



**CH 501 *Christianity in History* (3)
Winter 2007**

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(please put your name and the course name or number somewhere in the subject line)
Internet Site: <http://online.auc-nuc.ca>
(use the same login and password that you received for your student computing account – click on add a course, and use “CH 501” as the course number and “1534” as the session number)
Class Time: January 18-20, February 15-17, March 15-17
Thursdays: 6:30 – 9:30 pm
Fridays: 6:30 – 9:30 pm
Saturdays: 10 am – 1 pm
Location: 517

Course Description

This course is an overview of the history of Christianity from the time of the early Church to the present. As we consider the development of Christian ideas and institutions within their corresponding social, cultural and political contexts, we will meet influential Christians, discover devotional treasures, and encounter the diverse Christian traditions that have shaped and been shaped by the world around them.

Course Objectives

- ✓ Learn the broad sweep and key issues of church history, including at least fifty of the most important people, events, ideas and institutions from the Christian past.
- ✓ Appreciate the dynamic nature of Christianity as embodied in the Church—in other words, that the Church’s theology, practises and institutions are not eternal and unchanging in nature, but deeply intertwined with human civilization and its historical development.
- ✓ Identify your personal Christian/church histories within the history of the Church universal, and understand the influences that have shaped your own faith tradition(s).

- ✓ Grow in your ability to exegete your cultural environment, to understand the forces that influence your church, and to draw on your understanding of church history in order to formulate effective strategies for thriving as a Christian and church leader.
- ✓ Grow in your personal appreciation of and ability to draw from the spiritual journey, testimony and devotional legacy of Christians from the past, knowing that all Christians undergo a common journey from spiritual infancy to maturity.

Texts

1. Paul R. Spickard and Kevin M. Cragg, *A Global History of Christians: How Everyday Believers Experienced Their World* (Grand Rapids: Baker Academic, 1994). More people-centred than other histories of Christianity, it still surveys the growth and development of Christian theology and church institutions.
2. Selected journal articles, book excerpts, handouts, and primary source documents will also be assigned for reading, and available on the course website.

Evaluation

Spickard/Cragg Chapter Readings	15%
Class Session Responses	15%
Biography Review	15%
<i>Christian History & Biography</i> Readings	10%
Application Assignment	45%

Spickard/Cragg Chapter Responses

On the course website, for each chapter of the Spickard/Cragg textbook, *A Global History of Christians*, there will be a quotation and/or question that relates both to the chapter and to the Christian faith/Church as a whole. Write a half-page, single-spaced (no more) **initial response** to the question, addressing two questions:

1. *What* do you think about the quotation/question?
2. *Why* do you think you responded the way you did? What *about you* shaped your answer?

Then, read the chapter (feel free to take notes—they might just help you later), and complete another half-page, single-spaced (no more) **considered response**, addressing three questions:

1. *What* did you find yourself paying attention to in the chapter? (this could be a theory, principle, idea, concept, fact, or aspect of research)
2. *What* was the main idea/piece of information in the chapter?
3. *How* have the ideas/information you read challenged or confirmed your initial response?

Follow the AUC-NUC History Department Style Guide format. The result should be a single document of 17 pages (one page per chapter, divided between the initial and considered response).

Include a title page with your information, the course information, the assignment name, and the date.

My intention with this exercise is to surface (i.e. make explicit) your presuppositions about Christianity, the Church, the human world, and history, and to reflect on how your thinking might be changing through an encounter with the new interpretations and information that the textbook provides. In short, we'll try to learn the unfamiliar (Christian history) by starting with the familiar (our existing knowledge and assumptions).

My assessment will be based on the depth with which you engage your own assumptions/ideas and those in the textbook. Quality of writing will also play a role in determining your mark.

