

ROBERT D. HEATON

Ph.D. in Religious and Theological Studies
Specialties in New Testament, Christian Origins & Early Christianity
Email: rob.heaton@du.edu | Website: robheaton.com

Teaching Portfolio

CONTENTS OF THIS DOCUMENT

The present teaching portfolio contains several different materials from my doctoral studies and subsequent experience as an instructor of record. It is arranged as follows for your perusal:

- | | <u>PDF Pages</u> |
|--|------------------|
| 1. Evaluations as Instructor of Record | 2-22 |
| These evaluations cover five courses from 2020 to 2022 and demonstrate the high regard my students have held for my instruction and my effectiveness as a professor. Verbal comments follow each of the scores recorded on six-point scales. The courses included here are: | |
| a) RLGS-2310-1: World Christianities (Fall 2021, Residential, 8am class) | 3-5 |
| b) RLGS-2310-2: World Christianities (Fall 2021, Residential, 4pm class) | 6-8 |
| c) RLGS-3002-1: Creation & Humanity (Fall 2021, Residential) | 9-11 |
| d) RLGS-3203-1: Christianity (Fall 2020, Remote/Online) | 12-14 |
| e) NEWT 5100-OE: Introduction to the New Testament (Fall 2022, Online) | 15-22 |
| 2. Evaluations of My G.T.A. Experience and Teaching-Adjacent Roles | 23-25 |
| Although I was not directly evaluated by students as a graduate teaching assistant, I received both solicited and unsolicited feedback from students over the years. Additionally, while a doctoral student and immediately after graduation at the outbreak of the Coronavirus, I continued serving as a reference librarian at the University of Denver Libraries and offered one-on-one research consultations with undergraduate and graduate students. These sessions were directly evaluated by students, mostly through verbal responses. | |
| 3. Teaching Materials | 26-35 |
| My class sessions typically feature a combination of lectures with slides (text and illustrations) and workshop activities, breaking students into groups to discuss prompts related to the lecture or to reading excerpts prepared for the day's lesson. A recent Christianity course required a survey of 2,000 years of Christian history, and as such, I made difficult choices about where to apply the focus of my lecture topics. One example of my typical mixture of activities comes via a lesson and workshop activity on the praxis and orientation of the early church. | |
| 4. Sample Syllabi | 36-94 |
| I have included two sample syllabi in this portfolio to demonstrate my differing practices for undergraduate non-majors electing into a liberal arts Religious Studies course and for master's-level seminary students delving into foundational New Testament texts. The former assumes no academic experience with religion and maximizes analytical inquiry into diverse cultures and settings where Christianity has taken root, while the latter encourages confessionally committed students to engage more historically, critically, and exegetically. | |
| a) RLGS-2310-1: World Christianities (Fall 2021, Residential, 8am class) | 37-60 |
| b) NEWT 5150-OE: The Early Church and the Empire (Spring 2023, Online) | 61-94 |

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Website: robheaton.com
Email: rob.heaton@du.edu

Evidence of Teaching Effectiveness

EVALUATIONS AS INSTRUCTOR OF RECORD

In the Fall of 2020, I was asked to join a course on Christianity in progress when its initial professor experienced a medical emergency. I completed the remaining 80% of the term by adapting the syllabus, modifying the expectations for students as reasonably, clearly, and unobtrusively as possible while still holding to high standards of academic performance for its mixed graduate and undergraduate students.

The COVID-19 pandemic affected this remotely taught, synchronous course in several appreciable ways, ranging from variances in student engagement and motivation to challenges of accountability in a 100% online environment. Beyond the issues common to all remote courses during this time, some students expressed difficulties transitioning from one professor to another after two weeks of the quarter—and, for my part, fostering a learning community while necessarily diving almost immediately into content posed its own appreciable issues. Ultimately, less than half of the enrolled students completed their course evaluations or provided feedback. However, on the whole, I took pride in my adaptability and output on behalf of my students, and I believe the evaluations beginning on the next page reflect well upon the experience I wanted to provide to for their religious studies education.

For the Fall of 2021, I was asked to return to the University of Denver to teach what became two sections of an undergraduates-only introductory course in World Christianities, which exclusively served non-majors fulfilling a liberal arts “Analytical Inquiry: Society & Culture” requirement. Additionally, I taught one section of an advanced class on “Creation & Humanity” featuring a combination of undergraduates, master’s-level, and Ph.D. students. Each of these three classes from the 2021-2022 academic year met residentially. Bar graphs representing student evaluations on a six-point scale are followed by comments solicited by the course evaluation system. Evaluations appear beginning with the most recent first.

Finally, I have also included my evaluations from teaching NEWT 5100, “Introduction to the New Testament,” in an online setting to seminary students during the Fall of 2022.

University of Denver
202170 Fall Quarter 2021

Course: RLGS-2310-1: World Christianities
Instructor: Rob Heaton *
Response Rate: 11/12 (91.67%)

1 - I learned a great deal in this course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.27	
Disagree	(2)	1	9.09%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	2	18.18%			
Strongly Agree	(6)	7	63.64%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.27	1.27	6.00

2 - Overall, this is an excellent course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	9.09%		5.18	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	2	18.18%			
Strongly Agree	(6)	7	63.64%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.18	1.54	6.00

3 - Overall, this is an effective instructor.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	9.09%		5.18	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	2	18.18%			
Strongly Agree	(6)	7	63.64%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.18	1.54	6.00

4 - The course was intellectually stimulating and challenging.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.45	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	4	36.36%			
Strongly Agree	(6)	6	54.55%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.45	0.69	6.00

University of Denver
202170 Fall Quarter 2021

Course: RLGS-2310-1: World Christianities
Instructor: Rob Heaton *
Response Rate: 11/12 (91.67%)

5 - Student responsibilities and requirements for the course were clear.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	9.09%		5.18	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	2	18.18%			
Strongly Agree	(6)	7	63.64%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.18	1.54	6.00

6 - The instructor skillfully shared his or her knowledge about the subject matter.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.45	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	2	18.18%			
Agree	(5)	2	18.18%			
Strongly Agree	(6)	7	63.64%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.45	0.82	6.00

7 - Instructor feedback on course assignments was valuable and timely.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	9.09%		5.09	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	9.09%			
Agree	(5)	3	27.27%			
Strongly Agree	(6)	6	54.55%			
Response Rate				Mean	STD	Median
11/12 (91.67%)				5.09	1.51	6.00

University of Denver
202170 Fall Quarter 2021

Course: RLGS-2310-1: World Christianities
Instructor: Rob Heaton *
Response Rate: 11/12 (91.67 %)

8 - Please comment on what you see as the strengths of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	10/12 (83.33%)
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- Heis syllabus was incredibly well outlined and organized. Same with his canvas page. In-class discussions were challenging, but respectful and fun. He was a very fun teacher to have and seemed to enjoy what he was teaching.
- This class had a wonderful structure and balance of a homework, assignments in class, readings and group projects. Heaton also knows a great deal about the topics discussed in class and teaches them in a way that makes sense.
- liked the course!
- This is my favorite class I have ever taken. The content was interesting and intriguing. Also, professor Heaton allowed students to freely express their opinions while giving input that helped further our education in the class.
- I really liked the in the news homework as well as the amount of class discussion. Heaton is a great professor and is very understanding. He invites every perspective and makes class interesting.
- Dr. Heaton is very knowledgeable about everything we learned throughout the quarter!
- The balance of instructor and student led course content was well executed. Lectures were concise and offered supporting information to the selected readings. Instructor was clearly knowledgeable of material and delivered said materials enthusiastically.
- I see no strengths in this course. Content was interesting enough
- Class was always engaging and focused more on discussion rather than just powerpoint slides.
- This course was well-organized and the content was great. All readings were interesting and class discussions were well-facilitated and instructive.

9 - Please comment on what you see as the weaknesses of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	8/12 (66.67%)
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- Over-explaining assignments.
- My only thing would be more detail on how long the weekly journals should be in the beginning of the course.
- Nothing!
- na
- It was my mistake to take the 8am section because its so early, but I didnt see any weaknesses of the course and the instructor!
- I'm always disappointed when teachers assign grades to participation. Participation is not a display of intelligence or understanding of the material. Participation is a matter of comfortability speaking in front of groups and sharing opinions on sometimes controversial topics. I don't think it is fair to subject students to this given their various personality types and comfort levels. Participation is a grade of who is a talkative, opinionated extrovert.
- Less assigned reading as the more reading you assign the less interest people have in reading the remaining work
- N/A

University of Denver
202170 Fall Quarter 2021

Course: RLGS-2310-2: World Christianities
Instructor: Rob Heaton *
Response Rate: 13/22 (59.09%)

1 - I learned a great deal in this course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	7.69%		5.00	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	2	15.38%			
Agree	(5)	4	30.77%			
Strongly Agree	(6)	6	46.15%			
Response Rate				Mean	STD	Median
13/22 (59.09%)				5.00	1.41	5.00

2 - Overall, this is an excellent course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	8.33%		5.08	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	6	50.00%			
Strongly Agree	(6)	5	41.67%			
Response Rate				Mean	STD	Median
12/22 (54.55%)				5.08	1.38	5.00

3 - Overall, this is an effective instructor.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.31	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	1	7.69%			
Agree more than Disagree	(4)	1	7.69%			
Agree	(5)	4	30.77%			
Strongly Agree	(6)	7	53.85%			
Response Rate				Mean	STD	Median
13/22 (59.09%)				5.31	0.95	6.00

4 - The course was intellectually stimulating and challenging.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.08	
Disagree	(2)	1	8.33%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	8.33%			
Agree	(5)	5	41.67%			
Strongly Agree	(6)	5	41.67%			
Response Rate				Mean	STD	Median
12/22 (54.55%)				5.08	1.16	5.00

Course: RLGS-2310-2: World Christianities
Instructor: Rob Heaton *
Response Rate: 13/22 (59.09%)

5 - Student responsibilities and requirements for the course were clear.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.46	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	7.69%			
Agree	(5)	5	38.46%			
Strongly Agree	(6)	7	53.85%			
Response Rate				Mean	STD	Median
13/22 (59.09%)				5.46	0.66	6.00

6 - The instructor skillfully shared his or her knowledge about the subject matter.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.46	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	1	7.69%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	4	30.77%			
Strongly Agree	(6)	8	61.54%			
Response Rate				Mean	STD	Median
13/22 (59.09%)				5.46	0.88	6.00

7 - Instructor feedback on course assignments was valuable and timely.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.54	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	7.69%			
Agree	(5)	4	30.77%			
Strongly Agree	(6)	8	61.54%			
Response Rate				Mean	STD	Median
13/22 (59.09%)				5.54	0.66	6.00

University of Denver
202170 Fall Quarter 2021

Course: RLGS-2310-2: World Christianities
Instructor: Rob Heaton *
Response Rate: 13/22 (59.09 %)

8 - Please comment on what you see as the strengths of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	
11/22 (50%)	

- Presented the information very clearly, and wanted to know what each student thought about different subject matters.
- He is well informed, and encourages critical thinking.
- Open to help, understanding, informative
- It is very easy to get distracted in the course as I feel you have to have a passion for religion.
- I enjoyed Dr. Heaton alot and he connected with and respected the whole class very much and accepted different view points on all matters.
- As a non major I was skeptical taking this class but it was a very interesting class to take to fulfill the AI Society goal.
- This course was not what I expected at all, but in a good way! I wasn't super excited about taking this course until I met Dr. Heaton and I actually ended up really enjoying the material we covered. The format of the course was very clear and it was nice that Dr. Heaton reshaped the syllabus as our class changed to better suit the layout of the course.
- Always there is anyone needed help, good lectures, kept the class interesting, learned a lot.
- I cannot say enough great things about Professor Heaton. He is incredibly knowledgeable about religious studies and topics within the course, encouraged students to engage in the material and ask questions, fostered interesting discussions in the class that involved everyone, etc. He teaches clearly and conducts comprehensible and engaging lectures. He is so patient and understanding with students, and he creates a comfortable yet intellectually stimulating environment. He provides thorough feedback on assignments and grades them promptly.
- Dr. Heaton knew his subject very well. Any questions I had about the subject were answered easily and in an effective way that I could understand by one explanation.
- Dr. Heaton has a very impressive and knowledgeable background in regards to this course. He knows what he is talking about, opens questions up to the class, and has the ability to remain unbais while teaching.

9 - Please comment on what you see as the weaknesses of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	
10/22 (45.45%)	

- None.
- Sometimes the class skims a certain region by focusing excessively on one country or the regions history as it pertains, sometimes loosely, to world Christianities.
- lectures seemed kind of useless sometimes because we were never quizzed on them
- Need to make the course more interesting.
- N/A
- The only part of this course that I didn't find effective was the reading journals. Although I can understand why they are part of the homework each week because the material in the readings is very important to the class overall.
- Too many lectures/ readings.
- I don't think I could list a single weakness. I loved this class and appreciate Professor Heaton's dedication.
- Sometimes, when we discuss our views on Christianity, we can see Dr. Heaton disagreeing with us. He doesn't say anything, but it can be seen by his facial expressions.
- I'd say the course had the usual course load, and Dr. Heaton was ample with assigning readings.

University of Denver
202170 Fall Quarter 2021

Course: RLGS-3002-1: Creation & Humanity
Instructor: Rob Heaton *
Response Rate: 9/13 (69.23 %)

1 - I learned a great deal in this course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.22	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	2	22.22%			
Strongly Agree	(6)	6	66.67%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.22	1.64	6.00

2 - Overall, this is an excellent course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.22	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	2	22.22%			
Strongly Agree	(6)	6	66.67%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.22	1.64	6.00

3 - Overall, this is an effective instructor.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.33	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	1	11.11%			
Strongly Agree	(6)	7	77.78%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.33	1.66	6.00

4 - The course was intellectually stimulating and challenging.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.56	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	11.11%			
Agree	(5)	2	22.22%			
Strongly Agree	(6)	6	66.67%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.56	0.73	6.00

University of Denver
202170 Fall Quarter 2021

Course: RLGS-3002-1: Creation & Humanity
Instructor: Rob Heaton *
Response Rate: 9/13 (69.23 %)

5 - Student responsibilities and requirements for the course were clear.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.33	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	1	11.11%			
Strongly Agree	(6)	7	77.78%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.33	1.66	6.00

6 - The instructor skillfully shared his or her knowledge about the subject matter.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.11	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	1	11.11%			
Agree	(5)	1	11.11%			
Strongly Agree	(6)	6	66.67%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.11	1.69	6.00

7 - Instructor feedback on course assignments was valuable and timely.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	1	11.11%		5.22	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	2	22.22%			
Strongly Agree	(6)	6	66.67%			
Response Rate				Mean	STD	Median
9/13 (69.23%)				5.22	1.64	6.00

8 - Please comment on what you see as the strengths of the course and the instructor, with particular attention to the issues addressed in the previous questions.	
Rob Heaton	
Response Rate	6/13 (46.15%)
<ul style="list-style-type: none"> This was my favorite course of the quarter. I thought that the workload was appropriate: not too much, not too little. I also thought that the material was very interesting, and Dr. Heaton led the class in engaging discussions that were very thought-provoking. I think that the class' discussion-based format worked very well. Quality discussions. Varying ages and experience levels made for a really cool class, it was great to hear from graduate students N/A Mostly facilitated discussions well and often brought in videos or articles that related to questions we had. Very responsive to our interests while preserving the structure of the class. Professor Heaton was great at creating concrete course requirements and I never felt as though I could not complete the course requirements in a timely manner. The course material was clearly very well thought out and relevant which I appreciated. He had all of the possible strengths! Religious studies professors always impress me! (Jason Jeffries *cough cough*) 	

University of Denver
202170 Fall Quarter 2021

Course: RLGS-3002-1: Creation & Humanity
Instructor: Rob Heaton *
Response Rate: 9/13 (69.23 %)

9 - Please comment on what you see as the weaknesses of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	
	4/13 (30.77%)

- There was a lot of reading and I had to choose sections to read because I couldn't do all of it. If smaller sections were assigned I would've been more prepared for discussion.
- If I could go back in time, I would have never signed up for this course.
- As the class went on there was one student that often took up a lot of class discussion time and said sarcastic things against religion as if they were fact. Even if a religious studies class has a lot of material from atheist writers or looking at science a lot, I think the class could have better discussions if students like that could be asked to listen more to let other people have a chance to speak up too.
- Only my own! Sickness prevented me from getting the full "experience." But that's my own fault. The topics were sometimes difficult for me to think about and discuss because they are the topics that I associate with past suicidal ideology and deep depression. However, I loved the course despite the inner and outer conflict of mine.

