

**Faculty:**

Christopher L. Elwood  
Gardencourt 216, x 383  
[celwood@lpts.edu](mailto:celwood@lpts.edu)

## **History of Christian Experience II**

TF 1133

Gardencourt, Hundley Hall  
Wednesdays & Fridays, 11:00 a.m.—12:20 p.m.  
Fall 2008

*This online syllabus should be used to gain a better understanding of the content and focus of a course. The syllabus given out in the class may differ from this online version and its content supersedes that of the online syllabus.*

### **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 plenary lectures and discussion in groups.

### **Goals and objectives:**

Students will

1. Demonstrate familiarity with
  - a. The growth of diverse Christian communities in the modern period, in Europe, North and South America, Africa, and Asia;
  - b. Representative examples of architecture, music, and visual arts from these communities;
  - c. Controversies about faithful Christian expression from a range of times and places—concerning worship, community boundaries and organization, limits to theological diversity, roles of women and men, relations to governmental powers, etc.;
  - d. Impacts of interactions with other religious traditions.
2. Use readings from historical sources to demonstrate understanding of issues from contexts much different from their own.
3. Reflect theologically on the significance of their historical study for at least two questions of contemporary significance.

### **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 readings will be posted on the class BlackBoard site; they are designated with \*.

## Requirements

1. Four brief papers (about 3-4 pp.), chosen from the following five questions. (about 40%)

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 24.**

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 8.**

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 22.**

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: Affonso, 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 5.**

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. What is your view of the relationship between Christian faith and social transformation? **Due November 26.**

The papers will observe conventions of academic writing. If students need help with citation, voice, development of argument, or other aspects of writing style, they should consult with the Academic Support Center early in the semester.

All papers must be submitted to the BlackBoard course site (<http://fishersnet.blackboard.com/webapps/login>), using the Digital Dropbox function, on or before the due date. (For help with this function, go to [http://www.lpts.edu/Academic\\_Resources/Blackboard.asp](http://www.lpts.edu/Academic_Resources/Blackboard.asp) and click on "Digital Dropbox," where you will find instructions to guide you.) Papers will be returned to you, with grades and comments, no later than two weeks after they are submitted.

2. Three brief in-class tests, concentrating on recognition of important figures, events, places, etc. (about 15%)
3. Class attendance and participation. (about 15%)

Students are responsible for what is said in lectures, including specifications of assignments and elaboration of readings.

When illness or family emergency makes class attendance impossible, students should contact the instructors, when possible in advance.

Students should bring with them to class the primary texts readings assigned for that day (posted on BlackBoard).

During some class periods, students will consult texts or work in groups on questions suggested by the instructors. More than two unexcused absences from these groups will occasion a conference with the instructors and may result in a reduction in grading.

4. An in-class final examination. (about 30%)

#### **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. Students unfamiliar with issues relating to academic honesty can find help from the staff in the Academic Support Center and should make use of the available resources at an early date, since violations of seminary policy on academic honesty can lead to a failing grade for the course.

#### **Special Accommodations:**

Students requiring accommodation for a learning disability should be in contact with Kathy Mapes in the ASC Center ([kmapes@lpts.edu](mailto:kmapes@lpts.edu)) as soon as possible and should speak with the instructor to arrange appropriate adjustments.

#### **Inclusive Language:**

The use of inclusive language in course work is a policy of Louisville Presbyterian Seminary. 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, avoid language for people that leaves out part of the population or perpetuates stereotypes. Do not assume masculine gender when the gender of the person is unknown. When referring to God, you are encouraged to use a variety of images and metaphors. See [http://www.lpts.edu/Academic\\_Resources/ASC/avoidinggenderbiasinlanguage.asp](http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp).

