Instructor: Lenny J. Lowe, Ph.D.  
Email: lowelj@cofc.edu  
Phone: 843-953-8033 (Office); 419-889-8749 (Cell)  
Office Location: 4 Glebe St. Rm 102  
Office Hours: Tuesdays & Thursdays 10am – noon  

Course Description  
This course is designed to introduce students to the history, spread, and development of Christianity from its first century Palestinian origins to the impact of its numerous iterations in cultures across the globe. Starting and returning always to the question “what is Christianity,” the course will give special attention to diversity – geographical, cultural, social, and theological – within the tradition. Therefore, in addition to important figures, dates and events that narrate Latin (Roman) Christian history, the course will seek to highlight Christian traditions as they developed in Asia, Africa and the indigenous Americas; the role of women in the development and spread of Christianity; and the impact of the effort to develop and maintain something called “orthodoxy.”  

Course Objectives  
1) This course aims to cultivate appreciation for the diversity of thought and practice present within Christian communities from their beginnings in first century Palestine to the present as well as the factors that helped to maintain unity among these communities.  
2) The course will develop critical-analytical approaches for exploring the ways in which religion shapes and is shaped by “culture.”  
3) The course will develop skills in the close reading of primary and secondary literatures on the topic.  

General Education Student Learning Outcomes (SLOs)  
1) Students analyze how ideas are represented, interpreted or valued in various expressions of human culture.  
2) Students examine relevant primary source materials as understood by the humanities area under study and interpret the material in writing assignments.
Religious Studies Student Learning Outcomes (SLOs)

1) Students recognize and explain the major theoretical perspectives and key issues of debate in the academic study of religion.
2) Students will demonstrate effective writing skills with the ability to craft a persuasive argument in defense of a coherent thesis statement using and analyzing supporting evidence from primary and secondary sources.

Required Texts
Shusako Endo, Silence (New York: Picador, 2016 [1969]).

All other readings will be made available via OAKS.

Attendance Policy
The nature of our course requires participation, and participation requires your actual physical presence as much as is possible. To that end, I expect that you will be present and on time always. I will take attendance daily at the start of the class session, and students absent more than 6 times will be dropped from the course. In instances of extraordinary or emergency situations, please simply talk to as soon as you can about the situation and provide documentation if it is reasonable to do so.

Accessibility
Under the Americans with Disabilities Act and Section 504 of the Vocational Rehabilitation Act of 1973, all students, with or without disabilities, are entitled to equal access to the programs and activities of CofC. If any student requires assistance or academic accommodations for a disability, please contact me during office hours or by appointment as early as possible in the semester, and be sure to visit the Center for Disability Services to obtain proper documentation prior to our meeting. More information can be found at http://disabilityservices.cofc.edu

Religious Observances and Accommodations
Religious observances will be accommodated in accordance with the Student Attendance Policy. Some care has been given to avoid obvious conflicts with prominent religious holidays. However, if you need to be absent for any given class for a specific observance please submit requests in writing to me by the end of the second week of the semester so that we can agree upon accommodations.

College of Charleston Honor Code and Academic Integrity
Lying, cheating, attempted cheating, and plagiarism are violations of our Honor Code that, when identified, are investigated. Each incident will be examined to determine the degree of deception involved.
If the instructor determines the student’s actions are related to misunderstanding, it will be handled by the instructor. A written intervention designed to help prevent the student from repeating the error will be given to the student. The intervention, submitted by form and signed both by the instructor and the student, will be forwarded to the Dean of Students and placed in the student’s file.

Cases of suspected academic dishonesty will be reported directly by the instructor and/or others having knowledge of the incident to the Dean of Students. A student found responsible by the Honor Board for academic dishonesty will receive a XF in the course, indicating failure of the course due to academic dishonesty. This grade will appear on the student’s transcript for two years after which the student may petition for the X to be expunged. The student may also be placed on disciplinary probation, suspended (temporary removal) or expelled (permanent removal) from the College by the Honor Board.

Students should be aware that unauthorized collaboration--working together without permission-- is a form of cheating. Unless the instructor specifies that students can work together on an assignment, quiz and/or test, no collaboration during the completion of the assignment is permitted. Other forms of cheating include possessing or using an unauthorized study aid (which could include accessing information via a cell phone or computer), copying from others’ exams, fabricating data, and giving unauthorized assistance.

Research conducted and/or papers written for other classes cannot be used in whole or in part for any assignment in this class without obtaining prior permission from the instructor.

Students can find the complete Honor Code and all related processes in the Student Handbook at http://studentaffairs.cofc.edu/honor-system/studenthandbook/index.php

**Final Disclaimer**

This syllabus is a good faith effort to represent the work we all commit to undertake as we work together as a learning community. However, it is subject to change and assignments, dates, and subjects may be adapted at times to better suit the needs of student learning.

**Classroom Expectations**

Students are expected to:

1) Come to class regularly, on time, and prepared. Preparation means reading, to the best of your ability and with strategy and attention, all materials prior to the class meeting. Additionally, you should have thought critically about the materials and be ready with questions.

