

History of Christian Experience II

TF 1133

Fall 2021

Zoom information will be posted HERE.

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

Instructor:

Christopher Elwood, Gardencourt 216

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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 is paid to formation of Christian identity and theological expression in diverse cultural contexts and in relation to other religious and philosophical 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*; and to MA(R) SLO 2: [Students will] *demonstrate an understanding and appreciation of the global history of the Church*. It also contributes 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*.

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, ethnic, racial, and cultural difference and have both contributed to and resisted systems and structures of oppression and violence;
- 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 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 (mostly primary source) required readings are posted on the HCE II course site,

<https://historyofchristianexperienceii.wordpress.com/>, and hyperlinked in this document (in the Schedule of classes and assignments, below). On the HCE II course site, click on the "Syllabus" tab for a list of readings and links to documents available on the site. Password: **tolstoyfarm1910**.

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, p. 15, below). This and all assignments are submitted through Canvas. Your sentence is due 10 minutes before the class session for which it is assigned. You are required to do your choice of **14-21** 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, no later than 10 minutes before the class meeting. **15-21** comments required. No late comments for this assignment. (1 point awarded each comment; about 15%)

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). Assigned dates are indicated in the Calendar below. 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 9%)

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, pages 16-18; find a discussion of the difference between primary and secondary sources [here](#)). 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 course 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 in a fifth submission which will have all of your (passing) entries *and a concluding self-assessment* (see the description in Appendix II, below). Unsuccessful draft entries may be revised and resubmitted in order to get full, passing credit:

- Draft 1, due October 4 (2-3 entries; successful draft awarded 5 points; about 5%)
- Draft 2, due October 25 (2-3 new entries; successful draft awarded 5 points; about 5%)
- Draft 3, due November 15 (2-3 new entries; successful draft awarded 5 points; about 5%)
- Draft 4, due December 6 (2-3 new entries; successful draft awarded 5 points; about 5%)
- Notebook (completed) due December 10 (8-12 passing entries and your self-assessment; awarded 20 points; about 20%)

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. *Also* attend carefully to the Guide to Citing HCE II course site readings (Appendix III, p. 19).

The completed/final Notebook must be saved as a Word document. Please save with the file name following this form: **"Yourlastname HCE Notebook 1"**.

5. A **final project** (Video essay, due December 16—see Appendix IV, below, for guidance; notify the instructor by October 15) OR a **final group oral examination** (December 15-16, see times in the Calendar, below). *Notify the instructor by October 15 of your choice of final—exam or video project.* (Passing final awarded 15 points; about 15%)

Procedure for preparing for the exam:

- a. An exam group of four to five students should be formed and reported to the instructor (through Canvas Assignments) no later than October 15.
- b. Groups that choose a **self-designed exam** should identify an area or theme for examination and report it to the instructor by November 19; three exam questions that get at the theme should be reported by December 10.
- 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.

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

Recording of class Zoom sessions:

If Zoom sessions should become necessary at some point in the semester (and they have), 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, at the start of the semester, 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 indicates work that does not meet basic expectations for graduate level academic work (failing work).

Note: All passing work for the course earns the same number of points, failing work earns no points. Assignment point values are given in the Requirement section above. A passing mark for the course reflects earning 93 points or higher. *(NOTE: 93 points, in this context, is not equivalent to "93 percent in traditional, letter grade evaluation.)*

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 letter grade increment for every day (a ✓+ paper becomes a ✓ if one day late, a ✓* if two days, etc.). Assignments submitted more than four days after the agreed due date will not be accepted. *N.B. When submitting late work (with or without an extension), always send an email notification to your instructor. PLEASE note that the daily assignments are all due prior to class time and are not accepted after the due date/time.*

Seminary and Course Policies

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>.

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 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.

