RELIGION 156/CHRISTIANITY:

Studying the Incarnation through Art, Literature, Music, & Architecture

Fall 2015

Tuesdays and Thursdays
11:00 A.M. to 12:20 P.M.
010 Eggers

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Course Description and Methods

This course introduces students to the academic study of Christianity by using art, literature, music, and architecture as ways to present, orient, and/or examine the ideas, beliefs, sacred writings, forms of worship, and ways of life of people who call themselves Christians or who belong to Christendom (i.e., Christian culture). Our approach to Christianity will be thematic and humanistic. We will focus almost exclusively on the central theme of Christianity, namely, the idea of the incarnation—the union of the divine and the human, or the indwelling of the divine in the human. In doing so, we will not privilege any of Christianity's many groups, movements, practices, or expressions, even though we will focus predominately on the Western world. Rather, we will take a humanistic approach to this complex set of faith traditions by asking what Christianity has to do with being human; how it helps us to understand human being; and how it addresses human needs and concerns, particularly for those people who are committed to it. In other words, our focus on the incarnation will at base be a focus on the meaning of human existence in relation to conceptions and experiences of God or the divine. In terms of disciplinary method, our humanistic, theological, and aesthetic approach will allow us to combine intellectual, social, cultural, and art history.

Doing so will not obfuscate the fact that Christianity, as a religion, is something distinctive, something with its own integrity, even as it interacts with and is embedded in the world and mediated through human expression. Thus, we will not treat it as though it were simply reducible to an understanding of human behavior in historical, sociological, psychological, or even philosophical terms, even though we will not neglect to attend to these insights, where they are useful.

Course Goals

There are two broad goals of this course. First, this course aims to give students a general understanding of Christianity, through its intellectual, historical, and artistic expressions, so that they might comprehend something of its significance—and pervasiveness—in human affairs today. Second, this course aims to help students to think critically, particularly existentially, about a religion that itself claims to be fundamentally about the meaning of human life.
Required Course Texts in the Syracuse University Bookstore


**IMPORTANT NOTE ON THE HARPERCOLLINS STUDY BIBLE**

All biblical references that I use in class will come from this version of the Judaeo-Christian Bible. When referring to particular passages from the Bible, students are also required to use this version.

If you are unable to purchase the *HC Study Bible*, you may use Bird Library's copy. It will be placed on 2-hour reserve, if possible. Keep in mind, though, that you must plan ahead in order to have the texts when you need them. In other words, you are responsible for making your own photocopies of required and supplemental readings, and for bringing them to class as needed. You will not be excused for not having the readings from the Bible, because it was not available when you went to the library.

If you are a student athlete, you undoubtedly will have high demands on your time, and so will not have the time to go to the library to use the Bible as required. Therefore, it is especially important that you PURCHASE YOUR OWN COPY.

Finally, if you have taken REL 114 – The Bible, you may use *The New Oxford Annotated Bible with Apocrypha*, New Revised Standard Version. You, however, will need to figure out how to coordinate your use of this version with the work that we do in class.

**Other Required Readings on Reserve via Blackboard**

Other required readings listed on the schedule below will be available via Blackboard. Students should make their own copies, and bring them to class, when they are discussed.

**Course Requirements and Grading**

In addition to the weekly reading assignments, students will be required to: (1) participate in class through informal discussion, occasional short writing assignments, and films and film discussions; (2) to take one take-home exam and to do one “exam-level” take-home/in-class exercise; and (3) participate in the re-enactment of a liturgy.

