

**CH 6305: THE CHURCH'S HISTORY—REFORMATION AND MODERN**  
**Austin Graduate School of Theology**  
**Spring 2019**  
**Mondays, 1:00–3:40**

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I want you to do well in this course, so let me know if you are having difficulty with the class material.

**Course Description:**

A survey of the history of Christian theology in its cultural setting from the Protestant Reformations to the twentieth century. Attention is given to Protestant and Catholic doctrinal developments in Europe and America.

**Core Values:**

Because we love God, we love the church he created and redeemed. Because we love his church, we take its history seriously.

**Course Objectives:** In light of the school's mission and objectives, the student who successfully completes this course should be able to:

- 1) Recount the basic storyline of church history, including its socio-political and theological dimensions.
- 2) Describe the key figures and movements in the second half of church history.
- 3) Describe the key figures and theology of the Restoration Movement in particular.
- 4) Conduct basic research in the field of church history.
- 5) Articulate how the past affects the present in general and with regard to specific denominations.

**Required Course Textbooks:**

Justo L. González, *The Story of Christianity*, vol. 2, rev. ed. (San Francisco: Harper and Row, 2010).

Keith D. Stanglin, *The Reformation to the Modern Church: A Reader in Christian Theology* (Minneapolis: Fortress Press, 2014).

**Recommended Texts:**

Stanley J. Grenz and Roger E. Olson, *Twentieth-century Theology: God and the World in a Transitional Age* (Downers Grove: IVP Academic, 1992). 0-85364-590-6

Nathan Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989).

[on reserve]

Hans J. Hillerbrand, *The Division of Christendom: Christianity in the Sixteenth Century* (Louisville: Westminster John Knox Press, 2007).

Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (1996; repr. Abilene: ACU Press, 2008).

James C. Livingston, *Modern Christian Thought*, 2 vols., 2<sup>nd</sup> ed. (Minneapolis: Fortress Press, 2006).

E. A. Livingstone, ed., *The Concise Oxford Dictionary of the Christian Church*, 2<sup>nd</sup> ed. (New York: Oxford University Press, 2000). 978-0-19-861442-5

### **Academic Honesty:**

AGST places a high priority on honesty and a biblical commitment to truth. Incidents of **cheating**, **plagiarism**, or any other activities deemed dishonest will result in penalties. These penalties may range from receiving a zero (0%) on the assignment to failing the course or dismissal from the school. (According to Webster's Collegiate Dictionary, to "plagiarize" is to steal and use as one's own the ideas, words, etc., of another. Collaborating on written assignments that should be done individually would fall under this category of dishonesty. See also the definitions and descriptions in the catalog or student handbook.)

### **Course Requirements:**

1. Reading of assigned texts and class participation (25 pts.). You are expected to complete all assigned readings prior to the class meetings. In addition to the textbooks, some readings will be available online or on reserve. Print, read, and bring them to class with you. The lectures, which will not recapitulate the textbooks, will assume that you have read the assignments and know the material. Be prepared to take notes, discuss, and answer questions about the reading material in class. Completion of reading and level of class participation can positively or negatively affect a student's overall grade.
2. Mid-term exam (50 pts.). A mid-term exam will assess your grasp of the reading and lecture material thus far.
3. Final exam (100 pts.). The final exam will be an open-*note* exam that should be done individually. You may also arrange to take it off campus under a proctor's supervision. In the latter case:
  - a. By email, let me know the time and place you wish to take the exam, and provide an email address of a non-family member who will proctor your exam.
  - b. As in class, the exam should be hand-written, with a maximum allotment of 3 hours.
  - c. Completed exams should be dropped off to my office or scanned and emailed to me before the end of the day on Monday, May 13. Late exams will be penalized 10% per day late.
4. Research paper (100 pts.). The student will submit a research paper on an approved topic. Topics must be approved by **Week 3** of class. Students are also encouraged, but not required, to

submit a prospectus that includes a) a statement of the problem or question to be investigated, b) an outline or some indication of the approach to be adopted, and c) a preliminary bibliography.

