

## Religion 330

# The European Reformations: Movements and Ideas

Syllabus and Course Outline  
Fall 2010  
MW 1:00–2:10 p.m.

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### What "problem" were the Reformers responding to in their writings and ministry?

**Office Hours:** In general, I'm on campus and in my office every day between 9:00 a.m. and 5:00 p.m. If I'm in my office, I'm generally available for consultation.

MW 2:30–4:30 p.m.

You may also arrange an appointment with me.

**Catalogue Description.** A study of Protestant and Roman Catholic Reformations in Church and doctrine from A.D. 1300 to 1700 with special emphasis on those aspects of the thought of Martin Luther which are of particular relevance for today.

#### Purpose & Objectives

The purpose of this course is:

- to acquaint the student with the basic outline and motifs of Reformation theologies and movements (Luther, Calvin, Zwingli, the Radical Reformers, the Catholic Reformation)

The objectives are that the student:

- discuss and write intelligently concerning two theologians or theological movements (one of which must be Luther) and his theology
- use the Reformers and movements as a resource for contemporary questions of faith and life
- research, describe, and analyze an "presenting" contemporary issue utilizing the theology and thought of two or more Reformers

#### Texts (Required)

Lindberg, Carter. *The European Reformations*. 2nd edition. Malden, MA: Blackwell Publishers, 2010.

Janz, Denis R., ed. *A Reformation Reader: Primary Texts with Introductions*. 2nd ed. Minneapolis: Fortress Press, 2008.

Lull, Timothy F., ed. *Martin Luther's Basic Theological Writings*. 2nd ed. By William R. Russell. Minneapolis: Fortress Press, 2005.

#### Texts (Recommended)

Kittelson, James M. *Luther the Reformer: The Story of the Man and His Career*. Minneapolis: Augsburg, 1986.

Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*. 7th ed. University of Chicago Press, 2007.

Booth, Wayne C., Colomb, Gregory G. and William, Joseph M. *The Craft of Research*. 3rd ed. University of Chicago Press, 2008.

## Assignments and Evaluation

Course Assignment	Possible Points
Journals	15
Analysis paper #1	20
Analysis paper #2	20
Research paper & related assignments	198
Final Exam	100
Attendance bonus points	25
Other bonus point options	?
Total possible points:	300

You will have some flexibility in which assignments you choose to submit with two exceptions: all students must do the final exam and all students must submit a research paper. There are some rules however:

1. You must earn a passing grade (60%) on an assignment in order to earn any points. No points will be recorded for scores of less than 60% of the points earned.
2. Once the due date for an assignment has passed, that assignment may not be turned in.

You'll note that there is considerable "wiggle" room here. You don't need to—nor are you expected to—complete every assignment indicated. There are, if you will, approximately 35 bonus points built in to this schema.

The grading scale is as follows:

A = 282 or higher	B+ = 264–69	C+ = 234–39	D+ = 204–9
A- = 270–281	B = 249–63	C = 219–33	D = 189–203
	B- = 240–48	C- = 210–18	D- = 180–88
			F = below 180

The assignments are explained more fully on LAMP. What follows are brief explanations.

You may submit up to 15 *journal* entries. You may reflect on either class discussion or the readings (or both). This is an "informal writing" assignment.

The *research paper* will focus on either a theological concept or figure and be based on primary sources (there might be exceptions, but please talk to me about this) and use at least two secondary sources. Papers are to be both expository and critical in content.

Each student is expected to write a *research paper*. Ellen Charry writes that "the great theologians of the past ... were striving not only to articulate the meaning of the doctrines but also their pastoral value or salutariness—how they are good for us" (*By the Renewing of Your Minds*, p. vii). The Reformers we'll be reading were very interested in the spiritual lives of their flock. They were not interested in the main in abstract theology. They were interested in comforting troubled souls. The papers should address a selected theological concept based upon research in primary sources or, less preferably, an event of theological significance.

### General comments about formal written assignments.

1. All written assignments (i.e. the research paper, any take home tests, or any other work done outside the classroom and handed in) are to be typewritten. Handwritten assignments will not be accepted.
2. Writing matters. Spelling and grammar are one component—but not the only component!—of good writing. Good spelling and grammar contribute to a paper, while poor spelling and grammar detract from it. That said, spelling and grammar are not the end all and be all of good writing. Dennis Baron, in an article in the *Chronicle of Higher Education* ("Teaching Grammar Doesn't Lead to Better Writing", May 16, 2003), said it well: "I'm bothered by essays that are mere reports, not critical analyses; by essays that are vague and abstract and don't ring true. I become impatient with essays that tell me either more or less than I need to know about the subject. I hate it when writers use big words they can't control because they think that's what readers want ... readers demand much more than standard English from writers. We want organization, examples, an appropriate level of complexity, a sense of audience awareness. We want writers who not only know something, but who also have something to say. In fact, if writers establish their authority early and

decisively, we tend to overlook the same kinds of grammar glitches that are problematic in less-effective essays." Writing matters. Enough said.