1. **Class participation**, comprised of informal class discussion, preparedness for class, and short writing assignments, will account for one third of a student's grade. Unless otherwise stated, as a general way to prepare for most class sessions, in which a specific assignment is not given, students should pick a passage of interest to them from the focal text(s) of the day to discuss in class. Picking a passage of interest should help each student to find a way to participate. A student's regular participation in class discussion will be noted by me over the course of the semester. A letter grade will be assessed for
it based upon the quality of a student's verbal participation—insightfulness, preparedness, and clarity. Students will also be asked occasionally to do short written assignments (e.g., note the assignments that accompany the readings by Isak Dinesen, Frances Harper, Martin Luther King, Jr., and Friedrich Schleiermacher). These occasional, short writing assignments are designed to facilitate more focused discussion around a film or a certain reading. They will not be graded individually. Rather, they will be graded along with a student's contributions to the discussion accompanying such assignments. (In other words, when an occasional writing assignment is due—for example, the Bakette's Feast paper and Schleiermacher response, the discussion that goes with it will carry a bit more credit or weight than an ordinary class discussion, even though this writing assignment and its accompanying discussion will still be averaged into the overall participation grade.)

Students can ask individually for an update on their participation grade when they receive the results of their first take-home exam, which will be about two weeks after they turn in that exam, and around the same time as they get the second take-home exam. This participation-grade update, along with the grade on the first take-home exam, can give students a pretty good sense of how they are doing, and what they need to do as they prepare to take the second take-home exam and prepare for the liturgy event, the final major grading event.

The final class participation grade will be an average of all of the class-discussion/writing assignment grades combined with a final assessment of the student's contributions to class discussion. This grade will be affected negatively, if a student never contributes anything to class discussions; is disruptive in class; fails to attend regularly; and/or regularly fails to attend in a timely manner. Therefore, MAKE SURE THAT YOU ATTEND REGULARLY AND TIMELY AND THAT YOU SIGN IN EVERY DAY. Irregular attendance, including regular tardiness, will diminish your overall class participation grade in the following manner:

- One absence = No deductions.
- Each absence thereafter = 10 points per instance.
- Regular tardiness = 10 points per instance.

These penalties will be enforced. However, if you are having problems or have special issues, do not hesitate to inform me immediately. I am always willing to work with you.

(2) The average of the grades from the take-home exam and the "exam-level" take-home/in-class exercise will account for one third of a student's grade. The exam will be a combination of objective, short-answer, and essay questions worth up to 100 points. The "exam-level" take-home/in-class exercise will be a short paper combined with an in-class, group discussion. In regard to the exam and the take-home part of the "exam-level" exercise, students will be allowed to use their texts and notes. HOWEVER, STUDENTS MUST BE IN CLASS TO RECEIVE THE TAKE-HOME EXAM AND THE TAKE-HOME ESSAY PART OF THE "EXAM-LEVEL" EXERCISE. EXAMINATIONS OF ANY SORT ARE CONTROLLED EVENTS THAT CANNOT BE DISTRIBUTED BY OTHER STUDENTS, OR SENT TO YOU ELECTRONICALLY. ONLY I, A TA, A RELIGION DEPARTMENT SECRETARY, OR OTHER AUTHORIZED PERSON MAY DISTRIBUTE AN EXAM. ANY STUDENT WHO COPIES AND DISTRIBUTES AN EXAM FOR AND TO ANOTHER STUDENT WILL FAIL THE EXAM AND CAUSE THE OTHER STUDENT FOR WHOM IT IS COPIED AND TO WHOM IT IS DISTRIBUTED TO FAIL THE EXAM.

(3) Several weeks after the second take-home exam, we will do a re-enactment of a Protestant liturgy. This re-enactment will count for one third of a student's grade. Everyone will participate in the re-enactment and discussion of the short writing assignment accompanying this exercise. Students given the special opportunity to take a leading or serving role in the performance will be extra credit (lead speakers: up to 10 points; servers: up to 5 points). Discussion will be worth 50 points. The short writing assignment will also be worth 50 points. Students who perform thoughtfully and
enthusiastically, as well as participate in discussion thoughtfully, will get high points. So take it seriously, but also get into it, and have fun!

Grade Scale

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<th>Grade</th>
<th>Score Range</th>
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<tr>
<td>A</td>
<td>95-100</td>
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<td>A-</td>
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Fractions of points will be rounded to the nearest whole point only at my discretion, and only in regard to the final grade. No rounding off will apply to individual exams, pop quizzes, or written assignments.

