Contact Information

Instructor: Scott D. Seay, M.Div., Ph.D.
Office: Room 209
Office Hours: Please contact Joyce Krauser for an appointment by e-mailing her at jkrauser@cts.edu or calling (317) 931-2350
Office Phone: (317) 931-2347
E-mail: sseay@cts.edu

Course Description

This foundation course surveys the basic historical development of global Christianity from about 1500 to 1800, treating both its social history and the most influential trajectories of its theology. Because of the demographic realities of this period of history, the bulk of the course will focus on developments in Europe and North America. Some attention, however, will be given to expressions of Christianity in other parts of the globe, first as products of Western missions, and then as independent expressions of Christian faith. Thus, the course strives for a multi-cultural and ecumenical interpretation of the development of early modern Christianity.

Learning Objectives

After completing this course, you should be able to do the following:

<table>
<thead>
<tr>
<th>Objective</th>
<th>Measure</th>
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<tr>
<td>Demonstrate how knowledge of the history of global Christianity informs and shapes the practice of ministry.</td>
<td>Impact essay; book reviews; instructor conversation</td>
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<td>Situate one’s own tradition in the larger story of global Christianity and identify the trajectory of that tradition’s development.</td>
<td>Impact essay; instructor conversation</td>
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<tr>
<td>Describe the broad contours of the history of global Christianity, including key practitioners, theologies, and ecclesial developments, situating them in their contexts.</td>
<td>Historical essay; book reviews; final examination</td>
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Course Requirements

1. **Class attendance, preparation, and participation** (15%): Your regular attendance and lively participation in each dimension of this course is critical to its success. This means that you should:
   - Read the assigned materials carefully and completely *before* class;
   - Arrive on time for class and remain for the entire class session;
   - Inform the instructor ahead of time if missing class is absolutely necessary;
   - Remain attentive during all classroom activities;
   - Listen closely and respond respectfully to the instructor and fellow students;
   - Submit all work for the course on time as required by the due dates; and,
   - Ask relevant questions during lectures and contribute to class discussions.

You should expect this portion of your grade to be reduced significantly if you miss or are regularly late to class, appear not to have completed the readings, or fail to contribute to the class discussion. Habitual tardiness to class may count as one absence of more. Although Seminary attendance policies permit students to miss up to four class sessions, in this course, those who miss more than three class sessions—for whatever reason—will not receive credit for the course.

Please do not eat food in class unless it is part of an activity involving the whole class.

2. **Book Reviews** (20%): You will write two book reviews (1,250-1,500 words each; or 5-6 double-spaced typed pages, each worth 10% of the final grade) on any two of the secondary texts listed in the textbook section below (excluding Lindberg and Ward). In the reviews, you will be expected to do two things: (1) summarize briefly the argument that the author makes, paying some attention to his or her supporting evidence; and (2) explain how the book will shape your understanding and practice of ministry (or not). Due dates for these reviews are as follows:
   - Schwartz, *All Can Be Saved* – March 14
   - Sensabach, *Rebecca’s Revival* – April 4
   - Fontana, *Matteo Ricci* – April 11

2. **Historical Essay** (15%): You will be expected to write an historical essay (2,500-3,000 words; or 10-12 double-spaced, typed pages, worth 15% of the final grade) on a topic of your own choosing from the history of global Christianity, 1500-1800. In the essay, you must articulate a clear thesis, and defend it with solid historical reasoning. This includes using both
primary and secondary source material, and properly citing that material. (Chicago Manual of Style). You are strongly encouraged to discuss your topics with the instructor. The essay completed no later than 5:00 p.m. April 25, and may be turned in earlier. The instructor will gladly provide guidance and feedback, but you must take the initiative to seek it.