2) Put away all possible distractions including but not limited to: cell phones, cell phones, cell phones, and cell phones. Laptop computers will be provisionally permitted for taking notes, accessing readings, and saving trees.
3) Engage in discussion with classmates and professor in a way that is, affirmative, open, and above all, respectful. The classroom is a safe place to ask questions and express ideas, so never hesitate. However, words matter, and we are surrounded by differences. So, think carefully before you speak, and cultivate a curious, thoughtful, respectful way of engaging in the classroom.
4) Turn assignments in on time. In extraordinary circumstances, please contact me in advance or as soon as possible.

**Assignments (things that actually count toward a grade)**

**Attendance and Participation (100 pts):** Students are expected to be present for class, having read in advance of each class meeting, and actively engaged in class lecture and discussions.

**Participant Observation Report (100 pts):** Students will choose a Christian community to visit. The community must be one that they have no prior experience with (either in terms of population or tradition). A brief (1 page) report of the experience and its most provocative, interesting, or surprising aspects. Students **MUST** follow best practices when visiting these communities (a handout will be provided with best practices).

**Close Reading #1 or 2 (200 pts.):** Students will choose from among the primary sources that we have treated in class and will write a short essay (750-1000 words) in which they discuss the significance of the text. The essay will demonstrate ability to conduct a close reading (instructions and examples provided) of a primary source.

**Report on Novel (200 pts.):** Students will write a report/analysis of Shusako Endo’s novel *Silence*. The report should be 750-1000 words, contain both summary of the novel and critical insight into its significance for understanding Christianity in its global context.

**Synthetic Research Essay (400 pts.):** Students will choose a person, event, movement or theme from the course and develop an independent research essay which advances an argument (thesis) by provided carefully argued evidence from both primary and secondary sources. The essay should demonstrate the ability to plan and execute research, and to use research to build an argument. The essay should, however, be concise, not exceeding 1500 words.

**Total:** 1000 pts.

**Grading Scale**

<table>
<thead>
<tr>
<th>Score Range</th>
<th>Grade</th>
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<tbody>
<tr>
<td>93-100</td>
<td>A</td>
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<tr>
<td>90-92</td>
<td>A-</td>
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<tr>
<td>88-89</td>
<td>B+</td>
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<td>83-87</td>
<td>B</td>
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<td>80-82</td>
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<td>78-79</td>
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<td>68-69</td>
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<td>63-67</td>
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<td>60-62</td>
<td>D-</td>
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<td>59 and below</td>
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## Course Schedule

### Unit 1: Diversity in Early Christianity

<table>
<thead>
<tr>
<th>Week 1</th>
<th>INTRO</th>
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<tbody>
<tr>
<td><strong>August 23</strong></td>
<td>Introductions and Orientation</td>
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<tr>
<td><strong>August 25</strong></td>
<td>What, when, and whence “Christianity”?</td>
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<table>
<thead>
<tr>
<th>Week 2</th>
<th>THE MAN</th>
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<tbody>
<tr>
<td><strong>August 28</strong></td>
<td>The Man, The Myth</td>
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<tr>
<td><strong>August 30</strong></td>
<td>The Legends</td>
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<tr>
<td><strong>Sept. 1</strong></td>
<td>Christians</td>
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</table>

<table>
<thead>
<tr>
<th>Week 3</th>
<th>THEOLOGY</th>
</tr>
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<tbody>
<tr>
<td><strong>Sept. 4</strong></td>
<td>Neoplatonism</td>
</tr>
<tr>
<td><strong>Sept. 6</strong></td>
<td>Gnosticism</td>
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<tr>
<td><strong>Sept. 8</strong></td>
<td>Canon, Creeds, Councils, and Crises</td>
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<tr>
<th>Week 4</th>
<th>SOCIETY</th>
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<tbody>
<tr>
<td><strong>Sept. 11</strong></td>
<td>Sex, Gender, and Economy in Early Churches</td>
</tr>
<tr>
<td>(Sept. 14)</td>
<td>(Optional: Jeffrey Kripal)</td>
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<tr>
<td>Date</td>
<td>Topic</td>
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<tr>
<td>Sept. 15</td>
<td>Case Study: Manicheanism</td>
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</tbody>
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### Week 5: POWER AND EMPIRE

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings and Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 18</td>
<td>Making and Maintaining Right Belief</td>
<td>Talal Asad, <em>Genealogies</em> (Chapter 1, OAKS)</td>
</tr>
<tr>
<td>Sept. 20</td>
<td>Imperial Christianity</td>
<td>“Christian Empire” (Chidester, 91-108)</td>
</tr>
<tr>
<td>Sept. 22</td>
<td>Constantine, Arianism, and the Battle for “Orthodoxy”</td>
<td>Eusebius, “Life of Constantine” (<em>Readings</em>, 87-97); “Letters of Arius and Alexander of Alexandria” (<em>Readings</em>, 98-100); Close Reading #1 – Due in class</td>
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</table>

### Unit 2: ONE? HOLY? CATHOLIC?

### Week 6: MONKS & MYSTICS

<table>
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<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings and Sources</th>
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</table>