University of Denver
202070 Fall Quarter 2020

Course: RLGS-3203-1: Christianity
Instructor: Rob Heaton *
Response Rate: 6/11 (54.55 %)

1 - I learned a great deal in this course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		6.00	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	0	0.00%			
Strongly Agree	(6)	6	100.00%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				6.00	0.00	6.00

2 - Overall, this is an excellent course.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		6.00	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	0	0.00%			
Strongly Agree	(6)	6	100.00%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				6.00	0.00	6.00

3 - Overall, this is an effective instructor.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.83	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	1	16.67%			
Strongly Agree	(6)	5	83.33%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				5.83	0.41	6.00

4 - The course was intellectually stimulating and challenging.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.83	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	1	16.67%			
Strongly Agree	(6)	5	83.33%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				5.83	0.41	6.00

University of Denver
202070 Fall Quarter 2020

Course: RLGS-3203-1: Christianity
Instructor: Rob Heaton *
Response Rate: 6/11 (54.55 %)

5 - Student responsibilities and requirements for the course were clear.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		6.00	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	0	0.00%			
Strongly Agree	(6)	6	100.00%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				6.00	0.00	6.00

6 - The instructor skillfully shared his or her knowledge about the subject matter.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		5.83	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	1	16.67%			
Strongly Agree	(6)	5	83.33%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				5.83	0.41	6.00

7 - Instructor feedback on course assignments was valuable and timely.						
Rob Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Disagree	(1)	0	0.00%		6.00	
Disagree	(2)	0	0.00%			
Disagree more than Agree	(3)	0	0.00%			
Agree more than Disagree	(4)	0	0.00%			
Agree	(5)	0	0.00%			
Strongly Agree	(6)	6	100.00%			
Response Rate				Mean	STD	Median
6/11 (54.55%)				6.00	0.00	6.00

8 - Please comment on what you see as the strengths of the course and the instructor, with particular attention to the issues addressed in the previous questions.	
Rob Heaton	
Response Rate	5/11 (45.45%)
<ul style="list-style-type: none"> • By far, the best online class I have taken since COVID started, in all domains. • He had a lot of energy which was a welcome change from the rocky start of the course; very knowledgeable about the early church; was open and accessible to students and fostered a good relationship with the class, especially given the circumstances; listened and responded to students questions and feedback during class and with the course overall • I thoroughly enjoyed the course, and I think that one of its primary strengths was its structure: classes felt very organized and productive, and I was able to learn a great deal. Beyond this, the course was impactful for me personally, because it contextualized Christianity in a meaningful and interesting way. Dr. Heaton was an excellent instructor who was deeply invested in his students' success. As a whole, this was a wonderful class, and I would recommend it to anyone who asked. • Dr. Heaton is great. I would take a course with him again. He makes an effort to make the class as interactive as possible with the current COVID restrictions. Overall, I am glad he took over. • Professor Heaton arrived to our class a couple weeks in and hit the ground running by looking at the syllabus we had and molding it into what we needed to get through all the material we could in the allotted time. He has been very clear with expectations, providing us with a rubric to understand how he grades us. He's also been very understanding as far as people needing extra time or help with things. I was incredibly impressed by him and was glad to have him teach us. 	

University of Denver
202070 Fall Quarter 2020

Course: RLGS-3203-1: Christianity
Instructor: Rob Heaton *
Response Rate: 6/11 (54.55 %)

9 - Please comment on what you see as the weaknesses of the course and the instructor, with particular attention to the issues addressed in the previous questions.

Rob Heaton

Response Rate	
	5/11 (45.45%)

- N/A
- In regards to class organization, I would suggest giving students more time for their presentations. It was kind of stressful waiting till the end of the class and trying to squeeze in my presentation before the end. Maybe move it to after the break and finish the powerpoint with the time that is available.
- As a student, I've taken two religious traditions courses through the University of Denver, and thoroughly enjoyed both. However, in these classes, I simply felt like there wasn't enough time for all of the aspects of each religion to be unpacked, particularly because they're occurring through the quarter system. As a consequence, I think that the biggest weakness of the course is that it's too short to go as in-depth as I would really prefer. I also think that course's online nature wasn't really a benefit for me personally, but also wasn't a true detriment.
- None really, I wish he would have been the instructor the whole course.
- I'm sure he has weaknesses, but honestly I didn't see them. He was a great teacher.

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

1 - I kept up with assigned readings and homework.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	1	7.69%		3.62
Agree	(4)	8	61.54%		
Neutral	(3)	2	15.38%		
Disagree	(2)	2	15.38%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		3.62		0.87	4.00

2 - I approached this course with a positive attitude.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	8	61.54%		4.54
Agree	(4)	4	30.77%		
Neutral	(3)	1	7.69%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.54		0.66	5.00

3 - I was prepared for each class session.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	1	7.69%		3.62
Agree	(4)	7	53.85%		
Neutral	(3)	4	30.77%		
Disagree	(2)	1	7.69%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		3.62		0.77	4.00

4 - I appreciate the subject matter more because of this course.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	7	53.85%		4.46
Agree	(4)	5	38.46%		
Neutral	(3)	1	7.69%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.46		0.66	5.00

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

5 - The amount of material presented in each class session was appropriate.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	1	7.69%		3.54
Agree	(4)	6	46.15%		
Neutral	(3)	5	38.46%		
Disagree	(2)	1	7.69%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		3.54		0.78	4.00

6 - Required materials (such as textbooks and online resources) were useful.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	4	30.77%		4.23
Agree	(4)	8	61.54%		
Neutral	(3)	1	7.69%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.23		0.60	4.00

7 - Graded assessments (such as exams, projects, papers) fairly reflected course material.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	7	53.85%		4.46
Agree	(4)	5	38.46%		
Neutral	(3)	1	7.69%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.46		0.66	5.00

8 - This class provided meaningful content for personal or professional development.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	7	53.85%		4.31
Agree	(4)	4	30.77%		
Neutral	(3)	1	7.69%		
Disagree	(2)	1	7.69%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.31		0.95	5.00

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

9 - This class developed critical thinking skills.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	9	69.23%		4.69 	
Agree	(4)	4	30.77%			
Neutral	(3)	0	0.00%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate		Mean		STD		Median
13/19 (68.42%)		4.69		0.48		5.00

10 - This class developed oral, written, and/or visual communication skills.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	4	30.77%		4.31 	
Agree	(4)	9	69.23%			
Neutral	(3)	0	0.00%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate		Mean		STD		Median
13/19 (68.42%)		4.31		0.48		4.00

11 - The use of media/technology effectively supported the course when appropriate.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	6	46.15%		4.38 	
Agree	(4)	6	46.15%			
Neutral	(3)	1	7.69%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate		Mean		STD		Median
13/19 (68.42%)		4.38		0.65		4.00

12 - Overall I rate this course as excellent.						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	5	38.46%		4.15 	
Agree	(4)	6	46.15%			
Neutral	(3)	1	7.69%			
Disagree	(2)	1	7.69%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate		Mean		STD		Median
13/19 (68.42%)		4.15		0.90		4.00

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42%)

13 - The instructor used class time effectively.					
Robert Heaton					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	6	46.15%		4.46
Agree	(4)	7	53.85%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.46	0.52	4.00

14 - The instructor returned assignments within a reasonable period of time.					
Robert Heaton					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	10	76.92%		4.77
Agree	(4)	3	23.08%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.77	0.44	5.00

15 - The instructor demonstrated impartiality in grading coursework.					
Robert Heaton					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	9	69.23%		4.62
Agree	(4)	3	23.08%		
Neutral	(3)	1	7.69%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.62	0.65	5.00

16 - The instructor was accessible either through office hours or by appointment.					
Robert Heaton					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	10	76.92%		4.77
Agree	(4)	3	23.08%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.77	0.44	5.00

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42%)

17 - The instructor responded in a timely fashion to electronic communications.						
Robert Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	9	75.00%			4.75
Agree	(4)	3	25.00%			
Neutral	(3)	0	0.00%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate			Mean	STD	Median	
12/19 (63.16%)			4.75	0.45	5.00	

18 - The instructor provided clarity in presenting course material throughout the semester.						
Robert Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	6	46.15%			4.46
Agree	(4)	7	53.85%			
Neutral	(3)	0	0.00%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate			Mean	STD	Median	
13/19 (68.42%)			4.46	0.52	4.00	

19 - The instructor answered questions clearly.						
Robert Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	7	53.85%			4.46
Agree	(4)	5	38.46%			
Neutral	(3)	1	7.69%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate			Mean	STD	Median	
13/19 (68.42%)			4.46	0.66	5.00	

20 - Overall I rate this professor's instruction as excellent.						
Robert Heaton						
Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	8	61.54%			4.54
Agree	(4)	4	30.77%			
Neutral	(3)	1	7.69%			
Disagree	(2)	0	0.00%			
Strongly Disagree	(1)	0	0.00%			
				0 25 50 100	Question	
Response Rate			Mean	STD	Median	
13/19 (68.42%)			4.54	0.66	5.00	

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

21 - Please provide any additional feedback that you might have about this course:

Response Rate	7/19 (36.84%)
<ul style="list-style-type: none"> When I first started this course, I was overwhelmed by the amount of reading for each week. I enjoy reading, just not very fast at doing so. The material was engaging and very informational, and it challenged me and what I thought I knew about the Synoptic Gospels. Dr. Heaton was very helpful throughout the class, offered assistance, made himself available to us and gave great feedback on our assignments. I appreciate his guidance and instruction. Mike Professor Heaton is a great professor but I don't think he aligns with my beliefs on the Bible. He regularly assigned scholars who are known to be atheist's/agnostics. For example he assigned Erhman instead of a scholar who does believe the Bible like NT Wright. I think that a New Testament professor, at a seminary, should construct the class in a way that holds up the Bible not terror it down. Professor Heaton would fit in well at a secular university but I am trying to prepare to become a pastor - hence why I am going to Anderson. I think a lot of people will come out of this class with less spirituality and more agnosticism. We had a heavy reading load, but I was able to keep up. The weekly zoom gathering for as many as could make it was a valuable component of the course. Professor Heaton's weekly lectures helped consolidate concepts from the reading material. Professor Heaton made helpful adjustments to the class syllabus during the semester which enabled me to make progress on the term paper. Professor Heaton's extensive syllabus instructions were just what I needed. The mid-term contained a few surprises. One way to prevent this would be to plan brief weekly quizzes to give students an idea of the kind of questions to expect on the mid-term. Not having a final exam allowed me to focus on researching and writing the term paper. I have been thoroughly impressed with Dr Heaton. His skills as a lecturer along with his engagement has been exceptional. He has challenged us in our critical thinking skills and has not forced specific conclusions to any discussion points. I look forward to future classes with him as a professor! My biggest feedback comes in the structure of the course week. The layout of the week was designed to encourage students to do coursework Monday through Wednesday followed by a Live Meet on Thursday. As a full-time pastor, my schedule required that I prioritize schoolwork over the weekend, as my weeks are quite full. This meant that I had to often be ahead of the syllabus (i.e. do Week 8 readings in Week 7). I also found the short timeline for response posts to be difficult. Original posts were due by Noon, but then responses were due by 9pm that same day. Most often classmates did not submit their original posts until the morning that they were due, often leaving me less than an hour to read and respond, due to my ministry schedule. Inconvenience/difficulty aside, I also found that the tight timeline led to far less interaction in the discussion forum than many of my other courses. The content of this course was well thought out but, it focused on the Synoptic Gospels so much that it doesn't quite address much of the other books in the NT. If it is to be a NT course then it should be equally represented as such. Weekly reading quantity was a lot to handle for someone like me who doesn't read very fast and working full time. I wanted to read thoroughly, but was difficult to dig in at times due to the amount of pages and/or density of a text. 	

22 - The instructor attempted to stay current on course content.

Response Option	Weight	Frequency	Percent	Percent Responses	Means		
Strongly Agree	(5)	9	69.23%			4.69	Question
Agree	(4)	4	30.77%				
Neutral	(3)	0	0.00%				
Disagree	(2)	0	0.00%				
Strongly Agree	(1)	0	0.00%				
				0 25 50 100	Question		
Response Rate				Mean	STD	Median	
13/19 (68.42%)				4.69	0.48	5.00	

23 - The instructor used specific examples to explain concepts and principles.

Response Option	Weight	Frequency	Percent	Percent Responses	Means		
Strongly Agree	(5)	8	61.54%			4.62	Question
Agree	(4)	5	38.46%				
Neutral	(3)	0	0.00%				
Disagree	(2)	0	0.00%				
Strongly Disagree	(1)	0	0.00%				
				0 25 50 100	Question		
Response Rate				Mean	STD	Median	
13/19 (68.42%)				4.62	0.51	5.00	

24 - The instructor tried to cultivate a sense of community in the class.

Response Option	Weight	Frequency	Percent	Percent Responses	Means		
Strongly Agree	(5)	9	69.23%			4.69	Question
Agree	(4)	4	30.77%				
Neutral	(3)	0	0.00%				
Disagree	(2)	0	0.00%				
Strongly Disagree	(1)	0	0.00%				
				0 25 50 100	Question		
Response Rate				Mean	STD	Median	
13/19 (68.42%)				4.69	0.48	5.00	

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

25 - The instructor was an interesting and engaging teacher.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	9	69.23%		4.69
Agree	(4)	4	30.77%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.69		0.48	5.00

26 - The instructor treated students respectfully.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	12	92.31%		4.92
Agree	(4)	1	7.69%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.92		0.28	5.00

27 - The instructor demonstrated enthusiasm for the course.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	12	92.31%		4.92
Agree	(4)	1	7.69%		
Neutral	(3)	0	0.00%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.92		0.28	5.00

28 - Course assignments were well designed and aligned with course objectives.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	6	46.15%		4.31
Agree	(4)	5	38.46%		
Neutral	(3)	2	15.38%		
Disagree	(2)	0	0.00%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate		Mean		STD	Median
13/19 (68.42%)		4.31		0.75	4.00

Course: NEWT5100: Intro to the New Testament-NEWT5100-0E
Instructor: Robert Heaton *
Response Rate: 13/19 (68.42 %)

29 - I am equipped to be a more complete practitioner of my faith and/or my vocation for having engaged with this course material.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	7	53.85%		4.38 
Agree	(4)	5	38.46%		
Neutral	(3)	0	0.00%		
Disagree	(2)	1	7.69%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.38	0.87	5.00

30 - I would recommend this instructor to students taking my same program.					
Response Option	Weight	Frequency	Percent	Percent Responses	Means
Strongly Agree	(5)	9	69.23%		4.46 
Agree	(4)	2	15.38%		
Neutral	(3)	1	7.69%		
Disagree	(2)	1	7.69%		
Strongly Disagree	(1)	0	0.00%		
				0 25 50 100	Question
Response Rate			Mean	STD	Median
13/19 (68.42%)			4.46	0.97	5.00

ROBERT D. HEATON
Ph.D. in Religious and Theological Studies
Website: robheaton.com
Email: rob.heaton@du.edu

G.T.A. EXPERIENCE

As part of coursework in the Joint Ph.D. Program in the Study of Religion between the University of Denver and Iliff School of Theology, I also had numerous opportunities to serve as a Graduate Teaching Assistant for professors and courses germane to my professional interests. While I never enjoyed complete control of a classroom in these circumstances, I strove to use my role to enable student learning wherever possible, by holding weekly office hours, serving as a vigilant first point of contact for students, hosting exam review sessions, and more. In most cases, I also assumed responsibilities for grading exams, term papers, and weekly assignments, approximating many of the same duties as my mentor professors.

Because I was not evaluated directly in these roles, I intentionally solicited feedback from students in later iterations of my GTA experience. One student, an adult female pursuing her M.Div. degree, wrote the following about a three-hour day spent on Wisdom Literature of the Hebrew Bible:

Thank you for presenting the unit on Wisdom literature. I felt the strengths of the discussion that day included:

1. Your preparation. Your focus was great. You provided multi-dimensional entry into the subject so that we could go into the material with some depth (instead of just trying to fly through it.) I found the excerpts from non-Hebrew ancient Wisdom literature very helpful in terms of providing context. Your slides also were thought-provoking, interesting, and relevant. I will not soon forget the images, as they made the texts seem living, evolving and real.
2. Your engagement with the class and your sense of humor increased everyone's curiosity and willingness to offer comments. It was helpful for us to be able to take turns reading the texts so that we were staying involved in multiple ways.

The only suggestion I would offer has more to do with the facility than with the content. I wish there were a way to have partial light in the room rather than total dark, because darkness separates us from each other (not as big of a deal if it was just a slide-based lecture). Discussion I think can be more dynamic when we can see each other's eyes.

Thanks for all the work you put into the discussion. I learned a lot from it, and wish that you could have presented more often.

A few undergraduates also offered comments of a sparse and undetailed variety. In the absence of quantitative data about my work in these classrooms, I have asked my mentor professors to speak to their observations of my effectiveness and my potential as an educator.

ROBERT D. HEATON
Ph.D. in Religious and Theological Studies
Website: robheaton.com
Email: rob.heaton@du.edu

TEACHING-ADJACENT ROLES

Both during and after my graduate studies, I worked in various roles to assist student learning, both in academic libraries and tutoring settings. These roles allowed me to serve students in a one-on-one capacity tailored to their learning and academic performance. While I was not always evaluated in these roles, I received the following feedback in the context of research consultation surveys with the University of Denver Library's Reference Department during the 2019-2020 academic year. I believe these serve as *bona fide* examples of my teaching effectiveness, especially as it relates to my ability to assist students conducting research projects. Statistically, one hundred percent of students evaluating my services responded that they would recommend such a consultation to a peer, and many of them left comments that have only been lightly edited for spelling:

Rob was very helpful in coming up with search terms for my sometimes hard to pin down topic!

