

WHEATON COLLEGE GRADUATE SCHOOL

**Intercultural Studies 521: Historical Foundations (2 credits)**

**Course Instruction Plan**

Robert L. Gallagher, Ph.D.

**Course Description**

The purpose of this course is to explore key persons and movements in the expansion of the Christian church from early monasticism and the Celtic Church, to Moravianism and Methodism. Our missiological reinterpretation of church history will focus on the dynamics of the expansion and the implications for contemporary strategies of mission. The course is concerned with understanding the processes through which the Christian movement has expanded, and not in remembering dates and names. Particular attention will be given to the means of Holy Spirit renewal, structure of mission, the role of leadership, and the relationship between the three.

**Outcomes**

*Wheaton College Mission Statement:*

Wheaton College exists to help build the church and improve society worldwide by promoting the development of whole and effective Christians through excellence in programs of Christian higher education.

*Graduate School Mission Statement:*

Its mission is to provide academic and professional preparation that will enable the committed Christian student to formulate and articulate a biblical and global understanding of life and ministry and to apply it to service for Christ and His Kingdom.

*Department Mission Statement:*

Our mission is to develop professionals skilled in theory and practice for culturally-relevant service in a dynamically changing world.

*Intercultural Studies Degree Mission Statement:*

Our mission is to develop effective cross-cultural professionals who are competent communicators of Christ, sensitive to other cultures, and effective servants.

Competent communicators	Sensitive to other cultures	Effective servants
<p>A1. Demonstrate knowledge of a biblically-grounded theology of mission (531);</p> <p>A2. Can exegete Scripture appropriately for ministry (531);</p> <p>A3. Can speak from the Scriptures with confidence and cultural sensitivity about the person and work of Jesus Christ and the necessity for all persons having a saving relationship with him (531, 532, 561);</p> <p>A4. Are effective in developing appropriate cross-cultural relationships (532, 561, 621);</p> <p>A5. Can understand and disciple believers from other cultures in Christian growth (532, (561));</p> <p>A6. Have strong communication skills for relational ministry (532, 561, 572).</p>	<p>B1. Understand historical precedents and are able to draw lessons from them for today (521, 621);</p> <p>B2. Understand how culture impacts theological development (532, 561);</p> <p>B3. Know how to study/research cross-cultural situations (572);</p> <p>B4. Understand cultural dynamics and the role they play in decision making (532, 561);</p> <p>B5. Know how to work together with a team in intercultural situations (532, 561, 572, 691).</p>	<p>C1. Understand how to partner with the local Christian community in its various forms (532, 621);</p> <p>C2. Know how to demonstrate the gospel through deed as well as word (521, 531, 621);</p> <p>C3. Can explain the importance of seeking to be catalysts of positive transformation in their professional contexts (521, 531, 532, 572, 621);</p> <p>C4. Understand the significance of a disciplined, vital spiritual life as the basis for incarnational ministry (516, 531, 691).</p>

*Cognitive Learning (B1):*

1. An understanding of the general characteristics of mission history up to the beginning of the nineteenth century.
2. An understanding of the historical principles for missiological interpretation.

3. An understanding of the dynamic mission theses involved in the past expansion of Christianity such as theological breakthroughs, key people, new spiritual dynamics, the spread of information and new leadership patterns.
4. An understanding of God's mission expansion through the early monastics and the Celtic church.
5. An understanding of the expansion of the church through the medieval renewal movements such as the Hussites, Lollards and Waldensians.
6. An understanding of the missionary influence of the Dominicans and the Franciscans.
7. An understanding of mission during the Protestant Reformation through the lives of John Calvin, Martin Luther and Huldreich Zwingli.
8. An understanding of Catholic Reformation mission through the Jesuits Robert de Nobili, Ignatius Loyola, Matteo Ricci and Francis Xavier.
9. An understanding of Pietism and Puritanism and how they impacted missions.
10. An understanding of the mission influence of John Wesley and Count Nicolaus Ludwig von Zinzendorf, the founders of Methodism and Moravianism.

*Affective Learning:*

1. An appreciation of the general historical narrative found in the history of the church.
2. An appreciation for the importance of historical interpretation from a missiological perspective.
3. An appreciation for the historiography of mission, as well as the reference works and bibliographies available for the study of mission history.
4. An appreciation for the work of the Holy Spirit in mission history.
5. An appreciation for the importance of the dynamic mission principles involved in the expansion of the Christian movement.
6. An appreciation for mission history in the time of the Roman Empire, the Dark Ages, the Middle Ages, the Reformation, the Counter Reformation and the eighteenth century.
7. An appreciation for primary sources in mission history.

