SYLLABUS

1HT506: Church and World
Spring 2012

Dr. Sean Michael Lucas

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E-mail: sean.lucas@fpcpca.net
Office hours: By appointment.

Course description:
A course examining the relationship of the church and society. Particular attention is given to differing Christian approaches to the relationship of Christ and culture and to the impact of secularization, industrialization, and modern science. The growth of Christianity in third world countries and in urban settings is considered.

Course dates:
Mondays, 1pm–4pm; specifically, we will meet for class times on the following Mondays: February 6, February 13, February 20, March 5, March 19, March 26, April 16, and April 30. There will be proctored one-hour tests on the following Mondays: February 27 and April 2

Goals:
1. The student will be introduced to the history of the Christian church in the nineteenth and twentieth centuries, particularly emphasizing the way certain beliefs and practices have shaped Christian identity.
2. Through the lectures, the student will be exposed to the cultural and political contexts of Christian thought and develop a greater critical appreciation for the Christian tradition.
3. Through the reading and discussions, the student will be oriented to key figures, beliefs, practices, and stories in the life of the Christian church and will explore how they relate to contemporary Christian life and ministry.
4. Through the exams, the student will reflect on how Christian identity, as represented in the last two centuries of the church’s history, continues to have relevance for contemporary Christian life and ministry.
5. Through the final essay, the student will engage critically on how Christianity and culture/society relate to one another and will forge a working model for thinking through these issues for Christian ministry.

Required texts:
Stanley Grenz and Roger Olson, Twentieth-Century Theology: God and World in a Transitional Age (Downers Grove: Intervarsity, 1993); ISBN: 978-0830815258; $28.00

Abraham Kuyper, *Lectures on Calvinism* (Grand Rapids: Eerdmans; often reprinted); 978-0802816078; $16.00

J. Gresham Machen, *Christianity and Liberalism* (Grand Rapids: Eerdmans; often reprinted); ISBN: 978-0802864994; $15.00


**Recommended texts:**

D. A. Carson, *Christ and Culture Revisited* (Grand Rapids: Eerdmans, 2008); ISBN: 978-0802831743; $24.00

Andy Crouch, *Culture Making: Recovering our Creative Calling* (Downers Grove: Intervarsity, 2008); ISBN: 978-0830833948; $20.00


**Requirements and Grading:**

1. *Regular attendance and class participation* (10%). Because there are only eight (8) class meetings, you will only be allowed to miss one (1) class period without it adversely affecting your grade. I will take attendance at each class meeting.

2. *Reading* (30%). The reading grade is broken into two parts:
   a. 2 one-page reaction papers (each worth 5%).
   b. Final reading summary (20%)

3. *Exams* (30%). You will have two (2) case-study exams based on your reading and course lectures to that point. Those exams will be given on Monday, February 27, 2012 and Monday, April 2, 2012.

4. *Final essay* (30%). You will write a 7-10 page essay, **due on May 4, 2012 by 5pm**. See below.

5. *Grading scale (standard RTS scale):*

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<thead>
<tr>
<th>Score</th>
<th>Grade</th>
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<tr>
<td>97-100</td>
<td>A</td>
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<tr>
<td>94-96</td>
<td>A-</td>
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<tr>
<td>91-93</td>
<td>B+</td>
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<tr>
<td>88-90</td>
<td>B</td>
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<tr>
<td>86-87</td>
<td>B-</td>
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<tr>
<td>83-85</td>
<td>C+</td>
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<tr>
<td>80-82</td>
<td>C</td>
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<td>78-79</td>
<td>C-</td>
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<td>75-77</td>
<td>D+</td>
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<tr>
<td>72-74</td>
<td>D</td>
</tr>
<tr>
<td>70-71</td>
<td>D-</td>
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<tr>
<td>Below 70</td>
<td>F</td>
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As part of our purpose to train servants of the triune God to walk with God in all of life, we expect godly integrity in the academic work done at Reformed Theological Seminary. God’s covenant with His people calls for honesty and a commitment to truth (as in the 9th commandment). As we live in that covenant and in community with one another, upholding truth is an essential duty. Specifically applied to academic labors, this means that we accurately represent our work to others. In other words, neither cheating nor plagiarism is tolerated.

**Instructions on particular assignments:**

1. **One-page reading reaction papers**
   a. There will be two separate reaction papers, in which you will answer a specific question on the reading. You will find the appropriate question listed in the syllabus’s reading/lecture schedule, which will be distributed on the first day of class.
   b. The reaction paper will be written with one inch margins, double-spaced, 12 point Times Roman font.
   c. The reaction paper will be due by the beginning of class time; **no late papers will be accepted**. If you will not be at the particular class time, you will need to submit your paper in advance.
   d. Please do not email your paper; it is your responsibility to get a hard-copy of the paper to the instructor.
   e. The grade is pass/fail; if you follow instructions completely (including form requirements stated in line b), you will receive the full amount of points (signified by a check mark). If you fail to follow instructions, then the instructor will determine how many points are appropriate.

