

Dr. Roger Green, Reformation to the Present, Lecture 1, The Course Introduction and Syllabus

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This is Dr. Roger Green in his church history course on The Reformation to the Present. This is lecture 1, The Course Introduction and the Syllabus.

Very thoroughly with you so that you know exactly what you need to do for this course.

What's expected and everything. So, we're going to go over that syllabus pretty carefully. I should just say this for about the first month of the course.

You'll see this in the taping. I had some eye surgery this summer, so I'm waiting to get my glasses. I have to wait about a month to do it.

But in the meantime, I need these to read. So, I'm afraid I've got to be off and on with the glasses a little bit, which I won't have to do when I'm able to get my other glasses. I had cataract surgery, and when they took care of that, it ruined my ability to read without glasses.

So, there you are. So, we'll be switching on and off a little bit for the first month or so, but not after that, I hope. Okay, let's pray, and then we'll start.

Our gracious Heavenly Father, we do stop to turn our hearts, attention, and our minds to you at the beginning of this semester. We are indeed grateful that by your grace, you have granted us the vocation of student, being students. And we're grateful for that because we know that a lot of people would want to be in our place.

A lot of people would like to be able to study today but aren't able to do so for one reason or another. But by your grace, you've given us this vocation. We pray that we will be faithful to that vocation and that we will be determined to be students with one another during this course.

We give you thanks for the full and complete revelation of yourself in the person of Jesus Christ, our Lord. And we give thanks for the ministry of the Holy Spirit in our own personal lives, but also in our corporate life, to the fact that we are your children about your business, and we're grateful for that. So, we have so many things to be thankful for today.

We give you thanks for this course. We thank you for the kind of unfolding of Christian theology and Christian doctrine as we look at this course, the people, the

events, and the ideas that shape that. We recognize that this is a course about your church, about the body of Christ here on earth that bears witness to the kingdom.

And so, we pray that as we go through the course, we might keep asking ourselves, what is our place in this church? What is our place in this body of Christ? Where do we fit? So, we pray that you will help us be with us in our endeavors together as we learn together in this course as we begin this semester, this day. And we pray these things gladly in the name of Christ, our Lord. Amen.

Okay. It's going to be easy for me to remember the names here, but I'd like you to do five things for me on these cards if you will. So, we just pass those cards around.

I think there's enough right there. Do we have enough? We need one more. Just pass that back.

Oh, you have enough? Oh, great. Okay. If you just put last name, first name, and then freshmen, sophomore, junior, and senior for me, that would be great.

And then your hometown. I'm kind of interested in where you're from. And if that takes some explanation, that's fine.

And what your major is. And if you're a double major, I'm even interested if you have a minor, too. The most important thing is, why did you take this course? What was it about the course that kind of struck your interest? Was it Christianity Reformation to the present? You've always wanted to study that period of time.

Was it that you needed some theology course? You love to study at 9 or 10 in the morning. I don't know, but what compelled you? So if you take a few minutes just to do that, that's going to be really helpful to me. Yes, we are going to go over the syllabus very carefully so that you know exactly what we're doing in the course.

Great. Thank you. And that's my intention today.

And then we'll start lecturing on Friday. So, I do not intend to insult your intelligence by reading some of this material. It's just that as I read it, it reminds me of things that I need to say about the course.

And it reminds me of kind of being able to expand on some things here. So there's the material up on the right-hand side. My office, extension number, email, office hours.

But I really like to meet people other than during office hours. But you can meet me during office hours. That's fine.

But I'm glad to meet for lunch. I'm glad to meet a couple of you, even for lunch and at various times. So, you don't need to be held to those office hours.

It's just that they are kind of for your convenience. So OK, Christianity Reformation to the present. The course is designed to give the student insight into the nature and development of the basic beliefs of the historic Christian community.

In this light, an attempt will be made to understand the central theological affirmations of the historic Orthodox faith and deviations from those affirmations. Special attention will be given to the area of consensus and agreement among the various branches and ecclesiastical traditions within Christianity, as well as to various issues over which the church is divided. We're not going to kind of ignore those issues over which the church has found division and can't seem to get its act together.

