

# History of Christian Experience II

TF 1133

Fall 2015

Fellowship Hall, Caldwell Chapel

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

Instructor: Christopher Elwood

Gardencourt 216, x 383

[celwood@lpts.edu](mailto:celwood@lpts.edu)

---

## Course description

This is the second part of a two-semester sequence introducing students to the global history of Christianity. Special attention will be paid to formation of Christian identity and theological expression in relation to other religious traditions. Class sessions will include both lecture and discussion.

## Goals and objectives:

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

Students will

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

## Required text:

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

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

## Course requirements:

1. Preparation for class and active, thoughtful participation in discussion. (10%)
2. Three brief in-class quizzes, concentrating on recognition of important figures, events, places (October 6, November 10, December 1). (5%)
3. Three short essays (1200-1400 words, Times New Roman 12 pt. font, double-spaced), chosen from the following five questions. (*All students must write essay 1 or 2.*) (75%)

a. Essay 1: *Grace and the Christian Life in the European Reformations*: In her *Life*, Teresa of Ávila likened the soul to a garden, and the soul's virtues to "good plants." "We have, then, as good gardeners," she wrote, "with God's help to make these plants grow, and to water them carefully so that they do not die, but produce flowers, which give out a good smell, to delight this Lord of ours." How does Teresa's image reflect ideas emerging from the Catholic Reform movement about the relation between God's grace and human action? Using as evidence the writings of either Luther or Calvin (on one hand) and either Teresa of Ávila or Ignatius Loyola (on the other), where do you see similarities and differences in Protestant and Catholic accounts of grace and the Christian life? **Due September 28.**

b. Essay 2: *Caste, Culture, and Christian Presence in Asia*: Drawing on primary readings and your textbook, describe and analyze the missionary approach of either Roberto de Nobili in India or Matteo Ricci in China. What opposition came to be expressed to their methods, and why? What defenses of these methods were offered? How did these methods influence the form of the Christian message? How did they impact society and culture? Were these approaches successful? (Discuss the criteria you would use to determine “success.”) **Due October 12.**

c. Essay 3: *Conversion in North American Protestantism*: In his *Personal Narrative*, Jonathan Edwards declared, “The sweetest joys of delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel.” How does focus on “the glorious things of the gospel,” rather than “a hope of my own good estate” reflect the aims of mid-18<sup>th</sup>-century American revivalism? Compare and contrast Edwards’ view of Christian conversion with that of Charles Finney, who represents nineteenth-century developments in American revivalism. **Due October 26.**

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

Drawing on at least two primary sources (choosing from: Afonso, Equiano, Blyden, and Sheppard), write an essay interpreting and assessing the European and American missionary endeavors in Africa about which you have read. What were the chief obstacles to the spread of Christianity in the African continent? What roles did culture and cultural difference play in either the successful transmission of Christian ideas and practices or in the failure of missionary efforts? Does Sheppard’s generally enthusiastic account reflect your own assessment of missionary advances? Why or why not? **Due November 16.**

e. Essay 5: *Christian Faith and Social Transformation*: Pick two of the readings for November 15 and 20 (Cardenal, Godoy, Trujillo, Cone, Isasi-Díaz, de Gruchy, Tutu, Meiring) and show how the authors’ view of the church’s role in society reflects and responds to their social and political location. In conversation with these authors, and keeping in view the challenges posed by their contexts, develop your own view of the relationship between Christian faith and social transformation. **Due December 7.**

The papers will observe conventions of academic writing. Citations in your papers should follow the Seminary standard, which is based on these guides:

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th ed. Chicago: University of Chicago Press, 2013.

*The Chicago Manual of Style*. 16th ed. Chicago: University of Chicago Press, 2010.

Copies of these guides are available at the library and in the Academic Support Center (ASC). For help with citation, voice, development of argument, or other aspects of writing, students are encouraged to consult with the ASC early in the semester. *Also, attend carefully* to (1) the writing guidelines document (pp. 10-11 of the syllabus) and (2) the guide to citing CAMS readings (p. 12).

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

4. A final examination: a three-hour, cumulative exam will be given during the exam period. The date and time is scheduled by the seminary registrar. (10%)

Students may take a group oral exam in place of the written exam if they follow the following procedure:

- a. A group of four students must be formed and reported to the instructor by email no later than October 1.
- b. Four tentative areas for examination must be reported to the instructor no later than October 23, and the tentative plan must be approved by the instructor.
- c. Four exam questions providing focus for examination and conversation must be sent to the instructor no later than December 2, and must be approved by the instructor.

