

**THEO 403-001 (combined 356): Topics in Judaism(Midrash)/Rabbinic and Medieval Literature****Monday 4:15-6:45 pm****Dr. Devorah Schoenfeld**

Midrash is a form of classical Jewish theological writing that creatively engages with the Bible in order to address theological, ethical and exegetical questions from multiple perspectives. We will look at excerpts from classical Midrashic connections from the 2nd through the 8th centuries, including the Mekhilta, Midrash Rabbah and Midrash Tanchuma. Themes that we will explore through Midrash include: 1) Adam and Eve and the creation of gender 2) Sarah, Hagar and their children and the question of the contestedness of the covenant 3) Song of Songs and Ruth and how erotic and romantic love function as metaphors for the Divine-human relationship. We will also consider parallels to Midrashic thinking in Augustine, Jerome and other Patristic authors. Finally, the last part of the course will examine contemporary uses of Midrashic technique, and the role of Midrash in contemporary Jewish feminist theology.

**THEO 405-001 (combined 303): Formation of Pentateuch****Tuesday and Thursday 11:30 am -12:45 pm****Dr. Robert A. Di Vito**

In this course students will explore the composition, thematic development, and theologies of the first five books of the Bible--the Torah, or Pentateuch. Together these books comprise the most revered part of the Hebrew Bible, the foundational story of the Christian Old Testament. After reviewing the traditional documentary hypothesis and recent challenges to it, the course will proceed to a close reading and literary-critical analysis of significant portions of the Pentateuch and its dominant theological themes. Two goals inform the approach taken in class. These are: (1) to develop a habit of close and precise reading, such that one can grasp in its main lines the original message of the Pentateuch and the impact it had; and (2) to encourage class members to articulate in a contemporary idiom what these scriptures have to "say" today and what theological questions emerge from the text. To achieve these goals, throughout the course emphasis will be on developing basic exegetical skills and learning what is involved in a critical reading of the text. In addition, class time each week will be dedicated to an explicit consideration of the material's theological significance.

## THEO 420-001 (*combined 515*): Gospel of Mark

Tuesday 4:15-6:45 pm

Dr. Christopher W. Skinner

This course will consist of an in-depth exploration of the Second Gospel with specific emphasis on the distinctive literary and theological features of the narrative. Those without Greek language skills should enroll at the 400 level, and those with Greek language skills should enroll at the 500 level and will work with the Greek text. We will examine the gospel against the backdrop of its historical context and seek to develop an understanding of Mark's unique contributions to New Testament Christology. We will also spend significant time discussing various methodological approaches to the Gospel of Mark, including form criticism, redaction criticism, narrative criticism, and performance criticism.

Required texts:

- *Novum Testamentum Graece*, 27<sup>th</sup> or 28<sup>th</sup> edition.
- Francis J. Moloney, *The Gospel of Mark: A Commentary*, Paperback reprint (Grand Rapids: Baker Academic, 2012).
- Elizabeth Struthers Malbon, *Mark's Jesus: Characterization as Narrative Christology* (Waco, TX: Baylor University Press, 2009).
- Joel Marcus, *Mark 1-8*, Anchor Yale Bible Commentary 27 (New Haven: Yale University Press, 2000).
- \_\_\_\_\_ . *Mark 8-16*, Anchor Yale 27a (New Haven: Yale University Press, 2009).

## THEO 420-002 (*combined 530*): Searching for (the Historical) Jesus

Friday 10:25am-1:55 pm

Dr. Edmondo Lupieri

This course-seminar will not be a traditional presentation of the discussions on the so-called historical Jesus, but, while we certainly will try to analyze the origins and developments of the concept of "historical Jesus" in Western culture and scholarship (goal 1), we will particularly try to focus on specific aspects of the figures of Jesus which emerge from the New Testament, both canonical and apocryphal, writings (goal 2), and to study the possibility of reconstructing a convincing image of the person of Jesus (goal 3). To accomplish these purposes, we will focus on 1) passages from the various gospels which can possibly shed light on the historical figure of Jesus and particularly on his relationship with the political and religious powers of his time, and 2) the controversial works of some contemporary scholars. We will begin by examining the passages of Jesus and the Temple, focusing particularly on the cleansing of the Temple in all four Gospels. Following this examination, we will move to the collections of words attributed to Jesus and to the Passion, death, and Resurrection narratives, paying attention to issues of Jesus and power (both religious and political). We will conclude by looking at the infancy narratives, especially as we see issues reflected in them concerning the Church and power.

