Professor in the Humanities, in Comparative Literature; Chair, Department of Comparative Literature, and the College</td>
</tr>
<tr>
<td>Richard B. Miller</td>
<td>Ph.D., Laura Spelman Rockefeller Professor of Religious Ethics; also in the College</td>
</tr>
<tr>
<td>Margaret M. Mitchell</td>
<td>Ph.D., Shailer Mathews Distinguished Service Professor of New Testament and Early Christian Literature; also in the College.</td>
</tr>
<tr>
<td>Willemien Otten</td>
<td>Ph.D., Dorothy Grant Maclear Professor of the History of Christianity and Theology; also in the College; Associate Faculty in the Department of History; Director of the Martin Marty Center for the Public Understanding of Religion.</td>
</tr>
<tr>
<td>James T. Robinson</td>
<td>Ph.D., Caroline E. Haskell Professor of the History of Judaism; also in History of Religions, Islamic Studies, The Program on Medieval Studies, Religious Studies, Fundamentals: Texts and Issues, and the Greenberg Center for Jewish Studies; also in the College</td>
</tr>
<tr>
<td>William Schweiker</td>
<td>M.Div., Ph.D., Edward L. Ryerson Distinguished Service Professor of Theological Ethics; also in the College</td>
</tr>
<tr>
<td>Brook A. Ziporyn</td>
<td>Ph.D., Mircea Eliade Professor of Chinese Religion, Philosophy, and Comparative Thought; also in the College.</td>
</tr>
<tr>
<td>Laurie Zoloth</td>
<td>Ph.D., Margaret E. Burton Professor of Religion and Ethics, also in the College; Senior Advisor to the Provost for Programs on Social Ethics.</td>
</tr>
<tr>
<td>Sarah Hammerschlag</td>
<td>Ph.D., Professor of Religion and Literature, Philosophy of Religions and History of Judaism; also in the College</td>
</tr>
<tr>
<td>Kevin Hector</td>
<td>Ph.D., Professor of Theology and the Philosophy of Religions; also in the College.</td>
</tr>
<tr>
<td>Jeffrey Stackert</td>
<td>Ph.D., Professor of Hebrew Bible; also in the College; Associate Faculty, Department of Classics and the Department of Near Eastern Languages and Civilizations; also in the College and the Greenberg Center for Jewish Studies; Director of MA Studies.</td>
</tr>
<tr>
<td>Daniel A. Arnold</td>
<td>Ph.D., Associate Professor of the Philosophy of Religions; also in the College.</td>
</tr>
</tbody>
</table>
Simeon Chavel, Ph.D., Associate Professor of Hebrew Bible; also in the College; Associated Faculty in the Center for Middle Eastern Studies and the Department of Near Eastern Languages and Civilizations.

Ryan Coyne, Ph.D., Associate Professor of the Philosophy of Religions and Theology; also in the College; Director of Undergraduate Studies.

Kristine A. Culp, M.Div., Ph.D., Dean of Disciples Divinity House and Associate Professor of Theology; also in the College.

Alireza Doostdar, Ph.D., Associate Professor of Islamic Studies and the Anthropology of Religion; also in the College.

Curtis J. Evans, Ph.D., Associate Professor of the History of Christianity and Religions in America; also in the College.

Sarah Fredericks, Ph.D., Associate Professor of Environmental Ethics; Affiliated Faculty in the Program on the Global Environment and the Center for the Study of Gender and Sexuality; Director of Doctoral Studies.

David Martinez, M.Div., Ph.D., Associate Professor of Biblical Studies and Classics; also in the Department of Classics and the College.

Richard A. Rosengarten, Ph.D., Associate Professor of Religion and Literature; also in the College.

Christian K. Wedemeyer, Ph.D., Associate Professor of the History of Religions; also in the College.

Yousef Casewit, Ph.D., Assistant Professor of Qur’anic Studies; also in the College

Angie Heo, Ph.D., Assistant Professor of the Anthropology and Sociology of Religion; also in the College

Karim Krause, Ph.D., Assistant Professor of Byzantine Theology and Visual Culture; Affiliate Faculty, Department of Art History; Faculty Member in the Program in Medieval Studies; also in the College

William Schultz, Ph.D., Assistant Professor; also in the College

Sarah Pierce Taylor, Ph.D., Assistant Professor; also in the College

Anand Venkatkrishnan, Ph.D., Assistant Professor; also in the College

Erin Galgay Walsh, Ph.D., Assistant Professor; also in the College

Cynthia Gano Lindner, D.Min., Director of Ministry Studies and Clinical Faculty for Preaching and Pastoral Care.

Jas Elsner, Ph.D., Visiting Professor of Art and Religion; Associate Faculty, Department of Art History

**ASSOCIATED FACULTY**

Hussein Ali Agrama, Ph.D., Associate Professor of Anthropology; also in the College.

Philip Bohlman, Ph.D., Ludwig Rosenberger Distinguished Service Professor of the Humanities and of Music and the College.

Daniel Brudney, Ph.D., Professor in the Department of Philosophy; also in the College.

Julie Chu, Ph.D., Associate Professor of Anthropology and Social Sciences in the College; Director of Graduate Studies, Anthropology

Paul Copp, Ph.D., Associate Professor in Chinese Religion and Thought, East Asian Languages and Civilizations, and the College; Director of Graduate Studies and Director of Undergraduate Studies, East Asian Languages and Civilizations

Ahmed El Shamsy, Ph.D., Associate Professor of Islamic Thought in the Department of Near Eastern Languages and Civilizations

Christopher Faraone, Ph.D., The Edward Olson Professor of Classics in the Department of Classics; Associate Faculty

James Ketelaar, Ph.D., Professor in History and East Asian Languages and Civilizations; Director of the Center for East Asian Studies

Franklin Lewis, Ph.D., Associate Professor of Persian Language and Literature in the Department of Near Eastern Languages and Civilizations

Omar McRoberts, Ph.D., Associate Professor in the Department of Sociology and the College.

Stephen Meredith, Ph.D., Professor in the Department of Pathology, the Department of Biochemistry and Molecular Biology, and the College.

Martha C. Nuessbaum, Ph.D., Ernst Freund Distinguished Service Professor of Law and Ethics in the Law School, the Department of Philosophy, and the College; Associate Faculty in the Departments of Classics and Political Science and in the Divinity School; Member of the Committee on Southern Asian Studies; Board Member of the Human Rights Program; Coordinator of the Center for Comparative Constitutionalism

Tahera Qutbuddin, Ph.D., Associate Professor of Arabic Literature in the Department of Near Eastern Languages and Civilizations

Na’ama Rokem, Ph.D., Associate Professor of Modern Hebrew Literature & Comparative Literature

Eric Santner, Ph.D., Philip and Ida Romberg Distinguished Service Professor in Modern Germanic Studies, Professor of Germanic Studies, Committee on Jewish Studies, and the College; Chair of the Department of Germanic Studies
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>J. David Schloen, Ph.D.,</td>
<td>Professor of Near Eastern Archaeology in the Oriental Institute and</td>
</tr>
<tr>
<td></td>
<td>the Department of Near Eastern Languages and Civilizations.</td>
</tr>
<tr>
<td>Eric Slatuter, Ph.D.,</td>
<td>Associate Professor in the Department of English; Director, The</td>
</tr>
<tr>
<td></td>
<td>Karla Scherer Center for the Study of American Culture</td>
</tr>
<tr>
<td>Sofia Torallas Tovar, Ph.D.,</td>
<td>Associate Professor of Classics and Near Eastern Languages and</td>
</tr>
<tr>
<td></td>
<td>Civilizations</td>
</tr>
<tr>
<td>Kris Trujillo, Ph.D.,</td>
<td>Assistant Professor of Comparative Literature</td>
</tr>
<tr>
<td>Gary Tubb, Ph.D., Anupama and Guru Ramakrishnan Professor in the</td>
<td>Department of South Asian Languages and Civilizations and Faculty</td>
</tr>
<tr>
<td></td>
<td>Director, University of Chicago Center in Delhi</td>
</tr>
<tr>
<td>Christopher J. Wild, Ph.D.,</td>
<td>Associate Professor of Germanic Studies and the College; Director of</td>
</tr>
<tr>
<td></td>
<td>Undergraduate Studies of the Department of Germanic Studies</td>
</tr>
<tr>
<td>Mareike Winchell, Ph.D.,</td>
<td>Assistant Professor of Anthropology and of Social Sciences in the</td>
</tr>
<tr>
<td></td>
<td>College</td>
</tr>
<tr>
<td></td>
<td>MEMBERS EMERITI</td>
</tr>
<tr>
<td>Hans Dieter Betz, Dr. Theol. Habil.,</td>
<td>Shailer Mathews Professor Emeritus and Professor Emeritus of New</td>
</tr>
<tr>
<td></td>
<td>Testament; also in the Department of New Testament and Early</td>
</tr>
<tr>
<td></td>
<td>Christian Literature and the Committee on the Ancient Mediterranean</td>
</tr>
<tr>
<td>Bernard O. Brown, D.B., Ph.D.,</td>
<td>Dean of Rockefeller Chapel (retired) and Associate Professor Emeritus</td>
</tr>
<tr>
<td></td>
<td>of Religious Ethics; also in the College.</td>
</tr>
<tr>
<td>Arnold Davidson, Ph.D., Robert O. Anderson Distinguished Service</td>
<td>Professor Emeritus of the Philosophy of Judaism and Philosophy of</td>
</tr>
<tr>
<td></td>
<td>Religions in the Divinity School; also in the Department of</td>
</tr>
<tr>
<td></td>
<td>Philosophy, the Department of Comparative Literature, the</td>
</tr>
<tr>
<td></td>
<td>Department of Romance Languages and Literatures, and the Committee</td>
</tr>
<tr>
<td></td>
<td>on the Conceptual and Historical Studies of Science</td>
</tr>
<tr>
<td>Wendy Doniger, Ph.D.,</td>
<td>Mircea Eliade Distinguished Service Professor Emerita of the History</td>
</tr>
<tr>
<td></td>
<td>of Religions; also in the Department of South Asian Languages and</td>
</tr>
<tr>
<td></td>
<td>Civilizations, the Committee on Social Thought</td>
</tr>
<tr>
<td>Franklin I. Gamwell, Ph.D.,</td>
<td>Shailer Mathews Distinguished Service Professor Emeritus of</td>
</tr>
<tr>
<td></td>
<td>Religious Ethics, the Philosophy of Religions, and Theology.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>W. Clark Gilpin, D.B., Ph.D.,</td>
<td>Margaret E. Burton Distinguished Service Professor Emeritus of the</td>
</tr>
<tr>
<td></td>
<td>History of Christianity and Theology; also in the College.</td>
</tr>
<tr>
<td>Hans-Josef Klauck, Dr. Theol. Habil.,</td>
<td>Naomi Shenstone Donnelley Professor Emeritus of New Testament and</td>
</tr>
<tr>
<td></td>
<td>Early Christian Literature</td>
</tr>
<tr>
<td>Bruce Lincoln, Ph.D., Caroline E. Haskell Distinguished Service</td>
<td>Professor Emeritus of the History of Religions</td>
</tr>
<tr>
<td></td>
<td>Martin E. Marty, M.Div., S.T.M., Ph.D., LITT.D., L.H.D., L.L.D.</td>
</tr>
<tr>
<td></td>
<td>D.HUM., D.D., D. Theol., Fairfax M. Cone Distinguished Service</td>
</tr>
<tr>
<td></td>
<td>Professor Emeritus of the History of Modern Christianity; also in</td>
</tr>
<tr>
<td></td>
<td>the Committee on the History of Culture.</td>
</tr>
<tr>
<td>Bernard McGinn, S.T.L., Ph.D.,</td>
<td>Naomi Shenstone Donnelley Professor Emeritus of Historical Theology</td>
</tr>
<tr>
<td></td>
<td>and the Committee on Medieval Studies and General Studies.</td>
</tr>
<tr>
<td>Paul Mendes-Flohr, Ph.D., Dorothy Grant MacLear Professor of Modern</td>
<td>Jewish History and Thought; also in the Committee on Jewish</td>
</tr>
<tr>
<td></td>
<td>Studies; Associate Faculty in the Department of History; also in the</td>
</tr>
<tr>
<td></td>
<td>College</td>
</tr>
<tr>
<td>Susan Schreiner, M.Div., Ph.D.,</td>
<td>Professor Emerita of the History of Christianity and Theology; also</td>
</tr>
<tr>
<td></td>
<td>in the College</td>
</tr>
<tr>
<td>Michael Sells, Ph.D., John Henry Barrows Professor Emeritus of</td>
<td>Islamic History and Literature.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>David Tracy, S.T.L., S.T.D., Andrew Thomas Greeley and Grace</td>
<td>McNichols Greeley Distinguished Service Professor Emeritus of</td>
</tr>
<tr>
<td></td>
<td>Catholic Studies and Professor of Theology and the Philosophy of</td>
</tr>
<tr>
<td></td>
<td>Religion; also in the Committee on Social Thought.</td>
</tr>
<tr>
<td></td>
<td>BOARD OF TRUSTEES OF THE BAPTIST THEOLOGICAL UNION</td>
</tr>
<tr>
<td>Larry L. Greenfield, President</td>
<td></td>
</tr>
<tr>
<td>John M. Schloerb, Vice President</td>
<td></td>
</tr>
<tr>
<td>Geertrui M. Spaepen, Associate Secretary of the University (ex officio)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>HONORARY TRUSTEES</td>
</tr>
<tr>
<td>Ralph H. Elliott</td>
<td></td>
</tr>
<tr>
<td>Arthur B. Francis</td>
<td></td>
</tr>
<tr>
<td></td>
<td>TRUSTEES</td>
</tr>
<tr>
<td>William L. Allen</td>
<td></td>
</tr>
<tr>
<td>Jesse M. Brown</td>
<td></td>
</tr>
<tr>
<td>Gregg W. Dwyer</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td></td>
</tr>
<tr>
<td>Larry L. Greenfield</td>
<td></td>
</tr>
<tr>
<td>David C. Gregg</td>
<td></td>
</tr>
<tr>
<td>Marshall Hatch, Sr.</td>
<td></td>
</tr>
<tr>
<td>Sarah Jay</td>
<td></td>
</tr>
<tr>
<td>Susan B. W. Johnson</td>
<td></td>
</tr>
<tr>
<td>Thomas J. Litwiler</td>
<td></td>
</tr>
<tr>
<td>John Mills</td>
<td></td>
</tr>
<tr>
<td>Joseph L. Price II</td>
<td></td>
</tr>
<tr>
<td>John M. Schloerb</td>
<td></td>
</tr>
<tr>
<td>William J. Stapleton</td>
<td></td>
</tr>
<tr>
<td>Phyllis R. P. Tessieri</td>
<td></td>
</tr>
</tbody>
</table>

***
Committees of the Faculty and Areas of Study

Work at the Divinity School encompasses the full range of the academic study of religion. The School’s faculty are organized in 4 committees and 11 areas of study.

Committees of the Faculty

• Committee on Constructive Studies in Religion

The Committee on Constructive Studies in Religion brings together faculty and students whose work aims to articulate, interpret, and assess the claims of religious traditions and communities, and based on such work, make normative claims about how religious convictions can orient human thought, belief, and practice. In the Divinity School, constructive work draws on the resources of the modern university to develop critical interpretations of religious traditions’ self-understandings of their meaning, truth, and value; conceptual inquiries into philosophical issues arising from religious beliefs and practices; ethical inquiries into matters of religion, value, and human well-being; and political inquiries into religion’s relationship to social life, justice, and public culture. Potential topics of investigation include cosmology and metaphysics, law and virtue, religion and science, dualism and non-dualism, freedom and finitude, power and authority, religion and material culture, and time and eternity, along with contemporary concerns surrounding race, sex and gender, disability, environmental warfare, and religion and secularism, for example. Such scholarly investigations can address challenges that arise in various contexts, in the academy and beyond.

Students working in Constructive Studies in Religion, regardless of their specialization, are expected to develop a deeply historical and interdisciplinary understanding of the questions and problems they seek to address. Work in Constructive Studies in Religion thus aims to engage and expand upon religious traditions’ own normative accounts of meaning, truth, and value by situating them within a broad matrix of scholarly inquiry and creative, critical reflection. That matrix brings together resources in theology, philosophy, ethics, and political theory, as well as related intellectual practices—viewing these not as insoluble specializations but as having the potential to mutually and dynamically inform each other for constructive work in the field. In these ways, scholarship in Constructive Studies in Religion aims to engage and enlarge religious traditions’ own normative accounts of meaning, truth, and value, considering them as historical materials requiring interpretation and ask potentially relevant to human flourishing. The Committee on Constructive Studies in Religion embodies the recognition that normative, critical engagement with these tools and archives is significant not only for the particularly scholarly feels the Committee comprises, but for more generally for understanding the place of religious traditions in relations to the human good and public life.

Faculty: Daniel A. Arnold, Ryan Coyne, Kristine A. Culp, Arnold I. Davidson, Michael Fishbane, Sarah E. Fredericks, Kevin Hector, Dwight N. Hopkins, Matthew Kapstein, Jean-Luc Marion, Francoise Meltzer, Richard B. Miller, Willemien Otten, William Schweiker, Brook A. Ziporyn, Laurie Zoloth

• Committee on Historical Studies in Religion

The Committee on Historical Studies in Religion comprises faculty and students from different areas who study religious communities, traditions, beliefs, practices, texts, and material artifacts from the past. The Historical Studies Committee is grounded in its study of the past, but its diverse scholars draw upon multiple disciplines in order to understand and make sense of religions and their varied and situated cultural, social, political, economic, and material histories. Though no singular methodological approach prevails, historians engage other fields of study to attempt to reconstruct and explain the patterns, practices, rituals, and beliefs of religious traditions from past societies, peoples, and geographies.

Historical inquiry investigates questions about continuity and discontinuity in the past, the creation, dissemination, and meaning of religious texts, and philological and literary investigations. This inquiry may also extend to inter-religious encounters, the formation and changing of fortunes of religious institutions, identities, and communities across space and time. These topics intersect in complex ways with religion and class, race, gender, and sexuality. Historians engaged in the study of religion acknowledge the distinctness of the past, although their work of reconstruction and representation may also provide critical tools for is constructive retrieval of current projects.

Scholars in Historical Studies seek to understand how the present and its methodological controversies, its approaches to the past, and its contemporary concerns inform our study of religions and their divergent and particular histories. A principal aim of the Historical Studies Committee is to train students in the identification and use of primary sources (e.g., texts, oral histories, and material artifacts), the relative merits of different theoretical models of historical interpretation of religious traditions, and the requisite philological and language skills to study and interpret specific religious traditions.

Faculty: Yousef Casewit, Alireza Doostdar, Jas Elsner, Curtis J. Evans, Michael Fishbane, Karin Krause, David Martinez, Margaret M. Mitchell, Willemien Otten, James T. Robinson, Jeffrey Stackert, Erin Galgay Walsh
Committees of the Faculty and Areas of Study

- **Committee on Literature, Media, and Cultural Studies**

  The Committee on Literature, Media, and Cultural Studies convenes faculty and students whose research illuminates the mutual relationship between meaning and form in the creation and transformation of religious worlds. Our research explores the performative and expressive arts and their religious impacts on social and political spheres. We attend to the complexities of production, reception, and interpretation within particular historical contexts and traditions. We see the role of rhetoric and representation as a central aspect of literary and cultural production.

  Topics of study range widely, including the history of translation, the role of media in the making of cultural systems, the relationship between technology, communication, and material practice, the fictive arts as a site of religious thought, and the dynamics and problems of canonization and the canon. Insight from theories of poetics and aesthetics inform our methods of inquiry. We interrogate the effects of literature and media on and within social hierarchies such as race, gender, and class.

  **Faculty:** Alireza Doostdar, Sarah Hammerschlag, Angie Heo, Matthew Kapstein, Francoise Meltzer, James T. Robinson, Richard A. Rosengarten, Christian K. Wedemeyer

- **The Committee on Social and Cultural Sciences of Religion**

  The Committee on Social and Cultural Sciences of Religion brings together scholars from several disciplines engaged in empirical research on religious discourses and practices embedded in the broader fabric of human life. Social and Cultural Sciences of Religion faculty and students situate their studies in specific historical periods, regional contexts, or transregional formations connected by movements of ideas, objects, and people. They ask questions like: How is religious authority produced and sustained? How do believers negotiate their faith commitments in relation to ethnic, sexual, and other kinds of identity? What role do rituals play in formation of community? How do practitioners navigate tensions between ethics and politics? What role has colonialism and the modern state played in remaking religious knowledge and practice? In pursuing these and other questions, faculty and students produce detailed descriptions as the basis for analysis and comparison.

  While their work is situated within a diverse range of disciplinary frameworks (anthropology, history, political thought, sociology, ethical theory) methods (ethnography, philology, archival research), and modes of inquiry (semiotics, genealogical analysis, social thought and history, cultural interpretation), they are unified by a commitment to forming and redefining concepts that transcend local particularities. As such, some studies may give rise to generalizations about religion across societies, cultures, and historical periods, while others will sharpen how religion is understood as a second-order category of interpretation and analysis.

  **Faculty:** Alireza Doostdar, Sarah Hammerschlag, Angie Heo, Matthew Kapstein, Francoise Meltzer, James T. Robinson, Richard A. Rosengarten, Christian K. Wedemeyer

- **Areas of Study**

  - **Anthropology and Sociology of Religion**

    Anthropology and Sociology of Religion examines religious phenomena as social facts and cultural processes, using a combination of tools including fieldwork, archival research, and textual interpretation. Anthropology and sociology have long served as core disciplines of the social sciences, and social scientific work on religion has been foundational for our current theorizations of culture, society, personhood, language, knowledge, and economy. Promoting critical inquiry of what is regarded as ‘religion,’ anthropologists and sociologists are attendant to the categories and politics of analysis, beginning from the everyday contexts of discourse and practice that make collective institutions and competing horizons of authority possible.

    The ASR Area at the Divinity School is committed to qualitative ethnographic fieldwork, serious linguistic training, and historically sensitive research. Core faculty are experts in contemporary Islam and Christianity, with geographic specialties in the Middle East and East Asia. The Area maintains a particular focus on the following topics in the comparative study of religion worldwide:

    - Epistemology and philosophy of knowledge
    - Media and materiality
    - Political economy, authority, governance
    - Colonialism, nationalism, globalization

    **Faculty:** Alireza Doostdar, Angie Heo, Hussain Ali Agrama (Associated), Julie Chu (Associated), William T.S. Mazzarella (Associated), Omar M. McRoberts (Associated), Stephan Palmie (Associated), Jenny Trinitapoli (Associated), Mareike Winchell (Associated)

  - **Bible**

    The Bible Area seeks to understand and interpret the Jewish and Christian scriptures and related texts in their historical and cultural settings as well as their subsequent roles as canonical texts for Judaism and Christianity. Contributing to these goals are four distinct Areas of research: the historical contexts of these
• Simeon Chavel, Jas Elsner, Michael Fisbane, David Martinez, Margaret M. Mitchell, Jeffrey Stackert, Erin Galgay Walsh, J. David Scolen (Associated), Sofia Torallas Tovar (Associated)

• History of Christianity

The History of Christianity Area focuses on one major western religious tradition, in itself and its interactions with other religions and cultures across time. The Area fosters knowledge of the range of communities claiming an identity as “Christian” from the first through the twenty-first centuries, as well as allowing for individual specialization in a particular movement or historical movement, including ancient Christianity (to Constantine), late antique and medieval Christianity, the Reformation and early modernity, the Puritan movement, and American Christianity and American religion in general.

Coursework and guided research emphasize the acquisition of essential skills in documentary and artifactual interpretation, critical appraisal of a range of methodological approaches to the material, and a sophisticated appreciation of the tasks, goals and audiences of historiographical writing. The construction of this Area is based on the assumption that there are major issues that apply and extend to all periods (such as forms of biblical interpretation, means of adjudicating “orthodoxy” and “heresy,” the relationship between Christian communities and the social order, forms of institutional and personal piety), as well as particular expressions of those dynamics in different chronological and geographical settings. It also assumes the need for integration of intellectual, social, institutional and cultural histories for interpreting the body of existing evidence and adequately addressing most important questions about this particular religious tradition in its various manifestations.

• Curtis J. Evans, Karin Krause, Margaret M. Mitchell, Willemien Otten

• History of Judaism

The History of Judaism Area concentrates on Jewish thought, from antiquity to present. Midrash and piyyut, biblical interpretation and belles-lettres, Sufism and Kabbalah, philosophy and theology—these are the main subjects that we explore, in historical and hermeneutical context. The main focus is textual, the study of ideas as they emerge in the vast and varied literary production of the Jews throughout time.

Although students are required to gain expertise in one historical period and geographical realm, they are encouraged to acquire a sense of the development of ideas through the areas, from Biblical to Second Temple, Hellenistic and Rabbinic Judaism, into the Medieval period—in the Islamic world and Christian Europe—into Modern times, in Germany, France, Italy, Israel, and America.

• Simeon Chavel, Arnold I. Davidson, Michael Fishbane, Sarah Hammerschlag, David Nirenberg, James T. Robinson

• History of Religions

The History of Religions Area approaches religion as an exclusively human phenomenon, via the methods of social sciences and the humanities. The Area is concerned to theorize at a high level of generalization, informed by broadly comparative and empirical research, and to carry out high-level empirical research informed by theoretical reflection. It pays self-conscious and explicit attention to problems of epistemology, terminology, category formation, method and motive. Irreverent by temperament and sometimes on principle, it insists that:

1. The Western monotheisms should not be the only paradigms and/or objects of legitimate study,
2. Religion cannot be reduced to belief, but also includes issues of practices, institutions, communities, habitus and other factors that often operate below the level of consciousness, and
3. Interpretation involves critical probing and systematic interrogation of the idealized self-representations of any religious phenomenon.

Those who work within the History of Religions are expected to become thoroughly acquainted with the development of the History of Religions as an academic discipline, and to have a sophisticated understanding of the theories and methods that are relevant to contemporary research in the field. Each student must deal creatively with the tension that results from an emphasis on the importance of historically contextualized studies on the one hand, and of wide-ranging theoretical and comparative research on the other.

Students in the History of Religions develop a special expertise in the study of at least one particular religious tradition. This involves learning to read and/or speak the relevant language (or languages) and becoming familiar with the relevant historical and cultural background. In addition, each student is expected to become informed about a variety of other religious traditions, both historical and contemporary.

Faculty: Matthew Kapstein, Anand Venkatkrishnan, Christian Wedemeyer, Paul Copp (Associated), Christopher Farone (Associated), James Ketalaar (Associated), Gary Tubb (Associated)
The University of Chicago has been committed to the study of religions in America since 1927, when it became the first university in the nation to create a professorship in the “history of American Christianity,” a position originally held by William Warren Sweet (1881-1959). Sweet was committed to studying American religion in relationship to its social, political, and economic contexts. The distinguished scholars who followed him, including Sidney Mead, Jerald C. Brauer, W. Clark Gilpin and Martin E. Marty, echoed his critical approach and other divisions and departments of the University. Put prosaically: while the program presses the crucial questions of the “and” in the Area’s title, it predicates no single formulation of the “and”.

The Area is concerned, in courses and examinations, with the historical background of the myriad intersections of religion, literature, and visual culture—a history that reflects both perennial issues in the world’s cultures, and the 20th-century academic discipline—and with the methods and theories that have been developed in exemplary critical and historical studies.

**Faculty:** Jas’ Elsner, Sarah Hammerschlag, Karin Krause, Richard A. Rosengarten, Sarah Pierce Taylor, Phillip V. Bohlman (Associated), Na’ama Rokem (Associated), Eric L. Santer (Associated), Eric Slauter (Associated), Christopher J. Wild (Associated)

- **Religion in the Americas**

  The Religions in the Americas Area is an interdisciplinary program that focuses on religious ideas, practices, institutions, and movements in colonial North America (1600-1787) and the United States (1787-present). The program is interdisciplinary, bringing together faculty and students with historical, sociological, ethnographic, comparative, and theoretical interests in American religion.

  The University of Chicago has been committed to the study of religions in America since 1927, when it became the first university in the nation to create a professorship in the “history of American Christianity,” a position originally held by William Warren Sweet (1881-1959). Sweet was committed to studying American religion in relationship to its social, political, and economic contexts. The distinguished scholars who followed him, including Sidney Mead, Jerald C. Brauer, W. Clark Gilpin and Martin E. Marty, echoed his critical approach and also broadened the study of American religion at the Divinity School to encompass the full range of religious traditions practiced in the United States.

  Religions in the Americas stands at the crossroads of several other Areas of study at the Divinity School, and interdisciplinary collaboration is expected. Students who are particularly interested in American Christianity have the choice of concentrating in either Religions in the Americas or the History of Christianity Area in the Divinity School, which considers American Christianity in relationship to the longer Christian tradition from antiquity to the present. Similarly, students who are interested in other global traditions in America (for example, Buddhism or Hinduism), can choose to concentrate in either Religions in America or the History of Religions Area.
Faculty: Curtis J. Evans, William Schultz, Omar McRoberts (Associated), Eric Slauter (Associated)

- **Religious Ethics**
  The Religious Ethics Area is concerned with the meaning, merits, and validity of religion for the lives of human and non-human animals and the ordering of societies and ecosystems. As such, the Area addresses problems of the good life, justice, and the common good. Study in the history, methods, and theories of religious and non-religious ethics is essential to work in the Area.
  
  - Sarah E. Fredericks, Richard B. Miller, William Schweiker, Laurie Zoloth, Stephen C. Meredith (Associated), Martha C. Nussbaum (Associated)

- **Theology**
  The Theology Area is concerned with the historical study of the self-understanding of a religious tradition, mainly Christianity and Judaism, and with the constructive interpretation of its meaning and truth for the contemporary world.
  
  Students in Theology must, thereby, address questions of the history of theology, the definitive characteristics of theological claims and discourse, the criteria of meaning and of truth within a tradition, methods of theological reflection, the warrant (if any) for revision within traditions, and the manifold ways to answer or to sustain the criticism of theological ideas and religious beliefs. Students in Theology thereby demonstrate their historical competence, methodological sophistication, and also grounding in some specific form of theological reflection.
  
  - Ryan Coyne, Kristine A. Culp, Kevin Hector, Dwight N. Hopkins, Jean-Luc Marion, Willemien Otten, William Schweiker
DEGREE PROGRAMS AND REQUIREMENTS

Master of Arts in Religious Studies Program (AMRS)

The AMRS Program is designed for students interested in developing a broad basis of understanding in religious studies. The AMRS is a terminal degree and alone is not considered sufficient preparation for the Divinity School’s Ph.D Program. Students interested in the doctoral study at the Divinity School should pursue either the MA or MDiv program.

Academic and Curricular Requirements

To earn the AMRS degree, students must satisfactorily complete (at least a B- or better) a minimum of 9 courses. Required coursework includes:

• Foundation Course: All AMRS students must satisfactorily complete DVSC 30400- Introduction to the Study of Religion. This course is offered every Autumn quarter.

• Disciplinary Breadth: All AMRS students must take courses in three of the four committees of the faculty.

• Elective Coursework: AMRS students elect their coursework for the degree. Any credit-bearing graduate-level course at the University may be counted toward the degree. AMRS students should consult with their faculty advisor about which courses would be most beneficial in determining the focus and direction of their work.

AMRS students may create independent reading or research courses with individual faculty members. These courses are credit-bearing and can last for one quarter up to an entire academic year. Students must consult with individual faculty members to create such a course, typically the term before the desired course will take place. If the faculty member agrees, the student will work with the faculty member to design a syllabus with goals and objectives of the course, the required reading list, meeting times, and any required assignments. This syllabus along with the Reading/Research Course Petition Form is submitted to the Dean of Students Office for processing. The petition form and accompanying syllabus are due by Wednesday of Week 3 of the quarter that the student is taking the course. If the course lasts for more than one quarter, the student must submit a new form for each quarter.

• Reading Courses (DVSC 45100) allows students to craft a bibliography for advanced study in a particular topic in consultation with the sponsoring faculty member. Typically, students meet with the instructor of record according to a mutually agreed upon schedule to work through the texts in the bibliography.

• Research (or Independent Study) Courses (DVSC 50100) enables students to pursue formal individualized work under the direction of a member of the Divinity School faculty. Typically, students produce the equivalent of a seminar paper on the topic identified for the course.

Reading and Research courses count as electives, not as Area distribution courses, unless approved by the faculty advisor.

AMRS students must also satisfactorily complete a one-hour oral examination based on a paper that represents the student’s interests in the study of religion. The document is normally the revised version of a paper that the student wrote to complete the requirements of a course or independent research course. The examination paper is chosen by the student, but it must be approved in advance by the faculty member under whose direction the paper was originally written.

Students must apply to take the oral examination no later than Week of 3 of the quarter that the examination is to take place. The student may identify two faculty members to participate in the oral examination, one of which must be the instructor for whom the paper is written. If the student does not have a second faculty member, the MA Program Director will be asked to participate in the oral examination. The examination paper should be distributed to the participating faculty no later than 2 weeks before the scheduled oral examination.

At the beginning of the oral examination, the faculty examiners confer privately to develop questions of the student. The student is then admitted into the examination. The student is allowed to introduce themselves, their work in the AMRS program, and offers a 10-15-minute summary of the examination paper. The faculty examiners ask questions and offer comments. The total time of the presentation and questions and answer period should not exceed one hour. The faculty examiners then deliberate privately and complete the AMRS Oral Evaluation Form with the Dean of Students or designee. Afterwards, the faculty examiners inform the student of the results: Pass or Fail. If a student fails an AMRS oral examination, they will be withdrawn from the AMRS program. The AMRS Oral Evaluation Form is added to the student’s file.

Language Requirements
There are no language requirements for the AMRS program. AMRS students may engage in language study as elective coursework that will count toward degree progression.

Enrollment and Registration Requirements

AMRS students may enroll full-time (3 or more 100-unit courses) or on a part-time basis (less than 3 100-unit courses). Students are not permitted to take more than four courses per quarter.

The maximum registration enrollment limit for the AMRS Program is 3 academic years. Students studying full-time are expected to complete the program requirements in one (1) academic year. Students studying part-time may take up to three years to complete the program. After 3 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).

AMRS students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Administratively withdrawn students must submit a petition to resume studies. Petitions must be approved by the MA Program Director and the Dean of Students.

AMRS students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or – modifiers. AMRS students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of C+ or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course on a Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

AMRS students may count only one (1) course graded on a Pass/Fail basis toward degree progression. The foundational course DVSC 30400- Introduction to the Study of Religion must be taken for a quality grade.

Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for the Spring 2020 Quarter. Divinity School students could take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students who took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

AMRS students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). AMRS students with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of “I” will impact loan eligibility.

AMRS students that have completed program requirements are expected to graduate. Students that are ineligible for graduation but will no longer take additional coursework (e.g. finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Access to university e-mail accounts is maintained in Extended Status.
Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program. Students administratively removed may petition to graduate once all degree requirements are met.

Annual Reviews

The Dean of Students monitors academic progress for AMRS students. The Assistant Dean of Students provides annual reviews and progress reports for AMRS students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MA Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student's withdrawal from the program.

Advisor

All AMRS students are assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website.

Transfer Among Programs

Because a student's academic and professional interests may change, students may transfer between the master's degree programs at the Divinity School. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission, but before registration, is subject to review by the Masters Admissions Committee.

Petitions of enrolled master's student are subject to review by the student's faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master's students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation who are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.

Master of Arts in Divinity (MA)

The Master of Arts (MA) is a two-year program providing groundwork in the study of religion and its adjacent fields. It offers the freedom and the structure for students to develop their interests and hone their linguistic and analytical skills through course offerings within the Divinity School and across the University of Chicago's humanities, social science and natural science divisions as well as its other professional schools. With a requirement of fifteen courses, including the completion of our two-course introductory sequence on the theory and method of the study of religion, students will have the opportunity to study the cultures, languages, thought, practices, and institutions of religious traditions both ancient and modern.

We prepare our students for doctoral study in religion or related fields but also encourage the program as a means to pursue other professions or area of interest for which the study of religion is an important component. Our students go on not only to become professors at the nation's top universities, but also to careers in law, medicine, journalism, public policy, government, education, the non-profit sector, and the arts, among other fields.

Academic and Curricular Requirements

To earn the MA degree, students must satisfactorily complete (at least a B- or better) a minimum of 15 courses. Courses must include:

- Foundation Course(s): All MA students must satisfactorily complete DVSC 30400- Introduction to the Study of Religion. This course is offered every Autumn quarter.
- Disciplinary Breadth: All MA students must take courses in three of the four committees of the faculty.
• Elective Coursework: MA students elect their coursework for the degree. Any credit-bearing graduate-level course at the University may be counted toward the degree. MA students should consult with their faculty advisor about which courses would be most beneficial in determining the focus and direction of their work. This could include courses that further emphasize the breadth in the study of religion, courses in an Area of study that the student wishes to concentrate doctoral study, or language study.

• Research competency in a modern research language. See language requirements section below.

MA students may create independent reading or research courses with individual faculty members. These courses are credit-bearing and can last for one quarter up to an entire academic year. Students must consult with individual faculty members to create such a course, typically the term before the desired course will take place. If the faculty member agrees, the student will work with the faculty member to design a syllabus with goals and objectives of the course, the required reading list, meeting times, and any required assignments. This syllabus along with the Reading/Research Course Petition Form is submitted to the Dean of Students Office for processing. The petition form and accompanying syllabus are due by Wednesday of Week 3 of the quarter that the student is taking the course. If the course lasts for more than one quarter, the student must submit a new form for each quarter.

• Reading Courses (DVSC 45100) allows students to craft a bibliography for advanced study in a particular topic in consultation with the sponsoring faculty member. Typically, students meet with the instructor of record according to a mutually agreed upon schedule to work through the texts in the bibliography.

• Research (or Independent Study) Courses (DVSC 50100) enables students to pursue formal individualized work under the direction of a member of the Divinity School faculty. Typically, students produce the equivalent of a seminar paper on the topic identified for the course.

Reading and Research courses count as electives, not as Area distribution courses, unless approved by the faculty advisor.

Language Requirements

A foundational commitment of the Divinity School is the notion that intellectual citizenship requires multilingual proficiency. The Divinity School therefore requires all its MA students to demonstrate academic reading comprehension in a modern research language. MA students may elect from the following languages: French, German, Modern Arabic, Modern Chinese, Modern Hebrew, or Spanish. Modern research languages enable students to engage with scholarly literature across the field of religious studies.

To meet this requirement, students may take either the Academic Reading Competency Assessment (ARCA) or a Reading for Research Purposes course (e.g. FREN/GRMN/SPAN 33333) offered by the University of Chicago Language Center. Students taking the ARCA exam must earn a grade of Pass (P) or higher to satisfy the language requirement. Students who elect to take a Reading for Research Purposes course must earn a grade of A- or better to satisfy the language requirement.

Texts for the ARCA language exams have been selected by the Divinity School faculty. The texts are not particular to a student’s Area of study or academic concentration. Instead, the texts selected for the language exams are centered in the theories and methods in the academic study of religion.

If an MA student elects a language that is not assessed through the ARCA or Reading for Research Purposes course, the student may petition to have coursework, or an exam administered by a Divinity School faculty member count toward the language requirement. The petition is subject to approval by the student's faculty advisor and MA Program Director. Students must earn at least an A- in all coursework counted toward the language requirement. Approved petitions must be submitted to the Dean of Students Office.

Students in the MA program may not use prior language coursework or native fluency in a modern research to waive the language requirement. The language requirement must be completed no later than the quarter before the anticipated graduation term. Failure to do so may result in delayed graduation. exte

Enrollment and Registration Requirements

MA students are expected to enroll full-time (3 or more 100-unit courses) each quarter for six consecutive quarters, thus completing the program in two academic years. Summer enrollment may count toward the residency requirement. Students are not permitted to take more than four courses per quarter.

MA students must petition the Dean of Students Office to register on a part-time basis. If approved, the student will be given an updated degree progression plan, including an updated expected graduation date.

The maximum registration limit for the MA Program is four (4) academic years. Students studying on a full-time basis are expected to complete the program in two (2) academic years. Students studying on a part-time basis may take up to 4 academic years to complete the program. After 4 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).
MA students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Administratively withdrawn students may submit a petition to resume studies. Petitions must be approved by the MA Program Director and the Dean of Students.

MA students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

MA students that have completed program requirements are expected to graduate. Students that are ineligible for graduation but will no longer take additional coursework (e.g., finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program.

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or – modifiers. MA students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of C+ or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

MA students count only one (1) course graded on a Pass/Fail basis for degree progression. The foundational course DVSC 30400- Introduction to the Study of Religion must be taken for a quality grade.

Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for Spring Quarter 2020. Divinity School students were allowed to take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students that took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

MA students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). MA students with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of “I” will impact loan eligibility.

Annual Reviews

The Dean of Students monitors academic progress for MA students. The Assistant Dean of Students provides annual reviews and progress reports for MA students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MA Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them
for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student’s withdrawal from the program.

Advisor

All MA students are assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website.

Transfer Among Programs

Because a student's academic and professional interests may change, students may transfer between the master's degree programs. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Masters Admissions Committee.

Petitions of enrolled master’s student are subject to review by the student's faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master’s students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation and are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.

Master of Divinity (MDiv)

The Master of Divinity (MDiv) program at the University of Chicago Divinity School is a dynamic three-year curriculum combining coursework in the study of religion and the arts of religious leadership with significant field work in multiple settings, alongside ongoing participation in a cohort-based learning community that nurtures students’ spiritual, professional and personal formation. Rooted in the Divinity School’s historic commitment to the training of scholarly ministers, today’s program welcomes students of many traditions—Jewish, Muslim, Buddhist, Hindu, Jain, Confucian, Christian and humanist—as they prepare for engagement in an ever-increasing variety of contexts alongside students anticipating ordination and traditional vocations in religious community leadership. Coursework in their traditions’ histories, languages and texts, their theologies, philosophies, and ethics, and anthropological studies of living communities deepen students’ understandings of their own commitments and those of the communities they will serve, while multi-religious cohort conversations expand students’ religious imaginations and equip them for thoughtful and innovative public engagement in our increasingly diverse religious landscape.

Situated in the heart of a major research university, within walking distance of five seminaries and surrounded by Chicago’s diverse neighborhoods, MDiv students may tailor their learning to their anticipated contexts with dual degree programs in social work, policy, or law; interdisciplinary certificate programs in areas of interest such as health care, conflict studies, and gender and sexuality; or additional denominational studies at neighboring schools. An emerging concentration in chaplaincy helps students build upon several strong CPE training programs in the city with select courses in social work and policy and an advanced MDiv seminar in spiritual care; field placements in medical centers, university chaplaincy offices, advocacy organizations and other institutional settings further extend the practice. Whether or not they elect to pursue these compound programs, all MDiv students are encouraged to engage coursework offered by other University departments and professional schools to gain the multidisciplinary sensibilities requisite for skillful and adaptive religious leadership, community-building and meaning-making in complex and multivalent public spaces.

Academic and Curricular Requirements

To earn the MDiv degree, students must satisfactorily complete (at least a B- or better) a minimum of 27 courses.

These requirements are most often completed during the first year of study:

1. The masters-level foundation course, DVSC 30400- Introduction to the Study of Religion or HREL 32900-Classical Theories of Religion.
2. RELP 30500 - Colloquium: Introduction to Religious Leadership and Practice - weekly reflection seminar and field experience for first-year students

3. RELP 32500 - Theology in the Public Square

4. Coursework in the classical texts and/or history of the student's chosen tradition

5. THEO 31600 - Introduction to Theology or a comparable course in philosophy or thought in the student's chosen tradition

6. Acquisition of basic skills in a relevant textual language such as Koine Greek, Biblical Hebrew, Quranic Arabic, Sanskrit, or Tibetan, followed by a course in scriptural or textual exegesis employing the language. A typical course of language study consists of three courses, or in the case of Biblical Hebrew of Koine Greek, two courses plus an exegesis course. Alternatively, M.Div students can choose to study a modern language pertinent to their anticipated vocational engagement such as Spanish or ASL. Typically, three courses are required, and students must demonstrate their ability to employ the language in some aspect of fieldwork. Students should consult with the faculty advisor and the Director of Ministry Studies in the selection of the appropriate language curriculum.

These requirements are most often completed during the second year of study:

1. RELP 35150, 35202, 35303 - The Arts of Ministry: a three-quarter sequence including Ritual and Speaking, Spiritual Care and Counseling, and Community, Leadership, and Change

2. RELP 40600 - Three quarters of field education in a community or practice, including successful completion of the practicum, Practice of Ministry, which meets weekly across the entire second year

3. One course, selected in consultation with the instructor and the Director of Ministry Studies, for which the student submits a constructive paper; to be completed before participation in the Senior Ministry Project seminar.

These requirements are most often completed during the third year of study:

1. RELP 42800 - Senior MDiv Thesis Seminar

2. A thirty-five page thesis

3. The oral presentation of the project in an appropriate public forum that includes ministry students, members of the Committee on Ministry Studies, and wider audiences, as appropriate

These requirements may be completed at any time across the three years of M.Div residence:

1. At least two history courses in the student's chosen tradition

2. At least one course in a religious tradition other than the student's own

3. An additional unit of approved and supervised fieldwork

MDiv students may take up to four courses at Chicago-area theological schools, ordinarily for purposes of satisfying ordination requirements. Each course must be approved in advance by the Director of Ministry Studies and the Dean of Students in the Divinity School. In special circumstances, with the approval of the Director and the Committee on Ministry Studies, students may take up to two additional courses in these schools. MDiv students may utilize the Seminary Bi-Registration Form available on the Forms for Current Students website to request registration at area seminaries.

Enrollment and Registration Requirements
MDiv students are expected to enroll full-time (3 or more 100-unit courses) each quarter for nine consecutive quarters, thus completing the program in three (3) academic years. Summer enrollment may count toward the residency requirement. Students may not register for more than four classes per quarter.

MDiv students must petition the Dean of Students Office to register on a part-time basis. If approved, the student will be given an updated degree progression plans, including an updated expected graduation date.

The maximum enrollment limit for the MDiv program is four (4) years. Full-time MDiv students are expected to complete the program in three (3) years. Students in joint degree programs and those studying part-time have 4 academic years to complete the program. After 4 academic years, students are administratively withdrawn from the program, and will need to reapply for admission to continue the program. Students must be enrolled in at least 2 courses to be eligible for federal financial aid (loans and work-study).

MDiv students are expected to register in consecutive quarters of the academic year (Autumn, Winter, Spring). Students may take a leave of absence for a maximum of four consecutive quarters, including the Summer quarter. Students who do not register for four consecutive quarters will be withdrawn from the program. Administratively withdrawn students may submit a petition to resume studies. Petitions must be approved by the MDiv Program Director and the Dean of Students.

MDiv students may withdraw from the program at any time. Students wishing to withdraw from the program should consult with the Dean of Students Office.

MDiv students that have completed program requirements are expected to graduate. Students ineligible for graduation but will no longer take additional coursework (e.g. finishing incomplete coursework, exams, fieldwork, etc.) may enter Extended Status for up to four consecutive quarters, including Summer. Extended Status confers no privileges such as registering for courses, borrowing federal loans, student loan deferment, access to health insurance, or access to the Student Wellness, and carries no tuition charges. Access to university e-mail accounts is maintained in Extended Status.

Students who have not graduated at the end of the four quarters of Extended Status will be administratively withdrawn from the program

Grading and Incomplete Coursework

All Divinity School courses are evaluated using quality grades (A, B, C, D, and F), all of which have + or − modifiers. MA students must earn a grade of B- or better in courses that count toward degree completion. Courses grades of D or below and audited courses do not count toward degree completion.

Students may elect to take a course on a Pass/Fail basis. To earn a grade of Pass (P), students must earn an equivalent of B- or higher in the course to earn a Pass. Students must obtain instructor approval to take a course on a Pass/Fail. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

MDiv students may no more than three (3) University of Chicago courses graded on a Pass/Fail basis for degree completion. The foundational course DVSC 30400- Introduction to the Study of Religion or HREL 32900- Classical Theories of Religion must be taken for a quality grade. The first-year colloquium- RELP 30500- Colloquium: Introduction to Religious Leadership and Practice must be taken for a quality grade. No part of the second-year Arts of Ministry sequence may be taken on Pass/Fail basis.

Note that the Divinity School modified its grading practices to allow students greater flexibility to deal with the circumstances of the health crisis for Spring Quarter 2020. Divinity School students were allowed to take any class offered by the Divinity School on a Pass/Fail basis in the Spring 2020 quarter, except those meeting any language requirements. Divinity School students that took courses on a pass/fail basis during Spring 2020 will remain in good academic standing, as long as all other degree requirements are met. Courses taken on a Pass/ Fail basis during Spring 2020 will count toward the quality grade course requirement. Hence, Divinity School students will not have to take additional courses to make up for any courses taken on a Pass/Fail basis in the Spring 2020 quarter.

Students may also elect to audit a course, which is indicated as (R) on the transcript. Students who audit courses typically complete assigned readings, participate in class discussions, but do not turn in assignments. Audited courses are not taken for credit and do not count toward degree completion. Students must obtain instructor approval to audit a course. Once instructor approval is obtained, students must submit their request to the Dean of Students Office by Wednesday of Week 3 for processing.

Students may request an Incomplete (I) for a course to allow additional time to finish work required for a quality grade. Students who wish to take an Incomplete grade for a course must make a formal request to the instructor of record for the course using the form available on the Forms for Current Students website. These forms must be turned into the Dean of Students Office for processing.

MA students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). MA students

MDiv students have one academic year to complete and submit the unfinished coursework. After the year elapses, the I becomes permanent, and any grade submitted will be placed next to the I (e.g. I/B+). MA students
with more than three Incomplete or ungraded courses on their transcript at the beginning of the academic year may not register for following quarter.

NOTE: Students utilizing federal student aid should consult with the Graduate Financial Office to determine if and how a grade of “I” will impact loan eligibility.

Annual Reviews

The Dean of Students monitors academic progress for MDiv students. The Assistant Dean of Students provides annual reviews and progress reports for MDiv students every spring quarter. Any student who fails to make satisfactory academic progress as evidenced by failing to meet the enrollment and registration requirements or by failing to earn the sufficient quality grades as outlined above must develop a completion plan in conjunction with the faculty advisor, MDiv Program Director, and Assistant Dean of Students.

The student will be given a completion plan in writing that outlines what is required to regain good academic standing and the deadline for doing so, normally 1-2 quarters. If a student has substantial academic work to make-up, they may not be allowed to register for courses. Instead, the Assistant Dean will register them for Divinity Advanced Study to maintain enrollment in the program. Failure to meet the terms of the completion plan will result in the student’s withdrawal from the program.

Advisor

The Director of Ministry Studies acts a general advisor to all students in the MDiv program. The Director, in conjunction with the Director of Field Education and Community Engagement, advises all MDiv students on field placement and denominational requirements.

All MDiv students are also assigned a faculty advisor to assist them in determining a cogent course of study. Faculty advisors are assigned before matriculation in the program. Students typically meet with their advisor once per quarter. Students may elect to change their faculty advisor by submitting the Change of Advisor Form on the Forms for Current Students website. MDiv students also work closely with a faculty advisor on the ministry thesis. MDiv students are expected to have a thesis advisor by the end of the second year but no later than the end of the Autumn quarter of the third year.

Transfer Among Programs

Because a student’s academic and professional interests may change, students may transfer between the master’s degree programs. Students may present transfer petitions at any time after matriculation to the program. Any petition by a student to transfer to another program after admission but before registration is subject to review by the Masters Admissions Committee.

Petitions of an enrolled Master’s student are subject to review by the student’s faculty advisor and Faculty Program Director of the entering program. Students should complete the Petition to Change Programs Form which is available on the Forms for Current Students website.

If a transfer petition is approved, the student will be given an academic plan for the new program, including an updated graduation date by the Dean of Students Office. Master’s students maintain the same divisional aid proportion when transferring programs.

Graduation

Students must apply to graduate in the term in which the degree is completed. The deadline to apply to graduate is Friday of the first week of the quarter. Students graduating in the Summer, Autumn, or Winter quarter are invited to participate in annual convocation exercises in the Spring Quarter. Degrees are conferred in the actual quarter of graduation. The Registrar charges a degree cancelation fee for students who apply for graduation and who are not approved to graduate. Students should consult with the Dean of Students Office about eligibility for graduation.