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

- To access the library and its resources, visit: <https://lpts.edu/library/> (Links to an external site.)
 - To request a library laptop loan, contact library@lpts.edu
 - For a summary of information related to accessing Outlook, Canvas, CAMS, and the Intranet, see: [Accessing LPTS Resources](#) (Links to an external site.)
 - For general help with campus network access, Outlook (email), contact support@lpts.edu
 - 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
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Calendar of classes and assignments [Remember that the schedule and all assignments are on Canvas; all submissions come through Canvas]:

- Th 9.9** Introduction to the course: Modern Christian history in global perspective
Essays: [“The What and the Why,”](#) [“Telling Tales”](#)
- T 9.14** Reforming the church in sixteenth-century Europe
Panel: Babcock, Francois, Sherby
Essay: [“Where Everyone was Catholic”](#)
Reading: Hastings, (141-146) 238-257
 Reserve:
[Introduction to the readings](#)
 Martin Luther, [“Preface to the Letter of Saint Paul to the Romans”](#)
[The Twelve Articles of the Upper Swabian Peasants](#)
Reflection: *What does Luther mean when he states “faith alone makes someone just”? How does the program of the Upper Swabian Peasants relate to this message? Do the two texts understand “faith” in a similar way?*
- Th 9.16** Extending Protestant reform
Panel: Abell, Phelps, Woertz
Essay: [“Hermeneutical Habits”](#)
Reading: Hastings, 257-270
 Reserve:
[Introduction to the readings](#)
 Michael Sattler, [The Schleithem Articles](#)
 John Calvin, [Short Treatise on the Holy Supper](#)
[Register of the Consistory of Geneva](#) (excerpts from 1542)

Reflection: *In what ways are the views of Calvin and Sattler (Schleithem Articles) on the Supper/breaking of bread similar and in ways are they different? What do the positions outlined in these texts suggest about their similar or contrasting views of the church?*

T 9.21

Catholic Renewal

Panel: Hicks, Perez, Ripy

Essay: [“Confessions and Cultures”](#)

Reading: Hastings, 270-281

Reserve:

[Introduction to the readings](#)

Ignatius Loyola, [Spiritual Exercises](#) (selections)

The Council of Trent, [“Decree Concerning Justification,”](#) ch. 1-13

Teresa of Ávila, from [The Life of Saint Teresa of Ávila](#)

Reflection: *Ignatius Loyola advises the following: “we ought not to speak of grace at such length and with such emphasis that the poison of doing away with liberty is engendered.” What spiritual concern does this reflect, and how is this concern handled in the writing of Ignatius and Teresa, as well as in Trent’s decree on justification?*

Th 9.23

Expanding Christendom: conquest, commerce, and mission in an Atlantic world

Panel: Jacobs, Worthey, Seay

Essay: [“Property”](#)

Reading: Hastings, (192-200), 200-203, 328-349

Reserve:

[Introduction to the readings](#)

Afonso I of Kongo, [Letters to the kings of Portugal](#)

Bartolomé de las Casas, [History of the Indies](#) (excerpts)

Philip II (of Spain), [Ordinance](#) (1573)

Luis Lasso de la Vega, [“Virgin of Guadalupe”](#)

Sor Juana Inés de la Cruz, [Reply to Sor Filotea*](#) (optional reading)

Reflection: *What perspectives on indigenous peoples’ experience of the introduction of European culture (or rule) and religion are given in the assigned primary source readings (Afonso, Las Casas, Philip, Lasso de la Vega)?*

T 9.28

India: religious and cultural encounters, 16th-17th centuries

Panel: Blackford, Jackson, Javed, Nobles

Essay: [“Who Owns Jesus?”](#)

Reading: Hastings, (147-156) 157-172

Reserve:

[Introduction to the readings](#)

Francis Xavier, [“To the Society at Rome”](#) and [“To Ignatius Loyola”](#)

Roberto de Nobili, [Report on Certain Customs of the Indian Nation and The Dialogue on Eternal Life](#) (excerpts)

Reflection: *Compare the approaches of Francis Xavier and Roberto de Nobili in terms of their assessment of the indigenous religion and culture of the people, in Indian communities, to whom they wish to convey a Christian message. How are their approaches to communication similar and how are they different?*

Th 9.30

Christianity in East Asia, 1500-1800

Panel: Everette, Mattern, Sherby

Essay: [“Christian and Confucian?”](#)

Reading: Hastings, (369-373), 373-386

Reserve:

[Introduction to the readings](#)

Francis Xavier, [“To the Society in Europe”](#)

Matteo Ricci, [History of the Christian Expedition to the](#)

[Kingdom of China](#) and [The True Meaning of the Lord of Heaven](#) (excerpts)