**THEO 440-001 (combined 530): Liberation Theologies**

**Thursday 4:15-6:45 pm**

**Dr. Miguel H. Diaz**

In the oft-cited work, *Models of the Church* Avery Dulles argues that “When an image is employed reflectively and critically to deepen one’s theoretical understanding of a reality it becomes what is today called a ‘model.’” Dulles goes on to argue that models in theology can serve to explain and explore theological questions, themes, and ideas. As explanatory, models “synthesize what we already know or at least are inclined to believe.” As exploratory or heuristic tools, models have the “capacity to lead to new theological insights.” Theological models are helpful in addressing what are complex theological questions that cannot be reduced to or examined from a single theological angle of vision.

This course highlights six models of liberation theology: 1) the socio-economic model, 2) the cultural model 3) the racial model, 4) the gender and sexual orientation model, 5) the religious model, and 5) the physical disability model. The classic definition of liberation theology as “critical reflection upon Christian praxis” offers the starting point of theological conversation as we explore how these models invite students to probe “the salvific character of historical acts.”

**THEO 440-002 (combined 530): Green Trinity: Creation & Trinitarian Theology in an Age of Environmental Crisis**

**Monday 4:15-6:45 pm**

**Dr. Mark A. McIntosh**

This graduate seminar in systematic theology will investigate both positive and problematic resources in the Christian theological and mystical traditions for the development of an eco-critical cosmology. Focusing primarily on significant figures whose writings richly explore the Trinitarian origin and destiny of the created universe, colleagues in the seminar will collaborate to develop their own constructive research projects. Renewed attention to Trinitarian thought in the contemporary period has focused especially on soteriological matters, and often the Trinitarian structures of creation have been obscured in systematics by lack of nuance in interpreting the doctrine that creation is the work of the undivided Trinity (thus overlooking the creative causality of the Trinitarian processions). By contrast, this seminar will work to advance new research showing how best to uncover the Trinitarian resources affirming the goodness of creation and its future.

**THEO 460-001 (combined 340): History of Christian Ethics/Seminar in the Historical Theology**

**Tuesday and Thursday 2:30-3:45 pm**

**Dr. Tisha Rajendra**

This course will review ancient and medieval thinkers that are foundational in the field of Christian ethics, including Plato, Aristotle, Augustine and Aquinas. Students will both read primary texts and study how these thinkers have been used in the traditions of Christian ethics. This course aims to both prepare undergraduate majors and minors for further study in Christian ethics and to prepare graduate students for their comprehensive exams.

**THEO 480-001 (combined 343): Contemporary Christian Sexuality/Christian Sexual Ethics**

**Thursday 4:15-6:45 pm**

**Dr. Sandra Sullivan-Dunbar**

This course will examine key approaches to sexual ethics within the Christian tradition, both classical and contemporary. The first third of the course will cover the sexual ethics of three major thinkers in the Christian tradition (Augustine, Aquinas, and Luther) and recent official Roman Catholic teaching on sexuality, in conversation with contemporary thinkers utilizing, revising, and challenging these strands of thought. The second portion of the course will examine in-depth two extended contemporary treatments of Christian sexual ethics, by Margaret Farley and Kelly Brown Douglas. The third and final portion of the course will examine recent scientific, philosophical and theological insights about sexual diversity, intersexuality, and the construction of gender, and ask what these new understandings mean for Christian sexual ethics. Throughout, we will give close attention to different methods in Christian ethics, as well as use and interpretation of various sources of Christian ethics. Thus the course aims to teach both content and method in Christian sexual ethics.

Course texts to purchase will likely include:

- Margaret Farley, *Just Love: A Framework for Christian Sexual Ethics*
- Kelly Brown Douglas, *Sexuality and the Black Church: A Womanist Perspective*
- Patricia Beattie Jung and Aana Marie Vigen, *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics*

**THEO 480-002 (combined 580): Beauty and Ethics**

**Tuesday 4:15-6:45 pm**

**Dr. Susan Ross**

This graduate-level seminar will consider the relationship between ethics and aesthetics. If ethics is how we articulate the reasons for our actions, and aesthetics is how we understand the role of beauty in human life, how can these two seemingly disparate areas inform each other? Is ethics only about duty and aesthetics only about pleasure? We will challenge these ideas as we consider some of the philosophical treatments of the relationship between aesthetics and ethics, how theological aesthetics has emerged in the last 30 years, how feminist thought informs the relationship between beauty and ethics, and how contemporary authors see the relationship between consumerist ideas of beauty and religious and ethical responsibilities. Texts will include Elaine Scarry, *On Beauty and Being Just*; Michelle Gonzales, *Sor Juana: Beauty and Justice in the Americas*; Maureen O'Connell, *If These Walls Could Talk: Community Muralism and the Beauty of Justice*; David Cloutier, *The Vice of Luxury: Economic Excess in a Consumer Age*; other recent essays. Depending on what is available, we may include visits to galleries or concerts relevant to the topic. Students will be expected to participate in class discussions and complete a research project.