University Studies Course Rationale Statement

The study of our religious world from its historical context is vital for students to correctly view global human relationships and events in their world today. The modern world is one in which religion plays a central role in social, identity-making, political, and economic events, as well as in the lives of communities and individuals. There is an essential need for ongoing reflection on and questioning of religious traditions, issues, and values. The purpose of REL 201, Introduction to Religious Studies, is to promote understanding and reflection through use of critical examination of primary source materials and investigative surveys of religious history within class lectures and discussions. This class will engage students in critically thinking about religions, humanity, and global society. The critical thinking and writing skills that will be developed in this class will assist the student in any other class they may take.

Course Catalog Description (found on the Religious Studies university webpage)

REL 201: Introduction to Religious Studies

Introduction to the academic interdisciplinary study of religion, including the basic concepts and methodologies employed in understanding religion and interpreting religious beliefs, practices and artifacts. Topics covered may include historical and contemporary debates on religious issues, morality, the sacred and the profane and related themes.
Master Syllabus
Course: REL 201 – Introduction to Religious Studies
Cluster Requirement 4C

Course Description:

Introduction to Religious Studies introduces students to the academic study of religion as a global concept and phenomenon. This course discusses the definitions, evolution, and forms of religious worldviews and belief systems by examining social definition and identity making, anthropology, theology, symbolism, and literary analysis. Examples from all over the globe are taken into account and described to students in order to fully explain the multifaceted religious world. Due to the vast array of religious systems in the world, both past and present, the time frame for the class begins with a quick survey of hominin/human evolution and contains examples from the modern age as well. The coursework involves reading secondary and primary source documents and digesting an array of audio, visual, and conceptual materials.

Learning Outcomes:

Course-Specific Learning Outcomes:
Acquire knowledge in the basic concepts and methodologies of the academic interdisciplinary study of religion.
Interpret religious beliefs, practices and artifacts.
Understand the various human interpretations of the world, i.e. sacred, profane, supernatural, natural, orthodox, heretical, etc.
Examine the role of society, gender, superstition, politics, and science in the construction, decline, and/or celebration of religions.
Improve knowledge of the global issues that link different peoples and places across history.
Learn the value of questioning definitions, opinions, and the claimed ubiquity of religious worldviews in the face of contextual histories.

University-Studies Learning Outcomes:

Explain basic problems faced by societies and culture outside the US or issues that shape societies globally.
Locate, analyze, summarize, paraphrase, and synthesize material from a variety of sources.
Evaluate arguments made in support of different perspectives on global society.
Foster an understanding of global cultural perspectives and social diversity.
Engage in critical thinking about religions, humanity, and society.
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Possible Texts and/or Assigned Readings:

Durkheim, Emile. The Elementary Forms of Religious Life.
http://www.sacred-texts.com

Sample Attendance Policy:

An attendance sheet containing your names will be passed around daily. You must sign in beside your name during each class. Three or more unexcused classes missed will result your final grade dropping one letter.
Sample of Possible Assignments Clusters:

Cluster 4C.1 – Exams:
The role of the exams is to make sure that students are properly managing the readings and digesting the notes they are taking in class from the lectures or discussions. This assignment would check that basic concepts, arguments, theories, and vocabulary are being kept up with and internalized in a correct manner.

- The midterm and final exams consist of 20-50 multiple choice questions, short essay questions, and/or response papers.
- Answers to the exams come from lectures, readings, quizzes, and handouts.

Cluster 4C.2 – Quizzes:
The role of the response paper quizzes is to examine how well students, who have learned proper methodology in how to approach religious issues and primary source documents, can think critically on a topic, form their own opinion of a document, and present that as a cohesive and concise argumentative or explanatory essay with supporting evidence. These will also help to guide future critical thinking and writings endeavors through the use of detailed feedback and suggestion.

- Students are asked to respond to different topics and themes developed in the assigned readings.
- Quizzes may occur at the beginning or end of class, or they may be take home and due on the following class day.
- Quizzes check that students have been following the lectures and/or are capable of critical thinking by evaluating primary texts on their own after being guided by a lecture on in class discussion.
- Supplemental handouts (included in this master syllabus packet) addressing ‘how to read primary sources’ will aid students immensely.

Cluster 4C.3 – Research Papers:
The role of the research papers is to train students to locate, research, and present an individual paper about an issue, figure, and or concept of religious studies of their choice. To be successful these papers should test the students’ ability to present a research question and to convincingly use supporting evidence or theories in support of theirs or others’ views.

- The assignment involves researching beyond the information in your textbook; utilizing different types of material available online and at the university library. Students read and review both a primary source and secondary sources related to a series of thread and themes developed in class.
- Students must succeed at supporting their ideas and statements with evidence found from their research of primary and secondary sources.
- Various rubrics and writing guides are attached to this master syllabus to be used as supplemental guides and/or handouts.
Sample Course Outline and Calendar of Components:

- Week 1: What is Religion?
  Understanding why religion is or is not unique for the human species
  Problems in defining religion
  Academic Study of religion
  Curiosity or Ubiquity?
- Week 2: History of Religion
  Neo-Evolutionary Classification of Religions (contextual understanding of society evolving with religions): Primitive/first man, Archaic, Classical, Modern
  Tangent: Scientology (modern religion), with video Guide to Dianetics
- Week 3: The Holy
  In its many forms – humanoid, abstract, space, time, and society
  Focus: Buddhism, Confucianism, and Hinduism.
  Hierophanies – on earth manifestations of the Holy to humans, with video Clash of the Titans
- Week 4: The Quest
  Many paths to one Source?
  Focus: Magic and Monasticism
- Week 5: Symbolism
  Spiritual symbols understood in different social contexts, with video The Gods Must be Crazy
  Objects and Artwork
  Sacred Rites – symbolic, but literal, participation in the Holy
- Week 6: Speaking and Knowing in religious systems
  Understanding the Holy
  Human language and the Holy
  This will prepare us for the many weeks of sacred writings below
- Weeks 7-8: Sacred Stories
  Different types of sacred stories/literature
  The study of myth – many myths will be read
  Parables
  Scripture – Canonical and Apocryphal
  Focusing on the construction and production of the Tanak, New Testament, Apocryphal gospels, and the beginnings of Christian communities within the Roman Empire.
  Cultural comparison: Two creation stories and Mesopotamian myths in the Judeo-Christian religion
- Week 9: “God” (technically the humanoid Holy only)
  Arguments for and against the existence of God
  Aquinas’ Proofs and Pascal’s Wager amongst others.
  The mathematical patterns that govern our universe?
  Tangent: Savior deities from around the world
- Week 10: Evil and Human Destiny
  The predicament of the very existence of evil.
  Tangent: How Lucifer was the only true monotheist and lover of God – ever.
- Weeks 11-12: Holy Communities
  Religious societies and cultures
  Affects of religions on social and sexual structure
Religious experiences and ways to salvation
Religious reactions, with the video *The Holy Ghost People* (snake handling Christians, drinkers of poison)
If time, with second video *Jesus Camp*

**University Policies and Grading Scale:**

Grades: Plus and minus will be used. I do not round up.

