

Anabaptist History and Theology

A Gateway Course

CTH 529L

Fall 2012

Credit Hours: 2 semester hours

Classroom time: 18.5 hours

Field Trips: 11.5 hours

Location: Conestoga Mennonite Church, 2779 Main St., Morgantown, PA 19543

Times and dates: October 5 & 6 (Friday & Saturday); Nov. 30 & Dec. 1 (Friday & Saturday)
8:00 a.m. – 4:30 p.m.

Field Trips: Philadelphia/Lansdale – October 6; Lancaster area – December 1

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Course Description: This survey course will acquaint students with the almost 500-year sweep of Anabaptist/Mennonite history, experience and theological reflection since 1525. This story of a movement and faith communities will be viewed against the background of the spiritual, social, geographical and cultural dimensions of the times. The course will be structured around key turning points in history and theological convictions with the ultimate goal of better understanding the relevance of Anabaptist history and theology for the contemporary life of the church in local and global contexts.

EMS Mission:

Eastern Mennonite Seminary prepares men and women to serve and lead in a global context. In response to God's saving grace, we educate students to bear witness to the gospel of Jesus Christ in the power of God's Spirit as wise interpreters, mature practitioners, discerning communicators and transformational leaders.

Course Objectives:

Upon successful completion of this course, students will be able to –

- Interpretation** -- reasoned, imaginative, tradition-based knowing constructed in community
- Understand and explain the main contours of the Anabaptist/Mennonite story from its inception in 16th century Europe to the church fellowship today scattered around the globe.
 - Describe the chief characteristics and emphases of Anabaptist/Mennonite theological reflection across various historical periods, cultures and geographical settings.
 - Name key convictions, religious practices, turning points and community leaders.

Formation -- bodily, practical and spiritual way of knowing

- Be more confident interacting with others about Anabaptist/Mennonite history & theology.
- Be more secure in describing and owning one's personal story of faith in relationship to the broader Anabaptist/Mennonite story.

Contextualization – ethically mindful, intuitive and actively experiential knowing

- Appreciate and critically analyze – especially as a result of the field trips – the various ways Anabaptist/Mennonite faith communities have applied and continue attempting to incarnate the Christian message.

Performance/Practices – integrate, embody and express in practice the variety of ways we have come to know

- Integrate historical, theological and contextual features of the Anabaptist/Mennonite movement/church for application in a local ministry setting.

Required Text:s

Bender, Harold S. *The Anabaptist Vision*, Global Anabaptist Mennonite Encyclopedia Online. 1944. <http://www.gameo.org/encyclopedia/contents/A534.html>

Confession of Faith in a Mennonite Perspective, Herald Press, 1995.

Or http://www.gameo.org/encyclopedia/contents/C6652_1995.html

Kanagy, Conrad, Tilahun Beyene, Richard Showalter. *Winds of the Spirit: A Profile of Anabaptist Churches in the Global South*, Herald Press, 2012

Klaassen, Walter. *Anabaptism: Neither Catholic nor Protestant*, 3rd ed., Pandora Press, 2001.

Murray, Stuart. *The Naked Anabaptist: The Bare Essentials of a Radical Faith*, Herald Press, 2010.

Roth, John D. *Stories: How Mennonites Came to Be*, Herald Press, 2006.

"Schleitheim Confession (Anabaptist, 1527)." Global Anabaptist Mennonite Encyclopedia Online. 1527. <http://www.gameo.org/encyclopedia/contents/S345.html>.

Weaver, J. Denny. *Becoming Anabaptist: The Origin & Significance of 16th Century Anabaptism*. 2nd ed., Herald Press, 2005

Simons, Menno. *"Confession" and The New Birth*. Lancaster Mennonite Historical Society, 1996.

Supplemental Materials:

Biesecker-Mast, Susan and Gerald, ed. *Anabaptists and Postmodernity*, Pandora Press, U.S., 2000.
Complete Writings of Menno Simons, Herald Press, 1956.

Dyck, Cornelius J. *An Introduction to Mennonite History*, 3rd ed., Herald Press, 1993.

Estep, William R. *The Anabaptist Story*. 3rd edition, Grand Rapids, Eerdmans, 1996.

Finger, Thomas. *A Contemporary Anabaptist Theology*, InterVarsity Press, 2004.

Global History Project (This is a series of books, one from each continental region. Writers from each continent trace the origins, development and mission of the Anabaptist-related churches there, reflecting the experiences, understandings and perspectives of these churches.)

