

Garrett-Evangelical Theological Seminary
2121 Sheridan Road, Evanston, IL 60201
Methodist Doctrine 40-677X, Fall 2014
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A Note Regarding This Syllabus

This syllabus is exceptionally long and detailed, including step-by-step instructions for navigating the course in Moodle and detailed explanations of what the graded assignments entail. This is because we will never meet face-to-face in the course, so I will not be able to answer those questions along the way. Please be certain to familiarize yourself thoroughly with the syllabus. All the information you need is here. Prior to contacting the instructor about the course, check the syllabus to see if the information you want is already in it. The syllabus is binding. There will be no modifications from it. If you cannot accomplish all the work described in it at the times described, you should consider dropping the course.

Dates for Course

The course will become available Monday, 3 February 2014 and be available through Sunday, 11 May 2014. During that time, you must adhere to all the deadlines set within the Course Assignments section of the syllabus.

Failure to meet the deadlines will be reason for failure of the course. Absolutely no late work will be accepted under any circumstances. No extensions will be granted. If you run into deadline problems early in the course, you must drop the course to avoid failing it.

While this course is online, it is the expectation of the instructor that it will take as much time as a regular, face-to-face course. You should plan on spending approximately six hours per week working on this course and all of its assignments.

Navigating the Course

This course will be taught entirely on-line and asynchronously (meaning that you can complete the course requirements at any point that the course is available). There will be no face-to-face meetings, nor required virtual meetings. However, note that there are deadlines within the course that you must meet. The discussion forums have weekly deadlines by when you need to post, meaning that you must do the reading and watch the lectures in time for this each week. Likewise, all the other assignments must be turned in by certain times.

The course will be delivered through the Moodle software Garrett-Evangelical uses (<http://garrett.ethinkeducation.com/>). Please be certain you can log on to Moodle before the course begins. Once it is available, the course name will appear on your Moodle list.

When you click on the course name, you will see a screen with the title of the course and my contact information. As you scroll down, you will see that the content of the course is contained in several large boxes, each with the title of the topic of the week. The course is organized around a series of activities that are in each of these boxes. Within each box you will find a series of hyperlinks. These links will connect you to readings that are available online or a variety of assignments you need to complete. You will have to click each of these in order to access the documents and assignments that are required in the course. This syllabus will explain the organization of the course and the activities that students are expected to accomplish in each section.

Course Policies

1. Cheating and Plagiarism: These are serious breaches of academic integrity, involving claiming credit for the work that someone else has done. If you are uncertain in any way as to what is entailed in these activities, contact the instructor.

2. Excellence in Writing: Even though this is an UM Studies course, everything you have learned about good writing style still counts. Obtuse or inelegant writing in your essays will be reason for a reduced grade. If you need help with your writing, please contact the instructor.

3. Intellectual Virtue: We are striving to learn about a subject and sharpen our abilities to think critically. To do this, we must practice intellectual virtue by being open-minded, straightforward and thoughtful in our spoken and written work. We show our Christian scholarship not only by considering issues and questions that are central to our faith, but by being careful and respectful in our treatment of the authors of our texts, the ideas we discuss, and the thoughts of our fellow classmates.

4. Late Work: Late work is not accepted in this course.

5. Disability Accommodation Statement: Garrett Evangelical Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, or psychological disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in Seminary programs. For details, see “Disabilities Policies and Procedures” in the Student Handbook.

Technology Notes

Given the lack of personal contact during the course, you will need to be certain you have sufficient technological ability to access and participate in this course. **It is the student's responsibility to have sufficient technology to access and participate in the course.** The instructor will assume this and is not obligated to take technological difficulties into account when assessing the student's work.

Minimum technological requirements:

- Web Browser – You will need the latest version of the web browser you are using (Internet Explorer, Firefox, Safari, Google Chrome, etc.). Note that not all browsers work equally well with Moodle, so you may need to experiment with them if you have difficulty using all the functions on the site.
- Operating System – In order to use the latest browser, you will need to have an operating system (Windows, Mac OS, etc.) that is up-to-date enough to handle it. Please be certain you have such an operating system.
- Internet Connection – You will need a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually cable and DSL connections can do this. Dial up cannot. If your home internet connection is not sufficient to provide this kind of connection, you will need to find access to a computer that does have this connection.
- Hardware – Bear in mind that you will need sufficient computing power in terms of memory, speed, audio, and video for the different aspects of this course to work well. Make certain that you have all of these in place so that you can run the necessary software and fully participate on-line.
- **If you have any problems logging on or with any systems issues on G-ETS's end contact the IT department and not the instructor. Do not contact them with any issues regarding problems on your end.**

Instructor Interaction and Grading

The instructor will be a point of contact for students concerning the course and to review the lectures. In addition to this, the instructor may participate on the discussion forums as needed. The instructor will do his best to respond to all emails within 24 hours of when they are sent. Be aware that if you send an email during the weekend, semester break, or on major Christian holy days, you will need to wait until a regular school day for an answer.

