

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>HISTORY OF CHRISTIANITY II</b> HIST 0562
<b>Date and Time</b>	MAY 2 – JULY 22, 2022 ASYNCHRONOUS ONLINE
<b>Instructor</b>	<b>TAYLOR MURRAY, PhD (ABD)</b> Email: <a href="mailto:tmurray@tyndale.ca">tmurray@tyndale.ca</a>
<b>Class Information</b>	The course is web-based asynchronous with no fixed class time. Students may participate in live-streamed office hours as posted on the course page.
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## I. COURSE DESCRIPTION

The excitement and the trauma of the reformation period in Europe extended over two hundred years. Events changed the face of the continent. However, as the period came to an end, Christians emerged with another focus, and it was once again global. Migrations and missions saw them establish their faith around the world. However, intercontinental conditions, coupled with emerging attitudes in Europe and the Americas, stimulated surprising changes. By the middle of the 20th century, the centre of Christian life was shifting from the northern hemisphere to the south. Tracks with these developments and the thought underlying them. Writings from the participants lead students into the fervor of the times.

## II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Understand major chronological events that have taken place in Christianity from A.D. 1500 up to the present day.
2. Identify some of the major people and ideas that have defined the last 500 years of Christian history.
3. Get a greater understanding of the developments that have shaped Protestantism specifically, but also link these ideas to the larger global context, including Roman Catholicism and the various Orthodox Churches.
4. Bring their increased historical knowledge into conversation with some of the contemporary issues that he/she might be facing in his/her own spiritual walk.
5. Articulate the theological developments that are unique to the modern age of Christianity.
6. Offer reflections, insights, and critiques regarding some of the more prevalent theological trends in present-day North America.

### **III. COURSE REQUIREMENTS**

#### **A. REQUIRED READING**

Gonzalez, Justo L. *The Story of Christianity: Vol. 2: The Reformation to the Present Day*. San Francisco: Harper Collins, 2010.

McGrath, Alister. *Christianity's Dangerous Idea: The Protestant Revolution—A History from the Sixteenth Century to the Twenty-First*. New York: Harper One, 2007.

#### **Primary Source Readings**

The Primary Source Readings will be located on the course site (<http://classes.tyndale.ca>). You can choose which two (2) readings you would like to do for that assignment. They are referenced so that you know which readings are from which periods we are covering in the course.

## B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

If this is your first history course, I strongly recommend:

Heath, Gordon L. *Doing Church History: A User-Friendly Guide to Research the History of Christianity*. Toronto: Clements, 2008.

## C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## D. ASSIGNMENTS AND GRADING

### 1. Discussions and Interactions: Due every week; 30% of final grade

On the weeks with discussion forums, beginning on Monday and concluding on Saturday, Prof. Murray will offer questions and themes for class discussion in an online forum. Each student is expected to interact with the ideas presented by the instructor and the other students in order to advance the discussion and synthesize the various ideas present in that week’s lessons. There will be eight forums in total and the instructor will drop the student’s two lowest grades. The student’s initial post should be no more than 500 words. If there is “no post” after 11:59 pm on Saturday, the student will receive a “zero” for that forum.

The goal of these online discussions is to assess each student’s grasp of concepts, ability to integrate ideas, and comfort with conversing on the topics in a satisfactory manner. There is a lot of information to take in during each week and this part of the class is designed to help the students synthesize all the information they are presented with in manageable ways.

**2. “Being Martin Luther” Reflection Paper: Due on May 28 at 11:59pm; 15% of final grade**

The student will examine his/her own denomination and, using Luther as a guide, write five (5) ideas/theses of correction based on his/her own concerns. The student will humbly examine elements of theology, doctrine, practice and/or social dynamics within his/her own denomination or specific church and present five (5) areas that he/she believes the church should address for the sake of greater clarity or correction. The point of this assignment is to help the student better understand the mindset and struggles Luther and other Reformers faced as they examined their own faith traditions with an eye to provide correction and change. Each of the five (5) points will be brief (no more than a paragraph) and will, like Luther’s famous *Ninety-Five Theses*, bring the existing point to the foreground and then provide an idea for a correction/solution. For example:

