

THEO 299-25: HISTORY OF ASIAN CHRISTIANITY

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TR 10:00-11:15 a.m. (Alter 301)

Office Hours: by prior appointment

I. COURSE DESCRIPTION & OBJECTIVES

The history of Christianity in Asia is as old as the history of Christianity itself. But while much has been told about Christianity as it grew from an obscure Jewish sect to mighty Western Christendom, not enough attention has been given to the Christianity which spread eastwards to Asia in the first millennium of the Christian era. Offered as an elective in the Gender and Diversity Studies Minor, this course seeks to correct the imbalance by introducing students to the history of Christianity in Asia. By the end of the semester, students should have a good grasp of the encounter of Christianity with the political, social, cultural and religious realities of Asia, its dialogue and confrontations with these realities and the forces which led to its growth and decline. Where appropriate, the contributions of Jesuit missionaries in specific Asian endeavors (e.g., Francis Xavier, Matteo Ricci, Roberto de Nobili and Alexander de Rhodes) will be studied.

II. COURSE PROCEDURES

Unless otherwise indicated, class sessions will primarily be discussion, in the following format:

- (1) Each session will begin with a 10-15 minute introduction by the professor which surveys the background and context of the discussion for that day.
- (2) This is followed by a 10-15 minute presentation by a student summarizing the salient facts, principal theological concepts and/or significant historical events which are discussed in the readings assigned for the class. For this purpose, the student will prepare a one/two-page typed summary of the presentation which will be **distributed to all students and the professor.**
- (3) Next, the professor will moderate discussion and analysis of the materials and relevant issues among the students. For this purpose, **every student (other than the presenter for the day) will bring two typed questions** (see Requirements for further details) to serve as a stimulus for the discussion.

III. COURSE REQUIREMENTS

1. As the primary format of this course is discussion, it is imperative that students complete all reading assignments before class, as well as attend and participate at all class sessions. A 1% point will be deducted for each class you miss without excuse. Excuses will be accepted only for grave emergency situations (e.g., major illness with proper written documentation, death in family) or university-approved activities off-campus (e.g., varsity sports) and *only* at the professor's discretion. Every two late arrivals will count as an unexcused absence and a 1% point will be deducted accordingly.

2. All students will take turns to make a 10-15 minute oral presentation and prepare a two-page typed summary on assigned days. The oral presentation and typed summary should summarize the salient facts, principal theological ideas and/or significant historical events which are discussed in the readings assigned for the class on that day. The professor shall grade every oral presentation and typed summary on the following criteria: **(i) evidence of engagement with assigned readings, (ii) accuracy, and (iii) depth of analysis.**

3. All students, other than the student presenter for the day, are required to bring **two typed questions** for the discussion segment of each class. These questions should be typed ahead of time and brought to class. The professor shall collect them at the end of each class as evidence of attendance and participation, and grade them on the following criteria: **(i) evidence of engagement with assigned readings, (ii) potential for stimulating discussion, (iii) accuracy, and (iv) depth of analysis.** Because they serve as a stimulus for discussion and a record of attendance, they **cannot be made up or handed in later** – they will *only* be collected at the end of the class session for which they serve as a record. Please date them to reflect this date and no other. **Attendance in class without questions will be noted, but will receive partial credit.** The reason for this strictness is that the central purpose of the questions is to stimulate class discussion, and therefore, it is imperative that these questions be prepared and ready for each class.

4. **One 15-20 page research paper on any topic listed on page 7 of this syllabus,** to be formatted according to the **MLA or Turabian writing style**, together with an in-class presentation based upon it. This will be graded on both the oral presentation and typewritten paper. For grading criteria, please refer to the Theology Department's grading guidelines on pages 8-9 of this syllabus. By 30 March 2004, students should have reserved a class session to make their presentation on the last two weeks of April 2004. **Due date for all research papers: Thursday, 29 April 2004.** Students are advised to discuss their topic and writing progress with the professor, as well as submit *typewritten* bibliographies and outlines for the professor's review prior to the due date.

IV. REQUIRED TEXTS

The following required books are available for purchase at the university bookstore, as well as available on reserve at the university library:

Samuel Hugh Moffett, *A History of Christianity in Asia* Vol. I (1997)

Stephen Neill, *A History of Christian Missions*, 2nd. ed. (1986)

Jonathan D. Spence, *The Memory Palace of Matteo Ricci* (1985)

David Chung, *Syncretism: The Religious Context of Christian Beginnings in Korea* (2001)

Peter C. Phan, *Mission and Catechesis: Alexander de Rhodes & Inculturation in Seventeenth-Century Vietnam* (1998)

Additional readings are taken from *The New Catholic Encyclopedia*, 2nd Edition, ed. Berard L. Marthaler OFM Conv. (Farmington Hills: Gale, 2003) – available at XU's MacDonald Library.

