Wake Forest University School of Divinity
Christian History
Professor -- Bill J. Leonard

I will be a better Catholic, not if I can refute every shade of Protestantism, but if I can affirm the truth in it and still go further. So, too, with the, Muslims, the Hindus, the Buddhists, etc. this does not mean syncretism, indifferentism, the vapid and careless friendliness that accepts everything by thinking of nothing. There is much that one cannot “affirm” and “accept,” but first must say “yes” where one really can. If I affirm myself as a Catholic merely by denying all that is Muslim, Jewish, Protestant, Hindu, Buddhist, etc., in the end I will find that there is not much left for me to affirm as a Catholic: and certainly no breath of the Spirit with which to affirm it.

Thomas Merton, Conjectures of a Guilty Bystander

In my wanderings up and down . . . preaching according to my ability, I have frequently found families who told me that they had not for several years been to a meeting, and yet, while listening to hear what God would say by his poor coloured female instrument, have believed with trembling—tears rolling down their cheeks, the signs of contrition and repentance towards God. I firmly believe that I have sown seed, in the name of the Lord.

Jarena Lee, The Life and Experience of Jarena Lee

I. Goals of the Course:

Through this introductory course, students will:

1. Become familiar with the basic developments in Christian history from the 17th century to the beginning of the 21st century. This includes an examination of Post-Reformation Protestantism, Roman Catholicism from the Council of Trent through Vatican Council II, and representative expressions of Christianity in Africa, Asia, Latin America, and the United States.

2. Explore the impact of modernity/postmodernity on Christian beliefs and institutions as shaped by questions of faith and reason, nature and grace, ecclesiastical authority and denominational development, science and the Enlightenment, religious freedom and religious experience, and fundamentalism/liberalism.

3. Encounter specific information and insights as offered by various “voices” in the modern world, including Sor Juana de la Cruz, Mexican poet and proto-feminist; Dorothy Day, founder of the Catholic Worker Movement; and Martin Luther King, Jr., Baptist preacher and Civil Rights leader.

4. Through lecture, class discussion, and personal research become better analysts of the church’s contemporary context in light of the legacies of its
past.

II. Each student is required to purchase and read selections from the following texts:

1. General Texts for Daily Reading:

2. Reading Response Texts:
   a. Sor Juana De La Cruz, *Poems, Protest and a Dream*.
   c. Martin Luther King, Jr., *Stride Toward Freedom: The Montgomery Story*.

III. Requirements: Evaluation of the students will be determined on the basis of daily reading reports, reading responses, two examinations and one research paper.

1. Examinations. There will be two examinations, a mid-term and a final. The first will last one hour and a quarter (regular class time) and will deal with post-Reformation Protestantism and Roman Catholicism. The three-hour final will deal primarily with American and global church history in light of issues examined throughout the course.

   The format for examinations includes a section of terms to identify and date, in order to highlight important individuals, treatises, and contexts. The second section involves essay questions that require the use of historical materials in response to contemporary issues and challenges.

   A study guide detailing identification terms and topics for the essays will be made available on Sakai approximately 2 weeks before each examination.

2. Research Paper. Each student is required to prepare a research paper dealing with a specific topic relating to the course. Suggested topics and procedures are provided elsewhere in the syllabus. No alternative project to the research paper may be submitted. The paper should include: Thesis/Problem/Issue to be explored; appropriate sources, primary and secondary; clear, a well-written, clearly organized presentation; proper documentation using Kate Turabian, *A Manual for Writers* (Chicago style guide); conclusions that give evidence of critical analysis; and an appropriate bibliography. Papers should be 4000-4500
3. **Daily Reading Responses:** Students are expected to do the daily readings as assigned in the schedule. A one-page response to the readings is due at the beginning of each class. Responses should include student reaction to particular issues raised by the reading and conclude with 1-3 questions raised by the reading. These papers must be turned in at the beginning of each class. **No late reader-response papers will be received.**

The special reading reports due on February 3, March 19 and April 14 will be received as the daily reading report for those classes. (Readings for the texts are included on the syllabus for those who wish to read them.)

