



**Master of Divinity, Master of Ministry and Related Programs**

**CH624D**  
**The Reformation in Europe**  
**and Britain**

**Semester 1, 2019**

**Malyon Theological College**  
is an approved institution of the  
**Australian College of Theology**

CH624D is offered by Malyon Theological College as part of the Master of Divinity,  
Master of Ministry and Related Programs.

This unit is an accredited award of the Australian College of Theology (ACT) and is authorized  
for distance and contact delivery by Malyon Theological College.

## ***MALYON THEOLOGICAL COLLEGE***

At Malyon we recognise that the world is changing. These are times of great challenge and opportunity. Our commitment is to raising up a generation of influential Christians who have a strong biblical base, skills in leadership and ministry, and a heart for God.

We have been training Christian leaders for over 100 years, and we've learnt a few things about theological training. Our graduates are serving all over the world as pastors, cross-cultural workers, workplace leaders, chaplains, church leaders and theological faculty.

Malyon offers full-time and part-time study options through lecture, intensive and distance modes. We have excellent resources for students including a large library, wireless internet and 24 hour access to the campus. All our awards are accredited through the Australian College of Theology.

### ***The Australian College of Theology***

The ACT was established under the auspices of the General Synod of the Anglican Church of Australia in 1891. The ACT is a company limited by guarantee governed by a nine-member Board of Directors. The Anglican Primate of Australia presides as the chairman of meetings of the company which consists of 54 persons (in 2010). The ACT is an Australasian provider of state accredited higher education courses leading to awards in theology and other disciplines related to Christian ministry. The ACT operates as an ecumenical consortium of some 2,500 students enrolled in 19 Bible and theological colleges approved to teach the awards of the ACT. These awards range from two-year diplomas, three-year undergraduate and coursework masters degrees to masters and doctoral research degrees.

The ACT has a centrally devised and managed curriculum and a quality assurance process that are applied across the whole network of affiliated colleges. The day-to-day educational system is managed by the Dean from the ACT office in Sydney. Academic governance is the responsibility of the Academic Board which oversees all academic activities of the College. The standing committees of the Academic Board share this responsibility by monitoring the quality of delivery and resourcing, developing policy, and reviewing the course structure for research, coursework and diploma courses. The membership of the Academic Board and its committees is comprised mostly of faculty members of affiliated colleges. A number of senior university academics are represented to help ensure that ACT practice (especially in the outcome of the consideration of research examiner's reports and general academic policy) remains comparable with the standards of and best practice in the university sector.

As a HEP under the Higher Education Support Act, the College was required to undergo a quality audit conducted by the Australian Universities Quality Agency (AUQA). The AUQA Audit Report was publicly released on the AUQA website in February 2007.

In 2010 the company consists of 54 members composed in the following way:

- (1) the Anglican Primate of Australia and the Dean of the ACT,
- (2) the principals of 10 Anglican Theological Colleges,
- (3) 21 persons elected by the House of Bishops of the General Synod,
- (4) the principals of 11 affiliated colleges approved to deliver the research degrees of the ACT,
- (5) 5 graduates holding an ACT research degree,
- (6) 5 graduates holding any other degree of the ACT.

## UNIT DETAILS

### Unit Description

CH624D The Reformation in Europe and Britain is an advanced elective Christian Thought unit. As the unit title suggests, it provides an overview of the main developments in the reforming movements which took place in the Christian church in the sixteenth century in Europe and Britain.

At Malyon, CH624D is paired with CH505/D Early Church History (30-451) to enable MDiv students to complete the two units of church history required for this degree.

### Credit Points

This unit is valued at 4 credit points.

### Co- and Pre-Requisites

4 credit points chosen from CH501-CH505.

### Exclusions

This unit cannot be completed for credit purposes if the student has already received credit for the following unit/s:

CH621 The Continental Reformation

### Unit Content

The unit is made up of the following sections and sub-sections:

#### Section A: The Reformation in its Historical Contexts

The study of at least five of the following topics:

1. The Medieval and Renaissance background
2. Martin Luther and the German Reformation
3. Huldrych Zwingli; the Anabaptists
4. John Calvin and the Reformation in Geneva
5. The English Church under Henry VIII, Edward VI and Mary I
6. The Elizabethan Settlement: Cranmer, Puritanism; Hooker
7. The Catholic Reformation: Council of Trent and the Jesuits
8. The Reformation in Scotland

