

University of Calgary
Faculty of Humanities
Department of Religious Studies
Fall 2005 Course Outline

05/08/22

Course: RELS 389 L01 "Modern Christianity: 1600 - Present"

Time: 9:30-10:45 TR

Instructor: D. Shantz

Office Hours: 11:00-12:00am TR or by appt. **Office:** SS 1326

Telephone: 220-3283

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Textbooks

Bunyan, John. *Grace Abounding to the Chief of Sinners*. Penguin, 1987.

Dillenberger, John and Claude Welch. *Protestant Christianity, 2nd ed.* Prentice Hall, 1997.

Brown, Callum G. *The Death of Christian Britain: Understanding Secularisation, 1800-2000*. Routledge, 2001.

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

Shantz, Douglas. *Course Pack Reading Assignments: "RELS 389, Modern Christianity: 1600 - Present,"* University of Calgary, 2005. Available at the Copy Centre.

Course Description

The course surveys Christianity's response to Modernity from the Early Modern and Enlightenment periods through to the Contemporary period. Classes will be devoted to lectures and discussion of assigned readings in the textbooks and in the Course Pack.

Core Competencies

- 1) The student should gain basic historical literacy in understanding important issues, individuals, texts and movements within western Christianity during the Modern age.
- 2) Specifically, students will gain historical perspective on some key religious issues and problems of our day through examining the rise of critical Biblical scholarship, Christian responses to modern science and 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 discussion of ideas.

Self-Directed Study

Students are responsible for independent learning from the assigned readings.

Students are expected to come to class prepared to discuss the assigned reading.

Learning Assessment

1) **Class Preparation** in reading assigned texts and **Participation** in class discussions are essential. (10%)

Bring the *Course Pack* to every class; consult the separate page entitled, "Course Pack Reading Assignments" for weekly assigned CP readings.

2) Write a **1,200 word Historical Analysis** of Bunyan's *Grace Abounding to the Chief of Sinners* according to the format provided in this syllabus. The paper should offer a closely

documented commentary on the Bunyan book; students should properly cite all references to the book. Due in class on Tuesday Sept. 20; no late papers accepted. (20%)

3) **Write a 1,200 word Book Review** of Callum G. Brown, *The Death of Christian Britain: Understanding Secularisation 1800-2000* (Routledge, 2001). Due in class on Thursday Nov. 3; no late papers accepted. (20%)

4) Write a **2,000 word 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: Thursday Dec. 1. (25%)

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.

5) **A Registrar scheduled Final Exam** based on the whole course. (25%)

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:

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.

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. If you have questions about correct referencing, please consult your instructor.

Academic Accommodation:

If you are a student with a disability who requires academic accommodation and you have not registered with the Disability Resource Centre, please contact their office at 220-8237. Students who have not registered with the Disability Resource Centre are not eligible for formal academic accommodation. Once registered, please discuss any upcoming tests/examinations with the instructor **two weeks** before the scheduled date.

Withdrawing from courses:

Please note the information regarding withdrawals and fee refunds in the Academic Schedule of the current University Calendar.

Recording of lectures:

Recording any part of any lectures in any form must be first approved by the instructor in writing and is for individual private study only. See current Calendar, Tape recording of Lectures.

Safewalk Programme:

"You don't have to walk alone...." Call 220-5333 and a member of the Safewalk Team will walk you to your car, the LRT, or any destination on campus. Safewalk is available to all students, staff and faculty any time of the day or night. Look for the Campus Security Help Phones located throughout the University. Please don't hesitate to call!

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>.