Expectations and Policies

Attendance: Students are expected to attend each class session regularly and timely. You are not fully present, if you do not have your books or readings for the day.

Preparation: Students are expected to be prepared for each class and to submit all assignments when due. Tardy work will not be accepted.

Students are also expected to do their own work, and not to plagiarize anyone else’s work. Plagiarism not only means using someone else’s exact words and ideas without putting them in quotation marks and providing a citation. But it also means rephrasing someone else’s ideas or words in such a way that it is clear that you are still borrowing from them without citing them. Plagiarism is a very serious academic offense that can cause you to fail an assignment and the course. Be sure, then, that if you use someone else’s words or ideas, including in a summary, cite that person. In other words, avoid even the hint of plagiarism. For more information on the University’s policy on this issue, go to: http://academicintegrity.syr.edu/academic-integrity-policy/.

Respect: Students are expected to be attentive and courteous to me, my assistants, and each other. This means no talking while others are talking; no entering and exiting while class is in session (unless there is an emergency or this is part of the structure of a presentation); no cell-phone calls; no text messaging or writing and sending e-mails; no reading newspapers during class; no chewing gum or eating; no putting on makeup or combing one’s hair; and so forth.

Use of Text Slides Posted on Blackboard: Text slides from PowerPoint lectures are posted on Blackboard for your use and convenience. They, however, should never be downloaded and posted by students to any external website. That is a violation of the instructor’s intellectual rights and the
University’s rights as the instructor’s employer. **Any student who violates this policy will receive a “0” in participation.** Slides may also no longer be posted to Blackboard.

**Problems:** If you have problems with the assignments or anything else that might affect your performance, please contact me or my teaching assistants immediately. If you cannot reach us during office hours, please e-mail us.

**Holidays:** The University no longer observes any religious holidays. Therefore, students planning to observe religious holidays must contact me and my assistants well ahead of time so that they might arrange to be absent without penalty and to complete any missed assignments. Students will not be given the opportunity to avoid a penalty or to complete any missed assignments, if they do not contact us ahead of time.

**Computer Use During Class:** Unless abuses become a problem, students are permitted to use computers in order to access readings and take notes. **Students, however, are not allowed to surf the web, read the news, answer email, etc. during lecture, discussion, or any other class activity. Students who violate this rule will be confronted during class; maybe denied the use of their computer in class; or asked to leave.**

**Disability:** The Syracuse University community and I value diversity and seek to promote meaningful access to educational opportunities for all students. This includes supporting Section 504 of the Rehabilitation Act of 1973 as amended and the Americans with Disabilities Act of 1990. If you believe that you need accommodations for a disability, please contact the Office of Disability Services (ODS) at (315) 443-4498 or (315) 443-1371 (TDD). They are located at 804 University Avenue, Room 309. For more information, please visit their website at: [http://disabilityservices.syr.edu](http://disabilityservices.syr.edu)

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**TENTATIVE SCHEDULE OF LECTURES, ASSIGNMENTS, FILMS, & PRESENTATIONS**

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<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topic</th>
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<tbody>
<tr>
<td>1.</td>
<td>Tues., 9/1</td>
<td>Introductions &amp; Introduction to the Course.</td>
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<td></td>
<td>Thurs., 9/3</td>
<td><strong>What is Christianity?: Defining and Studying Christianity, A Humanistic Approach (Belief, Meaning, and Life).</strong></td>
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<td><strong>Assignment:</strong> After class, you might find it helpful to read Cory and Hollerich, Ch. 1 (Introduction), along with the text slides from today’s lecture.</td>
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<td>Tues., 9/15</td>
<td>Our topical study of Christianity begins with Isak Dinesen’s “Babette’s Feast,” a short story on the Advent or Christmas season.</td>
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On 9/8-15, we will screen and discuss the film version of “Babette’s Feast.” On 9/8, I will introduce the film and our discussion of the theme of the Incarnation—Christianity’s central doctrine—by giving a brief lecture on this idea, its basic meaning, and its role in Christian ritual, particularly the Lord’s Supper or Eucharist. This will set the stage for our work on 9/10 and especially 9/15.