#### Section B: The Reformation – Primary Sources

The study and analysis of a selection of texts, chosen from the following:

Luther, *Three Treatises of 1520*

Zwingli, *Of the Clarity and Certainty of the Word of God*

Hubmaier, *On Free Will*

## **Unit Outcomes**

On completion of this unit, students will:

### **Knowledge and Understanding**

Know and understand:

1. The major phases and developments in the Reformation in Europe and Britain identified in the unit content
2. The life and thought of selected key figures in the Reformation in Europe and Britain
3. Interpretations of the Reformation in Europe and Britain

### **Skills**

For the Reformation in Europe and Britain, be able to:

1. Discuss the impact of the social, political, religious and cultural context on Christian beliefs, practices and movements
2. Evaluate historical evidence using primary and secondary sources
3. Present an analytical evidence-based argument or narrative
4. Discuss interpretations of the Reformation in Europe and Britain

### **Application**

Be in a position to:

1. Inform their theological studies with perspectives from the Reformation in Europe and Britain
2. Apply perspectives from the Reformation in Europe and Britain to current issues in ministry and the contemporary world
3. Evaluate interpretations of the Reformation in Europe and Britain

## **Workload Requirement**

A unit will generally require about 10 hours per week for lectures for contact students or home study for distance students, preparation and revision, and assignment work over thirteen weeks. In addition, two study weeks are worked into each semester. Excluding the study weeks, this generally averages out as follows:

1. Contact students:
  - a. Lectures – 3 hours per week;
  - b. Preparation and revision – 2 hours per week;
  - c. Assignments – 5 hours per week.
2. Distance students:
  - a. Home study; including forums and revisions – 5 hours per week;
  - b. Assignments – 5 hours per week.

## Learning Guides

You should access the Learning Guides on the unit Moodle page for guidance through your studies for the semester.

## Assessment Requirements

You will need to complete the following assessment requirements:

1. 2400-word Document Analysis on ONE document or set of documents from Section B of the unit content (see pages 3-4 above) (40%);
2. 3600-word Major Essay on a theme from Section A of the unit content (see page 3 above) (60%).
3. Weekly forum posts (compulsory for online/distance students; no mark value).

Contact students will be expected to attend all lectures; while the forum posts are the distance student's equivalent of classroom interaction. Just as class attendance is compulsory for on-campus students, forum participation is compulsory for distance students.

***Students who fail to attend lectures or complete forum posts satisfactorily may be failed.***

## Required Resources

In order to complete the unit, you will need to have access to the following resources:

Lindberg, Carter. 2010. *The European Reformations*. 2<sup>nd</sup> edition. Oxford: Wiley-Blackwell. (Also available as an ebook in the Malyon library, and on Kindle).

**AND**

Janz, Denis R (ed). 2008. *A Reformation Reader: Primary Texts with Introductions*, 2<sup>nd</sup> edition. Minneapolis: Fortress.

Additionally, further learning resources will be made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities.

## Lecture Schedule

On the next page is the schedule for **contact** students, but I am also making it available to you as an online student for your information. Contact class is on Wednesday mornings, hence the dates on the schedule (you are welcome to join us as you are able). Of course, you may choose **ANY ONE** document (or **set** of documents in the case of the Reformation in England) for your document analysis; contact students present these document analyses as class seminars.

The Luther DVD in Week 2 is "Martin Luther" in the Empires series (Martin Luther is played by Timothy West, and Liam Neeson is the narrator). Watch it if you can – it's a really good documentary. I bought my copy from the ABC shop.

## Lecture Schedule

Module	Date	Period 1	Period 2	Period 3	Preparation
1	13 Feb	Intro	Intro	Background	Module 1: Introduction
2	20 Feb	Background	Luther DVD	Luther DVD	Module 2: The Medieval Background
3	27 Feb	Luther, Beginnings	Luther, Beginnings	Luther, Beginnings <b>Seminar:</b> Luther, "To the Christian Nobility"	Module 3: Luther and the Beginnings of the Reformation in Germany
4	6 Mar	<b>Seminar:</b> Luther, "Babylonian Captivity" <b>Seminar:</b> Luther, "Freedom of a Christian"	Separations and Divisions	Separations and Divisions	Module 4: Separations and Divisions
5	13 Mar	German Protestantism Established	German Protestantism Established	German Protestantism Established	Module 5: German Protestantism Established
6	20 Mar	Zwingli	Zwingli	<b>Seminar:</b> Zwingli, "On the Clarity and Certainty of the Word of God"	Module 6: Zwingli and the Reformation in German-Speaking Switzerland
7	27 Mar	Radical Reformation	Radical Reformation	Radical Reformation	Module 7: The Radical Reformation (1)
8	3 Apr	Radical Reformation	Radical Reformation	<b>Seminar:</b> Hubmaier, "Concerning Freedom of the Will"	Module 8: The Radical Reformation (2)
	10 Apr	<b>STUDY WEEK 1</b>			
	17 Apr	<b>STUDY WEEK 2</b>			
9	24 Apr	Calvin	Calvin	Calvin	Module 9: Calvin and the Reformation in French-Speaking Switzerland (1)
10	1 May	Calvin	Calvin	<b>Seminar:</b> Calvin, "Ecclesiastical Ordinances" <b>Seminar:</b> Calvin, "Institutes", selection from Book IV	Module 10: Calvin and the Reformation in French-Speaking Switzerland (2)
11	8 May	Reformation in England	Reformation in England	Reformation in England	Module 11, Reformation in England (1) (Henry VIII, Edward VI, Mary)
12	15 May	<b>Seminar:</b> Elton, "Royal Supremacy" <b>Seminar:</b> Elton, "Settlement of Religion"	<b>Seminar:</b> Elton, "Catholic Threat" <b>Seminar:</b> Elton, "Puritan Movement"	Reformation in Scotland	Module 12, Reformation in England (2) (Elizabethan Settlement); Reformation in Scotland
13	22 May	Catholic Reformation and Counter-Reformation	Catholic Reformation and Counter-Reformation	Catholic Reformation and Counter-Reformation	Module 13, The Catholic Reformation and Counter-Reformation
	29 May	<b>STUDY WEEK 3</b>			

## UNIT PREPARER AND CO-LECTURER

The unit CH624D The Reformation in Europe and Britain is led by **Rev Dr D L Morcom**. My first name is Donald, but everyone calls me by my initial “D”; I hope you will feel free to do the same.



I was born in Brisbane but spent most of my childhood and youth and much of my adulthood in South Africa, where my parents served as missionaries. I have been a passionate Christ-follower for as long as I can remember. My professional background was in the printing industry and in Christian publishing. I studied at the Baptist Theological College of Southern Africa (LThHons) and at the University of South Africa (BA). After serving as pastor of two Baptist churches in the Johannesburg area, I studied at the Southern Baptist Theological Seminary in Louisville, Kentucky in the United States (MDiv, PhD). I was then appointed lecturer and later Principal of the Baptist Theological College in Johannesburg, where I taught for thirteen and a half years. I returned to Australia with my family at the beginning of 2002. After three years of pastoral ministry I was appointed to Malyon College at the beginning of 2005, where I presently serve as lecturer.

I am married to Jackie, and we have three adult children (Michelle, Bryan and Joanne), five grandchildren (so far!) and an energetic golden Labrador.

### Contact details:

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## UNIT CO-LECTURER



The single passion and vocation which **Andrew Dunstan** (BMin, BTh (Hons I), MPhil, DPhil (cand.)) prayerfully pursues anew each morning is for the attention of Christian leaders to be so caught by the gospel of the good, true and beautiful God that they embody it in endless faithful and striking improvisations in their ministry, mission and Christian lives.

Andrew became a Christian when an encounter with the gospel for the first time during a WEC High School camp sparked a powerful revolution of his entire thought and life. He concluded thereafter that God was enlisting him to the ministry of the gospel as a pastor.

After initial studies in psychology at the University of Queensland, Andrew completed a BMin and BTh (Hons) through Malyon College. Further convinced of the power and worth of the gospel through his theology lectures under Jim Gibson, yet troubled by the tendency of many pastors to let other sources shape their habits of ministry and piety, Andrew sensed his calling specify into a vocation to be a pastor-theologian: to help forge both a theology (i.e. explication of the gospel) whose goal is practice and a practice of Christian life, mission and ministry whose basis is truly theological (i.e. shaped by the gospel). This catalysed an honours thesis which investigated the Scottish theologian TF Torrance’s understanding of why the gospel

exercises authority over people, and especially the role that both its 'depth' and 'compulsion' have in this.

