



(Christopher Columbus lands in the Bahamas, Theodore de Bry etching, 1594)

### **1) INSTRUCTOR**

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**Office Location:** Duke 213  
**Classroom:** Online  
**Time:** 6:30-8pm, Thursday Evenings

### **2) UNIVERSITY MISSION STATEMENT**

Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

### **3) AZUSA PACIFIC SEMINARY MISSION STATEMENT**

The Azusa Pacific Graduate School of Theology, in keeping with its commitment to the authority of Scripture and the centrality of Jesus Christ, seeks to prepare people for effective, practical ministry in the Church throughout the world; to promote the spiritual, personal, and professional development of students; and to extend theological knowledge through academic inquiry, research, writing, and publication.

### **4) CATALOG COURSE DESCRIPTION**

Major theological movements within the Christian church, from the Reformation to the present, are studied. Consideration is given to major theologians and their works and significant developments in the history of the modern church (including the movement of Methodism as well as **the rise of modern science**).

## 5) COURSE WELCOME

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I am looking forward to spending these next weeks in conversation with you and with some of the great thinkers and actors of Christian history, discovering how their experience of God's love and truth sheds light on our lives and ministries today. Santayana suggested, "those who cannot remember the past are doomed to repeat it." No doubt Santayana wanted us to look to our past to prevent the recurrence of mistakes. Neil Postman flipped this statement saying, "to forget our mistakes is bad. But to forget our successes may be worse." And there are many successes to learn from throughout church history. Studying the lives and faith of Christians who have preceded us can serve us as a compass and roadmap as we strive to lead God's people into the future. I invite you, from the outset, to ask how what we are reading and discussing relates to particular situations in each of our church communities.

Likewise, I want us to gain a fuller appreciation for our identity in this class. The last time somebody asked you who you were, what did you tell them? Did you tell them you had brown hair, dark eyes, stood around 5'9" and occasionally enjoyed Chunky Monkey? Maybe, but probably not. You probably told them your story; that is, your life story: where you were born, who your parents are, where you come from, what you have done the past 20-60 years of your life. You narrate a short autobiography. Why? Well because we know who we are by our ability to narrate our story. As you investigate your story and history, you also begin to have a better understanding of who you are and the world you are now in. This entails an understanding of your family's story.

As Christians we believe that we are part of a spiritual family that transcends time and geography. Christians past, present, and future make up the Body of Christ and in this community we each contribute to the life of the body. Hence, as we seek to understand the history, traditions, and leaders of Christianity we are hoping to understand better who we are as the Church; it is my hope that this will result in a greater fullness of Christian maturity.

In summary, this course is an invitation to a large family reunion. It is my task to introduce you to some old relatives that have had a formative influence in our life as the Body of Christ. The telling of their story is also ours. It is a story filled with unfamiliar places and times, with traditions and rituals hard to imagine, and with sometimes strange thoughts and practices. In this class we will listen to our grandmothers and grandfathers of the faith and in so doing we will understand better who we are and what it means to be in Christ together. The former archbishop of Canterbury, Rowan Williams states:

*There will be in church history strong elements of institutional history, tracing the ins and outs of power games; there will be records of tragedy and betrayal; there will be long moments where we don't really know at all what made our ancestors work. As Christian students, though, we shall always be haunted by something else: to what call is all this a response -- faithful, unfaithful, uncomprehending, transfiguring? Can we acknowledge it as our call too? And more to the point, can we see that our immersion in the ways in which they responded becomes part of the way we actually hear the call ourselves in more and more diverse and more and more complete ways?<sup>1</sup>*

Church history has important relevance for today; as we mine the past we gain a new appreciation for the present and future.

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<sup>1</sup> Rowan Williams, *Why Study the Past?*, 30.

## 6) STUDENT LEARNING OUTCOMES

STUDENT LEARNING OUTCOMES	IDEA OBJECTIVES	ASSESSMENT/ASSIGNMENT
<p><b>1. Identify general knowledge about Christian Church history.</b></p>	<p>Gain factual knowledge.</p>	<p>Readings Reading/Lecture Discussion Forums</p>
<p><b>2. Analyze movements and theologians of Christian Church history, with emphasis on:</b>            * Reformation Movements;            * Methodist Christianity;            * Worldwide Christianity;            * American Christianity.</p>	<p>Learn principles, generalizations, or theories about historical investigation.</p>	<p>Reading/Lecture Discussion Forums            Female Saint Video Presentations            Equiano Paper            Understanding the Present through the Past Paper</p>
<p><b>3. Demonstrate critical historical thinking by integrating theology, social sciences, and other culturally relevant perspectives.</b></p>	<p>Learn to analyze and critically evaluate ideas, arguments, and various points of view.</p>	<p>Church History &amp; Science Blog            Understanding the Present through the Past Paper</p>
<p><b>4. Appraise the early modern relationship between faith and science.</b></p>	<p>Develop knowledge and understanding of diverse historical perspectives about the relationship between Christian faith and science.</p>	<p>Church History &amp; Science Blog</p>
<p><b>5. Demonstrate ability to engage constructively with diverse theological viewpoints.</b></p>	<p>Gain a broader understanding and appreciation of historical, theological and cultural viewpoints (e.g., beliefs, values).</p>	<p>Reading/Lecture Discussion Forums            Equiano Paper            Understanding the Present through the Past Paper</p>

## 7) DR. LUGIOYO'S PERSPECTIVE ON THE LEARNING PROCESS\*

- The aim is to become better thinkers and lovers of God and each other, not just to know facts or get grades.
- We are all human beings made in God's image.
- We are all a group in whom the Spirit dwells.
- The teacher is a guide and a source of some information and wisdom.
- But the teacher is no more made in God's image and no more Spirit-filled.
- The teacher is learning as well as teaching, is not merely a professor or doctor but a human being who respects students, is relaxed and encourages informality, warmth, and mutual respect.