The instructor will be online several hours a week (excluding weekends and holidays). The instructor will focus on the discussion forums for all groups. Do not expect the instructor to provide feedback on all discussion forums. He will only interact when a group poses a question for him or when he feels specific guidance could be helpful for the group.

All grades are the final decision of the instructor. Given the restrictions of the online format, there will be little opportunity to appeal grades. Keep in mind that the syllabus lays out in detail what is required for good grades. Deviation from the syllabus will lead to a lower grade.

Course Description

This course is designed to make the student familiar with the theology of John Wesley by becoming familiar with his sermons, a doctrinal standard in the United Methodist Church. This will become a starting point for understanding Methodist theology in general, which is characterized by a theological method that seeks to contextualize the Christian faith in a connective structure of the church.

Course Objectives

The course will engage the students with:

Being

- a participant in the mission of The United Methodist Church
- a participant in the structures of The United Methodist Church
- concerned about the reform of the church

Doing

- theology from a Wesleyan and Methodist perspective
- articulating the reason that they are members of The United Methodist Church
- Wesleyan doctrine and Methodist Sacraments as Christian formation

Knowing

- The sermons of John Wesley
- The hymnody of The United Methodist Church
- Sources for Methodist theology

Course Requirements

I. Required Reading

The Book of Discipline of the United Methodist Church, 2012. Nashville: The United Methodist Publishing House, 2012. (UMD) Read ¶¶ 1-105 only. Free online at <http://www.cokesbury.com/forms/DynamicContent.aspx?id=87&pageid=920>.
Berger, Teresa. *Theology in Hymns? A Study of the Relationship of Doxology and Theology According to A Collection of Hymns for the Use People Called Methodist (1780)*. ISBN 978-0687002818, \$24.00.

- Johnson, Nicole. *Practicing Discipleship: Lived Theologies of Nonviolence in Conversation with the Doctrine of the United Methodist Church*. Eugene, OR: Wipf and Stock, 2009. ISBN 978-1606080092, \$17.00.
- Jones, Scott. *United Methodist Doctrine: The Extreme Center*. Nashville: Abingdon, 2011. ISBN 068703485X, \$33.00.
- Oden, Thomas C. *John Wesley's Scriptural Christianity*. Grand Rapids: Zondervan, 1994. ISBN 978-0310753216, \$18.00.
- Outler, Albert C. and Richard Heitzenrater. *John Wesley's Sermons: An Anthology*. Nashville: Abingdon, 1991. ISBN 978-0687204953, \$28.00. (JWS)
- Poe, F. Douglas. *Just Us, or Justice?: Moving Toward a Pan-Methodist Theology*. Nashville: Abingdon, 2009. ISBN 0687465532, \$20.00.
- By Water and the Spirit: A United Methodist Understanding of Baptism*.
http://www.gbod.org/worship/articles/water_spirit/
- This Holy Mystery: A United Methodist Understanding of Holy Communion*
<http://www.gbod.org/worship/thisholymystery/default.html>

II. Required Writing

1. Group Discussion Forums/Lectures/Readings

- Each week of the course students are required to watch the appropriate lecture and read the assigned material.
- By Wednesday of the week each student must post a reflection on the lecture, the readings, and the hymns on the group's discussion forum for that week. The post should be 350 (+/- 10%) words.
- By Friday of the week group members must have responded to each other's initial posts. Further interaction on each forum is highly encouraged, but not required. The post should be 150 words (+/- 10%).
- **All posts must be submitted by midnight CT on the day they are due.**
- See appendix on the discussion forum for rubrics on how they will be graded (30% of final grade).

2. Sermon Outlines

- The student will be required to read and outline each of the sermons in the Outler/Heitzenrater *Anthology*. The sermons will become the theological foundation for future dialogue and the substance of the final paper.
- The outline should contain the following: sermon title; date preached; the main theological themes (e.g. grace, nature, sin, nature of humanity, nature of God, etc.); a succinct one or two sentence summary of the sermon; and a **paraphrased** outline of the main points and sub-points.
- Each outline should be between 450 and 500 words each and take less than one page, single spaced. A sample outline is in Appendix I.

