

Instructor's Manual and Test Bank

to accompany

Religion: A Study in Beauty, Truth, and Goodness, First Edition

Kent Richter

Oxford University Press
2016

Table of Contents

Introductory Comments

5

Introduction and Chapter 1: Defining “Religion”

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Part 1 Introduction (“Truth, or What Religion Would Have Us Believe”) and Chapter 2: Concepts of Ultimate Being

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Chapter 3: Founders and Manifestations

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Chapter 4: Scripture as Source and Authority

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Chapter 5: The Languages of Religion

[Chapter Summary](#)

[Chapter Learning Objectives](#)

[Key Terms and Definitions](#)

[Test Bank](#)

[Multiple Choice Questions](#)

[Matching Questions](#)

[True/False Questions](#)

[Essay/Discussion Questions](#)

Chapter 6: Miscellaneous Doctrines: The Truth of Self, Suffering and Salvation and Epilogue to Part 1 (“The Promise and the Problems of Religious Truth”)

[Chapter Summary](#)

[Chapter Learning Objectives](#)

[Key Terms and Definitions](#)

[Test Bank](#)

[Multiple Choice Questions](#)

[Matching Questions](#)

[True/False Questions](#)

[Essay/Discussion Questions](#)

Part 2 Introduction (“Goodness, or What Religion Would Have Us Do”) and

Chapter 7: Ritual

[Chapter Summary](#)

[Chapter Learning Objectives](#)

[Key Terms and Definitions](#)

[Test Bank](#)

[Multiple Choice Questions](#)

[Matching Questions](#)

[True/False Questions](#)

[Essay/Discussion Questions](#)

Chapter 8: Moral Action

[Chapter Summary](#)

[Chapter Learning Objectives](#)

[Key Terms and Definitions](#)

[Test Bank](#)

[Multiple Choice Questions](#)

[Matching Questions](#)

[True/False Questions](#)

[Essay/Discussion Questions](#)

Chapter 9: Social Order and Government and the Epilogue to Part 2 (“The Promise and the Problems of Religious Goodness”)

[Chapter Summary](#)

[Chapter Learning Objectives](#)

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Part 3 Introduction (“Beauty, or What Religion Would Have Us Feel”) and

Chapter 10: Religious Experience

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Chapter 11: Religion and Art

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

Chapter 12: Beatitude, or Salvation Reconsidered, the

Epilogue to Part 3 (“The Promise and the Problems of Religious Beauty”) and the

Text Epilogue (“Religion as Trinity”)

Chapter Summary

Chapter Learning Objectives

Key Terms and Definitions

Test Bank

Multiple Choice Questions

Matching Questions

True/False Questions

Essay/Discussion Questions

INTRODUCTORY COMMENTS

Religion: A Study in Beauty, Truth and Goodness is meant to be a relatively straightforward walk through various elements of religion. As such, the instructor most likely can simply follow the text through its twelve chapters, without having to reorganize or reorder the chapter sequence in any way. Also, the text is clearly divided into its three major sections, suggesting that an instructor could divide the study into three units with perhaps major assignments—essays or tests—after each unit. The units are not, however, equal, with the first unit rather much larger than the second and third. Consequently, how the instructor divides up the course for testing and assignments may depend on how comfortable he or she feels about the unequal weight of the materials. As the author of the text, I have tended to use the three-part division with a significant essay assignment after each unit and small quizzes along the way. But clearly, each instructor should teach according to his or her calendar.

Even more so, each instructor should augment the specific contents of this text according to his or her own interests and expertise. We have tried to keep this text short and inexpensive, and, unavoidably, the text cannot offer fully sufficient examples of any element of the religious phenomenon. Certainly my own interests and limitations are evident in the examples adduced in each section, whether it is about art or ritual or religious notions of scripture. So any instructor should be ready and willing to add examples and details that I have missed. I have found it useful to supplement this text with an anthology of world scriptures or some kind of source book that offers more examples of the rituals and beliefs described in the text. I also find the personal anecdotes one gains from years of visits to temples and mosques and from interviews with religious followers are great additions, especially when one has pictures to go with the stories.

On its own, this text will guide students through thinking about the broad range of elements that constitute religions as we see them around us. The text is meant to be sympathetic, even encouraging about religion, without failing to pose serious and challenging questions. Concerns with the internal coherence of religious ways of life make the text useful for critical thinking and analysis assignments as well as the sheer gathering of information about religion. Overall, the vocabulary developed throughout the text is meant to give students tools for thinking carefully about their own and others' religion. Thus information, vocabulary, and critical thinking are all meant to be developed by the students who use this text. This Instructor's Manual is meant to help the instructor help the students achieve those goals.

Consequently, this Instructor's Manual walks through the text chapter by chapter, offering the general features listed below. In addition, some PowerPoint lecture outlines can be found on the OUP website. Beyond those resources, the instructor may want to complement the text-focused work with research assignments, field trips to religious establishments, interviews with religious followers, or other work that gets the student out of the classroom and into the real religious world. I find that even my own textbook does not satisfy me as much as getting students to discover religion in the world outside the college and, perhaps, within themselves.

General Features of the Instructor's Manual

Each chapter of this Instructor's Manual contains:

- A brief **Chapter Summary**, organized by the main sections;
- **Chapter Learning Objectives**;
- **Key Terms and Their Definitions**, taken from the book; and

- A pencil-and-paper version of the Computerized **Test Bank**, including at least:
 - fifteen **Multiple Choice** questions and answers;
 - five **Vocabulary Matching** questions;
 - ten **True/False** questions and answers; and
 - five **Essay/Discussion** questions that range from requests for simple restatement of textbook ideas to research and critical analysis questions.

Some of the Test Bank questions appear in the student self-quizzes on the **Companion Website** (www.oup.com/us/brodd) and on **Dashboard** (<https://dashboard.oup.com>). These questions are noted in the Instructor's Manual with (CW). The Computerized Test Bank is housed at the OUP **Ancillary Resource Center** (www.oup-arc.com), along with PowerPoint Lecture Outlines.

Introduction and Chapter 1: Defining “Religion”

CHAPTER SUMMARY

The Introduction is a brief opening attempt to express the importance of studying religion carefully and reasonably. It makes note of religion containing various elements, and it introduces and attempts to justify the structure of the text around the ideals of beauty, truth, and goodness.

Chapter 1: Defining “Religion” considers the difficulties and necessity of defining difficult terms. This chapter works through some methodological issues toward risking a definition of “religion.” It notes several examples of scholars’ definitions of the term and proposes a working definition for this text.

SUBTOPICS

- **Too Broad and Too Narrow:** Examples, both from religious and nonreligious contexts, are given to show that some definitions work better than others. In particular, some definitions are too inclusive, telling us very little about the phenomenon being described, while other definitions can be too specific, thus excluding cases that should be included.
- **The Dialectic of Definition and Example:** By defining a dialectical process, we note here that examples of religions help to refine the definition, even while we need the definition to decide what is and is not included in the examples.
- **Reductionism and Functional Equivalence:** Warning is given of reducing religion to some of its more functional elements. Particularly, the classic examples of psychological (Freud) and socio-economic (Marx) reductionism are noted. When we reduce religion to such functions, we find other, nonreligious activities and beliefs perform those functions, allowing us to use the term “religion” metaphorically but also potentially misleadingly.
- **Getting at Last to Definitions:** A number of scholarly definitions of religion are listed, noting particularly that each one seems to specify particular elements, such as beliefs in the supernatural or moral activity or religious feelings.
- **A Working Definition of “Religion”:** The text’s proposed “working definition” of religion is given, acknowledging that it is not the only option.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of the Introduction, the student should be able to

- see and express briefly the importance of religion in human life and in world cultures.
- explain briefly the value of the further study of religion.
- describe generally the ideals of beauty, truth, and goodness as they pertain to the study of religion.

At the end of chapter 1, the student should be able to

- explain why defining problematic terms such as “religion” is difficult but necessary.
- discuss how definitions may be imprecise, and yet still some are better than others.
- explain and apply the dialectic of definition and example.
- understand and explain the use and problems of reductionistic definitions.

- note several possible definitions of religion and discuss their strengths and weaknesses.

KEY TERMS AND DEFINITIONS

elements (of religion) – The various specifiable contents of religion in general.

functional equivalents (of religion) – Ways of life that function for people like a religion functions, but which are not religions.

functions (of religion) – Specifications of what religions do, the effects they have in human life.

phenomenology (as a study of religion) – An approach to studying religion that intentionally avoids discussions of which religion might be true or valuable and, instead, attempts to pursue simply a description of what the phenomenon is.

reductionism – The definition or study of a relatively complex concept (like religion) that reduces it to some simpler or secondary quality (such as religion's social functions).

religion (this text's proposed definition) – A complex set of beliefs, behaviors, and experiences rooted in some notion of transmundane reality thought of as Ultimate Being.

too broad – The nature of a definition of religion that is so general, specifying so little content, that it includes human behaviors that are not religion.

too narrow – The nature of a definition of religion that specifies too much content and so omits some religions.

transmundane – Having the quality of being beyond the normal world.

TEST BANK for the INTRODUCTION and CHAPTER 1

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. (CW) In class, it was said that we take a “phenomenological approach” to the study of religion. This means
 - a. we try to study a religion the way the followers themselves understand and practice it.*
 - b. we try to see within the world’s religions how they are all alike and can get along better.
 - c. we try to see how religion fulfills people’s psychological needs, even if they do not know it.
 - d. we try to analyze the world’s religions philosophically in hopes of seeing which one is true.
2. The approach to the study of religion in this textbook is known as
 - a. the sacred approach.
 - b. the mystical approach.
 - c. the evolutionary approach.
 - d. the phenomenological approach.*
3. Three basic elements of religion that are the focus of this text are
 - a. God, freedom, and immortality.
 - b. thought, feeling, and action.*
 - c. faith, hope, and love.
 - d. Moe, Larry, and Curly.
4. (CW) The book and lecture suggest that
 - a. we should try to find a definition of religion because then we can decide who is right and who is wrong.
 - b. we should not try to find a definition of religion because everyone is different.
 - c. we should try to define religion in a way that is justifiable and helpful, in order to have a reasoned discussion of what we are studying.*
 - d. we can try to define religion if we find it entertaining, but it does not really matter.
5. According to the author, “Religion is a set of personal beliefs” is
 - a. too broad for a definition of religion.*
 - b. too narrow for a definition of religion.
 - c. a perfect definition of religion.
 - d. just so clearly false it is unworthy of consideration.
6. According to the author, “Religion is a belief in Jesus as savior” is
 - a. too broad for a definition of religion.
 - b. too narrow for a definition of religion.*
 - c. a perfect definition of religion.
 - d. just so clearly false it is unworthy of consideration.
7. In defining “religion,” the author uses the example of

- a. trying to define “god” or “spirit” to an atheist.
 - b. trying to define “nirvana” or “enlightenment” to a non-Buddhist.
 - c. trying to define “tire” or “hubcap” to a mechanic.
 - d. trying to define “party” or “game” to an alien.*
8. According to the author, a dialectic
- a. advances our understanding of religion by having a dialogue between people of various religions.
 - b. advances our understanding of religion by comparing definitions to examples.*
 - c. causes confusion when trying to understand religion by reducing religion to one of its elements.
 - d. seeks to avoid religious conflict altogether.
9. (CW) According to the author, reductionistic definitions of religion
- a. are insufficient because they reduce many elements of religion to a single function.*
 - b. are insufficient because they are Marxist.
 - c. are insufficient because they tell us nothing at all about religion.
 - d. are useful for truly intelligent people who understand religion’s real nature.
10. A functional equivalent of religion might be
- a. the older gentleman who plays golf “religiously” to help him cope with his fear of dying.
 - b. someone joining a club to find friends and a supportive community.
 - c. devoting oneself to helping the poor to feel that one’s life is useful.
 - d. all of the above*
11. According to the author, Sigmund Freud saying “Religion is a projection of a father figure into the heavens” is an example of
- a. reductionism.*
 - b. hypersensitivity.
 - c. the transmundane.
 - d. religious pluralism.
12. Schleiermacher’s and Tillich’s definitions of religion as given in the text focus on what elements of religion?
- a. beliefs
 - b. practices
 - c. feelings*
 - d. all of the above
13. (CW) Immanuel Kant’s definition of religion as given in the text focuses on what elements of religion?
- a. beliefs
 - b. practices*
 - c. feelings
 - d. all of the above

14. Which of the following is the author's proposed definition of religion?
- A complex set of beliefs, behaviors, and experiences rooted in some notion of transmundane reality thought of as Ultimate Being.*
 - Belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe.
 - A set of rituals, rationalized by myth, which mobilizes supernatural power.
 - The recognition of our moral duties as divine commands.
15. (CW) According to the author, a key element that separates religious from nonreligious functions is
- a deep and abiding feeling that one's life is important.
 - true concern for humanity.
 - belief in a single, absolute God.
 - the presence of some notion of Ultimate Being.*
16. The author's proposed definition of religion includes
- some elements that deal with religious belief.
 - some elements that deal with religious actions.
 - some elements that deal with religious feelings.
 - all of the above*

Matching: The letter of the correct definition is given in the space provided.

<u>E Function</u>	<u>a. The defining content of what religion is about, the "stuff" of religion.</u>
<u>D Reductionism</u>	<u>b. The nature of a definition of religion that is so general that it includes items that are not religion.</u>
<u>A Substance</u>	<u>c. The nature of a definition of religion that specifies too much content and so omits some religions.</u>
<u>B Too Broad</u>	<u>d. A tendency to interpret a complex phenomenon (like religion) in terms of only one of its functions.</u>
<u>C Too Narrow</u>	<u>e. The various social and psychological effects of religion, for example, how it helps people respond to suffering.</u>

True/False Questions: The correct answer is given in parentheses after each statement.

- There are many distinct but interwoven elements of religion. (T)
- It is important to find a definition of religion that is neither too narrow nor too broad. (T)
- (CW) It is simply impossible to define "religion" adequately, and so it is best that we just leave it undefined. (F)
- It is important to use examples of religions we recognize to help us clarify our definition of religion. (T)

5. (CW) We can use examples of ideals and practices that are not religions to help us clarify our definition of religion. (T)
6. According to the author, reductionism and functional equivalence offer a sufficient definition of religion. (F)
7. (CW) Psychological and sociological studies of religion can never be useful. (F)
8. It is probably best for defining a difficult term like “religion” just to consult the dictionary. (F)
9. (CW) The author suggests that a useful definition of religion should include a variety of elements. (T)
10. (CW) The author suggests that an adequate definition of religion should include a reference to some general notion of something beyond the world. (T)
11. Ultimately, our definition of religion has to satisfy everyone. (F)
12. Once we define the word “religion,” we do not have to consider redefining it. (F)

Essay Questions

1. (CW) Choose an example of a definition of religion from the text, or one you suggest yourself, and evaluate it using a dialectic of definition and examples.
2. (CW) Explain in your own words the elements of “Beauty, Truth and Goodness” and describe how they are all part of religious life. Do you think this threefold list is adequate? Explain why or why not.
3. Describe the “phenomenological approach” to religion, perhaps in contrast to a reductionistic one, and explain why the author thinks the former is best. Argue for or against this point.
4. (CW) In our text, playing golf or following Elvis were noted as a possible functional equivalent of religion. In class we noted others, such as club membership, political or economic systems, and maybe even atheism. Briefly explain what “functional equivalent of religion” means. Then pick an example and illustrate the concept, showing, for example, what makes it like religion but not religion.
5. Choose three definitions of religion that you think are, respectively, too broad, too narrow, and most useful. Explain these evaluations of the definitions and ultimately defend the one you think is most useful.

Part 1 Introduction (“Truth, or What Religion Would Have Us Believe”) and Chapter 2: Concepts of Ultimate Being

CHAPTER SUMMARY

The introduction to Part 1 notes the difficulty of talking about religions as “true,” and yet we should note that religions do speak in such terms. The notion of truth, then, is presented as a primary focus, a somewhat unavoidable look at what religions describe in terms of doctrine, even though other alternatives—the focus on religious behavior and religious experience—will be considered later.

In Chapter 2: Concepts of Ultimate Being, the text begins with the proposed definition of religion that declares a focus essentially on some notion of transmundane existence, and therefore this chapter pursues the central concept that defines the essence of religion. It looks at different concepts of Ultimate Being to illustrate both the substance of this “greater reality” and its variable nature in the world’s different religions.

SUBTOPICS

- **God and Gods:** Addressing first various theistic concepts of Ultimate Being, the chapter clarifies the implied personal and relational nature of supernatural beings described as God or gods. Examples are given from various religions, monotheism is distinguished from polytheism, and the problem of anthropomorphism is considered.
- **Monism:** This term is defined for understanding Ultimate Being in a nontheistic sense, with examples given from Vedantic Hinduism, Daoism, and others. The point is made that these are nonpersonified notions of Ultimate Being, yet they still fit into the category and definitions of ultimacy being considered.
- **Miscellany and Mixtures:** Here we admit that some religions contain mixtures of these notions, with problems of careful definition noted in Buddhism, Native traditions, and other cases.
- **Summaries:** Further terms useful for describing Ultimate Being are considered, noting the uses and limitations of such terms.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 2, the student should be able to

- offer a very general explanation of Ultimate Being.
- see and exemplify the variety of Ultimate Being concepts.
- accurately apply definitions of key terms, such as “theism,” “god,” and personal and impersonal qualities, among others.
- perhaps discuss and evaluate notions of Ultimate Being philosophically.

KEY TERMS AND DEFINITIONS

analogical description – The effort to describe Ultimate Being in human terms, acknowledging that divine qualities are only *like*, not equivalent to, human descriptions.

animism – Belief in spirits that inhabit nature and interact with people.

anthropomorphic – The quality of being like a human, in human shape, thus a potential criticism of theism for having God/gods that seem only like magnified human beings.

avatar – The “descending” of a god, especially Vishnu in Hinduism, into physical form.

Bodhisattva – In Buddhism, an enlightened person, still living in this or other worlds, who serves as a teacher and savior figure.

Buddha Nature – In some forms of Mahayana Buddhism, the innately pure, enlightened mind or “true self” of all persons, even all things.

Dao – In China, the “Way,” the final pattern and order of nature as exemplified (for Confucians) in human relationships like father to son, subject to ruler, or exemplified (for Daoists) by nature itself in the balance of night and day, male and female.

Immanent – A description of Ultimate Being emphasizing its quality as being within the world, perhaps diffused into all things or directly active in nature.

mana – Polynesian monistic concept of Ultimate Being, taken to be a pervasive natural force that exists in nature and powerful persons.

monism – Belief in an ultimate reality that is single and unique, a final single substance of being or existence, but not personified or relational.

monotheism – Belief in one God.

negative theology – The effort to describe Ultimate Being not in terms of what it is, but in terms of what it is not, thus in contrast to the finite and worldly.

pantheism – A monistic view of Ultimate Being that places “God” within the substance of nature, rather than as a distinct, relational being.

polytheism – Belief in multiple gods.

theism – Generally, the belief in God or gods, transmundane power that is personal or personified.

transcendent – A description of Ultimate Being emphasizing its quality as being outside and beyond the world.

ultimacy – A quality of transmundane being suggesting finality, a greatness or power or existence that is the last and final thing that creates or makes sense of everything else.

void/emptiness – A Buddhist notion of the ultimate reality, arguably a monistic concept considered as the true nature of all things, expressing the interdependence of all things.