Rob was excellent! He struck a great balance of providing education on how to search for what I needed and keeping the appointment with the allotted time frame. The best part was knowing I could just focus on what he was showing me since he put together an email draft during the conversation. I liked how he even threw in a bit of coaching around what might be helpful considering my topic.

Rob Heaton was very helpful and easy to work with. A+ guy

I was very pleased to have this one-on-one refresher to learn about proper citations for my Reference page and how and when to use them. Dr. Heaton was an excellent instructor and showed me how to resource the material so I can help myself in the future.

Rob gave me advice on how to search for specific articles, how to organize my research, and general advice on my research.

It was extremely helpful to have someone very experienced in research to help me with finding sources because it can get very overwhelming looking for good sources and making sure they meet all of the criteria you are looking for. This consultation also helped me in formulating my topic for my paper better based on the research available for that topic.

Rob Heaton was very helpful and kind. He answered all of my questions.

Rob was very helpful! We found more articles than I anticipated, and I walked away with a good avenue to continue my research.

Thank you, Rob. Your help and expertise was greatly appreciate[d].

It was an absolutely wonderful experience to watch someone who has experience with the library website find information. Rob was a tremendous help and taught me how what to look for in peer reviewed articles, as well as the importance of using actual databases and not solely relying on the main search tool.

Rob was once again incredibly helpful in helping me find relevant articles and looking for different ways to search for what I needed.

ROBERT D. HEATON
Ph.D. in Religious and Theological Studies
Website: robheaton.com
Email: rob.heaton@du.edu

TEACHING-ADJACENT ROLES, cont'd.

Rob was very knowledgeable and efficient, which I appreciated given my lack of luxury time. I appreciated that he sent me the links so that I could re-examine the articles we found (and an e-book) and print them out later.

Very helpful in getting my research started! Thank you!

I asked for help on interventions on PICO question. The librarian was able to help me walk through different databases and search select few keywords. It was helpful because I was able to see how specific my PICO question is and why it's so difficult to find resources for it. I learned to keep searching and not to get discouraged. I also felt validated in my instincts for assessing sources.

The person who helped me was AMAZING. I learned so much and I really wish I had used this resource more before today!

I ended up with so many great resources. Thank you!

The consultation was very helpful. I felt better after working with the librarian today.

Excellent structure and delivery. Professor was adaptive in that my audio was not working so we improvised with Zoom video and basic telephone conference for audio. I am very appreciative of his assistance.

ROBERT D. HEATON

Ph.D. in Religious and Theological Studies

Website: robheaton.com

Email: rob.heaton@du.edu

TEACHING MATERIALS

As Full Instructor

Pedagogically, I have characteristically attempted to use diverse didactic methods meant to engage different learning styles. I regularly employ visual aids (PowerPoint or Keynote lectures) with both textual and pictorial data, ranging from artwork to archaeology, but I avoid dependency upon them and always attempt to limit such lectures to a maximum of 30-40 minutes at a time. I generally break up lecture sessions with pointed questions aimed both at factual content and student synthesis, small group discussion, and full-class workshop activities. Where merited by the context of the class, I also incorporate outside material intended to stimulate new connections and positive theology, such as poetry from Ursula K. LeGuin or slides of *Vanitas* artwork from the Renaissance period to the present.

A recent Christianity class required a survey of 2,000 years of Christian history, and as such, I made difficult choices about where to apply the focus of my lecture topics. One example of my typical mixture of activities, from a lesson and workshop activity on the praxis and orientation of the early church, follows this page.

As G.T.A.

Over several years of serving various professors as a Graduate Teaching Assistant, I developed a mélange of lecture materials. In these courses, which ranged from New Testament and Hebrew Bible to Major Figures in the Bible and the Qur'an to a philosophy course on the Limits of Human Knowledge, I planned and delivered at least one lesson per course session, in each case featuring both an original lecture and an in-class activity on a set topic as determined by the course schedules. Some of the topics of my lectures in recent years have included:

- “The Deutero-Paulines” (New Testament)
- “Paul and the Thessalonians” (New Testament)
- “Wisdom Literature: Proverbs, Job, and Ecclesiastes” (Hebrew Bible, Residential)
- “The Development of Monotheism” (Hebrew Bible, Online)
- “Jesus in the Bible New Testament” (Major Figures in the Bible and the Qur'an)

The Early Church: Praxis and Orientation



RLGS 3203: Christianity

Oct. 16, 2020 // Dr. Heaton

Once Upon A Time...

Before the Onset of a Credal Religion

- Early Christians inherited distinctive practices from the oldest narratives about Jesus and his disciples
 - “The beginning of the gospel” in Mark...
 - Jesus baptized by John
 - “I have baptized you with water; but he will baptize you with the Holy Spirit (and fire).” 🔥
 - The well-attested Last Supper tradition
 - Ritualistic meal, or meal overlaid with ritual significance: bread = body, and wine = blood

Once Upon A Time...

Before the Onset of a Credal Religion

- Actual performance of these two sacramental practices not described in books of the New Testament
- However, we understand that they were very early institutions of the first-century Church.
 - 1 Corinthians 1: Paul performs (some) baptisms, although “Christ did not send me to baptize”
 - 1 Corinthians 11: Problems at the communal meal
- An Early Church of Ritual Practices
 - Theological squabbles (initially) secondary

Once Upon A Time...

Before the Onset of a Credal Religion

- Pliny the Younger’s investigation of Christians uncovers...
 - Regular gatherings (presumably Sundays)
 - Singing antiphonal hymns to Christ “as if to a god”
 - Communal binding of shared ethical oaths
 - Communal meals of “ordinary and harmless” food
 - and a “depraved and extravagant superstition”



A Church of Ritual Practices

Emphasis on Participation in Christ

- **Baptism**

- Origin from Judaism, ritual bathing in *mikva'ot* or natural source of flowing water

- New significance at Qumran; continues with John the Baptist

- Greek **baptizein**, meaning “to immerse, plunge, or soak”

- Develops into initiation ceremony: hints in first century!



A Church of Ritual Practices

Emphasis on Participation in Christ

“Do you not know that all of us who have been baptized into Christ Jesus **were baptized into his death?** Therefore we have been **buried with him by baptism into death**, so that, just as Christ was raised from the dead by the glory of the Father, so we too **might walk in newness of life.**”

—Paul, Romans 6.3-4

A Church of Ritual Practices

Emphasis on Participation in Christ

- Significance of the *Didache* (*Teaching*)

- Baptism specifically discussed in *Did.* 7, but opening section appears to be a catechetical treatise for instructing new Christians prior to baptism

- Jewish tenor, likely used in Syria

- Didachist: “Just add water”

- Rebirth and initiation; spiritual birth

- Generally a voluntary practice for adults: but infant baptism attested early, too



A Church of Ritual Practices

Emphasis on Participation in Christ

- **The Eucharist**

- Origin of the sacrament given in Mark, Matt & Luke *plus* Paul (1 Corinthians): the Last Supper
- Johannine Jesus also engages in a long monologue about significance of the bread and the wine

- Greek **eucharistein**, meaning “to be thankful, to give thanks”

- “This is my body” and “This is my blood”



A Church of Ritual Practices

Emphasis on Participation in Christ

- As with baptism, blanks filled in by the *Didache*.
 - “Let no one eat or drink of your Eucharist except those who have been baptized into the name of the Lord, for the Lord has also spoken concerning this: ‘Do not give what is holy to dogs’” (*Did.* 9.5).
 - Lengthy and methodical prayers, mirroring Hebrew table graces (e.g., the *Birkat Hamazon*).
 - *Did.* 10.1: “**After** you have had enough, give thanks...”

A Church of Ritual Practices

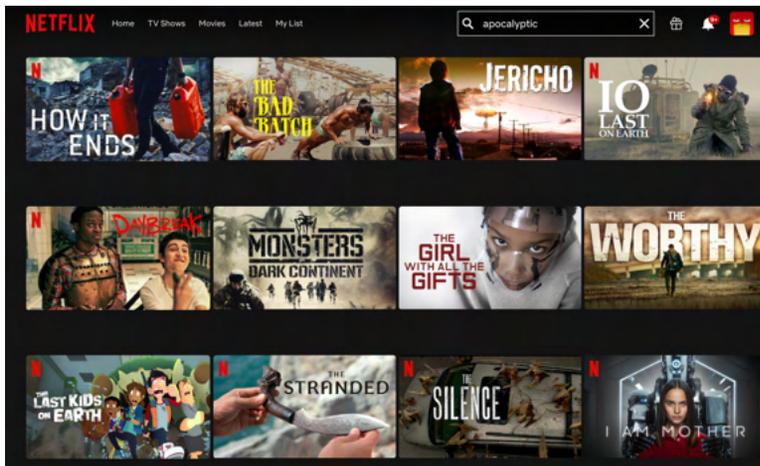
Emphasis on Participation in Christ

- The Eucharist was likely not immediately distinct from the shared communal meal (**agapē** or “love feast”)
 - Ritual element of the larger meal to satisfy hunger.
- Literally the body and the blood?
 - Justin: “the food ... is the flesh and blood of that Jesus who was made flesh” (*1 Apol.* 66).
 - Transubstantiation or consubstantiation later Roman Catholic doctrines but Justin has a concept of “transmutation”

A Church of Apocalyptic Orientation

God’s Revealed Knowledge

- What do we mean by “apocalyptic”?



A Church of Apocalyptic Orientation

God’s Revealed Knowledge

- Elements of “apocalyptic” genre in **popular conception**:
 - Cataclysm, marvelous events, sudden de-population or near-extinction of the earth
- Greek **apokalypsis**, “from covered” and thus an “uncovering” or “revealing”/“revelation”
 - Anything can be revealed: your face, the weather, bad behavior, or the impending end of the world
 - Paul understood that early Christians of all social strata could receive revelations from God

A Church of Apocalyptic Orientation

God's Revealed Knowledge

- Elements of “apocalyptic” genre in **popular conception**:
 - Cataclysm, marvelous events, sudden de-population or near-extinction of the earth
- Elements of “apocalyptic” genre in antiquity, as explained by **scholars**:
 - Hidden knowledge revealed to human by a god or divine agent
 - Often with a strongly dualistic worldview
 - Events cosmic in scope, employs symbolic language

[A]n apocalypse is a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world.⁷

A Church of Apocalyptic Orientation

God's Revealed Knowledge

- **Eschatology**: the most frequent subject of apocalyptic texts/writings
 - Greek **eschaton**, the “last/final things”
 - This world coming to an end and transitioning to some other reality
- Not “From Apocalyptic to Eschatological” (Feldmeier): early Christianity is almost always both, simultaneously
 - **Apocalyptic eschatology**



Apocalyptic and/or Eschatological Texts from Early Christianity

For this exercise, you will be assigned into groups of about 3 students and broken into Breakout Rooms via Zoom. You will have about 20-25 minutes to complete the following:

- Introduce yourselves and greet one another, if you don't yet know one another or haven't interacted aside from the full class gathering;
- Review these guidelines for the workshop activity, individually/silently;
- Read your group's excerpt, individually/silently and attentively, highlighting or underlining any key passage;
- Discuss the passage as a group; and
- Respond orally to the following discussion questions.

When we reconvene as a class, your group will be asked to share your findings. While you should not aspire for a complete retelling of the passage or your group's discussion, please plan to share at least the following:

- A summary of your passage, perhaps pointing toward any pertinent quotation(s);
- A recounting of key findings from your group conversation related to the discussion questions below; and
- Any questions that group members had about the passage.

Ideally, when we reconvene as a class, we would hear from every student in every group to some extent.

Questions for Group Discussion

1. What's going on in the passage assigned to your group? Is it a narrative, first-person account, or something else? Can you discern any sense of a larger plot or setting to which the passage belongs? Are there any key messages being conveyed to its audience?
2. Thinking back to the definitions and discussions provided for "apocalyptic" and "eschatological" in the lecture today, does your passage qualify as apocalyptic, eschatological, both, or neither? Explain your rationale.
3. Inside Insights: Pretend you're an early Christian who has come across this text, i.e. that you're an insider to the religion. How might this text speak to you, empower you, or motivate you? What ideas would it transmit about your understanding of your faith tradition?
4. External Eccentricities: Now, imagine you're an outsider to Christianity, perhaps in the 2nd century. Maybe you've come across this passage in an open notebook on your friend's bookshelf, or perhaps you're a Greco-Roman philosopher curious about what Christians are up to. What assumptions would you make about the ideas Christians are reading/discussing and their orientation either to the ruling authorities or your culture? Their religion is technically illegal in the Empire—can you understand why? Why or why not?
5. What else interests you about the passage, as a 21st-century reader?

Passage #1

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was pregnant and was crying out in birth pangs, in the agony of giving birth. Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. His tail swept down a third of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to his throne; and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred sixty days.

And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, proclaiming,

“Now have come the salvation and the power
and the kingdom of our God
and the authority of his Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.
But they have conquered him by the blood of the Lamb
and by the word of their testimony,
for they did not cling to life even in the face of death.
Rejoice then, you heavens
and those who dwell in them!
But woe to the earth and the sea,
for the devil has come down to you
with great wrath,
because he knows that his time is short!”

So when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood. But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth. Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus.

...

Then I looked, and there was the Lamb, standing on Mount Zion! And with him were one hundred forty-four thousand who had his name and his Father's name written on their foreheads. And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpists playing on their harps, and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth. It is these who have not defiled themselves with women, for they are virgins; these follow the Lamb wherever he goes. They have been redeemed from humankind as first fruits for God and the Lamb, and in their mouth no lie was found; they are blameless.

Passage #2

So, as I was walking by myself, I asked the Lord to complete the revelations and visions that he showed to me through his holy church, in order that he might strengthen me and grant repentance to his servants who had stumbled, so that his great and glorious name might be glorified, because he considered me worthy to show his wonders to me. And as I was glorifying him and giving him thanks, the sound, as it were, of a voice answered me: "Do not be double-minded." I began to discuss this with myself and to say, "How can I be double-minded when I have been so firmly established by the Lord and have seen glorious things?" And I went on a little farther, brothers and sisters, and behold, I saw a cloud of dust rising up, as it were, to heaven, and I began to say to myself, "Maybe some cattle are coming and raising a cloud of dust?" And it was about two hundred yards away from me. As the cloud of dust grew larger and larger, I began to suspect that it was something supernatural. Then the sun shone a little more brightly, and behold, I saw a huge beast, like some sea monster, and from its mouth flaming locusts were pouring out. And the beast was about one hundred feet long, and it had a head like a ceramic jar. And I began to cry and to beg the Lord to rescue me from it. And I remembered the word that I had heard: "Do not be double-minded." So, brothers and sisters, having put on the faith of the Lord and remembering the great things he had taught me, I took courage and faced the beast. And the beast was coming on with such a rush that it could have destroyed a city. I came near it, and huge though it was, the sea monster stretched itself out on the ground and merely thrust out its tongue, and did not even twitch until I had passed by it. And the beast had four colors on its head: black, then the color of fire and blood, then gold, and then white.

Now after I had passed the beast and gone on ahead about thirty feet, behold, a young lady met me dressed as if she were coming out of a bridal chamber, all in white and with white sandals, veiled down to her forehead, and her head covering was a turban, and her hair was white. She greeted me, saying, "Good morning, my man," and I greeted her in return: "Good morning, lady." She answered and said to me, "Did nothing meet you?" I said to her, "Lady, a beast so huge that it could destroy entire peoples, but by the power of the Lord and by his great mercy I escaped it." "You deserved to escape it," she said, "because you cast your cares on God and opened your heart to the Lord, believing that you could not be saved by anything except the great and glorious Name. Therefore the Lord sent his angel who has authority over the beasts, whose name is Thegri, and he shut its mouth so that it might not hurt you. You have escaped a great tribulation because of your faith, and because you were not double-minded, even though you saw such a huge beast. Go, therefore, and declare to the Lord's elect his mighty works, and tell them that this beast is a foreshadowing of the great tribulation that is coming. So, if you prepare yourselves in advance and turn to the Lord with all your heart, you will be able to escape it, if your heart is clean and unblemished and you serve the Lord blamelessly for the rest of the days of your life. Cast your cares upon the Lord, and he will set them straight."

I asked her about the four colors that the beast had on its head. And she answered me and said, "Again you are curious about such things!" "Yes, lady," I said. "Tell me what these are." "Listen," she said. "The black is this world in which you live. The color of fire and blood signifies that this world must be destroyed by blood and fire. You who have escaped from this world are the gold part, for just as gold is tested by fire and made useful, so also you who live in them are being tested. Therefore those who endure and pass through the flames will be purified by them. For just as gold casts off its dross, so also you will cast away all grief and distress, and will be purified. The white part is the age to come, in which God's elect will live because those chosen by God for eternal life will be spotless and pure. Therefore do not cease speaking to the ears of the saints. You have also the foreshadowing of the great tribulation that is coming. But if you are willing, it will be nothing. Remember what has already been written." With these words she left, and I did not see where she went, for there was a noise, and I turned back in fear, thinking that the beast was coming.

Passage #3

Blessed be the God of Israel for all His holy purpose and for His works of truth! Blessed be all those who serve Him in righteousness and who know Him by faith! Cursed be Belial for his sinful purpose and may he be execrated for his wicked rule! Cursed be all the spirits of his company for their ungodly purpose and may they be execrated for all their service of uncleanness! They are truly the company of Darkness, but the company of God is one of eternal Light.