Xu Guangqi, [Memorial in Defense of the Western Teaching](#)

Domingo Navarrete, [An Account of the Empire of China: Historical, Political, Moral and Religious](#)

Pope Clement XI, [Ex illa die](#) (1715)

Reflection: *What did the European-Jesuit mission in China achieve? Was it successful? Explain.*

***M 10.4 Due Today: Notebook Draft 1**

T 10.5

Christianity in the Modern West: the advance of Reason

Panel: Hodges, Jackson, Rose

Essay: [“The Freedom of Reason”](#)

Reading: Hastings 277-280, 458-470

Reserve:

[Introduction to the readings](#)

John Locke, [The Reasonableness of Christianity](#) (excerpt)

Immanuel Kant, [“What is Enlightenment?”](#)

Reflection: *Enlightenment thinkers conceived of their project as a work of intellectual, social, political, and religious transformation. In what ways do the Enlightenment proposals advocated by Locke and by Kant resemble the programs for which Protestant reformers of the sixteenth century argued? In what ways are these programs (Protestant reform and Enlightenment) different?*

Th 10.7

Christianity in the Modern West: the advance of feeling and experience

Panel: Babcock, Baker, Long, Perez

Essay: [“Fox and Friends”](#)

Reading: Hastings 471-485

Reserve:

[Introduction to the readings](#)

Justo Gonzalez, *The Story of Christianity 2*: [“The Spiritualist Option”](#) and [“The Pietist Option”](#)

George Fox, [The Journal](#) (excerpt)

Margaret Fell, [“Women’s Speaking Justified, Proved, and Allowed of by the Scriptures”](#)

John Wesley, [“A Plain Account of Genuine Christianity”](#)

Friedrich Schleiermacher, *On Religion*, [“Second Speech: The Nature of Religion”](#) (excerpt)

Reflection: *The primary source readings come from spiritualist (Quaker/Friends), pietist (Methodist/Wesleyan), and pietist-Reformed religious and theological traditions. Reflect on the themes connecting these traditions, with reference to these texts, as well as any differences you discern among them.*

***T 10.12** Religious diversity in Colonial America

Panel: Abell, Woertz, Seay

Essay: [“Darker America”](#)

Reading: Hastings 416-428

Reserve:

[Introduction to the readings](#)

Jean de Brébeuf, [“Instructions for the Fathers Who Shall Be Sent to the Hurons”](#)

Jonathan Edwards, *Personal Narrative* (excerpt)

Nathan Cole, [“Spiritual Travels”](#)

Phillis Wheatley, *Poems on Various Subjects, Religious and Moral*

Albert Raboteau, [“‘The Invisible Institution’: Religion Among the Slaves”](#)

[“Autobiography of Omar ibn Said, Slave in North Carolina, 1831”](#)* (optional reading)

Reflection: *What particular elements of the challenge of “Christianizing a vast continent” (Mullin) are lifted up in these readings, whether among settlers of European descent, free and enslaved persons of African descent, and/or American Indians? As European and African traditions were brought to American environments, to what extent did the patterns of these “old world” traditions continue unabated, and to what extent did Christians, Muslims, and others “strike out on new paths”? (Provide specific examples.)*

Th 10.14 American Awakenings

Panel: Makgoba, Nobles, Ripy

Essay: [“Frederick Douglass: No Peace for the Wicked”](#)

Reading: Hastings 428-443

Reserve:

[Introduction to the readings](#)

Ralph Waldo Emerson, *Divinity School Address** (optional reading)

Angelina Grimke, [“Appeal to the Christian Women of the South”](#)

Charles G. Finney, [“Conditions of Being Saved”](#)

Henry Highland Garnet, [“An Address to the Slaves of the United States”](#)

Frederick Douglass, [Narrative of the Life of Frederick Douglass](#)

Reflection: *What can be done? How do these authors, writing in a relatively young republic, reflect attitudes toward the constraint or pressures of custom and tradition, on the one hand, and the possibility of human beings acting to achieve some new state of affairs, on the other?*