(\* these perspectives adapted from Prof. John Goldingay)

## 8) REQUIRED TEXTBOOKS

- Stanley Grenz, *Pocket Dictionary of Theological Terms* (IVP, 1999), ISBN 978-0-83-081449-7
- Olaudah Equiano, *Interesting Narrative & Other Writings* (Penguin, 2003) ISBN 978-0-14-243716-2
- Diarmaid MacColluch, *Christianity: The First Three Thousand Years* (Penguin, 2010), pp. 551—1016 (465 pages) : ISBN-13: 978-0143118695.
- Elie Wiesel, *Night* (Hill and Wang, 2006) : ISBN-13: 978-0374500016.
- Course Reader on Canvas

### Recommended Books:

- Henry Bettenson, *Documents of the Christian Church* (Oxford, 2011), pp. 194—509 (315 pages) : ISBN-13: 978-0199568987
- Euan Cameron, *Interpreting Christian History: The Challenge of the Churches' Past* (Wiley-Blackwell, 2005), pp. 292. [ISBN - 978-0631215233]
- Adrian Hastings, ed., *A World History of Christianity* (Grand Rapids, MI: Eerdmans, 2000).
- Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement, Vol. 2: Modern Christianity from 1454-1900* (Maryknoll, NY: Orbis Press, 2012).
- Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (Yale University Press, 2011) : ISBN-13: 978-0300171365.
- Klaus Koschorke, Frieder Ludwig, Mariano Delgado, eds., *A History of Christianity in Asia, Africa, and Latin America, 1450-1990: A Documentary Sourcebook* (Grand Rapids, MI: Eerdmans, 2007).
- Mark Noll, *A History of Christianity in the United States and Canada* (Eerdmans, 1992) pp. 592 : ISBN-13: 978-0802806512

## 9) COURSE REQUIREMENTS OVERVIEW

ACTIVITY	PERCENTAGE
Attendance (100pts)	10%
Reading/Lecture Discussion Forums (300pts)	30%
Female Saint Video Presentations (100pts)	10%
Equiano Paper (100pts)	10%
Christianity & Science Blog Post (150pts)	15%
Understanding the Present through the Past Paper (250pts)	25%
<b>Total</b>	<b>100%</b>

The professor reserves the right to adjust the assignments and schedule as the semester proceeds.

## 10) GRADING

**Grading:** Your final grade for the course will be computed on the following basis:

**EVALUATION/ASSESSMENT RATIONALE**

In order to receive a(n):

You will need to accomplish the following:

A	<p><b>Style, Form, and Grammar:</b></p> <ol style="list-style-type: none"> <li>1. Submit paper on time.</li> <li>2. Submit a paper that correctly follows Chicago/Turabian style (see notes below).</li> <li>3. Assignment follows all instructions (detailed below for each assignment).</li> <li>4. Paper is free of grammar, spelling, and format errors.</li> </ol> <p><b>Content:</b></p> <ol style="list-style-type: none"> <li>1. Follows instruction with regard to format, numbering, indentations, and content.</li> <li>2. Paper/Assignment offers a clear and logical link from one item in the discussion to the next. There is a clear introduction (with clear thesis) and clear progression of argument.</li> <li>3. Paper/Assignment demonstrates careful research and use of recommended primary/secondary literature. And all citations are accurate.</li> <li>4. Student's paper is outstanding, similar to that of the course readings.</li> </ol>
A-	<p><b>Style, Form, and Grammar:</b> follows above expectation in 95% of the paper</p> <p><b>Content:</b> follows above expectations with just one major or two minor exceptions</p> <ol style="list-style-type: none"> <li>4. Student's paper is excellent. It answers the assignment with insight.</li> </ol>
B range	<p><b>Style, Form, and Grammar:</b> follows above expectation in 90% of the paper</p> <p><b>Content:</b> follows above expectations with at least two major exceptions</p> <ol style="list-style-type: none"> <li>4. Student's paper is good. It thoroughly answers the question, but with a few minor flaws.</li> </ol>
C range	<p><b>Style, Form, and Grammar:</b> follows above expectation in 80% of the paper</p> <p><b>Content:</b> follows above expectations with three major exceptions</p> <ol style="list-style-type: none"> <li>4. Student's paper is adequate. The paper answers the basic assignment/question and its flaws do not discredit the argument.</li> </ol>
D range	<p><b>Style, Form, and Grammar:</b> follows above expectation in 70% of the paper</p> <p><b>Content:</b> follows above expectations with four major exceptions</p> <ol style="list-style-type: none"> <li>4. Student's paper is problematic. It has serious flaws and only partially answers the assignment requirements or question.</li> </ol>