*1. Our church teaches that salvation comes only once the sinner’s prayer has been recited and is evidenced by the baptism of the Holy Spirit, specifically manifested in the gift of tongues. I propose that we need to examine our definition of the term “salvation” based on the biblical accounts of Cornelius and the thief on the cross, both of whom provide contrary evidence to our specific definition of salvation. I believe that salvation is a gift offered by God alone and our church is called to act only as stewards to the spiritual needs of its adherents but is not called to be the gatekeepers who determine what proper salvation looks like.*

Five (5) such theses would form the entirety of the assignment. Theses should be roughly the length of a paragraph (~200 words). Citations are permissible, but not required, as the point of the assignment is to briefly offer challenges without full defense of the student’s intended point. The paper also needs to have a brief introduction explaining a little about the church and offer a conclusion at the end of the theses as well. If each point is a paragraph, the entirety of the assignment should be approximately 3.5-4 pages in length.

**3. Book Review: *Christianity’s Dangerous Idea*: Due on June 25 at 11:59pm; 15% of final grade**

The student will write an 800–1000-word review of Alister McGrath’s *Christianity’s Dangerous Idea*. The review should include a brief summary of the book’s contents, and should provide an overview of its strengths and weaknesses. What is the book’s central argument? Is it convincing? Why or why not? The student may also include a recommendation for a potential audience. Where possible, the student should suggest ways this book contributes to the scholarly conversation. The student may engage with

other resources for this assignment but should keep quotes from other material to a minimum.

This assignment is not a reflection and it is not a book summary. In order to receive the best mark possible, the student will need to engage with the book critically. The professor will provide an example on the class page.

#### **4. Primary Reading Assignment: Due July 16 at 11:59pm; 10% of final grade**

The student will pick any two (2) of the Primary Readings on the course page. For **each** reading, write 500–600 words (2 pages approximately) explaining the document and its significance. Ask yourself: What is the historical context of this document? How does that inform the content of the reading? Who is writing this and why? Is there a specific incident the reading is discussing? If so, what is it? Finally, does this document inform any of the perceived issues you are facing in the present age? Due to the low word count, be brief in your answers. It is not necessary to engage other sources; but, if you do, make sure you correctly attribute (footnote) them. This assignment is designed to give you experience interacting with historical documents and hearing historical voices with less attention paid to the research element that is normally involved in such a task.

#### **5. Research Paper: Due July 30 at 11:59pm; 30% of final grade**

The student will compose a 1500-word research paper on a person, event, or idea of particular interest to the student. The paper **must** be on a person or event from the time period covered in this class (from 1500 up to early 2000s). This paper should include an explanation of the topic, it should include research with both primary and secondary sources and should summarize why the topic is important to the development of Christianity. A good general rule is two sources per page and a bibliography is to be included at the end. The style of bibliography will follow the Chicago/Turabian style as follows:

- Book: Last name, First name. *Title of book: This should be in italics.* City: Publisher, year of publication.
- Chapter: Last name, First name. "Title of Article: Not in Italics But in Quotation Marks." In *Title of Book: In Italics*, edited by Name of Editor, page numbers of article. City Published in: Publisher, Year of Publication.

**NOTE: Do not go over the word count.** Many people think this impresses the professor, but one of the most important aspects of writing is the ability to edit.

### ***Turnitin Text-Matching Software***

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all of the sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at [classes.tyndale.ca](https://classes.tyndale.ca). When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](https://classes.tyndale.ca) course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

### **E. EQUITY OF ACCESS**

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

### **F. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following:

Forums	30%
Being Martin Luther Paper	15%
Book Review	15%
Primary Readings	10%
Research Paper	30%
Total Grade	100%

### **G. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

1. Your work should demonstrate the following characteristics:

For proper citation style, consult the [tip sheet, "Documenting Chicago Style"](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing

scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

### **Academic Integrity**

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office ([aau@tyndale.ca](mailto:aau@tyndale.ca)) before proceeding.

