

TH 4303/6303: TRADITIONS IN CHRISTIAN THEOLOGY AND ETHICS
Austin Graduate School of Theology
Spring 2019
Mondays 7:00–9:40

Instructor: Dr. K. Stanglin
 Office phone: 476-2772
 Email: stanglin@austingrad.edu

Course Description (from catalogue):

Survey and evaluation of influential approaches to theology and ethics in the history of Christian theology, including the Augustinian, Thomist, Lutheran, Reformed, and Wesleyan traditions.

Core Values:

“Let the wise listen and add to their learning, and let the discerning get guidance.” Prov. 1:5

“Nil sine magno vita labore dedit mortalibus.” Horace, *Satires* I.ix.59

“Not merely the most important but also the most relevant and beautiful problems in dogmatics begin at the very point where the fable of ‘unprofitable scholasticism’ and the slogan about the ‘Greek thinking of the fathers’ persuade us that we ought to stop.” Karl Barth, *Church Dogmatics* I/1:xiv

Course Objectives:

1. Identify and describe the major historical-doctrinal controversies that led to the divisions in the Christian church.
2. Understand the distinct theological perspectives of Eastern Orthodoxy, Roman Catholicism, Protestant Union Churches, and Evangelical and Free Churches.
3. Irenically and critically evaluate various theological claims based on Scripture, tradition, and coherence.
4. Learn more about your own theological tradition and its larger context.
5. Discern and then learn from the best of what other theological traditions have to offer.

Course Textbooks:

Required Texts

Ted A. Campbell. *Christian Confessions: A Historical Introduction*. Louisville: Westminster John Knox Press, 1996. (CC)

Robert L. Plummer, ed. *Journeys of Faith: Evangelicalism, Eastern Orthodoxy, Catholicism, and Anglicanism*. Grand Rapids: Zondervan, 2012.

J. Philip Wogaman and Douglas M. Strong, eds. *Readings in Christian Ethics: A Historical Sourcebook*. Louisville: Westminster John Knox Press, 1996. (WS)

All required readings online or on reserve must be printed and brought to class meetings, along with the required textbooks and the Bible.

Recommended Texts

E. A. Livingstone, ed. *The Concise Oxford Dictionary of the Christian Church*. 2nd ed. New York: Oxford University Press, 2000.

Philip Schaff. *The Creeds of Christendom, with a History and Critical Notes*. 3 vols., 6th ed. 1931; reprint, Grand Rapids: Baker Books, 1998. [on reserve]

Keith D. Stanglin. *The Reformation to the Modern Church: A Reader in Christian Theology*. Minneapolis: Fortress Press, 2014. [on reserve]

Attendance Policy:

Students are expected to attend classes regularly and be on time. In the event of illness, family emergency, or an extenuating circumstance, it is the responsibility of the student to **notify the instructor as soon as possible** of the reason for the absence.

Course Requirements:

1. Reading of assigned texts and class participation (25 pts.). All assigned readings must be completed prior to the respective class meetings (see Reading Guidelines and Schedule below). Many readings will be available online. 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.

Readings in [brackets]. Graduate students are responsible for all the readings listed in the course schedule. Undergraduate students are not required to read the selections enclosed in square brackets.

2. Book review (100 pts.). Read *Journeys of Faith* and write an original review. Read and follow Carisse Berryhill's IDeA method for book reviews (see my faculty resource page online). Carefully engage the book's ideas with outside research and the knowledge that you have gained from reading CC. Look for the big ideas that divide churches, and focus on the interesting and debatable points.

Additional guidelines for the book review:

- i. Not optional. A course grade of "F" will be assigned to anyone not turning in a book review.
- ii. The book review should be 6-8 pages (double-spaced, 12 point, Times New Roman), not including cover page and bibliography, and should use footnotes with proper Turabian style.

iii. Book reviews are due at the beginning of class on Week 10. Late papers will be penalized 10%, and an additional 10% every second day thereafter. Papers will not be accepted after class on Week 12.

3. Mid-term exam (75 pts.). A mid-term exam on Week 8 will assess your grasp of the reading and lecture material thus far.