***F 10.15 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.**

RESEARCH AND STUDY WEEK 10.18-10.22

***M 10.25 Due Today: Notebook Draft 2**

T 10.26 Colonial North America: Religion and early inventions of race

Panel: Everette, Jacobs, Mattern

Essay: [“Frederick Douglass: Telling the Truth, Sustaining Hope”](#)

Reading: Hastings 416-428

Reserve:

Frederick Douglass, [“What, to the Slave, is the Fourth of July?”](#)

Sean P. Harvey, [“Ideas of Race in Early America,”](#) 1-23

Justin Roberts, [“Race and the Origins of Plantation Slavery”](#) *
(optional reading)

Reflection: *What key factors— institutions, practices, developments, or events that occurred from the seventeenth to the early nineteenth century—led to the dominance of “race” as a means of categorizing people and interpreting human difference and similarity?*

Th 10.28 TBA

T 11.2 European colonization and the expansion of Christian mission, 18th-19th centuries

Panel: Sherby, Hodges, Jackson

Essay: [“Gospel of Foreigners”](#)

Reading: Hastings 172-188, 386-405

Reserve:

Justo Gonzalez, *The Story of Christianity 2: “Geographic Expansion”*

William Carey, [The Obligation of Christians...](#) and [Memoirs](#)

Reginald Heber, [“From Greenland’s Icy Mountains”](#)

Krishna Pal, [Account of His Conversion](#)

Ram Mohan Roy, [The Precepts of Jesus and The Missionary and the Brahman](#)

Reflection: *Explain the attitudes, understandings, dynamics that fueled Western missionary expansion into non-Western areas (such as India/Bengal). How were the missionaries and their message received by the people of these areas?*

- Th 11.4** Christianity in Africa during the colonial age
Panel: Baker, Hicks, Phelps
Essay: [“African Journey”](#)
Reading: Hastings (192-200) 200-226
 Reserve:
[Introduction to the readings](#)
 Afonso I of Kongo, [Letters to the kings of Portugal](#)* (*reading assigned for 9.19*)
 Olaudah Equiano, [The Interesting Narrative of the Life of Olaudah Equiano](#)
 Edward Wilmot Blyden, [“Mohammedanism and the Negro Race,” “Philip and the Eunuch”](#)
 John Augustus Otonba Payne, [Bishop Crowther and Ecclesiastical Self-Government](#)* (*optional reading*)
 William H. Sheppard, [“Light in Darkest Africa”](#)
Reflection: *How do the primary source readings shed light on the impact European colonialism and the slave trade exerted on the spread of Christianity in Africa?*
- T 11.9** Religion, race, and social reform in the West
Panel: Blackford, Nobles, Woertz
Essay: [“A Burning Zeal”](#)
Reading: Hastings 436-444
 Reserve:
 Benjamin Morgan Palmer, [Thanksgiving Sermon](#)
 Abraham Lincoln, [Second Inaugural Address](#)
 Walter Rauschenbusch, [“The Kingdom of God”](#)
 Nannie Helen Burroughs, [“With All Thy Getting”](#) and [“Declaration of 1776 is Cause of Harlem Riot”](#)
Reflection: *How do the authors of the primary source readings diagnose the problem that afflicts the society, community, or institution they seek to address? To what remedies do they point?*
- Th 11.11** Modern turns in Western Christianity
Panel: Long, Rose, Seay
Essay: No essay assigned for today
Reading: Hastings 485-505
 Reserve:
 D. F. Strauss, [The Life of Jesus Critically Examined](#)
 F.C. Baur, [Paul: A Contribution to the Critical History of Primitive Christianity](#)* (*optional reading*)
 Ernest Renan, [The Life of Jesus](#)* (*optional reading*)
 Charles Hodge, [What is Darwinism?](#)
Reflection: *Using the assigned primary source readings, answer the question, How did the critical spirit of modern scholarship affect academic readings of the Bible and interpretations of the Bible’s relationship to human (scientific, social*

scientific, historical) knowledge in nineteenth-century Europe and North America?

***M 11.15 Due Today: Notebook Draft 3**

T 11.16 Theological tensions in early 20th-century western Christianity
Panel: Francois, Javed, Worthey
Essay: [“Fighting for the Bible”](#)
Reading: Hastings 446-451
Reserve:
Gonzalez, *Story of Christianity 2* [“Protestantism in Europe”](#)
“Pentecost Has Come,” *The Apostolic Faith* (Sept, 1906)
<http://www.azusabooks.com/af/LA01.shtml> (browse)
Harry Emerson Fosdick, [“What Christian Liberals Are Driving At”](#)
Gresham Machen, [“What Fundamentalism Stands for Now”](#)
Karl Barth, [“The Strange New World within the Bible”](#)
Reflection: *What are the main issues dividing Machen (“fundamentalist”) and Fosdick (“liberal” or “modernist”)? What does the perspective of Barth on the nature of the Bible as revelation contribute to this debate?*

Th 11.18 Christians and Jews in Modern Europe
Panel: Hodges, Ripy
Essay: [“A Time to Stand”](#)
Reading: Reserve:
David Chidester, [“Holocaust”](#) (Print)
Thomas Cotterill, [“Great God of Abraham! Hear Our Prayer”](#)
Dietrich Bonhoeffer, [The Church and the Jewish Question and Ethics \(selections\)](#)
[The Barmen Declaration](#)
[Nostra Aetate](#)
Reflection: *What theological perspective and what particular theological claims are brought to bear on the challenge of Christian anti-Semitism by The Barmen Declaration and the writings of Bonhoeffer?*

***F 11.19 Due Today: Self-Designed Exam Group—Theme report**

T 11.23 Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century
Panel: Everette, Long, Makgoba, Mattern
Essay: [“The Choir Keeps Singing”](#)
Reading: Hastings 349-367
Reserve:
Martin Luther King, Jr., [“Letter from a Birmingham Jail”](#)
Ernesto Cardenal, [The Gospel in Solentiname](#)
Carlos Mejía Godoy, [“Misa Campesina Nicaragüense”](#)*
(optional reading)

Alfonso Cardinal López Trujillo, [“Declaration of Los Andes”](#)*
(optional reading)

James H. Cone, [“The White Church and Black Power”](#)

Ada Maria Isasi-Diaz, [“A Mujerista Christological Understanding”](#)

Reflection: *What experiences call for new ways of doing or living and expressing theology in the writings of King, Cardenal, Cone, and Isasi-Diaz?*

THANKSGIVING RECESS 11.25-11.26

T 11.30 Unpacking the colonial legacy: religion and the postcolonial African experience

Panel: Baker, Jackson, Jacobs, Phelps

Essay: [“Truth Justice Memory: South Africa’s Truth and Reconciliation Process”](#)

Reading: Hastings 226-235

Reserve:

John W. de Gruchy, [“Resistance, Repression and the Transition to Democracy”](#)

Desmond Tutu, [“We Forgive You”](#) and [“Something Has Gone Desperately Wrong”](#)

Pieter Meiring, [“Truth and Reconciliation: The South African Experience”](#)

Reflection: *Are reconciliation and justice possible? How do the primary source writings inform the discussion of whether or not a society and religious groups within it may facilitate recovery, restoration, and healing following a period of oppression, violence, and abuse?*

Th 12.2 ***NO CLASS MEETING – Reading Day***

***M 12.7 Due Today: Notebook Draft 4; Self-Designed Exam Group—Exam question**

T 12.7 Directions in contemporary American Christianity

Panel: Babcock, Francois, Sherby, Rose

Essay: [“Journey to Liberation”](#) and [“A Womanist Queer Theology”](#)

Reading: Hastings 451-456

Reserve:

Beverly Harrison, [“The Power of Anger in the Work of Love”](#)

Carter Heyward, [“Coming Out: Journey without Maps”](#)

Kelly Brown Douglas, [“Womanist Theology: What is its Relationship to Black Theology?”](#)

Jerry Falwell, *Listen America*,

http://www.wwnorton.com/college/history/archive/resources/documents/ch36_02.htm (optional reading)

Tony Campolo, [“Evangelical Christianity has been Hijacked”](#)*
(optional reading)

Jeremiah A. Wright, Jr., [“Confusing God and Government,”](#)
<http://www.blackpast.org/2008-rev-jeremiah-wright->

[confusing-god-and-government#sthash.7ar5cDG3.dpuf](#).
(optional reading)

Reflection: *How do the assigned readings illustrate the challenges Christian theologians, communities, and institutions faced in responding faithfully to social and cultural change? What specific proposals did they offer?*