**Grading Scale:**

94-100	A	73-76	C
90-93	A-	70-72	C-
87-89	B+	67-69	D+
83-86	B	63-66	D
80-82	B-	60-62	D-
77-79	C+	0-59	F

**Grade Definitions**

- A** Superior knowledge regarding details, assumptions, implications, history; superior thinking with information relevant to application, critique, and relationship to other information.
- B** More than adequate knowledge regarding technical terms, distinctions, and possesses an ability to use information.
- C** Basic knowledge needed to function and carry on learning regarding major principles, central terms, major figures, also possesses an awareness of field or discipline. Note that a grade of C- may not be eligible for transfer and in most programs does not constitute a passing grade. Please consult and refer to the Graduate Catalog, Graduate Center Policies, and specific program catalogs and guidelines for further information.
- D** Graduate credit not given for the grade of D
- F** Graduate credit not given for the grade of F

## 11) COURSE POLICIES & EXPECTATIONS

- **ATTENDANCE & PARTICIPATION:** Academic credit for a course requires regular class attendance and participation and is not just a matter of completing the assignments. Attendance means being present in the ZOOM class for the entire scheduled class meeting, not just some part of it. In the event of absence for any reason, you are responsible for any information or class content missed. The professor may require additional work to make up for an absence.
- **STUDYING:** You are expected to study at least 12 hours every week outside of class. This is a guideline; on some weeks you may have to put in more time in order to complete the assignments.
- **READING:** Complete all reading and writing assignments on time as they are listed on the schedule. Without doing the readings your ability to contribute to the discussions on CANVAS is severely handicapped. Do not get behind!
- **LATE WORK POLICY:** I do not appreciate late work. Work ahead so that you are not writing assignments the night before. Procrastination is not a virtue. Manage your time. You can always turn in assignments early if necessary. NOTE the due dates and plan accordingly.
  - For assignments that are turned in, this late schedule applies
    - 1-2 days late: 25% deduction
    - 2-4 days late: 50% deduction
    - 5 or more days late: no points given
  - For the discussion forums, this late schedule applies
    - 1 day late: 25% deduction
    - 2 days late: 50% deduction
    - 3 days late: 75% deduction
    - 4 or more days late: 0 points
- **INCLUSIVE LANGUAGE:** I expected that you use inclusive language in all written assignments when referring to persons in general (e.g. “humankind”, not “man” or “mankind”).
- **SPELLING:** Your written work should not contain any spelling errors – use a spell-checker and proof read your papers before you turn them in – spelling errors will result in a lower grade on your assignment.
- **GRAMMAR:** Make sure your work is written in correct English grammar (including any references or footnoting) – correct English tends to have a favorable influence on your grade and *vice versa*. See the Writing and Research Guide below.
- **PLAGIARISM:** Be honest. Using our common commitment to Jesus Christ as the perspective for learning, members of the Theology Department acknowledge that truthfulness is essential in our dealing with one another. Hence it is expected that each student will do his or her own work with integrity and comply with APU plagiarism policies – which I have reproduced below. **If you are caught cheating in this course, you will be dismissed immediately and receive a failing grade for the entire course. I have no patience for cheating. CONSIDER YOURSELF WARNED! See ACADEMIC INTEGRITY POLICY below.**
- **COLLEGIALITY:** Help each other. We have been brought together as a fellowship with the intention of being built up in our faith together.
- **INCOMPLETES:** Incompletes are only granted in rare circumstances where a student encounters major, unavoidable life situations such as death, major illness, family crisis, or alien invasions. Unacceptable reasons for requesting an incomplete include poor time management; heavy job, church, or school workload; logistical problems (computer, traffic, printer, “the dog ate my homework,” etc.); language issues, video game addictions; or exotic vacations. To obtain an incomplete, **before the end of the semester** the student must fill out the Incomplete Form available at the Office of the Graduate Registrar in the Graduate Center and obtain all necessary signatures. An incomplete grade must be approved by the professor and the department chair. An extension may be granted for up to 12 weeks from the last day of the term.
- **MY OFFICE:** Because we are in an online class, my office is virtual. Send me an email to schedule a phone appointment.

## 12) ACADEMIC INTEGRITY STATEMENT

The practice of academic integrity to ensure the quality of education is the responsibility of each member of the educational community at Azusa Pacific University. It is the policy of the university that academic work should represent the independent thought and activity of the individual student, and work that is borrowed from another source without attribution or used in

an unauthorized way in an academic exercise is considered to be academic dishonesty that defrauds the work of others and the education system. Engaging in academic dishonesty in fulfillment of the requirements of an academic program is a serious offense for which a student may be disciplined or dismissed from a program (APU Graduate Catalog).

**Academic dishonesty includes:**

**1. Cheating** - Intentionally using or attempting to use unauthorized materials, information, or study aids in any academic exercise.

- Students completing any examination should assume that external assistance (e.g., books, notes, and conversations with others) is prohibited unless specifically authorized by the instructor.
- Students may not allow others to conduct research or prepare work for them without advance authorization from the instructor.
- Papers, parts of papers, and other academic work may not be submitted for credit in more than one course.

