

Faculty:

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History of Christian Experience II (TF 1133) **Fall 2009**

Plenary: Gardencourt, Hundley Hall
Tuesdays and Thursdays, 10:00 a.m.—11:20 a.m.
Discussion: Gardencourt 206
Tuesday 6:30 p.m.-7:50 p.m.; Wednesday 4:30 p.m-5:50 p.m.

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 plenary lectures and discussion in groups.

Goals and objectives:

Students will

1. Demonstrate familiarity with
 - a. The growth of diverse Christian communities in the modern period, in Europe, North and South America, Africa, and Asia;
 - 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 governmental powers, etc.;
 - d. Impacts of interactions with other religious traditions.
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 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 readings will be posted on the class CAMS site (<http://mail1.lpts.edu/estudent>), made available on print reserve in the library, or can be accessed via the internet (location is indicated for each reading).

Requirements

1. Four brief papers (about 3-4 pp.), chosen from the following five questions. (about 40%)

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 28.**

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 12.**

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-18th-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 26.**

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: Affonso, 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 Wednesday November 4.**

e. Essay 5: *Christian Faith and Social Transformation*: Pick two of the readings for November 19 and 24 (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. What is your view of the relationship between Christian faith and social transformation? **Due November 30.**

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. Please refer to the writing guidelines handout.

All papers must be submitted to the CAMS course site (<http://mail1.lpts.edu/estudent>) before the end of the day on which the paper is due. Papers will be returned to you, with grades and comments, no later than two weeks after they are due.

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. When illness or family emergency makes class attendance impossible, students should contact the instructors, when possible in advance. Students should bring with them to class the primary texts readings assigned for that day (posted on CAMS, on library print reserve, or accessible through the internet).

†**Four discussion sections** are scheduled this semester. Students will be assigned to one of three groups, which will meet on specified Tuesday evenings and Wednesday late afternoons (see the calendar below). Students must attend no fewer than **three** of these sections, and are encouraged to attend all four, if possible. The focus readings for these discussions will be announced in class. Failure to meet minimum attendance requirements will reflect negatively in the grading.

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.

Accessibility and Accommodation:

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) 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.

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 instructors to request an extension before the work comes due. They may speak to either or both of them directly, but they are required to communicate with both by email so as to provide a record of the request. Extensions are granted solely at the discretion of the instructors. 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.

Schedule of classes:

TH 9.10 Introduction to the course: Modern Christian history in global perspective

T 9.15 Reforming the church in sixteenth-century Europe

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

Reserve:

Luther, "Preface to the Letter of Saint Paul to the Romans"

[http://www.ccel.org/l/luther/romans/pref_romans.html]

The Twelve Articles of the Upper Swabian Peasants
(CAMS)

TH 9.17 Extending Protestant reform

Reading: Hastings, 257-270

Reserve:

Michael Sattler, *The Schleitheim Articles*

[<http://www.gameo.org/encyclopedia/contents/S345.html#CLINTRO>]

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)

T 9.22 Catholic renewal

Reading: Hastings, 270-281

Reserve:

Ignatius Loyola, *Spiritual Exercises* (selections)

[<http://www.ccel.org/ccel/ignatius/exercises.toc.html>]

The Council of Trent, "Decree Concerning Justification"

[<http://www.ewtn.com/library/councils/trent6.htm>]

Teresa of Ávila, from *The Life of Saint Teresa of Ávila*

[<http://www.ccel.org/ccel/teresa/life.viii.xii.html>]

DISCUSSION ONE "Extending Protestant Reform"

T 9.22 6:30-7:50

W 9.23 4:30-5:50

Group A: GC 206

Group B: GC 213

TH 9.24 Expanding Christendom: conquest and Christian mission in a "New World"