Dual Degree Ministry Programs

The Divinity School offers dual degree programs with the Law School, Crown Family School of Social Work, Policy, and Practice, and the Irving B. Harris School of Public Policy Studies. These programs serve students who wish to combine education for ministry with training for law, social work, or expertise in public policy. In addition to making these pursuits formally possible at the University, the dual degree programs allow students both degrees in four years, rather than five if the two degrees are pursued separately.

Students in the dual degree programs register for eight quarters in the Divinity School and four quarters in the cooperating school. The recommended arrangement is the completion of two years (six quarters) at the Divinity School, followed by one year and one quarter (four quarters) at the dual-School, followed by two final quarters at the Divinity School. Students enrolled in a dual program complete all of the ordinary requirements for the M.Div, but need take only twenty-four courses for the degree with SSA, or twenty-two courses for the degree with the Harris School, rather than twenty-eight.

Application
Students must gain acceptance to both schools to enroll in a dual degree program. Normally, students apply to both schools concurrently. However, first-year MDiv students may apply to a dual degree program at SSA or Harris. Admissions to one school does not guarantee admissions to the other.

Curriculum Integration

The dual degree programs do not students with as much latitude in arranging their curriculum as would be the case if the student were pursuing the degrees separately. Students are typically advised to complete a substantial portion of the coursework required for the MDiv during the first two years at the Divinity School. We encourage students to use the Senior Ministry Thesis as a way to formally synthesize their work in the two programs. It is highly recommended that students retain co-advisors, one from the Divinity School, and one from the Law School, Crown Family School, or Harris School, to assist them in a Senior Ministry Thesis that will facilitate this integration.

Financial Aid for Dual Degree Students

Students enrolled in the dual degree program will be charged the tuition of the School they are in residence at for the particular quarter. Likewise, students are only eligible to receive financial assistance from the School that they are residence at for a particular quarter. All four Schools have different tuition rates and divisional aid policies. It is the student's responsibility to know their eligibility and plan accordingly.

Fieldwork (Dual with SSA only)

Both degrees require students to complete two field education components. For the Divinity School, these requirements are (a) the field education internship (the second-year placement in a local congregation under the supervision of a Ministry Supervisor and the Director of Field Education and Community Engagement) and (b) another unit of field work (a more focused field experience, usually completed after the field education internship). The SSA requires two year-long field work assignments. Students in the dual degree program must meet the field education requirements of both schools, and are usually able to arrange for the second year-long field work requirement at the SSA to fulfill the second field work requirement of the Divinity School as well. They are thus able to complete the field education requirements for both degrees with three field placements, rather than the four that would be necessary if the degrees were completed separately. This arrangement is subject to the approval of the Director of Ministry Studies at the Divinity School. Approval should be secured before beginning the second-year-long assignment for the SSA.

Doctor of Philosophy (Ph.D) Program

The PhD program is a rigorous, interdisciplinary course of advanced study that prepares students for careers in research, teaching, and publicly-engaged leadership. Doctoral students conduct original and advanced research in pursuit of expert knowledge about the human phenomenon of religion. Students study the world’s religions using a variety of methods including constructive, historical, social scientific, and modes of literary and visual analysis. Students may focus their work in one of the School’s Areas of Study (https://divinity.uchicago.edu/areas-of-study/) or through a multidisciplinary course of study. Students develop a sophisticated grasp of methods and theories in a chosen Area of Study, gain a broad understanding of religion as a phenomenon, and join others in the creation of new knowledge.

Students may study many religions at the Divinity School including Judaism, Christianity, Islam, Hinduism, Buddhism, and Jainism using a variety of methods including constructive, historical, social scientific, and modes of literary and visual analysis. Students may focus their work in one of eleven Areas of Study (Anthropology and Sociology of Religion; Bible; History of Christianity; History of Judaism; History of Religions; Islamic Studies; Philosophy of Religions; Religions in America; Religion, Literature, and Visual Culture; Religious Ethics; and Theology), or through a multidisciplinary course of study designed by the student in consultation with faculty. Through the program and its distinctive interdisciplinary rigor, students develop a sophisticated grasp of methods and theories, gain a broad understanding of religion as a phenomenon that exceeds any single approach or disciplinary orientation, and join others in the creation of new knowledge.

As a community of scholars, the Ph.D. program works in a collaborative nature both within Areas of study and between them as well as with colleagues across and beyond the University. For instance, students may take courses and exams with faculty throughout the University and may have dissertation committees that involve both faculty at and beyond the University. This collaborative work continues in the classroom and throughout our many workshops to offer an invaluable, non-tutorial model of education. In this way, Ph.D. students along with faculty carry on the work of scholarship in ways that forge colleagueship between students and among students and faculty.

Students complete the program in 6-7 years of fully funded study.

Academic Requirements

To earn a Ph.D at the Divinity School eight requirements must be met: 1) coursework; 2) course of study petition; 3) second-year progress conference; 4) language requirement; 5) qualifying examinations; 6) pedagogical training plan (PTP) for students that matriculated in Summer 2016 or later; teaching assignments under the
Graduate Aid Initiative (GAI); 7) dissertation, including proposal and colloquium, midpoint review, and defense; and 8) yearly progress reviews.

Doctoral students should consult the Doctoral Student Handbook for a full listing of milestone requirements and degree expectations.

Registration and Residence

Ph.D students are not permitted to take more than four courses per quarter.

During the first four years of the doctoral program, before achieving candidacy, students are in Scholastic Residence. Students in candidacy are considered in advanced residence. PhD students are required to register full-time during each quarter of active residence (scholastic or advanced). During the coursework phase of the program, students register themselves for courses taken. During the examining and dissertation phases of the program, students are registered for their Area's Advanced Study by the Dean of Students Office.

DIVINITY SCHOOL PRIZES

The Divinity School recognizes student achievements through a variety of prizes.

Suzan Colver-Rosenberger Educational Prize

This award is presented annually in rotation to a Ph.D. student in education, theology, and sociology. The object of the prize is to stimulate constructive study and original research and to develop practical ideas for the improvement of educational objectives and methods or the promotion of human welfare. The most recent prize winner from the Divinity School is Russell Johnson (2019).

The Tikva Frymer-Kensky Memorial Prize

This award is awarded to students who has written the most accomplished essay integrating the materials and insights of at least two of the fields to which Professor Frymer-Kensky's own scholarship contributed: Hebrew Bible, Biblical law, Ancient New Eastern Studies, and ritual and/or feminist theology. Recent winners include:

- 2019- David Ridge
- 2018- Sun Bok Bae

Milo P. Jewett Prize

When available, this prize awarded “to that members of the student body of the Divinity School who shall be pronounced by competent judges to have submitted the best-written paper translating, interpreting, or applying to a contemporary situation the Holy Scriptures, or a passage therefrom, regard being had to the most effective expression to the meaning and spirit of the sacred text.” In recent years, the money has also funded travel for research by advanced students in Bible. Recent winners include:

- 2014- Steven Michael Grafton Philp
- 2013- Kelli Anne Gardner
- 2012- Jordan Skornik

Martin Marty Center Junior Fellowship

This fellowship provides a unique professionalization opportunity for doctoral candidates to support the completion of the dissertation and aid in the transition to professional life as public intellectuals.

- 2022- Samuel Baudinette, Derek Buyan, Rachel Carbonara, Samuel Catlin, Alexandra Hoffman, Hannah Jones, Allison Kanner-Botan, Alexandra Matthews, Matthew Messerschmidt, Dhruv Nagar, Foster Pinkney, Doren Snoek, Raffaella Taylor- Seymour, Alice Yeh
- 2021- Caroline Anglim, Mariam Attia, Joel Brown, Seema Chauhan, Izzet Coban, Nathan Hardy, Lee Hoffer, Harini Kumar, Diane Picio, John Sianghio, Sara Jo Swiatek

John Gray Rhind Award

This award is presented annually to an advanced student in the ministry program who excellence in academic and professional training gives notable promise of a significant contribution to the life of the church. Recent winners include:

- 2021- Howard Ruan and Ariz Saleem
- 2020- Katherine Gerike and Victoria Wick
- 2019- Sarah Lusche and Sara Lytle
- 2018- Lucas Allgeyer
• 2017- Saeed Richardson  
• 2016- Marcus Christian Lohrman

J. Coert Rylaarsdam Prize

This prize is awarded to a deserving Divinity School student who has made special efforts to promote interfaith relations with particular reference to the Christian, Jewish, and Muslim traditions. These efforts may be curricular or extracurricular. Recent winners include:

• 2019- Caroline Anglim  
• 2018- Yitzhak Bronstein and Dahlia Herzog

Alma Wilson Teaching Fellowship

The Alma Wilson Fellowship Teaching Prize offers doctoral students and candidates in the Divinity School, with a record of outstanding teaching record, the opportunity to design and teach a course of their own design in the University’s Undergraduate Program in Religious Studies.

• 2022- Derek Buyan, Kirsten Collins, Marielle Harrison, Allison Kanner-Botan  
• 2021- Caroline Anglim, Joel Brown, Menachem Kranz, Sara Jo Swiatek  
• 2020- Matthew Creighton, Mark Lambert, Matthew Peterson, Paride Stortini

The Divinity School Diversity & Inclusion Student Paper Award

This award recognizes academic work by students that represents a diversity of thought or perspective. This could include research on topics as gender, sexuality, race, disability, among others or it could include alternative methodologies like feminist ethnography. This award helps to stimulate new forms of academic knowledge around diversity, equity, and inclusion that often stand outside the disciplinary mainframe of the study of religion. Recent winners include:

• 2020- Mark Lambert

The Divinity School Prize for Excellence in Teaching

This award recognizes Ph.D students that demonstrate excellence in teaching and learning. Recent winners include:

• 2021- Caroline Anglim  
• 2020- Seema Chauhan and Christine Trotter  
• 2019- Cathleen Chopra-McGowen, Kelli Gardner, Elizabeth Sartell, and Yonatan Shemesh  
• 2018- Emily Crews, Aaron Hollander, Russell Johnson  
• 2017- Katherine Mershon and Michael LeChevallier

ANTHROPOLOGY AND SOCIOLOGY OF RELIGION COURSES

AASR 30100. Anthropology of Christianity. 100 Units.

This seminar explores conversations and debates in the anthropology of Christianity. We will engage ethnographic approaches to Protestantism, Catholicism, and Orthodoxy in various geographic regions. We will also cover related subjects such as language ideology, media, economy, colonialism, nationalism, and globalization.

Instructor(s): Angie Heo Terms Offered: Autumn  
Note(s): This course meets the LMCS or SCSR Committee distribution requirement for Divinity students.  
Equivalent Course(s): ANTH 35040

AASR 30232. Sociology of Religion. 100 Units.

What is religion? How can religion be studied sociologically? How did religion’s significance change as the world enters the modern age? What affects the different importance and position of religions in different societies? How do we account for the growth and decline of religious groups? What social factors and processes influence individuals’ religious beliefs, commitments, practices, conversions, and switching? In what ways can religion impact economy, politics, gender, and race relations in modern times? These are the core questions that this course intends to deal with. The course is designed to cultivate in students an understanding of the distinctively sociological approach to studying religion and familiarize students with the important theoretical approaches as well as major findings, problems, and issues in the field.

Equivalent Course(s): SOCI 30232, SOCI 20232

AASR 30501. Magic, Science, and Religion. 100 Units.

The relationship between the categories of magic, science, and religion has been a problem for modern social science since its inception in the nineteenth century. In the first half of this course, we will critically examine some of the classical and contemporary approaches to these concepts. In the second half, we will explore a number of detailed historical and ethnographic studies about modern phenomena that call some of the fundamental assumptions behind these categories into question.

Instructor(s): A. Doostdar Terms Offered: Spring
Degree Programs and Requirements

Equivalent Course(s): RLST 28900, ANTH 23906, KNOW 28900

AASR 32900. Classical Theories of Religion. 100 Units.
This course will survey the development of theoretical perspectives on religion and religions in the 19th and 20th centuries and the institutional and historical contexts within which they developed. Thinkers to be studied include Kant, Hume, Schleiermacher, Feuerbach, Marx, Muller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade. 
Instructor(s): Christian Wedemeyer Terms Offered: Autumn
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): ANTH 35005, HREL 32900

AASR 33000. Problems in the Anthropology of Religion I. 100 Units.
This is the first half of a two-quarter sequence examining some of the key problems in the anthropology of religion. Topics include definitions of religion, belief, performativity, embodiment, power, and authority. 
Instructor(s): Alireza Doostdar Terms Offered: Winter
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students. Undergraduates can petition to enroll.
Equivalent Course(s): ANTH 35051

AASR 33100. Problems in the Anthropology of Religion II: Anthropology and Theology. 100 Units.
This is the second half of a two-quarter sequence examining some of the key problems in the anthropology of religion. The topic for this quarter is anthropology’s relationship with theology.
Instructor(s): Alireza Doostdar Terms Offered: Spring
Prerequisite(s): Problems in the Anthropology of Religion I, or by permission.
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students. Undergraduates can petition to enroll.
Equivalent Course(s): ANTH 35052

AASR 33404. Religion in Modern Iran. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): ISLM 33404, NEHC 33704

AASR 34410. Anthropology of Religion I. 100 Units.
This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.
Instructor(s): Angie Heo Terms Offered: Autumn
Equivalent Course(s): HREL 34410, ANTH 35031

AASR 34411. Anthropology of Religion. 100 Units.
How do anthropologists study religion? This course is an introduction to classic concepts that have defined the social scientific study of religion such as ritual, taboo, transcendence, embodiment, and enchantment. To grasp how fieldwork is paired with theory, we will engage ethnographic writings on Orthodox Christianity in northern Ethiopia, Afro-Caribbean Santería in Chicago, and Islamic jinn veneration in Delhi India. We will further examine various themes in the socio-cultural inquiry of contemporary religion including asceticism, sexuality, sectarianism, and political theology.
Instructor(s): A. Heo Terms Offered: Winter
Equivalent Course(s): RLST 27650, ANTH 23911

AASR 37570. Bodies, Gifts, and Commodities. 100 Units.
This course presents a survey of anthropological theories of gifts and commodities and how they have been used to explain exchanges involving the human body. We will consider various forms of labor, including sex work and paid surrogacy, exchanges enabled by modern biotechnologies, such as organ and tissue donation, as well as other contexts where the body is objectified and fragmented, such as in the discovery and marketing of genetic materials and processes.
Instructor(s): Elham Mireshghi Terms Offered: Spring
Equivalent Course(s): RLST 27570, ANTH 25208, GNSE 27570

AASR 40302. Islam and Modern Science. 100 Units.
Since the nineteenth century, the rise of the modern empirical sciences has provided both challenges and opportunities for Muslim-majority societies. In this seminar, we examine the epistemological, institutional, and biopolitical transformations that have come about in these societies through encounters with a range of natural and social scientific disciplines (astronomy, medicine, psychology, psychical research, psychoanalysis, eugenics, economics, sociology, anthropology, and others). Readings are from anthropology, history, and science studies.
Equivalent Course(s): KNOW 40302, ISLM 40302, ANTH 42520
AASR 40700. Religion and Economy. 100 Units.
This seminar examines key concepts that have defined the study of religion and economy. Drawing on social theory and ethnography, we will explore how various religious communities and traditions engage issues of profit/ non-profit, labor, value, aid and care.
Instructor(s): Angie Heo Terms Offered: Autumn 
Equivalent Course(s): ANTH 42418

AASR 42211. Spirits of Capitalism. 100 Units.
TBD 
Equivalent Course(s): HREL 42211

AASR 42407. Comparative and Global Christianities. 100 Units.
TBD 
Equivalent Course(s): HCHR 42407

AASR 42410. Material Religion. 100 Units.
This course examines approaches to the material study of religion. What are the gains of studying religion through bodily practices and sensory perceptions? How have various scholarly disciplines examined ritual art, objects, things and the organization of space and time? What analytic directions for understanding the social life of religion has a materialist orientation enabled? The course will include readings on mediation, technology and public culture.
Instructor(s): Angie Heo Terms Offered: Spring 
Equivalent Course(s): RLIT 42410

AASR 42514. Witchcraft. 100 Units.
TBD 
Equivalent Course(s): ANTH 42514, HREL 42514

AASR 42802. Ethnographies of the Muslim World. 100 Units.
An examination of contemporary theoretical issues in the anthropology of Islam through close readings of recent ethnographic monographs. Topics may include ethical self-formation, state-making, embodiment and the senses, therapeutic spiritualities, indeterminacy and religious aspiration, and globalization.
Instructor(s): Alireza Doostdar Terms Offered: Winter 
Note(s): Class limit to 15 students 
Equivalent Course(s): ANTH 55030, ISLM 42802

AASR 42907. Contemporary Theories of Religion. 100 Units.
This course will explore developments in the study of religion from the Marburg Declaration of 1960 to the present. Participants will attend to the recent history of the field, intellectually and institutionally; to the analysis of select theoretical developments in this period, their prospects, accomplishments, and challenges; to the relationships between the History of Religions and work on religion in related fields of study (e.g., anthropology, sociology, history); and to the social location(s) of the study of religion in the late twentieth and early twenty-first centuries.
Instructor(s): Christian Wedemeyer Terms Offered: Spring 
Prerequisite(s): PQ: HREL 32900 / AASR 32900 "Classical Theories of Religion" 
Equivalent Course(s): HREL 42907

AASR 42908. Moral Geographies. 100 Units.
TBD 
Terms Offered: TBD 
Equivalent Course(s): ANTH 42445

AASR 43005. Is Modernity Disenchanted? 100 Units.
One of the dominant tropes in late-twentieth-century social science was what Max Weber famously called the “disenchantment of the world,” the idea that with industrialization, the entrenchment of capitalism, the dominance of the modern bureaucratic state, and the rise of modern science, religion and “magicality” would gradually wither away. This course examines such arguments in relation to the pervasive evidence that magicality persists around precisely those sites most intimately associated with modernity’s rationality and progress: the market, science and technology, and the state. Readings will be from anthropology, history, religious studies, and social theory.
Instructor(s): Alireza Doostdar Terms Offered: Spring 
Note(s): Class limit to 15 students 
Equivalent Course(s): ANTH 43005

AASR 43202. Revelation or Revolution? The Question of Interior Worlds. 100 Units.
TBD 
Equivalent Course(s): GNSE 43202, RAME 43202

AASR 43310. Feminism and Islamic Studies. 100 Units.
The goals of this course are three-fold: 1- To examine the (geo)politics of feminism as a Euro-American emancipatory project as it pertains to Muslim-majority societies; 2- to probe the conceptual work made possible by the categories of “woman” and “gender” as pioneered by feminist scholars specifically in relation to the history
and anthropology of Islam; and 3) to study and evaluate self-consciously reformist projects engaging with the Islamic tradition in the modern period and the complexities of their relationship with Euro-American feminism. Rather than treating these goals in a strictly chronological manner, we will keep them in tension throughout the course.

Instructor(s): Alireza Doostdar

Terms Offered: Winter

Prerequisite(s): By permission only. Students should write a one-paragraph statement about why they would like to take this course and what kind of prior preparation they have.

Equivalent Course(s): ISLM 43310, ANTH 42450, RLST 23310, GNSE 43310, GNSE 23010

**AASR 43500. Islamic Jurisprudence, Reason, and the State. 100 Units.**

This course will examine anthropological approaches to the study of Islamic jurisprudence and its transformations in the modern context. This may be of interest to students interested in both Sunni and Shi’i jurisprudence, though the emphasis will be on Twelver Shi’i legal reasoning.

Instructor(s): Elham Mireshghi

Terms Offered: Autumn

Prerequisite(s): Students should be familiar with Anthropological approaches to the study of both Islam and the state.

Note(s): This course is open to undergrads ONLY by Petition.

Equivalent Course(s): NEHC 43500, ANTH 42815, ISLM 43500

**AASR 49000. Secularism. 100 Units.**

This seminar explores theories and ethnographies of secularism with an emphasis on the global reach of secular ideals and their various historical materializations. We will engage a wide range of topics such as tolerance and religious difference, the legal regulation of customs and traditions, relations between liberalism and socialism, the politics of art and architecture, and technological cultures of life and death.

Instructor(s): Angie Heo

Terms Offered: Autumn

Note(s): This course meets the LMCS or SCSR Committee distribution requirement for Divinity students.

**AASR 50207. Christianity and Korea. 100 Units.**

Selected readings on the topics pertaining to the joint study of Christianity and of Korea.

Instructor(s): Angie Heo

Terms Offered: Spring

Equivalent Course(s): HREL 50207

**AASR 50213. Historical Sociology of Religion - After Max Weber and Emile Durkheim. 100 Units.**

In the writings of the European classics of sociology the universal history of religion was absolutely crucial. Strangely, and although the reputation of Max Weber and Emile Durkheim has constantly grown over time, this area of their interests later became marginal in the discipline. After briefly suggesting a possible explanation of this phenomenon, this class will deal with the exceptions, scholars who have contributed significantly to the sociological study of the history of religion (H. Richard Niebuhr, Will Herberg, Werner Stark, David Martin Marcel Gauchet, Robert Bellah, Jose Casanova). Additional scholars and my own writings in this area can be included if there is an interest in tracing a tradition that should have received new attention after the end of the intellectual hegemony of the secularization thesis.

Instructor(s): Hans Joas

Terms Offered: Spring. May be taught Winter 2021 or Spring 2022.

Equivalent Course(s): SOCI 50124, SCTH 50213

**AASR 51000. ASR Proseminar. 100 Units.**

This course is an intensive reading and writing seminar designed to strengthen skills of close interpretation, argument-driven discussion, and research writing. We will engage classic texts in the social sciences of religion and workshop student papers relevant to dissertation development.

Instructor(s): Angie Heo

Terms Offered: Spring

Prerequisite(s): This course is open to PhD students in the Anthropology and Sociology of Religion only.

**AASR 52200. Problems in the History of Religions. 100 Units.**

A seminar for students either in the PhD program in the History of Religions (allgemeine Religionswissenschaft, la science des religions) or doctoral students working in related fields in the scientific study of religions (anthropology, sociology, history, area studies, e.g.). Participants will both present an original written work-in-progress and give a formal oral response to the work of another; typical examples include colloquium (“second-year conference”) papers, oral statements for the Qualifying Examination, or dissertation chapters.

Instructor(s): Christian Wedemeyer

Terms Offered: Winter

Prerequisite(s): PQ – PhD students in HREL, AASR, or by permission of instructor.

Note(s): This course meets the SCSR Committee distribution requirement for Divinity students.

Equivalent Course(s): HREL 52200

**AASR 52808. Sovereignty, Intimacy, and the Body. 100 Units.**

A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.

Instructor(s): Alireza Doostdar

Terms Offered: Winter

Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or AASR

Note(s): Class limit to 10 students

Equivalent Course(s): HREL 52808
AASR 54000. Ethnographic Methods. 100 Units.
This is a writing-intensive seminar for students wishing to explore ethnography as a method and genre of social-cultural analysis. Over the course of the quarter, students will work individually and in groups to develop their ethnographic projects. The final writing assignment is an ethnographic essay that will grow out of a range of research and writing exercises.
Instructor(s): Alireza Doostdar Terms Offered: Spring
Prerequisite(s): By permission only. First preference will be given to PhD students.
Equivalent Course(s): ANTH 53530

AASR 58505. Rethinking Alienability: Landscapes of Attachment and Dispossession. 100 Units.
This course will survey environmental, religious, and phenomenological approaches to landscape in anthropology, political ecology, critical race studies, legal history, and religious studies in order to attend to the interplay of attachment and alienation, spatial boundedness and racialized dispossession. The aim is to develop new ways of thinking about the constraints and possibilities of mobility and traffic over space and time. We will consider various cases of so-called "unpropriated" relations to land and material livelihoods to ask what challenges they pose to alienability as an arc of inexorable cultural loss or as a foundational condition of human absence (terra nullius). Suspending alienability as an explanatory framework allows us to instead track its genealogy as a legal and ethical paradigm and, moreover, to consider practices and histories of attachment to place (including through narrative, nostalgia, spirit possession, and ritual) that do not take possessive ownership as their goal. In dialogue with these interdisciplinary debates, we will consider how phenomenological and affective attachments to land, spirits, and object worlds differentially construct landscapes and thereby unsettle more familiar secular heuristics of environment, labor, and natural resources.
Instructor(s): Mareike Winchell Terms Offered: Autumn. Autumn 2021
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): ANTH 58505

AASR 70000. Advanced Study: Anthropology & Sociology of Religion. 300.00 Units.
Advanced Study: Anthropology & Sociology of Religion

BIBLICAL STUDIES COURSES

BIBL 30600. Judaic Civilization-1. 100 Units.
TBD

BIBL 31000. Introduction to the Hebrew Bible. 100 Units.
Critical introduction to the genres, ideas, styles, and formation of the Hebrew Bible (the ancient Jewish treasury of literature from Israel, Judea, and Babylonia), framed by ancient comparative material and modern literary theory.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): HIJD 31004, JWSC 20120, RLST 11004, NEHC 30504, NEHC 20504

BIBL 31215. Abraham’s Sacrifice of Isaac in Multiple Perspectives. 100 Units.
The story of Abraham’s (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism, Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.
Instructor(s): Stuart Creason Terms Offered: Spring
Equivalent Course(s): ISLM 31215, JWSC 21215, NEHC 21215, RLST 21215, NEHC 31215, HIJD 31215

BIBL 32602. Introduction to the New Testament. 100 Units.
This is an introductory course to the history, literature, and interpretation of the New Testament. Our primary focus will be to read select texts of the New Testament, with an emphasis on their literary nature, their historical problems and sources, their theological visions, their history of interpretation, and their historical, geographic, social, political, religious and cultural contexts in early Jewish and Greco-Roman worlds. One will have the opportunity to situate one’s own questions about and approaches to these texts in light of the history of scholarly research and through critical reflection about the methods and goals of interpretation in conversation with rhetorical, narrative, postcolonial, intercultural, feminist, and queer hermeneutics, and the history of sexuality. Discussions groups will meet on Fridays.
Instructor(s): Jeff Jay Terms Offered: Winter
Equivalent Course(s): FNDL 28205, RLST 12602

BIBL 32700. Law in Biblical Literature. 100 Units.
The course will survey topics of biblical law, recover biblical legal reasoning, compare biblical law with comparable ancient Near Eastern records and literature, reconsider the nature of biblical legal composition, interpret biblical legal passages within their larger compositions as pieces of literature, analyze several non-legal
biblical texts for the legal interpretation embedded in them, and engage modern scholarship on all these aspects. In addition to preparing to discuss assigned biblical texts, students will also work towards composing an original piece of sustained analysis submitted at quarter’s end.

Instructor(s): Simeon Chavel
Terms Offered: Winter
Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible
Equivalent Course(s): JWSC 22702, NEHC 32700, RLST 22700, HIJD 32700

**BIBL 33000. Muses and Saints: Poetry and the Christian Imagination. 100 Units.**

This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of “doing” theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.

Instructor(s): Erin Galgay Walsh
Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): HCHR 33000, MDVL 23000, GNSE 34104, CLAS 36119, RLST 33000, RLVC 33000, CLCV 26119, ENGL 33809, GNSE 24104

**BIBL 33221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian Periods. 100 Units.**

In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from this region to (1) reconstruct life in the provinces and client kingdoms and (2) use the detailed information to learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its yoke.

Instructor(s): Avraham Faust
Terms Offered: Spring

**BIBL 33900. Introductory Biblical Hebrew I. 100 Units.**

This course is the first of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Aslan Cohen Mizrahi
Terms Offered: Autumn

**BIBL 34000. Introductory Biblical Hebrew II. 100 Units.**

This course is the second of a two-quarter sequence designed to introduce students to the language of biblical Hebrew, with special emphasis on the fundamentals of its morphology, syntax, and vocabulary. The course follows a standard textbook supplemented by lectures, exercises, and oral drills aimed at refining the student’s grasp of grammatically sound interpretation and translation. At the conclusion of the two-quarter sequence students will be prepared to take a biblical Hebrew reading course in the spring quarter.

Instructor(s): Aslan Cohen Mizrahi
Terms Offered: Winter
Prerequisite(s): BIBL 33900 in Autumn Quarter

**BIBL 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.**

A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.

Instructor(s): Simeon Chavel
Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II
Equivalent Course(s): NELC 30062, HIJD 34210

**BIBL 34400. Greek Prose Composition. 100 Units.**

The goal of this course is to pick up habits from introductory Greek class: producing Attic Greek sentences and longer pieces. The most obvious benefits of this exercise will be thorough review of basic morphology and syntax as well as fine-tuning our grasp of the more subtle nuances of the language, which should pay off when we go back to reading the ancient Greek texts themselves - or teach them! While this is a graduate level course, undergraduates are welcome to petition to take it.

Instructor(s): D. Martinez
Terms Offered: Autumn. Not offered 2021-22 will be offered 2022-23.
 Equivalent Course(s): GREK 34400

BIBL 34601. Prophecy in Ancient Israel. 100 Units.
This course examines the idea, practice, and literature of prophecy in the Hebrew Bible and contextualizes these issues by comparing biblical prophecy with its ancient Near Eastern analogues. Students will read and analyze biblical and extra-biblical prophetic texts as well as other texts related to prophecy in order to understand the purposes of ancient Near Eastern prophecy as well as the practices of the prophets themselves (such as analogical ritual performance, divination, and magic). The issues of the preservation of prophetic literature as well as the cessation of prophecy in ancient Israel will also be explored.
Instructor(s): Jeffrey Stackert
Prerequisite(s): A critical Introduction to the Hebrew Bible (all biblical texts will be read in English).

BIBL 35100. Introductory Koine Greek-1. 100 Units.
In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course.
Instructor(s): Jonathan Wegner Terms Offered: Autumn

BIBL 35204. Love and Eros in the New Testament and Ancient World. 100 Units.

BIBL 35300. Introductory Koine Greek II. 100 Units.
In this two-course sequence, students will learn the basic mechanics of Koine Greek and begin reading texts from the Greek New Testament and Septuagint. The autumn course and the first three-fourths or so of the winter course will introduce the vocabulary, grammar, syntax, and style of the Greek New Testament, and to a limited degree those of the Septuagint, after which point we will focus on reading and interpreting a New Testament document in Greek at length. Upon the conclusion of the sequence, students will be able to read and comprehend entire passages of Koine Greek text with the aid of a dictionary. This sequence aims to prepare students to successfully participate in a Greek exegesis course in Spring quarter or thereafter.
Instructor(s): Jonathan Wegner Terms Offered: Winter
Prerequisite(s): Must have taken BIBL 35100 in Autumn quarter.

BIBL 35301. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine's Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RETH 35301, RLST 25301, LATN 36421, THEO 35301, CLCV 26421, FNDL 25304, HIST 32116, HIST 22116, LATN 26421, CLAS 36421, HCHR 35301

BIBL 35400. Introductory Koine Greek-3. 100 Units.
TBD

BIBL 35900. The Parables of Jesus: Language and Meaning. 100 Units.
An exegesis course in Greek on these rich little narrative nuggets—the parables of Jesus-in the Gospels of Mark, Matthew, and Luke. Each week we will dedicate the first half of class to translating one parable focusing on philology as well as rehearsing basic Koine grammar and common grammatical paradigms. We will then devote the second half of class to interpretation, discussing different hermeneutical approaches to the parables in conversation with a variety of interpreters with the week’s text at the forefront for our consideration. For the final project, students will choose one parable, for which they will provide an annotated translation and write an interpretive essay.
BIBL 35901. Joseph and His Brothers: The Biblical Accounts. 100 Units.
Close reading of the "Joseph Cycle" in Genesis 37-50. Detailed examination of the literary form, content, theology and composition of the Biblical text, with the aim of identifying the questions it poses and evaluating the methods employed and the solutions proposed by commentators and critics in their attempts to answer them. This course is designed for students who have some familiarity the critical study of the Hebrew Bible (i.e., for those who have taken Introduction to the Hebrew or equivalent). Knowledge of Biblical Hebrew is desirable but not required. If you have any question as to whether you qualify, please consult the instructor. This course is open to undergraduates.
Equivalent Course(s): JWSC 25901, RLST 20912

BIBL 36000. The Johannine Epistles. 100 Units.
The Johannine Epistles raise fascinating theological and interpretative questions. In this course students will read the Greek text closely, examining the composition, genre, structure, theology, and purpose of these letters. Readings will also include New Testament and early Christian texts that help illuminate the hermeneutical questions and place of the Johannine epistles. Special attention will be paid to the questions surrounding the texts' authorship and reception within later Christian traditions.
Instructor(s): Erin Walsh Terms Offered: Spring, new course
Prerequisite(s): Graduate students who have completed classes I and II of the Koine Greek sequence or equivalent. Various levels can be accommodated; please feel free to consult with instructor.

BIBL 36010. The Book of Psalms (Biblical Hebrew III) 100 Units.
The Book of Psalms is a collection of about 150 poems of varying genres, themes, motifs, lengths, and styles, written in ancient Hebrew, coming from ancient Israel, Judea, and possibly Babylon during the Iron Age (11th-6th cents. BCE) and the Persian period (6th-4th cents. BCE). Nearly all about the deity Yahweh. We will read select psalms in Hebrew for their varied voicing, topos, prosody, poetics, and religious ideas. This course will serve students interested in the literary and religious aspects of the Hebrew Bible. For students who have taken Biblical Hebrew I & II, this course will serve as Biblical Hebrew III.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II

BIBL 36020. The Gospel of John. 100 Units.
This is the third course in the Introductory Koine Greek Sequence of the Divinity School. This course will use what students have learned in terms of grammar, syntax, and vocabulary in the first two quarters and will apply these skills to the translation and exegesis of specific Biblical passages.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Prerequisite(s): One year of Koine Greek, or equivalent (BIBL 35100, 35300). Various levels can be accommodated; please feel free to consult with instructor.
Note(s): This is the introductory Koine Greek exegesis course.
Equivalent Course(s): CLVC 26020, CLAS 36020, RLST 22020

BIBL 36500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): RLST 16500, HCHR 36500, NEHC 26500, GNSE 36505, GNSE 26505, NEHC 36500

BIBL 36521. Three Greek Philosophical Texts. 100 Units.
The three texts are: Epicurus' Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy—not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic principles of Epicurean hedonism; it's up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus' school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenoanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Requirement: intermediate level Ancient Greek or higher.
Instructor(s): E. Asmis
Terms Offered: Winter
Equivalent Course(s): CLCV 26521, ANCM 46521, CLAS 36521, RLST 26521

**BIBL 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.**

When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project “ideal” belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.

Instructor(s): Erin Galgay Walsh
Terms Offered: Winter

Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.

Equivalent Course(s): JWSC 25881, HEBR 33301

---

**BIBL 37303. The Four-Fold: Studies in Jewish Exegesis. 100 Units.**

This course will focus on the emergence of the four-fold method of Jewish Bible interpretation in the medieval period (known as PaRDes), in light of internal Jewish features since and antiquity and comparative Christian exegesis. Particular attention will be placed on the work of the great medieval Spanish commentator Rabbi Bahya ben Asher (13th century). Consideration of modern adaptations of this method will be taken up at the end (notably, in M. Fishbane’s commentary on the Song of Songs and in his theological writings).

Equivalent Course(s): HIJD 37303

---

**BIBL 37612. Literary Theory and the Hebrew Bible. 100 Units.**

Readings in literary theory and in select works of the Hebrew Bible, with special attention to voice and genre. Seminar-style presentations and discussion.

Instructor(s): Simeon Chavel
Terms Offered: Spring

Equivalent Course(s): KNOW 37612, RLST 21860, JWSC 21860

---

**BIBL 38300. Reading Modern Hebrew for Research Purposes I. 100 Units.**

The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).

Instructor(s): Ari Almog
Terms Offered: Autumn

Prerequisite(s): Students should have at least two levels of Modern and/or Biblical Hebrew. Students should be able to read vocalized Hebrew texts as well as to be able to read and write in cursive.

Equivalent Course(s): HEBR 33300, JWSC 25880

---

**BIBL 38301. Reading Modern Hebrew for Research Purposes II. 100 Units.**

The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).

Instructor(s): Ari Almog
Terms Offered: Winter

Prerequisite(s): Students should have at least two levels of Modern and/or Biblical Hebrew. Students should be able to read vocalized Hebrew texts as well as to be able to read and write in cursive.

Equivalent Course(s): JWSC 25881, HEBR 33301

---

**BIBL 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.**

In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent techne for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This course brings together two scholars of religion working in distinct geographical locations and cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as...
an opportunity for students to engage asceticism as a series of techniques that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transcultural feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.

Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh Terms Offered: Winter
Equivalent Course(s): GNSE 29303, GNSE 39303, HREL 39300, HCHR 39300, RLVC 39300, RLST 29300

BIBL 40018. Varieties of the Sublime in Ancient Greek and Roman Thought. 100 Units.
When one thinks about the 'Sublime', one ancient text stands out as foundational: Longinus' On the Sublime. This text had a profound influence on modern aesthetics. It is, however, only part of a rich tradition of ancient ideas about sublimity. This seminar will examine this tradition, which embraces philosophy, religion, and art. The aim of the class is to disentangle various strands of the sublime and examine their interrelationships. Our readings will take us from Plato to the Neoplatonists. They will include: Plato's Symposium and Phaedrus; selections from the Epicurean Philodemus and the Stoics; Apuleius' Story of Cupid and Psyche and book 11 of his Metamorphoses; and selections from Plotinus, Porphyry, and Proclus' Commentary on Plato's Republic. The topics will include: religious initiation, the use of allegory, and theories of visual and literary beauty. Knowledge of Greek and Latin is not required; but special sessions will be arranged for those who wish to read Greek or Latin texts. Open to undergraduates with the permission of the instructor.
Instructor(s): E. Asmis Terms Offered: Spring
Equivalent Course(s): CLAS 40018

BIBL 40300. The Gospel Of Luke. 100 Units.
Equivalent Course(s): NTEC 40300

BIBL 40350. The Composition of the Torah. 100 Units.
Detailed textual study of selected passages from the narrative portions of Torah (i.e. in Genesis, Exodus and Numbers) with the aim of illustrating the literary basis for the hypothesis that the Torah has been created by merging four pre-existing sources into one continuous text. Consideration will also be given to the diverse approaches employed by exegesis and critics, whether prior to the rise of the documentary hypothesis or subsequent to and in opposition to it. This course is designed for students with a working knowledge of Biblical Hebrew who have already had a critical introduction to the Hebrew Bible, including the critical approaches to the Torah. If you have any question as to whether you qualify, please consult the instructor.

BIBL 40360. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100 Units.
This course will examine the composition and significance of dialogues for Christian polemic and identity formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaeans, and alleged "heretical" Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.
Instructor(s): J. Elsner Terms Offered: Spring
Equivalent Course(s): HCHR 40360, RLST 20360, CLAS 33820, CLCV 23820

BIBL 40400. Ekphrasis: Art & Description. 100 Units.
This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could be essential! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.
Instructor(s): J. Elsner Terms Offered: Spring
Equivalent Course(s): RLV 40400, NTEC 40400, CLAS 42600, ARTH 40400

BIBL 40417. Sem: Epictetus/Aurelius. 100 Units.
Both Epictetus' Discourses and Marcus Aurelius' Meditations have been philosophical best sellers ever since antiquity. Both humanize ancient Stoicism. In this seminar, we will look closely at the Greek text to investigate each author's unique response to Stoic doctrine. The focus of the seminar will be on the creativity of each author in reshaping Stoic doctrine. We will also look at the reception of these authors in the Renaissance and later. Prerequisite: the equivalent of two years of Ancient Greek.
Instructor(s): E. Asmis. Terms Offered: Spring
Equivalent Course(s): GREK 40617
BIBL 42910. Gender and Sexuality in Late Antiquity: Precursors and Legacies. 100 Units.

In this course students will trace how gender was theorized and normative behavior was prescribed and enforced in the ancient world. We will begin with materials from the Greco-Roman world, Hebrew Bible, and the Second Temple Period. As the quarter progresses, we will turn our attention to early and late ancient Christian authors, focusing on the way asceticism and emergent ecclesial institutions shaped the lives of women and gender non-conforming individuals. Throughout the course students will learn to navigate the pitfalls and opportunities the study of gender affords for understanding the development of biblical interpretation, the transformation of classical Graeco-Roman culture, and the formation of Christian doctrine. How did Christianity challenge and preserve norms for female behavior? How did Rabbinic and early Christian authors approach questions of sexuality differently? Along the way we will bring 20th-century theorists of sexuality and gender into our conversations to illuminate pre-modern discourses of virginity, sexual experience, and identity. Primarily we will approach texts through a historical lens while paying attention to the theological and ethical issues.
involved. At the end of the course we will examine the legacy of late ancient debates, tracing how earlier teaching about gender and sexuality co-exists with, challenges, and informs modern secular worldviews.

Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Prerequisite(s): No languages are required, but there will be ample opportunity for students with skills in Greek, Latin, Syriac, and Hebrew to use them.
Equivalent Course(s): RLST 22910, GNSE 42910, CLAS 35319, CLCV 25319, GNSE 22910

BIBL 43100. Interpreting the Gospel According to Matthew. 100 Units.
An exegesis course on "the church's gospel," which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the "ekklesia" as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation--ancient, medieval, modern, post-modern--to impersonate in class discussions.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): BIBL 32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): NTEC 33200, HCHR 33200

BIBL 43102. History and Narrative in the First and Second Book o Maccabees. 100 Units.
The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE—a period of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The seminar is open to students with at least basic proficiency in ancient Greek.
Equivalent Course(s): HIJD 43100

BIBL 43200. Colloquium: Ancient Christianity. 100 Units.
A critical reading of influential narratives—both ancient and modern—of "the rise of Christianity" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Desert Fathers and Mothers, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.
Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): This course is open to undergraduates by petition.
Equivalent Course(s): HCHR 43200

BIBL 43220. Biblical Law in its Near Eastern Context. 100 Units.
This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their legal reasoning.
Instructor(s): J. Stackert Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): HIJD 43220

BIBL 43300. Introduction to Papyrology. 100 Units.
This course will concentrate on the methods and perspectives of the discipline of papyrology, including the "hands on" experience of working with photographed and scanned texts of various collections. No previous knowledge of the field is assumed; we will begin from the ground up. Approximately the first six weeks of the course will be devoted to an introduction to the study of papyri, in which our concerns will include the following: 1. transcription and analysis of different paleographic styles, including literary hands and documentary Ptolemaic scripts. 2. extensive reading of edited papyrus texts from the Pestman and Loeb editions and elsewhere; 3. careful attention to the linguistic phenomenon of koine Greek with regard to phonology, morphology, and syntax; how the koine differs from the classical language and the relationship of the idiom of the papyri to that of other koine documents, such as the New Testament; the importance of koine linguistics to textual criticism. 4. investigation of the contribution of papyrology to other areas of the study of antiquity such as literature, social history, linguistics, textual criticism, and religion.
Instructor(s): David Martinez Terms Offered: Spring
Prerequisite(s): Three years of Greek
Note(s): This course is open to undergrads by Petition only.
Equivalent Course(s): GREK 36100
Degree Programs and Requirements

BIBL 43502. Ignatius of Antioch. 100 Units.
We will closely read in Greek the letters of Ignatius of Antioch, with special attention to questions of authenticity and date, his rhetoric in the context of the Second Sophistic, his theology of suffering and martyrdom, as well as his general importance as a source for understanding early Christian history, theology, and interpretation.
Instructor(s): Jeff Jay Terms Offered: Spring
Prerequisite(s): Intermediate Greek skills (Koine)

BIBL 43600. The Pastoral Epistles. 100 Units.
A Greek exegesis course on three short letters addressed to Paul’s trusted envoys (1 and 2 Timothy; Titus), which will focus on the following questions: the nature, significance, dynamics and authority of Pauline pseudepigraphy; the forms of ethical argumentation in these letters and their relation to Hellenistic philosophy; the social history of Greco-Roman households and their role in early Christian formation; historical reconstruction of the roles of women in the Paulinist communities addressed by these letters (including a reading of the later work, The Acts of Paul and Thecla, which may represent the viewpoint the author is attacking), and the history of interpretation and outsized influence of this small body of texts on Christian thought and practice, down to the present.
Instructor(s): Margaret M. Mitchell Terms Offered: Winter
Prerequisite(s): Greek skills (Koine and/or Attic)

BIBL 43801. Ritual, Cult and Magic in the Hebrew Bible. 100 Units.
This course will explore the variety and nature of religious practice in ancient Israel and the wider ancient Near East. We will consider topics such as sacrifice, purity and holiness, temple cult, priesthood, analogical ritual, and popular and enigmatic rites. We will reflect on all of these subjects in light of modern theories of religion and ritual.
Instructor(s): Jeffrey Stackert Terms Offered: Winter
Prerequisite(s): Students should have taken a critical Introduction to the Hebrew Bible.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 20811

BIBL 43804. Deuteronomy 1-4: Composition, Redaction, Textual Transmission. 100 Units.
This course will examine the complex compositional and textual history of Deuteronomy 1-4. We will consider the role these chapters play in the pentateuchal Deuteronomic source, their relationship with corresponding texts in Exodus and Numbers, and the relevance of the ancient witnesses for understanding their composition and redaction.
Instructor(s): Jeffrey Stackert Terms Offered: Autumn

BIBL 44100. Reading the Psalms. 100 Units.
In this course, we will read closely a selection of biblical psalms, paying special attention to their genre and poetry. We will also consider the import of these psalms for understanding ancient Israelite religious thought. All biblical texts will be read in Hebrew. This course is meant especially for students who have taken the fall-winter biblical Hebrew sequence in the Divinity School.
Instructor(s): Jeffrey Stackert Terms Offered: Spring
Prerequisite(s): At least one year of biblical Hebrew or equivalent (BIBL 33900 and BIBL 34000 Introductory Biblical Hebrew)
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. Undergraduates can petition to enroll.

BIBL 44600. Zion and Zaphon: Biblical Texts from Seventh Century Judah (Chavel) 100 Units.
Students will examine biblical texts on the premise they respond to the astonishing turn of events in the eighth century bce, in which Assyria dissolved the Israeli kingdom and nearly destroyed the Judean, with: theoretical orientation from history and historiography, memory studies, and literary theory; survey of ancient written and image-based sources; archaeological evidence.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Equivalent Course(s): KNOW 44600

BIBL 44602. Song of Songs. 100 Units.
In this text-course we will read the entire poetic composition, drawing on theory of literature in general and poetry in particular, tracing its unique forms of continuity, and analyzing its biblically distinctive forms of gender characterization.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): prerequisite: 1 year biblical Hebrew/ BIBL 33900 and BIBL 34000
Note(s): This is the Biblical Hebrew exegesis course.
Equivalent Course(s): NEHC 44602, HIJD 44602, GNSE 24603, RLST 24602, GNSE 44603

BIBL 44700. The Book Of Samuel: MT-LXX-DSS. 100 Units.
Introduction to textual criticism (= manuscript analysis) of the Hebrew Bible through comparison of the book of Samuel in the Hebrew Massoretic Text (MT), the Greek Septuagint (LXX), the Dead Sea scrolls, and parallels in the book of Chronicles.
Equivalent Course(s): NELC 30061
BIBL 44800. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.
Instructor(s): Simeon Chavel
Terms Offered: Winter
Prerequisite(s): One year of Biblical Hebrew.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): RLST 22304, NEHC 24801, HIJD 44800, NEHC 44801

BIBL 44900. Lecture: Paul's Letter to the Romans. 100 Units.
TBD
Terms Offered: TBD

BIBL 45100. Innerbiblical Exegesis. 100 Units.
This course will explore the phenomenon of literary revision in the Hebrew Bible and, to a limited extent, its precursors and successor texts. In addition to analyzing various examples of innerbiblical exegesis, we will consider the theoretical issues related to literary revision, including the question of criteria for determining literary dependence and direction of dependence and the intents of texts that reuse source material.
Instructor(s): Jeffrey Stackert
Terms Offered: Winter
Prerequisite(s): Strong Biblical Hebrew

BIBL 45250. Christians' and 'Jews', Rhetoric and Reality. 100 Units.
A critical assessment of different scholarly positions on the relationship between "Christians" and "Jews" in the imperial period up until the end of the fourth century (e.g., "the siblings model," "the parting of the ways," the "wave theory model," the "ways that never parted," and others) as tested against close analysis of such literary sources as the letters of Paul, the gospels of Matthew and John, Justin Martyr's Dialogue with Trypho, Melito of Sardis' Peri Pascha, Tertullian's "Against the Jews," various works of Origen, and John Chrysostom's 8 homilies "Against the Jews/Judaizing Christians." Our goal is careful methodological and historiographical analysis of whether or how from such sources we might discern and reconstruct historical reality - local and/or trans-Mediterranean - about persons and groups, and their identities, viewpoints, practices and interactions.
Equivalent Course(s): HCHR 45250

BIBL 45602. Giving and Receiving. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): HIJD 45600

BIBL 46000. Textual Criticism of the Hebrew Bible. 100 Units.
In this course, students will learn the basic concepts, methods, theories, resources, and scholarly history of the textual criticism of the books making up the Hebrew Bible. They will practice comparing the Massoretic Text with relevant other manuscripts and text-traditions in Hebrew, Greek, and Aramaic; evaluating variants; and considering unattested emendations. Students will explore the overlap between composition-history and manuscript-history. At the conclusion of this course, students will have the knowledge and tools to embark on their own text-critical examination of passages in the Hebrew Bible.
Instructor(s): Instructor TBD
Terms Offered: Spring
Prerequisite(s): Students need to have working knowledge of the languages listed above, especially Hebrew and Greek.
Note(s): Course will be remote.

BIBL 46200. Prophetic Vision and Divine Visitation. 100 Units.
Readings in literary theory, followed by a critical survey of texts of prophetic commissioning or of direct interaction with the deity, in prose and in poetry, across the Hebrew Bible.
Instructor(s): S. Chavel
Terms Offered: Winter
Prerequisite(s): PQ: One year of Biblical Hebrew

BIBL 46399. The Apocalypse of John: Conflict of Interpretations. 100 Units.
We will examine various and sometimes conflicting hermeneutical strategies for decoding this enigmatic work and accessing its complex symbolism and imagery. The first task will be to gain some purchase on how the Apocalypse of John (a.k.a. Revelation) works as an example of ancient apocalyptic writing in comparison with near-contemporary Jewish apocalypses. We will also examine how this text portrays the Roman imperial regime, with special attention to its critique of the imperial cult and other ways it intersects with and addresses Greco-Roman history, religion, politics, and society. On the other side of this literary-historical analysis we will discuss the contemporary reception of the Apocalypse, focusing on how its critical and subversive theological grammars have been redeployed in modern contexts of political struggle and oppression, for example, in South Africa during Apartheid, as well as its interpretation in critical theories, intercultural interpretations, and environmental ethics. The overall logic of this course forces serious hermeneutical reflection and discussion about the relationship between literary, historical, and constructive readings, as well as between interpretive strategies that foreground history, suspicion, or retrieval, examples of which we will juxtapose and vigorously discuss.
BIBL 46503. The Controversial Apostle. 100 Units.
Was Paul "the founder of Christianity?" a devout rabbi? a religious fanatic? an intellectual? a foe of "religion"? a universalist before his time? a Jewish apostate who vilified his own people? a prophet to the Gentiles like Jonah? a misogynist? an anti-imperial agitator? a clever religious free-lancer? a covenantal theologian? This course will examine scholarly portraits of "the apostle Paul" (as he is known to history) from the 20th and 21st centuries, including also perhaps some forays into the graphic arts and cinema. Students will learn tools for critically analyzing these portraits, their methodologies, their own poetics, and their implications for larger questions about "Christianity," "Judaism," "religion" and "politics," in past and present.
Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): Note: open to undergraduates with permission of instructor.