Due on Monday, 12 February 2007, electronically in the course website drop box. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

Class Session Responses

We'll use the same **initial response/considered response** format for many of the 27 class sessions. On the course website, you'll find a list of class sessions, required and/or optional readings, and opening statements/questions. For the class sessions on the **January weekend**, these will be brief, and optional to complete, with nothing necessary to hand in. For the class sessions in the **February and March weekends**, you are required to complete the readings before the beginning of the each weekends (see below for due dates), along with a half-page, single-spaced (no more) **initial response** to the material pertaining to each class session, addressing three questions:

1. If applicable, *what* in the readings did you find yourself paying attention to?
2. *What* do you think about the quotation/question?
3. *Why* do you think you responded the way you did? What *about you* shaped your answer?

Then, after the class sessions are over, (feel free to take notes—they might just help you later), complete another half page, single-spaced (no more) **considered response**, addressing two questions:

1. *What* was the main idea/piece of information in the class session?
2. *How* has this challenged or confirmed your initial response to the subject of the class?

Follow the AUC-NUC History Department Style Guide format. Compile the various responses into four documents:

1. **Initial Responses-February (due Wednesday, 14 February 2007, in the course drop box)**
2. **Considered Responses-February (due Wednesday, 21 February 2007, in the course drop box)**
3. **Initial Responses-March (due Wednesday, 14 March 2007, in the course drop box)**
4. **Considered Responses-March (due Wednesday, 21 March 2007, in the course drop box)**

For each of the documents you hand in, include a title page with your information, the course information, the assignment name, and the date. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

My intentions, again, are to promote a style of learning in which you review your current knowledge and surface your presuppositions about various aspects of Christianity, the Church, the human world, and history, and then reflect on the encounter between your thinking and the course material.

Again, my assessment will be based on the depth with which you engage your own assumptions/ideas and those in the class sessions. Quality of writing will also play a role in determining your mark.

Biography Review

One of the ways to relate church history to contemporary life and ministry is to examine an individual character from church history, to see how he or she attempted to live the Christian faith in his or her time. To that end, you are required to read a biography chosen from the list provided at the end of this syllabus (or request approval for your own suggestion), and submit an 800-1000 word review paper, answering the following four questions:

1. According to the book, *who* was this person, and what did they think or do?
2. Briefly, *why* did you choose this person to read about?
3. *In what ways* were they a product of their times? *In what ways* did their lives pose a challenge to those around them?
4. What positive and negative lessons do you take away from the biography?

Do not choose a biography that overlaps with any of the issues of *Christian History & Biography* you plan to read. Be sure to write the response in your own words. Please use examples, references, or short quotations to support your answers. Follow the AUC-NUC History Department Style Guide format. Include a title page with your information, the course information, the assignment name, and the date.

My assessment will be based on the quality of your understanding of the book and its subject, the level of engagement with the person you are reading about, and the quality of your writing.

Due on Monday, 12 February 2007, electronically in the course website drop box. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

Christian History & Biography Readings

Students of church history should be exposed to the amazing diversity of expression in the Christian faith. To that end, you are required to sign up for and read three issues of *Christian History and Biography* (a topically oriented journal) that are not related to the biography you intend to read. Write a 300-400 word reflection on *each* issue, answering the following questions:

1. Why did you expect to find in your particular issue of *Christian History and Biography*?
2. What impressed or moved you about the what you read in the issue?

3. What was the main idea in the issue?
4. How did what you read challenge or support what you previously thought about the person or topic of the edition?

Do not choose issues that overlap with the biography you plan to read, or you will not get credit for them. Be sure to write your responses in your own words. Please use examples, references, or short quotations to support your answers. Follow the AUC-NUC History Department Style Guide format. Compile all three reflection papers into one document. Include a title page with your information, the course information, the assignment name, the three issue numbers and titles, and the date.

My assessment will be based on the quality of your understanding of the material in your *Christian History & Biography* issues, the level of engagement with the people/topics you are reading about, and the quality of your writing. Completed assignments will be posted on the course website, so we all have access to lots of information about various aspects of Christian history.

