

**ASSEMBLIES OF GOD THEOLOGICAL SEMINARY  
HISM/MHTM 556 World Christianity I**

**Seated and Online Syllabus  
Fall 2017**

Meets Friday 2-9:30 PM and Saturday 9-5 PM  
September 22-23; October 20-21, November 17-18

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**COURSE DESCRIPTION**

This course is an examination and overview of the growth, history, cultural contexts and theological developments of World Christianity from its beginnings to the 16<sup>th</sup> century. It will include evaluation of the divisions within Christianity, along with the diverse developments in the Middle East, Africa, Asia, Europe and Latin America. We will scrutinize the missionary efforts and theological developments, the political and social dynamics, the impact of Islam, the effects of the Catholic and Orthodox Schism in 1054, the rise of various renewal movements, and the civilizations created and impacted by the Christian faith.

**COURSE OBJECTIVES**

At the conclusion of this course, the diligent student will demonstrate the ability to:

1. Discuss intelligently the diverse movements of Christianity in their cultural settings from AD 30 to the 16th century.
2. Offer insights concerning economics, vocation and work and the ways Christianity has transformed the economic, political and social landscapes where it has found reception.
3. Analyze the contributions of key personalities and movements in both religious/theological and sociopolitical contexts.
4. Explain how cultural contexts impact the reception and maturation of the Christian faith.
5. Evaluate the economic and social impact of Christianity and the biblical worldview on all the cultures and geographies touched by the Gospel.
6. Evaluate the innovative understandings of mission that developed in different settings, with foci on communication, humanitarianism, evangelization and discipleship.
7. Discuss the theological controversies and the creedal consequences for the various streams of Christianity.
8. Understand the forgotten streams of non-Chalcedonian Christianity.
9. Understand how Islam could conquer the cradle of Christianity and become a missionary rival of the Christian faith.

10. Historically analyze and evaluate Jewish-Christian relationships.
11. Integrate spirituality and theology, appreciating the contributions and limitations of different spiritual foci as they developed over time.
12. Appreciate and articulate the experiences of Pentecostalism throughout church history, especially the entrepreneurial/missional ethos of Spirit-empowered believers.
13. Integrate her/his personal story with the larger historical-redemptive story.

### **TEXTBOOKS**

For information of textbook pricing, go to  
<http://www.bkstr.com/evangelstore/home>

Burgess, Stanley M., *Christian Peoples of the Spirit: A Documentary History of Pentecostals Spirituality from the Early Church to the Present*. NYU Press. 2011 ISBN 9780814799987

Gonzales, Justo L. *The Story of Christianity, Volume I: The Early Church to the Dawn of the Reformation*. 2nd Revised and Updated Edition. Harper One, 2010. ISBN 9780061855887

Hill, Jonathan, *The History of Christian Thought*. Downers Grove: IVP, 2003. ISBN 978-0830828456

Jenkins, Philip, *The Lost History of Christianity*. Harper One, 2008. ISBN 9780061472800

Placher, William C., *Readings in the History of Christian Theology, Volume I: From Its Beginnings to the Eve of the Reformation*. Westminster John Knox Press, Revised Edition, 2015. ISBN 9780664239336

Stark, Rodney, *God's Battalions: The Case for the Crusades*. Harper One. 2010 ISBN 9780061582608

### **ONLINE STUDENTS: Special notes**

- Your reading and writing will follow the weekly schedule offered below, along with the residential students.
- During the weeks between the scheduled classes, you will listen to the downloaded lectures posted on the Course Commons site. The lectures should be ready by the Tuesday following the weekend classes (9/20; 10/18 and 11/22).
- All weekly work will be due online at 12 Midnight on the designated Thursday nights noted below.
- The lectures/discussions in class are a vital part of learning experience. If there is classroom discussion the instructor will repeat questions and make

sure the insights of all are audible. During small group discussions, the recording will be paused.

Simply put, online and seated students will follow the same schedule, complete the same requirements and have equal access to the professor via email and cell phone.

### **FOR ALL STUDENTS:**

As you look at the schedule, you will notice that ***all the reading for the course is scheduled for completion two weeks prior to the end of the term.*** This is important so that we maximize classroom engagement. It also allows sufficient margin for the research paper and take-home final. It is important that you follow the reading schedule and plan your time well. It is possible to answer the weekly reflection question without doing all the reading. This is why you will be asked to verify that you have read at least 80% of the assigned readings when answering the Reflection Questions.