- A – (93 – 100)
- A- – (90 – 92.9)
- B+ – (87 – 89.9)
- B – (83 – 86.9)
- B- – (80 – 82.9)
- C+ – (77 – 79.9)
- C – (73 – 76.9)
- C- – (70 – 72.9)
- D – (60 – 69.9)
- F – Below 60

Policies
Academic Integrity: The University has an Academic Integrity Policy that specifies our institutional expectations for honesty and integrity in the learning environment. The policy explains what counts as violations of academic integrity and the penalties associated with those violations.

http://www.umassd.edu/studenthandbook/academicregs/ethicalstandards.cfm

In any situation, plagiarism is a serious offense. Since much of your work in this class requires the use of an outside source, the citation of sources is mandatory. I expect every student in this class to understand the necessity of citing sources in all academic work in order to avoid plagiarism. For a thorough explanation of plagiarism, see:
http://owl.english.purdue.edu/handouts/print/research/r_plagiar.html

Students with disabilities: If you have a documented disability and require accommodations to obtain equal access in this course, please meet with me at the beginning of the semester and provide the appropriate paperwork from the Center for Access and Success. The necessary paperwork is obtained when you bring proper documentation to the Center for Access and Success, which is located in Woodland Common, Room 111. Tel: 508-999-8711.

Incompletes: According to the university catalogue, an incomplete may be given only in exceptional circumstances at the instructor’s discretion. The student must be passing the course at the time of the request or sufficiently close to passing. If the work is not completed within one year of the recording of the incomplete grade, the grade will become an F(I). The incomplete policy for this course is that at least 70% of the course must be already completed and an exceptional circumstance (e.g., a medical issue) must exist. If you believe that you need an incomplete, please e-mail me stating your reasons for requesting an incomplete and scheduling time to meet me and discuss it.
Cluster 4C.1 – Exams
Midterm and Final Exam sample question bank

The role of the exams is to make sure that students are properly managing the readings and digesting the notes they are taking in class from the lectures or discussions. This assignment would check that basic concepts, arguments, theories, and vocabulary are being kept up with and internalized in a correct manner.
Possible multiple choice questions:

1. This method of the academic study of religion examines religious symbols and practices that help or hinder working out personal problems; looks at the mental state of religious humans.

2. This method of the academic study of religion examines religious behavior through a chronological sequence of events and traces the transformations that characterize the evolution of religions into what they are now.
   a. Phenomenology of religion    b. Psychology of religion    c. History of religion

3. To explain the origin of religion, Freud, in all his glory, decided to base his theory on his Oedipus complex (when the sons killed and ate their father to gain sexual rights with their mothers and sisters) and __________ (using an animal, etc to represent your power identities in ritual):
   a. animism    b. mana    c. totemism    d. magic

4. Within two major approaches to the study of religion, this field speaks from within a circle of faith. This type would ask the question, “I know that God exists, and now I have to try and prove it,” in order to interpret information and scripture sent to their prophets and pens by God.
   a. Academic method    b. Historical method    c. Sacrosanctity    d. Theology

5. What is the best way to describe the religious world?
   a. a world of practical systems    b. an intermittent world of knowing    c. a constant state of flux    d. a fluffy world of milk and honey

6. This is the word which describes a god or goddess that has had human-like characteristics applied to it or has had a human describe them in human-like, i.e. familiar, terms.
   a. anthropomorphic    b. fallible    c. omnipotent    d. gynocentric

7. Objects and items that ancient people leave with corpses during burial can (or maybe cannot?) paint a picture of a primitive view of a(n) __________.
   a. limbo stage    b. cause of death    c. afterlife    d. gods/goddesses of that religion

8. The planet which was the site of extermination for those deemed excess population by the galactic tyrant in the cosmology of Scientology is called
   a. Xenu    b. Venus    c. Teegeeack    d. Nostra subset #34-TD2
9. This is the Confucianist word for loyalty:
   a. Ren       b. Li       c. Zhong       d. Thetan

10. This word that predates the common use of the word religion, means "belonging to a shrine or sacred precinct," and is applied to people, who are temple attendants or devotees of a particular cult
   a. invacatio b. caerimonia c. deorum       d. fanaticus

11. This is the term that describes both female goddesses and male gods; it is preferable to use this word because it is gender inclusive.
   a. spirit     b. deity       c. figure heads       d. theologae

12. What/who are the eternal, spiritual extraterrestrial beings that physically, and thereby mentally, possess every human body on the earth that Scientologists must make clear?
   a. souls       b. aeons       c. thetans       d. aliens

13. What is the keyword in the following quotation that allows you to see that the bias of European explorers was affected by their culture’s belief of Christian history? There is a specific event referenced in the following quotation that influenced European opinion of the natives.
   “At Columbus first coming thereth, the inhabitants went naked, without shame, religion, or knowledge of God.”
   a. religion       b. without       c. knowledge of God       d. naked

14. What is the term that describes a story/myth which attempts to satisfy humans’ curiosity about their surroundings and explains ‘why,’ ‘what if,’ and/or ‘how’?
   a. etymology       b. etiology       c. fable       d. morality essay

15. According to the Buddha _________ (desire) is the cause of all human suffering.
   a. tanha       b. dukkha       c. thetan       d. moola

16. This Greek philosopher observes an anthropomorphic fallacy had occurred within the human mind. He stated that man had created the gods in his own image and not the other way around. To prove his point he reasoned that if horses could draw they would draw their gods as horses, and oxen would draw their gods as oxen, and so forth. Also, my favorite philosopher.
17. _________ is the concept that the world is ruled by the antagonistic forces of good and evil and a concept that humans have two basic natures, the physical and the spiritual.

18. These people are concerned with the economical welfare of Hindu society. This caste contains farmers, merchants and tradesmen, basically your professional workers.

19. The title that Siddhartha Gautama received once he had reached enlightenment (in fact the word means the enlightened one) is
   a. the Buddha   b. the Perfect Gentlemen   c. the Holy    d. the Idiot

20. Which of the following is NOT a synonym of the Holy (think about what the Holy represents and why we capitalize it)?

21. ‘Gnosis’ is the foundation for Christian Gnosticism. It means ________________.
   a. wisdom     b. knowledge   c. ignorance     d. Jesus

22. A thing or person in which the Holy reveals itself or makes itself known, also known as a point of contact b/t a human and the sacred is called a:
   a. hierophany    b. liturgy     c. theology   d. doctrine

23. A social system, like the caste system, is considered this type of hierophany:
   a. space     b. time     c. personage     d. seasons

24. This is the Greek word for ‘wisdom’ and the name of the aeon that contemplated the Absolute in its entirety and fell as a result:

25. In Buddhism, suffering, which all people possess, is called:
   a. dukkha      b. dharma     c. prajna     d. nirvana