Due on Monday, 5 March 2007, electronically in the course website drop box. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

Application Assignment

All of the reading and responding that characterize the first four assignments are meant to serve as the basis for the application assignment, the most important of all. Choose one of the two options:

Option 1: My Personal Christian Roots

If church history cannot connect contemporary Christians with the great traditions (theological, devotional, and historical) of the Church, it has not done its job. To that end, you are assigned the task of identifying your own personal Christian tradition(s)—these may be denominational, parachurch, or mission organizations, or theological traditions, important writers, liturgies or devotional traditions—and then of discovering, investigating, and explaining at least three ways that your Christian tradition(s) have shaped your own spirituality, beliefs, or philosophy of ministry.

Thus, this applied research assignment requires you to engage in sufficient historical research as to be able to describe the relevant historical background of those traditions you are rooted to, and to identify the specific elements of those traditions that have shaped you or that you admire and would emulate (e.g. the egalitarianism, pacifism, and separation of the Anabaptist tradition; the missional focus and pragmatism of the Christian and Missionary Alliance; the congregational independence and high view of Scripture of the Baptists; the inclusivity and liturgical practises of Anglicanism; the force of convictions about Calvinistic predestination; the cultural engagement of Lesslie Newbigin; the training, structures, and strategies of Youth For Christ; the intellectual or spiritual aspects of Canadian Theological Seminary). However, it also requires you to be able to connect aspects of your own experience to these specific elements of these traditions that comprise your Christian roots. In other words, you need to try to explain how the egalitarianism of the Anabaptists, or the inclusivity of the Anglicans, or the force of predestinationism has influenced you.

Be sure to write your paper in your own words. Please use examples, references, or short quotations to support your answers. Follow the AUC-NUC History Department Style Guide format. Include a title page with your information, the course information, the assignment name, and the date. Please also include a note at the end of the project, describing in a couple of sentences the feedback you got from showing the project to a pastor, professor (other than me), or family member.

My assessment will be based on your ability to understand and articulate your own Christian roots, the quality of your historical understanding of the tradition(s) you draw on, the level of engagement with the people/topics you are reading about, and the quality of your writing. My expectation is a paper between ten and fifteen pages in length. Please consult me if you have something different in mind.

Due on Monday, 16 April 2007, electronically in the course website drop box. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

Option 2: Teaching Christian History

If church history cannot connect contemporary Christians with the great traditions (theological, devotional, and historical) of the Church, it has not done its job. To that end, you are assigned the task of writing a manual for teaching selected aspects of Christian history in a church or Christian educational setting relevant to your life and ministry. Your manual must include several elements:

1. **Introduction:** This will outline the intended audience, goals, and outcomes of the manual.
2. **Principles:** Here you must explain the principles, or guiding ideas, that you have used to develop the manual.
3. **Lesson Plans:** Develop at least five lesson plans for teaching sessions. Each must include an **overview**, a list of **goals/outcomes**, a list of **supporting materials** to be used (primary documents, illustrations, pictures, etc.), descriptions of any **activities or assignments**, and an **outline** of any lecture component, if employed.
4. **Lesson:** Develop at least one of these lesson plans into a full-fledged lesson that could be delivered in a church or Christian educational setting relevant to your life and ministry.

Be sure to write your manual in your own words. Follow the AUC-NUC History Department Style Guide format. Include a title page with your information, the course information, the assignment name, and the date. Please also include a note at the end of the project, describing in a couple of sentences the feedback you got from showing the project to a pastor or professor (other than me).

My assessment will be based on your ability to understand and articulate your own understanding of Christian history, the quality of your historical understanding of the historical subjects covered by the manual, the level of engagement with the project, and the quality of your organization and writing.

Due on Monday, 16 April 2007, electronically in the course website drop box. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+).