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 9.28 Due Today: Essay 1**

- T 9.29** India: religious and cultural encounters, 16th-17th centuries
Reading: Hastings, (147-156) 157-172
Reserve:
 Francis Xavier, “To the Society at Rome” and “To Ignatius Loyola”
[\[http://www.fordham.edu/halsall/mod/1543xavier1.html\]](http://www.fordham.edu/halsall/mod/1543xavier1.html) To Rome]
[\[http://www.fordham.edu/halsall/mod/1549xavier2.html\]](http://www.fordham.edu/halsall/mod/1549xavier2.html) To Loyola]
 Roberto de Nobili, *Report on Certain Customs of the Indian Nation* and *The Dialogue on Eternal Life* (excerpts) (Print)
- TH 10.1** Christianity in East Asia, 1500-1800
Reading: Hastings, (369-373), 373-386
Reserve:
***CAMS:**
 Francis Xavier, “To the Society in Europe”
[\[http://www.fordham.edu/halsall/mod/1552xavier4.html\]](http://www.fordham.edu/halsall/mod/1552xavier4.html)
 Matteo Ricci, *Journals* (excerpts) and *The True Meaning of the Lord of Heaven* (excerpts) (Print)
 Hsu Kuangchi’s Memorial
[\[http://www.fordham.edu/halsall/mod/1617hsukuang.html\]](http://www.fordham.edu/halsall/mod/1617hsukuang.html)
 Domingo Navarrete, *An Account of the Empire of China: Historical, Political, Moral and Religious* (CAMS)
 Pope Clement XI, *Ex illa die* (1715)
[\[http://www.fordham.edu/halsall/mod/1715chineserites.html\]](http://www.fordham.edu/halsall/mod/1715chineserites.html)
 Sayong Hwang, “The Silk Letter” (CAMS)
- T 10.6** Christianity in the Modern West: the advance of Reason
Reading: Hastings 277-280, 458-470
Reserve:
 John Locke, *The Reasonableness of Christianity* (excerpt) (CAMS)
 Immanuel Kant, “What is Enlightenment?”
[\[http://www.english.upenn.edu/~mgamer/Etexts/kant.html\]](http://www.english.upenn.edu/~mgamer/Etexts/kant.html)
- TH 10.8** Christianity in the Modern West: the advance of feeling and experience
In-class test today (1)
Reading: Hastings 471-485
Reserve:
 Justo Gonzalez, *The Story of Christianity 2*: “The Spiritualist Option” and “The Pietist Option” (Print)
 George Fox, *The Journal* (excerpts) (CAMS)
 John Wesley, “A Plain Account of Genuine Christianity” (CAMS)

Friedrich Schleiermacher, *On Religion*, “Second Speech: The Nature of Religion” (excerpt)
[\[http://www.ccel.org/ccel/schleiermach/religion.iii.ii.html\]](http://www.ccel.org/ccel/schleiermach/religion.iii.ii.html), p. 35-40]

***M 10.12 Due Today: Essay 2**

T 10.13 Religious diversity in Colonial America

Reading: Hastings 416-428

Reserve:

Jonathan Edwards, *Personal Narrative* (excerpt) (CAMS)

Nathan Cole, “Spiritual Travels”

[\[http://www.learnnc.org/lp/editions/nchist-colonial/4213\]](http://www.learnnc.org/lp/editions/nchist-colonial/4213)

DISCUSSION TWO “Christianity in the Modern West”

T 10.13 6:30-7:50

W 10.14 4:30-5:50

Group A: GC 206

Group B: GC 213

TH 10.15 American Awakenings

Reading: Hastings 428-443

Reserve:

Angelina Grimke, “Appeal to the Christian Women of the South” (CAMS)

Charles G. Finney, “Conditions of Being Saved”

[\[http://www.charlesgfinney.com/1848OE/481108_conditions_saved.htm\]](http://www.charlesgfinney.com/1848OE/481108_conditions_saved.htm); omit “Remarks” at the end of this text]

T 10.20 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” (Print)

William Carey, *The Obligation of Christians...* (read pages 11-13, 33-37, 62, 67-70, 77, 81, 85-87 in the PDF); and *Memoirs* (CAMS)

