

**UNIVERSITY OF CALGARY
FACULTY OF ARTS
DEPARTMENT OF CLASSICS AND RELIGION
Course Outline, Winter 2015**

Course: RELS 389 L01 “Modern Christianity: 1600 - Present”

Class Time: TR 14:00 - 15:15

Instructor: Dr. Douglas H. Shantz

Office Hours: W 11:00am-12:00pm or by appt. **Office:** SS 530

Telephone: 403-220-3283

E-mail: dshantz@ucalgary.ca

Textbooks

Bunyan, John. *Grace Abounding with Other Spiritual Autobiographies*. Ed. by John Stachniewski and Anita Pacheco. Oxford University Press, 1998.

Gonzalez, Justo L. *The Story of Christianity, Volume 2 The Reformation to the Present Day*. 2nd updated edition. HarperCollins, 2010.

Brown, Callum G. *The Death of Christian Britain: Understanding Secularisation, 1800-2000*. 2nd edition. Routledge, 2009.

Noll, Mark A. *The Old Religion in a New World*. Eerdmans, 2002.

Shantz, Douglas. *Course Pack Reading Assignments: “RELS 389, Modern Christianity: 1600 - Present,”* 2015. Available at the University of Calgary Copy Centre.

Course Description

The course surveys Christianity’s contribution to and response to Modernity, from the Early Modern and Enlightenment periods through to the Contemporary period. Classes will include lectures and discussion of assigned reading in the texts and Course Pack.

Core Competencies

- 1) The student should gain historical literacy in understanding important issues, individuals, texts, and movements in western Christianity during the Modern age.
- 2) Students will gain historical perspective on some key religious issues and problems in our day through examining the rise of critical Biblical scholarship, Christian responses to Darwinian evolution, conflicts between liberal and fundamentalist forms of Christianity, and Christian responses to other world religions and philosophies.
- 3) The student will develop skills in critical thought, reading, writing and oral expression.

Course Requirements:

Date	Assessment	Weight (%)
Whole semester	Reading summaries; class participation	20%
January 29	John Bunyan paper	20%
April 7	Research Essay	30%
(registrar scheduled)	Final Exam	30%

Learning Assessment

1. **Class Preparation** in doing assigned reading in the texts and Course Pack and **Participation** in Thursday class discussions are essential. (20%)

Five weeks during the term students should bring to Thursday’s class a one page (300 words) *Reading Summary* that includes: one or two important themes in the reading and one or two questions for clarification (something the student found hard to understand or confusing in the reading). These should be handed in after class.

Marks for participation will be based upon regular attendance, reading summaries, and participation in Thursday discussions.

2. Write a **1,500 word Historical Analysis paper**: Provide an historical analysis of John Bunyan’s *Grace Abounding to the Chief of Sinners*, using the *Guide to Analysis of Historical Texts* provided in this syllabus. Due in class on Thursday, January 29; no late papers accepted. (20%)

3. Write a **2,500 word Research Essay** on a significant issue, movement, or individual from the time period covered in this course. The paper should offer a clear, well-supported thesis. The research bibliography should include pertinent primary source evidence, and inter-act with at least three scholarly journal articles and five scholarly books. The essay should follow scholarly standards of composition, citation and bibliography. Pages should be numbered. Due: Tuesday, April 7 (30%)

4. **A Registrar administered Final Exam** based on the whole course. (30%)

Grading

A numerical mark will be given for each course requirement. A letter grade will be assigned on the following number and letter grade scheme, standardized within the Department of Classics and Religion:

A+	100 - 96	A	95 - 90	A-	89 - 85
B+	84 - 80	B	79 - 75	B-	74 - 70
C+	69 - 65	C	64 - 60	C-	59 - 55
D+	54 - 53	D	52-50	F	Under 50

N.B. All written assignments will be graded with regard to both form and content.

Policy with regard to missed assignments/assessments:

Late assignments or essays will not be accepted unless prior arrangements have been made or a valid medical certificate is submitted. Any incomplete assignment or essay will be awarded a mark of F for that component of the course.

