Fall 2019 Divinity Course Descriptions
All course descriptions in Divinity Bulletin
Detailed information on a few new or updated courses or courses not taught in a while

AMXTIAN 807 – Social Organization of American Religion - Chaves
How is religion organized? Why are there variations in religious social organization? What are the consequences of those variations for people, religions, and societies? How are religious organizations changing? How are they similar to and different from other organizations? What challenges do they face? What activities do they facilitate or hinder? We will address these and other questions about religion’s social organization. We will consider changes in religious belief and practice that may influence religion’s social organization. We will read descriptions and analyses of religious organizations. And we will examine concepts and theories developed in the sociology of religion and the sociology of organizations to see if they help us better understand religion’s social organization.

Ethics 890S - Facing the Anthropocene – Wirzba
In this highly interdisciplinary seminar we explore the status of the human being in our Anthropocene world. We read from diverse traditions of literature, philosophy, law, anthropology, ecology, history, critical theory, religion, animal studies, and politics that shed light on questions of human identity, agency, and purpose. Besides reading a diversity of texts and engaging in seminar conversation, students will also be able to interact with several guests including Jane Bennett, Kyle Whyte, Christine Folch, and others.

HISTREL 889 - RELIGION, RESTRICTIONS, VIOLENCE - Antepli, Davis, Lieber
Religious extremism in various forms is a significant factor in exclusion, disenfranchisement and violence, including state-sponsored acts, as well as those planned by individuals and resistance groups. At the same time, religion is beginning to be recognized widely by governments and non-governmental organizations as a critical factor in strategic modes of peacemaking and positive social change. This course looks at both kinds of religious expression within Christianity, Islam, and Judaism, as phenomena that are never isolated from other social forces. We will pay particular attention to the two themes of gender and Israel-Palestine. We are not aiming at staking out political positions. Instead, we will explore how these intersecting themes highlight core values and points of tension within the three global religions, and further, how exploring them may evoke from both religious and non-religious people a more complex understanding of social issues and spiritual concerns, in North America and around the globe.


PASTCARE 760: Introduction to Pastoral Theology and Care - Holton
This course is designed to introduce the student to foundational theories and strategies of pastoral care. We will explore theological, psychological, and ethical resources that together can act as a particular kind of “lens” to help pastoral caregivers discern issues at hand in the pastoral encounter. Particular attention will also be paid to cultural and communal contexts and consequent strategies of care. This course will help the student develop skills in the art of pastoral care through a rigorous method of practice in the form of role-play and reflection enhanced by the foundational theories mentioned above. We will spend significant time exploring specific issues and strategies commonly faced by pastors.

PASTCARE 790: Death, Dying, and Bereavement - Holton
This course is intended to equip those who plan to enter pastoral ministry including pastors, chaplains, and pastoral counselors (but will benefit those in a variety of vocations) with an understanding of the theological and psychological responses to death, dying, loss, and grief. In particular we will explore the physical process of dying; human response to various types of loss; the grief process; pastoral care strategies for care with the bereaved (including ministry to the dying, visitation, elements of grief care and rituals surrounding death). This course examines pastoral care with those in the process of dying and/or those grieving from loss that embraces ways of living creatively in response to this very human experience; locates the sacred in the journey of death and grief and embraces the concept of hope, particularly the transition of hope. This course will include lectures, student presentations, case studies, role-plays, and discussion of assigned readings.

PREACHING 775: Preaching Place: the Challenge and Promise of a Global Gospel. This course focuses on the insights and challenges that the global church is bringing to homiletics through its attentiveness to place. Global case studies will highlight the impact of land, cultural identity and displacement on proclamation, reflecting on competing claims of globalization and contextual particularity in formulating the gospel. In response, the class will provide strategies to de-center privileged preaching practices in local contexts and discern the gospel across borders of difference. Taking a practical turn, students will craft sermons that attend to the places they serve as sites of connection and transformational change.