**2. Fabrication** - Intentional falsification or invention of any information or citation in an academic exercise.

**3. Facilitating academic dishonesty** - Helping or attempting to help another commit an act of academic dishonesty.

**4. Plagiarism** - Using unattributed words, phrases, ideas, or work of another—whether published, unpublished, or from an electronic source—as one's own in any academic exercise. **To avoid plagiarism, when drawing from various resources for research purposes students must provide citations, footnotes and bibliographic information.**

A violation of academic integrity will result in a minimum of a failing grade for the assignment with the possibility of a failing grade for the course or expulsion.

### **13) ASSIGNMENTS**

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● **Attendance (100pts/10%)**

Each week our class will meet together via zoom for 90 minutes. We will meet at 6:30pm on THURSDAY evenings using this zoom link: <https://apu.zoom.us/j/94822980721>

Each week you will receive 10 points for attending the class meeting. You must attend the entire class session for credit. We will be discussing the lectures and the readings.

● **Weekly Reading/Lecture Discussion Forum (300pts/30%):**

i. **Access course website** by logging in at [canvas.apu.edu](https://canvas.apu.edu) using your APU log-in credentials.

ii. **“Alpha” On-Line Reading Reflections** (several paragraphs each; due by 11:59 p.m. each Tuesday; 15 points each) By 11:59 p.m. each Tuesday, you are to post your Alpha reading reflection in your on-line group forum.

**Content:**

- Comment on **EACH** of the assigned readings for the week.
- Evaluate key ideas; what did you agree/disagree with and why?
- These reading reflections should show that you are thinking critically.
- They are not to take the form of personal musings or stream-of-consciousness writing.
- Do not summarize the reading – your readers and your professor have read the same material!
- In your Alpha post, try to make connections between the readings.

The posting deadline is 11:59 p.m. on Tuesday of each week.

**How to post your Alpha reading reflections:**

- a. I suggest that you write your reflections in a word-processing document and then cut/paste into the website. This will allow you to have all your postings from the semester in one place and will save you if the website crashes in the middle of things.

- b. On the course website, in the left column under Course Links, click on Discussions, select the correct week, select your group.
- c. **In the subject line, enter this title: “Alpha -- <your name> (e.g., “Alpha -- Brian Lugioyo”).**
- d. Then enter your text in the text box and click “Post Response.”

iii. **“Beta” Written Interactions to Postings** (two for each week; a paragraph or more each; due by the start of class on each week (6pm Thursdays); 7.5 points each.) Interact with at least two of your group’s Alpha postings from the week. Your comments might include points of agreement, questions you have, and differences of opinions.

**How to post your Beta interactions:**

1. In your group, you will see the list of people who have posted their Alpha reading reflections.
2. With the Alpha response open that you want to respond to, click on Reply.
3. Enter your interaction and then click Post Message at the bottom.

**To whom you should respond:**

1. You get to choose to whom you respond within your group. Keep an eye out for people who haven’t received responses yet, and consider responding to them. If there are not two Alpha postings in your group by the Alpha posting deadline, go into a different group and respond to an Alpha posting there – you will still get full credit.

● **Female Saint Video Presentations (100pts/10%):**

For these presentations you will make a *5-minute* video presentation on a saint. In the video you will be required to

- show at least two artistic/photographic representation of the saint,
- *provide background information on her life (dates, geography, family, education, jobs, etc),*
- *present an understanding of their written legacy (if there is one give a representative bibliography),*
- *clearly articulate this person's contribution to the kingdom,*
- *and demonstrate how they reflected the life of Jesus in their day.*

The video presentation will be graded based both on creativity of the presentation and the quality of the content. A **one-page fact sheet** should be also created and available for the class on Canvas; in addition to biographical data it should contain a bibliography of the resources used (You must have at least **4 sources** -- use respected articles when you can, rather than just websites). Make sure you also include when the person was canonized (if a Catholic or Orthodox saint). Here are the saints you can choose from:

1. Elisabeth von Brandenburg (1485-1555) \_\_\_\_\_
2. Arugula von Grumbach (1492-1568) \_\_\_\_\_
3. Katherine von Bora (1499-1552) \_\_\_\_\_
4. Teresa of Avila (1515-1582) \_\_\_\_\_
5. Kateri Tekakwitha (1656-1680) \_\_\_\_\_
6. Juana Inés de la Cruz (1648-1695) \_\_\_\_\_
7. Susanna Wesley (1669-1742) \_\_\_\_\_
8. Madeleine Sophie Barat (1779-1865) \_\_\_\_\_
9. Jarena Lee (1783-1864) \_\_\_\_\_
10. Bidley Mason (1818-1891) \_\_\_\_\_
11. Florence Nightingale (1820-1910) \_\_\_\_\_
12. Catherine Booth (1829-1891) \_\_\_\_\_