BIBL 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.
We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's Christus patiens (which is an adaptation of poetic material from Euripides' Bacchae for a presentation of Christ's passion and resurrection).
Equivalent Course(s): RLCV 46800

BIBL 46900. Readings in Plutarch's Demonology. 100 Units.
We will read sections of Plutarch's Moralia dealing with the topic of daimones, particularly from the treatise De defectu oraculorum ("On the Decline of the Oracles"). We will also read the major demonological passages from the Greek New Testament and compare the perspectives on the origin, nature, and activities of the daimon.
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): GREK 36918

BIBL 47012. Readings in Rabbinic Midrash: Theology and Homily in Pesiqta de-Rav Kahana. 100 Units.
The Midrash Pesiqta de-Rav Kahana (4-5th cent. CE) is a classic collection of homilies on the Jewish holiday cycle, integrating earlier exegesis and sources. The course will examine several major homiletic units to understand the interplay of theology, homily, and hermeneutics. Opening classes will provide an introduction to Midrash; subsequent sessions will focus on learning how to read and interpret a classic rabbinic homiletical work.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergraduates by Petition.
Equivalent Course(s): THEO 47012, HIJD 47012

BIBL 47500. The Apostolic Fathers. 100 Units.
This course focuses on the general body of works whose authors are collectively known as the Apostolic Fathers, a remarkable group of theologians who lived and wrote during the late first and second centuries AD, immediately after the New Testament. Among the works and writers whom we will consider are the Didache, Clement of Rome (1 Clement), Ignatius of Antioch, and, as time permits, Diognetus or 2 Clement. We will carefully read the Greek text, with careful attention to the style of the Greek, how it compares to that of the New Testament, and its relationship to other important materials such as the Septuagint and the Greco-Egyptian papyri. This was a period of amazing ferment and intellectual diversity. Since no rigid standard of orthodoxy had yet been set, a wide array of ideas were put forth and examined on the theological market place. We will focus on the exegetical methods of Biblical interpretation used by the Fathers, their reflections on the person and work of Jesus, and their ideas on the structure and mission of the emerging Church as the body of Christ.
Instructor(s): David Martinez Terms Offered: Autumn
Prerequisite(s): Two years of Greek required.
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): GREK 25700, GREK 35700, RLST 21505

BIBL 48002. Haggai, Zechariah, and Malachi. 100 Units.
This is a reading and exegesis course on the prophetic texts of Haggai, Zechariah (chs. 1-8), and Malachi. All texts will be read in Hebrew.
Instructor(s): J. Stackert Terms Offered: Winter

BIBL 48116. Seminar: Cicero Orator. 100 Units.
Cicero's culminating essay on oratory is compared with Aristotle's Rhetoric, other rhetorical writings by Cicero, and some of the speeches with the aim of identifying distinctive preoccupations of Latin oratory at the end of the Republic. Topics considered include the influence of philosophy on rhetoric, practice versus theory, teleology in the history of Roman oratory, the construction of Roman auctoritas, and the relation of live performance to publication. Ident. CLAS 48116. Peter White. ARR.
BIBL 48402. The Book of Judges. 100 Units.
A text-course (text in biblical Hebrew only). It will cover the book's concept of a "judge," its themes, plot, and values, its sources and formation, the real beginning and end of the book, and its historical referents. Framed by theory of history and of narrative.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): One year Biblical Hebrew.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): LATN 48116, BIBL 48402. The Book of Judges. 100 Units.

BIBL 48900. Reading Course: Hebrew. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the advanced level. The main objective is literary fluency. By the end of the course, students should have an excellent command of Hebrew. The course concentrates on the written language, especially scientific writing, as well as elements of Biblical Hebrew, literature from earlier periods and sophisticated journalistic writing. Students read the various Israeli daily newspapers as well as Israeli literature, scientific articles and legal documents (with the help of a dictionary) of varying lengths. They have a good command of synonyms and idiomatic Hebrew, and also understand the subtle differences between words. Their already substantial vocabularies now include many words from a wide variety of genres. Students considerably improve their ability to write long essays in Hebrew on a wide range of topics, incorporating idiomatic language.
Instructor(s): Ari Almog Terms Offered: Spring
Prerequisite(s): Students should have at least four years of Modern Hebrew studies and/or passing grade of a reading exam and/or graduated the Reading Hebrew for Research Purposes.
Equivalent Course(s): HEBR 49900

BIBL 49800. Origen of Alexandria. 100 Units.
It is difficult to conceive of doing justice to the vast scope of Origen’s work in one quarter, but we will do our best to sample generous selections from the Greek text of his exegetical, homiletic, and doctrinal writing, including a substantive selection from his Treatise on Prayer and perhaps the section of the Dialogue with Heracleides preserved among the Tura papyri. We will of course focus on Origen as the greatest exponent of the allegorical method of biblical interpretation and its Platonic underpinnings. We will also consider carefully the style of his Greek and his position as a Christian apologist.
Instructor(s): David Martinez Terms Offered: Winter
Prerequisite(s): At least two years of Greek required.
Equivalent Course(s): GREK 37100

BIBL 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Instructor(s): Erin Galgay Walsh and Simeon Chavel Terms Offered: Winter
Prerequisite(s): BIBL 31000 (Introduction to the Hebrew Bible) or BIBL 32500 (Introduction to the New Testament). BIBL 32500 can be taken concurrently.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): RLST 29109, HIJD 49999, NEHC 49989, CRES 27699, NEHC 29989, HCHR 49999

BIBL 50400. Early Christian Rhetoric. 100 Units.
An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient paideia (educational system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco- Roman rhetorical tradition in terms of style, invention, arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians 10-13; 1 Clement; Irenaeus, Adversus haereses; Justin Martyr, apologiae; Gregory of Nazianzus, Funebris in laudem Caesarii fratis oratio; Gregory of Nyssa, in diem natalem salvatoris; and John Chrysostom’s de laudibus sancti Pauli.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Strong Greek Skills
Note(s): This course meets the HS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): HCHR 50400

**BIBL 51401. The Documentary Hypothesis. 100 Units.**

This course will be an in-depth study of the Documentary Hypothesis for the composition of the Pentateuch/Torah. We will begin with analysis of pentateuchal texts, which is the starting point for understanding the theory and its value. Only after working with the texts will we engage the scholarly discussion of pentateuchal theory, including the development of the Documentary Hypothesis in the nineteenth and twentieth centuries, objections raised against it, and its current revision and reinvigoration among Neodocumentarians. All biblical texts will be read in Hebrew.

Instructor(s): Jeffrey Stackert
Terms Offered: Spring
Prerequisite(s): Strong Biblical Hebrew language skills required.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.

**BIBL 51602. Josephus and the New Testament. 100 Units.**

TBD

**BIBL 51620. The Priestly Religious Imagination. 100 Units.**

In this seminar, we will examine the major religious ideas of the pentateuchal Priestly source and related texts in the Hebrew Bible as a window on the ancient Israelite religious imagination. All biblical texts will be read in Hebrew.

Instructor(s): J. Stackert
Terms Offered: Autumn
Prerequisite(s): Strong Hebrew language skills

**BIBL 51800. Exegesis Seminar: 2 Corinthians. 100 Units.**

An exegesis course on the Greek text of 2 Corinthians, in which we shall critically test one theory of literary partition through a close reading in succession of each of the five letter fragments now contained in the redacted canonical epistle. This allows for a fresh historical reconstruction of an unfolding conflict, and for due attention to how Paul’s letters and their multiple meanings contributed to it, as he and his earliest readers struggle to control meaning in the context of suspicion, misunderstanding and dissent. Focal themes: epistolary theory and practice; the nature, logic and limitations of Pauline rhetoric; the cultural and religious repertoire upon which Paul draws in these letters (e.g., on boasting, reconciliation, military imagery, anthropology, consolation, heavenly journeys, fund-raising and gift-giving); the purpose and art of interpretation and its audiences.

Instructor(s): Margaret M. Mitchell
Terms Offered: Autumn
Prerequisite(s): Intermediate Greek skills (Koine)
Equivalent Course(s): NTEC 51800

**BIBL 52100. Galatians and James: Traditions in Conflict? 100 Units.**

Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theology of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging κατὰ πρόσωπον with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.

Instructor(s): Margaret M. Mitchell
Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): NTEC 52100, HCHR 52100

**BIBL 52304. The Priestly God in the Hebrew Bible. 100 Units.**

TBD

**BIBL 52800. The Book of Kings: Seminar. 100 Units.**

TBD

Equivalent Course(s): NEHC 42800

**BIBL 52907. Lamentations. 100 Units.**

TBD

**BIBL 53500. Early Christian Biblical Interpretation. 100 Units.**

This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on “problem passages” in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between “Alexandrine allegory” and “Antiochene literalism,” while also focusing on the various ways that each employs the traditional school form of problemata kai lyseis (“problems and solutions”) in his interpretive work and its rhetorical presentation.

Instructor(s): Margaret M. Mitchell
Terms Offered: Autumn
Prerequisite(s): Advanced Greek skills (Attic and Koine)
Equivalent Course(s): HCHR 53500, NTEC 53500

**BIBL 53510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.**
Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.
Instructor(s): Simeon Chavel
Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval
Equivalent Course(s): NELC 30063, HIJD 53510

**BIBL 54404. Dion of Prusa and the New Testament. 100 Units.**
TBD
Terms Offered: TBD

**BIBL 54700. Critical Methods in the Study of the Hebrew Bible. 100 Units.**
This course will consider the development and application of critical methods in the study of the Hebrew Bible. We will focus especially upon the questions that each critical method is meant to address and what kinds of conclusions can plausibly be drawn from their use. We will apply these methods to texts from the book of Exodus. However, this is not a course on Exodus, and we will actually read very little of Exodus together during this quarter.
Instructor(s): Jeffrey Stackert
Terms Offered: Winter
Prerequisite(s): Strong biblical Hebrew required; other biblical and ancient Near Eastern languages desirable.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.

**BIBL 55100. Hebrew Bible Colloquium. 100 Units.**
Students will develop together their written-argument skills by substantially improving and expanding a graded paper from a prior course in Hebrew Bible. The course will entail reading and presenting each other’s work, providing together critical feedback, and new research and writing.
Instructor(s): S. Chavel
Terms Offered: Winter
Prerequisite(s): PQ: One graded paper from any previous course. Consent required

**BIBL 55110. Sources of the Pentateuch. 100 Units.**
Seminar for hands-on experience in identifying, “separating,” and interpreting sources within the Pentateuch (and Joshua) through varied examples.
Instructor(s): Simeon Chavel
Terms Offered: Spring
Prerequisite(s): Biblical Hebrew and Greek
Equivalent Course(s): NEHC 30027

**BIBL 55118. The Book of Job. 100 Units.**
A critical, multifaceted exploration of this influential and provocative work on justice in God’s world.

**BIBL 55900. Biblical Historical Texts. 100 Units.**
This is a reading course in biblical texts that narrate the past. We will consider the nature of biblical historiography as we read a selection of historical texts from across the biblical canon. All biblical texts will be read in Hebrew.
Instructor(s): Jeffrey Stackert
Terms Offered: Spring
Prerequisite(s): One year of Biblical Hebrew

**BIBL 56101. The Philosophical Interpretation of Scripture in the Middle Ages: The Problem of Evil and the Book. 100 Units.**
One of the major genres of philosophical writing during the Middle Ages was the commentary, both on Aristotle and other canonical philosophers and on Scripture. This course will examine philosophical discussions of the problem of evil by three medieval philosophers through close reading and analysis of both their discursive expositions of the problem of evil and providence and their commentaries on the Book of Job. The three philosophers will be Saadia Gaon, Moses Maimonides, and Thomas Aquinas. Apart from close analysis of their different conceptions of the problem, their theodicies, and accounts of providence, we will also be concerned with ways in which the thinkers’ ‘straight’ philosophical discursive expositions differ from their commentaries, the sense in which Scripture might be a philosophical text that deserves philosophical commentary, and how the scriptural context influences the philosophy by which it is interpreted? (IV)
Instructor(s): J. Stern
Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): DVPR 56101, PHIL 56101

**BIBL 70000. Advanced Study: Biblical Studies. 300.00 Units.**
Advanced Study: Biblical Studies
COMMITTEE ON THE MINISTRY COURSES

CHRM 35100. Arts of Ministry: Worship and Preaching. 100 Units.

CHRM 35102. Arts of Ministry: Ritual, Worship, Preaching, and Teaching. 100 Units.

This course is the first of a three-quarter sequence introducing students to essential aspects of religious leadership; the sequence is required for second-year MDIV students and complements their work in field education. In this course, students have the opportunity to visit and observe religious practice in several religious communities, as they are reading ritual theory and researching their own traditions’ practices. Weekly “practice labs” offer students the opportunity to practice speaking to and on behalf of religious communities, instruct students on ritual performance, and invite students to engage their classmates in a life cycle ritual of their own construction.

Instructor(s): Cynthia Lindner Terms Offered: Autumn
Prerequisite(s): Second year M.Div students, or by permission from instructor.

CHRM 50202. Advanced Preaching Seminar. 100 Units.

CHRM 50402. Advanced Seminar in Spiritual Care: Defining Health Multidisciplinary Explorations. 100 Units.

The seminar will delve into systems theory, as so many individuals, organizations and communities are struggling for coherence and effectiveness in a polarized cultural context. We will examine some of the more recent theoretical developments, such as “internal family systems”, as well as ‘traditional’ family systems; couples work; group work; congregations and communities-as-systems. Regular labs will explore cases and work on skills for couples and family work, and negotiating group conflict. Students will develop and workshop their own projects.

Instructor(s): Cynthia Lindner Terms Offered: Spring
Prerequisite(s): Arts of Ministry: Spiritual Care and Counseling; or, permission of instructor

CHRM 70000. Advanced Study: Ministry. 300.00 Units.

Advanced Study: Ministry

HCHR 30200. History of Christian Thought II. 100 Units.

This second class in the History of Christian Thought sequence deals with the period from Late Antiquity until the end of the Early Middle Ages, stretching roughly from 450 through 1350. The following authors and themes will be analyzed and discussed: 1. The transition from Roman antiquity to the medieval period: Boethius and Cassiodorus 2. The rise of asceticism in the West: the Rule of St. Benedict and Gregory the Great; 3. Connecting East and West: Dionysius the Areopagite and John Scottus Eriugena 4. Monastic and Scholastic paragons: Anselm of Canterbury, Peter Abelard 5. High-medieval monastic developments: Cistercians (Bernard of Clairvaux) and Victorines (Hugh and Richard of St. Victor), beguines (Hedwig and mendicants (Bonaventure). 6. Scholastic synthesis and spiritual alternatives: Thomas Aquinas, Marguerite Porete and Eckhart.

Instructor(s): Willemien Otten Terms Offered: Autumn
Note(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): HIST 31902, THEO 30200

HCHR 30300. History of Christian Thought III. 100 Units.

This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.

Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): THEO 30300

HCHR 30400. History of Christian Thought IV. 100 Units.

This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.

Instructor(s): Ryan Coyne Terms Offered: Autumn
Equivalent Course(s): THEO 30400

HCHR 30601. Introduction to Coptic. 100 Units.

This course introduces the last native language of Egypt, which was in common use during the late Roman, Byzantine, and early Islamic periods (fourth to tenth centuries CE). Grammar and vocabulary of the standard Sahidic dialect are presented in preparation for reading biblical, monastic, and Gnostic literature, as well as a variety of historical and social documents.

Instructor(s): Robert Ritner Terms Offered: Winter
Prerequisite(s): Second-year standing required; knowledge of earlier Egyptian language phases or Classical Greek or Koine Greek helpful but not required
HCHR 30602. Coptic Texts. 100 Units.
This course builds on the basics of grammar learned in EGPT 10201 and provides readings in a variety of Coptic texts (e.g., monastic texts, biblical excerpts, tales, Gnostic literature).
Instructor(s): Robert Ritner Terms Offered: Spring
Prerequisite(s): EGPT 10201
Equivalent Course(s): EGPT 10202, MDVL 10202

HCHR 30900. History of Christian Thought V: Modern Religious Thought. 100 Units.
This course will consider key figures in "modern" religious thought, including Kant, Hegel, Schleiermacher, Feuerbach, Kierkegaard, Troeltsch, and Barth, paying particular attention to two issues: the possibility of freedom in the face of law-like necessities, and the possibility of thinking for oneself.
Instructor(s): Kevin Hector Terms Offered: Autumn
Equivalent Course(s): THEO 30700, RLST 30700

HCHR 31410. American Religion Since 1865. 100 Units.
Why is religion more vital in the United States than in almost any other industrialized nation? This course will address that question by tracing the religious history of America from Reconstruction to the present. We will examine how religion has influenced every aspect of American society, from everyday life to presidential politics. We will look at religion's role in major events like World War I, the Great Depression, and the Civil Rights Movement. And we will explore how in recent decades the United States has become a nation of incredible religious diversity. This course is grounded in secondary literature; its goal is to introduce students to both the history and historiography of religion in the modern United States.
Instructor(s): Will Schultz Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): RAME 31410, AMER 31410, RLST 31410, HIST 37717, HIST 27717, AMER 31410

HCHR 32106. Introduction to the Study of Iconography. 100 Units.
TBD
Equivalent Course(s): ARTH 32106, RLST 28320, RLIT 32106, ARTH 22106

HCHR 32122. Writing Christian Poetry. 100 Units.
Christianity begins with God's creative Word: "In the beginning was the Word." This course approaches the study of Christian poetry as an exercise in creativity, encouraging students to explore the history of Christianity as an expression of the poetic imagination. Readings will be taken from across the ancient, medieval, and modern Christian tradition, focusing particularly on works originally written in Old, Middle or modern English as models for writing our own poems, but drawing on a wide range of exegetical, liturgical, and visionary works to support appreciation of the symbolism and narrative embedded in these models. Is there such a thing as a distinctively Christian perspective on history, morality, beauty, and art? What role does irony play? Is Christian poetry fundamentally tragic or comic? What is the relationship between Christianity and culture?
Instructor(s): R. Fulton Brown Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): MDVL 22122, HIST 22122, RLST 27517, HIST 32122

HCHR 32418. The Scopes Trial in Historical Context. 100 Units.
This course will explore in depth the 1925 Scopes Trial in Dayton, Tennessee. We will examine the transcript of the trial, newspaper editorials, cartoons, scholarly analyses, and various contemporary observations on the meaning and significance of the trial. Among the topics covered are the fundamentalist/modernist controversy of the 1920s and its consequences, interpretations of the origins and tenacity of the anti-evolution campaign, and broader debates about science and religion and the contested authority of experts in American society. Though much of the historical analysis will focus on the 1920s, some attention will be paid to the implications of this highly publicized trial and what it came to signify about larger cultural debates in the United States.
Instructor(s): Curtis Evans Terms Offered: Winter
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Undergraduates may enroll themselves only after getting approval from the instructor (cejevans@uchicago.edu).
Equivalent Course(s): RAME 32418, AMER 32418, AMER 22418, RLST 22418

HCHR 32900. The Italian Renaissance. 100 Units.
Florence, Rome, and the Italian city-states in the age of plagues and cathedrals, Dante and Machiavelli, Medici and Borgia (1250-1600), with a focus on literature and primary sources, the discovery of lost texts and technologies of the ancient world, and the role of the Church in Renaissance culture and politics: Humanism, patronage, translation, cultural immersion, dynastic and papal politics, corruption, assassination, art, music, magic, censorship, religion, education, science, heresy, and the roots of the Reformation. Assignments include creative writing, reproducing historical artifacts, and a live reenactment of a papal election. First-year students and non-history majors welcome.
Instructor(s): A. Palmer Terms Offered: Spring
Equivalent Course(s): CLCV 22914, KNOW 31405, HIST 22900, KNOW 21405, RLST 22900, ITAL 22914, HIST 32900, ITAL 32914, CLAS 32914, MDVL 22900
HCHR 33000. Muses and Saints: Poetry and the Christian Imagination. 100 Units.
This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of "doing" theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.
Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students in the course. There will also convene once a week for close reading of important and demanding selections in the original. There will be a supplementary Latin reading group for Divinity students.
Equivalent Course(s): HCHR 33000, GNSE 34104, CLAS 36119, RLST 30000, RLVC 3119, ENGL 33809, GNSE 24104, BIBL 33000

HCHR 33200. Interpreting the Gospel According to Matthew. 100 Units.
An exegesis course on "the church's gospel," which will seek to create a constructive conversation between modern redaction-critical readings of Matthew as a document forged in heated interaction with a specific historical context (particularly defined by the inter-/intra-Jewish polemics and the emergence of the "ekklesia" as distinct from the synagogue) and the history of interpretation and effects of this gospel in the ancient church and up to the present, including film. Each student will select an interpreter or interpretation--ancient, medieval, modern, post-modern--to impersonate in class discussions.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): BIBL 32500 (Introduction to the New Testament) or equivalent. There are no language prerequisites, but there will be ample opportunity to exercise skills in Koine Greek and other languages of interpretation.
Equivalent Course(s): MDVL 23000, GNSE 34104, BIBL 33000

HCHR 34900. The Age of Walter Rauschenbusch: The Social Gospel. 100 Units.
This course is a critical evaluation of the theological and social thought and the historical contributions of the Social Gospel, which is regarded as a relatively distinct effort to reform the American social, economic and political order from the 1880s to the 1920s. We will explore a number of themes that preoccupied leading thinkers, including but not limited to the Kingdom of God, a critique of individualism, social solidarity, revisions of divine immanence or God's relation to the world, the person and ethics of Jesus, and human progress. These themes will not be treated abstractly, but as theological and social ideas regarded as instruments of concrete engagement with and attempts to transform America's increasingly urban, industrial and pluralistic society. Particular emphasis is placed on the work and writings of Walter Rauschenbusch, a prominent Baptist preacher and church historian who provided a sustained revision of Christian social thought, a radical critique of capitalism and the growing power and influence of corporations in US economic and political life. Although primary focus will be on Protestant Christianity as the exponent of Social Gospel reform, some effort is made to understand how Catholics challenged and reflected some of these critiques of American society.
Instructor(s): Curtis Evans Terms Offered: Winter
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): HIST 47602, RAME 34900

HCHR 35301. History, Religion, and Politics in Augustine's City of God. 100 Units.
Augustine's City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire's turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine's citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine's conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine's Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
HCHR 37500. The Christian Right. 100 Units.
From the Gilded Age to the age of Donald Trump, conservatives Christians have played a major role in shaping American politics and culture. This course will use primary and secondary sources to explore the development of the Christian Right in the United States. We will answer essential questions about the movement: Who joins it? Who leads it? And who funds it? We will examine how conservative Christians approach not only "moral" issues like abortion but also issues like economic regulation and foreign policy. Finally, we will seek to answer the question: What is the future of the Christian Right in an increasingly diverse America?
Instructor(s): Will Schutz
Terms Offered: Winter
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 22667, AMER 22667, AMER 35700, RAME 35700

HCHR 36500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.
Instructor(s): Erin Galgay Walsh
Terms Offered: Autumn
Equivalent Course(s): RLST 16500, NEHC 26500, GNSE 36505, GNSE 26505, BIBL 36500, NEHC 36500

HCHR 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?
Instructor(s): David Nirenberg
Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
Equivalent Course(s): HIST 42102, SCTH 37106, HIJD 37106, ISLM 37106

HCHR 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project "ideal" belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Instructor(s): Erin Galgay Walsh
Terms Offered: Winter
Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): NEHC 37213, BIBL 37213, RLST 27213, NEHC 27213, JWSC 27213, CLCV 24021, CLAS 34021, HIJD 37213

HCHR 37500. Spirituality of the 16th Century. 100 Units.
The Spirituality of the Sixteenth century examines both Protestant and Catholic thinkers who wrote treatises that allow us to see how theological doctrines were experienced spirituality. Three of the main themes are the role of experience, "spiritualism" of various forms, including mysticism and appeals to the inner authority of the
Spirit. We will look at writings by Luther, Calvin, the German Theology, Thomas Müntzer, Carlstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.

Instructor(s): Susan Schreiner

HCHR 39200. Latin American Religions, New and Old. 100 Units.

This course will consider select pre-twentieth-century issues, such as the transformations of Christianity in colonial society and the Catholic Church as a state institution. It will emphasize twentieth-century developments: religious rebellions; conversion to evangelical Protestant churches; Afro-diasporan religions; reformist and revolutionary Catholicism; new and New Age religions.

Instructor(s): D. Borges

HCHR 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.

In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent techne for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This course brings together two scholars of religion working in distinct geographical locations and cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as an opportunity for students to engage asceticism as a series of techniques that envision the sexual and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transhistorical feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.

Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh

HCHR 39522. Europe's Intellectual Transformations, Renaissance through Enlightenment. 100 Units.

This course will consider the foundational transformations of Western thought from the end of the Middle Ages to the threshold of modernity. It will provide an overview of the three self-conscious and interlinked intellectual revolutions which reshaped early modern Europe: the Renaissance revival of antiquity, the “new philosophy” of the seventeenth century, and the light and dark faces of the Enlightenment. It will treat scholasticism, humanism, the scientific revolution, Bacon, Descartes, Hobbes, Locke, Voltaire, Diderot, and Sade.

Instructor(s): A. Palmer

HCHR 40200. Religion and American Capitalism. 100 Units.

This course will introduce students to the intersection of religion and capitalism in the United States. Through a variety of primary and secondary readings, we will explore how religious people and institutions have interacted with, affirmed, and challenged American capitalism. We will pay particularly close attention to the alternative moral economics envisioned by religious communities in the United States. The first part of the course will provide a historical introduction to the interplay of religion and American capitalism; the latter part will deal with the role of religion in contemporary debates over work, sustenance, and inequality.

Instructor(s): Will Schultz


This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the modern Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among those formations were ideas about the limits of conversion that may be compared to modern concepts of race. The word “race” was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.

Instructor(s): David Nirenberg

Prerequisite(s): Spanish reading proficiency recommended, but not required.
HCHR 40360. Debating Christians and Other Adversaries: Greek and Syriac Dialogues in Late Antiquity. 100 Units.
This course will examine the composition and significance of dialogues for Christian polemic and identity formation. The quarter will begin with an overview of dialogues from Classical Antiquity before examining the new directions Christian writers followed as they staged debates with pagans, Jews, Manichaean, and alleged "heretical" Christians. Reading these works in light of modern scholarship and with an eye to late antique rhetoric, students will gain insights into the ways theological development took place in the crucible of debate.
Instructor(s): Erin Galgay Walsh Terms Offered: Autumn
Equivalent Course(s): BIBL 40360, RLST 20360, CLAS 33820, CLCV 23820

HCHR 40608. Becoming Modern: Religion in America in the 1920's. 100 Units.
Terms such as "acids of modernity" and the "modern temper" were commonly used in the 1920s to describe a new phenomenon in American history. Historians still regard the 1920s as a significant moment in US History, even while revising older narratives that viewed such changes as leading to a decline in church attendance and religious practice. In the 1920s, the nation struggled with the effects of massive immigration, decades of urbanization, and significant cultural and social changes that had profound implications for religious practice and belief. This course takes an extended look at the 1925 Scopes Trial, the fundamentalist modernist controversy, and the intellectual and cultural challenges to traditional religious beliefs and practices.
Instructor(s): Curtis Evans Terms Offered: Autumn
Equivalent Course(s): RAME 40608

HCHR 40902. Religion in America from the Revolution to the Civil War. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): RAME 40902

HCHR 41102. Dialogue in the Middle Ages. 100 Units.
Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great's Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.
Instructor(s): Lucy Pick Terms Offered: Winter
Equivalent Course(s): THEO 41102

HCHR 41290. Blake's Theopoetics. 100 Units.
Study of William Blake's unique combination of poetry-making and print-making, with special attention to its service to his theology.
Instructor(s): Richard Rosengarten Terms Offered: Winter
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 41290, RLST 27290

HCHR 41401. Gender, Power and Religion in Medieval Europe (800-1100) 100 Units.
This course will examine the intersection of religious and secular power and the way these were reflected in and shaped by the gender systems of early medieval Europe. Topics to be studied include Kantorowicz's notion of "the king's two bodies," royal men and women, women and memorial culture, lineage and gender, marriage, and monastic culture. We will examine the Carolingian world and its aftermath, Ottonian Germany, Anglo-Saxon England, Hungary, and the early Spanish kingdoms.
Equivalent Course(s): HIST 42701, GNSE 41400

HCHR 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.
The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the "New Jerusalem." We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 41602, RLVC 41604
HCHR 41700. Calvin's Institutes. 100 Units.
This course examines the key concepts of Calvin's theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.
Terms Offered: TBD
Equivalent Course(s): RLST 20702, FNDL 23113, THEO 41300

HCHR 42010. Ancient Sexualities and Early Christianity. 100 Units.
A study of ancient Greek and Roman and early Jewish and Christian attitudes toward sex and constructions of sexuality, especially homosexuality and lesbianism, as well as sexuality as it relates to gender, prostitution, marriage, and virginity. We will closely examine and discuss many of the most important primary sources for these issues from the non-Christian world, including texts by Aeschines, Plato, Lucian, Ovid, Juvenal, Martial, Musonius Rufus, and Philo. In light of the map that emerges by examining these forms of erotic subjectivity in the premodern cultures of Greece and Rome, we will then focus on analyzing several Christian primary sources, including parts of Paul's epistles and the Gospel of John, and selections from Clement of Alexandria, John Chrysostom, and others. We will have the opportunity to think about Michel Foucault's revolutionary compication of the whole notion of "sexuality" as it relates to conceptions of desire, pleasure, and the self as we interpret and analyze several of the primary sources with which Foucault himself worked. We will also have the opportunity to assess the scholarship of several leading scholars in this area, including the work of John Boswell, Arnold Davidson, K.J. Dover, David Halperin, Martha Nussbaum, Craig Williams, Daniel Boyarin, Bernadette Brooten, Dale Martin, etc.
Equivalent Course(s): BIBL 42010

HCHR 42300. Readings in Luther's Theology. 100 Units.
This course concentrates on the development of Luther’s thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the “enthusiasts.” We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.
Instructor(s): Susan Schreiner Terms Offered: Spring
Equivalent Course(s): THEO 42300

HCHR 42407. Comparative and Global Christianities. 100 Units.
TBD
Equivalent Course(s): AASR 42407

HCHR 42901. Christianity and Slavery in America, 1619-1865. 100 Units.
This seminar will examine the relationship between Christian thought and the practice of slavery as they evolved historically, especially in the context of European enslavement of peoples of African descent in the colonies of British North America and in the antebellum South. Emphasis will be placed on the ways in which Christianity functioned as an ideological justification of the institution of slavery and an amelioration of practices deemed abusive within slave societies. The following questions will be addressed in some form: Why did some Christians oppose slavery at a specific time and in a particular historical context? In other words, why did slavery become a moral problem for an influential though minority segment of the United States by the early 19th century? What was the process by which and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery as it was increasingly confined to the South? What were some of the consequences of debates about slavery in regard to efforts to engage broader social reform? What role did race play in the historical development of slavery? How did people of African descent shape and practice Christianity in British North America and the Southern States of the United States? Although our focus is on what became the United States of America, we also linger on discussions about the broader international dimensions of slavery and slavery’s importance in the development of the Americas.
Instructor(s): Curtis Evans Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): HIST 47102, RAME 42901

HCHR 42999. The Religious Thought of Emerson and W. James. 100 Units.
This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson’s view of nature, moral perfectionism and religion, and in James’ view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): THEO 42999, HIST 62208

HCHR 43000. Loss And The Study Of Lives. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): DVSR 43000
HCHR 43101. The Catholic Reformation. 100 Units.
This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.
Equivalent Course(s): THEO 43101

HCHR 43104. The Second Great Awakening. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): RAME 43104

HCHR 43200. Colloquium: Ancient Christianity. 100 Units.
A critical reading of influential narratives—both ancient and modern—of "the rise of Christianity" in the first four centuries, and the sources from which they are composed, asking the question: can such a narrative be told (if it can be told) in a way other than as a romance or a tragedy? Each week we shall analyze select primary sources (textual, artistic, architectural, on which students will give presentations) that illuminate crucial issues (e.g. demographics, conversion, race, persecution, martyrdom, asceticism, gender, ecclesiological and ritual structures, intellectual lineages, orthodoxy and heresy), personalities (e.g., Ignatius, Perpetua and Felicitas, Irenaeus, Antony, Eusebius, Constantine, Desert Fathers and Mothers, Macrina, Augustine) and events. On-going reflection on the nature of historiography as a science and an art, involving both discovery and invention.
Instructor(s): Margaret Mitchell Terms Offered: Spring
Note(s): This course is open to undergraduates by petition.
Equivalent Course(s): BIBL 43200

HCHR 43301. Religion in Modern America, 1865 to 1920. 100 Units.
This course is a general history of religion in America from the Civil War to the 1920s. Special emphases include religious practice, interreligious encounters and conflicts, race, confrontation with modernity, and the changing social and public dimensions of religion in the U.S.
Equivalent Course(s): RAME 43301

HCHR 43302. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e.g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HIJD 43301, CMLT 43301, RLIT 43303, ISLM 43301

HCHR 43900. Luther And The Old Testament. 100 Units.
TBD
Equivalent Course(s): THEO 43900

HCHR 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.
This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.
Instructor(s): Willemien Otten Terms Offered: Spring
Prerequisite(s): Knowledge of Latin and/or German is recommended but not required
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): THEO 43959, HIST 60612

HCHR 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.
Equivalent Course(s): HIJD 43995, CMLT 43995, ISLM 43995, RLIT 43995

HCHR 44004. The Veneration of Icons in Byzantium: History, Theory, and Practice. 100 Units.
In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have
a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm. Typically, meetings will consist of both lecture and interactive discussion sections. Students are expected to prepare the mandatory readings for each week, which serve as a basis for an informed, and thus productive, classroom discussion.

Instructor(s): Karin Krause Terms Offered: Spring
Pre requisite(s): This is a graduate course but advanced undergraduate students may enroll in exceptional cases (instructor’s consent required). The course is not recommended for students without an at least basic familiarity with Christian culture and the major protagonists of the New Testament.

Equivalent Course(s): RLC 44004, ARTH 44014, MDVL 28704, RLST 28704, ARTH 24014

HCHR 44600. Renaissance and Reformation. 100 Units.
This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates. We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.

Instructor(s): Susan Schreiner Terms Offered: Winter
Equivalent Course(s): THEO 44601

HCHR 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support? We will begin by reading Peter Brown’s classic, The Body and Society: Men, Women and Sexual Renunciation in Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.

Equivalent Course(s): HIST 60606, GNSE 44804, THEO 44804

HCHR 45200. The Holy Land in the Middle Ages. 100 Units.
This course will examine written and visual material that testifies to the medieval encounters of the Abrahamic religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle Ages, texts and visual artifacts likewise testify to religious competition, conflict, loss, and exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims and other travelers to the Holy Land, extracts from medieval chronicles, and eye-witness accounts from the period of the Crusades. In addition to the textual material, we will study art and architecture created for different religious communities (e.g., synagogues and their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art and architecture). We will also investigate phenomena of the reception of the Holy Land’s sacred sites and dynamic history in medieval Europe (e.g., replicas and evocations of the Holy Sepulchre, narratives of the “Holy Grail” and associated artifacts).

Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 42205, ARCH 45200, RLC 45200

HCHR 45250. Christians’ and “Jews”, Rhetoric and Reality. 100 Units.
A critical assessment of different scholarly positions on the relationship between “Christians” and “Jews” in the imperial period up until the end of the fourth century (e.g., “the siblings model,” “the parting of the ways,” the “wave theory model,” the “ways that never parted,” and others) as tested against close analysis of such literary sources as the letters of Paul, the gospels of Matthew and John, Justin Martyr’s Dialogue with Trypho, Melito of Sardis’ Peri Pascha, Tertullian’s “Against the Jews,” various works of Origen, and John Chrysostom’s 8 homilies “Against the Jews/Judaizing Christians.” Our goal is careful methodological and historiographical analysis of whether or how from such sources we might discern and reconstruct historical reality - local and/or trans-Mediterranean - about persons and groups, and their identities, viewpoints, practices and interactions.

Equivalent Course(s): BIBL 45250

HCHR 45401. A Scandal for Gentiles and Jews. 100 Units.
TBD
Equivalent Course(s): THEO 45401, HIST 66601

HCHR 45570. Three Medieval Women: Fate and Voice in Heloise, Hildegard, and Hadewijch. 100 Units.
The current interest in the theological voice of medieval women is largely concentrated on the contribution of the beguines, their thought often uncovered with the aid of contemporary philosophy. What we learn from beguine scholarship also reflects back on the contribution of earlier medieval women, which may affect our view of them, even as how we read these earlier texts can likewise aid us in how we contextualize and think about the beguines. This course focuses on the fate of three medieval women in the 12th and 13th century: Heloise, Hildegard of Bingen, and Hadewijch of Brabant. The attempt to listen to their voice allows us to develop a new and richer perspective on the purpose of the ascetic life, the goal of exegesis, and the power of poetry.

Instructor(s): Willemien Otten Terms Offered: Winter
Note(s): This course is open to undergraduates with permission of the instructor.
Equivalent Course(s): HIST 42303, THEO 45570

HCHR 46705. Suffering and the History of the Interpretation of Job. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): THEO 46705

HCHR 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichcean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lytotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): THEO 64301, CLAS 47717, HREL 47717

HCHR 48700. Late Medieval Women: Authorship and Authority. 100 Units.
In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechtild of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality.
Equivalent Course(s): HIST 60909, THEO 48701

HCHR 49401. The Theology of the Late Augustine I. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): THEO 49401

HCHR 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Instructor(s): Erin Galgay Walsh and Simeon Chavel Terms Offered: Winter
Prerequisite(s): BIBL 31000 (Introduction to the Hebrew Bible) or BIBL 32500 (Introduction to the New Testament). BIBL 32500 can be taken concurrently.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): RLST 29109, HIJD 49999, NEHC 49989, BIBL 49999, CRES 27699, NEHC 29989

HCHR 50000. Theological Criticism: Creation and Gender. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar starts with the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on gender and creation and is loosely structured around Otten’s Thinking Nature and the Nature of Thinking.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HIST 66004, THEO 50000, GNSE 50000

HCHR 50400. Early Christian Rhetoric. 100 Units.
An examination of the rhetorics (persuasive strategies) of early Christian literature, and how they were rooted in the ancient paideia (educational system) and forms of public life in the Greco-Roman world. We shall focus on significant points of intersection with the Greco-Roman rhetorical tradition in terms of style, invention, arrangement, memory and delivery, by triangulated close readings each week in Greek of selected early Christian writings, Greco-Roman rhetorical compositions, and samples of rhetorical theory. The early Christian texts will range from the Pauline letters to the fourth century, and may include: 1 Thessalonians; Acts 22; 2 Corinthians 10-13; 1 Clement; Irenaeus, Against Haereses; Justin Martyr, Apologiae; Gregory of Nazianzus, Eunephris in laudem Caesarii fratris oratio; Gregory of Nyssa, in diem natalem salvatoris; and John Chrysostom’s de laudibus sancti Pauli.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Strong Greek Skills
Note(s): This course meets the HS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): BIBL 50400

HCHR 50500. Origen’s Contra Celsum. 100 Units.
A seminar on the eight-book work of apologetics that Origen of Alexandria composed ca. 244-249 to offer a detailed rebuttal to the arguments made against the illegality, cruelty and irrationality of Christians that had been published decades before by Celsus “the Epicurean” in his Alēthēs logos (The True Word). We shall combine close reading of the Greek text of significant sections of the work with investigation of larger critical questions such as a) the identity of “Celsus” and the reconstruction of his text, b) the placement of both Celsus and Origen in the history of ancient philosophy; c) the reality or fiction of the figure of “Celsus’ Jew” who appears in books 1 and 2; d) the possible social facts about ancient Christians that may be embedded in these debates; e) the rhetoric of apologetic and invective, and its conventional and creative employment in both works; f) the logic and rhetorical power or weaknesses (and anxieties) of Origen’s argumentation.
Instructor(s): Margaret Mitchell Terms Offered: Winter
Prerequisite(s): Strong Greek skills (and, ideally, HCHR 50400 Early Christian Rhetoric - Autumn ’21, but not required)
Note(s): This course meets the HS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.

HCHR 51510. Idolatry: Historical and Modern Perspectives. 100 Units.
This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.
Equivalent Course(s): THEO 51510

HCHR 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on Christology and is loosely structured around Kathryn Tanner’s Christ the Key. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HIST 66003, THEO 51703

HCHR 52100. Galatians and James: Traditions in Conflict? 100 Units.
Is salvation by faith or by works (or by some combination of the two)? This seminar will involve a close exegetical analysis of two early Christian documents, both purportedly letters by first generation Christians, which use suspiciously similar vocabulary and even invoke the same exemplum (Abraham) to debate this religious question. First we shall study the historical context, religious world-view, rhetorical purpose and theology of each document on its own terms, and then test various theories of their literary and historical relationships with one another, while simultaneously engaging κατὰ πρόσωπον with the long and intertwined history of reception of both. Ongoing discussion of the nature, purpose, meaning and challenges of a biblical canon, its authority and negotiability in Christian traditions of thought and practice over time.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Greek skills (Koine)
Equivalent Course(s): NTEC 52100, BIBL 52100

HCHR 53500. Early Christian Biblical Interpretation. 100 Units.
This year the Early Christian Biblical Interpretation seminar will focus on two caches of untranslated Greek homiletic texts: the Greek homilies on the Psalms by Origen of Alexandria (discovered in 2012, published in a critical edition in 2015), and homilies by John Chrysostom on “problem passages” in the Pauline epistles. Reading Origen and Chrysostom alongside one another will allow us to test the accuracy of the traditional divide between “Alexandrine allegory” and “Antiochene literalism,” while also focusing on the various ways that each employs the traditional school form of problemata kai lyseis (“problems and solutions”) in his interpretive work and its rhetorical presentation.
Instructor(s): Margaret M. Mitchell Terms Offered: Autumn
Prerequisite(s): Advanced Greek skills (Attic and Koine)
Equivalent Course(s): NTEC 53500, BIBL 53500
HCHR 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.
This Brauer seminar will explore historical, ethical, legal and theological conceptions of "nature" and extrapolating from these reflect on the "nature of theological reflection" and so connect the various meanings of the seminar's title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in appeals to ‘nature’ and the natural. The topic has occupied thinkers throughout Western history ranging from natural law ethics, moral naturalism, definitions of the existence and essence of God and, for Christians, the "nature", i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of "natural religion," "natural law," and "natural theology."
Instructor(s): Willemien Otten and William Schweiker Terms Offered: Winter
Prerequisite(s): Course admission is based on application.
Note(s): There is a stipend for admitted students. More information about Brauer Seminar classes can be found here: https://divinity.uchicago.edu/martin-marty-center/brauer-seminar. This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 57900, RETH 57900, HIST 56903
HCHR 70000. Advanced Study: History of Christianity. 300.00 Units.
Advanced Study: History of Christianity

HISTORY OF ISLAM COURSES

HIJD 30175. Jewish Law from the Hebrew Bible to Jesus. 100 Units.
This course explores the key role of law in the development of Second Temple Judaism and the place of Jesus traditions within this charged sphere. Debates concerning the interpretation and purpose of biblical law, as well as the issues of tradition, revelation and authority shaped the image of Jewish society and marked the dividing lines between ideological parties (e.g. Pharisees, Sadducees and Essenes). The emergence of distinct legal ideologies nurtured the development of both rabbinc Judaism and the Jesus movement towards the end of the period. The course will consist of three sections: (1) Survey of the history of legal discourse during this period and acquaintance with the relevant works on law from Qumran (2) A thorough investigation of scholarly trends on Jesus and the law and close readings of major sources on law in the Gospels (3) Introduction to the study of early rabbinic literature and its relevance for the study of Second Temple traditions. Meetings will consist of introductory lectures, discussions of scholarship and readings of select ancient sources (in translation).
Instructor(s): Yair Furstenberg (staff) Terms Offered: Spring
Equivalent Course(s): RLST 20175, LLSO 20775

HIJD 30402. Poetics of Midrash. 100 Units.
An introduction to the modern literary study of classical rabbinc Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.
Instructor(s): M. Fishbane Terms Offered: Autumn
Equivalent Course(s): JWSC 21402, THEO 30402, RLIT 30402

HIJD 30405. H. N. Bialik: Poetics of Light and Lament. 100 Units.
This course will comprise a close reading of lyrics of light and lament in the poetry of H. N. Bialik. Attention will be given to their content and interplay, through the prism of both the nostalgia for childhood illumination and the poet's progressive sense of despair and fragmentation. The poet's use of images drawn from Jewish mysticism and his links to Western romanticism will be considered. In addition, Bialik's writing on language will be studied, both in its own right and in relation to his poetry. Comparisons will be drawn to Rilke's lyric poetry and to Herder's treatise on the origins of language. Students will be expected to prepare primary and secondary readings, and produce several short prompt papers during the quarter.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Knowledge of Hebrew preferred but English translation will be supplied
Equivalent Course(s): JWSC 28105, RLST 28105, FNDL 22902, CMLT 28105, RLVC 30405, CMLT 30405

HIJD 31004. Introduction to the Hebrew Bible. 100 Units.
Critical introduction to the genres, ideas, styles, and formation of the Hebrew Bible (the ancient Jewish treasury of literature from Israel, Judea, and Babylonia), framed by ancient comparative material and modern literary theory.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. This course counts as a Gateway course for RLST majors/minors.
Equivalent Course(s): BIBL 31000, JWSC 20120, RLST 11004, NEHC 30504, NEHC 20504
HIJD 31100. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings' understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature.
Instructor(s): James Robinson Terms Offered: Winter
Equivalent Course(s): RLVC 41100, MDVL 21100, JWSC 26252, RLST 22406, HIRE 41101, ISLM 41100

HIJD 31215. Abraham's Sacrifice of Isaac in Multiple Perspectives. 100 Units.
The story of Abraham's (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism, Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.
Instructor(s): Stuart Creason Terms Offered: Spring
Equivalent Course(s): ISLM 31215, JWSC 21215, NEHC 21215, RLST 21215, BIBL 31215, NEHC 31215

HIJD 32700. Law in Biblical Literature. 100 Units.
The course will survey topics of biblical law, recover biblical legal reasoning, compare biblical law with comparable ancient Near Eastern records and literature, reconsider the nature of biblical legal composition, interpret biblical legal passages within their larger compositions as pieces of literature, analyze several non-legal biblical texts for the legal interpretation embedded in them, and engage modern scholarship on all these aspects. In addition to preparing to discuss assigned biblical texts, students will also work towards composing an original piece of sustained analysis submitted at quarter's end.
Instructor(s): Simeon Chavel Terms Offered: Winter
Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible
Equivalent Course(s): JWSC 22702, NEHC 32700, BIBL 32700, RLST 22700

HIJD 33906. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): DVPR 53900, RLVC 53900

HIJD 34210. Jonah and Joel (Biblical Hebrew III) 100 Units.
A classic text-course covering prose narrative and poetic prophecy, attends to grammar, semantics, genre, and history.
Instructor(s): Simeon Chavel Terms Offered: Spring
Prerequisite(s): Biblical Hebrew I-II
Equivalent Course(s): NELC 30062, BIBL 34210

HIJD 34304. Readings in Hasidic Texts: Rabbi Menachem Nachum of Chernobyl. 100 Units.
TBD
Terms Offered: TBD

HIJD 34592. Jewish and Islamic Ethics in al-Andalus. 100 Units.
This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) -- especially his "Eight Chapters" and Commentary on Avot (completed in the 1160s) and Ibn al-Mar'a of Malaga (d. 1214) -- especially his commentary on Ibn al-'Arif.
Instructor(s): James Robinson and Yousef Casewit Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 24592, NEHC 24592, ISLM 34592, RETH 34592, MDVL 24592, RLST 24592, NEHC 34592

HIJD 35004. Readings in Ibn Tufayl's Hayy b. Yaqzan. 100 Units.
A study of Ibn Tufayl's twelfth-century philosophical/mystical romance about a boy spontaneously generated on a desert island who achieves knowledge of God through empirical study of nature. The many themes in Hayy ibn Yaqzan will be studied in relation to the philosophical literature that formed it and in light of recent modern scholarship about it.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): RLST 25105, FNDL 25105, NEHC 35004, MDVL 15004, ISLM 35004
HIJD 35113. Jewish Superheroes. 100 Units.
There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses’, while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture. Equivalent Course(s): RLST 20513, HREL 35113

HIJD 35200. Maimonides and Hume on Religion. 100 Units.
This course will study in alternation chapters from Maimonides’ Guide of the Perplexed and David Hume’s Dialogues concerning Natural Religion, two major philosophical works whose literary forms are at least as important as their contents. Topics will include human knowledge of the existence and nature of God, anthropomorphism and idolatry, religious language, and the problem of evil. Time permitting, we shall also read other short works by these two authors on related themes. (B) (III)
Instructor(s): J. Stern Terms Offered: Spring Equivalent Course(s): FNDL 25110, PHIL 35110, JWSC 26100, PHIL 25110, RLST 25110, MDVL 25110

HIJD 35300. The Question in Jewish Religious and Theological Culture. 100 Units.
TBD
Terms Offered: TBD Equivalent Course(s): THEO 35300

HIJD 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.
This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Dererch Eretz; Maimonides’ ‘Eight Chapters’; Bachya ben Asher’s moral proems; Asher ben Yechiel’s ‘Orchot Hayyim’; Moshe Cordovero’s ‘Tomer Devorah’; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, ‘Mesilat Yesharim’. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): Texts in Hebrew with English translations.
Equivalent Course(s): THEO 35350

HIJD 35500. Introduction to Kabbalah. 100 Units.
A general introduction to the origins and development of Kabbalah, focusing on the classic period of the twelfth and thirteenth centuries. We will read samples from the major texts and most important movements, including the Bahir and Isaac the Blind in Provence, the Gerona circle (Ezra, Azriel, Nachmanides), and developments in Castile, from Ibn Latif and Ibn Sahula to Abraham Abulafia and Joseph Ibn Gikatilla to Moses de Leon and the Zohar.
Instructor(s): James T. Robinson Terms Offered: Autumn
Equivalent Course(s): JWSC 24650, MDVL 25500, RLST 21205

HIJD 35503. Midrash and Revelation. 100 Units.
This course will focus on the presentation of the event of revelation at Sinai in midrashic sources from several periods (especially, Mekhila de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): RLIT 35503

HIJD 35505. Jewish Hermeneutical Theology. 100 Units.
TBD
Terms Offered: TBD Equivalent Course(s): THEO 35505

HIJD 35806. The Political Theologies of Zionism. 100 Units.
The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religionization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The
third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.

Instructor(s): David Barak-Gorodetsky
Terms Offered: Winter

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 35806, RLST 25806, NEHC 25806, JWSC 27940

HIJD 35915. The Jewish Question in the 21st Century. 100 Units.
In these early decades of the 21st century, how does the history of the "Jewish Question" continue to reverberate through current discussions of religion and race, religion and post-coloniality, liberal, neo-liberal and post-liberal constructions of political identity? This course will take the contemporary context as its initiation point, but will consider it along with the history of the Jewish Question going back to late 18th century debates surrounding emancipation, and its 20th century manifestations both in Europe and the American context. We will compare the rhetoric of contemporary sources on race and religion to earlier articulations, and will ask in what ways Jewishness can and cannot be understood as exemplary for other marginalized communities and traditions. Contemporary theorists such as Fred Moten, J. Lorand Matory, Houriya Bouteldja and Christina Sharpe will be considered alongside sources such as Moses Mendelssohn, Hannah Arendt and Jean-Paul Sartre. Some examples from fiction will also be included.

Instructor(s): Sarah Hammerschlag
Terms Offered: Winter

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 25915, DVPR 35915, RLST 25915

HIJD 36400. Mystical Theology of Hasidism: The Circle of the Maggid of Mezeritch. 100 Units.
This course is an introduction to the mystical and spiritual theology of early modern Hasidism (late eighteenth century), centering around the first major teacher of the movement and the significant figures who gathered around him (and later founded their own spiritual dynasties). We shall focus of the Scriptural teachings of the Maggid and his circle, emphasizing the hermeneutical insights and daring of these spiritual masters - particularly such issues as radical non-dualism, divine immanence, the contemplative self, service of God through corporeal life, and the unique role of language as the inner-structure of existence. The great masters of this circle include Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.

Instructor(s): M. Fishbane
Terms Offered: Spring

Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.
Equivalent Course(s): THEO 36400, RLST 25810

HIJD 36500. Jewish Ethics: Arendt, Susman, Rand, Peixotto. 100 Units.
The history of modern Jewish ethics is often taught through the work of seminal thinkers Hermann Cohen, Franz Rosenzweig, Martin Buber, and Gershom Scholem. But each of these men were in conversation with women contemporaries who, during the interwar years in Europe, were writing, publishing and organizing. While Hannah Arendt became well known, and while Jessica Peixotto was recognized for her government service, Rosa Rand, and Margaret Susman fell into obscurity. This course will introduce the student to these thinkers and explore their contribution to Jewish thought and Jewish ethics.