3. **Impact Essay** (15%): You will be expected to write an essay (2,500-3,000 words; or 10-12 double-spaced, typed pages, worth 15% of the final grade) that describes how understanding the history of global Christianity, 1500-1800 informs and shapes your understanding of ministry. The instructor will gladly provide guidance and feedback, but you must take the initiative to seek it. You also may reflect insights developing out of your conversation with the instructor described below. The paper is due no later than 5:00 p.m. May 3, and may be turned in earlier.

4. **Instructor Conversation** (15%): At some point in the month of April, you will meet with the instructor for about an hour for a conversation about the semester’s material and how it has informed and shaped your understanding of ministry. In particular, the conversation will focus on your denomination or tradition, and how it is connected historically and theologically to the material that we have considered in class. You are strongly encouraged to do some independent research to help you make those connections in preparation for this conversation. Pairs or small groups of students belonging to the same denomination or tradition are encouraged to work together, and may schedule this conversation with the instructor together.

5. **Final Examination** (20%): You will take a comprehensive, take-home final examination. The examination will consist of two types of questions: (1) short quotations from the primary source documents which you must exegete in a short paragraph essay (describe the context, explain the meaning of the quote, and describe its importance for understanding the history of early modern Christianity); and (2) essay questions that target interpretive questions concerning the history of early modern Christianity. Possible essay questions will be distributed well in advance of the exam so that you can prepare. The examination will be made available by e-mail and inside.cts.edu on May 3, and is due no later than 5:00 p.m. May 10.

**Course Policies**

If you have a certified learning disability or physical or emotional challenges, you are required to inform me within the first week of the course concerning any special accommodations that you require. All efforts, consistent with the overall learning objectives of the course will be made to meet these learning needs.

You are expected to adhere to the highest standards of academic integrity and honesty in all of your work for this course. Accordingly, no plagiarism, fabrication, or cheating of any kind will be tolerated. I will report all incidents of academic dishonesty to the Dean of the Seminary, who will follow the disciplinary procedures outlined in the academic catalog. In cases where it has been proven that you have plagiarized, fabricated, or cheated in any way, you will fail this course.
For the purposes of this course, plagiarism is defined as “the failure to distinguish the student’s own words and ideas from those of a source the student has consulted. Ideas derived from another, whether presented as exact words, a paraphrase, summary or quoted phrase, must always be appropriately referenced to the source, whether the source is printed, electronic, or spoken. Students must also use proper attribution with artistic media (images, music, website elements, etc.) and attend to all copyright restrictions on the use of such media. Whenever exact words are used, quotations marks or an indented block indicator of a quotation must be used, together with the proper citation in a style required by the professor.” (Robert A. Harris, *The Plagiarism Handbook* [Los Angeles: Pyrczak Publishing, 2011], p. 132).

**Freedom of Expression in the Classroom**

In this course the instructor will make every effort to cultivate a learning environment that encourages free discussion, inquiry, and expression. Your performance will be evaluated solely on an academic basis, not on opinions or conduct unrelated to academic standards. Accordingly, you should feel free to take *reasoned exception* to viewpoints and opinions offered by anyone in the class, including those of the instructor.

When engaged in this free discussion, inquiry, and expression, however, all of us are expected to adhere to commonly accepted standards of civility and respect. You should know that I will not tolerate expressions that are insulting, embarrassing, or otherwise hostile to specific individuals or groups on account of their race, religion, gender, disability, age, national origin, sexual orientation, or gender identity.

Except when quoting from other writings, you are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g., “brother” when the meaning is human being or person; “her” as the pronoun for an inanimate object). You should select your language for “God” with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names, and metaphors.

If problems arise, the instructor will deal with them in ways that are consistent with Seminary policies on student discipline.

**An Important Note about Grades**

You should know that the instructor is stridently opposed to all forms of grade inflation. If you complete the basic requirements of the course satisfactorily, you can expect to receive an average final grade (C-range). If you fail to meet the basic requirements in some way, you can expect your final grade to be lower than that (D-range). Because it is not an entitlement, an above average grade (B-range) must be earned by consistent effort and solid performance on all assigned work in the course. An exceptional grade (A-range) is just that: an exception to the rule. You will earn an exceptional grade only if you consistently perform above and beyond in
all aspects of the course. I invite students who wish to earn above average or exceptional grades to consult with me about strategies for doing so.