You have created us for yourself, O God, that we may be an everlasting people. You have decreed for us a destiny of Light according to your truth. And the Prince of Light you have appointed from ancient times to come to our support; all the sons of righteousness are in his hand, and all the spirits of truth are under his dominion. But Belial, the Angel of Malevolence, you have created for the pit; his rule is in Darkness and his purpose is to bring about wickedness and iniquity. All the spirits of his company, the Angels of Destruction, walk according to the precepts of Darkness; towards them is their inclination.

But let us, the company of Your truth, rejoice in Your mighty hand and be glad for Your salvation, and exult because of Your succor and peace. O God of Israel, who can compare with You in might? Your mighty hand is with the poor. Which angel or prince can compare with Your redeeming succor? For You have appointed the day of battle from ancient times ... to come to the aid of truth and to destroy iniquity, to bring Darkness low and to magnify Light, to stand forever, and to destroy all the sons of Darkness.

Blessed be the God of Israel, who keeps mercy toward His Covenant,
and the appointed times of salvation with the people he has delivered!
He has called them that staggered to marvellous mighty deeds,
and has gathered in the assembly of the nations to destruction without any remnant.
Among the poor in spirit there is power over the hard of heart,
and by the perfect of way all the nations of wickedness have come to an end.
You have driven [Belial's] spirits of destruction far from us,
You have preserved the soul of Your redeemed when the men of Belial acted wickedly.
There is no rescue for all their mighty men, and no reward for their swift men.
You give their honored men a reward of shame, and all their empty existence
 You have turned to nothing.
The Light of Your greatness shall be like a fire burning in the dark places of perdition;
It shall burn the sinners in the perdition of hell, in an eternal blaze.

...

There shall be eternal deliverance for the company of God, but destruction for all the nations of wickedness.

All those who are ready for battle shall march out and shall pitch their camp before the king of the Kittim and before all the host of Belial gathered about him for the Day of Revenge by the Sword of God.

Be brave and strong for the battle of God! For this day is the time of the battle of God against all the host of Belial, and of the judgment of all flesh. The God of Israel lifts his hand in His marvellous might against all the spirits of wickedness. The hosts of the warrior 'gods' gird themselves for battle, and the formations of the Holy ones prepare themselves, for the Day of Revenge. For the God of Israel has called out the sword against all the nations, and he will do mighty deeds by the saints of His people.

Passage #4

This is the parable concerning those who deny the name of the Lord of the Spirits and the congregation of the holy ones:

Neither will they ascend into heaven, nor will they reach the ground;
such will be the lot of the sinners, who will deny the name of the Lord of the Spirits,
those who in this manner will be preserved for the day of burden and tribulation.

On that day, my elect one shall sit on the seat of glory...

I shall transform heaven and make it a blessing of light forever.

I shall also transform the earth and make it a blessing, and cause my

Elect One to dwell in her.

Then those who have committed sin and crime shall not set foot in her.

For in peace I have looked with favor upon my righteous ones and given them mercy,
and have caused them to dwell before me.

But sinners have come before me so that by judgment I shall destroy them
from before the face of the earth.

...

Furthermore, in that place I saw the fountain of righteousness, which does not become depleted and is surrounded completely by numerous fountains of wisdom. All the thirsty ones drink of the water and become filled with wisdom. Then their dwelling places become with the holy, righteous, and elect ones. At that hour, that Son of Man was given a name, in the presence of the Lord of the Spirits, the Before-Time; even before the creation of the sun and the moon, before the creation of the stars, he was given a name in the presence of the Lord of the Spirits. He will become a staff for the righteous ones in order that they may lean on him and not fall. He is the light of the gentiles and he will become the hope of those who are sick in their hearts. All those who dwell upon the earth shall fall and worship before him; they shall glorify, bless, and sing the name of the Lord of the Spirits. For this purpose he became the Chosen One; he was concealed in the presence of the Lord of the Spirits prior to the creation of the world, and for eternity. And he has revealed the wisdom of the Lord of the Spirits to the righteous and holy ones, for ... they will be saved in his name and it is his good pleasure that they have life. In those days, the kings of the earth and the mighty landowners shall be humiliated on account of the deeds of their hands. On the day of their misery and weariness, they will not be able to save themselves. ... For they have denied the Lord of the Spirits and his Messiah.

...

My eyes saw there a deep valley with a wide mouth. And all those who dwell upon the earth, the sea, and the islands shall bring to it gifts, presents, and tributes; yet this deep valley shall not become full. They shall fulfill the criminal deeds of their hands and eat all the produce of crime which the sinners toil for. Sinners shall be destroyed from before the face of the Lord of the Spirits—they shall perish eternally, standing before the face of the earth. So I saw all the angels of the plague co-operating and preparing all the chains of Satan. And I asked the angel of peace, who was going with me, "For whom are they preparing these chains?" And he answered me, saying, "They are preparing these for the kings and the potentates of this earth in order that they may be destroyed thereby. After this, the Righteous and Elect One will reveal the house of his congregation." ... Then I looked and turned to another face of the earth and saw there a valley, deep and burning with fire. And they were bringing kings and potentates and were throwing them into this deep valley. ... Then Michael, Raphael, Gabriel, and Phanuel themselves shall seize them on that great day of judgment and cast them into the furnace of fire that is burning that day, so that the Lord of the Spirits may take vengeance on them on account of their oppressive deeds which they performed as messengers of Satan, leading astray those who dwell upon the earth.

ROBERT D. HEATON

Ph.D. in Religious and Theological Studies

Website: robheaton.com

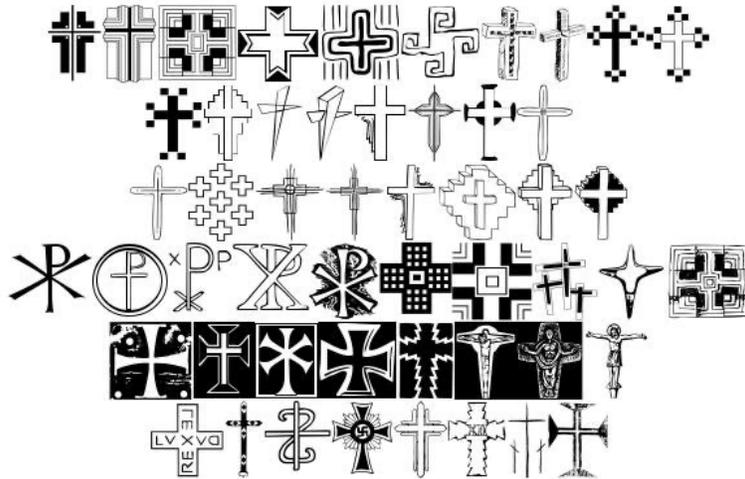
Email: rob.heaton@du.edu

SAMPLE SYLLABI

The syllabi that follow this page come from two different teaching settings. The first was developed from scratch for two sections of World Christianities taught residentially at the University of Denver during Fall Quarter 2021. As an elective course for non-Religious Studies majors with no prior experience in religion classes, it was designed to maximize student immersion in the material and also to meet the liberal arts requirement for analytical inquiry into diverse cultures and settings where Christianity has taken root.

Given that course design is often a trial-and-error process, if I taught this course again I would undoubtedly retain the midterm exam as an important check on student comprehension of the material and possibly include another individual written assignment relating to the “In the News” writeups that they produced on a weekly basis.

The second syllabus comes from a seminary-level class, primarily taken by pastors and pastors-in-training, tackling the second half of the New Testament and some material from early Christianity (primarily, the sub-canonical collection of texts known as the “Apostolic Fathers”). Students come to this class from a confessional and theological perspective and often have limited critical engagement with the texts as indicative of conflict and discord within early Christianity. Although we are consistently attuned to the texts’ canonical status and foundation for belief, one of the goals of the class is to encourage critical, historical, and exegetical thought in their first- or second-century contexts.



RLGS 2310-1: WORLD CHRISTIANITIES

AUTUMN QUARTER 2021 (Section 1)

M/W, 8:00–9:50 a.m., Sturm Hall 380

Instructor: Robert Heaton, Ph.D. = “Dr. Rob,” “Dr. Heaton,” “Professor,” “Hey You”

Department of Religious Studies (located in Sturm Hall, Suite 266)

Office: Sturm Hall 270

Phone: 303-871-2751

E-mail: rob.heaton@du.edu

Office Hours: M, 2:00–3:00 p.m., W, 2:00–3:00 p.m.; other times by appointment

Zoom Link for Virtual Meetings: <https://denver.zoom.us/my/dr.robheaton>

COURSE OVERVIEW

This class will be an exploration of the variety of Christian expressions that have developed around the globe. As Christianity has spread through conquest, missionary work, immigration, trade, and other means, new converts and their offspring have had to reconcile Christian doctrines, rituals, and ethics with the beliefs and practices of their own cultures. This has led to what some scholars have referred to variously as mixing, syncretism, hybridity, creolization, contextualization and/or enculturation. This class, while considering the value of these terms, will, however, take the following as its foundational perspective: from the early Christian community to contemporary denominational specificity, all forms of Christianity have emerged as a result of cultural contextualization.



Remember that the pandemic is still ongoing.

Be vigilant, wear masks when appropriate, and follow current social distancing protocols.

GOALS & AIMS OF THE COURSE

1. Given that many students come to a World Christianities course without exposure to the academic study of religion, we begin by explaining and agreeing upon the purposes of a religious studies department at a liberal arts university. The course then proceeds with an examination of the biblical and historical roots of the Christian faith.
2. Clearly, we must attend to the person of Jesus, whom Christians believe is the crucified and resurrected *Jewish* Messiah (that Jesus was a Jew cannot be ignored!). We shall discover that his initial followers understood his mission, message, and significance in several different ways; it will be important to recognize that the history of Christianity presents us with more than one Jesus and more than one Christ.
3. It seems proper to speak of early *Christianities*, not some unitary, primitive Christianity. Any sense of a singular, harmonious early *Christianity* would be a distortion—this will, of course, be tied into the observation that Christianity takes many forms around the globe in the present day.
4. Just as Christians seem to recognize many versions of Christ, Christianity will be seen to persist in many different forms today—incorporating different rituals, beliefs, key scriptures, charismatic personalities and more as fault lines between denominations and branches of faith.
5. All religions can be looked at from either the *inside* (theology) or the *outside* (religious studies). When Christianity is viewed from the inside, one gets a believer's perspective and, more often than not, sees Christianity as *the* religion, the only possible truth. If Christianity is viewed from the outside, one gets a non-believer's perspective and sees Christianity as *a* religion, *one* perception of truth among many. This course will attempt to incorporate both perspectives—however, within certain limits. This course takes an outsider's perspective insofar as it does not attempt to proclaim Christianity or prove it to be true. At the same time, it attempts to be faithful to an insiders' viewpoints as it tries to read and understand the faith commitments and practices of Christians as they are understood within different believing communities. ***To that end, students will be asked to digest a certain degree of information as if they were adopting the positions of believing Christians, both through discussion questions and via in-group readings.***

COURSE OUTCOMES

1. You will recognize that Christianity arose as a sect within first-century Judaism and later became an identifiably separate religious tradition;
2. You will have learned about the life and times of Jesus, the leader of the movement that became Christianity, in light of the most recent historical Jesus research;
3. You will understand the basic doctrines and tenets of the Christian faith,
4. You will be familiar with the major historical milestones in the history of Christianity;
5. You will have read and analyzed carefully several primary sources that are important and representative of certain “chapters” in the history of Christianity and the development of Christian thought and practice;
6. You will appreciate the diversity within modern Christianity, from North American Christianity to Christianity in the Global South – Africa, Asia, and Latin America.
7. You will have studied, in depth, at least one foreign instantiation of Christianity and produced a group religious ethnography project to inform your fellow classmates of your findings;
8. You will recognize how since even the earliest days of Paul's missions, the gospel has conformed itself to local expectations, and through centuries of spread via conquest, missionary work, immigration, trade, etc., new converts have reconciled Christian doctrines, rituals, and beliefs with the customs of their own cultures—leading to a multitude of World Christianities.

TEXTBOOKS

The required textbooks for the course, available in the bookstore, are:

- Charles E. FARHADIAN, ed., *Introducing World Christianity* (Wiley-Blackwell, 2012), ISBN: 978-1-405-18248-5
- Dyron B. DAUGHRITY, *To Whom Does Christianity Belong? Critical Issues in World Christianity* (Fortress Press, 2015), ISBN: 978-1-4514-7277-1

Note: Affordable copies of these books are available online via Amazon, AbeBooks, and possibly other booksellers/resellers. You may also be able to use a (cheaper?) e-book version direct from the publishers. Whatever route you take, it is your responsibility to acquire the books for the course, since we will be making ample use of them this fall. If I discover that you've attempted to pass the course without acquiring the textbooks, you will fail the course. Yes, a student has tried this before...

ADDITIONAL READINGS

Aside from your two required textbooks, we will occasionally delve into readings taken from other books, textbooks, academic journals, conference proceedings, etc. These will be posted to Canvas for you to read either as PDFs or links via the DU Library/Course Reserves as appropriate for the item. Since library staff and I have gone to considerable effort to acquire these materials at times, you are just as responsible to read these additional items as you are with your textbooks.

Wherever possible, these additional readings come from the perspective of foreign Christians (or exceptionally erudite scholars studying foreign Christians) who discuss their faith experiences and the challenges they face in their culture (e.g., minority/persecuted status, Western colonialism, etc.). These readings vary in difficulty but are well worth your time and attention.

To save paper and ink, please consider using an iPad/tablet app like GoodReader to read PDFs!

OUR COURSE AND DU'S LIBERAL ARTS PROGRAMMING

This course has been designed to fulfill a requirement in the DU Undergraduate Bulletin and in the following CAHSS minor program:

- **Analytical Inquiry: Society and Culture:** "...students gain knowledge essential for today's global society, recognizing that human cultures are specific to time and place and that the practices and values of different societies vary widely."
- **Critical Race and Ethnic Studies:** This "provides students an opportunity to examine race and ethnicity as categories of social, political, historical, and cultural analysis, in the United States and globally, through varied courses offering multiple perspectives."

COURSE REQUIREMENTS

1. Throughout the quarter, approximately the first 50-60 minutes will be devoted to short lectures and discussion prompts to immerse you in the material. The readings in Farhadian and Daugherty supply *breadth* of content, and are indispensable for students to complete before each class session in order to orient yourselves to the subject matter. Meanwhile, lectures and discussion sessions will provide selective *depth* on one or more of the topics from that day's reading assignment. The second hour will generally be focused on reading analysis presentations by students in the course, as well as guided readings or analyses and deliberations over primary documents related to topical issues in global Christianity or particular expressions of Christian faith around the world.
2. Engaged attendance is important, and active participation in class discussions is expected! Conscientious preparation includes reading the assignments *before* class, and should also include preparing comments, questions, or qualms you have with the readings in your Reading Journal, which will serve as a springboard to active participation in the class. Attendance, active participation, and your weekly reading journal will all factor into your grade for the course per the Grading Formula on the next page.
3. Because we are consciously attentive not only to historical/theological topics from long ago but also to religion in the news today, you should come to each class session prepared to share an item in the news about religion in general or Christianity in particular. Whether you've spoken up in class about your news item or not, please enter a brief description and link to your news item weekly – one entry per week – in the Canvas portal under the “assignments” tab for that week. These will be due 10pm each Tuesday night; please include at minimum a link to your article as well as one paragraph (4-5 sentences) describing the topic, issues, controversy, implications, etc. in your own words.
4. Although ours is not necessarily a writing-intensive class, we will still exercise good writing skills by means of brief Reading Analysis Presentations and associated essays. During the second hour of most days, our discussion will begin with students presenting their analysis of one segment of the day's readings. You must write and present two such papers over the course of the quarter (students will either elect to sign up in class or be assigned dates for their presentations), although please do not simply read from your written analysis—let it serve as your guide for the oral component. The subject of your analysis will be the assigned readings for the day, whether they come from Farhadian, Daugherty, or other sources. These will serve as a springboard for class discussion/further analysis (see guidelines in [Appendix A](#)).
5. We will have neither a midterm nor a final exam: in their place, students will work in groups of 3-4 to produce a Religious Ethnography Project. This project will culminate in an in-class presentation that can take several forms: a podcast, a documentary, a theatrical skit, a more traditional report, etc.—because students come to this class from a variety of backgrounds, I do not want to artificially limit your creativity. Your project will focus on how Christianity was introduced to a particular country or region of the world, how/whether it has thrived, the forms it has taken into the present day, and how it has dealt with the “hot topics” of faith (see [Appendix B](#) for further guidelines).