The course will concentrate heavily upon the vital interrelationship between history and theology, and especially the relationship between historical events both within and without the church and the formulation of Christian doctrine. Beginning with Matthew 16:15, Jesus asked the very important question of his disciples: Who do you say that I am? And continuing to the present day, dogma and doctrine have been central to the Christian faith. The first Christian proclamation or confession by Peter in response to that question, you are the Christ, the son of the living God, demonstrated at the outset of the gospel the need for doctrine.

This need has continued throughout the life of the church. The counterpart to this course, which is 305, Development of Christian Thought, examines specifically the creeds and doctrines that arose during the first seven ecumenical councils of the church. This course, while examining some creeds, emphasizes how doctrines have developed since the 16th century in a much more divergent church tradition than existed in the early church.

It is part of the task of this course to examine in the context of both sacred and secular history the nature, function, and formulation of Christian theology. This will be done primarily by looking at the Protestant tradition. As the authors of our textbook have stated, the pattern of Protestant theological development has been one of recurrent reinterpretation of Christian faith in response to new needs and situations, of reaction or revival in the midst of fundamental continuity.

Theological developments within Roman Catholic thought will also be studied in this course, and some attention will be given to the Eastern Orthodox tradition. Let me stop there for just a minute. This is, as I mentioned, this is a course with a Protestant understanding of the formulation of doctrine.

Some people think that you can just read the Old Testament and the New Testament and then not have to talk about theology. But actually, theology was embedded in the biblical text. The example I give is the Matthew text where Jesus said, Who do people say that I am? In a sense, that's a theological question.

Peter's response was a theological statement. In a sense, it was a creedal statement. You are the Christ, the Son of the living God.

The very natural thing to ask after that is, what does all of that mean when he said that? You are the Christ, the Son of the living God. That's what this course is going to try to develop from the biblical text. We're going to try to understand how theology and doctrine get developed, shaped, and formulated in the ways in which it does.

I mentioned right here at the outset that we're going to look at this mainly through Protestant glasses. The Protestant approach to theology is an approach that shows... Hello, Jesse. Are you Jesse? Bless your heart, Jesse.

Come and join us. We'll have you fill out a card before you leave. Oh, and you need a syllabus, too.

Yeah, there you go. We're just going over that syllabus to make sure we know what we're doing here, Jesse. The Protestant approach to theology is that theology needs to be continually interpreted in every generation.

Theology is not something static. It's not something that you kind of have in a box. It needs to be re-understood for every single generation.

It needs to be re-interpreted for every generation. So that's kind of the Protestant way, and that's what we'll be doing in this course, and seeing how that happened from the 16th century to the 21st century. Now, if you look at that last paragraph, special attention will be given to the important people, the important ideas, and the important events that have shaped Christian orthodoxy from the Reformation to the present.

In giving attention to these areas, the course is designed to provide the student with the necessary insights and resources for pursuing the vital disciplines that shed light on the development of Christian thought. There are three words here I just want to point out: important people, important ideas, and important events.

That's what this course is all about. You get the right people with the right ideas, and you have the right events, and something happens in the history of the church. Sometimes it's kind of unexplainable.

But you get, for example, a Martin Luther with his ideas and events that revolved around his life, and you've got the Reformation kind of exploding under Luther, beginning with Luther. So, let's watch for that in the lectures, in your readings, and so forth. Important ideas, important events, important people.

We mentioned that the counterpart to this course is the Development of Christian Thought course. We begin that course with the New Testament church. We end with the Reformation.

In that course, the Reformation is studied through the life and theology of Martin Luther. This course begins with the Reformation, and in this course, the Reformation is studied through the life and theology of John Calvin. Because the Reformation is so central to the development of Christian thought, it is necessary to study the Reformation in both courses.

Students who take both courses have the opportunity to study both Martin Luther and John Calvin. So, I only say that because in the past, we were a little down in numbers. Only eight of us are registered for this course, and only eight of you are registered.

And that's down in numbers certainly from the past when we've had probably 25, 30 for the course. It was not unusual that I had students in the course who had taken the 305 course and wanted to take the 306 course as a kind of filling out the time. That's why I developed this process in that course: I do Martin Luther, and in this course, I do John Calvin.

I did it for that reason. So, while we'll be talking about Luther, lecturing on Luther, our main emphasis when it comes to the Reformation is going to be on Calvin. Okay, class three classroom lectures each week, Monday, Wednesday, and Friday.