The paper should be 10-15 pages in length (double-spaced) and should carefully follow Turabian style. A hard copy of the final draft of the paper should be turned in by or before 4:00 p.m., **Monday, April 29**, to be considered on time. Late papers will be penalized 10%, and then an additional 10% every half a week thereafter.

a. Not optional. A course grade of “F” will be assigned to anyone not turning in a paper. An “Incomplete” may be granted only in special cases of serious illness or family emergency. It must be requested before finals week, and the extension will last no longer than three weeks after the end of the semester. It will not be granted to mitigate the common pressures of the academic vocation.

b. Use proper, academic English style.

c. Read the handouts on writing papers. Assessment criteria will include such things as: clearly stated purpose, logical organization, faultless style, evidence of research, and interaction with sources.

d. No fewer than ten sources are to be used. These sources should include relevant surveys, special monographs, and at least three peer-reviewed journal articles. At least two sources should be primary documents. Do not cite sources in the bibliography unless they are used in the paper.

5. Optional Extra Credit: Learning from a mentor (up to 20 bonus pts.). Choose a historical figure from the list in the syllabus (vide infra). Choose one of the following two options, and get approval from the instructor before beginning:

a. Read at least 200 pages from that person’s own writings. Specify the work and the page numbers read. Write a report that summarizes the document/excerpt and answer at least the following questions: Who is the author, and why is he important? What is the specific occasion for this document? What is the author’s main concern in this document? What is his point, and how does he get there? What does the document reveal about the main concerns of his day? What main points do you strongly agree and/or disagree with? How does this reading help your understanding and practice of the Christian faith? The paper should be single-spaced, and at least 1,000 words. It is due on **April 1**.

b. Read a biography (at least 200 pages long) that focuses on the life and/or thought of the chosen historical figure. Summarize the biography, but focus on answering at least the following questions. What were the major turning points in the person’s life? What are the major writings and the context of those writings? What did the person contribute to the history of theology, and how do his life and thought still influence the church today? The paper should be single-spaced, and at least 1,000 words. It is due on **April 1**.

Grading Scale:

Total points: 275

90-100% = A    80-89 = B (“Good”)    70-79 = C (“Average”)    60-69 = D    0-59 = F

### **Credit Hour Workload:**

For every course credit hour, the typical graduate student should expect to spend at least three clock hours per week of concentrated attention *outside of class* on course-related work, including but not limited to 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 graduate course, a typical student should expect to spend at least nine hours per week *outside of class* dedicated to the course.

### Course Schedule:

(Gonzalez readings are listed according to chapter numbers. Stanglin readings are listed by selection numbers. Other readings are listed by page numbers.)

**Week 1, January 21**                      READING BREAK. Begin and get ahead on the readings.

**Week 2, January 28**                      Backgrounds of Reform

- 1) Gonzalez 1
- 2) Stanglin 1-11

**Week 3, February 4**                      First Outbreak of Reform: Luther

- 1) Gonzalez 2-4
- 2) Stanglin 12-21
- 3) Watch Luther documentary, part 1 <http://youtu.be/PyVrPIp4QsA> and part 2 <http://youtu.be/xsDT1pYOW2c>

**Week 4, February 11**                      Zwingli and the Radicals

- 1) Gonzalez 5-6
- 2) Stanglin 22-25, 31-39
- 3) Keith Stanglin, “‘Faith Comes from What Is Heard’: The Reformers on the Ministry of the Word and the Holy Spirit,” *Leaven* 12/3 (2004): 161-66. <http://digitalcommons.pepperdine.edu/cgi/viewcontent.cgi?article=1397&context=leaven>

**Week 5, February 18**                      Calvin; England

- 1) Gonzalez 7-11
- 2) Stanglin 26-30

**Week 6, February 25**                      Roman Catholic Counter-Reformation

- 1) Gonzalez 12-15
- 2) Stanglin 40-46

**Week 7, March 4**                          Protestant Confessionalization and Conflict

- 1) Gonzalez 16-20
- 2) Stanglin 47-54

**Week 8, March 11**                      Mid-Term Exam

March 18        SPRING BREAK. No class.

