

ACU COLLEGE OF BIBLICAL STUDIES: GRADUATE SCHOOL OF THEOLOGY

BIBH-664-01 Advanced Restoration History

Fall 2006, Room 113: Wednesdays, 8:00 - 10:50 a.m.

Dr. Douglas Foster

Course Description

This course will examine the chief ideas, people and events of the Stone-Campbell Restoration Movement in their larger intellectual and cultural contexts. Although not a narrative history, the course will unfold in a roughly chronological sequence and will cover the basic story of the Movement. Emphasis is placed on reading, analysis, and discussion of primary source documents as well as recent critical works.

Goals and Purpose of Course

- (1) Students will examine the social and intellectual milieu of the Stone-Campbell Movement.
- (2) Students will interpret the Movement's originating documents in their historical & intellectual context.
- (3) Students will chart the development of the Movement in the context of American religious history. Particular attention will be paid to the following:
 - a. The beginnings of the movement in the ethos of American liberty.
 - b. The "Age of Reform" in the context of antebellum millennial thought.
 - c. The impact of the Civil War and sectional factors on American religion and the Movement.
 - d. The development of other efforts for Christian unity: Evangelical Alliance/ Ecumenical Movement.
 - e. The appearance of classical liberal theology and the reactions to it in American religion and the Stone-Campbell Movement (including an analysis of the Movement's three-way division).
 - f. Dispensational Premillennial ideas and their impact on Churches of Christ.
 - g. Creation of a separate identity for Churches of Christ in the twentieth century.
 - h. Creation of the Christian Church (Disciples of Christ) and the independent Christian Churches/ Churches of Christ.
- (4) Students will examine current events in and relationships between the three streams of the Stone-Campbell Movement.

Course Requirements and Grading Information

The semester grade will be determined based on the following:

- (1) Weekly essays in response to the week's readings. This serves as preparation for and participation in class discussions each week. **20% of semester grade.**
- (2) A semester paper. **25% of semester grade**
- (3) Write a case based on the material you are researching for the semester paper. **15% of semester grade**
- (4) A mid-term exam (on-line--week of October 11) and a final exam (December 6) **20% each.**

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Weekly Essays

1) Each student will write a one to two-page single-spaced essay based on the readings for that class. This is **not** simply an outline of the material or a listing of facts; rather, it is your **reaction or response** to the ideas presented in the readings for that day. What did you find especially interesting and why? How were your ideas challenged or changed, or what did you learn that you think was especially important for your understanding of the Movement? What did you find difficult? What do you want to challenge or question? The essays must be posted to your "Team" site in the Blackboard "Discussion Board" area *no later than noon each Tuesday* before class meeting on Wednesday. That means that you must stay ahead on your reading.

2) Each Team member will read the other members' essays from the Blackboard site and be prepared to respond orally to your team mates' ideas at the beginning of class each Wednesday. **Each person must bring to class a hard copy of her or his response essay for marking by the professor.**

These essays and your oral responses will serve as the basis for the beginning of class discussion some weeks. This will take various forms, including oral questions asked by the teacher, discussions and consensus building, identifying questions for the teacher, making choices for directions for the lecture, etc.

Each individual will receive a grade of from 0 to 5 points each week on her or his essay/ response combination. It will be very important to spend adequate time on the reading of the texts, the writing of the essays, and reading team mates' essays for class response and discussion.

Case Writing/ Teaching

Each student will write a brief case that could be used to engage a class in the material you are working on in your research project (described below). If time permits, the teacher will choose two or three of the cases to be taught during the last class sessions. We will spend time in class learning how to write and teach cases, and will go through at least one teacher-led case in class before you write your own. You may be as creative as you want to be with the use of media, role play, problem solving activities, or other creative teaching methods. All cases will be posted on the class Blackboard site by **Monday, Nov. 13** (after your paper drafts are in).

Research Project

Early in the semester and in consultation with the professor each student will chose one of three options for the major project.

