

Religious Studies 203W: THE CHRISTIANS

<http://www.wiu.edu/users/wat100/carr/carr203.pdf>

Note home page is a pdf file and, so, needs Adobe Acrobat Reader.

All library and lab computers have Adobe Acrobat installed. Free Acrobat reader at:
<http://www.adobe.com/products/acrobat/readstep.html>

MW 3:00 - 4:15 pm
Spring 2002

Instructor: Amy Carr

Office Hours: Tuesday 1-3 pm, Thursday
10 am to 12 pm, Friday 2:15 – 3:15 pm
Also by appointment. Feel free to
speak
with me about any aspect of the
course or
about related issues.

Office: Morgan Hall, Room 412 (phone:
298-1309; home: 837-0527, before 10 pm)
Department Office: Morgan Hall, Room
456 (phone: 298-1057)
E-mail: AR-Carr@wiu.edu (note: not
always checked on weekends)

Purpose of the Course

This course has two main objectives. **First**, it introduces students to the Christian religion, its history, and a representative sampling of its theologians and practitioners. In studying some of the many different faces of Christianity, past and present, you can learn to:

- deepen a capacity to perceive Christian texts, beliefs, and practices with both empathy and criticism;
- become familiar with the diverse interpretations of the Christian Bible, diverse forms of Christian expression, and many meanings of Jesus across the globe;
- gain a sense of the key dates, events, thinkers, and movements in Christian history;
- identify some of the cultural, political, and personal roles played by religion.

Second, the course will introduce the study of Christianity by fostering skills in reading comprehension, writing ability, critical analysis, and creatively integrative thinking—skills which are transferable to many other disciplines and vocational situations, and useful in helping you to become an independent, lifelong learner.

Note: This course COUNTS as a writing course (W)!

Course Texts

Brian Wilson, *Christianity* (Upper Saddle River, NJ:

Prentice Hall, 1999).

Mark Salzman, *Lying Awake* (NY: Alfred A. Knopf,
2001).

Diane Hacker, *A Pocket Style Manual*, Third Edition

(Boston: Bedford/St. Martin's,
2000).

Additional readings will be found on the Web, as handouts, or on Electronic Reserves (ERes).

***Note: if you have trouble accessing Web readings, try using a library computer or ask a librarian for assistance.**

Writing Help

If you would like more assistance or feedback on your writing, don't hesitate to contact WIU's **Writing Center** in Simpkins Hall 341 (ph: 298-2815, or by email: MWCENTER@WIU.EDU). I am also

available during office hours to talk one-on-one about your writing.

Useful Web Resources

New Revised Standard Version of the Bible
<http://www.devotions.net/bible/00bible.htm>

Ancient Christian Writings
<http://www.earlychristianwritings.com>

Christian Classics Ethereal Library
<http://www.ccel.org/index/author-A.html>

Course Requirements

Reading Summaries (15%)

Written summaries of the day's readings will be collected randomly at the beginning of class throughout the semester. Your best scores on 10 of these (each worth 1.5 points) will count towards your final grade; I will collect them at least 11-12 times.

The aim of this exercise is to encourage you to keep up with the readings, to develop your skills in reading comprehension and analysis, and to stimulate class discussion. Towards this end, each day there is an assigned reading, bring to class the following (preferably one copy for instructor, one for yourself):

- a) a summary of the day's reading, *in your own words* (focus on the main points as you understood them, and anything else which catches your interest);
- b) at least one sentence stating your reaction to the day's reading;
- c) at least two questions about the reading. These can include factual questions (like, "What does X mean?"), but should also include at least *one interpretive question* which probes **specific** issues raised by the reading—a question for class discussion. You might raise questions which **compare** something in this text and something else we have considered in this or

other courses; or questions which **evaluate** the rightness or usefulness of something in the reading; or questions which reflect a creative **response** to the reading.

You will receive full credit for each summary if it is complete (includes parts a, b, and c above), well-written (check for grammar and spelling), and really captures the main points and key subpoints. So do not agonize over them, but do use them as practice in developing your skills in reading comprehension; they are meant to help facilitate a habit of close careful reading, and of trusting your own abilities to understand, analyze, and interrogate written forms of communication.

Late summaries will not be accepted. If you have a prior excused absence, turn them in before the class period you will miss (even if summaries are not collected that day). Summaries turned in the day after an unexcused or illness-related absence will generally not be accepted. But remember that these will be collected periodically, so only frequent absences are likely to affect your grade on the summaries.

