

109. Themes in the New Testament. Hylen (WF 10:10-11:00; Monday Sections -- 01-11:10; 02-10:10; 03-11:10; 04-10:10)—HCA This course focuses on three central themes of the New Testament: portraits of Jesus; practices of the church; and death and last judgment. We will explore multiple texts with regard to each theme in order to get a sense of the different perspectives represented by the writings of the NT. In each case students will: a) learn practices of NT interpretation, including attention to the literary form of the text and its social and historical context; b) listen to the voices of other interpreters, including both scholarly and popular writings; c) learn to recognize how each interpretation is related to the religious, cultural, and social issues in the interpreter's context. The course requirements include graded homework assignments, 3 exams, and 3 short papers.

115F.04 Asian Spirituality/Concepts. Schoenbohm (TR 2:35-3:50)—INT Wisdom, liberation and enlightenment have been ideals that have guided the behavior of great thinkers and sages in many traditions. Whereas Hebraic and Christian religious traditions put forward certain ideas about wisdom and enlightenment that involve faith in God, we find very different conceptions of wisdom and enlightenment in early Asian religious traditions. In this course, we will explore what wisdom, liberation and enlightenment mean, in theory and practice, in classical Indian, Chinese and Japanese religious traditions. In reading some of their fundamental texts, we will focus on gaining an understanding of the meanings of certain pivotal words that enable us to further understand what wisdom, liberation and enlightenment mean for them. In the Indian Bhagavad Gita (Song of the Lord), for example, Krishna instructs the warrior Arjuna about the meaning of yoga (discipline) as it leads to moksha (liberation) and nirvana (bliss); Confucius instructs his students concerning the meaning of centering (chung) the heart-mind (hsin) in learning (hsüeh); Lao Tzu writes of the importance of “knowing yang, keeping to yin” in the Tao Te Ching; and the Zen tradition emphasizes awakening through za-zen (just sitting). Our aim will also be to explore the possible relevance to us of the experiences of “wisdom,” “liberation,” and “enlightenment” found in these traditions. This is a first year writing seminar, and the design of the writing assignments aims to help students develop thinking, writing and research skills that they will employ during their college careers.

115F.05 Christianity and Religious Pluralism: Many Paths. Taylor (11:10-12:00 MWF)—HCA Religious diversity is now a fact of everyday life. In order to learn something about the many different

religions, one does not need to be a religious scholar or world traveler. Instead, one needs only to turn on the television, browse the Web, or visit a local mosque, church, or temple. Moreover, members of the world's religions are no longer separated geographically. Rather, they live together in significant numbers both in the United States and abroad, and they are neighbors, friends, colleagues, and coworkers. Yet, Christianity has long held that there is no salvation outside of Christ. So what are Christians to make of their religious neighbors and their faiths? Is there only one true religion or are there many? Is religious diversity a problem that must be confronted or a treasure to be welcomed and enjoyed by all? Are the religions different paths up the same mountain or does each religious tradition travel to its own unique peak? In other words, is there really only one salvation or are there many? Furthermore, how can Christian communities be faithful to their own beliefs while making room for their religious “others”? This seminar explores the range of contemporary Christian perspectives in the context of a religiously pluralistic world. It asks how Christians can think critically about their own faith in light of the world's religious traditions, and it introduces students to the ways in which Christian theologians have sought to engage these questions across time, tradition, and place. This seminar assumes no previous knowledge of the Christian theological tradition.

115F.06 Religion and Sports. Bowie (MWF 1:10-2:00)—HCA This seminar seeks to creatively discuss the exchange between two massive spectacles of social life, namely, religion and sport, from the perspectives of sociology and social theory. Religion and sport share a tensional and tensionless relationship. A common notion of religion and sport is that they are two polar opposite activities. One may contend, “Sunday's are reserved for tailgates and the football game, not church” (or vice versa). This may be evidently clear if Emile Durkhiem's distinction between the sacred and the profane is taken categorically. On the other end one may contend, “baseball is a religion.” It may not be so clear how one could make such a claim. This course examines both religion and sport as “forms of culture.” We will do some listening and watching (brief clips, 5 minutes or less) that display the convergence of these two spectacles. We will focus on various forms of sport (football, basketball, baseball, soccer, hunting) however, since this course is a seminar in the spring special attention will be given to the Super Bowl and NCAA Basketball Final Four - Men's and Women's Tournaments.