XTIANTHE 890/English 890S Redeeming Love: Four Medieval Texts - Aers
“The medievals located the redemptive value of Christ’s work primarily in his passion and crucifixion, seeing Christ as making satisfaction for our sins, and as meriting our justification and everlasting life.”
(Richard Cross, Duns Scotus, 129)

This quotation introduces some central areas explored in “Redeeming Love.” We will be working with different kinds of writing as we study different models of the redemption between Anselm of Canterbury (d. 1109) and Julian of Norwich (mid-fourteenth century, early fifteenth century). The course is text centered. I have no interest in encouraging intellectual or theological history composed as a grand narrative of ideas or doctrines, no interest in a survey of theories of the atonement (a sixteenth-century term I shall eschew as an unhelpful anachronism). Why not a survey, why not a grand survey? Because such surveys have a habit of
abstracting ideas / doctrines from complex exploratory and sometimes self-divided texts: and then composing there abstractions into an orderly, teleological story. The result is often a persuasive, even compelling history of ideas that no texts actually produced and perhaps nobody actually thought. What alternatives are there? A history concentrating on particular texts belonging to particular practices in particular discourses. A history of the way ideas are embodied and explored in often thoroughly complex, intellectually and affectively demanding texts. With such hermeneutic caveats in mind, we will study four medieval texts. Having done so, we may be able to consider whether these texts tell any kind of story and, if so, what.

We will begin with a text you should read before the first meeting, bringing the text to the first class. St. Anselm, *Cur Deus Homo*. I recommend the translation in Anselm of Canterbury, *The Major Works*, ed. Brian Davies and G. R. Evans (Oxford World’s Classics paperback, Oxford U. P.). After Anselm I will discuss with you some Questions from the third part of St. Thomas Aquinas’s *Summa Theologiae* alongside strands of Abelard’s Commentary on Romans. We will then take several weeks to study the greatest Christian poem of the Middle Ages written in English: William Langland’s *Piers Plowman*. We will be studying the C version of this work, the final version. Those unfamiliar with Middle English should certainly read the poem in the translation by George Economou, *William Langland’s Piers Plowman: The C Version* (University of Pennsylvania Press paperback); for the Middle English, the set text is the fine annotated edition, with the helpful introduction, by Derek Pearsall: *Piers Plowman: A New Annotated Edition of the C-text*, 2nd edition (University of Exeter Press and now Liverpool University Press, paperback). Make sure you get this, “new annotated” edition (2008 and later); not the first edition (1978). This wonderful, demanding poem you should read in the long vacation, before the class, re-reading it during the class. After Langland, we will study another truly great work from the period, the visions and meditations of Julian of Norwich. The most accessible text and one I recommend is *The Showings of Julian of Norwich*, edited by Denise Baker (Norton paperback). If you want a good modern translation read the “Long Text” in Julian of Norwich, *Showings*, edited and translated by Edmund College and James Walsh (Paulist Press paperback). Our final work is an exquisite late fourteenth-century poem composed around the death of the writer’s child: *Pearl*. The set text here is *Poems of the Pearl Manuscript*, eds. Malcolm Andrew and Ron Waldron: use the REVISED edition (Exeter University Press) which includes a reliable prose translation in a CD-ROM at the back of the book.

The primary task of anyone enrolling in this course is to read the set texts, slowly and meditatively. I will suggest relevant scholarly work during the class but here are a few excellent introductory works:

- Rik Van Nieuwenhove, *An Introduction to Medieval Theology* (Cambridge U. P.)
- Brian Davies, *The Thought of Thomas Aquinas* (Clarendon Press)
Note on class format and expectations and grading
This class is a seminar so attendance and participation are mandatory. Laptops (and other electronic devices) are not to be used in class. A seminar is a dialogic form of learning, very different to a lecture class. In my experience, laptops act as an impediment to the kinds of attention and communication I consider essential to a flourishing seminar. Also, since we will have more than enough to chew on already, please refrain from eating during class. The grade will come from one essay of not more than 25 pages to be handed in during or before the final class.

