

Mission Statement:

Regent University serves as a center of Christian thought and action to provide excellent education through a Biblical perspective and global context equipping Christian leaders to change the world.

SECTION 1: COURSE OVERVIEW

Regent University
School of Divinity

HCHT 503 Early Modern Christianity (3 credit hours)
Fall 2015
October 26 – December 19
Virginia Beach

Instructor:
Location:
Office hours:
Phone:
Email:

Communications Policy

All course communication should be conducted through the student's Regent University email account. Students can expect a faculty response to an email within 24 hours Monday through Friday. Any communication attempted after 5 PM on a Friday will be responded to the next business day.

Course Description

Historical developments of the Church, with special emphasis on renewal movements and the history of Christian thought from the Reformation (sixteenth century) until the eighteenth century.

Program Outcomes

The Master of Divinity, Master of Arts in Practical Theology, and the Master of Theological Studies programs share six core learning outcomes. Upon completion of the MDiv, MA in Practical Theology, or MTS program, a student will be able to:

1. apply the biblical text, historical knowledge, and theological resources to the process of holistic formation.
2. interpret a biblical text with appropriate consideration of the linguistic, literary, historical, and theological context of the passage.
3. analyze the significance of major figures, movements, and theological developments in the history of Christianity.

4. explain the major doctrines of Christian thought.
5. demonstrate the characteristics of Christ-centered leadership.
6. compare and contrast the cultural differences among people groups.

In addition to the above six shared outcomes, upon completing the **MDiv** program each student will be able to:

7. demonstrate proficiency in the skills of ministry.
8. synthesize biblical, historical, and philosophical knowledge to articulate a theological position.

In addition to the above six shared outcomes, upon completing the **MA in Practical Theology** program, each student will be able to:

7. defend a theological position pertaining to church practices and society.
8. apply ministerial knowledge to a vocational context.

In addition to the above six shared outcomes, upon completing the **MTS** program each student will be able to:

7. defend a theological position on biblical, historical, and philosophical grounds.
8. incorporate global ecumenical sources in their theological research and writing.

Relationship of course to Regent's Mission

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Below are the examples—as appropriate—of how this course supports the mission.

1. **Biblical Perspective:** This course, though not a course in biblical studies, will present an overview of the OT and NT material related to the development of Christianity during the Early Modern Period. More attention will be given to how these texts have been interpreted by those individuals and groups during this time period of the Christian tradition.
2. **Global Context:** This course examines the development of Christianity in the Early Modern Period from a global perspective.

SECTION 2: COURSE REQUIREMENTS

Course Learning Outcomes (with match to Program Outcomes)

Upon completion of this course, students should be able to:

1. Identify and describe accurately the development of the major beliefs and practices of the forms of Christianity that emerged during the early modern period. (PO 1, 2, 3, 4)
2. Analyze and critically reflect upon the contributions of diverse forms of Christianity that developed from the fifteenth to the eighteenth centuries in conversation with their own theological tradition. (PO 2, 3, 6)
3. Critically evaluate the phenomena of renewal as a feature in the development of Christianity in the early modern period. (PO 1, 2, 3, 4, 5)
4. Analyze the significance of major figures, movements, and theological developments in early modern Christianity. (PO 3, 4, 5, 6)

5. Articulate and assess the theological positions taken in the early modern period. (PO 3, 4, 6)

Course Objectives (specific tasks/assignments with match to CLOs)

Assignments	Course Learning Outcomes				
	CLO1	CLO2	CLO3	CLO4	CLO5
Discussion Forums and Class Attendance	X	X	X	X	X
Dialogue	X		X		X
Primary Source Reading Review	X	X		X	
Exam	X	X	X	X	X

Description of how faith and learning will be integrated in the course

The examination, analysis and discussion of the interpretations of biblical texts, theological discourse and ministry practices during the Early Modern period will lead the student to an articulation of her own understanding of the history of Christianity and development of a plan for the future ministry of the Church.

Course Procedures

Attendance -

In order to receive credit for a course, students must attend a minimum of 70% of courses which have a residency or an on-campus requirement. Whether the course is standard, modular or hybrid in type, residency is an essential component of the requirements for these courses. Merely completing the assigned work is not sufficient to receive a grade for courses that have a residency requirement. This applies to masters and doctoral courses in the School of Divinity. NOTE: particular courses may assign credit for attendance and discount the final grade for a lack of attendance, even above 70% (see course syllabus for particular procedures and requirements). Note that online courses also require regular participation as specified in the relevant course syllabus.

Blackboard Requirements –

Students should refer to the Computer Standards and recommendations presented at the following link: http://www.regent.edu/academics/online_courses.