GRADING FORMULA

Grades for the course will be calculated according to the following formula (____/1,000 points):

		Due date/ Breakdown	% of final grade
Attendance and Participation			
Daily Attendance	100 pts.	20 @ 5 pts. ea.	
Active Participation	100 pts.	20 @ 5 pts. ea.	
TOTAL	200 pts.		20%
Christianity “In the News” Submissions			
Weekly Link & Summary	100 pts.	10 @ 10 pts. ea.	10%
Low-Stakes Writing/Active Reading & Notetaking			
Weekly Reading Journal	150 pts.	10 @ 15 pts. ea.	15%
Written and Oral Reading Analyses			
Reading Analysis Presentation #1	100 pts.	Due 2pm after presented	
Reading Analysis Presentation #2	100 pts.		
TOTAL	200 pts.		20%
Group Religious Ethnography Project			
Group Project Proposal	40 pts.	10/8, 5pm	
In-Class Presentation	150 pts.	Varies	
Deliverable Component	120 pts.	Varies	
Group Effectiveness Report	40 pts.	Varies	35%
TOTAL	350 pts.		100%

EXTRA CREDIT

Students may be made aware of occasional extra credit opportunities as the course progresses.

COURSE ETIQUETTE

I ask that you be awake, dressed, prepared, and attentive to the course material, lectures, and discussions. I welcome you to use technology to take notes, but I reserve the right to ask you to use a pen and paper instead if I suspect that you’re busying yourself with Facebook, Instagram, messaging, etc. If life happens and you must leave a class in session, simply let me know afterwards. We will have a 5-10 minute recess in the middle of each class session.

ADDITIONAL DETAILS ABOUT “ACTIVE PARTICIPATION”

Attendance—simply being present—is one thing; active participation is another. Because we are a small class, I believe it reasonable for every student to strive to contribute to each class session. This might include, but is certainly not limited to:

- Talking about your “In the News” contribution for the week at the beginning of class in an informative way
- Offering a substantive comment in response to a question posed by Dr. Heaton or a fellow student
- Engaging in discussion with one of the day’s presenters of a reading analysis presentation
- Asking a quality question to Dr. Heaton relevant to the lecture, to the class readings, or some other topic either in the news or otherwise relevant to the course material
- Demonstrating active notetaking or contributions to an in-class workshop

Active Participation points will be automatic by virtue of your attendance during the first class session (Sept. 13). However, beginning with the class session on Sept. 15, I will dole out points for contributions to the class as bulleted above. Think of it this way: 5 points are on offer per class meeting per student; however, outstanding contributions may receive an extra boost that can cover for non-participatory sessions—because no one’s on their “A game” all of the time.

As with attendance, I will keep track of Active Participation in a spreadsheet and award final tallies after Nov. 20. If at any time you’d like to know how you’re doing with respect to Attendance or Active Participation points, you are welcome to email me.

ADDITIONAL DETAILS ABOUT WEEKLY “IN THE NEWS” SUBMISSIONS

A number of sources are available for you to choose from, including mainstream/corporate news outlets, publicly or listener-supported news outlets (PBS, NPR, or Colorado Public Radio, Democracy Now!, etc.), specifically Christian newsmagazines or Christian websites, and much, much more. You may also elect to seek out newsworthy items in so-called “new media” sources, such as podcasts or relevant YouTube channels (please, no TikToks), to gain a true insider’s perspective on recent Christian developments/news items. Please try to engage a range of credible sources over the quarter, rather than relying on a singular source for all of your “in the news” submissions.

While you may pursue relevant news items at any point during a given week, your write-ups will be due 10 pm each Tuesday night; this is to encourage you not to wait until Wednesday morning before class to look something up and turn it in hastily. In your write-up, please include, at minimum, a link to your article/item/etc. as well as one paragraph (roughly 4-5 sentences) describing the topic, issues, controversy, implications, assumptions, etc., in your own words. While you are welcome to quote from the source where necessary or when particularly newsworthy, please still write 4-5 sentences of your own. You may also use the write-up to offer a critique of or reflection upon the ideas presented, and any connections you can make to course content will be especially appreciated.

LATE WORK POLICY

I am under no obligation to accept late work, even when you think you may have a good excuse for it. Please be punctual and manage your time well! While at college, you will develop habits that stay with you for a lifetime. (Pay close attention to due dates in Canvas, which will always take precedence over the paper syllabus if there are any discrepancies to be found.)

However, I do understand that Covid may present unique challenges this quarter, so please come to me with any issue *before* any deadline you think you may miss has passed; you will likely find me more amenable to your cause at this point than during any eleventh-hour pleas.

AREA RESOURCES FOR THE STUDY OF CHRISTIANITY, via Dr. Gregory Robbins

The Denver metropolitan area boasts a number of resources to enhance your study of the Christian religion. You might want to explore and take advantage of some of these during the course of the Quarter (as they are accessible).

The United Methodist Church has a seminary in Denver: The Iliff School of Theology. It is directly adjacent to the DU campus (across from the Daniels College of Business and University Hall). Plans are to open the building, if possible, in mid-October. Iliff houses the largest theological library in the Rocky Mountain region, and DU students have borrowing privileges. The staff is friendly and helpful and the library has excellent electronic search capabilities that are linked/fully integrated with DU's libraries.

Denver Seminary, 6399 South Santa Fe Drive, Littleton (info@denverseminary.edu) also houses a fine library. You will encounter friendly faculty, students and staff ready to assist you. Don't hesitate to identify yourself if you use Denver Seminary (especially its library) as a resource.

At 1300 South Steele Street, near Bonnie Brae, is the former St. Thomas Seminary, a Roman Catholic seminary run for many years by the Order of St. Vincent. The distinguished, Romanesque buildings are now owned by the Archdiocese of Colorado as the John Paul II Center for the New Evangelization. Though a bit intimidating from the exterior, the extensive theological library on the premises is still open to the public.

A good source of information is the Colorado Council of Churches at 1234 Bannock Street (303.825.4910): <http://www.cochurches.org/>

Even though at the present we are challenged by the limitations of the virus, architecturally, there are some magnificent churches in Denver that should not be missed:

- Visit the French Gothic-style Cathedral of the Immaculate Conception (Roman Catholic) at Colfax and Grant near Capitol Hill.
- Trinity United Methodist Church across from the Brown Palace Hotel has one of the very few stone steeples in America! The building was recently restored with funding from the Colorado Historical Society grant.

- At 1900 Broadway there is a very striking, V-shaped skyscraper with green glass and unusual lighting at night. Nestled in at the base of the building is one of Denver's most beautiful churches: The Church of the Holy Ghost (Roman Catholic). It reflects a Romanesque adaptation of the classic basilica genre. The interior is stunning.
- St. John's Episcopal Cathedral, erected in 1911 of Indiana limestone, is in the English, "perpendicular" Gothic style, with square towers, excellent stained glass and intricately carved wooden choir stalls.
- At the crest of the hill on East Alameda, just East of Colorado Boulevard, sits Assumption Greek Orthodox Cathedral of Denver, with its enormous gold dome. The interior of the dome is adorned with recently-completed mosaics that are dazzling. By contrast, there is a small Russian Orthodox Church within walking distance of campus on Iliff Avenue, east of University Boulevard.
- There are several imposing, modern-style churches on Hampden Avenue between University and Colorado Boulevards. Among them, Bethany Lutheran is particularly impressive. The First Church of the Nazarene and Plymouth Congregational are neighbors.
- By all means take a peek inside DU's own Evans Chapel; it's a Victorian gem that recently underwent loving renovation.
- Though it doesn't have its own building (it meets in a former synagogue at the corner of 16th Avenue and Pearl Street downtown, the House for All Sinners and Saints is a nationally prominent example of an interesting recent phenomenon known as the emerging church, which is intentionally trans-denominational. Socially liberal, liturgically traditional, urban. Check out their website: <http://houseforall.org/>

One of the Christianity's greatest contributions to culture is the *music* it has inspired. Don't miss opportunities to hear outstanding church music as well. The choir of St. John's Episcopal Cathedral, for example, has released six CDs and is considered one of the finest regional church choirs. Montview Presbyterian is well-known for its excellent music program, as are Augustana Lutheran and St. Paul's Community Churches, Plymouth Congregational and Trinity United Methodist Churches. Church music in the African American tradition is brilliantly rendered at Shorter AME Church (also a beautiful, modern building!). Many of these churches have concert series that host some of the finest choirs and organists from around the world. Several ensembles devoted to the performance of choral music, including works from the Christian repertoire, include St. Martin's Chamber Choir, Ars Nova, Kantorei, and Musica Sacra. The new Coors organ in the Hamilton Auditorium in DU's Newman Center for the Performing Arts *must* be seen and heard! All of these groups are doing on-line, virtual performances

Read local newspapers for articles on Christianity and related news! The Iliff School of Theology displays hundreds of current journals in its Reference/Reading Collection! Visit the Denver Art Museum! Pay attention to how television and film treat Christianity! Subscribe to *Religions Dispatches* → religiondispatches.org and/or *Sacred Matters Magazine* → sacredmattersmagazine.com

In short, keep your eyes and ears open! I will attempt to keep you apprised of various offerings as well. Some of these might provide opportunities for group outings or extra-credit projects, although we must be mindful of social distancing and the ongoing pandemic.

ACCOMMODATIONS

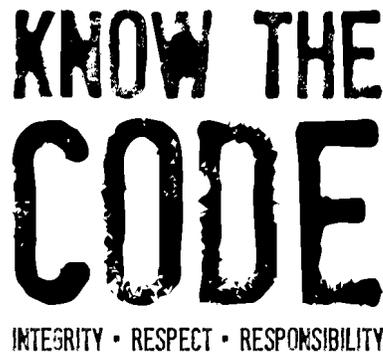
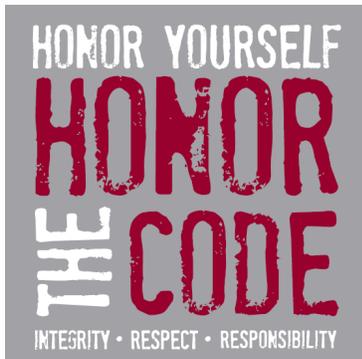
Students with Disabilities/Medical Issues

If you qualify for academic accommodations because of a disability or medical issue, please submit a Faculty Letter to me from the **Disability Services Program (DSP)** in a timely manner so that your needs may be addressed. DSP is located on the 4th floor of Ruffatto Hall; 1999 E. Evans Ave.; 303.871.2372, 2278, or 7432. Information is also available online at <http://www.du.edu/disability/dsp>; see the *Handbook for Students with Disabilities*.

Religious Accommodations Policy

University Policy grants students excused absences from class or other organized activities or observance of religious holy days, unless the accommodation would create an undue hardship. You must notify me by the end of the first week of classes if you have any conflicts that may require an absence. It is your responsibility to make arrangements with me in advance to make up any missed work or in-class material.

HONOR CODE / ACADEMIC INTEGRITY



All work submitted in this course must be your own and produced exclusively for this course. The use of sources (ideas, quotations, paraphrases) must be properly acknowledged and documented. If you have any questions about when or whether a source needs to be cited in your written work, you are welcome to ask me as well.

For the consequences of violating the Academic Misconduct policy, refer to the University of Denver website on the Honor Code (www.du.edu/honorcode). See also <http://www.du.edu/studentconduct> for general information about conduct expectations from the Office of Student Conduct.

Inclusive Learning Environments

In this class, we will work together to develop a learning community that is inclusive and respectful. Our diversity may be reflected by differences in race, culture, age, religion, sexual orientation, socioeconomic background, and myriad other social identities and life experiences. The goal of inclusiveness, in a diverse community, encourages and appreciates expressions of different ideas, opinions, and beliefs, so that conversations and interactions that could potentially be divisive turn instead into opportunities for intellectual and personal enrichment.

A dedication to inclusiveness requires respecting what others say, their right to say it, and the thoughtful consideration of others' communication. Both speaking up and listening are valuable tools for furthering thoughtful, enlightening dialogue. Respecting one another's individual differences is critical in transforming a collection of diverse individuals into an inclusive, collaborative and excellent learning community. Our core commitment shapes our core expectation for behavior inside and outside of the classroom.

Title IX

Gender violence can happen to anyone regardless of race, class, age, appearance, gender identity, or sexual orientation. The University of Denver is committed to providing an environment free of discrimination on the basis of sex (gender), including sexual misconduct, sexual assault, relationship violence, and stalking. [The Center for Advocacy, Prevention and Empowerment \(CAPE\)](#) provides programs and resources to help promote healthy relationships, teach non-violence and equality, and foster a respectful and safe environment for all members of the University of Denver community. All services are confidential and free of charge.

For assistance during business hours, call 303-871-3853 and ask to speak to the Director of CAPE. After hours, please call the Emergency & Crisis Dispatch Line at 303-871-3000 and ask to speak to the CAPE advocate on call.

Student Athletes

If you are a student-athlete, you should inform me of any class days to be missed due to DU sponsored varsity athletic events in which you are participating. Please provide me with an absence policy form by the end of the first week of class. You will need to make up any missed lectures, assignments, and/or exams.

Online and Web-supported Classes

It is your responsibility to procure reliable, readily-accessible Internet service in order to fulfill course expectations, including those submitted to Web platforms like Canvas. I am under no obligation to accept late assignments or waive required tasks (e.g., discussion participation) due to lack of online access or malfunctioning computer hardware. Please consider identifying an alternative Internet source in case of technical problems. [Look here for a list of computer labs on the DU campus](#). Computer support is available from the [University Technology Support \(UTS\) Help Center](#) in the Anderson Academic Commons, main level.

SCHEDULE OF TOPICS AND ASSIGNMENTS

W1 D1, Sept. 13

Theme: “Introductions: Of One Another & The Course”

Readings

- The Syllabus (this one, in full!)
- [On Canvas] Peter **FELDMEIER**, *The Christian Tradition: A Historical and Theological Introduction* (New York: Oxford University Press, 2017), 1-8
- Note: Readings in this list are meant to be completed before the class meeting for the date listed. Thus, you should read the syllabus and Feldmeier **before** our meeting on Sept. 13.

W1 D2, Sept. 15

Theme: “What is Christianity?”

Readings

- **DAUGHRITY**, 3-36
- [On Canvas] Winnifred Fallers **SULLIVAN**, *The Impossibility of Religious Freedom* (Princeton, NJ: Princeton University Press, 2005), 14-25 + photos

W2 D1, Sept. 20

Theme: “The Historical Jesus and the Birth of Christianity”

Readings

- [On Canvas] Bart D. **EHRMAN**, *A Brief Introduction to the New Testament*, 4th ed. (New York: Oxford University Press, 2017), 131-155
- **DAUGHRITY**, 59-77

W2 D2, Sept. 22

Theme: “The Spread of Christianity: Evangelism, Growth, and Conquest”

Readings

- [On Canvas] **EHRMAN**, 46-59
- [On Canvas] **FELDMEIER**, 50-63

W3 D1, Sept. 27

Theme: “Middle Eastern and North African (MENA) Christianity”

Readings

- FARHADIAN, 1-20
- [On Canvas] Habib C. MALIK, “What Native Christians in the Middle East Continue to Face: Why it Matters for Both the Caring and the Unconcerned” (Easton, PA: Speech given at Lafayette College, 12 April 2016), 1-25

Optional Readings

- [On Canvas] Grégoire DELHAYE, “Contemporary Muslim-Christian Relations in Egypt: Local Dynamics and Foreign Influences,” in *Religious Minorities in the Middle East: Domination, Self-Empowerment, Accommodation*, eds. Anne-Sofie Roald and Anh Nga Longva (Leiden: Brill, 2011), 71-96

W3 D2, Sept. 29

Theme: “Christianity in Eastern Africa”

Readings

- FARHADIAN, 21-35
- DAUGHRITY, 257-276
- [On Canvas] Bruk A. ASALE, “The Ethiopian Orthodox Tewahedo Church Canon of the Scriptures: Neither Open nor Closed,” *The Bible Translator* 67.2 (2016): 202–222

W4 D1, Oct. 4

Theme: “Western African Christianity”

Readings

- FARHADIAN, 36-50
- CHOOSE ONE:
 - [On Canvas] Pius Oyeniran ABIOJE, “Christianity in Contemporary African Religious Space,” in *Contemporary Perspectives on Religions in Africa and the African Diaspora*, eds. I.S. Aderibigbe and C.M.J. Medine (New York: Palgrave Macmillan, 2015), 79-96
 - [On Canvas] A.B.T. BYARUHANGA-AKIIKI, “Africa and Christianity: Domestication of Christian Values in the African Church,” in *Religious Plurality in Africa: Essays in Honor of John S. Mbiti*, eds. Sulayman S. Nyang and Jacob K. Olupona (Berlin: De Gruyter, 1993), 179-194

W4 D2, Oct. 6

Theme: “Christianity in a Rapidly Secularizing Western Europe”

Readings

- FARHADIAN, 65-76
- DAUGHRITY, 171-190
- [Online] Harriet **SHERWOOD**, “‘Let us disobey’: Churches defy lockdown with secret meetings,” *The Guardian* (London: 22 Nov. 2020), <https://www.theguardian.com/world/2020/nov/22/let-us-disobey-churches-defy-lockdown-with-secret-meetings>

Listenings

- [Online] Damian **THOMPSON**, “Is it time for Christianity to go underground?” Holy Smoke Podcast, *The Spectator* (24 Sept. 2020), <https://www.spectator.co.uk/podcast/is-it-time-for-christianity-to-go-underground->

W5 D1, Oct. 11

Theme: “Eastern European Christianity”

Readings

- FARHADIAN, 77-90
- DAUGHRITY, 131-169

W5 D2, Oct. 13

This class session was previously reserved for our midterm exam. Given that we have cancelled the midterm, we may use this class session for catch-up or recap purposes, or we may designate this class meeting time as a group project workday for research and planning, in which groups can choose to meet in the morning or at some other agreed-upon time in the day (or later in the week).