4. “Traditions” paper and presentation (100 pts.). Write a paper (at least 1,500 words) that summarizes what you have learned from the lectures and readings about a) your own faith tradition and b) that of others.

a) The first part of the paper will describe what you have learned about your own tradition. Describe at least **one positive** feature that you have learned about or that has been reinforced in this study, and at least **one aspect of critique** that needs improvement.

b) The second part of the paper will describe what you have learned about another faith tradition with which you were not very familiar before this course. You may describe either positive or negative aspects, but include at least **one feature** that could help improve the theology, ethics, or worship in your own tradition.

No specific outside research and footnotes are *required*, but your knowledge of the readings and lectures should be evident in the paper and presentation. This paper is not an autobiography of your own faith journey. You may include, at most, one paragraph situating yourself ecclesiastically, or raise the topic as relevant to the assignment. Rather than autobiography, the goal of this assignment is to show your grasp of your own faith tradition and the benefit of mutual understanding and dialogue with others.

On the final day of class, you will turn in your paper and give a polished, five-minute presentation of the material to the rest of the class, summing up parts a) and b) of the paper.

5. Final exam (100 pts.). A comprehensive exam will consist of objective questions as well as essays.

The following requirement is for graduate students only:

6. Reflection papers (25 pts. each; 75 total). Graduate students must submit three reflection papers on the readings marked in the schedule (below). Each paper should be at least 800 words in length. It should answer questions such as: What point(s) is the author(s) trying to get across? What ethical reflections and instructions stand out to you? What do you agree/disagree with? What principles do you think would be good to put into practice? Specific allusions or quotations should be cited parenthetically in your text. Papers are due at the beginning of class on the day marked in the schedule.

Grading Scale (400/475 pts. total):

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

Reading Guidelines:

The readings from Campbell are indicated by “CC,” followed by page numbers; those from Wogaman and Strong are indicated by “WS,” followed by the selection number(s); those marked “Stanglin” are followed by the selection number. Most of the other readings are available online

(some in several places). These public domain translations tend to be older, stilted English, so I have also included print editions of newer translations with most of them. Readings marked “Schaff” come from *Creeeds of Christendom*, which is available online at www.ccel.org. Although I have not required these textbooks, I recommend purchasing Schaff’s three volumes, Livingstone’s *The Concise Oxford Dictionary of the Christian Church*, and Stanglin’s *The Reformation to the Modern Church*.

Campbell (CC), our main secondary source, is an excellent introduction to comparative theology. It compares and contrasts the doctrines of the most significant Christian denominations, focusing on their respective creedal and confessional statements. It would be most beneficial to read CC in its entirety before the second class meeting. The schedule below indicates which page numbers you should review before each class meeting.

Primary sources also comprise many of the course readings. The assumption behind this choice is that 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 component. 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 or

tradition? What have we learned about ourselves in the process? How does this material impact the theology, ethics, 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 (as well as the lecture material). 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 the two examinations.

Course Schedule:

Wk. 1, 1/21- READING BREAK. NO CLASS. Begin and get ahead on the course readings.

Wk. 2, 1/28- The Relevance of Theology; The Origin of Creeds and Confessions

CC, 1-33

Apostles' and Old Roman Creeds, in Schaff, *Creeds of Christendom*, 2:45-8.

Wk. 3, 2/4- History of Christianity: Unity and Diversity; Understanding and Assessing

CC, 33-63

[Nicaea I, Constantinople I, and Chalcedon, in Schaff, 1:28-9; 2:58-9.]

Wk. 4, 2/11- RC/EO God

WS, 1-12 (Graduate reflection paper.)

Wk. 5, 2/18- Eastern Orthodoxy; RC/EO Christology

[Confession of Dositheus: <http://www.crivoice.org/creeddositheus.html>]

Andrew Louth, *Introducing Eastern Orthodox Theology*, xiii-xx, 1-15 [on reserve]

Wk. 6, 2/25- Augustinianism; RC/EO Human Nature and Salvation

CC, 65-113

[WS, 13-15, 17] (Graduate reflection paper.)

