



## HARDING SCHOOL OF THEOLOGY

5602 REFORMATION AND MODERN CHURCH, Spring 2021, Tues. 8:15-10:55 a.m.  
Prof. Mark E. Powell

### ***Course description***

A survey of the theological and doctrinal history of Christianity in its cultural setting from the Reformation in sixteenth-century Europe to the early twentieth century. Attention is given to Protestant and Catholic developments in Europe and America.

### ***Course objectives***

1. Exhibit a critical understanding of the theological and doctrinal history of Christianity from the Protestant Reformation in sixteenth-century Europe to the early twentieth century.
2. Carefully present and critically interact with influential proposals from the historical period under investigation.

### ***This course contributes to the following M.Div. degree outcomes:***

- Demonstrate a critical understanding of Christianity and the Stone-Campbell Movement in particular.

### ***Required textbooks***

Justo L. Gonzalez, *The Story of Christianity*, vol. 2, *The Reformation to the Present Day*, rev. ed. (New York: Harper One, 2010).

John Dillenberger, ed., *Martin Luther: Selections from his Writings* (New York: Doubleday, 1962).

St. Ignatius of Loyola, *The Spiritual Exercises of St. Ignatius*, trans. Anthony Mottola (New York: Doubleday, 1989).

John Locke, *The Reasonableness of Christianity*, ed. I.T. Ramsey (Stanford: Stanford University Press, 1958).

### ***Recommended textbook***

E.A. Livingstone, ed., *The Concise Oxford Dictionary of the Christian Church*, 3rd ed. (New York: Oxford University Press, 2013).

Textbooks can now be ordered through a link on the HST website. The Textbooks tab can be viewed on the navigation bar on any page of the website. Check the book list provided under the Textbooks tab (<http://hst.edu/students/textbook-services/>) for correct ISBN's and editions to ensure correct ordering. A link provided there will take you to Amazon where you will only need to enter the ISBN to order your books.

Additional readings, course notes, a place to submit assignments, and grades are available on Canvas. To access the Canvas course page, go to <http://elearning.harding.edu>.

### ***Accessibility***

HST professors are accessible to local and distance students. Please use the following to arrange appointments with me (in person or by phone):

Email: [mpowell@harding.edu](mailto:mpowell@harding.edu)

Office Phone Number: (901) 432-7725

### ***Requirements and grading***

1. Reading of assigned texts and class participation

2. Reading papers (10%)

3. Seminar papers (40%)

4. Mid-term and final exam (25% each)

Grading scale: 100-90 (A), 89-80 (B), 79-75 (C), 74-70 (D), 69 and below (F)

All readings should be completed before the session for which they are assigned. Students should come to class prepared to contribute to the discussion of the readings. Students may be penalized up to five points off the final grade for: (1) missing more than two class sessions, (2) being late for more than three class sessions, or (3) failing to submit at least half of the reading papers.

### ***Academic Integrity***

Academic dishonesty in all its forms is inconsistent with Christian faith and practice, and will result in penalties which could include a failing grade for the assignment, a failing grade for the course, dismissal from the course, and even dismissal from the school.

### ***Credit Hour Workload***

For every course credit hour, the typical student should expect to spend at least three clock hours per week of concentrated attention on course-related work, including but not limited to time attending class, as well as out-of-class time spent reading, reviewing, organizing notes, preparing for upcoming quizzes/exams, problem solving, developing and completing projects, and other activities that enhance learning. Thus, for a three-hour course, a typical student should expect to spend at least nine hours per week dedicated to the course.

### ***Students with Disabilities***

It is the policy of Harding University to accommodate students with disabilities, pursuant to federal and state law. Any student with a disability who needs accommodation should inform the instructor at the beginning of the course. Students with disabilities are also encouraged to contact Steve McLeod, the Associate Dean, at 901-761-1353.

### ***Library Resources***

If you have not taken 5990 (Advanced Theological Research) or took that class more than a year ago, go to the HST Web site ([www.hst.edu](http://www.hst.edu)) for information concerning library services to students. Under the "library" tab you will find a link to and instructions for searching the HST online catalog. There are also instructions for using the following databases available through the library: OCLC FirstSearch, EBSCOhost, Infotrac, PsycINFO, and *Religious and Theological Abstracts*. Contact the library for passwords to these databases. Also available are the research guides distributed in 5990. These annotated bibliographies list basic tools you will find helpful in your research.