2. **Final essay**
   - You will write a 7-10 page essay (I will not read past page 10) in which you compare and contrast H. Richard Niebuhr’s *Christ and Culture* to one book of your choice from the following three titles: D. A. Carson’s *Christ and Culture Revisited*; Andy Crouch, *Culture Making*; James Davison Hunter, *To Change the World*.
   - This paper will be written with one inch margins, double-spaced, 12 point Times Roman font. **There are no exceptions to this format.**
   - While the following outline should NOT be followed mechanically, you should generally follow this approach:
     - Section 1: Summarize Niebuhr’s basic argument, considering the following questions: what does he mean by “Christ”? what does he mean by “culture”? what is his taxonomy of the relationship between the two? Which is his preferred view?
     - Section 2: Summarize the basic argument of the book you chose, considering the following questions: how does he speak of culture? How does he think of “Christianity”/“church”/“Christ”? Is his approach personal or institutional or both or neither?
     - Section 3: Compare and contrast these two books. Which approach is more satisfying as a way of relating Christianity to culture?
     - Section 4: Suggest a way forward for your own ministry. How might these books shape the way you think about the relationship between Christianity and culture, church and world?
• The final essay is due on May 4, 2012 by 5pm; late essays will not be accepted.
• Essays may be emailed, but they should be emailed both to sean.lucas@fpcpca.net and first@fpcpca.net. I am not responsible for lost essays. If you are concerned about this, you should add the essay in to the faculty secretary or bring it to the final class meeting and hand it to me.

READING AND COURSE LECTURE SCHEDULE

February 6, 2012
Syllabus and Introductory Considerations

February 13, 2012
Christianity in a Revolutionary Age

Readings:
Grenz and Olsen, pp. 15-23
Kerr, Readings, pp. 207-22

February 20, 2012
The Rise of Modern Theology in the 19th Century

DUE: Reading Reaction Paper #1
Re-read Kerr, 212-22; answer one of the following questions:
1. How (or in what) does Schleiermacher ground religious authority? Why might this be an attractive apologetic for his (and our) age?
2. How does Schleiermacher relate the essence of religion to the “essence of Christianity”? Does he successfully protect the exclusivity of Christianity in his approach?

Readings:
Grenz and Olsen, pp. 24-62
Hutchison, Modernist Impulse, pp. 76-110
Kerr, Readings, pp. 222-36

February 27, 2012
Examination #1

March 5, 2012
The Christian Century: Missions and Theology in the 19th Century

Readings:
Hutchison, Modernist Impulse, pp. 111-184
Kerr, Readings, pp. 257-82

March 12, 2012
No class: Spring Break
March 19, 2012
The Dutch Revival: Kuyper and Bavinck

Readings:
Hutchison, *Modernist Impulse*, pp. 185-225
Kuyper, *Lectures on Calvinism*

March 26, 2012
Christianity Today: Anglo-American Christianity in the 20th Century

Readings:
Hutchison, *Modernist Impulse*, pp. 257-287
Machen, *Christianity and Liberalism*

April 2, 2012
Examination #2

April 9, 2012
No Class: Easter Monday

April 16, 2012
Between the Times: Modern Theology in the 20th Century

*DUE: Reading Reaction Paper #2*
Read pp. 282-300 and answer one of these two questions:
1. How does Barth relate Scripture and Revelation? Especially, how does the language of the Bible becoming the Word of God serve to give a “dynamic” understanding of scriptural inspiration?
2. How does Barth talk about election? Specifically, how does he speak of election in relationship to Jesus? What does he mean when he says that “the goal and meaning of all His dealings with the as yet non-existent universe should be the fact that in His Son He would be gracious towards man, uniting Himself with him”? How might this give ground to a more universalistic form of election?

Readings:
Grenz and Olsen, pp. 63-144
Kerr, *Readings*, pp. 321-357

April 23, 2012
No class: Reading Days

April 30, 2012
To the Ends of the Earth: Global Christianity in the 21st Century

Readings:
Grenz and Olsen, pp. 200-236
Jenkins, *Next Christendom*

May 4, 2012
*DUE: Final Essay and Reading Report*
### Course Objectives Related to MDiv Student Learning Outcomes

**With Mini-Justification**

<table>
<thead>
<tr>
<th>Articulation (oral &amp; written)</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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| Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. | Strong | 1. Two short reflection papers based on primary sources  
2. One moderate length essay that requires interaction with multiple sources  
3. Two case study-based exams that require integration of these themes |

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<thead>
<tr>
<th>Scripture</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<td>Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)</td>
<td>Minimal</td>
<td>1. Discusses use/misuse of Scripture by modern theologians</td>
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<tr>
<th>Reformed Theology</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tr>
<td>Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.</td>
<td>Minimal</td>
<td>1. Contemporary theologies contrasted with confessional Reformed views of theological loci</td>
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<tr>
<th>Sanctification</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tr>
<td>Demonstrates a love for the Triune God that aids the student’s sanctification.</td>
<td>None</td>
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<tr>
<th>Desire for Worldview</th>
<th>Rubric</th>
<th>Mini-Justification</th>
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| Burning desire to conform all of life to the Word of God. | Moderate | 1. Demonstrates biblical presuppositions for thinking historically, culturally about issue  
2. Emphasizes consequences of low view of doctrine for |
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<tr>
<th><strong>Winsomely Reformed/ Evangelistic</strong></th>
<th><strong>Preach</strong></th>
<th><strong>Worship</strong></th>
<th><strong>Shepherd</strong></th>
<th><strong>Church/World</strong></th>
<th>subsequent theology</th>
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<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
<td><strong>Strong</strong> 1. In lectures, model sympathetically critical engagement with other perspectives, especially liberal, Pentecostal, etc. 2. In writing assignments, emphasize the importance of winsome engagement of other positions with which one disagrees. <strong>Strong</strong> 1. In case study exams, repeatedly focus on integration and how material applies pastorally 2. With Jenkins reading and lecture, focus on effects of globalization, how impacts local church <strong>Strong</strong> 1. Interaction with many prominent non-evangelical theologians 2. Discuss challenges of secularism, modernism, postmodernism; focus on worldview development 3. Relate these things to conservative Presbyterianism, life in world.</td>
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