- Each document should contain a set of five outlines, named using the template below and uploaded weekly to Turnitin where it is indicated on Moodle (30% of final grade).

3. Final Paper

- Using all the required readings (and especially the sermons) write a paper that integrates Wesley's doctrine of salvation and the Methodist theology of baptism and eucharist into a unified understanding of Christian formation that is authentically both sacramental and soteriological.
- The paper should be written in Times New Roman 12 pt font, double spaced, and 4000 words (+- 10%) in length.
- The paper must conform to the style for writing research papers according to Turabian (see, "Styles and Manual Guides" at <http://www.garrett.edu/library/citation.htm> or, <http://www.eturabian.com/turabian/index.html>).
- The rubric for grading is found in Appendix III. Pay attention to it!

4. Document Formatting and Submission

- Written assignments are to be submitted to Turnitin on Moodle.
- They must be in a Microsoft Word format.
- They must be submitted before midnight on the due date.
- **The file MUST EXACTLY be named using the following format:**
 StudentLastName_FirstInitial_40677X_F14_FinalPaper
 e.g. Bryant_B_40677X_F14_FinalPaper
 StudentLastName_FirstInitial_40677X_F14_OutlinesNumber
 e.g. Bryant_B_40677X_F14_Outlines1

Sample Bibliography

Abraham, William J.

Awaking from Doctrinal Amnesia: The Healing of Doctrine in the United Methodist Church. Nashville: Abingdon, 1995.

Campbell, Ted A.

Methodist Theology: The Essentials. Nashville: Abingdon, 2011.

Chiles, Robert.

Theological Transition in American Methodism 1790-1935. Lanham, MD: University Press of America, 1983.

Cobb, John.

Christ in a Pluralistic Age. Philadelphia: Westminster Press, 1975.

A Christian Natural Theology Based on the Thought of Alfred North Whitehead. Philadelphia: Westminster, 1965.

God and the Word. Philadelphia: Westminster Press, 1969.

Cone, James H.

- A Black Theology of Liberation.* Maryknoll: Orbis Books, 1986.
Black Theology and Black Power. Maryknoll: Orbis Books, 1997.
For My People: Black Theology and the Black Church: Maryknoll: Orbis Books, 1984.
- González, Justo L.
Mañana: Christian Theology from a Hispanic Perspective. Nashville: Abingdon, 1990.
Faith and Wealth: A History of Early Christian Ideas on the Origin, Significance, and Use of Money. San Francisco: Harper, 1990.
Out of Every Tribe and Nation : Christian Theology at the Ethnic Roundtable. Nashville, Abingdon, 1992.
- Harkness, Georgia.
Christian Ethics. New York: Abingdon, 1957.
Beliefs that Count. New York: Abingdon, 1961.
Foundations of Christian Knowledge. New York: Abingdon, 1955.
- Hauerwas, Stanley.
Against Nations: War and Survival in a Liberal Society. Minneapolis: Winston Press, 1985.
After Christendom? How the Church is to Behave if Freedom, Justice, and a Christian Nation are Bad Ideas. Nashville: Abingdon, 1991.
Character and the Christian Life: A Study in Theological Ethics. San Antonio: Trinity University Press, 1975.
- Jones, Major.
Christian Ethics for Black Theology. Nashville: Abingdon, 1974.
The Color of God: The Concept of God in Afro-American Thought. Macon: Mercer, 1987.
- Langford, Thomas.
Practical Divinity: Readings in Wesleyan Theology. Nashville: Abingdon, 1999.
Practical Divinity: Theology in the Wesleyan Tradition. Nashville: Abingdon, 1998.
- Long, D. Stephen.
Keeping Faith: An Ecumenical Commentary on the Articles of Religion and Confession of Faith of the United Methodist Church. Eugene, OR: Wipf & Stock, 2012.
- Miguez-Bonino, Jose.
Christians and Marxists: The Mutual Challenge to Revolution. Grand Rapids: Eerdmans, 1976.
Doing Theology in a Revolutionary Situation. Philadelphia: Fortress, 1975.
- Oden, Thomas.
Agenda for Theology. San Francisco: Harpers, 1979.
Doctrinal Standards in the Wesleyan Tradition. Grand Rapids: Francis Asbury Press, 1988.
- Ogden, Shubert.
Faith and Freedom. Nashville: Abingdon, 1989.
On Theology. San Francisco: Harper and Row, 1986.

Palmer, Phoebe.

Promise of the Father. New York: Garland, 1985.

Select Writings. Thomas Oden, ed. New York: Paulist Press, 1988.

Suchocki, Marjorie.