Instructor(s): Laurie Zoloth
Terms Offered: Winter

Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Undergraduates can enroll via petition.
Equivalent Course(s): GRMN 36521, GNSE 36502, RETH 36500

HIJD 36805. Philosophy as Resistance. 100 Units.
This course will explore the thinking of Adorno, Horkheimer, Levinas and Arendt on the question of the possibility of philosophy after Auschwitz. These philosophers in particular, each in their own way and with varying forcefulness, had the courage, the strength, the perception, or sometimes simply the desperation to strive to understand what happened, to allow themselves to be questioned by the event and by the shock that it produced, to face questions, which by their very nature challenged their own right to exist as philosophical questions. Moreover, these sometimes greatly differing authors shared a vehement sense of the necessity of testifying to the suffering and death imposed on the victims of the gas chambers, the necessity of subjecting their personal thoughts to the ordeal of this scandal and facing this danger. They felt the urgent need to deal in their thinking with the agony of those who died at Auschwitz. It is with attention to this injury that we will explore and compare these texts to find out how for each a philosophy after Auschwitz is only possible as testimony and as resistance.

Instructor(s): Orietta Ombrosi
Terms Offered: Autumn
Equivalent Course(s): RLST 26805, JWSC 26805

HIJD 37106. Race and Religion: Judaism, Christianity, and Islam. 100 Units.
What does race have to do with religion? This course will explore how racial concepts - ideas about the transmission of characteristics through blood and lineage - emerged in Judaism, Christianity, and Islam, often in response to episodes of large-scale conversion. The word "race" was itself first applied to humans in response to one of these episodes: the mass conversions of Jews and Muslims to Christianity in late medieval Spain. We will study this and other episodes, beginning with early Christianity and early Islam, and concluding
with conversions to Islam in South Asia, and of enslaved Africans and native peoples to Christianity in the New World, in order to ask how these episodes of conversion influenced the mapping of culture (religion) onto reproduction (nature, biology). Did they effect the racialization of religion? and what influence did these mappings have on racial concepts in modernity?

Instructor(s): David Nirenberg Terms Offered: Winter. Course to be taught Winter 2020
Prerequisite(s): Undergrads by consent of instructor.
Equivalent Course(s): HIST 42102, SCTH 37106, HCHR 37106, ISLM 37106

HIJD 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project "ideal" belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Instructor(s): Erin Galgay Walsh Terms Offered: Winter
Prerequisite(s): No prerequisite knowledge of the historical periods, literature, or religious traditions covered is expected.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): NEHC 37213, BIBL 37213, HCHR 37213, RLST 27213, NEHC 27213, JWSC 27213, CLCV 24021, CLAS 34021

HIJD 37303. The Four-Fold: Studies in Jewish Exegesis. 100 Units.
This course will focus on the emergence of the four-fold method of Jewish Bible interpretation in the medieval period (known as PaRDes), in light of internal Jewish features since and antiquity and comparative Christian exegesis. Particular attention will be placed on the work of the great medieval Spanish commentator Rabbi Bahya ben Asher (13th century). Consideration of modern adaptations of this method will be taken up at the end (notably, in M. Fishbane’s commentary on the Song of Songs and in his theological writings).
Equivalent Course(s): BIBL 37303

HIJD 37652. Ethnography Before Modernity. 100 Units.
Although the culture concept and the science of anthropology are a product of modernity, ethnographic inquiry and prose genres go back to Greek, Near Eastern, and Huaxia historians. These sophisticated styles of thinking and writing about one’s own people in light of others-styles which crossed a broad range of premodern disciplines like medicine, geography, and law-shaped the identities of ancient imperial/colonial powers and of minorities within their borders. As ethnography developed and spread throughout Roman, Persian, and Islamic civilizations, it continued to function as a crossroads for traffic between politics and the sciences, where both durable and long-forgotten ideas about the nature of humanity were drafted and sedimented. By tracing a wide arc of ethnographic inquiry and writing from Herodotus to the Renaissance, we will examine patterns in ethnographers’ self-representations across periods and genres, considering both the political and the scientific implications of ethnographic literature. We will conclude with a reflection on the afterlife of ancient ethnographic tropes (e.g. “barbarian”) and the reception of ancient ethnography in the invention of modern categories (e.g. “Aryan” and “Semitic”) which continue to circulate at the intersection of race, religion, and culture.
Instructor(s): James Adam Redfield Terms Offered: Spring
Prerequisite(s): Graduate students may enroll themselves after obtaining instructor permission with one or two paragraphs explaining their interest in the course and any prior preparation.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 37652, RLST 27652

HIJD 38607. Lament and Lamentation in Jewish Literature I. 100 Units.
This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyyut).
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): RLIT 38607

HIJD 38880. Modern Jewish Religious Thought: An Introductory Survey. 100 Units.
In broad strokes we will trace the trajectory of modern Jewish religious thought from an apologetic accommodation to the regnant European philosophical and secular, that is, anthropocentric sensibilities - a tendency that characterized eighteenth and nineteenth century Jewish philosophy - to an affirmation of Jewish theological discourse as a mode of theocentric reflection that increasingly marks Jewish thought since the early twentieth century. In our deliberations we will pursue a systematic historical review of the writings of the major
figures of modern Jewish thought, from Barukh (Bendictus) Spinoza and Moses Mendelssohn to Hermann Cohen, Martin Buber and Franz Rosenzweig, and latter twentieth century thinkers, such as Arthur A. Cohen, Yeshajahu Leibowitz, Emil Fackenheim, Joseph Dow Soloveitchik and Emmanuel Levinas. As ambitious as this introductory survey is, we are cognizant of its many lacunae; to name but three topics: Reconstructionism, Religious Zionism, and Jewish Feminism are glaringly and shamefully omitted. Needless to say, thinkers and topics that are not covered in the lectures and assigned readings may be chosen as a theme of a seminar paper.

Instructor(s): Paul Mendes-Flohr
Terms Offered: Spring
Note(s): Open to undergrads by permission.

HIJD 39300. Law and Culture in Rabbinic Literature. 100 Units.
An introduction to the legal genres of classical rabbinic Judaism by applying the standard tools of source-, form-, redaction-, and literary criticism. Having established a working vocabulary, a map of the sources, and some facility with the tools, we will proceed to complicate the boundaries between law and aggadah (non-legal tradition) in its various forms (aphorism, parable, narrative cycle, case-law, ethical instruction, and more.) Having appreciated how law and aggadah interact in rabbinic literature to produce meaning, we will work on contextualizing their diachronic in light of multiple branches of a specific theory of meaning, culture, with a special focus on interpretive/symbolic anthropology.

Instructor(s): James Adam Redfield
Terms Offered: Spring
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 39400

HIJD 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600) 100 Units.
This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the western Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among those formations were ideas about the limits of conversion that may be compared to modern concepts of race. The word "race" was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.

Instructor(s): David Nirenberg
Terms Offered: Spring
Prerequisite(s): Spanish reading proficiency recommended, but not required.
Note(s): This course counts as a history graduate colloquium.
Equivalent Course(s): SCTH 40204, ISLM 40204, CRES 40204, HCHR 40204, SPAN 40204, HIST 60904

HIJD 40506. Martin Buber's Conception of Religion and Judaism. 100 Units.
Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology (I and Thou), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book 'I and Thou', selected writings from 'Eclipse of God' and 'Moses'; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay.

Instructor(s): Michael Fishbane
Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 40506, RLST 20506, DVPR 40506

HIJD 40902. Reading the Bible: How and Why did Midrash develop in the Rabbinic Period? 100 Units.
We will analyze early rabbinic methods of reading Scripture against the backdrop of Christian and Pagan readings. Emphasis will be placed on non-legal commentary, aggadic midrash, which so excited late 20th century literary criticism.

Instructor(s): M. Hirshman
Terms Offered: Spring
Note(s): Open to undergrads by permission.

HIJD 42700. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units.
Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.

Instructor(s): James T. Robinson
Terms Offered: Winter
Equivalent Course(s): RLVC 42700, JWSC 22701, NEHC 42700, MDVL 22700, NEHC 28504, ISLM 42700, RLST 28504

HIJD 42906. The Book of Ezekiel. 100 Units.
This text-course will read a representative set of excerpts from The Book of Ezekiel, a unique retrospective account of a prophet's speeches and mimes in the sixth century BCE, around the destruction of Judea and exile of its population. We will treat aspects such as its historical setting, literary frame, real and implied audiences, and mode and mood of prophecy.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): 1 year biblical Hebrew + 1 course in Hebrew Bible.
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): NEHC 42906, BIBL 42906

HIJD 43100. History and Narrative in the First and Second Book of Maccabees. 100 Units.
The first two Books of Maccabees, composed by Jews in antiquity but preserved only via the Christian canon, in
Greek, narrate the events of a critical and formative period of Jewish history in the second century BCE—a period
of Hellenization, persecution, rebellion, and state-building. But they reflect very different points of view and
ways of life. 1 Maccabees, originally in Hebrew, is a Judean work, the dynastic history of the sovereign Judean
rulers of the Hasmonean state. 2 Maccabees, in contrast, is an originally Greek work and reflects the world of
Judaism in the Hellenistic Diaspora, subjects of Hellenistic monarchs. In this seminar we will focus on the two
books both as evidence for events in Judaea and as evidence for the respective contexts that they reflect. The
seminar is open to students with at least basic proficiency in ancient Greek.
Equivalent Course(s): BIBL 43102

HIJD 43108. Judaism, Islam, and the Study of Religion. 100 Units.
The Seminar will deal with the religious and intellectual contexts of the study of Judaism and Islam in modern
Europe. It will focus upon the difficult birth, in the nineteenth century, of a comparative approach to Judaism,
Christianity and Islam, and will analyze the complex interface between theology, orientalism, secularization,
colonialism, and the rise of racist anti-Semitism.
Instructor(s): Guy Stroumsa Terms Offered: Autumn
Note(s): 28 September: The scholarly discovery of religion in modern times 5 October: The comparative study
of religion and its history 12 October: Yom Kippur, No class 19 October: Three rings and three impostors
26 October: Ex oriente nomen: the other oriental Renaissance 2 November: Renan on Judaism and Islam 9
November: Wellhausen and Robertson Smith on Judaism and Islam 16 November: Islam in the mind of Europe:
Geiger, Goldziher, Massignon 23 November: Jewish students of Jesus 30 November: Bergson’s Two Sources and
its sources
Equivalent Course(s): ISLM 43108

HIJD 43220. Biblical Law in its Near Eastern Context. 100 Units.
This course will consider biblical legal texts in relation to other legal material from the ancient Near East. We
will address issues such as the origin of biblical laws, their relation to real legal practice, their similarities to and
differences from other Near Eastern laws, their relation to the narratives in which they are embedded, and their
legal reasoning.
Instructor(s): J. Stackert Terms Offered: Winter
Prerequisite(s): Hebrew required; facility with other ancient Near Eastern languages desirable
Equivalent Course(s): BIBL 43220

HIJD 43221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian
Periods. 100 Units.
In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian
hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and
economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the
subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from
this region to reconstruct life in the provinces and client kingdoms and (2) use the detailed information to
learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its
yoke.
Instructor(s): Avraham Faust Terms Offered: Spring
Equivalent Course(s): NEAA 43221, BIBL 33221

HIJD 43301. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with
sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms
inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these
traditions, there are far more instances of similar structural motifs shared by the three. This course is designed
to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful
reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-
serve basis. Each student will be expected to demonstrate reading competence in the language of one of the
mystical traditions (e. g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HCHR 43302, CMLT 43301, RLIT 43303, ISLM 43301

HIJD 43875. The Animal, The Other? The Question of Animality. 100 Units.
The so-called ‘animal’ question is ever more present in our philosophical space, to the point that we could even
say it is “one of the principal dimensions of the metaphysical unthought of our epoch” - a fact that is borne
out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention
specifically to the philosophy of Jacques Derrida, We will begin with the preliminary question: ‘What animal?
The other,’ as Derrida writes. In other words, the question of the alterity of the other or the ‘wholly other,’ the
most other, goes hand in hand with the animal question in its various declensions or formulations, and above
all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal
Degree Programs and Requirements

suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida’s criticism of Levinas regarding the alterity of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.

Instructor(s): Orietta Ombrosi

Terms Offered: Autumn

Equivalent Course(s): DVPR 43875

HIJD 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.

Equivalent Course(s): CMLT 43995, ISLM 43995, RLIT 43995, HCHR 43995

HIJD 44290. The Messiah and Messianism. 100 Units.
The course will consider the place of Messianism, perhaps the most enduring feature of Jewish thought in the modern period, the writings of Moses Mendelssohn, Hermann Cohen, Franz Rosenzweig, Martin Buber, Gershom Scholem, Ernst Bloch, Walter Benjamin, and Jacques Derrida.

Instructor(s): Paul Mendes-Flohr

Terms Offered: Autumn

HIJD 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.
Readings in primary texts that constitute the historical phenomenon denominated "the Enlightenment", with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with Mendelssohn; and Hume with Lessing. Major themes addressed include the status of the Bible as sacred and/or historical; conceptions of truth as revealed, as natural, and/or as revealed by nature; the category of the miraculous, and its relation to conceptions of providence and natural orders; and the place of religion in emerging political structures that have their basis in conceptions of citizenship and rights.

Equivalent Course(s): RLVC 44500

HIJD 44602. Song of Songs. 100 Units.
In this text-course we will read the entire poetic composition, drawing on theory of literature in general and poetry in particular, tracing its unique forms of continuity, and analyzing its biblically distinctive forms of gender characterization.

Instructor(s): Simeon Chavel

Terms Offered: Spring

Prerequisite(s): prerequisite: 1 year biblical Hebrew/BIBL 33900 and BIBL 34000
Note(s): This is the Biblical Hebrew exegesis course.

Equivalent Course(s): NEHC 44602, BIBL 44602, GNSE 24603, RLST 24602, GNSE 44603

HIJD 44603. The Bible in Arabic. 100 Units.
An introduction to the Arabic translations of the Bible produced during the early Middle Ages (850-1200). The focus will be on the Judeo-Arabic versions, though the Christian-Arabic translation tradition will be considered as well (in order to provide comparative perspective). The translations will be explored from multiple perspectives, ranging from the terminology used and method of translation to the intellectual world of the translators themselves. Each week we will read samples from the Arabic translations, as much as possible texts in manuscript that have never before been published.

Instructor(s): James T. Robinson

Prerequisite(s): Good knowledge of Arabic and/or Hebrew

Equivalent Course(s): ISLM 44603

HIJD 44750. Contemporary Jewish Theology: Types of Theological Writing in America. 100 Units.
This course is intended to introduce students to four figures who wrote theology for American audiences - thoroughly engaged with the classic rabbinc tradition but simultaneously seeking a new voice of religious expression. The first two, Joseph B. Soloveitchik and Abraham Joshua Heschel, who came from Eastern European rabbinic dynasties and also trained at the University of Berlin, came to America and stimulated a renaissance after the Holocaust and its religious-cultural catastrophe. The second two, Arthur Green and Michael Fishbane, were born in America and influenced by these and other contemporary theologians, and were part of the renaissance of American Jewish religious life from the late 1960s on. We shall read essays and books by these theologians and assess their modes of composition, reinterpretation of the classical Jewish tradition, and visions for the renewal of Jewish life in contemporary times and circumstances.

Instructor(s): M. Fishbane

Terms Offered: Spring

Prerequisite(s): This course is suitable for students in the College and Divinity School students in the areas of Jewish Studies, Theology and Religion and Literature. There is no language requirement.

Equivalent Course(s): RLST 25820
HIJD 44800. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.
Instructor(s): Simeon Chavel Terms Offered: Winter
Prerequisite(s): One year of Biblical Hebrew.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): RLST 22304, NEHC 24801, NEHC 44801, BIBL 44800

HIJD 44900. Martin Buber's I and Thou. 100 Units.
Martin Buber's I and Thou. An analysis of the foundational text of Buber's philosophy of dialogue and religion. The close reading - explication de texte -- will supplement by reference to Buber's lectures "Religion as Presence" and "Zwiesprache" (Dialogue).
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn
Equivalent Course(s): THEO 44900

HIJD 44908. The "Science of Letters" in Judaism and Islam. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): ISLM 44908, HREL 44908, RLST 25120, FNDL 25120

HIJD 45101. History and Memory in Jewish Thought. 100 Units.
The course will explore the relationship between culture memory and history in the religious and secular Jewish imagination. We will begin our deliberations with some reflections on the role of memory in traditional Jewish literature; consider how critical historiography and modern historical consciousness affect cultural memory; discuss Zionist reconstructions of the past; read 20th-century Jewish thinkers on the problem of "historicism"; and probing the limits of representation of traumatic history.
Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

HIJD 45302. Franz Rosenzweig's Shorter Writings. 100 Units.
Among Rosenzweig's shorter writings, we will read his epistolary exchange with Eugen Rosenstock-Huessy, "Judaism despite Christianity"; his programmatic essay "The New Thinking"; his satirical elaboration of his critique of philosophical idealism, Understanding the Sick and the Healthy, and his commentary on the poetry of Jehuda Halevy.
Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

HIJD 45400. Readings in Maimonides' Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides' Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): HREL 45401, FNDL 24106, JWSC 21107, ISLM 45400, NEHC 40470, MDVL 25400, RLVC 45400, RLST 21107

HIJD 45600. Giving and Receiving. 100 Units.
Emphasis will be on care of the indigent. The focus will be textual (classical biblical and rabbinic sources, also some medieval legal codes), but will include comparative issues drawn from anthropology. The larger concern of this course will be on theological matters.
Equivalent Course(s): BIBL 45602

HIJD 46010. Martin Buber's Philosophy of Religion. 100 Units.
The course will consider Buber's extensive writings on the relation between religion and philosophy, particularly as it bears upon his conception of God and faiths.
Instructor(s): P. Mendes-Flohr Terms Offered: Autumn

HIJD 46100. Franz Rosenzweig's Star of Redemption. 100 Units.
A close exegetical reading of Rosenzweig's magnum opus, focusing on his deconstruction of German Idealism; the realignment of philosophy and theology; the revalorization of cardinal theistic concepts (Creation, Revelation, and Redemption); the religious phenomenology of the Jewish and Christian liturgical calendar; and "Messianic politics."
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn

HIJD 47012. Readings in Rabbinic Midrash: Theology and Homily in Pesiqta de-Rav Kahana. 100 Units.
The Midrash Pesiqta de-Rav Kahana (4-5th cent. CE) is a classic collection of homilies on the Jewish holiday cycle, integrating earlier exegesis and sources. The course will examine several major homiletic units to understand the interplay of theology, homily, and hermeneutics. Opening classes will provide and introduction to Midrash; subsequent sessions will focus on learning how to read and interpret a classic rabbinic homiletical work.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): THEO 47012, BIBL 47012
HIJD 47200. Modern Jewish Intellectual History. 100 Units.
A diachronic and synchronic survey of the major figures and themes of modern Jewish thought. With due regard to the distinctive dynamics of modern Jewish history, we will examine how various Jewish thinkers from the 17th century on confronted the challenges to theistic faith posed by modern epistemologies and conceptions of the good. We will conclude with a critical reading of Hilary Putman, Jewish Philosophy as a Guide to Life. Rosenzweig, Buber, Levinas, Wittgenstein (2008).

HIJD 47600. Gershom Scholem: The Theologian and Social Critic. 100 Units.
With the objective of determining whether Scholem's scholarship on mysticism and antimessianism reflects a theological and ideological agenda, we will examine his diaries, memoirs, correspondence, especially with Walter Benjamin on how to read Kafka, Zionism, his poetry, and occasional essays on theology.
Instructor(s): Paul Mendes-Flohr Terms Offered: Winter

HIJD 48200. Leo Strauss and Judaism. 100 Units.
A systematic examination of Strauss’s Jewish writings, beginning with his early essays on Judaism and Zionism, his volume on Spinoza’s Critique of Religion (including the autobiographical introduction to the English translation), his programatic essay on Philosophy and Law.

HIJD 48402. The Book of Judges. 100 Units.
A text-course (text in biblical Hebrew only). It will cover the book’s concept of a "judge," its themes, plot, and values, its sources and formation, the real beginning and end of the book, and its historical referents. Framed by theory of history and of narrative.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): One year Biblical Hebrew.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): NEHC 48402, NEHC 28402, RLST 22302, BIBL 48402

HIJD 48501. Jewish Neoplatonism. 100 Units.
Although Aristotle was the name that dominated medieval philosophy - he was the "Philosopher" par excellence and figure the religious traditions needed to contend with -- the more dominant philosophical-theological-literary trend in the early Middle Ages, at least, was Neoplatonism, or rather the unique synthesis of Plato with Aristotle and Ptolemy that developed out of and through the thought of Plotinus. This course will introduce the Jewish tradition of Neoplatonism, beginning with foundations in the Arabic adaptations of Plotinus, Porphyry, Iamblichus, and Proclus, and working from IsaacIsraeli in tenth-century Kairouan to a host of Andalusi philosophers, poets, and exegetes in the eleventh and twelfth.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): ISLM 48501

HIJD 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/14th-century Egypt. There will be a section for Arabists to read Bahya's "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): JWSC 28610, RLST 28611, NEHC 48610, MDVL 28610, RLVC 48610, NEHC 28611, ISLM 48610

HIJD 48900. Maimonides, Eight Chapters and Commentary on Avot. 100 Units.
Equivalent Course(s): ISLM 48900

HIJD 49700. Readings in Abraham ibn Ezra. 100 Units.
Close readings of select texts from the diverse corpus of Abraham Ibn Ezra: medieval poet, linguist, biblical exegetes, neoplatonic philosopher, and astrologer. The emphasis will be on his biblical commentaries, but the commentaries will be read together with his philosophical, linguistic and astrological writings.
Instructor(s): James Robinson

HIJD 49999. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Instructor(s): Erin Galgay Walsh and Simeon Chavel Terms Offered: Winter
Prerequisite(s): BIBL 31000 (Introduction to the Hebrew Bible) or BIBL 32500 (Introduction to the New Testament). BIBL 32500 can be taken concurrently.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): RLST 29109, NEHC 49999, BIBL 49999, CRES 27699, NEHC 29989, HCHR 49999
HIJD 50200. Readings in Arabic Religious Texts. 100 Units.
Texts to be covered include the 27th Sura of the Qur'an, selections from the Adab work Muhadarat al-Abraar of Ibn 'Arabi, and examples of the Hadith Qudsi genre (hadiths that report divine, non-Qur'anic messages given to the Prophet).
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): NEHC 40604, ISLM 50200

HIJD 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.
Rabbis Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century. Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and the fundamental works of Maimonides. This course will examine Soloveitchik’s philosophical readings and appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism gain from philosophy? What can philosophy learn from Judaism?
Equivalent Course(s): PHIL 53360, DVPR 53360, KNOW 47002

HIJD 53361. The Philosophy of Modern Orthodox Judaism: Rabbi Joseph B. Soloveitchik and Rabbi Aharon Lichtenstein. 100 Units.
The thought of Rabbi Joseph B. Soloveitchik is the philosophical foundation of Modern Orthodox Judaism. In this course, we will examine R. Soloveitchik’s conception of halakhic method, his elaboration of the notion of masorah (tradition), and his idea of halakhic morality. The most significant subsequent development of the philosophy of Modern Orthodox Judaism can be found in the writings of Rabbi Aharon Lichtenstein. Among other topics, we may consider R. Lichtenstein’s views on the relation between religion and morality, his discussion of character refinement, his conception of serving God and his analysis of the meaning of “mitzvah” as well his response to critiques of Modern Orthodox Judaism. The course will aim to provide a detailed philosophical and theological characterization of Modern Orthodox Judaism, and we will draw some contrasts with both Haredi (ultra-Orthodox) and Reform Judaism.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to jbarbaro@uchicago.edu by 12/11/2020. Applications should be no longer than one page and should include name, email address, phone number, and department or committee. Applicants should briefly describe their background and explain their interest in, and their reasons for applying to, this course. Advanced undergraduates may also apply.
Equivalent Course(s): DVPR 53361, PHIL 53361

HIJD 53510. Early Jewish Interpretation of the Hebrew Bible. 100 Units.
Explores Jewish ideas and hermeneutics at Exodus 19-20 and select other biblical texts, in sources from the Septuagint and Dead Sea scrolls through Targumim and Rabbinic literature to Medieval Jewish commentaries.
Instructor(s): Simeon Chavel Terms Offered: Autumn
Prerequisite(s): Biblical Hebrew; Biblical Greek or Aramaic; Professor Approval
Equivalent Course(s): NELC 30063, BIBL 53510

HIJD 70000. Advanced Study: History of Judaism. 300.00 Units.
Advanced Study: History of Judaism

HISTORY OF RELIGIONS COURSES

HREL 30200. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Instructor(s): Dan Arnold Terms Offered: Winter
Equivalent Course(s): SALC 30901, SALC 20901, RLST 24201, DVPR 30201

HREL 30300. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical “schools” or “viewpoints” (darśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mimāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): SALC 20902, RLST 24202, DVPR 30302, SALC 30902, MDVL 24202

HREL 30927. Knowledge as a Platter: Comparative Perspectives on Knowledge Texts in the Ancient World. 100 Units.
In various ancient cultures, sages created the new ways of systematizing what was known in fields as diverse as medicine, politics, sex, dreams, and mathematics. These texts did more than present what was known; they exemplified what it means to know - and also why reflective, systematic knowledge should be valued more highly than the knowledge gained from common sense or experience. Drawing on texts from Ancient India, Greece, Rome, and the Near East, this course will explore these early templates for the highest form
of knowledge and compare their ways of creating fields of inquiry: the first disciplines. Texts include the Arthashastra, the Hippocratic corpus, Deuteronomy, the Kama Sutra, and Aristotle's Parva naturalia.

Terms Offered: Not offered in 21-22.

Equivalent Course(s): KNOW 31415, SCTH 30927, CHSS 30927, SALC 30927

HREL 31100. The Foundation of Buddhist Thoughts. 100 Units.

The foundation of Buddhist thought is the Buddha’s teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Agama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha’s teachings. The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

Instructor(s): Ven. Dhammadipa Sak
Terms Offered: Autumn

HREL 31110. The Foundation of Buddhist Thoughts. 100 Units.

Objectives: The foundation of Buddhist thought is the Buddha’s teachings preserved in the extant Buddhist scriptures such as Pali Nikāya and Chinese Agama. As Buddhism spreaded cross the vast and culturally-diverse regions of Southeast, Central, and East Asia, Buddhist thought evolved and expanded in order to meet the needs of these varied societies. Each Buddhist tradition highlights its own distinctive aspects of Buddhist thought accordingly. This course aims to give students a solid foundation in the early Buddhist doctrines so that they will have a better capacity to decipher the subsequent development of theories and doctrines by other Buddhist schools. This perspective provides the students with a clear road map of the progression of the Buddha’s teachings. Course Organization: The course includes the most fundamental teachings of the Buddha and critical terms and concepts of Buddhism, such as Dependent Origination, the Four Noble Truth, the Doctrine of Non-self, The Doctrine of Karma. These will be elaborated, and it will be shown how these teachings are interrelated doctrinally and practically forming a systematic whole.

Instructor(s): Ven. Dhammadipa Sak
Terms Offered: Autumn

HREL 31990. Towards Ecumenical Buddhism. 100 Units.

There are many Buddhist traditions around the world which can be categorized into three major traditions: Theravada, Mahayana, and Vajrayana. Each of these traditions claims the legitimacy of their teachings, directly passed down from the Buddha, which holds the supreme authority and is the purest form of Buddhism. This seminar will give students an understanding of the ideals of these three traditions by studying their cultural, ethnic, political, and scriptural contents. Based on the ideology of these traditions on their doctrines, they may more simply be classified into two: Bodhisattva Path and Arahant Path. The seminar will aim at helping the participants to identify similarities among them, to foster a clearer picture of the core teachings of the Buddha, and offers itself as one way among many of disclosing certain aspects of the field, possibly the missing link of each other to form a uniformity. The seminar will be arranged into two parts, a discussion of the reading list and presentations. The readings and discussion will be organized to focus on the concept of the Buddha, monasticism, rituals, salient Buddhist norms such as emptiness, nirvana, perfect beings and even their possibly cultural or political influences on each on the emergence of Buddhism, to foster the understanding of core Buddhist teachings.

Instructor(s): Ven. Dhammadipa Sak
Terms Offered: Autumn

HREL 32100. Introduction to Zen Buddhism. 100 Units.

This course will consist of the close reading and discussion of primary texts (in translation) of the Chan Buddhism of China and Zen Buddhism of Japan (#2 more commonly known in English by the Japanese name, Zen), supplemented by secondary readings on Zen institutions and cultural influences. As our foundation, we will begin with an overview of basic Buddhist tenets, and then work through key Mahāyāna ideas and sūtra passages, focusing on the ideas of Emptiness, Buddha-nature, and Mind-only. Then we will turn to the unique syntheses of these ideas in the early Chan movement in medieval China and their various deployments in the corresponding interpretations and methodologies of later Chan and Zen, including the Platform Sutra of Huineng, the kōan (Ch: gong-an) literature of the Song dynasty, and the essays of Dōgen. This will be done both with an eye to the historical development of these schools of thought and practice within the context of East Asian Buddhism in general, and for whatever transhistorical philosophical and religious valences we care to derive from the texts. All readings will be in English.

Instructor(s): Brook Ziporyn
Terms Offered: Autumn

Note(s): This course counts as a Gateway course for RLST majors/minors. This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): RLST 22100, DVPR 32100, EALC 32100, EALC 22100
HREL 32204. The Veda and its Interpreters. 100 Units.
What, according to the Veda, is required of us? What is our response to it? What is the Veda, why does it matter, and to whom? This course seeks to cultivate an understanding of how scriptural commentators have grappled with notions of authority, obligation, ritual action, and liberating knowledge. We are primarily interested in the reception of Vedic figures, themes, and ideas among its many interpreters, scholastic, literary, and political. Particular attention is given to the hermeneutical tradition of Vedānta, in both its premodern and modern incarnations.
Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Equivalent Course(s): RLST 22204

HREL 32900. Classical Theories of Religion. 100 Units.
This course will survey the development of theoretical perspectives on religion and religions in the 19th and 20th centuries and the institutional and historical contexts within which they developed. Thinkers to be studied include Kant, Hume, Schleiermacher, Feuerbach, Marx, Müller, Tiele, Tylor, Robertson Smith, Frazer, Durkheim, Weber, Freud, James, Otto, van der Leeuw, Wach, and Eliade.
Instructor(s): Christian Wedemeyer Terms Offered: Autumn
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): ANTH 35005, AASR 32900

HREL 33700. Special Topics in Hinduism. 100 Units.
This course is a research-oriented seminar that focuses on contemporary themes and methodologies in the study of Hinduism. Readings come from prominent books in the field published in the last five to ten years. Themes explored will include Hinduism and politics, ritual theory, wonder, modernity, yoga, gender, caste, class, sexuality, pluralism, and bhakti. Students will develop research projects of their own choosing in close consultation with the instructor.
Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 33700, SALC 33701

HREL 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of women’s literature, selections from the work of the great Sanskrit poets Aśvaghoṣa, Aryanīsāra, and Mātṛceta, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): General knowledge of Buddhism is desirable.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 34300, RLST 26250, DVPR 34300, MDVL 26250, SALC 34300

HREL 34350. Introduction to Buddhist Hybrid Sanskrit. 100 Units.
Complementing the course on Buddhist Poetry in India, we will be reading a celebrated verse scripture, the Prajñā-pāramitā-ratnaguṃā-sañcaya-gāthā (“Verses Gathering the Jewel-like Qualities of the Perfection of Wisdom”) in both its Buddhist Hybrid Sanskrit original and its Tibetan translation. (Students are required to have had at least two years of either Sanskrit or Tibetan - it will not be necessary to do both.) Those wishing to take the course for Sanskrit credit should enroll in SALC.
Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): Students must have had two years of Tibetan OR Sanskrit.
Note(s): This course is open to undergrads ONLY by petition.
Equivalent Course(s): SALC 34350, DVPR 34350

HREL 34358. Hindu Goddesses and the Deification of Women. 100 Units.
This course has two focuses. The first is to examine how and why representations of goddesses in her iconic, aniconic and symbolic forms are embraced by various religious traditions (Buddhist, Saiva, Vaishnava and Jaina) of India. The second focus includes: 1) an examination of the manner in which the power of the feminine has been expressed socially, mythologically, and theologically in Hinduism; 2) how Hindu women have expressed their religiosity in social and psychological ways; 3) how and why women have been deified, a process that implicates the relationship between the goddess and women; and 4) how various categories of goddesses can be seen or not as the forms of the so-called “Great Goddess” (Mahadevi), and how these goddesses reflect varying relationships with human women.
Instructor(s): Sree Padma Holt Terms Offered: Autumn
Note(s): This course is open to undergraduates with permission of the instructor.
Equivalent Course(s): GNSE 34358, RLST 14358, GNSE 24358

HREL 34410. Anthropology of Religion I. 100 Units.
This course surveys various methods and topics in the study of religion in the social sciences. We will begin with social evolutionist models, moving to the interpretive cultural turn and genealogical approaches. Classic
analytics raised in the field of anthropology include ritual and tradition, semiotics, arts and performance, embodiment, authority and agency. We will also engage recent debates around the sociology of conversion, secularisms, the idea of ‘world religions’, and politics of religious difference, religious violence and global religious movements.

Instructor(s): Angie Heo  Terms Offered: Autumn  
Equivalent Course(s): AASR 34410, ANTH 35031

HREL 34419. What Is Authority. 100 Units.
The aim of the seminar is to clarify the notion of authority in its (historically shifting) relation to neighboring concepts such as power, violence, domination, law, obedience, among others. Readings will be drawn from literature (Shakespeare, Kafka), philosophy (Hegel, Derrida, Agamben), psychoanalytic theory (Freud, Lacan), political and cultural theory (Benjamin, Schmitt, Arendt), anthropology (Geertz), and sociology (Weber, Durkheim).

Instructor(s): Eric Santner  Terms Offered: Autumn
Equivalent Course(s): GRMN 34419

HREL 34441. Theravada Buddhism: History and Philosophy. 100 Units.
This course studies the history and philosophy of Theravada Buddhism in India and other Southeast Asia countries. We first introduce the life of the Buddha and his major teachings within the context of the social and cultural environments in which Buddhism emerged about 2500 years ago. Having thus grasped some fundamental knowledge on Buddhism based on Pali texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramification of Theravada Buddhism in various countries such as Sri Lanka and Thai Land throughout its long history. Towards the end of the quarter, the class briefly discusses the revival of Theravada Buddhism in Indian in connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.

Instructor(s): Yu Xue  Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): SALC 34441, SALC 24441, RLST 20441

HREL 35100. Indian Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in India from its origins through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.

Instructor(s): Christian Wedemeyer  Terms Offered: Winter
Equivalent Course(s): SALC 48306

HREL 35113. Jewish Superheroes. 100 Units.
There has been much recent discussion about Jewish influence on the modern superhero. Many of the comic book artists were Jewish and the superheroes themselves inspired by Jewish themes, for example, Superman has a biography similar to Moses’, while the Incredible Hulk seems the perfect Golem. This course will read this modern literature to help frame our discussion of the premodern inspirations of it. We will focus on superheroes and supervillains found in classical and medieval sources, from Samson, Elijah and Elisha in the Bible to the wonder Rabbis of the Talmud to the many messiahs and mystics of the Middle Ages, identifying their superpowers and exploring the roles they played within traditional Jewish culture.

Equivalent Course(s): RLST 20513, HIJD 35113

HREL 35200. Tibetan Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in Tibet from its origins in the mid-first-millennium through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.

Instructor(s): Christian Wedemeyer  Terms Offered: Spring
Equivalent Course(s): SALC 39001

HREL 35900. Feeling Religious or Emotions as a Variety of Religious Experience. 100 Units.
This course takes up the methodological tension between Donovan O. Schaefer’s Religious Affects: Animality, Evolution, and Power and William James’ Varieties of Religious Experience: A Study in Human Nature and as a starting point to think religion and emotion. We will then follow the boom of recent scholarship on this topic to think about the variety of ways that scholars have theorized and understood emotion or affect as central to the study of religion. The course also asks: Why emotion? Why right now? In asking these questions, the students will become familiar with this strand of scholarship within religious studies, but also how it fits in with the larger theoretical turn in the humanities.

Instructor(s): Sarah Pierce Taylor  Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): RLVC 35900

HREL 36000. Second-Year Sanskrit II. 100 Units.
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and
gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.

Instructor(s): Whitney Cox Terms Offered: Winter
Prerequisite(s): SANS 20100 or consent of instructor
Equivalent Course(s): SALC 48400, SANS 20200

HREL 36001. Second-year Sanskrit: Rdgs.in Mahabharata. 100 Units.
TBD

HREL 36260. Buddhism in Early Theravada Literature. 100 Units.
A critical examination of important canonical (Buddhavacana--attributed to the Buddha) and non-canonical Pali literature central to the religious "imaginaire" of Theravada Buddhists in Sri Lanka and Southeast Asia. Literary texts include Vinayapitaka (Book of Monastic Discipline), Dhammapada (didactic verses attributed to the Buddha), Mahaparinibbana Sutta (sermon recounting the final 3 months of the Buddha's career), Vessantara Jataka (epic narrative of the Buddha's next-to-last rebirth as a king), the Edicts of Asoka (proclamations of the 3rd c. BCE Indian emperor), Anagatavamsa Desana (prophecy of the future Buddha Metteyya), Mahavamsa (the monastic "Great Chronicle" recounting the history of Buddhism) and royal inscriptions and paintings from the late-medieval period.

Instructor(s): John Holt Terms Offered: Autumn
Equivalent Course(s): SALC 36260, RLST 26260, SALC 26260, HIST 36703

HREL 36265. Comparative Study of Humanistic Buddhism and Engaged Buddhism. 100 Units.
This course is designed for students who would like to explore further social philosophy and implication of Humanistic Buddhism and Engaged Buddhism, the two mainstreams of Buddhist development in modern world. We first examine historical background for the arising of Humanistic Buddhism from Mahayana tradition in China and Buddhist revivalism or Protestant Buddhism, the forerunner of Engaged Buddhism in Sri Lanka almost simultaneously at the beginning of 20th century, and their subsequent developments respectively. Having then briefly reviewed some prominent figures such as Taixu (1898-1947), Dhammapala (1864-1933), and their major advocates, we undertake thorough comparative studies of the two Buddhisms by exploring several topics, including modern education and science, environment and ecology, human rights and feminism, politics and violence, suffering and happiness, and others. While discussing these topics, we also examine how Buddhism has transformed itself from the religion of other world to that of this world, how Buddhists have reinterpreted Buddhism in order to fit the idea and practice of modernity, an how new cultures have thus been recreated to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world.

Instructor(s): Yu Xue Terms Offered: Autumn
Prerequisite(s): Some knowledge on the general history and basic philosophy of Buddhism.
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): SALC 36260, RLST 26265, SALC 26265

HREL 37440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.
The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.

Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): ARTH 37440, ARTH 27440, RLST 27440, RLVC 37440, SALC 37440, HIST 36704, SALC 27440

HREL 37490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.
This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stupa (mahachaitya) at Amaravati in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stupas as well as the vibrant textual world of Indian Buddhist writing - from stories to suttas to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily only Buddhist). If the course is taught in person, depending on the Covid situation in Spring 2022, then it is likely to be on a speeded up twice per week basis over the first half of the quarter.
Instructor(s): Jaś Elsner Terms Offered: Spring
HREL 37652. Ethnography Before Modernity. 100 Units.

This course studies succinct theories and systematic practices of Buddhist meditation based on both Theravada and Mahayana texts and traditions; it is divided into 4 parts: 1. Theories and practices of meditation in Pali texts and Theravada tradition-we examine idea and practice of Samadha and Vipassana mainly based on the Satipatthana Sutta and Visuddhimagga; 2. Chinese Texts and Zen Buddhism-The Great Concentration and Contemplation, and the Platform Sutra, two of the most important texts in Chinese Buddhism will be read and discussed; 3. Scientific studies and understanding of Buddhist meditation, and dialogue between Buddhist meditation and science-we read and discuss research papers and experimental reports on mediation practice by modern scholars through neuroscience and psychotherapy in the West. A special attention is paid to the discussion on the Western derivatives of Buddhist meditation for different purposes other than the final enlightenment of Buddhism, and on arising of variety of meditation practices such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Loving-Kindness Meditation, Cognitively-Based Compassion Training, Compassion Cultivation Training; and 4. Meditation session-the course instructor or meditation masters will provide instructions for students to practice meditation based on theories and methods discussed in the class and through readings.

Instructor(s): Yu Xue Terms Offered: Winter
Prerequisite(s): Some basic knowledge of Buddhism recommended.

Note(s): This course meets the CS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): SALC 28219, SALC 38219, RLST 28219

HREL 38219. Understanding Buddhism Through Meditation. 100 Units.

This course takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. It foregrounds this history, that is, the historical lives of religion in the subcontinent. Theory, in both the sense of conceptualizing religion and the concepts of religious actors themselves, is treated as an historical object, as emerging from and participating in history. Topics covered in the course range between: religious encounter and shared practices; sexuality and spirit-possession; epics and everyday ethics; poverty and plentitude; hospitality and healing; colonial systems of classification; caste and regimes of unfree labor.

Instructor(s): Anand Venkatkrishnan Terms Offered: Autumn
of debate, quickly wrote a closely argued defense. But soon thereafter, Renyue suddenly reversed his position, discip...
turning against many of the key Shanjia positions that he himself had so powerfully defended in years past, writing increasingly virulent polemics against his former teacher, thereby initiating the final phase of the Shanjia-Shanwai debate—now between Zhili and his former heir apparent.

Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Strong reading proficiency in Classical Chinese required. Previous knowledge of Buddhism and some experience with Buddhist Chinese is recommended.
Note(s): This class will be a close reading of the key texts in this debate: the Miaozongchao itself and Renyue’s defense and subsequent attack of that text. All readings will be in classical Chinese. Discussion will be in English. Equivalent Course(s): EALC 40460, DVPR 40450

HREL 40506. Martin Buber’s Conception of Religion and Judaism. 100 Units.
Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology (I and Thou), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book ‘I and Thou’, selected writings from ‘Eclipse of God’ and ‘Moses’; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 20506, HIJD 40506, DVPR 40506

HREL 41100. Readings in the History of Religions: The Chicago School. 100 Units.
This course will be devoted primarily to the close, critical reading and historical assessment of representative works of the most famous names associated with the History of Religions at the University of Chicago. The course will begin by considering some prior historiography of the “Chicago School” and the work of A. Eustace Haydon, before looking closely at the work of Joachim Wach, Mireia Eliaide, Joseph M. Kitagawa, Charles H. Long, Jonathan Z. Smith, Wendy Doniger, and Bruce Lincoln. Students will develop and present a research paper over the course of the term, and are encouraged to consult the archived papers of Wach and Eliaide, or other relevant documents in the university library system.
Instructor(s): Christian Wedemeyer Terms Offered: Spring

HREL 41101. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings' understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature.
Instructor(s): James Robinson Terms Offered: Winter
Equivalent Course(s): RLVC 41100, MDVL 21100, JWSC 26252, RLST 22406, HIJD 31100, ISLM 41100

HREL 42211. Spirits of Capitalism. 100 Units.
TBD
Equivalent Course(s): AASR 42211

HREL 42514. Witchcraft. 100 Units.
TBD
Equivalent Course(s): ANTH 42514, AASR 42514

HREL 42907. Contemporary Theories of Religion. 100 Units.
This course will explore developments in the study of religion from the Marburg Declaration of 1960 to the present. Participants will attend to the recent history of the field, intellectually and institutionally; to the analysis of select theoretical developments in this period, their prospects, accomplishments, and challenges; to the relationships between the History of Religions and work on religion in related fields of study (e.g., anthropology, sociology, history); and to the social location(s) of the study of religion in the late twentieth and early twenty-first centuries.
Instructor(s): Christian Wedemeyer Terms Offered: Spring
Prerequisite(s): PQ: HREL 32900 / AASR 32900 “Classical Theories of Religion”
Equivalent Course(s): AASR 42907

HREL 42910. Gender and Sexuality in South Asian Religions. 100 Units.
From Vaśyāyana’s Kaṭṭamaṇḍeśa to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one’s gender become dangerous or unethical? How do histories of imperialism interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course is open to undergraduates with the permission of the instructor.
Equivalent Course(s): GNSE 42911, RLVC 42910, SALC 42910

HREL 42999. Buddhist/Muslim Conflicts in Southeast Asia. 100 Units.
The past 20 years have witnessed the rise of serious tensions and violence between Theravada Buddhists and
Muslim communities in Sri Lanka, Myanmar and Thailand respectively. This course provides an analytical,
diachronic and comparative overview of the various social, economic, political and religious dynamics that have
contributed to the recent outbreak of these conflicts.
Instructor(s): John Holt Terms Offered: Spring
Equivalent Course(s): RLST 22999

HREL 43456. Settler Religion: Searching for Indians. 100 Units.
This course examines the study of religion as a settler practice through the intertwined histories of Indians, both
of the Americas and in the subcontinent. It demonstrates how the motif of the "Indian" has been central to the
history of religious studies. The course explores religion itself as a settler colonial enterprise, through the spread
of Christianity in the Americas at the nexus of race and religion, and missionary forms of political Hinduism in
colonial and postcolonial India. By tracing the figure of the Indian across time and place, this course uncovers
an alternative history of indigenous and subaltern resistance alongside histories of cultural appropriation and
genocide that are absorbed, elided, and challenged by the consolidation of the study of religion.
Instructor(s): Anand Venkatkrishnan and Sarah Pierce Taylor Terms Offered: Autumn
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RAME 43456, RLVC 43456, SALC 43456

HREL 43497. Ethnographies of Buddhism in Southeast Asia. 100 Units.
A study of the ways in which contemporary Theravada Buddhist practice has been observed and analyzed
in Thailand, Laos, Myanmar and Cambodia by anthropologists and historians of religions. Among the topics
considered in relation to Buddhist traditions: death rites, spirit cults, monastic ordination, social hierarchies,
gender, and rites celebrating the efficacy of sacred texts. Lecture and discussion formats.
Instructor(s): John Holt Terms Offered: Autumn
Equivalent Course(s): RLST 23497

HREL 43555. Buddhist Scholasticism and Its Practical Path Structures. 100 Units.
It is always a question whether there is only one path (mārga) structure or many prescribed by the Buddha.
The period of Abhidhamma and Abhidharma represent the historical stage when Buddhist scholasticism
systematically formed. A foundational knowledge of the two traditions under the same umbrella as Śrāvakayāna
("Vehicle of Hearing" in contrast to Mahāyāna) will enable the participants to acquire an integrated perspective
on the Buddhist development with regards to path structures. No prior acquaintance with the doctrines of either
tradition is assumed. The course will examine the fundamental path structure of Theravāda and Sarvāstivāda
dojrines pertaining to spiritual praxis. Where appropriate, corresponding or parallel textual materials from the
Yogācāra tradition will also be discussed with comparative studies. The course is designed to foster a clear and
comprehensive understanding of the meditative system of both schools (Theravāda and Sarvāstivāda) and to
provide clear perspectives on the development of the doctrines and practices in the diverse forms of meditative
praxis found in Abhidhamma/Abhidharma sources. Reading in Chinese Abhidharma texts will be conducted if
required.
Instructor(s): Ven. Dhammadipa Sak Terms Offered: Spring

HREL 43987. Comparative Reading Pāli and Chinese Buddhist Texts. 100 Units.
Pāli language is the sole surviving Indic language used to document the Theravada Buddhist canon. Pāli is
regarded by the Theravadin tradition as the language spoken by the Buddha himself, although linguistic scholars
have argued that Pāli is only one of the many vernacular languages spoken in northern India during the middle
period of Indian linguistic evolution. This course is designed to provide a platform for the students to study
in reading selected Pāli suttas, commentaries, and literature. Students will be expected to analyze the sentence
patterns and read sentences aptly. The selection of texts and literature will help the students develop their
understanding of the core Pāli teachings. In addition, reading similar texts in ancient Chinese translated from
probable Indic Languages between the 2nd and 11th centuries will provide participants a better sense of the
transformation and contextualization of early Buddhist texts. The course provides the participants with skills in
reading and comprehending Pali suttas and commentaries. The sessions will be highly focused on the discussion
of the teachings and implications. Chinese parallels to the Pali texts will be given to read for comparative studies.
Instructor(s): Ven. Dhammadipa Sak Terms Offered: Spring
Prerequisite(s): Basic knowledge of either Pali or Sanskrit is required.

HREL 44608. Shamans, Witches, and Werewolves. 100 Units.

