

Crossing Culture

Radical interpretation and witness in the history of Christianity

TH2323

January 2018

January 6-January 24, 2020

Gardencourt 206

Monday-Friday, 9:00-11:30 a.m.

Instructor: Christopher Elwood
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Course Description:

This course will introduce you to selected movements in the history of Christianity, from medieval to modern times, that have emphasized the necessity of a distinctive biblical, theological, and social witness that stands in opposition to culture. We will examine closely three movements—the thirteenth and fourteenth-century Franciscans, Anabaptist groups of the sixteenth century, and the twentieth-century Catholic Worker movement—as representative of a diverse tradition of biblical radicalism. In addition, you will have the opportunity to research another figure or movement that typifies a radical approach to faith and practice. In our explorations, we will seek to gain clearer understandings of the characteristics of this tradition and its unique contributions to Christian witness.

Students taking this course should have completed Systematic Theology or Introduction to Theology and Ethics.

Goals and Objectives:

The goal of the course is to help students develop their capacity for faithful and coherent theological expression in pastoral practice.

Students will

- gain a basic understanding of traditions of biblical radicalism,
- sharpen their skills of theological interpretation through the close reading and discussion of primary sources,
- develop an ability to make responsible and relevant use of historic theological writing,
- clarify their own theological and ethical positions.

Required Books:

Francis and Clare: The Complete Works. Ed. Regis Armstrong, OFM and Ignatius C. Brady, OFM. New York: Paulist Press, 1986. ISBN-10: 0809124467 ISBN-13: 978-0809124466 (FCCW in the syllabus)

Early Anabaptist Spirituality: Selected Writings. Ed. Daniel Liechty. New York: Paulist Press, 1994. ISBN-10: 0809134756 ISBN-13: 978-0809134755 (EAS in the syllabus)

Dorothy Day: Selected Writings. Ed. Robert Ellsberg. Maryknoll, N.Y.: Orbis, 2005. ISBN-10: 1570755817 ISBN-13: 978-1570755811 (DDSW in the syllabus)

On Library Reserve:

N.B. All required reading not taken from the three required books for the course, should be posted on the CAMS course site.

Armstrong, Regis J. *St. Clare of Assisi: The Early Documents.* New York: Paulist Press, 1989.

Armstrong, Regis J., J.A. Wayne Hellmann, and William J. Short, ed. *Francis of Assisi: Early Documents.* 3 vols. New York: New City Press, 1999.

Boff, Leonardo. *Francis of Assisi: A Model for Human Liberation.* Maryknoll, N.Y., 2006.

Burr, David. *Spiritual Franciscans: From Protest to Persecution in the Century After Saint Francis.* University Park: Pennsylvania State University Press, 2003.

Carter, Craig A. *Rethinking Christ and Culture: A Post-Christendom Perspective.* Grand Rapids: Brazos Press, 2007.

- Day, Dorothy. *The Long Loneliness: The Autobiography of the Legendary Catholic Social Activist*. HarperOne, 1996.
- Hauerwas, Stanley, and William H. Willimon. *Resident Aliens: Life in the Christian Colony*. Nashville: Abingdon, 1989.
- Hinson-Hasty, Elizabeth. *Dorothy Day for Armchair Theologians*. Louisville: WJK, 2014.
- Hirzel, Martin Ernst, and Martin Sallman. *John Calvin's Impact on Church and Society, 1509-2009*. Grand Rapids: Eerdmans, 2009.
- House, Adrian. *Francis of Assisi: A Revolutionary Life*. New York: Paulist Press, 2003.
- Irwin, Joyce. *Womanhood in Radical Protestantism, 1525-1675*. New York: Edwin Mellen, 1987.
- Kienzle, Beverly Mayne and Pamela J. Walker, ed. *Women Preachers and Prophets through Two Millennia of Christianity*. Berkeley: University of California Press, 1998.
- McGinn, Bernard, ed. *Apocalyptic Spirituality*. New York: Paulist Press, 1979.
- Niebuhr, H. Richard. *Christ and Culture*. New York: Harper, 1951.
- Rasmussen, Larry L. *Earth-Honoring Faith: Religious Ethics in a New Key*. New York: Oxford, 2013.
- Raitt, Jill, ed. *Christian Spirituality: High Middle Ages and Reformation*. New York: Crossroad, 1987.
- Snyder, C. Arnold, and Linda A. Huebert Hecht, ed. *Profiles of Anabaptist Women*. Waterloo, Ontario: Wilfrid Laurier Press, 1996.
- Stassen, Glen, Dianne Yeager, John Howard Yoder. *Authentic Transformation*. Nashville: Abingdon Press, 1995.
- Troeltsch, Ernst. *The Social Teachings of the Christian Churches*. 2 vols. Trans. Olive Wyon. London: Allen and Unwin, 1931.
- Troester, Rosalie. *Voices from Catholic Worker*. Philadelphia: Temple University Press, 1993.
- West, Cornel. *Prophesy Deliverance! An Afro-American Revolutionary Christianity*. Westminster John Knox, 1982/2002.
- Williams, George Hunston. *The Radical Reformation*. 3rd ed. Kirksville, Missouri: Sixteenth Century Publishers, 1992.
- Williams, George Hunston, ed. *Spiritual and Anabaptist Writers*. Philadelphia: Westminster, 1957.
- Yoder, John Howard. *The Politics of Jesus*. Grand Rapids: Eerdmans, 1994.
- Yoder, John Howard. *The Original Revolution: Essays on Christian Pacifism*. Scottsdale: Herald Press, 2003.
- Zwick, Mark and Louise Zwick. *The Catholic Worker Movement: Intellectual and Spiritual Origins*. New York: Paulist Press, 2005.

