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## **History of Christian Experience I**

TF 1123

Plenary meetings: Hundley Hall  
Discussions sections: GC 206 & 213  
Wednesdays & Fridays, 10:00 a.m.-11:20 a.m.

### **Course description**

This is the first part of a two-semester sequence introducing students to the global history of Christianity. Special attention will be paid to formation of Christian identity and theological expression in relation to other religious traditions.

Class sessions will include both plenary lectures and discussion in groups.

### **Goals and objectives:**

Students will

1. Demonstrate familiarity with
  - a. Establishment of diverse Christian communities, not only throughout the Roman Empire (until its final "fall" in 1453) but also into Africa, Asia, and Europe;
  - b. Representative examples of architecture, music, and visual arts from these communities;
  - c. Controversies about faithful Christian expression from a range of times and places—concerning worship, community boundaries and organization, limits to theological diversity, roles of women and men, relations to imperial powers, etc.;
  - d. Impacts of interactions with other religious traditions—traditional, Jewish, Islamic.
2. Use readings from historical sources to demonstrate understanding of issues from contexts much different from their own;
3. Reflect theologically on the significance of their historical study for at least two questions of contemporary significance.

### **Required books:**

John W. Coakley and Andrea Sterk, eds. *Readings in World Christian History, Volume I: Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2004. ISBN 1570755205. (RWCH)

Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Volume 1: Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2001. ISBN 1570753962. (HWCM)

Other readings, including the online readings, are posted on the CAMS course site; they are designated with \*.

## Requirements

1. Four brief papers (about 3-4 pp.). Choose from the following six options. However, you must turn in at least one of the first two essay assignments. (about 40%)

a. Essay 1: *Interpreting Early Christian Witness*: “We make our confession without fear,” asserted Justin the Martyr in his *Second Apology*—even in the face of governmental hostility. How do you interpret the confidence Justin attributes to Christian confessors? In your discussion, give particular attention to the theological grounds Justin cites for the boldness of early Christian witness. **Due Monday, February 28.**

b. Essay 2: *Formative Christological Traditions*: Both Cyril of Alexandria and Nestorius of Constantinople (§ 34 in *RWCH*) assert that their understandings of Christology are faithful to the Council of Nicea. Show how each is interpreting this Creed from within the framework of the Christological traditions they represent (Alexandria and Antioch). What is important for each to defend? What are the deficiencies they see in the other? How do you evaluate the interpretations? **Due Monday, March 28.**

c. Essay 3: *Images of Female Holiness*: Write an essay on the “Lives” of holy women as edifying stories for early Christians. Draw on the “Martyrdom of Perpetua and Felicity” and on “The Martyrdom of Martha, Daughter of Posi, Who Was a Daughter of the Covenant”; consider also the “Life of Macrina” and the “Life of Susan.” What common elements do you see in these stories? What elements root them in particular times and places? What differences did it make that Christians told stories of women as well as men who excelled in holiness? **Due Monday, April 4.**

d. Essay 4: *Christian Apology and Medieval Islam*: In his *Apology before the Caliph Mahdi*, the Nestorian Patriarch Timothy I asserts: “Muhammad is worthy of all praise, by all reasonable people.” Why do you think he made such a claim? In his exchange with the caliph, how did the patriarch suggest that this view of the Prophet of Islam was compatible with basic elements of Christian confession? In your view, is the approach taken by Timothy a helpful one (in such a circumstance)? In writing your essay, utilize the historical evidence you have at hand, including evidence drawn from the text of the *Apology*. **Due Friday, April 15.**

e. Essay 5: *Christians and Culture in China*: Describing the East Syrian Christian mission in China from the seventh to the ninth century C.E., Dale Irvin and Scott Sunquist assert that these “Christians borrowed from the Buddhist and Taoist archive of ideas to find ways to articulate their own messianic faith” (HWCM, p. 321). Using the assigned selections from “Chinese Christian Sutras” as well as the inscription of the stone monument at Xian as evidence, give a brief account of how the writers of these texts borrowed from other traditions, and suggest why they might have done so. Do these writings appropriate borrowed ideas or images in ways that are conducive to a faithful rendering of Christian faith? Do you find the suggestion that such a “mixing of ideas” was partly responsible “for the downfall of these first Christian [Chinese] communities” persuasive? Why or why not? **Due Monday, April 25.**