After several years rehearsing a theological practice of ministry as an associate pastor at North-East Baptist Church (Nundah), a social worker, a volunteer with WEC and SU Queensland and an itinerant speaker, Andrew won the FJ Church Scholarship which provided almost \$50 000 to study towards his vocation. Moving to England with his wife, Elspeth (Elf), he completed a Master of Philosophy specialising in modern theology at the University of Oxford under the supervision of Dr Joel Rasmussen and Reverend Professor Paul Fiddes. His thesis explored the Swiss Reformed theologian Karl Barth's understanding of the beauty (i.e. persuasiveness) of the glory of God. He is currently in the final stages of expanding this under the supervision of Rev. Prof. Paul Fiddes in order to complete a Doctor of Philosophy at the University of Oxford. Whilst at the University of Oxford Andrew had the distinction of being the Graduate Research Assistant (GRA) at the Oxford Centre for Christianity and Culture, of being offered a scholarship to work under Rev Prof Alister McGrath and of completing his first academic publication: a book chapter on Barth's theology of beauty (translated into Russian!). Andrew and his wife returned to Malyon College in late 2013 in order to develop the college's vision of the centrality of the gospel to systematic theology (knowledge) into one which also places it at the centre of practical theology (practice) as Lecturer in Theology and New Testament.

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## UNIT ASSESSMENT

### Assessment Instructions

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.
2. The current **Student Assignment Guide** is available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.
3. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 10% over the word limit and may be required to resubmit the assignment in terms of the stipulated word length.
4. With respect to the **List of References**, a specific number of references will not be set; however, students should note the guidelines indicated for the specific assessment requirement. However, students should note that:
  - a. Bibles (including study Bibles), basic dictionaries and devotional guides are not regarded as academic references.
  - b. Electronic sources should generally not number more than half the required number of references, and should be used with caution.
5. The failure to adhere to the stipulated assessment **format** requirements will be penalized as follows:
  - a. Body of assignment:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%
  - b. List of References and referencing:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%

## **Grade Criteria**

*Graduate Diploma and Master's students at the advanced graduate degree 600-level should note that grades are awarded on the following criteria:*

Units at advanced level build upon foundational studies. Critical issues raised by a broad range of contemporary scholars are introduced and evaluated; primary sources are analysed in depth; and the critical and evaluative faculties of the students are developed in dialogue with scholarly literature.

### **Pass**

- ✓ Demonstrates ability in engaging the primary sources, is beginning to understand their setting and historical context.
- ✓ Evidences a grasp of the foundational features of the discipline.
- ✓ Demonstrates emerging skills in the task of critically evaluating a range of scholarly viewpoints.

### **Credit**

- ✓ Demonstrates pronounced ability in engaging primary sources and understands their setting and historical context.
- ✓ Evidences a sound grasp of the foundational features of the discipline.
- ✓ Shows an ability to evaluate critically a range of scholarly viewpoints with empathy.

### **Distinction**

- ✓ Demonstrates pronounced ability in the analysis of primary sources and understands their setting and historical context.
- ✓ Evidences a confident grasp of the foundational features of the discipline.
- ✓ Exhibits an ability to evaluate and assess empathetically a range of scholarly viewpoints that suggests the emergence of independent thinking and research skills required at early postgraduate level.

### **High Distinction**

- ✓ Demonstrates superior ability in the analysis and critique of primary sources and ideas and understands their setting and historical context.
- ✓ Evidences a confident grasp of the foundational features of the discipline.
- ✓ Exhibits superior ability in assessing and reporting on a range of scholarly viewpoints empathetically that exhibits the emergence of independent thinking and research skills required at early postgraduate level.

## ASSESSMENT REQUIREMENTS

### **Requirement 1: Document Analysis (2400 words; 40%)**

Write a document study of approximately 2400 words on **ONE** primary source document or set of documents (listed below) from the Reformation period. Your essay must also demonstrate application of the insights gained to current issues in ministry and the contemporary world. All of the documents are posted on the Moodle page for this unit.

Luther, Martin. (1520). "To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate." In James Atkinson (ed). 1966. *Luther's Works*. Vol 44. "The Christian in Society, I." Philadelphia: Fortress Press. (pp 115-217).

Luther, Martin. (1520). "The Babylonian Captivity of the Church." In Abdel Ross Wentz (ed). 1959. *Luther's Works*. Vol 36. "Word and Sacrament, II." Philadelphia: Fortress Press. (pp 3-126).