8. An appreciation for the historio-missiological themes in popular film.
9. An appreciation for historical reflection and interpretation in Christian community (B5, C4).
10. An appreciation for prayer and supportive relationships in historizing in mission (B5, C2/3).
11. An appreciation of the challenge to serve God's purposes in our generation by exposing us to those whom have gone before.

*Functional Learning (A6):*

1. The ability to read rapidly with comprehension.
2. The ability to write a concise book and film review.
3. The ability to interpret historical data and apply the underlying principles to contemporary strategies of mission.
4. The ability to write and present a research paper and integrate historical findings with present mission context.

**Required Textbooks**

1. Gallagher, Robert L. *Historical Foundations*. 7<sup>th</sup> ed. Wheaton, IL.: Wheaton College Graduate School, 2001, rev. 2006
2. Latourette, Kenneth Scott. *A History of Christianity*. Vols. 1-2. Peabody, MA.: Prince Press, 1999.
3. Neill, Stephen. *A History of Christian Missions*. 2<sup>nd</sup> ed. New York, NY.: Penguin Books, 1990.
4. Rampolla, Mary Lynn. *A Pocket Guide to Writing in History*. 2<sup>nd</sup> ed. Boston, MA.: Bedford/St. Martin's, 1998.

**Recommended Textbooks**

1. Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY.: Orbis Books, 1991.
2. Irvin, Dale T. and Scott W. Sunquist. *History of the World Christian Movement. Volume I: Earliest Christianity to 1453*. Maryknoll, NY.: Orbis Books, 2001.
3. Mellis, Charles J. *Committed Communities: Fresh Streams for World Missions*. Pasadena, CA.: William Carey Library, 1976.
4. Noll, Mark A. *Turning Points: Decisive Moments in the History of Christianity*. Grand Rapids, MI.: Baker Books, 1997.
5. Tucker, Ruth. *From Jerusalem to Irian Jaya*. Grand Rapids, MI.: Zondervan, 1983.

6. Walls, Andrew F. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. Maryknoll, NY.: Orbis Books, and Edinburgh, Scotland: T & T Clark, 1996.

## Strategies

1. Engagement. Engage in the course by full attendance and active participation. A “Student Information Sheet” will be handed out in the first session and is to be filled out and returned by the beginning of the next week (B5, C2).
2. Prayer. Pray each week that we may know Christ and make him known. Also, a team of people outside the course will be praying for the class (C4).
3. Relationship. Establish and maintain a supportive relationship with a student colleague from your class small group. This may involve encouragement through discussion, prayer, writing and/or phone call. Groups will be allocated in the first session (B5, C2, C3).
4. Reading Assignments. All reading assignments must be completed before class on the day they are assigned. To facilitate discussion on the readings, journal one important observation, or question, or comment you have concerning each of the reading assignments. Bring this *typed journal record* to class and be ready to discuss your ideas. A *photocopy* of the “Reading Completion Report” contained in the syllabus needs to be submitted on the last day of class reading. The grade for the reading assignments will be based on the pages read and date completed. The total number of pages that need to be read for Latourette and Neill are 387.
5. Motif Tables. These tables need to be completed before class on the day they are assigned. A generic motif table for photocopying is provided at the end of this syllabus—a new table is required for each movement. The tables might be collected during each session for grading.
6. Film Review. View and discuss *one* of the following films with your class group (or another film concerning mission between early monasticism and 1800 AD), and then write a personal 2.5-3-page historio-missiological review with reflection on missiological application. Please see the syllabus below for the review guidelines.
  - a. *Agony and the Ecstasy, The*. (20<sup>th</sup> Century Fox, 1965/1:19, AV 6434).
  - b. *Black Robe*. (Samuel Goldwyn, 1991/1:41, AV 2590) [R].
  - c. *Brother Sun, Sister Moon*. (Paramount, 1973/2:00).
  - d. *Candle in the Dark: The Story of William Carey*. (AV 6829).
  - e. *Cromwell*. (Ken Hughes/Irving Allen, 1970/2:21, GB, AV 6828).
  - f. *First Fruits*. (Vision Videos/Gateway Films, 1:10, AV 1859 [WETN-TV]).