W6 D1, Oct. 18

Theme: “South & Southeast Asia”

Readings

- FARHADIAN, 95-121
- DAUGHRITY, 217-236 (Marriage)

W6 D2, Oct. 20

Theme: “East Asia: Christianity in Foreign Lands”

Readings

- **FARHADIAN**, 124-135
- **DAUGHRITY**, 237-256 (Women)
- [On Canvas] Yang **ZHONG**, “Empirical Study of Religious, Social and Political Values of Urban Chinese Christians,” in *Political Culture and Participation in Urban China* (Singapore: Palgrave, 2017), 109-130

W7 D1, Oct. 25

Theme: “North American Christianity: Canada and the U.S.”

Lecturing: Ian Dickerson (GTA), Ph.D. Student in the DU/Illiff School of Theology Joint Doctoral Program

Readings

- **FARHADIAN**, 139-153
- **DAUGHRITY**, 79-104 (Holy Ghost)

W7 D2, Oct. 27

Theme: “Christians in Central America”

Readings

- **FARHADIAN**, 154-170
- **DAUGHRITY**, 191-213 (Missions)

W8 D1, Nov. 1

Theme: “Latin America and Brazil, Christian Hotbeds”

Readings

- **FARHADIAN**, 171-200
- **DAUGHRITY**, 105-128 (Afterlife)
- [On Canvas] John **BURDICK**, *Blessed Anastácia: Women, Race and Popular Christianity in Brazil* (London: Routledge, 1998), Excerpt TBD

W8 D2, Nov. 3

Theme: "Christianity Down Under: NZ and Australia"

Readings

- FARHADIAN, 203-217
- [On Canvas] Byron RANGIWAI, "Atuatanga and Syncretism: A View of Māori Theology," *Te Kaharoa: The eJournal on Indigenous Pacific Issues* 11.1 (2018): 653-661
- [On Canvas] Linda Waimarie NIKORA et al, "Home and the Spirit in the Maori World," (Paper presented at the He Manawa Whenua Conference, University of Waikato, Hamilton, 2013), 2-6

W9 D1, Nov. 8

Reserved for Day 1 of Group Ethnography Project Presentations. Groups Presenting TBD.

W9 D2, Nov. 10

Reserved for Day 2 of Group Ethnography Project Presentations. Groups Presenting TBD.

W10 D1, Nov. 15

Theme: "The *Shepherd* of Hermas, Scripture, and Problems of Lived Religion"

Readings:

- [On Canvas] William JARDINE, *Shepherd of Hermas: The Gentle Apocalypse* (Redwood City, CA: Proteus Publishing, 1992), 3-24
- [On Canvas] Extracts from *The Shepherd* of Hermas, as translated by Michael W. HOLMES, *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2007)
 - Please read the following chapters (in English!): **1-17, 22-28, 50-53, 78-82**
 - **Note:** The chapters I reference for you to read above are denoted on the right-hand English side of each page by the large bolded numbers that precede each paragraph—not by the smaller bolded numbers within the paragraphs. Thus, chapter 1 starts on page 455 and ends on page 457, and chapter 82 is contained completely within the last page of the PDF.

W10 D2, Nov. 17

Theme: "Concluding the Course"

Readings

- FARHADIAN, 259-271
- DAUGHRITY, 277-284

APPENDIX A

GUIDELINES FOR THE READING ANALYSES

(what not to say)

The second hour of classes will begin on most days with the presentation of one or more brief analytical essays (about 2 pages, double-spaced) written by a student. Papers will be graded according to the following five criteria:

- 1) A clearly stated claim
- 2) Textual evidence to support the claim
- 3) Quality of writing (organization, proper use of sentences and paragraphs, grammar, spelling, and all other mechanics)
- 4) Depth and seriousness of analysis
- 5) Substantive questions posed for class discussion, related to the excerpt(s) analyzed or the student's own ideas presented (don't just ask, "does everyone agree with me?")



In a short paper, the claim typically appears as the last sentence of the introductory paragraph (if it is not there, the writer needs clearly to mark where it is, perhaps by some obvious declaration such as "My claim is this:", since otherwise readers will assume that sentence is the claim). A claim states the thesis or the thrust of the argument put forward in the paper, **and should not be left until the conclusion**. You have a great deal of freedom here. A claim might state what is the most important idea in the reading, or what the author must assume to make his or her argument, or what the logical extension of that argument might be, or how that argument relates to other readings on our syllabus, or what the author gets right or wrong, etc. Papers should engage the text by making a point about the text. Don't just summarize, say something interesting!

You will likely not be able to summarize the all the points the author makes, nor should you try. Part of your task of analysis is to prioritize what is most important to lift up for discussion for our class. Your paper will likely not follow the same organization as the reading under analysis, since the logic of your argument will not be the same as the logic of the argument of the reading. If your paragraphs tend to begin "And then . . .; Next . . ." then it is probably time to go back and do at least one more draft and re-think what you are presenting and how.

The purpose of these papers is three-fold: the first is to encourage deep engagement with the texts; the second is to encourage a habit of discussion that is open, respectful, and rigorous. This is best accomplished when the analytical essays take a charitable stance towards the readings. Some of them will seem old-fashioned, and the writers may have different concerns than do we. As in any good conversation, it is important first to try to see where the writer is coming from, rather than to be dismissive of his or her ideas. There will be plenty of time later to decide what is useful to you and what is not. We must begin with an accurate understanding of what is actually going on in the text. Third, these focused papers will help develop your skills as readers and writers. A great number of studies show that "peer-review" is a very effective way to teach writing. The feedback you get on these papers during discussion will be quite valuable.

READING ANALYSES AND YOUR READING JOURNALS

To stress the importance of keeping up-to-date on readings for this class, all students will keep a reading journal that will demonstrate active reading. While you may take notes on your readings, try not to think of this as simply copying information from textbook to notebook (or blog). Instead, you should record your own thoughts, questions, and qualms about the information presented in the textbook. Such active journaling will be a springboard both to class discussion about the material and also to your reading analysis essays/presentations. By establishing good active reading habits, your experience in this class will be greatly enriched because you will come to class prepared for discussions both with original thoughts and questions for the class.

Students can either establish their own blog or keep a special notebook for this purpose. Reading journals will be evaluated at the end of each week.

READING ANALYSIS PRESENTATION INFORMATION

Your presentations may take any format you'd wish, but I'd recommend an informal discussion style, for one goal of your analysis is to engender discussion amongst your classmates. You are welcome to prepare a short visual presentation if you wish, but this is not in any sense required or expected, and at any rate it should not be used as a substitute for astute analysis.

I would like to especially caution against reading directly from your essay in class, as the formality of writing often distracts your audience rather than engaging them. You should allow your written essay to be your guide when speaking, but since you have already completed the analysis for written communication, you should also be able to speak informally about it in class.

Other comments and notes:

- Remember, your analysis must be performed on some excerpt from our readings for the day, whether from Farhadian, Daugherty, or an outside source as assigned in the syllabus. You are welcome to draw on outside research, but this is not necessary.
- Proofread your writeup before your submission to Canvas for proper grammar, syntax, usage of punctuation, etc. It often helps to read your paper aloud to yourself, as this will help you bypass the normal silent-reading tendency to skip over certain issues (doubled up or missing words, misspellings of words with homophones, and so on).
- As noted in the Grading Formula earlier in the syllabus, these are categorized as “Medium Stakes” writing assignments. Functionally, this means that whereas lower-stakes assignments get a pass on such issues, I will deduct (minimal amounts of) points for errors in writing mechanics: unclear or incomplete sentences, syntax, grammar, spelling, punctuation, etc. The content of your writing and argumentation remains the most important, but we will also aim to display the mechanics of good writing.
- Please submit your paper to the appropriate Canvas pane by **2 pm on the day that you deliver it in class.**
- Questions? Difficulties selecting an excerpt for analysis? Just speak to me in class or email me if you need help with anything!

SCHEDULE FOR IN-CLASS READING ANALYSIS PRESENTATIONS

W3 D1, Sept. 27: Middle East and North African Christianity

1. Annie Drysdale
2. Julie Payne

W3 D2, Sept. 29: Christianity in Eastern Africa

1. Jillian Romps
2. Anastasia Pagones

W4 D1, Oct. 4: Western African Christianity

1. Garrett O'Brien
2. Hayden Schneider
3. Julia Terry

W4 D2, Oct. 6: Christianity in a Rapidly Secularizing Western Europe

1. Piper Doud
2. Logan Trott

W5 D1, Oct. 11: Eastern European Christianity

1. Hallie Hoffman
2. Evelyn Stovin

W6 D1, Oct. 18: South & Southeast Asian Christianity

1. Ricky Jumper
-

2. Annie Drysdale

W6 D2, Oct. 20: East Asia: Christianity in Foreign Lands

1. Hayden Schneider
2. Piper Doud

W7 D1, Oct. 25: North American Christianity: Canada and the U.S.

1. Evelyn Stovin
2. Hallie Hoffman

W7 D2, Oct. 27: Christians in Central America

1. Julie Payne
2. Garrett O'Brien

W8 D1, Nov. 1: Latin America and Brazil, Christian Hotbeds

1. Jillian Romps
2. Ricky Jumper
3. Anastasia Pagones

W8 D2, Nov. 3: Christianity Down Under: NZ and Australia

1. Logan Trott
2. Julia Terry

APPENDIX B

GROUP RELIGIOUS ETHNOGRAPHY PROJECT GUIDELINES

Your major project for the quarter will involve working in groups of roughly 3-4 students to produce a “religious ethnography.” Given that we have learned during the term that all forms of Christianity have emerged as a result of cultural contextualization—rather than the spreading of a pure, official set of doctrines and beliefs by centralized authorities—your basic task will be to research the origin and development of Christianity in a country or region that we have not yet studied in significant depth, and then to explain your research to the class in an engaging way.



While an “ethnography” (Greek *ethnoi* = people; *graphē* = writing) is a more or less an official designation for the work that anthropologists do when studying people groups, in this class we are not expecting the typical depth achieved by these social scientists. Instead, we borrow this term because we will lean on their work to help explain the varieties of Christianity in different places around the world. The ethnographic element of your research should merely be one tool you can use to explain the Christianity that has developed in a particular place.

Your group’s grade will be calculated as indicated in the Grading Formula (see page 5 of this syllabus) and includes four components:

1. Group Project Proposal	40 pts.	Due 10/8, 5pm
2. In-Class Presentation	150 pts.	Week 8 or 9
3. Deliverable Component	120 pts.	Week 8 or 9
4. Group Effectiveness Report	40 pts.	Week 9 or 10
	350 pts., or 35% of your overall grade	

You and your group will have a wide berth (that is, a lot of freedom) when deciding the form and shape that your project will take. I want you to collectively use your unique skills and creativity to determine the type of project you will develop, and thus you should use your initial meeting as a group to discuss your options. Some ideas might include, but are certainly not limited to:

- Your group poses as news reporters delivering a **podcast-style discussion** (audio only) or **documentary** (audio & video) about the particularities of Christian faith in a given location
- Your group was tasked by a mainline denomination with developing a **field report** about the potential for evangelism or missions to a new country for that denomination

- Your group takes on the persona of Christians from a particular country and engages in so-called “reverse missions” to a first-world audience—and thus, you put on a **live performance** for the class who will serve as your congregants

In each case, student groups will tailor their work to include both an **In-Class Presentation** of roughly 25-30 minutes and a **Deliverable Component**, to be turned in to Dr. Heaton on the day of your presentation, containing the full depth of the group’s research and output. In the examples above, a recorded podcast of perhaps 30-45 minutes in length would serve as the deliverable component, whereas a group doing a podcast would play important snippets for the class from their podcast while also roleplaying as the news team for the in-class presentation, where they might explain facets of their reporting. By contrast, a group producing a field report could lean on it as the deliverable component, but also produce an executive summary that they explain to the class boardroom style. Similarly, a live performance might serve as an in-class presentation, but it would need to be backed up by the group’s annotated script containing references to the research behind their discoveries. Each deliverable component will include a traditional typed References or Bibliography page, even if the deliverable component is something like an audio-only podcast.

Groups will be assigned or selected during the second week of class, and it is recommended that groups begin meeting on a weekly basis starting immediately during the second week in order to brainstorm possibilities and begin working on the **Group Project Proposal**. As it might sound, groups will formally propose their project to Dr. Heaton, with proposals due Friday, October 8 at 5pm via Canvas (only one student need submit a proposal per group; it will be counted for the entire group). These proposals should cover:

- The subject of the group’s project, with any significant questions that prompted the group’s interest
- Details about how the group plans to adequately cover the subject, including both where research will be conducted and how the group anticipates dividing the workload
- Your pitch for your group’s proposed **Deliverable Component** and **In-Class Presentation** (i.e., what these will entail, will they involve class roleplay, the relationship between the two group project elements, etc.)

Proposals may be approved as-is or returned with questions for further group input.

Grading rubrics and additional details about these two primary elements of your Group Religious Ethnography Project will be delivered as the course progresses. In-class presentations are presently slated for Weeks 8 and 9 of the quarter.

One week following your group’s in-class presentation, the group will submit a **Group Effectiveness Report** via Canvas detailing the group’s workflow, successfulness, and a critique of your own presentation. Ideally, all group members will sign off on the effectiveness report, but if there are difficulties within a group (e.g., a group member not pulling their weight, non-cooperation, or combativeness), please make Dr. Heaton aware of any such situations and we will tackle them on a case-by-case basis.

APPENDIX C

END-OF-TERM GRADE REMEDIATION OPPORTUNITY

For students seeking a boost to their final grades, a written extra credit assignment is made available as described below. Your task will be part personal reflection and part educated reasoning based off the reading and lecture materials to which you were exposed during this quarter. Specifically, you are presented below with three (3) writing prompts for which you are asked to write at least one full double-spaced page (1-inch margins, Times New Roman typeface, 12-pt. font) for each prompt to receive full credit.



No headings are necessary on the typed pages, since I know what class this is for and your submissions will be connected on Canvas to your name. Simply start typing on the first line of the page! There is also no need to restate the question, since I know what I've asked of you.

Each prompt is worth fifteen (15) extra points to your grading numerator as reflected on Canvas, for a maximum of forty-five (45) extra points. You may respond to any, all, or none of the prompts—a determination you should probably make for yourself based on how your grade would look without the extra credit. If you choose to cite reading material from the course, you can simply do so parenthetically as follows: (Daugherty, 56). If the material you reference comes from outside research (i.e., external to our course readings), simply use the parenthetical formula above but also include a Works Cited page with full bibliographic references using either APA, MLA, or Chicago/Turabian style.

The extra credit assignment will be graded based on authenticity and depth of reflection, rather than grammar and writing mechanics, but please do proofread your writing before submitting it. Remember, the easiest way to catch most mistakes is to read your writing aloud.

The extra credit assignment will be due on **Monday, November 22 at 6 pm Denver time**, but you can turn it in at any point before this. No late submissions will be accepted for this extra credit opportunity. Please submit just **one file** to Canvas rather than separate files for each prompt. If you have any questions about what is being asked of you, please email me your questions well in advance of the due date/time, as I will likely be unavailable over the extended weekend beginning Saturday 11/20.

THE PROMPTS

1. During Week 2 of the course, we discussed the different portraits of Jesus of Nazareth that may be termed the “Historical Jesus,” culminating in a biography that has been recovered by biblical scholars, and the “Christ of Faith,” based upon his reported resurrection and appearances/revelations to his disciples and apostles, but also eventuating in the buildup of theology over the course of many centuries that has transformed him into the second member of the Divine Trinity—not only the Son of God, but into God himself. For example, the last

few generations of biblical scholars have generally concluded that Jesus's ministry was motivated by his interest in apocalyptic eschatology: the belief that the present age was coming to an imminent end and that God's kingdom would be instituted in the age to come, partially overseen by Jesus himself (as the "Son of Man") and by his twelve disciples.

Do the findings of biblical scholars about Jesus's earthly or political intentions (if you've forgotten, see the Theissen and Merz handout from Week 2, uploaded to the Canvas Misc Files section as "Historical Jesus and Paul") problematize, invalidate, or create difficulty for the "Christ of Faith" that has emerged from the many centuries of unfettered attention to the theological meaning of his death on the cross? Is it or is it not fair to suggest that the world's 2.5 billion or so Christians practice a faith only tenuously grounded in a realistic portrait of its founder? Compare this situation either to Pentecostals' belief in an active Holy Spirit who imparts some people with the gifts of faith healing, glossolalia, revelations, and other charismatic powers, or to *Escrava Anastácia*, the Afro-Brazilian saint venerated by many "folk Catholics" in Brazil and Latin America based on stories that apparently have little basis in lived reality. Are these episodes within Christian history appealing because they are true, or because people find them compelling, comforting, or therapeutic? Speak for yourself and say your piece, but also refer back to some evidence from our class.

