

Graduate Division of Religion

Spring 2017 Course Atlas

RLAR 752R – Advanced Readings in Tibetan Literature

Friday, 2:00-4:00

Sara McClintock

RLHB 720G - Genesis: An Introduction to the Study of Biblical Narrative

Wednesday, 10:00-1:00

Jacob Wright

Description: This course is an intensive inquiry into the formation of the book of Genesis. Each student will be expected to know the text on its own, prepare an analysis of it in writing, and bring it along with notes on the text that you can use when engaging in class discussions.

We will not begin with the first chapters. Our interest is rather:

- 1) to probe, as efficiently as possible, the various collections of literary traditions that the biblical authors combined to form the book,
- 2) how and why the biblical authors combined these older traditions.

In the process, we will discover, on our own, a fascinating set of communal concerns that prompted the composition of this important biblical book.

Bibliography:

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Arnold, Bill T. Genesis. Cambridge: Cambridge University Press, 2009.

Bandstra, Barry. Genesis 1-11: A Handbook on the Hebrew Text. Waco: Baylor University Press, 2008.

Blenkinsopp, Joseph. The Pentateuch: An Introduction to the First Five Books of the Bible. Anchor Yale Bible Reference Library. New York: Yale University Press, 2000.

Brenner, Athalya, Archie Chi Chung Lee, Gale A. Yee, et al. Genesis. Minneapolis: Fortress, 2010.

Brueggemann, Walter. Genesis. Louisville, KY: Westminster John Knox, 2010.

- Carr, David M. *Reading the Fractures of Genesis: Historical and Literary Approaches*. Louisville, KY: Westminster John Knox, 1996.
- Clines, David J. A. *Theme of the Pentateuch*. 2 ed. Sheffield, England: Bloomsbury T&T Clark, 1997.
- Coats, George W. *Genesis: With an Introduction to Narrative Literature*. Grand Rapids: Eerdmans, 1987.
- Fokkelman, J. P. *Narrative Art in Genesis: Specimens of Stylistic and Structural Analysis*. Eugene: Wipf & Stock, 2004.
- Fretheim, Terrence E. *The Pentateuch. Interpreting Biblical Texts*. Nashville: Abingdon, 1996.
- Gill, John. *An Exposition of the First Book of Moses Called Genesis*. Newport Commentary Series. Springfield: Particular Baptist Press, 2010.
- Goldingay, John. *Genesis for Everyone*. Louisville, KY: Westminster John Knox, 2010.
- Greidanus, Sidney. *Preaching Christ from Genesis: Foundations for Expository Sermons*. Grand Rapids: Eerdmans, 2007.
- Gunkel, Hermann. *Genesis*. Translated by Mark E. Biddle. Macon: Mercer University Press, 1997.
- Hamilton, Victor P. *Handbook on the Pentateuch: Genesis, Exodus, Leviticus, Numbers, Deuteronomy*. 2 ed. Grand Rapids: Baker, 2005.
- Hartley, John E. *Genesis*. New International Bible Commentary. Grand Rapids: Baker, 2013.
- Humphreys, W. Lee. *The Character of God in the Book of Genesis: A Narrative Appraisal*. Louisville: Westminster John Knox, 2001.
- Jeansonne, Sharon Pace. *The Women of Genesis*. United States: Augsburg Fortress, 1990.
- Kass, Leon R. *The Beginning of Wisdom: Reading Genesis*. New York: Free Press, 2003.
- Kaminsky, Joel S. *Yet I Loved Jacob: Reclaiming the Biblical Concept of Election*. Nashville: Abingdon, 2007.
- Kidner, Derek. *Genesis*. Tyndale Old Testament Commentary. Downers Grove: InterVarsity Press, 1981.
- Longman, Tremper *How to Read Genesis*. Downers Grove: InterVarsity Press, 2005.
- Mathews, Kenneth A. *Genesis 1-11:26*. New American Commentary. Nashville: Broadman & Holman, 2001.

Mathews, Kenneth Genesis 11:27-50:26. New American Commentary. Nashville: Broadman & Holman, 2005.

Sarna, Nahum M. Genesis. JPS Torah. Philadelphia: Jewish Publication Society, 2001.

Schneider, Tammi J. Mothers of Promise: Women in the Book of Genesis. Grand Rapids: Baker, 2008.

