

**ASSEMBLIES OF GOD THEOLOGICAL SEMINARY**  
Evangel University

HIS/MHT 557 World Christianity II (3 credits)

Meets Fridays 2-9:30 PM and Saturday, 9 AM to 5 PM  
January 19-20; February 23-24; March 16-17, 2018  
AGTS 225

Syllabus for Seated and Online Students

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**COURSE SYLLABUS**

**EVANGEL UNIVERSITY MISSION STATEMENT:**

Evangel University is a comprehensive Christian university committed to excellence in educating and equipping students to become Spirit-empowered servants of God who impact the Church and society globally.

**AGTS MISSION STATEMENT:**

The purpose of AGTS is to train men and women to fulfill the mission of the church as taught in Scripture—*Shaping servant leaders with knowledge, skill and passion to revitalize the church and evangelize the world in the power of the Spirit.*

As a graduate-level educational institution within the evangelical and Pentecostal tradition, the seminary affirms the Bible as God's written Word, the inspired, infallible and authoritative rule for faith and conduct. Affiliated with The General Council of the AG, the seminary's doctrinal commitment is found in the Statement of Fundamental Truths.

**COURSE DESCRIPTION**

This course examines the cultural contexts and growth of global Christianity from the 16<sup>th</sup> century Reformation to the present. Catholic, Eastern Orthodox, Protestant and Pentecostal missionary and theological developments will be analyzed. The growth of Christianity in Africa, Asia, the Americas and Europe will be surveyed with a view to understanding that the 21<sup>st</sup> century nexus of global Christianity will in the Global South or non-Western nations. The influences of the Renaissance and the Enlightenment and transitions from modern to late- or post-modern thinking in the West will be examined.

There will be particular attention paid to the emergence of Pentecostalism as a global phenomenon and its relationships with other Christian traditions.

### **COURSE OBJECTIVES**

Upon completion of the is course, the student, through active participation in class discussions, reading and reflection, written work and examinations, will demonstrate the following outcomes:

#### Cognitive Outcomes:

- Knowledge and the ability to assess the unique contributions of all five Reformation movements (Anabaptist, Anglican, Catholic, Lutheran and Reformed) and their continuing legacy in global Christianity, particularly on the dignity of each person and vocation
- Knowledge of and understanding concerning the significance of modern missionary movements in diverse traditions, from Roman Catholic (16<sup>th</sup> century) to the emergence of Protestant missions (18<sup>th</sup> and 19<sup>th</sup> century) and the appearing of Pentecostal missionary movements in the 20<sup>th</sup> and 21<sup>st</sup> centuries.
- Knowledge of the major events and movements, ideas and persons in non-Western Christianity, including the Global South and the Eastern Orthodox tradition and the Churches of the East.
- Understanding of the origins of the Evangelical and Pentecostal/Charismatic streams of global Christianity, with particular emphases on shared doctrines, evangelistic/missionary concerns and the empowerment of the Holy Spirit.
- Knowledge of and appreciation for the cultural, economic, political and social impact of Christianity around the world, particularly the influences of missionary Christianity upon the growth of economic and political liberties.

#### Character Outcomes:

- Appreciation for the historical and contemporary diversity of global Christianity and its impact on economic, political and social movements and personal and public virtues that flow from the events, movements and people.
- Understanding of and articulation of the relevance of the past 500 years of global Christian history for whole life discipleship, including the integration of faith, work and economics in the service of the Great Commission.

#### Skill Outcomes:

- Ability to analyze primary and secondary documents related to the history of World Christianity and place key events, ideas, individuals and movements in their cultural-historical and theological contexts
- Ability to begin articulating the connectedness of the events, individuals, trends and movements in global Christian history to the challenges and opportunities of the 21<sup>st</sup> century

## **TEXTBOOKS**

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

Gonzalez, Justo L. *The Story of Christianity, Vol. II: From the Reformation to the Present*. Revised and Updated. Harper San Francisco, 2010. ISBN: 978-0061855894.

Klauber, Martin, Manetsch, Scott M., Carson, D.A., et. al. Eds. *The Great Commission: Evangelicals and the History of World Missions*. B&H Books, 2008. ISBN: 978-0805443004.

Koschorke, Klaus; Frieder, Ludwig and Delgado, Mariano, Eds. *A History of Christianity in Asia, Africa and Latin America, 1450-1990: A Documentary Sourcebook*. Grand Rapids: William B. Eerdmans Publishing Co, 2007. ISBN: 978-0802828897.

Lane, Tony. *A Concise History of Christian Thought*. Revised and Expanded Edition. Grand Rapids, MI: Baker Academic, 2006. ISBN: 978-0801031595.

Placher, William C. *Readings in the History of Christianity, Volume II: From the Reformation to the Present Day*. Philadelphia, PA: Westminster John Knox Press, 1988. ISBN: 978-0664240585.

Riddell, Peter G. and Cotterell, Peter. *Islam in Context: Past, Present and Future*. Grand Rapids, MI: Baker Academic, 2003. ISBN: 978-080102627-X.