### **BASIC OUTLINE**

***Special note for approved undergraduates taking this course as part of their Evangel University Requirements: You will complete all the requirements for the course EXCEPT submission of the Final research paper. In other words, you will complete the reading and response questions, the exams and the essays.***

### **Reading, Classroom Foci and Assignments**

Codes for reading: B = Burgess; G = Gonzales; H = Hill; J = Jenkins; P = Placher; S = Stark

### **COURSE SCHEDULE**

#### **August 31 to September 21: The Early Church**

For August 31: Read: P: Ch. 1; G: 1-48; Reflection question: How is the message of Christianity in both continuity and contrast with Judaism and paganism?

For September 7: Read: B:1-25; P: Ch. 2; G: 48-96 Reflection question: what are the important contributions of Irenaeus and Tertullian to universal Christian belief?

For September 14: Read: B: 26-50; P: Ch. 3; G: 97-148 Reflection question: Reflection question: Comment on the ways the Christian message spread in the first centuries.

For September 21: Read: H: 1-77 Reflection question: Why are creeds important? Why was Arianism a threat to the faith?

## **Classroom lectures and discussions: September 22-23**

### September 28 to October 13: The Imperial and Medieval Church

For September 28: B: 50-100; G: 129-156 Reflection question: How did monasticism help the progress of Christianity while also creating a duality between religious and lay vocations?

For October 5: G: 157-198; H: 78-100 Reflection question: Why was – and is- Arianism a threat to the Christian faith?

For October 12: G: 199-224; P: Ch. 4; H: 101-123 Reflection question: Summarize the key insights of Macrina and the Cappadocians on the Trinity. Why does this matter for Christian devotion and practice?

For October 19: G: 225-262; S: 1-118; J:1-138 Reflection question: comment on the key contributions of Jerome and Augustine that still influence Christianity today.

## **Classroom Lectures and Discussions: October 20-21**

**Midterm Exam 1** will be taken on Friday, October 14; Online Students must submit the midterm by Saturday, October 15 at 12 Midnight.

**Reflective Essay #1** (due Friday, October 14; online student may submit by midnight the 14<sup>th</sup>): What differences did Christianity make in the ethics, economics, morality and spirituality of the Roman Empire and other regions in the first several centuries?

AGTS Fall Study Break: October 23-27: use this time to catch up!

### November 2-November 30: Late Medieval and Early Modern Christianity

For November 2: G: 269-314; H: 124-177 Reflection question: Comment on three key differences between Eastern (Orthodox) and Western (Roman Catholic) Christianity.

For November 9: G: 315-356; S: 119-248 Reflection question: Why were the Islamic empires so successful in conquering “Christian” lands in the first centuries after Mohammed?

## **Class Lectures and Discussions: November 17-18**

**Midterm Exam # 2** will be taken on Friday, November 117 (Online students submit their completed midterm by midnight on Friday, November 18).

**Reflective Essay #2** due Friday, November 17 at midnight from all students: Compare and contrast the spirituality and theology of the three Christian traditions (Greek, Latin and the Churches of the East [non- Chalcedonian in Jenkins' book]). What are three common beliefs/practices? What are at least two areas of difference? For November 16: G: 357-406; P: Ch. 6; J: 139-206 Reflection question: Comment on three lasting contributions of the "churches of the east" to missionary and theological life.

For November 22 (the Wednesday before Thanksgiving): G: 407-446; J: 206-262; P: Ch. 5 Reflection question: What do the mendicant orders and radical reformers have in common as they seek purification of the church?

For November 30: G: 447-494; P: Ch. 6 Reflection question: What are the positive and negative consequences of Portuguese and Spanish expansion into the New World?

**Final research paper due 11/30**

**Final Exam due on 12/7**

### **METHODOLOGY**

The course will employ interactive lectures, large and small group discussions with student sharing, select film clips, and guest speakers.

