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4:30–5:30 (CAC, Barnes and Noble)
and by appointment.

Spring 2016
Tues/Th (Hybrid)
Tues: 2:50–4:10 (Murray 210)
Thurs (online): 2:50–4:10 and
8:00–8:40

THE ORIGINS OF WESTERN MORALITY (840:314:01)

The course treats the ways that early Christian groups appropriated Jewish and Hellenistic moral traditions and reshaped them according to their developing interests. These interests came to shape the moral language, laws, politics, social codes and sociality of Christian Europe and America. The course will pay particular attention to the roles of Hellenistic philosophy, the Greek translation of the Hebrew Bible, the letters of Paul, the teachings attributed to Jesus in writings from the end of the first century C. E., and the development of ascetic practices and ideology. Issues of importance to the course include the variety of ancient options available for thinking about ethical psychology, the concept of *porneia* (harlotry) and the attack on traditional Mediterranean religion, the family/household and opposition to it, wealth/poverty, slavery, sexual ethics and gender norms.



Core Goals

This course fulfills both Historical Analysis (**HST**) core requirements and writing intensive core requirements (**WCr** and **WCd**):

Course Learning Objectives

This course aims to:

- (1) introduce students to the academic study of religion.
- (2) facilitate students' understanding of how Jewish and Christian ethical traditions are in themselves complex and change over time.
- (3) engage in careful, critical reading of the primary source material and learn to ask critical historical questions about the texts, their writers, and their contexts.
- (4) identify and understand the social, political, and religious assumptions of ancient Mediterranean writers in contrast to our contemporary ones. This will include contrasting household and family structures, economies, social statuses, governments, views about the nature and value of persons, and about the nature and limits of the cosmos.
- (5) develop and defend arguments using clear and compelling prose.

Course Learning Outcomes

Students will be able to:

- (1) Distinguish critical academic religious studies from confessional practice of religious traditions.
- (2) Distinguish between critical historical analysis and insider claims about “orthodox” or true Christianity, whether in primary or secondary literature.

- (3) Demonstrate a grasp of historical methodology and a sensitivity to the context-specific nature of the texts and traditions under investigation.
- (4) Write in clear, concise, and compelling prose.
- (5) Develop clear, well-defended arguments that contain a thesis and marshal evidence in compelling ways.

Requirements:

1. Attendance: regular attendance and participation is a significant part of your grade (25%). Participation must show that you have carefully done the readings and made a good-faith attempt to understand them. (You may opt out 2 times per semester without this adversely affecting your grade.) In the case of illness or emergency, please inform the instructor as soon as possible that you will not be able to attend class and make arrangement to make up the work missed. More than two unexcused absences will result in a failing grade for class participation. In the case of more long-term illnesses or other issues, please provide a note from a health-care provider, or, if appropriate, from a dean.
2. Email: students must maintain a working e-mail account at all times and check this regularly for syllabus updates and announcements. When responses are required, please respond in a timely manner.
3. Exam: one in-class midterm consisting of essays and geared towards paper-writing. Students will prepare responses to essay questions circulated in advance and then write them during the 80 minute class periods: 20% total.
4. 2 Short Papers (1800–2000 words): students will submit drafts, participate in peer review, and submit a final paper that responds appropriately to comments from the instructor and peer reviewers: 15% each; 30% total.
 1. The first short paper will be a rewrite (and expansion) of one of the essay questions from the midterm. *Note: students will lose 10 points on the final paper if they do not participate in peer review, both in submitting drafts and responding to others.*
 2. The topics for the second short paper will be distributed in advance; drafts will be due in advance of the final due date. Final papers must respond to peer and instructor review in constructive ways. *Note: students will lose 10 points on the final paper if they do not participate in peer review, both in submitting drafts and responding to others*
5. Take-home final paper (approximately 3500–4000 words) and a paper portfolio: students will select from a list of suggested paper topics, each of which draws on and develops ideas from the assigned course readings. The portfolio must include an overview of the argument and plan for the paper as well as specific details about how this will be executed (e.g. specific texts, examples, and key points of analysis). In other words, the portfolio should basically be a draft of the paper in outline form. *Students who fail to turn in the portfolio will lose 10 points on the final paper grade.* 25%
6. Participation in class discussion, forum posts, and synchronous online chat sessions: 25% total
 1. All readings and assignments must be completed prior to the class or discussion session for which they are assigned. The standards by which I grade participation—and basic standards for class conduct—are attached to the bottom of this syllabus. Please familiarize yourself with these standards. Participation is an active and rewarding process which requires more than mere attendance.
 2. There are two basic types of online work throughout the course:
 - (i) Pre-discussion forum posts: in smaller forum groups of 4–5, students will post reading reflections at least once per week and later respond to at least two of their

peers. Forum posts (normally min. 150 words) must be uploaded by 11:55 pm on Wednesday (normally) and should engage some aspects of the reading. Students should feel free to explore issues of particular interest to them but should show a good faith attempt to wrestle with some aspect of the reading that they think will be constructive for discussion. Two responses must be completed by Monday evening of the next week (by 11:55pm; min. 50 words each).