Essays and Reflection Papers (30 %)

Specific guidelines for each paper will be handed out separately; see the deadlines in the course outline below. All papers must be typed and double-spaced; see the grading rubric for papers for more details about my expectations for papers. *If you want to revise a paper, see me first during office hours; revised papers will not be accepted unless you first speak with me about your original version.* **Important note: Late papers will lose a half-point per weekday they are late; no papers will be accepted more than one week after the original deadline.**

In-Class Biblical Interpretation	5 pts
2-3 pp. on <i>Jesus as Mother</i> excerpt	5 pts
4-5 pp. on the novel <i>Lying Awake</i>	10 pts

4-5 pp. Analysis of Worship Service 10 pts

Exams (45 %)

There will be five exams (short answer & essay)—but do not fear, this means you'll integrate your learning in chunks rather than all at the end. The final will focus on themes from the end of the semester, but will include a few questions to help you integrate your learning for the whole course. *Most* questions are distributed *before* the exams, and some exam questions are collectively developed *by* the class.

Exam on Early Christianity	10 pts
Exam on Medieval Christianity	10 pts
Exam on the Reformation & Protestants	10 pts
Exam on Modern & Global Christianity	15 pts
+ Comprehensive	

Class Participation (10%)

Class participation includes showing up for class, contributing to class discussion, and engaging in any in-class written or group activities.

Note

If you believe you would learn better by completing a different set of assignments, please see me soon and then submit an alternative plan, in writing, by January 28. I will not accept alternative plans which only reduce the course workload. (Adapted from a syllabus note of Dan Buchanan, St. John's Univ.)

Attendance

- 1) Note that a substantial percentage of your grade (**25%!)** will depend on your presence for in-class and group exercises and on keeping up with the readings by turning in summaries. *Missing a lot of class will likely drop your grade by two to three letters!*
- 2) Because of #1 above, there is no official attendance policy; however, I will keep track of your attendance and factor it into the class participation part of your grade.

3) Consistent tardiness or leaving class early can affect your class participation grade.

4) If a disability or the effects of medication make it difficult for you to attend class some days, tell me *early in the semester* so that we can work out a way to accommodate your learning needs.

Honor Code

Discussion of course materials with your peers is highly encouraged, especially in preparation for exams. Learning always involves sharing ideas and developing them together. But beyond our collective learning, independent work is expected on all journals, class exercises (except group ones), exams, and papers. Plagiarizing, borrowing, or copying another's words or ideas, without proper acknowledgment, can earn an automatic F on an assignment or in this course.

Be sure to consult me if you are not sure about how or when to properly acknowledge the ideas and works of others. ***Read Hacker pp. 109-112 (especially p. 112) about plagiarism.***

Disabilities Policy

In accordance with University policy and the Americans with Disabilities Act, academic accommodation will be made for any student who has a need and notifies me. It is imperative that you take the initiative to bring such needs to my attention, as I am not legally permitted to inquire about such issues. You can also contact Disability Support Services at 298-2512 for additional assistance.

Grading Scale

- | | |
|-------------|-----------------------------------------------------------------|
| A (90-100%) | Excellent work |
| B (80-89%) | Good work |
| C (70-79%) | Average work; meets the course criteria adequately |
| D (60-69%) | Below average work; fulfills only partially the course criteria |

F (0-59%) Course work does not sufficiently fulfill the course criteria

Grading criteria for papers will be handed out separately. Remember that grades do not measure *you* or your potential abilities, but your mastery of skills in this particular course at this particular stage of your education!

COURSE OUTLINE

- Jan. 14 Introduction to course
Jan. 16 Introduction to Christian Diversity (Wilson, pp. 11-17)

I. Jesus and Early Christianity

- Jan. 21 MARTIN LUTHER KING DAY: NO CLASS
Tip: Begin reading the novel Lying Awake NOW!
- Jan. 23** Jesus' Life and the Gospels in Jewish Context
In-Class Biblical Interpretation (on a gospel selection handout)
Read Isaiah 9:2-7 (Jewish expectations of a Messiah)
Matthew 5:1-11 (Jesus' teachings)
Matt. 22:34-40 (Love commandment)
Luke 8 (Jesus' healings, miracles, parables)
Wilson, pp. 18-25
Use any biblical translation, or see
<http://www.devotions.net/bible/00bible.htm>
- Jan. 28 Jesus' Death and Resurrection: From a Jewish Jesus to a Cosmic Christ
Read Mark 10:32-34, 11, 14-16 (all *chapters!*)
Romans 5:1-6:14
John 1:1-4, 1:14
Wilson, pp. 25-27
Handout from Marcus Borg's *Jesus: A New Vision*
- Jan. 30 Formation of the Early Churches and the Many Visions/Versions of Jesus
Gospel of Mary <http://www.gnosis.org/library/marygosp.htm>
Infancy Gospel of Thomas <http://www.gnosis.org/library/inftoma.htm>
The Didache <http://www.newadvent.org/fathers/0714.htm>
Wilson, pp. 28-37
- Feb. 4 Christian Persecution
Martyrdom of Perpetua
<http://www.pbs.org/wgbh/pages/frontline/shows/religion/maps/primary/perpetua.html>
Groups develop questions for exam (will be posted on web page)
- Feb. 6 ASSESSMENT DAY: NO CLASS
- Feb. 11** **Exam on Jesus and Early Christianity** (45 min.)
Discuss the Church Year and an Ancient Liturgy (30 min.)

