

History of Christian Experience I

TF 1123

Spring 2022

Tuesday and Thursday, 10:00-11:20am

Via Zoom: Canvas course site

Fellowship Hall (if and when pandemic measures allow)

Instructor: Christopher Elwood

celwood@lpts.edu

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 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, this aim is most closely related to Master of Divinity Student Learning Outcome (SLO) 2: *Students will learn to become skillful interpreters of the history of Christian experience*; Master of Arts (Religion) SLO 2: *[Students will] Demonstrate an understanding and appreciation of the global history of the Church*; and MA(R) SLO 3: *Demonstrate an understanding of multiple theological perspectives, historical and contemporary*.

(It also contributes indirectly to aspects of the following specified outcomes: SLO 3: *Students will be able to think theologically and ethically in relation to particular traditions and contemporary needs*. SLO 4: *Students will demonstrate the ability to reflect critically and self-critically on relationships between Christian faith and various forms of systemic injustice*. SLO 6: *Can articulate own theological perspective, mindful of the global, multicultural, multi-religious context of contemporary ministry*.)

[See Appendix IV, p. 17 below.]

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 ancient and medieval periods, 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 ancient and medieval Christian communities understood and responded to religious, ethnic, cultural, gender, and status difference and sought to shape religious identities in various cultural settings;
- through reading, discussion, and in writing, develop skills of theological/ethical-cultural analysis;
- through interpretive and analytical writing, clarify their own theological and ethical positions.

Required texts:

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 I: Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2001. ISBN 1570753962.

Other (primary source) readings are posted on the CAMS course site.

Course requirements:

1. **Preparation** for class and active, thoughtful participation in discussion. Read the daily assignments and watch the daily video essay and engage these materials reflectively so as to be ready for constructive participation. The following two requirements are designed to help you with this preparation and participation.
2. **Daily assignment exercises: A. 50-word sentences.** Students will record their response to the reflection question posed in the syllabus for each class's reading. These will take the form of one 50-word sentence (50 words maximum; see description by Professor Charles Cohen of the University of

Wisconsin in Appendix I, below). Submit this assignment through the Canvas site no later than 10 minutes before the beginning of the class session for which it is assigned. You are required to do your choice of 15-21 sentences. Late sentences will not be accepted. (1 point awarded each passing sentence; about 21%) And B. **Comments on the video essays.** Students will submit comments (1-3 sentences) for discussion related to the video essay posted for the class session, prior to the class meeting (no later than 10 minutes prior). 15-21 comments required. No late comments for this assignment. (1 point awarded each passing comment; about 34% of the final grade)

3. **Reflection panels** (“sharing time”). Students will deliver three oral reports on and responses to the assigned readings and the video essay for the day on three class meetings (5 minutes maximum, please). Students are assigned their dates by the instructor. You have some degree of freedom regarding your choice of focus for these responses, and you are not required to report on every assigned reading for the day. You may focus on a selection. Your reporting should not be a summary of the reading (that all of us have done). Instead, concentrate on *what you have learned or are learning, where you find yourself challenged, what your learning encourages you to reflect on and do, what questions you have generated for yourself and for others to provoke further reflection*. The reflection panels will be a means for the class to get more deeply into the content of the material for the day, so your thoughtful participation in this work will be a contribution to the class as a whole. (3 points awarded each passing oral report; about 10%)
4. **Primary Source Reading Notebook.** Students will keep a notebook of reading notes that demonstrate their interpretation and analysis of assigned primary source readings, with entries following the form described in Appendix II (see below; find a discussion of the difference between primary and secondary sources here (Links to an external site.)). The information supplied in your entries should be drawn from course content (textbook and primary source readings and introductions, lectures, class discussion); no additional, outside research, beyond class content is required for this assignment. The target length of each entry is 600-1200 words. The total number of successful (that is, passing) entries required by the completion of the notebook, due at the end of the semester, is 8-12 (total). The notebook must be submitted (through Canvas) in four draft installments and then, when all drafts have received passing credit, in a fifth submission which will have all of your (passing) entries and a concluding self-assessment (see the description of this component in Appendix II, below). Unsuccessful draft entries may be revised and resubmitted in order to get full, passing credit. The schedule for completion is as follows:
 - Draft 1, due February 21 (2-3 entries; successful draft awarded 4-6 points; about 4.5%)
 - Draft 2, due March 21 (2-3 new entries; successful draft awarded 4-6 points; about 4.5%)
 - Draft 3, due April 11 (2-3 new entries; successful draft awarded 4-6 points; about 4.5%)
 - Draft 4, due April 29 (2-3 new entries; successful draft awarded 4-6 points; about 4.5%)
 - Notebook (completed) due May 9 (8-12 passing entries and your self-assessment; awarded 16-24 points; about 18%)

Citations in student writing 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*. 9th ed. Chicago: University of Chicago Press, 2020.
The Chicago Manual of Style. 17th ed. Chicago: University of Chicago Press, 2017.