~~Instructor's Manual and Test Bank~~

~~to accompany~~

~~*Religion: A Study in Beauty, Truth, and Goodness, First Edition*~~

~~Kent Richter~~

~~Oxford University Press~~
~~2016~~

Table of Contents

Introductory Comments 5

Introduction and Chapter 1: Defining “Religion”

- Chapter Summary
- Chapter Learning Objectives
- Key Terms and Definitions
- Test Bank
 - Multiple Choice Questions
 - Matching Questions
 - True/False Questions
 - Essay/Discussion Questions

Part 1 Introduction (“Truth, or What Religion Would Have Us Believe”) and Chapter 2: Concepts of Ultimate Being

- Chapter Summary
- Chapter Learning Objectives
- Key Terms and Definitions
- Test Bank
 - Multiple Choice Questions
 - Matching Questions
 - True/False Questions
 - Essay/Discussion Questions

Chapter 3: Founders and Manifestations

- Chapter Summary
- Chapter Learning Objectives
- Key Terms and Definitions
- Test Bank
 - Multiple Choice Questions
 - Matching Questions
 - True/False Questions
 - Essay/Discussion Questions

Chapter 4: Scripture as Source and Authority

- Chapter Summary
- Chapter Learning Objectives
- Key Terms and Definitions
- Test Bank
 - Multiple Choice Questions
 - Matching Questions
 - True/False Questions
 - Essay/Discussion Questions

~~Chapter 5: The Languages of Religion~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Chapter 6: Miscellaneous Doctrines: The Truth of Self, Suffering and Salvation and Epilogue to Part 1 (“The Promise and the Problems of Religious Truth”)~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Part 2 Introduction (“Goodness, or What Religion Would Have Us Do”) and~~

~~Chapter 7: Ritual~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Chapter 8: Moral Action~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Chapter 9: Social Order and Government and the Epilogue to Part 2 (“The Promise and the Problems of Religious Goodness”)~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Part 3 Introduction (“Beauty, or What Religion Would Have Us Feel”) and~~

~~Chapter 10: Religious Experience~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Chapter 11: Religion and Art~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

~~Chapter 12: Beatitude, or Salvation Reconsidered, the~~

~~Epilogue to Part 3 (“The Promise and the Problems of Religious Beauty”) and the~~

~~Text Epilogue (“Religion as Trinity”)~~

~~Chapter Summary~~

~~Chapter Learning Objectives~~

~~Key Terms and Definitions~~

~~Test Bank~~

~~Multiple-Choice Questions~~

~~Matching Questions~~

~~True/False Questions~~

~~Essay/Discussion Questions~~

INTRODUCTORY COMMENTS

Religion: A Study in Beauty, Truth and Goodness is meant to be a relatively straightforward walk through various elements of religion. As such, the instructor most likely can simply follow the text through its twelve chapters, without having to reorganize or reorder the chapter sequence in any way. Also, the text is clearly divided into its three major sections, suggesting that an instructor could divide the study into three units with perhaps major assignments—essays or tests—after each unit. The units are not, however, equal, with the first unit rather much larger than the second and third. Consequently, how the instructor divides up the course for testing and assignments may depend on how comfortable he or she feels about the unequal weight of the materials. As the author of the text, I have tended to use the three-part division with a significant essay assignment after each unit and small quizzes along the way. But clearly, each instructor should teach according to his or her calendar.

Even more so, each instructor should augment the specific contents of this text according to his or her own interests and expertise. We have tried to keep this text short and inexpensive, and, unavoidably, the text cannot offer fully sufficient examples of any element of the religious phenomenon. Certainly my own interests and limitations are evident in the examples adduced in each section, whether it is about art or ritual or religious notions of scripture. So any instructor should be ready and willing to add examples and details that I have missed. I have found it useful to supplement this text with an anthology of world scriptures or some kind of source book that offers more examples of the rituals and beliefs described in the text. I also find the personal anecdotes one gains from years of visits to temples and mosques and from interviews with religious followers are great additions, especially when one has pictures to go with the stories.

On its own, this text will guide students through thinking about the broad range of elements that constitute religions as we see them around us. The text is meant to be sympathetic, even encouraging about religion, without failing to pose serious and challenging questions. Concerns with the internal coherence of religious ways of life make the text useful for critical thinking and analysis assignments as well as the sheer gathering of information about religion. Overall, the vocabulary developed throughout the text is meant to give students tools for thinking carefully about their own and others' religion. Thus information, vocabulary, and critical thinking are all meant to be developed by the students who use this text. This Instructor's Manual is meant to help the instructor help the students achieve those goals.

Consequently, this Instructor's Manual walks through the text chapter by chapter, offering the general features listed below. In addition, some PowerPoint lecture outlines can be found on the OUP website. Beyond those resources, the instructor may want to complement the text-focused work with research assignments, field trips to religious establishments, interviews with religious followers, or other work that gets the student out of the classroom and into the real religious world. I find that even my own textbook does not satisfy me as much as getting students to discover religion in the world outside the college and, perhaps, within themselves.

General Features of the Instructor's Manual

Each chapter of this Instructor's Manual contains:

- A brief **Chapter Summary**, organized by the main sections;
- **Chapter Learning Objectives**;
- **Key Terms and Their Definitions**, taken from the book; and

- ~~A pencil and paper version of the Computerized **Test Bank**, including at least:~~
 - ~~— fifteen **Multiple Choice** questions and answers;~~
 - ~~— five **Vocabulary Matching** questions;~~
 - ~~— ten **True/False** questions and answers; and~~
 - ~~— five **Essay/Discussion** questions that range from requests for simple restatement of textbook ideas to research and critical analysis questions.~~

~~Some of the Test Bank questions appear in the student self-quizzes on the **Companion Website** (www.oup.com/us/brodd) and on **Dashboard** (<https://dashboard.oup.com>). These questions are noted in the Instructor's Manual with (CW). The Computerized Test Bank is housed at the OUP **Ancillary Resource Center** (www.oup-arc.com), along with PowerPoint Lecture Outlines.~~

Introduction and Chapter 1: Defining “Religion”

CHAPTER SUMMARY

The Introduction is a brief opening attempt to express the importance of studying religion carefully and reasonably. It makes note of religion containing various elements, and it introduces and attempts to justify the structure of the text around the ideals of beauty, truth, and goodness.

Chapter 1: Defining “Religion” considers the difficulties and necessity of defining difficult terms. This chapter works through some methodological issues toward risking a definition of “religion.” It notes several examples of scholars’ definitions of the term and proposes a working definition for this text.

SUBTOPICS

- **Too Broad and Too Narrow:** Examples, both from religious and nonreligious contexts, are given to show that some definitions work better than others. In particular, some definitions are too inclusive, telling us very little about the phenomenon being described, while other definitions can be too specific, thus excluding cases that should be included.
- **The Dialectic of Definition and Example:** By defining a dialectical process, we note here that examples of religions help to refine the definition, even while we need the definition to decide what is and is not included in the examples.
- **Reductionism and Functional Equivalence:** Warning is given of reducing religion to some of its more functional elements. Particularly, the classic examples of psychological (Freud) and socio-economic (Marx) reductionism are noted. When we reduce religion to such functions, we find other, nonreligious activities and beliefs perform those functions, allowing us to use the term “religion” metaphorically but also potentially misleadingly.
- **Getting at Last to Definitions:** A number of scholarly definitions of religion are listed, noting particularly that each one seems to specify particular elements, such as beliefs in the supernatural or moral activity or religious feelings.
- **A Working Definition of “Religion”:** The text’s proposed “working definition” of religion is given, acknowledging that it is not the only option.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of the Introduction, the student should be able to

- see and express briefly the importance of religion in human life and in world cultures.
- explain briefly the value of the further study of religion.
- describe generally the ideals of beauty, truth, and goodness as they pertain to the study of religion.

At the end of chapter 1, the student should be able to

- explain why defining problematic terms such as “religion” is difficult but necessary.
- discuss how definitions may be imprecise, and yet still some are better than others.
- explain and apply the dialectic of definition and example.
- understand and explain the use and problems of reductionistic definitions.

- ~~note several possible definitions of religion and discuss their strengths and weaknesses.~~

~~KEY TERMS AND DEFINITIONS~~

~~elements (of religion) — The various specifiable contents of religion in general.~~

~~functional equivalents (of religion) — Ways of life that function for people like a religion—
functions, but which are not religions.~~

~~functions (of religion) — Specifications of what religions do, the effects they have in human life.~~

~~phenomenology (as a study of religion) — An approach to studying religion that intentionally
avoids discussions of which religion might be true or valuable and, instead, attempts to
pursue simply a description of what the phenomenon is.~~

~~reductionism — The definition or study of a relatively complex concept (like religion) that
reduces it to some simpler or secondary quality (such as religion's social functions).~~

~~religion (this text's proposed definition) — A complex set of beliefs, behaviors, and experiences
rooted in some notion of transmundane reality thought of as Ultimate Being.~~

~~too broad — The nature of a definition of religion that is so general, specifying so little content,
that it includes human behaviors that are not religion.~~

~~too narrow — The nature of a definition of religion that specifies too much content and so omits
some religions.~~

~~transmundane — Having the quality of being beyond the normal world.~~

~~TEST BANK for the INTRODUCTION and CHAPTER 1~~

~~Multiple Choice Questions: Each correct answer is indicated with an asterisk.~~

- ~~1. (CW) In class, it was said that we take a “phenomenological approach” to the study of religion. This means~~
 - ~~[a.] we try to study a religion the way the followers themselves understand and practice it.*~~
 - ~~[b.] we try to see within the world’s religions how they are all alike and can get along better.~~
 - ~~[c.] we try to see how religion fulfills people’s psychological needs, even if they do not know it.~~
 - ~~[d.] we try to analyze the world’s religions philosophically in hopes of seeing which one is true.~~
- ~~2. The approach to the study of religion in this textbook is known as~~
 - ~~[a.] the sacred approach.~~
 - ~~[b.] the mystical approach.~~
 - ~~[c.] the evolutionary approach.~~
 - ~~[d.] the phenomenological approach.*~~
- ~~3. Three basic elements of religion that are the focus of this text are~~
 - ~~[a.] God, freedom, and immortality.~~
 - ~~[b.] thought, feeling, and action.*~~
 - ~~[c.] faith, hope, and love.~~
 - ~~[d.] Moe, Larry, and Curly.~~
- ~~4. (CW) The book and lecture suggest that~~
 - ~~[a.] we should try to find a definition of religion because then we can decide who is right and who is wrong.~~
 - ~~[b.] we should not try to find a definition of religion because everyone is different.~~
 - ~~[c.] we should try to define religion in a way that is justifiable and helpful, in order to have a reasoned discussion of what we are studying.*~~
 - ~~[d.] we can try to define religion if we find it entertaining, but it does not really matter.~~
- ~~5. According to the author, “Religion is a set of personal beliefs” is~~
 - ~~[a.] too broad for a definition of religion.*~~
 - ~~[b.] too narrow for a definition of religion.~~
 - ~~[c.] a perfect definition of religion.~~
 - ~~[d.] just so clearly false it is unworthy of consideration.~~
- ~~6. According to the author, “Religion is a belief in Jesus as savior” is~~
 - ~~[a.] too broad for a definition of religion.~~
 - ~~[b.] too narrow for a definition of religion.*~~
 - ~~[c.] a perfect definition of religion.~~
 - ~~[d.] just so clearly false it is unworthy of consideration.~~
- ~~7. In defining “religion,” the author uses the example of~~

- ~~[a.] trying to define “god” or “spirit” to an atheist.~~
- ~~[b.] trying to define “nirvana” or “enlightenment” to a non-Buddhist.~~
- ~~[c.] trying to define “tire” or “hubcap” to a mechanic.~~
- ~~[d.] trying to define “party” or “game” to an alien.*~~

~~8. According to the author, a dialectic~~

- ~~[a.] advances our understanding of religion by having a dialogue between people of various religions.~~
- ~~[b.] advances our understanding of religion by comparing definitions to examples.*~~
- ~~[c.] causes confusion when trying to understand religion by reducing religion to one of its elements.~~
- ~~[d.] seeks to avoid religious conflict altogether.~~

~~9. (CW) According to the author, reductionistic definitions of religion~~

- ~~[a.] are insufficient because they reduce many elements of religion to a single function.*~~
- ~~[b.] are insufficient because they are Marxist.~~
- ~~[c.] are insufficient because they tell us nothing at all about religion.~~
- ~~[d.] are useful for truly intelligent people who understand religion’s real nature.~~

~~10. A functional equivalent of religion might be~~

- ~~[a.] the older gentleman who plays golf “religiously” to help him cope with his fear of dying.~~
- ~~[b.] someone joining a club to find friends and a supportive community.~~
- ~~[c.] devoting oneself to helping the poor to feel that one’s life is useful.~~
- ~~[d.] all of the above*~~

~~11. According to the author, Sigmund Freud saying “Religion is a projection of a father figure into the heavens” is an example of~~

- ~~[a.] reductionism.*~~
- ~~[b.] hypersensitivity.~~
- ~~[c.] the transmundane.~~
- ~~[d.] religious pluralism.~~

~~12. Schleiermacher’s and Tillich’s definitions of religion as given in the text focus on what elements of religion?~~

- ~~[a.] beliefs~~
- ~~[b.] practices~~
- ~~[c.] feelings*~~
- ~~[d.] all of the above~~

~~13. (CW) Immanuel Kant’s definition of religion as given in the text focuses on what elements of religion?~~

- ~~[a.] beliefs~~
- ~~[b.] practices*~~
- ~~[c.] feelings~~
- ~~[d.] all of the above~~

14. Which of the following is the author's proposed definition of religion?
- [a.] A complex set of beliefs, behaviors, and experiences rooted in some notion of transmundane reality thought of as Ultimate Being.*
 - [b.] Belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe.
 - [c.] A set of rituals, rationalized by myth, which mobilizes supernatural power.
 - [d.] The recognition of our moral duties as divine commands.
15. (CW) According to the author, a key element that separates religious from nonreligious functions is
- [a.] a deep and abiding feeling that one's life is important.
 - [b.] true concern for humanity.
 - [c.] belief in a single, absolute God.
 - [d.] the presence of some notion of Ultimate Being.*
16. The author's proposed definition of religion includes
- [a.] some elements that deal with religious belief.
 - [b.] some elements that deal with religious actions.
 - [c.] some elements that deal with religious feelings.
 - [d.] all of the above*

Matching: The letter of the correct definition is given in the space provided.

<u>E</u> Function	a. The defining content of what religion is about, the "stuff" of religion.
<u>D</u> Reductionism	b. The nature of a definition of religion that is so general that it includes items that are not religion.
<u>A</u> Substance	c. The nature of a definition of religion that specifies too much content and so omits some religions.
<u>B</u> Too Broad	d. A tendency to interpret a complex phenomenon (like religion) in terms of only one of its functions.
<u>C</u> Too Narrow	e. The various social and psychological effects of religion, for example, how it helps people respond to suffering.

True/False Questions: The correct answer is given in parentheses after each statement.

- [1.] There are many distinct but interwoven elements of religion. (T)
- [2.] It is important to find a definition of religion that is neither too narrow nor too broad. (T)
- [3.] (CW) It is simply impossible to define "religion" adequately, and so it is best that we just leave it undefined. (F)
- [4.] It is important to use examples of religions we recognize to help us clarify our definition of religion. (T)

- ~~[5.] (CW) We can use examples of ideals and practices that are not religions to help us clarify our definition of religion. (T)~~
- ~~[6.] According to the author, reductionism and functional equivalence offer a sufficient definition of religion. (F)~~
- ~~[7.] (CW) Psychological and sociological studies of religion can never be useful. (F)~~
- ~~[8.] It is probably best for defining a difficult term like “religion” just to consult the dictionary. (F)~~
- ~~[9.] (CW) The author suggests that a useful definition of religion should include a variety of elements. (T)~~
- ~~[10.] (CW) The author suggests that an adequate definition of religion should include a reference to some general notion of something beyond the world. (T)~~
- ~~[11.] Ultimately, our definition of religion has to satisfy everyone. (F)~~
- ~~[12.] Once we define the word “religion,” we do not have to consider redefining it. (F)~~

Essay Questions

- ~~[1.] (CW) Choose an example of a definition of religion from the text, or one you suggest yourself, and evaluate it using a dialectic of definition and examples.~~
- ~~[2.] (CW) Explain in your own words the elements of “Beauty, Truth and Goodness” and describe how they are all part of religious life. Do you think this threefold list is adequate? Explain why or why not.~~
- ~~[3.] Describe the “phenomenological approach” to religion, perhaps in contrast to a reductionistic one, and explain why the author thinks the former is best. Argue for or against this point.~~
- ~~[4.] (CW) In our text, playing golf or following Elvis were noted as a possible functional equivalent of religion. In class we noted others, such as club membership, political or economic systems, and maybe even atheism. Briefly explain what “functional equivalent of religion” means. Then pick an example and illustrate the concept, showing, for example, what makes it like religion but not religion.~~
- ~~[5.] Choose three definitions of religion that you think are, respectively, too broad, too narrow, and most useful. Explain these evaluations of the definitions and ultimately defend the one you think is most useful.~~

Part 1 Introduction (“Truth, or What Religion Would Have Us Believe”) and Chapter 2: Concepts of Ultimate Being

CHAPTER SUMMARY

The introduction to Part 1 notes the difficulty of talking about religions as “true,” and yet we should note that religions do speak in such terms. The notion of truth, then, is presented as a primary focus, a somewhat unavoidable look at what religions describe in terms of doctrine, even though other alternatives—the focus on religious behavior and religious experience—will be considered later.

In Chapter 2: Concepts of Ultimate Being, the text begins with the proposed definition of religion that declares a focus essentially on some notion of transmundane existence, and therefore this chapter pursues the central concept that defines the essence of religion. It looks at different concepts of Ultimate Being to illustrate both the substance of this “greater reality” and its variable nature in the world’s different religions.

SUBTOPICS

- **God and Gods:** Addressing first various theistic concepts of Ultimate Being, the chapter clarifies the implied personal and relational nature of supernatural beings described as God or gods. Examples are given from various religions, monotheism is distinguished from polytheism, and the problem of anthropomorphism is considered.
- **Monism:** This term is defined for understanding Ultimate Being in a nontheistic sense, with examples given from Vedantic Hinduism, Daoism, and others. The point is made that these are nonpersonified notions of Ultimate Being, yet they still fit into the category and definitions of ultimacy being considered.
- **Miscellany and Mixtures:** Here we admit that some religions contain mixtures of these notions, with problems of careful definition noted in Buddhism, Native traditions, and other cases.
- **Summaries:** Further terms useful for describing Ultimate Being are considered, noting the uses and limitations of such terms.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 2, the student should be able to

- offer a very general explanation of Ultimate Being.
- see and exemplify the variety of Ultimate Being concepts.
- accurately apply definitions of key terms, such as “theism,” “god,” and personal and impersonal qualities, among others.
- perhaps discuss and evaluate notions of Ultimate Being philosophically.

KEY TERMS AND DEFINITIONS

analogical description—The effort to describe Ultimate Being in human terms, acknowledging that divine qualities are only *like*, not equivalent to, human descriptions.

animism—Belief in spirits that inhabit nature and interact with people.

~~anthropomorphic—The quality of being like a human, in human shape, thus a potential criticism of theism for having God/gods that seem only like magnified human beings.~~

~~avatar—The “descending” of a god, especially Vishnu in Hinduism, into physical form.~~

~~Bodhisattva—In Buddhism, an enlightened person, still living in this or other worlds, who serves as a teacher and savior figure.~~

~~Buddha Nature—In some forms of Mahayana Buddhism, the innately pure, enlightened mind or “true self” of all persons, even all things.~~

~~Dao—In China, the “Way,” the final pattern and order of nature as exemplified (for Confucians) in human relationships like father to son, subject to ruler, or exemplified (for Daoists) by nature itself in the balance of night and day, male and female.~~

~~Immanent—A description of Ultimate Being emphasizing its quality as being within the world, perhaps diffused into all things or directly active in nature.~~

~~mana—Polynesian monistic concept of Ultimate Being, taken to be a pervasive natural force that exists in nature and powerful persons.~~

~~monism—Belief in an ultimate reality that is single and unique, a final single substance of being or existence, but not personified or relational.~~

~~monotheism—Belief in one God.~~

~~negative theology—The effort to describe Ultimate Being not in terms of what it is, but in terms of what it is not, thus in contrast to the finite and worldly.~~

~~pantheism—A monistic view of Ultimate Being that places “God” within the substance of nature, rather than as a distinct, relational being.~~

~~polytheism—Belief in multiple gods.~~

~~theism—Generally, the belief in God or gods, transmundane power that is personal or personified.~~

~~transcendent—A description of Ultimate Being emphasizing its quality as being outside and beyond the world.~~

~~ultimacy—A quality of transmundane being suggesting finality, a greatness or power or existence that is the last and final thing that creates or makes sense of everything else.~~

~~void/emptiness—A Buddhist notion of the ultimate reality, arguably a monistic concept considered as the true nature of all things, expressing the interdependence of all things.~~

TEST BANK for CHAPTER 2

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. (CW) According to our text, it is helpful to describe the central element of religion as
 - [a.] transmundane.
 - [b.] supernatural.
 - [c.] ultimate.
 - [d.] all of the above*
2. Trying to understand the concept and the examples of Ultimate Being
 - [a.] is intended in our text to help us all become more spiritual.
 - [b.] allows us to understand God and Brahman fully.
 - [c.] is useful to help us reach thoughtful conclusions about practices that are or are not “religious.”*
 - [d.] is really of no use, because everyone has his or her own concept of “God.”
3. The text says that that the Sacred is “beyond our ability to understand and describe.” This aspect of Ultimate Being is made evident in religion by
 - [a.] concepts such as Nirguna Brahman, which is said to be without any describable qualities.
 - [b.] admitting that our effort to describe God’s qualities may only be analogies, saying what God is like.
 - [c.] trying to describe the Sacred in negative terms, better at saying, for example, what God is not than what God is.
 - [d.] all of the above*
4. (CW) The book offers various examples of Ultimate Beings, such as
 - [a.] Jesus, the Holy Trinity, and the Holy Bible.
 - [b.] Allah in Islam, the Tao in China, and Buddha-mind.*
 - [c.] priests, nuns, and shamans.
 - [d.] all of the above
5. Religious scholar, Rudolf Otto, described Ultimate Being as
 - [a.] “the tremendous and fascinating mystery.”*
 - [b.] “the awesome and powerful holy one.”
 - [c.] “the majestic and beautiful unknown.”
 - [d.] “God almighty.”
6. As an example of polytheism, Vishnu and his avatars (Krishna and Rama) are gods found in
 - [a.] Buddhism.
 - [b.] Hinduism.*
 - [c.] Sikhism.
 - [d.] Islam.
7. (CW) According to the author, “monism” and “monotheism” are terms that
 - [a.] describe Ultimate Being in personal terms.