II. Constantine, Christendom, and Medieval Christianity

- Feb. 13 From Christian Persecution to Christendom
"Conversion" of Emperor Constantine (Wilson pp. 38-44)
Christian Creeds
<http://www.creeds.net/> At this site, read the following:
What Is a Creed?
The Apostle's Creed
The Nicene Creed (*not* the Creed of Nicaea—unless you read Greek!)

Definition of Chalcedon

Monasticism: Sayings of the Desert Fathers & Mothers

<http://www.cin.org/dsrtfit.html> (1, 3, 9, 14, 17)

<http://www.innerlightproductions.com/>

Feb. 18 First Division of the Church: Eastern Orthodoxy and Roman Catholicism
Wilson, pp. 44-54

Icons and Cathedrals and Labyrinths (look up on web)

Feb. 20 Augustine and Aquinas: A Patristic and a Scholastic Theologian

Augustine, *Confessions*

<http://www.leaderu.com/cyber/books/augconfessions/bk1toc.html>

--click on BOOK 1 only!

Aquinas on providence <http://www.newadvent.org/summa/102202.htm>

Feb. 25 Two Monastic Theologians: Hildegard von Bingen and Julian of Norwich

1) Christian Meditation and Contemplation (good, simple introduction)

<http://www.stolaf.edu/people/huff/classes/religion/Essay.html>

2) Julian of Norwich

<http://home.infi.net/~ddisse/julian.html>

a) read up to the start of the “Online” section

b) Under the “Online” section, read (1) Chapters 3 and 5 of the

long text

c) Images of Jesus as Mother: <http://www.gloriana.nu/mother.htm>

d) See attached handout

3) Hildegard of (or von) Bingen

a) Introduction to her life:

<http://www.fordham.edu/halsall/med/hildegarde.html>

b) Look at her ARTWORK:

1) <http://www.irupert.com/HILDEGRD/hildegard.htm>

2)

<http://www.healingchants.com/hildegardilluminations.html>

c) Opening of the *Scivias*:

<http://www.chass.utoronto.ca/~young/protest.html>

Feb. 27 Caroline Walker Bynum on “Jesus as Mother” (Cistercian 12th c. spirituality)

Feb. 28 JOHN DOMINIC CROSSAN, “The Historical Jesus”

7:30 pm, Heritage Room—University Union

Mar. 1 Informal conversation with John Dominic Crossan (9:30-11:30, Stipes 501)

Mar. 1 2-3 pp. paper on Bynum selection: due FRIDAY by 3:15 pm in my box or office folder

Mar. 1 **Christian Justifications for War and Torture: The Crusades and Inquisition**

1) Introduction to the Crusades

http://orb.rhodes.edu/encyclp/religion/crusades/Crusade_Intro.html

(skim all 8 sections)

- 2) The Children's Crusades <http://www.historyguide.org/ancient/children.html>
- 3) Introduction to the Inquisition
<http://www.fordham.edu/halsall/source/inquisition1.html>
(readings continue on back)
- 4) Sample Inquisitorial Technique: Bernard Gui (14th century)
<http://www.fordham.edu/halsall/source/heresy2.html>
- 5) Handout on Just War Theory
- 6) Handout: Rowan Williams, "War as we know it"
- 7) Handout: Martin Marty, "Is Religion the Problem?"