Electronic Device Policy:

Many students take notes in class using a laptop, which is fine. However, please do not use electronic devices in class for purposes unrelated to the class, e.g., checking email, watching movies, Facebook, etc. Doing work unrelated to class disturbs others and should be done outside of class. Cell phones, pagers, or other similar communication devices need to be turned off or put in a silent (vibrate) mode, and should not be taken out during class.

Syllabus:

A complete syllabus will be made available the first week of class.

References and Bibliography:

The Department of Classics and Religion uses the most recent edition of the Chicago Manual of Style and requires references and bibliographies to adhere to the Chicago citation system. You can find a quick guide here: http://www.chicagomanualofstyle.org/tools_citationguide.html. Alternatively please consult with the library staff for help and advice using the Chicago citation style.

Academic Honesty

Plagiarism is not tolerated at the University of Calgary and has serious consequences. Your essays/presentations must be your own work and inadequate referencing may be seen as plagiarism. Please see the relevant sections on Academic Misconduct in the current University Calendar (section K, which can be found here: <http://www.ucalgary.ca/pubs/calendar/current/k.html>.) If you have questions about correct referencing, please consult your instructor, librarian staff or the Chicago manual of style.

Academic Accommodation

It is the student's responsibility to request academic accommodation. If you are a student with a documented disability who may require academic accommodation and have not registered with Student Accessibility Services, please contact their office at 403-220-8237. Students who have not registered with Student Accessibility Services are not eligible for formal academic accommodation. You are also required to discuss your needs with your instructor no later than **fourteen (14) days** after the start of the course.

Desire 2 Learn (D2L) Help

Go to <http://elearn.ucalgary.ca/desire2learn/home/students> for Student Help and FAQ's about D2L. Troubleshooting tips and a tutorial are also available on this website.

Gnosis

Gnosis is the Religious Studies Student Club. For membership or more information please email: gnosis@ucalgary.ca or visit <http://www.ucalgary.ca/~gnosis>.

Classics Student Society

Classics Student Society is the Greek and Roman Studies Student Club. For membership or more information please email: classsoc@ucalgary.ca or visit <http://grst.ucalgary.ca/undergraduate/classics-students-society>.

Faculty of Arts Program Advising and Student Information Resources

- Have a question, but not sure where to start? The Faculty of Arts Students' Centre (ASC) is your information resource for everything in Arts! Drop in at SS102, call us at 403-220-3580 or email us at ascarts@ucalgary.ca. You can also visit the Faculty of Arts website at <http://arts.ucalgary.ca/undergraduate> which has detailed information on common academic concerns.
- For program planning and advice, contact the Student Success Centre at (403) 220-5881

- or visit them on the 3rd floor of the Taylor Family Digital Library.
- For registration (add/drop/swap), paying fees and assistance with your Student Centre, contact Enrolment Services at (403) 210-ROCK [7625] or visit them at the MacKimmie Library Block.

Student Ombudsperson and Students' Union Representative

The Student Ombuds Office provides independent, impartial and confidential support for students who require assistance and advice in addressing issues and concerns related to their academic careers. See www.ucalgary.ca/provost/students/ombuds for more information.

The Students' Union Faculty of Arts representative can be reached at arts1@ucalgary.ca.

Emergency Evacuation Assembly Point

In case of an emergency evacuation during class, students must gather at the designated assembly point nearest to the classroom. The list of assembly points is found at www.ucalgary.ca/emergencyplan/assemblypoints. Please check this website and not the nearest assembly point for this course.

Safewalk

The Safewalk program provides volunteers to walk students safely to their destination anywhere on campus (including McMahon Stadium, Health Sciences, Student Family Housing, the Alberta Children's Hospital and the University LRT station). This service is free and available to students, staff and campus visitors 24 hrs/day, 365 days a year. Call 403-220-5333 or use one of the Help phones located throughout campus to request a walk.

Weekly Schedule

Consult the page entitled “Course Pack Reading Assignments” for weekly CP readings. Bring the *Course Pack* to every class.