**Week 9, March 25**                      Arminian Controversy

- 1) Gonzalez 21
- 2) Stanglin 55-60

**Week 10, April 1**                      Enlightenment and Skepticism

- 1) Gonzalez 22
- 2) Stanglin 61-68

**Week 11, April 8**                      Pietist and Methodist Revival

- 1) Gonzalez 23-24
- 2) Stanglin 69-78

**Week 12, April 15**                      American Christianity

- 1) Gonzalez 25-30
- 2) Nathan Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989), 3-46, 193-219
- 3) Stanglin 79, 81-83

**Week 13, April 22**                      The Restoration Movement

- 1) Barton W. Stone, "The Last Will and Testament of the Springfield Presbytery" [http://en.wikisource.org/wiki/Last\\_Will\\_and\\_Testament\\_of\\_The\\_Springfield\\_Presbytery](http://en.wikisource.org/wiki/Last_Will_and_Testament_of_The_Springfield_Presbytery)
- 2) Stanglin 80
- 3) Richard T. Hughes, *Reviving the Ancient Faith* (1996; repr., Abilene: ACU Press, 2008), 1-134

**Week 14, April 29**                      Liberal Protestantism

- 1) Gonzalez 31
- 2) Stanglin 84-88

**Week 15, May 6** Critique: Kierkegaard and Fundamentalism

- 1) Gonzalez 32-37
- 2) Stanglin 89-97
- 3) Stanglin 98-99, 104, and four additional selections from chapter 9

**Week 16, May 13** Final Exam

**Due Dates:**

Week 3	Research paper topic and prospectus
Week 8	Mid-term exam
Week 10	Extra credit paper
Week 14	Research paper
Week 16	Final exam

**Reading Guidelines:**

Gonzalez, our secondary source, serves as a good introduction for those who have had no exposure to historical theology and as a good refresher for those already familiar with this period of Christian history. It provides a good sense of the major turning points in church history. The *Oxford Concise Dictionary of the Christian Church*, also recommended for the course, is a great resource to have on the shelf for quick reference to (almost) all things theological.

Primary sources, however, are foundational among the course readings. There is no better way to understand the major figures under discussion than to read large chunks of their own writings. Here are some general methodological guidelines. 1) The reader should primarily be attentive to the thesis or central idea of each reading selection. What main point is the author trying to get across? 2) The reader should discern how the author proceeds to support the thesis. How does the author support his case? What are his arguments? If it is readily available in the editorial note or introduction, the reader should keep in mind the occasion for writing and the intended audience, which help to illuminate the main idea and method of argumentation. 3) The reader should always be on the lookout for any relevant presuppositions, beliefs, values, and themes that illustrate the author's *Sitz im Leben* and that connect with his larger corpus and that of his contemporaries. 4) Finally, look for threads of influence that precede the author and for the seeds of theological trajectories that follow him. Whom does the author quote or seem to follow, and who later appeals to the author and seems to follow him?

In other words, as in biblical studies, the best way to understand an author is to put one's exegetical skills to work. At the very least, this kind of reading will require annotating one's textbooks and photocopies, and perhaps taking separate notes on the readings.

The goals for reading are threefold. As already stated, the primary proximate goal of the reading is to begin to **understand** the authors on their own terms, before making any judgments

about their orthodoxy or heterodoxy. As Herbert Butterfield wrote, “Real historical understanding is not achieved by the subordination of the past to the present, but rather by our making the past our present and attempting to see life with the eyes of another century than our own.” Similarly, Etienne Gilson said, “It takes much more cleverness to understand a philosophy than to refute it.” Moreover, an understanding of the reading selections will increase the student’s grasp of the class lectures, and vice versa. Accurate, descriptive understanding is requisite for and leads to fair **evaluation**, which is the remote goal of the reading. After understanding and basic evaluation, the question of how the material can **inform our own faith and practice** in a positive way should be addressed as the ultimate goal. What can be gained from this historical perspective? What have we learned about ourselves in the process? How does this material impact the theology and controversies of the present day and help the church move forward? Based on our understanding and evaluation, how can we be more faithful disciples, both individually and corporately, leading us to the eternal enjoyment of God?