2. One of the most lively of our class discussions surrounded ideas about the afterlife, including those that might be recognized as traditionally or biblically Christian (general resurrection and final judgment), those that are culturally popular but without origin in Judeo-Christianity (immediate judgment and salvation/damnation), and those that have been syncretized into some versions of Christian belief from other religious systems. Without a doubt, our interest as a class with the afterlife and all that it entails—souls and spirits, angels and demons, St. Peter at the pearly gates and Satan guarding the infernos of hell—stems not only from rampant cultural depictions but also an intense interest in what transpires after we all die.

In the context of what may well be the only Religious Studies class you take in your college experience, this prompt is a chance to record your own afterlife-related beliefs for yourself. What happens to you after you die? Do you believe that people have alternate ultimate destinies (Heaven, Hell, etc.) based on their moral standing during their lives? Why or why not? Is one's afterlife an embodied experience, or does some part of you—the soul, spirit, or consciousness—escape the material, physical body and outlive it somehow, either to an alternate plane of reality or as reincarnated into another being? If you were to discover definitive proof of no afterlife, perhaps in the context of our present lives being all there is and terminating when we're braindead, would that alter the way you lived your life, and if so, how?

You may also use this opportunity to distinguish between an afterlife that you hope for and what you think actually happens upon reflection in the clear, sober light of day. Additionally, you may wish to record the afterlife ideas you were raised with and whether or how your thinking has evolved over the course of your own reflection on the matter, perhaps in progressive acts of taking ownership over your beliefs.

Note: In responding to this prompt, I would encourage you to take inspiration from "Midnight Mass" on Netflix, Episode 4, for the 8-minute stretch beginning at the 28:22 timestamp.

3. At the beginning of this class, I proposed a definition of Christianity as follows (my new additions are in italics):

A **set of religious beliefs** generally grounded in the Lordship of Jesus Christ, *a set of ritual practices that has accumulated within communities of faith over time*, and a **set of ethics** loosely based around the disparate writings found in the Bible, and the New Testament especially.

This broad definition was more functional than dogmatic, meant to account for the various practices and beliefs among the diverse range of people around the world who identify as Christians. But quite understandably, it left many of you dissatisfied. Based on everything you've encountered in World Christianities, and also incorporating your own life experiences relating to the religion, would you amend this definition in any way? Why or why not?

Please support your reasoning with some examples and supply your own preferred definition, whether you choose to make it more restrictive, more liberal, or something else altogether. If you think there are any cultural or syncretic beliefs or practices that you encountered in this class that should disqualify someone from being Christian, please specify what they are in your response. Finally, you can use this response as an opportunity to weigh in about whether Christianity "belongs" to anybody, as Daughrity has repeatedly intimated or interrogated in his topical chapters on modern Christian practice.

ANDERSON UNIVERSITY



NEWT 5150: The Early Church and the Empire

SPRING SEMESTER 2023

3 Credit Hours, Accomplished Remotely

Instructor: Robert D. Heaton, Ph.D. = “Dr. Rob,” “Dr. Heaton,” “Professor,” “Hey You”

Adjunct to the School of Theology and Christian Ministry for 2022-2023

Cell Phone: 314-283-1371

Telegram: <https://t.me/RobHeaton>

E-mail: rdheaton@anderson.edu

Office: None, I live in Denver, Colorado!

Office Hours: Via Zoom, FaceTime, or phone by appointment or immediately after Live Meets.

Otherwise, email or Canvas messages are my preferred way of being contacted during the week.

Zoom Link for Virtual Meetings: <https://udenver.zoom.us/my/dr.robheaton>

Online Course Software: Canvas/Instructure, accessible through your [AU Okta Single Sign-On](#)

AU SOT COURSE DESCRIPTION

This course first investigates the epistolary books of the New Testament as well as Revelation. Special emphasis is made on developing exegetical skills appropriate for these books. Consideration is given to current exegetical issues (such as current understandings of Paul, first-century letter writing, and apocalypticism) and methods (such as historical, sociological, and empire criticisms), along with their relevance to the study of Early Christianity. Secondly, the course looks beyond the bounds of the New Testament into the second, third, and early fourth centuries, focusing on the collection of subcanonical texts known as the Apostolic Fathers, and prioritizes issues such as their theology, diversity, religious praxis, and self-identification within the confines of the Roman Empire.

Note: NEWT 5100 (Intro to the New Testament) is a prerequisite for this course.

LEARNING OUTCOMES

The Anderson University curriculum prepares students to meet the following learning outcomes: critical reasoning, communication, cross-disciplinary perspectives, intercultural perspectives, Christian commitments and practice, and preparation for service. We will touch on the majority of these learning outcomes as we explore from Romans to Revelation and other written remains from early Christianity in this class, including, but not limited to, by:

1. Contextualizing the apostolic career of Paul, the earliest writer of any New Testament book/text, while taking stock of the continuities and discontinuities between his “Christian” belief and his Pharisaic Jewish “former life.” We will evaluate the influence of various aspects of Paul’s message, including its apocalyptic components and his characteristic methods of scriptural interpretation, in order to decipher his motivations, mission, life, epistolary habits, and his construal of the meaning of Christ’s death and resurrection for his communities of faith.
2. Understanding the fluidity of polytheistic religiosity in the Greco-Roman world of the first century CE and the appeal of Judaism and monotheism among proselytes (sometimes called “God-fearers”) to Hellenistic Jewish, and later Christian, communities.
3. Discovering that Jesus Christ’s initial Gentile followers understood his mission, message, and significance in different ways; it will be important to recognize that the history of Christianity presents us with more than one Jesus, more than one Christ, and indeed, multiple Christianities.
4. Interrogating the twenty New Testament letters through multiple critical lenses to understand their literary relationships, their differing foci, and the insights of different forms of criticism (text, source, form, social-historical, etc.), while also taking stock of the church’s traditional confessions about the authorship of each book and their overall coherence.
5. Learning how the perspectives of critical scholars are consistent with a life of faith and service to the church (and indeed, to the Church of God).

GOALS/LEARNING OBJECTIVES

1. You will comprehend the political world into which early Christianity was birthed, and the forces that the Roman Empire exerted on believers in Christ in the early centuries;
2. You will recognize that Christianity arose as a sect within first-century Judaism and later became an identifiably separate religious tradition both to insiders and outsiders;
3. You will have learned about the epigraphic career of Paul, the indispensable apostle and agenda-setter for early Christianity, in light of recent Pauline research;
4. You will observe how the Christian community sought to define itself as an independent force within the Greco-Roman world of late antiquity;
5. You will be able to articulate multiple scholarly perspectives and approaches to Paul’s overall message and thought about the meaning of Jesus’s death and resurrection existing in scholarship;
6. You will gain an understanding and appreciation for the breadth and significance of the phenomenon of pseudepigraphy within early Christianity, including the likelihood that as many as thirteen of the NT letters present with pseudepigraphal features, and be able to distinguish between the various scholarly approaches toward Christian pseudepigraphy;
7. You will investigate the Apostolic Fathers, a subcanonical collection of texts primarily from the second century, to more deeply comprehend the challenges faced by early Christian communities, particularly from the Roman Empire and its rulers and governors;
8. You will produce a detailed exegesis paper on a passage from one of the Pauline letters in consultation with relevant scholarship, highlighting practical implications for your work;
9. You will gain an appreciation for the range of scholarly thought about New Testament texts.

ANDERSON UNIVERSITY EDUCATIONAL COMMITMENT

veritas – fidelitas – utilitas

The mission of Anderson University is to educate for a life of faith and service in the church and society. Across the curriculum students can expect faculty to guide learning experiences toward the development of excellence, integrity, servant leadership, responsibility, and generosity.

As a student of the university, you are expected to fully engage in vigorous intellectual and experiential activity where head, heart, and hands are equally engaged and a commitment to Christ is honored.

STANDARDIZED COVID-19 SYLLABUS STATEMENT

AU is operating as a fully open campus at this point, but we also acknowledge that in a pandemic we cannot predict conditions that may arise. For the most up-to-date information regarding mask requirements and COVID-19 policies please reference our web page [COVID-19 information](#).

- From Dr. Heaton: Given our status as a remote class, I cannot see any effect that official university or campus Covid policies might have on our class beyond those related to absences, such as when a student is feeling sick or caring for a sick family member. In cases such as these, barring any circumstances deemed outstanding or extenuating (at my discretion), my normal absence policy elaborated on below will apply.

Academic Honesty:

As an institution of higher education committed to academic and Christian discovery, Anderson University expects faculty and students alike to maintain the highest standards of academic and personal integrity. “Anderson University seeks to support and promote qualities of academic honesty and personal integrity and regards cheating, plagiarism, and all other forms of academic dishonesty as serious offenses against the University community” (Faculty Handbook 4.23 Policy on Academic Integrity). See the [student handbook](#) for examples of plagiarism. **When an instructor has additional definitions of academic dishonesty, they must be stated in the Syllabus at the beginning of the course.**

- From Dr. Heaton: By far the greatest issues I’ve encountered with academic integrity thus far in my career have been attempts, whether through malicious intent or (as is more frequent) carelessness, to pass off the ideas of others as one’s own **by failing to cite or quote sources** used in the writing process. In this course I will counsel you to practice a liberal ethic of citation, especially in the writing of your exegesis papers, so that you do not become a victim of this pitfall. More specific written instructions will be given in the appropriate Appendix to this syllabus regarding your exegesis papers and when to cite a source you’ve consulted. However, at this point please do read [the theological reflections on plagiarism by Dr. Guy Brewer](#), my professor of pastoral theology during my days at the School of Theology.

ACADEMIC SUPPORT STATEMENTS

Accessibility and Accommodations

Important: If you have any special accessibility needs (e.g., use of screen reading software, captioning, etc.), please notify your professor and the Director of Student Accessibility Services (Kissinger Academic Center for Excellence, Nicholson Library; 765-641-4223) as soon as possible.

If you anticipate or experience physical or academic barriers based on disability, you are encouraged to contact the Director of Student Accessibility Services (Kissinger Academic Center for Excellence, Nicholson Library; 765-641-4223). To receive reasonable accommodations, you must contact Student Accessibility Services, provide documentation, and request accommodations. You should also notify your course instructor during the first week of classes.

Kissinger Academic Center for Excellence

The Kissinger Academic Center for Excellence (KACE), located on the ground floor of the Nicholson Library, provides excellent resources in all areas of study regardless of academic ability. Many students can benefit from academic support and/or sharpen their skills through studying with others. In addition, excellent students often maintain their skills by working as peer tutors. The services are available for all enrolled students at no charge. For information, call 765-641-4225.

- From Dr. Heaton: Remote students will benefit primarily from using KACE's online Writing Center tutoring program and/or the SOTCM's Writing Tutor, which is accessible via a separate "class pane" on your Canvas dashboard. I highly recommend using their services and incentivize it as an auto-boost to your exegesis paper's grade (see Appendix B below). To utilize KACE's online writing assistance and tutoring program, please follow the "Submit your paper" link at the following URL: <https://anderson.edu/kissinger/writing-center/>

Attendance Policy:

Class attendance is fundamental to the teaching/learning process and any absence from a class results in a loss of learning for the student and learning community. It is the student's obligation to personally notify the course instructor about any absence, in advance if possible. Students may be directly penalized only after the number of absences exceeds the number of class meeting hours per week. Where a student misses more than the number of classes stated above, or additional absences as may be allotted by the course instructor, the instructor has the discretion to determine whether missed work may be completed, how much work will be evaluated, and consequences of excessive absences. **Whatever specific policy a given instructor adopts for a class any penalties should be clearly documented in the course syllabus and reviewed with students at the beginning of the semester.** (Faculty Handbook, Section 4.22.1)

PATHWAYS PROGRAM

Anderson University has a robust referral system that was created to connect students with the campus resources that will be most beneficial to them. Students may be referred by faculty for any student success issue. Students will be contacted by an appropriate staff or faculty member to provide support and care. For more information please see: anderson.pharos360.com.

MANDATORY TEXTBOOKS

We will not be using a singular, traditional textbook during our course. Instead, readings have been carefully curated from a wide variety of sources in order to familiarize you with an appropriate range of scholarly thought across the guild of biblical and New Testament studies.

However, there are three books we will eventually make ample use of, and to avoid any violation of copyright, you should acquire them near the beginning of the course:

- Pamela **EISENBAUM**, *Paul Was Not a Christian: The Original Message of a Misunderstood Apostle* (New York: HarperOne, 2009), ISBN: 9780060722913. [[Amazon](#)] [[AbeBooks](#)]
- Scot **McKNIGHT** and B.J. **OROPEZA**, eds., *Perspectives on Paul: Five Views* (Grand Rapids: Baker Academic, 2020). ISBN: 9781540960757. [[Amazon](#)] [[AbeBooks](#)]
- Michael W. **HOLMES**, *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed. (Grand Rapids: Baker Academic, 2009). ISBN: 9780801034688. [[Amazon](#)]

In addition to these three required texts, you will also need to make use of the following:

- We will use a **required courseware** external to Canvas (see the following page).
- A Bible in the New Revised Standard Version (**NRSV**) [[Study Ed.](#)] [[Compact Option](#)]
- Bruce M. **METZGER**, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1994/1997). ISBN: 9783438060105. [[Amazon](#)] [[AbeBooks](#)]

These last two items are optional, though for different reasons. Your courseware will come integrated with a copy of the NRSV, so there is no need to buy it separately unless you desire a physical edition and have not yet been cajoled to purchase one as part of another religious or biblical studies class.

Regarding **METZGER**: in order to write your exegesis papers for this class, you will need to make reference to text-critical issues present within your selected text. This volume is ideal for individuals with limited familiarity with Greek and the text-critical apparatus to the Greek New Testament, so you will need to make reference to it when it comes to writing your papers. I've marked it optional because not everyone will need a volume like this on their shelves for the long term; you could simply find it in a university library somewhere instead of buying it.

ADDITIONAL READINGS

Aside from your required (text)books, we will frequently delve into readings taken from multi-author volumes, textbooks, academic journals, etc., in order to provide you with an alternative perspective on the material. These will be posted to Canvas for you to read either as PDFs or links via the AU Library/Course Reserves as appropriate for the item. Since library staff and I have gone to considerable effort to acquire these materials, you are just as responsible to read these additional items as you are with your assigned books. To save paper and ink, please consider using an iPad/tablet app like GoodReader to read and annotate PDFs!

REQUIRED COURSEWARE

In addition to our textbooks and outside readings, we will be utilizing an external courseware, which you may think of as an electronic, interactive textbook that you will access on your laptop or desktop. Please purchase your copy of the required courseware here:

- Stephen D. **MOORE**, *Revealing the New Testament Letters*, 3rd ed. (Framingham, MA: Thinking Strings/Interactive Explorations), <https://shop.thinkingstrings.com/revealing-the-new-testament-letters-3-0/> [includes the *NRSV* Bible].

Once you purchase the courseware, you will link your student account to my instructor account with the following code: **72616**. I will then see your progress in each unit as you read through it, and the upshot of all this transparency is that you will get participation credit each week for completing your readings, quizzes, and interactive pieces. **MOORE**'s will not be our *only* basic set of readings on the NT letters of Paul and the other writers, as we will supplement with folks like Blomberg and Ehrman to fill gaps and provide a variety of perspectives, but the courseware will be our base "text" as we work through the letters of the New Testament.

Another word about the courseware, and then I will include some tutorials from Thinking Strings/Interactive Explorations. In my testing of the courseware, it runs best on a laptop or desktop computer. The company does have apps for Android and Apple/iOS, but I have found that their functionality as a mobile app is limited (and, at times, confusing). For example, I ran into dead ends within the app where I didn't know how to progress to the next stage, and the quizzes and other interactive elements sometimes wouldn't appear at all. However, the desktop/laptop program runs flawlessly and also includes an integrated version of the New Revised Standard Version (NRSV) of the Bible, so I will ask you to use the courseware on a computer rather than the mobile app. This is my first time using an external courseware, but I became excited about its potential once I realized that there were no great textbooks out there that covered from Romans to Revelation, as this class necessitates. I couldn't in good conscience ask you to spend \$57 on Craig Blomberg's new textbook (*From Pentecost to Patmos*) or around \$35 on InterVarsity Press's version of this content when neither of them deal adequately, for example, with the significant issue of pseudonymity that so dominates the scholarly discussion of the 22 NT books that we will be covering to varying degrees in this course.

Here are some helpful links for accessing and using your courseware via Thinking Strings/Interactive Explorations:

- A short getting started guide: <https://thinkingstrings.com/Support/GettingStartedWithRevealing.pdf>
- A complete user manual: https://thinkingstrings.com/Support/Revealing_UserGuide.pdf
- FAQs: <https://thinkingstrings.com/faq/>
- Video tutorials (at the bottom of the page): <https://thinkingstrings.com/support/>

Thinking Strings/Interactive Exploration has a responsive support staff for any technical questions that may arise about installing and using the software. Please utilize their support as a first resort, but feel free to contact me if you are having issues and I will see if I can assist.