26. The ______________ is/are what Siddhartha Gautama saw that made him realize that all life is suffering (this gave him an epiphany); he was then motivated to figure out a way to alleviate the plight of human existence.
   a. Noble Eightfold Path    b. the Dharma   c. the Four Sights    d. Samsara
27. The Western concept of the organization of time includes a point of origin and end point – each of which represents to human that the creator/judge is present in human history and life. It is called:
   a. cyclical     b. linear     c. abstract     d. party-time

28. The sacred literature for Scientology, written by L. Ron Hubbard, their “religious” founder, is entitled:
   a. Analects     b. Primitive Culture     c. Dianetics     d. Epistles

29. The __________ feature of religions deals with the essence of religion, which includes the religious elements of faith, trust, and belief.
   a. substantive     b. formal     c. academic     d. intellectual

30. The two main methods by which we know of primitive or tribal religions of the past are 1. archaeology and 2. ___________ (field studies of present day tribes that provide information with which to hypothesize about primitive societies).
   a. sociology     b. theology     c. ethnology     d. cosmetology

31. In a hunter/gatherer society, since the most important thing in regards to the sustainment of the whole tribe was considered the animal and the hunter, ___________ energy was celebrated mainly with particular attention paid to puberty rites.
   a. feminine     b. anthropomorphic     c. supernatural     d. masculine

32. This is the goal of the Confucianist system, the highest possible type of social human (i.e. Perfect Gentlemen) you could aspire to by following all your obligations to human relationships.

33. __________ is an act of reconciliation, blending, and/or fusion of differing systems of belief, as in philosophy or religion adopting other systems, in part or in whole.

34. The Protestant view of __________ describes what happens to the bread and wine/grape juice used during communion – this was discussed during the lectures on representational symbolism.
   a. Transubstantiation     b. Consubstantiation     c. Literalism     d. Imagery

35. The Catholic practice of infant baptism, where the Holy is made present and a real change occurs, is a ____________ symbol.
   a. presentational     b. representational     c. sensational     d. misrepresented
36. This type of sacred literature is defined as a “false tale,” however; I do not like that definition so I refer to this as an “exaggerated tale.” This type of literature often includes otherworldly creatures and events from before time (before historical time) began.
   a. Scripture  b. Myth  c. Etiology  d. Apocrypha

37. What was the sacred object/evil object in the movie *The Gods Must be Crazy*?
   a. The rhino  b. The airplane  c. The Coca-Cola bottle  d. The gun

38. This proof/argument for the existence of God only uses reason and logic (no observation) to show that God exists. It all has to do with how you define “perfection.”
   a. Ontological  b. Experiential  c. Cosmological  d. Teleological

39. When scripture and other religious literature is approved by religious leaders as orthodox or “correct” (meaning the literature that you should read) it is referred to as _____________.
   a. apocryphal  b. confessionary  c. canonical  d. omniscient

40. __________ scripture is NOT approved by religious leaders as literature that anyone claiming to be orthodox should read. This literature is considered “incorrect” in some way.
   a. Omniscient  b. Canonical  c. Confessionary  d. Apocryphal

41. __________ is defined as “all powerful.”

42. In the *Holy Ghost People* we saw charismatic Christians who speak in tongues, which is called _____________.
   a. glossolalia  b. omniscience  c. faith healing  d. charisma

43. A(n) __________ reading of sacred literature takes place when someone reads it in a metaphorical or symbolic way in order to find a deeper meaning other than what is actually just written.
   a. Literal  b. Fantastical  c. Allegorical  d. Fictional

44. This wager involves a human weighing out their options based on what there is at stake, i.e. what there is to gain or lose. Then he/she places his/her bet for God’s existence because there is a reward if you are right, but nothing to lose if you are wrong.
45. ________ is defined as “all knowing.”

46. This proof/argument for the existence of God uses observations of the laws of causation and motion to conclude that an Unmoved Mover was responsible for the First Movement that in turn is responsible for the creation and continual existence of the world.
   a. Cosmological   b. Experiential   c. Pragmatic Justification   D. Teleological

47. This antagonistic figure of myths is not purely malevolent or evil, but does create obstacles that another character must overcome and fight against. However, this figure can be considered constructive because, through overcoming obstacles, the human grows and learns about life. We read a myth that involved one as a coyote.
   a. The devil   b. The trickster   c. The savior   d. The teacher

48. The __________ type of experience of faith and the Holy involves the exhibition of some type of proof or sign. This proof reinforces the idea that someone is having a genuine experience, which may affect how someone is included as a full member within a religious community.
   a. commissioning   b. possessional   c. saving   d. confirming

49. __________ refers to anything involving the fulfillment of human destiny, which usually includes information on the “end of the world” or apocalypse.

50. According to some, ________ was Adam’s first wife who hid from her spousal duties in the stars after having seen the hermaphroditic ‘adam with Eve attached to his back. She is probably the snake in the story of the Garden of Eden.

51. This type of experience is where a human is “called” to rise up to an occasion. This is a calling by the Holy to participate in something that has been planned or to follow a correct path.
   a. commissioning   b. possessional   c. saving   d. confirming

52. This is the name for God in Judaism.

53. This type of experience is involuntary; this involves an “invasion” by the Holy where a human is often seized resulting in charisma or ecstasy and corresponding psychomotor responses.
   a. commissioning   b. confirming   c. saving   d. possessional
54. __________ are dead until that come into contact with humans. Humans give to them their meanings.

55. This is a form of negative speech used in religious sacred literature that attempts to discuss the Holy, although one cannot truly discuss the Holy, by using the “what is it not” to define what it is.

56. This is the word for “side” or “half” in Hebrew that is often badly translated as “rib.” This was taken from the original earth creature in Genesis 2 to make a woman.
   a. sela’  b. tanha  c. ‘adamah  d. Yahweh

57. This is the word that describes the first human creature made of clay, who, according to some rabbis and scholars, was a hermaphrodite in the Garden of Eden until the creation of woman.
   a. sela’  b. tanha  c. ‘adamah  d. moksha

58. What term describes knowledge which is not available to the general populace? This describes special, mystical knowledge which is usually secret or hidden in some way.
   a. esoteric  b. exoteric  c. common sense  d. initiated cognate
Possible Short Answer Questions

1. Discuss the fluidity of symbols/symbolism in light of the movie *The Gods Must Be Crazy*.

2. You are someone opposed to the arguments for the existence of God. Someone comes up and presents to you an argument (choose your favorite and present it). You disagree (you must also give the counterarguments to stand your ground). Yes, you can write this as a dialogue if you wish – you would be following the traditions of Plato if you did.

3. Describe to me a primitive burial – what about primitive burials may or may not tell scholars about past views on afterlives and/or underworlds?

