

Dr. Jason Gaines
Dept. of Religious Studies
Fairfield University

Exploring Religion: Peoples of the Book, Sacred Texts, and Their Communities

RS 101E, Fall 2016

Tuesday & Friday, 9:30 – 10:45 AM (Section A, Canisius Hall 206)
Tuesday & Friday, 12:30 – 1:45 PM (Section B, Canisius Hall 305)
Tuesday & Friday, 2:00 – 3:15 PM (Section C, Canisius Hall 305)

Office hours: Tuesday, 11:00 – 11:45 AM (Donnarumma 345)
Friday, 11:30 AM – 12:05 PM (Donnarumma 345)
... and by appointment

Office: Donnarumma Hall 345

Contact: jgaines3@fairfield.edu

As a student in this course, you will learn how to investigate the religious lives, beliefs, experiences, and values of others, in their scope and diversity, respecting both the differences from, and the similarities to, your own. Using the tools of the humanities and the social sciences, we will explore the relationship between religion and culture.

In this class, we will examine the relationship between sacred text and the historical communities of Judaism, Christianity, and Islam. We will also study ancient Israelite religion, which eventually evolved into Judaism. Focusing on shared narratives and themes, the course illustrates the different ways that texts are interpreted and the various roles that Scripture plays in these communities. We will also explore the nature, function, practice, and purpose of religion in general and of the three Abrahamic faiths in particular.

Along the way, our discussions will also include such topics as ancient magic and witchcraft, violence and redemption in biblical texts, and ancient mythology.

Course Objectives

By the end of this course, you should be able to:

- Demonstrate a basic understanding of the worldviews of Judaism, Christianity, and Islam.
- Explain basic scholarly approaches to both religious texts and religious traditions.
- Articulate an understanding of the relationship between religion and culture.

Required Texts

1. John Corrigan et al., eds., *Jews Christians, Muslims: A Comparative Introduction to Monotheistic Religions*, 2nd ed. (Boston: Prentice Hall, 2012). Abbreviated as *JCM*.

2. I will distribute a number of handouts in class, which will contain assigned readings. I will also post some readings on Blackboard. Please print out these online readings (or at least the passages you find most important) and bring them to class.

Sacred Texts

Our primary source readings will include material from the Hebrew Bible (also called the Old Testament), the New Testament, and the Qur'an. All students must purchase a copy of each of these works and bring the appropriate one to each class.

The bookstore carries copies of *The New Oxford Annotated Bible With Apocrypha* (ed. Michael D. Coogan, Marc Z. Brettler, Carol Newsom, and Pheme Perkins, 4th ed. [Oxford, 2010]), which includes translations of the Hebrew Bible and the New Testament. Students may also use the *Catholic Study Bible* (3rd ed., ed. Donald Senior, John J. Collins, and Mary Ann Getty [Oxford, 2016]), which also includes the Hebrew Bible and the New Testament. The best edition of the Hebrew Bible is found in *The Jewish Study Bible* (ed. Adele Berlin and Marc Zvi Brettler, 2nd ed. [Oxford, 2014]); of course, this volume lacks a translation of the New Testament.

The bookstore also stocks the following Qur'an translation: M. A. S. Abdel Haleem, *The Qur'an*, revised ed., Oxford World's Classics (New York: Oxford University Press, 2008).

Required Coursework

Attendance and participation. On-time attendance is required at all class sessions, and failure to show up will affect your participation grade (and, more importantly, lessen the impact of your studies). Two absences are allowed with no effect on your grade, with each further absence causing a 1-point deduction from your attendance/participation grade. E-mail me beforehand if you will not be able to attend. I will not differentiate between medical, excused, and unexcused absences (the only exception is for University-mandated absences, which will not count against you). Please know that my policy is not to share in-class slideshows by e-mail or online.

I expect each student to participate in class discussion in regular and meaningful ways. Be warned, I will "cold call" students to answer questions about the reading (both factual and philosophical). Please tell me before class if you are unprepared for that day. If you are consistently prepared, you will receive full credit. **Please see me privately if you find it difficult to participate actively in class—we can work together on ways for you to become more effective or to feel less nervous.**

Daily reading assignments. Please complete the assigned readings for each class, in the order I list them, before that class begins.