V. COMPUTATION OF MIDTERM & FINAL GRADES

Midterm Grade:	Participation & quality of discussion questions:	50%
	Class presentations (oral/2-page summaries):	50%
	less: absences/deductions (if any)	
Final Grade:	Participation & quality of discussion questions:	30%
	Class presentations (oral/2-page summaries):	30%
	Research Paper:	40%
	less: absences/deductions (if any)	

VI. ACADEMIC HONESTY

The professor expects all work that appears under the student's name to be that student's own, and will follow up on evidence that a student has plagiarized material. **If an incident of cheating is established, the professor will give a grade of zero (0%) [F] for the entire course.**

VII. COURSE OUTLINE, SCHEDULE & READINGS

ABBREVIATIONS USED	
Chung	D. Chung, <i>Syncretism: The Religious Context of Christian Beginnings in Korea</i>
Moffett	S.H. Moffett, <i>A History of Christianity in Asia</i> , Vol. I.
NCE	<i>The New Catholic Encyclopedia</i> , 2nd ed.
Neill	S. Neill, <i>A History of Christian Missions</i> , 2nd. ed.
Phan	P.C. Phan, <i>Mission and Catechesis</i> .
Spence	J.D. Spence, <i>The Memory Palace of Matteo Ricci</i>

13 Jan: Introduction to the course

(A) CHRISTIANITY IN THE MIDDLE EAST

15 Jan: Emergence of The Assyrian Church of the East

READINGS: NCE vol. 1, pp. 805-808; Moffett, pp. xiii-xv, chs. 3 and 6.

Further Reference: official website of The Assyrian Church of the East: <http://www.cired.org/>

Presenter: _____

20 Jan : Christianity, Islam and Early Christian-Muslim Relations in the Middle East

READINGS: Moffett, ch. 16.

For Further Reference: Electronic Qur'an: <http://www.hti.umich.edu/k/koran/>

Presenter: _____

22 Jan: Survival of Christianity in the Middle East under Medieval Islam

READINGS: Moffett, ch. 17.

Presenter: _____

27 Jan: The eclipse of Christianity in the Middle East

READINGS: Moffett, pp. 475-494, 503-509.

Presenter: _____

(B) CHRISTIANITY IN INDIA

29 Jan: The St. Thomas Christians

READINGS: NCE, vol. 7, pp. 391-397, vol. 13, pp. 711-3 (“Syro-Malabar Church”); Moffett, pp. 24-44, 265-271, 498-503; Neill, pp. 42-46.

Presenter: _____

3 Feb: The clash of loyalties: St. Thomas or St. Peter?

READINGS: NCE, vol. 7, pp. 397-401, vol. 13, pp. 713-715 (“Syro-Malabar Church” – cont’d), pp. 718-722 (“Syro-Malankara Church”); Neill, pp. 120-126, 228-231.

For Further Reference:

Syro-Malabar Church: <http://www.thesyromalabarchurch.org/>

Syro-Malankara Church: <http://www.malankara.net/>

Overview of Indian Christianity: <http://www.indianchristianity.org/>

Presenter: _____

5 Feb: Two Jesuit missionaries to India: Francis Xavier and Roberto de Nobili

READINGS: NCE, vol. 7, pp. 401-402, pp. 410-412 (Indian Rites Controversy); vol. 14, pp. 877-879 (Xavier); vol. 10, pp. 407-408 (de Nobili); Neill, pp. 126-129, 131-134, 156-159.

Presenter: _____

(C) CHRISTIANITY IN CHINA

10 Feb: The Assyrian (East Syrian) monk Alopen and the first Christian mission to China

READINGS: NCE vol. 3, pp. 489-492; Moffett, pp. 287-323, 514-7; Neill, pp. 81-83.

Presenter: _____

12 Feb: The Franciscan missions to Mongol-ruled China

READINGS: NCE vol. 3, pp. 492-493; Moffett, pp. 399-420, 443-469, 471-475; Neill, pp. 107-109.

Presenter: _____

17 Feb: Two Jesuit missionaries to China: Alessandro Valignano and Matteo Ricci

READINGS: NCE vol. 3, pp. 493-498, vol. 12, pp. 223-225 (Ricci); vol. 14, pp. 375-6 (Valignano); Neill, pp. 134-135, 138-141, Chung, pp. 57-66.