123. Religion and Human Development. Baker (MWF 12:10-1:00)--P This course is an examination of psychological theories of human development with a focus on religious or spiritual aspects of personality. Works by leading psychologists are used to consider how religion (particularly Christianity) may or may not function to foster human flourishing. Using more of a philosophical approach than a biological, experimental or clinical one, we will consider the theories of William James, Sigmund Freud, Carol Gilligan, Erik Erikson, James Fowler, D. W. Winnicott, Ana-Maria Rizzuto, Heinz Kohut, Alice Miller, Carl Jung, Naomi Goldenberg, Joseph Campbell and others.

203/3880.01. Jewish Theories of Religion. Urban (TR 9:35-10:50)-- P Jewish religious responses to modernity exemplify many of the salient challenges faced by a minority in a majority culture. The dialectic between Jewish self-understanding and general culture engendered new conceptions of the self and community. The relation between ritual and religious doctrine was renegotiated and brought forth a variety of reconfigurations of the relationship between spirituality and normative religion as well as that between religion and culture. Jewish strategies of self-revitalization, reconstruction and attempts to create a 'religion of culture' as well as feminist appropriations of Jewish faith are paradigmatic for the process of repositioning religion in modern and post-modern culture. We will examine through select primary sources to what extent these transformations of Judaism are informed by philosophy, the study of religion, and social theory and analyze the nature and limits of the envisioned synthesis. We will conclude the course with a discussion on secularized religion and social forms of religion.

206/3845. Global Interpretation of Christian Scripture. Patte (M 3:10-5:30) – INT Comparing interpretations of biblical texts by Christians in Africa, Asia, Latin America, and Oceania - where at present two thirds of the readers of the Bible are - with those by Orthodox Christians in Eastern Europe and the Middle East, and by Catholic and Protestant Christians in Western Europe and North America. We will raise theoretical and methodological issues by addressing the question: Why all these interpretations can be and should be treated with respect? Considering concrete examples --interpretations from around the world of both New Testament and Old Testament texts -- , we will assess the respective roles of the interpreter/s religious and theological settings, and of her/his social, economic, political, ideological, and cultural life-contexts in each interpretation, as well as the way in which each interpretation is grounded in the biblical text. Active participation in discussion, seminar presentations,

developing a paper over the second part of the semester, are aimed at helping students to recognize the roles of religious and contextual assumptions in their own interpretations, even as they strive to be most rigorous in their reading of biblical texts.

212/3162. Pauline Christianity. Patte (W 3:10-5:30) -- HCA An exploration of the central themes of Paul's teaching as expressed in the letter to the Romans: universal sinfulness and guilt and justification through faith; Paul's Gospel to the Gentiles and the relation between Jews and Gentile Christians; the power of sin and of evil, its many forms, and the "gospel as power of God for salvation." We will consider these three themes by asking: How is Paul's teaching about them to the church of Rome related to his teaching to the other churches (in 1 Thessalonians, Galatians, and 1 & 2 Corinthians, in particular)? How was this teaching received by the churches of his time? In the following generations? By the Gnostics? By the church through the centuries? By believers today in different religious, political, socio-economic and cultural contexts? Requirements: Brief reading reports, & a research paper prepared throughout the second part of the semester that will be devoted to the topics chosen by the students for their papers. Active participation in discussion expected.

216/2703. Christianity in the Reform Era. Lim (MWF 11:10-12:00)—HCA The Reformation era is often regarded as the watershed between the so-called "dark ages" and the modern period. This course introduce the student to the various themes, issues, and events which became contested and heatedly discussed, often sending people to the gallows, stakes, prisons, and living lives of apocalyptic excitement. It was a revolutionary era, it was a period of confusion, it was a period of much unrest as people sought new answers to the age-old problem of one's salvation in/from the world through the mediation of the Catholic Church. We will cover the following broadly-construed themes:

1. The nature of late medieval Catholicism, both its theology and popular piety.
2. The significance of the advent of the print media, and its impact on the proliferation of Reformation literature: both Catholic and Protestant.
3. "Women and Religion" in the Reformation era, both for Catholic convents and Protestant counterparts, and the nature of women's participation in the religious life.
4. "Politics and Religion," how this problematic was constructed, torn down, and rebuilt during this period.
5. Question of martyrdom and its impact on the pursuit of one's spirituality.

6. "Empire and Evangelism," a key interpretive issue in Colonial expansion and its religious significance, judged by the writings of Bartolome de las Casas. Grading standards are as follows: 40% = Weekly short discussion papers, of which there will be ten, and the lowest grade of the ten will be dropped; 2.3% = Midterm Exam; 3.3% = Final Exam.