In-class quizzes. Six times this semester, we will spend the first 5-10 minutes of class taking a short quiz. If you will be absent that day, you must e-mail me **in advance** and arrange to make it up as soon as possible (failure to do so will automatically result in a quiz score of zero). I will drop your lowest score when calculating your final grade. Some quizzes may offer extra credit opportunities, but your final 5-quiz average cannot equal more than 100%.

The quizzes may take the following forms (the list is not exhaustive):

- True/false
- Identification of vocabulary terms, people, and concepts
- Complete a timeline
- Fill-in-the-blank
- Draw or label a map
- Annotate 2-3 verses from a sacred text
- Short essay question (2 paragraphs)

Writing assignments. You will have two papers to complete. The first will be comparative (approx. 6 pages, due Oct. 25) and will not require research beyond the assigned course material. The second (approx. 9 pages, due Dec. 9) it to be an analytical research paper on a topic of your choosing. More details on both papers will follow later in the semester.

Please use 12-point Times New Roman font for everything (including footnotes), double-space everything (including footnotes), and set your margins to 1". Proper citation in the form of footnotes is always required. Turn in printed and stapled copies of your papers at the beginning of class on their due dates. Each calendar day a paper is late will result in two-thirds of a letter grade deduction (B+ becomes B-). I will not give extensions except in extraordinary circumstances.

Extra credit. You may earn up to 3 points extra credit on your final grade by attending a religious service or event from a faith other than your own and writing a 2-page reflection on the experience. I will provide further information during the semester.

Grading Policies

- 5% Attendance
- 5% Participation
- 35% In-class quizzes (6 quizzes, lowest quiz score is dropped)
- 10% Comparative writing assignment (6 pages, due Oct. 25)
- 20% Analytical writing assignment (9 pages, due Dec. 9)
- 25% Final exam
- (+3% Possible extra credit)

A (4.0) = 93–100; A- (3.67) = 90–92; B+ (3.33) = 87–89; B (3.0) = 83–86; B- (2.67) = 80–82; C+ (2.33) = 77–79; C (2.0) = 73–76; C- (1.67) = 70–72; D (1.0) = 60–69; F (0.00) = 0–59

A indicates outstanding achievement; **B** a superior level of achievement; **C** an acceptable level of achievement with course material; **D** minimal achievement, but passing; and **F** an unacceptable level of achievement—course must be repeated to obtain credit. **B+** and **C+** indicate work performed at the top of the respective ranges; **A-**, **B-**, and **C-** indicate work performed below the respective ranges.

Policies

Electronic devices. Be aware that I do not allow laptops, tablets, or cell phones in class. Please plan to take notes on paper. If you choose to use an unauthorized device in class, I will count you absent for that day.

Academic integrity. The college and I require the highest level of academic integrity. The school's honor code states: "Fairfield University's primary purpose is the pursuit of academic excellence. All members of the Fairfield University community share responsibility for establishing and maintaining appropriate standards of academic honesty and integrity. This is possible only in an atmosphere where discovery and communication of knowledge are marked by scrupulous, unqualified honesty. I understand that any violation of academic integrity wounds the entire community and undermines the trust upon which the discovery and communication of

knowledge depends. Therefore, as a member of the Fairfield University community, I hereby pledge to uphold and maintain these standards of academic honesty and integrity. I understand that any violation of academic integrity wounds the entire community and undermines the trust upon which the discovery and communication of knowledge depends. Therefore, as a member of the Fairfield University community, I hereby pledge to uphold and maintain these standards of academic honesty and integrity.” Please see <http://librarybestbets.fairfield.edu/academicintegrity>.

Plagiarism. Fairfield University defines plagiarism as “the appropriation of information, ideas, or the language of other persons or writers and the submission of them as one’s own to satisfy the requirements of a course. Plagiarism thus constitutes both theft and deceit. Assignments (compositions, term papers, computer programs, etc.) acquired either in part or in whole from commercial sources or from other students and submitted as one’s own original work will be considered plagiarism.... The multiple submission of the same paper or report for assignments in more than one course without the prior written permission of each instructor is considered self-plagiarism.” I recommend completing “The Plagiarism Court” online before turning in the first paper: <http://www.fairfield.edu/library/researchassistance/avoidplagiarism/>.