Smith, Mark S. The Priestly Vision of Genesis 1. Minneapolis: Fortress Press, 2010

Speiser, E. A. Genesis: Introduction, Translation, and Notes. Anchor Bible. Garden City: Anchor Bible, 1964.

Towner, W. Sibley. Genesis. Louisville: Westminster John Knox, 2007.

von Rad, Gerhard. Genesis: A Commentary. Old Testament Library. Philadelphia: Westminster John Knox, 1973.

Wenham, Gordon J. Genesis 1-15. Word Biblical Commentary. Waco: Thomas Nelson, 1987.

Wenham, Gordon J. Story as Torah: Reading Old Testament Narrative Ethically. Grand Rapids: Baker, 2004.

Wenham, Gordon. Genesis 16-50. Word Biblical Commentary, Dallas: Thomas Nelson, 1994.

Westermann, Claus. Genesis 1-11. Continental Commentary. Minneapolis: Augsburg Fortress, 1994.

Westermann, Claus. Genesis 12-36. Continental Commentary. Minneapolis: Augsburg Fortress, 1995.

Westermann, Claus. Genesis 37-50. Continental Commentary. Minneapolis: Augsburg Fortress, 1986.

Whybray, Roger N. Introduction to the Pentateuch. Grand Rapids: Eerdmans, 1995.

Whybray, Roger Norman. The Making of the Pentateuch: A Methodological Study. Old Testament Studies. Sheffield, England: Bloomsbury T&T Clark, 1987.

**RLHT 735 - Global Feminisms and the Study of Women and Religion in the Americas:
Theological Perspectives**

Monday, 1:00-4:00

Dianne Stewart & Bobbi Patterson

This seminar explores a range of feminist and womanist theological traditions as they have emerged within communities across the Caribbean, Latin America and the United States. Emphasis will be placed upon how racial and ethnic heritage impact theological reasoning and

imagination in the selection of sources, methods and hermeneutical strategies. While most of the texts cover Christian theological perspectives, we will consider the works of theologians who are committed to engaging indigenous/African spirituality and religious thought and to producing theologies that contribute to interreligious dialogue and comparative theology.

RLHT 736B - Early Christian Narratives: Monasticism

Thursday, 9:30-12:30

Anthony Briggman

This seminar will examine the major monastic writings of the fourth through sixth centuries. We shall focus upon central aspects in the development of monastic thought and practice, with particular attention to monastic theology. We will begin with possible Greek, Jewish, and New Testament sources for the monastic movement. We shall then proceed to the fourth-century writings that form the 'canon' of monasticism, starting with Aphrahat of Persia and concluding with Evagrius of Pontus. Our consideration of fifth-century writings will focus upon Palladius of Heliopolis and John Cassian, and we shall conclude our study with the sixth-century Life and Rule of Benedict of Nursia.

Required Texts (NB: do not use alternative translations):

1. The Lives of the Desert Fathers: The Historia Monachorum in Aegypto. Cistercian Studies Series 34. Translated by N. Russell. Introduction by B. Ward. Kalamazoo, MI: Cistercian Publications, 1981. (978-0879079345)
2. Evagrius Pontus, The Praktikos: Chapters on Prayer. Cistercian Studies Series 4. Translated by J.E. Bamberger; Kalamazoo: Cistercian Publications, 1981. (978-0879079048)
3. The Lives of Simeon Stylites. Cistercian Studies Series 112. Translated by R. Doran. Forward by S.A. Harvey. Kalamazoo, MI: Cistercian Publications, 1989. (978-0879075125)
4. Pachomian Koinonia, Volume 1: The Life of Saint Pachomius and his Disciples. Cistercian Studies Series 45. Translation and introduction by A. Veilleux. Kalamazoo, MI: Cistercian Publications, 1980. (978-0879079451)
5. Brown, Peter. The Body and Society. NY: Columbia University Press, 1988. (978-0231144070)
6. Harmless, William. The Desert Christians: An Introduction to the Literature of Early Monasticism. Oxford: OUP, 2004. (978-0195162233)
7. RB 1980: The Rule of St. Benedict in English. Edited by T. Fry, T. Horner, and I. Baker. Collegeville, MN: The Liturgical Press, 1981. (978-0814612729)

RLL 707 – Sanskrit

Friday, 11:00-1:00
Sara McClintock

RLNT 711 – Acts of the Apostles

Tuesday, 2:30-5:30
Carl R. Holladay

This is a New Testament exegesis course that acquaints students with the critical study of Acts. It presupposes basic knowledge of Koine Greek and Biblical Hebrew, and previous experience in biblical exegesis. The course has two goals: (1) to help students refine their exegetical skills by focusing on a single New Testament writing; and (2) to acquaint students with relevant primary and secondary literature. The first goal is achieved by translation accompanied by philological, grammatical, historical, literary, and theological analysis; the second by treating various topics related to the critical study of Acts.

