

## Department of Religion Course Offerings

**Spring 2011**

**As of: December 3, 2010**

840:112	<b>DEATH AND AFTERLIFE (3)</b> Various religious concepts of death, resurrection, reincarnation, and other forms of afterlife; their relevance to this-worldly life. (Open to freshmen and sophomores.) 01, TF1, CAC, Index: 51749
840:201	<b>HEBREW BIBLE/OLD TESTAMENT (3)</b> Interpretation of basic Hebrew scriptures in translation; history of religious themes such as sin, covenant, and prophecy in ancient Israel. ( <i>Same as 563:220.</i> ) 01, MTh3, CAC 02, MW6, LC 03, MTh1, DC
840:202	<b>NEW TESTAMENT (3)</b> Interpretation of basic Christian scriptures in translation; influence of Jesus and Paul on the early Christian community. ( <i>Same as 563:223.</i> ) 01, TTh4, CAC 02, TTh5, LC 03, TTh6, DC
840:203	<b>ISLAMIC SCRIPTURES: QURAN AND HADITH (3)</b> Introduction to sacred texts of Islam; emphasis on words and deeds of the Prophet Muhammad, collectively known as the Hadith or Sunnah. The course will explore how revelation bridges the gap between the divine and human by examining Islamic scriptures in their historical, theological, legal, and mystical contexts. ( <i>Same as 01:685:233.</i> ) 01, MW5, CAC
840:211	<b>RELIGIONS OF THE EASTERN WORLD (3)</b> Religious beliefs, practices, and sacred writings of Hinduism, Buddhism, Confucianism, Taoism, and Shinto. 01, W2, CAC / M4, CAC 02, W2, CAC / M5, CAC 03, W2, CAC / Th4, DC
840:212	<b>RELIGIONS OF THE WESTERN WORLD (3)</b> Religious beliefs, practices, and sacred writings of Judaism, Christianity, and Islam. 01, MW6, CAC 02, TTh6, CAC 03, MTh2, DC 04, TF1, DC 05, MTh3, DC
840:222	<b>ISSUES IN RELIGIOUS THOUGHT (3)</b> Questions faced by religion in the contemporary era; faith and reason, religious experience, role of religion in a scientific society, nature of God. 01, M5/6, DC
840:240	<b>LOVE AS ETHIC AND IDEA (3)</b> The Judeo-Christian religious tradition, viewed through the concept of love as moral and theological ideal, from the biblical period to the present. 01, TTh4, DC

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840:241	<p><b>INTRODUCTION TO RABBINIC LITERATURE (3)</b></p> <p>This course traces the historical developments that led to the establishment and eventual dominance of rabbinic Judaism. The first half of the course will examine the historical and literary context of late Second Temple Judaism and the background of rabbinic Judaism, including the apocryphal writings and the Dead Sea Scrolls. The second half will examine how the rabbis responded to these developments and came to a position of authority within the Jewish world. We will read various rabbinic texts closely (especially the Mishnah and the Rosefta). Among the topics discussed: the rabbis and the synagogue, the rabbis and scriptural interpretation, and the social standing of the rabbis. No prior knowledge is required and all readings are in English (credit not given for this course and 01:563:241). 01, MTh2, CAC</p>
840:293:	<p><b>TOPICS IN THE STUDY OF RELIGION: METHODOLOGIES FOR STUDYING RELIGION (3)</b></p> <p>Broad survey of theories and approaches in the study of religion, highlighting the central questions and issues and the major contributors that have shaped the field of religious studies so far. We will examine the origins and development of social scientific, historical, phenomenological, theological and comparative approaches. 01 Wed 5/6, DC</p>
840:303	<p><b>HEBREW PROPHETS (3)</b></p> <p>Development and diffusion of Israelite prophetic thought from early associations with divination in Near Eastern culture through the Exile and later decline. (<i>Prerequisite: 840:201 or 563:220 or permission of instructor; not open to Freshmen. Same as 563:325.</i>) 01, MW7, LC</p>
840:312	<p><b>GREEK CHRISTIANITY (3)</b></p> <p>Eastern church tradition from the second through the eighth century; theological controversies and the development of liturgy, monasticism, and mysticism. (<i>same as 01:685:312</i>) 01, MTh2, DC</p>
840:318	<p><b>CONTEMPORARY CATHOLIC THEOLOGY (3)</b></p> <p>Roman Catholicism, from the French Revolution to the present; thinkers such as Lammenais, Newman, and Gilson; topics such as liturgy, political rights, theological pluralism. 01, MTh3, DC</p>
840:326	<p><b>ISLAM (3)</b></p> <p>Muhammad and the development of Muslim beliefs and practices; major movements and their effects on historical and current events. (<i>Same as 01:685:326.</i>) 01, MTh1, CAC 02, TTh6 DC</p>
840:368	<p><b>HINDU PHILOSOPHY (3)</b></p> <p>Upanishads, Patanjali, Bhagavad-Gita; theories of matter, energy, states of consciousness; meditation. Yogas of knowledge, action, devotion. Karma. Ethics. Comparison of Hindu and Western cosmology. (<i>same as 01:730:368</i>) 01, TTh5, CAC</p>