Late assignment penalties –

Late work will be accepted without penalty only if prior arrangements have been made with the instructor due to circumstances beyond the student's control. In the event of a true emergency, the instructor should be contacted as soon as is reasonable so that arrangements can be made to hand in late work. All such arrangements are subject to the approval of the instructor on a case by case basis. Aside from those circumstances listed above, all assignments will lose 10 points for each day they are late. For purposes of this course 12:01 a.m. (EST) will be considered the beginning of a new day. After one week, no assignments will be accepted except in special cases **previously approved** by the instructor.

Class participation -

Please note that students must participate in this class within the first week of the term or risk being dropped for non-participation. Simply logging in through Blackboard is not considered participation. The

University's *Graduate Catalog* defines participation in the following way: "Students who have not physically attended an on-campus course, or who show no participation in any academic activities for an online course will, at the end of the add/drop period, be administratively withdrawn from that course in accordance with university practice. "Academic activity" includes submitting an assignment, taking an exam or tutorial, engaging in computer-assisted instruction, participating in online discussion about academic matters, or initiating contact with a faculty member to discuss academic matters concerning the course." The simplest way to participate in this course during week 1 is by completing the "Say Hello" area of the discussion board.

Academic Honesty

Students are on their honor to complete assignments with integrity. This means that all written assignments, reading reports, exegetical observations, and term papers are to reflect the student's own work and have been submitted for credit only in this course. Where other secondary sources are used, appropriate acknowledgement with the proper use of parenthetical citations/endnotes/footnotes must be adhered to. Relative to the entire course of study, it must be assumed that cheating and plagiarism are sins contrary to God's laws and the mission of Regent University. Plagiarism is using the intellectual property of others without proper citation to give the impression that it is the student's own work. The professor's instructions concerning "take-home, closed-book" exams are to be honored. Students are responsible for following all policies of academic honesty and integrity included in the Student Handbook. Charges of violating academic integrity shall be handled according to established student discipline procedures published in the Student Handbook:

<http://www.regent.edu/admin/stusrv/docs/StudentHandbook.pdf>

Submission of Assignments

All work must be submitted via Blackboard. **No work will be accepted through email.**

Essays must be submitted in a Word document with **your** name followed by the assignment type in the file name. For example: Your Name Research Essay 1.docx.

Inclusive Language Requirement

All written work must utilize inclusive language. See the School of Divinity statement in "Materials" section of Blackboard. Incidents of non-compliance will be marked as a grammatical error and as such will impact your grade for the assignment.

Required and Supplemental Resources

Students are expected to have all required materials by the first day of the semester.

Additional materials (e.g., articles, etc.) may be found in the *Content* section of Blackboard.

Required texts:

The Church from Age to Age: From Galilee to Global Christianity, multiple authors, Concordia Publishing House, 2011. ISBN: 978-0758626462

Collins, Kenneth J. *John Wesley: A Theological Journey*. Abingdon, 2003.
ISBN: 978-0687027880

Matheson, Peter, ed. *A People's History of Reformation Christianity*, Fortress Press, 2010.
ISBN: 978-0800697235

Recommended texts:

Dale T. Irvin and Scott W. Sunquist, *History of the World Christian Movement*, Vol. 2, Orbis.
ISBN: 978-1570759895

Amanda Porterfield, *Healing in the History of Christianity*, Oxford University Press
ISBN: 978-0199729944

Lee Palmer Wandel, *The Reformation: Towards a New History*, Cambridge.
ISBN: 978-0521717977

Method of Evaluating Student Performance

Assignments	Points	Weight
Discussion Forums/Class Attendance	100	35%
Dialogue	100	25%
Primary Source Reading Review	100	15%
Exam	100	25%
TOTAL	400	100%

Grading Scale

MASTER'S GRADING: PHILOSOPHY and CRITERIA (from the Graduate Catalog)

The following evaluation rubric is employed in the Masters programs of the School of Divinity and is in keeping with grading policies at most U.S. graduate schools.

A A-

Work of superior quality in all areas. Work displays an outstanding mastering of the facts, a creative and critical use of the data, and an analysis or evaluation of facts, research, and trends, that shows real scholarship and talent for graduate work at the highest level. Practical or formational implications of work are included, as appropriate.

B+ B B-

Good grasp of facts, creativity and analysis, showing good comprehension of the subject. Practical or formational implications of work are included, as appropriate. The grade for such work will vary from B+ to B- according to the quality and quantity of the work.

C+ C C-

The student has shown a minimal grasp of the facts of the course, and does not demonstrate the desired level of creativity, analytical performance, or comprehension. Practical or formational implications of work are included, as appropriate. The grade will vary from C+-C-.