4. What is Religion? Also, discuss synonyms that might be better used in a modern global society.

5. How does society shape religion? Use examples from historical practices and/or cultures.
Cluster 4C.2 – Quizzes
Sample Response-paper quizzes

The role of the response paper quizzes is to examine how well students, who have learned proper methodology in how to approach religious issues and primary source documents, can think critically on a topic, form their own opinion of a document, and present that as a cohesive and concise argumentative or explanatory essay with supporting evidence. These will also help to guide future critical thinking and writings endeavors through the use of detailed feedback and suggestion.
Quiz – Questioning Definition Makers

Use your newly acquired knowledge of 1. the variance among religious definitions (that you acquired through our definition searches) and 2. the evolution of the definition of religion through history (that you required from reading Jonathan Z. Smith’s “Religion, Religions, Religious,” which is attached to this master syllabus for convenience) to analyze the following quotations of explorers and conquistadors. Explain to me the bias in the Europeans’ statements and reports.

1. Quote from Ferdinand Columbus, Christopher Columbus' son, who is describing their landing on San Salvador in 1493:
"At daybreak they saw an island...inhabited by a multitude of people who hastened to the shore, astounded and marveling at the sight of the ships, which they took for animals. These people could hardly wait to see what sort of things the ships were. The Christians were no less eager to know what manner of people they had to do with."

2. Richard Eden in 1553 from his work Treatyse of the Newe India, describes the natives of the Canary Islands:
"At Columbus first coming thether, the inhabitants went *naked, without shame, religion, or knowledge of God."

3. Finally in 1553, from his work Cronica del Peru, the conquistador/historian Pedro Cieza de Leon observes "no religion at all, as we understand it, nor is there any house of worship to be found," among the natives of Peru.
The second century was a period of great change in the field of philosophy. The Greeks and Romans, who had previously been the dominant figures in Western thought, began to be challenged by new ideas from the East. This was particularly true in the field of religion, where the influence of the Eastern philosophers and the spread of Buddhism and Daoism began to be felt. These new ideas were often at odds with the traditional beliefs of the Western world, and this led to a great deal of conflict and controversy. In the end, the influence of the East was felt most strongly in the field of science, where the Eastern approach to knowledge and understanding of the natural world was particularly influential. This change in perspective had a profound impact on the development of Western thought, and it continues to shape our understanding of the world today.
Duty to consider: By [the] natural designation, I understand the be-
downing on one the designation when all men know was then the
see of, the designation. There was no
mentioned, I see no
[the] [the] [the]... [the] [the]... [the]...[the]... [the]
and the purpose of, when to that point
[the]...[the]... [the]...[the]... [the]
[the]...[the]... [the]...[the]... [the]

Duty to consider: By [the] natural designation, I understand the be-
downing on one the designation when all men know was then the
see of, the designation. There was no
mentioned, I see no
[the] [the] [the]... [the] [the]... [the]...[the]... [the]
and the purpose of, when to that point
[the]...[the]... [the]...[the]... [the]
[the]...[the]... [the]...[the]... [the]

Duty to consider: By [the] natural designation, I understand the be-
downing on one the designation when all men know was then the
see of, the designation. There was no
mentioned, I see no
[the] [the] [the]... [the] [the]... [the]...[the]... [the]
and the purpose of, when to that point
[the]...[the]... [the]...[the]... [the]
[the]...[the]... [the]...[the]... [the]
The position in field is that the formation of human consciousness is a complex process involving various factors. The acquisition of knowledge, beliefs, and cultural norms shapes the development of consciousness. This process is not only influenced by personal experiences and interactions but also by societal and environmental factors. The interaction of these elements plays a crucial role in the formation of consciousness and its development over time. The understanding of this process is essential for the development of effective educational strategies and social policies that promote positive outcomes.
1834, 229 (t).

The problem has been discussed by the subsequent and noted Winch, 2012.

The modern American consumer is over 125 years since the same.

It is possible to explain all the educational systems of religious

understanding.

The simple statement of two religions could be elaborated by the addition

of information about the institution of the other.

The common form of classical religions, 1172, 0, 35.

The data shows that the number of names of God and spiritual inhabitants of the world, as shown by the data, are not the only source of information for the purpose of this book. The problem of this book, as shown by the data, is not the only source of information for the purpose of this book. The problem of this book, as shown by the data, is not the only source of information for the purpose of this book. The problem of this book, as shown by the data, is not the only source of information for the purpose of this book.

Jonathan Z. Smith
Dr. John Z. Smith

The religious context of a document is crucial for understanding its content. The text below is an excerpt from a document discussing religious and cultural backgrounds.

"Religion, Religions, Religions..." (The 1984-20.38-71)

We have here in fact a Gregory report simple of a subject of Comprehension, the role of religious beliefs..." (as in the history of the ancient world, the main mission of the ancient church was to spread the word of the Bible. The emergence of the earliest religions..." (as in the history of the ancient world, the main mission of the ancient church was to spread the word of the Bible. The emergence of the earliest religions..."

In the context of religions, the history of religions..." (as in the history of the ancient world, the main mission of the ancient church was to spread the word of the Bible. The emergence of the earliest religions..."

The emergence of the earliest religions..." (as in the history of the ancient world, the main mission of the ancient church was to spread the word of the Bible. The emergence of the earliest religions..."
Religion, Religions, Religious

Religion is the belief in the existence of a supreme being or higher power that is worshipped and revered. It involves a set of beliefs, practices, and rituals that provide meaning and purpose to human life. Religion can be seen as a powerful force that influences individual behavior, social structures, and cultural norms. It can also be a source of comfort, guidance, and community for its adherents.

Religions are diverse, and there are many different forms of belief and practice. Some religions have a single deity, while others have multiple deities or spiritual beings. Many religions also have a set of ethical principles and moral guidelines that are intended to guide behavior and promote social harmony.

The study of religion is an important field of research that can provide insights into human behavior, culture, and history. It can also help us to better understand the complexities of human experience and to promote greater understanding and respect for diversity.
REFERENCES

In Abrahamic Traditions, the logic of the Deity of Jesus and the Deity of Abraham.,


Suggested Readings

RELIGION, RELIGIOUS, RELIGIOUS
Sacrifice

SIXTEEN

WILL ROBBINS

Jonathan Z. Smith
We discovered in our survey of the definitions used for religion that there are both broad and specific definitions:

**Religion**
From – www.merriam-webster.com
The belief in a god or in a group of gods, an organized system of beliefs, ceremonies, and rules used to worship a god or a group of gods, An interest, a belief, or an activity that is very important to a person or group.

From – www.dictionary.reference.com
1. A set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.
2. A specific fundamental set of beliefs and practices generally agreed upon by a number of persons or sects: the Christian religion; the Buddhist religion.
3. The body of persons adhering to a particular set of beliefs and practices: a world council of religions.
4. The life or state of a monk, nun, etc.: to enter religion.
5. The practice of religious beliefs; ritual observance of faith.

From – www.catholicreference.net/index.cfm?id=36024
The moral virtue by which a person is disposed to render to God the worship and service he deserves. It is sometimes identified with the virtue of justice toward God, whose rights are rooted in his complete dominion over all creation. Religion is also a composite of all the virtues that arise from a human being's relationship to God as the author of his or her being, even as love is a cluster of all the virtues arising from human response to God as the destiny of his or her being. Religion thus corresponds to the practice of piety toward God as Creator of the universe.