Stewart, Adam (ed.). *Handbook of Pentecostal Christianity*. Northern Illinois University Press, 2012. ISBN: 978-0875806723.

## **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 (1/23; 2/27 and 3/20).
- 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 by April 5.*** 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.

***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.***

#### **COURSE OUTLINE AND ASSIGNMENT SCHEDULE**

**Special Note to all Students: The assigned reading must be completed BEFORE the upcoming weekend class time.** This will make the time in class much more meaningful, liberating moments of reflection and application.

Reading Key for the Textbooks:

- G = Gonzalez
- KL = Klauber
- KO = Koschorke
- L = Lane
- P = Placher
- R = Riddell
- S = Stewart

#### **COURSE REQUIREMENTS**

- **Consistent attendance is a must.** Apart from severe circumstances, students are expected to be in class. Seminary policy will not grant credit if a student is absent the equivalent of more than two weeks without special permission. For this course, that means a full day of a three-weekend class. Online Students must not miss more than two weeks of assignments and communication with the professor without permission
- **Weekly Reading Responses:** As the weekly reading is completed, student will post their answers on Course Commons by midnight Thursday of each week. Responses should be 300-500 words and in MS Word (“.doc” and

- “.docx”). **At the top of each reading response, please insert the following: “I affirm that I have read at least 80% of the required readings.”** If your percentage is lower, report it and the grade will be pro-rated accordingly. It is very important that the reading is done well, for the classroom lectures and discussions are not a rehash of the reading, but analysis and expanded reflection.
- **There will be two essays of 6-8 pages each due on the topics and dates denoted below.** These will conform to the latest Turabian Guidelines for formatting. They must be 11 or 12-point font, double-spaced with regular margins. Quotes of more than two lines must be indented and single-spaced and should not be a high percentage of these works.
    - **Essay topic for February 23:** Comment on two major figures in Catholic and/or Protestant Missions that were exemplary in contextualization. Place them in their historical and cultural context and analyze the insights from their efforts that are still relevant for today.
    - **Essay topic for March 16:** What are some (at least three, at most five) of the key spiritual and theological ideas and movements in the 19<sup>th</sup> century that prepared the way for 20<sup>th</sup> century Pentecostal Christianity? Historical and theological accuracy and detail matter here. Do not just say, “revivalism” or “holiness movements” without some specifics.
  - **There will be two midterm exams, the first on February 23 and the second on March 16.** Study Guides for these exams will be posted 7-10 days before the exam. They will be 90 minute exams in class. ***ONLINE STUDENTS: on the honor system, you will set aside 90 minutes for the exams. No outside sources may be used.***
  - **There will be a research paper of 15-20 pages due electronically on April 6.** Students will analyze the context and significance of an individual or movement in Evangelical or Pentecostal missionary history. In addition to the class texts, at least five (5) outside academic sources must be consulted and referenced in the notes and bibliography.

**There will be a final essay exam, focusing on the latter half of the course. This will be a take-home exam due April 13.**

### **WEEKLY SCHEDULE:**

Please note the reading and response question for each week. There will be 12 in all. **(Yes, two weeks of reading before the first seated class)**

January 11 Reading: G: 1-18; KL: v.-11; L: 147-165; P: Ch. 1

Question: What are two key ideas that fueled the Protestant Reformation?

January 18: Reading: G: 19-66; L: 169-186; P: Ch. 2; KL: Ch. 1; KO: 3-29, 277-313

Question: What are the key differences between Lutheran and Zwinglian theology and practice?

### **Our first weekend in class: January 19-20, 2018**

Foci for learning:

- Context and content of the five Reformation traditions
- The birth of the Modern World – intersection of Renaissance and Reformation
- Religious conflicts and spiritual/theological stasis
- Responses to the modern: Empiricism, Rationalism and Pietism

January 25: Reading: G: 67-114; L: 189-203; P: Ch. 3; KO: 139-159

Question: Contrast the practices and theology of Calvin with the Anabaptists

February 1: Reading: 115-150; L: 218-232; P: Ch. 4; KL: Ch. 2; KO: 160-183, 313-345

Question: Why was Roman Catholicism so strong in Poland and Spain and able to resist the Protestant message?

February 8: Reading: G: 151-210; L: 187-188, 204-217; KL: Ch. 3; KO: 30-55

Question: What was the religious and political impact of the Thirty Years War?

February 15: Reading: G: 211-274; P: Ch. 5; KL: Ch. 4; R: Chs. 7-8; KO: 346-366

Question: How do you see Rationalism, Spiritualism and Pietism at work in the Church today?

February 22: Reading: G: 274-328; KL: Ch. 6

Question: What are the similarities and differences between the First and Second Great Awakenings in the USA?