Copies of these guides are available at the library and in the Academic Support Center (ASC). For help with aspects of academic writing, students are encouraged to consult with the ASC early in the semester.

Notebook submissions must be saved as a Word document. Please save with the file name following this form: “**Yourlastname HCE Notebook 1**”— Submit documents to the CAMS course site (<http://mail1.lpts.edu/estudent>) before the end of the day on which the submission is due.

The completed/final Notebook submission must be saved as a Word document (doc). Please save with the file name following this form: “YourlastnameHCENotebook ” and submit through Canvas.

5. A **final project (Video essay)**, due May 12—see Appendix III, below, for guidance; notify the instructor by March 11) OR a **final group oral examination** (May 11-12, see times in the Calendar, below). Notify the instructor by March 11 of your choice of final — exam or video project. (passing final awarded 20 points; about 20%)

Procedure for preparing for the oral exam:

- a. An exam group of four to five students should be formed and reported to the instructor (through Canvas Assignments) no later than March 11.
- b. Groups that choose a self-designed exam should identify an area or theme for examination and report it to the instructor by April 18; three exam questions that get at the theme should be reported by April 29.
- c. The instructor will share the area of examination and exam question(s) for those who have not chosen a self-designed exam during the last week of classes.

Exam meeting times:

*W 5.11 Oral Final Exam (groups to be assigned)

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

*Th 5.12 Oral Final exam

Group 5: 8:30-10:00 am

Group 6: 10:30-12:00 noon

N.B. In order to pass the course, students must complete and submit all assigned work.

POLICIES:

Recording of the class Zoom sessions:

The instructor will record each class session and post it privately so that students may later reference it. It is vitally important that every student agree to respect the privacy of every person participating in the class sessions and restrict their use of these recordings to purposes related to their own, individual learning and learning within the community of the class. The covenant of class learning requires us to treat our colleagues with respect. Any improper use of these recordings that violates this covenant will not be tolerated.

Evaluation and grading:

This course is being offered on a Pass/Fail basis. This means that the student's final grade for the class will appear on their transcript as either P or F, and that the grade will have no impact on their GPA, negative or positive. *If a student believes that P/F grading will affect them adversely, they may talk to and petition the instructor for a letter-grade option, explaining their need for this option.* Students should understand that evaluation for this course will seek to maintain standards commensurate with a graduate level of teaching and learning. Assessment of student work will be communicated in written comments on returned assignments, as well as by the following symbols, which summarize strengths and deficiencies in a general way:

- ✓ (Check) indicates work that meets basic expectations for graduate level academic work, in terms of effort and outcome (passing work).
- ✓+ (Check plus) indicates work that exceeds basic expectations for graduate level academic work (passing work).
- ✓* (Check star) indicates work that shows strong effort toward achieving a basic level of academic competence, while reflecting a continuing need for improvement in comprehension, critical thinking, and/or expression (passing, but marginal work).
- 0 (Zero) indicates work that does not meet basic expectations for graduate level academic work (failing work).

Academic Honesty:

All work turned in to the instructor 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 (bherrintonhodge@lpts.edu) during the first two weeks of a semester (or before the semester begins) 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 one of 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/guides-policies-and-handbooks/inclusive-and-expansive-language>.

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, giving the reason for the request, and a proposal for a new, extended due date for the instructor's consideration. Students 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 point for every day late. *N.B. When submitting late work (with or without an extension), always send an email notification to your instructor.*

Use of electronic devices during class time:

Do not send or read text messages not related to our work during class sessions. Cell phones should be silenced or turned off, unless you are using them for class work. 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. Audio and/or video recording of lectures/discussions is permissible *only* with the permission of the instructor. 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 instructor 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.

Contacting the instructor:

While students are always welcome to speak to the instructor at any time about questions or issues that arise, the most reliable and efficient means of setting up an opportunity to meet and talk over important matters is through email (celwood@lpts.edu). Students are strongly encouraged to contact the professor

when they feel they need clarification on topics and questions that arise in the class, or when they are confronting significant challenges in their learning.

Covid19 Measures: Social Distancing and Face Masking:

In accordance with LPTS's Covid19 mitigation policies, everyone meeting on campus and in the classroom must practice social distancing and wear a face mask at all times, including when speaking. Face masks must be worn properly, so as to fully cover the nose and the mouth. Anyone who fails to comply with this policy will be required to leave the class meeting space.

Contacting the instructor:

While students are always welcome to speak to the instructor at any time about questions or issues that arise, the most reliable and efficient means of setting up an opportunity to meet and talk over important matters is through email (celwood@lpts.edu). Students are strongly encouraged to contact the professor when they feel they need clarification on topics and questions that arise in the class, or when they are confronting significant challenges in their learning.