f. Essay 6: *Suffering and Grace in Julian of Norwich*: Julian of Norwich wrote her *Showings* during a period of history several historians have described as calamitous. Her own city of Norwich was disastrously affected by outbreaks of bubonic plague—at least three during her lifetime, the first of which claimed the lives of approximately forty-five percent of the city’s inhabitants. Write an essay that places the assigned selection from Julian’s *Showings* into this context. What theological picture does Julian’s text present? How do her reflections constitute a theological response to suffering? **Due Monday, May 9.**

The papers will observe conventions of academic writing. Please use standard forms of citation as detailed in *The Chicago Manual of Style* or Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. If students need help with citation, voice, development of argument, or other aspects of writing style, they should consult with the Academic Support Center early in the semester.

All papers must be submitted to the CAMS course site, on or before the due date. (You can access this site by going to the LPTS Library website and clicking on the CAMS link at the top of the webpage.) Papers will be returned to you, with grades and comments, no later than two weeks after they are submitted. *Papers submitted late, when no extension has been granted, will be penalized a half-letter grade for every day past the due date, up to ten days.*

2. Three brief in-class tests, concentrating on recognition of important figures, events, places, etc. (about 15%)
3. Class attendance and participation. (about 15%)
  - Students are responsible for what is said in lectures, including specifications of assignments and elaboration of readings.
  - Students should bring with them to class the primary text readings assigned for that day (in *RWCH* or posted on CAMS).
  - Preparation for and participation in discussion groups is particularly important.
  - When illness or family emergency makes class attendance impossible, students should contact the instructors, when possible in advance.
4. An in-class final examination. (about 30%)

### **Academic Honesty:**

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center and should make use of the available resources at an early date, since violations of seminary policy on academic honesty can lead to a failing grade for the course.

### **Special Accommodations:**

Students requiring accommodation for a physical or learning disability should be in contact with the Director of the Academic Support Center (ASC; [kmapes@lpts.edu](mailto:kmapes@lpts.edu)) within the first few days of the course and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

### **Inclusive Language:**

The use of inclusive language in course work is a policy of Louisville Presbyterian Seminary. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, avoid language for people that leaves out part of the population or perpetuates stereotypes. Do not assume masculine gender when the gender of the person is unknown. When referring to God, you are encouraged to use a variety of images and metaphors. See [http://www.lpts.edu/Academic\\_Resources/ASC/avoidinggenderbiasinlanguage.asp](http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp).

**Schedule of classes:**

- F 2.11** Introduction to the course: Christian history in global perspective
- W 2.16** From the beginning: patterns of diverse trajectories (E)  
**Reading:** *HWCM*, pp. 1-2, 47-49, chs. 1, 3, begin Part II  
*RWCH* 1. Ignatius of Antioch, *Letter to the Magnesians*  
3. *Didache*  
11. *Acts of Paul and Thecla*
- F 2.18** Cities of God: Alexandria and Edessa (H)  
**Reading:** *HWCM*, complete Part II  
*RWCH* 15. Origen, *On First Principles*  
17. Bardaisan of Edessa, *The Book of the Laws of Countries*  
\*CAMS:  
Philo of Alexandria, "Moses and the Law"
- W 2.23** Emergence of the "Great Church" (E)  
**Reading:** *HWCM*, pp. 99-101, chs. 10, 11, 13  
*RWCH* 5. Correspondence of Pliny & Trajan  
6. The Martyrs of Lyons  
8. Justin Martyr, *Second Apology*  
13. Irenaeus
- F 2.25** Jews and Christians (H)  
**Reading:** *HWCM*, ch. 12  
\*CAMS  
Justin the Martyr, "Dialogue with Trypho" (selections)  
Marcion, *Antitheses* (selections)  
John Chrysostom, "Homily against the Jews"
- (M 2.28)** *Due today – Essay 1*
- W 3.2** Constantine and the Coming of a "Christian Empire" (E)  
*In-class test today (1)*  
**Reading:** *HWCM*, pp. 155-159, ch. 14  
*RWCH* 18. Eusebius of Caesarea, *Life of Constantine*
- F 3.4** **Discussion Group:** Augustine  
**Reading:** *RWCH* 40. Augustine, *City of God*  
\*Augustine, *Confessions*, bk. 8  
<http://www9.georgetown.edu/faculty/jod/augustine/>  
(click on "Texts and Translation" on the left. Under "Confessions" click on "English Translation [Outler]").  
Read bk. 8 (pp. 96-109)