Luther, Martin. (1520). "The Freedom of a Christian." In Harold J Grimm (ed). 1957. *Luther's Works*. Vol 31. "Career of the Reformer, I." Philadelphia: Fortress Press. (pp 327-377).

Zwingli, Huldrych. (1522). "Of the Clarity and Certainty of the Word of God." In G W Bromiley (ed). 1968. *Zwingli and Bullinger*. Library of Christian Classics. Vol 24. Philadelphia: Westminster Press. (pp 59-95).

Hubmaier, Balthasar. (1527). "Concerning Freedom of the Will." In Daniel Liechty. 1994. *Early Anabaptist Spirituality: Selected Writings*. The Classics of Western Spirituality. New York: Paulist Press. (pp 21-38).

Calvin, John. (1541). "Draft Ecclesiastical Ordinances." In J K S Reid (ed). 1954. *Calvin: Theological Treatises*. Library of Christian Classics. Philadelphia:Westminster Press. (pp 58-72).

Calvin, John. (1559). *Institutes of the Christian Religion*. Selections from Book IV (chapters 8-12, on ecclesiastical power). In John T McNeill (ed). 1960. *Calvin: Institutes of the Christian Religion*. Vol 2. Library of Christian Classics. Vol 21. Philadelphia: Westminster Press. (pp. 1149-1254).

**ONE** of the following **sets** of documents in G R Elton (ed). 1982. *The Tudor Constitution: Documents and Commentary*. Second edition. Cambridge: Cambridge University Press (pp 346-378, 399-461):

"The Royal Supremacy" (documents 174 – 185)

**OR** "Settlement of Religion" (documents 190 – 196)

**OR** "The Catholic Threat" (documents 197 – 201)

**OR** "The Puritan Movement" (documents 202 –209)

#### **NOTE:**

For additional guidance on completing this requirement, please see "How To Write a Document Analysis" (posted on the CH624D Moodle page). Note too that the shorter documents are not necessarily "easier".

[Continued on the next page]

The **key assessment criteria** for this requirement are as follows:

1. The **focus** is on the text of document itself.
2. The document is properly named, referenced and set in context.
3. The main themes and argument of the document are empathetically reported and understood, analysed and critiqued; unfamiliar ideas and concepts are explained.
4. The entire document receives even coverage.
5. The document analysis is structured in a logical and orderly manner, and reaches appropriately substantiated conclusions.
6. Application: the student derives appropriate lessons from the content of the assigned document and applies these lessons to contemporary ministry.
7. The list of references is indicative of appropriate research.
8. Requirements for the writing of assignments have been adhered to.

**Length:** 2400 words

**References:** *The assigned primary source document is the foundational text; other primary sources by contemporaries as they have a bearing on understanding the assigned document; at least FIVE secondary sources to provide the necessary context*

**Due:** Friday 7 April 2019 by electronic submission on Moodle

**Mark allocation:** 40%

## **Requirement 2: Major Essay (3600 words; 60%)**

Write an essay of approximately 3600 words on any **ONE** of the following themes. Essays must conform to College regulations regarding form, style and documentation. **Adequate attention to primary reformation sources is essential: essays that do not comply with this criterion will be rejected as unsatisfactory.** Your essay must also demonstrate application of the insights gained to current issues in ministry and the contemporary world.

1. Explain, in historical context, the contribution made by the reformers to the understanding of the doctrine of justification by faith alone (*sola fide*). In what ways, if any, was the reformation understanding of justification by faith alone different from the late medieval Roman Catholic understanding?
2. The role of Scripture in the reformation was so important that one of the enduring slogans of the reformation is *sola scriptura*, “by Scripture alone”. Explain the reformers’ understanding of the nature and role of Scripture against the backdrop of late medieval understandings of Scripture and tradition.
3. How was the Lord’s Supper (eucharist) variously understood in the sixteenth century? Explain in detail the theological foundations and implications of these divergent understandings.
4. According to some scholars, the main difference between the radical reformers (“Anabaptists”) and their “mainline” counterparts lay in their respective understandings of the doctrine of the church. Compare and contrast these divergent reformation approaches to ecclesiology.
5. According to Carter Lindberg, Thomas Cranmer was “the architect of English Protestantism” (*The European Reformations*, p 321). Would you agree with this assessment? Substantiate your response thoroughly.
6. “The Anglican Church did not follow any single Continental model, but the two men who exercised the greatest influence, partly through Cranmer and partly direct to other Englishmen, were Heinrich Bullinger and Martin Bucer” (David Loades, *Revolution in Religion: The English Reformation 1530-1570*, p 71). What was the nature of this influence, and why did they have such a powerful impact on developments within the Church of England?
7. Can the agenda of Elizabeth for the Church of England legitimately be described as a *via media* (“middle way”) or “way of comprehension”? How successful was Elizabeth in achieving her goals in this regard?
8. Is it appropriate to refer to developments in the sixteenth-century Roman Catholic Church as the “Counter-Reformation”? Substantiate your answer fully.
9. Critically evaluate the legacy of Ignatius Loyola as a reformer of the church.

