

History of Christian Experience II

(From CANVAS, copied and pasted)

TF 1133

Fall 2022

Meeting in-person: Fellowship Hall, Caldwell Chapel

Tuesday and Thursday, 4:30-5:50 pm

(Should Zoom meetings be required, use the Zoom connection given in Canvas for this course.)

Instructor:

Christopher Elwood, Gardencourt 216, celwood@lpts.edu

Course description:

This is the second part of a two-semester sequence introducing students to the global history of Christianity. (The first semester is not a prerequisite for the second semester.) 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/> (Links to an external site.). On the HCE II course site, click on the “Syllabus” tab for a list of readings and links to documents available on the site. Pages on the site are password protected. Use the Password: **tolstoyfarm1910**.

Course requirements:

1. **Preparation** for class and active, thoughtful participation in discussion. Read the daily reading 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* before the beginning of the class session for which it is assigned note the due time in the assignment). You are required to do your choice of **14-21** sentences. Late sentences will not be accepted. (1

point awarded each passing sentence) **And B. Comments on the video essays.** Students will submit brief comments (about 1-3 sentences) for discussion related to the video essay posted for the class session, prior to the class meeting (note the due time in the assignment). **14-21** comments required. No late comments for this assignment. (1 point awarded each comment; Daily assignments weigh about 36% in 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; counts about 12% in the final grade)

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 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 October 3 (2-3 entries; successful draft awarded 4-6 points)
 - Draft 2, due October 24 (2-3 new entries; successful draft awarded 4-6 points)
 - Draft 3, due November 14 (2-3 new entries; successful draft awarded 4-6 points)
 - Draft 4, due December 5 (2-3 new entries; successful draft awarded 4-6 points)

- Notebook (completed) due December 12 (8-12 passing entries *and your self-assessment*; awarded 16-24 points; the cumulative weight of the Notebook is about 40% of the final grade)

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.

See also the library's citation help

page: <https://lpts.libguides.com/digitalresources/citingsources> (Links to an external site.). 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, below).

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. **Discussion Groups and Final Project.** Students will form small, 4-5 member support and discussion groups. These groups will meet during the final exam period for a concluding exam/conversation. (passing final awarded 15 points; about 15%). (passing final awarded 9 points; about 12% in the final grade)

Preparing for the final:

1. A group of four to five students should be formed and reported to the instructor (through Canvas Assignments) no later than September 23.
2. Identify an area or theme to explore and discuss for the final conversation and report it to the instructor by November 19.
3. Three questions that get at the theme should be reported by December 10.

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, 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 per submitted piece, failing work earns no points. Assignment point values are given in the Requirement section above. A passing mark for the course reflects earning 78 points or higher. *(NOTE: 78 points, in this context, is not equivalent to "78 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 "Check plus" paper becomes a "Check" if one day late, a "Check star" 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 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. More discussion about inclusive language can be accessed from the

Academic Support Center and from the section of the LPTS web site with information for current students.

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

Calendar of classes and assignments: See Course Summary and the Calendar in Canvas

In addition, note these dates:

***W 12.14** 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 12.15** Final exam

Group 5: 8:30-10:00 am

Group 6: 10:30-12:00 noon

Group 7: 1:30-3:00 pm

Group 8: 3:30-5:00 pm

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 superfluities. 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 \(Links to an external site.\)](#).

Name: *Your name.*

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

Primary Source: *Supply a complete entry showing the author, 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.)*

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.)*

Behind and Around the Text (Creation and Context): *Think about how the text came to be and the world of experience leading up to its creation. Identify the author (very basic biography along with an indication of role and status—gender, ethnicity or race, social-political or ecclesial standing). Convey information (including dating, location, setting of significant events or movements) needed to give a historical-contextual reading of the source.*

The Text Itself (Form and Content): *Tell us about 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 author or authors. You may also note what issues, themes, concerns are foregrounded and which are left in the background or neglected entirely. [Note: This is not the place for your evaluation of the text or your critical response. Save that for the last section, below.]*

Text and Audience: *Who is addressed in this source, whether explicitly or implicitly? You may think about intended as well as unintended audiences in this section.*

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.*

The Text, its History, and Today (Critical Historical and Theological Thinking about the Text and its Settings): *Assess the significance of this source, its credibility, and its contributions for thinking historically or theologically and ethically. 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 importance of the text for helping you and others think about history and meaning or about faith and witness, and for informing practice today? What additional questions does your reading of this text bring up for you? What do you find yourself learning through the process of critical and creative engagement with this source? And how does this learning connect with your ongoing vocational reflection and discernment?*

Target length of your entry: 600-1200 words.

