

Introduction to the History of Christianity: Second Edition

Teaching Resources Guide

PART 1: BEGINNINGS: AD 1–325

<http://plato.stanford.edu/entries/miracles/>

- ❖ Page 31: For students wishing to dig deeper into how philosophers and theologians have understood the category of “miracle,” this peer-reviewed article from the Stanford Encyclopedia of Philosophy is helpful.

<http://www.youtube.com/watch?v=jDFDpzWJj2s>

- ❖ Page 32: *Dead Man Walking*: many film critics have suggested that this execution scene from the film “*Dead Man Walking*” is the director’s attempt to invoke the crucifixion of Jesus. Have the students watch the clip, and then read the gospel accounts of the crucifixion. Ask the students: how is the case presented in the movie similar to, and different from, the gospels’ description of the crucifixion?

http://ntwrightpage.com/Wright_Jesus_Resurrection.htm

- ❖ Page 34: The scholar N.T. Wright provides a useful overview of how different historical thinkers have understood the resurrection of Jesus.

http://commons.wikimedia.org/wiki/File:St_Thomas_Christians_divisions.svg

- ❖ Page 38: As Christianity expanded across the globe, and as the faith developed over time, divisions emerged within the Christian community. This chart shows divisions of “Thomas Christians” in Kerala India, which remains an important center of Eastern Christianity to this day.

<http://www.youtube.com/watch?v=bm1dozzn7v8>

- ❖ Page 47: Perpetua was one of the most important martyrs of the early church. Ask the students to watch this video to find out more about her dramatic testimony and execution, and also her subsequent influence.

<http://commons.wikimedia.org/wiki/File:Libellus.jpg>

- ❖ Page 47: This Roman libellus from 250 CE under the Decian persecution provided proof that its owner had sacrificed to the Roman gods.

Translation: *To those in charge of the sacrifices of the village Theadelphia, from Aurelia Bellias, daughter of Peteres, and her daughter, Kapinis. We have always been constant in sacrificing to the gods, and now too, in your presence, in accordance with the regulations, I have poured libations and sacrificed and tasted the offerings, and I ask you to certify this for us below. May you continue to prosper.*

Under the above text, written by another hand: We, Aurelius Serenus and Aurelius Hermas, saw you sacrificing.

A third hand: I, Hermas, certify.

First hand: The 1st year of the Emperor Caesar Gaius Messius Quintus Traianus Decius Pius Felix Augustus.

PART 2: ACCEPTANCE AND CONQUEST: AD 325–600

<http://www.nytimes.com/2013/08/17/us/in-the-name-of-god-or-baby-messiah-competing-claims-of-religious-freedom.html>

- ❖ Page 104: Issues of “church” and “state” are very common disputes in the United States (and elsewhere) in our time. Courts decide whether the Ten Commandments can be displayed near courthouses, whether schools can allow for public prayer time, and whether states outlawing marijuana use can make an exception for religious groups. See, for instance, this recent controversy over a baby named “Messiah.”

Ask students to consider, based on their reading about Constantine and the early church: under what circumstances do local and national governments have the right to intervene in religious controversies? What criteria do you think courts should use in determining whether a given religious practice should be legal or not?

http://commons.wikimedia.org/wiki/File:Ephesos_Marienkirche.JPG

- ❖ Page 117: The Church of Mary at Ephesus, site of the Council of Ephesus in 431.

<http://www.youtube.com/watch?v=1BTUFjlg4KI>

- ❖ Page 119: For a lecture from Yale University giving more description of the role of bishops in the early church, check out this video.

<http://commons.wikimedia.org/wiki/File:TolleLege.jpg>

- ❖ Page 154: The story of Augustine’s conversion has stood the test of time. This 15th century fresco shows Augustine in the garden reading the epistle of St. Paul.

<http://www.youtube.com/watch?v=KiPJq7-5IH4>

- ❖ Page 154: For students interested in learning more about the importance of Augustine's text *Confessions*, see this video lecture.

<http://www.historyofphilosophy.net/augustine-city-of-god>

- ❖ Page 154: For an entertaining description of Augustine's arguments about Rome and Christianity in his masterwork *The City of God*, listen to this podcast.

<http://www.fordham.edu/halsall/basis/vita-antony.asp>

- ❖ Page 171: Athanasius' *Life of Antony* is the single most influential text that inspired increased devotion to monastic ideals. Interested students may read the full text of the short book here.