- W 3.9** Donatists & Catholics, Rome & Carthage (H)  
**Reading:** *HWCM*, ch. 15, 20  
*RWCH* 7. *Martyrdom of Perpetua & Felicity*  
16. Cyprian, *Letter 55*  
\*Pope Leo I, sermon 3 (excerpts)  
<http://www.fordham.edu/halsall/source/leo1a.html>  
\*Pope Leo I, sermon 82  
<http://www.newadvent.org/fathers/360382.htm>
- F 3.11** Nicaea and Trinitarian Controversies (E)  
**Reading:** *HWCM*, ch. 16  
*RWCH* 19. Letters of Arius & Alexander of Alexandria  
20. Nicene Creed & the Niceno-Constantinopolitan Creed  
27. Gregory of Nyssa, *Ad Graecos*
- W 3.16** Chalcedon and Christological Controversies (H)  
**Reading:** *HWCM*, ch. 17  
*RWCH* 34. Letters of Cyril of Alexandria & Nestorius of Constantinople  
35. *Definition of Faith of the Council of Chalcedon*  
36. Zacharias the Scholastic, *Life of Severus*  
\*Vincent of Lérins, *The Commonitory*, chs. 27-29 (XXVII-XXIX) <http://www.ccel.org/ccel/schaff/npnf211.iii.html>
- F 3.18** **Discussion Group:** Meanings and forms of holiness  
**Reading:** *HWCM*, ch. 13  
*RWCH* 41. Pelagius, *To Demetrias*  
42. Augustine, *On Nature and Grace*  
29. Athanasius of Alexandria, *Life of Anthony of Egypt*  
31. Gregory of Nyssa, *Life of Macrina*
- 3.21-3.25** *RESEARCH AND STUDY WEEK*
- (M 3.28)** *Due today – Essay 2*
- W 3.30** Eastern churches (E)  
*In-class test today (2)*  
**Reading:** *HWCM*, chs. 18, 19, 21  
*RWCH* 23. Christianization of Ethiopia & Georgia  
24. Martyrdom of Martha, Daughter of Posi, Who Was a Daughter of the Covenant  
25. Ephrem the Syrian, *Hymn I*  
28. Agathangelos, *History of the Armenians*  
37. John of Ephesus, *Life of Susan*  
38. John of Ephesus, *Evangelization of Nubia*

- F 4.1** The Rise of Islam (E)  
**Reading:** *HWCM*, pp. 257-9, ch. 22  
**\*CAMS:**  
 Fazlur Rahman, "The Qur'an"  
 Qur'an translation (selections)
- (M 4.4)** *Due today – Essay 3*
- W 4.6** People of the Book and the House of Islam (H)  
**Reading:** *HWCM*, ch. 23  
*RWCH* 45. *Apology of Patriarch Timothy of Baghdad before the Caliph Mahdi*  
**\*CAMS:**  
 Selected Poetry from Medieval Spain  
 Eulogius ["On Isaac the Martyr"] (c. 852)  
 Abu 'Isa al Warraq, "Against the Incarnation" (9<sup>th</sup> c.)  
 [Averroes/Ibn Rushd], "Doctrine of Divine Unity" (1183)  
 "In Support of the Trinity" (1130-1200)
- F 4.8** **Discussion Group:** Jews, Muslims, and Christians  
**Reading:** *HWCM*, chs. 24, 28, 31, 32  
*RWCH* 55. John of Damascus, *On Divine Images*  
**\*CAMS:**  
 "A Jewish Administrator under Caliph Hisham"  
 "Market Regulations in Muslim Seville" (early 1100s)  
 Ramon Llull "On Preaching and Conversion" (c. 1285)  
 "The Legal Status of Jews and Muslims in Castile" (14<sup>th</sup> c.)
- W 4.13** Asian expansion of Christianity (E)  
**Reading:** *HWCM*, ch. 25  
*RWCH* 39. Cosmas Indicopleustes, *Christian Topography*  
 46. Inscription of the Monument of the Church of the East at Xian  
 47. Chinese Christian Sutras  
**\*CAMS:**  
 "Saints Barlaam and Josaphat," from *The Golden Legend* (c. 1260)
- F 4.15** Making of Western Christendom (H)  
*Due today – Essay 4*  
**Reading:** *HWCM*, chs. 26, 27, 29  
*RWCH* 44. Patrick, *Confession*  
 50. Bede, *Ecclesiastical History*  
 51. Rudolph of Fulda, *Life of Leoba*  
 52. *The Heliand*  
**\*Rule of St. Benedict**, chs. 1, 7, 18-20, 22-23, 73  
<http://www.osb.org/rb/text/toc.html#toc>