13. Sojourner Truth (1797-1883) \_\_\_\_\_
14. Harriet Tubman (1820?-1913) \_\_\_\_\_
15. Susan B. Anthony (1820-1906) \_\_\_\_\_
16. Josephine Bakhita (1869-1947) \_\_\_\_\_
17. Thérèse of Lisieux (1873-1897) \_\_\_\_\_
18. Dorothy Day (1887-1980) \_\_\_\_\_
19. Amy Semple McPherson (1890-1944) \_\_\_\_\_
20. Magda Trocmé (1901-1996) \_\_\_\_\_
21. Edith Stein (1891-1942) \_\_\_\_\_
22. Mother Teresa (1910-1997) \_\_\_\_\_
23. Corita Kent (1918-1986) \_\_\_\_\_
24. Cecilia Butsi (1924-1940) \_\_\_\_\_
25. Teresa Bracco (1924-1944) \_\_\_\_\_
26. Flannery O'connor (1925-1964) \_\_\_\_\_
27. Leonella Sgorbati (1940-2006) \_\_\_\_\_
28. Jean Donovan (1953-1980) \_\_\_\_\_

View this sample video on St. Mary of Magdalene for an example: [Link](#)

● **Equiano Paper: (100pts/10%)**

Write a three to four-page essay on the following prompt: ***How did Equiano's view of race change over time? Talk about experiences that influenced his perceptions of race.***<sup>2</sup>

*"The following questions and points to consider will serve as the basis of our upcoming discussion. Additionally these questions are meant to aid you with the reading of Equiano's work and some important thought processes necessary in constructing an effective essay. **These questions should not serve as the basis of your essay alone, but instead should point you in directions that may benefit you when constructing your essay.**"*

1. *What factors shaped Equiano's identity and that of his family and village prior to European interaction? What does Equiano state defines him and the Igbo people? Was race a factor? Why or why not?*
2. *Identify various experiences and stages of Equiano's life. How did he perceive/define himself during these periods? How did others view him?*
3. *How did these experiences shape Equiano's perceptions of himself and others? When do racial descriptions and identities become an aspect of his narrative?*
4. *Do you see Equiano's first multi-cultural interactions with Europeans as a turning point or watershed moment concerning his developing concepts of race? Why?*
5. *How did his condition of slavery and interactions with Europeans contribute to his identity and descriptions of himself?*
6. *How do Equiano's conceptions of himself as a freeman align with the beliefs of Europeans about Equiano as a freeman and others of his race? Did Europeans perceive him as free or equal?*
7. *Did Equiano's experiences and interactions with Europeans cause him to adopt European customs and beliefs? If so, how did this alter his identity?*
8. *How did Equiano's religious conversion to Christianity contribute to his identity?*
9. *Why do you think Equiano repeatedly observes and comments on the religious behavior of others?"*

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<sup>2</sup> This assignment is adapted from Professor Dunn at Pitt Community College

<<https://docs.google.com/document/d/1HsrWcVSMfqYjpmi0vzok1GMqH1fwZleafiDLVlpiT7A/edit?pli=1> Accessed 12/19/2018>.

This essay should be 4-5 pages, double spaced with one-inch margins all around and typed in New Times Roman 12 point font.

● **Understanding the Present through the Past Paper (250pts/25%):**

For this 10-page paper you will be required to look at a particular present-day issue that the church is wrestling with (war, disability, architecture, children, marriage, clothing, meals, work, economics, sex, poverty, technology, etc.) and examine it in light of the historic Christian witness (Primarily from the 16<sup>th</sup> century onward). There really are no new topics under the sun, just different shades. In every era the church has had to wrestle with differing aspects of these topics. So for instance, today the issue of homosexuality is one that the present church is wrestling with. Understanding how the church has thought about this issue might illuminate the present context. Or take technology for instance, how did the church react to the printing press, the industrial revolution, the creation of guns? What were their concerns with these new technologies in their time?

The Understanding the Present through the Past Paper **must** include the following:

- Select a particular contemporary topic and reflect on it in light of history
- Develop a **clear thesis**
- Include at least **2 primary works** and **3 secondary works**.
- The last chunk of the paper should consist of the articulation of how your understanding of the present has been illuminated by your exploration of Christian Church history.
- See rubric

PAPER CHUNKS	DESCRIPTION	POINTS	DUE DATE
Annotated Bibliography of Primary and Secondary Sources	<ul style="list-style-type: none"> <li>● List 2 primary sources and write a paragraph on each source.</li> <li>● List 3 secondary sources and write a paragraph highlighting their arguments.</li> <li>● This will be submitted to Canvas.</li> </ul>	30pts	Week 4
Paper Draft	<ul style="list-style-type: none"> <li>● Complete draft will be submitted to Canvas.</li> <li>● Students will complete a peer review worksheet for two student peers.</li> </ul>	70pts	Week 6
APU Writing Center Meeting/Report	<ul style="list-style-type: none"> <li>● Make an online appointment with the Writing Center for advice and guidance during the writing process.</li> <li>● This appointment can be made during any point in the student's planning or writing phases.</li> </ul>	20pts	Week 8
Final Draft	<ul style="list-style-type: none"> <li>● Submit their Final Draft</li> </ul>	130pts	Week 8
Total		250 points	

***STRONGLY Suggested Bibliography of Secondary Sources:***

- On Children:
  - Jerome Berryman, *Children and the Theologians: Clearing the Way for Grace* (Norfolk, UK: Morehouse Publishing, 2009).