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

### **Academic Honesty:**

All work turned in to the instructor is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another's language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty can find help from the staff in the Academic Support Center. For the Seminary policy, see the Policy for Academic Honesty in the Student Handbook.

### **Accessibility and Accommodation:**

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@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 the instructor.

### **Inclusive Language:**

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible's images for God. For more information, see <http://www.lpts.edu/academics/academic-resources/academic-support-center/online-writing-lab/avoiding-gender-bias>.

### **Policy on late work:**

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

### **Use of electronic devices in class:**

Do not send or read text messages during class. Cell phones should be turned off. In the event that you have a legitimate need to be accessible during class, you may ask the instructor for an exception to this rule. Laptops should not be used if you cannot trust yourself to restrict your use to note-taking and referring to the assigned primary source readings for the day. You may not access the Internet during class time unless specifically for

purposes directly relevant to the course. Any misuse of electronic devices during class time, including checking of email or social networking sites will negatively affect the course grade.

**Attendance Policy:**

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the 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. 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.

---

**Schedule of classes and assignments:**

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

**T 9.15** Reforming the church in sixteenth-century Europe

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

Reserve:

Introduction to the readings (CAMS)

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

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

**Th 9.17** Extending Protestant reform

**Reading:** Hastings, 257-270

Reserve:

Introduction to the readings (CAMS)

Michael Sattler, *The Schleithem Articles* (CAMS)

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

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

**T 9.22** Catholic Renewal

**Reading:** Hastings, 270-281

Reserve:

Introduction to the readings (CAMS)

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

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

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

**Th 9.24** Expanding Christendom: conquest and Christian mission in a “New World”  
**Reading:** Hastings, 328-349  
Reserve:  
Bartolomé de las Casas, *History of the Indies* (excerpts) (CAMS)  
Philip II (of Spain), *Ordinance (1573)* (CAMS)  
Luis Lasso de la Vega, “Virgin of Guadalupe” (CAMS)  
Sor Juana Inés de la Cruz, *Reply to Sor Filotea* (CAMS)

**\*M 9.28 Due Today: Essay I**

**T 9.29** India: religious and cultural encounters, 16<sup>th</sup>-17<sup>th</sup> centuries  
**Reading:** Hastings, (147-156) 157-172  
Reserve:  
Introduction to the readings (CAMS)  
Francis Xavier, “To the Society at Rome” and “To Ignatius Loyola” (CAMS)  
Roberto de Nobili, *Report on Certain Customs of the Indian Nation and The Dialogue on Eternal Life* (excerpts) (CAMS)

**Th 10.1** Christianity in East Asia, 1500-1800  
**Reading:** Hastings, (369-373), 373-386  
Reserve:  
Francis Xavier, “To the Society in Europe” (CAMS)  
Matteo Ricci, *History of the Christian Expedition to the Kingdom of China and The True Meaning of the Lord of Heaven* (excerpts) (CAMS)  
Xu Guangqi, Memorial in Defense of the Western Teaching (CAMS)  
Domingo Navarrete, *An Account of the Empire of China: Historical, Political, Moral and Religious* (CAMS)  
Pope Clement XI, *Ex illa die* (1715) (CAMS)

**T 10.6** Christianity in the Modern West: the advance of Reason  
*In-class quiz today (1)*  
**Reading:** Hastings 277-280, 458-470  
Reserve:  
John Locke, *The Reasonableness of Christianity* (excerpt) (CAMS)  
Immanuel Kant, “What is Enlightenment?” (CAMS)

**Th 10.8** Christianity in the Modern West: the advance of feeling and experience  
**Reading:** Hastings 471-485  
Reserve:  
Justo Gonzalez, *The Story of Christianity 2: “The Spiritualist Option” and “The Pietist Option”* (CAMS)

George Fox, *The Journal* (excerpt) (CAMS)  
Margaret Fell, "Women's Speaking Justified, Proved, and Allowed of by the Scriptures" (CAMS)  
John Wesley, "A Plain Account of Genuine Christianity" (CAMS)  
Friedrich Schleiermacher, *On Religion*, "Second Speech: The Nature of Religion" (excerpt) (CAMS)

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

**\*T 10.13**      **No class: Grawemeyer 30<sup>th</sup> Anniversary Celebration**  
**Please attend the scheduled events, as you are able.**

**Th 10.15**      Religious diversity in Colonial America  
**Reading:**      Hastings 416-428  
Reserve:  
Jean Brébeuf, "Instructions for the Fathers Who Shall Be Sent to the Hurons" (CAMS)  
Jonathan Edwards, *Personal Narrative* (excerpt) (CAMS)  
Nathan Cole, "Spiritual Travels" (CAMS)