**Assignments:** As we screen the film, *Babette’s Feast*, on Tues., 9/8, consider the ideas of the Incarnation and Eucharist, as well as a broad array of other Christian themes, explicit and implicit. Identify one character in the film that you find interesting and would like to discuss, **EXCLUDING BABETTE**.

For Thurs., 9/10, please come to class having read Dinesen’s short story, “Babette’s Feast,” on Blackboard (under “Content”). We will finish screening the film and have a preliminary discussion on its Christian themes in order to help you think about how to write your paper. Be prepared to talk about the character who most interests you and why.

Then, on Tues., 9/15, **type a one-page reflection paper of no more than three paragraphs** based on the short story, and with reference to what you have already seen in the film. **In the first paragraph**, state the thesis or argument you wish to make. Your thesis statement must address the Incarnation and the Eucharist as you see them emerging in the film, which means that you need to contextualize your thesis by connecting it to the basic point of the story. **What is the story about, and how might one say that the Incarnation and the Eucharist are reflected in it?** Your summary of the film should not be long. It should be brief; however, it should be substantive enough to set the stage for what you will discuss in the second and third paragraphs. **TRY NOT BE LITERAL IN YOUR THESIS STATEMENT.** That is, as you state your point or argument, do not make strained or simplistic connections between Christian symbols or practices and features of the film. For example, if you see some things that may be interpreted as a kind of one-to-one correspondence (such as the number of people at the dinner table compared to the number of Jesus’ disciples at the Last Supper), do not make these things your focus. Use such literal connections to go to something more substantive and interesting. If you do this correctly, the second and third paragraphs will be better able to exemplify your argument.

**In the second paragraph,** then, start making your point or argument by addressing what you think may be Eucharistic about this film. In order to do this, it will help if you address other explicit and implicit—that is, obvious and not so obvious—Christian themes or features such as what kinds of Christians Dinesen’s characters are, and how this might factor into what you see as the incarnational and Eucharistic aspects of this story. This is a good place to mention some of those one-to-one correspondence type things you may find. But again you should mention them only as they help you to make your point. In other words, synthesize these themes or features into your main argument. You may discuss the central character, Babette Hersant, in this paragraph, as well as in the first paragraph.

**In the third paragraph,** though, **YOU SHOULD NOT FOCUS ON BABETTE,** but rather on your focal character and his/her relation to these eucharistic and incarnational themes. Be sure to note similarities and differences between the film and short story versions of the story, especially at the beginning, but also as you finish watching the film. They may make a difference in what you say in class discussion. Your short paper, however, will be based largely on the story; therefore, feel free to make adjustments to what you say in the paper when
you discuss the story in class. Finally, be ready to turn in your paper at the end of class.


Over the next seven weeks, we will focus on the person of Jesus as the central means for us to explore and to examine the idea of the incarnation. In order to do this, we will need to spend some time discussing the formation and interpretation of the Bible by scholars and communities of faith. Art, literature, and film will play a significant role in this discussion.

3. Thurs., 9/17 The Bible, Inspiration, and Identity: Introduction to the Bible and Canon Formation as Means to Focus on Jesus Christ and the Incarnation.

We will begin today's discussion with a summary of our discussion of the incarnation in Schleiermacher and Dinesen.

Assignment: Read Cory and Hollerich, Pt. I, opening pages, pp. 19-27; Pt. II, opening pages, pp. 91-96. We will focus on the material discussed in the introductions to Parts I and II.


Assignment: For Tues., 9/22, read Cory and Hollerich, Chs. 2-3. Also read Genesis 1-3, 6:9-17, and Exodus 31:18-32:19 in the HarperCollins Study Bible. Please bring the Bible (or your copies of the reading from it) to class.