Documented disabilities. Fairfield University is committed to achieving equal educational opportunities, providing students with documented disabilities access to all University programs, services and activities. In order for this course to be equally accessible to all students, different accommodations or adjustments may need to be implemented. The Office of Disability Support Services (DSS) is available at DSS@fairfield.edu, and at (203) 254-4000 ext. 2615. They are your primary resource on campus to help you develop an accessibility plan to help you achieve success in your courses this semester. Please make an appointment with them as early as possible this semester to receive letters to present to me so that we can discuss how potential accommodations can be provided and carried out for this course. If you have received Accommodation Letters for this course from DSS, please provide me with that information privately so that we can review your accommodations together and discuss how best to help you achieve equal access in this course this semester.

E-mail. Please check your campus e-mail regularly, as I will occasionally send important information to your @student.fairfield.edu address. If the weather is poor, check your e-mail before heading to class.

Division into groups. Some of the readings, questions, and actions in the syllabus below are broken up into groups.

Sections A (9:30 AM):

Group 1 = last names A-H
Group 2 = last names I-O
Group 3 = last names P-Z

Section B (12:30 PM):

Group 1 = last names A-F
Group 2 = last names G-R
Group 3 = last names S-Z

Section C (2:00 PM):

Group 1 = last names A-Laz
Group 2 = last names Le-Piz
Group 3 = last names Po-Z

Class Schedule (subject to change, as needed)

1. Tuesday, Sept. 6 – First Day. Welcome!

Questions:

- What is religion? Why are humans religious?
- Why should we study religion?

2. Friday, Sept. 9 – The Origin, Development, and Function of Religion

Readings:

- a. Handout: Edward B. Tylor, “Animism,” *Reader in Comparative Religion: An Anthropological Approach*, eds. William A. Lessa and Evon Z. Vogt, 4th ed. (New York: HarperCollins, 1979), 9–19.
- b. Handout: Émile Durkheim, “The Elementary Forms of the Religious Life,” *Reader in Comparative Religion*, 27–35.

Questions:

- Do Tylor and Durkheim’s arguments seem reasonable? Do you agree with either or both of them? Can you identify any possible flaws in their logic?
- Do you find any parts of the readings insulting or insensitive? Are they judgmental?

Actions:

- Be ready to answer the questions above in class.
- Write a three-sentence summary of each essay.
- Identify five vocabulary terms that are important for understanding the essays, and make sure you can define them.

3. Tuesday, Sept. 13 – Scripture and Tradition in Judaism

Readings:

- a. *JCM*: Chapter 1 (pgs. 1–19)
- b. Hebrew Bible (HB): Genesis 11:27—12:9 (Abram’s journey)
- c. HB: Genesis 17:1-14 (the circumcision covenant)
- d. HB: Exodus 2:23—3:20 (Moses’ commissioning)
- e. HB: Exodus 19:1—20:17 (in Jewish Bibles, end at 20:14; God’s mountain)
- f. HB: Deuteronomy 30:11-20 (“Choose life!”)

Questions:

- What are the differences between scripture and tradition?
- Group 1: What motivates Abraham to go to Canaan? What does God promise to do, and what must Abraham do in return?
- Group 2: What qualities are important for a leader to possess? Does Moses have them?
- Group 3: In the passage in Deuteronomy, how would you describe God (as a character in the literary creation)? What does God want?

Actions:

- Create an outline of the *JCM* chapter, about one page long.

4. Friday, Sept. 16 – Mesopotamia and Biblical Creation Stories

Readings:

- a. HB: Genesis 1:1—2:4a (“The Six Days of Creation”)

- b. HB: Genesis 2:4b—3:24 (“A Garden in Eden”)
- c. Handout: Enūma Eliš in Michael D. Coogan, *A Reader of Ancient Near Eastern Texts: Sources for the Study of the Old Testament* (New York: Oxford University Press, 2013), 9–15.