**T 10.20**      American Awakenings  
**Reading:**      Hastings 428-443  
Reserve:  
Ralph Waldo Emerson, Divinity School Address (CAMS)  
Angelina Grimke, "Appeal to the Christian Women of the South" (CAMS)  
Charles G. Finney, "Conditions of Being Saved" (CAMS)

**Th 10.22**      TBA

***RESEARCH AND STUDY WEEK 10.26-10.30***

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

**T 11.3**      European colonization and the expansion of Christian mission, 18th-19th centuries  
**Reading:**      Hastings 172-188, 386-405  
Reserve:  
Justo Gonzalez, *The Story of Christianity 2*: "Geographic Expansion" (CAMS)  
William Carey, *The Obligation of Christians... and Memoirs* (CAMS)  
Reginald Heber, "From Greenland's Icy Mountains" (CAMS)  
Krishna Pal, Account of His Conversion (CAMS)  
Ram Mohan Roy, *The Precepts of Jesus* and *The Missionary and the Brahman* (CAMS)

**Th 11.5** Christianity in Africa during the colonial age  
**Reading:** Hastings (192-200) 200-226  
Reserve:  
Introduction to the readings (CAMS)  
Afonso I, Letter to the King of Portugal (CAMS)  
Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano* (CAMS)  
Edward Wilmot Blyden, “Mohammedanism and the Negro Race,” “Philip and the Eunuch” (CAMS)  
William H. Sheppard, “Light in Darkest Africa” (CAMS)

**T 11.10** Religion, race, and social reform in the West  
*In-class quiz today (2)*  
**Reading:** Hastings 436-444  
Reserve:  
Frederick Douglass, “What, to the Slave, is the Fourth of July?” (CAMS)  
Walter Rauschenbusch, “The Kingdom of God” (CAMS)  
Nannie Helen Burroughs, “With All Thy Getting” and “Declaration of 1776 Is Cause of Harlem Riot” (CAMS)

**Th 11.12** Modern turns in Western Christianity  
**Reading:** Hastings 485-505  
Reserve:  
F.C. Baur, *Paul: A Contribution to the Critical History of Primitive Christianity* (CAMS)  
Ernest Renan, *The Life of Jesus* (CAMS)  
Charles Hodge, *What is Darwinism?* (CAMS)

**\*M 11.16 Due Today: Essay 4**

**T 11.17** Theological tensions in early 20th-century western Christianity  
**Reading:** Hastings 446-451  
Reserve:  
Gonzalez, *Story of Christianity 2* “Protestantism in Europe” (CAMS)  
Harry Emerson Fosdick, “What Christian Liberals Are Driving At” (CAMS)  
Gresham Machen, “What Fundamentalism Stands for Now” (CAMS)  
Karl Barth, “The Strange New World within the Bible” (CAMS)

**Th 11.19** Christians and Jews in Modern Europe  
**Reading:** Reserve:  
David Chidester, “Holocaust” (Print)

Thomas Cotterill, "Great God of Abraham! Hear Our Prayer"  
(CAMS)

Dietrich Bonhoeffer, excerpt from *Ethics* (CAMS)

The Barmen Declaration (CAMS)

*Nostra Aetate* (CAMS)

**T 11.24** Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century

**Reading:** Hastings 349-367

Reserve:

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

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

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

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

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

### ***THANKSGIVING RECESS 11.26-11.27***

**T 12.1** Unpacking the colonial legacy: religion and the postcolonial African experience

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

**Reading:** Hastings 226-235

Reserve:

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

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

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

**Th 12.3** Directions in contemporary American Christianity

**Reading:** Hastings 451-456

Reserve:

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

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

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

Additional reading TBA (CAMS)

**\*M 12.7 Due Today: Essay 5**



**T 12.8** Encountering the diversity of global religion, Christianities, cultures  
**Reading:** Hastings 188-191, 231-235, 405-412  
 Reserve:  
 Arvind P. Nirmal, "Toward a Christian Dalit Theology" (CAMS)  
 Raimundo Panikkar, "Eruption of Truth" (CAMS)  
 Mercy Amba Oduyoye, "A Coming Home to Myself: The Childless Woman in the West African Space" (CAMS)  
 David Yonggi Cho, "Church Ministry, Taking Steps with the Holy Spirit" (CAMS)  
 Tariq Ramadan, "What the West Can Learn From Islam" ("Manifesto for a new 'We'," optional reading) (CAMS)  
 Jonathan Sacks, "A Covenant of Hope" (CAMS)  
 Lesslie Newbigin, "Evangelism in the City" (CAMS)  
 William Wagner, "Muslim-Christian Encounters," (CAMS)  
 Pope Francis, *Laudato Si'* (selection) (CAMS)