(ii) Online smaller group chat using Adobe Connect (links available on the relevant sakai pages; please use Firefox, not Safari). These are typically scheduled for Thursdays during the normal meeting time (40 minutes each) but one chat session will be scheduled for Thursday evening. Some weeks there will be no online chat (see the schedule for details about other activities to be completed).

Books Required for Purchase:

Kathy Gaca, *The Making of Fornication: Eros, Ethics, and Political Reform in Greek Philosophy and Early Christianity*
Anthony Long, *Hellenistic Philosophy*
*The Harper-Collins Study Bible**

Other Resources: Additional readings will be available on Sakai. For texts of the Hellenistic philosophers, see A. A. Long and D. Sedley, *Hellenistic Philosophy: Translations of the Principal Sources, with Philosophical Commentary* (vol. 1).

Tentative Schedule*

Week 1 (1/19 and 1/21): Ancient Cities, Families/Households, and Their Power

Tues (face-to-face): Introduction to the Course

Weds (online): Forum posts due by 11:55 pm; see suggested questions on Sakai

Thurs (online): Ancient Households and Their Critics

Read: New Testament texts on the household: 1 Cor 7; Mark 3:31–5; Matt 10:34–37; Luke 14:25–7, 8:19–21, 9:59–62, 18:28–30; Col 3:18–4:1; Eph 5:21–6:9; Titus 2:3–9 (in your bibles, required for purchase)

Read: Xenophon's *Oeconomicus*, selections (Sakai)

Activity: smaller group online chat sessions (groups, TBA)

Group A: 2:50–3:30

Group B: 3:30–4:10

Group C: 8:00–8:40

Week 2 (1/26 and 1/28): Hellenistic Philosophy and Ethics

Mon (online): Post 2 responses by Mon at 11:55 pm (min 50 words each)

Tues (face-to-face): The Cynic Critique of Traditional Morality

Read: Diogenes Laertius, *Lives of the Eminent Philosophers: On Diogenes, Crates, and Hipparchia* (Sakai)

* Oxford Study Bible is recommended as an alternative to Harper Collins

* Please consult the online sakai site to stay up-to-date

Weds (online): No forum posts until Thurs.

Thurs (online): Hellenistic Philosophy and Its Context
Long, *Hellenistic Philosophy*, 1–13 (required course text-book)
Tad Brennan, “The Ancient Philosophical Background,” 21–34 (Sakai)

Activities:

- 1) Watch online lecture
- 2) Take lecture comprehension quizzes
- 3) Post a longer response than usual (300 words min.) by 11:55 pm; posts should focus on the Brennan reading.

**No online chat sessions this week*

Week 3 (2/2 and 2/4): Nature, Pleasure, and the Good of Epicureanism

Mon (online): Post 2 responses to peer forums by 11:55 pm

Tues (face-to-face): Epicureanism
Read: Long, *Hellenistic Philosophy*, 14–41

Weds (online): Forum posts due by 11:55 pm (150 words min)

Thurs (online): Epicureanism Cont.
Read: Long, *Hellenistic Philosophy*, 42–74

Activity: smaller group online chat sessions

Week 4 (2/9 and 2/11): The Radical Ethics of the Early Stoics

Mon (online): Post 2 responses to peer forums by 11:55 pm

Tues (face-to-face): Stoicism
Read: Long, 107–175 (please skim 121–147) and selected primary sources (Sakai)

Weds (online): Forum posts due by 11:55 pm

Thurs (online): Stoicism
Read: Brennan, *The Stoic Life*, 34–45 (Sakai); “The Old Stoic Theory of Emotion,” 21–39 (Sakai)

Activity: smaller group online discussions

Week 5 (2/16 and 2/18): Stoics, Platonists, and Pythagoreans on Desire and Emotion

Mon (online): Post forum responses by 11:55 pm

Tues: (face-to-face): Plato on Eros and Social/Political Theory
Read: Gaca, *Making of Fornication*, 1–11; 23–58 (required text book)
**the instructor will circulate a study sheet for the first exam on 2/23*

Weds (online): Forum posts due by 11:55 pm

Thurs (online): Stoics on Eros and Social/Political Theory
Read: Selections from Hesiod, *Theogony* (Sakai); Gaca, *Making of Fornication*, 59–93

Activity: smaller group online discussions

Week 6 (2/23 and 2/25): First Exam; Introducing Jewish Traditions

Mon (online): No forum responses due; please use the time to study for the exam

Tues (face-to-face): First Exam (in-class, 80 mins)

Weds (online): No forum responses until Thurs.