Council of Orange, at <http://www.fordham.edu/halsall/basis/orange.txt> [on reserve]

Wk. 7, 3/4- RC/EO Church Structure and Liturgy; Thomism

[WS, 20]

Thomas Aquinas, *Summa theologiae* Ia.ii, “The Existence of God,” at <http://www.newadvent.org/summa/1002.htm>
 [Thomas Aquinas, *Summa theologiae* IIa-IIae.xi, articles 3-4, at <http://www.newadvent.org/summa/3011.htm> , or in Bettenson, *Documents of the Christian Church*, 4th ed., 141-2. *Summa theologiae* IIIa.i, articles 1-3, at <http://www.newadvent.org/summa/4001.htm> , or in Bettenson, 149-54.]
 Stanglin 1, 45
 [WS, 57-60]

Wk. 8, 3/11- Mid-term Exam

Wk. 9- SPRING BREAK!

Wk. 10, 3/25- Lutheranism; Protestant Denominations and Canons within the Canon
 CC, 115-83
 WS, 24
 [Stanglin 14-15, 18, 54]

Wk. 11, 4/1- Calvinism (Reformed) and Arminianism; Open Theism
 WS, 28
 [Stanglin 27, 49, 51, 58]
 [Peterson and Williams, *Why I Am Not an Arminian*, 42-66 [on reserve]]
 Stanglin and McCall, *Jacob Arminius: Theologian of Grace*, 176-88 [on reserve]
 Stanglin, “Arminius, Remonstrant, and Wesleyan Theologies” [on reserve]

Wk. 12, 4/8- Evangelical and Free Churches; Protestant Human Nature and Salvation
 CC, 185-256

Wk. 13, 4/15- Anabaptism, Pietism, Wesleyanism, and Evangelicalism; Church Structure
 [WS, 27 (Schleithem)]
 Stanglin 39, 75-78
 [Mark Noll, “Pietism,” available at <http://mb-soft.com/believe/txc/pietism.htm>]
 WS, 36 (Graduate reflection paper.)
 Methodist Articles of Religion (1784), in Schaff 3:807-13, available at <http://www.ccel.org/ccel/schaff/creeds3.v.vi.html>
 [Assemblies of God, “Statement of Fundamental Truths,” available at <https://ag.org/Beliefs/Statement-of-Fundamental-Truths>]
 Stanglin 106

Wk. 14, 4/22- Modern Protestantism
 [WS, 37, 50, 53, 56, 63, 65]

Stanglin 85-86, 90

Wk. 15, 4/29- Stone-Campbell Movement

CC, 257-94

[Blowers, "Creeds and Confessions," in *Encyclopedia of the Stone-Campbell Movement*, 252-6 [on reserve]]

Wk. 16, 5/6- Ecumenism; Student Presentations

Stanglin 112

[Dulles, "Saving Ecumenism from Itself," at <https://www.firstthings.com/article/2007/12/saving-ecumenism-from-itself>]

May 13: Final Exam

Due Dates:

Feb. 11, 25; April 15	Graduate reflection papers
March 11	Mid-term exam
March 25	Book review
May 3	"Traditions" paper and presentation
May 10	Final exam