The **key assessment criteria** for this requirement are as follows:

1. Primary sources: relevant primary sources are selected, identified, analysed and quoted as appropriate.
2. There is clear evidence of the foundational features of church history as a discipline.
3. There is clear evidence of the ability to understand the argument of, report empathetically on and critically evaluate both primary and secondary sources.

4. Topic: the student understands what is required, identifies critical issues and remains focussed on the topic.
5. Argument: the student formulates an appropriate hypothesis, structures and argues the essay in a logical manner and organises the material accordingly, and reaches well-substantiated conclusions.
6. Application: the student draws appropriate lessons from the substance of the essay and applies these lessons to contemporary ministry.
7. The list of references is indicative of appropriate research.
8. Requirements for the writing of assignments have been adhered to.

***Length: 3600 words***

***References: If available, no fewer than FIVE primary sources; at least EIGHT secondary sources***

***Due: Friday 17 May 2019 by electronic submission on Moodle***

***Mark allocation: 60%***

### ***Requirement 3: Weekly Online Forum Posts (compulsory; no mark value)***

At the end of each Module Learning Guide, all thirteen of them, you will find a reflection topic or a question which is related to some aspect of the material in that Learning Guide. For each of these, please post on the Moodle forum for each module a brief but meaningful response **not later than the Monday of the following week**. (So, for example, your forum posting for Module 1, which commences on Monday 11 February 2019, is due not later than Monday 18 February 2019, and so on). For distance/online students these forum posts are a compulsory component of the unit (even though they attract no mark value), and are intended to make up in some way for the fact that you do not have the benefit of the classroom experience.

There is no formal word length for these forum postings; by “brief” I mean a paragraph or two, and by “meaningful” I mean that I want to see evidence that you have given at least some serious thought to the issues raised. Ideally, your response will contain a personal element: for example, how is the topic or question relevant to your own personal faith development, what new understanding have you gained, or how might you apply what you have learned to your present situation (ministry or otherwise)? No formal “research” is required beyond a considered engagement with the material contained in each Module; similarly no List of References or technical formatting is required. I do hope that you’ll also interact with the contributions made by other students.

***Length:*** “Brief” as defined above

***References:*** None required

***Due:*** A forum posting not later than the Monday of the week following each Module

***Mark allocation:*** None (but a compulsory component)

## UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES

**Malyon's Vision:** *To form faithful image-bearers of Christ, who love God, listen to His Word, serve the church, engage their culture, and are committed to the mission of God in this world*

	1.	2.	3.	4.
<b>Graduate Attribute 1: Personal Maturity – 'Shepherds with God's heart'</b>				
a. grows a deepening relationship with Jesus		✓		
b. is secure in God's call with a desire and ability to learn and grow		✓		
c. is self-aware and maintains self-care			✓	
d. seeks and builds healthy relationships			✓	
e. is committed to living with integrity and prayerful dependence on God		✓		
<b>Graduate Attribute 2: Theological Maturity – 'Knowledge and understanding of God's heart'</b>				
a. knows and trusts the Bible		✓		
b. understands the context of diverse theological ideas	✓			
c. forms a personal theology which is both biblical and thoughtful	✓			
d. reflects theologically and applies the Bible to real life	✓			
e. is committed to helping others know God's grace and truth and live God's way	✓			
<b>Graduate Attribute 3: Ministry Maturity – 'Knowledgeable and wise shepherds'</b>				
a. is able to have a godly influence over others		✓		
b. possesses skills needed for chosen ministry path			✓	
c. understands cultures and contexts and is able to minister in a range of contexts			✓	
d. is able to work with and lead a team			✓	
e. is committed to serving, evangelising and mentoring others		✓		
<div style="display: flex; justify-content: space-between;"> <span>1. A major thrust of this unit</span> <span>2. A contribution that this unit should make</span> </div> <div style="display: flex; justify-content: space-between;"> <span>3. A possible function of this unit, but not targeted</span> <span>4. An unlikely product of this unit</span> </div>				

**Note:** Graduates who have not completed the curricular and non-curricular ministry aspects of Malyon's courses will tend to be most developed in Graduate Attribute 2.