Grades for these papers are calculated as follows:
- A: 28-25 papers submitted
- B: 24-21 papers submitted
- C: 20-17 papers submitted
- D: 16-13 papers submitted
- F: 12 papers or fewer submitted

4. **Special Reading Reports:** Four additional books are also required. They include:

   a. Sor Juana Inés de la Cruz, *Poems, Protest, and a Dream.* This book, written by a leading Mexican Catholic poet, scientist, playwright, feminist, and nun, provides insights into aspects of Latin American Christianity.

   b. Dorothy Day, *The Long Loneliness.* The autobiography of one of the founders of the Catholic Worker Movement. Details her spiritual pilgrimage and her work with one of the most important religious-social movements of the 20th century.

   c. Martin Luther King, Jr., *Stride Toward Freedom: The Montgomery Story.* Martin Luther King, Jr., provides an account of the Montgomery Bus Boycott and his own role in an experience that became a hallmark of the Civil Rights Movement.

If you have read any of these texts previously, please consult with the professor about alternative works.

Special reading reports should be submitted as noted in the schedule. Responses should provide brief bibliographical details, an overview of contents, and a critique/reaction to the author’s work. Three **two-page, single-spaced** papers are required during the semester. For example, if the text was not “helpful” then why? Are there critical issues that have contemporary implications? What response might you make to one or two crucial ideas or issues discussed in the text?

5. **Class Participation:** Attendance will be taken each day; three absences are
permitted but not encouraged. Additional absences will lead to a penalty in grades.

6. **Grading Procedures:** Grades will be calculated as follows:

   - Mid-Term Examination
   - Final Examination
   - Term Paper
   - Daily Reading Responses: (grade based on the number of responses submitted.)
   - “Special Text” response (average of three grades)

   [More than 3 absences will also impact overall grade average.]

The grading scale includes:

- A= 90-100
- B= 80-89
- C= 70-79
- D= 60-69
- F= Below 60

**School of Divinity Grade Points Definition (4 point scale for GPA)**

- A 4.00 Excellent
- A- 3.67
- B+ 3.33
- B 3.00 Commendable
- B- 2.67
- C+ 2.33
- C 2.00 Satisfactory
- C- 1.67
- F .00 Failing
- I .00 Incomplete
- NR .00 Not Reported
- P ** Passing
- AUD ** Audit
- DRP ** Late drop
- WD ** Withdrawal

**SCHEDULE OF ASSIGNMENTS -- LECTURE TOPICS --**

Daily readings: JG2=Gonzalez 2nd edition; B=Bettenson; GS=Gaustad/Schmidt; V=Vidler

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<thead>
<tr>
<th>Period</th>
<th>Date</th>
<th>Topics/Reading Assignments</th>
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<tbody>
<tr>
<td>1</td>
<td>Jan 13</td>
<td>Modern and Post-modern Christianities-- A search for paradigms</td>
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# CATHOLICISM AND ORTHODOXY IN THE MODERN WORLD

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<td>Jan 15</td>
<td>Catholic Mystics</td>
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<td>JG2: 135-149, 211-219; V: 68-78, 179-89</td>
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<td>Jan 20</td>
<td>Catholics and Revolution</td>
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<td>Liberalism and Modernism</td>
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<td>Jan 22</td>
<td>Pio Nono—Vatican I</td>
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<td>V: 146-56; JG2:399-415</td>
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<td>Jan 27</td>
<td>John XXIII and Successors</td>
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<td>V: 269-80</td>
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<td>Vatican Council II</td>
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<td>JG2: 441-455</td>
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<td>Feb 3</td>
<td>Una Católica Feminista: Sor Juana de La Cruz</td>
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**READER RESPONSE: SOR JUANA—POEMS, PROTEST AND A DREAM**