**TRADITIONS IN CHRISTIAN THEOLOGY AND ETHICS
A SELECT BIBLIOGRAPHY**

- Allison, Gregg R. *Roman Catholic Theology and Practice: An Evangelical Assessment*. Wheaton: Crossway, 2014.
- Asselt, Willem van, et al., eds. *Iconoclasm and Iconoclash: Struggle for Religious Identity*. Leiden: Brill, 2007.
- Bainton, Roland H. *Christian Attitudes toward War and Peace: A Historical Survey and Critical Re-evaluation*. Nashville: Abingdon Press, 1960.
- Baptism, Eucharist, and Ministry*. Geneva: World Council of Churches, 1982.
- Beasley-Murray, G. R. *Baptism in the New Testament*. 1962; reprint, Grand Rapids: Eerdmans, 1994.
- The Biblical Foundations of the Doctrine of Justification: An Ecumenical Follow-Up to the Joint Declaration on the Doctrine of Justification*. Mahwah, NJ: Paulist Press, 2012.
- Bierma, Lyle D. *An Introduction to the Heidelberg Catechism: Sources, History, and Theology*. Texts and Studies in Reformation and Post-Reformation Thought. Grand Rapids: Baker, 2005.
- Boring, M. Eugene. *Disciples and the Bible: A History of Disciples Biblical Interpretation in North America*. St. Louis: Chalice Press, 1997.
- Burgess, John P. *Encounters with Orthodoxy: How Protestant Churches Can Reform Themselves Again*. Louisville: WJKP, 2013.
- Burns, J. Patout, ed. *Theological Anthropology*. Sources of Early Christian Thought. Philadelphia: Fortress Press, 1981.
- Campbell, Ted A. *Christian Confessions: A Historical Introduction*. Louisville: Westminster John Knox Press, 1996.
- . *The Gospel in Christian Traditions*. Oxford: Oxford University Press, 2008.
- Campbell, Thomas. *Declaration and Address*. 1809; reprint, Pittsburgh: Centennial Committee, 1908.
- Catechism of the Catholic Church*. New York: Image, 1994.
- Clendenin, Daniel B. *Eastern Orthodox Theology: A Contemporary Reader*. 2nd ed. Grand Rapids: Baker Academic, 2003.
- Cunningham, Mary B. and Elizabeth Theokritoff, eds. *The Cambridge Companion to Orthodox Christian Theology*. Cambridge, Eng.: Cambridge University Press, 2009.
- Dulles, Avery. *Models of Revelation*. 1983; reprint, Maryknoll, NY: Orbis Books, 1992.

Estep, W. R. *The Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*. 3rd ed. Grand Rapids: Eerdmans, 1996.

Ferguson, Everett. *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries*. Grand Rapids: Eerdmans, 2009.

———. *The Church of Christ: A Biblical Ecclesiology for Today*. Grand Rapids: Eerdmans, 1996.

Foster, Douglas A., et al., eds. *The Encyclopedia of the Stone-Campbell Movement*. Grand Rapids: Eerdmans, 2004.

Grenz, Stanley J. *Renewing the Center: Evangelical Theology in a Post-Theological Era*. Grand Rapids: Baker Academic, 2000.

Grenz, Stanley J., and Roger E. Olson. *20th-Century Theology: God and the World in a Transitional Age*. Downers Grove: InterVarsity Press, 1992.

Gustafson, James M. *Protestant and Roman Catholic Ethics: Prospects for Rapprochement*. Chicago: University of Chicago Press, 1978.

Haight, Roger. *Christian Community in History, Volume One: Historical Ecclesiology*. New York: Continuum, 2004.

———. *Christian Community in History, Volume Two: Comparative Ecclesiology*. New York: Continuum, 2005.

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

Heitzenrater, Richard P. *Wesley and the People Called Methodists*. 2nd ed. Nashville: Abingdon Press, 2013.

Hicks, John Mark. *Come to the Table: Revisioning the Lord's Supper*. Orange, CA: New Leaf Books, 2002.

Hicks, John Mark and Greg Taylor. *Down in the River to Pray: Revisioning Baptism as God's Transforming Work*. Siloam Springs, AR: Leafwood, 2004.

Hughes, Richard T. *Reviving the Ancient Faith: The Story of Churches of Christ in America*. Grand Rapids: Eerdmans, 1996.

Jedin, Hubert. *A History of the Council of Trent*. 4 vols. London: Thomas Nelson and Sons.

Kärkkäinen, Veli-Matti. *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives*. Downers Grove: IVP Academic, 2002.

———. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2002.

———. *The Trinity: Global Perspectives*. Louisville: Westminster John Knox Press, 2007.

Kelly, J. N. D. *Early Christian Creeds*. London: Longman, 1972.

Leithart, Peter J. *The End of Protestantism: Pursuing Unity in a Fragmented Church*. Grand Rapids: Brazos, 2016.

Levering, Matthew, and Kevin J. Vanhoozer. *Was the Reformation a Mistake? Why Catholic Doctrine Is Not Unbiblical*. Grand Rapids: Zondervan, 2017.

Livingstone, E. A., ed. *The Concise Oxford Dictionary of the Christian Church*. 2nd ed. New York: Oxford University Press, 2000.

