

# History of Christian Experience II

TF 1133

Fall 2014

Gardencourt 206

Wednesday and Friday, 10:00-11:20 am

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Gardencourt 216, x 383

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## Course description

This is the second 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 aims to help students develop their capacity for faithful and coherent theological expression in pastoral practice by giving them a basic understanding of Christianity's global history and equipping them with tools of historical and contextual theological interpretation. In LPTS's structure of assessment and accreditation, this aim is most closely related to the Student Learning Outcome 2: "Students will demonstrate an understanding and appreciation of the global history of the Church."

Students will

- through reading of primary and secondary sources, listening to and viewing audio and visual media, and participation in lectures and class discussion, develop an appreciation and basic understanding of the diverse contexts of Christian experience in the modern period, as well as key elements of controversy and struggle for Christian identity in changing times;
- through reading, lectures, discussion, and writing, explore the variety of ways Christian communities in the modern period have understood and responded to religious difference;
- through reading, discussion, and in writing, develop skills of theological/ethical-cultural analysis;
- through writing essays and in an exam, clarify their own theological and ethical positions.

## Required text:

Adrian Hastings, ed. *A World History of Christianity*. Grand Rapids, Michigan: Eerdmans, 2000. ISBN-10: 0802848753 (abbreviated *Hastings* in the schedule of assignments)

Other (primary source) readings are posted on the class CAMS site (<http://mail1.lpts.edu/estudent>) or are made available on print reserve in the library.

## Course requirements:

1. Preparation for class and active, thoughtful participation in discussion. (10%)
2. Three brief in-class quizzes, concentrating on recognition of important figures, events, places (October 1, October 29, November 19). (5%)
3. Three short essays (1200-1400 words [about 3-4 pages], Times New Roman 12 pt. font, double-spaced), chosen from the following five questions. (75%)

a. Essay 1: *Grace and the Christian Life in the European Reformations*: In her *Life*, Teresa of Ávila likened the soul to a garden, and the soul's virtues to "good plants." "We have, then, as good gardeners," she wrote, "with God's help to make these plants grow, and to water them carefully so that they do not die, but produce flowers, which give out a good smell, to delight this Lord of ours." How does Teresa's image reflect ideas emerging from the Catholic Reform movement about the relation between God's grace and human action? Using as evidence the writings of either Luther or Calvin (on one hand) and either Teresa of Ávila or Ignatius Loyola (on the other), where do you see similarities and differences in Protestant and Catholic accounts of grace and the Christian life?

**Due September 22.**

b. Essay 2: *Caste, Culture, and Christian Presence in Asia*: Drawing on primary readings and your textbook, describe and analyze the missionary approach of either Roberto de Nobili in India or Matteo Ricci in China. What opposition came to be expressed to their methods, and why? What defenses of these methods were offered? How did these methods influence the form of the Christian message? How did they impact society and culture? Were these approaches successful? (Discuss the criteria you would use to determine “success.”)

**Due October 6.**

c. Essay 3: *Conversion in North American Protestantism*: In his *Personal Narrative*, Jonathan Edwards declared, “The sweetest joys of delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel.” How does focus on “the glorious things of the gospel,” rather than “a hope of my own good estate” reflect the aims of mid-18<sup>th</sup>-century American revivalism? Compare and contrast Edwards’ view of Christian conversion with that of Charles Finney, who represents nineteenth-century developments in American revivalism. **Due October 20.**

d. Essay 4: *African Christianity and Western Culture*: In 1905, William Sheppard reflected on the accomplishments of his ministry in a particular area of Central Africa: “When we landed in Luebo not a soul had ever heard a word of [the Gospel]. All these centuries their fathers had died without knowing anything about the Lord Jesus Christ coming into the world to seek and save the lost. They had never laid their eyes on a book, and had never seen the newspaper. What changes have come since we were sent out here? First, there are three thousand members of the church in Luebo alone. Three thousand! ”