### **Our second weekend class: February 24-25, 2018**

- First Essay due
- First Midterm in class

Foci for Learning:

- Evangelizing New Worlds
- Early Evangelical Awakenings and Movements
- “The Great Century” of Protestant Missions

Theological currents: emergence of “conservative” and “liberal” theological streams

March 1: Reading: G: 373-416; L: 253-267; KO: 184-227

Question: Compare and contrast the responses of the Eastern Orthodox churches and the Roman Catholic Church to the modern world.

March 8: Reading: G: 329-372; L: 233-252; P: Ch. 6; R: Ch. 9; KO: 55-84, 367-385  
Question: What was the impact of the French Revolution on Christianity?

March 15: Study Break (a great time to catch up and plan your paper!)

**Our third weekend class: March 16-17, 2018**

- Second Essay due
- Second Midterm in class

Foci for Learning:

- Missions and the Indigenous Church
- Encountering Islam
- Pentecostal Movements
- De-Christianization in the West and the globalization of Christianity
- Ecumenical currents in the 19<sup>th</sup> to 21<sup>st</sup> centuries
- 21<sup>st</sup> century futures

*Special Note for March 22 and 29 reading: In addition to the other specified reading, students must read the first five (5) assigned chapters from Stewart on March 22 (Brogden to the first Stewart chapter) and the other five (the second from Stewart through Anderson's work on Ramabai) on March 29.*

March 22: Reading: G: 417-456; L: 268-292; P: Ch. 7; KL: Ch. 7; KO: 85-113; 228-243  
Question: Why did (does) Christianity grow well in certain non-Western nations and not as well in others?

March 29: Reading: (Stewart: 5 essays mentioned above); G: 456-494; L: 293-301; KL: Ch. 8; R: Chs. 10-11; KO: 386-418  
Question: What was World War I so important to Christian history?

April 5: Reading: (Stewart: the second set of 5 essays above); G: 495-530; L: 302-end; P: Ch. 8; KL: Ch. 9; R: Ch. 12-13; KO: 114-138, 244-276  
Question: What distinctive does global Pentecostal Christianity bring to the Church and her mission?

April 13: Research Paper due

April 20: Final Exam due

**Special Reading Note:** From Stewart's work on Pentecostalism, the following must be read:

- Lewis Brogden, "African American Pentecostalism"
- Connie Ho Yan Au, "Asian Pentecostalism"
- Shane Clifton, "Australian Pentecostalism"
- Allan Heaton Anderson, "European Pentecostalism"

- Adam Stewart, “Azusa Street Mission and Revival”
- Adam Stewart, “Hebden Mission”
- Calvin L. Smith, “Latin American Pentecostalism”
- Margaret M. Poloma, “North American Pentecostalism”
- David A. Reed, “Oneness (Apostolic) Pentecostalism”
- Allan Heaton Anderson, “Pandita Sarasvati Ramabai”

## **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**

Assemblies of God Theological Seminary, Evangel University, is committed to equal educational opportunities for students with disabilities in accordance with Section 504 of the Rehabilitation Act of 1973 and the American with Disabilities Act as

amended (ADA). Academic Support, a division of the Center for Student Success, is the office designated to review disability documentation, determine reasonable accommodations, and develop plans for the provision of such accommodations.

If you have already established accommodations through Academic Support and receive accommodation memos, please meet with the professor to discuss the provisions of those accommodations as soon as possible (accommodations are not retroactive). If you have not yet established accommodations, but have a disability or health condition (permanent or temporary) that may have some impact on your work in this class and for which you may require accommodations, you are welcome to contact the Academic Support staff in the Center for Student Success (ZM-208; 417-865-2815 x.8215) so that accommodations can be arranged. See the Disability and Academic Accommodations Handbook for further information on the accommodations process.

### **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 your 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.
- f. **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**

The course assignments will be weighted as follows:

- Weekly Reading Responses: 20%
- Essays: 20%
- Midterms: 20%
- Research Paper: 20%
- Final exam: 20%

Grading is on a percentage scale according to the guidelines set forth in the catalogue. It is important to note that a "B" grade is considered the norm and denotes very good work. Earning a grade of A- or above requires excellence in information and analysis as well as superior writing. A "C" grade is passing.

In all written work, the instructor looks for

- Accuracy in historical detail – when possible specific dates are used rather than the particular century or era.
- Error-free, clear writing
- Accurate representation of the ideas of the sources.
- Thoughtful analysis of the subject, with evidence of personal reflection

## **INCOMPLETES, LATE WORK AND ACADEMIC POLICIES**

Incompletes are discouraged except in extraordinary circumstances. The delayed work must be completed on the date established by the Professor, with the end of the next semester as the outside parameter.

Late work will be penalized a letter grade each week unless prior arrangements have been agreed upon with the Professor.

## **SELECT BIBLIOGRAPHY:**

A select bibliography of important texts that cover global Christianity from the Reformation to the present will be posted on the student portal before the first weekend class. Required texts listed above for this course are not included in this list. Many of the authors in this list have works covering the material found in the AGTS course World Christianity I.

**SPECIFIC DATA**

Syllabus revised by Dr. Charlie Self, November 1, 2017.