Thurs (online) Judean Epic, Divine Law, Cultic Purity and Holiness
Read: Exodus 34:1–35:19; Deut 9:1–12:32; Lev 11:1–22:33; Olyan, *Rites and Rank*, 3–14 (Sakai; pages 3–14 of the pdf are required reading, 15–62 is recommended/optional)

Activities:

- 1) Watch lecture
 - 2) Take lecture comprehension quizzes (by 11:55 pm on Thurs.)
 - 3) Post longer (min. 300) word forum response by 11:55 pm
- *No online chat this week; see longer forum post above*

Week 7 (3/1 and 3/3): Jewish Traditions, Apocalypses, and Divine Command Ethics

Mon (online): Post forum responses by 11:55 pm

Tues (face-to-face): Judean Apocalyptic Traditions
Read: Jeremiah 10; Deut 32–33; Isaiah 40; 45 (in your Harper Collins Study Bibles); 1 Enoch 1–16 (Sakai); Daniel 12 (in your bibles); 1 Thessalonians (in your bibles)

Weds (online): Forum posts due by 11:55 pm

Thurs (online): The Platonic and Pythagorean Revivals
Read: Gaca, *Making of Fornication*, 94–116

Activity: online discussion sections

Friday (online): First paper draft due by 11:55 pm
Drawing on one of the essays from the exam, write a draft of the first paper and distribute it to peer working groups (groups TBA; due by 11:55 pm)

Week 8 (3/8 and 3/10): Judaism, Christianity, and Greek Moral Traditions

Mon (online): Post forum responses by 11:55 pm
Peer review responses due by 11:55 pm

Tues (face-to-face): Introducing Paul and Early Christianity
Read: Galatians; 1 Corinthians; Stowers, “Self-Mastery,” 524–50 (Sakai);
*Stowers, “Does Pauline Christianity Resemble a Hellenistic Philosophy?”

in *Paul Beyond the Judaism/Hellenism Divide*, 81–102 (Sakai) (suggested but not required)

Weds (online): Forum posts due by 11:55 on Weds

Thurs (online): Paul and the Ethics of the Roman Stoics
Read: Romans (in your bibles); Thorsteinsson, *Roman Christianity and Roman Stoicism*, 74–104 (Sakai)
*paper topics for second short paper will be distributed

Activity: smaller group online discussions

Week 9 (3/15 and 3/17): No Class, Spring Break

Week 10: (3/22 and 3/24): Porneia and Greek Moral Traditions

Mon (online): Forum response posts due by 11:55 pm

Tues (face-to-face): Paul, Porneia and the LXX according to Gaca
Read: Gaca, 119–159

Weds (online): No forum posts until Thurs; final draft of first paper due, 11:55 pm

Thurs (online): Introducing Jesus and the Gospel Traditions
Read: Gospel of Mark; infancy narratives of Matt and Luke (Matt 1–2; Luke 1–2); complete synoptic exercises (Sakai)

Activities:

1) watch online lecture and take comprehension quizzes

2) forum posts due by 11:55 on Thurs; longer than usual (min 300 words)

*No online discussion

Week 11 (3/29 and 3/31): Jesus as a Teacher of Ethics?

Mon (online): Forum response posts due by 11:55 pm

Tues (face-to-face): Jesus as Teacher of Ethics in the Synoptic Gospels
Read: Matthew 5:1–7:27 (sermon on the Mt); Luke 6:17–49 (sermon on the plane); Mark 4:10–12 and Matt 13:10–17 (on parables); Stowers, “The Gospel of Matthew and Stoic Ethics” 1–28 (Sakai)

Weds (online): Forum posts due by 11:55 on Weds

Thurs (online): Tatian
Read: Gaca, 221–246

Activity: smaller group online discussions

Friday (online): Assignment due: draft of second short paper
(To be sent to the instructor and to peer editing groups; groups TBA)

Week 12 (4/5 and 4/7): Sexual Asceticism and Alternatives to It

Mon (online): Forum responses due by 11:55 pm
Peer responses to second paper due by 11:55 pm

Tues (face-to-face): Clement
Read: Gaca 247–272

Weds (online): Forum posts due by 11:55 pm

Thurs (online): Epiphanes and Augustine: Asceticism and Sexual Asceticism
Read: Gaca, 273–291; Augustine, selections from *The City of God* and *On Marriage* (Sakai).

Activity: smaller group discussion sections

Week 13 (4/12 and 4/14): Sin and Self, Medieval and Reformed Incarnations

Mon (online): Forum responses due by 11:55 pm
Final draft of second paper due (11:55 pm)

Tues: (face-to-face) Sex and Sin
Read: Bullough, “Sex Education in Medieval Christianity,” 185–196 (Sakai); other readings TBD (sakai)
*final paper topics distributed

Weds (online): No weds forum posts due; see longer posts on Thurs.