- Marcia Bunge, ed., *The Child in Christian Thought* (Eerdmans, 2001).
- On Disability:
  - Brian Brock and John Swinton, eds., *Disability in the Christian Tradition: A Reader* (Grand Rapids, MI: Eerdmans, 2012).
  - Nancy Eiesland, *The Disabled God: Toward a Liberation Theology of Disability* (Abingdon, 1994)
- On War and War Technology:
  - Andrew Cunningham and Ole Peter Grell, *The Four Horsemen of the Apocalypse: Religion, War, Famine and Death in Reformation Europe* (New York: Cambridge University Press, 2000).
  - Jeremy Black, ed., *War in the Early Modern World* (Westview Press, 1998),
  - James E. Atwood, *America and Its Guns: A Theological Expose* (Cascade 2012)
- General topics covering food to housing:
  - Denis Janz, gen. ed., *A People's History of Christianity*, 7 volumes (Minneapolis, MN: Fortress Press, 2005-2010).
  - Daniel Sack, *Whitebread Protestants* (Palgrave, 2001)
  - Ken Albala and Trudy Edens, eds., *Food and Faith in Christian Culture* (Columbia University Press, 2011).
- On Sex:
  - William Naphy, *Sex Crimes: From Renaissance to Enlightenment* (Stroud, UK: Tempus, 2004).
  - Michel Foucault, *The History of Sexuality: An Introduction* (1990)
  - Faramerz Dabhoiwala, *The Origins of Sex: A History of the First Secular Revolution* (Oxford University Press, 2012)
- On Marriage, Sex, and Family Life:
  - John Witte Jr. and Robert M. Kingdon, *Sex, Marriage, and Family Life in John Calvin's Geneva: Courtship, Engagement, and Marriage* (Grand Rapids, MI: Eerdmans, 2005).
  - Stephanie Coontz, *Marriage, a History: How Love Conquered Marriage* (Penguin, 2006).
- On Church Architecture:
  - Nigel Yates, *Liturgical Space: Christian Worship and Church Buildings in Western Europe 1500-2000* (Hampshire, England: Ashgate, 2008).
  - Jeanne Halgren Kilde, *When Church Became Theatre: the Transformation of Evangelical Architecture and Worship in Nineteenth-Century America* (Oxford University Press, 2005).
- On Economics and Poverty:
  - Ole Peter Grell, Jon Arrizabalaga, and Andrew Cunningham, eds., *Health Care and Poor Relief in Counter-Reformation Europe* (London: Routledge, 1999).
  - Eugene McCarragher, *The Enchantments of Mammon: How Capitalism Became the Religion of Modernity* (Belknap, 2019).
  - Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (Penguin ed. 2002).

● **History of Christianity & Science Blog Post (150pts/15%):**

Recently, Christianity has been often portrayed as being anti-science, especially by the new atheists like Richard Dawkins and Sam Harris who see faith and science as conflicting. Unfortunately many Christians have adopted this warfare or conflict perception of the relationship between faith and science. Yet, just a little bit of historical knowledge of the Christian tradition dispels this pervasive myth. The goal of your blog post is to help Christians understand the historical relationship between science and faith. The blog post must be 1000 words. Below is provided a list of various topics with a bibliography to choose from (if you want to choose another topic not listed, get permission from the professor first). In the course of the blog, you must engage at minimum one primary source, one secondary source, and insights from an interview with a relevant scientist, someone who works in a science profession, or a science teacher. Interview someone you know and ask them about the relationship between science and faith, particularly focusing on the topic you are discussing.

## SUGGESTED TOPICS:

### ● **Approaches of engaging Science and Christian Faith (Draper and White)**

#### ○ Primary:

- John William Draper, *History of the Conflict between Religion and Science* (D. Appleton, 1875).
- Andrew Dickson White, *History of the Warfare of Science with Theology in Christendom* 2 vols. (D. Appleton, 1896).

#### ○ Secondary:

- Jeff Hardin, Ronald L. Numbers, and Ronald A. Binzley, eds., *The Warfare Between Science & Religion: The Idea That Wouldn't Die* (John Hopkins, 2018).
- Peter Harrison, *The Territories of Science and Religion* (University of Chicago Press, 2015).
- Ian Barbour, *When Science Meets religion: Enemies, Strangers, or Partners?* (HarperOne, 2000), Chapter 1.

### ● **History of Christianity and the Growth of Science (Boyle)**

#### ○ Primary:

- Robert Boyle, *Some Considerations Touching the Usefulness of Experimental Natural Philosophy*
  - Edward Grant, ed., *A Source Book in Medieval Science* (Harvard, 1974).
  - Dennis R. Danielson, ed., *The Book of the Cosmos: Imagining the Universe from Heraclitus to Hawking* (Perseus, 2000). [Contains over 80 different excerpts from primary sources on astronomy].

#### ○ Secondary:

- H. Fisch, "The Scientist as Priest: A Note on Robert Boyle's Natural Theology," in *Isis* 44 (1953) 252-65.
- Peter Harrison, "Sentiments of Devotion and Experimental Philosophy in Seventeenth-Century England," in *Journal of Medieval and Early Modern Studies* 44 (2014) 113-33.
- Michael H. Shank, "Myth 2: That the Medieval Christian Church Suppressed the Growth of Science," in *Galileo Goes to Jail*, ed. By Ron Numbers (Harvard, 2009).

