

## CH 422 – Church History since 1500 Winter 2012

**INSTRUCTOR:** Darren Schmidt, Ph.D.

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**SCHEDULE:** Tuesday, 8:30 a.m. – 12:15 p.m. (break for chapel, 10:00–11:00 a.m.)

**CREDITS:** 3

### **DESCRIPTION:**

An introduction to the historical development of Christianity from the Reformation to the present.

### **OBJECTIVES:**

At the successful completion of this course the student should have:

1. grasped the main outlines of the history of Christianity from the late fifteenth century to the present day and the interaction between Christianity and culture in various contexts;
2. enhanced their awareness of Christian faith and practice beyond their own church tradition;
3. gained an appreciation for the relevance and meaning of Christian history to personal Christian understanding and modern-day church life and issues.

### **TEXTBOOKS/READINGS:**

González, Justo L. *The Story of Christianity*, vol. 2, *The Reformation to the Present Day*. 2<sup>nd</sup> ed. HarperOne, 2010. ISBN-10 0061855898; ISBN-13 978-0061855894.

Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker Academic, 2000. ISBN 0-8010-6211-X.

Additional required readings, especially historical readings which will serve as the basis for class discussion, will be made available via Moodle. These readings are identified in the table outlining lecture topics at the end of this syllabus.

The Moodle site for this course is accessible to registered students at: <http://online.taylor-edu.ca/>. The course name is “Church History since 1500 (Winter 2012).” Students are responsible to access this weekly to obtain required readings. They will also be able to download lecture outlines (PowerPoint slides) and other resources.

## **REQUIREMENTS:**

### **1) Reading**

**40 hours**

Assigned readings from textbooks and historical sources should be done *prior to* the weekly lecture time, to serve as important background to the subject(s) of the lecture. Class discussion will be a regular feature of lecture times (see section on ‘Participation’, #6 below). In addition to textbook readings, each class from weeks 2 through 12 will feature primary, or historical, source readings (see the outline of lectures, below). These readings provide an opportunity to interact directly with the thoughts, beliefs, practices, personalities, and events of Christian history and to cultivate one’s skills in “seeing things their way,” reading sensitively and carefully, analyzing, and interpreting (with an eye to present-day Christianity). It is expected that students will read all of these sources and come prepared to discuss them in class.

### **2) Reading Journals**

**12 hours**

In relation to the historical source readings mentioned above (#1), this assignment more specifically involves selecting a total of **five** primary source readings or groupings of readings from those listed in the outline of lectures below (only those labelled “Primary Source(s),” not those labelled “Other Readings”), and, prior to the relevant class, writing a 500-word (two-page, double-spaced) summary, analysis and response. Your journal should include (but is not limited to) the following:

1. describe the historical context in brief, using textbook readings and additional sources if necessary (please footnote appropriately); identify the document’s author, audience, date, and reason(s) for writing;
2. identify the main points, or key content, of the document (what does it seek to accomplish or communicate?);
3. reflect on the historical and contemporary significance of the reading.

Your journal paper should be handed in at the end of the relevant lecture. If unable to attend the lecture, the journal assignment should be handed in at the seminary office or e-mailed to me by the morning of the lecture; late penalties will apply. Each of the five journal papers will be worth 5%, for a total of 25% of the overall mark.

### 3) Research Paper

25 hours

For this assignment, you have an opportunity to choose a subject which is of particular interest to you. The due date for the assignment (and the presentation which will accompany it – see #4, below) will depend on the time period for the subject you've chosen. The intent is that each student's research presentation will fit in with the material being covered in class.

One option is to do a biographical study, i.e. to conduct research and provide an account of the history, context (ecclesiastical, social, political, and so forth), contributions, strengths and weaknesses, and overall significance of one historical Christian from the time period covered by the course. I will provide a list of possibilities on the first day of class. You may instead suggest an individual of your own choosing, subject to my approval; please speak with me near the beginning of the semester if you would like to pursue this.

Alternatively, with my permission you may focus on a larger aspect of Christianity within the time frame of this course, such as the church in a particular time and place (i.e. Protestantism in 16<sup>th</sup>-century Scandinavia; missions to China in the 19<sup>th</sup> century; the coming of Russian Orthodoxy to North America; or the history of St. Paul's Cathedral, London in its current architectural form), a group or movement (i.e. the Society of Jesus [Jesuits]; Puritanism in colonial America; or the 20<sup>th</sup>-century ecumenical movement), a key event (i.e. the effect of the French Revolution on Christianity in Western Europe; the 1910 Edinburgh or the 1974 Lausanne missionary conference; or Vatican II), or a particular theme (i.e. Christian-Muslim relations, or the history of Bible translation work).