For Thurs., 9/24, review Genesis 1-3 and read the short selection from Chapt. 1 of Robert Pogue Harrison's Gardens on Blackboard. The first part of lecture and discussion will focus on Genesis 3 in light of the Harrison piece. Please also read Exodus 1-20 on Moses, the Israelites, and the Ten Commandments in HarperCollins Study Bible. The second part of lecture and discussion today will focus on Exodus 3:13-15, 20, and Exodus 7-14. Be sure to bring the Pogue Harrison selection and your Bible to class, since we will refer to specific passages from the assigned readings, as well as other parts of the Hebrew Bible or Old Testament (e.g., Genesis and Deuteronomy) as we discuss the God of the Hebrew people.

For Tues., 9/29, start reading Frances E. W. Harper's "Our Greatest Want" and selections from her long poem, "Moses: A Story of the Nile" (both on Blackboard); and Martin Luther King, Jr.'s short sermon, "I've Been to the Mountaintop" (also on Blackboard). There will be an introduction to African-American readings of the OT, which will include an introduction to Harper and King, and a screening of a portion of Eye on the Prize, covering King's sermon. For biblical and musical context, please also read Deuteronomy 32-34 in HarperCollins Study Bible and Chapters 15-16 in Dowley's Christian Music.

Supplementary Reading for 9/29: You may also find Cory and Landry, Ch. 23 helpful (esp. pp. 399 (timeline), 410-411), as well as the selection from Martin Luther King, Jr.'s "Letter from a Birmingham Jail" in the Shaw anthology. The first is a very brief treatment of African-American Christianity in the context of
Christianity in America. The second is a very important example of King’s social-justice theology and philosophy that may help you to understand better the speech we are reading, namely, his last speech before his assassination.

For Thurs., 10/1, pick a passage from the Harper and King selections that you would like to discuss, and that will allow us to address the theme of the Incarnation. Write a paragraph on each figure in which you consider how Harper and King may be said either to speak of or to embody Moses in some way. Keep in mind that you have three different readings: two from Harper, and one from King. Therefore, pick a passage from each, but synthesize what you have to say about Harper by using both of the selections from her. Harper and King both identify with Moses. You are writing about how they embody Moses. In other words, this is an exercise for you to think about the Incarnation in an existential, not just intellectual way. So go to the lecture slides on the Incarnation for a working conception of the term that will help you to compose your paragraphs (two total) on how Harper and King are or can be said to be embodiments of Moses.

5.-6. Thurs., 10/1-Thurs., 10/8
FIRST TAKE-HOME EXAM: After class lecture and discussion on Thurs., 10/1, the first take-home exam will be distributed. It will be due at the beginning of class on Thursday, 10/8. This exam is very straightforward. However, read it carefully, and take it seriously, since it does constitute half of your total exam grade.

NB: YOU MUST BE IN CLASS ON THURSDAY, 10/1, IN ORDER TO RECEIVE THE EXAM. DO NOT ASK ANOTHER STUDENT TO COPY THE EXAM FOR YOU. THAT WILL CAUSE BOTH YOU AND THE OTHER STUDENT TO FAIL. IF YOU CANNOT BE PRESENT, ADVISE ME AND MY TEACHING ASSISTANTS BY EMAIL IMMEDIATELY.

7. Tues., 10/13-Thurs., 10/15

Assignment: Read Cory and Hollerich, Ch. 6. Before doing so, though, browse Chs. 4-5; they set the stage for Ch. 6. Then, read the Gospel of Matthew in the HarperCollins Study Bible. Over the course of our three-day study, consider what it might mean to say that God is a human being who suffers. Please bring the Bible to class. We will discuss Matthew with Exodus 20:1-21, Deut. 5:6-21, 6:4-9, Luke 1-3, Daniel 7:9-14, Psalms 23, Isaiah 52-53, and John 10:1-18; 1:1-34, 18:1-21:25. We will also reference Matthew’s relation to the Gospel of Mark.

