

Department of Religion Course Offerings

Spring 2012

As of: 12/12/11

840:112	DEATH AND AFTERLIFE (3) 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
840:201	HEBREW BIBLE/OLD TESTAMENT (3) 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, CAC 03, MTh1, DC
840:202	NEW TESTAMENT (3) 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, MTh2, DC 03, TTh6, DC
840:203	ISLAMIC SCRIPTURES: QURAN AND HADITH (3) 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	RELIGIONS OF THE EASTERN WORLD (3) 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 04, W2, CAC / M3, DC
840:212	RELIGIONS OF THE WESTERN WORLD (3) Religious beliefs, practices, and sacred writings of Judaism, Christianity, and Islam. 01, MW6, CAC 02, TTh6, CAC 03, TF2, DC 04, MTh2, CAC 05, MTh3, DC
840:222	THE QUESTION OF GOD IN MODERN CULTURE (3) 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 (Double Period)
840:240	LOVE AS ETHIC AND IDEA (3) 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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840:293	<p>SIKHISM AND NORTH INDIAN HISTORY (3)</p> <p>Sikhism is one of the world's newest monotheistic traditions. Founded in the sixteenth century by Guru Nanak (1469-1539) in the Punjab, the Sikh community now comprises 25 million people spread across the globe. Beginning with the life and legacy of Guru Nanak, this class will trace the history of this religious tradition up to the present day. In the process, we will examine the lives of the Sikh Gurus and the rise of Sikh sovereignty (the Khalsa Raj) under Maharaja Ranjit Singh; the impact of British colonial rule on the Sikh community from the 18th century up until the Partition of India; and finally, significant developments during the 20th and 21st centuries in Post-Independent India and diasporic communities ranging from Operation Bluestar and 1984 to September 11, 2001.</p> <p>01, MW4, CAC</p>
840:301	<p>ANCIENT NEAR EASTERN REIGIONS (3)</p> <p>Religious patterns in Mesopotamia, Anatolia, Canaan, Israel, and Egypt from texts in translation; their impact on cultural development of the Near East. <i>(not open to Freshmen)</i></p> <p>01, MW6, LC</p>
840:303	<p>HEBREW PROPHETS (3)</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></p> <p>01, MW7, LC</p>
840:318	<p>CONTEMPORARY CATHOLIC THEOLOGY (3)</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.</p> <p>01, MTh3, DC</p>
840:324	<p>CHINESE RELIGIONS (3)</p> <p>Religious concepts and classic texts of Confucianism and Taoism; relation of religion to society and self in China, including role models and paradigms for self-transformation; alchemy and meditation</p> <p>01, W 5/6, DC (Double Period)</p>
840:326	<p>ISLAM (3)</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></p> <p>01, MTh1, CAC 02, TTh4, CAC</p>
840:366	<p>BHAKTI YOGA (3)</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.</p> <p>01, T 1/2, DC (Double Period)</p>
840:368	<p>HINDU PHILOSOPHY (3)</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></p> <p>01, TTh5, CAC</p>
840:356	<p>SUFISM, MYSTICAL ISLAM (3)</p> <p>Based essentially on primary sources, the course examines both Islamic mystical theory and practice, paying particular attention to a range of core Sufi doctrines. <i>(same as 01:685:356)</i></p> <p>01, TTh6, DC</p>