Weekly Schedule**Week Date****Assigned Reading and Class Content**

Wk 1	Sept. 13	<p>Course Pack Readings; Dillenberger, pp. 63-71, 91-105</p> <p>Elizabethan and Stuart Puritanism; the Westminster Assembly; Protestantism and Capitalism 1559-1688</p> <p>Discuss: What distinguished Puritans was their “will to impose certain standards upon society as a whole.” Where is such Puritanism evident today?</p>
Wk 2	Sept. 20	<p>CP Readings; Dillenberger, pp. 73-79, 88f, 111-114</p> <p>Class Discussion of Bunyan, <i>Grace Abounding</i>, Sept. 20</p> <p>16th and 17th C. English Radicalism: John Bunyan (1628-1688), the Levellers, English Separatists, Baptists and Quakers; German Pietism: Spener, Francke, Count Zinzendorf, the Moravians 1670-1760</p> <p>Discuss:</p> <ol style="list-style-type: none"> 1) What does <i>Grace Abounding</i> reveal about the religious culture of Bunyan's day? How relevant is Bunyan's experience of doubt to contemporary seekers for religious truth? 2) Who was more faithful to Luther, the Orthodox or the Pietists? 3) Discuss and compare the Pietist and Puritan movements in terms of setting, ideals, social impact and inter-action.
Wk 3	Sept. 27	<p>CP Readings; Mark Noll chap. 1, 2, 4</p> <p>Christianity in Colonial America; American Puritanism; Roger Williams (1603-1683), the rise of Religious Liberty and the First Amendment (1791)</p> <p>Discuss: Which of Roger Williams' arguments for Church-state separation are Biblical and which are pragmatic?</p>
Wk 4	Oct. 4	<p>CP Readings; Dillenberger, pp. 114-136; Noll chap. 3</p> <p>Oct. 4 Video: “Count Zinzendorf” (2001)</p> <p>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)</p> <p>Discuss:</p> <ol style="list-style-type: none"> 1) What stages mark Wesley's way to conversion, and what do they reveal about Protestant religion at the time? 2) The American Revolution exerted “considerable influence” in the churches. Discuss.
Wk 5	Oct. 11	<p>CP Readings; Dillenberger, pp. 136-143; Callum Brown chap. 1, 2</p> <p>The rise of modern science, the Enlightenment and rationalistic Deism; Isaac Newton (1642-1727), John Locke (1632-1704);</p>

the Religious Response to the Enlightenment; Christianity and Revolutionary Europe 1750-1830

Discuss:

- 1) Isaac Newton's Christianity and views on eschatology.
- 2) The impact of the French Revolution on "Christian Europe."

Wk 6 Oct. 18

CP Readings; Dillenberger, pp. 145-160
Oct. 20: Video on Charles Darwin

Wilberforce (1759-1833) and the Clapham Sect; J.H. Newman (1801-1890) and the Oxford Movement.

Discuss: Discuss the various British responses to modern trends: Anglican evangelicalism (Wilberforce), the Oxford movement (Newman), and non-conformity.

Wk 7 Oct. 25

CP Readings; Dillenberger, pp. 161-201, 215f

European Liberalism and Darwinism; Biblical criticism; Religion and Science

Discuss: What range of Christian responses to Darwin do you see?

Wk 8 Nov. 1

CP Readings; Dillenberger, pp. 211-221; Brown chap. 3-7
Class Discussion of Callum Brown, Nov. 3

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: In comparing Christian Socialism and early Marxism, what similarities and differences do you see?

Wk 9 Nov. 8

CP Readings; Dillenberger, pp. 221-231; Noll chap. 5, 6

19th C. 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."

READING DAYS: NOVEMBER 10-13

Wk 10 Nov. 15

CP Readings; Dillenberger, pp. 203-208, 299-308; Noll chap. 7
Nov. 17 Video: "Dietrich Bonhoeffer: Memories and Perspectives"

The crisis of authority: Vatican I (1870);

Fundamentalism and Liberalism in America; Gresham Machen (1881-1937) and Harry Emerson Fosdick (1878-1969);

the 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 Nov. 22 CP Readings; Dillenberger, pp. 233-256, 295-299; Brown chap. 8, 9
- Responses to Modernity: Karl Barth, Dietrich Bonhoeffer; radical 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 Nov. 29 CP Readings; Dillenberger, pp. 257-279; 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 influence his understanding of the monastic vocation?
2) The understanding of the Church expressed at Vatican II.
- Wk 13 Dec. 6 CP Readings; Dillenberger, pp. 309-328; Noll chap. 10
- Liberation Theology and Third World Christianity; Pluralism and Inter-religious Dialogue; Comparing Canada and the USA.
Discuss: "It is certainly true to say that 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 understand the document in its various contexts through pursuing all relevant historical relations bearing on the text. The following questions should be asked:

I What are the Context and Social Matrix of the Document?

1. What antecedent social, political and intellectual conditions explain why the document was written?
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 theme or idea is expressed? (Is there repetition of key thoughts?) How is the theme 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 used at the time.
 - b) Determine the identity of 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) Consider the relation of the document's ideas 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 most obviously serve to reflect and to legitimate?
3. What other Contemporary Historical Relations bear upon the Document?
 - a) Consider the systematic relation of the document's ideas to the rest of the author's views and writings.
 - b) Consider the relation of the document to the author's life experience.
 - 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) Consider 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 treatise 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.