*Optional topic:* Eastern Christianity in the Modern world

**Reading:** Hastings 282-324  
 Reserve:  
 Sergius Bulgakov, "The Virgin and the Saints in Orthodoxy" (CAMS)  
 Kallistos Ware, "Strange Yet Familiar: My Journey to the Orthodox Faith" (CAMS)  
 Ellen Barry and Sophia Kishkovsky, "For Tolstoy and Russia, Still No Happy Ending," *New York Times*, January 3, 2011 (CAMS)

**Th 12.10** Final words

**T 12.15** Final exam (oral)  
 Group 1: 8:30-10:00 am  
 Group 2: 10:30-12:00 noon  
 Group 3: 1:30-3:00 pm  
 Group 4: 3:30-5:00 pm

**W-Th 12.16-17** Final exam (written) (TBS)

## History of Christian Experience II

### Guidelines for Writing Your Essays

#### *What am I writing?*

You are asked to write a short paper (1200-1400 words, twelve point Times New Roman font, double spaced) on the topic defined in your syllabus. You are given a question or series of questions to prompt your engagement with a particular assigned text or texts. You should be sure that the paper you write clearly responds to these essay prompts. The focus of your essays should ordinarily be the assigned primary texts (texts by historical authors). You are not expected to use resources beyond those given in the course to write your paper.

#### *Why am I writing this?*

We are asking you to write essays so that you exercise and develop a number of skills that are useful to you for the work of theological education and for your continuing theological and ethical growth. Among these skills are the ability to:

- read and comprehend theological texts;
- engage texts and other evidence pertinent to the history of Christianity in their historical contexts;
- express yourself clearly and sustain a cogent argument or a fluid exposition;
- develop a distinctive, thoughtful, and responsible theological voice through engagement with a variety of historical and contemporary perspectives.

#### *What does it mean to say that this paper should “observe the conventions of academic writing”?*

It means, first, that this is a formal writing project, and thus your form of expression will be different from informal conversation or what is sometimes called a “reflection paper.” Writing this paper, then, will involve attention to the craft of writing: introducing the topic, clearly stating and developing themes or ideas, carefully guiding your reader through the subjects to be explored and/or the process of your thinking, supplying evidence to support your interpretations, underlining the key point or points made in your paper in a conclusion. It means also that you will need to demonstrate that you can correctly cite sources you have used for your paper.

#### *Do I always need to formally cite the sources I am using?*

Yes, always. You must use a form approved in the *Chicago Manual of Style*. There are several options. But you must use one; and you need to cite your sources in every paper, consistently and correctly. (For primary sources posted on CAMS, please refer to the document “Citing Readings Posted on CAMS,” under Course Documents on the course site.)

#### *But only when I am quoting directly from the source, right?*

Wrong. Your restatement of the original ideas of an author, or paraphrase of another’s exposition, need to be clearly indicated. For help with these matters, including a refresher course in paraphrasing and methods of citation, seek help from the Academic Resource Center (ASC).

#### *If I am not writing a reflection paper, does that mean that personal reflections or observations are not acceptable?*

Not necessarily. You may have a personal connection to the subject matter, and it may be that some observations drawn from your experience may be useful in highlighting some aspect of what you are examining. But here you need to exercise care. If you are an accomplished or experienced writer, you may be able to introduce a personal experience in a way that doesn’t end up making your paper “all about you”—a subjective journey into how you feel about what you have read without careful, critical analysis of the ideas and experiences of others and of times and places that may be distant from your own. If you are less confident about avoiding that trap, then you are advised to avoid or limit personal references. But this does not mean that your point of view is absent from these papers (see the next paragraph).

#### *Can I write a successful essay if I just paraphrase an argument I have found in our textbook?*

No. Your textbook, along with other secondary sources, is frequently helpful to you as a way of setting in context a primary text, author, or a particular movement; and there are occasions when reliance on your textbook is necessary. But the interpretation you are asked to supply in your paper should be your own. It is important to acknowledge dependence on the thoughts and interpretations of others, and your own interpretation may appropriately be in conversation with these, but your goal should be to develop your own skills of critical reflection and your own theological-ethical voice.

#### *For whom am I writing?*

Although your paper will be read and evaluated by your instructor, you should imagine yourself writing for an educated reader who does not have all of the inside knowledge you have gained from sitting in class. So references such as, “As we discussed last week” or “The article you made me read” are best avoided. Imagine yourself using this paper in a few

years, perhaps to refresh your memory about the content of a theological debate or a challenging historical circumstance when the memory of the class's day-to-day content has faded, or to pass along to a friend or parishioner who has expressed interest in the topic. Use a voice that would seem appropriate for this use.