Other Items Relating to Instruction, Learning, and Technology at LPTS:

1. To access the library and its resources, visit: <https://lpts.edu/library/>
2. To request a library laptop loan, contact library@lpts.edu
3. For a summary of information related to accessing Outlook, Canvas, CAMS, and the Intranet, see: [Accessing LPTS Resources](#)
4. For general help with campus network access, Outlook (email), contact support@lpts.edu
5. For information on Student Assistance Funds to help with costs associated with learning technology and access (\$300 maximum), contact Gina Kuzuoka at gkuzuoka@lpts.edu

Schedule of classes and assignments:

- Th 2.3** Introduction to the course: Christian history in global perspective
Essay: [“The What and the Why”](#)
- T 2.8** From the beginning: patterns of diverse trajectories
Panel: Thum-Gerber, Abdallah Boakye, Killilea
Essay: [“A Living Sacrifice”](#)
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*
Reflection: *How do these readings (Ignatius, the Didache, the Acts of Paul and Thecla) testify to diversity among ancient Christians in understandings and experience of what is central to Christian identity, practice, and community?*
- Th 2.10** Cities of God: Alexandria and Edessa
Panel: Allen, Holcomb, Mitchell
Essay: [“We Are Family?”](#)
Reading: *HWCM*, complete Part II
RWCH 15. Origen, *On First Principles*
17. Bardaisan of Edessa, *The Book of the Laws of Countries*
***CAMS:**
Introduction to the Reading
Philo of Alexandria, “Moses and the Law”

Reflection: *How did Origen propose we correctly read Scripture, and how might his approach have been influenced by the earlier writer, Philo?*

T 2.15

Emergence of the “Great Church”

Panel: Pickell, Blackford, Mack

Essay: [“Making Sense of Jesus”](#)

Reading: *HWCM*, pp. 99-101, chs. 10, 13
RWCH 5. Correspondence of Pliny & Trajan
 6. The Martyrs of Lyons
 8. Justin Martyr, *Second Apology*
 9. Certificate of Sacrifice

Reflection: *Why were narratives such as “The Martyrs of Lyon” important to the church in the early centuries of the Christian movement?*

Th 2.17

Gnostic currents and early Christian diversity

Panel: Brown, Matthews, Recob

Essay: [“Who Can You Trust?”](#)

Reading: *HWCM*, ch. 11
RWCH 2. *Gospel of Thomas*
 12. *Second Treatise of the Great Seth*
 13. Irenaeus, *Against Heresies*

Reflection: *How did the teachings about Jesus propounded by Christians labeled as “Gnostic” differ from the presentations of Irenaeus and other “Catholic” apologists?*

***M 2.21 Due Today: Notebook Draft 1** (Submit to the CAMS course site)

T 2.22

Jews and Christians: Jerusalem, Rome, Antioch

Panel: Rose, Carle, Middlemas

Essay: [“Becoming Other”](#)

Reading: *HWCM*, ch. 12
 *CAMS
 Introduction to the Readings
 “The Preachings of Peter” (selections)
 Marcion, *Antitheses* (selections)
 Justin the Martyr, “Dialogue with Trypho” (selections)
 John Chrysostom, “Homily against the Jews,” 83-91

Reflection: *How do the four primary source readings for today testify to developing Christian interpretations of Jewish scriptures and worship? What factors influenced these developments?*

Th 2.24

Donatists and Catholics, Rome and Carthage

Panel: Craft, Ward, Abdallah Boakye

Essay: [“With God on Our Side”](#)

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*

Reflection: *Explain how the primary source readings for today depict Christian attempts to interpret and respond to the cultural settings, including cultures of violence, of the churches in different times and places.*

- T 3.1** Constantine and the Coming of a “Christian Empire”
Panel: Dyer, Thum-Gerber, McDonald
Essay: [“With God on Our Side”](#) (same video as last time)
Reading: *HWCM*, pp. 155-159, ch. 14
RWCH 18. Eusebius of Caesarea, *Life of Constantine*
Reflection: *How does Eusebius’s message of divine peace and the witness of Constantine compare to Augustine’s view of Christian experience in history in his City of God?*
- Th 3.3** Nicea and Trinitarian Controversies
Panel: Hampton, Simon
Essay: [“A God Question”](#)
Reading: *HWCM*, ch. 16
RWCH 19. Letters of Arius and Alexander of Alexandria
20. Nicene Creed & the Niceno-Constantinopolitan Creed
27. Gregory of Nyssa, *Ad Graecos*
Reflection: *What was “the Arian controversy” and how did the Council of Nicea seek to address it?*
- T 3.8** Chalcedon and Christological Controversies
Panel: Higgs, Rose, Blackford
Essay: [“The Christ and Jesus Questions”](#)
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* (optional)
Reflection: *What were the key differences between the schools of Antioch and Alexandria (represented, in your readings, by Nestorius and Cyril) and how did the Council of Chalcedon attempt to manage the dispute?*
- Th 3.10** Meanings and forms of holiness
Panel: Holcomb, Recob, McDonald
Essay: Recommended: [“Extreme Pilgrim: Ascetic Christianity”](#) (length almost 1 hr., optional video)
Reading: *HWCM*, ch. 13
RWCH 29. Athanasius of Alexandria, *Life of Anthony of Egypt*
31. Gregory of Nyssa, *Life of Macrina*
41. Pelagius, *To Demetrias*
42. Augustine, *On Nature and Grace*
Reflection: *How does a Christian pursue holiness, according to Athanasius, Gregory, Pelagius, and Augustine (each proponents of Christian asceticism)? What is similar and what is different in their depictions?*

