Course Syllabus
WYH2532 The Protestant Reformation
Wycliffe College
Toronto School of Theology
Winter 2025

Instructor Information

Instructor: Thomas P. Power
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Office Hours: By appointment

Course Identification

Course Number: WYH2532
Course Format: Synchronous Remote
Course Name: The Protestant Reformation
Course Location: Wycliffe College
Class Times: Wednesdays 2:00 p.m.– 4:00 p.m.
Prerequisites: None.

Course Description

Surveys the origin and development of the Protestant Reformation of the 16th century in its magisterial and radical dimensions, and in its theological, social, educational, cultural, and political expressions. Examines Reformation historiography and provides a narrative overview of developments in the magisterial and radical reformations. Probes key thematic elements which may include the impact of reform ideas on lived spiritual experience; the dynamic between print, literacy and reform; changes in education, the arts and culture; relationship of the Reformation to non-Christian religions; the Reformation as apocalypse; the Reformation as an urban phenomenon; changes in the relationship between church and state wrought by new theological perspectives; and the legacy of the Reformation.

Course Resources

All class readings (see below under Course Schedule) including primary sources will be available on the course website.

Readings should average out at about 50 pages per class (secondary, primary).

Course Website

- Quercus: https://q.utoronto.ca

This course uses Quercus for its course website. To access it, go to https://q.utoronto.ca and login using your UTORid and password. Once you have logged in to Quercus using your UTORid and password find the courses you are enrolled in on the home page. Information about

using Quercus can be found at: https://community.canvaslms.com/docs/DOC-10701. Students who have trouble accessing Quercus should ask their instructor for further help.

Course Learning Objectives/Outcomes

Students successfully completing this course will be able to demonstrate the following learning outcomes.

COURSE OUTCOMES	COURSE ELEMENT	PROGRAM OUTCOMES
By the end of this course, students will have had an opportunity to demonstrate and enhance the following areas of vocational preparation:	**This outcome will be demonstrated through these course elements:**	**This course outcome corresponds to this aspect of the Wycliffe College outcomes statement for BD programs:**
Locate, identify, and evaluate primary and secondary literature in the subject area	Short papers Adult Education Resource Research paper	M.Div.: 2.2 MTS: 2.2, 2.3
Provide an outline of the main events, ideas, and personalities of the Reformation in Europe	Classes 2-6 Short Papers Research Paper Adult Education Resource	M.Div.: 1.4 MTS: 1.4
Explain the chronological and geographical dimensions to the Reformation	Classes 2-6 Short Papers Research Paper Adult Education Resource	M.Div.: 1.4 MTS: 1.4
Distinguish between the magisterial and radical reformations	Classes 2-6 Short Papers Research Paper	M.Div.:1.4 MTS: 1.4
Identify the complex legacies of the Reformation in respect of its political, ecclesial, economic, and intellectual traditions	Classes 9, 12 Short Papers Adult Education Resource	M.Div.:1.4 MTS: 1.4

	Research Paper	
Articulate and evaluate the main issues of debate, controversy, and interpretation in the historiography of the Reformation	Class 1 Short Papers Research Paper Adult Education Resource	M.Div.:1.4 MTS: 1.4
Recognize the relationship and impact of the Reformation on non-Christian groups, i.e. Jews and Muslims	Class 11 Short Papers Research Paper Adult Education Resource	M.Div.:1.4 MTS: 1.4
Recognize the centrality of the print revolution in the communication and reception of Reformation ideas	Class 7 Short Papers Research Paper Adult Education Resource	M.Div.:1.4 MTS: 1.4
Identify the apocalyptic dimension to the Reformation and its appropriation by different social groups	Class 10 Short Papers Research Paper Adult Education Resource	M.Div.:1.4 MTS: 1.4
Identify the impact of reform ideas on personal devotional life in its elite and popular contexts	Class 8 Short Papers Research Paper Adult Education Resource	M.Div.:1.4 MTS: 1.4

Evaluation

Requirements

The final grade for the course will be based on evaluations in the following areas:

(1) Discussion Topics (20%)

Prepare 3 or 4 bullet points that you speak on and contribute for each of two topics. One topic should be chosen from Weeks 1-6, the other from Weeks 7-12. See the grading rubric for discussion topic contributions.