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<tr>
<td>Feb 5</td>
<td>Modern Movements: Liberation and Spirituality</td>
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<td>GS: 3-29; V: 257-68</td>
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<td>Feb 10</td>
<td>Eastern Orthodox Churches</td>
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<td>JG2: 373-384; V: 223-234</td>
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<td>Feb 12</td>
<td>The Catholic Future: Problems and Possibilities</td>
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<td>(Leonard Essay on Thomas Merton on Sakai)</td>
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<td>RESEARCH OUTLINES DUE</td>
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**POST-REFORMATION PROTESTANTISM**

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<tr>
<td>Feb 17</td>
<td>European Protestantism: Scholastics and Pietists</td>
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<td>JG2: 221-228, 259-274</td>
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21 Mar 31 Christianity in the Americas: The Church in the New World
 JG2: 275-292; GS: 3-29

22 Apr 2 Christianity in Asia: Conversion and Conflict
 GS: 255-276

23* Apr 7 Christianity in Africa
 Guest Lecturer: Dr. Simeon Ilesamni
 WFU Religion Department
 JG2: 417-440

24 Apr 9 The USA: Awakenings
 GS: 49-118; JG2: 319-348

25 Apr 14 The USA: Frontier Churches
 GS: 121-183

READER RESPONSE: MARTIN LUTHER KING, JR., STRIDE TOWARD FREEDOM

26 Apr 16 The USA: Slavery, Abolition and Civil Rights
 GS: 184-230

27 Apr 21 Religious Experience: Individual and Corporate
 GS: 231-254
 RESEARCH PAPERS DUE

28 Apr 23 Pluralism: Religious Liberty and Liberation
 GS: 329-373, 398-431; JG2:495-424

29 Apr 28 Liberalism/Conservatism: Theological Debates
 JG2: 373-494; GS: 374-397

FINAL EXAMINATIONS: May 1-7, 2014

FINAL EXAMINATION—MAY 7, 9:00 AM TO 12:00PM

Possible Term Paper Topics

I. Post-Reformation Protestantism
1. Pietism: Spener, Franck, Halle
2. Zinzendorf and the Moravians
3. Wesley and Methodism
4. George Whitefield
5. English Puritanism: Independents, Separatists
6. George Fox and the Quakers
7. The Age of Reason: Latitudinarians, Deists
9. Modern Missions
10. The Ecumenical Movement: Leaders and developments
12. English Dissent: Levellers, Ranters, etc.
13. Denominational Beginnings—Congregationalists, Presbyterians, Baptists,
Methodists
14. Christian movements in Africa, Asia, Latin America
15. Women and Christian missions
16. Women’s “sphere” in Protestant churches
17. Baptists: issues, individuals, movements

II. Roman Catholicism

1. The Catholic Revival: St. John of the Cross, Teresa of Avila
2. Liberal Catholicism
3. Catholic Modernists: Tyrrell, Loisy
4. The Popes: Pius VII, Pius IX, Leo XIII
5. The Encyclicals: Syllabus of Errors, Rerum Novarum
6. Vatican I: Papal infallibility, etc.
7. Mariology: The dogmas
8. Vatican II, John XXIII
9. Catholicism in America: parochial schools, leaders, schools, controversies
10. Catholicism and Revolution: France, Italy, and America
11. John Paul II—anti-communism, dogma,
12. Catholics and Jews
13. Dorothy Day and the Catholic Worker Movement
14. Thomas Merton, Henri Nouwen, Catholic Spirituality
15. Women “religious” in Catholic life
16. “Modern” saints, male and female
17. Mother Teresa of Calcutta
18. Liberation Theology—Beginnings, leaders, ideas/approaches

III. American Religion

1. Colonial Religion
2. American denominational beginnings
3. Religion and the Revolution
4. Great Awakenings
5. Puritan Issues: Halfway Covenant, Salem, etc.
7. The Communitarians: Shakers, Oneida, etc.
8. The Sects: Jehovah’s Witnesses, Mormons, Adventists (a specific issue/focus)
9. Religion and Slavery
10. Fundamentalism/Modernism
11. Social Gospel
12. “Electronic Church”—media religion—mega-churches
13. The Missionary Movement
14. Evangelical Feminism
15. The church and the Civil Rights Movement
17. Abolitionism
18. Denominations: contemporary controversies
19. Religious liberty/Protestant privilege