<i>Week</i>	<i>Date</i>	<i>Assigned Reading and Class Content</i>
Wk 1	Jan. 13	Course Pack Readings; Gonzalez, chap. 2, 4, 6, 14 The study of Christian History: methods and sources; The Reformation: issues and events; its impact
Wk 2	Jan. 20	CP Readings; Gonzalez, chap. 20, 23, 24 January 22 Video: “Count Zinzendorf” (2001) Thirty Years War (1618-1648); German Orthodoxy and Pietism: Spener, Francke, Count Zinzendorf and the Moravians 1600-1760 Discuss: Who were more faithful to Luther, the Orthodox Lutherans or the Pietists?
Wk 3	Jan. 27	Gonzalez, chap. 7, 18, 21; Johan Bunyan, <i>Grace Abounding</i> Class Discussion of John Bunyan, <i>Grace Abounding</i> on January 29 Elizabethan and Stuart Puritanism; English Radicals: the Levellers, English Separatists, Baptists & Quakers, John Bunyan 1559-1688 Discuss: 1) How relevant is Bunyan’s experience of doubt to contemporary seekers for religious truth? 2) Compare the Pietists and Puritans in their approaches to native peoples and black slaves in America.
Wk 4	Feb. 3	CP Readings; Gonzalez, chap. 25; Mark Noll chap. 1, 2, 4 Christianity in Colonial America; American Puritanism; Roger Williams (1603-1683), the rise of Religious Liberty, and the First Amendment (1791) Discuss: Which of Roger Williams’ arguments for Church-state separation are Biblical and which are pragmatic?
Wk 5	Feb. 10	CP Readings; Gonzalez, chap. 26, 27; Noll chap. 3 Revival and Awakening in England and America: John Wesley (1703-1791); George Whitefield (1714-1770); Jonathan Edwards (1703-1758); Religion and Revolution in America (1776) Discuss: 1) What stages mark Wesley’s path to conversion, and what do

they reveal about Protestant religion at the time?
2) The American Revolution exerted “considerable influence” in the churches. Discuss.

READING WEEK: February 15-22

- Wk 6 Feb. 24 CP Readings; Gonzalez, chap. 22, 28; Callum Brown, chap. 1, 2
- The rise of modern science, the Enlightenment, and rationalistic Deism; Isaac Newton (1642-1727), John Locke (1632-1704); the Religious Response to the Enlightenment; Christianity and Revolutionary Europe 1750-1830
Discuss:
1) Isaac Newton’s Christianity and his interest in eschatology.
2) The impact of the French Revolution on “Christian Europe.”
- Wk 7 Mar. 3 CP Readings; Gonzalez, chap. 31
- European Liberalism and Darwinism; Biblical criticism; Religion and Science
Discuss: Describe the range of Christian responses to Charles Darwin’s ideas.
- Wk 8 Mar. 10 CP Readings; Gonzalez, chap. 27; Noll chap. 5, 6
Guest Lecture on March 12
- 19th century Evangelical Feminism, and anti-slavery; Revivalism and Social Reform; Charles Finney (1792-1875); the Social Gospel in America, Walter Rauschenbusch (1861-1918)
Discuss: “The American Civil War was a religious war.” (M. Noll)
- Wk 9 Mar. 17 CP Readings; Callum Brown, chap. 3-7
Class Discussion of Callum Brown, March 19
- Victorian Social Crisis and early Christian Socialism in England; F.D. Maurice (1805-1872); the Fabian Society and the Labour Party; William Booth (1829-1912) and the Salvation Army.
Discuss: Compare Christian Socialism and early Marxism, noting similarities and differences.
- Wk 10 Mar. 24 CP Readings; Gonzalez, chap. 32, 36; Noll chap. 7
- The crisis of authority: Vatican I (1870); Fundamentalism and Liberalism in America; Gresham Machen (1881-1937) and Harry Emerson Fosdick (1878-1969); New Evangelicalism; the rise of Pentecostalism.

Discuss:

- 1) What issues divided Machen and Fosdick?
- 2) How does the New Evangelicalism differ from earlier Fundamentalism?

Wk 11 Mar. 31

CP Readings; Gonzalez, chap. 35, 36; C. Brown, chap. 8, 9
Apr. 2 Video: "Dietrich Bonhoeffer: Memories and Perspectives"

Responses to Modernity: Karl Barth, Dietrich Bonhoeffer;
Secular theologians such as J.A.T. Robinson and Harvey Cox.
Discuss: "Bonhoeffer's struggle with modernity has constituted his continued legacy for theology."