(1) The first option is to write a twenty-page paper dealing with a specific research problem in the history of the Stone-Campbell Movement.

(2) The second option is to write a critical history of the life of a congregation in the Stone-Campbell Movement using a web-based course on writing congregational histories.

(3) The third option is to do an in-depth religious genealogy of your family's history in the Stone-Campbell Movement, raising critical questions concerning how and when they came to be in the Movement, involvement in critical periods of the history of the Movement, etc.

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Regardless of which option you choose, the final project should consist of approximately twenty pages of text (with additional pages for accompanying illustrations or documents if desired), and will be done in four stages:

- A. Turn in a written proposal for your paper/project no later than **September 13**.
- B. Turn in an introduction, detailed outline and working bibliography by **October 11**.
- C. Turn in a full-blown rough draft of the project, including documentation and bibliography on **November 8**. I will mark these and return them to you for use in writing your final draft.
- D. Turn in the final completed paper/project on **November 29**.

Option 1

Students may choose a topic from the list at the end of this syllabus or from their own interests. Proposed topics must be **written out** and given to the professor for approval, suggestions, and guidance as **soon as possible—but no later than the beginning of class September 13**. Form should follow carefully Turabian style. There are different versions of Turabian today. The information you will need for correct form can be found at <http://www.bucknell.edu/img/assets/6535/turabian.pdf>

Option Two

The congregational history project is to be a study that details and analyzes a critical historical event in the life of a congregation of the Stone-Campbell Movement. It is not a chronicling of year-by-year events, or an anecdotal collection of stories. This may be the congregation of which you are presently a member or another congregation worked out with the professor. The form can be a bit more flexible than a traditional term paper, but you must write clearly and critically, and all standard types of references (books, articles, web sites, oral history interviews, etc.) must be given in Turabian form as mentioned in Option One. The “Writing Congregational Histories” web course can be found at <http://bible.acu.edu/crs/wch/> While there are parts of the course that do not apply to your project, you need to go through the entire course to get a full picture of what could be involved. You may also find helpful items at <http://www.dishistsoc.org/InternetResources.htm>

Option Three

The religious genealogy project requires that your immediate family be members of one of the churches of the Stone-Campbell Movement and that you have access to family records and the possibility of doing oral history to determine the role of one or more family members in the history of the Movement. Like the congregational history, this is not merely an anecdotal history, but a critical examination of the ideas, events, forces, etc., in American Christianity and the Stone-Campbell Movement that shaped your family—as well as how your family (one or more members of it) shaped the Movement.

Attendance Policy

Attendance is expected and required at all class sessions. If in the case of an emergency you must miss a session, you will be responsible for completing all assignments due, including turning in the essay from readings assigned and materials pertinent to the missed class discussion. More than two absences may result in being dropped from the class.

Office Hours

Office 313 in the Graduate School of Theology. Office hours for Fall 2006 vary. Please make an appointment with Sara Kendall-Ball or we can schedule outside meetings when we're together in class. My school phone number is 674-3730. My home number is 673-1517. My e-mail address is foster@bible.acu.edu

Required Texts

- (1) M. Eugene Boring, *Disciples and the Bible*. Chalice Press, 1998.
- (2) Douglas A. Foster, *Will the Cycle Be Unbroken? Churches of Christ Face the Twenty-First Century*. ACU Press, 1994.
- (3) Douglas A. Foster, compiler. *Readings to Accompany BIBH 664*. Duplicated and made available through the ACU Bookstore.
- (4) Nathan O. Hatch, *The Democratization of American Christianity*. Yale, 1989.
- (5) Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America*. Eerdmans, 1996.
- (6) D. Newell Williams, *Barton Stone: A Spiritual Biography*. Chalice Press, 2000.
- (7) (*Recommended—not required*) Douglas A. Foster, et. al., *Encyclopedia of the Stone-Campbell Movement*, Eerdmans, 2005. Note—buy on amazon.com.