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840:393	<p><b>APOCALYPSE NOW: RELIGIOUS MOVEMENTS AND THE END OF TIME (3)</b></p> <p>The course compares ancient, Medieval, and contemporary apocalyptic movements. Case studies will include the Jewish apocalyptic movement associated with the Dead Sea Scrolls and Pauline Christianity, Medieval apocalypticism surrounding Joachim of Fiore and the Crusades, and more contemporary movements such as Jonestown and the Left Behind series of Christian thrillers.</p> <p style="text-align: center;">01, TTh4, DC</p>
840:393	<p><b>TOPICS IN THE STUDY OF RELIGION: TRADITION AND INNOVATION IN AMERICAN JEWISH RITUAL LIFE (3)</b></p> <p>This course will focus on the tension between tradition and innovation &gt; that characterizes American Jewish lifecycles. In doing so, we examine some of the ways in which American Jews have engaged various rituals including marriage, bar/bat mitzvah, and mourning rituals. We will explore the role and performance of ritual in individual and communal life, and importance of ritual to the creation and maintenance of identity. Theories of ritual and ethnographic practice will be included in our survey. (Cross-listed with 563:397:01.)</p> <p style="text-align: center;">02, TTh6, CAC</p>
840:394	<p><b>TOPICS IN THE STUDY OF RELIGION: HEALING IN THE UNITED STATES (3)</b></p> <p>This course will explore the history of religious healing in the United States. How have major social, cultural, economic, and political trends in the United States impacted the way in which religious Americans defined illness and its cure? How have individuals from various religious traditions responded to the ascendancy of the medical establishment and the growing prestige of medical science? How have religious healers described the relationship between supernatural and natural agents in the healing process? How have different healing traditions interacted within an American context?</p> <p style="text-align: center;">01, TF3, DC</p>
840:394	<p><b>TOPICS IN THE STUDY OF RELIGION: ISLAMIC MYSTICAL LITERATURE (3)</b></p> <p>This course will examine the literary output of the mystical schools of the Islamic world from the ninth to the twentieth century. Genres covered will include poetry, autobiography, biography, and the modern novel, all in English translation. In the treatment of the Sunni world, the principal focus will be on Sufi literature in the abovementioned genres, while in the treatment of the Shi'i world the focus will be on Ismailism, although mystical tendencies in Sunnism and Shiism beyond these two particular schools will also be taken into account. Authors covered will include Hallaj, Naser Khusraw, Ibn al-Farid, Attar, Rumi, and Driss Chraibi. Attention will also be given to the ritual performance of mystical poetry and the devotional musical traditions which have developed in consequence, such as Ginans and Qawwali.</p> <p style="text-align: center;">02, TTh4, CAC</p>
840:426	<p><b>SEMINAR: BHAKTI YOGA (3)</b></p> <p>Overview of some of the main forms Hindu devotion, Bhakti, has taken over the centuries. Attention paid to the main streams of Bhakti focused on Shiva, Vishnu and the various forms of the Goddess. <i>(Only open to majors in their junior or senior year.)</i></p> <p style="text-align: center;">01, T1/2, DC</p>

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840:427	<b>SEMINAR IN THE STUDY OF RELIGION: AUGUSTINE AND THE AUGUSTINIAN INFLUENCE</b> (3) <b><u>Scroll down for course description.</u></b> 01, TTh5, DC
840:395,396	<b>RESEARCH IN RELIGION</b> (3, 3) Directed study resulting in a major paper.
840:497,498	<b>HONORS IN RELIGION</b> (3, 3 or 6, 6) (both terms must be completed to receive credit)

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**Course Description: Topic for Spring semester 2011: The Theology of Augustine (840:427:01)**