- Africa Volume: *Anabaptist Songs in African Hearts*, Good Books, 2006.
- Europe Volume: *Testing Faith and Tradition*, Good Books, 2006.
- Latin America Volume: *Mission and Migration*, Good Books, 2010.
- Asian Volume: *Churches Engage Asian Traditions*, Good Books, 2012.

Klaassen, Walter. *Anabaptism in Outline: Selected Primary Sources*, Herald Press, 1981.

Loewen, Harry and Steve Nolt. *Through Fire and Water: An Overview of Mennonite History*, Herald Press 1996.

Loewen, Harry. *No Permanent City: Stories from Mennonite History and Life*, Herald Press, 1993.

Martin, Michael S. *Cup and Cross: An Introduction to Anabaptist History*, Rod & Staff Publishers, 2005.

Mennonite Experience in America, Vols 1-4

- MacMaster, Richard K. *Land, Piety, Peoplehood: The Establishment of Mennonite Communities in America*.

- Schlabach, Theron. *Peace, Faith, Nation: Mennonites and Amish in 19th Century America*.
- Juhnke, James C. *Vision, Doctrine, War: Mennonite Identity and Organization in America, 1890-1930*.
- Toews, Paul. *Mennonites in American Society, 1930-1970: Modernity and the Persistence of Religious Community*.

Neufeld, Alfred. *What We Believe Together*, Good Books, 2007.

Roth, John D. *Beliefs: Mennonite Faith and Practice*, Herald Press, 2005.

_____, ed. *Engaging Anabaptism: Conversations with a Radical Tradition*, Herald Press, 2001.

_____, *Refocusing a Vision: Shaping Anabaptist Character in the 21st Century*, Mennonite Historical Society, 1995. <http://www.goshen.edu/mhl/Refocusing/index.html>

Scott, Stephen. *An Introduction to Old Order and Conservative Mennonite Groups*, Good Books, 1996.

Sharp, John E. ed. *Gathering at the Hearth: Stories Mennonites Tell*, Herald Press, 2001.

Smith, C. Henry. *The Story of the Mennonites*, 5th printing, Herald Press, 1981.

Snyder, C. Arnold. *Anabaptist History and Theology: An Introduction*, Pandora Press, 1995.

Snyder, C. Arnold. *Following in the Footsteps of Jesus -The Anabaptist Tradition*, Orbis Books 2004.

Williams, George H. *The Radical Reformation*, 3rd ed., Sixteenth Century Journals Publishing, 1992.

Course Activities and Requirements

1. Reading and Posting on Moodle

- Read the assigned materials according to the schedule below taking whatever notes or underlining material that assists comprehension and critical thinking. Keep and submit a log of your readings: assigned pages and additional reading for research purposes.

Due December 14

- Contribute responses on Moodle Online Forum to the bi-weekly reading assignments and discussion questions. Forum responses promote engagement with texts, with the shape of contemporary Christian ministry, and with others in the class around key theological or historical questions. A good entry will have these features: at least 500 words; provide a thoughtful response to the discussion question in light of readings and ministry context; good questions; and honest opinions and perspectives.

Entries are due by 5:00pm on Friday evenings (usually bi-weekly) according to the schedule

2. Participation

- Engagement: Attend class sessions and field trips and take part freely. Active classroom participation will be vital for all learners.
- My Pathway: Share with the class a brief autobiographical account (5 minutes) summarizing "My Pathway to Anabaptism..." Suggested features: formative experiences, relationships, Bible texts, quotations; affirmations and disappointments. Creativity and honesty are encouraged.
- Hello, My Name Is: Select a person from the list of noteworthy Anabaptist men and women below. Get to know that person through research. Prepare a 500-word introduction of that individual written in the first-person to read to the class and to hand in.