***F 3.11 Due Today: Exam Group roster report; Notify instructor by this date if you choose to do the Final Project/Video essay instead of the Final Exam.**

3.14-3.18 RESEARCH AND STUDY WEEK

***M 3.21 Due Today: Notebook Draft 2** (Submit to the CAMS course site)

- T 3.22** Possibly: Continuation of Meanings and forms of holiness
Main focus: Churches of the East
- Panel:** Killilea, Mitchell
- Essay:** [“Seeing More”](#) (recommended: [“We Are Family?”](#))
- Reading:** *HWCM*, chs. 18, 19, 21
RWCH 23. Christianization of Ethiopia and Georgia (ss. 10.9-10.10)
24. Martyrdom of Martha, Daughter of Posi, Who Was a Daughter of the Covenant
25. Ephrem the Syrian, *Hymn I* (sample quickly)
28. Agathangelos, *History of the Armenians* (pp. 122-124: ss. 180-224; pp. 129-130: ss. 873-881)
37. John of Ephesus, *Life of Susan*
38. John of Ephesus, Evangelization of Nubia
- Reflection:** *Reflect on the diversity of Christianity in the churches of the East. How did the differences after Chalcedon—between those who approved of the resolution adopted by the Council and those who opposed it—affect Christian life and the patterns of Christian expansion?*
- Th 3.24** The rise of Islam
- Panel:** Mack, Pickell, Simon
- Essay:** [“Islam through its Scriptures”](#); recommended: [“How Islam Began”](#) (the whole video is worthwhile, but the key argument is in 16:45-28:01)
- Reading:** *HWCM*, pp. 257-9, ch. 22
*CAMS:
Introduction to the Readings
Fazlur Rahman, “The Qur’an” [*NOTE: This is *not* a primary source.]
Qur’an translation (selections)
- Reflection:** *Using your readings (the Qur’an translation and Fazlur Rahman): What, in the view of Muslims, is the Qur’an, and what sort of message does it carry?*
- T 3.29** Cities of God: Baghdad & Córdoba
- Panel:** Higgs, Matthews, McDonald
- Essay:** [“Under Pressure”](#)
- Reading:** *HWCM*, ch. 23
RWCH 45. *Apology of Patriarch Timothy of Baghdad before the Caliph Mahdi*
- *CAMS:
Introduction to the Readings
Selected Poetry from Medieval Spain
Eulogius, [“On Isaac the Martyr”] (c. 852)
Abu ‘Isa al Warraq, “Against the Incarnation” (9th c.) (optional)
[Averroes/Ibn Rushd], “Doctrine of Divine Unity” (1183)
“In Support of the Trinity” (1130-1200)
- Reflection:** *Compare Isaac the Martyr and the Patriarch Timothy as examples of Christians testifying to their faith in situations of Islamic dominance. What does each seek to achieve through a Christian encounter with Muslims?*

- Th 3.31** People of the Book and shifting Houses
Panel: Middlemas, Hampton
Essay: [“Under Pressure”](#)
Reading: *HWCM*, chs. 24, 28, 31, 32
RWCH 55. John of Damascus, *On Divine Images*
 *CAMS:
 Introduction to the Readings
 “A Jewish Administrator under Caliph Hisham” (optional)
 “Market Regulations in Muslim Seville” (early 1100s)
 Ramon Llull, “On Preaching and Conversion” (c. 1285)
 (optional today, required for 4.25: “Paris and Jerusalem”)
 “The Legal Status of Jews and Muslims in Castile” (14th c.)
Reflection: *Explain John of Damascus’ view of a Christian use of visual images in prayer and worship and the context for his expression of this position.*
- T 4.5** Asian expansion of Christianity
Panel: Allen, Mitchell, Dyer
Essay: [“Sharing”](#)
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:
 Introduction to the Reading
 “Saints Barlaam and Josaphat,” from *The Golden Legend* (c. 1260) (you may read/skim over this fairly quickly)
Reflection: *What questions about the movement of Christian traditions from one cultural setting to another are raised by today’s readings?*
- Th 4.7** Making of Christendom in the Medieval West
Panel: Pickell, Craft, Ward
Essay: *No essay for this session*
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* (**focus**)
 53. Hrotsvit of Gandersheim, *Dulcitius* (optional)
Reflection: *What role did monasticism play in the “making” of “Christendom” in the West? How did monastics and their writings engage the encounter of Christianity with pre-Christian and non-Christian cultural and religious traditions?*
- *M 4.11 Due Today: Notebook Draft 3** (Submit to the CAMS course site)
- T 4.12** Religion, society, and reform in the West
Panel: Recob, Carle, Middlemas
Essay: [“Social Sin, Social Salvation”](#)