This is the grading scale that will be used in this course:

- **A** (93-100%) = truly superior work according to the declared purposes and criteria
- **A-** (90-93%) = very good work, but not quite reaching excellence
- **B+** (87-89%) = good work, beyond basic expectations
- **B** (84-86%) = competent work, clearly and solidly fulfilling basic purposes and criteria
- **B-** (80-83%) = satisfies the basic purposes and criteria in a minimal way
- **C+** (77-79%) = meets many of the basic expectations but does not satisfy some significant purposes and criteria
- **C** (74-76%) = meets some of the purposes and criteria but leaves several unfulfilled
- **C -** (70-73%) = meets few purposes of the assignment and satisfies few of the criteria
- **D** (60-69%) = student did something but does not meet the purposes and criteria of the assignment
- **F** (below 60%) = work does not deserve credit or was not turned in

If you conclude that your grade in a course is not appropriate, you are encouraged first to talk with the instructor. If you do not find satisfactory resolution to the issue, you may follow specified procedures available in the Dean’s Office.

**Required Textbooks**

The following books, in whole or in part, are required reading for this course:

- W. R. Ward, *Christianity Under the Ancien Regime* (Cambridge, 1999)
- H-506 Classpack

These textbooks may be purchased in the Seminary bookstore; the instructor will provide the classpack free of charge. Copies of all required readings have been placed on reserve in the Seminary library for the duration of the semester.

**Course Calendar**

January 24

*EUROPEAN EXPLORATION, COLONIZATION, AND CHRISTIANITY*
January 31
LUTHER AND THE LUTHERAN REFORMATION

Read: Lindberg, chs. 3 and 4
Classpack Docs. 1-2

Recommended Reading:
Heiko Oberman, Luther: Man Between God and the Devil (Yale, 1989)
David Bagchi, Luther’s Earliest Opponents: Catholic Controversialists, 1518-1525 (Fortress, 2009)
Steven Ozment, The Serpent and the Lamb: Cranach, Luther, and the Making of the Reformation (Yale, 2012)
Alister McGrath, Luther’s Theology of the Cross: Martin Luther’s Theological Breakthrough (Wiley-Blackwell, 2011)

February 7
THE RADICAL REFORMATIONS

Read: Lindberg, chs. 6 and 8
Classpack Docs. 3-4

Recommended Reading:
George H. Williams, The Radical Reformation 3d Edition (Truman State, 2000)
Brad Gregory, Salvation at Stake: Christian Martyrdom in Early Modern Europe (Harvard, 1999)

February 14
ZWINGLI, CALVIN, AND THE EARLY REFORMED TRADITION

Read: Lindberg, chs. 7 and 10
Classapack Docs. 5-6

Recommended Reading:
Bruce Gordon, The Swiss Reformation (University of Manchester, 2002)
Alister McGrath, A Life of John Calvin: A Study in the Shaping of Western Culture (Wiley-Blackwell, 1993)
Matthew Myer Boulton, Life in God: John Calvin, Practical Formation, and the Future of Protestant Theology (Eerdmans, 2011)
February 21
THE REFORMATIONS IN ENGLAND AND SCOTLAND

Read: Lindberg, ch. 13
Classpack Docs. 7-8

Recommended Reading:
A. G. Dickens, The English Reformation (Penn State University Press, 1989)
Diarmiad McCullough, Thomas Cranmer: A Life (Yale, 1998)
G. W. Bernard, The King’s Reformation: Henry VIII and the Remaking of the English Church (Yale, 2007)
Eamon Duffy, Fires of Faith: Catholic England Under Mary Tudor (Yale, 2009)