(2) <u>Short Papers</u> (40%)

Choose from <u>any two</u> of the following categories and write a short paper (5-6 pages, double spaced) on each:

a. A study of a primary source relevant to the period. This can be on one of the primary sources listed as required reading in the weekly units, or it can be from the suggested list provided (20%). **OR**

b. A short biography of a reformer (excluding the major reformers), or a figure associated with reform in a particular area (20%). **OR**

c. A short study of either (i) reform in a particular area, city, or region; or (ii) a topic in art, music, literature, or education (20%).

A beginning list of suggested topics is available on the course website for you to choose from.

You can do the short papers in any order. But the deadlines for submission are:

Short Paper 1: 5 Feb. 2025.

Short Paper 2: 5 Mar. 2025.

Note that a grading rubric is associated with each of these three categories. Students are expected to follow the rubric and incorporate it as the structure of the appropriate paper. The rubrics are available on the course website.

(3) <u>Research Paper or Adult Education Resource</u> (40%).

You may choose between a research paper **OR** an adult education resource.

i.   Research Paper

A substantial paper on any aspect of the course. 10-12 pages; double spaced. Pre-approval of the topic with the instructor is a requirement. The rubric is available on the course website.

Submission Date: 5 Apr. 2025.

Note that a grading rubric is associated with this research paper. Students are expected to follow the rubric and incorporate it as the structure of their paper.

ii.   Adult Education Resource

Compile a resource on any aspect of the Reformation for a teaching unit that could be used in adult education in a church or related setting. In your selection of topic, the following general criteria should apply:

a. The topic should be of relevance to the informed person in the pew who is interested in the Reformation.

b. It should draw on content covered in the course and be based on lectures and readings.

c. It should employ usage of primary sources.

d. It should include questions for discussion.
e. In terms of format, it can be a website, a video, power point slides (with audio), a podcast, or a paper-based resource.
f. It can be an expansion of a topic or subject already examined in either the short papers or discussion topic.

Pre-approval of the topic with the instructor is a requirement. A grading rubric will be available on the course website.

Submission Date: 5 Apr. 2025.

Grading System

A+ (90-100)
A (85-89)
A- (80-84)
B+ (77-79)
B (73-76)
B- (70-72)
Failure

Please see the appropriate handbook for more details about the grading scale and non-numerical grades (e.g. SDF, INC, etc).

Late work. Basic Degree students are expected to hand in assignments by the date given in the course outline. One mark per day will be deducted for late submission of work. This penalty is not applied to students with medical or compassionate difficulties; students facing such difficulties are kindly requested to consult with their faculty adviser or basic degree director, who should make a recommendation on the matter to the instructor. The absolute deadline for the course is the examination day scheduled for the course. Students who for exceptional reasons (e.g., a death in the family or a serious illness) are unable to complete work by this date may request an extension (SDF = "standing deferred") beyond the term. An SDF must be requested from the registrar's office in the student's college of registration no later than the last day of classes in which the course is taken. The SDF, when approved, will have a mutually agreed upon deadline that does not extend beyond the conclusion of the following term. If a student has not completed work but has not been granted an SDF, a final mark will be submitted calculating a zero for work not submitted.

Course grades. Consistently with the policy of the University of Toronto, course grades submitted by an instructor are reviewed by a committee of the instructor's college before being posted. Course grades may be adjusted where they do not comply with University grading policy (http://www.governingcouncil.utoronto.ca/policies/grading.htm) or college grading policy.

Policies

Accessibility. Students with a disability or health consideration, whether temporary or permanent, are entitled to accommodation. Students in conjoint degree programs must register at the University of Toronto's Accessibility Services offices; information is available at

http://www.accessibility.utoronto.ca/. The sooner a student seeks accommodation, the quicker we can assist.