- Reading:** *HWCM*, 383-386, chs. 30, 32, 33
RWCH 59. Gregory VII, *Letter to Hermann of Metz*
 64. Anselm of Canterbury, *Cur Deus Homo* (focus)
- Reflection:** *Why is Anselm considered “a bridge between the older tradition of monastic and cathedral schools, and the universities of learning that still lay in the future” (HWCM)? What evidence for this view do you find in his Cur Deus Homo?*

Th 4.14 *Holy Week Recess*

***M 4.18 Due Today: Self-Designed Exam Group—Theme report**

- T 4.19** Searching for faithful shapes for living
- Panel:** Rose, Brown, Matthews
- Essay:** [“Pathos”](#)
- Reading:** *RWCH* 65. Bernard of Clairvaux, *On Loving God*
 66. Thomas of Celano, *First Life of Francis of Assisi*
(focus)
 68. Letters and Visions of Hadewijch of Brabant
- *CAMS:
 Bernard McGinn, “Julian of Norwich” [*NOTE: This is *not* a primary source.] **(focus)**
 Julian of Norwich, *Showings* (selections) **(focus)**
- Reflection:** *How do the readings for today illustrate growth in religious fascination with and theological development of the significance of the humanity of Christ in the 12th-14th centuries? What do you think contributed to the rise of this interest?*
- Th 4.21** Cities of God: Paris and Jerusalem
- Panel:** Simon, Blackford, Mack
- Essay:** (Recommended: [“Holy War,”](#) Crusades, Episode 1, BBC Documentary—59 minutes)
- Reading:** *HWCM*, ch. 31
RWCH 67. Thomas Aquinas on the Existence of God
 33. Egeria, *Diary of a Pilgrimage*
 60. Guibert of Nogent, *The Deeds of God through the Franks*
(focus)
 61. Ibn al-Athir on the Fall of Jerusalem, 1099 **(focus)**
- *CAMS:
 Ramon Llull, “On Preaching and Conversion” (c. 1285)
 (read quickly for a general sense of theme and concerns)
 Robert Wilken, *The Land Called Holy* (selection) (read quickly) [*NOTE: This is *not* a primary source.]
 Timothy Renick, “Reading Aquinas,” from *Aquinas for Armchair Theologians* [*NOTE: This is *not* a primary source.]
- Reflection:** *What theological interpretations supported the crusaders, who, following “a general slaughter of the pagans” of Jerusalem (Guibert of Nogent), prayed in thanksgiving to Christ at the Church of the Holy Sepulcher for accomplishing great things through their military victory?*

- T 4.26** Endings and beginnings
Panel: Thum-Gerber, Allen, Killilea
Essay: [“Mount Athos,”](#) *60 Minutes*
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* (**focus**)
 58. *Russian Primary Chronicle*
 69. Lives of Mâr Yahbh-Allâhâ and Rabban Sâwmâ (optional today; required 5.9)
 70. *The War Chronicle of Amda Tseyon* (optional today; required 5.9)
 71. *Kebrâ Nagast* (ss. 69-71; optional today; required 5.9)
Reflection: *What is theosis, what role does it play in spiritual and theological traditions of Eastern Orthodoxy, and how does Gregory Palamas’s defense of the prayer practices of monks of the Greek-speaking East illumine its meaning?*

- Th 4.28** Limits of heterodoxy in Christendom
Panel: Ward, Abdallah Boakye, Holcomb
Essay: [“Antisemitism and the Middle Ages,”](#) *Yad Vashem*
Reading: *HWCM*, ch. 32
 *CAMS:
 Introduction to the Readings
 Readings on Waldensians and Spiritual Franciscans from Peters, ed., *Heresy and Authority in Medieval Europe* [*NOTE: This includes several selections from primary sources, along with lengthy introductions that are *not* primary source material.]
 “The Black Death and the Jews” and “The Passau Host Desecration” from Marcus, ed., *The Jew in the Medieval World* (**focus**)
 “Augustine and Bernard: A Tradition of Christian Theological Interpretation of Jews as ‘Witness’ People” [*NOTE: This is *not* a primary source.] (**focus**)
 Canons of the Fourth Lateran Council, On the Jews (optional)
Reflection: *Based on the readings for today, how do you think the line between acceptable or tolerable difference in religion and unacceptable and dangerous difference was determined in late medieval European Christianity? What explains the appearance of repressive measures taken against certain “Others”?*

