H-507: “History of Global Christianity, 1800—Present”
Christian Theological Seminary
Spring, 2013

Contact Information

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Course Description

This foundation course surveys the basic historical development and current state of global Christianity from about 1800 to the present day, treating both its social history and the most influential trajectories of its theology. Special attention will be given in the course will be given to those expressions of Christianity that typically have been marginalized, and some attention will be given to the interaction of the church with non-Christian religious traditions. Thus, the course strives for a multi-cultural and ecumenical interpretation of the development of modern Christianity throughout the world.

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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<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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Read and interpret primary sources related to global Christianity in their own historical contexts.

Engagement with primary sources; historical essays; final examination

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 Grass). 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:

   - Noll, *New Shape of World Christianity* – March 12
   - Cox, *Fire from Heaven* – April 9
   - Jenkins, *The New Faces of Christianity* – April 30

2. **Historical Essays** (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, 1800—Present. 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. May 3, 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, 1800—Present 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 10, 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 modern Christianity); and (2) essay questions that target interpretive questions concerning the history of 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 6, 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 I am 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:

- Tim Grass, *Modern Church History* (SCM Press, 2008)
- H-507 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 22
CHRISTIANITY AND POLITICAL REVOLUTION IN NORTH AMERICA AND FRANCE

Read: Three articles from the *The Cambridge History of Christianity* vol. 7 (Cambridge, 2006) available in .pdf on inside.cts.edu:


Recommended Reading:
- Nigel Aston, *Christianity in Revolutionary Europe, ca. 1750-1830* (Cambridge, 2003)
- *Religion and Revolution in France* (Catholic University Press, 2000)
- Mark Noll, *Christians in the American Revolution* (Regent, 2006)

January 29
CHRISTIANITY AND POLITICAL REVOLUTION IN LATIN AMERICA


Recommended Reading:

February 5
EUROPEAN CHRISTIANITY AND THE CHALLENGE OF MODERNITY

Read: Grass, chs. 8 and 9
Classpack Docs. 1-2

Recommended Reading:
February 12
CHRISTIANITY IN THE NEW AMERICAN NATIONS

Read: Grass, ch. 12
Noll, chs. 1-3
Classpack Docs. 3-4

Recommended Reading:
Nathan Hatch, The Democratization of American Christianity (Yale, 1989)
C. C. Goen, Broken Churches, Broken Nation: Denominational Schism and the Coming of the Civil War (Mercer, 1985)
Harry Stout, Upon the Altar of the Nation: A Moral History of the Civil War (Viking, 2006)
Christian Parker, Popular Religion and Modernization in Latin America (Orbis, 1996)

February 19
PROTESTANT MISSIONS AND GLOBAL IMPERIALISM

Read: Grass, ch. 14
Noll, chs. 4-6
Classpack Docs. 5-6

Recommended Reading:
Elizabeth Isichei, A History of Christianity in Africa (Eerdmans, 1995)
William Huchison, Errand to the World: American Protestant Thought and Foreign Missions (Chicago, 1987)
Dana Robert, American Women in Mission: a Social History of their Thought and Practice (Mercer, 1997)
Kathleen Lodwick, Crusaders Against Opium: Protestant Missionaries in China, 1874-1917 (University Press of Kentucky, 2009)
February 26
NO CLASS – READING WEEK

March 5
CHRISTIANITY IN THE OTTOMAN AND RUSSIAN EMPIRES

Read: Grass, ch. 7
Noll, chs. 7-9
Classpack Docs. 7-8

Recommended Reading:
Valerie Kivelson and Robert Greene, *Orthodox Russia: Belief and Practice under the Tsars* (Penn State, 2003)
Charles Frazee, *Catholic and Sultans: The Church and the Ottoman Empire, 1453-1923* (Cambridge, 1983)
Serim Deringil, *Conversion and Apostasy in the Late Ottoman Empire* (Cambridge, 2012)

March 12
U.S. CHRISTIANITY IN AN ERA OF CULTURAL TRANSITION

Read: Grass, ch. 13
Noll, chs. 10-11
Classpack Docs. 9-10

Recommended Reading:
Gayraud Wilmore, *Black Religion and Black Radicalism* (Orbis, 1998)
March 19
CHRISTIANITY, THE GREAT WAR, AND GLOBAL DEPRESSION

Read: Grass, ch. 15
Cox, Part I and II
Classpack Docs. 11-14

Recommended Reading:

March 26
NO CLASS – HOLY WEEK

April 2
THE GLOBAL HOLINESS-PENTECOSTAL MOVEMENT

Read: Grass, ch. 18
Cox, Part III
Classpack Docs. 14-15

Recommended Reading:
----------------- *Spreading Fires: The Missionary Nature of Early Pentecostalism* (Orbis, 2007)

April 9
CHRISTIANITY IN THE ERA OF A SECOND WORLD WAR

Read: Grass, ch. 19
Jenkins, chs. 1-3
Classpack Docs. 16-17

Recommended Reading:
Michael Phayer, *The Catholic Church and the Holocaust, 1930-1965* (Indiana, 2001)
Christopher Probst, *Demonizing the Jews: Luther and the Protestant Church in Nazi Germany* (Indiana, 2012)

**April 16**

**CHRISTIANITY AND GLOBAL COMMUNISM**

Read: Grass, chs. 16 and 17
Jenkins, chs. 4-6
Classpack Docs. 18-19

Recommended Reading:
Zoe Knox, *Russian Society and the Orthodox Church: Religion in Russia After Communism* (Routledge, 2009)

**April 23**

**CHRISTIANITY, DECOLONIZATION, AND HUMAN RIGHTS**

Read: Grass, ch. 20
Jenkins, chs. 7-8
Classpack Docs. 20-21

Recommended Reading:
Paul Harvey, *Freedom’s Coming: Religious Culture and the Shaping of the South from the Civil War to the Civil Rights Movement* (North Carolina, 2007)
April 30
CHRISTIANITY IN A WORLD WITHOUT BORDERS

Read: Grass, chs. 22 and 23
Classpack Docs. 22-23

Recommended Reading:
Craig Ott and Harold Netland, ed., *Globalizing Theology: Belief and Practice in an Era of World Christianity* (Baker Academic, 2007)

May 7
CONCLUDING CONVERSATION