

CHRISTIAN TRADITION 1

CTH501

Fall 2017

Professor: Brinton Rutherford **Email:** brutherford@lancasterconference.org

Dates: Tuesdays, Sept. 12, 19, 26; Oct. 3, 10, 17, 24, 31; Nov. 7, 14, 21, 28; Dec. 5, 12

Class Time: 6:30-9:30 pm **Location:** EMS Lancaster **Total Class Hours:** 42 (3 Credits)

COURSE DESCRIPTION

This course is the first semester of a year long survey of the Christian Tradition. The two semesters of course readings, class lectures, assignments, and discussion will provide a sweeping survey of twenty centuries of church history. The course will look at major theological developments as well as events and personalities. Effort will be made to provide a sense of how the present diversity within the Christian tradition came into existence. Consistent connections to Anabaptist history and theology will occur.

EMS Mission: Eastern Mennonite Seminary prepares men and women to serve and lead in a global context. In response to God's saving grace, we educate students to bear witness to the gospel of Jesus Christ in the power of God's Spirit as wise interpreters, mature practitioners, discerning communicators and transformed leaders. The complete purpose statement can be found at <http://www.emu.edu/seminary/about/mission/>

Course Objectives:

1. *Wise interpreters who ...*
 - a. learn the outlines of church history from the early church to the Reformation.
 - b. learn the biblical outlines behind key early theological formulations.
2. *Maturing persons in formation who ...*
 - a. identify different historic perspectives that shape one's own faith journey.
 - b. gain appreciation for one's own faith tradition in conversation with other traditions.
3. *Discerning communicators contextualizing the Gospel by...*
 - a. developing the discipline of written and oral communication.
 - b. connecting the disciplines of history, theology, practice to God's mission in the world.
4. *Transformational leaders who are ...*
 - a. drawing upon the resources of church history to preach and teach in a contemporary context.
 - b. developing links between an Anabaptist heritage and past faith communities in order to guide the current faith formation of others.

REQUIRED TEXTS – The following texts are required reading:

González, Justo L. *The Story of Christianity--Volume I: The Early Church to the Dawn of the Reformation*. 2nd ed. New York: HarperCollins, 2010. (G) (This book is the first in a two-volume set which provides a historical overview for the two semesters of *The Christian Tradition*.)

Bettensen, Henry and Chris Maunder, eds., *Documents of the Christian Church*, (B) 4th ed., (2011).

Kreider, Alan. *The Change of Conversion and the Origin of Christendom*. (K) Eugene, OR: Wipf and Stock, 2007. ISBN: 978-1-55635-393-2

COURSE EXPECTATIONS – Maximum benefit requires the following five things:

1. Attend and participate in class. Attendance will not be formally taken, but you are expected to be here. Students who must miss a class meeting need to clear their absence with the instructor and make-up work may be required. *A student's missing more than two class periods in a semester may result in a reduction in the grade for the course of up to a full letter grade.* Because we will be discussing issues and ideas, this class will not work well without your active involvement. Sometimes we will break into smaller groups for discussion. In all discussion, you are encouraged to be honest, but tactful, and sensitive, but forthright. Ten percent of the grade. **Objectives 2b and 3a, and 3b.**

2. Read the assigned materials before class. Lectures will mostly supplement the readings rather than explain the reading. Our discussions—which will constitute major parts of many class periods—assume that you are current in the assigned readings. Discussion will often focus on primary readings from Bettensen. Bring Bettensen to class every day. **Objectives 1a, 1b and 2a.**

3. Complete any three of the five possible reading exercises. These exercises must be completed according to the guidelines in the syllabus (p. 6). They must be handed in at the end of class on the day they are due, will not be accepted late, and cannot be made up. I do, however, accept early reading exercises. These reading exercises must represent your own work; in other words, they are not group projects, and you must complete the work on your own. Each exercise is worth ten (10) points. While the instructor will frequently alert students to the flow of these assignments, students are responsible to stay attentive to due dates listed in this class schedule in the syllabus. **Objectives 1a, 2a, 2b and 3a.**

4. Take-Home Exam: The timed, take-home exam will be taken after the last class, must be taken within 3 days after classes end, must not consume more than 3 hours, and counts for thirty percent of the grade. The exam will require students to connect church history and an Anabaptist heritage to the contemporary context and current faith formation. It will consist of short answer and essay questions. It will be supplied to the student and returned to the instructor by email. **Objectives 4a and 4b.**

5. Final Paper: The final research paper is thirty percent of the grade. Further instructions regarding the paper will be shared in a separate handout. **Objectives 1b, 3a and 3b.**

GRADING

1. Your course percentage grade will be calculated with the following percentages:

3 Reading Exercises	30
Take-Home Exam	30
Final Paper (includes oral report)	30
<u>Attendance & Participation</u>	<u>10</u>
Total Percentage	100

2. Your course letter grade will be assigned according to the following percentages:

A>94>A->90>B+>88>B>83>B->80>C+>78>C>73>C->70>D+>68>D>60>F

SOME CLOSING THOUGHTS . . .