**Worldview** –
Good definition: The way someone thinks about the world.
Better definition: 1. The overall perspective from which one sees and interprets the world.
2. A collection of beliefs about life and the universe held by an individual or a group.
Quiz – Scientology and the “modernization” of Religion.

Due ____________ (after we watch the official Church of Scientology’s video guide to their holy book Dianetics).
Two hand-written pages or one single spaced typed page minimum.

Prompt:
We first surveyed in class different definitions for the word “religion.”
Based on this survey, is, or isn’t, Scientology a “religion?”
It would behoove you to argue for both sides, allowing for specific and broad definitions of religion and views on Scientology to compete for your support. Also, you may want to focus on cultural opinions of this “church” as a blatant pyramid scheme, which has been opinion at the root of the denials for its religious status by such countries as the UK, Germany, etc…
Quiz – Textual Criticism and Creation Stories – the Tanak

1. Fill out worksheet using the choices and the texts that I provided for you.

2. Once you fill out the worksheet – on the bottom of it – write one paragraph explaining your opinion to why these two stories, which are side by side in the Hebrew Bible, look so different.

Take into account the handout on the historical “creation” and redaction of the Tanak (Hebrew Bible).
The Pentateuch was not written by one person. Multiple strands of tradition were woven together to produce the Torah over a thousand years. The Torah was composed by a series of editors out of four major strands of literary traditions. Documentary Hypothesis proposes these theses. The traditions are known as J, E, D, and P. One can diagram it like this:

J - (Jahwist or Jerusalem source) uses the Tetragrammaton as God’s name, YHWH. Key features include: God is YHWH, God walks and talks with us, anthropomorphic speech about God, uses “Sinai,” stresses leaders, stresses Judah (source’s interests show it was active in the southern kingdom of Judah in the time of the divided kingdom). Responsible for most of Genesis.

E - (Elohist or Ephraimitic source) uses Elohim as God’s name until Exodus 3-6 where the Tetragrammaton is revealed to Moses and to Israel. Key features include: God is Elohim, God speaks in dreams (non-anthropomorphic speech about God), refined speech about God, uses “Horeb,” stresses the prophetic, stresses the northern kingdom (the source’s interests show it was active in the northern kingdom of Israel during the divided kingdom). Responsible for parts of Genesis, and much of Exodus and Numbers.

D - (the Deuteronomist) wrote almost all of Deuteronomy and probably the Deuteronomical History. This editor is associated with the scroll found in the temple during the days of King Josiah. Key features include: God is YHWH, moralistic approach to God, speech recalling God’s work, includes long sermons, stresses fidelity to Jerusalem, stresses the central shrine.

P - (the Priestly source) is the latest source and these editors put the Torah into its final form sometime after 539BCE, but might also contain pre-exilic material. Key features include: God is Elohim until Exodus 3-6, cultic approach to God, majestic speech about God, has genealogies and lists, stresses the cultic, stresses Judah. Responsible for the first chapter of Genesis, the book of Leviticus, and other sections which contain information on genealogies, the priesthood, and worship.
The Creation Story in P and J:

An Example of the Documentary Hypothesis

Read Genesis 1:1 - 2:4 for the Priestly (P) version and Genesis 2:4 - 3:24 for the Yahwistic (J) version to answer the questions.

1) What is the order of creation in each story? (fill in blanks with words below)

<table>
<thead>
<tr>
<th>P Source</th>
<th>J Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>day 1</td>
<td></td>
</tr>
<tr>
<td>day 2</td>
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<td>day 3</td>
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<td>day 5</td>
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<tr>
<td>day 6</td>
<td></td>
</tr>
</tbody>
</table>

choices: animals and then mankind (both man and female mentioned at same time equally), earth and heavens, fish and birds, garden of Eden, land and sea and plants, light, man, sky (heaven), sun and moon and stars, woman, animals.

2) Given the above chronology, give the chronological order of:
choices: man, woman, and animals.

P Source: _______, then _______ and _______.

J Source: _______, then _______, then _______.

3a) What does the creator think of his creation in the P Source story?

And he saw that it was _______.

3b) Why does the creator make animals in the J Source story?

It is not _______ that man is alone.

3c) Why does the creator make the woman? (This is not mentioned in the P Source)

Because no _________________ was found.

4) How does the creator create in each story?

P Source (one choice): ________________________________.
J Source (three choices): speaks things into existence from afar, forms, breathes, takes ribs.

choices: speaks things into existence from afar, forms, breathes, takes ribs.

5) Given your answers to question 3 and 4 and the rest of the passage, fill in the blanks using the terms below, matching those that best describe the creator of each story.

P Source: ______________, ______________, ______________, ______________

J Source: ______________, ______________, ______________, ______________

choices: distant creator, hands on creator, goes for walks, makes things holy (synonymous with 'good'), apparently creates in a haphazard or experimental fashion, only creates good things, knows everything, needs to ask questions.

6) What must man do in each story? (fill in blanks with words below)

P Source: ____________, ____________, and ____________.

J Source: ________________________.

choices: procreate, rule over the world, work and take care of the Garden, subdue the Earth.

8) What may man eat of freely? (fill in blanks with words below)

P Source: ______________________

J Source: _______________________

choices: all seeds and plants, the fruit of all but one tree.

P.S. By the way - the right to eat animals comes with Noah – post-flood G 9:2. (And I think that with permission this is domesticated animals and does not include hunting...so that would be a later society who domesticated animals - a society that was settled. I could be wrong of course.)
Genesis 1:1-2:4 – Priestly Account – P Source

1 In the beginning God created the heavens and the earth.

2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and He separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day.

6 And God said, "Let there be an expanse between the waters to separate water from water." 7 So God made the expanse and separated the water under the expanse from the water above it. And it was so. 8 God called the expanse "sky." And there was evening, and there was morning—the second day.

9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning—the third day.

14 And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the expanse of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning—the fourth day.

20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." 21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, "Be fruitful and increase in number and
fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning—the fifth day.

24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

27 So God created man in his own image,
in the image of God he created him; male and female he created them.

28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground—everything that has the breath of life in it—I give every green plant for food." And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

Genesis 2

1 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done. 4 This is the account of the heavens and the earth when they were created.

   When the LORD God made the earth and the heavens-
Genesis 2:5-3:13 – Yahwist Account – J source (the J source is responsible for the majority of Genesis).

5 and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground- 7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 And the LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."
24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

25 The man and his wife were both naked, and they felt no shame.

Genesis 3
1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.' "

4 "You will not surely die," the serpent said to the woman. 5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. 9 But the LORD God called to the man, "Where are you?"

10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

12 The man said, "The woman you put here with me—she gave me some fruit from the tree, and I ate it."

13 Then the LORD God said to the woman, "What is this you have done?" The woman said, "The serpent deceived me, and I ate."
Quiz – Religious Communities and their styles of worship

You are watching *The Holy Ghost People* (edited down for class).