Requirements:

1. *Course engagement:* Thorough preparation for class and active, thoughtful participation in discussion is a basic requirement of the course. Attendance is mandatory. Students will submit a one-paragraph self-assessment of their course engagement, including a grade, in the conclusion of their final, synthetic essay (see 3, below). The following is a rough guide to letter grade assignment: A = completed 95-100% of the reading prior to class discussion, with critical reflection, and engaged thoughtfully and with respect for others in class exchanges; B = completed 85% ...; C = completed 75% ... Grades should be lowered appropriately for unexcused absences, tardiness, leaving class early, in-class texting or other forms of non-participation. The instructor reserves the right to adjust the reported grade when necessary. (about 10%)
2. *Focus essay and report:* A short research paper (about 5 pages, 1300-1600 words) on a radical figure or movement of the student's choice, to be turned in and presented in class on **January 22** (see calendar); topic choice and brief bibliography due by midnight **January 17** (about 35%) [see list below];
3. *Final essay:* A synthetic paper (about 10-12 pages, 2400-3200 words) that explores a theme running through the readings of this course, and that locates the student's own developing theological and ethical stance in relation to the emphases identified as characteristic of biblical/Christian radicalism (due **January 31**) (55%).

All required written work should be submitted, electronically, to the instructor's email inbox.

Radical figures and movements – a beginning list:

Medieval and Early Modern:

Jakob Amman (Amish)
Mary Cary
Cathars (Gnostic groups)
Ann Hutchinson
Joachim of Fiore
Margaret Fell (Quakers)
George Fox (Quakers)
Marguerite Porete (Beguines)
Fausto Sozzini (Polish Brethren)
Waldensians

Josephine Butler (Brit.)
Hélder Câmara (Brazil)
Ernesto Cardenal (Solentiname, Nicaragua)
Albert Cleage (US)
Antônio Conselheiro (Brazil)
Anna Julia Cooper (US)
Mary Daly (US)
Kortwright Davis (Caribbean)
Jacques Ellul (France)
Marcus Garvey (Caribbean)
Sarah Grimké and Angelina Grimké Weld (US)
Gustavo Gutierrez (Peru)
William Wade Harris (W. Africa)
Frances Ellen Harper (US)
bell hooks (US)

Ellice Hoskins (Brit.)
Hutterites
Chung Hyun Kyung (Korea)
Ann Lee/Shakers (US)
Aimee Semple McPherson (US)
Mennonites
Lucretia Mott (US)
A.P. Nirmal (India)
Rastafari (Caribbean)
Elizabeth Cady Stanton (US)
Howard Thurman (US)
Sojourner Truth (US)
M. M. Thomas (India)
Lev Tolstoy (Russia)
Watchtower/Jehovah's Witnesses

Modern:

Aladura (W. Africa)
Alexander Bedward (Caribbean)
Nikolai Berdyaev (Russia)
Philip Berrigan (US)
Leonardo Boff (Brazil)

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

Citation Policy:

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. 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 citation, voice, development of argument, or other aspects of writing, students are encouraged to consult with the ASC early in the term.

Grading:

The Seminary's grading system defines the following grades:

A = superior, B = good, C = satisfactory, D = marginal, F = failure.

Grading for this course will seek to maintain standards commensurate with a graduate level of teaching and learning. Students should understand that assignments that are completed with a level of competence expected of graduate students—in ordinary language, “good” or “very good” work—earn a grade in the range of “B.” “A” work is work that exceeds basic expectations, in which there is a quality of originality in thought and execution that goes beyond the level of basic competence.

Academic Honesty:

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. 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 one of the instructors as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with one of the instructors.

Inclusive Language:

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

Policy on late work:

All written assignments are due, unless indicated otherwise, by 11:59 pm on the date given in the syllabus. Students who encounter unusual obstacles to getting an assignment in may ask for an extension of the due date. They should contact the instructor to request an extension before the work comes due. 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. *N.B. When submitting late work (whether with an extension or not), always send an email notification to your instructor.*

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. 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. Three 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.