PART 3: A CHRISTIAN SOCIETY: AD 600–1500

<http://www.soas.ac.uk/courseunits/155901343.html>

<http://www.mei.edu/content/introduction-islam-preface>

- ❖ Page 189: The Qur'an is composed of 114 chapters or suras, typically arranged in order of length. Here are some links to several university-based sites and introductions to the history of Islam and the Qur'an.

<https://www.christianhistoryinstitute.org/study/module/john-of-damascus/>

- ❖ Page 211: For an abridged but helpful rendition of St. John of Damascus's defense of icons, you may follow this link.

<http://plato.stanford.edu/entries/bonaventure/>

- ❖ Page 224: The theological and philosophical achievements of Bonaventure in particular put to rest any suspicion that the Franciscan tradition could not produce writings of incredible intellectual subtlety and power. Check out a summary of his achievements here.

http://commons.wikimedia.org/wiki/File:Paradis_de_Dante_-_Premier_cercle_des_professeurs_du_royaume_%28miniatures_de_Giovanni_di_Paolo,_XVe_si%29.png

- ❖ Page 239: This image of Dante's *Paradiso* from the 15th century shows "teachers of wisdom" in the church. Dante and Beatrice face Thomas Aquinas and Albertus Magnus in the top tier, showing the greater eminence of those two men. On the bottom tier one finds Gratian, Peter Lombard, Dionysius the

Areopagite, Solomon, Boethius, Paul Orosius, Isidore of Seville (gazing at a seraph), Bede (holding a whip), Richard of St. Victor, and Siger of Brabant.

<http://dhspriority.org/thomas/>

- ❖ Page 249: For students wishing to dive deeper into the monumental corpus of St. Thomas Aquinas' writings, follow this link.

<http://www.ccel.org/ccel/julian/revelations>

- ❖ Page 290: Julian of Norwich's "Revelations of Divine Love" is one of the most important mystical texts of the medieval period. Students interested in the text can go here.

PART 4: REFORM AND RENEWAL: 1500–1650

http://www.artinthepicture.com/artists/Lucas_Cranach-the-Elder/1

- ❖ Page 362: The work of Lucas Cranach the Elder was crucial to the spirituality of the Reformation era. For students interested in viewing an array of his works, this website is useful.

<https://legacy.fordham.edu/halsall/mod/luther-freedomchristian.asp>

- ❖ Page 310: Luther's treatise *On the Freedom of a Christian*, despite being written early in his career, is a useful summary of his theology of justification as it relates to good works. The full text is online from Fordham University here.

<http://researchguides.baylor.edu/c.php?g=194876&p=1282514>

- ❖ Page 325: For students interested in the Radical Reformation, this brief list of key bibliographies from Baylor is a useful starting point for research.

http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cat-h-luth-joint-declaration_en.html

- ❖ Page 343: Students interested in the fate of the doctrine of justification (the key sticking point theologically between the Protestant magisterial Reformers and the Roman Catholic church) might be interested in reading the 1999 Joint Declaration on the Doctrine of Justification between the Roman Catholic church and the Lutheran World Federation.
- ❖ Page 348: The 1986 film *The Mission* tells the story of the Jesuit mission to convert the Guarani people of Paraguay. The film dramatizes the conflicts between colonial powers in the New World and the Jesuits who are working to bring Christianity to those areas.

In [this](#) suspense-filled scene, the Jesuit leader of the mission, Father Gabriel (played by Jeremy Irons), is finally welcomed among the Guarani.

[This clip](#) shows Rodrigo Mendoza (played by Robert DeNiro), a new member of the Jesuits, completing his penance for having earlier terrorized the natives. His penance had been to drag through the forest the armor he used to wear.

PART 5: REASON, REVIVAL, AND REVOLUTION: 1650–1789

<http://www.christianitytoday.com/ct/2003/october/35.112.html>

<https://www.youtube.com/watch?v=crrYIsmvbfQ>

- ❖ Page 370: Lamin Sanneh of Yale Divinity School is one of the most respected historians of Christian missions to Africa. Check out this print interview and this video interview with him where he talks about how the future of Christianity in Africa will depend on coming to terms with the problematic history of colonialism.