- ~~[b.] both describe an ultimate, impersonal one-ness (mono-) of Ultimate Being.~~
- ~~[c.] refer to distinct Ultimate Being concepts.*~~
- ~~[d.] tell us really nothing about Ultimate Being, because it cannot be understood by human beings.~~

8. ~~(CW) Hinduism contains as Ultimate Being concepts~~

- ~~[a.] monistic and polytheistic beliefs.*~~
- ~~[b.] Buddhist and Christian ideas.~~
- ~~[c.] the concept of Brahman and the concept of Void.~~
- ~~[d.] the yin and the yang.~~

9. ~~The term “God” (singular noun) is most appropriate for~~

- ~~[a.] monotheistic religions.*~~
- ~~[b.] polytheistic religions.~~
- ~~[c.] monistic religions.~~
- ~~[d.] all of the above~~

10. ~~According to our text, Confucianism~~

- ~~[a.] employs the concept of Dao as a synonym for God.~~
- ~~[b.] may employ the concept of Dao for Ultimate Being, but it remains difficult to see just how “religious” Confucianism is.*~~
- ~~[c.] has no concept of Ultimate Being and so is not really a religion.~~
- ~~[d.] cannot be discussed rationally.~~

11. ~~Describing the Ultimate Being as “all knowing” may~~

- ~~[a.] be most consistent with a concept of theism rather than monism.*~~
- ~~[b.] be applied equally to any concept of Ultimate Being.~~
- ~~[c.] contradict entirely the concept of Ultimate Being.~~
- ~~[d.] be consistent with the creation of the universe in the Big Bang.~~

12. ~~(CW) The problem of anthropomorphic descriptions of God is~~

- ~~[a.] that the Ultimate Being may seem too impersonal.~~
- ~~[b.] that the Ultimate Being may seem too human-like.*~~
- ~~[c.] that the Ultimate Being might not really exist.~~
- ~~[d.] that the Ultimate Being might be Elvis.~~

13. ~~According to Thomas Aquinas, when we describe God, we must describe God analogically, which means~~

- ~~[a.] we cannot really say what God is, but we can say what God is like.*~~
- ~~[b.] we cannot speak of God at all, but can draw pictures.~~
- ~~[c.] we cannot speak of God in words, but we can use equations.~~
- ~~[d.] we should just shut up and not speak of God at all.~~

14. ~~Polytheism refers to the belief~~

- ~~[a.] that only one God exists.~~
- ~~[b.] that many gods exist.*~~

- ~~[c.] that there is only one God, but God has many avatars.~~
- ~~[d.] that the universe consists only of matter and energy.~~

15. The text claimed that belief in simply physical materials is a kind of monistic belief, but it is not religious, because
- ~~[a.] it is the belief that only one kind of reality exists, but there is no transmundane quality.*~~
 - ~~[b.] no physicists believe God exists.~~
 - ~~[c.] scientists generally do not value any aspects of life other than the study of physical, testable things.~~
 - ~~[d.] science is really materialistic, being only about making money.~~

Matching: The letter of the correct definition given in the space provided.

C Anthropomorphism	a. Describing Ultimate Being as somehow outside of and beyond the world.
B Immanent	b. Describing Ultimate Being as somehow within the world, though mysteriously.
D Monism	c. Describing Ultimate Being in terms that sound like human characteristics.
E Theism	d. A term for belief in a holy being that is impersonal, abstract, and diffused.
A Transcendent	e. A term for belief in a holy being that is personal, with intentions, thoughts, and emotions.
F Ultimate	f. A term meaning “final” or “at the end,” describing that than which there is nothing greater.

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] Saying the Ultimate Being is “ultimate” is like saying the red barn is red; it just does not tell us much. (F)~~
- ~~[2.] (CW) Native religions hold to the idea of animism, that is, spiritual beings that live within nature. (T)~~
- ~~[3.] Some Buddhists pray to and worship the Buddha. (T)~~
- ~~[4.] (CW) To study religion productively, the author advises us to use words such as “beliefs” or “opinions” rather than the word “truth.” (F)~~
- ~~[5.] (CW) “Nirguna Brahman” is defined in the text as an Ultimate Being that has no qualities and yet is considered to be the energy or substance behind what we see and touch. (T)~~
- ~~[6.] (CW) According to monotheism, to say that God is “personal” means that God has thoughts and emotions. (T)~~
- ~~[7.] Pantheism suggests that the whole of the natural world is itself, in some sense, God. (T)~~
- ~~[8.] (CW) The Dao for Daoism is a concept both immanent and monistic. (T)~~

[9.] Buddhism has no Ultimate Being concept. (F)

[10.] Judaism, Christianity, and Islam are essentially strictly monotheistic religions. (T)

Essay Questions

[1.] (CW) In chapter 2, the text distinguishes between monotheism and monism. Give an example of a monotheistic Ultimate Being and a monistic Ultimate Being and note how the two are alike. Then especially note how they are different.

[2.] (CW) Use the pronouns “He,” “It,” and “They” and explain what difference they make as pronouns for Ultimate Being.

[3.] Use text examples to explain the concept of animism, noting both its monistic and polytheistic qualities.

[4.] (CW) Explain the concepts of transcendence and immanence used to describe the relation of Ultimate Being to the world around us. Use examples from the text.

[5.] Pick an example of a monistic Ultimate Being and a theistic Ultimate Being and explain their similarities and differences. Evaluate each concept philosophically and argue for one as more reasonable or logical than the other.

Chapter 3: Founders and Manifestations

CHAPTER SUMMARY

Chapter 3: Founders and Manifestations, like the previous chapter, looks at the variety of the world's religions and then focuses on historical and not-so-historical persons taken to be the founders of major religions. Different concepts of founders are developed and related to different concepts of Ultimate Being.

SUBTOPICS

- **Prophets:** This term is used especially to designate those persons who hear a message from God or gods and act as intermediaries to give divine words to humanity. Examples, especially Muhammad, are developed. It is noted how this concept of a founder seems logically connected to a theistic notion of Ultimate Being.
- **Sages:** This term is applied to those founders whose own special wisdom gives them insight into Ultimate Being. The Buddha is a paradigm case. Emphasized here is that these founders do not receive a message from God or gods but are specially related to more monistic concepts of Ultimate Being. Even so, their wisdom should not be taken as merely human wisdom.
- **Incarnations of "God":** This section notes that sometimes Ultimate Being is believed to manifest directly among us. Jesus and various Hindu deities (some very recently) are noted as examples, but even manifestations of gods or ancestors in Native traditions are suggested.
- **Secondary Founders:** Other major persons in various world religions are mentioned, not as founders *per se*, but as reformers and the founders of sects. It is noted that such persons can be very influential but would probably insist they are still only within the boundaries of orthodoxy. This may, of course, be disputed.
- **Nonhistorical Origins:** We consider that there can be historical disputes about "historical" founders—Moses and Laozi are mentioned—and that some religions do not lay much stress on the historicity of the founding event. Native traditions that claim to be founded by mythic ancestors or even other religions that claim to be ancient or humanity's original religion are considered.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 3, the student should be able to

- describe the variety of religious founders and offer examples.
- recognize both historical and nonhistorical origins of religion and the problems of historicity associated with some examples.
- recognize and describe the logical relation between specific founder concepts and related concepts of Ultimate Being.

KEY TERMS AND DEFINITIONS

heretic—One who teaches false and pernicious ideas within an established religion, apparently violating that religion's orthodoxy.

incarnation—Literally, to enter into flesh, thus the idea that the Ultimate Being may become a human being and reveal Himself or Itself to humanity.

Nanak (1469–1539)—Founder of the Sikh religion.

orthodoxy—Literally, “straight doctrine,” thus some body of ideas or beliefs that function as a standard for what does and does not fit into a particular religion.

prophet—A man or a woman who hears, in some sense, what God would have people know and then speaks forth the message of God to humanity.

rishis—Literally, “seers”; in ancient Hinduism, the men and possibly women who heard from the gods or discovered in their own ecstatic states of consciousness, the hymns that became the Vedas, the earliest scriptures of Hinduism.

sage—A human being that has some kind of uncommon insight that reveals to others something of the nature of Ultimate Being.

secondary founders—Men and women who do not found a new religion but who are instrumental in following the teachings of an original religion and developing new or renewed teachings within that religion.

TEST BANK for CHAPTER 3

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~(CW) According to our text, the Ultimate Being is mysterious and unknown, and therefore~~
[a.] ~~we must simply give up trying to know or describe the ultimate object of religion.~~
[b.] ~~each person should invent and believe in whatever idea of Ultimate Being suits him or her best.~~
[c.] ~~we can look into the world's religions for "founders" who have somehow learned of the transmundane reality and passed their knowledge on to others.*~~
[d.] ~~all of the above~~
2. ~~Our reading says that the actual historicity of some religious founders is a problem because~~
[a.] ~~some religions depend on the actual historicity of their founder to establish the authority of their teaching.~~
[b.] ~~some founders of some religions are very difficult, even impossible to verify historically.~~
[c.] ~~Actually, this isn't a problem in some religions because historical basis is not so important.~~
[d.] ~~all of the above*~~
3. ~~(CW) Name four historical religious founders mentioned in text and lecture. For an extra-credit point, add two more.~~
[a.] _____ [Note: Fill in the blank questions work well for this
[b.] _____ chapter; instructor should determine point value
[c.] _____ relative to Multiple Choice questions.]
[d.] _____
4. ~~According to Islam, Muhammad is considered to be a(n)~~
[a.] ~~prophet.*~~
[b.] ~~angel.~~
[c.] ~~god.~~
[d.] ~~guru.~~
5. ~~Which religion considers Nanak to have heard the words of God and revealed those words to humanity?~~
[a.] ~~Judaism~~
[b.] ~~Islam~~
[c.] ~~Sikhism*~~
[d.] ~~Mormonism~~
6. ~~According to the author, the idea of a "prophet" is found in religions~~
[a.] ~~such as Judaism and Islam.~~
[b.] ~~that focus on "God" as Ultimate Being.~~
[c.] ~~that insist that some people, such as Moses and Muhammad, have received messages from God.~~
[d.] ~~all of the above*~~

7. ~~(CW) According to the author, the idea of a “prophet” does not really apply to religions such as Daoism or Buddhism because~~
[a.] ~~in these religions there is no God that speaks.*~~
[b.] ~~Buddhism and Daoism are not really “religions.”~~
[c.] ~~Buddhism and Daoism are false religions.~~
[d.] ~~neither Buddhism nor Daoism has an historical founder.~~
8. ~~Sages are religious founders who~~
[a.] ~~hear messages from God or gods and pass those messages along to the rest of us.~~
[b.] ~~rely upon their own great wisdom and insight to reveal to us the nature of Ultimate Being.*~~
[c.] ~~are only relying on their own wisdom and therefore are not really so great.~~
[d.] ~~did not really exist in history, but stories about them are inspiring.~~
9. ~~According to the author, which of the following is not considered a sage?~~
[a.] ~~Buddha~~
[b.] ~~Confucius~~
[c.] ~~Laozi~~
[d.] ~~Muhammad *~~
10. ~~Which of the following historical persons is considered by his respective religion to be an “incarnation of God”?~~
[a.] ~~Sai Baba~~
[b.] ~~Jesus~~
[c.] ~~Swami Narayan~~
[d.] ~~all of the above*~~
11. ~~In the Secondary Founders section of the text, which of the following was the focus of the discussion regarding Christianity?~~
[a.] ~~the Virgin Mary~~
[b.] ~~Martin Luther*~~
[c.] ~~Pope John Paul II~~
[d.] ~~Joel Osteen~~
12. ~~(CW) Discussion of the historical founders of a religion can raise some philosophical challenges to religion because~~
[a.] ~~historical claims about the founders can be checked and perhaps found to be false.*~~
[b.] ~~there is so much evil in the world that it does not make sense to think God cares about giving us messages.~~
[c.] ~~we know that people such as Moses and Laozi did not really exist.~~
[d.] ~~Actually, it doesn't matter about the history of the founder because all that matters is that we believe in the founder sincerely.~~
13. ~~Nichiren of thirteenth-century Japan is considered a secondary founder of~~
[a.] ~~Taoism.~~
[b.] ~~Confucianism.~~

- ~~[c.] Buddhism.*~~
- ~~[d.] Shinto.~~

14. Which religion features seers known as “rishis,” that is, those who have “heard the gods-singing”?

- ~~[a.] Hinduism*~~
- ~~[b.] Buddhism~~
- ~~[c.] Taoism~~
- ~~[d.] Islam~~

15. (CW) A “secondary founder” is said to be secondary because

- ~~[a.] a secondary founder is always a direct disciple of the original founder.~~
- ~~[b.] he or she continues important teaching or reaffirmation of an established religion but does not start a new religion.*~~
- ~~[c.] he or she just is not very important.~~
- ~~[d.] most followers of the religion do not take him or her seriously.~~

Matching: The letter of the correct definition is given in the space provided.

<u>B</u> Apostle	a) The appearance of the Ultimate Being “in flesh” especially as a person.
<u>A</u> Incarnation	b) A person “sent” by the founder of a religion, particularly the Christian followers of Jesus.
<u>E</u> Prophet	c) A person who continues or reforms a subset of a religion but does not start a new religion.
<u>D</u> Sage	d) A person who reveals the Sacred to people through his or her own wisdom and insight.
<u>C</u> Secondary Founder	e) A person who speaks for God, receiving a message and passing it along to the people.

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] In speaking of “historical founders,” we are meant to understand that there is no doubt that these famous people really did exist. (F)~~
- ~~[2.] (CW) According to the text, religions often focus on important founders because the Ultimate Being is so far beyond us, and thus most of us have to rely on others more holy or wiser than we are to tell us about this higher reality. (T)~~
- ~~[3.] (CW) All religions have famous founders they point back to in history. (F)~~
- ~~[4.] (CW) What historians say about the origins of a religion may not always be what the religions themselves say about their own origins. (T)~~
- ~~[5.] Nature itself can be thought to have direct manifestations of deity. (T)~~

- [6.] Because of its emphasis on the unique prophetic role of Muhammad, Islam cannot be said to have any secondary founders. (F)
- [7.] (CW) In some Native religions, ancient mythic ancestors could be considered “founders.” (T)
- [8.] If a religion does not have a clearly historical story for its origins, it cannot be taken seriously as a religion. (F)
- [9.] According to our text, Martin Luther founded the new religion named after him, Lutheranism. (F)
- [10.] (CW) The importance of the founder is manifested in ways that will become evident in later chapters of the text. (T)

Essay Questions

- [1.] (CW) Joseph Smith might be considered the founder of a religion or a “secondary founder.” Describe the difference in these two concepts and explain how it relates to the question about the relationship between Mormonism and orthodox Christianity.
- [2.] (CW) Using our text, explain the difference between a prophet and a sage. Using examples (e.g., Muhammad and the Buddha), explain why the terms fit one of the religious founders and not the other.
- [3.] It was suggested in class that Jesus is seen by Muslims as a “prophet” but by Christians as an “incarnation.” Explain what this means as a difference between Islam and Christianity and suggest what difference it makes in how the two religions speak of God.
- [4.] (CW) Look up information about the life of Baha'u'llah, Satya Sai Baba, or even L. Ron Hubbard and discuss whether they are taken to be a prophet, a sage, or an incarnation of deity as they are understood by their own followers. Note that this is not a question about whether you agree with what any of these founders taught.
- [5.] Taking an example of an important prophet and an important sage, explain both concepts and how the persons reveal “truth” about Ultimate Being. Then consider whether you think it makes more sense to trust the words of a sage's wisdom or of a divine revelation through a prophet. Critique your own opinion.

Chapter 4: Scripture as Source and Authority

CHAPTER SUMMARY

Chapter 4: Scripture as Source and Authority studies how scriptures function in religion as sources of authority. At the same time, we again see the variety of religious uses of scripture, different levels of authority and how such differences fit with the religions' varying concepts of Ultimate Being. We also consider why some religions reject, or seem to reject, scripture.

SUBTOPICS

- **Sikhism and the *Adi Granth*: A Case Study:** The story of Sikhism is used to illustrate how the authority of a teacher can be passed on and eventually placed in a written text. It illustrates how a book can become “the word of God.”
- **The General Concept of Scripture:** The concept of authority is developed to explain why some religious persons use scripture to settle disputes and to make doctrinal claims. The connection between scripture and founders is reemphasized and the possibility of divine elements in human words is considered.
- **Scripture and Prophets:** The general concept of scripture just developed is specified in the case of prophets, again with Muhammad as an example, and the idea of a person receiving divine revelation. Yet even the example of Saint Paul writing letters is considered a kind of divine revelation, and this connection between founders and scriptures is thus nuanced.
- **Scripture and Sages:** Again using examples from the previous chapter, we consider here that the human, but uncommon wisdom of the Buddha or Confucius can also be written down and thus become scripture. Thus the relation of the Buddha to the sutra literature is like, but not the same as, the relation between Muhammad and the Quran.
- **Canon:** This basic concept is used to consider how a specific body of literature is taken to be the right collection. The New Testament is used as example of a complex process of forming canon, in contrast notably to the formation of the canon of the Quran. At the same time, we note that some religions are less strict about changing the contents of their scripture, and the contrast between “open canon” and “closed canon” is introduced.
- **Secondary Scriptures:** This section notes that there are in some religions further texts taken as authoritative, sometimes with almost the same authority as the foundational scriptures. Hadith literature and Talmud are considered. The role of “secondary founders” in establishing further scriptures is considered.
- **Conclusions on Scripture and the Possibility of Anti-Scripture:** The text reiterates here the complex ways that scripture functions to establish authority and create orthodoxy. At the same time, this complexity is evident in some religions' avoidance of written text. Zen Buddhism is used as an example of the irony of denying but still using authoritative text.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 4, the student should be able to

- define a general concept of religious scripture and give some examples.

- explain the concept of doctrinal authority—or orthodoxy—and see how scripture supplies such authority.
- describe the possible or likely relationship between scriptures and founders.
- understand and explain the notion of a religious canon and how a canon may be open or closed.
- recognize that not all religious texts are “scripture” and thus how levels of religious authority may vary for secondary scriptures or the writings of secondary founders, and so on.
- recognize and discuss the limitations and problems of scripture, offering examples of how religion may, in fact, resist or deny the value of scripture.

KEY TERMS AND DEFINITIONS

Adi Granth—The primary holy text of Sikhism, which is the poetry of the founder Guru Nanak and successive leaders. It is ultimately considered the holy guru.

Analects—The sayings of Confucius, collected to become one of the “Four Books” taken as scripture in Confucianism.

canon—A group of writings, especially scriptures, that form a limited and defined group, thus amounting to a list of a religion’s authoritative texts.

closed canon—The sense within a religion that the list of authoritative texts, the scriptures, cannot be added to; in contrast to an “open canon” where some possibility of adding new scriptures exists.

Daodejing—The foundational scripture of Daoism attributed to the sage Laozi.

epistle—Literally, “letter.” Particularly in Christianity, one of the letters of the New Testament scriptures written by those sent by Jesus to spread his teaching.

Hadith—A collection of written “traditions” that functions as a secondary scripture in Islam. It contains the words and actions of Muhammad, providing for Islam example and context for understanding proper submission to God.

Mishnah—The collection of laws from the Torah as understood and explained by the Jewish rabbis of the first centuries of the Common Era.

Quran—The scriptures of Islam; literally, the “recitation” of God’s words to Muhammad.

scripture—“Holy text”; the writings within a religion that carry a special status of authority often based on the direct relation between the recorded words and the founder, thus finally to Ultimate Being.

Ramayana—Scripture of popular Hinduism featuring the epic tale of the god Rama.

sutra—A sermon or teaching, especially by the Buddha, remembered and collected by generations of monks who compiled the earliest Buddhist scriptures.

Talmud—In Judaism, the multiple-volume collection of Mishnah and commentary, amounting to a secondary authority for studying divine law as revealed in the Torah. Also called the Oral Torah.

Torah—The holy scriptures of Judaism attributed to Moses, collected as the first five books of the Bible.

Veda—The oldest scriptural texts of Hinduism, evolving from approximately 1200 BCE through forms of hymns to ancient gods, ritual formulae, and magical mantras.

TEST BANK for CHAPTER 4

Multiple Choice Questions: Each correct answer in each case is indicated with an asterisk.