## **I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

#### IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

- Week 1: May 2–8  
Martin Luther and the World of the Reformation  
González, chapters: 1, 2, 4  
Martin Luther's *Ninety-Five Theses* (on course page)
- Week 2: May 9–15  
Ulrich Zwingli, John Calvin, and the Women of the Reformation  
González, chapters: 3, 5, 7, 12
- Week 3: May 16–22  
The English Reformation and the Scottish Reformation  
González, chapters: 6, 8–10
- Week 4: May 23–29  
Politics, Religion, and War  
González, chapters: 13, 15–16  
**Being Martin Luther Paper due May 28 by 11:59pm**
- Week 5: May 30–June 5  
Introducing Evangelicalism  
González, chapters: 18, 21–24
- Week 6: June 6–12  
The Age of Revolution  
González, chapters: 22, 25, 27
- Week 7: June 13–19  
The Church and Missions  
González, chapters: 30, 33
- Week 8: June 20–26  
Global Christianity  
González, chapters: 29–30  
**Book Review due June 25 by 11:59pm**
- Week 9: June 27–July 3  
Fundamentalist-Modernist Controversy  
González, chapters: 32, 35
- Week 10: July 4–10  
The Church in the Twentieth Century, Part 1  
González, chapters: 36–38
- Week 11: July 11–17  
The Church in the Twentieth Century, Part 2  
**Primary Reading Paper due July 16 by 11:59pm**
- Week 12: July 18–24  
The Church in Canada  
**Research Paper due July 30 by 11:59pm**



## V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

- Bainton, Roland. *Women and the Reformation in France and England*. Minneapolis: Fortress, 1973.
- Bebbington, David W. *The Dominance of Evangelicalism: The Age of Spurgeon and Moody*. A History of Evangelicalism Series 3. Downers Grove: IVP Academic, 2005.
- Estep, William. *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*. 3rd edition. Grand Rapids: Eerdmans, 1995.
- George, Timothy. *Theology of the Reformers*. 2nd ed. Nashville: Broadman and Holman, 2013.
- Grant, John Webster. *The Church in the Canadian Era*. 3rd ed. Vancouver: Regent College Publishing, 1998.
- Greengrass, Mark. *Christendom Destroyed: Europe 1517–1648*. London: Penguin, 2015.
- Hsia, R. Po-Chia, ed. *A Companion to the Reformation World*. Oxford: Wiley-Blackwell, 2006.
- Hutchinson, Mark, and John Wolfe. *A Short History of Global Evangelicalism*. Cambridge: Cambridge University Press, 2012.
- Jenkins, Philip. *The Next Christendom: The Rise of Global Christianity*. New York: Oxford University Press, 2002.
- Lindberg, Carter. *The European Reformations*. 2nd ed. Oxford: Wiley-Blackwell, 2009.
- MacCulloch, Diarmaid. *Reformation: Europe's House Divided, 1490–1700*. New York: Penguin, 2004.
- Marsden, George. *Fundamentalism and the American Culture*. New York: Oxford University Press, 1980.
- Marsden, George. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids, MI: Eerdmans, 1991.
- Moir, John S. *The Church in the British Era: From the British Conquest to Confederation*. Toronto: McGraw-Hill Ryerson, 1972.
- Noll, Mark A. *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*. A History of Evangelicalism Series 1. Downers Grove: IVP Academic, 2003.
- Oberman, Heiko A. *Luther: Man Between God and The Devil*. New York: Image Books, 1990.
- Rawlyk, George A., ed. *The Canadian Protestant Experience 1760–1990*. Montreal and Kingston: McGill-Queen's University Press, 1990.
- Stackhouse, John G., Jr. *Canadian Evangelicalism in the Twentieth Century: An Introduction to its Character*. Toronto: University of Toronto Press, 1998.
- Stanley, Brian. *The Global Diffusion of Evangelicalism: The Age of Graham and Stott*. A History of Evangelicalism Series 5. Downers Grove: IVP Academic, 2013.
- Treloar, Geoff. *The Disruption of Evangelicalism: The Age of Mott, Machen and McPherson*. A History of Evangelicalism Series 4. Downers Grove: IVP Academic, 2017.

Walsh, H. H. *The Church in the French Era: From Colonization to the British Conquest*. Toronto: Ryerson, 1966.

Wolffe, John R. *The Expansion of Evangelicalism: The Age of More, Wilberforce, Chalmers and Finney*. A History of Evangelicalism Series 2. Downers Grove: IVP Academic, 2007.