- g. *Francis of Assisi*. (20<sup>th</sup> Century Fox, 1961/1:50, AV 6873).
- h. *God's Outlaw: The Story of William Tyndale*. (Grenville Film Productions, 1988/1:33, AV 6831).
- i. *Ignatius Loyola*. (Vision Videos/Gateway Films, 1998/24, AV 6549, vol.6).
- j. *Jan Amos Comenius: Father of Modern Education*. (Vision Videos/Gateway Films, 1987/1:13, AV 684).
- k. *John Hus*. (Vision Videos/Gateway Films, 1:00, AV 705).
- l. *John Wesley*. (Vision Videos/Gateway Films, 1:13, AV 5316).
- m. *John Wycliffe: The Morningstar*. (Vision Videos/Gateway Films, 1:15).
- n. *Le Router of Martin Guerre*. (Language Learning Center, AV 10 [French]).
- o. *Luther*, Eric Till, Neue Filmproduktion, 2004, 113 min.
- p. *Martin Luther*. (De Rochemont Production, 1953/1:45, AV 220 & SC 13/922.443).
- q. *Mission, The*. (Enigma/Goldcrest/Kingsmere, 1987/2:05, AV 964).
- r. *Obstacle to Comfort: The Life of George Müller*. (International Baptist Missions, 1997/55, AV 6827).
- s. *Radicals, The: The Anabaptists*. (Vision Videos/Gateway Films, 1989/1:40, AV 1724).
- t. *Review Guidelines*:

In 2.5-3 pages answer the following questions:

1. What are the production details concerning the film? (1 point)
2. What is the thesis and major message of the film? (4 points)  
That is, how is the thesis supported in each act of the film?
3. What did you learn from the film? (3 points)
4. How could you apply what you learned from the film to your mission context? (3 points)

The review is to be typed and double-spaced in Times New Roman using a 12-point font, with one-inch margins.

7. Book Review. Write a 2.5-3-page book review on *one* primary source of your choice from the following:
  - a. Adamnan. *Life of Saint Columba. The Historians of Scotland*. Vol. 6. Edinburgh: Edmonston & Douglas, 1874.
  - b. Alcuin of York. *The Vita Willibrord*. London: The Society for the Propagation of the Gospel in Foreign Parts, 1923.
  - c. Athanasius, Saint. *Athanasius: The Life of Antony and the Letter to Marcellinus*. New York. NY.: Paulist Press, 1980.
  - d. Bede. *Historia Ecclesiastica*. Oxford: The Clarendon Press, 1896.
  - e. Benedict, Saint. *The Rule of St. Benedict*. Collegeville, MN.: The Liturgical Press, 1982.

- f. Bonaventura, Saint. *The Mind's Road to God*. Upper Saddle River, NJ.: Prentice- Hall, 1953.
- g. Bunyan, John. *The Pilgrim's Progress*. Chicago, IL.: Moody Bible Institute, 1959.
- h. de Las Casas, Bartolomé. *Witness: Writings of Bartolomé de Las Casas*. Maryknoll, NY.: Orbis Books, 1992.
- i. Edwards, Jonathan. *The Life of David Brainerd*. London, England: Yale University Press, 1985.
- j. Hubmaier, Balthasar. *Balthasar Hubmaier: Theologian of Anabaptism*. Scottdale, PA.: Herald Press, 1989.
- k. Lawrence, Brother. *The Practice of the Presence of God*. Brewster, MA.: Paraclete Press, 1985.
- l. Lull, Ramon. *The Selected Works of Ramon Lull*. Princeton, NJ.: Princeton University Press, 1985.
- m. Luther, Martin. *Luther's Works*. Minneapolis, MN.: Lutherans in All Lands Co., 1907.
- n. Müller, George. *Answers to Prayer*. New York, NY.: Fleming H. Revell Company, 1903.
- o. St. Augustine. *The Confessions*.
- p. Thomas `a Kempis. *The Imitation of Christ*. Translated by William Creasy. Notre Dame, IN.: Ave Maria, 1989.
- q. von Zinzendorf, Count Ludwig Nicolaus. *Nine Public Lectures on Important Subjects in Religion*. Iowa City, IA.: University of Iowa Press, 1973.
- r. Wesley, John. *Journals*.
- s. Willibald. *The Life of St. Boniface*. Harvard: Harvard University Press, 1916.
- t. Ziegenbalg, Bartolomäus. *It Began at Tranquebar*. Madras, India: Christian Literature Society, 1956.