Attendance Expectations (from EMS Catalog): Students are required to attend class meetings of all courses for which they are enrolled unless excused for satisfactory reasons. Work missed by late entrance or absence must be completed to the satisfaction of the instructor. Excuses may be secured for sickness, funerals in the family and similar circumstances. Each faculty member is responsible for granting excuses. Students should not absent themselves from classes without clearance from their respective professors.

Academic Integrity: The responsibility to foster and guard academic integrity rests with all members of the academic community. A foundation of mutual trust is essential to the learning community. Any incidents of academic dishonesty may result in a failing grade for the work submitted and a "Record of Academic Dishonesty" filed in the graduate dean's office. Students are asked to meet with the professor (and other affected persons, where appropriate) to examine the effects of the dishonesty on others and to develop an accountability plan.

Special Accommodations Statement: If a student needs course adaptations or accommodations because of a documented disability, or has emergency medical information to share, please contact the instructor personally as soon as possible to discuss any accommodations necessary to ensure full participation and facilitate equal educational opportunity. All information and documentation of the disability is confidential and will not be released without permission. Non-native speakers of English who are still acquiring the skills to do graduate studies in English should consult with Mary Jensen about various EMS resources available to support their work. Aid can include obtaining class notes from a classmate and arranging for coaching or tutoring in writing papers. Contact Mary Jensen if there is a need for writing tutors.

Syllabus and Class Schedule

The syllabus and schedule of classes may be altered by the instructor as needed to adjust to the particularities of individual classes.

Final Thought

When theological beliefs are examined in a classroom, there are many possibilities for misunderstandings. If you have questions about something that was said, and you would feel more comfortable in a quiet conversation than in a full classroom, let me know so that arrangements can be made for such a conversation.

Class Schedule

September 12

Topic: Introduction; Research Writing
Assigned Reading: **G**, Ch 1-6; **B**, p 1-7; 29-32; **K** Intro

September 26

Topic: Early Church; Research Writing
Assigned Reading: **G**, Ch 10-12; **K** Ch 1-2
Reading Exercise: Person & Work of Christ due

October 10

Topic: Imperial Church; Research Writing
Assigned Reading: **G**, Ch 18-21; **K** Ch 3-4
Reading Exercise: Divinity and the humanity of Christ due

October 24

Topic: Medieval Christianity; Research Writing
Assigned Reading: **G**, Ch 27-28; **K** Ch 5-6
Reading Exercise: Monastic Rules due

November 7

Topic: Medieval Christianity
Assigned Reading: **G**, Ch 27-28; **K** Ch 7-8
Reading Exercise: Empire and Papacy due

November 21

Topic: Medieval Christianity
Assigned Reading: Assigned Reading: **G**, Ch 31-34
Reading Exercise: Breach between East & West due today

December 5

Topic: Colonial Christianity
Assigned Reading: **G**, Ch 36-37

December 18

Final Take-Home Exam Due (3 hour limit)

September 19

Topic: Early Church; Research Writing
Assigned Reading: **G**, Ch 7-9; **B** p 25-29; 32-48

October 3

Topic: Imperial Church; Research Writing
Assigned Reading: **G**, Ch 13-17; **B**, p 25-29; 48-56

October 17

Topic: Imperial Church; Research Writing
Assigned Reading: **G**, Ch 22-26; **B** p 127-146
Research Paper Bibliography due

October 31

Topic: Medieval Christianity; Research Writing
Assigned Reading: **G**, Ch 29-30; **B**, p 7-20; 106-126; 146-50
Research Paper Proposal due

November 14

Topic: Medieval Christianity; Research Writing
Assigned Reading: Assigned Reading: **G**, Ch 29-30; **B**, p 97-106
Research Paper Proposal Presentations

November 28

Topic: Medieval Christianity; Research Writing
Assigned Reading: **G**, Ch 35
Research Paper Rough Draft due to partner