***F 4.29 Due Today: Notebook Draft 4; Self-Designed Exam Group—Exam questions**

- T 5.3** Challenge of reform in the Western Church
Panel: Brown, Carle, Dyer
Essay: *No essay for this session*
Reading: *HWCM*, ch. 35, 36, 37
RWCH 72. Documents by or about Boniface VIII (**focus**)
 74. Geert Grote, *Letter 29*

75. Council of Constance, *Haec sancta & Frequens*
(**focus**)

76. Council of Florence: *Laetentur caeli* (**focus**)

Reflection: *What is conciliarism, how did the Council of Constance seek to invoke its principles, and to what problems was the council seeking to respond?*

Th 5.5

Conclusions

Panel: Craft, Hampton, Higgs

Essay: [“Kings and Emirs”](#): *History of Africa*, Ep. 6, *BBC News Africa*
(watch: 13:40-23:12, 28:25-35:05); AND [“Empathy”](#)

Reading: *RWCH* 69. Lives of Mâr Yahbh-Allâhâ and Rabban Sâwmâ
70. *The War Chronicle of Amda Tseyon*
71. *Kebrâ Nagast* (ss. 69-71) (**focus**)

Reflection: *What aspects of the story told about Makeda and Bayna-Lehken point to a unique or distinctive Ethiopian-Christian identity?*

***M 5.9 Due Today: Completed Notebook**

*W 5.11

Oral 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

*Th 5.12

Oral Final Exam

Group 5: 8:30-10:00 am

Group 6: 10:30-12:00 noon

***Th 5.12 Final Project/Video Essay due** (See guidance and instructions for submission in Appendix III, below.)

Appendix I

Charles L. Cohen on the 50-word assignment

A single-sentence exercise with a finite word limit counters students' proclivity for aerating their prose with superfluties. Given at most fifty words, students must distill their arguments' fundamentals and phrase them concisely, for, as my syllabus warns, the fifty-first word and its successors face a terrible fate. (I have been known to cut out extraneous verbiage and turn the tattered remnant into a paper airplane—a practice proved sound pedagogically if not aerodynamically.)

Fifty words might appear too many—the contests cereal companies run, after all, ask for only twenty five—but I prefer giving students sufficient rope. For one thing, the fifty-word limit allows them to cope with the assignment, which often requires complicated responses. For another, it weans them from dependency on simple declarative sentences and challenges them to experiment with multiple clauses. Some can handle compound-complex sentences, but most require—and appreciate—tutelage in them. Nor are fifty words too few; no student has ever complained about an inability to pare down the verbiage. Had Goldilocks stumbled into my section instead of the Three Bears' den, she would have found the word limit “just right.”

Consider, for example, the assignment that I recently gave students in History/Religious Studies 451, entitled “Constructing a hypothesis”: “Using the maps in the front of the packet, compare the distribution of churches within Anglo-America east of the Mississippi River in 1750 with the distribution in 1850 and, in one sentence NOT EXCEEDING 50 words (need I say more?), hypothesize the reasons for the difference.” To complete the exercise, students must examine a series of maps, aggregate data presented graphically and convert it into written form, analyze that data and develop a hypothesis to explain patterns they may have found. They must attend carefully to the material (not the least of the minor assignment's benefits is its capacity to monitor students' preparation), read the maps against each other, and offer a succinct but accurate conclusion, thereby rehearsing several critical skills simultaneously.

The quality of the responses varied, as one might expect, but the best submission hit the mark exactly, intellectually and, at fifty words, quantitatively: ‘The maps show a relative decline in Anglican and Congregational Churches in relation to the growth of other churches between 1750 and 1850, which reflects the shift towards the disestablishment of state churches and the demand for a constitutional guaranty of religious freedom that occurred during the American Revolutionary Settlement.’ Even more impressive, English is not the writer's native language.

Appendix II

Primary Source Reading Notebook: A guide to writing entries

A. Use the following template to write about and analyze your primary source readings.

Name: *Your name.*

Date: *Include the date on which you are writing the entry.*

Primary Source: *Supply a complete entry showing the author and title and source; follow bibliographical or footnote citation style from The Chicago Manual of Style. (See the guidance in the sample below.)*

Secondary Support: *Supply a complete entry showing the author, title and source for secondary source(s) used for your entry (such as your textbook, class lectures, etc.); follow bibliographical or footnote citation style from The Chicago Manual of Style. (See the guidance in the sample below.)*

Creation and Context: *Identify the creator of the source (very basic biography along with an indication of role and status—gender, ethnicity or race, social-political or ecclesial standing) and convey the contextual information (including dating, location, setting of significant events or movements) necessary to give a historical-contextual reading of the source.*

Form and Content: *Identify the form of the source (hymn, sermon, devotional writing, treatise, etc.) and summarize the main theme, ideas, or argument; explain the point of view of the creator of the source; you may also note what issues, themes, concerns are foregrounded and which are left in the background or neglected entirely.*

Audience: *Who is addressed in this source, whether explicitly or implicitly?*

Key quotation: *Choose a short passage that you find useful for capturing a key component of the source. This is the place for quotation. Avoid quoting the source in other sections of your entry, except where necessary to convey something that cannot be effectively conveyed through paraphrase.*

Critical historical and theological thinking: *How do you assess the significance of this source, its credibility, and its contributions? Does the work reflect the arrangements of power of its time, or does it challenge those arrangements? Does it reflect or challenge particular historical constructions of gender, sexuality, race/ethnicity/caste, or class? How do you evaluate the text's importance for helping you and others think about history and meaning or about faith and witness, and for informing practice today? What do you find yourself learning through the process of critical and creative engagement with this source?*

Target length of your entry: 600-1200 words.