1. ~~The general concept of scriptural authority means~~
 - ~~[a.] all religious texts are attempts to tell us absolute truths that cannot be questioned.~~
 - ~~[b.] scriptural texts are really just human attempts to “put a face on God.”~~
 - ~~[c.] scriptural texts claim some kind of relation to higher knowledge of Ultimate Being and therefore rightly direct their followers.*~~
 - ~~[d.] scriptural texts can mean anything we want them to mean.~~
2. ~~Our reading notes that scriptures across all of the world’s religions~~
 - ~~[a.] provide the only true basis for all beliefs.~~
 - ~~[b.] can never be changed or ignored.~~
 - ~~[c.] are the direct words of God but can be changed by later revelations.~~
 - ~~[d.] have different levels of authority and importance and sometimes do not get used at all.*~~
3. (CW) ~~Besides the Bible, name two primary religious scriptures and the religions in which they are used.~~
 - ~~[a.] The text is _____, used in the religion of _____.~~
 - ~~[b.] The text is _____, used in the religion of _____.~~
4. ~~Orthodoxy refers to~~
 - ~~[a.] right kind of practice.~~
 - ~~[b.] right kind of experience.~~
 - ~~[c.] straight doctrine.*~~
 - ~~[d.] straight teeth.~~
5. ~~The sacred scriptures for Sikhism are known as~~
 - ~~[a.] Guru Nanak.~~
 - ~~[b.] Adi Granth.*~~
 - ~~[c.] Gobind Singh.~~
 - ~~[d.] the Holy Quran.~~
6. (CW) ~~Muslims say that the Prophet Muhammad~~
 - ~~[a.] is an incarnation of God.~~
 - ~~[b.] incorporated his own personal thoughts and reflections in his letters, including his responses from letters he received from others.~~
 - ~~[c.] recited the unmediated divine revelation, that is, reciting only the words God gave him to recite.*~~
 - ~~[d.] was writing only his own ideas that have no real religious authority.~~
7. ~~Christians say that the Apostle Paul~~
 - ~~[a.] is an incarnation of God.~~
 - ~~[b.] incorporated his own personal thoughts and reflections in his letters, including his responses from letters he received from others.*~~

~~[c.] recited the unmediated divine revelation, that is, reciting only the words God gave him to recite.~~

~~[d.] was writing only his own ideas that have no real religious authority.~~

8. (CW) The “logic of sacredness” is illustrated in which of these models of authority?

~~[a.] A text has authority from a prophet who has authority from God.*~~

~~[b.] A prophet has authority because a text says so.~~

~~[c.] God has authority because a text says so.~~

~~[d.] Your instructor has authority because university policies say so.~~

9. The sayings of Confucius are collected in a text called

~~[a.] the Sutras.~~

~~[b.] the Analects.*~~

~~[c.] the Confucian Bible.~~

~~[d.] “Confucius say...”~~

10. Sages are not prophets, yet their writings often are considered scripture because

~~[a.] followers believe the founders have special insight into the nature of Ultimate Being.*~~

~~[b.] followers are forced to conform to their teaching by religious authorities.~~

~~[c.] followers memorize clever sayings that sounds like homespun wisdom.~~

~~[d.] sages have great marketing agents that help get their texts onto bestseller lists.~~

11. These founders’ words can be trusted as holy scripture because

~~[a.] the Quran was written down by Muhammad himself.~~

~~[b.] the New Testament was written down by Jesus himself.~~

~~[c.] the sermons of the Buddha were written down by the Buddha himself.~~

~~[d.] none of the above*~~

12. (CW) According to our text, when religious followers quote scripture to make a doctrinal point

~~[a.] they are merely being closed minded.~~

~~[b.] they are appealing to religious authority the way many of us appeal to authority for information we do not have on our own.*~~

~~[c.] they are incapable of thinking for themselves.~~

~~[d.] they can now be confident that they cannot be mistaken.~~

13. Our textbook notes that the Ramayana of Hinduism is a scripture that is

~~[a.] open to adaptation and change by its followers.*~~

~~[b.] an evident forgery that has fooled many Hindus.~~

~~[c.] unquestionably fact based in its historical foundations.~~

~~[d.] highly dubious in its historical foundations and is therefore largely ignored by Hindus nowadays.~~

14. Our text suggests that a religious teaching might, in fact, decide not to appeal to scripture because

~~[a.] scriptures, being written, cannot be easily adapted to changing conditions.~~

- ~~[b.] reading scriptures is not as lively and interesting as storytelling or enactment.~~
- ~~[c.] it is better to have a living teacher than a dead text.~~
- ~~[d.] all of the above*~~

15. (CW) “Secondary scriptures” appear in some religions, including Islam and Judaism, because

- ~~[a.] the primary scriptures are found to be faulty and in need of correction.~~
- ~~[b.] the primary scriptures may not be clear in their meaning and require an authoritative source to aid interpretation.*~~
- ~~[c.] new prophets come along that add new words directly from God.~~
- ~~[d.] followers get tired of the old rules and want some new teaching.~~

16. Name three secondary religious scriptures and the religions in which they are used.

- ~~[a.] The text is _____, used in the religion of _____.~~
- ~~[b.] The text is _____, used in the religion of _____.~~
- ~~[c.] The text is _____, used in the religion of _____.~~

Matching: The letter of the correct definition is given in the space provided.

<u>B</u> Canon	a. A “letter,” especially one written by a Christian leader and included in the New Testament.
<u>A</u> Epistle	b. A limited and defined group of officially collected writings.
<u>E</u> Orthodoxy	c. Sermons, usually of the Buddha, collected as Buddhist scripture.
<u>D</u> Orthopraxis	d. “Straight practice,” the official rituals and moral practices of a religion.
<u>C</u> Sutra	e. “Straight teaching,” the official beliefs of a religion.

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] (CW) According to the author, our textbook could be considered holy scripture. (F)~~
- ~~[2.] (CW) According to the author, because Laozi was not a prophet, we should not think of his writings (i.e., *Daodejing*) as Daoist scripture. (F)~~
- ~~[3.] A religious text cannot be considered scripture by its followers unless it appears to humanity straight from God, without any human intermediary. (F)~~
- ~~[4.] (CW) Scriptures were just written by human beings, but they can still be holy text. (T)~~
- ~~[5.] Even though the Buddha’s followers wrote down the Buddha’s sermons (i.e., sutras), they can still be considered Buddhist scripture. (T)~~
- ~~[6.] (CW) The Quran in Islam is an emphatically closed canon. (T)~~
- ~~[7.] The Hindu scriptures are emphatically considered a closed canon. (F)~~
- ~~[8.] The process by which the Christian New Testament became a closed canon was pretty simple. (F)~~

- [9.] (CW) Once a person has scriptural authority in his or her hands, it settles any doctrinal problems. (F)
- [10.] All religions use scripture as the final, best authority for settling religious questions. (F)

Essay Questions

- [1.] (CW) In your own words, describe the story of the formation of the Adi Granth, given as the case study at the beginning of this chapter. Use the story to explain the notion of the authority of the text.
- [2.] (CW) Explain the concept of orthodoxy and discuss how appeals to scripture help to establish orthodox teaching. Use an example from the text.
- [3.] In our reading and in class, it was suggested that scripture often provides a kind of link between a religion's *founder* and the idea of doctrinal *authority*. Use an example you know or from the reading and explain both of these terms and how scripture provides the link between them.
- [4.] Explain the difference between an authoritative religious text (using an example from this chapter) and an authoritative nonreligious text (such as an expert's book on chemistry or a biography of Abraham Lincoln).
- [5.] (CW) Describe how and why a religious believer might appeal to scripture to help settle problems or establish orthodox beliefs within his or her religion. Also note some problems with appeals to scripture. In general, do you think a religion is made stronger or weaker with emphasis on the authority of a written text?
- [6.] Choose any two scriptures you know about or can research and explain the texts' origins and source of authority. Raise historical questions about the founders/writers involved and about the closed or open nature of the canon. Finally, try to evaluate the dependability of each text.

Chapter 5: The Languages of Religion

CHAPTER SUMMARY

With reference to scripture from the previous chapter, this chapter, Chapter 5: The Languages of Religion, recognizes the complexity of language styles within scripture and thus the difficulty of being a thoughtful reader. That is, the text emphasizes that language is used in different ways and in different genres, and therefore understanding the meaning of a text involves considering what the text itself is meant to be. The text urges the adoption of a middle position between easy scriptural literalism and abandoning scriptural authority altogether.

SUBTOPICS

- **Religious Languages and Their Importance:** To avoid confusion, this chapter first notes that, while real human languages such as Latin, Arabic, and Sanskrit have played and continue to play important roles in religion, this chapter is about styles of language, even literary genres. By comparing even nonreligious literature (e.g., poems, descriptions, and even myths about trees), we see how the failure to read the stories properly results in misunderstanding.
- **Stories: Myth, History and Parables:** The first “languages” considered are narrative languages, but even these are not all the same. The text notes the difference between an historical narrative and a parable, especially in the purpose of the story and its implicit claims of historicity. Myth is introduced as a particularly difficult language of religion, somehow between parable and history. Various examples of these narrative languages are explored.
- **Poetry:** Poems from the *Daodejing* and from the biblical Psalms are used to explore the value and the difficulty of interpretation involved in poetic religious scripture. Poetry is said to help “bring beauty to truth,” but the chapter notes the dangers of reading poems too simplistically.
- **Wisdom and Instruction:** Religious instruction is presented as perhaps the most straightforward kind of religious literature, perhaps what people expect most. Wisdom literature as a special kind of instruction is distinguished by style and content, noting how interpretation might be more difficult with aphorisms and wisdom style.
- **Exegesis and Hermeneutics: The Science of Interpretation:** This subsection repeats the concern for careful reading and interpretation, noting the long history of interpretive work in the world’s religions and distinguishing careful interpretation from using “proof-texts.” Disputes about what scriptures mean, beyond simply what they say, are difficult to avoid, but the student is urged not to give up.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 5, the student should be able to

- name and define the different “languages” or genres of religious literature.
- explain how different “languages” of religion suggest different approaches to interpretation.
- specify and discuss some of the strengths and weakness of the different languages of religion, for example, how poetry adds emotion but may make interpretation difficult,

- how history may be clearer but opens religion to historical critique, and so on.
- recognize and use appropriately the key terms regarding interpretation.
- perhaps explore how interpretation is, similar to defining religion, not an exact process, and yet one that is necessary and for which some answers may be better than others.

KEY TERMS AND DEFINITIONS

exegesis—Literally, “to draw out”; referring to the process of deriving doctrine and truth claims from a religion’s authoritative writings.

hermeneutics—The art of interpretation, often involving explicit theories and methods for deriving meaning from a text.

myth—A story culturally or religiously used to define the nature of life or a particular people-group; the story may be of literally cosmic proportions, telling us something about the origins or meaning of humanity or the world or some specific cultural phenomenon.

parable—A story invented to illustrate a moral or ideological point, thus stories not intended to be understood historically.

proof texts—Selected pieces of scripture used to defend a particular doctrinal point.

wisdom literature—Short statements and aphorisms collected like wise old sayings to give advice or teaching, such as the proverbs of the Bible or the sayings from Confucius’s Analects.

TEST BANK for CHAPTER 5

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. According to the author, the focus of this chapter is
 - [a.] holy languages within a religion, such as Latin, Sanskrit, or Arabic.
 - [b.] how to memorize sacred scriptures.
 - [c.] myth, history, poetry, and parables.*
 - [d.] problematic uses of foul words in scriptures.
2. (CW) The discussion on the American dream is
 - [a.] utterly irrelevant to this topic.
 - [b.] an example of historical narrative.
 - [c.] an example of myth.*
 - [d.] an example of a parable.
3. (CW) When reading a religious story as myth, we should
 - [a.] understand that the story isn't really true.
 - [b.] try to see how the story explains who we are in a broad and meaningful way.*
 - [c.] read the story as literally as possible to be honest with the text.
 - [d.] stop trying to make sense of the story because no one really knows what it means.
4. The discussion on the Gospel of Luke (Christianity) is an example of
 - [a.] history.*
 - [b.] myth.
 - [c.] parable.
 - [d.] poetry.
5. According to our text, historical language and parables are different because
 - [a.] historical language is narrative or story-like, but parables are a kind of poem.
 - [b.] historical language tries to place its events and people in time and space, but parables have no real purpose.
 - [c.] historical language tries to place its events and people in time and space, but parables use a fictional case for moral or other teaching.*
 - [d.] historical language is true, but parables are false.
6. According to the textbook, it does not make sense to ask who the characters in a parable really were because parables
 - [a.] are about lessons, not about history.*
 - [b.] are never used as an important part of religious story-telling.
 - [c.] are totally clear without having to analyze them much.
 - [d.] can mean anything you want them to mean.
7. (CW) St. Paul's letters were noted in this chapter as what kind of literature?
 - [a.] instruction*
 - [b.] poetry

- [c.] history
- [d.] wisdom literature

8. ~~(CW) Wisdom literature can be distinguished from parables because~~
[a.] ~~wisdom literature tends to teach a lesson, but parables do not.~~
[b.] ~~parables tend to be narrative stories, but wisdom literature is more like a wise old saying.*~~
[c.] ~~parables come from the Christian Bible, but wisdom literature comes from Confucianism.~~
[d.] ~~wisdom literature is easy to interpret, but parables are difficult.~~

9. ~~The texts notes the following piece of scripture as what kind of “language”?~~
O Babylon, you will be destroyed.
Happy is the one who pays you back for what you have done to us.
Happy is the one who takes your babies
And smashed them against a rock!
[a.] ~~ethical instruction~~
[b.] ~~history~~
[c.] ~~poetry*~~
[d.] ~~a parable~~

10. ~~The following piece of scripture is from which religion?~~
O Babylon, you will be destroyed.
Happy is the one who pays you back for what you have done to us.
Happy is the one who takes your babies
And smashed them against a rock!
[a.] ~~Judaism*~~
[b.] ~~Taoism~~
[c.] ~~Islam~~
[d.] ~~Sikhism~~

11. ~~According to our text, when we read a religious poem,~~
[a.] ~~the poetry adds beauty to truth.~~
[b.] ~~the poetry can make the message more difficult to understand accurately.~~
[c.] ~~we may have to interpret the poem as more than one “language” type.~~
[d.] ~~all of the above*~~

12. ~~The textbook uses the following poem as an example from which religion?~~
The five colors make man’s eyes blind;
The five notes make his ears deaf;
The five tastes injure his palate;
Riding and hunting make his mind go wild with excitement;
Goods hard to come by serve to hinder his progress.
Hence the sage is for the belly, not for the eye.
Therefore, he discards the one and takes the other.
[a.] ~~Buddhism~~

- ~~[b.] the Psalms of Judaism~~
- ~~[c.] Daoism*~~
- ~~[d.] Confucianism~~

13. The text and the lecture argued that the process of interpreting scripture
- ~~[a.] is up to each individual to decide what he or she wants scriptures to mean for him or her.~~
 - ~~[b.] can only be done properly by trained scholars, so the rest of us should not try to read scripture.~~
 - ~~[c.] is difficult and needs to be done carefully and thoughtfully.*~~
 - ~~[d.] is simply a matter of quoting “proof texts” to prove a religious point.~~
14. The science of interpretation is known as [hint: it is also the title of a subsection of the chapter]
- ~~[a.] context and application.~~
 - ~~[b.] inductive and deductive.~~
 - ~~[c.] wisdom literature.~~
 - ~~[d.] exegesis and hermeneutics.*~~
15. (CW) The discussion on Saint John’s Gospel had to do with
- ~~[a.] a disagreement between Christians and Jews on the relationship between Jesus and the “Word.”~~
 - ~~[b.] A disagreement between Christians and Muslims on the relationship between Jesus and the “Word.”*~~
 - ~~[c.] An explicit statement in which the Gospel text says Jesus is God.~~
 - ~~[d.] The fact that both Muslims and Christians read the New Testament the same way.~~

Matching: The letter of the correct definition is given in the space provided.

<u>E</u> Analects of Confucius	a. Instruction
<u>A</u> Epistles of St. Paul	b. Myth
<u>D</u> Psalms of David	c. Parable
<u>C</u> Story of the Good Samaritan	d. Poetry
<u>B</u> Story of White Buffalo Woman	e. Wisdom Literature

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] Wisdom literature contains instruction that is considered to be universal rules; that is, they are always true and applicable, every time, and in every circumstance. (F)~~
- ~~[2.] (CW) The teachings of Confucius, though wise, do not offer any religious instruction. (F)~~
- ~~[3.] (CW) The Bible contains poetry. (T)~~
- ~~[4.] The Bible contains wisdom literature. (T)~~
- ~~[5.] (CW) According to the author, history, myth, and parable are all kinds of narrative. (T)~~

- [6.] According to the author, history, myth, and parable can all be read as the same kind of “language.” (F)
- [7.] (CW) Christianity teaches that the Old Testament story of Passover can be read as an historical event but also read as a symbol of how Jesus would be the salvation for all humanity. (T)
- [8.] Most religious literature is just straightforward instruction on what to believe and what to do. (F)
- [9.] (CW) Our textbook claims that, given the religious authority of a scriptural text, one can settle disputes about doctrine just by quoting a “proof text.” (F)
- [10.] Many pieces of scriptural text can be read in more than one way, such as being both poetry and instruction, history and myth, and so on. (T)

Essay Questions

1. (CW) Give an example from this chapter of a mythic narrative and explain what it means to call it “myth.”
2. Look at the example in the textbook regarding literature about trees. Then, from your own knowledge, come up with two similar examples and clarify the difference between writing for explanation or instruction and writing a poem. Note why reading for the right “language” is important in your example.
3. (CW) When Confucius says, “The moral virtue of the king is like the wind, and that of the people is like grass: whichever way the wind blows, the grass bends,” he is trying to teach something about the importance of the moral character of the leader. Read this saying as wisdom literature and explain how it might be best understood.
4. (CW) In class, we briefly discussed Zhuangzi, an important Daoist writer, and his literary style. Following this question is a short excerpt from his work (Section 4). Discuss what kind of “language” you think he is writing and how you can tell. Also say how that helps you understand what he means, or at least how it helps you avoid unnecessary questions or possible confusions.
Carpenter Shih saw a gigantic oak tree in the center of a village, but he passed it by without giving it a second look. “It’s a worthless tree,” he said, because its great branches were so twisted and gnarled and couldn’t be made into anything. That night the oak tree appeared to him in a dream and said, “You compare me to more ‘useful’ trees, but their utility makes life miserable for them. As for me, I’ve been trying a long time to be of no use. If I had been of some use, would I ever have grown so large?” (Zhuangzi, *Chuang Tzu, Basic Writings*. Edited by Burton Watson. New York: Columbia University Press, 1964, pp. 60–61)
5. Pick a story, such as a religious creation narrative, an apocalypse, or perhaps stories of miracles such as the resurrection of Jesus or the appearance of Krishna to Arjuna, and read the story both as myth and as history. What difference does it make in your understanding of the lesson or truth of the story? Argue for which you think is the better reading.

Chapter 6: Miscellaneous Doctrines: The Truth of Self, Suffering and Salvation and Epilogue to Part 1 (“The Promise and the Problems of Religious Truth”)

CHAPTER SUMMARY

As the title suggests, this chapter attempts to wrap up the discussion of religious truth by examining briefly a few specific doctrines, as listed. With some emphasis, this chapter tries to show that these ideas are interrelated, that there is a logical connection between different beliefs in these areas, and that, once again, one can thoughtfully trace such differences to a different world view based on a concept of Ultimate Being.

SUBTOPICS

- **The Self:** The text considers religious concepts of the soul, especially considered as an eternal, even God-like essence, and relates this concept to religions that focus on a theistic concept of Ultimate Being. For comparison, the chapter addresses the religious idea of an impersonal essence to the self, using Hindu and Buddhist concepts. These ideas are related to their own respective notions of Ultimate Being, and all such concepts are compared to our normal, day-to-day concept of self, the empirical self.
- **Suffering and the Religious Problem of Evil:** This brief section considers the overwhelming and ubiquitous problem of evil as an especially religious problem, that is, a problem evident in the contrast between the suffering of the world and the supposed perfection of Ultimate Being. Various theodicies are considered, and once again their specific religious contexts are emphasized, relating explanations for suffering and moral evil to concepts of Ultimate Being and to ideas of self in the previous subsection.
- **Salvation:** Inasmuch as chapter 12 is generally focused on issues of final purpose and beatitude, this section very briefly notes various concepts of salvation in the world’s religions and, once again, stresses how these ideas are related to other concepts within a religion’s orthodoxy. The section notes, for example, how an idea of heaven coheres with an idea of God and the soul while the idea of reincarnation coheres with an idea of Brahman and the self as impersonal essence.

EPILOGUE TO PART 1

The Promise and the Problems of Religious Truth: Offering closing remarks on the nature of religious truth, this brief epilogue notes that beliefs, as such, raise questions of truth and falsifiability that can be problems for religious thought. The epilogue also notes that religious beliefs claiming to be true seem divisive and exclusionary. It may be argued that some appeal to religious truth claims is inevitable, and yet we can understand why some might prefer to emphasize religious behavior or feelings over truth claims, thus making a transition into the next section of the text.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of this part of the study, the student should be able to

- describe various concepts of self using key terms and explain how such concepts display greater or lesser consistency with concepts of Ultimate Being.

