

## **HONS 1101 - Colloquium on the Ancient World Fall 2020**

### **Course Description:**

In this course we examine the ancient civilizations of the Middle East, East Asia, Greece, Rome, and North Africa through reading and discussion of their literature, history, philosophy, science, religion, and political and social thought. As is the case with all four of the Honors colloquia, this course is structured by two overarching questions. The first question asks how various understandings of what it means to be human lead to particular understandings of political and social life (or vice versa). Another way of framing this question is to ask, “What is the best way to live?” The second question is concerned with what constitutes knowledge – what can we know, how do we know it, and what difference does it make? This question is inseparable from the further question of the nature of ultimate reality, and the relationship of this reality to human affairs.

In dealing with these broad questions, we will also be working to develop habits of mind. We know already that you are intellectually curious, and we want you to follow your questions. We hope that the Honors colloquia expand your horizons by exposing you to ways of looking at the world that may be quite different from those to which you are accustomed. Part of the excitement of this effort is discovering how the world looks to others, and how that view of the world can directly challenge our own assumptions. Our work is a work in common; we are reading on our own, but also conversing together about what we have read. This is, in fact, what the term “colloquium” means. We need to listen carefully to each other, realizing that each of us has contributions to make to this common project we call our class. We expect that the discussions we have in class are just the beginning of further conversations you have with each other outside of class as well.

### **HONS 1101 Faculty – Fall 2020**

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### **Important reminders during the pandemic:**

Given our current situation, we all have to adapt and to follow certain practices in order to help preserve the well-being of others as well as ourselves. You may already be familiar with much of what follows, but for the safety of all it bears repeating here.

1. **Masks must be worn in the classroom at all times.** If you do not have a mask on you will not be permitted to enter the classroom. Masks need to cover your nose and your mouth, and they need to be in place before entering not only the classroom, but the building in which class takes place. Likewise, when a break is given in class, do not slip down your mask until you are in a location where the university allows masks to be removed. Although it may be inferred that the requirement to wear a mask disallows the eating and drinking of food during class, let it be stated here explicitly that eating and drinking during class is prohibited.

**2. Chairs in classrooms have been arranged in a manner to preserve required social distancing, so do not move or rearrange them.**

**3. Do not come to the classroom on days when you are not scheduled to be there.** The number of seats in each classroom has been determined for safety reasons according to state regulations. We are not permitted to have more than the designated number of people in the room.

4. Matters having to do with class attendance and class participation can be found below under course requirements.

5. As the semester continues, and if things seem to be going along smoothly, we may be tempted to relax our observance of these requirements. But out of regard for the welfare of all, this must not happen. Wearing a mask is annoying, intrusive, and uncomfortable; but it is not going to be a permanent feature of your college experience, and during this pandemic it is necessary. For the sake of the common good, we must all do what is required of us for the duration of the semester.

### **Course Objectives:**

**On completion of this course, you will be able to:**

1. discuss the principal ideas embodied in the texts we have studied;
2. relate these ideas to their historical contexts, and compare them with each other;
3. carefully analyze and write clearly about the meaning of a text;
4. compare texts and draw conclusions on the basis of close reading and critical analysis.

**Proficiencies:** This course satisfies the requirements for both the Critical Thinking and the Reading/Writing proficiencies, which are required as part of the University Core Curriculum. In addition to the content, subject matter, and themes of the course, it is also crucial to develop those skills and practices that help us read carefully, understand precisely, and articulate our insights clearly. Not only are these skills cross-disciplinary; they are an essential component in our development as intelligent persons.

To satisfy the requirements for the Reading/Writing proficiency a course must include a significant amount of writing (both formal and informal) along with an expectation that there will be several hours of academic reading per week. Approximately 80% of the course grade will be based upon writing, whether in the form of papers, quizzes, or exams. The requirements for this Colloquium have been designed with this goal in mind. Readings for the course are taken entirely from primary sources. This is based on the conviction that it is good to read and analyze the authors' own words, rather than beginning with what others have written about them. A goal of the course is to increase your ability and confidence in being able to read and analyze primary texts. See below under "Course Requirements" for more details.