### ● **History of Christianity and Environmentalism (Muir)**

#### ○ Primary:

- John Muir, *Nature Writings: The Story of My Boyhood and Youth, My First Summer in the Sierra, The Mountains of California, Stickeen, Essays* (Library of America, 1997).
- Malcolm Dana, *Christ of the Countryside* (Cokesbury, 1937).
- Lyn White Jr. "The Historical Roots of our Ecological Crisis," in *Science*, 155/3767, March 1967, pp. 1203-7.

#### ○ Secondary:

- William Ted Johnson, "The Spiritual Lives of Great Environmentalists: John Muir, Calvin DeWitt," in *Electronic Green Journal*, 1/24 (2006). Link: [https://escholarship.org/content/qt1835687g/qt1835687g.pdf?t=q9nsfr#:~:text=As%20John%20gre w%20and%20developed,time%20\(Miller%2C%202005\).](https://escholarship.org/content/qt1835687g/qt1835687g.pdf?t=q9nsfr#:~:text=As%20John%20gre w%20and%20developed,time%20(Miller%2C%202005).)
- Ian Barbour, ed., *Western Man and Environmental Ethics: Attitudes towards Nature and Technology* (Addison-Wesley, 1973).
- David and Eileen Spring, eds., *Ecology and Religion in History* (Harper and Row, 1974).
- Elspeth Whitney, "Lynn White, Ecotheology, and History", in *Environmental Ethics* 15 (1993) 151-69.

- Kevin M. Lowe, *Baptized with the Soil: Christian Agrarians and the Crusade for Rural America* (Oxford, 2015).
- Susan Power Bratton, "Ecology and Religion," in *The Oxford Handbook of Religion and Science*, ed. By Philip Clayton (Oxford, 2008).
- Celia Deane-Drummond, "Theology, Ecology, and Values," in *The Oxford Handbook of Religion and Science*, ed. By Philip Clayton (Oxford, 2008).

- **History of Christianity and Astronomy (Copernicus & Galileo)**

- Primary:
  - Dennis R. Danielson, ed., *The Book of the Cosmos: Imagining the Universe from Heraclitus to Hawking* (Perseus, 2000). [Contains over 80 different excerpts from primary sources on astronomy].
  - Maurice A. Finocchiaro, ed., *The Essential Galileo* (Hackett, 2008).
  - Galileo's Letter to the Grand Duchess Christina: Here it is in Spanish translation: <https://www.biblioteca.org.ar/libros/133541.pdf>
- Secondary:
  - Dennis R. Danielson, "Myth 6: That Copernicanism Demoted Humans from the Center of the Cosmos," in *Galileo Goes to Jail*, ed. By Ron Numbers (Harvard, 2009).
  - Maurice A. Finocchiaro, "Myth 8: That Galileo was Imprisoned and Tortured for Advocating Copernicanism," in *Galileo Goes to Jail*, ed. By Ron Numbers (Harvard, 2009).

- **History of Christianity and Physics (Newton)**

- Primary:
  - Isaac Newton, *Principia: Mathematical Principles of Natural Philosophy*, trans. By I. Bernard Cohen and Anne Whitman (UC Press, 1999). In the "General Scholium" chapter at the end Newton discusses God.
- Secondary:
  - Edward B. Davis, "Myth 13: That Isaac Newton's Mechanistic Cosmology Eliminated the Need for God," in *Galileo Goes to Jail*, ed. By Ron Numbers (Harvard, 2009).

- **History of Christianity and Evolution (Darwin)**

- Primary:
  - Charles Darwin, *Origin of Species* (Penguin Classics, 2009).
  - Charles Darwin, *Voyage of the Beagle* [Abridged] (Penguin Books, 1989)
- Secondary:
  - James Moore, "Myth 16: That Evolution Destroyed Darwin's Faith in Christianity--Until He Reconverted on His Deathbed," in *Galileo Goes to Jail*, ed. By Ron Numbers (Harvard, 2009).
  - Elizabeth A. Johnson, *Ask the Beasts: Darwin and the God of Love* (Bloomsbury, 2015).

- **History of Christianity and Geology (Cuvier)**

- Primary:
  - Georges Cuvier, *Georges Cuvier, Fossil Bones, and Geological Catastrophes: New Translations and Interpretations of the Primary Texts*, ed. By Martin J.S. Rudwick (University of Chicago Press, 1998). See chapter 15 that gives a translation of Cuvier's "Preliminary Discourse."
- Secondary:
  - Edward Larson, *Evolution: The Remarkable History of a Scientific Theory* (Modern Library, 2004). Chapter 1 tells the story of Georges Cuvier and his faith.

- **History of Christianity and Genetics (Mendel)**

- Primary:

- Hugo Illitis, *Life of Mendel* (George, Allen, and Unwin, 1924).

- Secondary:

- Ron L. Numbers, "Gregor Mendel: Creationist Hero," in *Science & Education*, 24 (2015) 115-123.
- Edward Larson, *Evolution: The Remarkable History of a Scientific Theory* (Modern Library, 2004). Chapter 7 tells the story of Gregor Mendel.

- **History of Christianity and Creationism (William Jennings Bryan & the Scopes Trial)**

- Primary:

- Jeffrey Moran, *The Scopes Trial: A Brief History with Documents* (Bedford/St. Martin's, 2002).