Class discussion is certainly encouraged during the lectures. Some time will be set aside before each examination to discuss questions that you have as a result of your study of the textbooks. And we'll talk about that in just a couple of minutes.

There are four required texts. First of all, Donald Dayton's *Discovering an Evangelical Heritage*. This text is about the last one that you read.

I only put these in alphabetical order here, but Donald Dayton, a scholar of American religious history, reminds readers of the heritage of evangelicalism in the 19th century, especially the social ministry of evangelicalism at that time. It's a challenge for evangelicals to remember their theological social heritage and apply that memory to the life of the church today. That's going to be when we're studying fundamentalism and evangelicalism.

So, the Dillenberger text, and Welch text is two outstanding scholars. It's still hard to find a text that can beat this. If you want to know the important people, the important ideas, and the important events, this is still a great text for that.

This is our primary text. This is where you're going to get the kind of the heart of the matter in terms of the 16th century on to the present. Mark Noll's *Turning Points*, the subtitle of this text, aptly describes the intention of the text and the decisive moments in the history of Christianity.

Have any of you read this text by any chance? It's a pretty popular text, but I wonder. Mark Noll, one of the most astute historians in the academic world today, an evangelical Christian, has described some of the most salient moments in the life of the church. The entire text is obviously worth your attention.

Our basic readings come from the second half of the book, and Mark Noll will be lecturing on campus this semester. So, we'll hear Mark Noll. So yeah.

Okay. Okay. Right.

I think we should be okay. If you don't mind bringing it in, we'll arrange a time to bring it in, or come to my office so I can look at the edition I've got. And I'll look at your edition just to make sure.

But I think you should be fine. Yeah. And then here's a book by Randall Zachman that you may not be familiar with.

It's a fairly new book, John Calvin's *Teacher, Pastor, Theologian*. This book is an excellent study of Calvin. It's not the only one.

There are tons of biographies of John Calvin and tons of writings on John Calvin, obviously. But what I have done is make it kind of easier to read for you. If you look at the end of the syllabus, is it the first appendix? I think it is the first appendix.

No. It's appendix number two on page 11. So, if you just turn to page 11 for a minute, what I've done there is I've given you a study sheet for this text to make it more understandable in terms of what you need to be looking at and so forth.

So, take note of the development of his institutes. We'll talk about that when we're lecturing as well. Take note of the various theological terms in the book.

Take note of the important places in John Calvin's life, especially Geneva and Strasbourg. We'll be talking about other places as we lecture. Now, the question is, because there are so many names mentioned in the book, what about people? Who

are the people I really need to know from this text? These are the people that you need to know.

So, if it would help you, this is not something you hand in. This is just something for your own study. So, as you're reading that text, would it help you to keep this by your side as you read the text? It's all good.

So that's why I give it to you there. So those are the four texts of the course, and that's what we're going to be zeroing in on. All right.

On page three, let's talk about the course requirements. We love examinations. Yeah.

Yes. Yes. The Dayton text would especially be near the end.

For the Calvin text and the other three, we do kind of have you reading every week's selection, but the Dayton text isn't until the end of the course. Yeah. Sure.

We love exams. We shouldn't call them examinations. We should call them opportunities, shouldn't we? So we call them, here's some opportunities you're going to have.

Monday, September 30th, first-hour exam. Monday, October 28th, second-hour exam. Tuesday, December 18th, is the final exam.

There are some discussion groups and participation we'll be talking about. But okay, here are three things about the exams you need to know. You shouldn't miss these exams except for extreme emergencies.

So, in the event you do miss the first or second-hour exam, you need to take a makeup exam. And I don't give makeup exams until the morning of the reading day. So you don't want to miss these exams, not because you love them, but just because you don't want to be taking makeup exams on reading day.

Now, that's extreme. Of course, if you have an extreme emergency, that wouldn't count. And I'm here to help.

It's a college policy that the individual professor may not, for any reason, allow the student to take a final exam at any time other than that designated by the registrar. So please do not ask me for permission. I don't have the authority to reschedule that final examination.

So, I have no authority to reschedule that. So, you just have to take it when it's given. If you have three final exams scheduled for one day, you may petition to take one of those exams at another time during final examination week.