Drawing on at least two primary sources (choosing from: Afonso, Equiano, Blyden, and Sheppard), write an essay interpreting and assessing the European and American missionary endeavors in Africa about which you have read. What were the chief obstacles to the spread of Christianity in the African continent? What roles did culture and cultural difference play in either the successful transmission of Christian ideas and practices or in the failure of missionary efforts? Does Sheppard’s generally enthusiastic account reflect your own assessment of missionary advances? Why or why not? **Due November 3.**

e. Essay 5: *Christian Faith and Social Transformation*: Pick two of the readings for November 15 and 20 (Cardenal, Godoy, Trujillo, Cone, Isasi-Díaz, de Gruchy, Tutu, Meiring) and show how the authors’ view of the church’s role in society reflects and responds to their social and political location. In conversation with these authors, and keeping in view the challenges posed by their contexts, develop your own view of the relationship between Christian faith and social transformation. **Due November 24.**

The papers will observe conventions of academic writing. 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 (ASC). For help with citation, voice, development of argument, or other aspects of writing, students are encouraged to consult with the ASC early in the semester. *Also*, please refer to (1) the writing guidelines handout and (2) the document on citing CAMS readings distributed with this syllabus.

All papers must be saved as a Word document (please save with the file name following this form: “**Yourlastname HCE essay 1**”—with the essay number corresponding to the information above, and not to the number of your submission) and submitted to the CAMS course site (<http://mail1.lpts.edu/estudent>) before the end of the day on which the paper is due.

4. A final (oral) examination. (10%)

**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.

**Accessibility and Accommodation:**

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.

**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>.

**Policy on late work:**

All written assignments are due, unless indicated otherwise, by 11:59 pm on the date given in the syllabus. Students who encounter unusual obstacles to getting an assignment in may ask for an extension of the due date. They should contact the instructor to request an extension before the work comes due. They may speak to the instructor directly, but they are required to communicate by email so as to provide a record of the request. Extensions are granted solely at the discretion of the instructor. Assignments submitted late, when no extension has been granted, will be penalized in the grading by one letter grade increment for every day (a B+ paper becomes a B if one day late, a B- if two days, a C+ if three days, etc.). Assignments submitted more than ten days after the due date will not be accepted.

**Use of electronic devices in class:**

Do not send or read text messages during class. Cell phones should be turned off. In the event that you have a legitimate need to be accessible during class, you may ask the instructor for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking and referring to the assigned primary source readings for the day. You may not access the Internet during class time unless specifically for purposes directly relevant to the course. Any misuse of electronic devices during class time, including checking of email or social networking sites will negatively affect the course grade.

**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.

## Schedule of classes and assignments:

**F 9.5** Introduction to the course: Modern Christian history in global perspective

**W 9.10** Reforming the church in sixteenth-century Europe

**Reading:** Hastings, (141-146) 238-257

Reserve:

Introduction to the readings (CAMS)

Luther, "Preface to the Letter of Saint Paul to the Romans"  
(CAMS)

*The Twelve Articles of the Upper Swabian Peasants* (CAMS)

**F 9.12** Extending Protestant reform

**Reading:** Hastings, 257-270

Reserve:

Introduction to the readings (CAMS)

Michael Sattler, *The Schleitheim Articles* (CAMS)

John Calvin, *Institutes of Christian Religion* (selections, Bks.  
1-3; and 3.7 "The Sum of the Christian Life") (CAMS)

*Register of the Consistory of Geneva* (excerpts from 1542)  
(CAMS)

**W 9.17** Catholic Renewal

**Reading:** Hastings, 270-281

Reserve:

Introduction to the readings (CAMS)

Ignatius Loyola, *Spiritual Exercises* (selections) (CAMS)

The Council of Trent, "Decree Concerning Justification," ch.  
1-13 (CAMS)

Teresa of Ávila, from *The Life of Saint Teresa of Ávila*  
(CAMS)

**F 9.19** Expanding Christendom: conquest and Christian mission in a "New World"

**Class meets today in Hundley Hall**

**Reading:** Hastings, 328-349

Reserve:

Bartolomé de las Casas, *History of the Indies* (excerpts)  
(CAMS)

Philip II (of Spain), *Ordinance* (1573) (CAMS)

Luis Lasso de la Vega, "Virgin of Guadalupe" (CAMS)

Sor Juana Inés de la Cruz, *Reply to Sor Filotea* (CAMS)