RLR 700 Ancient Religions in the Academic Study of Religion

Monday, 3:00-6:00
William K. Gilders

What has Athens to do with Jerusalem? That is (with apologies to Tertullian for the appropriation and reframing of his famous question), what has the study of religion in (say) 2nd century BCE Athens to do with the study of religion in (say) 21st century CE Jerusalem? In other words, what is the place of the interpretation of the religious traditions of Antiquity—ancient Israelite religions, Second Temple Judaism, early Christianity, the Mysteries of Isis, Mithraism, Vedic religions, to identify just a few—within the wider academic study of religion (“religious studies”)? This seminar, welcoming doctoral students from throughout the GDR and beyond, will focus on addressing this basic question, which will lead to the exploration of a number of issues and problems in the study of religion: the role of the interpretation of ancient religions in the emergence and development of “History of Religions”; evolutionary models of religious development and their legacy in the academic study of religion; theories on the relationship between “myth” and “ritual” (and the definitions of those categories); challenges involved in studying ancient traditions with present-day “heirs” (e.g., Second Temple Judaism) versus the study of “dead” traditions (Mithraism); the nature of evidence (textual and iconographic); how scholars of ancient traditions can engage with the “ethnographic turn” in religious studies (while “fieldwork” with, e.g., ancient Mesopotamians remains impossible, until someone invents a functional time machine); what scholars of ancient religions can learn from studies of present-day traditions and what scholars of present-day traditions can learn from work on ancient religions; the various meanings of the category of “religion” itself.

Readings will include the following: Roger Beck, *The Religion of the Mithras Cult in the Roman Empire: Mysteries of the Unconquered Sun* (Oxford University Press, 2006); Luther H. Martin, *Hellenistic Religions: An Introduction* (Oxford University Press, 1987) (*); F. S. Naiden, *Smoke Signals for the Gods: Ancient Greek Sacrifice from the Archaic through Roman Periods* (Oxford University Press, 2013) (*); Jörg Rüpke, *Religion: Antiquity and Its Legacy* (Ancients and Moderns Series; Oxford University Press, 2013) (*); Jonathan Z. Smith, *Drudgery Divine: On*

the Comparison of Early Christianities and the Religions of Late Antiquity (University of Chicago Press, 1990) (*); Ziony Zevit, *The Religions of Ancient Israel: A Synthesis of Parallaxic Approaches* (Bloomsbury Academic, 2002). [Items marked with (*) are recommended for purchase.]

RLR 700 Hermeneutics: Between Structure and Event

Wednesday, 1:00-4:00

Jill Robbins

"It is only in the conflict of rival hermeneutics that we perceive something of the being to be interpreted." If for Paul Ricoeur the conflict of interpretations gives a glimpse of the ontological and hermeneutic dimensions of text interpretation, it also necessitates his "long detour" through structural anthropology and the linguistic model when he makes the case for the semantics of the symbol.

In this seminar we will track Ricoeur's "long detour" in The Conflict of Interpretations and ask about its implications. We will attend in particular to his reading of Claude Levi-Strauss, Ferdinand de Saussure, Roman Jakobson and Emile Benveniste. Topics to be considered include: the relation between structure and historicity, the reinscription of diachrony in Ricoeur and in Emmanuel Levinas, the encounter with cultural alterity. Supplementary texts by Levinas, Bernhard Waldenfels and Alfred Schutz.

Required Texts: Paul Ricoeur, The Conflict of Interpretations (Northwestern); Robert E. Innis, ed. Semiotics: An Introductory Anthology; Emmanuel Levinas, Time and the Other (Duke); Bernhard Waldenfels, Phenomenology of the Alien (Northwestern).

