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Office hours:
W, F 10 – 11:20 & by app.

TF 1123: History of Christian Experience I

Spring 2014

Schlegel 122
W F 8:30 – 9:50

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 lecture and discussion.

Goals and objectives:

This course is related most closely to these Student Learning Outcomes:

SLO2: Students will demonstrate an understanding and appreciation of the global history of the Church.

QEPSLO1: Students will demonstrate an ability to describe and articulate important characteristics of the history, traditions, practices, and perspectives of at least one religious tradition other than Christianity and one Christian ecclesial tradition other than their own.

Goals of HCE I:

1. Through exams, papers and in class-discussion, demonstrate familiarity with
 - a. Establishment of diverse Christian communities, throughout the Roman Empire and beyond 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.

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.

Other readings will be posted on the class CAMS site (<http://mail1.lpts.edu/estudent>), made available on print reserve in the library, or are accessible on the internet through the URL indicated on the syllabus.

Requirements

1. Students will submit written work which engages historical sources to address questions of importance both in those original settings and in their own. (about 45%)

A. Students may engage in a research project on a topic of their own choosing. This topic must be developed in consultation with the instructor, and will ordinarily result in an essay of about 12-14 pages, which will be presented and discussed with the instructor. Cooperative work on related topics, which would lead to a group presentation and discussion, is especially encouraged; projects on topics concerning music or the visual arts are also possible.

Date for declaring this option: March 14 (before Research & Study Week)

Date for check-in: Week of April 14 (Holy Week)

Date for final project: Week of May 12, as arranged

B. **OR** Students may write three brief essays (each about 4 pp.). (about 45%)

Choose from the following options, with these specifications: you must turn in at least one of the first two essay assignments, and you must write on either Essay c or d (or on both).

a. Essay 1: *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 Wednesday, March 19.

b. Essay 2: *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 Thursday, April 3.**

c. Essay 3: *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 Tuesday, April 15.**

d. Essay 4: 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?

You may also then address the question of what is at stake in the suggestion (mentioned in *HWCM*) that such a “mixing of ideas” was partly responsible “for the downfall of these first Christian [Chinese] communities.

Or you may use a comparison of this text with *The Heliand* (*RWCH* 52) in order to prompt some reflections about enculturation: what similarities can you see between these Sutras and in *The Heliand*? What do you learn from these texts about challenges to telling “received” Christian stories in these new but very different contexts? **Due Tuesday, April 22.**

e. Essay 5: *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 5.**

Please refer to writing guidelines handouts for further help with approaching your papers.

Submit your papers to the CAMS course site (<http://mail1.lpts.edu/estudent>) before the end of the day (11:59 p.m.!) on which the paper is due.

Policy on late work:

If you encounter unusual obstacles to completing an assignment, ask for an *extension before the work is due*; if it is made in a conversation, an email confirmation of the request should follow. The instructor, at her discretion, will work with the student to agree on a workable new deadline. Assignments submitted late when no extension has been granted are subject to a grade penalty of one letter grade increment for each day (a B+ paper becomes a B if one day late, a B- if two days, etc.). Assignments submitted more than ten days after the due date will ordinarily not be accepted.

2. Three brief in-class quizzes, 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.

Active engagement with the class is important not only for each student but for classmates as well.

This commitment should shape the use of electronic devices:

Please do not send or read text messages during class.

Cell phones should be turned off. In the event that you have an urgent need to be accessible during class, you may request an exception to this rule.

Laptops should be used only for note-taking and referring to the assigned primary source readings for the day. Please do not access the internet during class time unless specifically for purposes directly relevant to the course.

Misuse of electronic devices during class time, including checking of email or social networking sites, provides grounds for dismissal from the session and thus for a negative effect on the course grade.

Please bring with you to class the primary texts readings assigned for that day (posted on CAMS, on library print reserve, or accessible through the internet).

4. An in-class final examination. (about 25%)

As with all LPTS classes, this course will honor these Seminary policies:

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. 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, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible’s images for God. For more information, see <http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>.

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. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see the Policy for Academic Honesty in the Student Handbook.

Citation Policy

Citations in your papers should follow the Seminary standard, which is based on these guides:

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester (or before the semester begins) and should speak with the instructors 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 instructors.

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructors of their planned absence from class, either prior to the session or within 24 hours of the class session. Six or more absences (1/4 of the course) may result in a low or failing grade in the course.