3. You should learn and use Turabian footnote style of documentation.
4. You should use gender-inclusive language for people (e.g. "humankind" not "mankind"; "humanity" not "man"). Some folks in some places insist on gender-inclusive language for God; I don't.

The *analysis papers* are short analytical pieces of 2-5 pages in length (500-1000 words). They are not the place to express your agreement (or disagreement) with the thinkers. Jason Byassee (formerly a journalist and now at Duke Divinity School) says:

As I write, I try to help opposing political factions in the church to learn to discern the face of Christ in the other, to see the other not as a political or theological antagonist but as a fellow member of the body of Christ. There is a specific face I look for when I write or interview or take stock of a story—the face of Jesus, which will be present here too, even if in surprising form. To learn to contemplate that face takes time. You have to sit in patience with the face of Christ, and with the faces of others, to see them both in their particularity and in their universality, and to learn to express the one to the other.

The point is to understand the views and positions of others whether or not you agree with them. In his words, look for the face of Jesus in these thinkers even though their ideas might seem awfully foreign—and *weird!*—to you.

There will be occasional *quizzes* and other sundry *homework assignments*. These quizzes and assignments will be based on the readings and will include, but are not restricted to, testing for comprehension of texts (i.e. questions of historical facts) and summaries of readings. It is my conviction that one needs to be acquainted with the social, political, cultural and intellectual background of the Reformation in order to adequately understand it. There will also be either homework assignments or online quizzes having to do with library research procedures and proper documentation.

Finally, be sure to keep all papers, tests, and other graded assignments until after you've received your final grade at the end of the semester. Should there be a discrepancy between the grade you think you earned and the grade assigned to you, then you can easily correct it. Also be sure to check your grades on LAMP after every assignment to see that your grade has been recorded.

*Each student is expected to maintain a journal.* There should be at least 15 entries (ca. 1 entry per week) which demonstrate a sincere effort to engage the figures and movements we're learning from. Your entries should include ideas, connections, and extensions. By ideas, I want you to do things like:

- list or identify the main points
- Give examples from the text of ...
- Paraphrase ...
- Who was ...
- When did ...
- What happened ...
- According to ... how is ...

By connections, I want you to make connections between the ideas and activities of the Reformation figures and movements:

- What effect did \_\_\_\_\_ have on ...
- What alternatives did \_\_\_\_\_ have ...
- What is the relationship between ....
- How is \_\_\_\_\_ like ...
- Compare ...

By extensions, I want you to consider how what these figures and movements thought and did are significant for life, ministry and discipleship in the 21st century:

- Propose solutions for ...
- What are the implications of ...
- In your opinion ...
- What did you learn from ...

The *final exam* will have a significant writing (i.e. essay) component. Other features are TBD.

Writing matters. Spelling and grammar are one component—but not the only component!—of good writing. Good spelling and grammar contribute to a paper, while poor spelling and grammar detract from it. That said, spelling and grammar are not the end all and be all of good writing. Dennis Baron, in an article in the *Chronicle of Higher Education* ("Teaching Grammar Doesn't Lead to Better Writing", May 16, 2003), said it well:

I'm bothered by essays that are mere reports, not critical analyses; by essays that are vague and abstract and don't ring true. I become impatient with essays that tell me either more or less than I need to know about the subject. I hate it when writers use big words they can't control because they think that's what readers want ... readers demand much more than standard English from writers. We want organization, examples, an appropriate level of complexity, a sense of audience awareness. We want writers who not only know something, but who also have something to say. In fact, if writers establish their authority early and decisively, we tend to overlook the same kinds of grammar glitches that are problematic in less-effective essays.

Writing matters. Enough said.

I am available for consultation and advice at all stages of the process including reading of preliminary drafts and outlines. Papers are to be both expository and critical in content. Spelling and grammar do matter. It is my opinion that good spelling and grammar contribute to a paper, while poor spelling and grammar detract from it.

### Scholarly Expectations

I expect that students

- will genuinely try to *learn* the concepts, principles, and material
- will *come* to class (i.e. will not be absent without excuse) and participate enthusiastically
- will come to class *prepared*: they have read the assigned readings carefully and thoughtfully;
- will not cheat

The primary expectation is that each student wants to learn. Those who are interested merely in getting a good grade and thereby seek only to memorize answers or do the minimal amount of research and preparation necessary will receive less from this class than those who are genuinely try to *learn* the concepts, principles and material. Do not try to do it the easy way or take short cuts: cheating and plagiarizing (or otherwise fraudulently obtaining an acceptable grade) or coming to class unprepared. With respect to cheating and plagiarism (cf. the Academic Integrity Policy in the University Catalog) the consequences are swift and severe. Think of my policy as a "zero-toleration" policy: expect to be immediately dismissed from the course. Those who come to class prepared, who read the assigned readings carefully and thoughtfully, will be rewarded.