Plagiarism. Students submitting written material in courses are expected to provide full documentation for sources of both words and ideas in footnotes or endnotes. Direct quotations should be placed within quotation marks. (If small changes are made in the quotation, they should be indicated by appropriate punctuation such as brackets and ellipses, but the quotation still counts as a direct quotation.) Failure to document borrowed material constitutes plagiarism, which is a serious breach of academic, professional, and Christian ethics. An instructor who discovers evidence of student plagiarism is not permitted to deal with the situation individually but is required to report it to his or her head of college or delegate according to the TST *Basic Degree Handbook* and the Graduate program Handbooks (linked from http://www.tst.edu/academic/resources-forms/handbooks and the University of Toronto *Code of Behaviour on Academic Matters* http://www.governingcouncil.utoronto.ca/AssetFactory.aspx?did=4871. A student who plagiarizes in this course will be assumed to have read the document "Avoidance of plagiarism in theological writing" published by the Graham Library of Trinity and Wycliffe Colleges http://www.trinity.utoronto.ca/Library_Archives/Theological_Resources/Tools/Guides/plag.htm.

Other academic offences. TST students come under the jurisdiction of the University of Toronto Code of *Behaviour on Academic Matters* http://www.governingcouncil.utoronto.ca/policies/behaveac.htm.

Back-up copies. Please make back-up copies of assignments before submitting them.

Obligation to check email. At times, the course instructor may decide to send out important course information by email. To that end, all students in conjoint programs are required to have a valid utoronto email address. Students must have set up their utoronto email address which is entered in the ACORN system. Information is available at www.utorid.utoronto.ca. The course instructor will not be able to help you with this. 416-978-HELP and the Help Desk at the Information Commons can answer questions you may have about your UTORid and password. *Students should check utoronto email regularly* for messages about the course. **Forwarding** your utoronto.ca email to a Hotmail, Gmail, Yahoo or other type of email account is not advisable. In some cases, messages from utoronto.ca addresses sent to Hotmail, Gmail or Yahoo accounts are filtered as junk mail, which means that emails from your course instructor may end up in your spam or junk mail folder. Students in non-conjoint programs should contact the Registrar of their college of registration.

Email communication with the course instructor. The instructor aims to respond to email communications from students in a timely manner. *All email communications from students in conjoint programs should be sent from a utoronto email address.* Email communications from other email addresses are not secure, and also the instructor cannot readily identify them as being legitimate emails from students. The instructor is not obliged to respond to email from non-utoronto addresses for students in conjoint programs. Students in non-conjoint programs should only use the email address they have provided to their college of registration.

Week 1

8 Jan. 2025 **Reformation Studies: Conflict or Consensus?**
The last thirty years have seen a considerable interest in bringing the totality of the Reformation experience to the public. A more judicious treatment, less confessionally-oriented, of the religious turbulence of the 16th century has emerged. Historians have employed different conceptual frames of reference, particularly regarding the question of the primary causative factor: religion, politics, personal ambition, economics. Reformation studies in the 21st century have in large part abandoned older (often confessional) intellectual histories that prioritized historical narratives and gave special prominence to the biographies of privileged elites.

Reading
Hillerbrand, Hans J. "Was there a Reformation in the sixteenth century?" *Church History*, 72: 3 (2003), 525-552.
Dixon, C. Scott. "Defining the Reformation" ch. 2. *Contesting the Reformation*. Malden, MA, 2012, 8-33.

Week 2

15 Jan. 2025 **Reformation Prelude: Medieval Christianity**
New research indicates the flexibility and spiritual vigour of late medieval Catholicism. It was a time of crisis on one hand, but an era of religious development on the other. Evidence of vitality, but also dissent and fragmentation is apparent. Ultimately while some historians point to the vigour of late medieval Catholicism, that vigour is based on the externals and observances of faith: relics, cult of the saints, indulgences, pilgrimages, mystery plays. Reform was not a new concept in the Church.
Reading
Gouudrian, Koun. "Empowerment through reading, writing, and example: the *Devotio Moderna*" in Rubin, Miri and Walter Simons (eds). *The Cambridge History of Christianity vol. 5 Christianity in Western Europe c. 1100-c. 1500*. Cambridge: Cambridge University Press, 2016, 405-419.