What types of religious experience are highlighted by this congregation in this documentary? Explain to me how “proofs” represent to the congregation each individual’s salvation. How is this related to the passage in the Gospel of Mark (see handout for reference text).
Holy Ghost People handout
How do different types of faith affect people?

Faith shows that some type of experience of the Holy has taken place for a person/community. A person’s faith in the Holy often proves that they believe in that particular Holy.

There are of course different types of experience that affect what the worship styles of any community will look like:

1. Confirming type of experience:
   a. this type proves to others outside of yourself that you believe in what the group believes – has a lot to do with acceptance and the status quo.
   b. These involve signs and proof. (The glossolalia in the movie is one of the signs or proofs).
   c. This proof reinforces the idea that someone is having a genuine experience, which may affect how someone is included as a full member within a religious community.
   d. Often there is a lot of pressure to conform or produce proof for true faith – some communities are abusive.

2. Saving type of experience:
   a. this is more personal, but when shared with others become proof for the Holy’s intercession/aid in human life.
   b. These experiences involve deliverance, transformation, and liberation.
   c. Yes, some people call these events/ experiences “miracles.”

3. Commissioning type of experience:
   a. this type of experience is where a human is “called” to rise up to an occasion.
   b. this is a calling by the Holy to participate in something that has been planned or to follow a correct path.
   c. often people have felt that they have been called upon to ‘help the needy’ or ‘to become a priest,’ etc…this is the same thing that happened to Abraham. He was “called” upon by *Yahweh (Jewish name for the Holy) to follow one god.

4. Mystical type of experience:
   a. These involve visions, voices and often some type of *esoteric knowledge (special or secret knowledge known by a minority privileged enough to receive it).

5. Possessional type of experience:
   a. this is involuntary
   b. this is an “invasion” by the Holy where a human is often seized resulting in charisma or ecstasy.
   c. convulsions, glossolalia, hearing voices, trances, possessions, clairvoyance – all are psychomotor responses to this ecstasy and possession.
The glossolalia, drinking of the poison, healing/laying hands on others, convulsions, and snake handling are all proof of “true” belief and represent a possession of sorts.

The Christians in the movie based their faith/worship off on one passage in Mark, known worldwide by scholars to be a later addition to the original gospel. Can you imagine doing all of this because of a later addition by an editor of the gospel – the editor was not a disciple, apostle, or anyone of importance – but it was added and then forgotten that it was not original.

Mark 16:9-19
9 When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons. 10 She went and told those who had been with him and who were mourning and weeping. 11 When they heard that Jesus was alive and that she had seen him, they did not believe it.
12 Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13 These returned and reported it to the rest; but they did not believe them either.
14 Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.
15 He said to them, “Go into all the world and preach the gospel to all creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.”
Cluster 4C.3 – Research Paper
Rubrics, Writing Guides, List of acceptable webpages, and Guides to approach primary sources

The role of the research papers is to train students to locate, research, and present an individual paper about an issue, figure, and or concept of religious studies of their choice. To be successful these papers should test the students’ ability to present a research question and to convincingly use supporting evidence or theories in support of theirs or others’ views.

The assignment involves researching beyond the information in your textbook; utilizing different types of material available online and at the university library. Students read and review both a primary source and secondary sources related to a series of thread and themes developed in class.

Students must succeed at supporting their ideas and statements with evidence found from their research of primary and secondary sources.
Basic Paper Parameters and Guidance

- Parameters:
  - six page (minimum) – fifteen page (maximum),
  - 12 pt Times New Roman font,
  - 1.5 spaced,
  - one inch margins,
  - title sheet, which contains name and title of research essay,
  - page numbers,
  - either footnotes, endnotes or parenthetical references are OK,
  - Chicago formatting preferred,
  - ‘Works Used’ page is required with consistent formatting,
  - the ‘Works Used’ page does not count towards the minimum page requirement,
  - a minimum of 4 to 6 sources for the ‘Works Used’ page (aid can be given by giving students an ‘acceptable webpage’ list, and I attach one as example to this master syllabus, and by arranging a library session with the department’s research library, Linda Zieper),
  - grammar, style, and professionalism will be considered during the grading process.

- An excellent interpretive/research paper must satisfy these elements:
  1. The historical figure(s)/author(s) point/s of view, interpretation(s) and argument(s) are clearly stated.
  2. The subject of the essay is clearly described.
  3. The analysis is clear and reasonably conforms to the evidence available and provided. The sources are thoroughly examined.
  4. The paper is well organized with a logical structure having an introduction, a well formed narrative, with topical paragraphs, surveying the essential material reviewed.
  5. It is free of factual errors.
  6. The paper is properly cited according to Turabian/Chicago guidelines and contains a bibliography.
  7. The paper conforms to grammatical standards.
  8. The paper is the required length and in the acceptable academic format.
List of acceptable webpages and web sources
* = more general sources, searchable databases, materials in English

Quick Search: http://scholar.google.com/schhp?hl=en

Study of Religions
*http://www.studyreligion.org/site/about.html

All ancient writings (tons of different things – mainly primary sources, in English)
*http://cudl.lib.cam.ac.uk/
*http://www.fordham.edu/halsall/
*http://archive.org/index.php
http://www.perseus.tufts.edu/hopper/
*http://www.constitution.org/primarysources/primarysources.html (this has a lot of ancient source links as well as those pertaining to American history)
*https://sites.google.com/site/ancienttexts/Home
*http://www.forumromanum.org/literature/index.html (Ancient and more modern sources – Romans and Italians)
*http://www.stg.brown.edu/projects/decameron/engDecIndex.php (Decameron - Plague Source)
http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881
* http://people.ucalgary.ca/~lipton/
*(online bibliography) http://gethelp.library.upenn.edu/guides/rels/relstud.html
*http://people.ucalgary.ca/~lipton/

Archaic Religions
*http://www.trismegistos.org/index.html (mainly Egyptian, but both ancient and medieval)

Ancient / Classical History – Greek City-States and Rome (English)
*http://www.fordham.edu/halsall/ancient/asbook09.asp
* http://www.romereborn.virginia.edu/ge/RomeAlive.html
The Journal of Roman Studies
Greek, Roman and Byzantine Studies
Britannia (Society for the Promotion of Roman Studies)

Later Philosophers – more modern historical sources
*http://www.voltaire.ox.ac.uk/www_vf/oev/oev_index.ssi

Gnosticism
*http://www.gnosis.org/library.html

Biblical and Apocryphal Text Sources (both Christian and Jewish)
*www.biblegateway.com
*http://ccat.sas.upenn.edu/nets/ (new translation of the Septuagint – English)
*http://www.newadvent.org/bible/gen001.htm (absolute brilliance - the Bible, but with the Greek, Latin and English in columns)