<http://www.ctlibrary.com/ch/1986/issue10/1029.html>

- ❖ Page 380: This brief excerpt from Jacob Spener's *Pia Desideria* outlines six concrete changes the Pietists wanted to see in the Christian church of their day, including the formation of "small groups" in larger congregations, and highlights especially how theological disputes ought to be handled

<http://divinity.duke.edu/initiatives-centers/cswt/research-resources/wesley-studies-resources>

- ❖ Page 396: Duke Divinity School's Center for Studies in the Wesleyan Tradition is an excellent place to begin a deeper study of John Wesley and his enormous influence on global Christianity. Their bibliographies and readings guides offer reliable ways of approaching a wide variety of topics. Especially important is the poetry, hymns, and sermons of John and Charles Wesley.

<https://www.youtube.com/watch?v=HWN4cfh1Fac>

- ❖ Page 406: A major debate was held in February 2012 between Richard Dawkins, a biologist, and Rowan Williams, then archbishop of the Anglican Church. It was moderated by philosopher Anthony Kenny. The debate can be seen here.

Watch a few minutes (or the whole hour!) of this fascinating exchange with your students, and have them try to see if they can reverse engineer their positions back to debates that have their origins in the seventeenth century's debates about the place of reason in religion. That is, do the scientific and historical advances that have happened since 1750 necessarily mean that Christianity must not be true? Must one cease to be a rational, scientific person if one wishes to continue to embrace Christianity? Dawkins asserts that we can understand everything that can be known without religion, and in fact much of the evil in the world would go away if religion would go away. Williams thinks that faith in God coheres well

with an embrace of science as a way of encountering the national world. Which thinker persuades students more, and why?

<https://www.youtube.com/watch?v=k-Anc3fakFM>

- ❖ Page 422: Students interested in Catherine the Great might enjoy viewing this BBC documentary about her life and reign.

PART 6: CITIES AND EMPIRES: 1789–1914

http://en.wikipedia.org/wiki/File:Verbreitung_der_Konfessionen_im_deutschen_Reich.jpg

- ❖ Page 435: This map of Germany in the late 1800s reveals Protestant and Catholics strongholds. Orange = almost entirely Protestant; green = almost entirely Catholic; red/pink = more of a mix.

<http://blogs.nd.edu/western-european-history-at-und/bibliography-old-regime-and-revolutionary-france/>

- ❖ Page 427: The place of religion in the French Revolution is a fascinating area of study. A helpful bibliography of places to begin to understand it can be found here.

<http://www.papalencyclicals.net/Councils/ecum20.htm>

- ❖ Page 433: The official documents of the First Vatican Council can be found here. The most important texts are the fourth chapter of session three on faith and reason, and chapter four of session four on the doctrine of papal infallibility.

http://guides.library.yale.edu/missions_resources

- ❖ Page 449: One of the best places to direct students who wish to start looking for resources related to the study of Christian missionary work is the Yale Divinity School library's resource listing. It has online resources, lists of journals, indexes, bibliographies and more.

<https://www.youtube.com/watch?v=cXq8LZ3b2YQ>

- ❖ Page 466: A dramatization of the Huxley-Wilberforce debate on Darwin's "Origin of Species" can be found here.

PART 7: A CENTURY OF CONFLICT: 1914–2001

<http://www.elca.org/Faith/Ecumenical-and-Inter-Religious-Relations/Inter-Religious-Relations/Jewish-Relations>

- ❖ Page 503: Near the end of his life, in 1543, Luther wrote a lengthy screed titled, *Against the Jews and Their Lies*. In light of what happened to Europe's Jews four centuries later, Luther's recommendation to "...set

fire to their synagogues...” gives a terrible but accurate picture of the Reformer’s problematic anti-Jewish sentiments. In 1994, however, the Evangelical Lutheran Church in America officially repudiated Luther’s anti-Jewish writings in a formal statement apologizing to the Jewish community. More information can be found here.

<http://www.sacred-texts.com/chr/barmen.htm>

- ❖ Page 503: Read the full text of the Barmen Declaration.

http://vatican2voice.org/91docs/select_bib.htm

- ❖ Page 539: Of the many places to begin to research more deeply into the theology and practical effects of the Second Vatican Council, this resource is an especially helpful one.

<http://www.youtube.com/watch?v=bLtHUPn58k4>

- ❖ Page 551: You may wish to have students watch this clip, which discusses a recent book published on the spread of Pentacostal Christianity around the world during the twentieth century, especially in Africa.