- W 4.20** Searching for faithful shapes for living (E)  
**In-class test today (3)**  
**Reading:** *RWCH* 65. Bernard of Clairvaux, *On Loving God*  
 66. Thomas of Celano, *First Life of Francis of Assisi*  
 68. Letters and Visions of Hadewijch of Brabant  
 \*CAMS:  
 Bernard McGinn, "Julian of Norwich"  
 Julian of Norwich, *Showings* (selections)
- F 4.22** *Easter Recess*
- (M 4.25)** *Due today – Essay 5*
- W 4.27** Religion, society, and reform in the West (H)  
**Reading:** *HWCM*, 383-86, chs. 30, 32, 33  
*RWCH* 59. Gregory VII, *Letter to Hermann of Metz*  
 64. Anselm of Canterbury, *Cur Deus Homo*  
 67. Thomas Aquinas on the Existence of God  
 \*Letter of Heloise to Abelard (first letter)  
<http://www.fordham.edu/halsall/source/heloise1.html>
- F 4.29** **Discussion Group:** Christian Crusades  
**Reading:** *HWCM*, ch. 31  
*RWCH* 33. Egeria, *Diary of a Pilgrimage*  
 61. Ibn al-Athir on the Fall of Jerusalem, 1099  
 \*Usamah Ibn Munqidh, *Autobiography* (excerpts)  
<http://www.fordham.edu/halsall/source/usamah2.html>  
 \*Pope Urban II, Speech at Clermont  
<http://www.fordham.edu/halsall/source/urban2-5vers.html>
- W 5.4** Endings and beginnings (E)  
**Reading:** *HWCM*, chs. 34, 38  
*RWCH* 56. Letters of Patriarch Photius of Constantinople  
 and Pope Nicholas I on Disputed Issues  
 73. Gregory Palamas, *Triads*  
 69. Lives of Mâr Yahbh-Allâhâ and Rabban Sâwmâ
- F 5.6** Limits of heterodoxy in Christendom (H)  
**Reading:** *HWCM*, ch. 32  
 \*Pfefferkorn *the Jew at Halle*  
<http://www.pitt.edu/~dash/antisemitic.html>  
 \*Expulsion of the Jews from Spain  
<http://www.fordham.edu/halsall/jewish/1492-jews-spain1.html>  
 \*Lateran Council IV, canons 67-70  
<http://www.fordham.edu/halsall/basis/lateran4.html>
- (M 5.9)** *Due today – Essay 6*

- W 5.11** Challenge of Reform in the Western Church (H)  
**Reading:** *HWCM*, ch. 37  
*RWCH* 72. Documents by or about Boniface VIII  
75. Council of Constance, *Haec sancta & Frequens*  
76. Council of Florence: *Laetentur caeli*  
\*Thomas à Kempis, *The Imitation of Christ*, bk. 1  
<http://www.ccel.org/ccel/kempis/imitation.ONE.html>
- F 5.13** Final words  
**Reading:** *HWCM*, chs. 35, 36  
*RWCH* 71. *Kebra Nagast*