8. Tues., 10/20

We will continue the discussion from last week by comparing metaphysical conceptions of God with an “agency” conception of God that focuses on what Jesus does that is life-giving or saving (soteriology). This will take us directly into
the films that we will screen and discuss over the next two class sessions. It will also set the stage for the second take-home exam.

8.-9. Thurs., 10/22-
Tues., 10/27
Jesus the Jew and Jesus the Rebel: Portraits of Jesus (continued). Over the last few weeks we have been studying Jesus by focusing on the Bible. One might still ask, though, “Who is Jesus? And why have people been so taken with him?” We will screen two films in the BBC series, “The Lives of Jesus,” that attend to these questions. On Thurs., 10/22, we will watch and discuss “Jesus the Jew,” Part I of the series. On Tues., 10/27, we will watch and discuss Part 2 of the series, “Jesus the Rebel.” During both films, take careful notes. A handout will be provided to help you to be attentive to specific things.

9.-10. Thurs., 10/29-
Tues., 11/3
DISCUSSION OF BBC FILMS/ LECTURE & DISCUSSION/
THEOLOGICAL EXERCISE SERVING AS A SECOND EXAM:

On Thurs., 10/29, after we have completed screening the BBC films, there will be follow-up lecture and discussion, followed by discussion of the “exam-level” theological exercise planned for Tuesday, 11/3. Instructions will be provided for the short paper that will be used to focus that discussion. On Tuesday, 11/3, students will do the theological exercise. They will spend about 10-15 minutes discussing their responses with their groups. They will then select a representative for their group, who will present the group’s position to the class. Students should be prepared to pass in their papers after the presentation and discussion.

10. Thurs., 11/5
What Happens to the Incarnate God in the Middle Ages?: Jesus as Christ, from Antiquity to the Renaissance—an Introduction to Christian Worship and Piety in the High Middle Ages and Beyond.

Today, we will pick up our discussion of conceptualizations of Jesus as Christ by moving on from antiquity to the Renaissance, as a means to examine the Incarnation in Christian worship and piety. Our focus will be on Erasmus and the Renaissance; therefore, your reading assignment is focused there.

Assignment: Please read the short selections from Augustine’s “Way of Life of the Catholic Church,” Ficino’s Platonism Theology, della Mirandola’s Oration on the Dignity of Man, and Erasmus’ Enchiridion Militis Christiani (Handbook of the Militant Christian) in the Christian Humanism reader at pp. 104-110, 240-247, 262-263, 269, and 276, bott.-280, top (4th Rule). Please also read Cory and Hollerich, pp. 307-315 (Ch. 17). Bring your Christian Humanism reader to class!

For further context and background to today’s lecture, and as you are able, please also read or browse Cory and Hollerich, pp. 161-165, 171-179 (Ch. 9); 181-187 (Ch. 10); 199-205 (Ch. 11); 235-246 (Ch. 13); 261-271 (Ch. 14); 273-275 (Ch. 15); and 290-294 (Ch. 16). These selections will help you to see how I am tracing the development of Jesus as Christ, from the conceptualization of him as
Good Shepherd by early Christians, to the imperialization of him by the Romans, to the spiritualization of him in the asceticism and contemplative practices of ancient and medieval monks, to the re-personalization of him by the laity in the devotion to Mary and the saints, and finally to the rationalization and moralization of him by Renaissance Platonists and Erasmus of Rotterdam, which will set the stage for our closer study of Luther next week.

11. Tues., 11/10-
Thurs., 11/12

A Biblical Jesus for a Monk in Crisis: Martin Luther on Piety, Worship, and the Passion of Christ.

This week we will look at Martin Luther’s focus on Scripture as central to a life of faith. This will take us to both his ideas of faith as freedom and to the worship life that his theology influenced in the music of Johann Sebastian Bach.

Assignment: For Tues., 11/10, read Cory and Hollerich, Ch. 18. In the Christian Humanism reader, read the selections from Luther’s The Freedom of a Christian and Bondage of the Will at pp. 314-322, 327, b ott.-332, top. Be sure to bring your textbook to class!

