Train two around, one
British/Christian, one Indian/Hindu or Muslim and research her or his life. (2) an institution, e.g., school, organization, movement, and develop a profile of its formation, mission, and accomplishment. (3) a media, e.g., newspaper, scholarly journal, pamphlet series, report, visual media, theater, and assess its modes of communication, audiences, and effectiveness. (4) a theological or ideological perspective; e.g., Orientalism, Evangelicalism, Neo-Vedanta, Modernism, Utilitarianism, Post-Colonialism, etc., and assess its articulations, influence, limits, and legacies.

Notes of each week’s sessions: Each week one member of the seminar will take careful notes of the discussion and post them for review before the next session. These summaries will be stored on the seminar’s Blackboard web page and serve as a cumulative review of the work during the semester.

Collective bibliography for the seminar: Members of the seminar will contribute bibliographical items to the seminar’s website bibliography as they move through their research. Each bibliographical entry (books, journal articles, reviews, etc.) will contain a sentence regarding its importance for research. This collective effort will then be a resource for any further work in the field.

Individual research projects: The latter half of the seminar will evolve into individual research projects that grow out of the collective work of the first half. Students will present a brief research project: its core question, methods of research, sources, and expected outcomes. Initial detailed outlines will be read by members of the seminar for their feedback. Final papers will be archived on the seminar web page and should be approximately 20-30 double spaced pages (journal article length). Print copies of the papers will be bound and distributed to each member of the seminar and a copy archived in the Graduate Division of Religion.
RLAR 737: Mysticism: Non-Duality
Dunne
Tuesday, 2:30-5:30 p.m.

RLE 700R: Seminar in Christian Ethics: Restorative Justice
Bounds
Wednesday, 2:30-5:30 p.m.

Content: This course considers the fundamental principles and practices of restorative justice as ethical paradigm engaging violence and punishment. Christian theological understandings of restorative justice are examined and put into conversation with ongoing conversations about restorative justice as an alternative to retribution. Challenges to restorative justice will be identified. Particular foci of engagement will be the US criminal justice system and select global conflicts.

Texts may include:
Gerry Johnstone, ed. A Restorative Justice Reader
Kay Pranis, Peacemaking Circles: From Crime to Community
Miroslav Volf, Exclusion and Embrace
Howard Zehr and Barb Toews, Critical Issues in Restorative Justice
Excerpts from Hannah Arendt, Dietrich Bonhoeffer, Judith Butler, James Cone, Veena Das, Timothy Gorringe, Jurgen Moltmann, Slavoj Zizek

Particulars: This course will be in seminar form. Assignments may include discussion leadership, class presentation, research paper/proposal.
RLE 701R: Questions of War
Marshall
Thursday, 2:30 – 5:30 p.m.

Course Description
Traditionally, ethicists refer to the debate over the moral justification of war as “the question of war.” This course includes writings by Bonhoeffer, Reinhold Niebuhr, John Howard Yoder, Stanley Hauerwas, Jean Bethke Elshtain, and Michael Walzer to discuss the moral justification. Increasingly, however, ethicists find themselves addressing multiple questions of war. For this reason, “Questions of War” in the fall of 2012 will also examine contemporary issues, such as the ethics of exit, the use of torture, drones, genocide and humanitarian intervention, and the reality of child soldiers.

Course Requirements include: weekly participation in the seminar, one turn facilitating discussion, a critical book review, and a seminar paper.

RLHB 790R 000: The Book of Jubilees and Related Works (cross-listed with JS 730R)
Gilders
Thursday, 1:00-4:00 p.m.

Content: In this course, we will read and interpret the book of Jubilees, a work composed in Hebrew sometime in the second century B.C.E., probably in the land of Israel. In connection with our focused study of Jubilees, we will look at several other works, which appear to be related to the book (such as the Aramaic Levi document, the Genesis Apocryphon, and the Temple Scroll). Through our study of Jubilees and the related texts, we will explore questions about the varieties of Second Temple Judaism(s) and their literary expressions; the meaning and utility of the designation “rewritten Bible”; methods, forms, and purposes of biblical interpretation in early Judaism; and theoretical issues in the study of the “reception” of biblical literature.

Whenever possible, we will work with the extant Hebrew and Aramaic texts of the works (with editorial reconstruction and retroversion). To facilitate reference to the Ethiopic version of Jubilees (the only complete ancient text of Jubilees), we will study the rudiments of Ethiopic—its unique vocalized alphabet and some very basic grammar—and the use of lexical resources.