Calendar of Topics and Assignments:

- January 6** Introductions: delineating radicalism/debating Christ and Culture
M
- Required reading:
H. Richard Niebuhr, "Types of Christian Ethics," in Glenn Stassen, et al., *Authentic Transformation*, 15-29 (271)
Glen H. Stassen, "Concrete Christological Norms for Transformation," in Stassen, et al., *Authentic Transformation*, 127-129, 173-189 (286-294)
Leonardo Boff, "Preferential Option for the Poor," in *Francis of Assisi*, 43-71, (146-152)
- Recommended background:
Ernst Troeltsch, *Social Teachings*, 1: 331-343
George Williams, "Introduction," *Spiritual and Anabaptist Writers*
H. Richard Niebuhr, *Christ and Culture*, 45-82
John Howard Yoder, "How H. Richard Niebuhr Reasoned: A Critique of Christ and Culture," in Stassen, et al., *Authentic Transformation*, 71-82 (271-284)
Craig A. Carter, "Introducing a Post-Christendom Typology of Christ and Culture," in *Rethinking Christ and Culture*, 111-127, 129
- January 7** Francis of Assisi, the Little Brothers, and following Jesus
T
- Required reading:
Regis Armstrong and Ignatius Brady, Introduction to *Francis*, FCCW 3-21
Francis of Assisi, Selected writings ("The Testament," "The Earlier Rule," "The Later Rule," ...), FCCW
Thomas of Celano, *First Life* (selection) 1:1-7, 9-13, in *Francis of Assisi: Early Documents*, I:182-196, 201-213
- Recommended background:
Adrian House, *St. Francis: A Revolutionary Life*, esp. 287-289
The Flowers of St. Francis (Film: Roberto Rossellini, 1950), <http://www.youtube.com/watch?v=AkFP0z1loCQ>.
Francesco (Film: Liliana Cavani, 1989)
- January 8** The Franciscans and a New Age
W
- Required reading:
Francis of Assisi, Selected writings ("Admonitions," "The Prayer Before the Crucifix," "Canticle of Brother Sun," "The Parchment Given to Brother Leo") FCCW
Thomas of Celano, *First Life* 1: 21-22, 2:1-4, in *Francis of Assisi: Early Documents*, I:234-239, 258-267
Joachim of Fiore, *The Book of Concordance*, in Bernard McGinn, ed., *Apocalyptic Spirituality* 97-112, 129-134
- Recommended background:
J. A. Wayne Hellmann, "The Spirituality of the Franciscans," in Jill Raitt, ed. *Christian Spirituality: High Middle Ages and Reformation*, 31-50.
Brother Sun, Sister Moon (Film: Franco Zeffirelli, 1972)
- January 9** Clare of Assisi and a women's movement
TH
- Required reading:
Regis Armstrong and Ignatius Brady, Introduction to *Clare*, FCCW 169-185
Clare of Assisi, Writings, FCCW 189-234

Francis, Writings to St. Clare and her sisters, FCCW 40-47, 160, 162
Thomas of Celano, *First Life* 1:8, 2:10 in *Francis of Assisi: Early Documents*,
I:196-199, 284-287

Recommended background:

J. A. Wayne Hellmann, "The Spirituality of the Franciscans," in Jill Raitt, ed.
Christian Spirituality: High Middle Ages and Reformation, 31-50.

January 10 Reading Day
F

January 13 Franciscan spirituals: poverty and controversy
M

Required reading:

Francis of Assisi, "Letter to Saint Anthony," "Letter to the Entire Order,"
FCCW

A Mirror of the Perfection (Sabatier), in *Francis of Assisi: Early Documents*,
III:255-256

Angelo of Clareno, "A Letter to the Pope," and Peter John Olivi, "Letter to the
Sons of Charles II," in Bernard McGinn, ed., *Apocalyptic Spirituality* 149-
181

Angelo of Clareno, *A Chronicle or History of the Seven Tribulations* (selection)
<http://www.fordham.edu/halsall/source/clareno-inq.html>

Recommended background:

David Burr, *Spiritual Franciscans* 1-41, 305-313

The Name of the Rose (Film: Jean-Jacques Annaud, 1986)

January 14 Research Day—(Library)
T

Meet in the library at 9:00 for session with Angela Morris.