However, the instructor will allow the final examination to be given another time under these circumstances only if the student requests this by Friday, September 6th. So, let me just say that not all faculty members believe in this policy. I think if you have three exams in a day, you should just take them.

That's life. But it's a college policy, and I don't mind abiding by it if I hear from you by September 6th. So, you'll know by that time what your final exam schedule is in all your classes.

If you have three final exams scheduled, you can get an excuse from one of them. Reading assignments are divided into textbook assignments; we'll see that in a few minutes for each week. Each student is expected to read the assigned materials.

Now, here's something you want to take note of. Where biblical passages are referred to in the text of the readings, students are expected to read and understand the biblical texts as well as the immediate context of those texts. So, if you're reading and it's talking about, I don't know, Ephesians 1, you need to take a look at Ephesians 1 and see what is there.

And also, what's the context? What is being talked about in Ephesians 1? So, you need to keep your Bible at hand as you're reading your text. So that's going to be important. And, of course, you're encouraged to read other books and articles that will assist you in understanding the course.

Questions will be taken from the readings as well as class lectures. The major weight of the course is on examination, so you need to master the reading material. Now, here's something that I take a bit of time to talk about because students don't maybe quite get this.

So, term papers. So, here's the deal on term papers. The submission of a term paper is optional for those who wish extra credit, but it is a requirement for an A or an A-grade in this course.

The highest grade that a student may earn in this course without a paper is a B+. The writing of the paper should be governed by the guidelines for writing research papers posted on Blackboard. Also, what I did was I don't want you to look at it now because we want to go through the syllabus, but here are those guidelines in hard copy.

Let me start right here, Grant if you would pass that over that way. These are the guidelines in hard copy, and these are the guidelines that I use for all of my courses. There are four there if you'll just pass those.

These are the guidelines I use for all of my writing assignments in all of my courses. So, you want to go by these guidelines if you're thinking of writing a paper. So, if you just kind of keep that with you, and also we'll make those available on Blackboard as well.

So, the instructor will continue to use it. So, here's the grading system. The paper might be graded as superior.

Ten points are added to your final grade average. So that's your final grade average. That's good.

10 points will be added to your final grade average. That's a good thing. So, say your final grade average was 82.

You're at 10 points 92. A superior paper would normally be sufficient to advance a student from one grade to the next higher grade. It's understood that the superior paper will be the exception rather than the rule since it would display a high degree of excellence in the area of thought and expression.

Occasionally, a student will receive a one-minus mark, and you will receive eight points. Then, the paper might be deemed to be an acceptable paper. Four points will be added to the student's final grade average.

So, the acceptable paper will normally be sufficient to push a student sitting on the borderline between two grades into the next higher grade category. Occasionally, I'll give a two plus in which six points are added or a two minus in which two points are added. Now, if you hand in a paper that is unacceptable, you get a three on the paper.

It's not acceptable. No points are added to your final grade average. However, it should be noted that an unacceptable paper cannot help a student's final grade average.

However, the student writing an unacceptable paper cannot receive above a B plus for the course. Likewise, the unacceptable paper will not lower a student's final grade average, and the papers were optional, not a requirement for the course. So, if the paper is unacceptable, it's like you didn't write one.

So, it's like you didn't write one, so you can't get above a B plus for the course. But it can't hurt you. If it's unacceptable, it's not going to detract from your grade.

So, I encourage you to write a paper. I really think, you know, it's good for you. You can all do this.

You've got about 12 weeks. So, I really think you should. The paper should be a minimum of 10 pages of text, not counting cover page end notes, bibliography, double space, 10 font, a minimum of eight books and or articles used in the writing of the paper with sufficient end note evidence at the end of the paper.

These sources were essential in the writing of the paper. The instructor would grade the paper based on form and content. This is based on the fact that the way one expresses himself, or herself is as important as what he or she says.

I was an English major at Temple University. So, once you're an English major, you're always an English major. So, the research for the paper must be integrated with the student's own thinking about the value of the topic in relation to contemporary Christian experience.

The student's number, rather than his or her name, should appear on the first page of the paper. Because if you don't come and talk with me about the paper, now lots of people do. They want to talk with me about the paper.

They want me to read a draft, which I'm glad to do. So naturally, I'm going to know who wrote the paper. But if you hand in your paper and you haven't talked with me about it, the only thing that's going to be on that paper is your student ID number.