Texts:
Gabriele Boccaccini and Giovanni Ibba (eds.), Enoch and the Mosaic Torah: The Evidence of Jubilees (Eerdmans, 2009) [recommended]
Thomas O. Lambdin, Introduction to Classical Ethiopic (Ge’ez) (Harvard Semitic Museum/Eisenbrauns, 1978) [recommended]
Other readings will be drawn from monographs, commentaries, and journal articles (all available in reference and reserves collections).

Particulars: The course is a seminar in which students are expected to participate actively and
productively in class discussions and to take on discussion leadership. There will be a final research paper and at least one quiz on the rudiments of Ethiopic.

**Prerequisites:** Good reading knowledge of Hebrew is *essential* for this course; students should also have at least a *basic* knowledge of Aramaic (which can be acquired through some individual work with an introductory textbook).

**RLHB 790R 001: Judah during the Persian Period: History, Literature, and the Construction of Collective Identities**

*Wright*

*Wednesday, 2:00-5:00*

**Content:** In this course, we will survey a wide range of source material for the Persian Period in Judah, a time that dramatically shaped the collective life of Judah and the formation of biblical literature. In addition to studying biblical texts that relate to the period, we will also examine the extent to which large blocks of material may have been composed/redacted during this period. Much of the course will be devoted to the study of extra-biblical sources (such as Yehud stamps, iconography, Elephantine papyri, sources for the Achaemenid Empire, etc.) and the results of archeological excavations.

**RLHT 700R: Early Christian Narratives: The Holy Spirit in Early Christianity**

*Briggman*

*Thursday, 10:00 a.m.-1:00 p.m.*

**Description:** As late as the first quarter of the 5th century Christians affirmed accounts of the Holy Spirit which maintained that the Spirit’s divinity was not equal to that of the Father and the Son. According to one standard narrative, this state of affairs came to pass just because the development of Christological and Trinitarian accounts took precedence. This course will advance an alternative narrative: the development of early Christian pneumatology from ca. 130-430 may be best understood by considering its appropriation and repudiation of Jewish traditions and forms of thought.

This narrative locates early Christian pneumatologies in the context of Jewish traditions regarding the spirit. We will, therefore, begin by considering these Jewish pneumatologies, which identify or associate the spirit with angels, the figure of Wisdom, female consorts, and the activities of creation, inspiration, and prophecy. We shall then proceed to New Testament accounts of the Spirit, and finally the pneumatologies of early Christian writers. Readings will be taken from a broad spectrum of sources, including: the Hebrew scriptures, Jewish intertestamental literature, the Targums, the Dead Sea Scrolls, Philo, Plutarch, Josephus, the New Testament writings, Justin Martyr, Irenaeus, Origen, Athanasius, Marius Victorinus, the Cappadocians, and Augustine.
RLHT 710: Early Christian Liturgy: Sources and Methodologies
Phillips
Tuesday, 2:00-5:00 p.m.

Content: This seminar examines the sources and evolving methods for the study of early Christian
worship and sacrament from the New Testament into the late patristic period, including the
development of eucharistic prayers, the rites of initiation, the liturgical year, and daily prayer. The
course will begin with two “classic” presentations of early Christian liturgy: Joseph Jungmann’s *The Early
Liturgy to the Time of Gregory the Great* and Gregory Dix’s *The Shape of the Liturgy* before considering
recent challenges to the approach of Jungmann and Dix, such as Paul Bradshaw’s *The Search for the
Origins of Christian Worship* and Ramsay MacMullen’s *The Second Church: Popular Christianity A.D. 300-
400*. Following this introduction, students make presentations on patristic texts and or topics that
concern early-Christian liturgical practice. Special consideration will be given to the so-called
“Apostolic Tradition of Hippolytus” and other church orders that were influential for 20th century
historical reconstruction of early Christian worship.

Texts: Primary sources will be available on reserve or electronically. In addition to the secondary
literature noted above, texts that the entire class will engage include:

Particulars:
1. Students will make class presentations on prescribed texts (examples: *The Didache;* Tertullian, *On
Baptism*) and topics (examples: origins of Holy Week; the development of eucharistic prayers;
arrangement of liturgical space). Presentations of texts should contain a survey of recent scholarship
and an analysis of what can and cannot be learned from the text. Presentations of a topic will follow a
similar format. Students will prepare outlines of their presentations, with a bibliography of relevant
secondary literature, to distribute to the class. A copy of the full text of presentations should be given to
the instructor at the time of the presentation.