Augustine of Hippo, who lived in the late fourth and early fifth centuries of the Christian era, is the most important theologian of the classical era in the western Christian church. This church is sometimes called the "Latin church," as its main language was Latin, by contrast to the "Greek church" of the eastern part of the Mediterranean world. One reason for Augustine's prominence in the West is that he wrote in Latin, by contrast to the majority of early Christian theologians, who wrote in Greek. The western church in Augustine's time already called itself the "Catholic church," expressing by the term "catholic"—"universal"—the claim of the papacy, as inheritor of the see of St. Peter, to universal primacy within Christianity as a whole. Christians in the eastern church, by contrast, came to describe themselves as "Orthodox," meaning that they held to right teaching or doctrine. Augustine consciously wrote as a Catholic, and another reason for his prominence in the West is his allegiance to the Catholic faith. In any case, for Christians in his own time and later, his thought provided a kind of funnel or sieve through which early Christian ideas flowed into later western Christianity—fundamental ideas about scripture and Christian teaching, ideas from earlier theological thinkers, and other ideas developed by Augustine himself in reflecting on various theological themes, often in heated dialogue with theological and philosophical adversaries. Augustine's theology and the piety and practices derived from it define early medieval western Christianity; they provide a base from which the high medieval scholastic theologians (most notably including Thomas Aquinas) worked; and in fundamental respects the Protestant Reformation can be seen as an effort to recover fundamental conceptions about Christianity that had been lost or obscured in late medieval Catholicism. Augustine's thought remains central to both of the main branches of western Christianity, Catholic and Protestant. That centrality is the reason for this seminar on Augustine's theology.

Augustine wrote a number of systematic treatises, but most of his writings are occasional, episodic, and overlapping. The same ideas appear in many contexts, and they are developed (or not!) with reference to those contexts. Often these contexts are polemical, as Augustine battled with enemies including the Manichaeans, the Pelagians, and the Donatists—the first adherents of a rival philosophy, the others proponents of Christian views determined to be heretical. The common threads in Augustine's thought make it worth examining, while the diversity of development of these threads makes his thought interesting.

This course focuses on Augustine's thinking as focused on two aspects of human life: first, that of the individual, and second, that of human society and the world in which it exists as it experiences that existence through history. In the former the main themes include the goodness of nature, human sin and its universality, freedom and bondage of the will, the grace of Christ and its effect, and the supreme form of love, *caritas*, directed to God as the highest good. The main themes we will examine in the latter are creation, fall, and the transforming work of grace in its effect on the history of human society on earth. To make things interesting, the main themes associated with the focus on the individual are also found in the focus on history, and vice versa. Indeed, these two aspects of Augustine's thought tell fundamentally the same story; so we will be following that story as it unfolds from these two perspectives. The first half of the semester will focus on the individual aspect, while the second half will focus on the social-historical aspect.

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The seminar will operate as a “great thinkers and ideas” course, working off the writings of Augustine himself and seeking to interpret them through reflection and dialogue, not depending on secondary sources to tell us what Augustine meant in such-and-such a place. Close reading of these texts will be needed, and independent reflection on their meaning is a goal.

In the first part of the course readings will include Augustine’s treatises *On the Freedom of the Will*, *On Nature and Grace*, *On Grace and Free Will*, *On the Predestination of the Saints*, and a portion of *The Enchiridion on Faith, Hope, and Love*. In the second part of the course we will concentrate on portions of Augustine’s monumental *The City of God*.

The treatises are all available in standard collections of Augustine’s works, but buying individual volumes of these collections, even as used books, would be prohibitively expensive. Luckily, most of the treatises can be read or downloaded from online sites, and I am also seeking to place all of them on electronic library reserve. We will work from these electronic resources.

*The City of God* has been published in English in many editions, some complete and some excerpted. This work is also available online, but unlike the treatises it can be bought relatively reasonably, either new or used. I have not ordered it in the bookstore; if you want to purchase your own copy, go to Amazon or some other source online and find a version that suits the needs of this course and your budget.

If you would like a printed version of most of the treatises we will examine as well as of *The City of God*, look for a used copy of the two-volume set, *Basic Writings of Saint Augustine*, edited by Whitney J. Oates. This was published by Random House in 1948 and is long out of print, but good used copies are available.

A schedule of the assigned readings and discussions will be given out to seminar members at the beginning of the semester.

Finally, as to requirements: In a course like this, regular attendance, careful and regular reading of the material to be discussed, and interested participation in the discussions are essential. As to writing, members of the seminar are asked to produce two papers of 8-10 pages, one each on some idea or combination of ideas treated in the two parts of the course. The first paper will be due midway through the semester, the second at the end, in lieu of a final exam.