## ***Further Thoughts on Church History and Malyon's Graduate Attributes***

### ***Personal Maturity***

If you want to become a person of influence, one of the most important things you can do is to cultivate relationships with influential people. But often this isn't possible – influential leaders are busy people whose time is in great demand. Even if they were willing to do some mentoring, most of us would find ourselves a long, long way down their list of priorities. Reformation church history gives us the opportunity to meet at first hand some of the most influential Christian leaders who ever lived. Who cares if they just happen to be dead? They'll still act as a mirror and guide for you if you let them. Your engagement with these people – letting their good qualities rub off on you and learning from their mistakes – will give you one of the best opportunities you will ever have to cultivate your personal and spiritual maturity.

### ***Theological Maturity***

One of the main objectives in studying reformation church history is to observe theology in action – most of the reformers believed that their critique of existing conditions in the church and its practices was at heart a biblical and theological critique, and that this critique had profound ramifications for practice and devotion as well. A first-hand encounter with the reformers will draw you into the great theological conversation and help you to ask more of the right questions. There are important lessons to be learned about the practical application of theology by observing the reformers in their struggle to work out the implications of their theological convictions in their concrete context.

### ***Ministry Maturity***

It's hard to imagine a more challenging ministry context than the world of the late middle ages, nor a more thorough attempt to grapple with the realities of that context than the one made by the reformers. There is thus a tremendous amount to be learned about ministry – positively, and sometimes negatively – from the example of the reformers. Their recovery of the heart of the gospel, and their emphasis on getting the church's ministry back on track by means of their critique of the late medieval church and their proposals for a more biblical approach, has much to teach anyone who aspires to minister in the twenty-first century.

## RECOMMENDED READINGS

The list below provides you with references that relate to the unit material and topics under consideration.

### Primary Sources

#### A. Primary Sources Relating Directly to the Document Study (Section B of the unit)

Luther, Martin. (1520). "To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate." In James Atkinson (ed). 1966. *Luther's Works*. Vol 44. "The Christian in Society, I." Philadelphia: Fortress Press. (pp 115-217).

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Calvin, John. (1559). *Institutes of the Christian Religion*. Selections from Book IV (chapters 8-12, on ecclesiastical power). In John T McNeill (ed). 1960. *Calvin: Institutes of the Christian Religion*. Vol 2. Library of Christian Classics. Vol 21. Philadelphia: Westminster Press. (pp. 1149-1254).

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#### B. Primary Sources for General Study of the Reformation Movements

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- Pelikan, Jaroslav, and Valerie Hotchkiss (eds). 2003. *Creeds and Confessions of Faith in the Christian Tradition*. Vol 2. *Reformation Era*. New Haven: Yale University Press.
- Schaff, Philip (ed). 1919. *Creeds of Christendom*. Vol 2. *Greek and Latin Creeds*. Vol 3. *Evangelical Creeds*. New York: Harper & Brothers.

Tappert, Theodore G (trans and ed). 1959. *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Philadelphia: Fortress.

### **General Works on the Reformation Movements**

*If you are looking for an “entry-level” introduction to the reformation movements, the relevant sections in any of the following will be helpful without dumbing anything down:*

Shaw, Ian J. 2016. *Christianity, The Biography: Two Thousand Years of the Global Church*. London: Inter-Varsity Press (pages 147-175).

Shelley, Bruce L. 2013. *Church History in Plain Language*. Fourth edition. Nashville: Thomas Nelson (pages 245-291).

Sunshine, Glenn S. 2017. *A Brief Introduction to the Reformation*. Louisville: Westminster John Knox. (Previously published in 2002 as *The Reformation for Armchair Theologians*).

*A grasp of pertinent geography is extremely useful when seeking to understand historical developments. The following work is recommended for church history:*

Littell, Franklin H. 2001. *Historical Atlas of Christianity*. Second edition. New York: Continuum.

*For general reference on the reformations, the following can hardly be bettered:*

Hillerbrand, Hans J (ed). 1996. *The Oxford Encyclopedia of the Reformation*. 4 vols. New York: Oxford University Press.