Besides the primary goal of carefully representing the history of the subject via thorough research, this assignment has several additional aims. First, consideration should be given to how the subject has been (or can be) interpreted in various ways. For example, the history of the Catholic Church's presence in South America will be interpreted and told differently by a 16<sup>th</sup>-century Catholic monk involved in South American missionary activity, an 18<sup>th</sup>-century Protestant, or a modern academic historian. Where possible, seek out a variety of sources and attempt to explain variances in interpretation. For example, you might choose to compare the account of an individual in two different church histories, one old and one recent, or you might compare portrayals by Catholic, Eastern Orthodox, Protestant, or modern academic authors). This "history of interpretation" approach can serve to highlight various factors or criteria— theological, ecclesial, political, and so forth—which have shaped, and continue to shape, how an historical Christian or aspect of Christianity is viewed and understood. A second aim, in the light of various interpretations, is to develop your own assessment of the subject's import or significance. What can be gained? What is relevant (or irrelevant) about your subject? What might the history communicate positively and/or negatively to the twenty-first-century church?

Please follow the Seminary's *Guide for Research and Writing (SBL style)* for formatting all components of the paper, including title page, footnotes and bibliography. The bibliography should consist of at least **eight** substantial sources. Several academic books and articles from peer-reviewed journals should be used. Other valid sources are encyclopaedia articles (such as from the *Catholic Encyclopedia* [www.newadvent.org], the English *Dictionary of National Biography*, or Donald M. Lewis's *Dictionary of Evangelical Biography*), comprehensive histories of Christianity (such as Philip Schaff's *History of the Christian Church* [first published 1872, with multiple revisions], Kenneth Scott Latourette's *History of the Expansion of Christianity* [first published 1937], or the recently published multi-volume *Cambridge History of Christianity*). **Note:** Wikipedia, non-academic magazine or newspaper articles, non-academic websites, blogs, etc. are **not** allowable sources. If in doubt about a source's appropriateness, please speak with me. The paper is due in class on the date of your presentation; late penalties apply.

**(2500 words)**

**Due Date: Various**

#### **4) Presentation**

**5 hours**

Present the core research of your paper to the class. The purpose of the presentation is not only to accurately represent the history, but also to be creative and engaging. What is the essence of your study, and what are some of the most interesting or relevant aspects? How might we understand your subject's place within the broad sweep of Christian history? Students are encouraged to use audio-visual aids (PowerPoint, art, music, brief dramatic monologues, etc.) to enhance the presentation and facilitate good communication.

Provide a one-page handout for members of the class which summarizes the major points of the presentation. Submit the handout to me well in advance of the class if you wish it to be photocopied. Also, please advise me if any technology is required, such as PowerPoint, CD player, etc.

The content of these presentations **will not** be tested on the final exam.

(15 minutes + 5 minutes for questions = 20 minutes)

#### **5) Final Exam (two hours, held during exam week)**

**8 hours**

#### **6) Participation**

Students should be prepared to contribute in class with comments and questions based on their reading prior to class. On occasion we will make direct reference to the material covered by the textbooks and/or will interact with the authors' historical interpretations. In addition, each lecture will set aside time for class discussion based on the required historical readings. I

recognize that students may or may not have studied history before; and therefore one's honest effort to engage with the material and to contribute in class will count more than the brilliance or incisiveness of the contribution.

The participation mark is worth 10% of the overall grade for the course. A strong effort in this category can make the difference between a less than satisfactory and a satisfactory grade, or between a good and an excellent grade. Active participation also accomplishes wonders in terms of learning and retaining the material, which will be of benefit for the final exam.

**PENALTIES:**

Late assignments will incur a penalty of 5% per day (not including weekend days) for a period of one week, after which the assignment will not be accepted and a zero grade will be given. Extensions are considered only for verified medical or family emergencies; these must be discussed with the instructor as soon as possible.

**EVALUATION:**

Reading Journals	25%
Research Paper	25%
Class Presentation	15%
Participation	10%
Final Exam	25%

**COURSE OUTLINE:**

**\*Note:** All González page references given below are to the **second edition** of *The Story of Christianity*, vol. 2, published by HarperOne in 2010.