## ***Schedule of topics and readings***

- January 12                    Introduction to the class; Calls for Reform
- January 19                    Luther  
(1) Students who have not taken 5601 Early and Medieval Church are encouraged to read Mark E. Powell, *Centered in God: The Trinity and Christian Spirituality* (Abilene: ACU Press, 2014), 25-41.  
(2) Gonzalez, chaps. 1-4  
(3) *Martin Luther: Selections from his Writings*, pp. 3-12, 489-503, 14-19, 35-37, 52-85.
- January 26                    Zwingli; The Radical Reformation  
(1) Gonzalez, chaps. 5-6  
(2) Hermann Sasse, ed., *This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Alter* (Minneapolis: Augsburg Publishing House, 1959), 229-268.  
(3) George H. Williams and Angel M. Mergal, eds., *Spiritual and Anabaptist Writers* (Philadelphia: Westminster Press, 1957), 19-35, 39-46, 71-85, 261-271.
- February 2                    Calvin  
(1) Gonzalez, chaps. 7  
(2) John T. McNeill, ed., *Calvin: Institutes of the Christian Religion* (Philadelphia: Westminster Press, 1960), 35-81, 93-96.  
(3) J.K.S. Reid, ed., *Calvin: Theological Treatises* (Philadelphia: Westminster Press, 1954), 183-216.
- February 9                    Catholic Reform  
(1) Gonzalez, chap. 12  
(2) *The Spiritual Exercises of St. Ignatius*, 37-87  
(3) Council of Trent. *Session 4. Session 6: Decree and Canons Concerning Justification. Session 13: Decree and Canons Concerning the Eucharist. Session 24: Decree Concerning Reform, Chapters IV and VII.* In *Canons and Decrees of the Council of Trent*, ed. H.J. Schroeder (St. Louis: B. Herder Book Co., 1941), 17-20, 29-46, 72-80, 195-196, 197-198.
- February 16                    The Reformation in England; Socinianism  
(1) Gonzalez, chaps. 8, 18, pp. 159-160  
(2) Thomas Rees, ed., *The Racovian Catechism* (London: Longman, Hurst, Rees, Orme and Brown, 1818; Lexington, Kentucky: American Theological Library Association, 1962), 25-75, 116-125, 164-167, 297-320.
- February 23                    Mid-term exam; From Reformation to Enlightenment  
(1) Gonzalez, chaps. 15, 16
- March 2                        Intensive course and study week
- March 9                        Spring Break

March 16                    The Enlightenment

- (1) Gonzalez, chap. 22
- (2) René Descartes, *Discourse on Method*, Part 4, in *Discourse on Method and Meditations*, trans. Laurence J. Lafleur (New York: Liberal Arts Press, 1960), 24-30.
- (3) John Locke, *The Reasonableness of Christianity*, 7-20, 24-77.
- (4) David Hume, *An Enquiry Concerning Human Understanding*, ed. L.A. Selby-Bigge, 2<sup>nd</sup> ed. (Oxford: Clarendon Press, 1966), 109-148.

March 23                    Evangelical Revivals

- (1) Gonzalez, chaps. 24, 25
- (2) Philip Jacob Spener, *Pia Desideria*, trans. Theodore G. Tappert (Philadelphia: Fortress Press, 1964), 87-122.
- (3) Jonathan Edwards, *Religious Affections*, ed. John E. Smith (New Haven: Yale University Press, 1959), 84-99, 193-239.
- (4) John Wesley, "The Scripture Way of Salvation"  
At <http://www.ccel.org/w/wesley/sermons/sermons-html/serm-043.html>

March 30                    Liberal Protestantism

- (1) Gonzalez, chap. 31
- (2) Friedrich Schleiermacher, *The Christian Faith*, trans. H.R. Mackintosh and J.S. Stewart (Edinburgh: T&T Clark, 1928), 3-31, 52-76.
- (3) Adolf von Harnack, *What is Christianity?*, trans. Thomas Bailey Saunders (New York: Harper and Brothers, 1957), 124-151, 190-209.