Wk 12 Apr. 7

CP Readings; Gonzalez, chap. 34; Noll chap. 8

The Ecumenical Movement;
Vatican II (1962-65) and modern Catholicism;
Thomas Merton and the renewal of monasticism.

Discuss:

- 1) How did Merton's experience at Fourth and Walnut in Louisville, KY influence his understanding of the monastic vocation?
- 2) What understanding of the Christian Church was expressed at Vatican II? Note especially the Dogmatic Constitution on the Church, *LUMEN GENTIUM* (NOVEMBER 21, 1964).

Wk 13 April 14

CP Readings; Gonzalez, chap. 37, 38; Noll chap. 10

Liberation Theology and Christianity in the Developing World;
Inter-religious Dialogue; Church-State relations in Canada and the USA.

Discuss: "Even where there are irreconcilable differences in doctrine and in formulated belief, there may still be great similarities and analogies in the realm of religious experience."
(*Thomas Merton*, p. 231)

Guide to Analysis of Historical Texts
By Douglas H. Shantz, Ph.D.

Purpose: To “place the text in the fullest possible context, not only the intellectual context of the author’s Christian predecessors, but also that of the social arrangements that informed his/her assumptions, the institutions that authorized and preserved his/her writings, the personal experiences that prompted her/his interests, and other relevant contextual features.” (Margaret Miles)

Answer the following questions, including supporting evidence from the Bunyan text.

I. What are the Context and Social Setting of the Document?

1. What social, political, and intellectual conditions influenced the writing of the document?
2. What individual or group produced the text? What social and theological perspective do they represent?
3. For what audience and social class was it written?

II. What are the Obvious Features of the Document?

1. What are the literary genre and purpose of the text?
2. What subject and life-issues are addressed?
3. What main idea is expressed? (Is there repetition of key thoughts?) How is the main idea developed?
4. What program and vision does the treatise promote?

III. What is the Contextual Significance of the Language and Ideas?

1. Are there difficulties of Language and Thought?
 - a) Determine the definition of key words or phrases as used at the time.
 - b) Identify literary or personal references and allusions.
 - c) Provide explanations of difficult ideas and arguments.
 - d) Interpret literary images and figures of speech.
2. What were the Social Impact and Role of the Document?
 - a) How do the document’s ideas relate to social-economic issues and trends at the time?
 - b) What social groups found these ideas attractive and promoted them?
 - c) What contemporary social interests (class, experience, role, gender, generation) does the document reflect and seek to legitimate?
3. What other Contemporary Historical Relations bear upon the Document?
 - a) Consider the relation of the document to the author’s life experience.
 - b) Consider the relation of the document’s ideas to the rest of the author’s views and writings.
 - c) Consider the document’s relation to similar writings and programs at the

time by other spokesmen and leaders.

4. What Past Historical Relations bear upon the Document?

a) What past traditions have been influential? Are any past writings quoted? What Biblical books are referred to most often?

b) Note illuminating parallels with similar documents from the past. How is this text similar? How is it unique?

c) Determine whether the document reveals new ideas, values or institutions. Does it provide new solutions to old problems, or raise new problems and questions?

IV. What is the Future Significance of the Document?

1. What social effects have the text and its vision had upon later history? “Believing strongly in the divine revelation of one’s own religion, one can still recognize that its beliefs and practices emerged in history as human efforts to give form and substance to that revelation. As human products, religious beliefs, practices, and institutions are always in need of critical scrutiny. Their *effects*, not merely their intentions, must be acknowledged and examined.” (Margaret Miles, “Becoming Answerable for What We See,” p. 473)

2. What value does the work have for us today? Does it offer “fruitful proposals for living a richly human life”? (M. Miles)

V. Recommended Bibliography

Richard Marius. *A Short Guide to Writing about History*, 2nd ed. New York: HarperCollins, 1995.

Margaret R. Miles. “Becoming Answerable for What We See: 1999 AAR Presidential Address.” *Journal of the American Academy of Religion*. Vol. 68, #3 (September 2000), pp. 471-485.

Margot Northey, Bradford A. Anderson, Joel N. Lohr. *Making Sense: A Student’s Guide to Research and Writing: Religious Studies*. Toronto: Oxford University Press, 2012.