HREL 44701. Ritual in South Asian Buddhism. 100 Units.
This course will explore some ritual practices and theories of South Asian Buddhists in light of contemporary
theorization of ritual. What is it that Buddhists "actually" (physically and verbally) do? And, what do they say
about what they do? What do some understand to be "mean" anything? If so, how? And, what significance might this have
for anyone else? What happens when we consider these possibilities meaningful forms of expression as "ritual?"
Exemplaria will be drawn from India, Nepal, Burma and Tibet, with some comparative perspectives considered along the way.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): Some prior study of South Asian religions
Equivalent Course(s): SALC 44701

HREL 44908. The "Science of Letters" in Judaism and Islam. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): ISLM 44908, RLST 25120, HIJD 44908, FNLD 25120

HREL 45401. Readings in Maimonides’ Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides’ Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): FNDL 24106, JWSC 21107, ISLM 45400, NEHC 40470, MDVL 25400, RLVC 45400, RLST 21107, HIJD 45400

HREL 45702. Sources and Methods in the Study of Chinese Buddhism. 100 Units.
A graduate-level introduction to the study of Chinese Buddhism and to the field of Chinese Buddhist studies, mainly as it has been practiced in North America and Europe over the last 50 years.
Instructor(s): P. Copp Terms Offered: Winter
Equivalent Course(s): EALC 45700

HREL 45705. Sources and Methods in the Study of Chinese Religion. 100 Units.
A survey of recent work in the study of premodern Chinese religion, with an emphasis on questions of method. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Working ability in literary Chinese helpful but not necessary.
Equivalent Course(s): EALC 45705

HREL 45801. Manuscripts, Material Culture and Ritual Practice. 100 Units.
An introduction to the practice of religion in ancient and medieval China using manuscript sources and archaeological materials, and applying sociological and anthropological methodologies to the examination of the evidence. Reading ability in modern and literary Chinese is required.
Equivalent Course(s): EALC 45801

HREL 45803. Dunhuang Studies. 100 Units.
This year we will read ritual texts from the Dunhuang cache--yuanwen, zhaiwen, huanwen, etc--in the context of relevant archaeological finds.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Reading ability in Literary Chinese
Equivalent Course(s): EALC 45803

HREL 45820. Chinese Buddhist Texts and Thought. 100 Units.
This course is intended as an introduction to the major textual and philosophical currents of Chinese Buddhism for Ph.D. students of Chinese art, history, and literature (though it is in principle open to anyone who can read literary Chinese). We will read sections from important scriptures such as the Vimalakirti, Lotus, and Heart sutras, as well as from Chan literature, with the primary goal of understanding basic Buddhist doctrines (such as "expedient means," "emptiness," "conditioned arising," "Buddha-nature," etc), as well as to gain familiarity with the language and styles of Chinese Buddhist texts and thought
Instructor(s): P. Copp Terms Offered: Winter
Note(s): What you need to know about Buddhist thought and practice to be a scholar of East Asian Art, History, or Literature.
Equivalent Course(s): EALC 45820

HREL 46333. Comparative Trinitarianisms. 100 Units.
This course will be an experiment in juxtaposition. The concept is no more and no less than trying to read in tandem a number of religious and philosophical writings from various corners of world culture which focus on some form of triplicity, triads, trinities, including the Three Hypostases of Neoplatonism, the Christian Trinity, the Hindu Trimurti, the Daoist triad of vitality/energy/spirit, the inter-nested triadic structures of Yang Xiong’s Taixuanjing and those of the Hegelian system, the Tiantai Three Truths and its reconfiguration of the Buddhist trikaya, triple gem and other triads, and perhaps others. We will enter into this experiment without any preconceived thesis about what we will find when these things are looked at all together, working together to develop ad hoc hypotheses about how these triads function, why they are so prevalent, what each one can teach us about all the others and vice versa. It is a genuine experiment in that we do not know what will happen when these elements are combined, and we adopt an attitude of reverent expectation and a willingness to follow it wherever it may lead.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): DVPR 46333, GLST 26333, RLST 26333, EALC 26333, EALC 46333

HREL 46412. American Mythologies: Screwball Comedies. 100 Units.
TBD

HREL 46518. Sem: Hesiod and the Homeric Hymns. 100 Units.
We will read in Greek and slowly discuss Hesiod’s Theogony, the proem to the Works and Days and the four
longer Homeric Hymns to Aphrodite, Apollo, Demeter and Hermes. Students will be evaluated on their in-class
translations and a seminar paper.
Instructor(s): C. Faraone & B. Lincoln Terms Offered: Winter
Equivalent Course(s): ANCM 36518, GREK 46518

HREL 47001. Pahlavi Language and Literature. 100 Units.
TBD

HREL 47270. Being Buddhist in Southeast Asia. 100 Units.
A study of the various ways in which lay and monastic Buddhists practice and express their understanding of the
Theravada religious path in Sri Lanka and SE Asia (Laos, Thailand, Myanmar and Cambodia). Ethnographic and
historical readings will focus on social (ritual) articulations of Buddhist practice and identity in contemporary
cultural contexts. A term paper on topic in consultation with instructor is required.
Instructor(s): John Holt Terms Offered: Spring
Prerequisite(s): Some familiarity with Buddhism is helpful.
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): ANTH 42615, SALC 47270

HREL 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered
will be determined by consensus during the first week, but they may include the genesis of the work in relation
to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate);
its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative
versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean
and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lyotard,
Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): HIST 64301, THEO 47717, CLAS 47717, HCHR 47717

HREL 48203. Buddhist Narratives. 100 Units.
This course will read and discuss stories translated mostly from Pali (with some from Sanskrit), on the topics of
the Buddha’s (extended) (Auto)biography, and the Past Lives of the Buddha (Jātakas) culminating in an analysis
of various versions of the Vessantara (Viśvantara) Jātaka. Such stories will be considered also in light of the
theory of the Ten Excellencies (Perfections. pāramī). It will also study some works on Narrative Theory, and on
the difference between narrative and systematic thought, asking what different textual form makes to Buddhist
ideas, ideals and values.
Instructor(s): S. Collins Terms Offered: Spring
Prerequisite(s): PQ: Previous knowledge of Buddhism (at least one course)
Equivalent Course(s): SALC 48203

HREL 48790. Chinese Responses to Christianity in the Ming Dynasty. 100 Units.
This course will focus on close readings of primary texts in Chinese concerning the polemics around the
introduction of Christianity into China in the Ming Dynasty, starting with Matteo Ricci’s introduction of Catholic
dogme in his ### and the polemical responses to it from mainly Confucian and Buddhist authors, with special
attention to the metaphysical premises of the conflicting traditions, and more generally what might be at stake in them.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Reading proficiency in Chinese.
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Undergraduates can petition to enroll.
Equivalent Course(s): EALC 48790, DVPR 48790

HREL 48910. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Instructor(s): Matthew Kapstein Terms Offered: Winter
Prerequisite(s): Open to students reading Tibetan at an advanced level.
Equivalent Course(s): SALC 48801, DVPR 48910

HREL 50104. Chinese Religious Manuscripts and Epigraphy. 100 Units.
An introduction to reading and working with Chinese religious manuscripts and stone inscriptions. Though we
will read and discuss basic secondary works in paleography, codicology, and epigraphy, most of our time will
be spent developing our own skills in these disciplines, including in trips to the Field Museum to examine their
extensive collection of rubbings and inscribed Buddhist and Daoist statuary.
Instructor(s): P. Copp Terms Offered: Autumn
Prerequisite(s): Knowledge of literary Chinese required.
Equivalent Course(s): EALC 50100

HREL 50105. Buddhism and Comparative Constitutional Law. 75 Units.
This seminar will explore the relationship between Buddhism and constitutional law in contemporary Asia. It will begin with a review of precolonial Asia and an exploration of the traditions of monastic law. It will then examine current Buddhist practices and constitutionalism in a variety of Asian countries, including those of the Theravada tradition (Thailand, Myanmar and Sri Lanka) and those in the Mahayana (Northeast Asia) as well as the Himalayas. The emphasis is on how legal and religious institutions have mutually informed and transformed each other throughout different periods in history. This comparative study is especially significant as Buddhist actors are playing increasingly important roles in the design, interpretation, and reformation of Asian constitutional law. In addition, while existing literature explores legal practices in secular, Islamic, and Christian contexts, few studies provide such comparative analysis in a Buddhist context. The format of the seminar will include discussions led by the professors as well as several guest presentations of papers by other participants in a joint research project, with backgrounds in history, politics, law, religion, and anthropology.
Grading will be on the basis of these papers and class participation. The course is open to interested students from throughout the university.
Instructor(s): Tom Ginsburg and Ben Schonthal Terms Offered: Winter
Note(s): This class will begin the week of January 4, 2021.
Equivalent Course(s): KNOW 50105

HREL 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.
The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.
Equivalent Course(s): SALC 50204, ARTH 40204, CMLT 50204, CDIN 50204, RLVC 50204

HREL 50207. Christianity and Korea. 100 Units.
Selected readings on the topics pertaining to the joint study of Christianity and of Korea.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): AASR 50207

HREL 52200. Problems in the History of Religions. 100 Units.
A seminar for students either in the PhD program in the History of Religions (allgemeine Religionswissenschaft, la science des religions) or doctoral students working in related fields in the scientific study of religions (anthropology, sociology, history, area studies, e.g.). Participants will both present an original written work-in-progress and give a formal oral response to the work of another; typical examples include colloquium (“second-year conference”) papers, orals statements for the Qualifying Examination, or dissertation chapters.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): PQ – PhD students in HREL, AASR, or by permission of instructor.
Note(s): This course meets the SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): AASR 52200

HREL 52201. Discourse & Practice: History of Religions Classic Researches. 100 Units.
Instructor(s): Bruce Lincoln Terms Offered: Autumn

HREL 52402. Readings: Advanced Tibetan III. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed the third year and a fourth-year or equivalent with a placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.
Instructor(s): Mathew Kapstein Terms Offered: Spring
Prerequisite(s): Students must have had two years of Tibetan.
Note(s): This course is open to undergrads ONLY by petition.
Equivalent Course(s): TBTN 47902, SALC 48316
HREL 52808. Sovereignty, Intimacy, and the Body. 100 Units.
A close exploration of relationships between state power and everyday forms of embodied sociality, ethics, and intimacy. Readings will include selections from some or all of the following authors: Asad, Berlant, Foucault, Kantorowicz, Santner, Siegel, and various ethnographies.
Instructor(s): Alireza Doostdar Terms Offered: Winter
Prerequisite(s): Permission of instructor, and at least 1 previous course in ANTH or AASR
Note(s): Class limit to 10 students
Equivalent Course(s): AASR 52808

HREL 56000. Dissertation Seminar. 100 Units.
TBD
Instructor(s): Bruce Lincoln Terms Offered: Autumn

HREL 70000. Advanced Study: History of Religions. 300.00 Units.
Advanced Study: History of Religions

PHILOSOPHY OF RELIGIONS COURSES

DVPR 30201. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Instructor(s): Dan Arnold Terms Offered: Winter
Equivalent Course(s): HREL 30200, SALC 30901, SALC 20901, RLST 24201

DVPR 30302. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical “schools” or “viewpoints” (dārśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mīmāṃsā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): HREL 30300, SALC 20902, RLST 24202, SALC 20902, MDVL 24202

DVPR 31500. Comparative Philosophy of Religions. 100 Units.
This course will introduce work in “philosophy of religions,” with attention to Buddhist philosophy serving to complicate our understanding of what counts as such.
Instructor(s): Daniel Arnold Terms Offered: Spring
Note(s): Undergraduates must petition for admission to the course (d-arnold@uchicago.edu).

DVPR 32100. Introduction to Zen Buddhism. 100 Units.
This course will consist of the close reading and discussion of primary texts (in translation) of the Chan Buddhism of China and Zen Buddhism of Japan (#8--more commonly known in English by the Japanese name, Zen), supplemented by secondary readings on Zen institutions and cultural influences. As our foundation, we will be begin with an overview of basic Buddhist tenets, and then work through key Mahāyāna ideas and sūtra passages, focusing on the ideas of Emptiness, Buddha-nature, and Mind-only. Then we will turn to the unique syntheses of these ideas in the early Chan movement in medieval China and their various deployments in the contending interpretations and methodologies of later Chan and Zen, including the Platform Sutra of Huineng, the kōan (Ch: gong-an) literature of the Song dynasty, and the essays of Dōgen. This will be done both with an eye to the historical development of these schools of thought and practice within the context of East Asian Buddhism in general, and for whatever transhistorical philosophical and religious valences we care to derive from the texts. All readings will be in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Note(s): This course counts as a Gateway course for RLST majors/minors. This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 22100, HREL 32100, EALC 32100, EALC 22100

DVPR 32700. Introduction to Hermeneutics. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): THEO 32700

DVPR 33600. Historical and Theoretical Limits of the Concept of “Metaphysics” 100 Units.
Many contemporary debates, both in continental and in analytical philosophy, deal with the issue of “metaphysics.” Most of the time, arguments are immediately raised in favour or in opposition to it. However, what often remains unclear is what is meant by this term, and which concepts might be entailed by its usage. This class will try to clarify the issue by (a) giving an historical outline of the actual constitution of the system of metaphysics, (b) pointing out the achievements and the limitations of this system, (c) explaining what it may mean to overtake them.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
DVPR 33750. New Cartesian Questions. 100 Units.
The course shall be divided, in each class, in two moments. First moment: a close reading of Descartes’ Meditations on first Philosophy to allow students to reach a direct knowledge of cartesian thought, by presenting text explanations. Second, in each class will be addressed one of the most debated issues in the past or today among the allegedly well-known cartesian doctrines. For instance: Was Descartes more a skeptic than a dogmatic philosopher? (b) How far Descartes has followed Montaigne more than he opposed him? (c) Is the ego in the cogito argument really a "subject" or a "substance"? (c) Why a finite mind can enjoy an infinite will, and why the successors (even the self-proclaimed followers) of Descartes have given up this claim? (d) Is phenomenology (from Husserl to Levinas) qualified to understand itself as "cartesian"? (e) Is there or not a cartesian metaphysics, and why the answer remains difficult today? (f) Which role, if any, play sensation and non-conceptual knowledge in Descartes doctrine of morals.

Instructor(s): Jean-Luc Marion Terms Offered: Spring
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 23660

DVPR 33812. Descartes on the Self and God, and His Opponents. 100 Units.
On the basis of Meditations on First Philosophy, with Objections and Replies, one will study how Descartes’s positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittgenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called “dualism” and of the definitions of God.

Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): THEO 33812

DVPR 34000. Franz Rosenzweig’s Concept of Revelation. 100 Units.
Franz Rosenzweig’s Concept of Revelation
Equivalent Course(s): RLST 20900, GRMN 34500, GRMN 24500

DVPR 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pali and the most ancient Indian example of womens’ literature, selections from the work of the great Sanskrit poets Aśvaghośa, Āryaśūra, and Mātṛceta, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.

Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): General knowledge of Buddhism is desirable.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 34300, RLST 26250, MDVL 26250, HREL 34300, SALC 34300

DVPR 34350. Introduction to Buddhist Hybrid Sanskrit. 100 Units.
Complementing the course on Buddhist Poetry in India, we will be reading a celebrated verse scripture, the Prajñā-pāramitā-ratnaguṃa-sañcaya-gāthā ("Verses Gathering the Jewel-like Qualities of the Perfection of Wisdom") in both its Buddhist Hybrid Sanskrit original and its Tibetan translation. (Students are required to have had at least two years of either Sanskrit or Tibetan - it will not be necessary to do both.) Those wishing to take the course for Sanskrit credit should enroll in SALC.

Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): Students must have had two years of Tibetan OR Sanskrit.
Note(s): This course is open to undergrads ONLY by petition.
Equivalent Course(s): SALC 34350, HREL 34350

DVPR 34619. Giorgio Agamben’s Homo Sacer Project. 100 Units.
The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben’s effort to articulate a theory of the ways in which human life is ‘politicized,’ comes to be inscribed relations of power and authority. Special consideration will be given to Agamben’s recourse to literature-above all, to the work of Kafka—in the elaboration of his theory.

Instructor(s): Eric Santner and Ryan Coyne Terms Offered: Spring
Note(s): Undergrads welcome with permission of instructor
Equivalent Course(s): THEO 34619, GRMN 34619

DVPR 35305. Continental Philosophy of Religion: An Introduction. 100 Units.
TBD
Equivalent Course(s): THEO 35305

DVPR 35501. Saints and Other Exemplars. 100 Units.
This course will consider recent work on the nature and significance of spiritual & moral exemplars, and will then use this work as a framework with which to analyze the lives of exemplars such as Dorothy Day, Martin Luther King, Jr., and Oscar Romero.
Instructor(s): Kevin Hector Terms Offered: Autumn
DVPR 35915. The Jewish Question in the 21st Century. 100 Units.
In these early decades of the 21st century, how does the history of the "Jewish Question" continue to reverberate through current discussions of religion and race, religion and post-coloniality, liberal, neo-liberal and post-liberal constructions of political identity? This course will take the contemporary context as its initiation point, but will consider it along with the history of the Jewish Question going back to late 18th century debates surrounding emancipation, and its 20th century manifestations both in Europe and the American context. We will compare the rhetoric of contemporary sources on race and religion to earlier articulations, and will ask in what ways Jewishness can and cannot be understood as exemplary for other marginalized communities and traditions. Contemporary theorists such as Fred Moten, J. Lorand Matory, Houria Bouteldja and Christina Sharpe will be considered alongside sources such as Moses Mendelssohn, Hannah Arendt and Jean-Paul Sartre. Some examples from fiction will also be included.
Instructor(s): Sarah Hammerschlag Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 25915, HIJD 35915, RLST 25915

DVPR 38100. Whitehead’s Process and Reality. 100 Units.
A close reading of Alfred North Whitehead’s seminal work.
Instructor(s): Daniel Arnold; Tom Pashby Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students. Undergraduates must petition to enroll.
Equivalent Course(s): PHIL 38100

DVPR 38505. What is Transcendence? 100 Units.
What is transcendence? In this course we will explore the meaning of transcendence and the transcendent in a variety of ancient, medieval, and modern sources. We will pay particularly close attention to the Kantian and Husserlian legacies.
Instructor(s): R. Coyne Terms Offered: Winter

DVPR 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.
Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.
Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter
Equivalent Course(s): RLVC 38750, GNSE 38750

DVPR 39702. Studies in Chan (Zen) Buddhism: Yunmen, Chaozhou, et al. 100 Units.
TBD
Terms Offered: TBD

DVPR 39703. Chinese Contemplative Traditions. 100 Units.
In this course we will examine Daoist, Buddhist and Confucian self-cultivation traditions, including readings of “Inner Training” chapter of the Guanzi and related classical Chinese texts, medieval Quanzhen Internal Alchemy texts from Zhang Boduan and others, meditation manuals from the Tiantai and Chan traditions of Chinese Buddhism, and Neo-Confucian discussions of “quiet sitting” and “reverential attention.” All readings in English, with possible supplementary sessions reading the original classical Chinese texts.
Instructor(s): Brook Ziporyn Terms Offered: TBD

DVPR 40200. Can One Say Yes to Finitude. 100 Units.
What is finitude? Does it refer primarily to the situation of a being that can and must die, and that knows something about death? Or is finitude somehow irreducible to this capacity for and knowledge of dying? Is it ever possible to say yes to finitude? If so, is it ever permissible? Or even necessary? This course will consider the role of finitude in modern European philosophy from Nietzsche to the present. Taking our cue from Nietzsche’s “philosophy of the morning,” we will then examine the conceptualization of finitude in the writings of Heidegger, Sartre, Levinas, Bataille, Blanchot, Deleuze, and Derrida among others.
Instructor(s): Brook Ziporyn Terms Offered: Spring

DVPR 40205. Schelling’s Relation to Spinoza: A Love-Hate Romance. 100 Units.
Schelling’s philosophical career can appear to be a bewildering tale of sharp reversals, disparate phases, abandoned systems, massive overhauls, heroic overreach, tragic defeats, and extravagantly creative. One thing that remains constant throughout this fabled career is his obsession with Spinoza, whether pro and con. This course will attempt, after a few weeks working with Spinoza’s Ethics itself, to track the many stances Schelling takes to Spinoza, as both inspiration and irritant, in his early, middle and late phases, his shifting interpretations and assessments, and the role these play in his various philosophical endeavors. All readings will be in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students. Undergraduates can petition to enroll.
Equivalent Course(s): HREL 40205

DVPR 40440. Pure Land Buddhism. 100 Units.
This course will explore the motif of the "Pure Land" in Mahāyāna Buddhism, and its attendant applications to Buddhist practice, faith, devotional, and doctrine. We will examine the textual sources on the bodhisattva vows and specific entailments of various pure lands in Indic Mahāyāna scripture, and then the development of Pure Land thought and practice in China and Japan, including its expression in Tiantai and Jodo Shinshu traditions.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Equivalent Course(s): HREL 40440, RLST 20440

DVPR 40450. Polemic, Betrayal and Dung Beetles in the Pure Land: Zhili, Renyue and the Miaozongchao Controversies. 100 Units.
This course will focus on a close reading of the Foshuo guanwuliangshoufojing shuji (known for short as the Miaozongchao), written by the great Tiantai thinker Siming Zhili (960-1028) in 1021. For the previous 20 years, Zhili had been the main spokesman and theoretician of the Shanjia ("Home Mountain") faction in the heated doctrinal debates with the Shanwai ("Off Mountain") faction of the Tiantai school, and this work brought those controversies to a new fever pitch, making the most radical of the Shanjia doctrinal claims aggressively and provocatively clear. Among these positions, the Shanjia ideas of "the ultimate dung beetle" and "all that exists is mind alone, but also matter alone" aroused perhaps the fiercest opposition, but the contentions concerning the nature and relations of the Three Bodies of the Buddha (trikaya) with respect to Amitabha Buddha in this subcommentary to a Pure Land sutra were also highly inflammatory, and a Shanwai attack soon followed. Zhili's disciple Jingjue Renyue (992-1064), his ablest and most ferocious attack dog during much of the previous 20 years of debate, quickly wrote a closely argued defense. But soon thereafter, Renyue suddenly reversed his position, turning against many of the key Shanjia positions that he himself had so powerfully defended in years past, writing increasingly virulent polemics against his former teacher, thereby initiating the final phase of the Shanjia-Shanwai debate-now between Zhili and his former heir apparent.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Strong reading proficiency in Classical Chinese required. Previous knowledge of Buddhism and some experience with Buddhist Chinese is recommended.
Note(s): This class will be a close reading of the key texts in this debate: the Miaozongchao itself and Renyue's defense and subsequent attack of that text. All readings will be in classical Chinese. Discussion will be in English.
Equivalent Course(s): HREL 40450, EALC 40460

DVPR 40501. What is Onto-Theology? Heidegger and the Case of Descartes. 100 Units.
TBD
Equivalent Course(s): THEO 40501, PHIL 43410

DVPR 40506. Martin Buber's Conception of Religion and Judaism. 100 Units.
Martin Buber was a major philosopher of religion and Judaism. His contributions range from conceptual studies, poetic theology (I and Thou), studies on general and Jewish religiosity (especially Hasidism), and studies in the Bible. This course will focus on his book 'I and Thou', selected writings from 'Eclipse of God' and 'Moses'; and his correspondence with F. Rosenzweig on religious commandments. The course will include lectures and close readings of primary sources in translation. Students will be expected to write several short prompt papers and a final essay.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students. Equivalent Course(s): HREL 40506, RLST 20506, HIJD 40506

DVPR 41025. Otherwise than God: Creatorless Religiosity East and West. 100 Units.
This course will workshop an in-progress manuscript in the philosophy of religions entitled Otherwise Than God, which explores alternatives to monotheism in the philosophy of religion, mainly in Europe, India and China, centered around the alternative consequences of of the assumption of a purposeless or a purposeful cosmos. The main touchpoints in both the course and the book are (on the European side) Spinoza, Schopenhauer, early Schelling and Hegel, Nietzsche and Bataille, with sideswipes at Socrates, Plato and Aristotle as the villains of the piece, various Buddhist texts and thinkers on the Indian side, and classical Confucianism and Daoism philosophy in China. Some familiarity with Tiantai Buddhist thought would be helpful but is not required.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Note(s): This course is open to undergrads ONLY by Petition

DVPR 41100. Anglo-American Philosophy of/and Religion. 100 Units.
This course will examine key texts and figures in twentieth-century Anglo-American philosophy, with particular attention to their implications for the study of religion. The course is thus meant to correlate with, and prepare students for, the PR2 Exam, though exam-preparation is not its primary goal.
Instructor(s): Kevin Hector Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students. Undergraduates can enroll via petition.
DVPR 41500. Readings: Advanced Sanskrit-III. 100 Units.
An advanced Sanskrit reading course focusing on the development of skills in either classical belles lettres (kaṃṭya) or scholastic, commentarial prose (śaṃstra). In the former, emphasis is on the ability to re-arrange complex poetic forms into digestible prose word order. In the latter, students learn both the stylistic conventions of scholastic Sanskrit and the technical vocabulary of the relevant intellectual discipline.
Instructor(s): Whitney Hector Terms Offered: Spring Equivalent Course(s): SANS 47902

DVPR 41602. Zhuangzi and Early Daoist Thought. 100 Units.
Close readings of Zhuangzi and other early Daoist philosophical texts. Classical Chinese preferred but not essential.
Instructor(s): Brook Ziporyn Terms Offered: Winter

DVPR 41700. Readings in Madhyamaka. 100 Units.
This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.
Instructor(s): Dan Arnold Terms Offered: Winter Prerequisite(s): Some Tibetan or Sanskrit is expected. Exceptions with consent of the instructor.
Equivalent Course(s): SALC 48317

DVPR 41800. The Buddha-Nature: Mahayana Sutras/Zhanaran’s Diamond Scalpel. 100 Units.
In this course we will trace the development of the idea of the Buddha-Nature or Tathāgatha-garbha (womb or embryo of the Buddha) through several Mahāyāna Sutras (Tathāgatha-garbha Sūtra, Laṅkāvatāra Sūtra, Śūraṃgama Sūtra, Mahāyāna Parinirvāṇa Sūtra), with special attention to the ways each text handles the apparent reneging of the basic Buddhist tenets of Non-Self and Emptiness suggested by this concept, and the “anxiety of influence” concerning Upanishadic notions of Ātman and Brahman, here as previously hotly denounced in spite of the apparent similarity of these ideas to the Buddha-Nature idea. Is this mere polemical sectarian posturing, or is there a genuine philosophical issue at stake? Or? We will also explore the philosophical implications of this idea in Chinese Buddhist schools, in particular the Chan School’s identification of Buddha-nature with sentence per se, and the Tiantai School’s insistence on the “Threefold” Buddha-Nature and the resultant claim that “Insentient Beings have the Buddha-Nature.” The latter ideas will be explored at length through a close reading of Jingxi Zhanran’s classic polemical work, The Diamond Scalpel (Jīn’gǎngpī). All readings will be in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 41900. Nietzsche as Metaphysician: Non/Self, Recurrence, Eternity. 100 Units.
An exploration of the themes of Will-to-Power and Eternal Recurrence as presented in Thus Spoke Zarathustra, supplemented by readings from other works, with special attention to the posthumously published notes critiquing commonsensical and scientific notions of causality, things, selves, atoms, will, and forces. Of particular interest will be the comparative horizon of the anti-substantialist and anti-essentialist Buddhist notions of Non-Self and Emptiness; in both cases we will be focusing on how these extreme forms of anti-essentialism, denying that any entity from atoms to forces to humans possess a substantial existence, nonetheless both end up lending themselves to some form of the idea of immanent “deep eternity” for all things, and on whether and to what extent these two parallel explorations have any convergences or divergences that will help illuminate both, or even, better yet, illuminating substancelessness and eternity. All readings in English.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 42602. Alfred North Whitehead: Metaphysics. 100 Units.
Instructor(s): Franklin Gamwell Terms Offered: Autumn Equivalent Course(s): RETH 42601, THEO 42602

DVPR 43830. Simone Weil: Spirituality, Metaphysics, and Politics. 100 Units.
Simone Weil, one of the most important philosophers of the twentieth century, developed her thought as an extension of her spirituality and her political commitments. In this course, then, we will read her principal works together in order to see how these three themes hang together: spirituality, metaphysics, and politics.
Instructor(s): Kevin Hector Terms Offered: Autumn Equivalent Course(s): RLST 23830

DVPR 43875. The Animal, The Other? The Question of Animality. 100 Units.
The so-called “animal” question is ever more present in our philosophical space, to the point that we could even say it is “one of the principal dimensions of the metaphysical unthought of our epoch” - a fact that is borne out by the plethora of publications on this matter in the last 15 years. In this course we will turn our attention specifically to the philosophy of Jacques Derrida. We will begin with the preliminary question: “What animal? The other,” as Derrida writes. In other words, the question of the alterity of the other or the “wholly other”, the most other, goes hand in hand with the animal question in its various declensions or formulations, and above all, if we follow Derrida, brings with it the epochal question (since it is the most urgent of our epoch) of animal suffering and death. We will turn our attention to and reflect on the alterity of this other - the animal - which in some way disarms and questions us, and will also draw on Derrida’s criticism of Levinas regarding the alterity
of the animal and its possibility (or impossibility) of having or being a face - in the words and in the sense of Levinas. We will consider as well, thus, the Jewish question and its relation to alterity as it circulated between them. Finally, following the last seminars of the philosopher at the Ecole des Hautes Etudes, we will consider the question of the relationship between animality and sovereignty (of human being and also of man), as it relates to politics.

Instructor(s): Orietta Ombrosi
Terms Offered: Autumn
Equivalent Course(s): HIJD 43875

**DVPR 45505. Heidegger: Religion, Politics, Writing. 100 Units.**

Religion, Politics, Writing: three concepts that are relatively marginal in Martin Heidegger's philosophy, but which converge in strange and unexpected ways to play a central role during the most controversial period of his career, from the early 1930s until the late 1940s. In this course we will explore this convergence in key texts during this period, paying particular attention to the Black Notebooks. We will consider Heidegger's interpretations of figures such as Plato, Nietzsche, and Hölderlin. And while exploring crucial themes during this period - e.g. Being as Event, the critique of technology, the flight of the gods - we will also consider the effect that various writing practices (e.g. notebook entries, esoteric treatises, seminar and lecture protocols, dialogues, published essays, poetry) have on their meaning.

Instructor(s): Ryan Coyne
Terms Offered: Autumn
Equivalent Course(s): THEO 45505, RLST 25505, FNDL 23006

**DVPR 45590. Memory, Identity, and Religion. 100 Units.**

This course will consider recent scientific and philosophical work on memory and its relation to personal identity, and then use this work to think about religious approaches to memory and identity-construction (and vice-versa).

Instructor(s): Kevin Hector
Terms Offered: Autumn
Equivalent Course(s): THEO 45590, RLST 25590

**DVPR 46333. Comparative Trinitarianisms. 100 Units.**

This course will be an experiment in juxtaposition. The concept is no more and no less than trying to read in tandem a number of religious and philosophical writings from various corners of world culture which focus on some form of triplcity, triads, trinities, including the Three Hypostases of Neoplatonism, the Christian Trinity, the Hindu Trimurti, the Daoist triad of vitality/energy/spirit, the inter-nested triadic structures of Yang Xiong’s Taixuanjing and those of the Hegelian system, the Tiantai Three Truths and its reconfiguration of the Buddhist trikaya, triple gem and other triads, and perhaps others. We will enter into this experiment without any preconceived thesis about what we will find when these things are looked at all together, working together to develop ad hoc hypotheses about how these triads function, why they are so prevalent, what each one can teach us about all the others and vice versa. It is a genuine experiment in that we do not know what will happen when these elements are combined, and we adopt an attitude of reverent expectation and a willingness to follow it wherever it may lead.

Instructor(s): Brook Ziporyn
Terms Offered: Spring
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 46333, GLST 26333, RLST 26333, EALC 26333, EALC 46333

**DVPR 46477. Coherence in Chinese Philosophy: Confucius to Tiantai. 100 Units.**

This course will undertake a history of Chinese philosophy from its beginnings to the advent of Neo-Confucianism in the Song dynasty, focusing on the evolution of notions of "coherence," eventually coming to converge around the concept of “Li” as it plays out in Confucian, Daoist, Buddhist and hybrid traditions. Li will be viewed as a variable term indicating a subject-object Gestalt structured around dyadic bipolarities as generative of continuities with designated values and desires, as conceived variously by the various sub-traditions. The role played by this conception of continuity in logic and epistemology, as well as metaphysics and ontology, will be contrasted with philosophical conceptions rooted in traditions that dichotomize sameness and difference through conceptions such as universals, particulars, essences, substances, attributes, God, design, and truth. The course will consist of the close reading of the two-volume series, Ironies of Oneness and Difference, and Beyond Oneness and Difference.

Instructor(s): Brook Ziporyn
Terms Offered: Spring
Equivalent Course(s): EALC 46477

**DVPR 46502. Studies in Atheist Spirituality. 100 Units.**

TBD
Terms Offered: TBD

**DVPR 46616. Religion and Reason. 100 Units.**

The quarrel between reason and faith has a long history. The birth of Christianity was in the crucible of rationality. The ancient Greeks privileged this human capacity above all others, finding in reason the quality wherein man was closest to the gods, while the early Christians found this viewpoint antithetical to religious humility. As religion and its place in society have evolved throughout history, so have the standing of, and philosophical justification for, non-belief on rational grounds. This course will examine the intellectual and cultural history of arguments against religion in Western thought from antiquity to the present. Along the way, of course, we will also examine the assumptions bound up in the binary terms “religion” and “reason.”
Equivalent Course(s): PHIL 43011, CLAS 46616, HIST 66606, CHSS 40201, KNOW 40201

DVPR 47004. Religious Diversity as a Philosophical Problem. 100 Units.
The manifest diversity of religious traditions, many of which advance doctrinal claims that evidently contradict the claims of other traditions, raises significant philosophical problems - especially epistemological and ethical problems - regarding truth and justification, tolerance and exclusion, etc. Many take the competing and mutually exclusive claims of the world’s religious traditions as evidence of the falsity of some or all of them, or as recommending skepticism, relativism, or other such ways of accommodating the conflicting claims. This course will explore some of these issues, focusing particularly on issues of truth, justification, and toleration. In keeping with the theme of diversity, the course will consider not only some modern Western attempts to address the various philosophical problems, but also some examples of philosophical thought reflecting India’s historically different experience of religious diversity.
Instructor(s): Dan Arnold Terms Offered: Spring 2017

DVPR 47607. Buddhist Sutras Reading in Traditional Tiantai. 100 Units.
Buddhist Sutras Reading in Traditional Tiantai “Classification of Teachings” Rather Than Historical Order. Buddhist sutra literature is vast and complex, representing many historical periods and many diverse and even conflicting conceptions of Buddhist doctrine. A historical development of ideas can be traced in these texts by treating them in their historical order, each subsequent period responding to and developing ideas from previous periods. But Chinese Buddhist schools such as Tiantai understood the divergences of these texts to be part of a different order: the order in which they were traditionally regarded to have been preached by the Buddha, which stands in sharp contrast to their actual dates of composition. By reading them in the order stipulated by the Tiantai “classification of teachings,” as carefully designed parts of a five-part pedagogical program utilized by the Buddha, we come to have a clearer conception of how Tiantai understood the relation between provisional and ultimate truth, and the process of teaching and comprehending ideas, from which a different picture of Buddhism emerges. In this class we will read portions of the following sutra or classes of sutras, in the following order: 1) Avasastaka; 2) Agamas, 3) Vaipulya (Vimalakirti Nirdeśa and others); 4) Prajñāparamitā; 5) The Lotus Sutra and The Nirvana Sutra.
Instructor(s): Brook Ziporyn Terms Offered: Winter
Note(s): All readings will be in English.

DVPR 48790. Chinese Responses to Christianity in the Ming Dynasty. 100 Units.
This course will focus on close readings of primary texts in Chinese concerning the polemics around the introduction of Christianity into China in the Ming Dynasty, starting with Matteo Ricci’s introduction of Catholic doctrine in his and the polemical responses to it from mainly Confucian and Buddhist authors, with special attention to the metaphysical premises of the conflicting traditions, and more generally what might be at stake in them.
Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Reading proficiency in Chinese.
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Undergraduates can petition to enroll.
Equivalent Course(s): HREL 48790, EALC 48790

DVPR 48910. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Instructor(s): Matthew Kapstein Terms Offered: Winter.
Prerequisite(s): Open to students reading Tibetan at an advanced level.
Equivalent Course(s): SALC 48501, HREL 48910

DVPR 48912. Comparative Experiments with Buddhist Thought. 100 Units.
Reading one or several recent works written in English attempting to put some aspect of Buddhist thought into dialogue with modern philosophical concerns, particularly those of the European continental traditions. Our likely texts will be Stephen Laycock, The Mind as Mirror and the Mirroring of Mind; Brook Ziporyn, Being and Ambiguity: Philosophical Experiments with Tiantai Buddhism; David Loy, Transcendence and Lack.
Instructor(s): Brook Ziporyn Terms Offered: Spring

DVPR 49002. Conservation Paleobiology. 100 Units.
Paleobiological data from very young sedimentary records, including skeletal ‘death assemblages’ actively accumulating on modern land surfaces and seaboards, provide unique information on the status of present-day populations, communities, and biomes and their responses to natural and anthropogenic stress over the last few decades to millennia. This course on the emerging discipline of ‘conservation paleobiology’ uses weekly seminars and individual research projects to introduce how paleontologic methods, applied to modern samples, can address critical issues in the conservation and restoration of biodiversity and natural environments, including such basic questions as ‘has a system changed, and if so how and when relative to suspected stressors?’ The course will include hands-on experience, either in the field or with already-collected marine benthic samples, to assess societally relevant ecological change in modern systems over time-frames beyond the reach of direct observation.
Instructor(s): Jaś Elsner and Francoise Meltzer Terms Offered: Spring
Prerequisite(s): Note: Consent of instructor required for undergraduates; email Professors Meltzer and Elsner a paragraph long description about what you bring and what you hope to get out of this seminar. (CDI seminar enrollment is capped at 18 students.)

Equivalent Course(s): CMLT 49002, ARTH 40401, CDIN 49002, RLVC 49002

**DVPR 49300. Love as a Philosphic Question. 100 Units.**

TBD

Terms Offered: TBD

Equivalent Course(s): THEO 49902

**DVPR 49630. Madhyamaka in India and China. 100 Units.**

This seminar will consider exemplary texts from the Madhyamaka school(s) of Buddhist philosophy, particularly focusing on notable points of divergence and/or concord between the Indian schools with which the tradition originated, and the various Chinese schools that reflect China's distinctive appropriation of the tradition.

Instructor(s): Brook Ziporyn and Dan Arnold

Terms Offered: Spring

Note(s): This course is open to undergrads ONLY by Petition.

Equivalent Course(s): EALC 49630, SALC 49630

**DVPR 50007. Michel Foucault: Les aveux de la chair. 100 Units.**

The last volume of Foucault's history of sexuality has finally been published after more than a 30 year wait. In this volume Foucault moves from his previous focus on Greco-Roman culture to early Christianity, and his account culminates in an extensive discussion of Saint Augustine. This seminar will consist of a close reading of Les Aveux de la chair, supplemented by a few other texts from the later Foucault. We will also try to draw some general methodological and philosophical conclusions from our reading.

Instructor(s): A. Davidson

Terms Offered: Winter

Equivalent Course(s): PHIL 50007, FREN 40007, CMLT 50007

**DVPR 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.**

TBD

Terms Offered: TBD

Equivalent Course(s): THEO 50115

**DVPR 50201. Contemporary Critical Theory. 100 Units.**

This course will examine some of the salient texts of postmodernism. Part of the question of the course will be the status and meaning of "post"-modern, post-structuralist. The course requires active and informed participation. This course fulfills the winter core requirement for first-year Ph.D. students in Comparative Literature.

Instructor(s): Françoise Meltzer

Terms Offered: Winter

Equivalent Course(s): ENGL 50201, CMLT 50201

**DVPR 51204. Readings in Madhyamaka. 100 Units.**

TBD

Terms Offered: TBD

**DVPR 51315. Reading Daoist Philosophical Texts: the Liezi and the Huainan. 100 Units.**

Reading the rich original texts of "second-tier" Daoist philosophical works, the Liezi and/or Huananzi, with special attention to their relations to the "first-tier" classics, the Daodejing and Zhuangzi. All readings in classical Chinese.

Instructor(s): Brook Ziporyn

Terms Offered: Spring

Note(s): All readings in classical Chinese.

**DVPR 51404. The Pantheist Controversy: Spinoza to Hegel. 100 Units.**

This course focuses on Spinoza's system of thought and its reception in late 18th and early 19th century Germany. The first five weeks will be a careful reading of Spinoza's Ethics, supplemented by selections from his Principles of Cartesian Philosophy, Short Treatise on God, Man and His Well-Being, and Emendation of the Intellect. The second half of the class will examine the interpretation and reception of and response to Spinoza's ideas, mainly in Jacobi's Letters on Spinoza, and the response to this response from Schelling and Hegel, above all in Hegel's Faith and Knowledge. Time permitting, we will examine Hegel's changed views on Spinoza in his mature works (post-1807). Our focus will be the on understanding the thought of both Schelling and Hegel in the early 1800s as a kind of Kantian Spinozism, a seeming oxymoron, and the consequences of their later abandonment of this position.

Instructor(s): Brook Ziporyn

Terms Offered: Spring

**DVPR 51410. Neo-Confucianism of the Song to Ming Dynasties. 100 Units.**

This course will consist of close readings of the works of the key Neo-Confucian thinkers of the Song and Ming dynasties (11th to 17th centuries): Zhou Dunyi, Zhang Zai, Cheng Hao, Cheng Yi, Zhu Xi, Wang Yangming and perhaps others, focusing on their metaphysical and ethical ideas, especially Li (sometimes translated as
“principle,” or as “pattern,” or as “coherence” or as “productive compossibility”), Qi (sometimes translated as “vital force” or “material force”), ren (“benevolence,” “humaneness,”), xin (“heart-mind”) and zhong (“center, the unexpressed, equilibrium”).

Instructor(s): Brook Ziporyn Terms Offered: Spring
Prerequisite(s): Some classical Chinese reading ability and some familiarity with classical Confucianism Desirable.

DVPR 51610. Logos, Reason and Philosophy According to Tertullian. 100 Units.
TBD
Instructor(s): J. Marion Terms Offered: Spring
Equivalent Course(s): PHIL 53146, THEO 51610

DVPR 51611. Reading of Saint Augustine's The City of God as an Apology. 100 Units.
The particular characteristics and special concern of this special book, compared to the rest of Augustine’s production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the "Apology for the Christians", initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in “Corpus Christianorum -Concerning the City of God against the Pagans, trans. H. Benttenson, Penguin Books, 1972. -J.-L. Marion, In the Self’s Place. The approach of saint Augustine, trans. J.L. Kosky, Stanford University Press, 2012 (Au lieu de soi. Approche de saint Augustin, Paris, PUF, 2008)
Equivalent Course(s): THEO 51611

DVPR 51700. Yogacara. 100 Units.
This seminar, which presupposes a basic knowledge of Indian and/or Tibetan Buddhist philosophy, will consider some of the foundational texts of the Yogacara tradition of thought, with particular reference to the works of Vasubandhu. In addition to close readings of assorted primary sources, we will consider contemporary scholarly debates regarding the interpretation of Yogacara (e.e., concerning the question whether this is aptly characterized as an “idealistic” school of thought).
Instructor(s): Dan Arnold Terms Offered: Spring
Prerequisite(s): Some knowledge of Sanskrit or Tibetan is preferred.
Equivalent Course(s): SALC 49006

DVPR 52009. Death, Time, Perception: Against Being Here Now. 100 Units.
Workshopping a manuscript in the Philosophy of Religions, this course is focused on a cross-cultural examination of the philosophies of temporality, finitude, perception and death. Authors and traditions addressed in the core text include Epicurus, Spinoza, Schopenhauer, Nietzsche, William James, Borges, Heidegger, Levinas, Zhuangzi, Dogen and Tiantai Buddhism.
Instructor(s): Brook Ziporyn Terms Offered: Autumn

DVPR 52010. The Philosophies of the Yijing (Book of Changes) 100 Units.
A reading of the Yijing, its commentaries, and the uses to which it is put in Confucianist, Daoist and Buddhist traditions.
Instructor(s): Brook Ziporyn Terms Offered: Autumn
Equivalent Course(s): EALC 52010

DVPR 52601. Heidegger on Presence and the Thing. 100 Units.
TBD
Instructor(s): Marion
Equivalent Course(s): PHIL 52601

DVPR 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.
The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Note(s): Recommended reading: The City of God, trans. H. Bettenson, Penguin, 2003. De Civitate Dei, eds. G.E. McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>
Equivalent Course(s): THEO 53309

DVPR 53310. Questions about the Conception of Revelation. 100 Units.
Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.
Equivalent Course(s): THEO 53310
DVPR 53315. Elements for a Theological Concept of Revelation. 100 Units.
See Divinity website for a complete course description
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): THEO 53315

DVPR 53330. Revelation, Temporality, and Being. 100 Units.
Following up the previous seminars on the history of the concept of Revelation and its alternative models
(metaphysical, phenomenological, biblical, a.s.o.), this class will be devoted to a reverse interrogation: provided
first that the concept of Revelation, in a christian perspective, can only be understood from a trinitarian
viewpoint (Barth and Balthasar, Basile of Cesarea and Augustine); provided then that the most crucial issues
about Revelation should be addressed from this trinitarian viewpoint, one may try to understand not Trinity on
the basis of the philosophical concepts of time and history (as Hegel and Schelling did) or of being (as Thomas
Aquinas and Heidegger did), but on a contrary order, to consider being and time on the basis of Trinity and
according to the logic of agapé. This means a reinterpretation of time as eschatology or krisis, and of being as
givenness.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.

DVPR 53360. Topics in the Philosophy of Judaism: Soloveitchik Reads the Classics. 100 Units.
Rabbi Joseph B. Soloveitchik was one of the most important philosophers of Judaism in the twentieth century.
Among his many books, essays and lectures, we find a detailed engagement with the Bible, the Talmud and
the fundamental works of Maimonides. This course will examine Soloveitchik’s philosophical readings and
appropriation of Torah, Talmud, and both the Guide and the Mishneh Torah. A framing question of the course
will be: how can one combine traditional Jewish learning and modern philosophical ideas? What can Judaism
gain from philosophy? What can philosophy learn from Judaism?
Equivalent Course(s): HIJD 53360, PHIL 53360, KNOW 47002

DVPR 53361. The Philosophy of Modern Orthodox Judaism: Rabbi Joseph B. Soloveitchik and Rabbi Aharon
Lichtenstein. 100 Units.
The thought of Rabbi Joseph B. Soloveitchik is the philosophical foundation of Modern Orthodox Judaism. In this
course, we will examine R. Soloveitchik’s conception of halakhic method, his elaboration of the notion of masorah
(tradition), and his idea of halakhic morality. The most significant subsequent development of the philosophy of
Modern Orthodox Judaism can be found in the writings of Rabbi Aharon Lichtenstein. Among other topics, we
may consider R. Lichtenstein’s views on the relation between religion and morality, his discussion of character
refinement, his conception of serving God and his analysis of the meaning of “mitzvah” as well his response to
critiques of Modern Orthodox Judaism. The course will aim to provide a detailed philosophical and theological
characterization of Modern Orthodox Judaism, and we will draw some contrasts with both Haredi (ultra-
Orthodox) and Reform Judaism.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): All students interested in enrolling in this course should send an application to
jbarbaro@uchicago.edu by 12/11/2020. Applications should be no longer than one page and should include
name, email address, phone number, and department or committee. Applicants should briefly describe
their background and explain their interest in, and their reasons for applying to, this course. Advanced
undergraduates may also apply.
Equivalent Course(s): HIJD 53361, PHIL 53361

DVPR 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860’s through the early
2000’s with particular attention to the issues of universalism and particularism, the relationship between Judaism
and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus
affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-
Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): RLVC 53900, HIJD 33906

DVPR 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.
Equivalent Course(s): THEO 53990

DVPR 53991. Religion and Psychoanalysis. 100 Units.
Freud postulated that many cultural activities with no apparent connection to sexuality, including religious
practice and belief, have their origin in the sexual instincts. Sublimation, which describes the process by which
the sexual instincts are diverted to nonsexual aims or objects, plays a crucial role in Freudian metapsychology.
And yet Freud never managed to articulate a coherent account of this process, and thus he failed to provide a
concept of sublimation as such. In this class we will study the role of sublimation in Freudian metapsychology
with specific reference to the theme of religiosity. In examining how sublimation is taken up by others (e.g. Klein,
Lacan) we will also consider whether this concept affords a novel understanding of religion.

DVPR 54300. Logos, Reason & Philosophy According to Justin and Other Apologists. 100 Units.
TBD
Equivalent Course(s): THEO 54300, PHIL 53415
DVPR 54500. Brauer Seminar: Time and Temporality. 100 Units.
Attending to a range of historical and contemporary readings, this seminar will center on philosophical questions raised by reflection on the reality and nature of time. Particular focus will be given to exploration of the difference between scientifically measured time, on one hand, and, on the other, temporality, or subjectively experienced time as that is integral to the structure of human experience. Ought one or the other of these ought to be thought more ‘real’? What’s at stake in asking as much? How are the issues implicated in this discussion related to questions in epistemology, phenomenology, and/or philosophy of mind? These are among the many questions to be explored in this seminar. Since this is a Brauer Seminar, enrollment requires permission of the instructors, which will be granted based on short statements to be submitted by prospective students. Such statements should concisely discuss the student’s overall interests, and the ways in which these related to the issues of the seminar.
Instructor(s): Ryan Coyne and Dan Arnold Terms Offered: Winter

DVPR 55111. Reading Religion Philosophical. 100 Units.
We will examine the question of what it means to read religious texts and practices from a philosophical point of view.
Instructor(s): A. Davidson Terms Offered: Winter
Prerequisite(s): Enrollment requires the consent of the instructor and the course is only open to advanced graduate students who are writing a thesis or preparing comprehensive exams. For more information contact the instructor.
Equivalent Course(s): PHIL 55111

DVPR 56101. The Philosophical Interpretation of Scripture in the Middle Ages: The Problem of Evil and the Book. 100 Units.
One of the major genres of philosophical writing during the Middle Ages was the commentary, both on Aristotle and other canonical philosophers and on Scripture. This course will examine philosophical discussions of the problem of evil by three medieval philosophers through close reading and analysis of both their discursive expositions of the problem of evil and providence and their commentaries on the Book of Job. The three philosophers will be Saadia Gaon, Moses Maimonides, and Thomas Aquinas. Apart from close analysis of their different conceptions of the problem, their theodicies, and accounts of providence, we will also be concerned with ways in which the thinkers’ straight philosophical discursive expositions differ from their commentaries, the sense in which Scripture might be a philosophical text that deserves philosophical commentary, and how the scriptural context influences the philosophy by which it is interpreted? (IV)
Instructor(s): J. Stern Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): BIBL 56101, PHIL 56101

DVPR 58804. Seminar: Dissertation Methodology. 100 Units.
A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar
Instructor(s): Jean-Luc Marion Terms Offered: Winter
Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017. Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.
Equivalent Course(s): THEO 58804

DVPR 70000. Advanced Study: Philosphy of Religions. 300.00 Units.
Advanced Study: Philosophy of Religions

PSYCHOLOGY AND SOCIOLOGY OF RELIGION COURSES

DVSF 43000. Loss And The Study Of Lives. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): HCHR 43000

DVSR 70000. Advanced Study: Psychology & Sociology of Religion. 300.00 Units.
Advanced Study: Psychology & Sociology of Religion

RELIGION AND LITERATURE COURSES

RLIT 30000. Introduction to Religion and Literature. 100 Units.
TBD
Instructor(s): R. Rosengarten, S. Hammerschlag Terms Offered: Winter
Equivalent Course(s): ENGL 30100, RLST 28210
Degree Programs and Requirements

RLIT 30402. Poetics of Midrash. 100 Units.
An introduction to the modern literary study of classical rabbinic Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.
Instructor(s): M. Fishbane Terms Offered: Autumn
Equivalent Course(s): JWSC 21402, THEO 30402, HIJD 30402

RLIT 32106. Introduction to the Study of Iconography. 100 Units.
TBD
Equivalent Course(s): HCHR 32106, ARTH 32106, RLST 28320, ARTH 22106

RLIT 32900. Tolstoy’s Late Works. 100 Units.
This course examines the works written by Tolstoy after Anna Karenina, when he abandoned the novel as a form and gave up his copyright. Readings include his influential writings on non-violence and vegetarianism, his challenges to church and state authority, as well as later literary works, which some believe surpass the famous novels he had renounced. We will also explore the particularities of Tolstoy’s charisma in these years, when he came to be viewed as a second Tsar in Russia and as a moral authority throughout the world.
Instructor(s): William Nickell Terms Offered: Winter
Equivalent Course(s): FNDL 22850, RLST 28501, REES 30000, REES 20000

RLIT 35503. Midrash and Revelation. 100 Units.
This course will focus on the presentation of the event of revelation at Sinai in midrashic sources from several periods (especially, Mekhila de-Rabbi Ishmael; Pesikta de-Rav Kahana; Exodus Rabba; Song of Songs Rabba; and Tanhuma), as well as pertinent cases in the contemporary liturgical poetry. Particular attention will be given to the types, forms and content of exegetical theology involved.
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew desired, but English translations will be provided.
Equivalent Course(s): HIJD 35503

RLIT 38607. Lament and Lamentation in Jewish Literature I. 100 Units.
This course will focus on the theme of lament and lamentation in ancient Jewish literature. It will begin with theories of lament and comparative sources from antiquity. It will then take up some representative Psalms from Scripture; portions of the book of Lamentation; selections from the Midrash on Lamentation (both from the proem and the commentary); and related material from contemporary liturgical poetry (Piyyut).
Instructor(s): Michael Fishbane Terms Offered: Autumn
Prerequisite(s): Knowledge of Hebrew required (or consent of instructor)
Equivalent Course(s): HIJD 38607

RLIT 40010. Ruins. 100 Units.
Ruins” will cover texts and images, from Thucydides to WWII, via the Reformation. We will include films (e.g. Rossellini’s "Germany Year Zero"), art (e.g. H. Robert, Piranesii) archaeology, and the museum (Soane). On ruins writing, we will read Thucydides, Pausanias from within antiquity, the Enlightenment responses to the destruction and archaeological rediscovery of Pompeii, Diderot, Simmel, Freud on the mind as levels of ruins (Rome) and the analysis as reconstructive archaeologist as well as on the novel Gradiva and the Acropolis, the Romantic obsession with ruins, and the firebombing in WWII. We will also consider the photographing of ruins, and passages from the best-known works on photography (Benjamin, Sonntag, Ritchen, Fried, Azoulay). The goal is to see how ruin gazing, and its depictions (textual, imagistic, photographic, etc.) change from the ancients (Greek and Roman), to the Romantic use of ruins as a source of (pleasurable) melancholy, to the technological “advances” in targeting and decimating civilian populations that describe the Second World War.
Equivalent Course(s): CMLT 40010, ARTH 40010, CDIN 40010

RLIT 40300. Islamic Love Poetry. 100 Units.
The focus of this course is classical Islamic love poetry, Arabic and Persian love lyric will be covered, as well as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla, Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval Andalus. Because none of us are proficient in the all these languages, students who are proficient a given language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for selected poems from in that language. Each member of the class will be asked to present one poem guide, in addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid, Ibn al-`Arabi, Rumi, Hafiz, Baba Fughani, Na’illi, Mir Dard, Bulleh Shah, and Ghalib.
Equivalent Course(s): CMLT 40100, ISLM 40100, NEHC 40600

RLIT 41400. Hist Of Criticism: 16-19th. 100 Units.
This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics; ), and among terms that span those practices (e.g., “mimesis,” “nature,” “image”). Readings are all taken from the RL1 exam list (and students scheduled/planning to take that exam should take this course).
RLIT 41504. Blake’s Theology in Poetry and Prints. 100 Units.
It has been well remarked of William Blake (1757-1827) that he was assuredly a Christian – and that he was a church of one. The course aims to approach Blake’s emphatic if idiosyncratic religiosity via particular attention to the remarkable interrelations of his poetry with his prints.