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840:369	<p>BUDDHIST PHILOSOPHY (3) Interdependence, impermanence, relativity; suffering; path to liberation; meditation; karma as cosmic justice; death and rebirth. Compassion as central ethical value. Theravada, Mahayana, and Tibetan Buddhism. <i>(same as 01:730:369)</i> 01, Th 1/2, DC (Double Period)</p>
840:393 (3 Sections)	<p>TOPICS IN THE STUDY OF RELIGION:</p> <p>◆RELIGION & GLOBALIZATION (3) 01, MTh3, CAC What is globalization and how might we conceptualize the various social, cultural, economic, and political transformations associated with an increasingly interconnected world? In what ways have religion and religious individuals contributed to, resisted, or simply been caught up in these globalizing trends? Has globalization fundamentally changed individuals' experience and perception of religion? What is the relationship between globalization and religious extremism and religious violence?</p> <p>◆WOMEN IN ISLAM (3) This course surveys the role of women and gender in the Islamic texts, the legal tradition, Islamic Mysticism, popular practice, and contemporary global discourse about Muslim women. 02, TTh4, CAC</p> <p>◆TRANSFORMATIONS OF THE BOOK OF GENESIS (3) 03, MTh2, CAC Perhaps more than any other book in the Bible, the Book of Genesis has triggered numerous interpretations and creative retellings since its composition. This is hardly surprising, given the compelling and sometimes outrageous nature of the material: the origins of humanity; narratives of incest, trickery, rape, and revenge; and the accounts of Israel's first contacts with God. In this course, we will read and analyze Genesis on its own terms, in its own ancient context, and evaluate critically later "transformations" of Genesis, ranging from ancient (e.g., the Book of Jubilees; rabbinic literature; Christian readings) to modern (e.g., novels; short stories; poetry). How do later writers interpret, play with, or manipulate the details of the original texts? What limits do certain writers place on themselves, and what liberties do others take with the material? And what is it about Genesis that later writers still find so compelling? This course will include a major creative component, in that students will produce their own range of literary responses to Genesis throughout the semester. All readings will be in English (same as 563:394:01 and 351:320:01).</p>
840:394 (3 Sections)	<p>TOPICS IN THE STUDY OF RELIGION:</p> <p>◆GENDER AND HINDUISM (3) 01, MW5, CAC</p> <p>◆WOMEN IN JEWISH LAW (3) (same as 01:563:319:01) 02, TTh5, CAC</p>

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840:404	SEMINAR CHRISTIAN MONASTICISM Evolution and ideals of Christian Monasticism from early Christianity to the 17 th Century; interaction between monks and nuns and the rest of society. (Only open to majors in their junior or senior year; same as 01:667:481) 01, MTh2, DC
840:427	SEMINAR IN THE STUDY OF RELIGION: AUGUSTINE AND THE AUGUSTINIAN INFLUENCE (3) SCROLL DOWN TO P. 5 FOR COURSE DESCRIPTION 01, TTh5, DC
840:395,396	RESEARCH IN RELIGION (3, 3) Directed study resulting in a major paper.
840:497,498	HONORS IN RELIGION (3, 3 or 6, 6) (both terms must be completed to receive credit)

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840:427 Seminar in the Study of Religion
TTh4, DC (2:15-3:35); Loree 131

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Topic for Spring semester 2012: The Ethics of Augustine

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. The Western 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 not only in the Western church but 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 conception of the church. 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 intense 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 Augustinian 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 many 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 ethics, that is, right conduct in human behavior. We will begin by examining the theological context of his ethical thought, his conception of creation, fall, and redemption, and the two kinds of love, cupiditas and caritas, that pertain to human life in history. Then we will examine his ethical thinking as applied to two topics, sexuality and war, and as he summarizes it in a work of fatherly advice to his son.

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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, though some attention will be given to secondary sources interpreting Augustine’s thinking. Close reading of the original texts will be needed, and independent reflection on their meaning is our goal.

A full list of the works we will be reading will be posted later.

The original materials we will be reading are available in standard collections of Augustine’s works, but buying individual volumes of these collections, even as used books, could be prohibitively expensive. Luckily, most of Augustine’s treatises can be read or downloaded from online sites, including most of the ones we will be reading, and I recommend that you download and print personal copies of the ones we will study. An excellent website to try out as a source is www.virtualreligion.net/vri/index; then follow the links to Augustine’s works. Augustine’s works can also be found via various Catholic church websites, the best of which is www.newadvent.org/fathers.

What Augustine wrote on war is an exception to what I say above, because he never wrote a systematic treatise on war, instead treating this subject in brief passages in a variety of different works on various subjects. An excellent compilation of the relevant material is provided in G. Reichberg, H. Syse, and E. Begby (eds.), *The Ethics of War*. I am having this scanned and posted online for your use.

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 up to that point in the course. The first paper will be due midway through the semester, the second at the end, in lieu of a final exam.