- explain the general concept of theodicy and offer different examples.
- note the logical consistency of some religious concepts of suffering with related concepts of self and afterlife.
- describe various concepts of salvation and afterlife and note logical connections with other related concepts.
- from the Part 1 Epilogue, describe the role of logic and language in the development of religious doctrine.
- discuss the place and the difficulties of religious orthodoxy and offer examples of the varying degrees to which orthodoxy is or is not prominent in some religions.

KEY TERMS AND DEFINITIONS

anatman—In Buddhist teaching, the claim that there is no self, denying the Hindu concept of Atman and insisting instead that the self is nothing more than a temporary collection of parts.

Atman—In Hinduism, the Self, eternal and unchanging essence of the individual, yet different from the finite and limited empirical self. Ultimately, Atman is the same essence as Brahman, the eternal and impersonal Ultimate Being.

empirical self—The “I” that one hears in one’s thoughts, the person that one recognizes oneself to be through reflection on one’s character and beliefs.

fallenness—From the Christian interpretation of the myth of Adam and Eve, the claim that the perfectly created state of humanity in the Garden of Eden was lost due to human disobedience and that this sinfulness still corrupts the human will.

Four Noble Truths—Fundamental Buddhist teaching about the inevitability of suffering and its ultimate causes in our own desires for the temporary, unsatisfying things of the world.

ignorance—Specifically in Indian Hindu and Buddhist philosophies, the understanding that an innate purity of self or mind is nonetheless clouded by humanity’s tendency to identify with the ego and thus our inability to see and live out the ideal of the deeper self.

Imago Dei—Literally, the “image of God”; the idea from Judaic creation myth that the human soul, with reason and responsibility, somehow reflects the individual and conscious nature of God.

karma—Literally, “action”; the concept that actions done previously in life and especially in prior lifetimes have consequences in later lifetimes, thus explaining suffering and good fortune as the effects of prior acts.

theodicy—Specifically trying to explain suffering in terms of divine justice; more generally, any effort to explain how the apparent injustices of human suffering occur and why the world is not as perfect as it should be.

trickster—In some Native traditions, a mythic person or animal that, through foolishness or ignorance, brings about problems for humanity.

TEST BANK for CHAPTER 6

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~The specific focus of this chapter is on the related religious concepts of~~
 - ~~[a.] beauty, truth, and goodness.~~
 - ~~[b.] self, suffering, and salvation.*~~
 - ~~[c.] heaven, hope, and holiness.~~
 - ~~[d.] truth, justice, and the American way.~~
2. (CW) ~~Self, suffering, and salvation are discussed in this chapter because they~~
 - ~~[a.] are interwoven doctrinal ideas that religions often define.*~~
 - ~~[b.] present a nice alliteration, each word starting with “s”.~~
 - ~~[c.] are the three most important aspects of all religions.~~
 - ~~[d.] all of the above~~
3. ~~The term “empirical self” is used in this chapter to refer to~~
 - ~~[a.] the deeper, inner, mysterious soul that is the umpire of our decisions.~~
 - ~~[b.] the inner identity that rules the empire of the eternal soul.~~
 - ~~[c.] the mysterious energy that, according to Hinduism, makes us living beings.~~
 - ~~[d.] the immediate awareness of our own minds.*~~
4. ~~The notion of an individual, eternal soul that retains its own identity after death is an idea of self found mostly in~~
 - ~~[a.] Christianity and Islam.*~~
 - ~~[b.] Buddhism and Hinduism.~~
 - ~~[c.] Native religions and Shinto.~~
 - ~~[d.] popular science and psychology.~~
5. ~~According to our text, the Buddha believed in reincarnation,~~
 - ~~[a.] but he did not believe there was any soul that moves from lifetime to lifetime.*~~
 - ~~[b.] yet he thought that individual identity was precious and should be protected.~~
 - ~~[c.] and therefore tried to live a good life so he could be reincarnated in a better life.~~
 - ~~[d.] all of the above~~
6. (CW) ~~The author argues that claiming we humans are made “in the image of God” is~~
 - ~~[a.] arrogant and ridiculous.~~
 - ~~[b.] a dangerous idea, responsible in the West for humans trying to control and abuse nature.~~
 - ~~[c.] an idea going back to the creation myths of Judaism and Christianity.*~~
 - ~~[d.] all of the above~~
7. ~~The religious idea of the self as an impersonal essence means~~
 - ~~[a.] the “real me” is my soul that (I hope) goes to heaven when I die.~~
 - ~~[b.] the “real me” is a mysterious soul that is different from my recognizable empirical self.*~~
 - ~~[c.] the “real me” is the same thing as Allah.~~
 - ~~[d.] there is no “real me.”~~

8. Our textbook suggests that religions try to help us understand our own “self” because
- [a.] our sense of identity is, in many ways, mysterious to us.
 - [b.] many people have a sense that there is some eternal quality to us.
 - [c.] as Yoda said, “Luminous beings are we, not this crude matter.”
 - [d.] all of the above*
9. The textbook author suggests that the problem of evil is a particularly religious problem because
- [a.] the existence of evil proves there is no God.
 - [b.] we need the help of some Ultimate Being to overcome the injustices of the world.
 - [c.] religions seem to promise a greater, purer reality that seems falsified by the evils of the world.*
 - [d.] without religion, life is meaningless.
10. (CW) One religious explanation for the suffering of “innocent” people was exemplified in Buddhism by
- [a.] the Ox Mountain parable.
 - [b.] the story of the monk Mogallana.*
 - [c.] the story of Job.
 - [d.] trickster myths.
11. (CW) The Judaic and Christian myth of the Fall is a religious effort to explain how
- [a.] the ideal creation of God became corrupted with sin and suffering.*
 - [b.] karma affects our future lives, so that even “good” people sometimes suffer unjustly.
 - [c.] corrupt leaders and a corrupt society lead to the corruption of our essentially good human nature.
 - [d.] the earliest religious cultures understood gravity.
12. The concept of “Atman is Brahman” is a(n)
- [a.] Christian idea about salvation.
 - [b.] Buddhist idea about how the soul enters Nirvana.
 - [c.] Islamic idea of heaven.
 - [d.] Hindu idea that connect the Self to Ultimate Being.*
13. According to our text, the idea of a monistic Ultimate Being is most consistent with the belief that
- [a.] we go to heaven to live in paradise after we die.
 - [b.] there is no afterlife at all and that this life should be renounced.
 - [c.] in salvation we merge into Ultimate Being like water poured into a lake.*
 - [d.] you can build a rocket to go to the moon to get cheese.
14. (CW) Nirvana as a salvation concept is
- [a.] essentially identical to the idea of heaven.
 - [b.] more about a state of consciousness than a place to go when one dies.*
 - [c.] most consistent with the idea of God as Ultimate Being.

~~[d.] an illusion made up by religious leaders to force people to be obedient.~~

15. The concept of orthodoxy continues to play an important role in the doctrines of this chapter because

- ~~[a.] how one thinks about the nature of the self is logically connected to ideas of the afterlife.~~
- ~~[b.] how one thinks about suffering is logically related to concepts of the afterlife.~~
- ~~[c.] religious beliefs tend to come in packages, rather than discrete, separable units.~~
- ~~[d.] all of the above*~~

16. In the epilogue to Part 1, the author argues that

- ~~[a.] in the end all religions are true.~~
- ~~[b.] we can be hopeful that all religions lead to salvation.~~
- ~~[c.] beliefs among the different religions are ultimately incompatible, but there is more to religions than sets of truth claims.*~~
- ~~[d.] it is not really very important what religions say is true, because the most important thing is what religions tell us to do (thus moving to Part 2 of the text).~~

Matching: The letter of the correct definition is given in the space provided.

<u>C</u> Atman	a. A character in many myths of Native religion who is unconsciously responsible for problems in the world.
<u>F</u> Empirical Self	b. An effort to explain a particular evil and how it's compatible with divine goodness.
<u>D</u> <i>Imago Dei</i>	c. Hindu idea of a deeper Self, impersonal and without individuality, in contrast to ego-self.
<u>E</u> Fall of Adam	d. Judaic idea that humans have spirits, minds that are like God's own qualities.
<u>B</u> Theodicy	e) Judaic myth that seeks to explain why human life is no longer as perfect as God created it.
<u>A</u> Trickster	f) The way we experience ourselves in our unique individuality; the "I that I think I am."

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] (CW) All religions share the same idea of the self as an immortal soul. (F)~~
- ~~[2.] Hearing our own thoughts is already the beginning of a discussion of the nature of the self. (T)~~
- ~~[3.] The "Self" as "impersonal essence" means somehow my "soul" is different from the "I" that I think I am. (T)~~
- ~~[4.] (CW) Thinking of ourselves as being made "in the image of God" goes best with an idea of Ultimate Being as personal and relational. (T)~~

- [5.] (CW) The concept of karma is logically connected to the idea of reincarnation. (T)
- [6.] The story of Job is a Hindu parable. (F)
- [7.] (CW) Confucians believe that humans are good by nature, even though corruptible by bad society. (T)
- [8.] In tribal religions, people can join their ancestors in the afterlife, in a kind of spiritual existence. (T)
- [9.] (CW) According to the author, a Zen Buddhist would say his or her religion is really more about gaining the religious experience of Enlightenment than about believing some truth claim. (T)
- [10.] According to the author, all religions are really saying the same thing, and thus all religions can be true. (F)

Essay Questions

- [1.] (CW) Explain the textbook's use of the terms "empirical self" and Self as "impersonal essence," showing how the two are different.
- [2.] Define the term "theodicy" and give a religious example.
- [3.] (CW) Explain from our text the concepts of heaven and nirvana and clarify how they are alike and different. Connect each idea to other religious truth claims about the self to illustrate each belief's consistency with a larger body of orthodox beliefs.
- [4.] The text and the lecture noted that the idea of "karma" (as in religions of India) and the idea of "sin" (as in Judaic religions) are both efforts to explain why suffering happens to people. Explain both concepts but make it clear how the two are different, noting connections of each idea to Ultimate Being or the nature of the self.
- [5.] (CW) Describe some real or imagined disaster and use two different religious explanations of why such "evil" occurs. Connect each explanation to a concept of Ultimate Being and evaluate both views for logical consistency and explanatory value. Defend which view you think best helps to explain the human condition.

Part 2 Introduction (“Goodness, or What Religion Would Have Us Do”) and Chapter 7: Ritual

CHAPTER SUMMARY

The brief introduction to Part 2 in the text notes how belief may seem central to religion, especially in cases such as Christianity but that behavior may be more central in other religious ways of life. This recognition brings us to consider what is meant by religious “goodness” or general ideas of right behavior. The ensuing chapters are indicated to show what kinds of right behavior religions may prescribe.

Chapter 7: Ritual Action starts by showing how ritual exists all around us to show why religion functions usefully in society and in religion. Then different kinds of rituals are noted, along with a vocabulary for describing those differences. We see at the end of the chapter how different interpretations of even the same ritual can be vital and that rituals have their own unique internal difficulties.

SUBTOPICS

- **Religious Uses of Ritual:** An introduction first briefly explores ritual in general to show how pervasive and useful ritual is in many contexts of daily life. Ritual in general is defined and examples of religious and nonreligious rituals are noted. Then the functions of ritual are explored, especially to show how ritual gives people a sense of assurance about propriety and a sense of community.
- **Types of Ritual: Commemorations and Holidays:** This section notes how religions (and nonreligious life) may set aside time to remember key events in history. In religion, these types of rituals often go with historical narrative and events in the lives of founders, though there are other kinds of religious holidays and commemorations that are not annual. Also, there are annual religious events that accompany natural cycles rather than commemorate historical events.
- **Effective Ritual: Magic and Transformation:** We consider here how some ritual is thought to change the world around us, and the risky word “magic” is used to suggest how religious rituals sometimes function. Mimetic rituals in Native traditions, sacrifices and even the sacraments of Christianity may fit into this category. Other effective rituals transform oneself more than the world around us, and the chapter here introduces rites of passage as rituals that change a person’s religious status. Rituals of meditation are considered here also.
- **Worship Rituals:** Worship is discussed here as an especially theistic ritual that is meant to declare and praise the qualities of God or gods. Traditional Islamic prayers are noted as example and compared—and potentially contrasted—with petitionary prayer. We reflect on the latter and whether it is effective and magical or submissive, using text vocabulary to think about what we see as the best description of specific ritual behavior.
- **The Complexity of Religious Ritual:** This section notes that the vocabulary used for naming and explaining the uses of various kinds of rituals should not make us think rituals fit neatly into single categories. We can reiterate examples from the chapter—Christian sacraments, petitionary prayer, and so on—to recognize that there can be dispute about what a ritual is actually being used for, and, indeed, it may have more than

one kind of use.

- **Problems of Ritual:** This section again discusses the value of ritual here at the end of the chapter and shows how rituals fit into the larger nexus of religion. Thus we use the term “orthopraxis” to consider the necessity of rituals and to consider how some rituals are the right kind and others are not. At the same time, we recognize that there are objections to religious ritual, particularly noting how its regularity and repetitious nature can become boring or apparently meaningless and how magic can seem to be an effort to manipulate Ultimate Being.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of this part of the study, the student should be able to

- explain how the behavioral aspects of religion are key elements in the religious phenomenon in general.
- explain and use the term “orthopraxis.”
- describe with examples the general, nonreligious concept of ritual.
- use text vocabulary to describe different kinds of religious rituals.
- explain how specific types of rituals make logical connections with other specific elements and concepts studied so far (e.g., worship with theism, commemoration with historical language and founders, etc.).
- explain both the value (e.g., for community formation) and the dangers (e.g., meaningless habit) of religious ritual behavior.

KEY TERMS AND DEFINITIONS

commemorative ritual—The ritual “remembering” of a religiously significant event, thus the celebration or reenactment of a legendary or historical event deemed central to a religion.

effective ritual—Religious rituals performed in the hopes that the actions actually change reality and do so with a kind of supernatural power.

kami—A god of Shinto, the native religion of Japan.

liturgy—A relatively formal and structured system of prayers and songs and readings performed in religious ritual, especially worship ritual.

mimetic ritual—Religious ritual that accomplishes its purpose by intentionally imitating some other event, either as desired in the world (e.g., mimetic hunting rituals) or as understood from myth (e.g., creation reenactment).

orthopraxis—Literally, “straight practice”; thus, a set of prescribed specific practices that are required and proper, defining what does and does not fit into a specific religion.

petitionary prayer—Ritual speech to God or gods that make requests for blessing, protection, and so on, acknowledging the prayer’s dependence on Ultimate Being to answer.

puja—In Hinduism, the ritual actions of worship directed at images of various gods.

rites of passage—Rituals that mark and sanctify changes in the stages of one’s life, such as rituals performed at birth or puberty or death.

ritual—Any kind of formal, regularized behavior that is performed in accordance with specific occasions or conditions.

sacrament—Especially in Christianity, a set of rituals rooted in the authority of Jesus and taken to be especially effective.

salat—In Islam, the regular, structured prayers that include scriptural declarations and prostration to enact submission physically to God.

seasonal ritual—Religious rituals associated with annual seasonal cycles, thus with planting or harvesting or solar cycles.

transformative ritual—Religious rituals whose effects are primarily on the person performing the ritual, in some way changing that person's spiritual state.

worship—The ritual act of declaring or acknowledging the greatness, or “worth,” of the Ultimate Being in itself, thus like praise or veneration.

TEST BANK for CHAPTER 7

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~In regards to beliefs, orthodoxy means “straight doctrine.” In regards to ritual, orthopraxis means~~
[a.] “straight living.”
[b.] “straight practice.”*
[c.] “straight teaching.”
[d.] “straight teeth.”
2. ~~Ritual, most generally, is~~
[a.] any belief or attitude one has about God or gods.
[b.] any activity associate with religion.
[c.] words or actions with specified form, repeated for specific occasions.*
[d.] words or actions that cannot be changed because they are prescribed by God.
3. ~~An example of a major rite of passage is~~
[a.] giving offerings to nature spirits to pass through their land safely.
[b.] the ritual initiation of a boy that may often include blood-letting to be counted as a man.*
[c.] the ritual performed by a priest or minister as he enters into specific parts of the temple that others may not enter.
[d.] all of the above.
4. ~~According to our text, a ritual can become superstition when~~
[a.] it loses its dependence on Ultimate Being and seems to have effective power in itself.*
[b.] one prays to God and believes that God will actually respond.
[c.] it takes on more than one form, as when Easter is both commemorative and seasonal.
[d.] It is a trick question because all religious ritual is superstitious.
5. ~~Commemorative rituals in religion~~
[a.] are like birthday celebrations.
[b.] recall and celebrate important events in the history of a religion and its founder.
[c.] might reenact important acts in the religion’s past.
[d.] all of the above*
6. ~~Katchina spirits are associated with which religion?~~
[a.] Native American religion*
[b.] Wicca
[c.] Baha’i
[d.] Zoroastrianism
7. ~~Christmas and the Buddhist Oban festival are examples of~~
[a.] commemorative ritual.*
[b.] effective ritual.
[c.] worship ritual.

~~[d.] Really, they are just traditions and not rituals at all.~~

8. (CW) The author claims that effective ritual is similar to

- ~~[a.] music.~~
- ~~[b.] strength.~~
- ~~[c.] magic.*~~
- ~~[d.] military conquest.~~

9. Some effective rituals, such as the dances found in Native religions (e.g., Aborigines of Australia or Native Americans) are examples of

- ~~[a.] imitative ritual.*~~
- ~~[b.] rituals updated for the modern world.~~
- ~~[c.] dogmatic rituals.~~
- ~~[d.] superstition.~~

10. (CW) The textbook suggests that sacrifice rituals (e.g., sacrifices for sin once performed in Judaism) are meant to be

- ~~[a.] commemorative rituals.~~
- ~~[b.] rites of passage.~~
- ~~[c.] worship.~~
- ~~[d.] effective ritual.*~~

11. Meditation is called a “transformative religious ritual” because

- ~~[a.] it is an activity done with a standard regular form.~~
- ~~[b.] it is an activity that changes the person who performs the ritual.~~
- ~~[c.] it connects the person with some aspect of Ultimate Being.~~
- ~~[d.] All of the above*~~

12. According to the author, rituals are

- ~~[a.] relatively easy to understand once we know all the kinds of ritual.~~
- ~~[b.] often quite complex, with one ritual having several different functions.*~~
- ~~[c.] evident ways of manipulating people into social conformity.~~
- ~~[d.] not really very important in religion generally.~~

13. (CW) Ritual worship is most consistent with a

- ~~[a.] monistic notion of Ultimate Being.~~
- ~~[b.] theistic notion of Ultimate Being.*~~
- ~~[c.] denial of any notion of Ultimate Being.~~
- ~~[d.] fear of the unknown.~~

14. According to our text, prayer

- ~~[a.] is very much like a form of worship.~~
- ~~[b.] is more like a form of effective magic.~~
- ~~[c.] is essentially a personally transformative ritual, like meditation.~~
- ~~[d.] could be worship, magic, or transformation.*~~

15. (CW) Some religious people, and even the traditions of some religions themselves, resist the use of ritual because it
- [a.] can seem to become a way that humans try to control God.*
 - [b.] usually is not as important as being a good person.
 - [c.] usually is not as important as feeling peace of mind.
 - [d.] all of the above
16. (CW) The author claims that religious rituals in general contribute to religious life by
- [a.] making religion a lot easier to do.
 - [b.] giving people a sense of wonder and excitement.
 - [c.] giving people confidence in their relation to Ultimate Being and helping them form recognizable communities.*
 - [d.] setting people free from worrying about whether they have orthodox beliefs.

Matching: The letter of the correct definition is given in the space provided.

E Commemorative	a) A ritual that asks favors of God or gods.
B Effective	b) A ritual that causes changes in nature, ourselves or even God, and may work like magic.
C Mimetic	c) A ritual that enacts a hoped-for relationship between humans and spirits.
A Petitionary	d) A ritual that primarily changes the internal or spiritual state of the participant.
D Transformative	e) A ritual that recalls and celebrates a major event in a religion's history.

True/False Questions: The correct answer is given in parentheses after each statement.