RLIT 42205. Religion and Literature in France 1954-1972. 100 Units.
TBD

RLIT 42410. Material Religion. 100 Units.
This course examines approaches to the material study of religion. What are the gains of studying religion through bodily practices and sensory perceptions? How have various scholarly disciplines examined ritual art, objects, things and the organization of space and time? What analytic directions for understanding the social life of religion has a materialist orientation enabled? The course will include readings on mediation, technology and public culture.
Instructor(s): Angie Heo Terms Offered: Spring
Equivalent Course(s): AASR 42410

RLIT 43301. Theory and Texts. 100 Units.
Study of the writing and the performance, as well as the receptions and the theories, of tragic drama as practiced in ancient Greece, Elizabethan England, and early twentieth-century Europe.

RLIT 43303. Comparative Mystical Literature: Islamic, Jewish and Christian. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions. The Class will be limited to 20 students on a first-come, first-serve basis. Each student will be expected to demonstrate reading competence in the language of one of the mystical traditions (e. g., Hebrew, Arabic, Persian, Latin, or one of the Christian vernaculars).
Equivalent Course(s): HCHR 43302, HIJD 43301, CMLT 43301, ISLM 43301

RLIT 43995. Comparative Issues in Monotheistic Mystical Traditions. 100 Units.
The mysticisms of the three monotheistic faiths share many features that invite comparison. All three deal with sacred texts that overlap in instances, and all three responded in different ways to the philosophical mysticisms inherited from Classical antiquity. While there are a number of influences, both direct and indirect, among these traditions, there are far more instances of similar structural motifs shared by the three. This course is designed to explore the history and structural dynamics of Jewish, Christian, and Islamic mysticisms through the careful reading of primary sources across the traditions.
Equivalent Course(s): HIJD 43995, CMLT 43995, ISLM 43995, HCHR 43995

RLIT 44600. T. S. Eliot. 100 Units.
TBD
Equivalent Course(s): ENGL 44100

RLIT 49200. Journey to the West II. 100 Units.
TBD
Equivalent Course(s): CMLT 38500, CMLT 28500, CHIN 31306, CHIN 21306

RLIT 52010. Religion and American Civil War Literature. 100 Units.
This course reexamines the literary critical discourse on the subject of American Civil War literature from the disciplinary vantage of religious studies. In so doing, it considers whether due attention to the theological underpinnings of expressions of postwar American literary nationalism recommends a reimagining of the generic category (i.e., America Civil War literature) and its canon. Though not without significant exceptions, we’ll concentrate our attentions on the period from 1865 to 1905. Our literary and critical interlocutors include (among others) Daniel Aaron, John William De Forest, William Dean Howells, Walt Whitman, Horace Bushnell, Louisa May Alcott, Mark Twain, Ambrose Bierce, Thomas Dixon, Frederick Douglass, and Alexander Gardner. Master’s and doctoral students in the Divinity School have first priority for registration; there is no “pass/fail” option for the course.
Equivalent Course(s): RAME 52010

RLIT 70000. Advanced Study: Religion & Literature. 300.00 Units.

RLVC 30405. H. N. Bialik: Poetics of Light and Lament. 100 Units.
This course will comprise a close reading of lyrics of light and lament in the poetry of H. N. Bialik. Attention will be given to their content and interplay, through the prism of both the nostalgia for childhood illumination and the poet’s progressive sense of despair and fragmentation. The poet’s use of images drawn from Jewish mysticism and his links to Western romanticism will be considered. In addition, Bialik’s writing on language will be studied, both in its own right and in relation to his poetry. Comparisons will be drawn to Rilke’s lyric poetry and to Herder’s treatise on the origins of language. Students will be expected to prepare primary and secondary readings, and produce several short prompt papers during the quarter.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Knowledge of Hebrew preferred but English translation will be supplied
Equivalent Course(s): JWSC 28105, RLST 28105, FNDL 22902, CMLT 28105, HIJD 30405, CMLT 30405

RLVC 32400. Theory of Literature: The Twentieth Century. 100 Units.
This course will cover the major movements in Twentieth Century Criticism from New Criticism to Psychoanalytic theory, New Historicism, Structuralism and Post-structuralism, as well as the various features of the literary text and interpretive dynamics which have played prominent roles in debates surrounding meaning, modes of expression and theories of reception in the last century. The course will not proceed as a survey of these movements, however. Rather it will take up the Nietzschean question of how illusion relates to truth and how literary representation complicates the relation. It will create a series of debates between schools of thought and will consider the social and political ramifications of the question as well as its strictly theoretical consequences.
Instructor(s): Sarah Hammerschlag Terms Offered: Autumn

RLVC 33000. Muses and Saints: Poetry and the Christian Imagination. 100 Units.
This course provides an introduction to the poetic traditions of early Christians and the intersection between poetic literature, theology, and biblical interpretation. Students will gain familiarity with the literary context of the formative centuries of Christianity with a special emphasis on Greek and Syriac Christians in the Eastern Mediterranean from the fourth through the sixth centuries. While theology is often taught through analytical prose, theological reflection in late antiquity and early Byzantium was frequently done in poetic genres. This course introduces students to the major composers and genres of these works as well as the various recurrent themes that occur within this literature. Through reading poetry from liturgical and monastic contexts, students will explore how the biblical imaginations of Christians were formed beyond the confines of canonical scripture. How is poetry a mode of "doing" theology? What habits of biblical interpretation and narration does one encounter in this poetry? This course exposes students to a variety of disciplinary frameworks for studying early Christian texts including history, religious studies, feminist and literary critique, as well as theology. Students will also analyze medieval and modern poetry with religious themes in light of earlier traditions to reflect on the poetry and the religious imagination more broadly.
Instructor(s): Erin Galgay Walsh Terms Offered: Spring
Note(s): Open to undergraduate and graduate students; Graduate students may choose to attend weekly translation group
Equivalent Course(s): HCHR 33000, MDVL 23000, GNSE 34104, CLAS 36119, RLST 23000, CLCV 26119, ENGL 33809, GNSE 24104, BIBL 33000

RLVC 33700. Special Topics in Hinduism. 100 Units.
This course is a research-oriented seminar that focuses on contemporary themes and methodologies in the study of Hinduism. Readings come from prominent books in the field published in the last five to ten years. Themes explored will include Hinduism and politics, ritual theory, wonder, modernity, yoga, gender, caste, class, sexuality, pluralism, and bhakti. Students will develop research projects of their own choosing in close consultation with the instructor.
Instructor(s): Anand Venkatkrishnan Terms Offered: Winter
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 33700, SALC 33701

RLVC 34300. Buddhist Poetry in India. 100 Units.
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therigāthā, a collection of verses written in Pali and the most ancient Indian example of women’s literature, selections from the work of the great Sanskrit poets Aśvaghoṣa, Aryaśūra, and Mātṛceta, and the mystical songs, in the Apabhraṃśa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kaptein Terms Offered: Autumn
Prerequisite(s): General knowledge of Buddhism is desirable.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 26250, DVPR 34300, MDVL 26250, HREL 34300, SALC 34300

RLVC 35900. Feeling Religious or Emotions as a Variety of Religious Experience. 100 Units.
This course takes up the methodological tension between Donovan O. Schaeffer’s Religious Affects: Animality, Evolution, and Power and William James’ Varieties of Religious Experience: A Study in Human Nature and as a starting point to think religion and emotion. We will then follow the boom of recent scholarship on this topic to think about the variety of ways that scholars have theorized and understood emotion or affect as central to the study of religion. The course also asks: Why emotion? Why right now? In asking these questions, the students will become familiar with this strand of scholarship within religious studies, but also how it fits in with other theoretical turn in the humanities.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): HREL 35900
RLVC 36000. Novel Traditions: English & African-American. 100 Units.
Can a literary form be understood as a religious tradition? The course pursues this question comparatively, examining early English and twentieth-century African-American works of prose fiction: Robinson Crusoe (1719) and Invisible Man (1951); Moll Flanders (1724) and Their Eyes Were Watching God (1937); Jane Eyre (1847) and Morrison’s Beloved (1987). Interspersed will be readings on three foci of comparison: the interaction of nation-and novel-building; the literary-historical accounts of “the rise of the novel” England and of “African-American literature” in America; and analyses of each period’s controlling religious question - for eighteenth-century England, the fact of death, and the possibility of a future state (as addressed in essays written by Addison and Steele for The Spectator); for twentieth-century America, the question of dual identity and the “color line” (as addressed in W.E.B. DuBois in The Souls of Black Folk).
Instructor(s): Richard DuBois Terms Offered: Autumn
Equivalent Course(s): GNSE 26104, CMLT 26102, CMLT 36102, RLST 26102, GNSE 36104

RLVC 37440. Disability Studies and the Question of Religion. 100 Units.
How are religious and secular understandings of disability different? How do religious and secular medical forms of care diverge? How are crippled bodies made functional or even sacred for a multiplicity of traditions? In contrast, how do people with disabilities challenge or problematize religious theologies of physical and spiritual wholeness? What is the connection between divine possession and madness? These opening questions are among the many that animate the Study of Religion and Disability Studies. Despite the ways in which these fields are in complement, the mainstream of Disability Studies and Crip Theory has moved away from its early and robust engagement with the question of religion (e.g. Garland-Thomson, Watts Belser). This course will provide an introduction to current trajectories within Disability and Crip Theory with an eye towards religion and an invitation to reinvigorate and recenter religion in relation to this body of contemporary scholarship.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Prerequisite(s): This course is open to undergraduates with the permission of the instructor.
Equivalent Course(s): GNSE 38000

RLVC 38500. Mythologies of America: 19th Century Novels. 100 Units.
Hawthorne, Melville, Stowe, Alcott, and Twain wrote fiction that, in individual novels and also read comparatively, offers a civic template of mythologies of America: its genesis, its composition, its deities, its ritual life. The course considers this writing as both distinctively American, and as engaging central themes of modern novels, e.g. time, history, and memory, the relation of private to civic life, and the shifting role of religious authority.
Instructor(s): Richard Rosengarten Terms Offered: Spring
Equivalent Course(s): ENGL 28510, RLST 28510, RAME 38500, ENGL 38500

RLVC 38750. Philosophizing with a Hammer: Nietzsche, Freud, Kofman. 100 Units.
Jacques Derrida said of Sarah Kofman that she read Nietzsche and Freud inside and out, pitilessly and implacably, like no one else in the current century. In this course, Kofman will not only be a guide to our own rigorous reading of Freud and Nietzsche, but we will also explore the version of deconstruction that she both derives from these writers and applies to them. In the process we will consider the means by which all three thinkers attempt to avoid the ruse of mastery in their work and the moments in which they succumb to its lure. We will consider as well the roles of gender and autobiography in their writings. In sum, Kofman will help us examine the relationship between religion, literature, and philosophy in the Twentieth Century, and the status of these discourses after Auschwitz.
Instructor(s): Sarah Hammerschlag and Ryan Coyne Terms Offered: Winter
Equivalent Course(s): DVPR 38750, GNSE 38750

RLVC 39001. Painting and Description in the Roman World: Philostratus' Imagines - Religion, Education, Sexuality. 100 Units.
This course explores Roman art, especially painting, through the single most thoughtful, playful and creative text on naturalistic painting written in antiquity. Arguably, it is the most interesting examination of the brilliance and the problems of naturalism ever written in the Western tradition, creating a non-historicist, fictive and rhetorically-inflected model for thinking about art. Philostratus took the rhetorical trope of Ekphrasis to new heights, in an extraordinary intermedial investigation of textuality through the prism of visuality and of visual art through the descriptive prism of fictional prose. The course will involve close readings of Philostratus' descriptions of paintings alongside exploration of the Greek and Roman art of the imperial period from Pompeian paintings via floor Mosaics to sarcophagi. A reading knowledge of Greek could not be described as a disadvantage (!) but is not a requirement. The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. Before the course begins, read the Imagines of the Elder Philostratus in the Loeb Classical Library translation (by Arthur Fairbanks, 1931, Harvard U.P., much reprinted). This book is not exorbitantly expensive and is worth buying, as we will all need a copy throughout.
Instructor(s): Jas Elsner Terms Offered: Spring
Prerequisite(s): Before the course begins, read the Imagines of the Elder Philostratus in the Loeb Classical Library translation (by Arthur Fairbanks, 1931, Harvard U.P., much reprinted).
Equivalent Course(s): ARTH 29001, GNSE 29001, GNSE 39001, ARTH 39001, RLST 29001

RLVC 39300. My Body, My Self: Asceticism and Subjectivity. 100 Units.
In recent decades scholars of the pre-modern period have turned to the body as a site of renewed historical inquiry. Within the study of religion, this shift has reanimated discussions around asceticism as a particularly potent techné for self-fashioning. Nevertheless, scholars have struggled to theorize asceticism across religious traditions. This course brings together two scholars of religion working in distinct geographical locations and cultures: Eastern Christianity and medieval Indian religious literature. Together we are interested in bringing critical gender theory to bear on asceticism as a discursive and embodied practice. We envision this course as an opportunity for students to engage asceticism as a series of techniques that envision the sexed and gendered human body as the horizon of corporeal expression and personal imagination. Asceticism serves as a neat conceptual device, allowing us to toggle between the mind and body while tackling questions that fall within the liminal space between them, including debates around gender, sexuality, sovereignty, and biopower. Students along with the instructors will contend with the challenges and opportunities of transnational and transhistorical feminist and queer inquiry as we traverse across the boundaries of tradition, language, and culture. While drawing on rich historical and religious archives, we will anchor our discussions around the interplay of two principal authors: Giorgio Agamben and Michel Foucault.
Instructor(s): Sarah Pierce Taylor and Erin Galgay Walsh Terms Offered: Winter
Equivalent Course(s): GNSE 29303, BIBL 39300, GNSE 39303, HREL 39300, SIGN 26074, HCHR 39300, RLST 29300

RLVC 39400. Law and Culture in Rabbinic Literature. 100 Units.
An introduction to the legal genres of classical rabbinic Judaism by applying the standard tools of source-, form-, redaction- and literary criticism. Having established a working vocabulary, a map of the sources, and some facility with the tools, we will proceed to complicate the boundaries between law and aggadah (non-legal tradition) in its various forms (aphorism, parable, narrative cycle, case-law, ethical instruction, and more.) Having appreciated how law and aggadah interact in rabbinic literature to produce meaning, we will work on contextualizing their dialectic in light of multiple branches of a specific theory of meaning, culture, with a special focus on interpretive/symbolic anthropology.
Instructor(s): James Adam Redfield  Terms Offered: Spring
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): HIJD 39300

RLVC 40025. Contemporary Topics in the Study of South Asian Religion: Imagining South Asian Islam. 100 Units.
This course is a continuation of the annual seminar on contemporary topics in the Study of South Asian Religion, which takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. The focus for this year is "Imagining South Asian Islam." We will read classic debates about the expansion of Islam into the subcontinent, its geographical distribution, and cultural and religious syncretism (while, at the same time, problematizing the syncretic model). We will also take up more recent scholarship that turns to broader conceptual questions about how to describe, name, and understand different moments in the history of South Asian Islam from the "Persianate Cosmopolis" to "Islamic" versus "Islamicate." The readings assigned in the course bring together diverse scholarship on history, art history, material culture, and literary analysis. By the end of the course, students will be familiar with the longue durée of the history of Islam in South Asia as well as the variety of different scholarly approaches that have sought to understand and interpret the specificity of Islam in the context of the subcontinent.
Instructor(s): Sarah Pierce Taylor  Terms Offered: Autumn
Note(s): By permission only. Please email Professor Pierce Taylor with a description of your background and relevant interests in this course. This course is open to undergrads ONLY by Petition.
Equivalent Course(s): ISLM 40020, SALC 40020, HREL 40020

RLVC 40400. Ekphrasis: Art & Description. 100 Units.
This course explores the rich tradition of ekphrasis in Greco-Roman and Christian antiquity - as it ranges from vivid description in general to a specific engagement with works of art. While the prime focus will remain on texts from Greece and Rome (both prose and verse) - in order to establish what might be called the ancestry of a genre in the European tradition -- there will be opportunity in the final paper to range beyond this into questions of religious writing about art, comparative literature, art (history) writing and ekphrasis in other periods or contexts. The course is primarily intended for graduates - and a reading knowledge of Greek and Latin could not be described as a disadvantage! The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. It will be examined on the basis of a paper, due on a subject to be agreed and on a date to be agreed at the end of the Spring quarter.
Instructor(s): J. Elsner  Terms Offered: Spring
Equivalent Course(s): NTEC 40400, CLAS 42600, ARTH 40400, BIBL 40400

RLVC 41100. A Medieval Menagerie: Animal Spirituality in the Middle Ages. 100 Units.
In contemporary philosophy, ethics, and literature, a subject attracting more and more attention is animals - human animals, non-human animals, and the complex relation between these paradigmatic others. The aim of this course is to consider many of the same problems and questions raised in modern discourse from the perspective of ancient and medieval sources. Drawing from a diverse corpus of texts - Aristotelian, Neoplatonic, Hindu, Jewish, Christian, Muslim - the course will explore the richness of the medieval traditions of animal symbolism, and the complexity of medieval human beings' understanding of themselves in relationship to their familiar and immanently present confreres in the world of nature.
Instructor(s): James Robinson  Terms Offered: Winter
Equivalent Course(s): MDVL 21100, JWSC 26252, RLST 22406, HIJD 31100, HREL 41101, ISLM 41100

RLVC 41150. Art & the World Religions: First Millennium from India to Ireland. 100 Units.
This course, building on the recent Empires of Faith project at the British Museum will explore the interface of visual and religious identity in the formative period when all the religions currently considered 'world religions' were developing their characteristic iconographies. The course will attempt to open comparative and historical perspectives on religion through material culture, interrogating the normative models of constructing religion through written rather than visual sources. Students will be encouraged to work from images as well as texts. The course is open to graduates as well as undergraduates, and will be taught in a speeded up form twice a week for the first five weeks of the quarter.
Instructor(s): Jas Elsner  Terms Offered: Spring
Equivalent Course(s): ARTH 41150

RLVC 41203. Illuminating the Bible in Byzantium. 100 Units.
The main focus of this seminar will be the study of illustrated manuscripts of the Bible viewed within the larger framework of Byzantine book culture. More generally, students will gain insight into the history, methods and techniques of interdisciplinary research involving Greek (illuminated) manuscripts. We will investigate famous and less well-known examples to identify both the principles guiding Biblical illumination in Byzantium and topics in need of further research. In addition to printed facsimiles, we will take advantage of digitized material from various Greek manuscript collections. In order to appreciate the aural qualities of original manuscripts and for a close-up investigation of their codicological features, we will view material preserved in the Goodspeed Manuscript Collection.
Instructor(s): Karin Krause  Terms Offered: Spring
Equivalent Course(s): BIBL 41203, ARTH 41203
RLVC 41290. Blake's Theopoetics. 100 Units.
Study of William Blake's unique combination of poetry-making and print-making, with special attention to its service to his theology.
Instructor(s): Richard Rosengarten Terms Offered: Winter
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLIST 27290, HCHR 41290

RLVC 41295. Anthropos and Anthropocene in Bunyan and Milton: The Pilgrim's Progress and Paradise Lost. 100 Units.
Analysis and comparison of the two major imaginative expressions of Christian faith in seventeenth century England.
Instructor(s): Richard Rosengarten Terms Offered: Winter

RLVC 41400. History of Criticism: 16th - 19th Centuries. 100 Units.
This course examines the practices of interpretation as they emerge in modernity, and will cover selected foundational figures in the emergent modern practices of biblical criticism, literary criticism, and aesthetics. The course is built around comparisons of figures within particular practices (e.g., Luther and Spinoza for biblical criticism; Sidney and Johnson for literary criticism; Lessing and Kant for aesthetics), and among terms that span those practices (e.g., “mimesis,” “nature,” “image”). Readings are all taken from the RL1 exam list (and students scheduled/planning to take that exam should take this course).
Instructor(s): Richard Rosengarten Terms Offered: Autumn

RLVC 41604. The Cult of Relics in Byzantium and Beyond. 100 Units.
The cult of relics played a vital role in Byzantine culture and, consequently, left a strong imprint on the artistic production. Not only did the veneration of relics find expression in personal devotion, but the image of the Byzantine court was largely modelled on the claim that the emperors possessed the most precious of all sacred remains, first and foremost those associated with the Passion of Christ and the Virgin Mary. The outstanding treasure of relics housed in the imperial palace significantly contributed to the understanding in the medieval Christian world of Constantinople as the “New Jerusalem.” We will begin our investigation in the ancient Near East, where major centers of pilgrimage developed from the fourth century on. These sites considerably fueled the early Byzantine cult of relics and the associated artistic production. The chief focus of the seminar will be on the major urban centers of the Byzantine Empire, especially the capital city of Constantinople. We will closely study different types of reliquaries manufactured in the Byzantine Empire over the centuries and investigate how their design responded to devotional needs, ritual practice and political claims. Historical developments and primary texts (in English translation) will be addressed throughout to better understand the circumstances of the acquisition of relics and the motivations guiding their veneration.
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): ARTH 41602, HCHR 41604

RLVC 41750. The Sacred Gaze: Beholding as a Spiritual Exercise in the European Artistic Tradition. 100 Units.
This course spans the history of Western Art from the ancient Greeks to the Early Modern Period. It explores the sacred gaze, construed as a series of technologies for constructing the relationship between images and their viewers and as a key piece of social equipment for the ethopoiesis of the human subject. It asks how vision became the object of a moral discourse in Greco-Roman antiquity in both sacred and ‘philosophical’ contexts, and what happened to this problematic in the historical emergence and development of Christianity. We will do some comparative work on similar processes in relation to Buddhism. Drawing on ideas in the philosophical work of Michel Foucault, Pierre Hadot and Arnold Davidson, our hypothesis is that these issues precipitate in encounters with visual representations, such that the beholding of inter alia statues and paintings became a topic of concern, with the implication that a suitably attentive and informed study of those images will be informative for prehistorians of the aesthetic subject. Although the course will give weight to description and theological/philosophical investigation, the principal focus will be on objects themselves and their own material/visual articulation of the conditions of seeing.
Instructor(s): Jaś Elsner, Richard Neer Terms Offered: Spring
Equivalent Course(s): CDIN 41750, ARTH 41750

RLVC 42100. The Enlightenment in England and America. 100 Units.
This course explores the impact of the broad intellectual movement known as the “Enlightenment” from 1688 to 1830 as it developed in England and America -- the sources in philosophy, theology, and politics common to both, and the cross-Atlantic congress that ensued of ideas about what a wide variety of writers did not hesitate to judge to be good and bad religion. That religion was in this time frame recognized as a fact of life, and that right opinion about it was at once urgent yet far from conceded, will prompt us to think about the relations between what were basic epistemological issues (e.g., reason and revelation as sources of knowledge) and how formulations of their relationship had import for a range of practices: how to read the Bible and how to think about its accounts of miracles; whether history had its source in human causality or divine plan; what was the proper relation of religion to the state; and in turn, how to formulate the appropriate prerequisites for citizenship and, by implication, how to think and what to do about those who did not meet those prerequisites.
Instructor(s): Richard Rosengarten Terms Offered: Autumn
Equivalent Course(s): RAME 42100
RLVC 42700. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units.
Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.
Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): JWSC 22701, HJJD 42700, NEHC 42700, MDVL 22700, NEHC 28504, ISLM 42700, RLST 28504

RLVC 42910. Gender and Sexuality in South Asian Religions. 100 Units.
From Vaśyāyana’s Kaṃnasūtra to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one’s gender become dangerous or unethical? How do histories of imperialism interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics.
Instructor(s): Sarah Pierce Taylor Terms Offered: Winter
Note(s): This course is open to undergraduates with the permission of the instructor.
Equivalent Course(s): GNSE 42911, SALT 42910, HREL 42910

RLVC 43456. Settler Religion: Searching for Indians. 100 Units.
This course examines the study of religion as a settler practice through the intertwined histories of Indians, both of the Americas and in the subcontinent. It demonstrates how the motif of the 'Indian' has been central to the history of religious studies. The course explores religion itself as a settler colonial enterprise, through the spread of Christianity in the Americas at the nexus of race and religion, and missionary forms of political Hinduism in colonial and postcolonial India. By tracing the figure of the Indian across time and place, this course uncovers an alternative history of indigenous and subaltern resistance alongside histories of cultural appropriation and genocide that are absorbed, elided, and challenged by the consolidation of the study of religion.
Instructor(s): Anand Venkatkrishnan and Sarah Pierce Taylor Terms Offered: Autumn
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RAME 43456, SALT 43456, HREL 43456

RLVC 44004. The Veneration of Icons in Byzantium: History, Theory, and Practice. 100 Units.
In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through the close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at image theory, as developed by Byzantine theologians and codified in the era of Iconoclasm. Typically, meetings will consist of both lecture and interactive discussion sections. Students are expected to prepare the mandatory readings for each week, which serve as a basis for an informed, and thus productive, classroom discussion.
Instructor(s): Karin Krause Terms Offered: Spring
Prerequisite(s): This is a graduate course but advanced undergraduate students may enroll in exceptional cases (instructor's consent required). The course is not recommended for students without an at least basic familiarity with Christian culture and the major protagonists of the New Testament.
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): HCHR 44004, ARTH 44014, MDVL 28704, RLST 28704, ARTH 24014

RLVC 44123. William Blake’s Theopoetics. 100 Units.
A study of William Blake’s visual art and versification, and their interaction toward a theological vision that is unmistakably yet idiosyncratically Christian – in the memorable words of at least one commentator, “a church, but a church of one’.
Instructor(s): Richard Rosengarten Terms Offered: Autumn

RLVC 44124. Milton’s Theology. 100 Units.
The main work of this course will be a sustained close reading of “Paradise Lost,” but we will also read selected lyrics and prose texts such as "The Christian Doctrine," “The Reason of Church Government Urged Against Prelaty,” Areopagiticia, For the Liberty of Unlicensed Printing,” and “The Doctrine and Discipline of Divorce
Instructor(s): Richard Rosengarten Terms Offered: Winter

RLVC 44444. Hamlet, His God, and His Critics. 100 Units.
A signal text for our understanding of “modernity,” "Hamlet" is at once a text of its particular moment in the history of Christianity, and a continual point of reference for later thought about tragedy’s great theme of the divine-human relation. The course combines a close reading of Shakespeare’s text and its immediate contexts with consideration of major commentaries on the play offered via theology, philosophy, and psychology, and critical theory.
RLVC 44500. Religion in European Enlightenment: Spinoza to Kant. 100 Units.
Readings in primary texts that constitute the historical phenomenon denominated "the Enlightenment", with particular comparison of English with continental traditions, centrally Hobbes with Spinoza; Locke with Mendelsohn; and Hume with Lessing. Major themes addressed include the status of the Bible as sacred and/or historical; conceptions of truth as revealed, as natural, and/or as revealed by nature; the category of the miraculous, and its relation to conceptions of providence and natural orders; and the place of religion in emerging political structures that have their basis in conceptions of citizenship and rights.
Equivalent Course(s): HIJD 44500

RLVC 45200. The Holy Land in the Middle Ages. 100 Units.
This course will examine written and visual material that testifies to the medieval encounters of the Abrahamic religions in a sacred landscape where the histories of Jews, Christians, and Muslims overlap. While bearing witness to the cultural wealth and religious pluralism that characterize the Holy Land during the Middle Ages, texts and visual artifacts likewise testify to religious competition, conflict, loss, and exclusion. Among the primary textual sources we will read (in English translation) are accounts by pilgrims and other travelers to the Holy Land, extracts from medieval chronicles, and eye-witness accounts from the period of the Crusades. In addition to the textual material, we will study art and architecture created for different religious communities (e.g., synagogues and their richly decorated mosaic floors, sites and souvenirs of Christian pilgrimage, major works of Islamic art and architecture). We will also investigate phenomena of the reception of the Holy Land's sacred sites and dynamic history in medieval Europe (e.g., replicas and evocations of the Holy Sepulchre, narratives of the "Holy Grail" and associated artifacts).
Instructor(s): Karin Krause Terms Offered: Spring
Equivalent Course(s): HCHR 45200, ARTH 42205, ARCH 45200

RLVC 45400. Readings in Maimonides' Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides' Guide of the Perplexed, focusing on the method of the work and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Instructor(s): James Robinson Terms Offered: Autumn
Equivalent Course(s): HREL 45401, FNDL 24106, JWSC 21107, ISLM 45400, NEHC 40470, MDVL 25400, RLST 21107, HIJD 45400

RLVC 46300. The Tragic Sense of Life. 100 Units.
This course covers literature and films that describe the way in which people from different ages conceived of life as tragic. Besides the classic tragedies of ancient Greece and Shakespeare, we will also look at the writings of more modern writers such as Delboe, Camus, and several films by Eastwood and Igmar Bergman.

RLVC 46800. Tragedy and the Tragic Vision in Early Jewish and Christian Literature. 100 Units.
We will start by studying the tragic theories of Friedrich Nietzsche, George Steiner, Simone Weil, and David Tracy, with special attention to how each theorist construes the contested relationship between tragedy and the Judeo-Christian tradition, which is viewed variously as hostile or responsive to tragedy, incapable of anything approaching "authentic tragedy" or productive of the best examples of its kind. In light of this conflict of interpretations we will then study, discuss, and closely interpret a variety of early Jewish and Christian texts where tragic drama is appropriated, interpreted, and/or composed, and where the tragic vision in some form is (arguably) alive. Authors to be studied include (among others): Ezekiel the Tragedian (who dramatizes the Exodus in the form of Greek tragic drama), Philo of Alexandria, Paul, Mark, John, Origen, Lucian, and Pseudo-Gregory's Christus patiens (which is an adaptation of poetic material from Euripides' Bacchae for a presentation of Christ's passion and resurrection).
Equivalent Course(s): BIBL 46800

RLVC 47200. History of Criticism: 16th-19th Centuries. 100 Units.
The second of a two-course sequence that offers a survey of major historical moments in the theory of interpretation. The course will pursue the thesis that the sixteenth to nineteenth centuries are dominated by three cardinal moments in the sociology of modern knowledge: the emergence of the figure of "the critic," the articulation of "aesthetics" as an independent mode of thought; and the establishment of historical-critical methodology as prerequisite to understanding, and in turn properly interpreting, the Bible. Prerequisite: completion of the first course in the sequence. Required of Ph.D. students taking the RLVC I exam.
Instructor(s): Richard Rosengarten Terms Offered: Spring
Equivalent Course(s): CMLT 47201

RLVC 48500. Narrative: Theory and Texts. 100 Units.
This course will begin by reviewing the "turn" to narrative as a common denominator in the study of religion across constructive, historical, and human scientific approaches to the study of religion, and will then study a range of narratives (from such conventional literary examples as drama, novel, and epic to ethnography, graphic novel, sermon, cinema, and series of self-portraits). The goal of the course will be for students to develop a working definition of "narrative," and a measured sense of the powers and the limits of narrative, both as a form of religious expression and as an analytic category for understanding religion.
Instructor(s): R. Rosengarten Terms Offered: Spring

RLVC 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th-14th century Egypt. There will be a section for Arabists to read Bahya’s ”Duties of the Hearts” in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.

Instructor(s): James T. Robinson Terms Offered: Winter
Equivalent Course(s): JWSC 28610, RLST 28611, HIJJ 48610, NEHC 48610, MDVL 28610, NEHC 28611, ISLM 48610

RLVC 49002. Conservation Paleobiology. 100 Units.
Paleobiological data from very young sedimentary records, including skeletal ‘death assemblages’ actively accumulating on modern land surfaces and seaboards, provide unique information on the status of present-day populations, communities, and biomes and their responses to natural and anthropogenic stress over the last few decades to millennia. This course on the emerging discipline of ‘conservation paleobiology’ uses weekly seminars and individual research projects to introduce how paleontologic methods, applied to modern samples, can address critical issues in the conservation and restoration of biodiversity and natural environments, including such basic questions as ‘has a system changed, and if so how and when relative to suspected stressors?’. The course will include hands-on experience, either in the field or with already-collected marine benthic samples, to assess societally relevant ecological change in modern systems over time-frames beyond the reach of direct observation.

Instructor(s): Jaś Elsner and Françoise Meltzer Terms Offered: Spring
Prerequisite(s): Note: Consent of instructor required for undergraduates; email Professors Meltzer and Elsner a paragraph long description about what you bring and what you hope to get out of this seminar. (CDI seminar enrollment is capped at 18 students.)
Equivalent Course(s): CMLT 49002, DVPR 49002, ARTH 40401, CDIN 49002

RLVC 50010. Writing Religion. 100 Units.
This will be a course about the craft of scholarly writing. It will consider the conventions and conflicts of writing in a field as interdisciplinary as the study of religion and will explore the opportunities for creativity, voice and style within its various forms through reading and writing. We will work on everything from the sentence to the structuring of book-length manuscripts. The class will be organized to accommodate analysis, discussion and workshop and the final assignment will be the revision of a seminar paper into an essay suitable for publication. The course is geared primarily for PhD students and should be particularly useful to those in the dissertation writing phase.

Instructor(s): S. Hammerschlag Terms Offered: Spring

RLVC 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.
The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.

Instructor(s): R. Rosengarten Terms Offered: Spring

Equivalent Course(s): JWSC 28610, RLST 28611, HIJJ 48610, NEHC 48610, MDVL 28610, NEHC 28611, ISLM 48610

RLVC 51000. Narrative in the Time of Queer and Crip. 100 Units.
This course focuses on Crip and Queer theories of time as ways to get at varied understandings of temporality that destabilize the wobbly formation of “normal” and produce non-linear forms of life as narratable. By focusing on narrative unfolding, circling back, slowing down, and the precarity of the future, the course proceeds by putting two distinct strands of Queer and Crip Theory in conversation. We begin with what theorists have conceptualized as a distinct queer temporality (e.g. Halberstam, Freeman) alongside its complement, crip time (McRuer). We then turn to questions about queer futurity alongside critiques within Crip Theory that fully embrace the future as a way of embracing the present. Following these two strands, we see the productive dynamism and the tension between crip and queer temporalities in envisioning non-normative, non-heterosexual life.

Instructor(s): Sarah Pierce Taylor Terms Offered: Spring
Equivalent Course(s): ENGL 51023, GNSE 51000
RLVC 53900. French Jewish Thought. 100 Units.
This seminar will introduce students to the tradition of French Jewish Thought from the 1860's through the early 2000's with particular attention to the issues of universalism and particularism, the relationship between Judaism and French philosophy, and French-Jewish responses to major historic events during the period: the Dreyfus affair, World War II, the Algerian War, the Six-Day War and contemporary anxieties surrounding the New anti-Semitism. Some French reading knowledge is a must.
Instructor(s): Sarah Hammerschlag Terms Offered: Spring
Equivalent Course(s): DVPR 53900, HIJD 33906

RLVC 56400. Love Poetry, Mysticism, and Translation. 100 Units.
We will read intensively examples of love poetry from several traditions, one of which will be Arabic, the others of which will be determined by the participants in the seminar. We will discuss the core question of how and why a love poem may be considered a mystical love poem, and controversies over mystical verses non-mystical interpretations of such poems, and the role of mystical commentaries on love poems (such a commentaries on the Song of Songs or John of the Cross and Ibn 'Arabi's commentaries on their own love poems). The class will contact a practical component as well, wherein each participant will compare various translations of a certain small choice of poems and will actively engage in producing his or her own translation of the same poems. Each participant working in a particular language will be the "guide" to the rest of us for that language and will help introduce the poetic tradition to the rest of us. The instructor will fulfill that role in the case of Arabic love poems. A participant versed in Persian, for example, might then fulfill that role to introduce poems by Rumi, Hafiz, Saeb, or Bedil (to mention just four possible examples), and so on with other traditions.
Instructor(s): Michael Sells Terms Offered: Spring
Equivalent Course(s): ISLM 56400

RLVC 70000. Advanced Study: Religion, Literature and Visual Culture. 300.00 Units.
Advanced Study: Religion, Literature and Visual Culture

RELIGIOUS ETHICS COURSES

RETH 30100. Minor Classics in Ethics. 000 Units.
This is an informal, non-credit reading group consisting of RETH Faculty and Master's and doctoral students interested in religious ethics. Students may join the reading group in any quarter. Selected articles or chapters have revitalized forgotten themes or have launched new problems for moral philosophy, social thought, theology, and religious ethics. They exhibit ways of combining attention to concepts and arguments in moral and political theory, on the one hand, with concrete matters in practical experience and public life, on the other. The format is informal, and the discussions are text-focused. Students should come prepared to identify one sentence or paragraph that they find illuminating, obscure, or problematic, and explain why they think so.
Instructor(s): William Schweiker Terms Offered: Autumn Spring Winter 2021-22

RETH 30204. Veracity: The Ethics of Truth and Truth telling. 100 Units.
You are alone in the world and you are faced with a decision to act. Because you are a human being, there is no "no-action" possible, for the way that the world is constituted, both choosing to act and choosing not to act is in itself a decision about moral action. Philosophers call this being born into the "plight of moral agency." You are a "moral agent" meaning a rational, choosing, sentient being, with a sense of the past, and a sense that actions and outcomes are connected. Among the most critical of the choices you make as a moral agent is to be utterly honest to yourself and in your speech.
Instructor(s): Laurie Zoloth Terms Offered: Autumn
Note(s): This course meets the CS or LMCS Committee distribution requirement for Divinity students. Undergraduates can enroll via petition.

RETH 30404. Introduction to Philosophical Ethics. 100 Units.
TBD

RETH 30600. Bioethics. 100 Units.
This is a lecture and discussion class that will explore how a variety of philosophic and religious thinkers approach the issues and problems of modern dilemmas in medicine and science in a field called bioethics. We will consider a general argument for your consideration: that the arguments and the practices from faith traditions and from philosophy offer significant contributions that underlie policies and practices in bioethics. We will use a case-based method to study how different traditions describe and defend differences in moral choices in contemporary bioethics. This class is based on the understanding that case narratives serve as another core text for the discipline of bioethics and that complex ethical issues are best considered by a careful examination of the competing theories as work themselves out in specific cases. We will examine both classic cases that have shaped our understanding of the field of bioethics and cases that are newly emerging, including the case of research done at our University. Through these cases, we will ask how religious traditions both collide and cohere over such topics as embryo research, health care reform, terminal illness, issues in epidemics and public health, and our central research question, synthetic biology research. This class will also explore how the discipline of bioethics has emerged to reflect upon such dilemmas, with particular attention to the role that theology and philosophy have played in such reflection.
Instructor(s): Laurie Zoloth Terms Offered: Spring
Note(s): This course counts as the 3rd year Theories and Methods course for the undergraduate Religious Studies major/minor. This course meets the CS or LMCS Committee distribution requirement for Divinity students.
RETH 30702. Introduction to Environmental Ethics. 100 Units.
This course will examine answers to four questions that have been foundational to environmental ethics: Are religious traditions responsible for environmental crises? To what degree can religions address environmental crises? Does the natural world have intrinsic value in addition to instrumental value to humans, and does the type of value the world has imply anything about human responsibility? What point of view (anthropocentrism, biocentrism, theocentrism) should ground an environmental ethic? Since all four of the above questions are highly contested questions, we will examine a constellation of responses to each question. During the quarter we will read texts from a wide variety of religious and philosophical perspectives, though I note that the questions we are studying arose out of the western response to environmental crises and so often use that language. Some emphasis will be given to particularly influential texts, thinkers, and points of view in the scholarship of environmental ethics. As the questions above indicate, the course prioritizes theoretical issues in environmental ethics that can relate to many different applied subjects (e.g. energy, water, animals, climate change) rather than emphasizing these applied issues themselves. Taking this focus will give you the background necessary to work on such issues.
Instructor(s): Sarah Fredericks Terms Offered: Autumn
Equivalent Course(s): KNOW 20702, RLST 21406, PBPL 20702, ENST 21406, KNOW 30702, LLSO 21406

RETH 30802. Contemporary Religious Ethics I. 100 Units.
This is the first quarter of a three-quarter sequence surveying the rise and development of contemporary religious ethics. We will examine pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when the study of religion gained an institutional footing in many North American colleges and universities in the 1950s and 60s. This quarter's readings developed in the wake of that revolution and address moral controversies that arose within the cultural and intellectual ferment of the 1970s and 80s. The course is reading intensive, and it will focus on attempts to craft a method for doing religious ethics in the 1970s that aimed to situate the study of ethics within the academic study of religion and the humanities more generally. These efforts were soon challenged by theories about the importance of history, interpretation, and power in the humanities and social sciences in the 1980s. Hence the title of this cycle: Method and History (1970-1990). Readings include works by Gene Outka, Sumner Twiss and David Little, John P. Reeder, Jr., Alasdair MacIntyre, Charles Taylor, Michel Foucault, Michael Walzer, and Stephen Toulmin and Albert Jonsen. The course aims to introduce students to styles, genres, and patterns of moral reasoning and to innovative work in religious ethics as a foundation for future scholarship in the field.
Instructor(s): Richard Miller Terms Offered: Autumn
Note(s): Enrollment in other courses in this sequence is not required to enroll in this course.
Equivalent Course(s): RLST 21406

RETH 30803. Contemporary Religious Ethics II: Identity and Difference. 100 Units.
This is the second of my three-quarter sequence of courses examining the rise and development of contemporary religious ethics. It will continue examining pioneering work that established a new style of scholarship and ethical argumentation during the "quiet revolution" when the study of religion gained an institutional footing in North American colleges and universities. Readings will examine theories of subject formation; cultural norms and human agency; relationships between human and non-human animals; religion and global conflict; race, gender, and politics; and challenges and opportunities that encountering the Other poses for ethical responsibility and coexistence in political life. Hence the title of this cycle: Identity and Difference (1990-2010). Authors include William F. May, William LaFleur, Cornel West, Charles Taylor, Judith Butler, Avishai Margalit, Lisa Sideris, Saba Mahmood, Aaron Stalnaker, John Kelsay, and Jeffrey Stout. Over the arc of the quarter we will examine how normative inquiry moves across overlapping domains of religion, culture, politics, and science. This course will be followed by Contemporary Religious Ethics III: Peril and Responsibility (2010-2020), next year.
Instructor(s): Richard Miller Terms Offered: Winter
Note(s): Enrollment in other courses in this sequence is not required to enroll in this course. Doctoral students in the RETH area are encouraged to enroll in both quarters.
Equivalent Course(s): RLST 21407

RETH 31100. History of Theological Ethics I. 100 Units.
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.
Equivalent Course(s): THEO 31100

RETH 31101. History of Religious and Theological Ethics I. 100 Units.
This is a history of Western Ethics from the Greeks through the Biblical thought and up to the Middle ages in Christian thought but with comparisons to Jewish and Islamic thought.
Degree Programs and Requirements

Instructor(s): William Schweiker Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 31101

RETH 31200. History of Theological Ethics II. 100 Units.
This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern" forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but is suggested.
Equivalent Course(s): THEO 31200

RETH 31201. History of Religious and Theological Ethics II. 100 Units.
This is a history of Western Ethics from the Reformation and Renaissance to the 20th Century in Christian thought but with comparisons to Jewish and Islamic thought.
Instructor(s): William Schweiker Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 31201

RETH 32700. Religion, Society, and Culture. 100 Units.
Classic and contemporary theories of society and culture help frame concepts of religion and ethics. This course will examine social and cultural sources of and challenges to ethics, religion, and the relationship of individuals, culture, and society. Universal theories of society that do not necessarily take account of race, class, and gender will be considered alongside those self-consciously informed by these issues. The relationship between human and nonhuman animals will also be considered. This class will emphasize engaging with and understanding the texts to give students a solid foundation for other classes and comprehensive exams.
Instructor(s): Sarah Fredericks Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students. Undergraduates can enroll via petition.
Equivalent Course(s): KNOW 32800

RETH 32800. Religion, Ethics, and the Sciences. 100 Units.
Basic concepts in the philosophy and history of science are critical to understanding debates in bioethics, environmental ethics, information technology ethics, and other related fields. This class will examine how scientific authority, methods, and information may relate to ethics, particularly religious ethics. We will also study objectivity, subjectivity, and values in the sciences; the development of scientific knowledge; risk, precaution, and accidents; and the development and use codes of ethics for scientists and engineers.
Instructor(s): Sarah Fredericks Terms Offered: Winter
Prerequisite(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): KNOW 32800

RETH 33599. Christian and Anti-Christian: Kierkegaard and Nietzsche on Religion and Morality. 100 Units.
This course explores two radically different assessments of religion and morality, one by the Protestant thinker Søren Kierkegaard, and the other by an arch-critic of religion and morality, Friedrich Nietzsche. The course will focus on their assessments of Christian faith and its relation to morality and the human good. Both thinkers wrote in complex and confusing styles: Kierkegaard used pseudonyms; Nietzsche wrote in aphorisms. In order to explore their styles of writing and their critiques of religion and morality we will read Kierkegaard’s Fear and Trembling as well as Nietzsche’s On the Genealogy of Morals. The general aim of the course, then, is to explore two seminal minds in the development of Western thought with the question in mind of their possible contribution to current theological and ethical thinking.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): THEO 33599, FNDL 23599, RLST 23599

RETH 34114. Justice in History. 100 Units.
This course explore various theories of justice, especially in the modern West, with an eye to the challenge of achieving justice in history.
Instructor(s): William Schweiker Terms Offered: Autumn
Equivalent Course(s): RLST 24114

RETH 34592. Jewish and Islamic Ethics in al-Andalus. 100 Units.
This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) -- especially his “Eight Chapters” and Commentary on Avot (completed in the 1160s) and Ibn al-Mar’a of Malaga (d. 1214) -- especially his commentary on Ibn al-‘Arif.
Instructor(s): Jim Robinson and Yousef Casewit Terms Offered: Autumn
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 24592, NEHC 24592, ISLM 34592, HIJD 34592, MDVL 24592, RLST 24592, NEHC 34592

RETH 35004. Theological, Phenomenological, and Ethical Aspects of Prayer. 100 Units.
Through the centuries, human beings have addressed divine powers and entrusted themselves to a 'beyond' - in the hope that joy and sorrow may find an attentive 'ear,' that evil be transformed into good, and that the heavens will help in adversity. Yet, if the 'voice' or 'word' of God cannot be perceived acoustically, how can we then know whether our prayer has been 'heard'? In discussing great thinkers who also were great listeners to the divine 'voice' that may 'resound' in silence or 'speak' to us through biblical texts or fellow human beings, this course will explore (1) theological, (2) phenomenological, and (3) ethical aspects of prayer: (1) Our speech about God changes and deepens when it is grounded in the speech to God. That is why prayer has been regarded as the key to divine knowledge, which can be seen in Augustine's Confessions, Anselm of Canterbury's Proslogion and Barth's interpretation of the latter in Fides quaresm intellectum. (2) Does prayer require or effect a special state of consciousness, and what is the difference between prayer and meditation? By reading French phenomenologists (Levinas, Derrida, Christen), we will investigate the intentionality, temporality, and language of prayer. (3) How can prayer help us (re-)orient ourselves in life crises? In dialogue with critics and defenders of petitionary prayer (Kierkegaard, Rosenzweig, Heschel, D.Z. Phillips, Brümler), we will search for criteria defining prayer that is deemed 'appropriate.'
Instructor(s): Claudia Welz Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 25004, RLST 25004, THEO 35004

RETH 35301. History, Religion, and Politics in Augustine's City of God. 100 Units.
Augustine's City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire's turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine's citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine's conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swaths of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.
Instructor(s): Willemien Otten and Michael I. Allen Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine's Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): BIBL 35301, RLST 25301, LATN 36421, THEO 35301, CLCV 26421, FNDL 25304, HIST 32116, HIST 22116, LATN 26421, CLAS 36421, HCHR 35301

RETH 36002. The Ethics of War: Foundational Texts. 100 Units.
This course will focus on foundational texts in the just-war tradition and the ethics of using force, drawing on the works of Augustine, Aquinas, Vitoria, Grotius, Walzer, and Fanon, along with those who have critically engaged their works.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in philosophy or political theory recommended but not required.
Equivalent Course(s): RLST 24120

RETH 36500. Jewish Ethics: Arendt, Susman, Rand, Peixotto. 100 Units.
The history of modern Jewish ethics is often taught through the work of seminal thinkers Hermann Cohen, Franz Rosenzweig, Martin Buber, and Gershon Scholem. But each of these men were in conversation with women and men who want to tackle Augustine's Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Instructor(s): Laurie Zoloth Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 25004, RLST 25004, THEO 35004

RETH 37000. Moral Theory and Philosophical Ethics. 100 Units.
This is a lecture course in support of the Religious Ethics Area doctoral examinations. It cover major thinkers and moral theories in the history of Western moral philosophy.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): Undergraduates should contact professor about enrollment.
Equivalent Course(s): THEO 37000, RLST 24770
RETH 41000. Feminist Philosophy. 100 Units.
The course is an introduction to the major varieties of philosophical feminism. After studying some key historical
texts in the Western tradition (Wollstonecraft, Rousseau, J. S. Mill), we examine four types of contemporary
philosophical feminism: Liberal Feminism (Susan Moller Okin, Martha Nussbaum), Radical Feminism (Catharine
MacKinnon, Andrea Dworkin), Difference Feminism (Carol Gilligan, Annette Baier, Nel Noddings), and
Postmodern “Queer” Gender Theory (Judith Butler, Michael Warner), and recent writing on trans feminism. After
studying each of these approaches, we will focus on political and ethical problems of contemporary international
feminism, asking how well each of the approaches addresses these problems. (A)
Instructor(s): M. Nussbaum Terms Offered: Spring
Prerequisite(s): Undergraduates may enroll only with the permission of the instructor. Only junior or senior
philosophy concentrators are eligible, and you will need a letter of recommendation from a faculty member in
the Philosophy department who has taught you.
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): GNSE 39600, PHIL 21901, PHIL 31900, PLSC 51900, HMRT 31900, GNSE 29600

RETH 41775. The Ethics and Politics of Memory. 100 Units.
This seminar will examine whether, on what terms, and in relation to what communities and events there is an
obligation to produce a “just public memory.” Authors will include Friedrich Nietzsche, Hannah Arendt, Elie
Wiesel, Avishai Margalit, W. James Booth, Paul Ricoeur, and Jeffrey Blustein. Related topics will include trauma,
forgiveness, apology, honor (and dishonor), repression, and truth and reconciliation.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in philosophy, history of religions, anthropology of religions, or religious ethics is
recommended but not required.

RETH 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
TBD
Equivalent Course(s): THEO 42100

RETH 42601. Alfred North Whitehead: Metaphysics. 100 Units.
in Cosmology, with attention also given to his book, Adventure of Ideas.
Instructor(s): Franklin Gamwell Terms Offered: Autumn
Equivalent Course(s): THEO 42602, DVPR 42602

RETH 42603. Environmental Justice and Eco-Justice. 100 Units.
Environmental Justice and Eco-Justice developed as largely separate subjects of study. Environmental Justice
focuses on the injustices that minority groups, particularly people of color and the poor experience, in their
environments and aims to combat such injustices. Eco-Justice, on the other hand, aims to extend theories and
practices of justice to nonhumans, whether particular biota, species, ecosystems, or inorganic entities. Recently,
scholars have begun to integrate the two more explicitly. This class will study each body of literature separately
and together, seeking to understand how concern for humans and nonhumans may be in conflict, may be
complementary, or may be necessarily intertwined.
Instructor(s): S. Fredericks Terms Offered: Winter

RETH 42802. Rights and Justice. 100 Units.
This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism,
global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human
rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie
within but often outside the bounds of the nation-state, or to subjects that are not understood according to the
category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected
or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political
theory is welcome but not required.
Instructor(s): Richard Miller Terms Offered: Autumn
Note(s): Students wishing to enroll should petition Prof. Miller by 9/15/2018, describing their background and
interest in the class.

RETH 42902. Rights and Justice. 100 Units.
This course will examine contemporary theories of rights and justice, focusing on racial justice, post-colonialism,
global poverty, animal rights, gender justice, justice across cultures, environmental justice, and the human
rights regime. The assigned readings theorize about and apply justice and rights to social problems that lie
within but often outside the bounds of the nation-state, or to subjects that are not understood according to the
category state citizenship. Readings generally aim to expand the scope of moral concern to include neglected
or vulnerable human populations, animals, and the environment. Prior work in ethics, philosophy, or political
theory is welcome but not required.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Students wishing to enroll are to petition Professor Miller (rbm1@uchicago.edu), describing their
academic background and stating their reasons for wishing to enroll in the seminar by December 15.
RETH 43302. The Ethics of Belief. 100 Units.
This seminar will examine authors who ask: Is religious belief and practice good for its adherents and for society more generally? We will examine critics who pose normative questions about religious belief and practice, focusing on thinkers ranging from the early modern European period to the early part of the twentieth century. Throughout the course, we will explore how religion is theorized in the critical discourses surrounding it. Authors include Las Casas, Locke, Hume, Schleiermacher, Marx, James, Freud, Dewey, and DuBois.
Instructor(s): Richard Miller Terms Offered: Winter

RETH 43900. Religion and Democracy. 100 Units.
This seminar critically examines theories of democracy, democratic rights, and democratic virtues, focusing on the proper and improper place of religious discourse and practice in democratic public life and culture. Power, sovereignty, liberty, authority, public reason, political obligation, and religion are among the concepts to be interrogated.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in theology, philosophy, political theory, or religious ethics recommended but not required.