It is one thing to run your eyes over the words on a page; it is quite another to read attentively and critically. The Critical Thinking proficiency is geared toward developing your abilities to understand and think through the course readings. This means, among other things, learning to read texts carefully, being able to follow the author's train of thought, becoming attentive to nuance within a text, and being able to articulate your insights clearly and precisely, both in your writing and in class discussion. Critical thinking also means raising questions about what an author has to say. Is the author's point convincing? Why or why not? How does a particular author's point of view compare with that of another author dealing with the same issue? Who do you think is right? Not only is critical thinking an essential component in reading texts; it is also necessary to apply to your own writing, so that what you write comes across as clear, well-organized, and coherent. Course assignments, exams, and class discussions are all opportunities to develop your critical reasoning.

**Required Texts:**

Course readings will be taken from the following texts and the course packet. You must have hard copies of all the required texts.

***Sources of Chinese Tradition, Volume 1***

Author: Debary

Edition: 2nd

Publisher: Columbia University Press (Now Perseus)

ISBN-13: 9780231109390 (*This text is also used in the second colloquium*)

***Norton Anthology of World Literature***

Author: Puchner

Edition: 4th

Publisher: W. W. Norton & Company, Incorporated

ISBN-13: 978-0393265903

**NOTE:** *The 3 volume set is required as it will be used in other Honors colloquia.*

***Introductory Readings in Ancient Greek and Roman Philosophy (2<sup>nd</sup> Edition)***

Author: Reeve

Publisher: Hackett Publishing Company, Incorporated

ISBN-13: 9781624663529

***Readings in World Christian History, Volume 1***

Author: Coakley

Publisher: Orbis Books

ISBN-13: 9781570755200 (*This text is also used in the second colloquium*)

HONS1101 has a number of readings from the Bible. Any version of the Bible is acceptable for use in class, but for those students who don't have a copy, we suggest the version listed below. But feel free to purchase a less expensive version if you prefer.

***The Oxford Study Bible, New Revised Standard Version with Apocrypha (5<sup>th</sup> Edition)***

Oxford University Press

ISBN-13: 978-0190276089

**Course Requirements**

**1. Participation:** Class participation counts for 20% of your final grade. This course is meant to be a genuine colloquium: an ongoing conversation about the readings and the questions that arise from them. Your preparation for each conversation will include your reading the assigned text(s) before the class. Obviously, active participation is important in this type of class, and each person's input is valuable. Come to class prepared to discuss the readings, even if that means just asking relevant questions about material you did not understand. Come to class prepared to be active and engaged. The participation grade depends on both the quality and the quantity of your participation.

Obviously the most basic form of class participation is regular attendance. Attendance is mandatory, whether you're taking the class in person, HyFlex, or remotely. If you are not going to be in class on any given day, whether in person or in TEAMS, we expect an email from you explaining why you are unable to attend. Unless you are ill or have cleared it with your professors, you are expected to be in the classroom on your classroom day. On your remote day, you are expected to attend on TEAMS. If, for reasons of health, self-quarantine, or some other obstruction, you need to attend remotely on a day you're scheduled to be in class, you need to email your professors ahead of time, and you will be expected to attend class in TEAMS. The TEAMS session will begin and end at the same time as the in-person meeting of the class. Those attending remotely will be expected to arrive on time, stay for the entire class, and participate along with those in the classroom.

Those who miss either half of class will be considered absent for the entire class. In cases of an extended absence (due to serious illness or emergency) you must notify the Office of Student Affairs so that the office can notify your professors. As a rule, please contact the Office of Student Affairs if you expect to be out for more than 3 consecutive classes. If you are a student athlete, please speak to your professor about how many classes you may need to miss for sporting events. The Athletic Department will reach out to your professor. If you stop attending class, it does not mean you have withdrawn from the course. In order to withdraw you have to fill out a withdrawal form (obtainable from the dean's office or the Honors office). Non-attendance is not withdrawal. Being late 3 times is the equivalent of one absence. This includes returning to class late after the break. Chronic lateness is disrespectful and disruptive of the learning process. While a break is given during class, the timing of the break is at the discretion of your professors. Please take care of personal matters before class (e.g., bathroom, meals, etc.); apart from an emergency there is no good reason to get up and leave the classroom while class is going on. Regardless of the reason (with the exception of those absences for which your professors have received notification from Student Affairs), more than 4 absences will result in a failing grade for class participation; more than 7 absences will result in a failing grade for the course.

Since this is a text-based class, having the required texts with you in class is essential – it is not optional. Bring the necessary hard copies of the texts with you to class and have them with you if you are attending class remotely; failure to do so will negatively affect your grade, since it indicates a lack of preparedness. Doing work for other classes during this class is unacceptable. Aside from devices used for remote access to the classroom, electronic devices (laptops, etc.) may not be used while physically present in the classroom. Please silence your cell phones before class, put them out of sight and do not check for text messages. Texting is appropriate during your private time, but it is disrespectful toward your classmates and teachers when done in class.