3. Theological Reflection

- Read the entire 1995 *Confession of Faith in a Mennonite Perspective* and commentary during the course.
- Interact in more depth with five of the *CoF* articles and submit a report (1000 words maximum per report) for each of the five articles. Respond to the article in the following ways:

- Summarize the article. (250 words max)
- Which points of emphasis do you especially agree with, find meaningful or find enlightening? (250 words max)
- Which points of emphasis do you disagree with, find lacking or find confusing? (250 words max)
- How has your own story or faith journey illustrated or contrasted with the content of this article? (250 words max)
 - Article 17 *Due October 12*
 - Either Article 9 or 10 *Due October 26*
 - Any one from Articles 11 – 14 *Due November 2 (1 week)*
 - Any one from Articles 18 – 23 *Due November 16*
 - Any other Article of your choosing *Due November 30*

4. Critical Reflection Essay [*Interpretation, Contextualization and Performance*]

- a. The bi-weekly online forums are intended to draw students into active engagement with each other around a key issue from the Anabaptist story. The Critical Reflection Essay is the culmination of these forums.
 - Select one of the five forums – and the issue under discussion – as the focus of your essay.
 - Examine several sources of pertinent literature or information. This can include online resources, material from the bibliography and other resources you gather.
 - Write an essay 4-5 pages, single-spaced (double-spaced between paragraphs), typewritten in 12-font that demonstrates
 - Careful thought about the issue or question
 - An awareness of varying perspectives
 - A clear personal point of view that is supported by solid content and creative reasoning
 - Suggested implications for contemporary Anabaptist congregations.*Due December 14*

Hello, My Name Is...

Select one person from the list below (or suggest someone else). Research this person and introduce them to the class in 500 words or less, written in first-person singular.

Balthasar Hubmaier (1480-1528)
 Michael Sattler (1490-1527)
 Helena of Freyberg (1491-1545)
 Melchoir Hoffman (1495–1543)
 Pilgrim Marpeck (1495-1556)
 Hans Denk (1500-1527)
 Hans de Ries (1553-1638)
 Jan Philipsz Schabaelje (1585-1656)
 Thieleman J. van Braght (1625- 1664)
 Jacob Amman (1644-1730)
 Hans Reist (1670–1704)
 Heinrich Funck (d. 1760)
 Christopher Dock (1698–1771)
 David Moellinger (1709-1786)
 Martin Boehm (1725-1812)
 Christian Burkholder (1746-1809)
 Joseph Funk (1778 – 1862)
 Johann Cornies (1789-1848)

John H. Oberholtzer (1809-1895)
 John M. Brenneman (1816-1895)
 Verena Sprunger Lehman (1828-1913)
 John F. Funk (1835-1930)
 Jonas H. Martin (1839-1925)
 John S. Coffman (1848-1899)
 Peter Martin Friesen (1849-1914)
 Daniel Kauffman (1865-1944)
 Amanda Musselman (1869-1940)
 Annie C. Funk (1874-1912)
 Anna J. Allebach (1874-1918)
 Benjamin B. Janz (1877-1964)
 Orie O. Miller (1892-1977)
 Edward M. Yoder (1893-1945)
 Christmas Carol Kauffman (1901-1969)
 Ruth Brunk Stoltzfus (1915-2008)
 John Howard Yoder (1927-1997)
 Doris Janzen Longacre (1940-1979)

Supplemental Credit – Directed Study

This syllabus describes expectations and requirements for earning two (2) semester hours of academic credit. Students who wish may earn a third credit by completing a Directed Study. A Directed Study is selected, designed and completed in consultation with the Instructors, and must be approved by the Associate Dean. Although shaped in different forms, 45 clock hours of learning activities are expected the one additional credit. The Directed Study plan shall include suggested texts, a description of the project, meeting times with the Instructor, the final deliverable outcome and projected completion date.

Course Assessment: All course requirements will be evaluated to determine each student's grade.

Criteria for assessment include:

- Regular attendance
- Motivated engagement with the content, fellow students and instructor
- Stimulating and reflective responses to assigned readings
- Excellence in fulfilling all facets of an assignment
- Neatness and organization in written work; poise and comfort in presentations
- Completion on time

Class attendance, tour and class participation	15%
"Pathway to Anabaptism"	5%
"My Name is..." (Noteworthy Anabaptist Men & Women)	5%
Online Forum Entries/Reading Log	25%
Confession of Faith Responses	25%
Critical Reflection Essay	25%

"A" indicates superior performance that represents mastery of the assignment. This requires excellent content, organization and presentation. All facets of the assignment are fulfilled in a timely manner.

"B" indicates commendable performance that represents adequate fulfillment of the assignment, with no major weaknesses. All essential facets of the assignment are fulfilled in a timely manner.

"C" indicates marginal performance that represents a clear deficiency in some part of the assignment, such as content, organization or presentation. At times, even commendable work may be considered marginal if it is submitted late.