Th 12.9

Encountering the diversity of global religion, Christianities, cultures

Panel: Abell, Blackford, Hicks, Javed, Perez

Essay: [“Bearing Witness”](#)

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

Reserve:

Arvind P. Nirmal, [“Toward a Christian Dalit Theology”](#)

Raimundo Panikkar, [“Eruption of Truth”](#)

Mercy Amba Oduyoye, [“A Coming Home to Myself: The Childless Woman in the West African Space”](#)

David Yonggi Cho, [“Church Ministry, Taking Steps with the Holy Spirit”](#)

Tariq Ramadan, [“What the West Can Learn from Islam”](#)
([“Manifesto for a new ‘We’.”](#))* optional reading)

Jonathan Sacks, [“A Covenant of Hope”](#)

Lesslie Newbigin, [“Evangelism in the City”](#)

William Wagner, [“Muslim-Christian Encounters”](#)

Pope Francis, [“Laudato si’](#) (selection)

Reflection: *Choose two of the primary source readings and explain how they articulate a challenge and/or opportunity for the living out of faith in the contemporary world.*

***F 12.10 Due Today: Completed Notebook (all passing entries, with self-assessment; submit to the CAMS course site)**

Optional topic (won't be covered this time, sadly): Eastern Christianity in the Modern world

Reading: Hastings 282-324

Reserve:

Sergius Bulgakov, [“The Virgin and the Saints in Orthodoxy”](#)

Kallistos Ware, [“Strange Yet Familiar: My Journey to the Orthodox Faith”](#)

Ellen Barry and Sophia Kishkovsky, [“For Tolstoy and Russia, Still No Happy Ending.”](#) New York Times, January 3, 2011

Reflection: *The tradition of Orthodoxy is carried forward under different regional headings in the modern period (Greek, Russian, Serbian, Syrian, Coptic, Armenian, Oriental, Ethiopian, and so on.) The primary source readings for this session relate to the Chalcedonian tradition that stemmed from Constantinople and found its way into Russia. What aspects of a distinctive Christian theological and religious-cultural experience are lifted up in these readings?*

***W 12.15** 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 12.16** Final exam

Group 5: 10:30-12:00 noon
Group 6: 1:30-3:00 pm

***Th 12.16 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 Appendix III, below. Be sure that you are citing the source as you have accessed it; if it is an edited work, do not simply copy and paste the source information that the editor has used—cite the edited form you have read. The sample entry below supplies an example.)*

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 give a moderately full summary of the main theme, ideas, and/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: Génial Respecte-Sauce

Date: September 15, 2021

Primary Source: Martin Luther, "Preface to the Letter of Saint Paul to the Romans," History of Christian Experience II Course Site, <https://historyofchristianexperienceii.wordpress.com/2016/08/22/martin-luther-preface-to-the-letter-of-st-paul-to-the-romans-15221/> (accessed August 26, 2020).

Creation and Context: The author was Martin Luther, who taught theology at the University of Wittenberg. By the time of this writing, Luther was widely recognized in Europe for a critique of the church that was taking shape as what we call "the Protestant Reformation." He had been excommunicated by Rome and declared an outlaw within the

Holy Roman Empire (Germany). Protected by Elector Frederick of Electoral Saxony, and in hiding for his own safety, Luther began to translate the Bible, in keeping with his view that church teaching should be dependent first and foremost on what God conveys to the church in scripture. Making a translation available to the church's laity was important for Luther because he believed that all should have access to the Bible, and that this access would correct abuses of practice and doctrine in the church of his place and time. The "Preface" appeared in 1522, when Luther's first translation of the New Testament was published.