So that when I grade it, I don't know whose papers I'm grading. I can really be objective when grading a paper. So, we'll talk a lot about this during the course, so you don't need to kind of get all this now.

The paper is due on Wednesday, December 4th, during the class hour. And generally, I don't accept late papers. If it is late, one full grade is deducted for every day the paper is late.

OK, here are your subjects: Martin Luther and the Sacraments, Developments in Roman Catholic Theology in the 19th Century, Karl Barth's Doctrine of Election, and Women in Leadership in the Church Since the Reformation. So, Martin Luther and the Sacraments. See, we're not talking too much about Luther in the course.

This would give you a chance to really develop some thinking from Luther. Roman Catholic Theology, 19th Century, Karl Barth, 20th Century, very important. Or Women in Leadership in the Church Since the Reformation.

Usually, when students do this one, they pick maybe two or three women in the history of the church who have been very important. And what they do is compare and contrast. And I can help you with that.

Now, notice what I say: should students wish the instructor to read the first drafts of optional papers, these drafts must be given to the instructor two weeks before the due date for these papers. I'm always glad to read first drafts. And I can help you a lot if you hand me a first draft.

The problem was, a few years ago, I started having students hand me the first draft the night before the paper was due. This is not a good thing. I couldn't really help them that late.

So, what I say now is, two weeks before the paper is due, you hand me your paper. I'll read your draft. And I'll help you a lot with that paper.

So, I'll encourage you to do this. But let's see how we do. Let me stop there for just a minute.

Is this understandable to everyone? It's optional. Don't have to do it. If you don't do it and get 100 in all three exams, you'll still get a B plus for the course.

So, it's, yeah. Those topics are on the course. We will be covering them somewhat in the course.

This gives you a chance to dig in further. So, for example, in the course under C, we talk about Karl Barth. What we do with Karl Barth is talk about his life and his ministry.

But also, we take five theological areas that were so very important to him. This is going to give you a chance to get deeper into his theology. So yeah.

So we do cover these, but not the way you would on paper. Yeah. So, we understand this about the papers.

I encourage you to do a paper. If you started today, it would be one page a week. You can do this.

One page a week. It's ten pages long, one page a week. This is doable.

So, get started today, and you're done. There's this, by the way, this has nothing to do with anything, which is often the case in my life or in the course. There's a student here who will go unnamed because he might not want me to tell his name.

But there's a student here who is very disciplined. What he does is he gets all of his courses and everything and sees all the papers he's got to write. He writes all of his papers in the first three weeks of the course, the courses of the semester.

He just decides he doesn't want to be under pressure at the end of the semester to be writing papers. He'd rather front-load the hard work and do it and write them, and then they're basically done. That's a good idea.

Are you rejoicing in that idea? But I just thought I'd share it with you. Okay.
Discussion groups.

Okay. On some Fridays, the instructor will meet with the students to discuss the reading material for the course. Special attention will be given to pertinent questions and theological problems that arise as a result of the reading and or the lectures of the class.

Students' active involvement in these discussion groups is encouraged. It may help students grade in the course. Before each discussion group, students will be selected to bring questions and observations from the textbooks to the class.

The grade for participation in the discussion groups is 10% of the final grade. Students will hand in a hard copy of two or three questions and observations from the textbooks to the instructor on the Wednesday before each Friday discussion group. If a student has to miss a discussion group, the questions must be given to the instructor at the next class period.

All right. Now let me just I don't have to choose students. I had to make choices when we had 25 or 30 in class, but I don't have to when there are just eight of us.

So what will happen is before each exam, we'll have two discussion groups and two discussion times on two Fridays. We have them over at the Lion's Den. So, you can get breakfast and bring in a full breakfast if you want to. In the Lion's Den, bring all your texts.

And the Wednesday before each of those Fridays, you'll hand me two or three questions from the textbook readings up till that time printed out so I can read them. Do any of you have eight o'clock classes? I have an eight o'clock class, just an eight o'clock class. So, the others of you don't have eight o'clock classes.

So, you can go right from your dorm to get breakfast and bring breakfast to the Lion's Den. And then we'll meet you there. And that's where we spend our hours.

I like that because it gets us away from lecturing. So, it gets us away from the formality of the classroom. And I also like it because it's a different way of learning.

