



AMBROSE SEMINARY

CH 501 *Christianity in History* (3)

Winter 2008

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Office Hours:	Wednesdays, Friday mornings, or by appointment
E-mail Address:	kjantzen@ambrose.edu (Note: please include your name and course number in the subject line, so I easily track and respond to your e-mails)
Class Time:	Fridays, 1:00-3:45
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 distributed either electronically or in print.

Evaluation

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

Spickard/Cragg Chapter Responses

In a document I will circulate via e-mail, I have compiled quotations, short readings, and/or questions that relates both to the chapters of the Spickard/Cragg textbook, *A Global History of Christians* and to the Christian faith or the Church. For each chapter, read the relevant material and consider the question I've raised. Then, 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 was it *about you* (your beliefs, experiences, or world view) that shaped your answer?

Then, after you've finished your initial response, read the chapter (feel free to take notes – they might just help you in the class discussions), 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?

Format: Place your name and the chapter number at the top of the page, save the file in Word and e-mail your responses to me **each week, no later than the day before the class for which the reading is due**. Please put the course number, your name, and the chapter number in the subject line of the e-mail, and label the Word file according to the following pattern:

“**Spickard 01 – Jones**” (if this were the chapter one response from a person named Jones).

My intention with this exercise is to surface (i.e. to 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. Your ability to put your thoughts into clear, concise, and expressive writing will also play a role in determining your mark.

Class Participation

We will regularly discuss various readings distributed during the semester via print and e-mail, and we will also frequently reflect on the readings from the Spickard/Cragg text. You will be responsible to be prepared for class, and assessed on your contribution to class discussions.

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 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?
4. *In what ways* did their lives pose a challenge to those around them?
5. 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 Ambrose History Department Style Guide format (available at www.ambrose.edu/history/resources). Include a title page with your personal 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, 11 February 2008, as a Word document sent to me via e-mail. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+, etc.).

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. **Read the list of issues, and send me an e-mail this week with your four or five top choices. I will compile and distribute a master list with everyone's three assigned issues.**

Once you have your list, read each of the journal issues in full. Write a 300-400 word reflection on *each* journal issue, answering the following questions:

1. Briefly, why did you select this particular journal issue of *Christian History and Biography*? What did you expect to find?
2. What impressed you as important and what moved you about what you read?
3. What was the main idea the editor wanted to get across?
4. How did what you read challenge or support what you previously thought about the person or topic of the edition?

Again, 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 (to note your source, which is simply the journal issue you're reflecting on, put the relevant page numbers in parentheses). 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 or topics you are reading about, and the quality of your writing.

Due on Monday, 3 March 2008, as a Word document sent to me via e-mail. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+, etc.).

Application Assignment

All of the reading and responding that characterize the first four course components 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 theological concept of predestination 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 Ambrose 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. Also, you must show me a **detailed outline** of your project before you begin writing.

Due on Monday, 15 April 2007, as a Word document sent to me via e-mail. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+, etc.).

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.

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. You must meet with me at least twice in the month of March, to discuss your project.

Due on Monday, 16 April 2007, as a Word document sent to me via e-mail. Late papers will be penalized one letter grade (i.e. A to B, B+ to C+, etc.).

Course Outline

1. January 11: Introduction – What Good is Christian History? – Liturgy, Canon, and Creed
2. January 18: Discuss *Global History* 1 & 2 (Early Christians, Roman World) – Early Christian Theological Questions – Early Church Leadership – Christian-Jewish Relations
3. January 25: Discuss *Global History* 3 & 4 (Turning Point, Age of Faith) – Medieval Christendom – Unity and Diversity in the Church
4. February 1: Discuss *Global History* 5 & 6 (Eastern Orthodoxy, Other Non-Western Churches) – History of Church-State Relations
5. February 8: Discuss *Global History* 7 (Renaissance) – Renaissance Humanism – Luther
6. February 15: Discuss *Global History* 8 (Reformation) – European Reformation
7. February 29: Discuss *Global History* 9 (Global Expansion) – Pietism – Enlightenment
8. March 7: Discuss *Global History* 10 (European Christianity) – Wesley and Methodism – Baptists – History of Hymns
9. March 14: Discuss *Global History* 11 (Early America) – Early American Christianity – European Revolution and the Church
10. March 28: Discuss *Global History* 12 & 14 (19th Century, Modern Context) – Christianity within Modern Politics and Culture
11. April 4: Discuss *Global History* 13 & 15 (Worldwide Christianity, 20th Century Europe) – Modern Missions Movement – Church and Dictatorship
12. April 11: Discuss *Global History* 16 & 17 (20th Century America, Global Christianity) – Recent American and Canadian Church History – Holiness and Pentecostalism – Ecumenism