Lossky, Nicholas, et al., eds. *Dictionary of the Ecumenical Movement*. Geneva: World Council of Churches, 1997.

Louth, Andrew. *Introducing Eastern Orthodox Theology*. Downers Grove: IVP Academic, 2013.

McDermott, Gerald R. *The Great Theologians: A Brief Guide*. Downers Grove: InterVarsity Press, 2010.

Mannion, Gerard, ed. *Comparative Ecclesiology: Critical Investigations*. New York: T and T Clark, 2008.

Mattox, Mickey L. and A. G. Roeber. *Changing Churches: An Orthodox, Catholic, and Lutheran Theological Conversation*. Grand Rapids: Eerdmans, 2012.

Muller, Richard A. *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology*. 2nd ed. Grand Rapids: Baker Academic, 2017.

———. *Post-Reformation Reformed Dogmatics*. 4 vols. Grand Rapids: Baker Academic, 2003.

Murphy, Francesca Aran, and Christopher Asprey, eds. *Ecumenism Today: The Universal Church in the 21st Century*. Burlington, VT: Ashgate, 2008.

O'Collins, Gerald and Mario Farrugia. *Catholicism: The Story of Catholic Christianity*. New York: Oxford University Press, 2003.

O'Donovan, Oliver and Joan Lockwood O'Donovan, eds. *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought*. Grand Rapids: Eerdmans, 1999.

Olson, Roger E., et al. *Handbook of Denominations in the United States*. 14th ed. Nashville: Abingdon Press, 2018.

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

- Peterson, Robert A., and Michael D. Williams. *Why I Am Not an Arminian*. Downers Grove: InterVarsity Press, 2004.
- Plummer, Robert L., ed. *Journeys of Faith: Evangelicalism, Eastern Orthodoxy, Catholicism, and Anglicanism*. Grand Rapids: Zondervan, 2012.
- Rouse, Ruth, John Briggs, et al., eds. *A History of the Ecumenical Movement*. 3 vols. Geneva: World Council of Churches, 1993–2004.
- Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes*. 3 vols. 6th ed. 1931; reprint, Grand Rapids: Baker Books, 1998.
- Smith, F. LaGard. *Circles of Fellowship: Responding to the Crisis of Christian Identity*. S.I.: Cotswold Publishing, 2013.
- Stanglin, Keith D. “Dogma.” In *Global Dictionary of Theology*. Ed. William A. Dyrness and Veli-Matti Kärkkäinen, 240. Downers Grove: IVP Academic, 2008.
- . *The Reformation to the Modern Church: A Reader in Christian Theology*. Minneapolis: Fortress Press, 2014.
- Stanglin, Keith D. and Thomas H. McCall. *Jacob Arminius, Theologian of Grace*. New York/Oxford: Oxford University Press, 2012.
- Stewart, Kenneth J. *In Search of Ancient Roots: The Christian Past and the Evangelical Identity Crisis*. Downers Grove: InterVarsity Press, 2017.
- Thurian, Max, ed. *Churches Respond to BEM*. 6 vols. Geneva: World Council of Churches, 1986–88.
- Vatican Council II: Constitutions, Decrees, Declarations*. Edited by Austin Flannery. Northport, NY: Costello Publishing Company, 1996. Esp. *Lumen Gentium*, *Dei verbum*, and *Unitatis redintegratio*.
- Ware, Timothy (Kallistos). *The Orthodox Church*. New edition. New York: Penguin Books, 1993.
- Wengert, Timothy, ed. *Dictionary of Luther and the Lutheran Traditions*. Grand Rapids: Baker Academic, 2017.
- White, Thomas Joseph. *The Light of Christ: An Introduction to Catholicism*. Washington, D. C.: The Catholic University of America Press, 2017.
- Winer, Georg Benedikt. *A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom, with Illustrations from their Original Standards*. Introduction by William B. Pope. Clark’s Foreign Theological Library, 4th series, vol. 35. Edinburgh: T and T Clark, 1873.
- Witherington, Ben, III. *The Problem with Evangelical Theology: Testing the Exegetical Foundations of Calvinism, Dispensationalism and Wesleyanism*. Waco: Baylor University Press, 2005.