December 12

Topic: Colonial Christianity
Assigned Reading: **G**, Ch 38
Final Paper Due

Select Bibliography for Further Study

THEOLOGY

- Joseph Allen, *War: A Primer for Christians*, (Nashville: Abingdon, 1991).
- Ernst Benz, *The Eastern Orthodox Church: Its Thought and Life*, (New York: Doubleday 1963).
- Barry Callen, *Radical Christianity: The Believer's Church Tradition in Christianity's History and Future*, (Nappanee, IN: Evangel Publishing House, 1999).
- Charles van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church*, (Grand Rapids, MI: Eerdmans Publishing Co., 1991).
- Gabriel Fackre, *The Christian Story: A Narrative Interpretation of Basic Christian Doctrine*, vol. 1, 3rd ed., (Grand Rapids, MI: W. B. Eerdmans Publishing Co., 1996).
- Roger Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform*, (Downers Grove, IL: Intervarsity Press, 1999).
- Robert Johnston, ed., *The Use of the Bible in Theology: Evangelical Options*, (Atlanta: John Knox Press, 1985).
- Walter Klassen, *Anabaptism: Neither Catholic nor Protestant* (Waterloo: Conrad Press, 1973).
- James McClendon, *Systematic Theology, Ethics*, (Nashville: Abingdon Press, 1986).
- _____, *Systematic Theology, Doctrine*, (Nashville: Abingdon Press, 1995).
- _____, *Systematic Theology, Witness*, (Nashville: Abingdon Press, 2001).
- Timothy McCarthy, *The Catholic Tradition: before and after Vatican II, 1878-1993*, (Chicago, IL: Loyola University Press, 1994).
- Alister McGrath, *Christian Theology: An Introduction*, (Oxford: Blackwell Publishers, 1997).

CHURCH HISTORY

- Cornelius Dyck, *An Introduction to Mennonite History*, (Scottsdale, PA: Herald Press, 1993).
- William Estep, *The Anabaptist Story: An Introduction to 16th Century Anabaptism*, 3rd ed., (Grand Rapids, MI: W. B. Eerdmans Publishing Co., 1996).
- Richard Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, (San Francisco: Harper, 1998).
- Justo Gonzalez, *Christian Thought Revisted*, (Orbis, 1999).
- John McManners, ed. *The Oxford History of Christianity*, (Oxford, 1993)
- Richard Norris, *The Christological Controversy*, (Augsburg Fortress Publishers, 1980).
- William Rutsch, *The Trinitarian Controversy*, (Augsburg Fortress Publishers, 1980).
- Bruce Shelley, *Church History in Plain Language*, (Waco, TX: Word Books, 1982).

WEBSITES

- Catholic Encyclopedia <http://www.newadvent.org/cathen/>
- Hypertext Encyclopedia of the Early Church <http://www2.evansville.edu/ecoleweb/>
- Global Anabaptist Mennonite Encyclopedia Online <http://www.GAMEO.ca/>
- Mennonite World Conference <http://www.mwc-cmm.org/>
- Sojourners <http://www.mwc-cmm.org/>
- Third Way Café <http://www.thirdway.com/>
- Vatican <http://www.vatican.va/>

4-MAT SYSTEMATIC REFLECTION FOR READING EXERCISES

FORMAT 2 points

Prepare each reading exercise according to guidelines below. Your exercise (typed, double-spaced) **must** have four headings: abstract, concrete, reflection, action. Length is limited to five pages, double-spaced, 1" margins all around, Times New Roman, 12 pt. Place your name, course name, date and assignment title at the top of the first page. Staple the pages together in advance.

1. ABSTRACT 2 pages, 3 points

Summarize what the readings communicate about the particular subject. This section relates to the texts you read, not what you think about that text. First evaluate what the authors say. How do the various excerpts fit together. Make connections between the various documents. Second, what conclusions do the author reach about the subject in the selections? What do you see as the editors' purpose or goal in choosing the selections? Do not quote, repeat, or paraphrase the authors but instead analyze what is said. Transform what you read into your own language and symbols. Find patterns, identify differences, draw conclusions, and express conceptually in a concise summary what the selections say about the topic.

2. CONCRETE 1.5 pages, 3 points

Briefly describe how events, attitudes, values in your personal history confirm or dispute what you have read. Theology always begins in life, as God is always involved in action. To make sense out of our life experience means we must "do theology." Through memories, questions, and events, connect what you are reading and discovering with what you have previously experienced. Identify from your own experience a point of contact with the material you read. Connect past and present realities.