Christianity
*http://www.earlychristianwritings.com
*http://www.fourthcentury.com/
http://plgo.org/?page_id=728 (there is some weird pop up thing that happens, but the webpage is useful because it links you to all sorts of different primary and secondary source collections)
*http://academic.brooklyn.cuny.edu/history/dfg/jesu/topic%205.htm (discussing early Christian patristic writers/theologians)
*http://www.vitae-patrum.org.uk/page2.html (English – stories of saints and early church writers)
http://www.roger-pearse.com/weblog/2012/06/19/volumes-of-the-acta-sanctorum-online/ (online version of the Acta Sanctorum – Latin – basically tells the Life and deeds of every Catholic and Orthodox saint)
*http://www.ccel.org/
*http://othone.wikispaces.com/Online+Tools (this wikispace offers lots of links to primary sources – both Greek and Latin)
*http://patristics.org/
*http://www.sbl-site.org/

Women and Christianity
http://www.umilta.net/egeria.html#PaulaEustochium (half Latin/half English)

Roman and Christian Sources (Latin)
http://www.thelatinlibrary.com/
http://www.dcoi.org/
http://classicsindex.wikispaces.com/migne_PL (priceless - this is the Patrologia Latinae, always abbreviated PL – just as important as the PG below – organized by volume)
http://www.documentacatholicaomnia.eu/1815-1875_Migne_Patrologia_Latina_01_Rerum_Consppectus_Pro_Tomis_Ordinatus_MLT.html (same as above – organized by author)
http://books.google.com/books?id=3qXuay25E1IC&pg=PA76&lpg=PA76&dq=bucchero+inscribed+rex&source=bl&ots=Tx05edrr8T&sig=K9fYtTNbtNHZqumFVOKWxvU1&hl=en&sa=X&ei=Z7MXUfC7A-vW0gHs3oH4AQ&ved=0CDMQ6AEwAA#v=onepage&q&f=false (book on ancient Rome discussing primary sources)
http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881

Greek and Christian Sources (Greek)
http://www.dur.ac.uk/p.j.heslin/Software/Diogenes/
http://www.ellopos.net/elpenor/greek-texts/fathers/migne-patrologia-graeca-volumes.asp
(downloadable version - this is the Patrologia Graeca, always abbreviated PG - priceless - this series in book form would cost you over 1000$ easy)

http://www.roger-pearse.com/weblog/patrologia-graeca-pg-pdfs/
http://www.documentacatholicaomnia.eu/25_20_30-_Volumina.html (online version same as above – organized by volume)
http://guides.lib.cua.edu/content.php?pid=60076&sid=1435881

Islam
http://islam.uga.edu/

Confucianism
*http://www.chinapage.org/confucius/kungtze1.html
*http://plato.stanford.edu/entries/confucius/

Hinduism
*http://www.dvaita.org/shastra/upanishad.html

Buddhism
*http://www.buddhanet.net/e-learning/guide.htm
*http://www.ancient-buddhist-texts.net/

Science and Religion
http://www.pewforum.org/
http://www.templeton.org/
http://www.issrlibrary.org/the-library/
http://www.metanexus.net/
http://www.pluralism.org/
(ISlam) http://cis-ca.org/

Miscellanea – Writings guides and cheat sheets (pure gold)
http://www.lgpn.ox.ac.uk/ (Lexicon of Ancient Greek Personal Names)
http://www.chicagomanualofstyle.org/tools_citationguide.html
http://www.hps.cam.ac.uk/students/training/bookproposal.html
http://www.h-net.org/ (site for humanities jobs, research, conference announcements, etc)
http://www.academia.edu/ (social networking site dedicated to students and faculty researchers sharing and collaborating on research and books and teaching, etc)
http://www.huffingtonpost.com/religion/
Research Paper Writing Guide

The introduction paragraph needs to be very structured for the common short paper that you are assigned at a university level. Here is something that perhaps you do not realize: your job in the introduction paragraph is to establish the boundaries within which you will discuss your topic/prompt. If you clearly establish parameters for your paper, and you can because it is your paper, then I am forced to grade you within those parameters. I must judge your paper on its own terms – that is, if the boundaries, which include comparisons, are reasonable, logical, and academically viable.

It is important that you do not make the professor search for your focus/thesis/argument/point. State this clearly and concisely so the professor knows what you are going to discuss from the onset. The introduction paragraph should contain very little/no supporting information or evidence; it describes what is about to happen in the body of the paper.

- First sentence(s) – either your topic stated in a sentence or, if there was a prompt given by the professor, then a sentence that reworks/paraphrases the prompt in your own words with an interjection of your chosen focus.
- Second (third and perhaps fourth) sentence(s) – Following the topic/prompt, you (1) explain the direction your paper will take (for example ‘this examination plans to look at _____ in order to show/prove/highlight/etc _____’), and (2) mention the sources you are using (‘this examination uses or depends upon ______ for its supporting evidence. This type of secondary/primary source is good for these reasons ________, but one must be careful because, given the genre/author/time period, which is ________, it also might be bias/agenda based/narrow/etc…’)
- Final sentence for closure or as a transition sentence to body of paper, if necessary.

Now, move on to the body of your paper. Each paragraph’s block of information, however you decide to organize it, should always at some point reflect back to the introduction in order to weave together your own argument/focus with the evidence you have chosen. (for example ‘The use of, or, The fact that ______ supports/proves/helps to show/reiterate that ______________ is correct/obvious/important/etc…)

Conclusion paragraph.
Conclusion paragraphs basically state the same thing as your introduction, however, instead of telling me where we are going in your paper, it tells me how well it was done. (for example, ‘This paper has attempted to show ________, with ________ sources, and was successful at ________.) Your final thoughts and reflections go here, as well as any projections of what questions this paper/thesis raised for the future…

Final points for whole paper.
- Pretend that the professor does not know what you are talking about. This will prevent you from omitting/glossing over information because you know that the professors know it already.
- Use terminology and then definitions.
Avoid using filler information in order to achieve the minimum paper length. Write a concise paper as you would in a perfect world – and do not worry about the length. In the end, if you are a page or whatever short, then go back and use relevant filler information and useful tangents/comparisons. There is a danger that if you use filler information from the beginning, because you are afraid that you will not have enough pages, then you will put in disjointed, irrelevant information that will hurt your grade and not help it.

You must support statements you make with evidence, either with a quotation from/citation of a scholar’s idea, or with a quotation from/reference to a primary source which then you must analyze on your own to connect it to your point.

You must reference your sources throughout your paper – what is not common knowledge needs to be reference/supported. Students tend to under reference…

Please, for the love of whatever deity adhered to, press the spell check button.
Guide to Approach Primary Sources

INTERROGATING SOURCES

Secondary Sources. Books and peer-reviewed articles in scholarly journals will tell you what scholars have had to say on your topic. They provide introductory overviews, the latest debates on your subject, and their bibliographies and notes will lead you to additional sources.

Primary Sources. These comprise the “evidence” scholars interpret to support arguments that they use to defend their thesis.

