

*“The mission of Tyndale Seminary is to provide Christ-centered graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>INTRODUCTION TO ORTHODOXY: HISTORY, THEOLOGY, SPIRITUALITY, AND MISSION</b> SPIR 0670 1S / THEO 0672 1S
<b>Date and Time</b>	JANUARY 11 – APRIL 4, 2024 THURSDAYS, 6:45 PM – 9:35 PM SYNCHRONOUS ONLINE
<b>Instructor</b>	<b>Rev. PISHOY SALAMA, DMin, PhD.</b> Email: <a href="mailto:psalama@tyndale.ca">psalama@tyndale.ca</a>
<b>Class Information</b>	This course will be delivered in an online synchronous format, where students are expected to attend the weekly sessions and engage in collaborative learning and discussions. The live sessions will be recorded and posted on the course portal, allowing students to access them in case they would like to review the session material or were unable to attend during the scheduled meeting times (by permission). The discussion forum will be a space where students can upload their reflections and comment on other students’ work. The instructor will play an active role in moderating the discussions, guiding the research, and suggesting resources to the students.  Office Hours: by appointment via email
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

This course will explore the major theological contributions of Orthodoxy to the global Church through historical events, councils, and the writings of early and contemporary theologians. It will also focus on the role of the Orthodox Church in ushering a new paradigm in Christian spirituality through its monastic movement and the focus on the contemplative lifestyle.

Furthermore, it will shed a significant light on the role of the Orthodox Church in Christian witness and global missions to reach many nations with the message of salvation. While Orthodoxy as a whole will be explored in this course, special focus will be given to the Oriental Orthodox Churches.

Orthodoxy is one of the most ancient Christian traditions in the world, tracing its origins back to the Apostolic era. The Orthodox Church has made significant theological, spiritual, and missiological contributions throughout the history of Christianity. From the foundational councils that determined the canonicity of the Scriptures and belief in the Holy Trinity, to the spirituality of the monastic movement, martyrdom, and global missions, the Orthodox Church has been an active participant in formalizing Christian beliefs and practices. A study of Orthodox history, theology, spirituality, and mission is essential to understanding God's work throughout history and will enrich the global Church.

## **II. LEARNING OUTCOMES**

At the end of this course, students will be able to:

- A. Acquire comprehensive knowledge of the significant contributions of Orthodoxy in determining major theological beliefs.
- B. Develop a holistic approach to theological studies through integrating Orthodoxy as one of the major pillars of Christianity.
- C. Critically examine the writings of several Orthodox theologians and theological texts, both ancient and modern.
- D. Distinguish and synthesize various Eastern and Oriental Orthodox traditions that have impacted the lives and witness of countless generations.
- E. Integrate the significant contribution of Orthodox spirituality and its impact on the practice of faith and life in the postmodern era.

## **III. COURSE REQUIREMENTS**

### **A. REQUIRED READING**

Ware, Timothy. *The Orthodox Church: An Introduction to Eastern Christianity*. 3rd Revised Edition. Penguin Books, 2015.

McGuckin, John A. *The Orthodox Church: An Introduction to Its History, Doctrine and Spiritual Culture*. Oxford: Wiley-Blackwell, 2010.

Malaty, Tadros Y. *Introduction to the Coptic Orthodox Church*. Alexandria, Egypt: St. George Coptic Orthodox Church, 1993.

## B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends [www.stepbible.org](http://www.stepbible.org) – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

## C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class at announced times
  - Headphones (preferred), built-in microphone, and web-camera
  - Well-lit and quiet room
  - Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
  - Full name displayed on Zoom and Microsoft Teams for attendance purposes\*
  - A commitment to having the camera on to foster community building\*
- \*exceptions with permission from professor

## D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## E. ASSIGNMENTS AND GRADING

1. **Discussion forums:** It is expected that students will attend all online sessions (except by permission). Furthermore, students must complete all **assigned readings** and upload a reflection no more than one paragraph one day prior to each scheduled session, critically reflecting on their understanding of the readings. Students must also upload at least one comment on the reflection of other students for any six sessions throughout the course. All short reflections will consider the course outcomes of critically acquiring a deeper knowledge and understanding of Orthodoxy as it is imbedded in a broader Christian context. 20% of the final grade.

2. **A Mid-term project** due on week 7, engaging one of the subjects discussed in the first six weeks of the course. This paper should dig deeper into one of the topics explored during the first half of the course to demonstrate a clear understanding of the chosen subject. The topics will reflect the student's knowledge of the contribution of Orthodoxy to the global Christian faith in fulfillment of learning objectives A, B, or C. Students are expected to reflect critical thinking and utilize at least five resources on their topic chosen from the class readings and bibliography. 5 – 7 pages. 25% of the final grade.
3. **Orthodox Church Visit:** Students are expected to visit an Orthodox Church of their choice throughout the semester and write a reflection paper of no more than 750 words that outlines their observations on the Church's spirituality, traditions, liturgical practices, or history. The reflection paper should demonstrate a unique characteristic of the Orthodox Church that aligns with learning outcomes B or E. 20% of the final grade.
4. **Final research paper** due on the last day of classes exploring a major theme of the course that includes Orthodox theology, history, martyrdom, spirituality, and mission in fulfillment of all course outcomes A to E. Students registered in SPIR 0672 should focus on a topic relevant to spiritual formation in the Orthodox tradition. At least 8 resources must be consulted to produce a grounded research paper. Students are to consult with the instructor about their intended research topic prior to engaging in it. 8 – 10 pages. 35% of the final grade.