Primary: Thomas a Kempis, *The Imitation of Christ* (UTL: http://go.utlib.ca/cat/5031514) Read a few chapters to get a flavour of the style and emphasis.) Or see the selection (5 pp.) here http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.34-ENG-Imitationof_Christ_eng.pdf

Week 3

22 Jan. 2025 **Here I Stand: Luther and Lutheranism**

The German Reformation began as an academic discussion initiated by Martin

Luther at Wittenberg in 1517. His ideas were expanded by his followers and

sometimes collided with political interests. Luther has been a figure of

controversy. Luther was favoured by circumstances. His thought and writing changed the religious and political landscapes in Germany and Europe.

<u>Reading</u>
Scott Hendrix. "Martin Luther, Reformer," in *The Cambridge History of Christianity, vol. 6 Reform and expansion, 1500-1660*. Ed. R. Po-chia Hsia, Cambridge, 2007, 1-19.
Thomas Kaufmann. "Luther and Lutheranism" in *The Oxford Handbook of the Protestant Reformations* ed. Ulinka Rublack. Oxford, 2016, 147-172.
<u>Primary</u>: 1. Luther, *Sermon on Indulgences and Grace* (1518) (https://lutherquoted.files.wordpress.com/2017/01/sermon-on-indulgence-and-grace-april-1518.pdf).**OR**
2. Luther, *The Freedom of a Christian* (1520) (https://sourcebooks.fordham.edu/mod/luther-freedomchristian.asp).

Week 4
29 Jan. 2025   **The Swiss Reformations**

As Lutheranism spread across Europe, another form of Protestantism developed in Switzerland. Its leaders were Huldrych Zwingli (1484-1531) who strove for reform in Zurich and introduced the Reformation to Switzerland, and John Calvin (1509-1564) who transformed Geneva into a Protestant city. His works became the foundation for Presbyterianism and Reformed churches around the world. The reform movement in Switzerland gave a greater role to the state to intervene in church life.

<u>Reading</u>
Robert Kingdon, "The Calvinist Reformation in Geneva," in *The Cambridge History of Christianity, vol. 6 Reform and expansion, 1500-1660*. Ed. R. Po-chia Hsia, Cambridge, 2007, 90-103.
Randall C. Zachman, "John Calvin" in *The Cambridge Companion to Reformed Theology* ed. Paul T. Nimmo, David A.S. Fergusson. Cambridge, 2016, 132-147.
Peter Opitz, "Huldrych Zwingli" in *The Cambridge Companion to Reformed Theology* ed. Paul T. Nimmo, David A.S. Fergusson. Cambridge, 2016, 117-131.
<u>Primary</u>:
1. J. Calvin, *The Necessity of Reforming the Church* (1543): Part entitled, "The Evils Which Compelled Us to Seek Remedies." **OR**
[http://www.swrb.ab.ca/newslett/actualNLs/NRC_ch02.htm]
2. U. Zwingli, *The First Zurich Disputation, Jan. 1523: The 67 Articles* (http://web.highland.net/~jwest/67.pdf]

Week 5
5 Feb. 2025   **The Radical Reformation**

Behind the mainstream Lutherans, Calvinists, and Zwinglians stood more radical

prophets who rejected the Lutheran position that only those Catholic practices that seemed to contradict the Bible should be rejected. They wanted to implement a complete spiritual reform of the church and expected Christians to live by the standards and teaching of Scripture. They were to eventually include such disparate groups as the Anabaptists, Mennonites, Hutterites, and later Puritans, Quakers, and dissenters. They were the spiritual ancestors of today's Swiss Brethren, Mennonites, and Amish.

<u>Reading</u>
C. Scott Dixon. "The Radicals " in *The Oxford Handbook of the Protestant Reformations* ed. Ulinka Rublack. Oxford, 2016, 190-213.
<u>Primary</u>:
1. The Twelve Articles of the Peasants, 1525 [http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.52-ENG-12%20Articles_en.pdf] **OR**
2. M. Luther, Against the Robbing and Murderous Hordes of Peasants, 1525. [http://zimmer.csufresno.edu/~mariterel/against_the_robbing_and_murderin.htm]
   OR
3. The Schleitheim Articles (1527) [http://germanhistorydocs.ghi-dc.org/pdf/eng/Doc.47-ENG-Schleitheim_Art_eng.pdf]

Week 6
12 Feb. 2025 **Via Anglicana: The Emergence of Anglicanism**

In Germany, Switzerland, and France, evangelical ideas were advanced, at least initially, by clergy, scholars, and people. But in England Protestantism developed differently than elsewhere. England broke from Rome for one main reason: Henry VIII's need for a divorce so that he could remarry and have a male heir. So from the start, the English Reformation was tied up with crown politics. It was in essence a government affair made in the English parliament, with popular support subsidiary.