February 28
NO CLASS – READING WEEK

March 7
THE ROMAN CATHOLIC REFORMATION

Read: Lindberg, ch. 14
Ward, chs. 2 and 3
Classpack Docs. 9-10

Recommended Reading:
John W. O’Malley, Trent and All That: Renaming Catholicism in the Early Modern Era (Harvard, 2002)
Rivkay Feldhay, Galileo and the Church: Political Inquisition or Critical Dialogue? (Cambridge, 1995)

March 14
CHRISTIANITY IN COLONIAL LATIN AMERICA

Read: Schwartz, All Can Be Saved: Religious Tolerance and Salvation in the Iberian Atlantic World (Yale, 2009)

Recommended Reading:
Justo Gonzalez, Christianity in Latin America (Cambridge, 2007)
March 21
CHRISTIANITY IN COLONIAL NORTH AMERICA

Read: Corrigan and Hudson, Religion in the Americas, 7th ed., pp. 11-82 (.pdf file on inside.cts.edu)
Classpack Docs. 11-12

Recommended Reading:
Kevin Kenny, Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn’s Holy Experiment (Oxford, 2011)
Travis Glasson, Mastering Christianity: Missionary Anglicanism and Slavery in the Atlantic World (Oxford, 2011)

March 28
NO CLASS – HOLY WEEK

April 4
CHRISTIANITY IN EARLY MODERN AFRICA AND THE AFRICAN DIASPORA

Read: Sensbach, Rebecca’s Revival: Black Christianity in the Atlantic World (Harvard, 2006)

Recommended Reading:
Elizabeth Isichei, A History of Christianity in Africa from Antiquity to the Present (Oxford, 1995)
Sylvia Frey and Betty Wood, Come Shouting to Zion: African American Protestantism in the American South and British Caribbean to 1830 (University of North Carolina, 1998)
April 11
CHRISTIANITY IN THE ISLAMIC EMPIRES, CHINA, AND JAPAN

Read: Fontana, Matteo Ricci: A Jesuit in the Ming Court (Rowman and Littlefield, 2011)

Recommended Reading:
Febe Armanios, Coptic Christianity in Ottoman Egypt (Oxford, 2011)
Charles Frazee, Catholics and Sultans: The Church and the Ottoman Empire, 1453-1923 (Cambridge, 2006)
Samuel Moffett, A History of Christianity in Asia, 1500-1900 (Orbis, 2005)

April 18
CHRISTIANITY IN THE RUSSIAN EMPIRE

Read: Basil Lourie, “Russian Christianity,” in Ken Parry, ed., Blackwell Companion to Eastern Christianity (.pdf file on inside.cts.edu)
Classpack Docs. 13-14

Recommended Reading:
Timothy Ware, the Orthodox Church (Penguin, 1993)
Valerie Kivelson and Robert Greene, Orthodox Russia: Belief and Practice under the Tsars (Penn State Press, 2003)
Irina Paret, Spiritual Elders: Charisma and Tradition in Russian Orthodoxy (Northern Illinois University Press, 2011)
George Pattison, ed., Dostoevsky and the Christian Tradition (Cambridge, 2001)

April 25
CHRISTIANITY AND THE EUROPEAN ENLIGHTENMENT

Read: Ward, ch. 6
Classpack Docs. 15-17

Recommended Reading:
James Byrne, Religion and the Enlightenment: From Descartes to Kant (Westminster John Knox, 1997)
Miec Pearce, The Age of Reason: From the Wars of Religion to the French Revolution, 1570-1789 (Baker, 2006)
Peter Harrison, Religion and the Religions in the English Enlightenment (Cambridge, 2002)
May 2
ONGOING REFORMATIONS IN BRITAIN AND NORTH AMERICA

Read: Ward, chs. 4 and 5
Classpack Docs. 18-20

Recommended Reading:
Jonathan Storm, ed. *Pietism in Germany and North America, 1680-1820* (Ashgate, 2009)

May 9
CONCLUDING CONVERSATION