### Week 7: CHALLENGES

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Readings and Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 2</td>
<td>From Things</td>
<td>“Objects” (Chidester, pp 197-215)</td>
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<tr>
<td><strong>Week 8</strong></td>
<td><strong>CRUSADE, REFORM, &amp; RECONQUEST</strong></td>
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<tr>
<td>Oct. 11</td>
<td>European Cultural Transformations</td>
<td>“Renaissance,” (<em>Chidester</em>, pp. 293-311)</td>
</tr>
<tr>
<td>Oct. 13</td>
<td>Christian Theological Transformations</td>
<td>“Reformation,” (<em>Chidester</em>, pp. 312-331)</td>
</tr>
<tr>
<td><em>Close Reading #2 Due in Class</em></td>
<td><em>Have chosen a potential synthetic research paper topic!!!! Use the break to work? Haha.</em></td>
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<tr>
<td><strong>FALL BREAK</strong></td>
<td><strong>OCTOBER 14, 15, 16, 17</strong></td>
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<tr>
<td><strong>Week 9</strong></td>
<td><strong>NEW HORIZONS</strong></td>
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<tr>
<td>October 18</td>
<td>Atlantic World</td>
<td>Review PowerPoint presentations and web links (OAKS)</td>
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<tr>
<td>October 20</td>
<td>(Black) Atlantic Revivalism</td>
<td>Jon Sensbach, “Prologue” and “A Baptism of Blood,” in <em>Rebecca’s Revival</em> (OAKS)</td>
</tr>
<tr>
<td>October 20</td>
<td>New Spain and the New World Inquisition</td>
<td>Luis Corteguera, “Prologue” in <em>Death By Effigy: A Case from the Mexican Inquisition</em> (OAKS)</td>
</tr>
<tr>
<td><strong>Week 10</strong></td>
<td><strong>AWAKENINGS AND REVIVAL IN AMERICA</strong></td>
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</tr>
<tr>
<td>October 25</td>
<td>Evangelicalism Then and Now</td>
<td>Donald Scott, “Evangelicalism as a Social Movement,” (link in OAKS)</td>
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<tr>
<td>(Oct 26)</td>
<td>(Optional: Philip Francis Lecture)</td>
<td>(“Can Art Save us From Fundamentalism?”)</td>
</tr>
<tr>
<td>October 27</td>
<td>Pentecostal-Holiness</td>
<td>Grant Wacker, “Introduction,” in <em>Heaven Below</em> (OAKS)</td>
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**Begin Reading Shusako Endo’s novel, *Silence*. Report due on April 13th**

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### Unit 3: EVERY FOREIGN LAND

#### Week 11: African Christianities

**October 30**

- Catholic Africa

**Nov. 1**

- AICs and PCCs
- Birgit Meyer, “Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches” (OAKS)

**Nov. 3**

- Film: “Holy Hustlers”
- *Take a break from reading!*

#### Week 12: Black Atlantic Christianities

**Nov. 6**

- The saints or the ancestors? African-inspired amalgams.
- Selections from *Faces of the Gods*, Desmangles (OAKS)

**Nov. 8**

- Haitian Evangelicals and Charismatics
- “From Revolution to Blood Pact: The Evangelical Rewriting of Haitian History,” McAlister (OAKS)

**Nov. 10**

- New Turns in Haitian Charismatic Politics
- “Lame Selès In Local and Transnational Context,” Lowe (OAKS)

#### Week 13: Japan

**Nov. 13**

- Jesuits in Japan
- In class discussion: *Silence* by Shusako Endo
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading/Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nov. 15</td>
<td>Contemporary Chinese</td>
<td>“Contextualizing ‘Sin’ in Chinese Culture,” Danny Hsu (OAKS)</td>
</tr>
<tr>
<td>Nov. 17</td>
<td>Film: Silence</td>
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<td></td>
<td>*Turn in report on Endo’s novel, <em>Silence</em>.</td>
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<tr>
<td>Week 14</td>
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<tr>
<td>Nov. 20</td>
<td>Film: Silence</td>
<td><em>Discussion if time allows</em></td>
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<tr>
<td>Week 15</td>
<td>Indigenous Christianities</td>
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<td>of the Americas</td>
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<tr>
<td>Nov. 29</td>
<td>Mormonism and the Lost</td>
<td>Michael McNally, “The Practice of Native American Christianity” (OAKS)</td>
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<td>Tribes</td>
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<tr>
<td>Dec. 1</td>
<td>Spiritual Warfare as a</td>
<td>Sean McCloud, “Delivering the World,” from <em>American Possessions</em> (OAKS)</td>
</tr>
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<td></td>
<td>Transnational Religion</td>
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<tr>
<td>Week 16</td>
<td>Conclusions</td>
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<tr>
<td>Dec. 4</td>
<td>Implications, Suggestions,</td>
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<tr>
<td></td>
<td>Conclusions</td>
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<tr>
<td>Week 17</td>
<td>TBA</td>
<td>Final Exam/Paper Synthetic Research Paper Due</td>
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