Questions you should ask of a Primary Source:

What subject(s) does this source relate to?
What is it?
Who wrote it?
What for?
Who for?
When?
What is it telling me?
What questions does this source raise for me?
Sample of RUBRICS

University of Massachusetts Dartmouth

- RUBRICS – Paper 1

(10/10) General Instructions

- The whole report MUST have 3 paragraphs and MUST be at least 750 words (max. 900 words, yours is, ok).
  Papers should avoid the Top Writing Pitfalls: Straying from the assignment instructions; Careless writing; Using “I” indiscriminately; Addressing only one part of the question (incomplete); trying to cover too much; Not wrestling with the question itself; too many typos, no proofreading (e.g.,): This is beyond unacceptable! (5/5)
- Your title, “,” should explicitly relate to the theme (ok), guiding question (ok), and time frame. You report MUST correctly present two items in your bibliography at the end. The bibliography followed the correct format (Please check Style Sheet: author, title, publisher, date sequence) (5/5)

(30/30) Report Structure

- The first paragraph MUST contextualize your theme/guiding question and explain why the chosen focus was relevant to a specific period studied in PART I. You must explain how your textbook referred to it and quote from it. You should boldly specify the timeframe and the geographical space (10/10)
- The second paragraph is an annotated bibliography on an effective secondary source from JSTOR. The source should relate to your selected theme/guiding question/focus. (10/10)
- The 3rd and final conclusive paragraph should explain HOW your narrative and the source you chose expanded on one important aspect of our course discussed in PART I. (10/10)

(60/60) Writing & Content

A range – Paper is well-written, flows nicely
(9-10) Question, statement or thesis in each section/paragraph
(9-10) Organized narrative and concise writing style
(9-10) Sections with themes supporting the argument
(9-10) Understanding of the argument presented in the sources
(9-10) Effective integration of the sources to illustrate your point
(9-10) Concise concluding section

B range – Paper is fairly well-written, with occasional lapses in sentence structure or syntax
(8-8.9) Statement/thesis in some paragraphs and in some sections
(8-8.9) Fairly well organized narrative
(8-8.9) Not all sections support the argument and/or writing needs polishing
(8-8.9) Discussion of some of the factors contributing to different views, though not throughout
(8-8.9) Use of some documents as well as ideas from the sites
(8-8.9) Acceptable concluding section

C range – Writing is a bit awkward
(7-7.9) No clear thesis in most of the sections – incomplete (did not cover the 3 sources)
(7-7.9) Narrative not well organized
(7-7.9) Paragraphs ramble on without clear theme and/or poor sentence structure and/or word choice
(7-7.9) Did not capture the site argument in your discussion
(7-7.9) No effective integration of documents from the different sites
(7-7.9) Unsatisfactory concluding section

D range – Writing is weak

F Plagiarism: You are required to clearly state the bibliography (your two sources and if necessary any required reading or your textbook if you refer to them – no other source will be accepted) and refer to the page number when quoting from them to support your argument. Please do not forget to include the URL (the Web address: http://) of the website's home page. If you do not disclose your source, it will be considered plagiarism. Each paragraph should have 250 words at the most. The report should not exceed 900 words.

Your Report 1 was graded out of 10.
<table>
<thead>
<tr>
<th>Depth of analysis</th>
<th>Excellent</th>
<th>Good</th>
<th>Needs Improvement</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paper goes beyond the assignment to explore the implications of arguments or evidence in new contexts or in particularly thoughtful, insightful, and/or original ways.</td>
<td>Paper fully meets the parameters of the assignment but does not exceed them.</td>
<td>Paper does not address some aspects of the assignment.</td>
<td>Paper does not address the assignment.</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td>Clearly and eloquently identifies a topic and line of argument. Provides reader with a clear sense of the nature of evidence that will follow. Reveals the organizational structure of the paper, and guides reader smoothly and logically into the body of the paper.</td>
<td>Clearly identifies a topic and argument that is not stated clearly. (and/or...) Does not guide the reader into the body of the paper.</td>
<td>Introduction does not have a clear topic or discernable central argument.</td>
<td></td>
</tr>
<tr>
<td>Evidence</td>
<td>Evidence is rich, detailed and well chosen, and evidence sections employ appropriate illustrations and well-chosen quotations. The connection between argument and evidence is clearly and compellingly articulated.</td>
<td>Evidence is well chosen, though not particularly rich or detailed. The connection between argument and evidence is clearly articulated.</td>
<td>Connection between argument and evidence is not clearly articulated.</td>
<td>Evidence used does not clearly support the main argument.</td>
</tr>
<tr>
<td>Conclusion</td>
<td>Elegantly synthesizes and reframes key points from the paper. Suggests new perspectives or questions relevant to the central argument, and brings closure.</td>
<td>Synthesizes and brings closure but does not examine new perspectives or questions.</td>
<td>Restates the same points as the topic paragraph without reframing them.</td>
<td>Is missing or cursory. (and/or...) Repeats the topic paragraph more-or-less verbatim.</td>
</tr>
<tr>
<td>Organization</td>
<td>Organization of paper as a whole is logical and quickly apparent. Connections among paragraphs are clearly articulated, and transitions between paragraphs are smooth. Every paragraph makes one distinct and coherent point, expressed in a clear topic sentence; the parts of each paragraph connect logically and persuasively, and internal transitions are smooth.</td>
<td>Organization of paper as a whole can only be discerned with effort. (and/or...) Not all parts of paper fit the organizational structure. (and/or...) Not all the parts of the paper are effectively integrated. In a number of paragraphs, there is not a distinct or coherent point. (and/or) Topic sentences are missing or unclear in a number of paragraphs. (and/or) In some paragraphs, parts do not connect logically.</td>
<td>Organization of paper as a whole is not logical or discernable.</td>
<td></td>
</tr>
<tr>
<td>Clarity</td>
<td>Throughout the paper, wording is precise and unambiguous. Sentence structure is consistently clear and lucid. Meaningful use of quotations and quotations are all framed effectively in the text (i.e. integrated properly in terms of both grammar and meaning).</td>
<td></td>
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<tr>
<td>Paper is for the most part, precisely worded and unambiguous. Sentence structure is mostly clear. Good use of quotations and quotations are framed effectively in the text.</td>
<td>Wording is imprecise or ambiguous fairly often. (and/or...) Sentence structure is often confusing. (and/or...) Quotations are not framed effectively in the text.</td>
<td></td>
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</tr>
<tr>
<td>Throughout the paper, wording is imprecise or ambiguous. (and/or...) Sentence structure is consistently confusing.</td>
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<tr>
<td>Mechanics</td>
<td>Paper is clean and appropriately formatted. There are no incomplete or run-on sentences and virtually no spelling or grammatical errors. Quotations are all properly attributed and cited.</td>
<td></td>
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</tr>
<tr>
<td>There are a few minor spelling or grammatical errors. Quotations are all properly attributed and cited.</td>
<td>There are a number of spelling and grammatical errors. (and/or) In a few places, quotations are not attributed and cited.</td>
<td></td>
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<tr>
<td>Paper is poorly written. (and/or...) Quotations are frequently not attributed or improperly cited.</td>
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</tbody>
</table>

Adapted from Rubric found at Eberly Center for Teaching Excellence, Carnegie Mellon University, Fall 2011.