God, Christ, the Church. New York: Crossroad, 1982.

The Fall to Violence: Original Sin in Relational Theology. New York: Continuum, 1994.

Wainwright, Geoffrey.

Doxology. New York: Oxford University Press, 1980.

Eucharist and Eschatology. London: Epworth, 1971.

Proposed Class Schedule

For a schedule of class sessions see Moodle.

Online Resources

Care needs to be expressed when using online material.

<http://rylibweb.man.ac.uk/data1/dg/text/method.html> (The Methodist Archives, John Rylands Library, The University of Manchester.)

<http://www.aamhc-umc.org/> (African-American Methodist Heritage Center)

<http://wesley.nnu.edu/index.htm> (The Wesley Center Online. It is possible to download some of Wesley's works here.)

<http://www.gcah.org/> (The General Commission on Archives and History)

<http://www.drew.edu/books/200Years/200UM/homepage.htm> (The Story of Methodism in America)

<http://gbgm-umc.org/UMhistory/wesley/> (General Board of Global Ministry)

<http://www.mwrc.ac.uk/> (Wesley and Methodist Studies Research Center, Manchester, England)

<https://www.methodistreview.org/index.php/mr> (*The Methodist Review*)

<https://divinity.duke.edu/initiatives-centers/cswt/> (The Center for Studies in the Wesleyan Tradition, Duke Divinity School)

<http://wesley.nnu.edu/wesleyan-theological-society/wesleyan-theological-journal/> (*Wesley Theological Journal* of the Wesley Theological Society)

<https://archive.org/details/americanmethodism> (The American Methodism Project)

Appendix I: Example of a Sermon Outline

The Witness of the Spirit: Discourse II

Sermon # 11

1767

Theological Theme: Assurance

Summary: The testimony of the Holy Spirit, that we are children of God, is both *direct* and *indirect*. The argument against the idea of *direct* testimony of the Holy Spirit to our spirit is contrary to Christian experience and to Scripture.

- I. No one who believes Scripture can doubt the importance of assurance.
 1. Two dangers: Denial leads to religious formality; Failure to understand it leads to enthusiasm.
 2. Part of the grand testimony God has given the Methodists.
- II. What is the witness of the Spirit?
 1. The testimony given by the Spirit of God to our spirit that we are children of God.
 2. An inward impression of the soul, whereby the Spirit of God immediately and directly witness to my spirit that I am a child of God.
 3. Spirit works upon the soul by immediate influence that one is forgiven.
 4. The testimony of the Spirit is acknowledged by all [disputing] parties.
 5. No real testimony of the Spirit without fruit of the Spirit.
 6. Point in question is *direct* testimony of the Spirit.
- III. There is *direct* testimony of the Spirit.
 1. When our spirit is conscious of the fruits of the Spirit, it infers that we are children of God.
 2. Ye have received the Spirit of Adoption, whereby we cry Abba, Father.
 3. The testimony of the Spirit of God must be antecedent to testimony of our own spirit.
 4. Not only to children of God, but to all who are convinced of sin.
 5. Everyone who denies the existence of such [direct] testimony, denies justification by faith.
 6. Experience of the children of the world confirms the experience of the children of God.
- IV. Answers to objections
 1. This doctrine is founded on Scripture, therefore experience confirms it.
 2. A scriptural doctrine is no worse, though men abuse it to their own destruction.
 3. A fruit of the Spirit is the witness of the Spirit.
 4. Witness of the Spirit is important to profession of faith
 5. Spiritual gifts are not the same as bearing witness.
 6. Twofold witness of the Spirit guards against delusion.
 7. We can be tried to the point of failure to keep our filial confidence in God without the direct witness of the Spirit.
 8. None of the main objections weakens the evidence that the Spirit of God both *directly* and *indirectly* testifies that we are children of God.

Appendix II: Discussion Board Rubrics

Here are the criteria to grade your posts. Each forum is graded as a whole, so all posts (initial and responses) must be of good quality.