It gets you into the text, gets you discussing the text, gets you asking questions about the text and discussing with each other about the text. So, a couple of Fridays before, we'll keep you up to date on when this will be happening. So that's the discussion group.

Okay, class attendance. Gordon College believes I decided to use this in a kind of theological language. So, I said, Gordon College believes, and I believe, I believe too, and you believe, I know.

Gordon College believes that many of the values to be secure during the college period cannot be measured adequately or accurately only through written examinations. Among those values are those received through participation in the activities of the classroom and discussion groups. Consequently, regular attendance and active involvement in classes and discussion groups are essential elements of the learning process.

With privilege comes responsibility. So, attitude, participation, and involvement. Excessive absences, more than four unexcused absences, may affect a student's grade.

One point will be deducted from the student's final grade average for each unexcused absence beyond four. If the student misses a discussion group, that will count as two unexcused absences. Okay, and then all school-sponsored activities, you know this, you're all up, you know, field trips, athletic events, concerts, drama tours, that may require your missing class must be cleared with the professor in the first two weeks of the course.

Okay, here's the deal on class attendance. I am a Neanderthal when it comes to class attendance. I actually believe that college students ought to go to class.

Now, I don't know where I got this from. I don't know why I would think this. I don't know why I would believe this.

Why do I think college students ought to go to class? But I actually think you should go to class. I actually think you should go to all your classes. And so, so I think you should come to this class.

I am; I may be the only upper-division professor that you have that actually takes attendance. I mean, I know some of them don't. So I actually, actually take attendance.

Now, in this class, it's easy. There are eight of us. So that takes about two seconds.

It also gets me to know your names. But, so for unexcused absences, if you miss a discussion group, that's two unexcused absences just for that group. So, you want to be sure to come to those.

And, of course, if you have excused absences, that's fine. So, okay. And you know about course accommodation, committed to assisting students with documented disabilities, and student with a disability needs to meet with a staff person from the Academic Support Center and then deliver the faculty notification form to me.

So you're, you're familiar with that. So, okay. Now, let's talk about the outline here.

I lecture by title and number and title of the lecture. I still have some introductory things I mentioned on Friday, but then we'll be able to start on Friday with lecture one. So that's how I do it.

In the best of all worlds, starting on the week of September 2nd, those readings, if you can do those readings before the lecture, that's the best of all worlds. But on Monday, there's no class. It's Labor Day.

So, we'll meet on Friday. I have a couple more discussions and a couple more kinds of introductory things I do, and then I start lecturing lecture one on Friday. Monday is Labor Day, so there's no class on Monday.

So next week's a quick week, just Wednesday and Friday. So, if you can have those things read, that's just helpful to you. But obviously, you don't have to have these things read until the final, until the first-hour exam.

Also, for most of the weeks, I give suggested readings. So here I'm suggesting Richard McBride's book on Catholicism. That's not for you to read.

Those are just suggestions. Those are just kind of to put in your library for the future, you know, or to add to your library and read them for summer reading or something. Or they may help you with papers.

If you're doing a paper on Catholicism in the 19th century, that book could be a help. So there's the difference between the readings that you're doing and the suggested readings, which are not; you don't have to read them. And that goes right down the line. There it is.

If you turn over to the next page, 7, then it talks, there's the first-hour examination, and then it keeps going. Thursday and Friday are quad exam times, so we don't have classes on Friday. Yeah, Jesse? Can those readings, those prior readings, be scripted or not? Well, you can read them throughout the week.

If you have them read by Monday, that's just going to help you in terms of your reading because, you know, read, read. I mean, that's the nature of the college life. So, some of these texts can be a little difficult, like the text on Calvin.

So, if you want to read them throughout the week, that's fine. What you need to have done is you need to have those readings done by the time the discussion groups meet, for sure. And I'll be talking about discussion groups as the course goes along.

So, yeah. But if you can read ahead, that's just going to help you. If you can keep ahead in the reading, that's going to be helpful.

Okay, and then it goes on. The second hour exam is on the 28th there. Now, if you look at page eight and what is highlighted on page eight, please note that here's an out-of-class assignment that I'm asking you to do.

Choose two lectures to attend during the conference sponsored by the Church, the Center for Faith and Inquiry, which is November 14th through 16th. The conference is entitled Protestantism, a Reflection in Advance of the 500th Anniversary of the Protestant Reformation, 1517 to 2017. Information will be forthcoming.