D+ D D-

Below minimal understanding and ability to handle the subject material of the course, but not requiring the course to be repeated. Practical or formational implications of work are included, as appropriate. The grade will vary from D+ to D-.

F

Not acceptable for graduate level study. The student's work indicated major deficiencies both in routine learning and in use of data. This grade denotes either unacceptable performance in spite of some effort, or failure to complete the assigned work.

MASTER'S GRADING SYSTEM

GRADE	PERCENTAGE	QUALITY POINTS	MEANING OF GRADE
A	94–100	4.00	<i>Superior</i>
A-	90-93	3.67	
B+	87-89	3.33	<i>Very Good</i>
B	83-86	3.00	<i>Good</i>
B-	80-82	2.67	
C+	77-79	2.33	
C	73-76	2.00	<i>Minimal</i>
C-	70-72	1.67	<i>Unsatisfactory</i>
D+	67-69	1.33	
D	63-66	1.00	
D-	60-62	.67	
F	0-59	0.00	<i>Failing</i>

Course Schedule

Week	Readings/Resources Used	Activities/Assignments	Due Dates
1 Oct. 26-31	<i>The Church from Age to Age</i> , pp. xxi-xxiv; 409-426; 506-09. Matheson, 1-19; 23-91 “The Americas in the Age of Conquest” ppt. Part 1 of the “Conquistadors” documentary, “The Fall of the Aztecs” <i>special video</i> “Charitable Reading” ppt. “Luther and the Lord’s Prayer” ppt. “Paradigm Shifts” ppt. “Guided Reading” <i>special video</i> “Empires” documentary on Luther (2 parts) <i>special video</i>	Discussion Forum 1	10/26-31
2 Nov. 2-7	<i>The Church from Age to Age</i> , pp. 442-52; 509-the top of 512. “Luther’s soteriology” ppt. Greathouse <i>special reading</i> Neff <i>special reading</i> “African Christianity in the 16 th C.” ppt. “Christianity in Kongo” <i>special reading</i> “Ethiopian Christianity” <i>special reading</i>	Discussion Forum 2	11/2-7
3	<i>The Church from Age to Age</i> , 453-62;	Discussion Forum 3A, 3B, 3C	11/9-14

Nov. 9-14	512-14. Matheson, 95-188. “The Anabaptist Theology of Balthasar Hubmaier” <i>special reading</i> “World Christianity at the end of the 16th Century” <i>special reading</i> “Eastern Orthodox Church” <i>special reading</i> “Orthodoxy—From Empire to Empire” <i>special video</i> “The Orthodox Church” ppt.		11/13
4 Nov. 16-21	“John Calvin” <i>special video and reading</i> <i>The Church from Age to Age</i>, 462-77; 514-17. “John Calvin” ppt. “Rethinking ‘Calvin’s Geneva’: Women, Agency and Religious Authority in Reformation Geneva” <i>special reading</i> <i>Foundations of Wesleyan-Arminian Theology</i>, <i>special reading</i> “The Remonstrants” <i>special reading</i> “Responses to Arminius’ Critique” ppt. “A Parable of Calvinism” <i>special reading</i>	Discussion Forum 4 Primary Source Review Due Saturday, November 21 at 11:59 pm EST.	11/16-21
5 Nov. 23-28	<i>The Reformed Pastor</i>, ch. 1 <i>special reading</i> “A New Adam” <i>special video</i> <i>From Aldersgate to Azusa</i>, 1-35.	Discussion Forum 5	11/23-28
6 Nov. 30-Dec. 5	<i>The Church from Age to Age</i>, 572-84; 592-604. “Pietism” ppt. “Moravians” ppt. “Spener’s Contribution to the Protestant Doctrine of the Church” <i>special reading</i> Zinzendorf’s hymn “Christian Hearts in Love United” <i>special reading</i> Matheson, 190-211 “First Fruits” <i>special video</i> <i>The Church from Age to Age</i>, 478-88. “Burning Convictions”, pt. 6 of “A History of Britain” <i>special video</i> “History of the Church of England” <i>special reading</i> <i>The Church from Age to Age</i>, 489-98; 518-19.	Discussion Forum 6	11/30-12/5 12/4