Whether in the classroom or attending remotely, our class is a form of community. This includes seeing one another. Online learning will be part of our lives this semester. The expectation is that you will have your camera turned on during class time. Feel free to blur your background or use either one of the backgrounds provided by TEAMS or a photograph you upload yourself. Please be sure to turn your microphone on when you're trying to speak. Otherwise, while class is going on, please mute your microphone so that any background noises don't interrupt the class discussion.

Please check your SHU email account, notifications on Microsoft Teams, Blackboard Assignments, etc. - at least once a day--so as to keep regular pace with the class. Please always check before class and before leaving the house/your dorm room to attend class, in case the instructor has needed to run the class remotely on any given day. You are responsible on a daily basis to keep up to date with what is happening in our class.

Criteria for evaluating class participation	Grade Range
<ul style="list-style-type: none"> <li>• participates actively and voluntarily every class by contributing to classroom discussion</li> <li>• demonstrates familiarity with readings</li> <li>• insightful</li> <li>• answers questions knowledgeably</li> <li>• asks questions relevant to readings and displaying intellectual curiosity</li> <li>• responds to others' comments with respect and interest</li> <li>• takes responsibility for the success of the class on a daily basis</li> <li>• always has hard copies of the relevant texts present</li> </ul>	A (if all of these criteria are met most of the time)

<ul style="list-style-type: none"> <li>• participates voluntarily and actively most days and at least every week</li> <li>• shows some familiarity with readings</li> <li>• always has hard copies of the relevant texts present</li> </ul>	B (if all these criteria are met most of the time)
<ul style="list-style-type: none"> <li>• participates occasionally and/or usually only when called upon</li> <li>• shows some familiarity with reading, but little specific knowledge</li> <li>• does not always have relevant texts with them</li> </ul>	C (if one or more of these criteria are present)
<ul style="list-style-type: none"> <li>• in general, responds only when called upon</li> <li>• does not ask or answer questions</li> <li>• does not always seem prepared</li> <li>• does not always have relevant texts with them</li> <li>• comes late to class</li> <li>• checks cell phone, does work for other classes</li> <li>• shows lack of respect to classmates or teacher</li> </ul>	D-F (if one or more of these criteria are present)
<ul style="list-style-type: none"> <li>• has more than the equivalent of 4 absences</li> </ul>	F

2. Daily quizzes will cumulatively count for 20% of your final grade. The format for these quizzes will be discussed in class.

3. To develop your ability to write critically and persuasively, as well as to understand the readings, you will write approximately 7 short papers. The first 5 papers will be 1-1½ pages long; the last two will be 2-3 pages long (12-pt. TNR font, double-spaced, default margins). These are not research papers – you will be asked to do a close reading and careful analysis of specific passages or aspects of the primary texts we read for class. More specific instructions about the papers will be sent to you once the semester begins. The cumulative grade for all of these writing assignments will count for 20% of your final grade in the course. Due dates for the papers are listed on the course schedule.

4. There will be two take-home mid-term exams each counting for 10% of your final grade. The exam dates are listed on the course schedule. The first exam will cover the course material from the first day of class until 9/24; the second exam will be on the readings covered from 10/1 to 10/27. The exams will consist of several essay questions from which you will choose two on which to write. You will have 48 hours to complete each exam.

5. The final examination will be an online oral examination that will count for 20% of your final grade.

**Academic Integrity Statement:** At the same time, however, we expect that any work you submit as yours, whether a review, a paper, or an examination, will be your own work, and not that of another. Any citation of another's words or ideas (other than matters of common knowledge), whether by direct quotation or virtual paraphrase, must be appropriately indicated by quotation marks, footnotes or indication in the text itself. Copying or downloading a block of material and changing a few words does not make the resultant text your own; always indicate your sources. Violation of this standard will render you liable to serious consequences.