2. Each student will produce an additional final research paper in consultation with the instructor and
will make a presentation of the work for the class.
3. Students will sit for an oral final examination, 25 minutes in length

RLHT 736: The History of the History of Religions
Cornell
Monday, 3:00-6:00 p.m.

Description: This course will critically assess the discipline of the History of Religions
(*Religionsgeschichte*) in the context of Western intellectual history. Topics to be covered will include:
historicism and the Philosophy of Religion; Linguistics, Philology, and the History of Religions;
Orientalism, Occidentalism and the History of Religions; ideologies of origin and race; primitivism and the quest for authenticity; nationalism and the History of Religions; Phenomenology and the problem of comparison; the problem of mysticism; Traditionalism and Perennialism; the influence of the History of Religions on religious reform in the Non-Western world.

Course Requirements
Regular class attendance
In-class presentations on assigned topics (30%)
A written critical review of a theoretical work in Religious Studies (15 pages, 30%)
A 20 to 25-page research paper on a theoretical problem in the History of Religions (40%)

Likely Required Texts:
Taylor, Mark C. Ed., Critical Terms for Religious Studies
Kippenberg, Hans G., Discovering Religious History in the Modern Age
Arvidsson, Stefan, Aryan Idols: Indo-European Mythology as Ideology and Science
Wasserstrom, Steven M., Religion after Religion: Gershom Scholem, Mircea Eliade, and Henry Corbin at Eranos
Sedgwick, Mark, Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century
Kripal, Jeffrey J., Roads of Excess, Palaces of Wisdom: Eroticism and Reflexivity in the Study of Mysticism
Bhatt, Chetan, Hindu Nationalism: Origins, Ideologies, and Modern Myths

RLHT 736: Reformation Historiography and Theology
Strom
Thursday, 2:30-5:30 p.m.

Description: This seminar will examine issues of Reformation theology and historiography from a variety of perspectives. The intent for advanced graduate students is two-fold: to prepare them for exams in early modern European religious history and to provide an initial basis for teaching Reformation studies at the undergraduate level. Topics include the significance of the Reformation for the modern era, the growing impact of new historical methods, the place of religion and theology in early modern history, popular culture and piety, research methods, and bibliographical resources. The seminar will focus primarily on Central Europe, but students interested in the Reformation in other geographic areas may wish, in consultation with the instructor, to substitute appropriate works for the readings on the syllabus. The content of the seminar assumes a familiarity with the basic themes of Reformation history. A reading knowledge of German, French, and Latin would be helpful, particularly for final projects, but it is not required. Seminar participants will be expected to develop a particular theme for a project and bibliography based on their specific interests.
RLHT 738: African Religions in the Americas: Knowledge, Place, and Performance
Diakité
Wednesday, 10:00 a.m.- 1:00 p.m.

Course Description: How might a focus upon place and performance allow access to legacies of African religious thought in the Americas and the Caribbean? The course invites students to wrestle with this guiding question by engaging innovative and atypical scholarly approaches to African religions in the Americas. Reading mostly historical and ethnographic studies, we will interrogate the lived religion of African-descended peoples in the West, giving emphasis to built environment, the natural world, the invisible world, social location, ritual, embodiment, adornment, secrecy, symbolic thought, and other phenomena of relevance to our course aims. In this seminar, performance and place index a plethora of ideas, expressions and locations, including (but in no way limited to) those produced by the constraints of enslavement and colonial ruling relations in the Americas and the Caribbean. We will consider, for example, how African-descended peoples perform cultural, racial, ‘national,’ gendered, sexualized and religious identities in various contexts from the seventeenth to the twenty-first century. Moreover, beyond a thorough examination of sacred places and spiritual landscapes encompassing the natural and invisible worlds of African-descended peoples in different historical and geographic settings, we will reflect upon how the placement of bodies in social and ritual contexts is significant to accessing and utilizing religious knowledge and power across a number of African inspired religious traditions.