	"Catholic Counter-Reformation" ppt.		
7 Dec. 7-12	"Paradigm Shifts" ppt. "Christianity at the end of the 16 th Century" ppt. <i>The Church from Age to Age</i> , 499-505; 546-71. <i>Map special reading</i> <i>The Church from Age to Age</i> , 584-89; 634-37. Collins Video lectures on Wesley and Wesleyan Theology <i>special videos</i> "A Plain Account of Christian Perfection" <i>special reading</i> Wesley Hymn Collection <i>special readings</i> "Wesley's Directions for Singing" <i>special reading</i> "Wesley's Rules for Band-Societies" <i>special reading</i> "Wesley to Wilberforce" <i>special reading</i> Charts on Wesley and class meeting organization <i>special readings</i> Holy Club self-examination <i>special reading</i>	Discussion Forum 7 Dialogue Assignment Due Saturday, December 12 at 11:59 pm	12/7-12
8 Dec. 14-19	"Protestantism: The Evangelical Explosion" <i>special video</i> "Healing in the Early Modern Era" ppt.	Final Exam	12/18

SECTION 3: POLICIES & PROCEDURES

This section covers policies related to academic integrity, accommodations, and University policies and procedures.

Christian Foundations of Academic Integrity

Biblical. Regent University affirms the Biblical commandment of "thou shalt not steal" (Ex. 20:15). In the context of academic integrity, this must be understood in the larger framework of "love thy neighbor as thyself" (Matt. 22:39) as well as "render therefore unto Caesar what are Caesar's; and unto God what are God's" (Matt. 22:21). Paul writes from this framework of love and respect when he says, "Pay to all what is owed them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed" (Rom. 13:7). Each of these passages conveys the social obligation to respect the dignity of both the personhood and the property of those in society. Paul thus prescribes the biblical standard of honest, hard work as a key to respecting each other's personhood and property. In his letter to the Ephesians, Paul even provides counsel to those who have committed theft, stating, "Let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need" (4:28). As such, the God of the Bible mandates a higher life

than the world requires, a life in which Christians participate in the love and dignity God holds for himself as Father, Son, and Spirit. Indeed, even as Christ honors and acknowledges the will of his Father and the works of his Spirit, so should Christians honor and acknowledge the wills and works of those that provide opportunities to edify their minds and hearts with the knowledge and wisdom of sound scholarship. In doing so, Christians follow the biblical precept of integrity that is founded on love and respect and enables them to learn both from one another and those outside the faith.

Philosophical. Regent University also affirms the necessity of recognizing the classical virtues when deriving a foundation for academic integrity, particularly the virtue of diligence. The virtues dictate that researchers should consider morality first. In other words, one's sense of expediency must always follow from that which is right, not from that which is convenient. Cicero comments that, in order to act morally, individuals must act in a manner that prevents themselves from being placed in a position where they must choose between convenience and morality, or, stated differently, into a position where they "consider one thing to be right but not expedient, and another to be expedient but not right" (102). The virtues, therefore, require diligence in order to act morally upright—diligence to plan ahead, diligence to rationally consider the context of the moral situation, and diligence to act biblically not just ethically. For that which is ethical to the world is never necessarily moral before Christ. (Cicero, Marcus Tullius. *On Moral Obligations*. Trans. John Higginbotham. London: Faber and Faber LTD, 1967. Print.)

Legal. Finally, Regent University affirms the necessity of equipping students for the reality of functioning within a society bound by laws, including copyright laws. Paul speaks clearly about a Christian's responsibility to abide by the laws of the land. He concludes that authority is ultimately from God, so believers must work within that God-ordained system (Rom. 13). Thus, in mastering the art and science of proper attribution of sources, students are participating in the Biblical tradition of exhibiting reverence for the divine institute of law as well as giving honor where honor is due.

Accommodations for Students with Disabilities The policy and intent of Regent University is to fully and completely comply with the Americans with Disabilities Act of 1990 (ADA), the Rehabilitation Act of 1973, and the Americans with Disabilities Amendments Act of 2008, to the extent that they apply to the university. Regent University will not discriminate against an otherwise qualified student with a disability in the admissions process, or any academic activity or program, including student-oriented services. Regent University will provide reasonable accommodation to the known physical and mental limitations of a qualified individual with a disability, unless to do so would impose an undue hardship on the operation of the university, or unless it would fundamentally alter a degree or course requirement. Qualified students must request reasonable accommodations for disabilities through the Disability Services Coordinator in Student Services.

For information about student records, privacy, and other University policies and procedures, students are directed to the most recent version of the Student Handbook located at <http://www.regent.edu/admin/stusrv/docs/StudentHandbook.pdf>

REGENT UNIVERSITY CONTINUITY POLICY:

In the event of an emergency, it may be necessary for Regent University to suspend normal operations. During this time, Regent University may opt to continue delivery of traditional classroom instruction using the Blackboard Course Management System. It is the responsibility of the student to monitor the course Blackboard site in the event of campus closure.

This syllabus is provided to students and participants for their general guidance only. It does not constitute a contract; either expressed or implied, and is subject to change without notice.

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