Note that, if a student does not make the initial post *and* a response to each of the other initial posts by the deadlines in a forum, that student will receive a zero (0) for the entire forum. The posts must be made and made on time to receive a grade.

| Number of points for each section | Excellent – 100% | Above Average – 85% | Average - 70% | Failing – 0% |
|-----------------------------------|---|--|---|---|
| Timeliness = All or nothing | The student posted according to the deadlines. No points added, but forum posts can be graded per below. | N/A | N/A | The student did not post according to the deadlines. The forum fails. |
| Followed Directions = 15 | The student posts threads and responds to threads as directed to in the syllabus, using the appropriate forum areas in Moodle. All posts are within specified word limits. | The student posts threads and responds to threads as directed to in the syllabus, using the appropriate forum areas in Moodle. Most posts are within specified word limits. | The student posts threads and responds to threads as directed to in the syllabus, using the appropriate forum areas in Moodle. Most posts either exceed or fall short of the specified word limits. | The student posts unauthorized threads or fails to use the forums appropriately. |
| Coherence = 25 | There is a logical flow throughout the post such that it is easily understandable and persuasive in the points they make. | There is a logical flow throughout the post such that it is easily understandable. It may not be persuasive in its presentation, however. | There is an overall logic apparent in the post, though it requires some effort to grasp what the logic is. | There is no apparent logic to the post. It is obtuse and difficult to understand the points it makes. |
| Content: Initial Post = 25 | The student clearly interacts with the course materials (the appropriate texts and the lecture material itself), demonstrating both comprehension of the material and offering thought-provoking questions for further exploration on the lecture material. | The student clearly interacts with the course materials (the appropriate texts related to the quizzes and the lecture material itself), demonstrating comprehension of the material. | The student clearly interacts with the lecture only, demonstrating comprehension of the material. | The student's post either does not make reference to the lecture material or clearly misunderstands the lecture material. |
| Content: | The student | The student | The student | The student |

| | | | | |
|-------------------|--|---|--|--|
| Responses = 20 | responds to others substantively by finding points to agree with, disagree with, or to nuance in the previous post based on ideas raised in course materials. The response invites constructive conversation with the previous post. | responds to others substantively by finding points to agree with, disagree with, or to nuance in the previous post based on course materials. | responds to others, but only uses personal experiences or ideas of evangelism to do so. There is little interaction with course materials. | responds in a hostile way that seeks to end conversation, or the student's response clearly does not address the issues raised in the previous post. |
| Collegiality = 15 | The posts are academic in tone, inviting further constructive conversation on the matter at hand, even in the case of disagreements. | The posts are academic in tone, though can emphasize deconstructive interaction more than constructive. | The posts are mature in tone, though may be more conversational than academic in tone and/or are defensive about engaging in constructive self-reflection. | The posts are entirely informal and/or may be entirely negative by attacking others and resisting reflection on one's own work invited by others. |

Appendix III: Grading Rationale for Final Paper

| Score Levels | Content | Conventions | Organization |
|--------------|--|--|---|
| A | <ul style="list-style-type: none"> ▪ Is well thought out and supports the thesis of the paper ▪ Reflects application of creative and critical thinking ▪ Has clear goal that is related to the topic ▪ Is pulled from a variety of sources ▪ Is accurate | <ul style="list-style-type: none"> ▪ No spelling, grammatical, or punctuation errors ▪ High-level use of vocabulary and word choice | <ul style="list-style-type: none"> ▪ Information is clearly focused in an organized and thoughtful manner. ▪ Information is constructed in a logical pattern to support the thesis statement. |
| B | <ul style="list-style-type: none"> ▪ Is well thought out and supports the thesis ▪ Has application of critical thinking that is apparent ▪ Has clear goal that is related to the topic ▪ Is pulled from several sources ▪ Is accurate | <ul style="list-style-type: none"> ▪ Few (1 to 3) spelling, grammatical, or punctuation errors ▪ Good use of vocabulary and word choice | <ul style="list-style-type: none"> ▪ Information supports the thesis statement of the paper. |
| C | <ul style="list-style-type: none"> ▪ Supports the thesis ▪ Has application of critical thinking that is apparent ▪ Has no clear goal ▪ Is pulled from a limited number of sources ▪ Has some factual errors or inconsistencies | <ul style="list-style-type: none"> ▪ Minimal (3 to 5) spelling, grammatical, or punctuation errors ▪ Low-level use of vocabulary and word choice | <ul style="list-style-type: none"> ▪ Project has a focus but might stray from it at times. ▪ Information appears to have a pattern, but the pattern is not consistently carried out in the paper. ▪ Information loosely supports the thesis statement. |
| D | <ul style="list-style-type: none"> ▪ Provides inconsistent information for the thesis ▪ Has no apparent application of critical thinking ▪ Has no clear goal ▪ Is pulled from few sources ▪ Has significant factual errors, misconceptions, or misinterpretations | <ul style="list-style-type: none"> ▪ More than 5 spelling, grammatical, or punctuation errors ▪ Poor use of vocabulary and word choice | <ul style="list-style-type: none"> ▪ Content is unfocused and haphazard. ▪ Information does not support the solution to the thesis statement. ▪ Information has no apparent pattern. |