Reginald Heber, “From Greenland’s Icy Mountains”

[\[http://theotherpages.org/poems/heber01.html\]](http://theotherpages.org/poems/heber01.html)

Krishna Pal, Account of His Conversion (CAMS)

Ram Mohan Roy, *The Precepts of Jesus* and Criticism of Missionaries (CAMS)

[\[http://books.google.com/books?id=G3gOAAAAQAAJ&pg=PA99&lpg=PA99&dq=The+precepts+of+Jesus&source=bl&ots=-5bENwWLx9&sig=8q-2aR-rIqnV1r7bBm7ekUWPjzM&hl=en&ei=qjahSoSlMM67lAejjtWPDA&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=&f=false\]](http://books.google.com/books?id=G3gOAAAAQAAJ&pg=PA99&lpg=PA99&dq=The+precepts+of+Jesus&source=bl&ots=-5bENwWLx9&sig=8q-2aR-rIqnV1r7bBm7ekUWPjzM&hl=en&ei=qjahSoSlMM67lAejjtWPDA&sa=X&oi=book_result&ct=result&resnum=2#v=onepage&q=&f=false) Read pages xxv-xxviii]

[http://books.google.com/books?id=6nkOAAAAQAAJ&dq=Several+tracts+on+Hindoo&printsec=frontcover&source=bl&ots=iiv35MRQcg&sig=Qrgs-6ngtAFAUHHGn22CsYaYg_s&hl=en&ei=LzihSuy9C8eM8QaWifTWDw&sa=X&oi=book_result&ct=result&resnum=1#v=onepage&q=&f=false Read pages 1-3]

TH 10.22 Christianity in Africa during the colonial age

Reading: Hastings (192-200) 200-226

Reserve:

Affonso I, Letter to the King of Portugal (Print)

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"

[http://books.google.com/books?id=ICYBAAAAYAAJ&dq=southern%20workman%20%22light%20in%20darkest%20africa%22&as_brr=1&pg=PA218#v=onepage&q=southern%20workman%20%22light%20in%20darkest%20africa%22&f=false]

***M 10.26 Due Today: Essay 3**

RESEARCH AND STUDY WEEK 10.26-10.30

T 11.3 Religion, race, and social reform in the West

Reading: Hastings 436-444

Reserve:

Mary McLeod Bethune, "My Last Will and Testament"

[<http://books.google.com/books?id=WF2MuN467ZIC&pg=PA150&dq=Bethune++%E2%80%9CMy+Last+Will+and+Testament.%E2%80%9D#v=onepage&q=Bethune%20%20%E2%80%9CMy%20Last%20Will%20and%20Testament.%E2%80%9D&f=false>]

Walter Rauschenbusch, "The Kingdom of God"

[<http://books.google.com/books?id=yASJAAAAMAAJ&dq=Rauschenbusch%20%20%E2%80%9CThe%20Kingdom%20of%20God.%E2%80%9D&pg=PA131#v=onepage&q=&f=false>]

***W 11.4 Due Today: Essay 4**

TH 11.5 Modern turns in Western Christianity

Reading: Hastings 485-505

Reserve:

W.C. Baur, *Paul: A Contribution to the Critical History of Primitive Christianity*

[<http://books.google.com/books?id=GtcsAAAAYAAJ&pg=PA221&lpg=PA221&dq=F+C+Baur+Paul+the+Apostle+of>

[+Jesus+Christ&source=bl&ots=6eF5MrMvb0&sig=ANuCdWoJvWpSzkGwTWSQp-jV0dg&hl=en&ei=YSihSufAI4qK8Qbpbk4jnDw&sa=X&oi=book_result&ct=result&resnum=7#v=onepage&q=&f=false](http://www.google.com/books?hl=en&ei=YSihSufAI4qK8Qbpbk4jnDw&sa=X&oi=book_result&ct=result&resnum=7#v=onepage&q=&f=false)
 e Read pages 3-4 (line 9), 5-7 (line 5), 11 (line 20)-13]