DATE	TOPIC	READINGS
Jan. 17	1. Introduction, and Late Medieval Christianity	
Jan. 24	2. Luther and the Early Reformation	☞ González vol. 2, pp. 1–56 ☞ Noll chap. 7, pp. 151–174 ☞ <b>Primary Source:</b> Luther, <i>Ninety-Five Theses</i> , 1517 ( <a href="http://en.wikisource.org/wiki/95_Theses">http://en.wikisource.org/wiki/95_Theses</a> ) ☞ <b>Primary Source:</b> Luther, <i>Preface to the New Testament</i> , 1522/1546
Jan. 31	3. Zwingli, Anabaptists, Calvin and the Reformed Church	☞ González pp. 57–86, 115–134 ☞ <b>Primary Sources:</b> George Blaurock, <i>Reminiscences</i> , 1525; The <i>Schleitheim Confession</i> , 1527 ☞ <b>Primary Source:</b> John Calvin, <i>Institutes</i> , 1559, excerpts

DATE	TOPIC	READINGS
Feb. 7	4. The Reformation in Britain	<ul style="list-style-type: none"> <li>☞ González pp. 87–104</li> <li>☞ Noll chap. 8, pp. 175–196</li> <li>☞ <b>Primary Source:</b> John Foxe, <i>Actes and Monuments (Book of Martyrs)</i>, excerpts</li> <li>☞ Other Reading: John Knox, <i>History of the Reformation ... within the Realm of Scotland</i>, excerpt</li> </ul>
Feb. 14	5. The Catholic Reformation	<ul style="list-style-type: none"> <li>☞ González pp. 135–165</li> <li>☞ Noll chap. 9, pp. 197–220</li> <li>☞ <b>Primary Source:</b> Ignatius Loyola, <i>The Spiritual Exercises</i>, 1548</li> </ul>
Feb. 21	6. Confessionalism & ‘Religious Wars’	<ul style="list-style-type: none"> <li>☞ González pp. 105–113, 173–209, 221–235</li> <li>☞ <b>Primary Sources:</b> various confessions / professions of faith, excerpts</li> </ul>
Feb. 28	7. Dogmatism & Reactions: Spiritual, Pietist, Rational, & Migratory	<ul style="list-style-type: none"> <li>☞ González pp. 211–219, 237–290</li> <li>☞ <b>Primary Sources:</b> George Fox, <i>Journal</i>, 1650s; Blaise Pascal, <i>Pensées</i>, 1670; Philip Jacob Spener, <i>Pia Desideria</i>, 1675; John Locke, <i>The Reasonableness of Christianity</i>, 1699 (<b>note:</b> journal reflection can address between 2 and 4 of these excerpts)</li> </ul>
Mar. 6	8. Rise of Evangelicalism	<ul style="list-style-type: none"> <li>☞ Noll chap. 10, pp. 221–244</li> <li>☞ W.R. Ward, “Evangelical awakenings in the North Atlantic world,” <i>Cambridge History of Christianity</i> 7:329–347</li> <li>☞ <b>Primary Sources:</b> Jonathan Edwards’ letter of 1735 re: revival in the Connecticut valley; John Wesley, <i>The Scripture Way of Salvation</i>, 1765</li> </ul>
Mar. 13	<b>E.P. Wahl Lecture – no class</b>	
Mar. 20	9. Colonialism and Modern Mission	<ul style="list-style-type: none"> <li>☞ González pp. 319–362, 417–440</li> <li>☞ Noll chap. 12, pp. 269–294</li> <li>☞ <b>Primary Source:</b> William Carey, <i>An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens</i>, 1792</li> </ul>
Mar. 27	<b>Reading Week – no class</b>	
Apr. 3	10. Modernity and Christian Responses in the West	<ul style="list-style-type: none"> <li>☞ González pp. 301–317, 385–415, 457–471</li> <li>☞ Noll chap. 13, pp. 299–302</li> <li>☞ <b>Primary Sources:</b> Ludwig Feuerbach, <i>Lectures on the Essence of Religion</i>, 1848; Søren Kierkegaard, <i>Attack upon ‘Christendom’</i>, 1854</li> <li>☞ Other Readings: Catholic doctrines of the Immaculate Conception (1854), Papal Infallibility (1870), and the Assumption of the Virgin Mary (1950)</li> </ul>
Apr. 10	11. Vatican II Roman Catholicism & Eastern Christianity	<ul style="list-style-type: none"> <li>☞ González pp. 363–383, 441–455</li> <li>☞ Noll chap. 13, pp. 302–304, 311–314</li> <li>☞ <b>Primary Sources:</b> Documents of Vatican II, 1962–1965</li> <li>☞ Other Readings: “Common Declarations” of Roman Catholicism and Eastern Orthodoxy, 1965 and 1995</li> </ul>
Apr. 17	12. Protestant Varieties & the Worldwide Church	<ul style="list-style-type: none"> <li>☞ González pp. 473–530</li> <li>☞ Philip Jenkins, <i>The Next Christendom: The Coming of Global Christianity</i>, chap. 1, “The Christian Revolution” (pp. 1–14)</li> <li>☞ <b>Primary Sources:</b> American Civil Rights movement documents, 1960s</li> <li>☞ <b>Primary Source:</b> Dorothy L. Sayers, “The Greatest Drama Ever Staged,” 1949</li> <li>☞ <b>Primary Source:</b> The Lausanne Covenant, 1974</li> </ul>