Specific readings from the above texts and/or primary source material and articles in the *Readings* book or on the class web page will be assigned for each week of the semester.

Other Suggested Reading: Standard Restoration Histories

By scholars from Churches of Christ

Gary Holloway and Douglas Foster, *Renewing God's People: A Concise History of Churches of Christ*. ACU Press, 2002; revised edition with study guide, 2006.

David Edwin Harrell, Jr., *The Churches of Christ in the 20th Century*, Univ. of Alabama Press, 2000.

Leroy Garrett, *The Stone-Campbell Movement*, Rev. & Expanded, College Press, 1994.

Bill Humble, *The Story of the Restoration*. Firm Foundation, 1969; reprint, Faith and Facts, 1993.

Earl West, *The Search for the Ancient Order: A History of the Restoration Movement*, 4 vols. Gospel Advocate, Religious Book Service, 1949 ff.

By scholars from Independent Christian Churches

James B. North, *Union in Truth: An Interpretive History of the Restoration Movement*. Standard, 1994.

Henry Webb, *In Search of Christian Unity: A History of the Restoration Movement*. Standard, 1990; revised ed. ACU Press, 2003.

James DeForest Murch, *Christians Only: A History of the Restoration Movement*. Standard, 1962.

By scholars from the Christian Church (Disciples of Christ)

Mark Toulouse, *Joined In Discipleship: The Maturing of An American Religious Movement*. Chalice Press, 1992; revised edition 1997.

Lester G. McAllister and William Edward Tucker, *Journey in Faith: A History of the Christian Church (Disciples of Christ)*. Bethany Press, 1975.
Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ, A History*. Bethany Press, 1948, 1958.

Other Suggested Reading: Stone-Campbell Movement and American Religion

Dwight Bozeman, *Protestants in an Age of Science*. Univ. of North Carolina Press, 1977.
Jon Butler, *Awash on a Sea of Faith*. Harvard Univ. Press, 1990.
Michael W. Casey, *Saddlebags, City Streets and Cyberspace: A History of Preaching in Churches of Christ*. ACU Press, 1995.
Anthony Dunnavant, et. al., *Founding Vocation and Future Vision: The Self-Understanding of Disciples of Christ and Churches of Christ*. Chalice Press, 1999.
Richard T. Hughes and C. Leonard Allen, *Illusions of Innocence: Protestant Primitivism in America, 1630-1875*. Chicago, 1988.
William R. Hutchinson, *Between the Times: The Travail of the Protestant Establishment in America 1900-1960*. Cambridge, 1989.
David W. Lotz, ed., *Altered Landscapes: Christianity in America 1935-1985*. Eerdmans, 1989.
Martin Marty, *Modern American Religion*, Vol. 1, *The Irony of It All: 1893-1919*. University of Chicago Press, 1986.
Martin Marty, *Modern American Religion*, Vol. 2, *The Noise of Conflict: 1919-1941*. University of Chicago Press, 1991.
Newell Williams, ed., *A Case Study of Mainstream Protestantism: The Disciples' Relation to American Culture, 1880-1989*. Eerdmans, 1991.
Jim Woodroof, *The Church in Transition*. Bible House, 1991.
Robert Wuthnow, *The Restructuring of American Religion*. Princeton, 1988.

Proposed Course Outline/Class Schedule

Aug. 30 Introduction to Course. Discussion of topics for research. Personal involvement in the Stone-Campbell Movement. Read Nathan Hatch, *Democratization*.

Sept. 6 Discussion of Hatch. Discussion of the intellectual framework supplied by Enlightenment and Romantic thought.

Sept. 13 Begin looking at the Stone Movement. Examine "Last Will and Testament."
PROJECT PROPOSAL DEADLINE

Sept. 20 Begin looking at the Campbell Movement. "The Declaration and Address."