RLR 700 Hindu Shastras

Wednesday, 10:00-1:00

Velcheru Rao

RLR 700 Introduction to the Study of Religious Practices

Thursday, 9:00-12:00

L. Edward Phillips and Joy McDougall

In recent decades talk of "practice" has swirled through multiple academic discourses: anthropology, sociology, philosophy, literature, history, and every discipline and field associated with studies in religion and theology. Emphasis on practice has brought new attention to the quotidian, the performed, and the material. It has illuminated embodied forms of knowing and reinvigorated language of virtue. It has helped subjugated discourses to find voices, and it has stressed the importance of culture and community. It has reoriented the field of practical theology and helped scholars, students, religious leaders and lay people rediscover faith as a way of life. Talk of practice has also produced much confusion. "Practice" has become a word to conjure with, and so a word that different people use in very different ways –often without awareness of the differences or the choices implicit in their own use. In this seminar we will parse some of the most important forms of talk about practice that currently circulate in the fields

associated with theological and religious studies. We will trace their roots in sociology, anthropology, and moral philosophy. Tracing these genealogies will involve close reading. Reading will be a key part of individual preparation for each week. And reading together will be at the center of seminar meetings. Close reading is a necessary means to the goals of the seminar. But it is not only an instrumental good. Growing in the practice of close reading is one of the main outcomes of the course. The course is designed to cultivate skills for close reading that can serve other research projects. More than this, the seminar takes the practice of close reading to be a good in itself, a practice that is a constitutive part of a good academic life. The seminar will read texts together to construct genealogies of theories of practice. It will then provide opportunities to develop theories of practice in two different directions: in the study of the lived religion of some community, past or present, and in relation to important literature in each member's field of study.

Note:

This course is required for all Concentrators in Religious Practices and Practical Theology

RLR 700/ ICIVS 713 – Islamic Theology and Philosophy

Monday, 4:00-7:00

Vincent J. Cornell

This course is an introduction to the major schools of Islamic thought, with particular attention given to the question of theological authenticity. Topics covered include Kharijism, Kalam theology, Mu'tazilism, Ash'arism (al-Juwayni and al-Ghazali), Maturidism, schools of Islamic Philosophy (al-Kindi, al-Farabi, Avicenna, Averroes), Hermetism, and the modern legacy of classical schools of Islamic theology.

RLR 700 – Law and Society in Judaism and Beyond

Wednesday, 12:00 – 3:00

Don Seeman

RLR 700 – Religion, Conflict, and Peacebuilding

Thursday, 2:30-5:30

Elizabeth Bounds

The purpose of this course to deepen understanding of religions' roles in fostering and sustaining violence and conflict, as well as religions' ability to transform conflict and build peace. It will start with an overview of theories of contemporary conflict resolution and violence and then address a series of issues in the theory and practice of religion, conflict, and peacebuilding, including: liberal peace, nationalism, and secularism; religious violence and terror; memory, ritual, and place; non-violent resistance; and restorative justice and reconciliation. Readings will attend to both theoretical frameworks and global ethnographic studies (including the United States), with the ethnographic texts aligning with student interests. This course is the core required course for the Religion, Conflict, and Peacebuilding Concentration. Selected Texts Oliver Rowbotham et al, Contemporary Conflict Resolution Atalia Omer and Scott Appleby, eds. The Oxford Handbook of Religion, Conflict, and Peacebuilding (online at Emory Library)

Daniel Philpott and Scott Appleby, *Strategies of Peacebuilding* Oren Stier, et al., *Religion, Violence, Memory, and Place* Michael Jackson, In *Sierra Leone Assorted chapters and articles*

RLR 700 - Writing History in New Testament Times

Thursday, 2:00-5:00

Eve-Marie Becker

Course description:

The course will explore literary types, genres and forms of history-writing in the Greco-Roman and Hellenistic-Jewish world – with a certain focus on the 1st century CE: a period of time where early Christian historiographical thinking as literary memory (esp. gospel narratives) originated.

In this course we will investigate (a) how history-writing transforms and develops individual and collective memory in the early Roman Empire, (b) which types and forms of historiographical writings evolve, especially in the Hellenistic (post Alexander the Great) era and early Roman Imperial time (c) how historiography is constantly a crucial issue of ancient literary criticism and theory, (d) how historiography consists of a variety of micro-forms (speeches, letters) which serve the narrative purpose of shaping “history”, and (e) how historiography constructs notions of “time”.