Thurs (online): Hell, Punishment, and Christian Ethics
Rasmussen, “Hell Disarmed? The Function of Hell in Reformation Spirituality,” 366–384; other readings TBD (sakai)

Activities:

1) watch online lecture and take comprehension quizzes (by 11:55 pm)

2) write a longer forum post (300 words min.) and post by 11:55 pm

*No online discussion groups; please use the extra time to begin working on your paper.

Week 14 (4/19 and 4/21): Sex and Gender in the 20th and 21st Centuries

Mon (online): Forum responses due by 11:55 pm

Tues: (face to face): Leaning Towards the 20th Century
Read: Setran, Developing the “Christian Gentleman:” The Medieval Impulse in Protestant Ministry to Adolescent Boys, 1890–1920,” 165–204 (Sakai)

Weds (online): Forum posts due by 11:55 pm

Thurs (online): Feminist Approaches
Read: selections from Daly, *Beyond God the Father* (Sakai); Reese, *Myth of Innocent Sexuality* (selections; Sakai)

Activity: online discussion groups

Week 15 (4/26 and 28): Sex and Ethics in the 20th and 21st centuries

Mon (online): Forum responses due by 11:55 pm

Tues (face to face): Readings and Topics TBD

Thurs (online): No class, portfolios for final paper due by 11:55 pm

Final Paper Due; upload to Sakai by 5 pm on 5/11 (the last day of exams).

**Late papers will automatically lose 5 points for each 24 cycle past the due date.*

Extensions may be granted in extenuating circumstances with a letter from a dean or medical doctor.

Standards for Grading Student Participation in Class Discussions

A:

A student who receives a **A** for participation in discussion typically comes to every class with questions about the readings in mind. An **A** discussant engages others about ideas, respects the opinions of others, and consistently elevates the level of discussion.

B:

A student who receives a **B** for participation in discussion typically does not always come to class with questions about the readings in mind. A **B** discussant waits passively for others to raise interesting issues. Some discussants in this category, while courteous and articulate, do not adequately listen to other participants or relate their comments to the direction of the conversation.

C:

A student who receives a **C** for participation attends regularly but typically is an infrequent or unwilling participant, or an obstreperous one.

D:

A student who fails to attend regularly and prepare adequately for discussion risks the grade of **D**

Or even F

[These standards are adapted only slightly from those officially adopted by the Princeton University Department of History in 1998. They were authored primarily by Andrew Isenberg.]

Other Important links:

Student-Wellness Services:

Just In Case Web App

<http://codu.co/cee05e>

Access helpful mental health information and resources for yourself or a friend in a mental health crisis on your smartphone or tablet and easily contact CAPS or RUPD.

Counseling, ADAP & Psychiatric Services (CAPS)

(848) 932-7884 / 17 Senior Street, New Brunswick, NJ 08901/ www.rhscaps.rutgers.edu/

CAPS is a University mental health support service that includes counseling, alcohol and other drug assistance, and psychiatric services staffed by a team of professional within Rutgers Health services to support students' efforts to succeed at Rutgers University. CAPS offers a variety of services that include: individual therapy, group therapy and workshops, crisis intervention, referral to specialists in the community and consultation and collaboration with campus partners.

Violence Prevention & Victim Assistance (VPVA)

(848) 932-1181 / 3 Bartlett Street, New Brunswick, NJ 08901 / www.vpva.rutgers.edu/

The Office for Violence Prevention and Victim Assistance provides confidential crisis intervention, counseling and advocacy for victims of sexual and relationship violence and stalking to students, staff and faculty. To reach staff during office hours when the university is open or to reach an advocate after hours, call 848-932-1181.

Disability Services

(848) 445-6800 / Lucy Stone Hall, Suite A145, Livingston Campus, 54 Joyce Kilmer Avenue, Piscataway, NJ 08854 / <https://ods.rutgers.edu/>

Rutgers University welcomes students with disabilities into all of the University's educational programs. In order to receive consideration for reasonable accommodations, a student with a disability must contact the appropriate disability services office at the campus where you are officially enrolled, participate in an intake interview, and provide documentation:

<https://ods.rutgers.edu/students/documentation-guidelines>. If the documentation supports your request for reasonable accommodations, your campus's disability services office will provide you with a Letter of Accommodations. Please share this letter with your instructors and discuss the accommodations with them as early in your courses as possible. To begin this process, please complete the Registration form on the ODS web site at: <https://ods.rutgers.edu/students/registration-form>.

Scarlet Listeners

(732) 247-5555 / <http://www.scarletlisteners.com/>

Free and confidential peer counseling and referral hotline, providing a comforting and supportive safe space.