219/2564. Martin Luther King and the Social Roles of Religion. Baldwin (MWF 2:10-3:00) -- US

An intermediate level course exploring Martin Luther King, Jr.'s roles as preacher, religious leader, theologian, and social change agent, with special attention to his cultural roots and legacy, the experiential and intellectual sources of his thought and praxis, and the development of his communitarian ideal beyond southern particularism to an explicit and enlightened globalism. King's perspective on the social roles of religion will be studied and critically analyzed against the background of classical Judeo-Christian views (e.g., the ancient Hebrew Prophets, Jesus, the Apostolic Church, the Church Fathers, and Fundamentalist and Evangelical traditions), of Western philosophical streams (e.g., Plato, Socrates, Heraclitus, Hegel, Kant, the Existentialists), of 19th and 20th Century dissenting traditions (e.g., Marx, Thoreau, Gandhi, Luthuli), and of the perspectives of African American leaders from the time of slavery to the present (e.g., Hammon, Walker, Truth, Tubman, Delany, Douglass, Washington, DuBois, Garvey, Jackson, Eikerenkoetter, Malcolm X, and others). The roles of the church and religion in King-led civil rights campaigns from Montgomery to 219 continued...Memphis will also be examined. Finally, attention will be devoted to King's image as a world leader and symbol, taking into account his position against racism, colonialism, poverty, and economic injustice in the United States and abroad.

226. Ancient Goddesses. Azzoni (TR 1:10-2:25) -- INT

This course examines how ancient cultures (Mesopotamia, Egypt, Ancient Israel and beyond) conceived of the feminine divine, primarily through a survey of the available literature (myths, hymns, and prayers) and iconographic evidence (statues, plaques, figurines). The roles of specific goddesses, their spheres of influence, and their place in the various pantheons will be taken into account, while also paying attention to cultic practices and religious syncretism across the cultures.

251/3517. Islamic Mysticism. McGregor (TR 9:35-10:50) -- HCA

This course is a historical and topical survey of the origins and development of Islamic mysticism. We will be primarily concerned with the growth of the mystical tradition in Islam, rise of asceticism, the development of the Sufi orders, the gradual systematization of Sufi teachings, and modern forms of Sufism in the West. The spread of Islamic mysticism was primarily due to the teachings of the great Sufi teachers. Thus the course will examine the teachings of prominent Sufi figures like Ibn Arabi, Rabi'a, al-Hallaj, Rumi, al-Suhrawardi and others. No prior knowledge of Islam is required. One third of our class time will be spent reading mystical texts in translation.

This will be done in seminar style, with participation marks assigned according to students' performance.

254/3518. Qur'an and its interpreters. McGregor (TR 1:10-2:25) -- INT

This course will survey the Qur'an and the Islamic tradition of interpretation. We will encounter figures such as the Biblical prophets, Jesus and Satan. Interpretations will be drawn from the earliest period, up to the modern. Rationalist, dogmatic, Shi'i and mystical schools of interpretation will be discussed. (Prerequisite: one course in RLST or permission of instructor).

294.02. Postmodern Theology. Franke (T 4:00-6:30)

Some of the most powerful apologies for Christianity today—celebrating its radical liberating potential in history, as well as for contemporary society—have come from avowed atheists. We will read Zizek, Agamben, and Badiou, concentrating especially on their contrasting readings of the political eschatology of Saint Paul. These readings will be placed in a more general context of postmodern theory and its implications for theology. We will also consider other post-secular approaches to the renewal of theology, particularly those of Radical Orthodoxy (John Milbank) and of thinkers in the wake of the death of God, such as Gianni Vattimo, John D. Caputo, and Mark C. Taylor.

HIST 176. History of Christian Tradition. (MW 9:10-10:00, --and F sections: 01-9:10, 02-9:10, 03-9:10, 04-10:10, 05-10:10, 06-11:10)--HCA

Western Christian traditions from their origins to the present. Such themes as Jewish origins, formation of a Catholic tradition, church-state relations, Christological and trinitarian controversies, and the social and cultural content of changing Christian beliefs and practices through the middle ages, the Reformation, Protestant scholasticism, Puritanism, revivalistic trends, and the development of faith/beliefs in the modern and post-modern periods. Serves as repeat credit for students who completed HIST or RLST 180 prior to Fall 2008).