It is the student's responsibility to keep abreast of assignments. If you miss class you will be expected to hand in any work or papers that may have been assigned in your absence. Check with a classmate about such assignments. Also there is no provision for late assignments. They are to be submitted in a timely fashion. In the case of excused absence they are due immediately upon your return.

Regular attendance is expected of all members of the class. Attention is called to the *General Catalog*: "Students are expected to attend classes ... No allowed number of absences is automatically granted to a student. Ordinarily, a student will not receive credit if 25% of the scheduled class meetings are missed" (*General Catalog*). I will not

normally take attendance. However on several days throughout the semester, I will take attendance. Those present will earn 3 bonus points up to 25 points.

Related to the matter of attendance is participation. Students are expected to participate in their learning. Learning is not about the teacher lecturing on facts and data; it is about the student asking questions and seeking to understand.

Education is a communal activity. That means that everybody has to contribute. It's not just about the teacher teaching, the students learning. In my classroom everybody is a teacher; and everybody is a learner. V. Jean Ramsey and Peter D. Couch write:

students who do well in teacher-centered learning situations develop skills of listening attentively, following instructions, taking careful notes, reading quickly with good comprehension, predicting what the teacher wants to hear, and memorizing material. Although these may be important skills, they do not ... adequately prepare individuals for the rapidly changing demands that will be made of them as they enter today's organizations ... It seems to us that traditional teacher-centered classrooms are limited in their ability to prepare [students] to think for themselves, to identify problems and opportunities, and to explore the new. ("Beyond Self-Directed Learning")

Moreover, my opinion is that if I'm to spend the entire period lecturing, I might just as well give you my notes or other reading rather than have you waste your time listening to me. I try to assign lots of "active learning" types of assignments during the class. The advantage of this is that students who have difficulty with the material get help from students who don't have difficulty with the material. Students who understand the material will deepen their understanding by "teaching" other students. Finally there's the advantage that students who successfully complete these assignments and tasks own this knowledge in a way that they wouldn't had they just listened to me talk about it.

Finally check your email and the LAMP site regularly. I will often clarify assignments or make other important announcements.

### Procedure

The readings are of two types: historical background (the Lindberg text) and primary sources (the Lull and Janz texts). It is expected that the student will have prepared for class by, at minimum, reading the required texts. Class time will focus on the primary sources.

The student should expect to participate in class discussions. Be prepared to ask questions and respond to questions concerning the relevance, significance and importance of the readings.

Take notes. Pay attention. Be prepared. Be prepared to ask (and respond to) questions like: Why is Luther's theology of the cross as described in *The Heidelberg Disputation* of importance to Christians living on the eve of the third millennium? Why does it matter? What are the issues at stake? While I do not expect students to provide detailed and scholarly responses to such questions, I do expect them to demonstrate that they have wrestled with such questions.

### Accommodations for disabilities policy:

It is the mission of the Office of Disability Services to ensure that every student with a disability has an equal opportunity to benefit from university programs. Students with disabilities are encouraged to contact the Office of Disability Services on the web at <http://disabilities.lr.edu/home> or by phone at (828) 328-7296.

## Class Schedule

\*Janz readings refer to selection number and not page number. For example, #1-2 refer to "Thomas à Kempis, *The Imitation of Christ* and Boniface VIII, *Unam Sanctam*.

Aug 25	Introduction	
Aug 30 – Sept 1	The Medieval Background	Lindberg, 23–53 Janz, #1–2, 8–9, 12–15
Sept 6–8	Luther: The Task of Theology	Lindberg, 54–86 Lull, 62–74
Sept 13–15	Luther: The Power of the Word	Lindberg, 87–107 Lull, 75–123
Sept 20–22	Luther: Righteousness	Lull, 165–96, 197–201
Sept 27–29	Müntzer and the Peasant Revolt	Lindberg, 130–60 Janz, #34–38, 44
Oct 4–6	Ulrich Zwingli	Lindberg, 161–87 Janz, #47–55
Oct 11–13	Radical Reformation(s)	Lindberg, 188–214 Janz, #57–61, 64, 67
Oct 20–27	Luther: The Sacraments	Lindberg, 215–33 Lull, 209–76
Nov 3–8	Luther: The Christian Life	Lull, 385–417, 429–478
Nov 10–17	John Calvin	Lindberg, 234–59 Janz, #68, 70, 77–86
Nov 22 – Dec 1	The Catholic Reformation	Lindberg, 321–46 Janz, #105–117, 120, 122
Dec 6–8	TBD	
1:00 p.m. Sat., Dec. 11	Final Exam	