April 6                      Conservative Critiques

- (1) Gonzalez, chap. 32
- (2) Charles Hodge, *Systematic Theology*, vol. 1 (Grand Rapids, MI: Eerdmans, 1952), 151-188.
- (3) John Henry Newman, *An Essay on the Development of Doctrine* (Garden City, New York: Doubleday and Co., 1960), 77-114.

April 13                    Roots of Black and Feminist Theology

- (1) Gonzalez, chap. 27
- (2) Milton C. Sernett, ed., *Afro-American Religious History: A Documentary Witness* (Durham: Duke University Press, 1985), 1-9, 100-109, 135-149, 309-319.
- (3) Frances Willard, *Woman in the Pulpit* (Chicago: Women's Temperance Publication Association, 1889), 17-62.

April 20                    Barth

- (1) Gonzalez, chaps. 35
- (2) Franklin Hamlin Littell, *The German Phoenix: Men and Movements in the Church in Germany* (Garden City, NY: Doubleday & Co., 1960), 180-188.
- (3) Karl Barth, *The Word of God and the Word of Man*, trans. Douglas Horton (New York: Harper and Brothers, 1957), 183-217.
- (4) Karl Barth, *Church Dogmatics I/1: The Doctrine of the Word of God*, trans. G.W. Bromiley and T.F. Torrance (Edinburgh: T&T Clark, 1975), 88-124.

- (5) Karl Barth, "Evangelical Theology in the 19th Century." In *The Humanity of God*, trans. John Newton Thomas and Thomas Wieser (Richmond, Virginia: John Knox Press, 1960), 11-33.

April 27                      Final lecture

- (1) Frank Macchia, "Baptized in the Spirit: Towards a Global Pentecostal Theology." In Steven M. Studebaker, ed., *Defining Issues in Pentecostalism: Classical and Emergent* (Eugene, OR: Pickwick/Wipf and Stock, 2008), 13-28.

May 4                              Final exam

### ***Reading papers***

Students are required to turn in a reading paper, 300-600 words (approximately 1-2 pages) in length, before the beginning of class for each session that readings are assigned. Students should submit reading papers as a Word or PDF document in Canvas. Reading papers should focus on the primary sources, though students may cite Gonzalez to support their interpretation. The papers should strike a balance between careful exposition of the primary source readings, critical evaluation, and constructive suggestion. The reading paper for May 5 should focus on the reading from Macchia. Late reading papers will not receive credit.

### ***Seminar papers***

Students are required to lead two class discussions by presenting a paper, 1500-1800 words (approximately five-six pages) in length, on the primary source readings assigned for the session. The seminar paper should follow the same format as the reading paper, with the exception of length, and should be submitted in place of the reading paper.

Seminar papers are due by 12:00 p.m. noon (CST) on the Monday before it is presented. Papers that are not turned in by this time will be penalized 10 points. The seminar paper should be submitted as a Word or PDF document in Canvas. All students should carefully read the seminar papers before the class meeting.

Students are expected to revise seminar papers in light of class discussion and comments from the professor. A revised version of the seminar paper is due on the following class session. Late revised papers will receive one point off per day late for the first two days, and then three points off per day late (excluding Sundays), up to 20 points.

*Seminar paper rubric*

<b>Criterion</b>	<b>Above Expectations Grade of A</b>	<b>Meets Expectations Grade of B or C</b>	<b>Below Expectations Grade of D or F</b>
<b>Exposition of primary sources</b>	Demonstrates careful reading and presentation of primary sources; highlights the key issues being addressed.	Demonstrates adequate reading and presentation of primary sources; may miss a one or more key issues being addressed.	Demonstrates shallow reading and presentation of primary sources; may miss multiple key issues being addressed.
<b>Critical analysis</b>	Strong critical interaction with the primary sources and key proposals.	Adequate critical interaction with the primary sources and key proposals.	Shallow and uncritical interaction with the primary sources and key proposals.

***Research paper option for Historical Theology students***

With the approval of the professor, students who are pursuing an M.A. or M.Div. degree with a concentration in Historical Theology may submit a term paper in place of the reading and seminar papers. The paper should be approximately 4500 words (or approximately 15 pages) in length and is due at midnight (CST) on April 27. The paper should carefully follow Turabian's *Manual* and may be penalized up to ten points for style. Late papers will receive one point off per day late (excluding Sundays) for the first two days, and then three points off per day late, up to 20 points total.