ITA 231. Dante's Divine Comedy. Franke (TR 1:10-2:25) -- HCA

An introduction to Dante's 3-part poetic odyssey, the cultural world it embodies, and the literary, philosophical and theological questions it raises. Topics will include the existential descent into the self in *Inferno*, the transition from profane to sacred love in *Purgatory*, and the problematic of language and transcendence in *Paradise*.

JS 250. The Problems of Evil. Urban (TR 2:35-3:50) -- HCA

The problem of evil and suffering not only poses a major challenge to the belief in a moral God advocated by biblical monotheism but also to religion in general. How does this discourse, which is

often steeped in myth, shape our attitude toward social reality and personal responsibility then and now? We will begin our discussion with the Book of Job, which sets the discursive framework for all subsequent reflections on the theme. We will examine the paradigm of Job in traditional Judaism, medieval philosophy and modern thought. Our primary focus will be on modern Jewish responses to the experience of suffering (“justified suffering,” “meaningful suffering”) and how they shape Jewish ethics. The course concludes with post-Shah (Holocaust) theodicies and anti-theodicies.

Language Courses

ARA 210B. Elementary Arabic II. GURE– (Section 01: MTWRF 12:10-1:00) & MAHMUD– (Section 02: MTWRF 10:10-11:00) Arabic is one of the most widely spoken languages in the world and one of the official languages of the United Nations. It's the vehicle of a great civilization that embodies thousands of years of heritage and has contributed significantly to the Renaissance.

This course aims at providing you with a solid background in all four skills, i.e., listening, speaking, reading, and writing in Arabic. It seeks to establish a useful vocabulary base that you can use to converse at the elementary level, and familiarize you with the basic structure of the Arabic sentence. It also introduces you to the fundamentals of Arabic grammar to produce simple Arabic sentences and sustain conversation orally, and to produce sentences and paragraphs in writing within the range of vocabulary and grammar taught. The course will emphasize the comprehension of simple sentences both spoken and *written* within the attained range of Arabic grammar and vocabulary. Understanding some cultural facets of the Arab world is an important component of the course. Five contact hour per week and individual work in the language laboratory. Students with prior Arabic experience will have to take a placement test. No exceptions.

ARA 220B. Intermediate Arabic II. MAHMUD (TR 11:00-12:15) In this course, you will continue to practice and develop all of the four language skills that are appropriate to this level, through an extensive use of the target language itself. Intensive work on vocabulary acquisition to facilitate speaking, reading comprehension, and writing skills, by learning it in the contexts of more complex structures of the Arabic sentence, will be at the core of the course. Greater emphasis will also be placed on understanding various aspects of Arabic culture that will prepare students wishing to visit or re-visit the Arab world and survive its culture-shock.

ARA 230B. Advance Arabic II. HAMAD (TR 11:00-12:15) Course offers an overview of the target language in its Modern Standard and Classical Arabic manifestations. Of all four skills that you have developed thus far, speaking and reading are emphasized. The spoken form of the language used to develop your speaking ability and bring it to an advanced-superior level is that used by highly-educated speakers of Arabic. Grammar is learned through the reading of authentic texts and in its proper context, while literary techniques and observations are highlighted to aid you in understanding and analyzing similar materials. Prerequisite: 2 years of Arabic at Vanderbilt (or its equivalent elsewhere) or approval by instructor.

ARA 250. Arabic of the Qur'an and Other Classical Texts. HAMAD (W 10-10-12:30)

Overview of syntactical and morphological features of Classical Arabic (CA). The differences and similarities between CA and Modern Standard Arabic in terms of vocabulary usage, semantic extensions, and contextual; vocabulary borrowing. Read and analyze a wide range of materials, i.e. Qur'an, Hadith, and Sira (biographical) literature. (Prerequisite: ARA 240, equivalent or instructor's permission)

HEBR 111B. Elementary Hebrew II. HALACHMI (MWF 3:10-4:00) Elementary conversational Hebrew emphasizing the spoken colloquial usage of Israel today. Course prepares students for further study in modern Hebrew, while also providing a foundation for understanding Biblical Hebrew. No prior knowledge of Hebrew pre supposed. Fulfills language requirement.

HEBR 113B. Intermediate Modern Hebrew II. HALACHMI (2:10-3:00 MWF) Reinforcement of advanced grammar, reading, and conversation in modern Hebrew. Some knowledge of elementary Hebrew is required. Fulfills language requirement.