B. Here is a sample entry:

Name: Alma Satisfaita

Date: September 15, 2022

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/> (Links to an external site.) (accessed September 2, 2021).

Secondary Support: Andrew Pettegree, “Reformation and Counter-Reformation,” in Adrian Hastings, ed. *A World History of Christianity* (Grand Rapids, Michigan: Eerdmans, 2000), 238-248.

Behind and Around the Text (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.

The Text Itself (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.

Text and 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.”

The Text, its History, and Today (Critical Historical and Theological Thinking about the Text and its Settings): 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 IV (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 4 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?

Appendix III

Citing readings posted on the HCE II course site

Readings posted on the course site for HCE II

(<https://historyofchristianexperienceii.wordpress.com/> ([Links to an external site.](#))) 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/> ([Links to an external site.](#)).
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* ([Links to an external site.](#)).
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](#) ([Links to an external site.](#))” 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/> (Links to an external site.) (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

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.*

[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.

Course Summary:

Date	Details	Due
Thu Sep 8, 2022	Discussion Topic Introduction to the Course: Video response	due by 9:50am
	Calendar Event Introduction to the Course Class Session	4:30pm to 5:50pm
Tue Sep 13, 2022	Assignment Reforming the church in sixteenth-century Europe: Readings and Sentence	due by 9:50am
	Discussion Topic Reforming the church in sixteenth-century Europe: Video response	due by 9:50am
	Calendar Event Reforming the Church in Sixteenth-Century Europe Class Session	4:30pm to 5:50pm
	Assignment Reforming the church in sixteenth-century Europe: Panel	due by 4:30pm
Wed Sep 14, 2022	Calendar Event Extra Credit Opportunity: Local Legacies of the Great Commission, Presler Lecture by Dr. Kimberly D. Hill	4pm to 5:30pm
	Assignment Extra Credit Opportunity: Local	due by 11:59pm

Date	Details	Due
	Legacies of the Great Commission, Presler Lecture and an extra Sentence	
Thu Sep 15, 2022	Discussion Topic Extending Protestant reform: Video response	due by 9:50am
	Calendar Event Extending Protest Reform Class Session	4:30pm to 5:50pm
	Assignment Extending Protestant reform: Panel	due by 4:30pm
	Assignment Extending Protestant reform: Readings and Sentence	due by 11:59pm
Tue Sep 20, 2022	Assignment Catholic Renewal: Readings and Sentence	due by 9:50am
	Discussion Topic Catholic Renewal: Video response	due by 9:50am
	Calendar Event Catholic Renewal Class Session	4:30pm to 5:50pm
	Assignment Catholic Renewal: Panel	due by 4:30pm
Thu Sep 22, 2022	Discussion Topic Expanding Christendom: conquest, commerce, and mission in an Atlantic world: Video response	due by 9:50am
	Assignment Expanding Christendom: Readings and Sentence	due by 9:50am
	Calendar Event Expanding Christendom Class Session	4:30pm to 5:50pm
	Assignment Expanding Christendom: conquest, commerce, and mission in an Atlantic world: Panel	due by 4:30pm

Date	Details	Due
Fri Sep 23, 2022	Assignment Discussion Group for Conversation/Final project	due by 11:59pm
	Assignment India - religious and cultural encounters, 16th-17th centuries: Readings and Sentence	due by 9:50am
Tue Sep 27, 2022	Discussion Topic India: religious and cultural encounters, 16th-17th centuries: Video response	due by 9:50am
	Calendar Event India: Religious and Cultural Encounters Class Session	4:30pm to 5:50pm
	Assignment India: religious and cultural encounters, 16th-17th centuries: Panel	due by 4:30pm
	Assignment Christianity in East Asia, 1500-1800: Readings and Sentence	due by 9:50am
Thu Sep 29, 2022	Discussion Topic Christianity in East Asia, 1500-1800: Video response	due by 9:50am
	Calendar Event Christianity in East Asia Class Session	4:30pm to 5:50pm
	Assignment Christianity in East Asia, 1500-1800: Panel	due by 4:30pm
Mon Oct 3, 2022	Assignment Primary Source Reading Notebook Draft 1	due by 11:59pm
Tue Oct 4, 2022	Assignment Christianity in the Modern West - the advance of Reason: Readings and Sentence	due by 9:50am
	Discussion Topic Christianity in the Modern West: the advance of Reason: Video response	due by 9:50am