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@ambrose.edu.
- The last day to enter a course without permission and /or voluntary withdrawal from a course without financial penalty: 18 January 2008
- The last day to voluntarily withdraw from a course or change to audit without academic penalty: 14 March 2008
- 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 Ambrose 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

1. Wills, Gary. *Saint Augustine*. New York, 1999. (on the famous Bishop of Hippo and author of *Confessions*)
2. Hanson, R.P.C. *Saint Patrick, His Origins and Career*. New York, 1968. (on the missionary to and patron saint of Ireland)
3. Maddocks, Fiona. *Hildegard of Bingen: The Woman of Her Age*. New York, 2001. (on the 11th century musician and theologian)
4. Leclercq, Jean. *Bernard of Clairvaux and the Cistercian Spirit*. Kalamazoo, 1976. (on the founder of the Cluny reform, and great medieval churchman)
5. Jantzen, Grace. *Julian of Norwich: Mystic and Theologian*. New York, 1988. (on the 14th-15th century mystic.)
6. Kittelson, James M. *Luther the Reformer*. Minneapolis, 1986. (on the founder of the Protestant Reformation and Lutheran Church, Martin Luther)
7. Potter, G.R. *Zwingli*. Cambridge, 1976. (on Huldrych Zwingli, the Swiss Reformer, who lived from 1484-1531)
8. Goertz, Hans-Jürgen. *Thomas Müntzer: apocalyptic mystic and revolutionary*. Edinburgh, 1993. (on a controversial leader in the “radical reformation”, Thomas Müntzer (c. 1489-1525))
9. Cottret, Bernard. *Calvin: a biography*. Grand Rapids, 2000 (on French Reformer Jean Calvin)
10. Medwick, Cathleen. *Teresa of Avila: The Progress of a Soul*. New York, 1999 (on the late-medieval mystic nun)
11. Marshall, Rosalind. *John Knox*. Edinburgh, 2000. (on the founder of Scottish Presbyterianism)
12. Rack, Henry D. *Reasonable Enthusiast: John Wesley and the rise of Methodism*. Philadelphia, 1989. (on the founder of Methodism, John Wesley)
13. 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)
14. 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)
15. Pollock, John. *Wilberforce*. New York, 1977. (on the British abolitionist and reform politician)
16. Busch, Eberhard. *Karl Barth: His Life from Letters and Autobiographical Texts*. Philadelphia, 1976. (500+ pages on the twentieth-century Swiss theologian)
17. 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)
18. Sayer, George. *Jack: A Life of C.S. Lewis*. Wheaton, 1994. (450+ pages on the English author and apologist)
19. Greene, Dana. *Evelyn Underhill: Artist of the infinite life*. New York, 1990. (on the important English spiritual writer, who lived from 1875-1941)
20. 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)
21. George, Timothy. *Faithful Witness: The Life and Mission of William Carey*. Birmingham, 1991. (on the great missionary pioneer to India)
22. 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)
23. Taylor, Frederick Howard. *Hudson Taylor's Spiritual Secret*. London, 1953. (on the missionary and founder of the China Inland Mission)
24. Jeal, Tim. *Livingstone*. London, 1993. (on the nineteenth-century Scottish missionary and explorer)
25. Pollock, John. *Moody: The Biography*. Chicago, 1983. (on the nineteenth-century American evangelist)
26. Minus, Paul M. *Walter Rauschenbusch, American Reformer*. New York, 1988. (on the founder of the American social gospel movement, who lived 1861-1918)
27. Ruffin, Bernard. *Fanny Crosby*. Philadelphia, 1976. (on the great American hymn-writer)
28. Martin, William. *A Prophet With Honor: The Billy Graham Story*. New York, 1991. (700+ pages on the world-renowned evangelist)
29. 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)
30. Spink, Katheryn. *Mother Theresa: a complete authorized biography*. San Francisco, 1997. (on the Albanian Catholic humanitarian nun)