### **Grading:**

- Class participation 20%
- quizzes: 20%
- papers: 20%
- Two mid-term exams: 20%
- Final exam: 20%

***Grading scale***

93-100 A	90-92 A-	86-89 B +	83-85 B	80-82 B-
76-79 C +	73-75 C	70-72 C-	66-69 D +	63-65 D
60-62 D-	0-59 F			

**Disability Services Statement:** Students at Seton Hall University who have a physical, medical, learning or psychiatric disability, either temporary or permanent, may be eligible for reasonable accommodations at the University as per the Americans with Disabilities Act (ADA) and/or Section 504 of the Rehabilitation Act. In order to receive such accommodations, students must identify themselves at the Office of Disability Support Services (DSS), provide appropriate documentation and collaborate with the development of an accommodation plan. The DSS phone number is 973-313-6003. For further information, please go to <http://studentaffairs.shu.edu/health/DisabilitySupportServices.html>.

**Course Schedule**

DATE	
Tues. Aug. 25	<b>Origins – Cosmologies</b> <ul style="list-style-type: none"> <li>• <i>Enuma Elish</i>, <i>The Norton Anthology of World Literature, Fourth Edition</i> (henceforth Norton), pp. 29-34 (34-39 Third Edition)</li> <li>• <i>Enuma Elish</i>, Tablet IV, <i>Course Packet</i> (henceforth CP) pp. 1-3</li> <li>• Genesis, chapter 1, <i>The Bible</i></li> <li>• Hesiod, <i>Theogony</i> and <i>Works and Days</i>, Norton, pp. 34-42 (39-47 3rd edition)</li> <li>• Extracts from the <i>Rig Veda</i>, CP pp. 4-7</li> <li>• <i>The Great Hymn to Aten</i>, Norton, pp. 24-28 (29-33 3rd edition)</li> </ul>
Thurs. Aug. 27	<b>The human condition</b> <ul style="list-style-type: none"> <li>• Genesis, chapters 2-4, 6-9, <i>Bible</i></li> <li>• <i>The Epic of Gilgamesh</i>, Norton: Intro., pp. 89-93 (95-99 3rd Edition); Tablet I pp. 93-98 lines 1-215; Tablet II pp. 102-104 lines 74-146; Tablets XI, pp. 137-38 lines 1-47, pp.139-41 lines 99-182, pp.144-45 lines 282-330</li> </ul>
Tues. Sept. 1	<b>Patriarchs and Exodus</b> <ul style="list-style-type: none"> <li>• Genesis, chapters 12, 15-18, 21-22, 37, 39-45, <i>Bible</i></li> <li>• Exodus, chapters 1-15; 19-24 32:1-34:10, <i>Bible</i></li> <li>• <i>Semna Stele</i>, Norton, pp. 879-881 (917-919 3rd ed.)</li> </ul> <b>Paper 1 due</b>
Thurs. Sept. 3	<b>Buddhism</b> <ul style="list-style-type: none"> <li>• <i>Deer Park Sermon</i>, CP pp. 8-9</li> <li>• <i>Fire Sermon</i>, CP pp. 10</li> <li>• Parable of the Arrow CP pp. 11-13</li> <li>• The Doctrine of No-Self, CP pp. 14-18</li> </ul>

DATE	
Tues. Sept. 8	<b>Homer</b> <ul style="list-style-type: none"> <li>• <i>The Iliad</i>, Norton, pp. 232-46, 284-85, 292-96</li> <li>• <i>The Odyssey</i>, Norton, pp. 415-65</li> </ul> <b>Paper 2 due</b>
Thurs. Sept. 10	<b>Israel: Monarchy and prophecy</b> <ul style="list-style-type: none"> <li>• 1 Samuel, chapters 1-3, 8-10, 12, 16-18, <i>Bible</i></li> <li>• 2 Samuel, chapters 7, 11-12, <i>Bible</i></li> <li>• Amos, <i>Bible</i></li> <li>• Isaiah, chapters 1-2, 6, 9-11, <i>Bible</i></li> </ul>
Tues. Sept. 15	<b>Gita and Upanishads</b> <ul style="list-style-type: none"> <li>• <i>Katha and Chhândogya Upanishads</i>, CP pp. 19-27</li> <li>• <i>Bhagavad Gita</i>, Norton, pp. 1276-94</li> </ul> <b>Paper 3 due</b>
Thurs. Sept. 17	<b>Confucius</b> <ul style="list-style-type: none"> <li>• <i>Analects</i>, <i>Sources of Chinese Tradition, Vol. I</i> (hereafter SCT) pp. 41-63</li> </ul>
Tues. Sept. 22	<b>Confucianism and Legalism</b> <ul style="list-style-type: none"> <li>• <i>Mencius</i>, SCT, pp. 114-129</li> <li>• <i>Xunzi</i>, SCT, pp. 165-183</li> <li>• <i>Han Feizi</i>, SCT, pp. 199-203</li> <li>• <i>The Sunzi</i>, SCT, pp. 213-221</li> </ul> <b>Paper 4 due</b>
Thurs. Sept. 24	<b>Daoism and Mohism</b> <ul style="list-style-type: none"> <li>• <i>Mozi</i>, sections 16, 26, 27, 39, SCT pp. 69-76</li> <li>• <i>Daodejing</i> sections 1-4, 9-11, 13, 18, 19, 22, 29, 37, 38, 42, 43, 48, 56, 57, 65, 67, 70, 80, 81, SCT pp. 77-94</li> <li>• <i>Zhuangzi</i>, SCT, chapter 2 pp. 99-103, chapter 3 pp. 103-104, chapter 4 pp. 105-107</li> </ul> <b>First midterm questions given.</b>
Tues. Sept. 29	<b>Study Day</b>