We will – in group work and on the basis of presentations – read (i) Hellenistic-Roman and -Jewish source texts on historiography and literary criticism, (ii) Septuagint and early Jewish texts related to the field of historiography; we will (iii) interpret early Christian historiography in light of the above mentioned sources and discourses, and (iv) contextualize our readings in the current scholarly debate about ancient historiography, such as: E.-M. Becker, *Memory – Time – History: Writing History in New Testament Times*, YUP, 2017; K. A. Raaflaub (ed.), *Thinking, Recording, and Writing History in the Ancient World*, Wiley-Blackwell, 2014; D. Mendels, *Memory in Jewish, Pagan and Christian Societies of the Graeco-Roman World. Fragmented Memory—Comprehensive Memory—Collective Memory*, T. & T. Clark, 2004; B. D. Ehrman, *Jesus Before the Gospels: How the Earliest Christians Remembered, Changed, and Invented Their Stories of the Saviour*, HarperCollins, 2016; J. Tumblety (ed.), *Memory and History: Understanding memory as source and subject*, Routledge, 2013; L. Foxhall (ed.), *Intentional History: Spinning Time in Ancient Greece*, Franz Steiner Verlag, 2010.

Syllabus (preliminary: topics and readings i-iii):

- 1) Forms and function of memory in the Hellenistic-Roman and -Jewish world [Cicero, fin 5; Diodorus Siculus, 12.13; Quintilian, inst or 11; Mk 14]
- 2) Theory and practice of Hellenistic-Roman history-writing I: The perspective of literary history [Quintilian, inst or 10; Lucian, *How to Write History*; Tatian, *Diatessaron*]
- 3) Theory and practice of Hellenistic-Roman history-writing II: The perspective of literary criticism [Dionysius of Halicarnassus, *Thucydides*]
- 4) Theory and practice of Hellenistic-Roman history-writing III: Theoretical remarks of historians [Thucydides, *Peloponnesian War*, pass.; Polybius, 2.56; Josephus, *Jewish War*, pass.; *Antiquities*, pass.; Lk 1:1-4; Acts 1:1f.]

- 4) The macro-genre of historiography I: Bellum-literature [Thucydides, Peloponnesian War, pass.; Sallust, Bellum Jugurthinum, pass.; Lucan, Bellum Civile, pass.; 1 and 2 Maccabees, pass.; Josephus, Jewish War, pass.]
- 5) The macro-genre of historiography II: Biography [Tacitus, Agricola; Philo, De vita Moysis, pass.; Mk 1; Lk 1-2; Mt 1-2]
- 6) The macro-genre of historiography III: Monographs [Philo, Legatio ad Gaium; in Flaccum; Gal 1-2; Acts 15]
- 7) “Biblical historiography” I: Patterns and master narratives [Josephus, Antiquities, pass.; Philo, De Iosepho; Acts 6-8]
- 8) “Biblical historiography” II: Rewritten Bible [Josephus, Antiquities, pass.; Philo, De Decalogo; Mt 3-5]
- 9) Micro-forms of historiography I: Itineraries as spatial concepts [Strabo, Geography, pass.; Pausanias, Description of Greece, pass.; Lk 9-19; Acts 13ff.]
- 10) Micro-forms of historiography II: Miracles, exitus-reports, speeches, letters [Suetonius, Vespasian; Tacitus, histories, pass.; annals, pass.; Lucian, Peregrinus; Mk 10:46-52parr.]
- 11) Construction of history and time I: historical and meta-historical terminologies (kairos, tuxé etc.) [Thucydides, Polybius, Tacitus, pass.; Aristotle, Metaphysics, pass.; Mkpass.; Pauline epistolography pass.; Augustine, confessions 11]
- 12) Construction of history and time II: the terminology and story outline of disaster and salvation narratives [Livy, Praefatio; Dionysius of Halicarnassus, On literary composition; Josephus, Jewish War, pass.; Acts 1-2, Book of Revelation, pass.]
- 13) The ethics and moral values of history-writing: The author and his narrative characters [Plutarch, On the Malice of Herodotus; Velleius Paterculus, 2pass.; Mk 8:29ff.parr.]