Mar. 6 Group preparation for exam
Mar. 8 Exam on Medieval Christianity due

Mar. 18 - 20 Are Visions of God Real? (Part I)
 Read Salzman, *Lying Awake*

IV. The Protestant Reformation, Christianity in the Americas, and Christianity Meets Modernity

Mar. 25 Main Features of the Protestant Reformation
 Read Wilson, pp. 57-65

Mar. 27 Major Reformation Theologians: Luther and Calvin
 Martin Luther (handout: "Two Kinds of Righteousness")
 John Calvin (handout: from *Institutes of the Christian Religion*)
 Diary of Calvin's teenaged female cousin, Mathilde von
 Buddenbroch (ER)

Apr. 1 Two "New" Challenges to Christianity: The Americas and Modernity

1. *Christianity Comes to the New World (the Americas)*
 - a) Bartolomé de las Casas: Converted Defender of Native Americans
<http://campus.northpark.edu/history/WebChron/Americas/DelasCasas.html>
 - b) Web research: Who are Juan Diego and the Virgin of Guadalupe?
(write a brief paragraph about them in your summary)
2. *Modernity (the Enlightenment) and Rationalism*
 - a) Wilson, pp. 66-68
 - b) Deism http://www.deism.com/deism_defined.htm (Get a feel for contemporary deists by checking out other features of the deism.com website.)

Apr. 3 Pietism and the First and Second Great Awakenings in North America

- 1) Wilson, pp. 69-top of 74
 Q: What is the difference between the 1st & 2nd Great Awakening?
- 2) John Wesley (Founder of Methodism): Two Hymns
 <http://www.ccel.org/w/wesley/hymn/jwg03/jwg0331.html>
 <http://www.ccel.org/w/wesley/hymn/jwg01/jwg0131.html>
- 3) Jarena Lee, excerpts from *Religious Experience and Journal*
 - a) <http://www.pbs.org/wgbh/aia/part3/3h1638.html>

Read p. 1 plus click on “Click here for the text. . .”

- b) http://digilib.nypl.org/dynaweb/digs/wwm9716/@Generic__BookView
Click on “Religious Experience and Journal” BUT read only the subsection called “My Call to Preach the Gospel”

- 4) Web research: Research and write a paragraph on *any* of the following:
(extra credit if you write a brief paragraph on each one)
- a) Mormonism
 - b) Seventh-Day Adventism
 - c) Christian Science
 - d) Jehovah’s Witnesses

- Apr. 8 Christian Social Reformers
- 1) Christians for and against slavery and segregation
(read handout from *Eve & Adam*)
 - 2) Christians for and against same-sex relationships
 - a) Two Contrasting Lutheran Views
(read handout from The Lutheran magazine)
 - b) Optional: see conservative vs. liberal Christian viewpoints in: http://www.religioustolerance.org/hom_bibl.htm

- Apr. 10 20th-Century Christian Movements: Evangelicalism, Fundamentalism, Pentecostalism, and Vatican II
- 1) Wilson, pp. 74-81; 87-88 (on Pentecostalism)
 - a) What is “higher criticism?”
 - b) What is fundamentalism? What are the five fundamentals?
 - c) How is evangelicalism different from fundamentalism?
 - d) What do Christian liberals tend to believe about the Bible and evolution?
 - e) What is Pentecostalism?
 - f) What are some of the major changes in Catholicism after Vatican II?
 - 2) Web research: research and write a brief paragraph about two denominations or movements not yet covered in class
Suggestions: Church of God in Christ, Foursquare Gospel, Disciples of Christ, Apostolic Finnish Lutherans, Nestorians, United Church of Christ, Progressive National Baptist, megachurches, etc.

Apr. 15 Exam

V. Contemporary Issues in Christianity

- Apr. 15 Exam; reflections on the Christian doctrine of atonement
- Apr. 17 20th-century Feminist Theology
- 1) “Salvation,” from Lynn Japinga’s *Feminism and Christianity* (handout)
 - 2) Eastern Orthodox views of the atonement (Mathewes-Green handout)
- Apr. 22 Possible speaker: Kristin Bloomer on the Virgin Mary
- Apr. 24 The Globalization of Christianity: Contextualized Theology and Interreligious Dialogue in Africa, Asia, and the Americas
- 1) Wilson, pp. 88-98
For summary on this part, just answer the following questions:
 - 1) What is Liberation Theology?
 - 2) What are some of the issues involved in the globalization of Christianity?

2) Relationships between the Bible and Culture: One African Perspective
Ernest Munachi Ezeogu, "Bible and Culture in African Theology"

<http://www.munachi.com/t/bibleculture1.htm> (Part 1)

<http://www.munachi.com/t/bibleculture2.htm> (Part 2)

Apr. 29

Two 20th-century Christians in the US: Dorothy Day and Howard Thurman

May 1

Wrap-up session and preparation for the final

Last day to turn in analysis of a worship service

FINAL EXAM

Wed., May 8, 3 pm