The research papers will be evaluated based on:

- Primary and secondary resources used in the course readings and bibliography
- Critical thinking
- Clarity of thought
- Structure and content
- Accuracy
- Comprehensiveness

### ***Turnitin Text-Matching Software***

Tyndale has a subscription to text-matching software called Turnitin. This software is used to ensure the originality of academic writing and to check that all sources used have been cited correctly. The instructor for this course will be using this software for the assignments that are submitted through your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca). When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student](#) Guides for Turnitin via [classes.tyndale.ca](https://classes.tyndale.ca) course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

## F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Weekly Attendance, Readings and Postings to Group Discussions	20 %
Midterm Project	25 %
Orthodox Church Visit & Reflection	20 %
Final Research Paper	35 %
Total Grade	100 %

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

### 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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## **IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS**

### **Week 1: The Rich History of Orthodoxy**

- Early History of Orthodoxy
- Orthodox Church Families

Reading:

On First Principles by Origen (Book I & II)

McGuckin, Chapter 1: *The Pilgrimage of the Orthodox through History*, pp. 5-23.

### **Week 2: Significant Theological Contributions**

- First Theological Schools
- Defending and Expressing our Common Faith Through Church Councils and Creeds

Reading:

The Catechetical Lectures by Cyril of Jerusalem (Lectures 1-11)

Malaty, *The School of Alexandria*, pp. 37-50.

### **Week 3: Major Orthodox Theological Voices**

- Origen
- Athanasius of Alexandria
- Cyril of Alexandria
- John Chrysostom
- Gregory of Nyssa

Reading:

The Catechetical Lectures by Cyril of Jerusalem (Lectures 12-23)

St. Athanasius, *On the Incarnation*.

### **Week 4: Orthodox Spirituality**

- The various Monastic Movements
- The Spread and Impact of Monasticism on Western and Global Christianity

Readings:

St. Athanasius, *Life of St. Antony*.

Malaty, *The Coptic Church and the Monastic Movement*, pp. 56-68.

McGuckin, *Traditions of Orthodox Prayer and Spirituality*, pp. 346-354.

### **Week 5: The Church of the Martyrs**

- The Sacrificial Life of Early Christians
- The Persecuted Church under Various Political Structures
- The Persecuted Christians: A Model of Church Growth and Perseverance to the Global Church

Reading:

The Epistle of St. Ignatius to the Romans

The Martyrdom of Saints Perpetua and Felicitas

Malaty, *The Coptic Church Before the Council of Chalcedon*, pp. 26-36.

### **Week 6: Orthodox Theology and Liturgy**

- Liturgical Theology

- Sacramental Theology
- Ecclesiology

Reading:

Ware, *Orthodox Worship, II: The Sacraments*, pp. 281-306.

Youssef, *Oriental Orthodoxy Unveiled*, Ch. 1, 6, 8.

## **February 19-23: Reading Week, No Classes**

### **Week 7: Visual Theology of the Art**

- Iconography
- Iconoclasm
- Hagiology

Reading:

Ouspensky, *Theology of the Icon (Volume I)*, Ch. 1-3.

McGuckin, *The Holy Icons: Doors to the Kingdom*, pp. 354-363.

Youssef, *Oriental Orthodoxy Unveiled*, Ch. 9.

### **Week 8: Contemporary Orthodox Theologians**

- Bukharev, Soloviev, Bulgakov, Florovsky
- Pope Shenouda III, Fr. Matthew the Poor, Habib Guirguis
- Bishop Kallistos Ware, Fr. John Behr

Readings:

Behr, *Becoming Human*.

Matthew the Poor, *The Communion of Love*, Ch. 1 & 2

### **Week 9: Orthodox Mission during the Early Centuries of Christianity**

- Coptic Mission to Africa and Europe
- Syriac Mission to Asia

Reading:

Heather J. Sharkey, *Mission and Evangelism in Christianity in North Africa and West Asia*

Ross, Kenneth R., editor.

Perczel, István. *Syriac Christianity in India*. The Syriac World. 1st ed. Routledge, 2019. 653–697.



### **Week 10: Contemporary Orthodox Mission and Church Planting**

- Orthodox Mission and Church Planting in Eastern and Western Europe
- Orthodox Mission and Church Planting in Africa
- Orthodox Mission and Church Planting in Australia, North and South America.