Depending on your selection, the student needs to read only 80-100 pages of the primary source. Furthermore, your choice of material should *not* be related to your research paper.

*Review Guidelines:*

In 2.5-3 pages answer the following questions:

1. What are the publishing details concerning the book? (1 point)
2. What is the thesis and major message of the book? (4 points)  
That is, how is the thesis supported in each chapter of the book?
3. What did you learn from the book? (3 points)
4. How could you apply what you learned from the book to your mission context? (3 points)

The review is to be typed and double-spaced in Times New Roman using a 12-point font, with one-inch margins.

8. Research Paper. Write an 8-10-page paper on a key missionary person of interest to you and of value to your ministry before 1800 AD. Your treatment of this topic should reflect your interaction with the course motifs discussing the relevant historical data and the missiological insights for present strategies of mission. You might focus on the spiritual development of the person, or their mission methods, or on the mission expansion from this person's ministry in a particular country, or the mission movement that resulted from his/her life. In addition, you might take a key leader and examine his/her contribution in view of the motifs of the course. For the topic chosen, the student should consult 2-3 primary sources (if appropriate) and 3-5 secondary sources (including 2-3 journal articles). Research should be limited to between 5-8 of the better academic resources. This does not include resources from the Internet, but does include the use of the BGC Archives. The Rampolla guidelines for writing a research paper should be followed closely. Around the middle of the quad, you will begin the process of submitting two drafts of your thesis statement, research questions and paper outline following Rampolla's guidelines (0.5-1-page). Also, it is helpful if you can submit two copies of your final research paper. That way, the instructor may keep a copy and return the original to you.

9. Research Presentation. Based on your research paper, each student will present their results towards the end of the quad. The class presentation should be 12-15 minutes in length, creative and may include photographs, drawings, maps, examples of primary source material and a time-line of the major events (with some secular references). In addition, students are required to provide each member of their audience with a typed copy of the presentation outline, while the instructor is to be provided with a copy of all the presentation material used.

10. Evaluation. Towards the end of the course, each member of the class will have an opportunity to complete a student evaluation form.

### **Academic Workload**

The unwritten guidelines for an academic workload in higher education is at least two hours of outside work for every one hour in class. Hence, for each two units of credit, the instructor expects at least 65 to 85 hours of academic work by the student. Campus quad courses average 23 contact hours. An additional number of hours should be spent in other structured learning experiences such as reading, writing or case studies to make up the 65-85 hours expected.

The instructor has adopted guidelines for measuring the amount of work that various kinds of assignments may be expected to represent. One hour is represented by one hour of class or other required meeting(s), 25 pages of reading or one double-space typed page of a research paper.

Thus, a 10-page paper represents 10 hours of the 65-85 hours that may be expected in a 2-unit class; 500 pages of reading represent another 20 hours. These guidelines have been adapted for this course as follows:

*Academic Workload:*

Engagement	27 hours
Reading Assignments	18-20
Motif Tables	2-3
Film Review	4-6
Book Review	4-6
Research Paper	12-15
Research Presentation	1-2
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Total	68-79

**Grading**

The grade will be assigned according to the relative weight distribution as indicated below:

*Grading Scale:*

1.	100-96	A
2.	95-92	A-
3.	91-88	B+
4.	87-84	B
5.	83-80	B-
6.	79-76	C+
7.	75 or below	C or below

*Composition of Semester Grade:*

Engagement	5%
Reading Assignments	20
Motif Tables	15
Film Review	10
Book Review	15
Research Paper	25
Research Presentation	10
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Total	100 %

## **End-of-Semester Grades/Papers**

Grades will not be posted nor will a secretary quote them over the phone or in person to a student. Students may obtain their grade in one of the following ways:

1. Students may give the instructor a stamped, self-addressed envelope on the last day of class so that the grade may be mailed to them, or
2. Students may wait for their grade report that is mailed by the Registrar's office. At the end of the quad, any papers or projects that need to be returned to the student will be put in a cardboard file (marked with the instructor's name), and placed inside the ICS cupboard for faculty mailboxes for pick-up by the student. They will remain there until the *third* week of the next quad. Also, a student may furnish the instructor with a large self-addressed envelope with sufficient postage affixed (please check the size and weight with the post office) so that their papers may be mailed to them.

## **Class Format**

8:30 a.m. Worship  
8:40 Session I  
9:20 *Break*  
9:30 Announcements  
9:35 Session II  
10:15 Closure

## **Instructions**

Your title page must have your student ID number and CPO mailbox number together with the department and instructor's name as the return address. All written assignments need to follow APA typing and style requirements. This includes your bibliography and/or references cited. In addition, your papers should be typed and double-spaced in Times New Roman using a 12-point font with one-inch margins.

When writing your papers please use non-discriminatory language. This attitude is consistent with the commitment of the Intercultural Studies Department to the full equality of women and men, and to the joint training of women as equal partners with men in all areas of Christian ministry. Further, the instructor recommends the use of the Writing Center on the lower level of Buswell Library to work on writing assignments for the course. The Center provides support for generating ideas and essay structure.

Except for illness and emergencies, any late paper received within the first week after the due date will automatically receive a grade reduction. That is, if your late paper deserves an A- grade, then you will be given a B+ for the assignment. Thereafter, a grade will be deducted each week your paper is late. No extra-credit work will be given.

An incomplete grade (INC) may be assigned only for deficiencies as a result of illness or situations beyond the control of the student and not because of neglect on the part of the student. An incomplete grade must be made up by the end of the sixth week from the last session of the course (last day of final exams for the quad/semester). The student assumes the responsibility of requesting an incomplete grade. The student applies for an incomplete by submitting to the Registrar's Office an Incomplete Request Form with the instructor's signature. At the time the incomplete grade is given, the professor must submit an incomplete grade card designating the grade that the student will receive if the incomplete is not finished by the sixth week. If the instructor does not enter a grade, the Registrar's Office will assign an F grade. An extension beyond the six weeks must be requested through the normal Academic Petition process currently in place. The six-week time limit may be extended only by special permission of the Registrar and approval of the instructor. If the work has not been completed and submitted to the instructor by the six-week deadline, the INC defaults to an F.

The student is responsible and accountable for the class work and information. That is, class lecture notes and work collected or assigned, and any announcements that alter the course syllabus or schedule, even in any missed session. Missed handouts will be available at the end of the next class.

Academic dishonesty will not be tolerated, including plagiarism. Plagiarism is the use of ideas and information from a specific source without giving credit in some manner to the source. Such an unacknowledged use of another person's intellectual property involves both stealing and lying, and will result in a failure for this course.

All assignments *must* be completed to pass the course otherwise a failure will be recorded with the Registrar's Office. The instructor reserves the right to modify this syllabus.

### **Class Attendance**

Attendance is expected in all classes. No more than one week of classes can be missed for a quad course, and no more than two weeks for a semester course without a significant reduction in grade. If a student needs to miss a class they should inform the instructor beforehand.

### **Auditing**

This course is generally closed to auditors because of the communal nature of the class.

### **Disability Statement**

Any student in this course who has a learning disability that might prevent them from fully demonstrating their abilities should meet with the Disabilities Coordinator in the Counseling Center as soon as possible. The coordinator will then initiate disability

verification and discuss accommodations that might be necessary to ensure full participation in the successful completion of course requirements.

### **Access to Instructor**

The instructor's office hours are posted on his office door (BGC M210). If these times are not suitable, then please make an appointment by contacting the instructor in class and arranging a suitable time. The instructor is eager to become personally acquainted with all his students. Thus, all students in this course are encouraged to talk with him early in the quad about any matter related to the course—or anything else. Those who find the class sessions or readings unclear are especially urged to come by as soon as possible.

“Dine with a Mind” is a great way for students to take their instructor to breakfast, lunch or dinner. Each student is allowed to take one professor per semester with tickets covering the instructor only. See the Graduate Student services for tickets and further information.

The instructor may be contacted by e-mail: [Robert.L.Gallagher@wheaton.edu](mailto:Robert.L.Gallagher@wheaton.edu), or by web site: [www.wheaton.edu/intr/faculty/gallagher](http://www.wheaton.edu/intr/faculty/gallagher), or by fax: 630/752-7125, or by office phone: 630/752-5192.

### **Course Procedure**

#### Week 1

##### **Thursday**

Introduction to the Class

Introduction to the Course

Introduction to Mission History

After the class is introduced and the course syllabus explained, discussion will focus on why mission history is important and the subsequent implications for contemporary mission.

*Reading: Syllabus, Course Notes*

#### Week 2

##### **Tuesday**

Monasticism: Benedictines, Cistercians, Cluniacs, and Hermits

The rise of early monasticism is traced from Egypt to southern France and Asia Minor.

Key leaders are examined such as Antony and Benedict as to their contribution to the renewal of the declining church.

*Reading: Latourette 221-234, 333-336, 417-419, 422-427, 556-557*

*Monasticism motif table due*

*Student information sheet due*

## **Thursday**

Irish Mission: Celtic Christianity

This Christian mission movement begins with Patrick in Ireland and expands via Columba to Scotland and Columban to Italy. Also, English monks were encouraged towards mission by this radical Irish vision, as Willibrord and Boniface proclaim the Gospel in Holland and Germany respectively.

*Reading: Latourette 101-102, 332-333, 342-350, 365; Neill 49-50, 57-67, 85-86*

*Celtic Christianity motif table due*

## Week 3

## **Tuesday**

Medieval Renewal: Hussites, Lollards, and Waldensians

Before the Protestant reformation, there were a number of people that challenged the church to return to the gospel of Jesus and the Bible. Among the more influential of these leaders were John Hus of Prague, John Wycliffe of Oxford and Peter Waldo of Lyons. The lives of these men will be examined as well as their legacy for the church of today.

*Reading: Latourette 447-458, 662-669, 675-678*

*Hussite motif table due*

*Lollard motif table due*

*Waldensian motif table due*

## **Thursday**

Medieval Friars: Dominicans and Franciscans

Dominic and Francis were early 13<sup>th</sup> century lay leaders in the Catholic Church that began renewal movements that spread throughout Europe. Two hundred years before the first Protestant missionaries, these friars took their message of Christian love and service to the outposts of the Middle East, North Africa, China and the Americas.

*Reading: Latourette 403-406, 427-439, 441-444; Neill 99-100, 103-104, 107-110, 114-117, 143-147*

*Dominican motif table due*

*Franciscan motif table due*

#### Week 4

### **Tuesday**

Protestant Reformation: Lutherans

The historical and contextual conditions of early 16<sup>th</sup> century Germany laid the foundation for a European reformation of the church. The printing press especially, allowed the writings of Martin Luther to be quickly distributed into the hands of the people. Many German princes of the Holy Roman Empire turned from Catholicism and became Protestants along with the people of their states. Then students from around Europe joined Luther at the University of Wittenberg and later returned to the home country to share the reformation message.

*Reading: Latourette 703-742; Neill 187-191*

*Lutheran motif table due*

### **Thursday**

Protestant Reformation: Anabaptists and Calvinists

An important part of the Protestant reformation centered around Geneva and the ministry of the Frenchman, John Calvin. John Knox of Scotland and other international students attended Calvin's Academy in Geneva and then returned to their countries to initiate Protestant reformation. Further, Swiss Protestants like Huldreich Zwingli expanded the reformation by calling for a return to biblical water baptism and church governance. This radical form of Protestantism created the Anabaptist movement that under persecution, eventually spread to parts of Europe and the American colonies.

*Reading: Latourette 745-775, 778-786; Rampolla 1-21*

*Anabaptist motif table due*

*Calvinist motif table due*

*Film review due*

Week 5

**Tuesday**

Catholic Reformation: Jesuits

In some measure a counter reformation in answer to Lutheranism and Calvinism, Ignatius Loyola and six other students at the University of Paris, formed a Catholic teaching order known as the Jesuits. This quasi-military group helped turn back the Protestant expansion, especially in Eastern Europe, and became a strong missionary force in Asia (Francis Xavier) and Latin America.

*Reading: Latourette 840-850, 928-931, 939-941; Neill 125-178; Rampolla 21-50*

*Jesuit motif table due*

*Thesis statement, research questions & paper outline due (draft #1)*

**Thursday**

Protestant Mission: Puritans

The Puritan movement in England called for a reformation of Anglicanism that would be more in line with Scripture and less with the Catholic Church. The process of renewal switched back and forth from persecution to acceptance, depending on the religious affiliation of the monarchy. The Puritan John Elliot was one of the first missionaries to successfully minister among the Native Americans.