**\*M 9.22 Due Today: Essay 1**

- W 9.24** India: religious and cultural encounters, 16<sup>th</sup>-17<sup>th</sup> centuries  
**Reading:** Hastings, (147-156) 157-172  
 Reserve:  
 Introduction to the readings (CAMS)  
 Francis Xavier, “To the Society at Rome” and “To Ignatius Loyola” (CAMS)  
 Roberto de Nobili, *Report on Certain Customs of the Indian Nation* and *The Dialogue on Eternal Life* (excerpts) (CAMS)
- F 9.26** Christianity in East Asia, 1500-1800  
**Reading:** Hastings, (369-373), 373-386  
 Reserve:  
 Francis Xavier, “To the Society in Europe” (CAMS)  
 Matteo Ricci, *History of the Christian Expedition to the Kingdom of China* and *The True Meaning of the Lord of Heaven* (excerpts) (CAMS)  
 Xu Guangqi, Memorial in Defense of the Western Teaching (CAMS)  
 Domingo Navarrete, *An Account of the Empire of China: Historical, Political, Moral and Religious* (CAMS)  
 Pope Clement XI, *Ex illa die* (1715) (CAMS)
- W 10.1** Christianity in the Modern West: the advance of Reason  
*In-class quiz today (1)*  
**Reading:** Hastings 277-280, 458-470  
 Reserve:  
 John Locke, *The Reasonableness of Christianity* (excerpt) (CAMS)  
 Immanuel Kant, “What is Enlightenment?” (CAMS)
- F 10.3** Christianity in the Modern West: the advance of feeling and experience  
 GUEST LECTURER: AMY PLANTINGA PAUW  
**Reading:** Hastings 471-485  
 Reserve:  
 Justo Gonzalez, *The Story of Christianity 2*: “The Spiritualist Option” and “The Pietist Option” (CAMS)  
 George Fox, *The Journal* (excerpt) (CAMS)  
 Margaret Fell, “Women’s Speaking Justified, Proved, and Allowed of by the Scriptures” (CAMS)  
 John Wesley, “A Plain Account of Genuine Christianity” (CAMS)  
 Friedrich Schleiermacher, *On Religion*, “Second Speech: The Nature of Religion” (excerpt) (CAMS)

**\*M 10.6 Due Today: Essay 2**

- W 10.8** Religious diversity in Colonial America  
**Reading:** Hastings 416-428  
 Reserve:  
 Jean Brébeuf, “Instructions for the Fathers Who Shall Be Sent to the Hurons” (CAMS)  
 Jonathan Edwards, *Personal Narrative* (excerpt) (CAMS)  
 Nathan Cole, “Spiritual Travels” (CAMS)
- F 10.10** American Awakenings  
**Reading:** Hastings 428-443  
 Reserve:  
 Ralph Waldo Emerson, Divinity School Address (CAMS)  
 Angelina Grimke, “Appeal to the Christian Women of the South” (CAMS)  
 Charles G. Finney, “Conditions of Being Saved” (CAMS)

***RESEARCH AND STUDY WEEK 10.13-10.17***

**\*M 10.20 Due Today: Essay 3**

- W 10.22** European colonization and the expansion of Christian mission, 18th-19th centuries  
**Reading:** Hastings 172-188, 386-405  
 Reserve:  
 Justo Gonzalez, *The Story of Christianity 2: “Geographic Expansion”* (CAMS)  
 William Carey, *The Obligation of Christians... and Memoirs* (CAMS)  
 Reginald Heber, “From Greenland’s Icy Mountains” (CAMS)  
 Krishna Pal, *Account of His Conversion* (CAMS)  
 Ram Mohan Roy, *The Precepts of Jesus and The Missionary and the Brahman* (CAMS)
- F 10.24** Christianity in Africa during the colonial age  
**Reading:** Hastings (192-200) 200-226  
 Reserve:  
 Introduction to the readings (CAMS)  
 Afonso I, Letter to the King of Portugal (CAMS)  
 Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano* (CAMS)  
 Edward Wilmot Blyden, “Mohammedanism and the Negro Race,” “Philip and the Eunuch” (CAMS)  
 William H. Sheppard, “Light in Darkest Africa” (CAMS)

**W 10.29** Religion, race, and social reform in the West  
*In-class quiz today (2)*  
**Reading:** Hastings 436-444  
Reserve:  
Frederick Douglass, "What, to the Slave, is the Fourth of July?" (CAMS)  
Walter Rauschenbusch, "The Kingdom of God" (CAMS)  
Nannie Helen Burroughs, "With All Thy Getting" and  
"Declaration of 1776 Is Cause of Harlem Riot" (CAMS)

**F 10.31** Modern turns in Western Christianity  
**Reading:** Hastings 485-505  
Reserve:  
F.C. Baur, *Paul: A Contribution to the Critical History of Primitive Christianity* (CAMS)  
Ernest Renan, *The Life of Jesus* (CAMS)  
Charles Hodge, *What is Darwinism?* (CAMS)

**\*M 11.3 Due Today: Essay 4**

**W 11.5** Theological tensions in early 20th-century western Christianity  
**Reading:** Hastings 446-451  
Reserve:  
Gonzalez, *Story of Christianity* 2 "Protestantism in Europe" (CAMS)  
Harry Emerson Fosdick, "What Christian Liberals Are Driving At" (CAMS)  
Gresham Machen, "What Fundamentalism Stands for Now" (CAMS)  
Karl Barth, "The Strange New World within the Bible" (CAMS)

**F 11.7** Christians and Jews in Modern Europe  
**Reading:** Reserve:  
David Chidester, "Holocaust" (Print)  
Thomas Cotterill, "Great God of Abraham! Hear Our Prayer" (CAMS)  
Dietrich Bonhoeffer, excerpt from *Ethics* (CAMS)  
The Barmen Declaration (CAMS)  
*Nostra Aetate* (CAMS)

**W 11.12** Eastern Christianity in the Modern world  
**Reading:** Hastings 282-324  
Reserve:  
Sergius Bulgakov, "The Virgin and the Saints in Orthodoxy" (CAMS)  
Kallistos Ware, "Strange Yet Familiar: My Journey to the Orthodox Faith" (CAMS)

**F 11.14** Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century

**Reading:** Hastings 349-367

Reserve:

Ernesto Cardenal, *The Gospel in Solentiname* (CAMS)

Carlos Mejía Godoy, "Misa Campesina Nicaragüense" (CAMS)

Alfonso Cardinal López Trujillo, "Declaration of Los Andes" (CAMS)

James Cone, "The White Church and Black Power" (CAMS)

Ada Maria Isasi-Diaz, "A Mujerista Christological Understanding" (CAMS)

**W 11.19** Unpacking the colonial legacy: religion and the postcolonial African experience

***In-class quiz today (3)***

**Reading:** Hastings 226-235

Reserve:

John W. de Gruchy, "Resistance, Repression and the Transition to Democracy" (CAMS)

Desmond Tutu, "We Forgive You" and "Something Has Gone Desperately Wrong" (CAMS)

Pieter Meiring, "Truth and Reconciliation: The South African Experience" (CAMS)

**\*M 11. 24 Due Today: Essay 5**

**F 11.21** Directions in contemporary American Christianity

**Reading:** Hastings 451-456

Reserve:

Beverly Harrison, "The Power of Anger in the Work of Love" (CAMS)

Tony Campolo, "Evangelical Christianity has been Hijacked" (CAMS)

Carter Heyward, "Coming Out: Journey without Maps" (CAMS)

**W 11.26** Christianity in the Global South – into a new millennium

**Reading:** Hastings 188-191, 231-235, 405-412

Reserve:

Arvind P. Nirmal, "Toward a Christian Dalit Theology" (CAMS)

Raimundo Panikkar, "Eruption of Truth" (CAMS)

Mercy Amba Oduyoye, "A Coming Home to Myself: The Childless Woman in the West African Space" (CAMS)

David Yonggi Cho, "Church Ministry, Taking Steps with the Holy Spirit" (CAMS)



***THANKSGIVING RECESS 11.27-11.28***

- W 12.3**      Christians and Others in an Age of Fear  
**Reading:**      Reserve:  
                         Tariq Ramadan, “What the West Can Learn From Islam”  
                         (“Manifesto for a new ‘We’,” optional reading) (CAMS)  
                         Jonathan Sacks, “A Covenant of Hope” (CAMS)  
                         Lesslie Newbigin, “Evangelism in the City” (CAMS)  
                         William Wagner, “Muslim-Christian Encounters,” (CAMS)
- F 12.5**      Final words
- T 12.9**      Final exam  
                         Group 1: 8:30-10:00 am  
                         Group 2: 10:30-12:00 noon  
                         Group 3: 1:30-3:00 pm  
                         Group 4: 3:30-5:00 pm
- W 12.10**      Final exam  
                         Group 5: 9:00-10:30 am