Date	Details	Due
	Calendar Event Christianity in the Modern West: The Advance of Reason Class Session	4:30pm to 5:50pm
	Assignment Christianity in the Modern West: the advance of Reason: Panel	due by 4:30pm
	Assignment Christianity in the Modern West - the advance of feeling and experience: Readings and Sentence	due by 9:50am
Thu Oct 6, 2022	Discussion Topic Christianity in the Modern West: the advance of feeling and experience: Video response	due by 9:50am
	Calendar Event Christianity in the Modern West: The Advance of Feeling and Experience Class Session	4:30pm to 5:50pm
	Assignment Christianity in the Modern West: the advance of feeling and experience: Panel	due by 4:30pm
	Assignment Religious diversity in Colonial America: Readings and Sentence	due by 9:50am
Tue Oct 11, 2022	Discussion Topic Religious diversity in Colonial America: Video response	due by 9:50am
	Calendar Event Religious Diversity in Colonial North America Class Session	4:30pm to 5:50pm
	Assignment Religious diversity in Colonial America: Panel	due by 4:30pm
Thu Oct 13, 2022	Assignment American Awakenings: Readings and Sentence	due by 9:50am

Date	Details	Due
	Discussion Topic American Awakenings: Video response	due by 9:50am
	Calendar Event American Awakenings Class Session	4:30pm to 5:50pm
	Assignment American Awakenings: Panel	due by 4:30pm
Mon Oct 24, 2022	Assignment Primary Source Reading Notebook Draft 2	due by 11:59pm
	Assignment Colonial North America - Religion and early inventions of race: Readings and Sentence	due by 9:50am
Tue Oct 25, 2022	Discussion Topic Colonial North America: Religion and early inventions of race: Video response	due by 9:50am
	Calendar Event Colonial North America and the Early Inventions of Race Class Session	4:30pm to 5:50pm
	Assignment Colonial North America: Religion and early inventions of race: Panel	due by 4:30pm
	Assignment Colonial North America - Religion and early inventions of race, No sentence	due by 9:50am
Thu Oct 27, 2022	Calendar Event Colonial North America and the Early Inventions of Race Class Session	4:30pm to 5:50pm
	Assignment Colonial North America: Religion and early inventions of race extra time	due by 4:30pm
Tue Nov 1, 2022	Assignment European colonization and the expansion of Christian mission, 18th-19th centuries: Readings and Sentence	due by 9:50am

Date	Details	Due
	Discussion Topic European colonization and the expansion of Christian mission, 18th-19th centuries: Video response	due by 9:50am
	Calendar Event European Colonization and the Expansion of Christian Mission Class Session	4:30pm to 5:50pm
	Assignment European colonization and the expansion of Christian mission, 18th-19th centuries: Panel	due by 4:30pm
Thu Nov 3, 2022	Assignment Christianity in Africa during the colonial age: Readings and Sentence	due by 9:50am
	Discussion Topic Christianity in Africa during the colonial age: Video response	due by 9:50am
	Calendar Event Christianity in Africa during the Colonial Age Class Session	4:30pm to 5:50pm
	Assignment Christianity in Africa during the colonial age: Panel	due by 4:30pm
Tue Nov 8, 2022	Assignment Religion, race, and social reform in the West: Readings and Sentence	due by 9:50am
	Discussion Topic Religion, race, and social reform in the West: Video response	due by 9:50am
	Calendar Event Religion, Race, and Social Reform in the West Class Session	4:30pm to 5:50pm
	Assignment Religion, race, and social reform in the West: Panel	due by 4:30pm
Thu Nov 10, 2022	Discussion Topic Modern turns in Western	due by 9:50am