Sept. 27 Compare and contrast the Stone and Campbell Movements sociologically, intellectually, theologically. Discussion of the "union" of the Movements in light of contemporary ideas of Christian unity. Examination of how the Movement fit into the "Age of Reform" in the early 19th century.

Oct. 4 The American millennial ethos and the Movement.

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Oct. 11 Sectionalization and Civil War as a factor in shaping American religion and the Movement. Historiographical problems.

PROJECT INTRODUCTION, OUTLINE AND BIBLIOGRAPHY DUE

Oct. 18 The development of ideas of Christian unity in American religion in the 19th century and the Stone-Campbell Movement's reaction.

Mid-term exam available on line (due by noon, Tuesday, October 24)

Oct. 25 No new readings. Continue discussion of Christian Unity and the Movement.

Nov. 1 The increasing importance of liberal theology on American religion in the late 19th century. The stances taken by the leaders in the Movement to biblical criticism and the uniqueness of Christianity. Examination of the differences in what would become the three major groups.

Nov. 8 The attitude about the new century, World War I, millennial ideas associated with the world events. Millennialism in American religion and the Movement. The fundamentalist crisis of the 1920s and the relation of the various segments of the Movement to it.

DRAFT OF PAPER/ PROJECT DUE (no weekly essay)

Nov. 15 The shape of the movement at mid-twentieth century. WWII.

Nov. 22 Thanksgiving Holiday

Nov. 29 The emergence of the anti-institutional Churches of Christ and similar movements in American religion. The Movement and the crises of the 1960s. Social consciousness/ social abdication. The black Churches of Christ.

FINAL DRAFT OF PAPER/PROJECT DUE

Dec. 6 The restructuring of American religion. Factors now shaping the movement, characterization of the branches, and predictions for the future.

Dec. 13 Final Exam (on-line exam) Deadline for returning: 12:00 noon

Some Possible Research Areas for Papers

NOTE: These are not ready-to-use topics or titles. Develop and refine, or supply an alternative. State your topic in the form of a question or problem, i.e. "What accounts for the vast differences between Barton Stone and Alexander Campbell?"

1. Barton W. Stone's view of the atonement, or baptism, or another specific doctrine.
2. The fate of the Stone churches that did not enter the Stone-Campbell union.
3. The relationship between the Shaker communities and the Stone movement.
4. Thomas Campbell's European experiences with Christian division and unity.
5. Theological underpinnings of the Presbyterian Church in the United States of America or the Baptist denomination(s) and the effect of one of those bodies on the Stone-Campbell Movement.
6. The Stone-Campbell Movement's relations with other primitivist/ restorationist movements or unity movements.
7. The Age of Reform's formation of "societies" and the development of structure in the Movement.
8. American patriotism / nationalism and the Stone-Campbell Movement.
9. Differences between northern and southern conservatives before and after the US Civil War.
10. Millennial thought in the Movement.
11. Relations with other religious bodies: Baptists, Methodists, Presbyterians, Congregationalists, Universalists, etc.
12. Reactions to "liberal theology" in the broadest sense, i.e., Biblical criticism, evolution, comparative religion, etc.
13. The relationship of the Churches of Christ to the American fundamentalist establishment.
14. The background and development of the anti-institutional controversy in Churches of Christ.
15. Continuing relations between Churches of Christ, Disciples and "Independents."
16. Historical changes in worship styles in the Movement.
17. Mission work in Churches of Christ.
18. The social consciousness of Churches of Christ.
19. The Civil Rights Movement and Churches of Christ.
20. Racial makeup of Churches of Christ--Black Churches of Christ a separate group. Churches of Christ in older mission fields.
21. Current contrasts and similarities between the three major groups from the Stone-Campbell Movement.
22. Diversification of theological positions within contemporary Churches of Christ.
23. The concept of Christian unity and the efforts toward unity among the different parts of the Movement.

[At every turn you must constantly ask "**why?**" Although there will be times when you cannot arrive at a conclusive answer, be rigorous in your investigation of the problem factually and analytically.]