B. Here is a sample entry.

Name: Danvers Philips

Date: March 11, 2021

Primary Source: Auxentius of Durostorum, "Letter on the Life and Work of Ulfila, Apostle of the Goths," in John W. Coakley and Andrea Sterk, eds., *Readings in World Christian History, Volume 1: Earliest Christianity to 1453* (Maryknoll, New York: Orbis Books, 2004), 102-105.

Secondary Support: Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Volume 1: Earliest Christianity to 1453* (Maryknoll, New York: Orbis, 2001), 180-183.

Creation and Context: The author of this writing is Auxentius of Durostorum. I was not able to find basic biographical information on Auxentius in the course textbook, but the introduction to this selection describes him as a disciple of Ulfila (who lived from ca. 311 to ca. 383). Perhaps he was a priest or even a bishop. Auxentius tells us that Ulfila adopted him as a son and protégé. So we can conclude that Auxentius was himself

a member of the Gothic Christian community to whom Ulfila ministered, and that he wrote this text sometime perhaps in the late 300s or early 400s. The main subject of the writing concerns the man and bishop Ulfila (or Ulfilas, or Wulfilas) and the Christian belief he taught and preached. This was a teaching known as Arianism and it stood against the so-called Catholic position based on the Creed of Nicea (325) and the later, revised Creed of Nicea-Constantinople (381). Since the Roman emperors of the fourth century were not all in agreement about the Trinitarian teaching of Nicea, with several members of the ruling family supporting Arianism and condemning those who supported the Nicene view, and with considerable fighting between Catholics and Arians, Auxentius's writing might have been composed to lift up Ulfila as a model of "true" Christian interpretation in an Arian mold. It was probably written in a time (after 381) when the Catholic position had become dominant within the Roman empire, but when Arianism dominated among the soon-to-be more powerful Germanic tribes (the Goths and Vandals, for example).

Form and Content: This selection seems to be a letter, but it is hard to see who it is addressed to. Like some of the letters that Eusebius of Caesarea included in his history of the church, perhaps this is written to Christians in general, to inspire and inform them about the life of an exemplary person. The letter tells us the bare bones of Ulfila's life story—he was ordained a bishop to the Goths at the age of 30 and he led Christian Goths out of a place of persecution to safety within Roman territory, south of the Danube. The main concentration of this selection is Ulfila's Arian teaching, which Auxentius argues is the only orthodox view of God the Father, of the Son, and the Holy Spirit, a view firmly grounded in scripture and tradition. Only God the Father is uncreated and eternal, without beginning or end. The Son is subordinate to the Father, *not* "one being" with the Father, but made by the Father. The Son seems to be divine, but as a second place divinity, created by the Father, confessed to be both "God" and "Lord." The Holy Spirit is in third place, created by the Father through the Son, not worshipped as God or Lord, but recognized and respected as teacher, source of illumination, and minister.

Audience: I have to speculate, as this selection does not indicate a specific audience, that this letter was written to bolster the conviction of Arian Christians, especially those within the Roman Empire at a time when tensions between Arians and Catholics were strong, that their theological views were solid and correct. Associating these views with the example of a saintly and apostolic bishop and evangelist might have helped their argument.

Key quotation: "... [H]e showed that a difference does exist between the divinity of the Father and of the Son, of God unbegotten and God only-begotten, and that the Father is for his part the creator of the creator, while the Son is the creator of all creation; and that the Father is God of the Lord while the Son is God of the created universe." (paragraph 27, p. 103)