XTIANETH 800 – WAR IN CHRISTIAN TRADITION - Hall
AN analysis of how Christians have understood and evaluated war. Particular attention to the question of whether war should not be regarded as a positive moral good. Works by Augustine, Aquinas, Bainton, Ramsey, Childress, Niebuhr, and Johnson will be considered. One course.

XIANTHE 890.03 Incomprehensible Certainty:
Fall 2019 a Theological Aesthetics of the Image
Thomas Pfau

Books Ordered
Required:
• Sergius Bulgakov, Icons and the Name of God (ISBN: 978-0802866646 – ½ price @ Kindle)
• Christoph Schönborn, God’s Human Face (ISBN: 978-0898705140)
• Rainer Maria Rilke, Letters on Cézanne (ISBN: 978-0865476394)

Syllabus

PART I – WRITING THE IMAGE & THE INESCAPABILITY OF METAPHYSICS

AUGUST 26 / SESSION 1 – INTRODUCTION: A PARABLE & OPENING THEOLOGICAL ARGUMENTS
Dostoevsky, from The Idiot, Book II, Chapters 4
Image – Hans Holbein, The Dead Christ (1521)

SEPTEMBER 2 / SESSION 2 – THE ONTOLOGICAL AMBIVALENCE OF THE PLATONIC IMAGE
Plato, Republic, VI (505d) – VII (529c) & The Sophist
Alain Besançon, from The Forbidden Image (2009), pp. 13-46.
Lambert Wiesing, from Artificial Presence (2010), pp. 102-121
SEPTEMBER 9 / SESSION 3 – PLATO’S LONG SHADOW: ANICONISM - BEAUTY – APOPHATICISM
Plato, Republic and Sophist (continued)

SEPTEMBER 16 / SESSION 4 – PLATO’S LONG SHADOW: APOPHATICISM & IMAGES BEFORE 726 A.D.
Dionysius the Areopagite, On the Divine Names / Celestial Hierarchy; Ecclesiastic Hierarchy & Letter IX
Hans Urs von Balthasar, from The Glory of the Lord (on Denys), pp.
Images – “Fragment of Sarcophagus with Christ Blessing the Loaves and Fish (~ 320-340 A.D.) / Riha Paten (Diskos) with Communion of Apostles (~ 565-578 A.D.) /

PART II – THE BYZANTINE ICON: A THEOLOGICAL GRAMMAR

SEPTEMBER 23 / SESSION 5 – BYZANTINE ICONOCLASM: HISTORICAL & THEOLOGICAL BACKGROUND
John of Damascus, Against the Iconoclasts, Treatise 1 & 3
Georges Florovsky, “Origen, Eusebius, and the Iconoclast Controversy”
Peter Brown, “A Dark-Age Crisis: Aspects of the Iconoclast Controversy” (1973)
Images –“Christ and St. Menas” (6th Century; cf. Age of Spirituality, pp. 552f.) / Justinian II – solidus coin (7th Century) / Theotokos, St. Catherine’s Monastery (~ 600 A.D.) / Apse Mosaic, St. Catherine’s Monastery (~ 550 A.D.; Age of Spirituality, pp. )

SEPTEMBER 30 / SESSION 6 – ONTOLOGY I – MATTER & BODY
John of Damascus, Against the Iconoclasts (continued)
Sergius Bulgakov, from Icons and the Name of God (1931), pp. 1-40.
Christoph Schönborn, from God’s Human Face, pp. 169-199 (esp. pp. 147-157).
Image – “Chludov Psalter (~ 845 A.D.)