RETH 44000. Methods and Theories in Comparative Religious Ethics. 100 Units.
This course explores the major theories and methods for doing comparative religious ethics and also looks at key contemporary works comparing religions ethically.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): This course is open to undergrads by Petition.
Note(s): This course will meet in person for the first, midterm review, and last class. The rest will be remote. Equivalent Course(s): THEO 44000

RETH 44480. Conscience: A Theological and Philosophical Key Concept. 100 Units.
This course combines a historical and an interdisciplinary systematic approach in exploring how the phenomenon of conscience is described in classic and contemporary texts. The Greek and Latin etymologies (syn-eidesis, con-scientia) suggest that conscience is a ‘knowing-with,’ which implies that an inner witness is involved. Yet, how does its testimony come about, what is the content of the ‘call’ of conscience, and who or what ‘speaks’ through this call? These questions will structure our reading, allow us to compare various accounts of conscience, and illuminate some remarkable lines of reception. First, we will investigate the ancient origins of the concept of conscience, its repercussions in the Bible, and Thomas Aquinas’ scholastic distinctions. We will then turn to Luther, where conscience comes to light as the locus of sin and redemption. From German idealism (Kant and Hegel) we will move to Kierkegaard’s understanding of love as a matter of conscience and Heidegger’s interpretation of conscience as a medium of self-disclosure. Levinas and Ricoeur show alternatives to Heidegger’s ontology. As we can learn from Shakespeare, the culprit’s bad conscience can express itself in words and self-conscious emotions. Its tendency to generate self-knowledge or self-deception turns it into an ambiguous phenomenon. We will study Nietzsche’s Genealogy of Morals, Freud’s psychoanalysis, Wittgenstein’s philosophy of language as well as current philosophy of emotion.
Instructor(s): Claudia Welz Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students. Advanced undergraduates may petition the instructor for permission to enroll.

RETH 44802. Contemporary Political and Social Ethics. 100 Units.
In 1971 John Rawls set new terms for political and social ethics with the publication of his landmark work, A Theory of Justice. This seminar will focus on the work of Rawls along with critical engagements with his ideas in the 1980s and 1990s by Michael Sandel, Michael Walzer, Susan Moller Okin, Richard Rorty, Seyla Benhabib, and Will Kymlicka. In order to provide an understanding of the evolving nature of this engagement, the seminar’s readings are arranged roughly in chronological order. One aim is to make plain the nature of public philosophy regarding social justice as it was carried out from 1971-1996, and to identify how and where Rawls adjusted his ideas in response to his critics during this time. Another aim is to correct for the ongoing misrepresentation of liberal democratic theory in the academy and in public culture more generally. Topics include theories of distributive justice, gender equality, cultural rights, religion and politics, toleration, identity and difference, and, more generally, the relation between the right and the good in political thought.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): All students-please petition Prof. Miller to enroll in this class by describing your background and relevant interests in this course. This course is open to undergrads by petition.

RETH 44900. Technology and Ethics. 100 Units.
This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): Previous work in ethics or theology
Equivalent Course(s): THEO 44901
RETH 44902. Political Theology. 100 Units.
This course explores the rise of Political Theology from the work of Carl Schmitt and others around World War II through to current philosophical and theological positions seeking a different relation between religion and politics.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): THEO 44902

RETH 45102. Religion, Medicine and Ethics. 100 Units.
This course surveys the contributions of leading figures in mainstream bioethics along with new voices in the field. We will examine authors who have shaped academic writing and public policy in the United States along with the recent efflorescence of bioethics in different cultural contexts. Key topics include human experimentation, death and dying, organ transplantation, medicine and social justice, alternative healing practices, and reproductive technologies. These issues link up with ideas about the body, identity, freedom, gender, and visions of human welfare. Sources draw from Protestant, Catholic, Jewish, Buddhist, Muslim and western philosophical materials.
Instructor(s): Richard Miller Terms Offered: Winter
Prerequisite(s): Prior work in religious ethics of theology recommended but not required.

RETH 45404. Ethical Issues in Care at the End of Life. 100 Units.
In this course we will delve deeply into topics in the ethics of care at the end of life, reading both classical and contemporary works, on issues including: suffering and the goals of medicine, the withholding and withdrawing of life-sustaining treatments, the distinction between killing and allowing to die, euthanasia and assisted suicide, the medical application of the rule of double-effect, palliative sedation, brain death, organ donation after cardiac death, advance directives, surrogate decision making, therapy, healing, and death, and the ethics of attending to the spiritual needs of dying patients. The class will be conducted in classical seminar style, with students assigned to lead class discussions of particular texts. Our interdisciplinary conversation will exemplify and provide a context for the interdisciplinary nature of the field of bioethics. The course is open to Law, Medical, and Divinity students.
Equivalent Course(s): MEDC 45404

RETH 45502. Religion and the Political Order. 100 Units.
This is a seminar on religion and political order, drawing on Western theological and philosophical thinkers from Aristotle to Wollstonecraft. Focal topics include religious and political authority, the ends of politics, political rationality, obedience and freedom, liberty and equality, and moral sources in nature or convention. Special attention will be paid to the role of religion in the political theories under review along with the norms and ideas that are used to conceptualize religion or to distinguish between religions in political life.
Instructor(s): Richard Miller Terms Offered: Autumn

RETH 46502. Comparative Religious Environmental Ethics. 100 Units.
Environmental issues have been studied by religious ethicists of many long-established religious traditions as well as emerging nature religions. While common themes often emerge in terms of the ethical ideas used (justice, responsibility) or the subjects studied (species extinction, population, water, food, climate change, etc.), religious ethicists draw on a wide range of ethical methods, theories, and sources of authority to develop their environmental ethics. To illustrate this diversity we will explore several ethical methods as applied to environmental ethics. These approaches may include the use of the Bible, Church teachings, virtue ethics, and natural law theory in Eastern Orthodox, Roman Catholic, and Protestant environmental ethics; how the Islamic legal tradition can be applied to environmental issues; the ethics of the nature religion of deep ecology; and/or the quest for a global environmental ethic as expressed in the Earth Charter initiative.
Instructor(s): Sarah Fredericks Terms Offered: Autumn

RETH 47750. Virtue Ethics. 100 Units.
Virtue ethics, one of the major types of normative ethics, involves a study of virtues, character, and the formation of such character. This course will examine some of the major contributions to the tradition of virtue ethics (e.g. Aristotle, Aquinas), the late twentieth-century revival of virtue ethics (e.g. MacIntyre, comparative studies of virtue across religious and philosophical traditions), and its flourishing in environmental ethics.
Instructor(s): Sarah Fredericks Terms Offered: Spring

RETH 50800. God And Morality. 100 Units.
Currently the world’s religions are having profound impact on social, cultural, and political realities around the world. From questions in genetics to global conflict, sexuality to the reality of death, the religious have global moral significance. This seminar addresses a basic question within this current reality, namely, what is and ought to be the connection between religious beliefs about the divine and the domain of moral value and right. The seminar addresses a range of contemporary answers to this question mindful of the history of the question, reaching the West at least back to Socrates, and also different religious and philosophical traditions.
Instructor(s): William Schweiker Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): THEO 50800
RETH 50900. Collective Agency and Responsibility. 100 Units.
In the twentieth and twenty-first century, modern western notions of individual identity, agency, and responsibility have been challenged by collective experiences. Studies of collective atrocities such as the Holocaust, apartheid, racism and sexism have informed research on collective identity, agency, and responsibility. Research and legal developments on corporate agency and responsibility add to the discussion. Finally, global environmental challenges such as climate change raise questions about the types of agents responsible for these harms and for combating them. This class will explore a number of theories of collective agency and responsibility to interrogate the differences and relationships between individuals and collectives.
Instructor(s): Sarah Fredericks Terms Offered: Spring
Note(s): Undergraduates may enroll with permission
Equivalent Course(s): RLST 24135

RETH 51204. Sustainability. 100 Units.

RETH 51802. Climate Change Ethics. 100 Units.
Anthropogenic climate change is the largest challenge facing human civilization. Its physical and temporal scale and unprecedented complexity at minimum require extensions of existing ethical systems, if not new ethical tools. This course will begin by examining natural and social-scientific studies of climate change and its current and predicted effects (e.g. the reports of the Intergovernmental Panel on Climate Change and the Stern Review). Most of the course will examine how religious and philosophical ethical systems respond to the vast temporal and spatial scales of climate change and its inherent uncertainties. For instance, common principles of environmental ethics such as justice and responsibility are often reimagined in climate ethics. We will also explore the degree to which the assumptions of many modern Western ethical systems including linear causality, an emphasis on individuals, and purely rational decision-making foster or inhibit climate ethics. In the course, we will take a comparative approach to environmental ethics, examining perspectives from secular Western philosophy, Christianity (Catholic and Protestant), Buddhist, and Islamic thought.
Instructor(s): Sarah Fredericks

RETH 52104. Augustinian, Kierkegaardian, and the Problem of Love. 100 Units.
This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for their political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.
Instructor(s): Richard Miller Terms Offered: Autumn
Prerequisite(s): Background in Philosophy or Theology recommended but not required.

RETH 52555. Narration and Law: Levinas's Talmudic Readings and the Imperative of Ethics. 100 Units.
This is a seminar that will closely read the Jewish writings of Emmanuel Levinas, in particular, the talmudic exegesis that he undertook for the French Jewish Community in the 1990s. Levinas explicates his ethical theories via the recovery of a series of texts from the Babylonian Talmud, the classic text of Jewish law, literature, and theo-philosophic interpretation.
Instructor(s): Laurie Zoloth Terms Offered: Winter
Note(s): Course is in English translation

RETH 52990. Good and Evil: Reading Levinas and Arendt. 100 Units.
Our goal is to reflect on a puzzle: why do humans choose to be good or evil? Note how the shape of the question is complex and self-reflective, assuming that moral action is a choice. But is it? How do we understand the human capacity for good and for evil? What is meant by these categories? This seminar will respond to the complexities of this question by reading the work of two master Jewish philosophers, Emmanuel Levinas and Hannah Arendt. They share a certain history and a fascination with the question: both were gifted students and favorites of Martin Heidegger, the German philosopher who joined the Nazi Party promptly and enthusiastically. Both narrowly escaped from the Holocaust (Shoah.) Both then turned their research toward the problem of human relationality, duty, judgment and moral action. Both produced a large body of dense, intricate moral theory that has come to define post-modern Jewish thought. We will read their works slowly, using the manner of classic text study that characterizes the classic study of tradition texts in Jewish religious life. The first 5 sessions will focus on Levinas, reading Otherwise Than Being, considered by many to be his masterpiece, and a selection of his philosophic essays. The next 5 sessions will focus on Arendt’s Responsibility and Judgment and The Origins of Totalitarianism Both texts respond to our puzzle of moral agency, responsibility and moral action.
Instructor(s): Laurie Zoloth Terms Offered: Autumn
Prerequisite(s): Undergraduates may enroll with permission, and must have taken a course in modern philosophy.
Equivalent Course(s): RLST 23606

RETH 53025. Philosophy of Animal Rights. 100 Units.
A close study of some recent philosophical classics about animal ethics and animal rights, including Christine Korsgaard’s Fellow Creatures, Sue Donaldson and Will Kymlicka’s Zoopolis, and a manuscript of my own, Justice for Animals, that is due at the end of 2021. We will also read some of the recent work by scientists such as Frans De Waal, Mark Bekoff, and Victoria Braithwaite on animal cognition.
Instructor(s): M. Nussbaum Terms Offered: Autumn
Prerequisite(s): An undergraduate major in philosophy or some equivalent solid philosophy preparation. Ph.D. students in Philosophy and Political Theory may enroll without permission.
Note(s): This course meets the CS Committee distribution requirement for Divinity students. Admission by permission of the instructor. Permission must be sought in writing at least ten days before the beginning of Law School classes, Monday, September 20. The class will be offered on the Law School calendar.
Equivalent Course(s): PHIL 53025, PLSC 53025

RETH 53219. Justice in an Unjust World: Theories of Justice. 100 Units.
Classic theories of justice suggest an essential situation of scarcity and a modality for distribution of social goods. Yet each theory also assumes a particular ontology and a relationship to some larger order, a social contract with others; a covenant with an heteronomous law giver, sacred, or historical, or some internalized structure. The self who is situated in a world of scarcity is thus variously portrayed as a independent person with rights, a subject with duties, or a moral actor with capacities and desires. Against these theories, of course, is a material world of human existence which is rarely understood as "fair." This seminar will explore seven leading theories of justice in detail, and will assess the potency, practicality and principles of each.
Instructor(s): Laurie Zoloth Terms Offered: Winter
Prerequisite(s): Undergraduates may enroll, but need a prior course in ancient, medieval, or modern philosophy.
Equivalent Course(s): RLST 24102

RETH 53335. Religion, Law, and Politics. 100 Units.
This seminar examines the conceptualization and realization of religious liberty and the separation of church and state. We explore philosophical precepts and historical contexts, review the state of the law, and address current controversial issues.
Terms Offered: Spring

RETH 53500. Bioethics: Classic Issues and Emerging Problems in Medicine and Science. 100 Units.
This class is based on the understanding that case narratives serve as the motivation for the discipline of bioethics and that complex ethical issues are best considered by a careful examination of the competing theories as work themselves out in specific cases. We will examine both classic cases that have shaped our understanding of the field of bioethics and cases that are newly emerging, including the case of research done at Northwestern University. Through these cases, we will ask how religious traditions both collide and cohere over such topics as embryo research, health care reform, terminal illness, issues in epidemics and public health, and our central research question, synthetic biology research. This class will also explore how the discipline of bioethics has emerged to reflect upon such dilemmas, with particular attention to the role that theology and religious studies have played in such reflection. We will look at both how the practice of theologians historically has shaped the field of bioethics and at how religion’s claims, methodology, and praxis have continued to shape and inflect bioethics. We will examine the issue of epistemic stance, of truth claims, and of how normative policies are created amid serious controversy. We will explore the nature of the relationship between religion and public policy and study how religious traditions and moral philosophy shape our view of issues as “bioethics controversies” in the first place.
Instructor(s): Laurie Zoloth Terms Offered: Spring

RETH 53510. Augustine, Kierkegaard, and the Problem of Love. 100 Units.
This advanced seminar will examine how Augustine and Kierkegaard theorized about the virtues and obligations of love, focusing on their respective theologies, moral psychologies, and normative accounts of interpersonal relationships. We will also examine how their ideas about love served as a basis for our political and cultural criticism. To sharpen our analyses of the primary sources, we will read influential receptions and interpretations of their works by Hannah Arendt and M. Jaime Ferreira.
Instructor(s): Richard Miller Terms Offered: Winter

RETH 54321. Contagion: Plague, Power, and Epidemics. 100 Units.
Plagues always take place within social orders, and human communities, causing havoc and chaos and reordering ideas about power and fate, befallenness, and desert. Plagues play a special role in Biblical traditions and text and in contemporary literature. This seminar will explore how epidemic illness is presented and managed within theological and philosophical literature.
Instructor(s): Laurie Zoloth Terms Offered: Autumn
Equivalent Course(s): BIOS 29330, RLST 24321

RETH 54900. Reformation Ethics: Freedom and Justification. 100 Units.
This is an advanced seminar for students in theology and ethics. Given the worldwide celebration this year of the 500th anniversary of the Protestant Reformation, this seminar will explore seminal texts by Martin Luther, John Calvin, and Menno Simons as well as their critics, Catholic and contemporary. The seminar will proceed through close reading of texts and discussion. Reading knowledge of German and/or French helpful but not required. Each seminar participant will lead a session of the seminar and write a seminar paper.
Instructor(s): William Schweiker Terms Offered: Autumn
Prerequisite(s): Previous doctoral work in theology or ethics required.

RETH 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.
This Brauer seminar will explore historical, ethical, legal and theological conceptions of “nature” and extrapolating from these reflect on the “nature of theological reflection” and so connect the various meanings of
the seminar’s title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in appeals to “nature” and the natural. The topic has occupied thinkers throughout Western history ranging from natural law ethics, moral naturalism, definitions of the existence and essence of God and, for Christians, the “nature”, i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of "natural religion," "natural law," and "natural theology."

Instructor(s): Willemien Otten and William Schweiker Terms Offered: Winter
Prerequisite(s): Course admission is based on application.

Note(s): There is a stipend for admitted students. More information about Brauer Seminar classes can be found here: https://divinity.uchicago.edu/martin-marty-center/brauer-seminar. This course meets the HS or CS Committee distribution requirement for Divinity students.

Equivalent Course(s): HCHR 57900, THEO 57900, HIST 56903

RETH 59903. Modern Indian Political and Legal Thought. 100 Units.
India has made important contributions to political and legal thought, most of which are too little-known in the West. These contributions draw on ancient traditions, Hindu and Buddhist, but transform them, often radically, to fit the needs of an anti-imperial nation aspiring to inclusiveness and equality. We will study the thought of Rabindranath Tagore (Nationalism, The Religion of Man, selected literary works); Mohandas Gandhi (Hind Swaraj (Indian Self-Rule), Autobiography, and selected speeches); B. R. Ambedkar, the chief architect of the Indian Constitution (The Annihilation of Caste, The Buddha and his Dhamma, and selected speeches and interventions in the Constituent Assembly); and, most recently, Amartya Sen, whose The Idea of Justice is rooted, as he describes, both in ancient Indian traditions and in the thought of Tagore.

Instructor(s): M. Nussbaum Terms Offered: Winter
Note(s): This course meets the CS Committee distribution requirement for Divinity students. Students not from Law or Philosophy need instructor’s permission. Undergraduates are not eligible.

Equivalent Course(s): PHIL 59903, PLSC 59903

RETH 70000. Advanced Study: Religious Ethics. 300.00 Units.
Advanced Study: Religious Ethics

SPECIAL COURSES IN DIVINITY COURSES

DVSC 30400. Introduction to the Study of Religion: On the Fetish. 100 Units.
There are many ways to tell the story of the history of the study of Religion. This course will trace out the history of a single concept both within the field and through its dissemination in the broader culture. The concept of the "fetish" will be our guide. It will provide us a lens to consider 1) the cultural presumptions and biases that often undergird claims to comparison 2) the power and mobility of a concept that has been used to talk about everything from idolatry to capitalism, sex to semiotics. Ironically, despite its enduring power in the Philosophy of Religion, Modern and Psychoanalysis, the term "fetish" mostly disappeared from the taxonomic lexicon of scholarship within the field of Religious Studies once it was deemed a "category mistake" in the early 20th century. In recent years, however, it has re-emerged in the work of anthropologist J. Lorand Matory and philosopher Bruno Latour, among others. The history of the term will help us tell the story of the construction of Comparative Religions as a European endeavor, as well as the reverberations of that story across the social sciences. We will also consider alternatives to this approach by inviting other scholars from inside and outside the university to discuss the intersection between the study of religion and other key concepts.

Instructor(s): Sarah Hammerschlag Terms Offered: Autumn
Note(s): All MA and AMRS students are required to take this course. MDiv students are required to take this course or Classical Theories of Religion (HREL 32900). This class is one of the Divinity School's courses that requires a quality grade. Students must earn a B- or above to fulfill the requirement.

DVSC 45100. Reading Course Special Topic. 100 Units.
Petition with bibliography signed by instructor; enter section number from faculty list.
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition with bibliography signed by instructor; enter section number from faculty list.

DVSC 49900. Exam Preparation: Divinity. 100 Units.
Open only to Ph.D. students in quarter of qualifying exams. Department consent. Petition signed by Advisor.
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Open only to PhD students in quarter of qualifying exams. Department consent. petition signed by Advisor.

DVSC 50100. Research: Divinity. 100 Units.
Readings and Research for working on their PhD
Terms Offered: Autumn, Spring, Winter
Degree Programs and Requirements

Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

DVSC 50200. Research: Divinity. 100 Units.
Petition signed by instructor; enter section number from faculty list.

DVSC 50300. Research: Divinity. 100 Units.
TBD

DVSC 51000. Theories and Methods in the Study of Religion. 100 Units.
This course is required for all first-year doctoral students in the Divinity School. It is meant to introduce basic issues in theory and method in the contemporary study of religion in the academy, with special focus on the range of approaches and disciplines represented in the field.
Instructor(s): Richard Rosengarten Terms Offered: Autumn
Note(s): This course is limited to 1st-year Divinity PhD students only. It is a required course for all 1st-year Divinity PhD students.

DVSC 59900. Thesis Work: Divinity. 100 Units.
Thesis research for working on their PhD
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.

DVSC 60000. Arts of Teaching. 000 Units.
TBD

DVSC 60005. Introductory. 000 Units.
TBD

DVSC 60010. Dean's Seminar. 000 Units.
TBD

DVSC 60220. Craft of Teaching Elective. 000 Units.
TBD

DVSC 6030. Teaching@Chicago. 000 Units.
TBD

DVSC 6040. Advanced. 000 Units.
TBD

DVSC 60100. Colman COTLS Practicum. 300.00 Units.
This practicum course supports the internship program for the John and Jane Colman Program in the Craft of Teaching, Leadership, and Service.
Instructor(s): Anita Lumpkin Terms Offered: Summer

DVSC 70000. Advanced Study: Divinity. 300.00 Units.
Advanced Study: Divinity
Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Petition signed by instructor; enter section number from faculty list.
Note(s): Petition signed by instructor; enter section number from faculty list.

DVSC 75000. Advanced Research. 300.00 Units.
TBD
Terms Offered: Autumn

DVSC 77000. Pro Seminar: Creating an Academic Profile and Dossier. 000 Units.
This course serves as an intensive introduction to the academic job market from the nitty-gritty of where to find job advertisements to developing a dossier and preparation for interviews and on-campus visits. Students will have the opportunity to develop job materials from scratch or refine existing materials through peer and faculty feedback. Different faculty will be brought in each week to share their expertise and interface with students. This pro-seminar is open to students currently on the job market or preparing to go on the job market in the near future.
Instructor(s): Sarah Pierce Taylor Terms Offered: Spring

THEOLOGY COURSES

THEO 30200. History of Christian Thought II. 100 Units.
This second class in the History of Christian Thought sequence deals with the period from Late Antiquity until the end of the Early Middle Ages, stretching roughly from 450 through 1350. The following authors and themes will be analyzed and discussed: 1. The transition from Roman antiquity to the medieval period: Boethius and
Instructor(s): Willemien Otten Terms Offered: Autumn  
Note(s): This course is open to undergrads ONLY by Petition  
Equivalent Course(s): HCHR 30200, HIST 31902  
THEO 30300. History of Christian Thought III. 100 Units.  
This course covers the early modern era from the 14th through the 16th century. The emphasis is on intellectual history, particularly that of the reformation and the Council of Trent. The course includes readings from 14th century mystics and late-medieval dissidents such as John Hus, Luther, Zwingli and Calvin, as well as Ignatius of Loyola and the Council of Trent.  
Instructor(s): Susan Schreiner Terms Offered: Spring  
Equivalent Course(s): HCHR 30300  
THEO 30400. History of Christian Thought IV. 100 Units.  
This fourth class in the History of Christian Thought sequence deals with the period from the Council of Trent to the mid-18th Century (1550-1750). Themes to be discussed include the rise of modern theology, the relationship between theology and philosophy, the relationship between faith and reason, and the increasing diversification of modes of theological discourse.  
Instructor(s): Ryan Coyne Terms Offered: Autumn  
Equivalent Course(s): HCHR 30400  
THEO 30402. Poetics of Midrash. 100 Units.  
An introduction to the modern literary study of classical rabbinc Midrash; its styles and genres. Particular attention will be given to issues of hermeneutics and theology.  
Instructor(s): M. Fishbane Terms Offered: Autumn  
Equivalent Course(s): JWSC 21402, RLIT 30402, HIJD 30402  
THEO 30700. History of Christian Thought V: Modern Religious Thought. 100 Units.  
This course will consider key figures in modern religious thought, including Kant, Hegel, Schleiermacher, Feuerbach, Kierkegaard, Troeltsch, and Barth, paying particular attention to two issues: the possibility of freedom in the face of law-like necessities, and the possibility of thinking for oneself.  
Instructor(s): Kevin Hector Terms Offered: Autumn  
Equivalent Course(s): HCHR 30900, RLST 13500  
THEO 31100. History of Theological Ethics I. 100 Units.  
This is the first part of a two-part history. It is conducted through the study of basic, classic texts. The course moves from the philosophical ethics of the Greek and Roman worlds through strands of Hebrew scripture, the origins of the Christian movement, the end of the Roman age to the emergence of Islam, and, finally, Christian and Jewish scholastic and mystical thought in the Western middle ages. While the golden thread of the history is the origin and differentiation of Christian moral thinking, this is set within with the complexity of traditions (Hellenistic philosophical, Jewish, Islamic) that intersect and often collide throughout these formative century in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but it is suggested.  
Equivalent Course(s): RETH 31100  
THEO 31101. History of Religious and Theological Ethics I. 100 Units.  
This is a history of Western Ethics from the Greeks through the Biblical thought and up to the Middle ages in Christian thought but with comparisons to Jewish and Islamic thought.  
Instructor(s): William Schweiker Terms Offered: Autumn  
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students. Undergraduates can enroll via petition.  
Equivalent Course(s): RETH 31101  
THEO 31200. History of Theological Ethics II. 100 Units.  
This is the second part of a two-part history. It is conducted through the study of basic, classic texts. The course begins with the tumultuous period of the Reformation and the Renaissance arising from the so-called Middle Ages and so attention to rebirth of classical thought, the plight of women in the medieval world, various religious voices, and the rise of cities and even nations. The course then moves into the emergence of distinctly "modern" forms of ethics in the "Enlightenment," through the romantic period and to the political, economic, and religious crises of the 20th century. The history ends with the emergence in the global field of the power interaction of the religions. While the golden thread of the history is the development and differentiation of Christian moral thinking, this is set within the complexity of traditions that intersect and often collide through centuries in Western thought. The course proceeds by lectures and discussion. Most readings are in translation. There will be a final examination. No previous work in theology, philosophy, or ethics is required but is suggested.  
Equivalent Course(s): RETH 31200
THEO 31201. History of Religious and Theological Ethics II. 100 Units.
This is a history of Western Ethics from the Reformation and Renaissance to the 20th Century in Christian thought but with comparisons to Jewish and Islamic thought.
Instructor(s): William Schweiker Terms Offered: Winter
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students. Undergraduates can enroll via petition.
Equivalent Course(s): RETH 31201
THEO 31600. Introduction to Theology. 100 Units.
This course will consider theology as an aid to practical wisdom; toward that end, we will examine a variety of theologies that exhibit the wisdom implicit in various religious traditions.
Instructor(s): Kevin Hector Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students. This course is open to undergrads by Petition.
THEO 32700. Introduction to Hermeneutics. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): DVPR 32700
THEO 33599. Christian and Anti-Christian: Kierkegaard and Nietzsche on Religion and Morality. 100 Units.
This course explores two radically different assessments of religion and morality, one by the Protestant thinker Søren Kierkegaard, and the other by an arch-critic of religion and morality, Friedrich Nietzsche. The course will focus on their assessments of Christian faith and its relation to morality and the human good. Both thinkers wrote in complex and confusing styles: Kierkegaard used pseudonyms; Nietzsche wrote in aphorisms. In order to explore their styles of writing and their critiques of religion and morality we will read Kierkegaard’s Fear and Trembling as well as Nietzsche’s On the Genealogy of Morals. The general aim of the course, then, is to explore two seminal minds in the development of Western thought with the question in mind of their possible contribution to current theological and ethical thinking.
Instructor(s): William Schweiker Terms Offered: Spring
Equivalent Course(s): FNDL 23599, RETH 33599, RLST 23599
THEO 33706. Calvin: Piety, Politics, and the Theater of God's Glory. 100 Units.
This seminar will engage a close reading of John Calvin’s Institutes of the Christian Religion (1559) in English translation, examining how the masterwork moves and instructs its readers toward correlative knowledge of God and of self. We will attend to Calvin’s elaboration of true religion or "piety"—especially to his picture of the repair and reorientation of the sensing, feeling, willing, and knowing self before God—and to his depiction of rightly ordered individual, corporate, and civic life over against the bondage of the will and tyrannous powers. The course will further a reading of the work as a rhetorical and pedagogical whole.
Instructor(s): Kristine Culp Terms Offered: Spring
Note(s): Open to graduate students by permission of instructor.
Equivalent Course(s): RLST 23706, FNDL 23706
THEO 33812. Descartes on the Self and God, and His Opponents. 100 Units.
On the basis of Meditations on First Philosophy, with Objections and Replies, one will study how Descartes’s positions were understood both by his contemporaries (Hobbes, Pascal, etc.) as well as by later philosophers (Spinoza, Kant, Nietzsche, Husserl, Heidegger, Wittgenstein, etc.). Emphasis will be put on the misunderstandings of the ego, of the so-called "dualism" and of the definitions of God.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): DVPR 33812
THEO 34619. Giorgio Agamben’s Homo Sacer Project. 100 Units.
The seminar will attempt to work through the nine (mostly short) volumes that constitute Agamben’s effort to articulate a theory of the ways in which human life is “politicized,” comes to be inscribed relations of power and authority. Special consideration will be given to Agamben’s recourse to literature-above all, to the work of Kafka—in the elaboration of his theory.
Instructor(s): Eric Santner and Ryan Coyne Terms Offered: Spring
Note(s): Undergrads welcome with permission of instructor
Equivalent Course(s): GRMN 34619, DVPR 34619
THEO 35004. Theological, Phenomenological, and Ethical Aspects of Prayer. 100 Units.
Through the centuries, human beings have addressed divine powers and entrusted themselves to a 'beyond' - in the hope that joy and sorrow may find an attentive 'ear,' that evil be transformed into good, and that the heavens will help in adversity. Yet, if the 'voice' or 'word' of God cannot be perceived acoustically, how can we then know whether our prayer has been 'heard'? In discussing great thinkers who also were great listeners to the divine 'voice' that may 'resound' in silence or 'speak' to us through biblical texts or fellow human beings, this course will explore (1) theological, (2) phenomenological, and (3) ethical aspects of prayer: (1) Our speech about God changes and deepens when it is grounded in the speech to God. That is why prayer has been regarded as the key to divine knowledge, which can be seen in Augustine's Confessions, Anselm of Canterbury's Proslogion and Barth's interpretation of the latter in Fides quarens intellectum. (2) Does prayer require or effect a special state of
consciousness, and what is the difference between prayer and meditation? By reading French phenomenologists (Levinas, Derrida, Chrétien), we will investigate the intentionality, temporality, and language of prayer. (3) How can prayer help us (re-)orient ourselves in life crises? In dialogue with critics and defenders of petitionary prayer (Kierkegaard, Rosenzweig, Heschel, D.Z. Phillips, Brùmmer), we will search for criteria defining prayer that is deemed ‘appropriate.’

Instructor(s): Claudia Welz
Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): JWSC 25004, RETH 35004, RLST 25004

THEO 35300. The Question in Jewish Religious and Theological Culture. 100 Units.

TBD
Terms Offered: TBD
Equivalent Course(s): HIJD 35300

THEO 35301. History, Religion, and Politics in Augustine’s City of God. 100 Units.
Augustine’s City of God is a major work of history, politics, and religion. Written after Rome was sacked by the Visigoths in 410, the work begins an apology (justification) of the Empire’s turn to Christianity and expands to offer a sweeping and deeply theological account of human history and society in terms of earth-bound versus heaven-centered community. Augustine’s citizenship and politics entails living out membership in either fellowship while commingled on earth with the other. Augustine analyzes Roman history and politics as well as the new religion first encouraged and eventually imposed in the wake of Constantine’s conversion. We shall read the entire work in translation, attending to historical observations, political stances, and religious views. Augustine made arguments of his own but saved huge swathes of Varro and other otherwise lost sources to fashion his historical critique of Rome, social analysis, and many ultimately fresh views on matters like human sexuality in paradise and in heaven. The class will meet once a week. A supplementary Latin reading group will also convene once a week for close reading of important and demanding selections in the original. There will be some invited international guest speakers.

Instructor(s): Willemien Otten and Michael I. Allen
Terms Offered: Autumn
Note(s): There will be a weekly Latin reading group (F. afternoon, 90 minutes) for classics and other students who want to tackle Augustine’s Latin. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RETH 35301, BIBL 35301, RLST 25301, LATN 36421, CLCV 26421, FNDL 35304, HIST 32116, HIST 22116, LATN 26421, CLAS 36421, HCHR 35301

THEO 35305. Continental Philosophy of Religion: An Introduction. 100 Units.

TBD
Equivalent Course(s): DVPR 35305

THEO 35350. Cultivation of Character in Jewish Moral/Spiritual Literature. 100 Units.

This course will survey classical texts and practices in Jewish religious literature from antiquity to the modern period. Selections will include key portions from: Book of Proverbs; Ethics of the Fathers; Fathers According to Rabbi Nathan; Derech Eretz; Maimonides’ ‘Eight Chapters’; Bachya ben Asher’s moral proems; Asher ben Yechiel’s ‘Orchot Hayyim’; Moshe Cordovero’s ‘Tomer Devorah’; Jewish Ethical Wills (diverse periods); Tracts of Spiritual Practices (Safed and modern Hasidism); Moshe Hayyim Luzatto, ‘Mesilat Yesharim’. Contemporary literature on moral and spiritual self-formation and practice will be considered; and pertinent comparisons will be made to classical Catholic sources.

Instructor(s): Michael Fishbane
Terms Offered: Autumn
Note(s): Texts in Hebrew with English translations.
Equivalent Course(s): HIJD 35350

THEO 35351. Saints and Other Exemplars. 100 Units.

This course will consider recent work on the nature and significance of spiritual & moral exemplars, and will then use this work as a framework with which to analyze the lives of exemplars such as Dorothy Day, Martin Luther King, Jr., and Oscar Romero.

Instructor(s): Kevin Hector
Terms Offered: Autumn
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): DVPR 35301, RLST 25301

THEO 35355. Jewish Hermeneutical Theology. 100 Units.

TBD
Equivalent Course(s): HIJD 35350

THEO 35360. The Political Theologies of Zionism. 100 Units.

The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religionization of the political discourse calls for the consideration
of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.

Instructor(s): David Barak-Gorodetsky  Terms Offered: Winter

Equivalent Course(s): RETH 37000, RLST 25810

THEO 36400. Mystical Theology of Hasidism: The Circle of the Maggid of Mezeritch. 100 Units.
This course is an introduction to the mystical and spiritual theology of early modern Hasidism (late eighteenth century), centering around the first major teacher of the movement and the significant figures who gathered around him (and later founded their own spiritual dynasties). We shall focus on the Scriptural teachings of the Maggid and his circle, emphasizing the hermeneutical insights and daring of these spiritual masters - particularly such issues as radical non-dualism, divine immanence, the contemplative self, service of God through corporeal life, and the unique role of language as the inner-structure of existence. The great masters of this circle include Rabbis Levi Yitzhak of Berdichev, Shneur Zalman of Liadi, Yehuda Aryeh Leib of Gur, and Menachem Mendel of Chernobyl.

Instructor(s): M. Fishbane  Terms Offered: Spring

Prerequisite(s): Texts will be studied in English with the Hebrew originals provided. The course is suitable for students in the College and for Divinity School Students in the areas of Jewish Studies, Religion and Literature, and Theology.

Equivalent Course(s): HIJD 36400, RLST 25806, NEHC 25806, JWSC 27940

THEO 36705. Guilt, Shame, and Redemption. 100 Units.
This course will consider recent analyses of guilt and shame, on the one hand, and of the possibilities of addressing these negative self-assessments through forgiveness and friendship, on the other.

Instructor(s): Kevin Hector  Terms Offered: Autumn

THEO 37000. Moral Theory and Philosophical Ethics. 100 Units.
This is a lecture course in support of the Religious Ethics Area doctoral examinations. It cover major thinkers and moral theories in the history of Western moral philosophy.

Instructor(s): William Schweiker  Terms Offered: Winter

Prerequisite(s): Undergraduates should contact professor about enrollment.

Equivalent Course(s): RETH 37000, RLST 24770

THEO 37500. Spirituality of the 16th Century. 100 Units.
The Spirituality of the Sixteenth century examines both Protestant and Catholic thinkers who wrote treatises that allow us to see how theological doctrines were experienced spirituality. Three of the main themes are the role of experience, “spiritualism” of various forms, including mysticism and appeals to the inner authority of the Spirit. We will look at writings by Luther, Calvin, the German Theology, Thomas Müntzer, Carlstadt, Franck, the Anabaptists, and Catholic thinkers such as Juan de Valdés, Ignatius of Loyola and Teresa of Avila.

Instructor(s): Susan Schreiner  Terms Offered: Spring

Equivalent Course(s): HCHR 37500

THEO 40102. Womanist Theology: 1st Generation. 100 Units.
Womanist Theology is a contemporary theological discipline in the American academy. It emerged in 1979 and has differentiated into various other disciplines, foci, and methodologies All scholars agree that womanist theology does the following work: (1) expands the theory and method of the academy; (2) broadens the intellectual conversation; (3) welcomes new voices into theological explorations; and (4) challenges the very notion of assumed epistemology. In 1979 Jacqueline Grant wrote what has now been recognized as the first “womanist” article, “Black Theology and the Black Woman”. In that essay, Grant astutely pointed out certain blind spots in black theology of liberation, the larger discussions about the academic study of religion, and the relation between theology and faith communities.

Instructor(s): Dwight Hopkins  Terms Offered: Autumn

THEO 40500. Black Theology: 1st Generation. 100 Units.
This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16,1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, almost fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?

Instructor(s): Dwight Hopkins  Terms Offered: Autumn
THEO 40501. What is Onto-Theology? Heidegger and the Case of Descartes. 100 Units.
TBD
Equivalent Course(s): PHIL 43410, DVPR 40501

THEO 40600. Black Theology: Second Generation. 100 Units.
Contemporary black theology, with its beginnings on July 31, 1966, was created by African American clergy who offered one interpretation of the new black consciousness movement of the 1960s. This marked the 1st generation of black theologians. Already, we see that, perhaps, black theology might be the only theological discipline in the USA that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. This course examines the 2nd generation of black theologians, starting in 1979. We will explore the responses and critiques internal to the 2nd generation of black theologians. How did they surpass the thinking of the 1st generation and what new theological avenues did they construct?
Instructor(s): Dwight Hopkins
Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition

THEO 40710. Black Theology: Foundational Arguments. 100 Units.
This quarter we look at the origin of contemporary black theology, with its beginnings on July 31, 1966. Black theology, on that date, was created by African American clergy who offered one interpretation of the new black consciousness movement. The latter began June 16, 1966 in Greenwood, Mississippi. Already, we can see that, perhaps, black theology might be the only theological discipline in the U.S.A. that did not originate in the academy. Instead, it was birthed out of people's everyday lives searching for human dignity and a better community on earth. As the new body of knowledge progressed, thinkers saw the necessity to clarify its conceptual, theoretical, and theological positions. An entire body of literature, over fifty years of writing, has arisen defining the methodological contours of this recent creation. This course explores the responses and critiques internal to black theology. How did this discipline seek to correct itself with debate among the first generation of founders?
Instructor(s): Dwight Hopkins
Terms Offered: Spring

THEO 40801. Theology and Cultural Studies. 100 Units.
This course will study models of cultural studies and we will put these theoretical constructs in conversation with models of theology. Indeed, all theologies arise out of human culture and the attempt of the human being to make ultimate meaning out of all that he/she has created. Students will engage different cultural analyses and develop their own cultural approach to constructing theologies interacting with cultural studies.
Instructor(s): Dwight Hopkins
Terms Offered: Spring

THEO 41101. Being Human. 100 Units.
What does it mean to be a human being - a person who fulfills individual capabilities and contributes to a community's well-being? Furthermore, what connects the individual and community to an ultimate vision or spirituality? These questions and investigations can be described as an examination of and argument for constructing a theological anthropology. When one thinks intentionally about the being of a human and his or her ties to some concern or force greater than the limited self, then transcendence and materiality involve themselves in a complex dynamic. What is the relation between being in the world and the visions emerging out of that world?
Instructor(s): Dwight Hopkins
Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition

THEO 41102. Dialogue in the Middle Ages. 100 Units.
Dialogue was a crucial part of religious pedagogy in the Middle Ages, and was used in a wide range of genres, including hagiography, anti-Jewish polemic, and philosophical conversation. This class will investigate the practice of written dialogue across a broad range of texts, covering the period from Gregory the Great's Dialogues to later medieval scholastic disputation. We shall also consider the relationship between written dialogue and public performance. Reading knowledge of Latin is helpful but not required.
Instructor(s): Lucy Pick
Terms Offered: Winter
Equivalent Course(s): HCHR 41102

THEO 41190. The Theology of James H. Cone. 100 Units.
James H. Cone died in 2017. He was known as the founder of new a discipline -- liberation theology from the perspective of black Americans. We cover the beginning and end of his academic writings, including his last book published after his death.
Instructor(s): Dwight Hopkins
Terms Offered: Winter

THEO 41300. Calvin's Institutes. 100 Units.
This course examines the key concepts of Calvin's theology through his major work: the definitive 1559 edition of the Institutes of the Christian Religion.
Terms Offered: TBD
Equivalent Course(s): HCHR 41700, RLST 20702, FNDL 23113

THEO 42000. Feminist Theology and Theory. 100 Units.
In 1949, Simone de Beauvoir's Le Deuxième Sexe took up the old question of sexual difference; it was never the same question again. This seminar will engage a close reading of The Second Sex in English translation and with reference to the original French text, considering Beauvoir's picture of freedom, desire, and subjectivity as
situated and giving special attention to quasi-theological themes such as mysticism and transcendence. We will consider the reception of Beauvoir's work by selected feminist theologians and critically assess that legacy in relation to recent directions.

Instructor(s): Kristine Culp
Terms Offered: Spring

THEO 42001. Feminist Theory and Theology: de Beauvoir's Second Sex. 100 Units.
In 1949, Simone de Beauvoir's Le Deuxième Sexe took up the old question of sexual difference; it was never the same question again. This seminar will engage a close reading of The Second Sex in English translation and with reference to the original French, focusing on Beauvoir’s picture of freedom, desire, and subjectivity as situated, and attending to her interpretation of mysticism, "vocation," and transcendence. We will consider the reception of Beauvoir’s work by selected feminist theologians and critically assess that legacy in relation to recent directions.

Instructor(s): Kristine Culp
Terms Offered: Spring

Note(s): This course meets the CS Committee distribution requirement for Divinity students.

THEO 42100. Problems in Theology and Ethics: Humanism and Anti-Humanism. 100 Units.
TBD
Equivalent Course(s): RETH 42100

THEO 42300. Readings in Luther's Theology. 100 Units.
This course concentrates on the development of Luther's thought and includes several genres, including disputations, exegetical works, and theological treatises. By means of these readings we will follow Luther as he delves into the doctrine of human nature, the nature of sin, the theology of the cross, justification by faith and the role of the Spirit in his polemics against the "enthusiasts." We will also be analyzing his underlying concerns and presuppositions about such issues as the nature of reality, the concern with deception and the certainty of salvation.

Instructor(s): Susan Schreiner
Terms Offered: Spring
Equivalent Course(s): HCHR 42300

THEO 42602. Alfred North Whitehead: Metaphysics. 100 Units.

Instructor(s): Franklin Gamwell
Terms Offered: Autumn
Equivalent Course(s): RETH 42601, DVPR 42602

THEO 42610. Theologies from the Underside of History. 100 Units.
This course compares and contrasts various systems and methods in contemporary Third World theologies, that is, in Africa, Asia, and Latin America. As a backdrop for this critical comparative engagement, we will use the recent theological dialogues taking place in the Ecumenical Association of Third World Theologians (EATWOT). As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct theology.

Equivalent Course(s): CRES 42610

THEO 42999. The Religious Thought of Emerson and W. James. 100 Units.
This seminar focuses on late nineteenth-century American religious thought, centering on R.W. Emerson and William James, to see how their thought can be used productively today in light of contemporary constructive theological pressures. The theme will be on the interplay of nature and human nature, both in Emerson's view of nature, moral perfectionism and religion, and in James' view of religion. The work of Stanley Cavell (for Emerson) and Charles Taylor (on W. James) among others will help guide our discussions.

Instructor(s): Willemien Otten
Terms Offered: Autumn
Equivalent Course(s): HCHR 42999, HIST 62208

THEO 43101. The Catholic Reformation. 100 Units.
This course analyzes early modern Catholicism and covers the years from 1400-1600. The readings include treatises on the nature of the church, the role of dissent, the polemics against the Protestants, and the spirituality of this era. The requirement for the course is a take-home examination.

Equivalent Course(s): HCHR 43101

THEO 43301. Contemporary Trinitarian Theology. 100 Units.
TBD

THEO 43302. Contemporary Theological Anthropologies. 100 Units.
This course will examine a variety of recent theological anthropologies, paying special attention to their handling of science and diversity.

Instructor(s): Kevin Hector
Terms Offered: Autumn

THEO 43303. Contemporary Christologies. 100 Units.
This course will examine a variety of recent Christologies, paying special attention to their handling of science, history, politics, and context.

Instructor(s): Kevin Hector
Terms Offered: Spring
THEO 43304. Contemporary Ecclesiologies. 100 Units.
This course will examine a variety of recent ecclesiologies, paying special attention to post-Vatican II ecclesiologies, contextual & liberationist ecclesiologies, and 'peculiar peoplehood' ecclesiologies.

THEO 43501. Contemporary Models of Theology. 100 Units.
This class compares and contrasts various systems and methods in contemporary theology. By contemporary, we mean theological developments in the USA from the late 1960s to the present. Specifically, we reflect critically on the following models: progressive liberal, post liberal, black theology, feminist theology, and womanist theology. As we engage these systems of thought, we want to examine the contexts and logic of their theologies and the sources used to construct theology.
Instructor(s): Dwight Hopkins Terms Offered: Winter
Note(s): This course is open to undergrads ONLY by Petition
Equivalent Course(s): GNSE 43501

THEO 43900. Luther And The Old Testament. 100 Units.
TBD
Equivalent Course(s): HCHR 43900

THEO 43959. Varieties of Dominican Mysticism: Albert the Great, Meister Eckhart, and Catherine of Siena. 100 Units.
This seminar will focus on three major Dominican mystical theologians: Albert the Great, Meister Eckhart and Catherine of Siena and, through a study of their thought, map out developments in late medieval mysticism and intellectual history. The focus will be on the mystical path towards union with God, with a sub focus on the mediating role of nature and natural philosophy on the one hand and of the church and sacraments on the other.
Instructor(s): Willemien Otten Terms Offered: Spring
Prerequisite(s): Knowledge of Latin and/or German is recommended but not required
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): HIST 60612, HCHR 43959

THEO 44000. Methods and Theories in Comparative Religious Ethics. 100 Units.
This course explores the major theories and methods for doing comparative religious ethics and also looks at key contemporary works comparing religions ethically.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): This course is open to undergrads by Petition.
Note(s): This course will meet in person for the first, midterm review, and last class. The rest will be remote.
Equivalent Course(s): RETH 44000

THEO 44001. Naming God: Event, Form, Fragment. 100 Units.
TBD
THEO 44502. Black Theology: Liberation or Reconciliation. 100 Units.
This class examines points of convergence and divergence during the era of the Renaissance and the Reformation spanning the time between Cusa and Bruno. The issues analyzed will go beyond strictly theological debates. We will examine views of reason and human nature, the revival of Platonism, the rise of historical thought, the study of law and philology, and the implications regarding the development of perspective on both thought and art. We will also examine the role of rhetoric, poetry, and moral philosophy; the rise of skepticism, the appeal to certitude, curriculum reform, and the reform of art as exemplified by Michelangelo.
Instructor(s): Susan Schreiner Terms Offered: Winter
Equivalent Course(s): HCHR 44600

THEO 44704. Womanist Theology: New Voices. 100 Units.
Using Alice Walker's phrase "womanist", womanist theology is the name adopted by a group of black American women who affirmed the positive relation between them and their "God" beliefs, and, simultaneously, distanced themselves from white feminist and black male systems of religious thought. This course engages a newer generation of womanist theologies. The 1979 founding and first generation of womanist scholars, especially Jacquelyn Grant, Delores Williams, and Katie Cannon, presented foundational scholarly issues, methods, and epistemologies just to begin a new academic (and life) discipline. This course will look at recent womanist scholars who build on the first generation but carry the discipline of womanist theology into some new and, at times, quite challenging directions that call into question some of the cornerstone tenets of the discipline.
Instructor(s): Dwight Hopkins Terms Offered: Spring 2016-17

THEO 44804. Virginity and the Body in Late Antiquity & Early Middle Ages. 100 Units.
What did virginity mean to Christians in Late Antiquity, and how did this change and develop in the early medieval period? What notions of the body and bodilyness did an ideal of virginity encourage and support? We will begin by reading Peter Brown's classic, The Body and Society: Men, Women and Sexual Renunciation in Early Christianity, together with some of the primary sources Brown uses to make his case, and selected recent
Degree Programs and Requirements

studies. We will take this theme into the early Middle Ages through a reading of monastic rules, hagiographies, and other texts.
Equivalent Course(s): HIST 60606, GNSE 44804, HCHR 44804

THEO 44806. Creation and Human Creatures: Theological Explorations. 100 Units.
How have creatures and “nature” or “creation” served as reference points-symbols, exemplars, even counter-examples-for interpreting divine creation and transformation? Exploration will include the enduring theological themes of human creatures as the imago dei or image of God and of nature as a mirror or image of God’s providence and majesty. Can such historical theological strategies inform contemporary concerns about the enhancement and endangerment of life? Readings may include the Psalms, John Calvin on creation and providence, 18th and 19th century American writings about the glory of God and the glory of creation, Langdon Gilkey on creation, recent feminist works on vulnerability and materiality.