Critical historical and theological thinking: In my first readings of church history, I thought Arius and Arianism disappeared after the Council of Nicea in 325 and that Arianism was mostly remembered as a Christian heresy, a rejection of the Trinitarian view of one God in three persons. Auxentius's writing confuses that picture. His letter is not written from the point of view of the eventual historical "winners" (the Catholic and Nicene position) but from the point of view of the eventual "losers." Auxentius doesn't seem to know that he is a loser. And he is certain he is not a heretic. He (along with Ulfila) has his own list of heretics. And the anti-Arian Catholics (the "sect" of "homoousians") are on the list. This is eye-opening, as it causes me to question the neat picture of Christian doctrine that I learned some time ago. The Arian view of Ulfila rejects the idea of one God who is Father, Son, and Holy Spirit. From his perspective, this idea collapses into one reality two very different realities. Yes, there is one God, who is eternal, uncreated, and the origin of all. This is the Father. The Son is not the "one God" but is from the one God, God's own creation, to be the creator of this world or ours, and "our God" and "Lord." In this picture, God is one. But God also brings forth created realities that do the work of God (the Son, our Lord, and the Spirit, our comforter) as intermediaries. How to evaluate the differences between this view and the Catholic view? I have been taught that the Catholic view is preferable, partly because it resists a hierarchy (Ulfila's one, two, three levels of the divine). Both views tend to emphasize masculine imagery for God; Arianism could be said to accentuate that by making the less-clearly-gendered Spirit an almost-not divinity, as a distant third to the males. But I read in Irvin and Sunquist that some scholars think perhaps the Arian view was a way for non-Roman tribes to resist a Roman imperial model of divine rule.¹ I would like to think that a Nicene-Trinitarian view encourages us to think of God, as well as the creation, in a communal, dynamic, and non-hierarchical way. But when I consider that that same view has lived very comfortably with Empire and the politics of domination, I realize I have more thinking to do.

¹ Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Volume 1: Earliest Christianity to 1453* (Maryknoll, New York: Orbis, 2001), 180.

Appendix III

Guidance for the final project: video essay

Students can elect to create a video essay in place of the final exam. (Inform the instructor by March 12.)

Here are some guidelines and requirements for the project.

- You are free to choose your own topic and decide what an appropriate length, style, and format would be. The video essays produced for the class sessions may be suggestive of a general length. Keep in mind that this final assignment is weighted as 20 percent of the course work as you work to manage your investment of thought, time, imagination, and energy for this project.
- You choose the theme of your essay. You may consult with the instructor, but that is up to you. Be sure that your theme connects to history, the history of religion, and Christianity and culture in the periods of early and medieval Christianity (and their ongoing legacy); to an area or areas treated and/or themes that have arisen in this course; or perhaps to areas that were not treated as fully as they might have been; and to your own interests, passions, and calling.
- Write a brief note—an “artist’s statement” of one to two paragraphs to set the stage for your video. You may choose to explain why you chose a particular focus or a method or you may comment on choices you made and what you believe these helped you to accomplish. You may comment on what you learned through the process of making the video.
- When you complete the video, upload it to Google Drive. Once you have uploaded it, “Share” it by selecting “Get link.” Change the settings from “Restricted” to “Anyone with the link can view.” Copy the link and paste it into an email to your instructor (use the submissions inbox, lptslove.org). Also paste your “artist’s statement” into the same email. Send the email on or before May 13.
- In the same email, indicate whether you would like the link to be shared with members of the class.

Appendix IV

LPTS Master of Divinity Strategic Learning Outcome (SLO) 2: Students will learn to become skillful interpreters of the history of Christian experience.*

What might this look like? Aspirational goals for developing and practicing the art of historical-theological/ethical thinking:

- A. The Big Picture—The Breadth and Depth (or Variety) of a Movement: I will demonstrate familiarity with the history of the global Christian movement as it has taken form in a variety of cultural settings, from its ancient origins until the present.
- B. Christian Diversity and Religious Diversity: I will be able
 - (i) to identify and describe multiple Christian traditions of faith, worship, and witness and
 - (ii) to give an account of past and present Christian engagements with particular non-Christian communities and traditions.
- C. Critical and Contextual Thinking: I will be able to read and interpret historical religious and theological texts with appropriate attention
 - (i) to settings of time, place, culture, community, and arrangements of power; and
 - (ii) in relation to historical constructions of identity, such as gender, race (ethnicity), or class (socio-economic-political status).
- D. Critically Connecting Past and Present: I will be able to use tools of critical theological and historical thinking in ways that identify the influence of the past on social, cultural, political, and religious experience in the present.

**For MA(Religion) students: MA(R) SLOs 2 and 3 correspond roughly to this MDiv outcome, and the same breakdown of competencies would apply to your studies.*

Panel assignments:

1. Thum-Gerber, Abdallah Boakye, Killilea
2. Allen, Holcomb, Mitchell
3. Pickell, Blackford, Mack
4. Brown, Matthews, Recob
5. Rose, Carle, Middlemas
6. Craft, Ward, Abdallah Boakye
7. Dyer, Thum-Gerber, McDonald
8. Hampton, Simon
9. Higgs, Rose, Blackford
10. Holcomb, Recob, McDonald
11. Killilea, Mitchell
12. Mack, Pickell, Simon
13. Higgs, Matthews, McDonald
14. Middlemas, Hampton
15. Allen, Mitchell, Dyer
16. Pickell, Craft, Ward
17. Recob, Carle, Middlemas
18. Rose, Brown, Matthews
19. Simon, Blackford, Mack
20. Thum-Gerber, Allen, Killilea
21. Ward, Abdallah Boakye, Holcomb
22. Brown, Carle, Dyer
23. Craft, Hampton, Higgs