<u>Reading</u>
Ethan H. Shagan, "The Emergence of the Church of England, c.1520–1553," in *The Oxford history of Anglicanism. Volume 1, Reformation and identity c.1520-1662*. ed. Anthony Milton. Oxford, 2017, 30-44.
Peter Marshall, "Settlement Patterns: The Church of England, 1553–1603," in *The Oxford history of Anglicanism. Volume 1, Reformation and identity c.1520-1662*. ed. Anthony Milton. Oxford, 2017, 46-62.

Primary:
1. Act of Supremacy (1534):
   https://www.britainexpress.com/History/tudor/supremacy-henry-text.htm
2. Act of Uniformity (1559):
   https://history.hanover.edu/texts/ENGref/er80.html

Reading Week: 17-21 Feb. 2025

Week 7

26 Feb. 2025   **The Printing Revolution: Literacy and Translation**
Did the printing press produce the Reformation, or did the Reformation produce the printing press? There is no clear answer to this question. The printing press cannot be solely credited with the revolution that occurred in Europe in the sixteenth century, however, it certainly facilitated it. For the reformers the vernacular Bible was not simply a convenience. The doctrine of sola scriptura ("Scripture alone") was at the core of Protestant theology. Promoting the centrality of the Bible was contingent on the need to recover the original text of the bible in Hebrew and Greek, and the need to translate it into the vernacular language.

Reading

Eric W. Gritsch, "Luther as Bible translator," in *The Cambridge Companion to Martin Luther* ed. D. McKim. Cambridge, 2003, 62-72.
Ian Green. "'Hearing' and 'Reading': Disseminating Bible Knowledge and Fostering Bible Understanding in Early Modern England" in *The Oxford Handbook of the Bible in Early Modern England, c. 1530-1700*. ed Kevin Killeen, Helen Smith, and Rachel Willie. Oxford, 2015, 273-292.

Week 8   **The Experience of Believing**

5 Mar. 2025   Doctrinal emphases articulated by the reformers helped to reshape the beliefs, sacraments, and worship of the church. But these changes also shaped ordinary lives and acted as rites of passage. As well as the implications of doctrinal changes brought by the reformers, the changes to peoples' experience of believing. The legitimation of personal belief as a valid pursuit for everyone derived from the reformers toppling of the medieval hierarchical view of faith. (In Week 10 we will address the societal implications of belief).

Reading

Susan Karant-Nunn, "Ritual in early modern Christianity," in *The Cambridge History of Christianity, vol. 6 Reform and expansion, 1500-1660*. ed. R. Po-chia Hsia, Cambridge, 2007, 371-385.
OR
Susan C. Karant-Nunn. "The Reformation of Liturgy" in *The Oxford Handbook of the Protestant Reformations* ed. Ulinka Rublack. Oxford, 2016, 410-436.
AND
Alec Ryrie. "The Nature of Spiritual Experience" in *The Oxford Handbook of the Protestant Reformations* ed. Ulinka Rublack. Oxford, 2016, 48-68.
Primary:

1. Luther, *The Babylonian Captivity of the Church* http://www.lutherdansk.dk/Web-babylonian%20Captivitate/Martin%20Luther.htm (Read sections on The Lord's Supper, Baptism, Penance, Confirmation, Marriage, extreme unction).
2. The German Mass and Order of Divine Service, 1526 [https://history.hanover.edu/texts/luthserv.html]