### **COURSE REQUIREMENTS**

(Except for specific class attendance, all the below apply to seated and online students)

1. **Students are expected to attend all class sessions and be actively engaged.** The rules of the Seminary will be observed: "Barring a serious medical emergency, credit cannot be granted for courses in which a student has been absent beyond the equivalent of more than two weeks." In this case, with a weekend class, more than one full day away requires notification of the professor and special arrangements for acquiring the class content.
2. **Online and seated students must submit thirteen (13) weekly reading-response and reflection reports** online by 12 Midnight on the Thursdays notes above. These will be 250-300 words and demonstrate engagement with the reading material. The template is included at the end of this syllabus. Students may exceed the word limit up to 500 words. Students may single or double space and use appropriate Turabian form.
3. **There will be two (2) Essays of 4-5 pages** due on the dates below (see Course Schedule). The specific questions are in the Course Schedule. These essays will be mature reflection on the textbook readings and classroom materials. No outside research is necessary. *Single-spaced, 11 or 12 point*

- type should be used, with standard margins.*** If a brief quote is given, note the author and page – otherwise, these are the student’s analysis and summary. **Please see the guidelines below for effective writing.**
4. **There will be two exams** during the semester on the dates noted below. The professor will prepare the class through a study guide issued on the student portal. Seated students will complete the exam in class as the Friday weekend classes begin. Online students will complete it by midnight of the same day.
  5. **A 10-12-page paper will be due on December 1.** The theme will be, “Someone Who Made a Difference.” Students will choose a particular figure from World Christian history between 325 and 1453. At least five (5) outside sources should be consulted. This is NOT a full biography – give just enough background to be able to comment intelligently on the impact of this individual on their world.
  6. **There will be a comprehensive take-home final due on December 8.**

## **ACADEMIC INTEGRITY**

It is assumed that students at AGTS will endeavor to be honest and of high integrity in all matters pertaining to Seminary life. A lack of respect and integrity is evidenced by cheating, fabricating, plagiarizing, misusing facilities, removing books and other property not one’s own, and disrupting classes.

Cheating is defined as “intentionally using or attempting to use unauthorized materials, information or study aids in any academic exercise.” It is assumed that whatever is submitted by a student is the work of that student and is new work for that course. Fabrication is “intentional and unauthorized falsification or invention of any information or citation in an academic exercise or form.” Plagiarism is “intentionally or knowingly representing the words or ideas of another as one’s own in any academic exercise.” One who facilitates any of the above is equally responsible with the primary violator.

Penalties may include restitution, an “F” on an individual paper, exam, or course; loss of campus employment; disciplinary probation; removal from extracurricular activities; and suspension. —*AGTS Student Handbook*.

## **THE USE OF COMPUTERS IN THE CLASSROOM**

The use of computers for word processing in the classroom represents a privilege given to students to enhance their learning. They may only be used for purposes related to the course. It is therefore a breach of classroom etiquette, an act of rudeness, and a distraction to other students, when computers are also used to surf the web, watch videos, play games, and send messages, etc., during class time. The professor assumes that seminarians will be persons of integrity when using computers in the classroom.

## **NON-DISCRIMINATORY LANGUAGE**

Students should use non-discriminatory language in all written and spoken communication in this class. For specific guidelines, see the Student Handbook at:

[http://www.agts.edu/community/student\\_handbook/2010studenthandbook.pdf](http://www.agts.edu/community/student_handbook/2010studenthandbook.pdf)

### **DISABILITY ACCOMODATION**

As defined in Section 504 of the Rehabilitation Act of 1973, the Assemblies of God Theological Seminary at Evangel University is committed to the provision of reasonable accommodations for students with disabilities. If AGTS students believe they qualify for accommodations, they should contact the AGTS Student Life Office, Room 218, telephone extension 8881.

### **COURSE COMMONS**

This course will use Evangel's learning management system, Course Commons, powered by the Canvas Learning Management System. Login directly at: <https://courses.evangel.edu/> or go to the Student Portal/Course Commons