The more proximate the goal, the more attention will be given to it during class meetings. Nevertheless, each of the three goals, though distinct, should never be pursued in isolation from the others.

Note well that getting a good grade was not listed as a goal for the reading. In an academic institution, however, grades must be assigned, and a good grade, though not a goal *per se*, should rightly flow from and reflect the student’s clear understanding of the readings and the concerns therein. In light of this necessity, the professor’s assessment of a student’s grasp of the readings will be based both on classroom discussion, where students will be required to participate in conversations based on the readings, and on a written examination.

## **Mentors:**

Didache and 1 Clement  
 Ignatius of Antioch and Polycarp of Smyrna  
 Justin Martyr  
 Athenagoras  
 Irenaeus of Lyons  
 Tertullian  
 Clement of Alexandria  
 Origen  
 Gregory Thaumaturgus  
 Eusebius of Caesarea  
 Athanasius of Alexandria  
 Gregory of Nazianzus  
 Gregory of Nyssa  
 Jerome  
 Augustine of Hippo  
 John Cassian  
 Vincent of Lérins  
 (Pseudo-)Dionysius the Areopagite  
 Boethius  
 Gregory the Great  
 Venerable Bede  
 Maximus the Confessor  
 John of Damascus  
 Anselm of Canterbury  
 Peter Lombard  
 Peter Abelard  
 Bernard of Clairvaux  
 Bonaventure

Thomas Aquinas  
 John Duns Scotus  
 William of Ockham  
 John Wyclif  
 Jan Hus  
 Thomas à Kempis  
 Jean Gerson  
 Martin Luther  
 Balthasar Hubmaier  
 Ignatius of Loyola  
 John Calvin  
 Jacob Arminius  
 Blaise Pascal  
 John Locke  
 Philipp Jakob Spener  
 Jonathan Edwards  
 John Wesley  
 Alexander Campbell  
 David Lipscomb  
 Søren Kierkegaard  
 John Henry Newman  
 Karl Barth

## Research Paper Suggestions:

Research papers should be historical and descriptive in nature, dealing with the time period covered in the course (ca. 1300 to present). As such, they should demonstrate a healthy dose of primary-source research along with secondary sources. The best topic is one that interests you. After doing (or glancing through) the readings, what strikes your fancy?

a) You may examine a particular thinker, idea, or event of church history. Of course, you will need to make sure your topic's scope fits the desired length of the paper. Combine a group or thinker with a doctrine or event. The following topic suggestions are not meant to limit your selection, but to get the intellectual juices flowing. Other suggestions are welcome.

Some **groups** to consider: Roman Catholic, Eastern Orthodox, Lutheran, Anabaptist, Reformed, Arminian, Socinian, Pietist, Evangelical.

For individual **figures**, see primary readings and textbook indices.

### **Ideas, doctrines, events:**

Canon of Scripture  
 Biblical interpretation  
 Sin and anthropology  
 Christology  
 Church organization  
 Missions  
 Persecution  
 Society of Jesus  
 The state church  
 Church councils  
 Identification and treatment of heretics  
 Religious refugees  
 Baptismal theology and practice  
 Eucharistic theology and practice



Popes  
 Predestination  
 Early reform efforts  
 Confessionalization  
 Thirty-Years' War  
 Enlightenment  
 First or Second Great Awakening  
 Indian Conversions  
 Impact of philosophy on theology  
 Christian interaction with other religions  
 Early ecumenical movement

b) Or...You may discuss the impact of church history on a particular area of life, church, art, family, or worship, etc. You may trace the influence of a particular thinker, event, or doctrine. I want to know how church history has shaped a particular area of life of interest to you.

## Church History Select Bibliography<sup>1</sup>

### I. Reformation/Post-Reformation:

Bagchi, David and David C. Steinmetz, eds. *The Cambridge Companion to Reformation Theology*. Cambridge, Eng.: Cambridge University Press, 2004.

Eire, Carlos M. N. *Reformations: The Early Modern World, 1450–1650*. New Haven: Yale University Press, 2016.

