

HC1320: REFORM OF THE CHURCH: Fall 2009
Instructor: Walter Sundberg

Class Meeting: Tuesday: 1:10- 3:00 Thursday: 1:10-2:00: GH 103
Office: BH 126, ex. #270

Description: This course covers in detail the history of the western church from 1400 to 1789. Major topics include: life and the theology of Luther, life and theology of Calvin, reform and conflict in England and Scotland, the Counter Reformation, the territorial church, the rise of evangelicalism and secularism, the beginning of global missions.

Requirements: Students are expected to attend all classes, complete all reading assignments on time, and pass a take-home mid-term due October 20th and a take-home final examination due December 18th.

Texts:

Williston Walker, *A History of the Christian Church* (New York: Scribner's 1985).

James M. Kittelson, *Luther the Reformer* (Minneapolis: Augsburg, 1986).

Oliver Olson, *Reclaiming the Lutheran Liturgical Heritage* (Minneapolis: Bronze Bow Publishing, 2007).

Martin Luther, *Three Treatises* (Philadelphia: Fortress, 1970).

Luther's Works, vol. 13.

Hugh T. Kerr, ed., *Calvin's Institutes: A New Compend* (Louisville: Westminster/John Knox, 1989).

Ignatius of Loyola, *The Spiritual Exercises* (New York: Image Books, 1989).

Philip Jacob Spener, *Pia Desideria*, (Philadelphia: Fortress, 1964).

Baruch Spinoza, *A Theologico-Political Treatise* (online).

John Wesley, *A Plain Account of Christian Perfection* (online).

Schedule:

September 8, 10: Introduction: Daily Life under the Wrath of God
LW, 13, 75-141

September 15, 17: Martin Luther: Life and Times

Walker: 419-441; Kittelson, 31-239

September 22, 24: Luther's Theology
Luther, 7-121

September 29, October 1: Luther's Theology by Way of Early Lutheran Worship(cont.)
Luther, 123-260; Olson 13-85

October 6, 8: The Swiss Reformation; Calvin: Life and Times
Walker: 441-447, 468-480; Kerr: 9-51

October 13, 15: Calvin's Theology and Reformed Identity
Kerr: 83-180

MID-TERM DUE OCTOBER 20TH.

October 22, 27: The Radical Reformers;
Walker: 448-468,

October 29, November 3: The Catholic Reformation; English Reformation
Walker: 502-514, Ignatius, 11-62

November 5 10: Religious Upheaval in England and Scotland
Walker: 481-501;

November 12, 17, 19: Wars of Religion; the Territorial Church; Pietism, Secularization
Walker: 515-562; Spener, 39-122

Thanksgiving Break

December 1, 3: Secularization
Walker, 567-614; Spinoza, *A Theologico-Political Treatise*, Preface and
Chapters, 1-7 online:
<http://www.infomotions.com/etexts/philosophy/1600-1699/spinoza-theologico-743.txt>)

December 8, 10: Evangelicalism
Wesley, *A Plain Account of Christian Perfection* online:
<http://gbgm-umc.org/UMhistory/Wesley/plainaccount.stm>

December 15: The Beginning of Global Missions

FINAL DUE DECEMBER 18TH

HC1320: Examination Questions.

Directions: Write three pages, double-spaced on each question. Questions #1-#5 are due October 20th. Questions #6-#10 are due December 18th.

- 1) Analyze the “primal experience” in Luther’s theology drawing on the social context of the 16th century and your reading of his commentary on Psalm 90.
- 2) Discuss the "three walls" that Luther wishes to dismantle in his essay, "To the Christian Nobility."
- 3) Kittelson argues that one of the significant changes in Luther's theology after 1517 is the assertion that salvation comes not by the sacraments as such but by their role in nurturing faith. Illustrate this thesis by reference to "The Babylonian Captivity of the Church."
- 4) Calvin writes: "true and sound wisdom consists of two parts: the knowledge of God and of ourselves. But while joined by many bonds, which one precedes and brings forth the other is not easy to discern." Even though this is "not easy to discern," how do you see the connection between these two types of knowledge in Calvin's theology. What does this connection indicate about the character of Calvin's theology?
- 5) Hermann Bauke refers to three formal principles of Calvin's theology: rationalism, *complexio oppositorum*, and biblicism. Illustrate each of these three principles in the Institutes.
- 6) Describe what you see to be the basic elements of Ignatius of Loyola's spirituality.
- 7) "The great shortcoming of the Reformation," writes Steven Ozment in The Age of Reform, "was its naive expectation that the majority of people were capable of radical religious enlightenment and moral transformation, whether by persuasion or by coercion. . .The brave new man of Protestant faith, `subject to none [yet] subject to all' in Luther's famous formulation, was expected to bear his finitude and sinfulness with anxiety resolved, secure in the knowledge of a gratuitous salvation, and fearful of neither man, God, or the devil. But how many were capable of such self-understanding? Drawing upon your reading of Luther and Calvin for this course, respond to Ozment's observation.
- 8) Analyze Spener’s argument on the nature of true faith and the true church. How does he protect his theology from the dangers of the conventional, cultural Christianity of territorialism?
- 9) In the *Theologico-Political Treatise* (1670) Spinoza offers the first philosophical defense of liberal democracy and the first theoretical statement of historical-critical method in the interpretation of scripture. How are these two related in his argument?
- 10) You are doing an adult forum at your church. The subject is the theology of John Wesley. Draw a portrait of Wesley's theology that would appeal to the practical instincts of the laity. Use your notes from class along with "A Plain Account of Genuine Christianity.”