- [1.] According to the author, the term “ritual” always refers to religious activity. (F)
- [2.] (CW) For a ritual to be considered religious, it must be performed in a group setting. (F)
- [3.] Celebrating the birthday of the Buddha is an example of a commemorative ritual. (T)
- [4.] All commemorative rituals focus on the founder of the religion. (F)
- [5.] (CW) Not all commemorative rituals are attached to annual holidays. (T)
- [6.] The author argues that prayer and meditation are essentially the same kind of ritual. (F)
- [7.] (CW) Guru Nanak declared that his followers no longer had to participate in the pilgrimage to Mecca, effectively breaking his new religion away from Islam. (T)
- [8.] Hinduism includes worship rituals. (T)
- [9.] (CW) Earliest versions of Buddhism and Daoism do not include worship. (T)
- [10.] (CW) According to the author, rituals can potentially become dead and repetitious. (T)
- [11.] According to the author, if people are devoted to the rituals of their religion, they will be less likely to find deep religious experiences and more likely to neglect morality. (F)

Essay Questions

- [1.] (CW) Explain the difference between “orthodoxy” and “orthopraxis” as applied to some religion you know. Evaluate, in your own opinion, which is most important.
- [2.] Use the example of prayer ritual as noted in the textbook and consider how it might be seen as effective ritual or as worship. Explain the difference.
- [3.] (CW) Describe some rite of passage that you have participated in, observed, or just know about (or have done some research on) and explain the importance that ritual has for members of the religion. How is the individual in the ritual transformed? What difference does it make to membership in the religion if a person has not yet been through this ritual? Generally evaluate the importance of the rite of passage for religious life.
- [4.] Note how Christmas and Martin Luther King Day are similar holidays (if you do not know what these holidays are, look them up or ask somebody). Also note why one is (let’s presume) religious and the other is not. Explore a little what difference it makes to treat one of these days as a genuinely religious holiday and the other not. That is, what difference does it make in attitude or behavior?
- [5.] (CW) Choose a major ritual (not something peripheral, but something central, such as *salat* in Islam, the Eucharist in Christianity, or meditation in Buddhism) and describe the ritual and its function in the religion. Now imagine that someone who claims to be a member of the religion ignores or refuses to participate, even though they have the opportunity. Would that person still be a full member of the religion? This is not a question of moral judgment, but an analysis of the importance of the role of ritual.

Chapter 8: Moral Action

CHAPTER SUMMARY

As with the previous chapter, Chapter 8: Moral Action begins by examining the breadth and necessity of morality, with or without religion. The chapter then examines different ways that morality is directed by religion once again to see the logical connection between this behavioral element of religion and the religions' concepts of Ultimate Being, examples of the founders' lives, and more.

SUBTOPICS

- **Obligation and the “Queerness” of Morality:** We recognize immediately that there is no clear line between ritual and morality and that both may seem to carry a sense of obligation. But this term is especially applied to moral duties, and we examine here the strange nature of moral obligation as somehow commanding behavior. This oddity, this “queerness” of moral commands, is considered as the need to justify moral authority, what gives moral duties their force, and it is suggested that religion is often the natural source of such authority. This helps us understand the common link between religion and morality.
- **Monotheism and Divine Commands:** A first example of this link is evident in the way theistic religion understands morality as the commands of God. The Ten Commandments are noted as a classic case of divine commands; we observe moreover the deontological nature of such commands. Other examples of command-like religious moralities are noted, some of which are not, in fact, theistic but require further analysis.
- **The Virtue of the Sages:** This subsection considers virtue as an alternative to deontological morality, not a list of moral rules, but a set of ideal human characteristics. As primary example, we look at Confucianism and Chinese religion in general, noting how acquiring ideal human qualities fits the Chinese notion of Dao.
- **Monism and Teleological Morality:** Using examples from monistic Hinduism and from Buddhism, it is noted that some religious morality instructs followers not to get involved in worldly matters, to give up relationships, and to renounce possessions. Even so, we can see how moral behavior, especially good karma, may be necessary preparation for such renunciation and that such detachment has pacifistic moral implications of its own, especially noting Jain *ahimsa* (nonviolence) as an example.
- **Religious Exemplars:** This section connects religious morality with the chapter on founders by noting that sometimes the best moral direction is by imitating the “holy” persons recognized in a religion. Thus “What Would Jesus Do” is taken as a reasonable approach to religious morality, expanded to the way Muslims would emulate Muhammad and Chinese find a model of virtue in Confucius.
- **Problems of Religious Morality:** We had already noted how disagreements in China about the nature of the Dao led to disagreements about the true nature of human virtue, so we see that appeals to religion as the authority behind morality is not always sufficient to settle moral issues. Further problems of religious morality are noted here as well, such as the threat of religious antinomianism and the concern that religious moralities cannot adapt to changes in culture.
- **Motivation for Morality:** A final section considers how religions serve not only to help

define what people ought to do but also to motivate moral behavior. Fear of divine judgment is noted, and hope and love of God are also considered. Also, the way that religions help to establish concepts of self and the value of life are noted with examples from Judaism and Jainism, thus connecting morality with concepts from chapter 6.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 8, the student should be able to

- explain the concepts of obligation (or obligatoriness) and authority in the general discussion of ethics and morality.
- explain in general how religions tend to develop and justify ethical obligation.
- describe various kinds of moral structures (deontology, virtue, etc.) and suggest how they connect to various kinds of Ultimate Beings, founders, and so on.
- recognize similar patterns and significant diversity in religious ethical structures, both in what exactly is prescribed and the role morality plays in the religion overall.
- perhaps philosophically evaluate religious ethical ideals for internal consistency and application.

KEY TERMS AND DEFINITIONS

ahimsa—The ideal moral notion of nonviolence, especially derived from Jainism and the belief that all living things have an inviolable soul.

antinomianism—Literally “against the rules”; suggesting a philosophical or religious view that may justify breaking or disregarding common morality.

deontology—A conception of morality primarily in terms of rules, so that the rules as such carry authority, in contrast to stressing the value of the end or result of the action.

Laws of Manu—A Hindu text that reasserts the value of participation in social life by clarifying the duties of persons according to class and gender.

obligatoriness (of morality)—A kind of force that morality has, such that moral statements are not merely suggestions but have the feel of a demand.

renunciation—The religious ideal of leaving the common world of relationships and possessions, thus refusing to participate in common duties of social life.

teleology—A conception of morality that primarily justifies moral claims in terms of what they accomplish, the value of the achieved ends.

virtue theory—A focus of moral thinking on character traits and the cultivation of behavioral habits, rather than on moral rules or achieved ends.

wu-wei—Literally “non-action”; in Daoism, the virtue of wise and willing acceptance of things as they are and nonresistance to change.

TEST BANK for CHAPTER 8

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~Religious ritual and religious morality are~~
 - ~~[a.] entirely different parts of religious life.~~
 - ~~[b.] are related aspects of life only because both deal with behavior.~~
 - ~~[c.] are often overlapping, and it is sometimes difficult to distinguish one from the other.*~~
 - ~~[d.] are not very important in religious life generally.~~
2. ~~In a religious context, morality is typically described as “prescriptive.” What does this mean?~~
 - ~~[a.] Morality entails obligations, using words such as “should” and “ought.”*~~
 - ~~[b.] Moral commands are general suggestions or guidelines that one can accept or ignore.~~
 - ~~[c.] Morality is purely relative, that is, completely determined by the individual or the community.~~
 - ~~[d.] Morality is incomprehensible, too strange to be understood at all.~~
3. ~~(CW) Our author argues that religion and morality often go together because~~
 - ~~[a.] morality without connection to Ultimate Being is meaningless.~~
 - ~~[b.] morality can only come from God.~~
 - ~~[c.] morality seems to need a source of authority that connection to Ultimate Being provides.*~~
 - ~~[d.] morality is entirely a matter of feeling, like religion.~~
4. ~~Despite the moral authority religion often provides, religion and morality can sometimes be in conflict because~~
 - ~~[a.] there are reasonable and logical nonreligious theories used to determine moral truths.~~
 - ~~[b.] sometimes religions command people to do things that seem unethical to the rest of society.~~
 - ~~[c.] the authority religion provides for morality does not allow religious morals to change with the times.~~
 - ~~[d.] all the above*~~
5. ~~It was noted in class that sometimes the founder of a religion serves as a moral exemplar. This means people like Jesus and the Buddha~~
 - ~~[a.] had special words of wisdom we can follow, though we know little about them as real people.~~
 - ~~[b.] not only had words of wisdom but also showed us how to live by their actions.*~~
 - ~~[c.] are really unknown but the legends of their lives are entertaining.~~
 - ~~[d.] were probably not entirely sane, hearing voices that were not there.~~
6. ~~Deontological ethics can typically be found in~~
 - ~~[a.] Chinese religions, such as Taoism and Confucianism.~~
 - ~~[b.] religions without a personal God, such as Jainism.~~
 - ~~[c.] monotheistic religions, such as Judaism and Islam.*~~
 - ~~[d.] in all religions equally.~~

7. ~~(CW) Religious ethical systems that are called natural law theory or virtue theory can typically be found in~~
~~[a.] Chinese religions, such as Taoism and Confucianism.*~~
~~[b.] religions without a personal God, such as Jainism.~~
~~[c.] monotheistic religions, such as Judaism and Islam.~~
~~[d.] in all religions equally.~~
8. ~~According to the author of our textbook, morality in Hinduism, Buddhism, and Jainism is better understood as~~
~~[a.] deontological.~~
~~[b.] psychological.~~
~~[c.] teleological.*~~
~~[d.] unimportant.~~
9. ~~According to the reading, which worldview emphasizes the illusionary nature of this world and sees all possession and sensuality as a kind of trap?~~
~~[a.] theism~~
~~[b.] monism*~~
~~[c.] materialism~~
~~[d.] illusionism~~
10. ~~(CW) WWJD (What would Jesus do?) is a case of religious moral direction based on~~
~~[a.] the Ten Commandments.~~
~~[b.] a religious exemplar.*~~
~~[c.] religious teleological morality.~~
~~[d.] the wisdom literature of the New Testament.~~
11. ~~According to the example of the Hindu teacher Sankara, moral behavior for Hindu renouncers~~
~~[a.] is necessary as a way of becoming prepared for leaving society behind.*~~
~~[b.] is ultimately the way to achieve salvation and escape from rebirth.~~
~~[c.] plays no part at all in religious life.~~
~~[d.] includes obeying the rule of paying one's guru.~~
12. ~~The textbook talks about the queerness of morality because~~
~~[a.] all religions say that homosexuality is immoral.~~
~~[b.] some religions say that homosexuality is immoral.~~
~~[c.] morality in general requires us to be good to all people regardless of their sexual orientation.~~
~~[d.] morality in general is strange and requires us to think about how it has meaning and force in human life.*~~
13. ~~(CW) Religious antinomianism means that the moral teachings of a religion~~
~~[a.] are important and should be followed.~~
~~[b.] are not important.~~

- ~~[c.] can seem to allow people to ignore morality.*~~
- ~~[d.] do not exist.~~

14. ~~The Ten Commandments are like the Ten Precepts of Buddhism because~~

- ~~[a.] both are deontological.*~~
- ~~[b.] they contain the same list of rules.~~
- ~~[c.] they both come ultimately from God.~~
- ~~[d.] in both cases, it is a sin to break any of the rules.~~

15. (CW) ~~With religious morality in general,~~

- ~~[a.] morality is more important than belief, so being religious is mostly about being a good person.~~
- ~~[b.] morality is clearly less important than belief, so being religious is mostly about being orthodox in one's beliefs.~~
- ~~[c.] morality and beliefs are independent of each other.~~
- ~~[d.] morality and beliefs are intricately interwoven, so that we cannot change one without changing the other.*~~

Matching: ~~The letter of the correct definition is given in the space provided.~~

<u>F</u> Antinomian	a. Ethics understood as a system of moral rules or duties.
<u>A</u> Deontology	b. Ethics understood as moral behavior rationalized by the achievement of an ideal goal.
<u>D</u> Justification	c. Ethics understood as the moral characteristics of a good person.
<u>E</u> Queerness	d. The need and the process for giving reasons for moral claims.
<u>B</u> Teleology	e. The recognition of the difficulty of explaining morality in naturalistic terms.
<u>C</u> Virtue	f. The idea that one can disobey moral law for religious reasons.

True/False Questions: ~~The correct answer is given in parentheses after each statement.~~

- ~~[1.] The author claims that nonreligious people cannot be moral. (F)~~
- ~~[2.] (CW) Even though Taoism and Confucianism both originated in China, they have different moral systems. (T)~~
- ~~[3.] According to the Neo-Klepto Tribe of South America, stealing is not considered to be immoral if one is stealing from a large corporation, the IRS, or Warren Buffett. (F)~~
- ~~[4.] According to the author, Hinduism and Buddhism are religions that do not include a moral system. (F)~~

- [5.] (CW) According to the doctrine of *ahimsa*, found in Jainism, all living creatures have souls, including humans and insects. (T)
- [6.] According to the author, if a religion does not include a personal, all-knowing God, then it makes little sense for the people in that religion to be moral. (F)
- [7.] (CW) According to the author, fear can serve as a motivating factor for religious people to be moral, but it is not the only motivation. (T)
- [8.] The textbook notes, in the final analysis, all religions' moral direction is the same. (F)
- [9.] (CW) In Confucianism, the proper morality (orthopraxis) is much less important than right belief (orthodoxy). (F)
- [10.] (CW) According to our text, philosophical Daoism, Zen Buddhism, and St. Paul's Christianity can seem antinomian. (T)

Essay Questions

- [1.] Use an example from the text to explain the notion of a religious moral exemplar. Note what gives such an exemplar his or her authority.
- [2.] (CW) It was suggested in class that the common connection between morality and religion is due to the fact that the latter gives the former a kind of authority. Show briefly how this works using some religion as an example. You should use a series of concepts relating Ultimate Being to morality through other key concepts we have studied.
- [3.] Our text notes the example in religious Jainism of the moral ideal of nonviolence or *ahimsa*. Note how this ideal is connected logically to a religious idea of the soul and the nature of the self.
- [4.] (CW) From the text or from research on your own, note from two religions some similarities and differences in their specific moral prescriptions. For example, consider *ahimsa* in Jainism but justifications of war in Islam, prohibitions of pork in Judaism but not in Christianity, or the need to give to the poor in Islam, but no such evident command in the Buddhist precepts. Now connect the moral differences with different concepts of Ultimate Being or other specific teachings within the respective religions to show the internal logic of each. Evaluate these religious ideas for practicality and goodness in your own defended opinion.
- [5.] (CW) It was suggested in lecture that there are reasons why people attach ethics to a concept of Ultimate Being. Try to show with TWO religions how social and personal moral behavior is *guided* and *justified* by the appeal to an Ultimate Being. Be clear on how the connection to morality illuminates qualities of the divine (e.g., seeing if God cares about our behavior and why). Use this information to argue (as if against a nonreligious person) for the need to add religion to ethics. Do you agree that ethics needs religion? Is it strengthened by religions, or is religion strengthened by ethics? Why or why not? The issue is not just whether a nonreligious person can *be* moral, but whether the nonreligious person has good *reasons* and *direction* in morality. Beware of using yourself as prime example.

Chapter 9: Social Order and Government and Epilogue to Part 2 “(The Promise and the Problems of Religious Goodness)”

CHAPTER SUMMARY

Chapter 9: Social Order and Government addresses the presuppositions we tend to have about separating religion and secular society, recognizing that religions interact with social structures in a variety of ways and we may not presume that a separation of church and state is ideal. Thus generally, religions often function to organize social orders, sometimes relieving and sometimes asserting various kinds of social inequality.

SUBTOPICS

- **Religion and Social Order:** Understanding social order as the establishment of ranks and privileges in society, we can see quickly in cases like the Hindu caste system that religions do in some cases have great effect on social order. We also see in that same religion how the social structure is justified in scripture and in its relation to ideas such as karma and reincarnation, thus again demonstrating the interwovenness of religious elements. Organization of social hierarchy in Confucianism and the distinction between Jews and Gentiles in Judaism are also noted. This section also notes that many religions determine differential status according to gender.
- **Religion and Religious Order:** Distinctions of hierarchy and social roles are also evident within the religions themselves, where systems of priesthood or other roles of leadership appear. Here again, distinctions may be based on gender, but they may also be based on heredity (with some religious roles handed down through families), and religious authority can be based on established scholarship. Examples of such hierarchies of authority in different religious contexts are given.
- **Religion and Economic Equality:** Issues of poverty and wealth are considered here, unavoidably as moral concerns within religion but also as matters of social equality. We find in various examples that some religions help establish wealth as reward or blessing, but at the same time they may require generosity and charity. Wealth may even be seen as contrary to spiritual liberation from the world, and examples of the renunciation of property in religions of India are recalled.
- **“Church and State”:** In this section, the explicit concern with religion as a political force is considered. The text notes again that the presumption of the separation of religion and politics is not necessarily justified, and we find examples in Islam and Confucianism—and even in the traditional understanding of the role of the Dalai Lama—indications that religion may be used to establish political authority and guide civil law.
- **Religion and War:** As a final moral and political issue, this section examines how religions have traditionally justified war or insisted on pacifism. Examples include the complex problem of Islam, the fundamental pacifism of Jainism, and the irony of forms of Buddhism that developed martial arts.

EPILOGUE TO PART 2

The Promise and the Problems of Religious Goodness: Summarizing discussions of how religions direct ideal human behavior, the epilogue recognizes that religions that differ in their

beliefs might share important moral or social ideals. Thus the possibility of religions sharing ideas of Goodness, even if they have disputes about Truth is considered. At the same time, we must recall how religions differ in their moral, ritual, and social constructions and reconsider how orthopraxis is related to orthodoxy, emphasizing that behavior is interwoven with ideas.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of this part of the study, the student should be able to

- explain with examples what is generally meant by social order in various contexts, such as class, gender, and so on.
- recognize and describe the similarities and differences in the ways religions explain social and economic inequality.
- recognize and describe the similarities and differences in the ways religions deal with gender roles.
- recognize and describe various ways religions structure their own internal hierarchies of authority and leadership.
- describe ways in which different religions interact with political structures.
- describe and potentially evaluate religious justifications of war.
- from the Part 2 Epilogue, recognize and evaluate ways of developing interreligious conversations based on shared notions of orthopraxis.
- recognize and discuss the relationship between the practical/behavioral aspects of religion and the cognitive/doctrinal aspects.

KEY TERMS AND DEFINITIONS

caliph—In Islam, literally, a “successor” to the political authority of Muhammad.

caste system—Hindu class structure, organization of levels of religious and social privilege based on birth family or, religiously, on reincarnation determined by past karma.

dhimmi—In Islam, the traditional distinction of non-Muslim people, especially Christians and Jews, under the “protection” of an Islamic state.

Gentile—Literally, “nations”; the term within Judaism for anyone not born into the people of Israel, thus not ethnically Jewish.

Just war theory—In Western philosophy, the systematic effort to consider how war should be waged, what its limits are, and what its proper motivations are.

laity—The people of a religion who do not take on any role of religious professional and yet definitely count themselves as full participants in the traditions. Also layman, laywoman, and laypersons.

lama—In Tibetan Buddhism, a teacher and leader, sometimes both with spiritual and secular authority, taken to be a reincarnation of earlier generations of spiritual teachers.

Mandate of Heaven—In Confucian thought, the idea that a king has the authority to rule because of his virtue and wisdom, guiding the entire nation into harmony with the Way.

social order—The organization of people in a society according to various ranks and privileges.

zakat—In Islam, the moral requirement to give 2.5 percent of one’s wealth to the poor; charity or alms-giving that acts to “purify” (the literal meaning of *zakat*) the rest of one’s wealth.