In so doing, students should expect to: (1) expand their understanding of the diverse range of places and performances that constitute the religious worlds of African-descended peoples in the Americas and the Caribbean through studies of texts and complementary audiovisual materials; (2) become conversant with new theoretical frameworks for conceptualizing African diaspora religious cultures; (3) develop research agendas that reflect sympathetic scholarly appreciation for the kinds of spiritual grammars and epistemological orientations informing African religious cultures in the Americas and the Caribbean; (4) situate what they learn about African diaspora religions within the wider field of comparative religions, and especially within comparative studies of African continental religions; and (5) enrich longer-standing and emerging scholarly discussions of “American” religion(s) and lived religion in “America.”

RLL 702: Ugaritic
LeMon
Friday, 9:30-12:30

Content. The course introduces the language, literature, and culture of Ugarit. During the first half of the semester, students will learn Ugaritic grammar and translate Ugaritic texts from original cuneiform alphabetic script and in transliteration. The second half of the course covers select topics in Ugaritology, with special attention to how Ugaritic language, texts, and iconography inform scholarship on the Hebrew Bible.


**Particulars.** Students will be evaluated by means of a midterm language examination, which will demonstrate competence in reading Ugaritic and describing its relationship to historical Hebrew grammar. The second half of the semester will assume the format of a reading seminar that surveys the field of Ugaritic studies. Each student will complete a seminar paper every week on a select topic in Ugaritology, including the archaeology of Ras Shamra, the iconography of Ugarit, Levantine cultic institutions, and specific Ugaritic texts (e.g., ritual texts, narrative poetry). Students will distribute their papers to classmates for discussion in class. A twenty-page research paper focusing on one of these topics serves as the final evaluative exercise.

Knowledge of another Northwest Semitic language—especially Classical Hebrew—is required. Further, reading knowledge of modern research languages (German, French, and Spanish) will be particularly useful.

**RLNT 711H Acts of the Apostles**
*Holladay*
*Wednesday, 2:30-5:30 p.m.*

**Content:** Exegetical seminar on Acts of the Apostles dealing with text-critical, historical, literary, and theological issues; designed primarily to prepare New Testament doctoral students for advanced Greek exegesis, but students in Hebrew Bible, Jewish Studies, Patristics, and other Courses of Study are also welcome.

**RLNT 745: Greco-Roman Backgrounds of the New Testament**
*Wilson*
*Friday, 2:30-5:30 p.m.*

**Content:** A broad and introductory survey of Greco-Roman civilization, especially the early imperial period, concentrating on religious, philosophical, and social trends. Attention will be given throughout to what is distinctively “Greco-” and what is distinctively “Roman” about the traditions that shaped this
era. Both primary and secondary sources will be utilized, with due attention to the material culture of the period, as well as its literature, which will be analyzed according to the major genres (poetry, drama, biography, historiography, epistolography, etc.).

**Main text:** Michael Grant and Rachel Kitzinger, eds., *Civilization of the Ancient Mediterranean* (3 vols.)

**Other texts may include:**

Mary Beard, et al., eds., *Religions of Rome: A Sourcebook* (2 vols.)
Walter Burkert, *Greek Religion*
Suzanne Dixon, *The Roman Family*
Ramsay MacMullen, *Paganism in the Roman Empire*
Martha Nussbaum, *The Therapy of Desire: Theory and Practice in Hellenistic Ethics*
Jane Rowlandson, ed., *Women and Society in Greek and Roman Egypt: A Sourcebook*
Jo-Ann Shelton, ed., *As the Romans Did: A Sourcebook in Roman Social History*
John Wacher, *The Roman World* (2 vols.)

**Particulars:** Students will be responsible for weekly presentations, which will include interaction with both primary and secondary sources.

**RLSR 780: People of the Book and Critical Ethnography**
Seeman
**Thursday, 1:00-4:00**

**Description:** Ethnography has come relatively late to the critical study of the world’s most highly textual religious traditions. This course investigates issues related to textuality and scriptural authority as well as media and lived experience in Judaism, Christianity and Islam. We will ask whether there is something about these three broad traditions that justifies comparative analysis and we will explore the cultural politics of representation within both anthropology and the academic study of religion. In particular, we will examine the possibilities and limitations of interdisciplinary research involving both textual and ethnographic research methods.