*Reading: Latourette 813-821, 953, 961; Neill 191-193*

*Puritan motif table due*

Week 6

**Tuesday**

Protestant Mission: Pietists

In the mid 17<sup>th</sup> century, Philip Spener and his mentoree August Franke, became leaders of the Pietist movement in Germany. They sought for a renewal of the Lutheran church that emphasized a personal faith in Christ and small group meetings for discipleship.

Halle University became the center of Pietism and produced the first successful Protestant missionaries, sending its graduates to Greenland, Scandinavia, and India.

*Reading: Latourette 894-897, 932-933, 957; Neill 194-201*

*Pietist motif table due*

*Thesis statement, research questions & paper outline due (draft #2)*

*Book review due*

## **Thursday**

Thanksgiving

Week 7

## **Tuesday**

Protestant Mission: Moravians

The early 18<sup>th</sup> century saw the persecuted Bohemian Brethren seek refuge at the Hernhut estate of Count Nicholas Ludwig von Zinzendorf. After experiencing their own Pentecost, this small group of believers formed one of the foremost missionary movements of modern history. Under Zinzendorf's leadership, the Moravians commissioned more missionaries in their first twenty years than the previous 200 years of Protestantism. Within two decades they had missionaries in over twenty of the most difficult regions of the world.

*Reading: Latourette 898, 951, 956-960; Neill 201-203; "Zinzendorf and the Early Moravians"*

*Moravian motif table due*

## **Thursday**

Protestant Mission: Methodists

Influenced by the Moravians, John and Charles Wesley experienced a personal awakening of the Holy Spirit that launched a revival in 18<sup>th</sup> century Britain. Along with George Whitfield, Wesley preached in the open fields, traveling extensively throughout the country, and influencing thousands to commit their lives to Christ. These new converts were then formed into discipleship bands that became the seedbed for further revival and missionary activity around the world.

*Reading: Latourette 1018-1029, 1035-1040; Neill 213-214*

*Methodist motif table due*

Week 8

**Tuesday**

Research Presentations

Student research findings from key mission leaders and their movements will be presented creatively in class. Emphasis in the presentation will be on the missionary principles discovered from the history of their lives that may be applicable for contemporary mission contexts.

*Research presentation due*

**Thursday**

Research Presentations

Student research findings from key mission leaders and their movements will be presented creatively in class. Emphasis in the presentation will be on the missionary principles discovered from the history of their lives that may be applicable for contemporary mission contexts.

Student Evaluations

*Reading: Syllabus*

*Research presentation due*

Week 9

8:00 a.m.-10:00 a.m.

**Tuesday**

Finals Week

Research Presentations

Student research findings from key mission leaders and their movements will be presented creatively in class. Emphasis in the presentation will be on the missionary principles discovered from the history of their lives that may be applicable for contemporary mission contexts.

*Research presentation due*

*Reading completion form due*

*Research paper due*

## Reading Completion Report

<u>Week</u>	<u>Chapter</u>	<u>Section</u>	<u>Date &amp; % Completed</u>
1		Syllabus	_____
		Course Notes	_____
2		Latourette 221-234, 333-336, 417-419, 422-427, 556-557	_____
		Latourette 101-102, 332-333, 342-350, 365	_____
		Neill 49-50, 57-67, 85-86	_____
3		Latourette 447-458, 662-669, 675-678	_____
		Latourette 403-406, 427-439, 441-444	_____
		Neill 99-100, 103-104, 107-110	_____
		Neill 114-117, 143-147	_____
4		Latourette 703-742	_____
		Neill 187-191	_____
		Latourette 745-775, 778-786	_____
		Rampolla 1-21	_____
5		Latourette 840-850, 928-931, 939-941	_____
		Neill 125-178	_____
		Rampolla 21-50	_____
		Latourette 813-821, 953, 961	_____
		Neill 191-193	_____
6		Latourette 894-897, 932-933, 957	_____
		Neill 194-201	_____
7		Latourette 898, 951, 956-960	_____

Neill 201-203

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“Zinzendorf and the Early Moravians”

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Latourette 1018-1029, 1035-1040

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Neill 213-214

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8 Syllabus

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Name: \_\_\_\_\_ Total % Completed: \_\_\_\_\_

**Mission Movement Motifs**

Motif	Movement: _____ ID #: _____
Milieu	
Messengers	
Motivations	
Means	
Methods	
Messages	
Manifestations	