"F" indicates unacceptable performance that fails to meet the criteria for reasons such as poor quality, insufficient effort, insufficient material, or lateness.

Attendance Expectations (from EMS Catalog): Students are required to attend class meetings of all courses for which they are enrolled unless excused for satisfactory reasons. Work missed by late entrance or absence must be completed to the satisfaction of the instructor. Excuses may be secured for sickness, funerals in the family and similar circumstances. Each faculty member is responsible for granting excuses. Students should not absent themselves from classes without clearance from their respective professors.

Academic Integrity: The responsibility to foster and guard academic integrity rests with all members of the academic community. A foundation of mutual trust is essential to the learning community. Any

incidents of academic dishonesty may result in a failing grade for the work submitted and a "Record of Academic Dishonesty" filed in the graduate dean's office. Students are asked to meet with the professor (and other affected persons, where appropriate) to examine the effects of the dishonesty on others and to develop an accountability plan.

Special Accommodations Statement: If a student needs course adaptations or accommodations because of a documented disability, or has emergency medical information to share, please contact the instructor personally as soon as possible to discuss any accommodations necessary to ensure full participation and facilitate equal educational opportunity. All information and documentation of the disability is confidential and will not be released without permission.

Class Schedule: Friday and Saturday, October 5 & 6 and November 30 & December 1, 2012
 Field Trips: Philadelphia/Lansdale – October 6; Lancaster area – December 1 (afternoon)

Dates	Morning	Afternoon	Assignments
Session Friday October 5 8:00am – 4:30pm	Christendom, Dawn of Reformation, Early Anabaptism <i>Creeds, Schleithem, Menno Simons, et. al.</i>	Later 16 th Century Anabaptism, Migrations, and Divisions <i>Ris Confession, Dortrecht Confession</i>	Reading: Roth, Intro-Ch3, Weaver, Intro-Ch2, Klaassen Chs1-2; Schleithem & Simons "Confession" "Pathway" stories "My Name Is..."
Field Trip Saturday October 6 9:00am – 5:15pm	Germantown Historic Meetinghouse, Philadelphia Praise Center	Franconia & Eastern District Salford Mennonite Church	"Pathway" stories "My Name Is..."
Session Friday November 30 8:00am – 4:30pm	Russian Experience, North America I, Renewal & Outreach, <i>Christian Fundamentals, Doctrines of the Bible</i>	North America II, Recovery of Anabaptism, Mennonite Church USA <i>Anabaptist Vision, Confessions of Faith (1963 & 1995,</i>	"Pathway" stories "My Name Is..."
Session & Field Trip Saturday December 1 8:00am – 5:00pm	Mennonite World Conference, Global Anabaptism <i>MWC Shared Beliefs, Winds of the Spirit</i>	Weaverland Mennonite Church, New Holland Spanish Mennonite, Alive Church of Ephrata (Ephrata MC)	"Pathway" stories "My Name Is..."
Friday December 14		Final Assignments Due	Reading Log and Critical Reflection Essay

Reading, Forum and Assignment Schedule

Date Due	Historical Reading	Theological Reading	Writing Assignment
Read by Friday October 5	Roth, Intro-Ch 3 Weaver, Intro-Ch 2	Klaassen, Chs 1-2 <i>Schleitheim Confession</i>	
Complete by Friday October 12			Submit <i>CoF</i> Article 17 Post Moodle Forum Entry by 5pm
Forum Question: In your own words, what were the main conditions in 16 th century Europe that contributed to the upheaval known as The Reformation? Describe the ways theological concerns intertwined with social, economic & political impulses. What parallels if any do you see between that setting and era, and 21 st century N. America?			
Read and Complete by Friday October 26	Weaver, Chs 3-4 Roth, Chs 4-5 Murray, Ch 7	Simons "Confession" & "New Birth" Klaassen, 3-4	Submit <i>CoF</i> Article 9 or 10 Post Moodle Forum Entry by 5pm
Forum Question: Anabaptists were almost universally perceived as a grave threat to the religious and social order of 16 th century Europe and discriminated against in many settings for centuries thereafter. What did the Anabaptists believe, do and say that made them so dangerous in the eyes of the majority? To what extent were the suspicions of the "establishment" justified? What can be learned from this experience for application today?			
Read and Complete by Friday November 2	Roth, Ch 6-7	Klaassen, Ch 5-8	Submit <i>CoF</i> Any one from Articles 11 – 14 Post Moodle Forum Entry by 5pm
Forum Question: Anabaptist Mennonites experienced new dynamics of life and witness after migrating to America and Russia. What were the benefits/opportunities of these settings, what were the dangers/threats? Compare and contrast the Mennonite experiences in America and Russia. What implications do you draw from this analysis for your current context of ministry?			
Read and Complete Friday November 16	Roth, Ch 8 Weaver, Ch 5	Bender, "Anabaptist Vision" Murray, Chs 1-6, 8	Submit <i>CoF</i> Any one from Articles 18 – 23 Post Moodle Forum Entry by 5pm
Forum Question: Anabaptism as a movement and theological perspective has been "recovered" in the 20 th century and rehabilitated in broader circles of the Christian Church, e.g. Stuart Murray, <i>The Naked Anabaptist</i> . At the same time many American Anabaptist Mennonites struggle with church divisions and theological stress-lines. How do you understand and analyze this renewal on one hand and tendency to fracture on the other? To what extent are you hopeful or worried about Anabaptism in North America, and why?			
Reading and Complete by Friday November 30	Roth, Ch 9-Conclusion	Kanagy, Beyene, Showalter, Chs. 1-10	Submit <i>CoF</i> Any Article of your choosing Post Moodle Forum Entry by 5pm
Forum Question: Global Anabaptism has become a reality. In what ways can Anabaptists in the global North and global South be a benefit to each other? What signs of hope do you see? What concerns do you have? Sketch what you think the story of Anabaptism – theological and as faith communities around the world – will look like 50 year from now (2062)?			
December 14			Reading Log and Critical Reflection Essay

Writing Standards – Graduate Level

Criteria	A excellent	B good	C minimal expectations	Comments
Content (<i>quality of the information, ideas and supporting details.</i>)	- shows clarity of purpose - offers depth of content - applies insight and represents original thinking	- shows clarity of purpose - offers substantial information and sufficient support - represents some original thinking	- shows clarity of purpose -lacks depth of content and may depend on generalities or the commonplace - represents little original thinking	
Structure (<i>logical order or sequence of the writing</i>)	- is coherent and logically developed -uses very effective transitions	-is coherent and logically developed -uses smooth transitions	-is coherent and logically (but not fully) developed -has some awkward transitions	
Rhetoric and Style (<i>appropriate attention to audience</i>)	- is concise, eloquent and rhetorically effective - uses varied sentence structure -is engaging throughout and enjoyable to read	- displays concern for careful expression - uses some variation in sentence structure -may be wordy in places	- displays some originality <u>but</u> lacks imagination and may be stilted - uses little varied sentence structure - frequently uses jargon and clichés -uses generally clear but frequently wordy prose	
Information Literacy (<i>locating, evaluating, and using effectively the needed information as appropriate to assignment</i>)	- uses high-quality and reliable sources - chooses sources from many types of resources - chooses timely resources for the topic - integrates references and quotations to support ideas fully	- uses mostly high-quality and reliable sources -chooses sources from a moderate variety of types of resources -chooses resources with mostly appropriate dates - integrates references and quotations to provide some support for ideas	-uses a few poor-quality or unreliable sources -chooses sources from a few types of resources -chooses a few resources with inappropriate dates -integrates references or quotations that are loosely linked to the ideas of the paper	
Source Integrity (<i>appropriate acknowledgment of sources used in research</i>)	- cites sources for all quotations - cites credible paraphrases correctly - includes reference page - makes virtually no errors in documentation style	- cites sources for all quotations - usually cites credible paraphrases correctly - includes reference page - makes minimal errors in documentation style	- has sources for all quotations - has mostly credible paraphrases, sometimes cited correctly - includes reference page with several errors -makes several errors in documentation style.	
Conventions (<i>adherence to grammar rules: usage, mechanics</i>)	- uses well-constructed sentences - makes virtually no errors in grammar and spelling - makes accurate word choices	- almost always uses well-constructed sentences -makes minimal errors in grammar and spelling - makes accurate word choices	- usually uses well-constructed sentences - makes several errors - makes word choices that distract the reader	
The weighting of each of the six areas is dependent on the specific written assignment and the teacher's preference. Plagiarism occurs when one presents as one's own "someone else's language, ideas, or other original (not common-knowledge) material without acknowledging its source" (adapted from Council of Writing Program Administrators).				Grade