Students are encouraged, but not required, to submit a prospectus to the professor via Canvas email by March 23. The prospectus may be informal and should include (1) a statement of the issue to be investigated and (2) a preliminary bibliography. The prospectus gives students an opportunity to receive feedback from the professor before submitting the paper for a grade.

***Exams***

Both exams are offered on-campus during the regular class time. All LIVE students who take exams off-campus must use Proctorio and take the exam during the regular class time, or make special arrangements with the professor.

***Recommended resources***

I. Reference works

*The Oxford Dictionary of the Christian Church*, 3<sup>rd</sup> ed., eds. F.L. Cross and E.A. Livingstone (New York: Oxford University Press, 1997).

*Westminster Dictionary of Church History*, ed. Jerald C. Brauer (Philadelphia: Westminster Press, 1971).

*Creeks and Confessions of Faith in the Christian Tradition*, eds. Jaroslav Pelikan and Valerie Hotchkiss, 4 vols. (New Haven: Yale University Press, 2003).

*Oxford Encyclopedia of the Reformation*, ed. Hans J. Hillerbrand, 4 vols. (New York: Oxford University Press, 1996).

*The Encyclopedia of American Religions*, ed. Gordon J. Melton, 2 vols. (Wilmington, NC: McGrath Publishing Co., 1978).

## II. Histories and Church Histories

Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972).

Stewart J. Brown and Timothy Tackett, *Cambridge History of Christianity*, vol. 7, *Enlightenment, Reawakening, and Revolution, 1660-1815* (New York: Cambridge University Press, 2006).

Owen Chadwick, *The Reformation* (Baltimore: Penguin Books, 1964).

Gerald R. Cragg, *The Church and the Age of Reason, 1648-1789* (Grand Rapids: Eerdmans, 1962).

Jean Delumeau, *Catholicism between Luther and Voltaire: A New View of the Counter-Reformation*, trans. Jeremy Moiser (London: Burns & Oates, 1977).

A.G. Dickens, *The English Reformation*, 2<sup>nd</sup> ed. (University Park: Pennsylvania State University Press, 1991).

G.R. Evans, *The Roots of the Reformation: Tradition, Emergence, and Rupture* (Downers Grove, IL: InterVarsity Press, 2012).

Peter Gay, *The Enlightenment: An Interpretation*, 2 vols. (New York: Knopf, 1966-69).

Sheridan Gilley and Brian Stanley, *Cambridge History of Christianity*, vol. 8, *World Christianities c. 1815-c. 1914* (New York: Cambridge University Press, 2006).

Edward E.Y. Hales, *The Catholic Church in the Modern World: A Survey from the French Revolution to the Present* (Garden City, New York: Doubleday, 1960).

R. Po-Chia Hsia, *Cambridge History of Christianity*, vol. 6, *Reform and Expansion, 1500-1660* (New York: Cambridge University Press, 2007).

Hugo McLeod, *Cambridge History of Christianity*, vol. 9, *World Christianities c. 1914-c. 2000* (New York: Cambridge University Press, 2006).

Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans, 1992).

Steven Ozment, *The Age of Reform, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe* (New Haven: Yale University Press, 1980).

Jaroslav Pelikan, *The Christian Tradition*, vol. 4, *Reformation of Church and Dogma (1300-1700)* (Chicago: University of Chicago Press, 1984).

\_\_\_\_\_, *The Christian Tradition*, vol. 5, *Christian Doctrine and Modern Culture (since 1700)* (Chicago: University of Chicago Press, 1989).

Alexander R. Vidler, *The Church in an Age of Revolution: 1789 to the Present Day* (London: Hodder & Stoughton, 1962).

George H. Williams, *The Radical Reformation*, 3<sup>rd</sup> ed. (Kirksville, MO: Sixteenth Century Journal Publishers, 1992).

### *Aids for primary source readings*

The following aids should help as you read the primary sources for the course. Students should come to class prepared to discuss these themes from the readings.