Questions:

- Have you read creation stories from other cultures before? How are they similar or different? Are any themes common among the creation stories you’ve encountered?
- What differences and affinities can you identify between the Mesopotamian and biblical creation accounts?

Actions:

- Be able to summarize all three stories (“The Six Days of Creation,” “A Garden in Eden,” Enūma Eliš).

In Class:

- Quiz #1 on sessions 1–4.

5. Tuesday, Sept. 20 – Scripture and Tradition in Christianity

Readings:

- a. *JCM*: Chapter 2 (pgs. 20–39)
- b. NT: Luke 24:1-53 (the tomb and resurrection)
- c. NT: Acts 2:1-41 (Pentecost)
- d. NT: Romans 9:1-33 (Paul on God)
- e. Blackboard: Origen, *On First Principles*, Book IV (reprinted from *Readings in Judaism, Christianity, and Islam*, eds. John Corrigan et al. [Upper Saddle River, N.J.: Prentice Hall, 1998], 32–37).

Questions:

- What criteria did a book have to meet to become part of the Christian canon?
- Does it bother you that the Gospels contradict each other?
- Group 1: How are women portrayed in the Luke passage?
- Group 2: How and why do the characters in Acts use material from the Hebrew Bible?
- Group 3: What would be Paul’s “thesis statement” in Romans 9?

Actions:

- Create an outline of the *JCM* chapter, about one page long.

6. Friday, Sept. 23 – Scripture and Tradition in Islam; Review

Readings:

- a. *JCM*: Chapter 3 (pgs. 40–53)
- b. Qur’an: Sūra 96:1-5, The Clinging Form
- c. Qur’an: Sūra 81:1-29, Shrouded in Darkness
- d. Qur’an: Sūra 53:1-18, The Star

Questions:

- How and why are Jewish and Christian elements present in early Islam?
- Review: How were the canons of sacred texts of Judaism, Christianity, and Islam formed?

Actions:

- Go to <http://www.quran.com/96> and listen to audio recording of Sūra 96 (1 min, 17 sec).
- Group 1: Write two paragraphs describing some traditions of interpretation in Judaism.

- Group 2: Write two paragraphs describing some traditions of interpretation in Christianity.
- Group 3: Write one paragraph describing some traditions of interpretation in Islam.

7. Tuesday, Sept. 27 – Ancient Near Eastern Ideas about God(s)

Readings:

- Blackboard: Baruch Halpern, “Monotheism,” *The Oxford Companion to the Bible*, eds. Bruce M. Metzger and Michael D. Coogan (New York: Oxford University Press, 1993), 524–27.
- Blackboard: Michael D. Coogan and Mark S. Smith, “Introduction,” *Stories from Ancient Canaan*, 2nd ed. (Louisville, Ky.: Westminster John Knox, 2012), 1–19.
- Blackboard: “Aqhat,” *Stories from Ancient Canaan*, 27–55.

Questions:

- Who are the gods and goddesses in the Ugaritic pantheon? How would you describe their personalities?

Actions:

- Create a plot summary of Aqhat.

8. Friday, Sept. 30 – Monotheism in Judaism

Readings:

- JCM*: Chapter 4 (pgs. 55–76)
- HB: Exodus 15:1-18 (the Song of the Sea)
- HB: Deuteronomy 6:4-9 (the Shema)
- HB: 1 Kings 17:1—18:46 (Elijah and the prophets of Ba’al)
- HB: Isaiah 40:1-31 (“Comfort! Comfort!”)

Questions:

- Group 1: Is Exodus 15 a monotheistic text? How so, or how not so?
- Group 2: What were the authors’ intentions in the story of Elijah vs. the prophets of Ba’al in 1 Kings 17–18?
- Group 3: The prophet Second Isaiah (who wrote Isaiah 40) is often called a “radical monotheist.” Do you agree with this label? Why or why not?

Actions:

- Make a short outline of the *JCM* chapter, about half a page.
- Identify the five most important vocabulary terms and define them.