#### **Schedule of classes:**

**F 9.5** Introduction to the course: Modern Christian history in global perspective

**W 9.10** Reforming the church in sixteenth-century Europe

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

\*BlackBoard: Luther, "Preface to the Letter of Saint Paul to the Romans"

*The Twelve Articles of the Upper Swabian Peasants*

- F 9.12** Extending Protestant reform  
**Reading:** Hastings 257-270  
 \*BlackBoard: Michael Sattler, *The Schleitheim Articles*  
 John Calvin, *Institutes of Christian Religion* (selections, Bks. 1-3; and 3.7 “The Sum of the Christian Life”)  
*Register of the Consistory of Geneva* (excerpts from 1542)
- W 9.17** Catholic renewal  
**Reading:** Hastings 270-281  
 \*BlackBoard: Ignatius Loyola, *Spiritual Exercises* (selections)  
 The Council of Trent, “Decree Concerning Justification”  
 Teresa of Ávila, from *The Life of Saint Teresa of Ávila*
- F 9.19** Expanding Christendom: conquest and Christian mission in a “New World”  
 Reading: **Hastings 328-349**  
 \*BlackBoard: Bartolomé de las Casas, *History of the Indies* (excerpts)  
 Philip II (of Spain), *Ordinance* (1573)  
 Luis Lasso de la Vega, “Virgin of Guadalupe”  
 Sor Juana Inés de la Cruz, *Reply to Sor Filotea*
- W 9.24** India: religious and cultural encounters, 16<sup>th</sup>-17<sup>th</sup> centuries  
*Due today – Essay 1*  
**Reading:** Hastings (147-156) 157-172  
 \*Blackboard:  
 Francis Xavier, “To the Society at Rome” and “To Ignatius Loyola”  
 Roberto de Nobili, *Report on Certain Customs of the Indian Nation* and *The Dialogue on Eternal Life* (excerpts)
- F 9.26** Christianity in China and Japan, 1500-1800  
**Reading:** Hastings (369-373) 373-386  
 \*Blackboard:  
 Francis Xavier, “To the Society in Europe”  
 Matteo Ricci, *Journals* (excerpts) and *The True Meaning of the Lord of Heaven* (excerpts)  
 Hsu Kuangchi's Memorial  
 Domingo Navarrete, *Treatises on the History, Politics, Ethics, and Religion of the Chinese Monarchy*  
 Pope Clement XI, *Ex illa die* (1715)
- W 10.1** Christianity in the Modern West: the advance of Reason  
*In-class test today (1)*  
**Reading:** Hastings 277-280, 458-470  
 \*Blackboard:  
 John Locke, *The Reasonableness of Christianity* (excerpt)  
 Immanuel Kant, “What is Enlightenment?”

**F 10.3** Christianity in the Modern West: the advance of Feeling and experience  
 Reading: **Hastings 471-485**  
 \*Blackboard:  
 Justo Gonzalez, *The Story of Christianity 2*: “The Spiritualist Option” and “The Pietist Option”  
 George Fox, *The Journal* (excerpts)  
 John Wesley, “A Plain Account of Genuine Christianity”

**W 10.8** Religious diversity in Colonial America  
*Due today – Essay 2*  
 Reading: Hastings 416-428  
 \*Blackboard:  
 Jonathan Edwards, *Personal Narrative* (excerpt)  
 Nathan Cole, “Spiritual Travels”

**F 10.10** American Awakenings  
 Reading: Hastings 428-443  
 \*Blackboard:  
 Angelina Grimke, “Appeal to the Christian Women of the South”  
 Charles G. Finney, “Conditions of Being Saved”

### RESEARCH AND STUDY WEEK (10.13-10.17)

**W 10.22** European colonization and the expansion of Christian mission, 18th-19th centuries  
*Due today – Essay 3*  
 Reading: Hastings 172-188, 386-405  
 \*Blackboard:  
 Justo Gonzalez, *The Story of Christianity 2*: “Geographic Expansion”  
 William Carey, *The Obligation of Christians...*, and *Memoirs*  
 Reginald Heber, “The Cry of the Heathen”  
 Krishna Pal, Account of his conversion  
 Ram Mohan Roy, *The Precepts of Jesus* and Criticism of missionaries

**F 10.24** Christianity in Africa during the colonial age  
 Reading: **Hastings (192-200) 200-226**  
 \*Blackboard:  
 Affonso I, Letter to the King of Portugal  
 Olaudah Equiano, *The Interesting Narrative of the Life of Olaudah Equiano*  
 Edward Wilmot Blyden, “Mohammedanism and the Negro Race,” “Philip and the Eunuch”  
 William H. Sheppard, “Light in Darkest Africa”