***Use your Evangel username and password to login.***

**To access this course, hover over or click Courses at the top of the page after logging in.**

- a. ***Before the class starts:*** Students will have access to Course Commons and this course seven (7) days before the official beginning of the semester. This does not mean all course content will be ready. Release of course content will be the prerogative of the professor. Students have until seven (7) days after the semester begins to complete financial registration. If financial registration is not completed by the seventh day, course access will be revoked and all submitted work will be lost.
- b. **Course Content:** All course content (syllabus, modules, course materials, assignments, quizzes, exams, discussions, grades, etc.) will be located on the navigation pane on the left hand side of our course. At the end of a semester, students will have limited access to the course through Course Commons. Only access to already submitted work and grades will be available.
- c. **Personal Settings:** After logging into Course Commons, be sure to go to Settings and adjust your personal profile settings. *Add in a profile picture of yourself (Smile!).*
  - I. Set your notifications: set how you'll be notified (EU email, personal email, text, Twitter, etc.) and how often.
- d. **Help:** *Click the Help button in the top right hand corner after you login. By clicking Help, you'll be able to...*

- i. Submit a question directly to your instructor
  - ii. Access Canvas Help Guides
  - iii. Submit a Course Commons Helpdesk Ticket
- e. **Course Commons Student Orientation:** All EU students are automatically enrolled in the [Course Commons Student Orientation site](#). What's available? [Getting Started](#) help, what to do [During Your Course](#), [Help and FAQ](#), the [Student Quick Start Guide](#), and much more.

**Course Commons Troubleshooting:** Question about a quiz or course content? *Contact your instructor, first!* Technical question about the Course Commons? Click Help and submit a ticket through Report a Problem. *Can't access Course Commons?* Contact the EU IT Helpdesk: 417-865-2815 x8368 (phone) or [helpdesk@evangel.edu](mailto:helpdesk@evangel.edu) (email) or [help.evangel.edu](http://help.evangel.edu) (web).

### **GRADING PROCEDURE**

Students should retain a copy of all work submitted, until they have received a grade for this work.

Students are expected to complete all course work in a timely fashion as specified in this syllabus. A grade of IP (In Process) will be issued if the course ends after the AGTS semester ends. A grade of I (Incomplete) may be granted at the discretion of the professor for extenuating circumstances upon the presentation of the Incomplete Grade Request form: <http://www.agts.edu/academics/forms.html>. The approved Incomplete request will extend the due date for up to ninety days, may include a grade reduction, and will be assessed a grade change fee. Students may not register for courses in a new term if carrying more than two IP or I grades.

Weekly reading response-reflections: 20%

Reflective essays: 20%

Paper: 30%

Exams (including final): 30%

Grades are based on percentages and reflect the policies of the Seminary Catalogue.

Incompletes are granted only under extreme situations.

Assignments turned in late without reasonable excuse will be penalized one letter grade each week.

### **SUPPLEMENTAL NOTES**

#### **GUIDELINES FOR EXCELLENT PAPERS**

1. Good writing is a learned art/skill – like character, there are no shortcuts to excellence.
2. **NO Wikipedia!!**
3. Expectations of your professor:
  - a. Original analysis



- b. Integrity
  - c. Sound grammar, spelling and syntax
  - d. Consistent style – APA, Turabian – pick one and stick with it.
4. Be clear about your topic, support it well and then connect the major points you have made.
  5. Except for assigned personal essays, avoid the use of “I” and the overly informal “we”.
  6. Keep adjectives to a minimum and use active voice!
  7. Use quotations sparingly, but always give attribution for particular ideas.
  8. After the first use of a person’s material, use the last name and page number of the work.
  9. Gender inclusive language is a must except when referring to the Trinity or quoting particular sources.
  10. PROOFREAD!

Final Thoughts:

- History is the stage of the Divine drama of Redemption. God reveals Himself in history – the fullness of this self-disclosure in the Incarnation, Passion and Exaltation of the Lord Jesus Christ.
- The Christian faith (with our Hebraic-Jewish roots) is utterly tethered to history. No other philosophy or world-view depends upon the intersection of truth and reality like our faith (Islam is a derivative of the Judeo-Christian ethos). Paganism, secularism, Eastern Monism – all of these are either void of the supernatural or ultimately world-denying. This is why our history comes under attack so often!
- The Holy Spirit is called the “earnest” or “down payment” of our future salvation. In other words, we live the future now in the power of the indwelling Christ!

Reading-Response and Reflection Template

Name \_\_\_\_\_

Date \_\_\_\_\_

I certify that I have read at least 80% of the assigned reading

\_\_\_\_\_ (signature)

The question: (type it here):

Response and reflection: