



TYNDALE

• SEMINARY •

Course Syllabus

Winter 2013

HISTORY OF CHRISTIANITY II HIST 562W

JANUARY 14 TO APRIL 14

Online, Web-based Interactive Course: There Are No Specified Class Times

INSTRUCTOR: DR. C. MARK STEINACHER

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To access your course material, please go to <http://class.mytyndale.ca>

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 twentieth century, the centre of Christian life was shifting from the northern hemisphere to the south. This course tracks with these developments and the thought underlying them. Writings from the participants lead students into the fervour of the times.

II. LEARNING OUTCOMES

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

- a/ sketch the broad outlines of the development of Christian thought
- b/ explain the general periods from the Reformations to the early 21st Century
- c/ develop an intellectual framework for further historical and theological studies
- d/ appreciate and discern the inescapable impact of an author's setting on the content of her/his writing and the direction of its argument
- e/ integrate more readily insights from historical documents into life and ministry

- f/ communicate ideas more succinctly and clearly than before
- g/ recognize the dynamism of the Christian tradition in its many forms
- h/ formulate a global perspective of “the faith once delivered to the saints”
- i/ acquire greater respect for a breadth of traditions claiming allegiance to Christ
- j/ discover new means to enhance their personal spirituality

NOTE: Outcomes a, b and c relate essentially to intellectual content.

Outcomes d, e and f are connected primarily to historiographical process.

Outcomes g, h, i and j predominantly pertain to issues of spirituality.

III. COURSE REQUIREMENTS

A. REQUIRED TEXTS

1. Justo L. Gonzalez, *The Story of Christianity, Vol.2 The Reformation to the Present Day* San Francisco: Harper Collins, 1985 (The 2-in-1 volume available in the Bookstore has the same content. It is cheaper than buying the two separate books.)

2. Steven Ozment, *The Age of Reform: 1250-1550* New Haven: Yale University Press, 1980 (This text is used for both History of Christianity I and II.)

3. Primary Sources Readings: ([Available in the Online Reading Room](#)) Links to the documents are embedded in the reading list at the end of this syllabus.

4. Audio-content of lectures is provided online for listening or downloading.

B. REGULAR AND FULL PARTICIPATION ON THE ONLINE COURSE PAGE

MOODLE ONLINE CLASSROOM SOFTWARE:

Students do not need to download any special software.

The “portal” for the MOODLE course web-page is at class.tyndale.ca

Login using the Tyndale student identity (i.e. your email minus ‘@tyndale.ca’).

C. ASSIGNMENTS AND GRADING

1. **Nine Weekly Online Integration Papers: Each is worth 3%. Total value: 27% of final grade**

NB: This course is NOT self-paced, but designed to take advantage of the group-interaction features of the MOODLE online classroom software.

Students must contribute in a timely fashion to *every* weekly assignment. Small groups may be assigned. Students are *required* to read all postings each week. They are also *required* to respond to issues raised by peers. **A minimum of six responses per week must be made.** Responses should contain substantial comments concerning the content and process of colleagues’ postings. There is no “Like” button, as on Facebook; make your comments more profound than ‘Way to go!’ and/or ‘I agree’. Support your view logically and in some detail.

Please also consult the separate guide on “netiquette” for online work.

NB: Tyndale Seminary policy requires students to complete all course assignments. *A student may not receive credit for an online course unless all assigned listening and marked assignments have been completed.*

It is expected that students will review carefully all assigned reading and audio by Tuesday evening of the week in which it is assigned. Students are required to contribute to online discussion in a meaningful way. In order to do this, students will have to read or listen to the material carefully and arrive at the discussion with insights upon the text and thoughtful questions for discussion.

Students will be assigned a question each Tuesday. Their task will be to reflect upon the audio lecture's content and upon both Ozment and Gonzalez's texts. This will include summarizing some key elements of the material, but students will be expected to go beyond mere reiteration. They are encouraged to ponder why the material is significant, both in its own setting and for today. The reflection on current relevance should constitute about one-fifth of the posting.

These responses should be roughly 275-300 words in length and must be posted in the class threaded discussion by the Friday of that week. Postings will be visible to other students. Students may post before the closing time; late submissions will not be accepted. The exception is for students who *arrange beforehand* because of an expected absence during the course. These students will complete an alternate assignment. Students may write up to three substitute assignments. Missing more than three weekly sessions contravenes Seminary academic policy and may result in the student's failing the course. This segment is worth two of each week's three marks.

Each student is expected to respond to other students' postings. *Do not* read other postings until you have posted your own. When responding, be polite, as if you were present in a classroom. Also be concise; aim to discuss the core issue. This segment is worth one of each week's three marks.

2. Critical Book Review: Due on Friday, 29 March 2013; 13% of final grade

If you have not taken History of Christianity I, this report needs to be on the *Gonzalez* text (ca. 650 words). If you have taken History of Christianity I, review the *Ozment* text. The review needs to be short (ca. 1000 words). This will force you to concentrate more on the ideas than on the details of content. A longer report will change the nature of the resulting review; keep to the assigned length. Marked book reports are not returned with comments.

As you prepare your review, think about the author's overall theme. What is his* apparent agenda? He has a purpose in writing; identify it and talk about it. How does he order his materials to achieve his purpose? Granted, chronology has a lot to do with it, but there is more going on. How does this book do more than simply repeat facts? To

answer these questions you will need to include some content, but try to focus on the broad scale issues that he raises.

* Note: Both authors happen to be male. Otherwise use gender-inclusive terms.

3. Two Exegetical Papers: Each is worth 30%; Total value: 60% of final grade

Paper #1 will be on either the “Afonso, King of the Kongo” or “Loyola’s ‘Spiritual Exercises’” excerpt (i.e. a “Reformation Church” reading):1,600 to 1,800 words.

Paper #1 is **Due: Friday, 15 February 2013; 30%** of the final grade.

Paper #2 will be based on either the John Wesley documents or the full set of Charles Finney’s letters (i.e. a “Modern Church” reading):1,600 to 1,800 words.

Paper #2 is **Due: Friday, 5 April 2013; 30%** of the final grade.

NB: BOTH MAJOR PAPERS AND THE BOOK REPORT WILL BE SUBMITTED ELECTRONICALLY TO ME BY EMAIL: mstein@tyndale.ca

Use only Microsoft Word, OpenOffice or WordPerfect. Do not send .pdf format. Marked papers will be returned electronically, including comments to help you improve future writing. The first major paper should be returned in time for you to incorporate critique into the second major paper. Comments appear both as ‘post-it note’ marginal comments and general comments at the paper’s end.

D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

1. Consult carefully both audio and print resources on the course web-page concerning the instructor’s expectations of the quality, content and method of all assignments. The exegetical papers, in particular, have unusual guidelines to follow.

2. 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 College & Seminary takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students should consult the current *Academic Calendar* for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at www.tyndale.ca/seminary/calendar. An excerpt is online.

E. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments

Each of nine weekly integration postings is worth 3% of the final mark:	27%
Each of two exegetical papers is worth 31% of the final mark:	60%
Book review of the Gonzalez text accounts for 11% of the final mark:	<u>13%</u>
TOTAL:	100

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

1. PRIMARY SOURCE READINGS:

a. THE REFORMATION CHURCH

- **Reading S1: Afonso, King of the Kongo.** "Selected Letters."
 - Read [Selected Letters](#).
- **Reading S2: Knox, John.** *The History of the Reformation in Scotland*. Ed. William C. Dickinson. Thomas Nelson, 1949.
 - Read [pp.7-20](#) and [pp.104-131](#) only.
- **Reading S3: Herbert, George.** *A Priest to the Temple, or A Country Parson*. Ed. John Randolph. Clarendon Press, 1824.
 - Read [Chp.I-Chp.XXIII \(pp.37-70\)](#) only.
- **Reading S4: Ignatius of Loyola.** *The Spiritual Exercises of St. Ignatius of Loyola*. Tr. Elder Mullan, S.J. Kennedy & Sons, 1914.
 - Read [Exercises 21-31](#).
 - Read [Exercises 32-43](#).
 - Read [Exercises 91-100](#).
 - Read [Exercises 101-135](#).
 - Read [Exercises 136-168](#).
 - Read [Exercises 169-189](#).
- **Reading S5: de las Casas, Bartolomé.** *The Tears of the Indians*. Tr. John Philips. Academic Reprints, 1656.
 - Read [pp.1-5](#) and [pp.76-134](#) only.
- **Reading S6: Bunyan, John.** *The Pilgrim's Progress*. Harper and Brothers, 1837.
 - Read [pp.152-181\(top\)](#) only.

b. THE MODERN CHURCH

- **Reading S7: Ziegenbalg, Bartholomaeus.** *Thirty Four Conferences Between the Danish Missionaries and the Malabarian Bramans (or Heathen Priests) in the East Indies, Concerning the Truth of the Christian Religion: Together with Some Letters Written by the Heathens to the Said Missionaries*. Tr. Jenkin Thomas Phillips, H. Clements, W. Fleetwood, and J. Stephens, 1719.
 - Read [pp.5-17](#), [pp.37-61](#), and [pp.75-99](#) only.
- **Reading S8: Jesuit Fathers.** *The Jesuit Relations and Allied Documents: Travels and Explorations of the Jesuit Missionaries in North America, 1610-1791*. Ed. R.G. Thwaites. The Burrows Brothers Co., 1898.

- Read [pp.25-37](#) by Regnaut, Christophe in Vol. XXXIV. **NB:** Read even-numbered pages only.
- Read [pp.79-85](#), [pp.107-143](#), and [pp.147-161](#) by Ragueneau, Paul in Vol. XXXV. **NB:** Read even-numbered pages only.
- **Reading S9: Wesley, John and Charles Wesley.** *John and Charles Wesley; Selected Prayers, Hymns, Journal Notes, Sermons, Letters, and Treatises.* Ed. F. Whaling. Paulist, 1981.
 - Read [pp.77-89](#) and [pp.99-110](#) only.
- **Reading S10: Edwards, Jonathan.** *A Treatise Concerning Religious Affections: In Three Parts.* Ed. John E. Smith. James Crissy, 1821.
 - Read [pp.13-49](#) and [pp.123-128\(top\)](#) only.
- **Reading S11: Alline, Henry.** *The Journal of Henry Alline.* Ed. James Beverley. Lancelot Press, 1982.
 - Read [pp.35-66 \(Not available online\)](#).
- **Reading S12: Palmer, Phoebe.**
 - Read [pp.31-49 \(Not available online\)](#) in *Tongues of Fire on the Daughters of the Lord.* Ed. Thomas C. Oden. Paulist Press, 1988.
 - Read [pp.17-70](#) in *The Way of Holiness.* University of Michigan, 1854.
 - Read [Introduction-Sec.III \(pp.v-24\)](#) and [Sec.XV-XVI \(pp.96-105\)](#) in *Entire Devotion to God.* Oxford University, 1857.
- **Reading S13: Finney, Charles G.** *Reflections on Revival.* Ed. Donald Dayton.
 - Read [January 21, 1846.](#)
 - Read [February 4, 1846.](#)
 - Read [February 18, 1846.](#)
 - Read [April 29, 1846.](#)
 - Read [March 4, 1846.](#)
 - Read [March 18, 1846.](#)
 - Read [April 1, 1846.](#)

2. SECONDARY SOURCE (TEXTBOOK) READINGS:

Week 1: Gonzalez, chapters 1 and 2
Ozment, chapters 7 and 8

Week 2: Gonzalez, chapters 3 through 5
Ozment, chapters 9 and 10

Week 3: Gonzalez, chapters; S.1 (Afonso)
Ozment, chapters 11 through 13

Week 4: Gonzalez, chapters
Ozment, chapters 14 and 15

Week 5: Gonzalez, chapters 8 though 11 and 16; S.2 (Knox)

Week 6: Gonzalez, chapters 12 through 15 and 18
S.4 (Loyola) and S.5 (De Las Casas)

Week 7: Gonzalez, chapter 17; S.7 (Herbert)

Week 8: Gonzalez, chapters 19 through 21
S.6 (Bunyan) and S.7 (Ziegenbalg)

READING WEEK: 11-15 March 2013

Week 9: Gonzalez, chapter 22 through 24
S.8 (Jesuits); S.10 (Edwards) and S.11 (Alline)

Week 10: Gonzalez, chapters 25 and 26; S.9 (Wesley)

Week 11: Gonzalez, chapters 27 through 30 and 32

Week 12: Gonzalez, chapters 31 and 33 through 36
S.12 (Palmer) and S.13 (Finney)

V. SELECTED BIBLIOGRAPHY

For additional material (written, audio or visual), please consult the hyperlinks embedded in the course page.

Dr. Mark Steinacher is a Baptist pastor who has served churches in Alberta and Ontario. His main research interests are nineteenth-century Ontario church history, Chaos/Complexity Theory, eschatology, the doctrine of the Church, the history of religious freedom and Christian pacifism.