**W 10.29** Religion, race, and social reform in the West  
*In-class test today (2)*

**Reading:** Hastings 436-444  
**\*BlackBoard:**  
 Mary McLeod Bethune, "My Last Will and Testament"  
 Walter Rauschenbusch, "The Kingdom of God"

**F 10.31** Modern turns in Western Christianity

**Reading:** **Hastings 485-505**  
**\*BlackBoard:**  
 F.C. Baur, *Paul: A Contribution to the Critical History of Primitive Christianity*  
 Ernest Renan, *The Life of Jesus*

**W 11.5** Theological tensions in early 20th-century western Christianity

***Due today – Essay 4***

**Reading:** Hastings 446-451  
**\*BlackBoard:**  
 Gonzalez, *Story of Christianity 2* "Protestantism in Europe"  
 Harry Emerson Fosdick, "What Christian Liberals Are Driving At"  
 Gresham Machen, "What Fundamentalism Stands for Now"  
 Karl Barth, "Strange New World Within the Bible" (excerpts) [Also available at <http://theologytoday.ptsem.edu/oct1986/v43-3-editorial3.htm>]

**F 11.7** Christians and Jews in Modern Europe

**Reading:** **\*BlackBoard:**  
 David Chidester, "Holocaust"  
 Dietrich Bonhoeffer, excerpt from *Ethics*  
 The Barmen Declaration  
 [<http://www.sacred-texts.com/chr/barmen.htm>]

*Nostra Aetate*

[[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html)]

- W 11.12** Eastern Christianity in the Modern world  
**Reading:** Hastings 282-324  
**\*BlackBoard:**  
 Sergius Bulgakov, “The Virgin and the Saints in Orthodoxy”  
 Kallistos Ware, “Strange Yet Familiar: My Journey to the Orthodox Faith”
- F 11.14** Unpacking the colonial legacy: Christians and liberation movements in the mid-20th century  
**Reading:** Hastings 349-367  
**\*BlackBoard:**  
 Ernesto Cardenal, *The Gospel in Solentiname*  
 Carlos Mejía Godoy, “Misa Campesina Nicaragüense”  
 Alfonso Cardinal López Trujillo, “Declaration of Los Andes”  
 James Cone, “The White Church and Black Power”  
 Ada Maria Isasi-Diaz, “A Mujerista Christological Understanding”
- W 11.19** Unpacking the colonial legacy: religion and the postcolonial African experience  
*In-class test today (3)*  
**Reading:** Hastings 226-235  
**\*BlackBoard:**  
 John W. de Gruchy, “Resistance, Repression and the Transition to Democracy”  
 Desmond Tutu, “We Forgive You” and “Something Has Gone Desperately Wrong”  
 Pieter Meiring, “Truth and Reconciliation: The South African Experience”
- F 11.21** Directions in contemporary American Christianity  
*Due today – Essay 5*  
**Reading:** Hastings 451-456  
**\*BlackBoard:**  
 Beverly Harrison, “The Power of Anger in the Work of Love”  
 Tony Campolo, “Evangelical Christianity has been hijacked”  
 [[http://www.beliefnet.com/story/150/story\\_15052\\_1.html](http://www.beliefnet.com/story/150/story_15052_1.html)]

**W 11.26** Christianity in the Global South – into a new millennium

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

\*BlackBoard:

Arvind P. Nirmal, “Toward a Christian Dalit Theology”

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

David Yonggi Cho, “Home Cell Groups: A Key to Evangelism”

### **THANKSGIVING RECESS**

**W 12.3** Christians and Others in an age of fear

**Reading:** \*BlackBoard:

Tariq Ramadan, “What the West Can Learn From Islam,”  
 (“Manifesto for a new ‘We’”)

Jonathan Sacks, “A Covenant of Hope”

Lesslie Newbigin, “Evangelism in the City”

William Wagner, “Muslim-Christian Encounters”

**F 12.5** Final words