Date	Details	Due
	Christianity: No Video response today	
	Assignment Modern turns in Western Christianity: Readings and Sentence	due by 9:50am
	Calendar Event Modern Turns Class Session	4:30pm to 5:50pm
	Assignment Modern turns in Western Christianity: Panel	due by 4:30pm
Mon Nov 14, 2022	Assignment Primary Source Reading Notebook Draft 3	due by 11:59pm
	Assignment Theological tensions in early 20th-century western Christianity: Readings and Sentence	due by 9:50am
	Discussion Topic Theological tensions in early 20th-century western Christianity: Video response	due by 9:50am
Tue Nov 15, 2022	Calendar Event Theological Tensions, Early Twentieth Century in the West Class Session	4:30pm to 5:50pm
	Assignment Theological tensions in early 20th-century western Christianity: Panel	due by 4:30pm
	Assignment Christians and Jews in Modern Europe: Readings and Sentence	due by 9:50am
	Discussion Topic Christians and Jews in Modern Europe: Video response	due by 9:50am
Thu Nov 17, 2022	Calendar Event Christians and Jews in Modern Europe Class Session	4:30pm to 5:50pm
	Assignment Christians and Jews in Modern Europe:	due by 4:30pm

Date	Details	Due
	Panel	
Sat Nov 19, 2022	Assignment Final Project/Conversation/Exam Theme	due by 11:59pm
	Assignment Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century: Readings and Sentence	due by 9:50am
Tue Nov 22, 2022	Discussion Topic Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century: Video response	due by 9:50am
	Calendar Event Christians and Liberation Movements Class Session	4:30pm to 5:50pm
	Assignment Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century: Panel	due by 4:30pm
	Assignment Unpacking the colonial legacy: religion and the postcolonial African experience: Readings and Sentence	due by 9:50am
Tue Nov 29, 2022	Discussion Topic Unpacking the colonial legacy: religion and the postcolonial African experience: Video response	due by 9:50am
	Calendar Event Religion and Postcolonial Africa Class Session	4:30pm to 5:50pm
	Assignment Unpacking the colonial legacy: religion and the postcolonial African experience: Panel	due by 4:30pm
Thu Dec 1, 2022	Assignment TBA: No assigned Readings and Sentence	due by 9:50am

Date	Details	Due
	Discussion Topic TBA: No Video response today	due by 9:50am
	Calendar Event TBA	4:30pm to 5:50pm
Mon Dec 5, 2022	Assignment Primary Source Reading Notebook Draft 4	due by 11:59pm
	Assignment Directions in contemporary American Christianity: Readings and Sentence	due by 9:50am
Tue Dec 6, 2022	Discussion Topic Directions in contemporary American Christianity: Video response	due by 9:50am
	Calendar Event Directions in Contemporary North American Christianity Class Session	4:30pm to 5:50pm
	Assignment Directions in contemporary American Christianity: Panel	due by 4:30pm
	Assignment Encountering the diversity of global religion, Christianities, cultures: Readings and Sentence	due by 9:50am
Thu Dec 8, 2022	Discussion Topic Encountering the diversity of global religion, Christianities, cultures: Video response	due by 9:50am
	Calendar Event Global Religion, Christianities, Cultures Class Session	4:30pm to 5:50pm
	Assignment Encountering the diversity of global religion, Christianities, cultures: Panel	due by 4:30pm
Sat Dec 10, 2022	Assignment Final Project/Conversation/Exam Questions	due by 11:59pm

Date	Details	Due
Mon Dec 12, 2022	Assignment Completed Notebook	due by 11:59pm
	Assignment Final Exam Group 1	due by 8:30am
	Assignment Final Exam Group 2	due by 10:30am
Wed Dec 14, 2022	Assignment Final Exam Group 3	due by 1:30pm
	Assignment Final Exam Group 4	due by 3:30pm
	Assignment Final Exam Group 5	due by 8:30am
	Assignment Final Exam Group 6	due by 10:30am
Thu Dec 15, 2022	Assignment Final Exam Group 7	due by 1:30pm
	Assignment Final Exam Group 8	due by 3:30pm
	Assignment Roll Call Attendance	