IV. Global Christianity
1. Colonialism and Christianity
2. The Missionary Enterprise
3. Christianity in South Africa
4. Missionary Women
5. Specific regions, leaders
6. Eastern Orthodoxy, before and after the fall of the USSR
7. Christians in Japan
8. Chinese Christianity, pre/post Communism
9. African Christian Leaders: Bishop Tutu, etc
10. World Council of Churches-Ecumenical Movements
11. New Christian Movements: S. M. Moon, Pastor Cho (Korea), South American Pentecostalism
12. Religious Conflicts: Ireland, Indonesia, India, Africa
13. Global Spirituality
14. Evangelicalism: Influences in developing countries
15. Millennialism and Globalism
16. Pluralism and Christian Particularism
17. Christianity and Global Social Concerns: Sexism, Ecology, Economics

RESEARCH PAPERS
Each student is required to prepare a research paper based on his or her own concentrated investigation of a specific topic relevant to the course. Papers used for other courses will not be acceptable. The purpose of the research paper is to allow the student opportunity to become familiar with materials and details relating to specific aspects of church history. The following criteria shall be used in preparation and evaluation of such
research endeavors.

1. **Primary Source Material**: It is necessary to utilize and cite material of a primary source nature. These are sources that testify directly to the author’s personal knowledge of the matter reported and include journals, letters, sermons, books and autobiographies written by the individual in question or by individuals living during the time of the issue under investigation. For instance, what do specific church fathers say about the Trinity or the virgin birth, etc.? Careful evaluation will be given to the use of such materials.

2. **Secondary Source Material**: Appropriate reference sources and evaluatory materials may be used to supplement primary sources. Primary materials cited from secondary sources are not appropriate if primary materials are available.

3. **Content**: papers are to be typewritten, 15-20 pages in length, double-spaced. None should exceed 20 pages. Careful attention should be given to documentation and all citations should follow proper footnote form. Footnotes may be placed at the bottom of the appropriate page or in a separate section in the back of the report. Evaluation of content will involve the student's presentation of the topic and/or problem, facts relating to the topic and critical conclusions.

4. **Conclusions**: This section of the paper is extremely important and involves the student's own evaluation of the major aspects of the topic on the basis of his or her interpretation of appropriate documents and research materials. It also involves the student's own perspective of the topic in question. Evaluation will give particular attention to this aspect of the research paper. Conclusions might involve your own evaluation of the positive or negative contributions of your topic to the overall development of the church. Did you agree with the way the issue was resolved? How does that particular topic relate to the church today?

5. **Bibliography**: The bibliography must be representative of the proper balance in primary and secondary materials. Sufficient and appropriate sources should be used.

6. **Form**: Careful consideration should also be given to the proper form of presentation. Kate Turabian, *A Manual for Writers* is preferred.

7. **Preliminary Outline**: A preliminary outline or suggested topic for the paper should be presented to the professor at the time indicated on the syllabus. It should contain the proposed topic, a brief outline and a preliminary bibliography. A list of possible topics is also provided in this syllabus. However, the possibilities for investigation are endless.
8. General suggestions:

a. Begin early. The study will be easier and better if you do not have to rush.
b. Consult the class bibliography and the bibliographies in the textbooks for sources. Seek help in the library as to possible sources. The professor will also make suggestions if desired and place books on reserve if necessary.
c. This work is not a Master's thesis but a general study of a specific area of ecclesiastic history using basic sources.
d. Some research papers might be suitable for publication and should be prepared with that in mind.
e. The research paper will count as one fourth of the semester's grade.
f. Papers will be due on or before the date listed in the syllabus.
g. Be sure to save a copy of the term paper or make a hard copy before submitting it to the professor.