Form and Content: As its title indicates, this source is a preface or introduction to St. Paul's Letter to the Romans. It's a theological treatise, but not written in an academic or technical style. Luther wrote to explain what the Letter to the Romans is about. But he also spoke more broadly to the meaning and content of the whole of Christian scripture and also to what he took to be key to Christian faith. On the basis of Paul, Luther argued that sin and righteousness (justice) are fundamentally matters of the heart, intent, or desire, and not merely about external actions or conduct. On that basis, righteousness (justice) does not consist in doing good works, which are external. One becomes righteous (just) only through the transformation of the heart. If we concentrate on the necessity of good works (out of an obligation to keep the law), for example as preparation for the heart's transformation, this takes our focus away from the only thing that can make the heart pure—namely, faith. Faith is God's gift, the work of the Spirit rather than a result of human well doing. But, as it transforms the heart, desires, and attitude of the person, renewing them and making them just, faith comes to be the source of many good works, works that are motivated by love and gratitude rather than self-interest. In using Paul's discussion of the law, sin, faith, and justice, Luther saw these matters not necessarily in the context of the arguments of Paul's time (about whether observance of the biblical law is necessary for Gentile Jesus-followers), but rather from the perspective of the theological arguments of his own time. Is the Christian path characterized by human efforts to be good and do right *alongside* God's assisting grace, the grace that finishes the job our own work begins? Luther argued strongly against such a view. It was spiritually dangerous, he believed. To claim that Christians can become whole by trying to be good and cooperating with God was a rejection of the heart of scripture. It's one or the other—either *grace alone* (relying on God, Christ, and the Holy Spirit, through faith) or *works alone* (relying on our own supposed goodness and following the demands of the law). And only one of those can really work to produce righteousness (justice), given the debilitating effects of sin on humans.

Audience: Since this source appeared in Luther's translation of the New Testament into German, an effort to help reform the church by exposing laypersons to the teaching of scripture, we may conclude that his target audience was the broad mass of German-speaking lay Christians. We could conclude that he is appealing to Christians who perhaps have not yet read scripture closely, either because the Bible was not broadly available in a language they understood, or simply because biblical knowledge for the laity was not widely promoted in the church of his time. Probably Luther was writing for others also—academics, preachers, and teachers like himself.

Key quotation: "[F]aith alone makes someone just and fulfills the law; faith it is that brings the Holy Spirit through the merits of Christ. The Spirit, in turn, renders the heart glad and free, as the law demands. Then good works proceed from faith itself. That is what Paul means in chapter 3 when, after he has thrown out the works of the law, he sounds as though he wants to abolish the law by faith. No, he says, we uphold the law through faith, i.e. we fulfill it through faith."

Critical historical and theological thinking: This source powerfully presents Luther's view of justification "by faith alone." The argument is persuasive, and I can see how this writing motivated many to understand Christian faith and doctrine as Luther did, giving rise to the movement of Protestant Christianity. But, as I read this text, I can also see that Luther, because of his own setting and his theological agenda, was doing something more than simply telling his readers what the Bible itself says. He read the Bible in light of his own experience, influenced by cultural trends and a political outlook. Luther's focus on the heart reflects a tendency to focus on the individual above the collective. Justice (righteousness) pertains to the condition of the heart and the individual who acts out of their (transformed) heart. There is not much attention to the public, structural, and systemic conditions that violate the demands of justice. Concentrating on faith over the law and works prioritizes a reading of Paul (influenced by St. Augustine) over and above a theme in the Letter of James that Luther found troubling: "faith by itself, if it has no works, is dead" (James 2:17, NRSV). It might also feed into a pre-existing Christian anti-Judaism and solidify a Protestant narrative of Jews as unfaithful law-followers. While my own theological and church tradition seems to place me closer to Luther's interpretation of the Bible than the reading of his Catholic or Radical opponents, I wonder whether those critics didn't make some important points. Is it possible—whatever Luther claimed about good works *inevitably* flowing forth from grace—that a religious culture centered on the preaching that "works righteousness" is harmful and that faith alone saves could give rise to communities of "cheap grace" (Dietrich

Bonhoeffer)?¹ That such a culture might form churches and Christians who concentrate almost entirely on the individual's own "heart," while managing to rationalize or ignore systems that enslave and oppress others? Elements in Luther's teaching might resist such a development. But it is important to hear the voices of Luther's critics (for example, during the Peasants War) and remember that faith is about public and social justice as well as individual and spiritual reconciliation. The biblical tradition to which Luther appealed speaks to communal sin and healing, to justice in a structural and not only an individual sense. No justice, no peace.