Presenter: _____

19 Feb: The Memory Palace of Matteo Ricci, Pt. I

READINGS: Spence, chs. 1-5.

Presenter: _____

24 Feb: The Memory Palace of Matteo Ricci, Pt. II

READINGS: Spence, chs. 6-9.

Presenter: _____

26 Feb: The Chinese Rites Controversy

READINGS: NCE vol. 3, pp. 513-517; Neill, pp. 160-165, 174-175.

Presenter: _____

NB: 2 & 4 Mar: No Class Spring Break

9 Mar: Varieties of Christianity in 18th & 19th century China

READINGS: NCE vol. 3, pp. 498-500; Neill, pp. 238-245, 282-290, 344-347.

Presenter: _____

(D) CHRISTIANITY IN KOREA

11 Mar: Introduction of Catholicism and Protestantism to Korea

READINGS: Chung, pp. 3-20.

Presenter: _____

16 Mar: Why did Christianity thrive in Korea?

READINGS: Chung, pp. 23-32, 67-80, 91-103.

Presenter: _____

18 Mar: Christianity in dialogue with Confucianism and Buddhism

READINGS: Chung, pp. 107-140.

Presenter: _____

23 Mar: Christianity in dialogue with Taoism & traditional Korean popular religion

READINGS: Chung, pp. 141-178.

Presenter: _____

(E) CHRISTIANITY IN VIETNAM

25 Mar: Context of Christian Mission in 17th century Vietnam

READINGS: Phan, ch. 1.

Presenter: _____

30 Mar: Jesuit Missions to Vietnam: the Legacy of Alexander de Rhodes

READINGS: Phan, chs. 2 and 3.

Presenter: _____

1 Apr: Presenting Christianity to a Vietnamese audience: De Rhodes' *Cathechismus*

READINGS: Phan, chs. 4 and 5.

Presenter: _____

(F) CONCLUSION

6 Apr: The impact of European colonialism on Asian Christianity

READINGS: Neill, pp. 207-213, 218-221, 294-298, 331-334, 362, 369.

Presenter: _____

8 Apr: No Class – Easter Holiday

13 Apr: Emergence of indigenous Asian churches

READINGS: Neill, pp. 380-448.

Presenter: _____

15 Apr: Shaping Asian Christianity: The *inculturation* of Christianity in Asia

READINGS: Phan, ch. 6, NCE vol. 7, pp. 388-9.

Presenter: _____

VII. RESEARCH PAPER PRESENTATIONS

20 Apr: Student Presentations of Research Papers

22 Apr: Student Presentations of Research Papers

27 Apr: Student Presentations of Research Papers

29 Apr: Student Presentations of Research Papers

LIST OF POSSIBLE TOPICS FOR RESEARCH PAPER

(1) Origins of Christianity (Catholic, Orthodox or Protestant) in the following countries

Burma (Myanmar)	Japan	Philippines
Cambodia	Laos	Singapore
East Timor	Malaysia	Sri Lanka
Indonesia	Thailand	

(2) Contemporary Christianity (Catholic, Orthodox, Protestant or ecumenical)

Cambodia	Japan	Philippines
China	Korea	Singapore
India	Laos	Thailand
Indonesia	Malaysia	Vietnam

(3) Asian Christian Churches:

- (a) Middle East:
 - Armenian Church
 - Assyrian Church of the East
 - Chaldean Catholic Church (Iraq)
- (b) India:
 - Mar Thoma Church
 - Syro-Malabar Church (Eastern Catholic)
 - Syro-Malankara Church (Eastern Catholic)
 - Church of South India
 - Church of North India
- (c) Indonesia:
 - Batak Christian Church
- (d) China:
 - Three Self Movement
 - Patriotic Catholic Church
 - Orthodox Church of China
 - Church-state Relations
- (e) Japan:
 - Orthodox Church of Japan
- (f) Philippines:
 - Philippines Independent Catholic Church

(4) General Issues:

- (a) An in-depth study of the contributions of a Jesuit missionary to Asian Christianity.
- (b) Origins, impact, problems and decline of the *padroado* (*patronato real*) system in Asia.
- (c) Origins and impact of the Congregation for the Propagation of the Faith (*Propaganda Fide*).
- (d) Origins and impact of the Paris Foreign Missions (*Société des Missions Etrangères de Paris*).
- (e) Implications and challenges of 19th/20th century European colonialism and imperialism.
- (f) Asian Christianity and the rise of post-World War II Asian nationalism.
- (g) Future of Asian Christian Churches in the 21st century.
- (h) Relations between Asian Christianity and a specific world religion (Islam, Hinduism, etc.).
- (i) Christian ecumenism in Asian Christianity (or overcoming historic Western divisions).
- (j) Church-state relations in a specific Asian country (e.g., China, Philippines, India, etc.).
- (k) The Chinese Rites Controversy or Indian Rites Controversy.