3. REFLECTION 1 page, 1 point

Record your reflection on the reading. Reading that impacts you personally should reorganize your internal structure of reality and base of knowledge. As you link ideas and life experiences, become aware of the internal changes that have been taking place in you. Reflect on these "awarenesses." Here you can agree or disagree. Note questions that arise--what bothers you about this reflection? What new possibility does this line of reflection mean for you? How does the essay expand or cut across your reality? Are there questions you would like to explore further? What reaction does this information provoke? **Conclude this section with a brief statement of what you now believe about the subject of the reading assignment.**

4. ACTION 1/2 page, 1 point

Finally, describe one specific action that the reading and your reflection lead you to take. Every human vocation that is committed to God's mission in the world must lead to action. Through transformation of your inner person, or through your living out new understandings, what must you DO to keep faith with what you have discovered. What changes are indicated in your perspective and ministry as you integrate this new information into participation in God's mission? What present course of action is confirmed by your reflection? What will you do different (or the same)? Thinking something different or believing something new do not constitute acceptable action statements. By action, you must indicate "hands and feet" kinds of activity. For example, what sermon will you preach this week in light of the reading?

Writing Standards – Graduate Level

<u>Criteria</u>	A excellent	B good	C minimal expectations	<u>Comments</u>
Content <i>(quality of the information, ideas and supporting details.)</i>	<ul style="list-style-type: none"> - shows clarity of purpose - offers depth of content - applies insight and represents original thinking 	<ul style="list-style-type: none"> - shows clarity of purpose - offers substantial information and sufficient support - represents some original thinking 	<ul style="list-style-type: none"> - shows clarity of purpose -lacks depth of content and may depend on generalities or the commonplace - represents little original thinking 	
Structure <i>(logical order or sequence of the writing)</i>	<ul style="list-style-type: none"> - is coherent and logically developed -uses very effective transitions 	<ul style="list-style-type: none"> -is coherent and logically developed -uses smooth transitions 	<ul style="list-style-type: none"> -is coherent and logically (but not fully) developed -has some awkward transitions 	
Rhetoric and Style <i>(appropriate attention to audience)</i>	<ul style="list-style-type: none"> - is concise, eloquent and rhetorically effective - uses varied sentence structure -is engaging throughout and enjoyable to read 	<ul style="list-style-type: none"> - displays concern for careful expression - uses some variation in sentence structure -may be wordy in places 	<ul style="list-style-type: none"> - displays some originality <u>but</u> lacks imagination and may be stilted - uses little varied sentence structure - frequently uses jargon and clichés -uses generally clear but frequently wordy prose 	
Information Literacy <i>(locating, evaluating, and using effectively the needed information as appropriate to assignment)</i>	<ul style="list-style-type: none"> - uses high-quality and reliable sources - chooses sources from many types of resources - chooses timely resources for the topic - integrates references and quotations to support ideas fully 	<ul style="list-style-type: none"> - uses mostly high-quality and reliable sources -chooses sources from a moderate variety of types of resources -chooses resources with mostly appropriate dates - integrates references and quotations to provide some support for ideas 	<ul style="list-style-type: none"> -uses a few poor-quality or unreliable sources -chooses sources from a few types of resources -chooses a few resources with inappropriate dates -integrates references or quotations that are loosely linked to the ideas of the paper 	
Source Integrity <i>(appropriate acknowledgment of sources used in research)</i>	<ul style="list-style-type: none"> - cites sources for all quotations - cites credible paraphrases correctly - includes reference page - makes virtually no errors in documentation style 	<ul style="list-style-type: none"> - cites sources for all quotations - usually cites credible paraphrases correctly - includes reference page - makes minimal errors in documentation style 	<ul style="list-style-type: none"> - has sources for all quotations - has mostly credible paraphrases, sometimes cited correctly - includes reference page with several errors -makes several errors in documentation style. 	
Conventions <i>(adherence to grammar rules: usage, mechanics)</i>	<ul style="list-style-type: none"> - uses well-constructed sentences - makes virtually no errors in grammar and spelling - makes accurate word choices 	<ul style="list-style-type: none"> - almost always uses well-constructed sentences -makes minimal errors in grammar and spelling - makes accurate word choices 	<ul style="list-style-type: none"> - usually uses well-constructed sentences - makes several errors - makes word choices that distract the reader 	
<p>The weighting of each of the six areas is dependent on the specific written assignment and the teacher’s preference. Plagiarism occurs when one presents as one’s own “someone else’s language, ideas, or other original (not common-knowledge) material without acknowledging its source” (adapted from Council of Writing Program Administrators).</p>				<u>Grade</u>