Now, here are a couple of reasons why I do that. Out of, so you've got two out-of-class assignments and two lectures; each lecture will be an hour and a half. So, that'll be three hours.

I do this for two reasons. Number one, Gordon is really very good about allowing us to go to conferences, speak at conferences, or read papers. And I try to really be careful of that.

Actually, the first time I do that, the first time I'm going to be away, it comes up pretty quickly. And I'll let you know about that. And when I'm away, I don't have a guest lecturer come in or something like that.

So, we just don't meet for classes. So, the first reason I did that is that it's a good way to make makeup for a couple of class days. But the second reason I do it is because there are going to be some outstanding internationally known speakers here for that conference.

And I'd love for you to be exposed to those speakers. So, it both makes up the class time a bit but also exposes you. One of them is Noel, whom we've already mentioned in terms of reading his textbook.

So, it also is going to expose you to some great lecturers. So, it kind of accomplishes two things. So, it's just wonderful that that conference is happening this semester.

And then there's a Thanksgiving recess and then the conclusion to the course. And then the final exam is scheduled. And here's Dietrich Bonhoeffer, who we will be talking about in the course.

Oh, you know what I might just take note of, as long as I talk about Dietrich Bonhoeffer? Just look on page eight for just a minute, will you? Go back to page eight. On two of the days, Monday, December 2nd, and Wednesday, December 4th, we are showing that we're not lecturing on those two days. We're here in this classroom.

But we showed a wonderful video on Dietrich Bonhoeffer called Dietrich Bonhoeffer Memories and Perspectives. And that happens. It usually kind of hits the time we're lecturing on Bonhoeffer. I may have already lectured on him, if I'm ahead of my lectures, but that's fine.

But that is, these two videos on Dietrich Bonhoeffer are wonderful. So, I hope we're going to be learning quite a bit about Bonhoeffer in the course. Okay, if you look at page 10, the question people are always asking, you know, what's on the exam? So, what I've done for each exam is I've told you what's on the exam, the material covered on the exam, the terms of the lectures, and the terms of the reading.

And, oh, I meant to point out that you do have one article earlier on that you have to read, and that's in the assignments anyway. So, I'll pass that article so you'll have it. It's a great article.

It's an article entitled The Intellectual Appeal of the Reformation. So, when it's time to read that, you've got it now. So, you'll be able just to read it and have it.

And we'll discuss this in one of our discussion groups. The second-hour exam is the same thing in terms of what's on the exam or what kind of exam it is. The third-hour exam, or the final exam, is what materials are covered for the third-hour exam.

Okay, you've got your study sheet there. And then, if you just turn to the outline here, I'm watching my time because Ted and I have to scoot out of here early today and get robed up for the convocation. So, I've got to let you go here in a few minutes so we can get ready for that.

But if you just look on page 12, I lecture by lecture number and title and by outline. So, in order to make your life a little bit easier, this is the outline that I'll be using for the lectures from day one. So, if you brought with you to class this outline, the syllabus with this outline, I think it could really be helpful to you because this is the outline that I use some of them are more like page 13, lecture 6. Some of them are a little more developed than others.

But basically, it's just a basic outline of what we're doing in the class. So, I hope that will help you as you go through the course. All right, questions.

Do you have any questions about this course, about what we're doing, or why we're doing it? It's Reformation to the present. It's an exciting time in church history. It's an exciting time in the development of theology.

It is also the development of theology has a lot to do with your personal lives. And the course is a little bit of a mixture of lectures, but then on two Fridays before each exam, we'll be in the lion's den and we'll be having breakfast together and we'll be talking about the material and so forth. So, it's a little bit of a mixture of lectures and discussions.

Any questions that you have at all? We will start lecturing on Friday. I have some introductory remarks I want to make about studying theology, and then we'll be able to get into the first lecture. And then on Monday, no class.

And then next week, we won't meet on Friday, of course, because we'll meet on Wednesday and Friday to keep going with the lecture. So, any questions that you have? Okay, great. Well, have a good day, and we will see you on Friday.

This is Dr. Roger Green in his church history course on The Reformation to the Present. This is lecture 1, The Course Introduction and the Syllabus.