In Class:

- Quiz #2 on sessions 4–8.

Tuesday, Oct. 4 – NO CLASS: Rosh HaShanah (The Jewish New Year)

9. Friday, Oct. 7 – Monotheism in Christianity

Readings:

- JCM*: Chapters 5 (pgs. 77–100)
- NT: John 1:1-18 (the Word)
- NT: John 8:12-20 (Tabernacles)
- NT: John 10:22-33 (the trial in the Temple)
- NT: Philippians 2:1-11 (self-emptying of Jesus)

Questions:

- What does John the Evangelist mean when writing, “In the beginning was the Word, and the Word was with God, and the Word was God”?
- Does Christianity have three Gods, namely the Father, the Son, and the Holy Spirit? Explain your answer.

Actions:

- Make a 1-page outline of the chapter.

Tuesday, Oct. 11 – NO CLASS (University holiday)

10. Friday, Oct. 14 – Monotheism in Islam; Review

Readings:

- JCM*: Chapters 6 (pgs. 101–113)
- Qur’an: Sūra 1:1-7, The Opening
- Qur’an: Sūra 112:1-4, Purity [of Faith]
- Qur’an: Sūra 2:1-5, The Cow
- Qur’an: Sūra 2:255-256, “The Throne Verse” (from The Cow)
- Qur’an: Sūra 2:177, on righteousness (from The Cow)

Questions:

- Group 1: What is *tawḥīd*? Is this different from Jewish and Christian understandings of God?
- Group 2: How is God present in the world today for Jews, Christians, and Muslims?
- Group 3: What threats existed to monotheism during the early years of Judaism, Christianity, and Islam?

11. Tuesday, Oct. 18 – Authority in Judaism

Readings:

- JCM*: Chapter 7 (pgs. 115–128)
- HB: Exodus 31:18—32:35 (the golden calf)
- HB: Leviticus 9:1—10:3 (Aaron and his sons)
- HB: Numbers 27:1-11 (Zelophehad’s daughters)
- HB: Ezekiel 34:1-31 (the shepherd)

Questions:

- Group 1: In the episode of the golden calf, is Aaron a leader or a follower? What leadership qualities does Moses possess?
- Group 2: What role does gender play in the story of Zelophehad’s daughters?
- Group 3: Does the prophet Ezekiel see God or human monarchs as the source of authority? Explain your answer.

12. Friday, Oct. 21 – Authority in Christianity

Readings:

- JCM*: Chapter 8 (pgs. 129–144)
- NT: Matthew 16:13-19 (“upon this rock”)
- NT: Acts 1:1-14
- NT: 2 Corinthians 10:1—13:13

- e. Handout: Irenaeus of Lyons, *Against Heresies* (selections from *Readings in Judaism, Christianity, and Islam*, 173–76).
- f. Handout: Pope Boniface VIII, *Unam Sanctam* (selections from *Readings in Judaism, Christianity, and Islam*, 177–78).

Questions:

- What models for authority are there in the New Testament? Note the citation or, better still, copy the paragraph and bring it to class.

Actions:

- Create a timeline showing who held authority when in Christian communities.

In Class:

- Quiz #3 on sessions 8–12.

13. Tuesday, Oct. 25 – Authority in Islam; Review

Readings:

- a. *JCM*: Chapter 9 (pgs. 145–156)
- b. Qur'an: Sūra 4:58-63, from Women (esp. 4:59)
- c. Blackboard: John L. Esposito and Dalia Mogahed, "What Do Women Want," pgs. 99–133 in *Who Speaks for Islam? What a Billion Muslims Really Think* (New York: Gallup, 2007).
- d. Blackboard: Selections from Ibn Khaldun, *The Muqaddimah: An Introduction to History* (reproduced from *Readings in Judaism, Christianity, and Islam*, 187–92).

Questions:

- What are the Hadith, and what specifically do they contribute to the understanding of authority for the *umma*?

Actions:

- Group 1: Find and print an article from an American news source that criticizes Sharī'a. Does the author of the article represent Sharī'a correctly?
- Group 2: Make a list of the differences concerning authority between Shi'ites and Sunnis.
- Group 3: Find and print an article from any news source that discusses the establishment of a Caliphate in modern times (right now). Does the Caliphate in question include the elements discussed by Ibn Khaldun (from the reading in the handout)?