#### Martin Luther

- (1) Notice Luther's discussion of the following key concepts, and how they inform his theological position: the righteousness of God (active and passive), the law, election, faith, grace, good works, and freedom.
- (2) Luther is well-known for his slogan *sola scriptura*, but also for his low view of the epistle of James. Carefully observe Luther's appeal to scripture, and how it functions for him.
- (3) Notice Luther emphasis on the "priesthood of all believers."

#### Zwingli; The Radical Reformation

- (1) Note how the discussion of the Lord's Supper at the Marburg Colloquy illustrates the different visions of reform promoted by Martin Luther and Ulrich Zwingli. What do you make of this debate?
- (2) List and evaluate some of the distinctive beliefs and practices of the "Evangelical Anabaptists" (as identified by George Williams). Note how these practices come together in the desire of the Anabaptists to have a church of true believers that is not connected to the state.

#### John Calvin

- (1) Carefully follow Calvin's understanding of the knowledge of God, and his vision of scripture, that is presented in the opening lines of the *Institutes*.
- (2) Note the specific areas of Calvin's opposition to Roman Catholicism, especially Calvin's desire for pure worship and his opposition to superstition and idolatry, in both readings.

#### Catholic Reform

- (1) Ignatius of Loyola, much like Martin Luther, is interested in issues like justification and the graciousness of God. Trace the similarities, and differences, in Ignatius's vision and that of Luther.
- (2) Note the specific ways the Council of Trent delineates Catholic doctrine in comparison to Protestant emphases. Also, consider what these decrees tells us about the state of Christianity, generally speaking, at this time.

### The Reformation in England; Socinianism

- (1) The Socinians are an example of what George Williams calls the “Evangelical Rationalists” of the Radical Reformation. Carefully note why they reject the doctrine of the Trinity, and the implications of this rejection for other areas of Christian belief, such as the incarnation and the atonement.

### The Enlightenment

- (1) What concerns, and what starting point, underlie Descartes’s argument for God’s existence? If you have read Anselm’s *Proslogion* or Thomas’s “Five Ways” in *Summa Theologica*, how does Descartes differ from these medieval attempts to demonstrate God’s existence?
- (2) In his introduction to Locke’s work, I. T. Ramsey notes that “*The Reasonableness of Christianity* in particular brought the charge of Unitarianism against him” (8). Recall that the Unitarians were the theological heirs of the Socinians. As you read *The Reasonableness of Christianity*, evaluate this charge against Locke’s vision of Christianity, especially his understanding of Jesus.
- (3) One aspect of Enlightenment Christianity that Locke represents is an emphasis on morality and ethical living over orthodox doctrine. Note where an emphasis on ethics appears in Locke.
- (4) In our readings of Hume, we focus on his critique of miracles and the teleological argument for the existence of God. Follow his arguments carefully, and consider how these critiques could challenge the notion of a “reasonable Christianity” like the one proposed by Locke and other empiricists.

### Evangelical Revivals

- (1) Philip Jacob Spener sought to reform the Protestants. What are his principles of reform, and to what extent do these principles still resonate within conservative evangelical Christianity?
- (2) Trace how the following themes come together in Jonathan Edward’s remarkable work, *Religious Affections*: Calvin’s view of election, the Holy Spirit, Locke’s empiricism, and the evangelical emphasis on religious experience.
- (3) At the end of Wesley’s sermon, to whom is his passionate invitation directed? How does Wesley understand justification, sanctification, and perfection?

### Liberal Protestantism

- (1) Schleiermacher is considered the “father of Liberal Protestantism” because of the way he sought to ground religion not in reason, scripture, or tradition *per se*, but in religious experience. Explain and evaluate Schleiermacher’s conception of religious “feeling” (in the special sense he gave that word). How does Schleiermacher understand the identity and work of Jesus?
- (2) Adolf von Harnack was a leading representative of Liberal Protestantism when the movement was in its prime. Note how Harnack borrows from Schleiermacher in his emphasis on religious experience, but differs in his understanding of this experience. How does Harnack understand the identity and message of Jesus, and how does he explain the church’s deviation from this original message?