THEO 44900. Martin Buber’s I and Thou. 100 Units.
Martin Buber’s I and Thou. An analysis of the foundational text of Buber’s philosophy of dialogue and religion. The close reading - explication de texte -- will supplement by reference to Buber’s lectures “Religion as Presence” and “Zwiesprache” (Dialogue).
Instructor(s): Paul Mendes-Flohr Terms Offered: Autumn
Equivalent Course(s): HIJD 44900

THEO 44901. Technology and Ethics. 100 Units.
This is a research seminar and the theme of Technology and Ethics. Special focus will be on issues surrounding Posthumanism, Transhumanism, Communication Technology, and Artificial Intelligence. Requirements include a seminar paper.
Instructor(s): William Schweiker Terms Offered: Winter
Prerequisite(s): Previous work in ethics or theology
Equivalent Course(s): RETH 44900

THEO 45401. A Scandal for Gentiles and Jews. 100 Units.
TBD
Equivalent Course(s): HCHR 45401, HIST 66601

THEO 45505. Heidegger: Religion, Politics, Writing. 100 Units.
Religion, Politics, Writing: three concepts that are relatively marginal in Martin Heidegger’s philosophy, but which converge in strange and unexpected ways to play a central role during the most controversial period of his career, from the early 1930s until the late 1940s. In this course we will explore this convergence in key texts during this period, paying particular attention to the Black Notebooks. We will consider Heidegger’s interpretations of figures such as Plato, Nietzsche, and Hölderlin. And while exploring crucial themes during this period - e.g. Being as Event, the critique of technology, the flight of the gods - we will also consider the effect that various writing practices (e.g. notebook entries, esoteric treatises, seminar and lecture protocols, dialogues, published essays, poetry) have on their meaning.
Instructor(s): Ryan Coyne Terms Offered: Autumn
Equivalent Course(s): RLST 25505, FNDL 23006, DVPR 45505

THEO 45570. Three Medieval Women: Fate and Voice in Heloise, Hildegard, and Hadewijch. 100 Units.
The current interest in the theological voice of medieval women is largely concentrated on the contribution of the beguines, their thought often uncovered with the aid of contemporary philosophy. What we learn from beguine scholarship also reflects back on the contribution of earlier medieval women, which may affect our view of them, even as how we read these earlier texts can likewise aid us in how we contextualize and think about the beguines. This course focuses on the fate of three medieval women in the 12th and 13th century: Heloise, Hildegard of Bingen, and Hadewijch of Brabant. The attempt to listen to their voice allows us to develop a new and richer perspective on the purpose of the ascetic life, the goal of exegesis, and the power of poetry.
Instructor(s): Willemien Otten Terms Offered: Winter
Note(s): This course is open to undergraduates with permission of the instructor.
Equivalent Course(s): HCHR 45570, HIST 42303

THEO 45590. Memory, Identity, and Religion. 100 Units.
This course will consider recent scientific and philosophical work on memory and its relation to personal identity, and then use this work to think about religious approaches to memory and identity-construction (and vice-versa).
Instructor(s): Kevin Hector Terms Offered: Autumn
Equivalent Course(s): DVPR 45590, RLST 25590
THEO 45605. Readings in Systematic Theology. 100 Units.
TBD

THEO 45800. Black Ownership of Wealth: A Theological Consideration. 100 Units.
Since Africans were brought to the Virginia Colony (August 1619), throughout slavery and segregation until today, black Americans (men and women) have always owned wealth. They have always had human agency. These black families accumulated wealth and offered a concurrent narrative and framing from the mainstream understanding of black Americans as victims. Who are these black families who remain mainly invisible from the dominant black story? What is material, financial wealth? Who has it? And how did they get it?
Instructor(s): Dwight Hopkins Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): AMER 25800, RLST 25800, CRES 23211

THEO 46006. Approaches to Suffering: Theological Perspectives and Contemporary Meditations. 100 Units.
Framed by a consideration of Susan Sontag on the representation of suffering, Elaine Scarry on The Body in Pain, and Judith Butler on grievable life, this seminar will seek to extend and enrich such contemporary meditations through conversation with varied theological approaches to suffering. One thesis of the course is that theodicy need not be viewed as the chief theological approach to suffering. Through close reading of selected works, we will consider interpretive frames such as creation and providence, wounding and healing, and crucifixion and resurrection, together with religious responses such as introspection, contemplation, mourning, witness, and resistance.
Instructor(s): Kristine Culp Terms Offered: Spring
Prerequisite(s): This course is open to undergraduates with permission of the instructor.

THEO 46705. Suffering and the History of the Interpretation of Job. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): HCHR 46705

THEO 47012. Readings in Rabbinic Midrash: Theology and Homily in Pesiqta de-Rav Kahana. 100 Units.
The Midrash Pesiqta de-Rav Kahana (4-5th cent. CE) is a classic collection of homilies on the Jewish holiday cycle, integrating earlier exegesis and sources. The course will examine several major homiletic units to understand the interplay of theology, homily, and hermeneutics. Opening classes will provide and introduction to Midrash; subsequent sessions will focus on learning how to read and interpret a classic rabbinic homiletical work.
Instructor(s): Michael Fishbane Terms Offered: Spring
Prerequisite(s): Basic proficiency in Rabbinic Hebrew (translation will be supplemented).
Note(s): This course is open to undergrads by Petition.
Equivalent Course(s): HIJD 47012, BIBL 47012

THEO 47200. Barth’s Church Dogmatics. 100 Units.
This course will consider several of the most important sections of Barth’s magnum opus, the Church Dogmatics.
Instructor(s): K. Hector Terms Offered: Autumn

THEO 47717. Seminar: Augustine Confessions. 100 Units.
This seminar is based an in-depth reading of the Confessions, with use of the Latin text. Topics to be covered will be determined by consensus during the first week, but they may include the genesis of the work in relation to Augustine’s life and literary oeuvre (e.g. vis-à-vis the partly contemporary De Doctrina and De Trinitate); its structure (including the relationship between books I-X and XI-XIII) and narrative technique; its meditative versus dialogical character; Augustine’s representation of the self and his method of Biblical exegesis; Manichean and Neoplatonic influences; and ancient (Pelagius) and postmodern readings of the Confessions (Lytotard, Marion). Once-weekly meetings will consist of discussions, lectures, and reports.
Equivalent Course(s): HIST 64301, CLAS 47717, HCHR 47717, HREL 47717

THEO 48701. Late Medieval Women: Authorship and Authority. 100 Units.
In recent decades there has been a great deal of interest in medieval vernacular theology, as complementing the more traditional division of medieval theological texts into monastic and scholastic. This course will focus on a number of medieval women writers, dealing mainly albeit not exclusively with vernacular texts. After a historical overview of the position of women in the early Middle Ages, the course will focus on Heloise and Hildegard of Bingen as transitional figures, and continue with four women writers writing in the vernacular, i.e., Mechthild of Magdeburg, Hadewijch, Marguerite Porete and Julian of Norwich. The course will link the spectrum of vernacular languages which they represent to the diversity of their individual positions and analyze that diversity in terms of ecclesiastical developments, gender division, authorial identity, and theological criticism. The final aim is to come to an assessment of the constructive contribution of these vernacular treatises to the tradition of late medieval theology and spirituality.
Equivalent Course(s): HIST 60909, HCHR 48700

THEO 49401. The Theology of the Late Augustine I. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): HCHR 49401
THEO 49902. Love as a Philosophic Question. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): DVPR 49300

THEO 50000. Theological Criticism: Creation and Gender. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar starts with the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on gender and creation and is loosely structured around Otten’s Thinking Nature and the Nature of Thinking.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HIST 66004, HCHR 50000, GNSE 50000

THEO 50115. Seminar on the Black Notebooks: Heidegger & the Problem of Evil. 100 Units.
TBD
Terms Offered: TBD
Equivalent Course(s): DVPR 50115

THEO 50311. Between Theology and Sociology: Ernest Troeltsch, H. Richard Niebuhr, Paul Tillich. 100 Units.
In the history of the scientific study of religion we find intense processes of mutual exchange between sociology and theology. They go far beyond a mere use of the other discipline as a source of information about society or religion. This course deals with three of the most important figures in this intellectual history: Ernest Troeltsch, whose epochal achievements have become overshadowed by the writings of his friend and rival Max Weber; H. Richard Niebuhr, the often neglected younger brother of the famous Reinhold, who, after having written a dissertation on Troeltsch, developed his crucial contributions on American religion and the tensions between “Christ and Culture”; and Paul Tillich who connected German and American intellectual traditions and became one of the most influential theologians ever including his role as inspiration for the lifework of the sociologist Robert Bellah.
Instructor(s): Hans Joas Terms Offered: Autumn. Not offered 21-22.
Equivalent Course(s): SOCI 50107, SCTH 50211

THEO 50800. God And Morality. 100 Units.
Currently the world’s religions are having profound impact on social, cultural, and political realities around the world. From questions in genetics to global conflict, sexuality to the reality of death, the religious have global moral significance. This seminar addresses a basic question within this current reality, namely, what is and ought to be the connection between religious beliefs about the divine and the domain of moral value and right. The seminar addresses a range of contemporary answers to this question mindful of the history of the question, reaching the West at least back to Socrates, and also different religious and philosophical traditions.
Instructor(s): William Schweiker Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): RETH 50800

THEO 51400. Augustine "On the Trinity" 100 Units.
TBD
Equivalent Course(s): PHIL 53410

THEO 51510. Idolatry: Historical and Modern Perspectives. 100 Units.
This seminar examines the concept of idolatry as formulated in the Reformation disputes. We will analyze the way idolatry was understood by Luther, Calvin and Zwingli. We will also look at the occurrences of iconoclasm and religious violence in the 16th century; at the development of the concept of the modern ideas of idolatry, partly as a legacy of Francis Bacon; and at the view of idolatry in Karl Barth, Jacques Ellul and Nicholas Lash.
Equivalent Course(s): HCHR 51510

THEO 51610. Logos, Reason and Philosophy According to Tertullian. 100 Units.
TBD
Instructor(s): J. Marion Terms Offered: Spring
Equivalent Course(s): PHIL 53146, DVPR 51610

THEO 51611. Reading of Saint Augustine’s The City of God as an Apology. 100 Units.
The particular characteristics and special concern of this special book, compared to the rest of Augustine’s production, can well, if not only be explained by referring the whole De Civitate Dei to the tradition of the “Apology for the Christians”, initiated by (among some few others) Justin in Rome, and rehearsed a century later by Tertullian in Africa. Bibliography -De Civitate Dei, ed. B. Dombart (either in Teubner, or in “Corpus Christianorum -Concerning the City of God against the Pagans, trans. H. Bentterson, Penguin Books, 1972. -J.-
L. Marion, In the Self’s Place. The approach of saint Augustine, trans. J.L. Kosky, Stanford University Press, 2012
Equivalent Course(s): DVPR 51611

THEO 51703. Theological Criticism: Christology. 100 Units.
The seminar on theological criticism aims to explore the problem of how constructive theology can best make use of historical sources and do so in responsible fashion. While simply adhering to one’s confessional tradition yields uncritical positions, an eclectic attitude towards historical sources may not be a wise alternative. Without forcing theologians to become historians, this seminar deals with the larger issue of how to select and use one’s source material in such a way that the historical work is methodologically sound and the theological end product accessible and informative, while remaining properly constructive. The seminar concentrates especially but not exclusively on the use of premodern sources but other, later sources will also be brought to the discussion. As the seminar is in large part student-driven, students are invited to bring in sources of their choice to the table as well. This year’s theological critical focus will be on Christology and is loosely structured around Kathryn Tanner’s Christ the Key. Authors to be included are Athanasius, Gregory of Nyssa, Augustine, Aquinas, Eckhart, Calvin, Schleiermacher, Barth, Rahner.
Instructor(s): Willemien Otten Terms Offered: Autumn
Equivalent Course(s): HIST 66003, HCHR 51703

THEO 52225. Social Entrepreneurship. 100 Units.
This course is an experiment. We will explore the possibility or reality of the following. Doing good requires capital and capital can do good. This is a major debate. Even before the 2008 financial crisis, most Divinity Schools, seminaries, and theological schools probably held the view that money is the root of all evil. Specifically, at the University of Chicago business school, Milton Friedman, one of its noted Nobel Prize winning thinkers, argued that the purpose of business is to maximize profits for its shareholders. And, for business to engage in the social is tantamount to dabbling in socialism. So, on one side of the campus, we find a legacy of bottom line profit for the wealthy. On the other side of the campus, we find a tradition of transcendent values for the people and notions of the common good. Is it God verses Mammon? The Divinity School verses the Business School? Can profit and purpose and cause and commercialization work together in harmony toward the same transcendent goals?
Instructor(s): Dwight Hopkins and Steve Peterson Terms Offered: Spring
Equivalent Course(s): SSAD 52225

THEO 53309. Saint Augustine: Apology and Eschatology, The City of God. 100 Units.
The City of God, although central to the theology of St. Augustine, does not seem, in his style and themes, exactly on line with his other greatest works. This can be explained if we read it as a follow up of the former attempts to perform theology as an apology - according to Justin and Tertullian (among others). In that view, one can understand better why and how St. Augustine has addressed political and historical as well as spiritual and biblical issues - they all focus on explaining how time (and times) should be understood from the view point of the eternity of God, which means eschatology.
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Note(s): Recommended reading: The City of God, trans. H. Bettenson, Penguin, 2003. De Civitate Dei, eds. G.E. McCracken et al, Loeb, 7 Volumes <these volumes are available online via Hathi Trust at Regenstein Library>
Equivalent Course(s): DVPR 53309

THEO 53310. Questions about the Conception of Revelation. 100 Units.
Although the concept of Revelation is widely admitted as central, most of all in the biblical tradition, it remained unexplained, if not absent, in the first centuries of Christian theology. And, its more recent establishment in dogmatic theology comes mostly from the philosophical polemic of the Enlightenment. A more precise concept of Revelation could be worked out by using categories borrowed from phenomenology and applying them to the most relevant testimonies of Revelation in some biblical texts.
Equivalent Course(s): DVPR 53310

THEO 53315. Elements for a Theological Concept of Revelation. 100 Units.
See Divinity website for a complete course description
Instructor(s): Jean-Luc Marion Terms Offered: Spring
Equivalent Course(s): DVPR 53315

THEO 53990. Renunciation: Ancient, Medieval, and Modern Approaches. 100 Units.
Equivalent Course(s): DVPR 53990

THEO 54300. Logos, Reason & Philosophy According to Justin and Other Apologists. 100 Units.
TBD
Equivalent Course(s): DVPR 54300, PHIL 53415

THEO 57900. Brauer Seminar: Theology of Nature and Nature of Theology. 100 Units.
This Brauer seminar will explore historical, ethical, legal and theological conceptions of “nature” and extrapolating from these reflect on the “nature of theological reflection” and so connect the various meanings of the seminar’s title. The question of nature-human and non-human-is hotly debated today. This is true in the face of the global environmental crisis but no less so in important matters brought before the Supreme Court, which might lead to the overturning of Roe vs. Wade or the undoing of same-sex marriage and are often grounded in
appeals to “nature” and the natural. The topic has occupied thinkers throughout Western history ranging from natural law ethics, moral naturalism, definitions of the existence and essence of God and, for Christians, the “nature”, i.e., hypostatic union of the Christ, questions about creation and the natural order, and the possibility and task of natural theology. Even current questions about transhumanism and posthumanism find historical forerunners in ideas about theosis or divinization of human nature as well as in debates about resurrection and the possibility of mystical self-transcendence. Each of these topics implies something about nature and also about the nature and task of theological thinking. The seminar will explore these matters with a focus on and shifting understanding of human and divine nature, sustained throughout by a deep interest in the question of “natural religion,” “natural law,” and “natural theology.”

Instructor(s): Willemien Otten and William Schweiker Terms Offered: Winter
Prerequisite(s): Course admission is based on application.
Note(s): There is a stipend for admitted students. More information about Brauer Seminar classes can be found here: https://divinity.uchicago.edu/martin-marty-center/brauer-seminar. This course meets the HS or CS Committee distribution requirement for Divinity students.
Equivalent Course(s): HCHR 57900, RETH 57900, HIST 56903

THEO 58804. Seminar: Dissertation Methodology. 100 Units.
A two-week seminar on the methodology of advanced research and writing for Ph.D. students in the dissertation stage of their program. Each student will present a selection from their current work, with special additional discussion focused on the concept of revelation related to their dissertation topics, followed by a response from Prof. Marion and a discussion-format critique. The presentations will be reserved primarily for students in ABD status. Those not yet dissertating but in the final stage of their qualifying exams and proposal submissions are encouraged to engage in the discussion portion of the seminar.
Instructor(s): Jean-Luc Marion Terms Offered: Winter
Note(s): The seminar will be scheduled over 2-3 hour sessions each week from January 24 to February 2, 2017. Some sessions may be evening or weekend hours to accommodate all participants. Enrollment by application to Dean Owens.
Equivalent Course(s): DVPR 58804

THEO 70000. Advanced Study: Theology. 300.00 Units.
Advanced Study: Theology
POLICIES

Adherence to University Policies

All Divinity School students are held to all policies of the University of Chicago and the Divinity School. The Student Manual (https://studentmanual.uchicago.edu/) is the official statement of University policies and regulations and expected standards of student conduct that are applicable to all students. Any student conduct, on or off campus, of individuals or groups, that threatens or violates this commitment may become a matter for action within the University’s system of student discipline. Students should read and become familiar with the expectations outlined in the Student Manual (https://studentmanual.uchicago.edu/).

Admissions Review System

The Divinity School’s Admissions Committees (Masters and Doctoral) have the authority to defer or revoke admissions before matriculation to the School. Admission may be deferred for revoked for fraud, misrepresentation, material omission of fact, dishonesty, violation of University standards in the application for admission, violation of University academic standards, or any other pre-matriculation misconduct.

Generally, the person bringing the allegation of misconduct first will discuss the allegation with the Dean of Students. The Dean of Students will notify the admitted student of the alleged infraction, request a prompt written response to the allegation, and otherwise gather and review germane information. Based on the inquiry, the Dean of Students has the discretion and authority to dismiss the complaint, resolve the complaint administratively, or refer the complaint to the area Admission Review Committee.

If convened, the area Admission Review Committee will examine expeditiously the facts related to the allegation and the response. At its discretion, the area Admission Review Committee may seek additional information from others with knowledge about the alleged misconduct and may ask the admitted student and/or others to answer specific questions or meet with the committee. The area Admission Review Committee will determine the appropriate institutional action and/or discipline, including but not limited to withdrawal of admission, deferral of matriculation, educational or training program, etc. Matriculation may be delayed so that the area Admission Review Committee may complete its investigation and make a decision.

The decision of the area Admission Review Committee is final and unreviewable within the University.

Records Maintenance

A student’s education records are defined under the Family Educational Rights and Privacy Act (FERPA) of 1974 as including, subject to the limitations described in the Act, "records, files, documents, and other materials which (1) contain information directly related to a student; and (2) are maintained by an institution or by a party acting for such institution.” At the University, a student’s education records are often maintained in a number of offices: the Office of the Dean of Students in the student’s academic unit, the student’s department (if the student is a graduate divisional student), and other offices across campus. A student’s official academic record is maintained indefinitely in the Office of the University Registrar. A student’s official admissions record is maintained in the Office of Graduate Admissions.

For student records, the Divinity School’s retention policy is as follows:

- Academic Records- 5 years
- Discipline Records- 5 years from last incident, permanent if involves suspension or expulsion
- Student Affairs- 6 years
- Disability Accommodation Records- 7 years

Policies governing the maintenance, review, and ultimate disposition of students’ education are governed by the University record retention policy. (https://finserv.uchicago.edu/support/policies/2700/2708_records.shtml) Students’ rights to review their educational records are governed by the University Inspection and Review of Education Records (https://studentmanual.uchicago.edu/administrative-policies/student-education-records-and-directory-information/inspection-and-review-of-education-records/) policy.

Divinity School Leave of Absence Policy

The Divinity School recognizes that there may be times when students need to interrupt their academic program and pursue a voluntary leave of absence. Students should consult the Dean of Students, who will help them determine whether a voluntary leave of absence is appropriate. All leaves of absence must be approved by the Dean of Students in advance of the student’s break in their studies.

Students who are approved for a voluntary leave of absence may qualify for a full or partial tuition refund according to the schedule published by the Office of the Bursar (http://bursar.uchicago.edu/tuition-refund-schedule).

Availability of student health insurance (U-SHIP) during a leave of absence will be governed by the student health insurance policies at the time the leave is taken. Other University privileges, facilities, and services are not
available to students on leaves of absence, unless otherwise indicated. Students on a voluntary leave of absence cannot hold work-study or maintain University student employment positions.

Types of Leave

Students may apply for a personal leave of absence for any reason. Students may be approved for a personal leave of absence for up to four consecutive academic quarters.

Students may apply for a medical leave of absence if temporarily unable to continue in their program due to illness or injury. A student may be approved for a medical leave of absence for up to four academic quarters.

A student who becomes a parent during their program may request a one-quarter Parental Relief Leave of Absence to care for the new child, and pregnant students for whom it is medically necessary, may request a Parental Relief Leave of Absence during pregnancy. Such leaves may be granted by the Dean of Students. Students are still eligible for University privileges during a Parental Leave of Absence. (For more information, refer to the Graduate Student Parent Policy.)

Students may apply for a military leave of absence in order to fulfill service in armed forces. This includes students from countries outside the United States who leave for service in their country's armed forces.

Doctoral students may apply for a curricular leave of absence to pursue another degree program that is integral to their course of study. The appropriateness, relevance, and length of time of the additional degree must be evaluated by the student's faculty advisor and Committee on Degrees through a Minor Petition (see Doctoral Student Handbook for more information.) Students may be approved for a curricular degree leave of absence for up to three years.

Involuntary Leave of Absence

The Dean of Students may withdraw any student in academic residence who does not register as required by third week of the quarter. In unusual circumstances, the Dean of Students may place a student on involuntary leave of absence for one quarter if the student has not registered as required by third week of the quarter.

Leaves of absence do not extend the maximum registration period of 12 years for doctoral students that matriculated in the Ph.D program before Summer 2016. Leaves of absence stop the maximum registration period for doctoral students that matriculated into the Ph.D. program in the Summer 2016 quarter or later.

Leave of Absence status carries no tuition charges and confers no privileges such as registering for courses, accessing the libraries, borrowing money, deferring loans, access to health insurance or the Student Health and Counseling Service unless the student is on a medical or parental leave of absence. Access to University e-mail accounts is maintained in Leave of Absence status. Students who do not return from the Leave of Absence in the quarter following the approved leave will be withdrawn from the program.

Divinity School Academic Grievance

The University of Chicago is a community of scholars dedicated to research, academic excellence, and the pursuit and cultivation of learning. Every member of the University—students, faculty, and staff—makes a commitment to strive for personal and academic integrity; to treat others with dignity and respect; to honor the rights and property of others; to take responsibility for individual and group behavior; and to act as a responsible citizen in a free academic community in the larger society.

The Divinity School aspires to a community in which the commitments of a free academic community are upheld and in which students and faculty cultivate excellent relations. If questions or grievances about an academic matter arise, students should bring concerns about the matter forward in a timely manner, and the concern should be responded to as expeditiously as is feasible. Academic matters include by are not limited to such matters as course grades, teaching assignments, qualifying examination grades, timely feedback on academic work, timeliness of letters of recommendation, and application of polies and practices. A disappointing grade could be evidence of a grievance (e.g., discrimination, mistreatment, abuse of power) but not a grievance itself

Students with a question about a grade received should consult with the instructor of record first. Instructors have the authority to assess the academic performance of students registered in their courses. Under normal circumstances, only the instructor who taught the course or gave the examination has the authority to change the assessment of the student's performance. Similarly, the evaluation of students' academic progress and standing in the program is the prerogative of the Divinity School faculty as outlined in these Announcements and the Doctoral Student Handbook.

Grievance Resolution Process

Students with an academic grievance should bring it to the attention of the Dean of Students. If the grievance concerns the Dean of Students, the student should bring the grievance to the Dean.
The Dean of Students will consult with the student about the various policies and procedures that exist to address the concern, including but not limited to metrics laid out in the syllabus, policies and practices established by the Area, program, School, university, or government.

If the student wishes to submit a formal grievance, the Dean of Students will ask the student to submit the grievance in writing. The written grievance should include any supporting documentation. The Dean of Students will review the written materials and may ask the student for clarification. As part of the initial review, the Dean of Students may consult with the course instructor/examiner, student faculty advisor, Area chair, program director, other faculty as appropriate, and/or the Dean to review the student grievance.

Based on the outcome on this review, the Dean of Students may recommend that the Dean convene a Grievance Review Committee, comprised of Divinity School faculty—members of which are appointed by the Dean. The Dean of Students attends the Review Committee as a non-voting member. The Dean of Students will discuss the outcome of the Committee’s review in a meeting with the student and follow up in writing.

Students with questions about the procedures may contact the Dean of Students or Dean in cases where the grievance concerns the Dean of Students.

Other Complaints

Complaints about sexual harassment or discrimination and harassment on the basis of race, color, religion, sex, sexual orientation, gender identity, national origin, age, disability, veteran status, genetic information, or other protected classes under the law are addressed under the University’s unlawful discrimination and harassment policy (https://barzamentpolicy.uchicago.edu/policy/).

Complaints about student conduct involving possible violation of University policies and regulations and other breaches of standards of behavior expected by University students should be brought promptly to the attention of the Dean of Students. Please see University Disciplinary Systems (https://studentmanual.uchicago.edu/student-life-conduct/university-disciplinary-systems/) for more information.

Disciplinary Policy

The University of Chicago is a community of scholars dedicated to research, academic excellence, and the pursuit and cultivation of learning. Every member of the University—students, faculty, and staff—makes a commitment to strive for personal and academic integrity; to treat others with dignity and respect; to honor the rights and property of others; to take responsibility for individual and group behavior; and to act as a responsible citizen in a free academic community in the larger society. Any student conduct, on or off campus, of individuals or groups, that threatens or violates this commitment may become a matter of action within the University’s system of student discipline.

The University believes that students must take responsibility for their own conduct. Under some circumstances, students must also take responsibility for the conduct of a group, or individual members of a group of which they are part. The group may be informal, such as a study group, or formal, such as a student organization.

Groups are often bound by shared interests, values, and a mutual trust. Trust is also a critical underpinning of our community—trust between and among peers as well as trust between and among individuals of different rank or status.

Each student bears responsibility of their own misconduct, regardless of whether the misconduct takes place in a group setting or as a member of a group. However, individual misconduct may also be, at least in part, the responsibility of other members of the group and the group leadership. Misconduct by individual members of a group thus may become a matter for disciplinary action against the individual, the group, and the group leadership.

The goal of the student disciplinary systems is to ensure a fair and orderly proceeding on questions of possible student misconduct. A disciplinary proceeding enjoys neither the advantages nor the limitations inherent in an adversarial proceeding of a court of law.

Student misconduct maybe simultaneously subject to external legal or administrative proceedings and the University’s disciplinary system. Under those circumstances, the University’s disciplinary system normally will proceed independently and notwithstanding the pendency of external processes. Furthermore, University disciplinary committees are not bound by external findings, adjudications or processes, and thus they make independent judgments about the extent to which (if at all) to consider such matters. The University’s disciplinary procedures therefore should not be confused with the processes of law: the University’s regulations are applied to incidents that are not “cases,” the bodies that hear and dispose of incidents are not “courts,” individuals who may accompany a student in the course of a disciplinary proceeding are not “counsel” advocating on behalf of the student and scrutinizing procedures for compliance with “rules of evidence,” and requests for review of disciplinary decisions are not “appeals.” As a leading illustration of the sense of this statement, the relation of collegiality and trust that binds all members of the University community entails an obligation of truthfulness and candor on the part of everyone who participates in a disciplinary proceeding. An accused student, the accuser, and others must appear before a disciplinary committee if summoned and
participate in a manner that helps the committee reach a complete and fair understanding of the facts of the incident at issue.

Disciplinary processes will proceed for anyone who has been matriculated at the University whether or not they are in residence and for anyone after graduation but only if the misconduct occurred before the degree was awarded. A sanction given to a student not currently in residence takes the form of a condition imposed upon resumption of active status as a student. If a complaint against a student who has applied for graduation has been brought to the attention of the area Dean of Students or the Associate Dean of Students in the University for Disciplinary Affairs but an Area or University Disciplinary Committee has not yet been convened by graduation time, the Dean of Students or the Faculty Chair of the University-wide Disciplinary Committee has the discretion and authority to decide whether the accused student may receive the degree and/or participate in convocation. When an Area or University Disciplinary Committee has been convened by the graduation date, but the proceedings have not concluded, the accused student’s graduation shall be postponed until the conclusion of the disciplinary proceedings including the completion of all sanctions.

**Divinity School Area Disciplinary Process**

In all instances, conduct involving possible violation of University policies and regulations and other breaches of standards of behavior expected of a student in the Divinity School should be brought promptly to the attention of the Dean of Students of the Divinity School.

Reports from University Police about student misconduct will routinely be brought to the Dean of Students for possible disciplinary action. Furthermore, the Dean of students may investigate and recommend disciplinary action based on reports from third parties of arrests, citations, or other conduct from external parties that come to the attention of the Dean of Students.

Such violation and breaches of standards include but are not limited to: plagiarism, cheating on examinations, falsifications of documents or records, theft, vandalism, violation of computing policies, violation of the alcohol and other drug policy, physical or verbal abuse which threatens or endangers the health or safety of others, violation of an administrative department's regulations, failure to comply with directives of University officials including the University Police, and violation of the terms of imposed disciplinary sanctions.

Generally, the person bringing the allegation of misconduct by a Divinity School first will discuss the allegation with the Dean of Students of the Divinity School (or their designee). The Dean of Students (or designee) will notify the accused student of the complaint via e-mail and, to the extent possible (based on the available facts), provide the student with a brief description of the reported behavior, the related policy and the name of the complainant. From the date of the e-mail, the respondent will generally have up to 5 business days to schedule a meeting with the Dean of Students (or designee) to discuss the reported behavior and the options for resolution.

The Dean of Students (or designee) will simultaneously conduct an inquiry into the facts, which may include but is not limited to interviews and obtaining written statements from pertinent other people. Based on the inquiry the Dean of Students has the discretion and authority to dismiss the complaint, or to (a) resolve the complaint informally with the parties, (b) to resolve the complaint administratively (without a hearing), or (c) to refer the complaint to the Dean of the Divinity School with a recommendation to convene an Area Disciplinary Committee.

**Informal Resolution**

If the area Dean of Students resolves an allegation of misconduct informally, the area Dean of Students may give the respondent an official warning and suspend specific student rights and privileges for a designated period of time. A copy of the written notice warning the respondent that they are violating or have violated University policies or regulations will be placed in the student’s educational record and retained according to the retention policies delineated above (see the section on “Record Maintenance”). If the Dean of Students later finds that the student has engaged in additional misconduct, the Area Disciplinary Committee may be informed of the earlier warning. If the Area Disciplinary Committee is informed of the earlier warning the Committee must consider it in determining further sanctions.

**Administrative Resolution**

In situations where an individual student has acknowledged responsibility for misconduct and the most likely outcome for that misconduct would be a sanction of warning or disciplinary probation if the Area Disciplinary Committee were to be convened, the Dean of Students (or designee) may offer to resolve the allegation of misconduct administratively without referral to an Area Disciplinary Committee. In such matters, the Dean of Students can propose the sanction of an official warning or place the student on disciplinary probation for a specified period of time (e.g., a quarter, a year, for the duration of the student's enrollment, etc.). The student will be given the option to accept or reject this offer for resolution in writing. If the student rejects this offer for resolution, then the Dean of Students may refer the complaint to the Dean of the Divinity School with a recommendation to convene an Area Disciplinary Committee. If the student accepts the Dean of Students’ offer for administrative resolution, the decision becomes final and unreviewable within the University, with one exception: If the Dean of Students later receives new information that materially changes their evaluation
of the case, then the Dean of Students may withdraw the administrative resolution and refer the complaint to the Dean of the Divinity School with a recommendation to convene an Area Disciplinary Committee. If the Dean of Students later finds that the student has engaged in additional misconduct, the Area Disciplinary Committee may be informed of this resolution. If the Area Disciplinary Committee is informed of this resolution, the Committee must consider it in determining further sanctions.

**Area Disciplinary Committee Resolution**

If the Dean of Students refers the case to the Dean of the Divinity School with a recommendation to convene an Area Disciplinary Committee and the Dean decides that an Area Disciplinary Committee is to be convened, the Dean of Students will send written notification to the respondent and complainant (if applicable). The Dean of Students will ask the complainant to submit in writing the allegation as well as any available documentation supporting the allegation. The Dean of Students will subsequently inform the respondent of the allegation, including the date, time and place of the alleged policy violation and, as applicable, a list of individuals allegedly involved in and/or affected by the student's actions; additionally, the Dean of Students will provide a copy of the Divinity School's disciplinary procedures and ask the student to prepare a written response to the accusation and provide any relevant exonerating materials. The respondent is expected to provide this written response within 5 business days. If there were witnesses to the alleged misconduct, the Dean of Students may ask pertinent witnesses to come before the disciplinary committee to answer questions and/or may ask witnesses to submit a written statement.

A complainant should make every effort to include in the complaint all germane facts known at that time and provide all available supporting materials. Normally, once a disciplinary committee is convened, the complaint will not be revised to include new or different allegations or supporting materials.

However, once a disciplinary committee is convened, the Dean of Students may decline to investigate, or recommend that the same disciplinary committee or another disciplinary committee should decide new or different allegations based on facts that were known or should have been known to the complainant at the time of the initial complaint, or that were discovered in the course of the investigation.

When a respondent makes a counter-complaint against a complainant, the Dean of Students may investigate the respondent's complaint at or about the same time the Dean of Students investigates the complainant's original complaint. The Dean of Students may decline to recommend that a disciplinary committee hear either complaint or both of the complaints. The Dean of Students also may recommend that both complaints be simultaneously heard by a single disciplinary committee or heard separately by the same or different disciplinary committees.

Pending the Divinity School Disciplinary Committee proceedings, the Dean of Students may impose an interim suspension or any other interim measure to ensure the safety and well-being of others or to ensure the respondent's own safety and well-being. The Dean of Students has the authority to inform the University Registrar not to release the academic record of the respondent's pending the outcome of the disciplinary proceedings.

**Area Disciplinary Committee Procedures for Allegations of Misconduct by an Individual**

The Dean of the Divinity School (or their designee) will appoint the members of the Divinity School Area Disciplinary Committee. All members of the Disciplinary Committee are expected to maintain independent judgment and open-mindedness about the alleged misconduct. The Disciplinary Committee consists minimally of three faculty members, one student, the Dean of Students of the Divinity School (or their designee), and a representative of Campus and Student Life. The latter two attend the Disciplinary Committee meeting in a non-voting, advisory capacity. The Area Disciplinary Committee may have as many as two student members of the Divinity School. Three faculty members, the Dean of Students (or their designee), and a representative of the Office of Campus and Student Life constitute a quorum. The Disciplinary Committee will meet as soon as practicable.

When a Divinity School Disciplinary Committee is convened, the respondent will be informed in writing of the alleged misconduct and the date, time, and place of the Divinity School Disciplinary Committee proceedings. The Disciplinary Committee may convene before meeting to discuss procedural matters. If the respondent has been accused of misconduct before, the Dean of Students of the Divinity School may inform the Area Disciplinary Committee of the previous accusation, of pertinent information related to the previous accusation, and of any disciplinary action. In advance of the meeting, the respondent will be provided with a copy of all the written material furnished to the Disciplinary Committee. The respondent has 5 business days to submit an optional response statement (including any additional exonerating material beyond that already provided to the Area Disciplinary Committee).

The Disciplinary Committee will seek to reach a complete and fair understanding of the facts of the incident at issue. The chair of the Disciplinary Committee reminds all present that disciplinary proceedings are distinctly different from the legal-judicial processes of the general society; that the relation of collegiality and trust that binds all members of the University community entails an obligation of candor on the part of anyone involved in a disciplinary proceeding; that disciplinary proceedings and their outcome are to remain confidential. The chair then restates the allegation into which the Area Disciplinary Committee is inquiring to determine what may have happened and whether sanctions are to be imposed. The respondent may be asked to provide opening and
closing statements in response to the allegation before the Area Disciplinary Committee and provide answers to the committee members’ questions. If the proceedings involve multiple students accused of participation in the same misconduct, the respondents will each be heard separately and not in the presence of the other accused students. The Disciplinary Committee may also ask or summon the complainant and others to appear before the Committee to answer questions of the Disciplinary Committee. During the proceedings, if the Disciplinary Committee hears other individuals, the respondent may choose to be present when those individuals are heard. Only the Disciplinary Committee may ask questions of the respondent and others who appear before the Committee. If the respondent refuses to appear before the Area Disciplinary Committee, the Disciplinary Committee shall proceed without the respondent.

At the completion of the inquiry, all present who are not members of the Disciplinary Committee will be asked to leave while the Committee members deliberate on the allegation and inquiry, possible sanctions and implications of those sanctions, and come to a decision.

The Disciplinary Committee decides, by majority vote and in consideration of all of the information before it, whether it is more likely than not that the respondent’s conduct violated University policies and regulations or breached standards of behavior expected of University students.

Disciplinary sanctions available to the Area Disciplinary Committee are set forth in the sections below.

When the Area Disciplinary Committee reaches its decision, the Dean of Students will inform the respondent as soon as practicable and will subsequently send a formal hearing outcome letter in which both the decision and the request for review process are delineated. The action of the Disciplinary Committee is reported to Campus and Student Life. Decisions of disciplinary suspension will be recorded on the student’s transcript and will read “Not permitted to register from [Date] to [Date]. [Name and Title of the Dean of Students in the University], [Date].” In cases of expulsion the notation will read “Permanently not permitted to register effective [Date]. [Name and Title of the Dean of Students in the University], [Date].” Other offices (e.g., Housing and Residence Life, University Registrar, etc.) are to be notified if the action taken by the Disciplinary Committee affects those offices. Where appropriate, and as permitted by law, the Dean of Students may disclose allegations of misconduct and the outcomes of disciplinary proceedings to third-parties, including to external organizations.

A written record of the disciplinary incident will be kept by the Office of the Dean of Students as part of the student’s educational record with a copy furnished to Campus and Student Life. This record should include all materials provided to the Disciplinary Committee, a copy of the outcome letter sent to the respondent, a statement of the main findings which were relevant to the final outcome of the disciplinary proceedings and to the sanctions imposed, as well as any considerations of the possible implications of the sanctions. This record will be maintained according to the retention policies for student records (see the section above on “Record Maintenance”).

If the Disciplinary Committee imposes a sanction, the respondent may submit a request for the Area Disciplinary Committee’s decision to be reviewed. Request for Review procedures are set forth in the Review Process section.

Support Person

The respondent may bring one person of their choice to required meetings with the Dean of Students (or designee) or have them attend and provide support to the respondent during phone calls or other interactions related to the investigation and adjudication of the incident. This support person can also accompany the respondent to the proceedings and be present during the hearing. The support person may confer quietly with the respondent during the proceedings and offer advice and other support during breaks. The support person can also assist with the review and preparation of materials, although authorship of statements should be the respondent’s alone. The support person may not speak for the respondent during the proceedings and is not allowed to direct questions to the complainant, witnesses or Committee members.

The respondent should inform the Dean of Students at least 3 business days before the Area Disciplinary Committee is to meet if a support person will be attending the proceedings. If the person providing support is a lawyer, a representative of the University’s Office of Legal Counsel also will attend the proceedings.

Sanctions for Misconduct of Individual Students

Sanctions delineated here are imposed on individual students for misconduct whether the misconduct involved only the student or the student as part of a group. The Dean of Students who resolves a case administratively, or the Disciplinary Committee, may combine different sanctions in a given decision. A Review Board may make use of all the alternative forms of sanctions.

Warning

The area Dean of Students who resolves an incident administratively, or the Area Disciplinary Committee, may give the respondent an official warning. A copy of the written notice warning the student that they have violated University policies or regulations will be placed in the student’s educational record. This record will be maintained according to the retention policies for student records (see “Record Maintenance”).
If the Dean of Students later finds that the student has engaged in additional misconduct, the Disciplinary Committee may be informed of the earlier warning and the circumstances related to the warning. If the Disciplinary Committee is informed of the earlier warning, the Disciplinary Committee must consider it in determining further sanctions.

Disciplinary Probation

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may place the accused student on disciplinary probation for a specified period of time (e.g. a quarter, a year, for the duration of the student's enrollment, etc.). The Disciplinary Committee may stipulate whether the disciplinary probation status will be noted on the official transcript and for how long. A student on disciplinary probation is not considered to be a student in good disciplinary standing at the University for the period of the disciplinary probation status. The Dean of Students who resolves a case formally or the Area Disciplinary Committee may specifically stipulate which, if any, of the normal rights and privileges enjoyed by students will be withheld during the period of disciplinary probation.

Loss of Privileges

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may suspend specific student rights and privileges for a designated period of time.

Discretionary Sanctions

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may assign the student specific academic work, community service for a specific number of hours, or other appropriate discretionary assignments to be completed by a specific date, or impose restitution or fines.

Disciplinary Suspension

Only the Area Disciplinary Committee may impose a disciplinary suspension. During the period of suspension, the student is barred from all University property, absent written permission from the Dean of Students, and is prohibited from exercising any rights and privileges of a student in the University. Unless the Disciplinary Committee specifically states otherwise in its decision, at the expiration of the period of suspension the student may resume active status as a student without any action on their part other than what would be required of any student who has, for a comparable period, interrupted their residence in the University for any other reason. However, a student under suspension who has been charged with another offense may not resume active status as a student until final action has been taken on such charge by the Dean of Students or the Disciplinary Committee. The minimum length of a suspension is one full academic quarter.

Disciplinary Expulsion

Only the Disciplinary Committee may expel a student. A student who has been expelled is permanently excluded from all current and future academic programs. A student who has been expelled is barred from all University property, absent written permission from the Dean of Students in the University, and automatically forfeits all rights and privileges as a student in the University and any degrees not actually conferred at the time of the expulsion.

Revocation of the Degree

The Disciplinary Committee may recommend revocation of the degree for misconduct that occurred before the degree was awarded.

Allegation of Misconduct by a Group (Not Sexual Harassment, Sexual Assault or a Sex Offense)

If the Dean of Students receives a complaint alleging misconduct of a student group, the Area Disciplinary procedures will be invoked with the following clarifications and modifications. Misconduct of a student as a member of a group may have consequences for the individual student, for the group, as well as for the group leadership. Any member or members of a group and/or group leadership may also be held accountable for the misconduct if they were involved in the misconduct. Group members and/or leadership may also be held accountable if they:

§ knew about the intended misconduct and failed to take appropriate steps to prevent it;
§ should have anticipated the misconduct and taken appropriate steps to prevent it; or
§ failed to disclose all information relevant to an investigation of misconduct of a group member or guest.

If the Dean of Students is informed of misconduct of a group and believes that the circumstances warrant it, the Dean of Students arrange for a meeting with the group, group's leadership, or individual members as soon as practicable. In the meeting, the Dean of Students will inform the student(s) of the alleged misconduct and will discuss the allegation. When a group member or leader has knowledge that the misconduct is attributable to a specific member, members, guest, or guests of the group, the student is expected to promptly identify the group member(s) or guest(s) to the Dean of Students.
The Dean of Students will conduct an inquiry into the facts. The inquiry may include interviews with cognizant other people or obtaining written statements. Based on the inquiry the Dean of Students has the discretion and authority to dismiss the complaint, resolve the complaint informally with the parties, to resolve the complaint administratively, or refer the complaint to the area Academic Dean with a recommendation to convene an Area Disciplinary Committee for the individual group member, more than one group member (including the leaders), and/or for the whole group.

An Area Disciplinary Committee convened to examine the allegation(s) of misconduct involving multiple students should follow, as much as reasonably possible, the procedures outlined for a hearing when an individual student is brought forward. Confidentiality of the individuals (including keeping them from knowing that others also are accused of misconduct and prohibiting them from colluding in responding to the allegations) should be given high priority.

If in the disciplinary process it becomes clear that hearing the students together would help to reach a complete and fair understanding of the facts, the respondents may be informed that other students are involved in the same alleged misconduct. The Dean of Students will ask each student if they will agree to appear before the committee in the presence of the other student(s). If all of the respondents agree, they will be informed of the identity of the other students and asked to appear before the disciplinary committee each to speak in the presence of the other accused students.

If a respondent declines the opportunity to appear before the Area Disciplinary Committee in the presence of other accused students, the Area Disciplinary Committee will hear that student separately. The committee will meet as a group with those respondents who have agreed to be heard in the presence of the other students.

When students are heard in the presence of each other, they are obligated to maintain confidentiality of the proceeding and must not communicate about the proceeding with others or each other outside of the committee hearing.

Sanctions for Misconduct of a Student Group

Sanctions delineated here are imposed on a student group. The Dean of Students who resolves a case administratively, or the Disciplinary Committee, may combine different sanctions in a given decision. A Review Board may make use of all the alternative forms of sanction.

As previously noted, every student bears responsibility for their misconduct, regardless of whether the misconduct occurred in a group setting or as a member of a group. Misconduct by individual members of a group thus may also become a matter for disciplinary action and sanctions against the individuals.

Warning

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may give the group an official warning. A copy of the written notice warning the group that it has violated University policies or regulations will be forwarded to Campus and Student Life and the Center for Leadership and Involvement.

If the Dean of Students later finds that the group has engaged in additional misconduct, the Disciplinary Committee may be informed of the earlier warning and the circumstances related to the warning. If the Disciplinary Committee is informed of the earlier warning, the Area Disciplinary Committee must consider it in determining further sanctions.

Disciplinary Probation

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may place the group on disciplinary probation, during which time the group continues to enjoy all the rights and privileges of a group except as the Area Disciplinary Committee may specifically stipulate.

If, during the period of disciplinary probation, an Dean of Students finds that the group has engaged in additional misconduct, the Disciplinary Committee will be informed of the group's probationary status and the circumstances related to the group's probationary status. The Disciplinary Committee must consider the probation in determining further sanction.

Loss of Privileges

The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may suspend specific group rights and privileges for a designated period of time. Such loss of privileges may include but is not limited to loss of University funding, suspension or revocation of the privilege to apply for University funding, suspension or revocation of the privilege to use University space or facilities, suspension or revocation of the privilege to sponsor, co-sponsor and/or participate in any social event or other activity, and the suspension of revocation of the privilege to raise funds or recruit new members for the group.

Discretionary Sanctions
The Dean of Students who resolves an incident administratively, or the Disciplinary Committee, may assign the group specific academic work, community service for a specific number of hours, or other appropriate discretionary assignments to be completed by a specific date, reporting to local and national organizations of the misconduct, or impose restitution or fines.

**Disciplinary Suspension**

Only the Disciplinary Committee may impose a disciplinary suspension of Recognized Student Organization status. During the period of suspension, the group is prohibited from exercising any rights and privileges of a Recognized Student Organization in the University. Unless the Disciplinary Committee specifically states otherwise in its decision, at the expiration of the period of suspension the group may resume active status as a Recognized Student Organization without any action on the part of the group. However, a group under suspension who has been charged with another misconduct violation may not resume active status as a Recognized Student Organization until final action has been taken on such charge by the Dean of Students or the Disciplinary Committee. The minimum length of a suspension is one full academic quarter.

**Disciplinary Withdrawal**

Only the Disciplinary Committee may permanently withdraw Recognized Student Organization status. A group whose Recognized Student Organization status has been withdrawn automatically forfeits all rights and privileges as a Recognized Student Organization at the University.

**Area Disciplinary Systems Review Process**

If a student found responsible for violating one or more University policies wishes to request a review of the decision, the student must make a request in writing to the Dean of Students in the University (or designee) not more than fifteen days following the date on which the Area Disciplinary Committee's decision is formally communicated to the student in writing. The student must submit the request for review and any supporting material in writing; the Review Board will consider only a request for review and/or supporting materials prepared and/or submitted by the disciplined student, i.e., the Review Board will not consider materials prepared or arguments advanced by other parties (e.g., an attorney). At the written request of the disciplined student, the student may be granted an additional fifteen days to submit those materials. Extension requests must be submitted to the Dean of Students in the University (or designee) not more than fifteen days following the date on which the Area Disciplinary Committee's decision is formally communicated in writing. Further extensions of time will not be considered (nor will “supplemental” submissions of supporting materials). The only legitimate grounds for review of a decision made by an Area Disciplinary Committee are: (1) that prescribed procedures were not followed, and (2) that new and material information unavailable to the Area Disciplinary Committee bears significantly in the student's favor.

Requests for review should clearly state the basis for the request (i.e., that prescribed procedures were not followed and/or that new and material information is newly available) and include in the submission materials that directly support the respondent's claim(s). Character references should not be submitted and will not be considered by a Review Board.

The Dean of Students in the University (or designee) will evaluate the request for review to determine whether it meets the above-stated criteria for convening a Review Board. Key to this evaluation is whether the claims presented in the request for review individually or collectively were more likely than not to have had a bearing on the Area Disciplinary Committee's findings on whether the respondent violated one or more University policies.

**Area Disciplinary System Review Board**

If a request for review meets one or more of the permitted grounds for review (i.e., prescribed procedures were not followed and/or new and material information is submitted that was unavailable to the Area Disciplinary Committee and bears significantly in the student's favor), a Review Board will be promptly constituted by the Dean of Students in the University (or designee). The three-person Review Board ordinarily consists of the Dean of Students in the University (or designee), one member of the faculty of the student's academic area who serves as chair, and one student member of the student's academic area. The faculty and student members are both appointed by the Dean of Students in the University (or designee) and neither shall be a member of the Area Disciplinary Committee that rendered the decision under review. All members of the Review Board must be able to maintain independent judgment and discharge their obligations in a fair-minded fashion, free from material bias and conflicts of interest, or they should recuse themselves. As soon as practicable before the hearing, the Dean of Students in the University (or designee) will notify the respondent of names and academic affiliation of Review Board members. The respondent may request a replacement for any member of the Review Board on the grounds that such member has a genuine and material conflict of interest. Such requests must be made to the Dean of Students in the University (or designee) within 2 business days of receiving notice of the identities of the Review Board members. Requests must identify with specificity the alleged nature of the conflict of interest. Using reasoned judgment, the Dean of Students in the University (or designee) will decide whether the alleged conflict is genuine and material and, if so, whether it compels the Review Board member's replacement.
In making a decision, the Review Board does not conduct a new disciplinary proceeding and normally does not interview witnesses or seek additional information from the student seeking review or witnesses, although the Review Board has the authority to do so and may seek additional information regarding the proceeding from Campus and Student Life or the Dean of Students of the unit in which the matter originated. The Review Board, acting on the basis of the entire record, may sustain, reduce, increase, strike or otherwise modify the sanctions imposed if it determines that prescribed procedures were not followed or, if it is satisfied in its reasoned judgment that the new and material information not available to the Area Disciplinary Committee more likely than not would have resulted in a different decision, it may require the quorum of the original area Disciplinary Committee to reconvene and consider the new information in the proceedings. The Review Board’s decision is final and non-reviewable.

The Dean of Students in the University (or designee) will promptly communicate the Review Board’s decision in writing to the requesting student.
ARCHIVES

## Academic Calendar

### 2021 Summer Quarter

<table>
<thead>
<tr>
<th>Description</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quarter Begins</td>
<td>Monday, June 21</td>
</tr>
<tr>
<td>Independence Day Holiday</td>
<td>Monday, July 5</td>
</tr>
<tr>
<td>Quarter Ends</td>
<td>Saturday, August 28</td>
</tr>
</tbody>
</table>

### 2021 Autumn Quarter

<table>
<thead>
<tr>
<th>Description</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>In-Person College Orientation Begins</td>
<td>Week of September 19 (tentative)</td>
</tr>
<tr>
<td>Quarter Begins</td>
<td>Monday, September 27</td>
</tr>
<tr>
<td>Study Week/Thanksgiving Break</td>
<td>Monday–Friday, November 22–26</td>
</tr>
<tr>
<td>College Reading Period</td>
<td>Saturday–Monday, December 4–6</td>
</tr>
<tr>
<td>Quarter Ends</td>
<td>Saturday, December 11</td>
</tr>
</tbody>
</table>

### 2022 Winter Quarter

<table>
<thead>
<tr>
<th>Description</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quarter Begins</td>
<td>Monday, January 3</td>
</tr>
<tr>
<td>Martin Luther King Jr. Day</td>
<td>Monday, January 17</td>
</tr>
<tr>
<td>College Reading Period</td>
<td>Saturday–Monday, March 5–7</td>
</tr>
<tr>
<td>Quarter Ends</td>
<td>Saturday, March 12</td>
</tr>
</tbody>
</table>

### 2022 Spring Quarter

<table>
<thead>
<tr>
<th>Description</th>
<th>Date(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quarter Begins</td>
<td>Monday, March 21</td>
</tr>
<tr>
<td>College Reading Period</td>
<td>Saturday–Monday, May 21–23</td>
</tr>
<tr>
<td>Memorial Day</td>
<td>Monday, May 30</td>
</tr>
<tr>
<td>Convocation</td>
<td>Saturday, June 4</td>
</tr>
<tr>
<td>Quarter Ends</td>
<td>Saturday, June 4</td>
</tr>
</tbody>
</table>

All dates are subject to change with no notice.

Up-to-date academic calendars can be found at uchicago.edu/academics/calendar (https://www.uchicago.edu/academics/calendar/).
# Index

<table>
<thead>
<tr>
<th>A</th>
<th>132</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic Calendar</td>
<td>132</td>
</tr>
<tr>
<td>Archives</td>
<td>131</td>
</tr>
<tr>
<td>C</td>
<td></td>
</tr>
<tr>
<td>Committees of the Faculty and Areas of Study</td>
<td>9</td>
</tr>
<tr>
<td>D</td>
<td>14</td>
</tr>
<tr>
<td>Degree Programs and Academic Requirements</td>
<td>14</td>
</tr>
<tr>
<td>G</td>
<td>3</td>
</tr>
<tr>
<td>General Information</td>
<td>3</td>
</tr>
<tr>
<td>O</td>
<td>5</td>
</tr>
<tr>
<td>Officers and Faculty</td>
<td>5</td>
</tr>
<tr>
<td>P</td>
<td></td>
</tr>
<tr>
<td>Policies</td>
<td>121</td>
</tr>
<tr>
<td>T</td>
<td>2</td>
</tr>
<tr>
<td>The Divinity School</td>
<td>2</td>
</tr>
</tbody>
</table>