Turn in:

- Your comparative paper.

Thursday, Oct. 27, 7:30 PM – (Optional): "The Hidden Poetry of the Five Books of Moses," a lecture by Dr. Gaines, Dolan School of Business Dining Room

14. Friday, Oct. 28 – Modern Islamic Extremism and the Rise of the Islamic State

Readings:

- a. Handout: Graeme Wood, "What ISIS Really Wants," *The Atlantic*, March 2015.
- b. Handout: Rukmini Callimachi, "ISIS Enshrines a Theology of Rape," *The New York Times*, Aug. 13, 2015.
- c. Blackboard: John L. Esposito, "Violence and Terrorism," pgs. 133–157 in *What Everyone Needs to Know about Islam*, 2nd ed. (New York: Oxford University Press, 2011).

NOTE: If current events require, I may substitute these readings with newer works of journalism.

15. Tuesday, Nov. 1 – Worship and Ritual in Judaism

Readings:

- a. *JCM*: Chapter 10 (pgs. 157–173)
- b. Handout: “Amidah for Weekday Shahrīt,” *Siddur Sim Shalom for Weekdays* (New York: The Rabbinical Assembly, 2002), 36b–44.

Questions:

- What do all 19 prayers in the Amidah have in common?

Actions:

- Group 1: Find and print a photograph significant to Jewish worship.

16. Friday, Nov. 4 – Worship and Ritual in Christianity

Readings:

- a. *JCM*: Chapter 11 (pgs. 174–190)
- b. NT: 1 Corinthians 10:14-22, 11:17-34 (the Lord’s supper)
- c. NT: Hebrews 9:1—10:18 (the Eucharist)
- d. Blackboard: Selections from “The Holy Eucharist,” *The Book of Common Prayer According to the Use of the Episcopal Church*, 1979 edition.

Questions:

- What are the different effects of hearing, saying, and singing prayer?
- What parts of Christian worship are ritualized (already set), and what parts are spontaneous or individualized?

Actions:

- Group 2: Find and print a photograph significant to Christian worship.
- If you’d like (optional): choose a 30-second clip of a hymn or musical accompaniment for prayer, and bring it in to play for us. (You may bring your laptop to class to play the clip, or you may e-mail me the clip by 8pm the night before and I will bring it to class.)

In Class:

- Quiz #4 on sessions 12–16.

17. Tuesday, Nov. 8 – Worship and Ritual in Islam; Review (VOTE TODAY!)

Readings:

- a. *JCM*: Chapter 12 (pgs. 191–203)
- b. Qur’an: Sūra 5:6, on ablutions, from *The Feast*
- c. Qur’an: Sūra 2:183-87, on fasting, from *The Cow*
- d. Qur’an: Sūra 2:196-203, on the *Hajj*, from *The Cow*
- e. Qur’an: Sūra 22:26-38, on the *Hajj*, from *The Pilgrimage*
- f. Blackboard: An excerpt from Al-Ghazālī, “The Beginning of Guidance,” on “How to Perform the Islamic Prayer Service,” from *Readings in Judaism, Christianity, and Islam*, 241–46.

Questions:

- What are the five “pillars” of Islam? Be ready to describe them.
- How is the *ṣalat* performed? Does any part of it resemble Jewish and/or Christian worship?
- How has modernity affected prominent rituals in Judaism, Christianity, and Islam?

Actions:

- Group 3: Find and print a photograph significant to Muslim worship.

18. Friday, Nov. 11 – Magic, Witchcraft, Angels & Demons in the Ancient Near East

Readings:

- Handout: James G. Frazer, “Sympathetic Magic,” *Reader in Comparative Religion*, 300–15.
- HB: 1 Samuel 28:3-25 (Saul and the ghost)
- NT: John 6:16-21 (walking on water)
- NT: John 11:1-44 (raising Lazarus)
- NT: Luke 1:26-37 (Gabriel)
- Handout: G. J. Riley, “Demon,” *Dictionary of Deities and Demons in the Bible*, ed. Karel van der Toorn et al., 2nd ed (Leiden: Brill, 1999), 235–40.
- Handout: M. Hutter, “Lilith,” *Dictionary of Deities and Demons*, 520–21.