Maymester & Summer Courses

May–RLST 202. Natural Science and Religious Life. Anderson (M-F 9:10-12:00) Maimonides held that both the natural science and religious thinking have the same goal, namely to understand the nature of the universe we inhabit so that we can learn how to best live our lives as human beings. Both believe that if we have accurate knowledge of reality, we will be able to lead happier, healthier and more fulfilled lives. This course is an examination of the ways that religion and science interact, offering their various descriptions of the world and the ways that all things are related. The course focuses on particular areas where science and religion clash. Some theories of the after life, and the environmental crisis. The course will make use of a wide range of materials from philosophical, ethical and religious literatures to historical documentaries and representations of religion and science in science fiction. There will be four short essays (5-7 pages).

May – RLST 256. Job and Ecclesiastes. Crenshaw (M-F 9:10-12:00) The rise of doubt in these and other biblical books (including Psalms) and in related literature from Mesopotamia, Egypt, and Syria. The ways in which biblical books and other literature of the time struggle to address the perennial theodicy questions: i.e. Where is God when good people suffer? When evil triumphs?

May – RLST 294.01 – Special Topics: Culture, Religion, and Politics of Contemporary Arab World. Hamad (M-F 9:10-12:00) The course starts with the period before Islam (roughly the two centuries before the birth of Prophet Muhammad in 570 A.D.). It explores the importance of poetry and language for the Arabs, the establishment of Islam in Madinah, and the impact of expansion on both Muslims and the Qur'an as a text. Gives a brief historical background about the destruction of Baghdad by the Mongol hordes, the establishment of Mamluk power in Cairo, the rise of the Ottomans, and the impact of an impinging European domination on Arab societies. The course focuses on the modern period. It evaluates the nineteenth and twentieth-century Islamic movements and their legacy for present-day Islam. The role of women, both past and present, and the Muslim-Christian encounters as reflected in the works of famous Arab writers and novelists, will also be investigated. Because of the time constraints of the Maymester, we may not explore these and other issues in great details. Videos and slides are used where appropriate. There is no prerequisite for this course and no knowledge of Arabic is necessary. Students will take a short exam, write short paper(s) and present to class their findings on topics of their choice. In lieu of the exam, students may write a short term paper not exceeding 10 pages in length.

May – RLST 294.02 – Special Topics: Religion and Culture of Egypt [3]. Two weeks of travel in Egypt plus lectures on campus. *Sail the Nile River, swim the Red Sea; climb Mt. Sinai.* . Est. cost: \$6,500 including airfare

For more info contact Sherif Barsoum, Director, SSS at 3-0812

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Students will visit numerous sites while Cairo, Alexandria and Sharm El Sheikh including religious sites such as a 6th century Jewish Temple, a 7th century church and a 14th century Mosque; and historic sites such as the Pyramids of Giza, the Alexandria Library, the National Museum, and the Sphinx.

Eligibility - The program is open to all majors with good academic standing, and with consent of instructor.

Religious Studies

2010-- Summer Courses

First Summer Session–ARA 210A. Elementary Arabic I. Hamad (M-F 10:10-1:30) Arabic is one of the most widely spoken languages in the world and one of the official languages of the United Nations. It's the vehicle of a great civilization that embodies thousands of years of heritage and has contributed significantly to the Renaissance.

This course aims at providing you with a solid background in all four skills, i.e., listening, speaking, reading, and writing in Arabic. It seeks to establish a useful vocabulary base that you can use to converse at the elementary level, and familiarize you with the basic structure of the Arabic sentence. It also introduces you to the fundamentals of Arabic grammar to produce simple Arabic sentences and sustain conversation orally, and to produce sentences and paragraphs in writing within the range of vocabulary and grammar taught. The course will emphasize the comprehension of simple sentences both spoken and *written* within the attained range of Arabic grammar and vocabulary. Understanding some cultural facets of the Arab world is an important component of the course. Five contact hour per week and individual work in the language laboratory. Students with prior Arabic experience will have to take a placement test. No exceptions.

Second Summer Session–ARA 210B. Elementary Arabic II. Gure (10:10-1:30) Don't miss part two of Arabic made EASY and Fun through interactive teaching methods. Starting with a through review of basic Arabic grammar and vocabulary. This intermediate course in Classical Arabic will focus on Arabic grammar and conversation, and will enhance students' reading, writing, and speaking skills. Arabic is one of the most widely spoken languages in the world and one of the official languages of the United Nations, and the vehicle of a great civilization, which embodies thousands of years of heritage, and has contributed greatly to the Renaissance and to the whole of European Culture.