TEST BANK for CHAPTER 9

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~The ideal “wall of separation between church and state” is a religious ideal taught by~~
[a.] Jesus.
[b.] Muhammad.
[c.] Confucius.
[d.] This is a trick question, as this “separation” is not a religious ideal at all, but was asserted by Thomas Jefferson.*
2. ~~The text points out that great religious founders in India such as the Buddha and Mahavira gave up great wealth to~~
[a.] help the poor and the suffering.
[b.] escape the trap of existence in the sensory world.*
[c.] establish shelters and food banks for the homeless.
[d.] voluntarily suffer, feeling empathy for those in poverty.
3. ~~(CW) In class we said that religions such as Islam and Confucianism~~
[a.] helped establish the ideal separation of church and state.
[b.] taught their followers to become involved in politics, hoping they could be elected to important offices where they could influence society.
[c.] represent how religious ideas can and should rule a healthy society.*
[d.] show how religions can get along by sharing power.
4. ~~Which of the following ideas most accurately reflect the social order prescribed in Hinduism?~~
[a.] social classes, called *varnas*, based on the order of the Dao of Heaven
[b.] social classes or castes, including a social class known as the Untouchables*
[c.] the order of social harmony reflected in relationships, such as parent to child, husband to wife, and ruler to subjects
[d.] the social distinction between the Chosen People and the Gentiles.
5. ~~(CW) Which of the following ideas most accurately reflect the social order prescribed in Confucianism?~~
[a.] social classes, called *varnas*, based on the order of the Dao of Heaven
[b.] social classes or castes, including a social class known as the Untouchables.
[c.] the order of social harmony reflected in relationships, such as parent to child, husband to wife, and ruler to subjects.*
[d.] the social distinction between the Chosen People and the Gentiles.
6. ~~Which Chinese religion encourages involvement in government and culture, including seeking positions of authority?~~
[a.] Daoism
[b.] Confucianism*
[c.] Buddhism

[d.] Islam

7. Generally, the interpretation of Islamic law and the leading of prayers in Islam is done
[a.] almost exclusively by men.*
[b.] almost exclusively by women.
[c.] by men and women pretty equally.
[d.] by no one, as these are the work of Allah alone.
8. According to our author, Islam's historical relationship with war and violence shows that
[a.] it is a religion of peace.
[b.] it is a religion of violence.
[c.] Both a and b are oversimplifications.*
[d.] Actually, we should not ask such a question as it is Islamophobic.
9. The textbook notes that the justification of the caste system in Hinduism is found in
[a.] the social usefulness of having a division of labor.
[b.] the religious usefulness of having priests to run the religion and others to follow them.
[c.] the fact that people are born into their castes based on the karma of their own past lives.*
[d.] the fact that people's caste status is determined by the will of God.
10. (CW) The religious distinction between Jews and Gentiles
[a.] goes back to the myth of Abraham and the idea of the Children of Israel being a nation of God's chosen people.*
[b.] is a political distinction that has historically given Jews more social privileges than non-Jews.
[c.] is a way to inspire non-Jews to gain the good karma necessary to be reborn as a Jew.
[d.] is a distinction that no longer exists in Judaism.
11. (CW) The Roman Catholic Church, our text notes, has an internal system of authority that generally
[a.] allows both men and women to hold equal positions of authority.
[b.] allows a great deal of participation in sacramental ritual by the laity.
[c.] shows a great, complex order of authority that includes positions set aside for the poor.
[d.] shows a great, complex order of authority that is male dominated.*
12. In the text's reference to Niehbur's book, *Christ and Culture*, we see that
[a.] even a single religion can show a complex set of ways it works with and against culture.*
[b.] Jesus was consistently against social conformity, but historically the Christian Church has misunderstood him.
[c.] Jesus was consistently in favor of social conformity, but historically the Christian Church has misunderstood him.
[d.] all religions ultimately must come back to speaking of "Christ."
13. A religion that tends to emphasize the role of women is
[a.] Orthodox Judaism.
[b.] Roman Catholic Christianity.

- ~~[c.] Indian Jainism.~~
- ~~[d.] Wicca.*~~

14. (CW) Just war theories are attempts to explain

- ~~[a.] how war is actually acceptable because “it’s just war.”~~
- ~~[b.] how war can never really be logically justified because all rationale for going to war is “just a theory.”~~
- ~~[c.] how war is never morally acceptable, given that only God can rule over all humanity.~~
- ~~[d.] what the conditions and situations would have to be for a war to be justified.*~~

15. Historically, in Islamic governments the Jewish and Christian populations were given the status of *dhimmi*. This meant that

- ~~[a.] all people who mention Abraham in their holy books are equal before God.~~
- ~~[b.] Jews and Christians were under Muslim authority and could be killed for any reason.~~
- ~~[c.] Jews and Christians were under Muslim authority but were “protected” from abuse.*~~
- ~~[d.] Jews and Christians were seen as superior and a Muslim should fight to protect them.~~

Matching: The letter of the correct definition is given in the space provided.

<u>F</u> Caste	a. A social organization ideal asserting that people in society all have equal status.
<u>A</u> Egalitarian	b. A social organization that establishes the priority of men over women.
<u>D</u> Gentile	c. A system of personal and social law rooted in Islamic scriptures and in the life of Muhammad.
<u>E</u> Laity	d. A term for anyone who is not a Jew.
<u>B</u> Patriarchal	e. A term for anyone that is not a religious professional such as a priest or pastor.
<u>C</u> Shariah	f. A division of social class in India, based on Hindu scriptures.

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] According to Judaism, if one is born into Judaism, one is considered Jewish. (T)~~
- ~~[2.] (CW) Wicca is a male-dominated religion and thus avoids concepts such as “goddess” in its views of nature. (F)~~
- ~~[3.] Islam holds to the teaching of *zakat*, which means that one should not give money to the poor as that will make them lazy and dependent. (F)~~
- ~~[4.] (CW) The founders of Buddhism and Jainism remained wealthy their entire lives to give generously to the poor. (F)~~

- [5.] All religions tend to make a pretty strong distinction between the authority of the priests or leaders and the passive, receptive role of the laity. (F)
- [6.] (CW) According to the author, even if it is not possible for all religions to be true, they can still work together for the good of society (e.g., feeding the poor). (T)
- [7.] The religions of the West (such as Christianity and Islam) tend to be male dominated, whereas religions of the East (such as Buddhism and Confucianism) tend to be gender equal. (F)
- [8.] Money and wealth are always seen in religion as a reward from God for righteous living. (F)
- [9.] (CW) All Judaic religions (Judaism, Christianity, and Islam) tell their followers they should care for the poor. (T)
- [10.] (CW) No religion really tries to justify war. (F)

Essay Questions

- [1.] Arguments in this chapter suggest that the claim “Religion should not be involved in politics” is itself a religious statement. Use examples from this chapter to show how the political involvement of religion in government is itself defined by religious ideas and examples.
- [2.] (CW) Describe the caste system of Hinduism and explain how it may seem morally problematic but also how it seems to be justified by other aspects of Hindu belief.
- [3.] Ideas and examples in this chapter suggest that a Buddhist monk would likely not be involved in politics but a Muslim sheikh might be. Explore the reasons for this difference and connect each political position to stories of founders or the idea of Ultimate Reality.
- [4.] (CW) It was suggested in class and in the reading that you can find wars supported and justified by Islam and wars supported and justified by Buddhism. By looking briefly at the founders of these religions, suggest why the Islamic defense of war is more consistent than the Buddhist one. (I’m not saying any war is good, but some defenses of war are more consistent than others.)
- [5.] (CW) Use two religions as examples of how a religion organizes society among groups, such as social castes, economic levels, and the sexes. Consider especially how each religion helps or hinders the achievement of social equality and evaluate each religion for its encouragement of social well-being. Warning: Do not merely assume that our early twenty-first-century idea of equality is right (e.g., maybe some distinction between gender roles is a good thing; maybe some religiously defined divisions of labor help society).

Introduction to Part 3 (“Beauty, or What Religion Would Have Us Feel”) and Chapter 10: Religious Experience

CHAPTER SUMMARY

A brief introduction to Part 3 of the text points out that discussions of religious experience are often overlooked, perhaps because such experiences, feelings, and emotions are obscure and difficult to explore. Yet this seems to be a necessary, even central part of the religious phenomenon.

Chapter 10: Religious Experience explores the emotions and even the ecstatic visions that are found throughout the world’s religions. The text examines the variety of such experiences, from the powerful, world-changing experiences of founders down to the everyday experiences of average devotees. The problems of interpreting religious experiences are considered, and, once again, we see how explanations of such experiences fit into the larger religious world view.

SUBTOPICS

- **The Varieties of Religious Experience:** This section first recognizes the difficulty of talking about subjective experiences but moves quickly to using William James to begin constructing a vocabulary for our discussion. James’s notions of “sick soul” and “healthy soul” are considered, along with the transitional experience of conversion or the “born-again” experience.
- **Visions, Voices, and the Prophetic Call:** Starting with the story of Moses receiving the charge from God to deliver the Jewish people from Egyptian bondage, this topic considers the commissioning experience, and we see how it can be the dramatic beginning of a religious movement. Other experiences of a similar kind are noted within those religions that begin with a more theistic notion of Ultimate Being, such that visions and even general feelings of being spoken to or loved by God fit into the general theology. To describe how experiences fit into a broader theology and tradition, the term “orthopathos” is introduced.
- **Enlightenment:** Just as relational experiences fit a theology of God, so enlightenment experiences fit a philosophy such as Buddhism, again going back to the original experience of the founder himself. The text introduces the general concept of gnostic experiences, finds paradigm examples in Buddhism, and considers whether even Confucius had his own gnostic insights. Eliade’s distinction between ecstatic and enstatic experiences is used generally to note how these gnostic insights differ from commissioning experiences in theistic traditions.
- **Mystical Experience:** Concepts of absorption and ecstasy are used to consider how mystical experiences appear across the world religions, and the section notes that some scholars have looked to mystical experience as a key to Perennial Philosophy and the unity of all religions. Even here, however, we can see differences between a monistic mystical experience and a theistic one, or we can see how the latter described in terms of the former have met with resistance and been labeled heresy for failing to meet the requirements of orthopathos. Examples are given.
- **The Epistemology of Religious Experience:** Having looked at the variety of religious experiences, the text also notes the variety in the way the experiences are interpreted, and

this raises the question of epistemology. This term is defined generally, and how one can decide what religious experiences mean and whether they indicate any reality beyond self-deception is discussed. Recognizing the reality of some drug-induced religious experiences, this section considers scientific skepticism about all such experiences and discusses again how religious contexts of truth claims and ritual or moral behavior become tests for “proper” religious experiences.

- **Conclusion:** Earlier points are summarized, and it is argued that one might approach religious experiences with caution but not with complete skepticism.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of this part of the study, the student should be able to

- describe in general the concept of religious experience and explain its importance in religious life.
- use text vocabulary to explain the differences and similarities between various kinds of religious experience.
- explore connections between kinds of religious experience and other elements of the religious phenomenon, such as founders or Ultimate Being concepts.
- use properly and discuss the possibility of orthopathos.
- explain and discuss the epistemological issues revolving around religious experience.

KEY TERMS AND DEFINITIONS

commissioning experience—A supernatural encounter that calls a person to special service to God.

ecstatic (religious experience)—Literally, to “stand outside oneself”; having an experience of absorption in a sacred power outside oneself.

enstatic (religious experience)—Literally, to “stand inside oneself”; having an experience of absorption in a deeper experience inside oneself, absorbed perhaps in one’s own contemplations.

epistemology (of religious experience)—Generally, an analysis of the relation between experience and truth claims; in religion, the concern may be with the relation between religious experience and claims about Ultimate Being, generally whether religious experiences yield any information about the truth of religious beliefs.

gnostic—Relating to a special kind of insight gained through religious experience.

mysticism, or mystical experience—A powerful religious experience in many faiths that is described as a deep absorption into the Ultimate and a corresponding loss of identity; generally, a deep sense of “oneness” with Ultimate Being.

orthopathos—Literally, “straight feelings”; the suggestion that even subjective religious experiences will display a certain consistency with claims of religious truth and directions for religious practice.

Perennial philosophy—An interpretation of religion that views all religions as fundamentally built on the same mystical experience of oneness with higher reality.

religious experience—Feelings, emotions, and the more affective and aesthetic experiences one has particularly in connection with some supernatural reality.

satori—In Japanese Zen Buddhism, the sudden, breakthrough experience of enlightenment.

subjectivity (of religious experience)—Experiences characterized as events in the person's inner-life rather than in the observable world (i.e., in contrast to objectivity).

TEST BANK for CHAPTER 10

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~The writer of *The Varieties of Religious Experience*, who discusses the notion of the “healthy soul,” is~~
[a.] Henry David Thoreau.
[b.] Sigmund Freud.
[c.] William James.*
[d.] the Prophet Muhammad.
2. ~~(CW) According to our text, religious experiences are~~
[a.] the least important part of religion.
[b.] the most important part of religion.
[c.] an important part of religion but difficult to discuss carefully.*
[d.] an important part of religion and impossible to consider logically because they are so subjective.
3. ~~The “subjectivity” of religious experience refers to~~
[a.] the fact that such experiences are inside the person and not open to objective study.*
[b.] the fact that religious experiences are not often the subject of rational religious study.
[c.] the claim that religious experiences should properly be ruled by religious belief.
[d.] the obvious point that religious experience is the subject of this chapter.
4. ~~According to William James, religious experiences are~~
[a.] generally happy feelings of peace and love.
[b.] sometimes feelings of unhappiness or loneliness.*
[c.] so vague and general that they cannot be labeled.
[d.] personal and private feelings that people do not talk about.
5. ~~(CW) The reading notes that religious founders (prophets and sages) often start with a great religious experience, but~~
[a.] most of us cannot possibly understand what they experienced.
[b.] average people, too, have similar, though less powerful experiences that fit into the founder’s religion.*
[c.] we have no reason to believe they had any real experience because we were not there.
[d.] this finally shows that all religions are really alike, at least in their most basic experiential content.
6. ~~The commissioning experience is a religious experience in which a person feels~~
[a.] called or spoken to by God, given a “mission.”*
[b.] guilty for committing sins.
[c.] an ecstatic union with God.
[d.] abandoned by God.

7. ~~(CW) Feeling called by or loved by some Ultimate Being is a religious experience that goes best with~~
[a.] ~~a monistic idea of Ultimate Being.~~
[b.] ~~a theistic idea of Ultimate Being.*~~
[c.] ~~most any idea of Ultimate Being.~~
[d.] ~~sex.~~
8. ~~Regarding religious experience, the term “ecstatic” refers to~~
[a.] ~~dynamic and moving, no longer “static.”~~
[b.] ~~standing outside oneself, absorbed in the presence of some sacred power.*~~
[c.] ~~standing inside oneself, absorbed in one’s own contemplations.~~
[d.] ~~standing on top of oneself, feeling tall and mighty.~~
9. ~~Regarding religious experience, the term “enstatic” refers to~~
[a.] ~~feeling as though life is static and unmoving, bored by life.~~
[b.] ~~standing outside oneself, absorbed in the presence of some sacred power.~~
[c.] ~~standing inside oneself, absorbed in one’s own contemplations.*~~
[d.] ~~standing on top of oneself, feeling tall and mighty.~~
10. The term “orthopathos,” as used in our reading, is meant to suggest that religious experiences
[a.] ~~are often self-deceptive or the result of drug use and are therefore “pathetic.”~~
[b.] ~~are meant to lead us down a prescribed “path” of proper behavior.~~
[c.] ~~like doctrines and practices, must fit with common descriptions of a specific religion.*~~
[d.] ~~all of the above~~
11. According to our text, the “born again” religious experience
[a.] ~~is an experience of personal transformation, a sense of changing from being religiously lost to being found.~~
[b.] ~~comes from Christianity and describes a feeling of conversion to true faith.~~
[c.] ~~may be analogous to the feeling of awakening in some Buddhist traditions.~~
[d.] ~~all the above*~~
12. (CW) The epistemology of religious experience refers to
[a.] ~~the need to consider how religious experiences translate into religious truth claims.*~~
[b.] ~~how we can be fooled by our senses, which are only electrical signals interpreted by your brain.~~
[c.] ~~the fact that science has proven religious experiences to be self-deception in altered states of consciousness.~~
[d.] ~~the fact that religions throughout history have used drugs and hallucinogens to induce religious experiences~~
13. The book tells of the mystical experiences of Meister Eckhard and Julian of Norwich who were both Christians, but the author argues they were very different because
[a.] ~~Eckhard’s experiences were much more mystical than Julian’s.~~
[b.] ~~Eckhard interpreted his experiences in unorthodox ways, but Julian interpreted her experiences to fit into Christian doctrine.*~~

- ~~[c.] Eckhard was brave enough to trust his own experiences, but Julian was a religious-coward.~~
- ~~[d.] Eckhard was a heretic and deserved to be punished, but Julian was a real saint.~~

14. *Dokusan* is a

- ~~[a.] process in Zen Buddhism in which a master tests the experience of his student.*~~
- ~~[b.] term for enlightenment or awakening in Japanese Buddhism.~~
- ~~[c.] kind of religious experience in which one feels called by God.~~
- ~~[d.] feeling of love that is particularly deceptive.~~

15. (CW) Religious experiences have a connection to religious beliefs because

- ~~[a.] religious founders often have a kind of religious experience that becomes a model for followers.~~
- ~~[b.] some religious experiences more than others suggest a relational kind of Ultimate Being.~~
- ~~[c.] religious experiences come to followers within a context of beliefs and practices.~~
- ~~[d.] all the above*~~

Matching: The letter of the correct definition is given in the space provided.

<u>C</u> Commissioning	a. Absorption into oneself as in a deep meditative consciousness.
<u>B</u> Ecstatic	b. Absorption into some greater reality outside oneself.
<u>A</u> Enstatic	c. Feeling called by God to learn what God would teach and potentially to share that message.
<u>E</u> Gnostic	d. A general sense of oneness with the Ultimate, implying a loss of separate ego.
<u>D</u> Mystical	e. A sense of awakening to spiritual insight or a special “knowing” of higher reality.

True/False Questions: The correct answer is given in parentheses after each statement.

- ~~[1.] According to the author, beauty is completely subjective and has no place in religious discussion. (F)~~
- ~~[2.] (CW) According to the author, religious experiences, religious actions, and religious truth-claims are all interconnected. (T)~~
- ~~[3.] According to the author, “religious experiences” and “miracles” mean the exact same thing. (F)~~
- ~~[4.] (CW) William James claims that religious experiences can be both pleasant and unpleasant. (T)~~
- ~~[5.] The “born again” experience is exclusively a Christian experience. (F)~~

- [6.] (CW) According to our reading, monotheistic religions provide the best examples of the concept of enlightenment. (F)
- [7.] Mystical experiences can be found in monotheistic religions. (T)
- [8.] (CW) Some scholars believe that mystical experiences found throughout different world religions show how apparently different religions are really about the same thing. (T)
- [9.] Bertrand Russell claimed that all religious experiences are a form of self-deception. (T)
- [10.] (CW) The author argues that religious experiences that are brought about by hallucinogenic drugs should never be considered legitimate experiences of Ultimate Being. (F)

Essay Questions

- [1.] (CW) Describe a powerful or meaningful experience in your own life; try to use textbook terms where applicable (even if only by contrast). Was it a religious experience? What qualities made it “religious,” or what qualities were absent such that it was not religious?
- [2.] Describe what the text calls a “commissioning experience” and give an example from a major religious founder. Describe also how an average theist might have a similar experience but without it being the foundation of a new religion.
- [3.] (CW) Explain what is meant by a “gnostic quality” in the religious experience of enlightenment or even a more common version of meditation. Be sure to connect the term “gnostic” to “knowledge” and try to show how the experience is somehow a connection to an idea of Ultimate Being.
- [4.] It was noted in the reading that a monotheist might speak of feeling God’s presence or loving God, but a Buddhist would not. The Buddhist would speak more in terms of awakening or enlightenment. Explain why. You will have to contrast the experiences a little and relate each experience to other ideas in their separate religions, such as founders, scripture, or Ultimate Being.
- [5.] (CW) Report on an important religious experience you have heard about or researched (there are examples in this chapter from major religious founders and mystics) or even had for yourself (clarify why it is a *religious* experience). Now raise questions regarding self-deception or subjectivity to question the epistemological value of the experience. In this case, and for religion more generally, do you think religious experiences can be reliable sources of religious understanding? Say why or why not.

Chapter 11: Religion and Art

CHAPTER SUMMARY

Chapter 11: Religion and Art proceeds from our consideration of religious emotions to a discussion of how art in its various forms enhances such experiences. We find a kind of natural affinity between religious feelings and the various artistic genres that express and evoke those feelings. Thus this chapter looks at how poetry, music, and various visual arts help to add the aesthetic element to the cognitive elements of doctrine, and we recognize how this is beneficial to religion in general, but it also poses important problems.

SUBTOPICS

- **Pictorial Art:** There are many kinds of visual arts, but depiction in painting and sculpture is especially popular in offering images of God, saints, and the Buddha. The text considers how various symbols try to express the greatness of these figures but also notes how such depiction can mislead or misrepresent religious ideas. It considers how the use of such images works, then, for theistic traditions that assume divine manifestations but may be resisted where Ultimate Being is more abstract or God more distant.
- **Other Visual Arts: Calligraphy and Architecture:** Having noted in the previous section Islam's resistance to depictive art, this section shows how Islam has traditionally used calligraphy to beautify the text of the Quran, a practice consistent with its high view of scripture. The use of calligraphy in China is also noted. Architecture, as another visual art, is discussed as a way of evoking a sense of grandeur and wonder in cathedrals and temples and mosques throughout the world's religions. Various examples are noted.
- **Poetry and Music:** Recalling chapter 5, this section reconsiders how poetry is commonly used to enhance religious storytelling and instructions. Even with the added difficulties of interpreting poetry, there is evidently great value in the addition of poetic style and rhythm, and examples can be found from the Bible, the Quran, the Ramayana, and more. Music arguably adds even more wonder and aesthetic feeling to religious ideas, and the "glory of God," expressed by composers such as Bach, is considered. Yet even here, some religious thinkers have expressed mistrust of religious music, and one can greatly enjoy Bach without being religious at all.
- **Art as Performance:** This section considers religious dance and recognizes that there are certain performative practices that seem to add a kind of aesthetic appeal in some ritual examples. At the same time, we might wonder if some performative art is not really intended to be beautiful so much as to be a form of transformative ritual. The creation of mandalas in Tibetan Buddhism is used as an example in which the practice is arguably more important than the beauty of the object, indeed noting that the beauty is meant to be destroyed when the practice is done.
- **Summation:** We can recognize the value of art for adding experiential and aesthetic elements to religious ideas but must also recognize how the art can threaten and be controlled by other structures. Religious art may be beautiful, but it is not without problems of its own.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of chapter 11, the student should be able to

- explain the value art adds to religion, expressing and evoking religious experience.
- list and describe various kinds of religious art using examples from the text as well as examples known from other sources.
- note the dangers of religious art and offer examples of religions that resist or deny the value of specific kinds of art.
- discuss the implication of religious art that loses its connection to Ultimate Being.