Ernest Renan, *The Life of Jesus*

[\http://books.google.com/books?id=yRNKAAAAMAAJ&printsec=frontcover&dq=renan+%22life+of+jesus%22&lr=&as_brr=0#v=onepage&q=&f=false Read pages 46-50, 83-85, 177, 179-181, 189-191, 195-196]

T 11.10 Theological tensions in early 20th-century western Christianity

Reading: Hastings 446-451

Reserve:

Gonzalez, *Story of Christianity* 2 “Protestantism in Europe” (Print)

Harry Emerson Fosdick, “What Christian Liberals Are Driving At”

Gresham Machen, “What Fundamentalism Stands for Now” (CAMS)

Karl Barth, “The Strange New World Within the Bible” (Print)

DISCUSSION THREE “Theological tensions in early 20th-century western Christianity”

T 11.10 6:30-7:50

W 11.11 4:30-5:50

Group A: GC 206

Group B: GC 213

TH 11.12 Christians and Jews in Modern Europe

In-class test today (2)

Reading:

David Chidester, “Holocaust” (Print)

Dietrich Bonhoeffer, excerpt from *Ethics* (CAMS)

The Barmen Declaration

[\[http://www.sacred-texts.com/chr/barmen.htm\]](http://www.sacred-texts.com/chr/barmen.htm)

Nostra Aetate

[\[http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html\]](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)

T 11.17 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)

Peter Gilquist, *Coming Home* (excerpts) (Print)

TH 11.19 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)

T 11.24 Unpacking the colonial legacy: religion and the postcolonial African experience

Reading: Hastings 226-235
Reserve:
 John W. de Gruchy, "Resistance, Repression and the Transition to Democracy" (Print)
 Desmond Tutu, "We Forgive You" and "Something Has Gone Desperately Wrong" (CAMS)
 Pieter Meiring, "Truth and Reconciliation: The South African Experience" (Print)

THANKSGIVING RECESS 11.26-11.27

***M 11. 30 Due Today: Essay 5**

T 12.1 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"
[\[http://www.beliefnet.com/story/150/story_15052_1.html\]](http://www.beliefnet.com/story/150/story_15052_1.html)
 Sang Hyun Lee, "Pilgrimage and Home in the Wilderness of Marginality" (Print)

TH 12.3 Christianity in the Global South – into a new millennium

In-class test today (3)

Reading: Hastings 188-191, 231-235, 405-412
Reserve:
 Arvind P. Nirmal, "Toward a Christian Dalit Theology" (CAMS)
 Mercy Amba Oduyoye, "A Coming Home to Myself: The Childless Woman in the Test African Space" (CAMS)
 David Yonggi Cho, "Home Cell Groups: A Key to Evangelism" (Print)

T 12.8 Christians and Others in an Age of Fear

Reading:**Reserve:**

Tariq Ramadan, "What the West Can Learn From Islam,"
[\[http://www.tariqramadan.com/spip.php?article963\]](http://www.tariqramadan.com/spip.php?article963);

("Manifesto for a new 'We',"

<http://www.tariqramadan.com/spip.php?article743>)

Jonathan Sacks, "A Covenant of Hope" (CAMS)

Lesslie Newbigin, "Evangelism in the City" (CAMS)

William Wagner, "Muslim-Christian Encounters,"

[\[http://www.4truth.net/site/c.hiKXLbPNLrF/b.2904185/k.DF97/Muslim_Christian_Encounters.htm\]](http://www.4truth.net/site/c.hiKXLbPNLrF/b.2904185/k.DF97/Muslim_Christian_Encounters.htm)

DISCUSSION FOUR "Christians and Others in Age of Fear"

T 12.8 6:30-7:50

W 12.9 4:30-5:50

Group A: GC 206

Group B: GC 213

TH 12.10 Final words

***W 12.16 or** Final exam (exact time TBA; scheduled by Registrar's Office)

TH 12.17