### Conservative Critiques

- (1) Charles Hodge is a conservative Protestant theologian who offered an influential proposal to preserve historic Christian belief from the influence of rationalism and Liberal Protestantism. What exactly is his proposal, and how is it a natural outworking of the commitments of Protestantism after the Protestant Reformation?
- (2) John Henry Newman was an Anglican who converted to Roman Catholicism. During most of his life, he was viewed suspiciously by his Catholic superiors. Nonetheless, his proposal for doctrinal development went on to have a major impact in Catholic theology. What is his proposal for doctrinal development? How does it address the challenge of historical criticism and the natural outworking of the commitments of Catholicism after the Protestant Reformation?

### Roots of Black and Feminist Theology

- (1) Like the Pietists and Liberal Protestants, early Black and feminist theologians make an appeal to experience. What exactly do the Black writers and Frances Willard mean by “experience?” Note the similarities and differences in these various appeals to experience.
- (2) In what ways do these readings anticipate the various liberation theologies (including Black and feminist theologies) that appeared in the 1970’s? Which of the arguments from the readings still resonate with you today?

### Karl Barth

- (1) For Barth, how do human beings come to knowledge of God?
- (2) Describe Barth’s critique of Liberal Protestantism in the tradition of Schleiermacher. How do the events of World War I and II illustrate these concerns for Barth?

## *Use of technology*

### Canvas Online Learning System

In addition to the live video platform Zoom.us (see below), this course uses Harding's *Canvas Online Learning System*, which is accessed at <http://elearning.harding.edu>. If you have problems gaining access to Canvas, contact HU technical support (501) 279-4545. You will need your HST username and your password to log into Harding Pipeline. These are the same credentials you use to register for classes via Pipeline.

When you need to contact your professor via email, you may use the email system contained in the Canvas learning management system or email your professor directly at [mpowell@harding.edu](mailto:mpowell@harding.edu).

Harding University gives each student an email address that also utilizes your user name. Many students use other email addresses as their preferred address. You can set your Harding G-mail account to forward messages to an alternative email address if you want; however, it is your responsibility to check your Harding email account regularly because this is the official Harding email address to which all Harding-related email will be sent.

### HST Live Interactive Video Education (HST LIVE) via ZOOM

In addition to Canvas (see above), this HST-Live course is supported with the video platform Zoom.us. For new Zoom platform users, go to <https://support.zoom.us/hc/en-us/categories/200101697-Getting-Started> for helpful video tutorials about using this platform.

The HST LIVE/Zoom Meeting ID for this course can be found on Canvas.

Students new to HST LIVE should attend the HST LIVE orientation session scheduled for January 4 at 6:00-7:30 p.m. For more information on LIVE orientation, contact [bscurtis@harding.edu](mailto:bscurtis@harding.edu).

### Equipment Requirements for LIVE Sections:

- Internet access using a latest version of a web browser such as Firefox (preferred).
- Latest version of Zoom software. This changes periodically without notification. If you already have Zoom, use that account. Basic Zoom.us is available free.
- Laptop or tablet with camera or desktop computer with camera.
- Ear buds with microphone - Apple MD827LL/A EarPods with Remote and Mic work well. Order on Amazon.com, <https://goo.gl/jLYfBG>.
- Additional monitor – Live video conferencing is best facilitated with two monitors.

### LIVE Etiquette:

- HST Live is a convenience for distance broadcast and attendance. In terms of responsibilities, it is no different than on-campus participation. Attendance at all class sessions is required just as if in residence on the Memphis campus.
- “Making up” a missed session by watching the recording will be granted only in extreme cases such as illness or family emergency (the same policy for those on the Memphis campus). Please make arrangements in your ministry context or employment to be in attendance for all scheduled

sessions (e.g. a staff meeting is not an excused absence). The same applies to arriving late or leaving early.

- Be seated in an environment that approximates a classroom setting (for example, a chair at a desk in your office). Create a distraction free environment. It is not acceptable to sit or lie down on your bed or in a recliner, lounge on your deck or on the beach, or sit in a coffee shop, etc.
- Remain stationary at your computer during the class session except during breaks. If you must go to the restroom & mute your audio/video, Then return to your screen, un-mute, and resume the class.
- Arrange for your HST Live environment to be distraction free (for example, no family noise, TV, etc.).
- Failure to observe these and related etiquette matters will result in grade reductions at the professor's sole discretion.