Course Outline

January 18-20	Hour 1	Hour 2	Hour 3
Thursday	Syllabus and course introduction	History of faith	Early Christian worship
Friday	History of theology	Docs: early creeds	Medieval Investiture Struggle
Saturday	History of church-state relations	Unity and Diversity: tree image and <i>Reformations</i> quotes	Lutheran Reformation
February 15-17	Hour 1	Hour 2	Hour 3
Thursday	History of church polity	Online content discussion	William Carey and Mission
Friday	History of mission	Docs: Reformation responses	Wesleyan Methodism
Saturday	History of Christian art and architecture	Discussion on applying church history	Church in a Revolutionary Era
March 15-17	Hour 1	Hour 2	Hour 3
Thursday	History of worship	Online content discussion	Nazi Germany and the Holocaust
Friday	History of World Christianity	Docs: Science and Reason	Canadian Christianity
Saturday	History of Jesus	Reflection: three things I learned.	Holiness, Pentecostal and Charismatic Christianity

Important Notes

- It is the responsibility of all students to become familiar with and adhere to academic policies of as are stated in the Student Handbook and Academic Calendar.
- Personal information, that is information about an individual that may be used to identify that individual, may be collected as a requirement as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@auc-nuc.ca.
- The last day to enter a course without permission and /or voluntary withdrawal from a course without financial penalty: 19 January 2007
- The last day to voluntarily withdraw from a course or change to audit without academic penalty: 9 March 2007
- Final Exam Period: 20-25 April 2007 Note: DO NOT schedule travel for the final examination period until the release of the final version of the exam schedule. There will be no rescheduling of final exams by the instructor; as the academic calendar reads, "Travel plans will not be considered an appropriate reason to request a revised final examination."
- Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a "Course Extension." Alternative times for final examinations cannot be scheduled without prior approval. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the appropriate deadline. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

- We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar and the Student Handbook that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean.
- The following grading system will be used for this course. A student's final grade in a course is recorded as a letter grade on the student's permanent record of marks. Each letter grade has a corresponding grade point value which is used to determine the number of quality points earned by the student for a given course. Quality points are used to compute the student's grade point average.

<i>Grade</i>	<i>Grade Point</i>	<i>Description</i>
A+	4.0	Excellent: superior performance showing comprehensive understanding of subject matter.
A	4.0	
A-	3.7	
B+	3.3	Good: clearly above-average performance with knowledge of subject matter complete.
B	3.0	
B-	2.7	
C+	2.3	Satisfactory: basic understanding of subject matter.
C	2.0	
C-	1.7	
D+	1.3	Poor: marginal performance.
D	1.0	Minimal pass.
F	0	Failure: unsatisfactory performance or failure to meet course requirements.

- All sources used in written assignments must be listed in a bibliography. All quotations and paraphrases from published material must be annotated by means of footnotes or endnotes. The history department employs the "Turabian" format. Please see the History Department Style Guide for details. As stated above, there will be no toleration of plagiarism: the unattributed copying and presentation of another person's thoughts, writings and discoveries from another source—including purchased essay—as your own. This includes close paraphrasing—changing a few words from the sources. Plagiarism or cheating leads to disciplinary action such as failure in the course and/or dismissal from the University College.
- The Instructor reserves the right to change elements of this syllabus if external circumstances necessitate alterations or if the interests of the students are better served by altering course components.

CH 501 Biography Book List

Wills, Gary. *Saint Augustine*. New York, 1999.

- on the famous Bishop of Hippo and author of *Confessions*.

Hanson, R.P.C. *Saint Patrick, His Origins and Career*. New York, 1968.

- on the missionary to and patron saint of Ireland.

Maddocks, Fiona. *Hildegard of Bingen: The Woman of Her Age*. New York, 2001.

- on the 11th century musician and theologian.

Leclercq, Jean. *Bernard of Clairvaux and the Cistercian Spirit*. Kalamazoo, 1976.

- on the founder of the Cluny reform, and great medieval churchman.

Jantzen, Grace. *Julian of Norwich: Mystic and Theologian*. New York, 1988.

- on the 14th-15th century mystic.

Kittelson, James M. *Luther the Reformer*. Minneapolis, 1986.

- on the founder of the Protestant Reformation and Lutheran Church, Martin Luther.

Potter, G.R. *Zwingli*. Cambridge, 1976.

- on Huldrych Zwingli, the Swiss Reformer, who lived from 1484-1531.