KEY TERMS AND DEFINITIONS

aniconic—The characteristic of having no images (icons), or rejecting the use of images.

calligraphy—Literally “beautiful writing”; thus, the art of making letters (as in the Quran) or glyphs (as in Chinese) especially decorative or elaborate.

mandala—In Tibetan Buddhism, a detailed and colorful representation of, for example, the dwelling of an enlightened being; the artwork itself is meticulously and meditatively produced and then destroyed.

performative art—Those artistic practices that are active, such as dance or drama.

TEST BANK for CHAPTER 11

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. ~~Religions use art a great deal because~~
 - ~~[a.] it helps make money through the sale of artworks.~~
 - ~~[b.] all religions agree the artwork helps people “see” what God looks like.~~
 - ~~[c.] artists are hired by churches, mosques and temples, which helps employment rates.~~
 - ~~[d.] art adds beauty to truth.*~~
2. ~~One of the purposes of depictive art and the use of icons is to~~
 - ~~[a.] give people images to worship that mislead them from true worship of the invisible God.~~
 - ~~[b.] instruct and inspire people in the stories of their own religion.*~~
 - ~~[c.] induce religious experience through the process of going to museums.~~
 - ~~[d.] all of the above.~~
3. ~~Painting and sculpture find extensive use in religions such as~~
 - ~~[a.] Christianity and Hinduism.*~~
 - ~~[b.] Judaism and Islam.~~
 - ~~[c.] Buddhism and Scientology.~~
 - ~~[d.] all of the above~~
4. ~~(CW) One tends to find visual art depicting Jesus or Hindu gods but nothing of the sort in Judaism or Islam because~~
 - ~~[a.] Judaism and Islam generally think art is not something God would have us create.~~
 - ~~[b.] Christianity and Hinduism think God is relational and interacts with humanity, but Judaism and Islam do not.~~
 - ~~[c.] Judaism and Islam are religions with religious rules, but Christianity and Hinduism are not.~~
 - ~~[d.] Christianity and Hinduism believe that God/gods have manifested in human form, but Judaism and Islam do not.*~~
5. ~~The textbook suggests that the architecture of religious buildings~~
 - ~~[a.] is another visual art that is used to express and evoke feelings of awe and wonder at Ultimate Being.*~~
 - ~~[b.] is a waste of money that should be spent on better things, such as caring for the poor.~~
 - ~~[c.] was an important part of religious art in the past but is not important any more.~~
 - ~~[d.] is found in Christian cathedrals but not so much in other religions.~~
6. ~~As exemplified in our text, beautiful calligraphic art is especially prominent in religious contexts of~~
 - ~~[a.] Hinduism and Christianity.~~
 - ~~[b.] Scientology and the Baha’i faith.~~
 - ~~[c.] Islam and the religions of China.*~~
 - ~~[d.] online advertisements.~~

7. Composers such as Bach and Handel wrote religious music because
- [a.] they thought it would earn them a place in heaven.
 - [b.] they saw it as a way to glorify God.*
 - [c.] it was required in obedience to Christian morality.
 - [d.] it was a well-paying job.
8. (CW) Our reading suggests that the chanting of scriptures in Buddhism may be less about music than the use of singing in Christianity because
- [a.] Jesus sang hymns, but the Buddha probably did not.*
 - [b.] Buddhist chanting just is not as beautiful as, for example, the music of Bach.
 - [c.] Buddhism started later than Christianity and had to borrow musical styles from other cultures.
 - [d.] monotheism supports in a way Buddhism does not the view that “only you can make this world seem right.”
9. A major kind of verbal art described in our textbook is
- [a.] dance.
 - [b.] calligraphy.
 - [c.] drama
 - [d.] poetry.*
10. One famous example of an inspired dance from the Bible includes
- [a.] Abraham.
 - [b.] Moses.
 - [c.] King David.*
 - [d.] The Buddha.
11. The mystical practices of Sufi groups, such as the Whirling Dervishes, include dancing. Which religion are they considered to be a part of?
- [a.] Hinduism
 - [b.] Islam*
 - [c.] Buddhism
 - [d.] the Baha’i faith
12. (CW) An example from our textbook of a religious use of the beauty of gardens is
- [a.] Hinduism.
 - [b.] Islam.
 - [c.] Buddhism.
 - [d.] the Baha’i faith.*
13. (CW) An irony of religious art noted in our textbook is that religious art
- [a.] is sometimes just not very pretty.
 - [b.] is often appreciated as beautiful art without any religious meaning attached to it.*
 - [c.] comes in so many different forms.
 - [d.] all of the above

14. Beautiful Christian music can be a problem if one finds the beauty of the music more important than the teachings of the faith. This was a point made by
 [a.] Jesus.
 [b.] Saint Augustine.*
 [c.] the current pope.
 [d.] John Lennon.

15. (CW) The text notes that some religious groups avoid the use of art. One such group is
 [a.] Muslims.
 [b.] Quakers.*
 [c.] Zen Buddhists.
 [d.] Taoists.

Matching: The letter of the correct definition is given in the space provided.

<u>C</u> Kailasa	a. The art of beautiful writing.
<u>B</u> Enso	b. The Buddhist symbol depicting only an empty circle.
<u>E</u> Iconography	c. A Hindu temple carved entirely from the rock of the mountain where it is still attached.
<u>A</u> Calligraphy	d. Generally, the study and analysis of beauty, especially artistic beauty.
<u>D</u> Aesthetics	e. Generally, the use and meaning of symbols and images in religion

True/False Questions: The correct answer is given in parentheses after each statement.

- [1.] According to the author, the religion known as Artology (i.e., the worship of art as ultimate being) began in San Diego, California, in the early twentieth century. (F)
- [2.] (CW) According to the author, discussing the topics of religious experience and art is like trying to discuss what it is like to be in love with someone. (T)
- [3.] (CW) Islam does not engage in any form of artwork of any kind. (F)
- [4.] Hinduism avoids artwork of any kind as it is considered to be a form of idolatry. (F)
- [5.] (CW) Buddhism uses art to help people understand its teachings. (T)
- [6.] Christianity avoids artwork as it is considered a form of idolatry. (F)
- [7.] In the Sistine Chapel, Michelangelo portrays God as an old, white-haired man. (T)
- [8.] (CW) The author argues that religions should always give their money to the poor rather than spending it on beautiful buildings and architecture. (F)
- [9.] Sikhism forbids music as it distracts people from God. (F)
- [10.] Hinduism includes poetry in their sacred writings. (T)
- [11.] (CW) Even gardening can be a form of religious art. (T)

Essay Questions

- [1.] (CW) Find two examples of beautiful (in your own opinion) music or painting, one religious and the other not religious. What makes them beautiful? What makes them religious or not religious?
- [2.] Use an example from the text or one you know (or personally research) to describe the beauty and the importance of religious architecture. Explore how it may help followers relate to Ultimate Being.
- [3.] (CW) The textbook mentions both the Tibetan Buddhist creation of mandalas and Native traditions' use of imitative ritual as performative art. Explain what this means with one of these examples. Note, too, that there may be less "art" here than transformative ritual and consider whether you think one aspect or the other—the beauty of the art or the transformative ritual—is most important. Say why.
- [4.] It was noted in the reading that religious art naturally connects to religious emotion, and yet the emotion of such art can also become detached from the religion. Use an example from the reading or lecture—we noted Bach's music, the dancing of Dervishes, and the cathedrals of Europe—and explain first how the art enhances religion and then what happens when it ceases to be religious. Somewhere in this discussion you should make some reference to Ultimate Being.
- [5.] (CW) Find two examples of relatively well-known religious art in two different media (e.g., painting and poetry, or sculpture and music, etc.). Describe both pieces and the value they have for their religious followers. Consider as well how such art might in fact distract someone from religious life. In the end, defend which of these artworks you think is the best for its religious context.

Chapter 12: Beatitude, or Salvation Reconsidered, Epilogue to Part 3 (“The Promise and the Problems of Religious Beauty”) and the Text Epilogue (“Religion as Trinity”)

CHAPTER SUMMARY

This final chapter, Chapter 12: Beatitude, or Salvation Reconsidered, returns to ideas adumbrated in chapter 6, but here focuses on salvation as an ideal of the ultimate good. We must first understand the essential concept of beatitude, or the *summum bonum*, and some effort is made to distinguish this ideal from worldly happiness. Beatitude, then, is studied in its religious variety, both in what salvation means in itself and in how salvation is achieved.

SUBTOPICS

- **Varieties of Beatitude:** Recalling distinctions between heaven and nirvana from chapter 6, this section reconsiders the ideal nature of these states of existence and how they have differing implications about the existence of the self and one’s relation to Ultimate Being. Also, nirvana may not necessarily be an afterlife concept, and some religions, therefore, may teach that beatitude can be found in this life and not only after death. *Moksha*, or liberation from the world, is noted as an ideal in some Indian religions, but we also note how the ideal result of Confucian and Daoist life might be very this-worldly, dealing with good life and social harmony.
- **“What Must I Do to Be Saved?”:** Just as we saw a variety in the types of beatitude found in the world’s religions, we also find variety in what religions teach regarding how that ideal state is achieved. Many people presume “salvation” is achieved by “being good,” yet morality as a means of achieving beatitude is not so common. We find an example in Islam, consistent with the idea of God as law-giver, but we find a more gnostic means of salvation in Buddhism, again quite consistent with its nontheistic views. Christianity and other religions of “Grace” salvation are also considered. These means of salvation may be quite different, yet there may be mixtures.
- **The Problem of Hell:** The concept of hell, or some kind of punishment or damnation after death, is considered briefly, with examples drawn from Islam and Buddhism. Religious universalism, the hope that all people find salvation, is considered, but notably not as an ideal we can assume outside of the world’s religions but as something some religions might contain within their own orthodox beliefs.
- **The Goodness of the Highest Good:** In the end religions often have some sense that the ultimate ideal state is worth more than life itself. And we have seen also that this ideal has connections within the religions to morality or to ritual or to concepts of self. Overall, this section ties all of these structures together and back to concepts of Ultimate Being.

EPILOGUE TO PART 3

The Promise and the Problems of Religious Beauty: Chapter 10 noted how some who hold to the Perennial Philosophy might hope to find a peaceful unity of religions, not in the cognitive or behavioral parts of religion, but in the experiences. Chapter 12 showed that some hold to a hope of universal salvation. The epilogue reconsiders these hopes and asks if all religions can find beauty, even when they find conflict or disagreement in their elements of belief or practice. It is

argued that even this third element, the beauty element, cannot be entirely unified, nor can it be entirely divorced from the other elements discussed in this text. Orthopathos, it seems, cannot escape some dependence on orthodoxy and orthopraxis.

The final epilogue to the entire text invites students to consider “religion as trinity.” This discussion summarizes the text’s ongoing emphasis on the internal interwovenness of religion, thus how Beauty, Truth, and Goodness work in a relatively cohesive union in religious life.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of this part of the study, the student should be able to

- explain the general concepts of beatitude and *summum bonum*, especially as distinguished from mundane happiness.
- describe different kinds of religious beatitude, such as heaven and nirvana, using text-vocabulary where appropriate.
- describe different means of salvation, such as appeals to good deed, gnostic awakening, grace, and so on.
- discuss problems of universalism and hell.
- from the Part 3 Epilogue, note the appeal of subjective experience for exploring religious diversity and religious unity.
- consider the possible dependence of orthopathos on orthodoxy.
- discuss the interrelationship of the various elements of the religious way of life.
- perhaps defend the relative importance of cognitive, behavioral, and affective elements in different religions and in one’s own religious understanding.

KEY TERMS AND DEFINITIONS

beatitude—Happiness, or even blessedness, though not as a temporary mood but as a sense of complete fulfillment, a final and total wholeness of existence, a completeness of who we are.

bhakti marga—In Hinduism, the “way of devotion”; a means of salvation through one’s devoted relationship to a personal god.

grace (salvation by) : The idea of receiving salvation as a gift of divine love.

jnana marga—In Hinduism, the “way of knowledge”; a means of salvation through gnostic realization of one’s identity with Brahman.

moksha—Literally, “liberation”; the idea in religions of India of a salvation described as an escape from rebirth in samsara.

religious universalism—The belief that ultimately all people achieve the ideal state of being.

samsara—In religious traditions of India, the realms of life and rebirth, thus all of the realms of possible reincarnation, ultimately viewed negatively as the world to be denied and escaped.

summum bonum—Literally, “the highest good”; a term used generally as synonymous with beatitude.

TEST BANK for CHAPTER 12

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. According to our text, religions tend to promise us a kind of final, ideal existence *generally* called
 - [a.] heaven.
 - [b.] nirvana.
 - [c.] beatitude.*
 - [d.] union with God.
2. The idea of the *summum bonum*, or highest good, is
 - [a.] an ideal fulfillment of our existence.*
 - [b.] the same thing as being happy.
 - [c.] the same thing as being in a good mood.
 - [d.] all of the above
3. According to _____, “Man can enlarge Dao, but Dao cannot enlarge Man.”
 - [a.] Laozi, the founder of Daoism
 - [b.] Confucius, the founder of Confucianism*
 - [c.] Muhammad, the founder of Islam
 - [d.] Kent Richter, the writer of this text
4. (CW) Our text describes the concept of salvation and the afterlife in Judaism as clear doctrines about
 - [a.] a hope for eternal heaven in the presence of God.
 - [b.] a hope for ongoing peace on earth, especially for God's “chosen people,” the Jews.
 - [c.] a hope for a “world to come” that involves justice and equality for all people.
 - [d.] It is a trick question because the text says Judaism’s salvation ideal is not very clear.*
5. Heaven is one particular concept of ultimate salvation that promises
 - [a.] an eternal, blissful condition but without personal identity.
 - [b.] a merging of individual consciousness into the Oneness of Brahman, being “one with the One.”
 - [c.] the extension of individual identity into the afterlife in relationship with God.*
 - [d.] reincarnation into a new life based on a fair, equitable judgment of one’s karma.
6. According to our text, Nirvana
 - [a.] means pretty much the same thing as heaven.
 - [b.] is a concept of the afterlife in which one experiences eternal enlightenment.
 - [c.] is a state of mental purity and bliss achieved only after living a good moral life.
 - [d.] is a state of mental purity and bliss possibly achieved even before death.*
7. (CW) According to the text, the claim “If you’re good, you go to heaven,” represents
 - [a.] two distinct truth claims—one about what human beatitude is like and another about how it is achieved.*

- [b.] the most common view of salvation in the world's religions.
- [c.] A view of salvation found primarily in Islam and Christianity.
- [d.] A view of salvation found primarily in Zen Buddhism.

8. The Christian views of St. Paul (along with St. Augustine and Martin Luther) were that
- [a.] if your good deeds outweigh your bad deeds on Judgment Day, you can go to heaven; if not, you go to hell.
 - [b.] you gain heaven by practicing rituals, especially being baptized and taking the Lord's Supper.
 - [c.] the death of Jesus "paid the price" for sin, so to go to heaven one needs only to accept salvation as a gift.*
 - [d.] One earns salvation by recognizing Jesus as a teacher of wisdom and following him to become "Christ-like."
9. (CW) If beatitude is achieved individually by the doing good deeds, there is likely to be some connection to a
- [a.] theistic notion of Ultimate Being, one who gives moral commands.
 - [b.] myth of Judgment Day.
 - [c.] concept of heaven and hell, where self-identity is retained.
 - [d.] all of the above*
10. A gnostic means of salvation means salvation is
- [a.] achieved by good deeds.
 - [b.] not achieved by good deeds but by the mercy of God or a gods.
 - [c.] not achieved by good deeds but by awakening or enlightenment.*
 - [d.] not achieved by good deeds but by purchasing indulgences from the Pope.
11. (CW) For the Hindu philosopher Sankara, ideal union with Brahman can be achieved by
- [a.] any moral person whom Brahman finds worthy.
 - [b.] people with good karma.
 - [c.] people who renounce good deeds.
 - [d.] people who renounce the world and achieve awakening of the soul.*
12. The author argues that human beatitude and how it is achieved is
- [a.] finally an area where all religions agree.
 - [b.] a set of ideas unique within each religion that can only be understood by true followers.
 - [c.] a set of ideas interwoven with other aspects of each religion, such as ritual practices and morality, religious experience, and so on.*
 - [d.] the least important part of the world's religions, rightly left to the final chapter.
13. Which of the following religions include a doctrine of hell?
- [a.] Christianity and Islam
 - [b.] Buddhism and Islam
 - [c.] Christianity and Buddhism
 - [d.] Christianity, Islam, and Buddhism*

14. Religious universalism refers to the belief that ultimately
 [a.] the universe itself is Ultimate Being (i.e., religious pantheism).
 [b.] real salvation consists of being “one with the universe.”
 [c.] only those belonging to the true religion will attain the ideal state of being, whether it is heaven or nirvana.
 [d.] all people achieve the ideal state of being, whether it is heaven or nirvana.*
15. In the epilogue to Part 3, the author argues that
 [a.] some scholars of religion find hope that all religions can unite around the idea of religious experience.
 [b.] religions in fact differ in how they describe and use central experiential aspects of religion.
 [c.] even a religion’s ideas of religious feeling and salvation have important doctrinal elements.
 [d.] all of the above*
16. (CW) In the epilogue, the author argues that
 [a.] religious Goodness (i.e., being a good person morally) is really the most important part of religious life.
 [b.] religion is mostly about our own personal feelings, which is why we should be tolerant of other people’s personal religious feelings.
 [c.] religious beliefs are not really “Truth,” but only our dedication to moral “Goodness.”
 [d.] the cognitive, active, and affective aspects of religion all go together to make religions a way of life.*

Matching: The letter of the correct definition is given in the space provided.

<u>D</u> Beatitude	a. Buddhist or Hindu notion of liberation from the cycle of rebirth.
<u>E</u> Gnosis	b. A concept of ultimate happiness described as perfected, impersonal state of mind.
<u>F</u> Grace	c. A concept of ultimate happiness described as a perfect, ongoing, personal life after death.
<u>C</u> Heaven	d. The ideal state of being, a supernatural happiness and fulfillment.
<u>A</u> Moksha	e. A special awakening to spiritual insight or special “knowing” of higher reality.
<u>B</u> Nirvana	f. An unearned gift, especially forgiveness and salvation given by God out of love and mercy.

True/False Questions: The correct answer is given in parentheses after each statement.

- [1.] ~~Beatitude, or blessedness, suggests an emotional state similar to having a good time at a party. (F)~~
- [2.] ~~(CW) Ultimate salvation in all religions is found after death. (F)~~
- [3.] ~~(CW) In Islam, the afterlife includes—either figuratively or literally—beautiful gardens, wine, and sexual relations. (T)~~
- [4.] ~~According to the author, Nirvana (in Buddhism) and heaven (in monotheism) offer the same view of the afterlife. (F)~~
- [5.] ~~(CW) According to our reading, Confucianism focuses more on this life than the afterlife. (T)~~
- [6.] ~~According to the author, Buddhism makes a distinction between Nirvana and Final Nirvana. (T)~~
- [7.] ~~Certain versions of Hinduism teach that salvation is not attained by good deeds. (T)~~
- [8.] ~~(CW) Certain versions of Buddhism teach that salvation is not attained by good deeds. (T)~~
- [9.] ~~(CW) According to the author, Christianity is the only religion that teaches some sort of “salvation by grace.” (F)~~
- [10.] ~~In the epilogue, the author argues that, in the end, all religions must be seen as equally true. (F)~~

Essay Questions

- [1.] ~~(CW) Explain the distinction between a religious notion of beatitude and the worldly notion of being happy. Use examples.~~
- [2.] ~~(CW) How is heaven like nirvana? How is it different?~~
- [3.] ~~In the text and in class, we noted the difference between this worldly and other worldly notions of beatitude. Use an example of each and explain the difference. Connect each to a concept of Ultimate Being.~~
- [4.] ~~(CW) Use two examples of religious beatitude, noting not only the “what,” but also the “how” of salvation (i.e., not only what the ideal state of being is like, but how it is achieved). Now critique each view on how it inspires or fails to inspire us, how well it seems appropriate to human ideals of existence, whether it seems achievable, and so on, and defend which view of religious hope you think is the most reasonable.~~
- [5.] ~~Do you think religion is mostly about having right beliefs (orthodoxy), about performing right rituals and moral deeds (orthopraxis), or about one’s personal feelings (religious experience)? Or can these parts even be separated? Try to explain how these parts are interrelated in religious life, using some examples.~~