C. To conclude your finished Notebook (final submission, due 12.10), write a self-assessment.

Use Appendix V (MDiv SLO 2—this will apply regardless of your degree program) to engage questions of whether and to what extent your reflection and writing in your Notebook contributed to the broadening and deepening of your skills of interpretation. Your self-assessment should address the following questions, in a thoughtful way, in a 1-2 paragraph reflection concluding the finished assignment.

How well did my Notebook document my work on or engagement with:

1. The Big Picture, in the time period of the course;
2. Diversity—within the Christian family of traditions, and the encounter of Christian and non-Christian traditions;
3. Critical and Contextual thinking—working to see and understand persons and events in their settings, and attending to constructions of identity and status (such as gender, race, class, or other categories given in or relevant to the particular cultural settings);
4. Connecting past and present?

¹ "Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything they say, and so everything can remain as it was before." Dietrich Bonhoeffer, *The Cost of Discipleship* (London: SCM Press, 2001), 5.

Appendix III

Citing readings posted on the HCE II course site

Readings posted on the course site for HCE II (<https://historyofchristianexperienceii.wordpress.com/>) or accessible through hyperlinks on your syllabus are (mostly) of three types:

1. First are the texts that are actually posted on the course site. For an example see: <https://historyofchristianexperienceii.wordpress.com/2016/08/13/st-francis-xavier-letter-on-japan-to-the-society-of-jesus-in-europe-1552/>.
2. Then there are documents, accessible through links on the site and hyperlinks on your syllabus but not part of the course site content, that have been created by scanning a printed text. Usually this is a selection from a published book, such as this reading: Bartolomé de las Casas, *History of the Indies*.
3. In addition, there are documents that have been created by your professor—an edited version of a text (most of these are from works that are in the public domain). The source from which the text is taken is indicated, often after a brief introduction or in a footnote at the bottom of the first page of the reading. These documents are alternative format versions of the texts posted on the web site (number 1, above). See Francis Xavier, “[To the Society in Europe](#)” for an example.

When you cite these readings, your method of citation will vary.

1. For the first type of reading, your citation will follow the form given in *The Chicago Manual of Style* for citing content on a web site. So, a bibliographic entry for a reading of this type would have the following form:
Xavier, Francis. “Letter on Japan, to the Society of Jesus in Europe (1552).” History of Christian Experience II Course Site.
<https://historyofchristianexperienceii.wordpress.com/2016/08/13/st-francis-xavier-letter-on-japan-to-the-society-of-jesus-in-europe-1552/> (accessed September 7, 2019).
2. For the second type, you should be able to get all the necessary information from the document itself (author, title, place of publication, publisher, date, page numbers). If that information is not in the text, then a mistake has been made in the scanning process and a helpful word to alert your instructor and/or library personnel would be appreciated. Standard methods of citation (as given in *The Chicago Manual of Style*) can and should be used.
3. For the third type of reading it is appropriate to use a slightly different form of citation, since you are not accessing a published source directly, but using a version of the text that has been selected for this particular course. In order to convey the source you are utilizing with greater transparency, then, the following citation form should be used:

Footnote entry

First and Last name of author, “Title of the Work,” in *History of Christian Experience II Course Readings*, ed. Professor of the Course (Louisville, Ky.: Louisville Presbyterian Theological Seminary, Fall 2019), page number(s).

Example:

¹Francis Xavier, “To the Society in Europe,” in *History of Christian Experience II Course Readings*, ed. Christopher Elwood (Louisville, Ky.: Louisville Presbyterian Theological Seminary, Fall 2019), 1-3.

Bibliographical entry

Last name, First name of author. “Title of the Work.” *History of Christian Experience II Course Readings*. Ed. Professor of the Course. Louisville, Ky.: Louisville Presbyterian Theological Seminary, Fall 2019, page number(s).

Example:

Xavier, Francis. “To the Society in Europe.” *History of Christian Experience II Course Readings*. Ed. Christopher Elwood. Louisville, Ky.: Louisville Presbyterian Theological Seminary, Fall 2019, 1-3.

Appendix IV

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 October 15.)

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 modern period; 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 a platform such as 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 your submission of the assignment on Canvas. Also paste your “artist’s statement” into your submission of that assignment (listed separately on Canvas).
- In the same email, indicate whether you would like the link to be shared with members of the class.

Appendix V

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.*