VIII. THEOLOGY DEPARTMENT'S GRADING GUIDELINES

(approved by department: March 20, 2002)

The full text of the Theology Department's Grading Policy is available on-line at:
[http:// www.xu.edu/theology/grading_policy.html](http://www.xu.edu/theology/grading_policy.html)

Grades indicate *a professor's assessment of a student's academic performance* and not a student's effort. Grades are *not an entitlement* – you have to *earn* your grade for this course. In accordance with University policy and the Theology Department grading guidelines, letter grades in undergraduate theology courses mean the following:

A (92-100) = Exceptional academic performance (that is, uncommonly high academic achievement, which demonstrates mastery of the subject matter, uncommon skills in critical analysis and effective communication, and imagination).

B (84-91) = Good academic performance (that is, high quality academic achievement; demonstrated competency in the discipline above the average or standard).

C (76-83) = Satisfactory academic performance (that is, academic achievement that meets an average or standard level of competency in the discipline).

D (68-75) = Minimal academic performance, sufficient to pass.

F (67 and below) = Failure.

The Grading of Participation

A = The student is consistently well prepared for class, actively listens, and contributes thought-provoking insights.

B = The student is prepared for class and demonstrates thoughtful engagement with the material.

C = The student is inconsistently prepared for class and is infrequently engaged with the material.

D = The student is minimally prepared for class and shows a lack of interest in the course material.

F = The student shows a lack of interest in the course, is frequently late or absent, and regularly demonstrates a lack of commitment to the class.

The Grading of Writing Assignments

Writing assignments are evaluated according to content, use of theological sources/resources, and expression of ideas:

Content	Interpretation	Organization	Mechanics/Expression
A. The essay clearly states a thesis, develops it with careful analysis, insight and originality; and supports and defends the argument substantially and concretely with appropriate reference to and reflection on sources/resources.	A. Demonstrates keen understanding of the cultural and historical context of the sources/resources used in the essay and a parallel understanding of the situation to which they are being applied. When appropriate, assesses well other interpretative options, explains interpretive choices made in the essay, & exhibits creativity/originality.	A. Essay progresses in carefully ordered stages; transitions effective; paragraphs and sentences coherent.	A. Conforms to standard usage or rarely diverges from it in respect to grammar, punctuation and spelling. Creative and precise word choice.
B. The essay adequately defines a thesis and supports it sufficiently and consistently; it defends the argument, is accurate, and exhibits familiarity with	B. Demonstrates an adequate understanding of	B. Essay's purpose generally clear; transitions usually coherent; paragraphs and sentences usually coherent.	B. Infrequently diverges from standard usage in respect to grammar, punctuation and spelling. Appropriate word choice.
		C. Essay's purpose apparent, but incompletely carried out; or paragraphs ineffectively developed; or transitions too abrupt;	C. Occasionally diverges from standard usage in respect to grammar, punctuation and spelling. Occa-

<p>sources/resources and reflection on them.</p> <p>C The essay lacks a clear thesis, may contain inaccuracies, and/or fails to exhibit familiarity with or reflection on the sources/resources.</p> <p>D. The essay lacks a thesis, contains inaccuracies, and/or does not refer to appropriate sources/resources.</p> <p>F. The essay is dishonest or bears little or no relation to the assignment.</p>	<p>the cultural and historical context of the sources/resources used in the essay and a parallel understanding of the situation to which they are being applied. When appropriate, makes reference to other interpretive options.</p> <p>C. Analysis is inadequate or lacking in one of the two aspects above. Does not consider other interpretative options.</p> <p>D. Analysis is inadequate in both aspects above.</p> <p>F. Little to no interpretation given.</p>	<p>sentences sometimes incoherent.</p> <p>D. Purpose not always apparent; paragraphs poorly developed; transitions abrupt or unclear; sentences sometimes incoherent.</p> <p>F. Purpose not apparent; paragraphs incoherent, or undeveloped; transitions lacking; sentences incoherent.</p>	<p>sionally inappropriate, vague, or unidiomatic word choice.</p> <p>D. Fairly frequently diverges from standard usage in grammar, punctuation, and spelling. Inappropriate word choice gets in the way of the reader's understanding.</p> <p>F. Frequently and seriously diverges from standard usage in grammar, punctuation, and spelling. Inappropriate, vague or unidiomatic word choice.</p>
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