- Secondary:

- Edward Larson, *Summer for the Gods: The Scopes Trial and America's Continuing Debate Over Science and Religion* (Basic Books, 1997).
- Edward Larson, *Evolution: The Remarkable History of a Scientific Theory* (Modern Library, 2004).
- Edward Larson, *The Creation-Evolution Debate: Historical Perspectives* (University of Georgia, 2007).
- Ron L. Numbers, *The Creationists: From Scientific Creationism to Intelligent Design* (Harvard, 2006). See chapters 3 & 4.

- The professor reserves the right to adjust the assignments and schedule as the semester proceeds.

#### **14) WRITING & RESEARCH GUIDE: [LINK](#)**

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#### **15) AVAILABLE SUPPORT SERVICES:**

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- A. APU Writing Center: Appointments can be made at: <<http://www.apu.edu/academics/writingcenter/>>.
- B. University Counseling Center: Appointments can be made in person or by calling (626) 815-2109.
- C. Learning Enrichment Center: students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements. Phone: (626) 815-3849.
- D. Other support services are listed in the Graduate Catalog.

#### **16) OTHER REQUIRED SYLLABUS COMPONENTS**

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- Books are available for purchase through APU's bookstore or may be purchased from other sources such as Amazon.com or Addall.com.
- Emergency procedures: It is recommended that you leave the class title, room, building location, and the APU campus main phone number – 626-969-3434 – with persons who might need to find you in case of an emergency.
- For policies on withdrawal, grade permanence, academic integrity, appeals, and grievance procedures, refer to the graduate catalog.
- All university and departmental policies affecting student work, appeals, and grievances, as outlined in the Graduate Catalog and/or Department Handbook will apply, unless otherwise indicated in this syllabus. All resources for the completion of the assignments, such as journals and books, are available through our library system, either through our own library's own holdings or through Link+.

**17) SELECT CHURCH HISTORY II BIBLIOGRAPHY: [LINK](#)**

**18) COURSE OUTLINE**

<b>WEEK</b>	<b>(PROVISIONAL) TOPICS</b>	<b>READING &amp; ASSIGNMENTS</b>
Week 1	<b>Introduction</b>	Syllabus
Week 2	<b>The Work of Remembering</b>	READING: James McClendon chapter; MacCulloch, 551-603; Erasmus, "Laurentius Valla's Annotations to the New Testament";  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 3	<b>Memory &amp; Humanism</b>	READING: Luther, "Freedom of Christian"; "This is my Body"; Lugioyo "Martin Luther's Eucharistic Theology"  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 4	<b>Reformations (Magisterial)</b>	READING: MacCulloch, 604-654  <a href="#">WATCH: Reformation Video</a>  <b>DUE: Reading/Lecture Discussion Forum</b> <b>DUE: Bibliography</b>
Week 5	<b>Reformations (Catholic &amp; Radical)</b>	READING: MacCulloch, 655-688; "Schleitheim Confession"; Calvin "Institutes of Christian Religion" excerpts  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 6	<b>Peer Review Day</b>	READING: Equiano, Introduction & Chpts 1-2  <b>DUE: Reading/Lecture Discussion Forum</b> <b>DUE: Paper Draft</b>
Week 7	<b>Colonialism, the Missionary Movement, &amp; Race</b>	READING: Equiano, Chpts 3-4; MacCulloch, 689-715, 866-913; Bartolome de las Casas excerpt  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 8	<b>The Enlightenment</b>	READING: Equiano, Chpts 5-6; MacCulloch, 769-865; Kant, "What is Enlightenment?"  <a href="#">WATCH: Enlightenment Video</a>  <b>DUE: Reading/Lecture Discussion Forum</b> <b>DUE: Final Paper/Writing Center Report</b>

Week 9	<b>SPRING BREAK – NO CLASS</b>	
Week 10	<b>Science and Technology and the Church</b>	READING: McGrath, chapter; Equiano, Chpts 7-8;  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 11	<b>Methodism / Wesley's Sermons and Tract on Health</b>	READING: Equiano, Chpts 9-10; John Wesley, "The Means of Grace"; "Catholic Spirit"; "Use of Money"; "Constant Communion"; MacCulloch, 716-765,  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 12	<b>American Christianity and Fundamentalism (Scopes Trial)</b>	READING: Noll, chapters; Equiano, Chpts 11-12;  <a href="#">WATCH: American &amp; Global Christianity Video</a>  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 13	<b>Christianity after WWII and the Shoah</b>	READING: Elie Wiesel, <i>Night</i>  <a href="#">WATCH: Wiesel &amp; Oprah Video</a>  <b>DUE: Reading/Lecture Discussion Forum</b> <b>DUE: Equiano Paper</b>
Week 14	<b>RESEARCH DAY - No Class</b>	
Week 15	<b>The Los Angeles Museum of the Holocaust Virtual Trip</b>	READING: MacCulloch, 915-966;  <b>DUE: Reading/Lecture Discussion Forum</b>
Week 16	<b>20<sup>th</sup> Century (Pentecostalism)</b>	READING: MacCulloch, 967-1016  <b>DUE: Reading/Lecture Discussion Forum</b> <b>DUE: Science &amp; History Blog</b>
Week 17	<b>Rise of Evangelicalism</b>	