January 15 Radicalism and Reformation: introductions
W

Required reading:

Daniel Liechty, Introduction to *Early Anabaptist Spirituality*

Felix Mantz, "Letter from Prison," EAS

Hans Schlaffer, "Instruction," EAS

Hans Denck, "Concerning True Love," EAS

"Trial and Martyrdom of Michael Sattler," In Williams, ed., *Spiritual and
Anabaptist Writers* (or <http://www.homecomers.org/mirror/martyrs057.htm>)

Recommended background:

Martyrs Mirror images,

<http://www.bethelks.edu/mla/holdings/scans/martyrsmirror/>

January 16 Anabaptists, Christendom, and community
TH

Required reading:

Thomas Müntzer, "Sermon Before the Princes"

Peter Walpot, "True Yieldedness and the Christian Community of Goods," EAS
137-196

Recommended background:

James Stayer, "Community of Goods," Hans Hillerbrand, ed., *Encyclopedia of
the Reformation* (LPTS E.M. White Library Reference Room: Ref. BR
302.8 O93 1996)

C. Elwood, "Calvin's Ecclesial Theology and Human Salvation," in *John
Calvin's Impact on Church and Society, 1509-2009*

- January 17** Radical reform and women
F
Research topic and brief bibliography due by midnight.
Required reading:
C. Arnold Snyder and Linda A. Huebert Hecht, ed., *Profiles of Anabaptist Women*, 70-81, 124-139, 384-405
Menno Simons, "Meditation on the Twenty-fifth Psalm" EAS
Recommended background:
Keith Thomas, "Women and the Civil War Sects." *Past and Present* 13 (1958) 42-62.
Joyce Irwin, *Womanhood in Radical Protestantism, 1525-1675*, xi-xxx, 1-8, 200-202, 210-214
Irvin E. Burkhardt, "Menno Simons on the Incarnation." *Mennonite Quarterly Review* 4 (1930): 113-139, 178-207; 6 (1932): 122-123
- January 20** **Martin Luther King, Jr. Day—no class**
M
- January 21** Dorothy Day and Catholic Social Activism
T
Required reading:
Robert Ellsberg, "Introduction" to *Selected Writings*, DDSW xvii-xliii
Dorothy Day, "Day After Day," "The Long Way Home," "In Fields and Factories," "Peter Maurin" (selections) DDSW, 51-52, 70-71, 3-48, 235-251, 123-127
Peter Maurin, *Easy Essays*, selections: "What the Catholic Worker Believes," "Christianity Untried," "The Duty of Hospitality," "Feeding the Poor at a Sacrifice," "A Radical Change," "Mechanized Labor," "Capital and Labor" <http://www.catholicworker.org/petermaurin/easy-essays.html>
Recommended background:
Entertaining Angels: The Dorothy Day Story (Film: Michael Rhodes, 1996)
Robert Ellsberg, Interview: The Life of Dorothy Day, <http://www.youtube.com/watch?v=YviTrmrI0hM>
Elizabeth Hinson-Hasty, "Timeline of Significant Events in Dorothy Day's Life," <http://www.catholicworker.org/dorothyday/timeline.pdf>
- January 22** Student Presentations
W
Research paper due
- January 23** The Catholic Worker and its theological sources
TH
Required reading:
Dorothy Day, "Politics and Principles," "Gifts of the Spirit," "Therese" (selections) DDSW, 261-280, 298-302, 306-317, 157-173, 187-196, 201-203
Recommended background:
Mark Zwick and Louise Zwick, *The Catholic Worker Movement*, 250-278, 344-346
Mark Zwick and Louise Zwick, *The Catholic Worker Movement*, 156-176
Michael J. Baxter, "'Blowing the Dynamite of the Church': Catholic Radicalism from a Catholic Radicalist Perspective," Houston Catholic Worker Newspaper, <https://cjd.org/1999/04/01/blowing-the-dynamite-of-the-church-catholic-radicalism-from-a-catholic-radicalist-perspective/>
The Flowers of St. Francis (Film: Roberto Rossellini, 1952)

January 24

F

Dorothy Day and strains of contemporary radicalism and Conclusions

Required reading:

Dorothy Day, "On Pilgrimage" (selections) DDSW, 253-257, 331-336, 339-340, 358-363

Leonardo Boff, "Creation of a Popular and Poor Church" and "Conclusion," in *Francis of Assisi*, 93-114, 146-138 (155-159)

Cornel West, "Afro-American Revolutionary Christianity," in *Prophesy Deliverance!*, 131-147

Larry L. Rasmussen, "Prophetic-Liberative Practices and Oppression," in *Earth-Honoring Faith*, 305-331 (411-415)

Recommended background:

Elizabeth Hinson-Hasty, *Dorothy Day for Armchair Theologians*, "A Personal Postscript, 189-203

Martin Luther King, Jr., "Letter from a Birmingham Jail,"

<https://historyofchristianexperienceii.wordpress.com/2016/06/18/martin-luther-king-jr-letter-from-a-birmingham-jail-1963/>

John Howard Yoder, "The Original Revolution," in *The Original Revolution*, 13-33

January 31

F

Synthetic paper due