DATE	
Thurs. Oct.1	<b>What is real? Pre-socratic philosophy</b> <ul style="list-style-type: none"> <li>• Thales, #1-5, <i>Introductory Readings in Ancient Greek and Roman Philosophy</i> 2<sup>nd</sup> edition (hereafter AGRP) pp. 1-2</li> <li>• Anaximander, # 1, 2, AGRP pp. 2-3; Fragment, CP p. 28</li> <li>• Xenophanes, #1-1, AGRP pp. 8-9</li> <li>• Heraclitus, # 1, 2, 10, 12, 18, 19, 21, 26, 27, 33, 34, 44, 45, 49, 50, 58, 59, 66, AGRP pp. 9-13</li> <li>• Parmenides, # 1, 3, 6-8, AGRP pp. 14-17</li> <li>• Democritus/Leucippus, #1, 2, 12-15, 18-21, AGRP pp. 30-34</li> </ul>
Tues. Oct. 6	<b>Tragedy and History</b> <ul style="list-style-type: none"> <li>• Euripides, <i>Medea</i>, Norton pp. 756-90</li> <li>• Herodotus, <i>Histories</i>, Norton pp. 881-87</li> <li>• Thucydides, <i>History of the Peloponnesian War</i>, CP 29-37</li> </ul>
Thurs. Oct. 8	<b>The Babylonian Exile and Second Temple Judaism</b> <ul style="list-style-type: none"> <li>• 2 Kings, chapters 24-25, <i>Bible</i></li> <li>• Ezra, chapter 1, <i>Bible</i></li> <li>• Nehemiah, 1, 2, 8, 13, <i>Bible</i></li> <li>• Ruth, <i>Bible</i></li> <li>• 1 Maccabees, chapters 1-2, <i>Bible</i></li> <li>• 2 Maccabees, chapters 6-8, <i>Bible</i></li> </ul>
Tues. Oct. 13	<b>Plato</b> <ul style="list-style-type: none"> <li>• <i>Euthyphro</i>, <i>Apology</i>, <i>Crito</i>, AGRP pp. 52-85</li> </ul> <b>Paper 5 due</b>
Thurs. Oct.15	<b>Plato - <i>Republic</i></b> <ul style="list-style-type: none"> <li>• Books 1-4, AGRP p. 152-83</li> <li>• selections from Books 2 and 3, CP pp. 38-41</li> </ul>
Tues. Oct. 20	<b>Plato - <i>Republic</i></b> <ul style="list-style-type: none"> <li>• Books 5-7, 10, AGRP pp. 183-210, 230-37</li> </ul>