For Thurs., 11/12, Read Dowley, Chs. 7 and 11 (section on Bach); review Matthew 26-28 in the HarperCollins Study Bible; and read the Book of Lamentations in the HarperCollins Study Bible, along with its introductory material. We will consider Luther’s emphasis on the Bible in worship by focusing on the role of music in his work and on Bach as one of his most important interpreters. We will listen first to portions of J. S. Bach’s St. Matthew’s Passion, and be graced by paintings by artists such Grünewald and Rembrandt. We will then listen to a portion of Jeremiah’s Lamentations as set to music and sung by either the Tallis Scholars or Chanticleer (‘Lamentations for Holy Saturday’ from Lamentations and/or a selection from John Taverner’s Lamentations and Praise), with N. dell’Arca’s sculpture as a visual guide. Please also read Dowley, Chapters 1-3, 6, if you are able. Chapters 1-3 provide the deeper background of Christian music in the ancient Jewish and Early Christian traditions that supports the Renaissance idea of returning to the sources (“ad fontes”).

12.-14.

Incarnation and Worship: Prayer, Praise, and Buildings as the Dwelling Places of God.

Over the next three weeks, we will continue our discussion of the Christian idea of the incarnation by looking at conceptions of Jesus as Christ along with worship practices and spaces. In the process, we will consider worship spaces themselves as dwelling places of God.

12. Tues., 11/17-
Thurs., 11/19


We will devote this week to Zwingli’s conception of Christ and worship, by returning to a discussion of the Eucharist. Tuesday will be lecture and discussion.
Thursday will be devoted to a re-enactment of the liturgy, after which we will divide into three groups for sustained discussion.

**For Tues., 11/17**, read Cory and Hollerich, Ch. 19 for background. Focus your reading, though, on Zwingli’s liturgy and the Catholic Low Mass on Blackboard. Pay attention to what is emphasized in each event. **BRING THE SHAW ANTHOLOGY TO CLASS TODAY BECAUSE YOU WILL BE ASSIGNED A SPEECH IN SCHLEIERMACHER'S CHRISTMAS EVE TO READ, SUMMARIZE, AND WORK ON A RESPONSE FOR OVER THE THANKSGIVING BREAK. STUDENTS SHARING THE SAME SPEAKER WILL COMPREHEND A GROUP. THERE WILL BE THREE MAIN GROUPS.**

For Thurs., 11/19, type a one-to-two page, double-spaced, reflection paper comparing the two liturgies. Make sure your paper starts with your main point in the comparison, so that it is easy to see how you are supporting it with specific examples. **BE SURE TO BRING YOUR PAPERS AND PRINTED COPIES OF BOTH LITURGIES TO CLASS.** We will perform Zwingli’s liturgy first, and then discuss it and the Catholic Low Mass. Your paper is designed to help you to contribute to this discussion.

**KEEP IN MIND THAT THIS ENTIRE EXERCISE IS ONE-THIRD OF YOUR OVERALL GRADE.** Have fun with it, but take it seriously as you compose your paper, contribute to discussion, and participate in the re-enactment. **As you prepare, consider what it might have felt like to live in the 16th century when such a liturgy was first created.** Imagine yourself a Catholic man or woman, experiencing Zwingli’s liturgy for the first time. What would you notice immediately?

13. Tues., 11/24-
Thurs., 11/26  **THANKSGIVING BREAK. NO CLASSES.** Read the Schleiermacher selection, *Christmas Eve*, in the Shaw anthology over the Thanksgiving break. After you read the dialogue, summarize what the speaker to whom you have been assigned is saying. **Print out your summary, and come to my or one of my TAs' office hours after we return from the break in order to discuss your summary.** The point of this meeting is to give you a chance to see how well you understand your speaker so that you might best prepare an appropriate response for our discussion on the last day of class.