**Books:**
RLTS 710: Power of Illusion and Social Illness
Farley
Thursday, 9:00–12:00

Description: Notwithstanding our designation as homo sapiens and our living in an age of reason, the construction of much of our social world rests on comprehensive illusion and denial. Racism in American history and in National Socialist ideology are among the more out-sized examples of the triumph of unreality. An underlying theme of many religious writings is that the human condition itself is characterized by a pervasive alienation from reality. In a different vein, continental philosophers of the mid-twentieth century struggled to understand and respond to the massive illusions which overtook Europe. With the aid of these conceptual categories, we will finish the course by turning to patterns of denial and self-deception that the twenty-first century confronts, especially racism and denial of climate change.

Primary (if not exhaustive) requirements will include two 10-12 page papers. The first will provide an analysis and response to one or more of the figures covered in class. The second will provide an opportunity for students to use the course materials to further their own research agendas.

Texts and films are likely to include (but not be limited to):
- Husserl, Crisis of European Sciences
- Levinas, Totality and Infinity
- Marcel, Man Against Mass Society
- Simone Weil, essays
- Plato, Phaedrus
- Secret Revelation of John, translation and commentary by Karen King
- Advertising and the End of the World
- Trouble the Water
- Conspiracy
- An Inconvenient Truth
RLTS 740: Twentieth Century Roman Catholic Theology
Loesel
Tuesday, 8:30-11:30

**Content:** The Second Vatican Council (1962-1965) undoubtedly constitutes the watershed event for the Roman Catholic Church in modernity. This course introduces students to a selected number of theologians who both helped prepare the council and shaped Roman Catholic theology in subsequent years. These include, but are not limited to, French Jesuit Henri de Lubac, one of the major representatives of the so-called “New Theology” School, German Jesuit Karl Rahner, a so-called “transcendental Thomist” who is considered the twentieth century’s most important Roman Catholic theologian, Swiss one-time Jesuit Hans Urs von Balthasar who might yet prove to be the twenty-first century’s most influential Roman Catholic theologian, and American Feminist theologian Elizabeth Johnson. Thematically, we will look at various topics, which are characteristic of Roman Catholic theology in modernity, especially when compared to Protestant theology: the nature of Catholicism, the developmental view of Christian dogma, the notion of mystery in theology, the relationship of nature and grace, the papacy and the hierarchical structure of the church, revelation, Mary, liturgical theology, and Catholic Social Thought.

**Sample Bibliography:**
*Vatican II: The Basic Sixteen Documents*, ed. Austin Flannery
Hans Urs von Balthasar, *The Office of Peter and the Structure of the Church*
David Hollenbach, *The Common Good and Christian Ethics*
Elizabeth Johnson, *Friends of God and Prophets*
Aidan Kavanaugh, *On Liturgical Theology*
Edward J. Kilmartin, *Christian Liturgy*
Henri de Lubac, *Catholicism*
Karl Rahner, “The Development of Dogma”
Karl Rahner, “On the Concept of Mystery in Catholic Theology”

RLTS 250: Augustine and Spinoza
Robbins, J.
Wednesday, 1-4 p.m.

RLTS 771: Theological Ethics and the Novel
Hall
Wednesday, 9:30-12:30

**Description:** This will be a pilot version of a course exploring the English and American novel as a resource for ethics and theology. We will consider how the genre of the novel helps us to understand and imagine the character of human experience, of challenges to human flourishing, and possible expressions of human relationship to the divine.

We may ask: how do novels represent, and also help to develop, ethical imagination? How is such imagination crucial for ethical formation and agency? Most of all: How might we most richly imagine
the self as a ground for ethics and the self’s adventure in the world towards the good? How might we most richly imagine the self as embodied and enmeshed in its social worlds, as experiencing tragedy? justice? mercy? love? in its journeys.

The approach of this seminar will be broadly humanistic and philosophical, focused much less on a “critical theory” of any kind than on detailed discussion of the specific novels with their specific visions and voices. Some of our novels will be historical and canonical; some will be contemporary.

**A tentative (open to revision) list of our readings**:

Essays by Susan Sontag, Iris Murdoch, Charles Taylor, Terry Eagleton, Richard Kearney, among others.

Novels may include:
- Jane Austen, *Persuasion*
- George Eliot, *Middlemarch*
- Henry James, *The Ambassadors*
- V. Woolf, *Mrs Dalloway*
- T. Morrison, *Beloved*
- L. Erdrich, *The Last Report on the Miracles at Little No Horse*
- A. Patchett, *The Magician’s Assistant*