Week 9   **The Art of Grace: Justification By Faith in Living Colour**

12 Mar. 2025 Art from the very beginning became a battleground of the confessional divide. Protestants and Catholics used art to underscore their religious identity and intent. Artistic content was used to highlight devotion to the traditional concept of the divine: e.g. Catholic art's deep religious symbolism, or where portrayal of everyday life and activities took on spiritual connotations (Protestant). Either way, art became a weapon, used by both sides in their ongoing struggle.
Reading
Lee Wandel, "The Reformation and the visual arts," in *The Cambridge History of Christianity, vol. 6 Reform and expansion, 1500-1660*. Ed. R. Po-chia Hsia, Cambridge, 2007, 343-370.
OR
Bridget Heal. "Visual and Material Culture" *The Oxford Handbook of the Protestant Reformations* ed. Ulinka Rublack. Oxford, 2016, 602-625.
AND
Alexander Fisher, "Music and religious change," in *The Cambridge History of Christianity, vol. 6 Reform and expansion, 1500-1660*. Ed. R. Po-chia Hsia, Cambridge, 2007, 386-405.
Primary: M. Luther, Preface to the *Hymnal* (1524) (http://oll.libertyfund.org/titles/754#lf0225_head_003) (Go to: Luther's First Preface)

Week 10   The Reformation as End Times

19 Mar. 2025   The Reformation came at a time of anxiety about the end of the world. Apocalyptic and millenarian movements in late medieval Europe helped prepare the way for the sixteenth-century revolt against the Roman Catholic church and made people be positively disposed to the teachings of the reformers. The Reformation unleashed a new phase of millennial and eschatological fervour. Luther's commentaries on the Book of Revelation, the apocalyptic elements in the Peasants' War (1535), and Roman Catholic responses to the apocalyptic strain, are probed.

Reading

Barnes, R. 'Apocalypticism'. In *The Oxford Encyclopedia of the Reformation*. Oxford University Press (1996).

Primary

Bernard Rothmann, *A Restitution of Christian Teaching* (1534) (2 pp.)

Week 11   Others: Jews and Muslims

26 Mar.2025   The attitudes of the reformers to Jews and Muslims are probed. For Jews, the inherited tradition of accusations is identified, patterns of persecution and forced conversion are probed, the attitudes displayed in the writings of the different reformers are analyzed, and Roman Catholic attitudes are identified. The political and military threat from Muslims in the guise of the Ottoman Turks was foundational to the stance of the reformers towards Islam. The close link between the threat from the Turks and the legitimation of Protestantism in select countries is outlined.

Reading

Gow, Andrew, and Jeremy Fradkin, 'Protestantism and Non-Christian Religions', in Ulinka Rublack (ed.), *The Oxford Handbook of the Protestant Reformations* (2016), 274-300.

Primary

Extracts from the following sources (in total 6 pages):

Johannes Pfefferkorn, *The Jews' Mirror*, 1507

Johannes Reuchlin, *Recommendation Whether to Confiscate, Destroy, and Burn All Jewish Books*, 1510

Luther, *That Jesus Christ Was Born a Jew*, 1523

Luther, *On the Jews and Their Lies*, 1543

All in Bruening, Michael W. A *Reformation sourcebook: documents from an age of debate*. University of Toronto Press, 2017, 253-258.

Week 12

2 Apr. 2025   **Reformation Legacies**

Discussion of the legacy of the Reformation. The most tangible and immediate legacy was religious division. How did this solidify and what were its implications? The answer can be found in what historians have called confessionalization and its corollary, denominationalism. What did confessionalization and denominationalism mean for the toleration of minority religious groups? These are the three issues around which we can categorize the legacy of the Reformation.

Reading
R. Ward Holder "Calvin's heritage" *The Cambridge Companion to John Calvin* ed. Donald K. McKim. Cambridge, 2004, 245-274.
Günther Gassmann. "Luther in the worldwide church today" in *The Cambridge Companion to Martin Luther*. ed by Donald K. McKim. Cambridge, 2006, 289-303.
View/Listen to
Brad Gregory: The Unintended Reformation (Video) [Click on text of Link]
Alec Ryrie -Protestants: The Faith That Made the Modern World (Audio) [Click on text of Link]

Bibliography
A bibliography of print and electronic resources will appear on the course website.