Gordon, Bruce. *Calvin*. New Haven: Yale University Press, 2009.

Gregory, Brad S. *The Unintended Reformation: How a Religious Revolution Secularized Society*. Cambridge, Mass.: The Belknap Press of Harvard University Press, 2012.

Hendrix, Scott H. *Martin Luther: Visionary Reformer*. New Haven: Yale University Press, 2015.

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

Lindberg, Carter. *The European Reformations*. Oxford: Blackwell, 1996.

Muller, Richard A. *Post-Reformation Reformed Dogmatics*. 4 volumes. Grand Rapids: Baker Book House, 2003.

Oberman, Heiko A. *Luther: Man between God and the Devil*. New Haven: Yale University Press, 1989.

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<sup>1</sup> For my more extensive introductory bibliography of English-language secondary sources on historical theology, visit my resource page at <http://austingrad.edu/resources/faculty>

O'Malley, John W., ed. *Catholicism in Early Modern Europe: A Guide to Research*. St. Louis: Center for Reformation Research, 1988.

Ozment, Steven. *Age of Reform: 1250–1550*. Yale University Press, 1980.

Rublack, Ulinka, ed. *The Oxford Handbook of the Protestant Reformations*. Oxford: Oxford University Press, 2017.

Stanglin, Keith D. and Thomas H. McCall. *Jacob Arminius, Theologian of Grace*. New York/Oxford: Oxford University Press, 2012.

Stjerna, Kirsi. *Women and the Reformation*. Oxford: Blackwell, 2009.

Terpstra, Nicholas. *Religious Refugees in the Early Modern World: An Alternative History of the Reformation*. Cambridge, Eng.: Cambridge University Press, 2015.

Whitford, David, ed. *Reformation and Early Modern Europe: A Guide to Research*. Kirksville: Truman State University Press, 2008.

Williams, George Huntston. *The Radical Reformation*. 3<sup>rd</sup> ed. Sixteenth Century Essays and Studies, 15. Kirksville, MO: Truman State University Press, 2000.

### III. Modern:

Ahlstrom, Sydney E. *A Religious History of the American People*. 2<sup>nd</sup> ed. New Haven: Yale University Press, 2004.

Davies, Horton. *Worship and Theology in England: From Watts and Wesley to Martineau, 1690–1900*. Grand Rapids: Eerdmans, 1996.

Grenz, Stanley J. and Roger E. Olson. *Twentieth-Century Theology: God and World in a Transitional Age*. Downers Grove: IVP Academic, 1992.

Hammond, Geordan. *Wesley in America: Restoring Primitive Christianity*. New York: Oxford University Press, 2014.

Hatch, Nathan. *The Democratization of American Christianity*. New Haven: Yale University Press, 1989.

Hughes, Richard T. *Reviving the Ancient Faith: The Story of Churches of Christ in America*. 1996; repr. Abilene: ACU Press, 2008.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press, 2002.

Kidd, Thomas S. *George Whitefield: America's Spiritual Founding Father*. New Haven: Yale University Press, 2014.

Lehner, Ulrich, Richard A. Muller, and A. G. Roeber, eds. *The Oxford Handbook of Early Modern Theology, 1600–1800*. New York/Oxford: Oxford University Press, 2016.

Livingston, James C. *Modern Christian Thought*. 2 vols. 2<sup>nd</sup> ed. Minneapolis: Fortress Press, 2006.

Noll, Mark A. *The New Shape of World Christianity: How American Experience Reflects Global Faith*. Downers Grove: IVP Academic, 2009.

Pearse, Meic. *The Age of Reason: From the Wars of Religion to the French Revolution*. The Baker History of the Church. Grand Rapids: Baker Books, 2006.

Porterfield, Amanda, ed. *Modern Christianity to 1900*. A People's History of Christianity, vol. 6. Minneapolis: Fortress Press, 2007.

Reid, Daniel G., ed. *Dictionary of Christianity in America*. Downers Grove: InterVarsity Press, 1990.

Stein, Stephen J., ed. *The Cambridge Companion to Jonathan Edwards*. Cambridge, Eng.: Cambridge University Press, 2007.