Questions:

- What is “magic”? How does it differ from “religion”?

19. Tuesday, Nov. 15 – Ethics in Judaism

Readings:

- JCM*: Chapter 13 (pgs. 205–218)
- HB: Amos 1:1—9:15
- Handout: Eugene Borowitz on “Liberal Judaism,” excerpted in *Readings in Judaism, Christianity, and Islam*, 264–65.

Questions:

- What are the main goals of the book of Amos? What message does the prophet want the people to receive?
- What can (or should, in your opinion) religiously observant individuals do when ancient teachings of their religion clash with modern understandings of equality, tolerance, and justice?

20. Friday, Nov. 18 – Ethics in Christianity

Readings:

- JCM*: Chapter 14 (pgs. 219–240)
- NT: Romans 12:1—13:14 (on holy living)
- NT: Ephesians 4:1—6:20 (on ethics)
- NT: James 1:12—2:26 (on words and action)

Questions:

- How has Christian ethics changed over time? What cultural background changes accompanied or necessitated these adaptations? Come prepared with notes.
- What is your personal reaction to the rules for household relationships in Ephesians 5–6?
- How would you evaluate James’s understanding of faith and works, both logically and personally?

In Class:

- Quiz #5 on sessions 16–20.

Tuesday, Nov. 22 – NO CLASS (early Thanksgiving vacation)

Friday, Nov. 25 – NO CLASS (Thanksgiving recess)

21. Tuesday, Nov. 29 – Ethics in Islam

Readings:

- a. *JCM*: Chapter 15 (pgs. 241–251)
- b. Blackboard: Selections from Fazlur Rahman, “Law and Ethics in Islam,” reproduced from *Readings in Judaism, Christianity, and Islam*, 286–98.

Questions:

- What is the relationship between ethics and law in Islam?
- In what similar and/or contrasting ways are believers and nonbelievers treated in Islam?

22. Friday, Dec. 2 – Material Culture in Judaism and Islam

Readings:

- a. *JCM*: Chapter 16 (pgs. 253–272)
- b. *JCM*: Chapter 18 (pgs. 295–307)

Questions:

- What categories of things constitute the material cultures of Judaism and Islam?
- I am not assigning the chapter on material culture in Christianity. Therefore, what would you expect to be included in a discussion of Christian material culture?
- How have attitudes about material culture (including dress, architecture, and home décor) affected how Jews and Muslims view themselves, and how others view them?

23. Tuesday, Dec. 6 – Religion and Political Order in Judaism and Christianity

Readings:

- a. *JCM*: Chapters 19–20 (pgs. 309–345), skim as needed

Questions:

- How and when were Jews and Christians persecuted by the state? When have Jews and Christians turned state persecutors themselves?
- If no country had Judaism as a state religion for thousands of years, how did Jewish law relate to civil law?

In Class:

- Quiz #6 on sessions 20–23.
- Course evaluations (bring a laptop, if you have one)

24. Friday, Dec. 9 – NEW Abrahamic Religions; Review for Final Exam

Readings:

- a. Handout: Roy C. Amore, *World Religions: Western Traditions*, eds. Williard G. Oxtoby et al., 4th ed. (Don Mills: Oxford University Press, 2014) 364–66, 373–84.

Questions:

- What kinds of social and economic factors may contribute to the rise of new religious movements? How do new religious movements gain acceptance?

Turn in:

- Your analytical paper.

Final Exams

Section A: Wednesday, December 21, 8:00 – 11:00 AM, Canisius Hall 206

Section B: Saturday, December 17, 11:30 AM – 2:30 PM, Canisius Hall 305

Section C: Friday, December 16, 11:30 AM – 2:30 PM, Canisius Hall 305

NOTE: I do not have the power to reschedule exam days. If you have a conflict, you must contact the Dean of Students.