OCTOBER 7 / FALL BREAK – NO CLASS

OCTOBER 14 / SESSION 7 – ONTOLOGY II – INCARNATION & THE FACE OF CHRIST
Christoph Schönborn, from God’s Human Face: the Christ Icon (1994), pp. 45-80.
**Image:** “Christ Pantocrator” (6th Century; cf. *Age of Spirituality*, pp. 527-28) / “Sainte-Face,” Cathedral of Laon (13th Century)

**OCTOBER 21 / SESSION 8 – INSTITUTION: NAMING & CONSECRATING THE ICON**

Theodore the Studite, *On the Holy Images*

Photius, Sermon on the Restoration of the Holy Images to the Hagia Sophia Church, 867 A.D.


Sergius Bulgakov, from *Icons and the Name of God*, “Sanctification of Icons,” pp. 77-83.

**Image** – “Theotokos, Hagia Sophia (before 867 A.D.)

**OCTOBER 28 / SESSION 9 – OPERATION: PRAYER & VENERATION OF THE ICON**

John of Damascus, Nicephorus, Theodore of Stoudios (continued)


**Images:** Deesis and other icons, Chora Church, Istanbul.

**NOVEMBER 4 / SESSION 10 – MEDIATION: THE VEIL & SCREEN OF ICONOSTASIS**

John of Damascus, Nicephorus, Theodore of Stoudios (continued)


**Images:** Iconostasis (Melkite Church, Jerusalem;

**PART III – THE RETURN OF METAPHYSICS & THE PHENOMENOLOGY OF THE IMAGE**

**NOVEMBER 11 / SESSION 11 – BEYOND IMMANENCE: MODERN PHENOMENOLOGY & THE IMAGE – I**

Edmund Husserl, from *Phantasy and Image-Consciousness* (1905/06), §§ 1-25

Rainer-Maria Rilke, *Letters on Cézanne* (1907)

Clement Greenberg, “Cézanne and Modernism” (1954)

**Images** – Paul Cézanne, “The House of the hanged Man” (1873)

“Houses in Provence” (1879-82)

[URL: http://www.cezannecatalogue.com/catalogue/entry.php?id=429]

**NOVEMBER 18 / SESSION 12 – BEYOND IMMANENCE: MODERN PHENOMENOLOGY & THE IMAGE – II**

Maurice Merleau-Ponty, from *The Visible and the Invisible* (1964), pp. 3-49 and 105-129;

“Cézanne’s Doubt” (1945) and “Eye and Mind” (1960)

Merleau-Ponty (continued)
Jean-Luc Marion, from The Visible and the Revealed (2002), pp. 18-48; pp. 119-144 & from The Crossing of the Visible, pp. 66-87

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Barber, Charles. Figure and Likeness: on the Limits of Representation in Byzantine Iconoclasm (Princeton, 2002)
Besançon, Alain. The Forbidden Image: an Intellectual History of Iconoclasm (Chicago, 2009)
Bredenkamp, Horst. Theorie des Bildakts (Frankfurt, 2010)
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Farrer, Austin. The Glass of Vision: the Bampton Lectures for 1948 (Dacre Press, 1948)
Flint, Kate. The Victorians and the Visual Imagination (Cambridge, 2000)
Gavrilyuk, Paul L. and Coakley, Sarah, eds. The Spiritual Senses: Perceiving God in Western Christianity (Cambridge, 2012)
Hart, Kevin. “For the Life was Manifested” in *Material Spirit: Religion and Literature Intranscendent*, ed.
Gregory C. Stallings et al. (New York, 2014)
Ivanovic, Filip. *Symbol & Icon: Dionysius the Areopagite and the Iconoclastic Crisis* (Eugene, OR: 2010)
Jensen, Robin. *Face to Face: Portraits of the Divine in Early Christianity* (Minneapolis, 2005)
Rico Franses (Stanford, 2005)
Marion, Jean-Luc. *Being Given* (Stanford, 2002)
Rico Franses (Stanford, 2005)
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Pippin, Robert. *After the Beautiful: Hegel and the Philosophy of Pictorial Modernism* (Chicago, 2013)
Safran, Linda, ed. *Heaven on Earth: Art and the Church in Byzantium* (University Park, PA, 1991)