*Do I really have to use inclusive language?*

Yes. See the guidelines in the syllabus.

*Why?*

First, because it is the policy of Louisville Seminary, but also because it helps to build an ethos that includes and is responsible to more persons and experiences and that resists dynamics of domination and exclusion. These last reasons reflect a particular moral stance, and one not everyone may share. But the global orientation of this course tends to move us in this direction, and we encourage you to try out practices that may be conducive to this movement.

*How do I submit the essay?*

First, save your essay as a Word document with a title following this form: **Yourlastname HCE essay 1**. The essay number always corresponds to the number given in the syllabus; it does not indicate the number of your submission. Then submit the file to the CAMS course, before the end of the day on which the paper is due.

*How will my essay be evaluated?*

Your instructor will read your essay and return it with comments and a letter grade. The grading policy of Louisville Seminary will be followed. Evaluation will focus on the student's progress toward developing the skills listed above (*Why am I writing this?*) and will assess the relative degree of success in meeting the following aspirational goals:

- Correct formatting: the essay should have a title (on page one; no title page); it should be formatted according to the supplied directions, submitted in the form required, and should be the required length.
- Strong writing: the essay should observe correct grammatical forms, correct use of punctuation, and avoid syntactical and other errors of writing; the writing should be clear and comprehensible, employing a structure that aids in communication, and should utilize effective transitions; sources should be clearly and correctly cited, following approved methods and forms.
- Addressing the topic as a historical theologian: the essay should successfully address the essay prompt; it should focus on the identified theological, historical, and ethical issues and discuss these issues with attention to appropriate elements of context: time, place, culture, social and/or political location.
- Concentrating on primary sources: the essay should focus on the text/s identified as a primary source for the engagement of the essay topic and should avoid unnecessary distractions or detours.
- Achieving clarity of theological or ethical understanding: the essay should focus on a theological or ethical issue, give adequate voice to the theological or ethical position of the author or authors central to the essay topic, and show that the student understands the issues and can interpret the pertinent ideas thoughtfully with attention to their coherence and their ramifications.
- Growth in one's capacity for theological engagement: the essay should demonstrate the student's developing capacity for theological interpretation and assessment, supplying a framework for theological engagement that is supported by evidence and argument, and displaying the student's own emerging, distinctive theological and ethical voice.

*If I need help with any of this, what do you recommend?*

Speak with your instructor for guidance on the substantive—theological and historical—aspects of the writing assignments. For the formal aspects—the writing—you may benefit from contacting the Seminary's Academic Support Center. It is a good idea to work with the staff at the ASC early on as you are preparing to write your essays. If you begin working with the ASC at a point in the semester after you have already submitted essays and have had them returned to you, always share with the ASC tutors the returned work, with instructor comments, so that they are better equipped to assess particular challenges and help you in addressing them.

## Citing readings posted on CAMS

Readings posted on CAMS for HCE II are (mostly) of two types:

1. Some are documents (mostly PDF files) that have been created by scanning a printed text (usually this is a selection from a published book).
2. Some 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, usually in a footnote at the bottom of the first page of the reading. Most of these documents are Microsoft Word files. They often include a brief introduction.

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

For the first type of reading, 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.

For the second 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 2014), page number(s).

#### *Example:*

Francis Xavier, “To the Society in Europe,” in *History of Christian Experience II Course Readings*, ed. Christopher Elwood (Louisville, Ky.: Louisville Presbyterian Theological Seminary, Fall 2015), 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 2011, 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 2015, 1-3.

## Orientation to the short quizzes

*There will be three sections to the quizzes.*

1. In the first, you will be given pairs of events or figures and asked to identify which member of the pair comes earlier chronologically.
2. The second section will be a map exercise in which places indicated on a map will have to be matched with supplied place names. To prepare for the first quiz, you are advised to study the maps in the back of A. Hastings, ed., *A World History of Christianity*, and become familiar with the locations of the following:

Beijing (Peking)	Geneva	Madurai
Canton (Guangzhou)	Hispaniola	Malabar Coast
Cape Comorin	India	Mylapur
Chiapas	Japan	Nagasaki
China	Kerala	Nanjing (Nanking)
Cochin	Kyūshū	Rome
Cuba	Lima	Santo Domingo
Cuzco	Macao	Tenochtitlan (Mexico City)
Goa	Madrid	Wittenberg

3. In the third section, you will be given a series of short selections from assigned primary readings, as well as a list of authors, and you will be asked to match the author with their text.