#### Readings:

Ware, *The Twentieth Century, III: Diaspora and Mission*, pp. 178-196.

Mosebach, *The 21: A Journey into the Land of Coptic Martyrs*, Ch. 1-5.

Ogren, David. *The Coptic Church in South Africa: The Meeting of Mission and Migration*, 1–7.

### **Week 11: Orthodoxy in Contemporary Church Context**

- The Relationship Among the Orthodox Church Families
- Global Orthodoxy and Catholicism
- Orthodoxy and the Various Protestant and Evangelical Churches
- The Contributions of the Orthodoxy to the Ecumenical Movement

#### Reading:

Alemezian, Nareg. *The Oriental Orthodox Family of Churches in Ecumenical Dialogue*. *The Ecumenical review* 61.3 (2009): 315–327.

Kalaitzidēs, *Orthodox Handbook on Ecumenism: Resources for Theological Education*, Ch. 1-3.

### **Week 12: Orthodoxy in Contemporary World Context**

- Current Models of Church Planting and Mission
- Current Models of Engaging Social and Cultural Contexts
- Orthodoxy and Globalization

#### Reading:

Guglielmi, Marco. *Globalization and Orthodox Christianity: A Global Perspective*. *Religions* (Basel, Switzerland) 9.7 (2018): 216-226.

Mosebach, *The 21: A Journey into the Land of Coptic Martyrs*, Ch. 6-10.

## **V. SELECTED BIBLIOGRAPHY**

[Tyndale Library](#) supports this course with [e-journals, e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).

Alfeyev, Hilarion. *The Mystery of Faith*. London: Darton, Longman and Todd Ltd, 2002.

- Athanasius. *St. Athanasius on the Incarnation: The Treatise De Incarnatione Verbi Dei. New ed., rev.* London: A.R. Mowbray & Co., 1953.
- Behr, John. *Becoming Human: meditations on Christian Anthropology in Word and Image.* St Vladimir's Seminary Press, 2013.
- Blane, Andrew, ed., *Georges Florovsky, Russian Intellectual, Orthodox Churchman.* Crestwood NY: St. Vladimir's Seminary Press, 1993.
- Clendenin, Daniel (ed). *Eastern Orthodox Theology: A Contemporary Reader.* Michigan: Baker Books, 1995.
- Cunningham, Mary B. and Elizabeth Theokritoff, *The Cambridge Companion to Orthodox Christian Theology.* Cambridge, UK: Cambridge University Press, 2008.
- Florovsky, Georges. *Bible Church Tradition: An Eastern Orthodox View.* Belmont: Nroland Publ. Co., 1987.
- Kalaitzidēs, Fitzgerald, T., Hovorun, C., Pekridou, A., Asproulis, N., & Werner, D. *Orthodox Handbook on Ecumenism: Resources for Theological Education.* Regnum Books International, 2013.
- Lossky, Vladimir. *Orthodox Theology: An Introduction.* Crestwood, NY: SVS Press, 1978.
- Louth, Andrew. *Introducing Eastern Orthodox Theology.* Downers Grove, IL: IVP Academic, 2013.
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- McGuckin, John A. *The Orthodox Church: An Introduction to Its History, Doctrine and Spiritual Culture.* Oxford: Wiley-Blackwell, 2010.
- McGuckin, John A. *The Westminster Handbook to Patristic Theology.* London: Westminster John Knox Press, 2004.
- Meyendorff, John. *Byzantine Theology.* New York: Fordham University Press, 1987.
- Staniloae, Dumitru. *The Experience of God: Orthodox Dogmatic Theology.* Brookline, MA: Holy Cross Orthodox Press, 1998.
- Malaty, Tadros Y. *Introduction to the Coptic Orthodox Church.* Alexandria, Egypt: St. George Coptic Orthodox Church, 1993.

- Mattá, al-Miskīn. *The Communion of Love*. St. Vladimir's Seminary Press, 1984.
- Mosebach, & Price, A. L. *The 21: A Journey into the Land of Coptic Martyrs*. Plough Publishing House, 2019.
- Ogren, David. *The Coptic Church in South Africa: The Meeting of Mission and Migration*. *Hervormde teologiese studies* 70.1 (2014): 1–7.
- Ouspensky, Léonide. *Theology of the Icon*. St Vladimir's Seminary Press, 1992.
- Ross, Johnson, T., & Tadros, M. *Christianity in North Africa and West Asia*. Edinburgh University Press, 2018.
- Valliere, Paul. *Modern Russian Theology: Bukharev, Soloviev, Bulgakov: Orthodox Theology in a New Key*. Grand Rapids, MI: William B. Eerdmans, 2000.
- Ware, Timothy. *The Orthodox Church: An Introduction to Eastern Christianity*. 3rd Revised edition. Penguin Books, 2015.
- Youssef, Andrew N.A. *Oriental Orthodoxy Unveiled*. Agora University Press, 2022.