*There is an enormous amount of secondary literature available on the reformation movements. Out of this vast literature, the following general works are representative and helpful:*

Bagchi, David, and David C Steinmetz (eds). 2004. *The Cambridge Companion to Reformation Theology*. Cambridge: Cambridge University Press.

Dickens, A G, and John M Tonkin. 1985. *The Reformation in Historical Thought*. Cambridge: Harvard University Press.

Elton, G R. 1963. *Reformation Europe 1517-1559*. The Fontana History of Europe. Glasgow: Fontana.

Eire, Carlos M N. 2016. *Reformations: The Early Modern World, 1450-1650*. New Haven: Yale University Press.

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### ***Luther and the Reformation in Germany***

- Bainton, Roland. 1978. *Here I Stand: A Life of Martin Luther*. New York: New American Library.
- Chadwick, Owen. 1964. *The Reformation*. The Pelican History of the Church. Harmondsworth: Penguin.
- DeRusha, Michelle. 2017. *Katharina and Martin Luther: The Radical Marriage of a Runaway Nun and a Renegade Monk*. Baker.
- Dixon, C Scott. 2002. *The Reformation in Germany*. Oxford: Blackwell.
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- McKim, Donald K (ed). 2003. *The Cambridge Companion to Martin Luther*. Cambridge: Cambridge University Press.
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- Roper, Lyndal. 2016. *Martin Luther: Renegade and Prophet*. Bodley Head.
- Steinmetz, David C. 1980. *Luther and Staupitz: An Essay in the Intellectual Origins of the Protestant Reformation*. Durham: Duke University Press.
- Tucker, Ruth A. 2017. *Katie Luther, First Lady of the Reformation: The Unconventional Life of Katharina von Bora*. Zondervan.

### ***Zwingli and the Reformation in German-Speaking Switzerland***

- Gabler, Ulrich. 1986. *Huldrych Zwingli: His Life and Work*. Minneapolis: Fortress.
- Potter, G R. 1984. *Zwingli*. Revised edition. Cambridge University Press.

Stephens, W P. 1986. *The Theology of Huldreich Zwingli*. Oxford: Clarendon Press.

### ***The Radical Reformation***

- Estep, William R. 1995. *The Anabaptist Story*. Third edition. Grand Rapids: Eerdmans.
- Pearse, Meic. 1998. *The Great Restoration: The Religious Radicals of the Sixteenth and Seventeenth Centuries*. Carlisle: Paternoster.
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### ***Calvin and the Reformation in French-Speaking Switzerland***

- Cottret, Bernard. 2000. *Calvin: A Biography*. Grand Rapids: Eerdmans.
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- Wendel, François. 1963. *Calvin: The Origins and Development of His Religious Thought*. Trans Philip Mairet. London: Collins.

### ***The Reformation in Britain***

- Bernard, G W. 2005. *The King's Reformation: Henry VIII and the Re-Making of the English Church*. New Haven: Yale University Press.
- Dickens, A G. 1989. *The English Reformation*. Second edition. University Park: Pennsylvania State University.
- Evans, G R. 2005. *John Wyclif: Myth and Reality*. Oxford: Lion.
- Kellar, Clare. 2003. *Scotland, England and the Reformation 1534-61*. Oxford: Clarendon.
- MacCulloch, Diarmaid. 1996. *Thomas Cranmer*. New Haven: Yale University Press.
- Newton, Diana. 1998. *Papists, Protestants and Puritans, 1550-1714*. Cambridge: Cambridge University Press.

### ***The Catholic Reformation and Counter-Reformation***

- Ganss, George E. 1991. *Ignatius of Loyola: The Spiritual Exercises and Selected Works*. New York: Paulist Press.
- Mullett, Michael A. 1999. *The Catholic Reformation*. New York: Routledge.

## **ACT POLICIES AND PROCEDURES**

### **Key Policies**

Students should take note of the following ACT policies:

1. Unit Moderation Policy.
2. Academic Misconduct Policy.
3. Academic Appeals Policy.

### **Accessing Documents**

These and other policy documents are publicly available in the following handbooks, through links on ACT's home page ([www.actheology.edu.au](http://www.actheology.edu.au)):

1. Undergraduate Handbook.
2. Postgraduate Handbook.
3. Student Policy Handbook.
4. International Student Handbook.
5. Distance Education Handbook.

*These should be read in conjunction with the 'Recent Updates' link found on the ACT website.*