14. Tues., 12/1  **“Greening Christ”: Hildegard of Bingen on God and Worship.** Our discussion today will focus on the liturgical art and theology of Hildegard of Bingen, a 12th-century German abbess. We will examine Hildegard’s theology by focusing on a selection of her writings, by looking at her paintings of her visions, and by listening to her music and considering the context in which they were sung.

**Assignment:** Read the selection from Hildegard of Bingen on Blackboard and Dowley, Chs. 4-5. This is your primary reading. **BE SURE TO BRING THE HILDEGARD READING TO CLASS.** We will refer to it during discussion.

**Supplementary Reading:** Please browse all of the selections under “Hymns and Sequences from the Middle Ages” in the *Christian Humanism* reader, as
well as Benedict’s Rule in the Christian Humanism reader. Hildegard was a follower and a reformer of the Benedictine tradition; therefore, you might find it helpful to know a little more about that tradition. For example, the practice of praying on the hours, as well as the idea of Christ as a model of humility and obedience, all things that may be found in the selections from Benedict’s Rule, are things with which Hildegard would have been familiar. Hence, you might find the Prologue and chapters 2-3, 5, 7, 16, 19, 38-40, 48, 52-55 of the Rule particularly helpful.

For historical context, you might also find it helpful to read or review Cory and Hollerich, Chs. 13-14; to look at the Islam Time-line at p. 211 (Ch. 12); and to note the background of Medieval Christian music in the ancient world by reviewing Dowley, Chs. 1-3. Note especially Chapter 2 on the Psalms.

Thurs., 12/3

From Gothic Cathedral to E. Fay Jones’ Sacred Architecture: Nature as the “Body of God.”

Today, we will discuss the incarnational form of E. Fay Jones’ church architecture. That is, we will consider the way in which his Thorncrown Chapel might be said to use Frank Lloyd Wright’s architectural theory to transform the Gothic cathedral into nature. In doing so, we will not only consider how light, enhanced by music, may be said to create “spirit” in this space mimicking and opening itself up to the wilderness. (We will listen to selections from the Vespers of Rachmaninov.) But we will also consider the way in which this architectural paean to nature calls for a spirituality of the wilderness.

Assignment: Review the reading from Hildegard, and read the selection from Ansel Adams on Blackboard. Bring both readings to class. Please also read Dowley, pp. 46-49, on music in the Orthodox Church, and 155, 196-197, on Russian Orthodox music with reference to Rachmaninov.

15. Tues., 12/8- Thurs., 12/10

LAST WEEK OF CLASS: Schleiermacher, Christmas, and Closing Matters.

It is appropriate that we end the course with a return to the theme of the Advent or Christmas. Friedrich Schleiermacher’s Christmas Eve: Dialogue on the Incarnation will be our focus, and you will have an opportunity to join in on his discussion about Christmas!

On Tues., 12/8, there will be an introductory lecture and discussion on Schleiermacher. On Thurs., 12/10, we will discuss Schleiermacher’s Christmas Eve: Dialogue on the Incarnation during the first 40 minutes of class. During the second 40 minutes, there will be a closing lecture and time for course evaluations.

Assignment: For Tues., 12/8, please read Cory and Hollerich, Ch. 22, and Dowley, Christian Music, Chs. 12-13, for historical, intellectual, and cultural context. We will listen to some musical selections from Schleiermacher’s time in order to set the stage for his idea of religion as feeling, that is, as a feeling of being “at-home” in the world, or as conviviality and good will among friends, family, community, and world.

For Thurs., 12/10, be sure to review the entire selection from Schleiermacher’s Christmas Eve in the Shaw anthology. Bring your prepared response and summary of your speaker’s remarks, and be prepared to turn
them in after our discussion. As we discuss each speaker (Leonhardt, Ernst, or Eduard; we will all discuss Josef), make an effort to present your understanding of your speaker, and how you would respond to him, if you were actually a part of the dialogue. As this is a discussion on the meaning of Christmas, try to get into that state of mind using Schleiermacher’s emphasis on feeling!