DATE	
Thurs. Oct. 22	<b>Aristotle: On knowing and the known</b> <ul style="list-style-type: none"> <li>• <i>Posterior Analytics</i>, Book 1 section 2, first 5 paragraphs p. 266; Book 2, section 19, AGRP pp. 269-70</li> <li>• <i>Physics</i>, Book 2 section 1; Book 2 section 3 first 5 paragraphs, AGRP, pp. 271-272, 274</li> <li>• <i>De Anima</i>, Book 3 section 4, AGRP pp. 288-89</li> <li>• <i>Metaphysics</i>, Book 1 section 1, AGRP pp. 291-92</li> </ul>
Tues. Oct. 27	<b>Aristotle: What is the best way to live?</b> <ul style="list-style-type: none"> <li>• <i>Ethics</i> Book I sections 1-5, 7, 9 pp. 310-16; Book II sections 1, 3, 6 pp. 317-21; Book X section 7, AGRP pp. 339-40</li> <li>• <i>Ethics</i> Book VIII chapters 2-5, CP pp. 42-45</li> <li>• <i>Politics</i> Book I section 2; Book III section 7; Book IV section 11 AGRP pp. 345-47, 349-50</li> </ul> <b>Second midterm questions assigned</b>
Thurs. Oct. 29	<b>Study Day</b>
Tues. Nov. 3	<b>Rome: from republic to empire</b> <ul style="list-style-type: none"> <li>• Livy, <i>The History of Rome</i>, CP pp. 46-58</li> <li>• Polybius, <i>Histories</i>, CP pp. 59-60</li> <li>• Vergil, <i>Aeneid</i>, Norton pp. 926-47, 974-88, 1014-25</li> </ul>
Thurs. Nov. 5	<b>Roman philosophy</b> <ul style="list-style-type: none"> <li>• Lucretius, <i>On the Nature of Things</i>, section 1 lines 1-75, section 2 lines 1-60, section 3 lines 755-865, section 5 lines 1105-1205, AGRP pp. 401-402, 408-409, 421-22</li> <li>• Epictetus, <i>The Handbook</i>, sections 1,2, 5, 6, 8-16, 22, 23, 31, 33, 41, 44, 48, 49, 51, 53, AGRP pp. 444-53</li> <li>• Seneca, “On the Happy Life” IX; “Moral Letters to Lucilius,” letters 76, 66, 95; “On Providence,” sections 4.6-4.11, 5.7-5.9, AGRP pp. 426-27, 429-32, 439-41</li> <li>• Seneca “Epistle 47,” Norton pp. 898-901</li> <li>• Sextus Empiricus, <i>Outlines of Pyrrhonism</i>, Book 1 sections 1, 3, 4, 6, 10-13, 15; Book 3 sections 3, 32, AGRP pp. 465-70, 471-72, 475</li> </ul>
Tues. Nov. 10	<b>Han Dynasty</b> <ul style="list-style-type: none"> <li>• Introductory material, SCT pp. 227-28, 283-84, 367-68</li> <li>• <i>The Springs and Autumns of Mr Lu</i>, SCT pp. 235-41</li> <li>• Sima Tan and Sima Qian, SCT pp. 278-82, 370-72</li> <li>• Dong Zhongshu, SCT pp. 292-310</li> <li>• Ban Zhao, <i>Admonitions for Women</i>, SCT pp. 821-24</li> </ul>

DATE	
Thurs. Nov. 12	<b>Christianity - Gospels</b> <ul style="list-style-type: none"> <li>• <i>The Gospel According to Luke</i> (selections), <i>Bible</i></li> <li>• <i>The Gospel According to John</i>, chapters 1-3, <i>Bible</i></li> </ul>
Tues. Nov. 17	<b>Christianity – Paul</b> <ul style="list-style-type: none"> <li>• <i>First Letter to the Corinthians</i>, <i>Bible</i></li> <li>• <i>Letter to the Galatians</i>, <i>Bible</i></li> </ul> <b>Paper 6 due</b>
Thurs. Nov. 19	<b>Romans, Jews, Christians</b> <ul style="list-style-type: none"> <li>• Philo, “Embassy to Gaius,” CP pp. 61-68</li> <li>• Philo, “On Creation,” CP pp. 69-74</li> <li>• Tacitus, <i>Histories</i>, CP pp. 75-79</li> <li>• Celsus, <i>On the true logos</i>, CP pp. 80-81</li> <li>• <i>Letter of Pliny to Trajan</i>, <i>Readings in World Christian History</i>, (hereafter WCH), pp. 23-24</li> <li>• <i>The Passion of Perpetua and Felicity</i>, WCH, pp. 30-37</li> </ul>
Tues. Nov. 24	<b>Christianity and culture</b> <ul style="list-style-type: none"> <li>• <i>The Gospel of Thomas</i>, WCH, pp. 6-12</li> <li>• <i>The Letter to Diognetus</i>, CP, pp. 82</li> <li>• Justin Martyr, excerpts, CP, pp. 83</li> <li>• Tertullian, excerpts, CP, pp. 83</li> <li>• Origen, excerpt, CP, pp. 84</li> </ul> <b>Paper 7 due</b>
Thurs. Nov. 28	<b>THANKSGIVING!</b>