Tentative schedule of classes and readings:

- 2.7** Introduction to the course: Christian history in global perspective
- 2.12** From the beginning: patterns of diverse trajectories
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*
- 2.14** Cities of God: Alexandria and Edessa
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"
- 2.19** Emergence of the "Great Church"
Reading: *HWCM*, pp. 99-101, chs. 10, 13
RWCH 5. Correspondence of Pliny & Trajan
 6. The Martyrs of Lyons
 8. Justin "the Martyr," *Second Apology*
 9. Certificate of Sacrifice
- 2.21** "Gnosticizing" currents NO CLASS TODAY
Reading: *HWCM*, ch 11
RWCH 2. *Gospel of Thomas*
 13. Irenaeus
 Also: *Gospel of Judas*
http://www.nationalgeographic.com/lostgospel/_pdf/GospelofJudas.pdf
- 2.26** Jews and Christians
Reading: *HWCM*, ch. 12
 *CAMS
 Marcion, *Antitheses* (selections)
 Justin "the Martyr," "Dialogue with Trypho" (selections)
 John Chrysostom, "Homily 1 against Judaizers"
- 2.28** Constantine and the Coming of a "Christian Empire"
Reading: *HWCM*, pp. 155-159, ch. 14
RWCH 18. Eusebius of Caesarea, *Life of Constantine*
- 3.5** Donatists & Catholics, Rome & Carthage
In-class quiz today (1)
Reading: *HWCM*, ch. 15, 20
RWCH 7. *Martyrdom of Perpetua & Felicity*
 10. Tertullian, *On the Apparel of Women*
 16. Cyprian, *Letter 55*
 40. Augustine, *City of God*

3.7 Nicea and Trinitarian Controversies

- 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*

3.12 Chalcedon and Christological Controversies

- 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*

3.14 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*

3.17-3.21 RESEARCH AND STUDY WEEK

(W 3.19) *Due today – Essay 1*

3.26 Eastern churches

- 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

3.28 The Rise of Islam

- Reading:** *HWCM*, pp. 257-9, ch. 22
 *CAMS:
 Fazlur Rahman, “The Qur’an”
 Qur’an translation (selections)

(Th 4.3) *Due today – Essay 2*

4.2 Cities of God: Baghdad & Córdoba

In-class quiz today (2)

- 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" (9th c.)
 [Averroes/Ibn Rushd], "Doctrine of Divine Unity" (1183)
 "In Support of the Trinity" (1130-1200)

4.4 People of the Book and shifting Houses

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" (14th c.)

4.9 Asian expansion of Christianity

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

4.11 Making of Western Christendom

Reading: *HWCM*, chs. 26, 27, 29

RWCH 44. Patrick, *Confession*

49. Columbanus, *Letter 2*

50. Bede, *Ecclesiastical History*

51. Rudolph of Fulda, *Life of Leoba*

52. *The Heliand*

53. Hrotsvit of Gandersheim, *Dulcinius*

(4.15) Due today – Essay 3

4.16 Religion, society, and reform in the West

In-class quiz today (3)

Reading: *HWCM*, 383-386, chs. 30, 32, 33

RWCH 59. Gregory VII, *Letter to Hermann of Metz*

64. Anselm of Canterbury, *Cur Deus Homo*

EASTER RECESS

(T 4.22) Due today – Essay 4

4.23 Searching for faithful shapes for living

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:

Julian of Norwich, *Showings* (selections)

Bernard McGinn, "Julian of Norwich"

4.25 Cities of God: Paris and Jerusalem

Reading: *HWCM*, ch. 31

RWCH 67. Thomas Aquinas on the Existence of God
33. Egeria, *Diary of a Pilgrimage*
61. Ibn al-Athir on the Fall of Jerusalem, 1099

*CAMS:

Robert Wilken, *The Land Called Holy* (selection)

4.30 Endings and beginnings (NO CLASS TODAY)

Reading: *HWCM*, chs. 34, 38 (chs. 35, 36)

RWCH 56. Letters of Patriarch Photius of Constantinople and Pope Nicholas I on Disputed Issues
73. Gregory Palamas, *Triads*
58. *Russian Primary Chronicle*
69. Lives of Mâr Yahbh-Allâhâ and Rabban Sâwmâ
70. *The War Chronicle of Amda Tseyon*
71. *Kebra Nagast*

5.2 Limits of heterodoxy in Christendom

Reading: *HWCM*, ch. 32

*CAMS:

Readings on Waldensians and Spiritual Franciscans from Peters, ed., *Heresy and Authority in Medieval Europe*
“The Black Death and the Jews” and “The Passau Host Desecration” from Marcus, ed., *The Jew in the Medieval World*

(M 5.5) Due today – Essay 6

5.7 Challenge of Reform in the Western Church

Reading: *HWCM*, ch. 37

RWCH 72. Documents by or about Boniface VIII
74. Geert Grote, *Letter 29*
75. Council of Constance, *Haec sancta & Frequens*
76. Council of Florence: *Laetentur caeli*

5.9 Final words

Reading: *HWCM*, chs. 35, 36

W 5.14 Final exam