Goertz, Hans-Jürgen. *Thomas Müntzer: apocalyptic mystic and revolutionary*. Edinburgh, 1993.

- on a controversial leader in the “radical reformation”, Thomas Müntzer (c. 1489-1525). Due: 9

Cottret, Bernard. *Calvin: a biography*. Grand Rapids, 2000.

- on French Reformer Jean Calvin.

Medwick, Cathleen. *Teresa of Avila: The Progress of a Soul*. New York, 1999.

- on the late medieval mystic nun.

Marshall, Rosalind. *John Knox*. Edinburgh, 2000.

- on the founder of Scottish Presbyterianism, John Knox.

Rack, Henry D. *Reasonable Enthusiast: John Wesley and the rise of Methodism*. Philadelphia, 1989.

- on the founder of Methodism, John Wesley.

Stout, Harry S. *The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism*. Grand Rapids, 1991.

- on the evangelist who rivalled Wesley, George Whitefield (1714-1770).

Phipps, William E. *Amazing Grace in John Newton: slave-ship captain, hymnwriter, and abolitionist*. Macon, GA, 2001.

- on the colourful author of the most famous English hymn, John Newton (1725-1807).

Pollock, John. *Wilberforce*. New York, 1977.

- on the British abolitionist and reform politician William Wilberforce.

Busch, Eberhard. *Karl Barth: His Life from Letters and Autobiographical Texts*. Philadelphia, 1976.

- 500+ pages on the 20th century Swiss theologian.

Wind, Renate. *Dietrich Bonhoeffer: a spoke in the wheel*. London, 1991.

or

Bethge, Eberhard. *A Costly Grace: An Illustrated Introduction to Dietrich Bonhoeffer*. New York, 1979.

- on the German theologian and martyr to Hitler, Dietrich Bonhoeffer (1906-1945).

Sayer, George. *Jack: A Life of C.S. Lewis*. Wheaton, 1994.

- 450+ pages on the English author and apologist, C.S. Lewis (1898-1963).

Greene, Dana. *Evelyn Underhill: Artist of the infinite life*. New York, 1990.

- an English spiritual writer, who lived from 1875-1941.

Hebblethwaite, Peter. *Pope John XXIII: Shepherd of the Modern World*. Garden City, NY, 1985.

- 500+ pages on the surprising reformer who called the Second Vatican Council.

George, Timothy. *Faithful Witness: The Life and Mission of William Carey*. Birmingham, 1991.

- on the great missionary pioneer to India.

Hambrick-Stowe, Charles E. *Charles G. Finney and the Spirit of American Evangelicalism*. Grand Rapids, 1996.

- on the foremost evangelist of pre-Civil War United States, who lived from 1792-1875.

Taylor, Frederick Howard. *Hudson Taylor's Spiritual Secret*. London, 1953.

- on the missionary and founder of the China Inland Mission.

Jeal, Tim. *Livingstone*. London, 1993.

- on David Livingstone, the 19th century Scottish missionary and explorer.

Pollock, John. *Moody: The Biography*. Chicago, 1983.

- on the 19th century American evangelist, D.L. Moody.

Minus, Paul M. *Walter Rauschenbusch, American Reformer*. New York, 1988.

- on the founder of the American social gospel movement, who lived 1861-1918.

Ruffin, Bernard. *Fanny Crosby*. Philadelphia, 1976.

- on the great American hymn-writer.

Martin, William. *A Prophet With Honor: The Billy Graham Story*. New York, 1991.

- 700+ pages on the world-reknowned evangelist.

Epstein, Daniel Mark. *Sister Aimee: the life of Aimee Semple McPherson*. New York, 1993.
- on the charismatic preacher and founder of the Foursquare Gospel Church, Aimee Semple McPherson (1890-1944).

Spink, Katheryn. *Mother Theresa: a complete authorized biography*. San Francisco, 1997.
- on the Albanian Catholic humanitarian, Mother Theresa, who lived from 1910-1997.