COURSE REQUIREMENTS

1. Our course will operate on seven two-week cycles. These two-week cycles will feature:

Odd-Numbered Weeks: Readings, Recorded Video Lecture, Reflection Paper Written and Posted to Discussion Forum

Even-Numbered Weeks: Readings, Reflection Paper Replies, Live Meet on Zoom with Reading Analysis Presentation(s) by Selected Student(s)

Instructional time for our course will therefore consist of **[1]** a recorded, asynchronous video lecture ranging between about 60 and 90 minutes per cycle, **[2]** a discussion forum on Canvas to which you will contribute each cycle, and **[3]** biweekly live meets on Zoom predominantly taking place on **Thursdays at 2pm Eastern Time** and lasting for about 75 minutes per session.¹ The assigned readings for each week attempt to supply *breadth* of content, and are indispensable for students to complete before each live class session in order to orient yourselves to the subject matter. Meanwhile, lectures, the discussion forum, and live meets will provide selective *depth* from that cycle's readings.

2. Engaged attendance is important, and active participation in class discussions is the expectation! While it may not always be possible for every student to contribute substantively during each of our live meets, your active participation will be measured by your submissions to the discussion forum each week. Conscientious preparation includes completing the assigned readings *before* posting to the forums, and other guidelines for posts and responses can be found below beginning on p. 10. While Dr. Heaton will occasionally offer prompts or recommended topics for discussion, the forum will often be fueled by your own observations, questions, or qualms you have with the readings each week, which will serve as a springboard to active participation in the class.
3. Our course is, quite audaciously, designed to cover from Romans to Revelation, as well as texts primarily from the subcanonical Apostolic Fathers collection. You will be expected to read these foundational biblical texts and other documents, but given how significant the Apostle Paul and his later interpreters are within these documents and early Christianity broadly, you will be responsible for mastering different scholarly interpretations of Paul's apostolic mission. To this end, you will complete a group presentation with one or two partners on one of the "Pauline Perspectives" as introduced in our course readings (see [Appendix E](#)).
4. A major component of each live meet will be the Reading Analysis Presentations. To foster an environment of close and careful reading, and to encourage you to evaluate arguments critically as you will for your exegesis project, each student will prepare a RAP once in the semester to engage his or her colleagues in live discussion. Please see the detailed guidelines for this requirement in [Appendix A](#).²

¹ Note that it is possible to opt out of the live meets if your schedule absolutely precludes meeting at this time or if you, for whatever reason, require an entirely asynchronous class experience, but you will be responsible for alternative assignments to substitute for the missed instructional time (see p. 9 below).

² Students opting out of live meets will complete the same project via recorded video, rather than by live delivery.

5. Students will complete a traditional exegesis paper 13-16 pages in length on the interpretation of an approved passage from one of authentically Pauline or Deutero-Pauline/Pastoral texts. Milestone assignments spaced at regular intervals throughout the semester will snowball toward the exegesis paper and ensure that the vital work of research, outlining, and writing are not all postponed until the last minute. For complete details related to the exegesis paper, its milestone assignments, and my grading rubric for high-stakes written work, please see [Appendices B, C, and D](#).

GRADING FORMULA

Grades for the course will be calculated according to the following formula (____/1,000 points):

Regular Attendance/Participation		Due Date/ Breakdown	% of final grade
Odd Week Lecture Videos	0 pts.	N/A	0%
Completion of Readings*	56 pts.	14 @ 4 pts. ea.	5.6%
Odd Week Reflection Papers	84 pts.	7 @ 12 pts. ea.	8.4%
Even Week Live Meets	70 pts.	7 @ 10 pts. ea.	7%
Even Week Discussion Replies	35 pts.	7 @ 5 pts. ea.	3.5%
TOTAL	245 pts.		24.5%
Group Work (Pairs or Trios)			
Pauline Perspective Presentation	200 pts.	Wk. 6, on Zoom	20%
Medium-Stakes Work/Writing			
Reading Analysis Presentation	125 pts.	See Appendix A	12.5%
Informal Exegesis Presentation	30 pts.	Wk. 16, on Zoom	3%
TOTAL	155 pts.		15.5%
High-Stakes Work/Writing			
E1: Exegesis Research Plan	25 pts.	2/2, 10pm E	2.5%
E2: Exegesis Passage Selection	35 pts.	3/2, 10pm E	3.5%
E3: Pauline Book Outline	40 pts.	3/23, 10pm E	4%
E4: Annotated Bibliography	50 pts.	4/6, 10pm E	5%
Final Exegesis Paper	250 pts.	4/29, 10pm E	25%
TOTAL	400 pts.		40%

* Dr. Heaton reserves the right to institute periodic reading quizzes without warning (and to adjust weights given to various elements of the Grading Formula as initially written) if he feels students are not independently completing the readings.

GRADING SCALE

A	=	93.50–100%	B-	=	79.50–82.49%	D+	=	67.50–69.49%
A-	=	89.50–93.49%	C+	=	77.50–79.49%	D	=	62.50–67.49%
B+	=	87.50–89.49%	C	=	72.50–77.49%	D-	=	59.50–62.49%
B	=	82.50–87.49%	C-	=	69.50–72.49%	F	=	< 59.50%

ATTENDANCE POLICY

Your full participation with the various aspects of our course—completing and engaging with assigned readings, viewing and taking notes on the lectures, active participation in the online discussions, attendance and contributions during our live meets, and so on—is vital to your ability to succeed. Accordingly, it will be the expectation that you attend to every element outlined in the Course Requirements and enumerated in the Grading Formula.

Our “instructional time” includes seven (7) video lectures, seven (7) online discussion forums, seven (7) live meets, and fourteen (14) weeks of readings, but only the online discussions, live meets, and readings are tracked for attendance and participation grades, since these are the interactive elements of our course. Per institutional policy, missing any combination of *four* (4) instructional elements will trigger a reduction of your attendance and participation grade. This means that three “absences” from the twenty-eight (28) combined graded attendance and participation events will be excused without penalty, but beginning with a fourth “absence,” the full weight of your forestalled penalty will begin to take effect and continue to accrue from there. You will automatically fail the class after seven (7) unexcused absences.

Students will be expected to make attendance and participation during the live meets on Zoom a priority. You will, in all likelihood, be reading texts that are new and challenging to you, and it is important to work through them together with your colleagues as a community. However, I do recognize that your program was advertised to be fulfillable entirely asynchronously, and for students whose schedules require them to have an entirely asynchronous experience, an alternative assignment is available that will substitute for the biweekly live meets.³

³ **OPTING OUT OF LIVE MEETS:** Students requiring an entirely asynchronous experience, or whose schedules preclude them from regularly attending the class’s live meeting time, will fulfill this instructional time by keeping and submitting seven (7) cyclical reading journals (with submissions due when live meets commence) and one (1) reading analysis video (instead of a live presentation, see [Appendix A](#)). Reading journals are expected to go beyond simple notetaking, indicating how you interact with the course readings, wrestle with them, agree with them, argue against them, etc. You can focus on content that is new to you: novel concepts that you have learned from the readings, even asking questions about ideas you don’t quite grasp on the first approach. Since we’ll be doing much of this in a seminar format on the live Zoom discussions, this will substitute as an alternative “independent study” option, accounting for live instructional time missed each week.

If you wish to opt out of the biweekly live meets, you must do so by email to me by the end of the second week of class. I will expect your cyclical reading journals to fluctuate between 2-3 typed pages, single spaced, each cycle; you may use bullet points or full sentences and paragraphs, whichever fits your notetaking habits and/or sensibilities. The basis of your grade on this alternative assignment will be the depth and quality of your critical interaction with the material, rather than any specific word count. Students opting out of live meets are still expected to participate fully in group work and take part in the live presentations to take place during the Live Meet time for Week 8.

LATE WORK POLICY

I am under no obligation to accept late work, even when you think you may have a good excuse for it. Please be punctual and manage your time well! Additionally, pay close attention to reading tasks and due dates in Canvas, which will *always* take precedence over the paper syllabus if there are any discrepancies to be found between the two. Updates to the class schedule will be reflected promptly on Canvas, but may not trigger a revision of the paper syllabus.

However, I do understand that everyone is busy with ministry, with jobs and other responsibilities, and/or with parenting or married life, and that this is likely not your only class to complete this semester. Unexpected situations may arise, and I am not completely heartless. So, if you come to me with any issue *before* deadlines you think you may miss have arrived, you will likely find me more amenable to your cause than during any eleventh-hour pleas.

ACTIVE PARTICIPATION, REFLECTION PAPERS & DISCUSSION FORUM POSTS

Attendance—simply being present—is one thing; active participation is another. Although our class is likely too large for everyone to speak substantively during each live meet, students who attend but routinely shy away from contributing will face a reduction in their grade. Dr. Heaton will reach out to you privately ahead of time if you become vulnerable to this penalty.

Your participation, engagement, and interaction with course materials will be gauged not only by your completion of weekly readings, but most pertinently by your contributions to the Discussion Forums on Canvas. Each cycle, students will be responsible for both a main post in the forum and for one (1) response to another student's post. The student to whom you are assigned to reply will be determined for each cycle based off our class's final roster.

Initial **Discussion Forum Posts**, your **Reflection Papers**, will be expected by 5pm Eastern on the Friday of the odd-numbered week, or the first week of each cycle. You will use this space to offer your reflection on a component of the course readings. Thus, after reading the assigned secondary literature and/or biblical excerpts, select some topic, aspect or concept from those readings that has piqued your interest and write a brief reflection on that topic, aspect or concept. You may compare how that idea or element is handled by different authors in the assigned readings, or you may offer a value judgment on the coherence or convincingness of their arguments (backed up with evidence, of course). You may also reflect on the biblical texts, but you are expected primarily to discuss the scholarly approaches you encountered. While no outside or external research is expected for your reflections, at times you may refer to sources that lie behind your established knowledge of a particular topic or concept. Please proofread your submissions before posting them; I recommend composing them in Word so your writing can be spell-checked and word-counted (expected count of 300-400 words) before submitting.

On the even-numbered week of a cycle, you will be responsible for the primary reply to one of your colleagues, by Wednesday at 5pm Eastern. These **Discussion Forum Responses** should be substantive and progress beyond simple compliments and agreement/disagreement. Without changing the topic, extend their argument, offer a different take, discuss the implications, or suggest a different way of framing the evidence. Responses should be about 100-150 words each.

SCHEDULE OF TOPICS, READINGS, ASSIGNMENTS, & DELIVERABLES

[Cycle 1] W1, January 11–13

Syllabus, Introductions, & Preparation Week

Readings

- The **SYLLABUS** (this one!) in its entirety.
- [Courseware] **MOORE**, Units on “The Letters & the Canon” & “Paul & (Anti-) Judaism”
- [Textbook] **EISENBAUM**, 67–98.
- [On Canvas] Margaret M. **MITCHELL**, “How Was the Reception of Paul Shaped in the Early Church?” in *The New Cambridge Companion to St. Paul*, ed. Bruce W. Longenecker (New York: Cambridge University Press, 2020), 278–98.
- [On Canvas] *Laodiceans and the Correspondence of Paul and Seneca*, via Wilhelm **SCHNEEMELCHER**, *New Testament Apocrypha Vol. 2: Writings Related to the Apostles, Apocalypses, and Related Subjects*, trans. R. McL. Wilson (Louisville: WJKP, 2003), 42–53.
- Note: Readings in this list are meant to be completed **during or before** the week they are assigned, and at any rate, will serve as the basis for your Reflection Papers/Discussion Forum Posts and Reading Analysis Presentations.

Optional

- [On Canvas] Nicholas **PERRIN**, “The Imperial Cult,” in *The World of the New Testament: Cultural, Social, and Historical Contexts*, eds. Joel B. Green and Lee Martin McDonald (Grand Rapids: Baker Academic, 2013), 124–34.
 - This will especially benefit students who may only be vaguely familiar with the origins of emperor worship and the attendant imperial cult.

Deliverables

- Discussion Forum Posts: For Cycle 1 only, your Reflection Papers/Discussion Forum Posts will not be due until Monday, Jan. 16 at 5pm EST. Responses are due Wednesday, Jan. 18 at 5pm EST; please see instructions in Canvas about the topics of your posts and the fellow student to whom you should respond.

W2, January 16–19

The Apostle Paul, Part 1

Readings

- [NRSV Bible] Read 1 Thessalonians and 1 & 2 Corinthians
- [Courseware] **MOORE**, Units on “The Lives of Paul” & “The Troubleshotting Apostle”
-  [Textbook] **EISENBAUM**, 1–54, 60–66, 99–131.
 - Note: The finger-pointing symbol () before a reading excerpt indicates that I expect students performing Reading Analysis Presentations to select primarily

these readings, though you may also reference material from the other readings for your assigned cycle. Students presenting during the same live Zoom meeting should communicate ahead of time to ensure they are covering different readings.

- [On Canvas] Robert D. **HEATON**, Comprehensive Exam on 1 & 2 Thessalonians, 2018 (12 pages)
- [On Canvas] 3 *Corinthians*, via Richard I. **PERVO**, trans. and ed., *The Acts of Paul: A New Translation with Introduction and Commentary* (Eugene, OR: Wipf & Stock, 2014), 28–31, 253–55, 257–58.

Deliverables

- Discussion Forum Responses: Due Wednesday, January 18 at 5pm EST.

[Cycle 2] W3, January 23–26

The Apostle Paul, Part 2

Readings

- [NRSV Bible] Read Philippians and Philemon
- [Courseware] **MOORE**, Unit on “Letters from Prison”
- [Textbook] **EISENBAUM**, 132–207.
- [Textbook] **POP**, 1–23.

Deliverables

- Please refer to Appendix E of this syllabus and deliver your ranked choice listings of the Pauline Perspectives by Wednesday, Jan. 25, Noon EST.
- Reflection Papers/Discussion Forum Posts: Due at what will become the recurring time, Friday, Jan. 27, 5pm EST.

W4, January 30–February 2

The Apostle Paul, Part 3

Readings

- [NRSV Bible] Read Romans and Galatians
- [Courseware] **MOORE**, Units on “The Gospel According to Paul” and “Paul, Women, & Homosexuality” (ancient sexuality modules are *optional*)
- 📖 [Textbook] **EISENBAUM**, 208–55.
- [On Canvas] Bruce **LONGENECKER**, “Galatians,” in *The Cambridge Companion to St Paul*, ed. James D. G. Dunn (New York: Cambridge UP), 64–73.
- [On Canvas] Robert **JEWETT**, “Romans,” in Dunn, ed., 91–104.

Deliverables

- Discussion Forum Responses: Due Wed., February 1, 5pm EST.
- **E1: Exegesis Research Plan** due Thurs., February 2, 10pm EST on Canvas.

[Cycle 3] W5, February 6–9

The After-Effects of Paul? Part 1

Readings

- [NRSV Bible] Read 2 Thessalonians, Ephesians, and Colossians
- [Courseware] **MOORE**, Unit on “In the Name of the Apostle 1”
- [On Canvas] Harry O. **MAIER**, “Colossians, Ephesians, and Empire,” in *An Introduction to Empire in the New Testament*, ed. Adam Winn (Atlanta: SBL Press, 2016), 185–202.
- [On Canvas] Bart D. **EHRMAN**, *Forgery and Counterforgery: The Use of Literary Deceit in Early Christian Polemics* (New York: Oxford University Press, 2013), 155–71.
- [On Canvas] Maarten J. J. **MENKEN**, *2 Thessalonians* (New York: Routledge, 1994), 56–66.

Optional

- [On Canvas] Stanley E. **PORTER**, “When and How was the Pauline Canon Compiled? An Assessment of Theories,” in *The Pauline Canon*, ed. Stanley E. Porter (Leiden: Brill, 2004), 95–127.

Deliverables

- Reflection Papers/Discussion Forum Posts: Due Friday, Feb. 10, 5pm EST.

W6, February 13–16

The After-Effects of Paul? Part 2

Readings

- [NRSV Bible] Read 1 & 2 Timothy and Titus
- [Courseware] **MOORE**, Unit on “In the Name of the Apostle 2”
- [On Canvas] Craig L. **BLOMBERG** and Darlene M. **SEAL**, *From Pentecost to Patmos: An Introduction to Acts through Revelation*, 2nd ed. (Nashville: B&H Academic, 2021), 499–513, 523–563.
- [On Canvas] Lee Martin **McDONALD**, “Pseudonymous Writings and the New Testament,” in Green and McDonald, eds., 367–78.
- [On Canvas] Stanley E. **PORTER**, “Pauline Authorship and the Pastoral Epistles: Implications for Canon,” *Bulletin for Biblical Research* 5 (1995), 105–23.

Deliverables

- Discussion Forum Responses: Due Wed., February 15, 5pm EST.
- Our Live Zoom meeting this week will feature the “Pauline Perspective Presentations,” on which, see [Appendix E](#).

**** ALL CONTENT IS TENTATIVE AND SUBJECT TO CHANGE ****

[Cycle 4] W7, February 20–23

The General/Catholic Epistles, Part 1

Readings

- [NRSV Bible] Read 1 & 2 Peter and Jude
- [Courseware] **MOORE**, Unit entitled “On the Empire & the Eschaton”
- [On Canvas] **BLOMBERG** and **SEAL**, 647–77.
- [On Canvas] **EHRMAN**, 239–59.

Deliverables

- Reflection Papers/Discussion Forum Posts: Due Friday, Feb. 24, 5pm EST.

W8, February 27–March 2

The General/Catholic Epistles, Part 2

Readings

- [NRSV Bible] Read James and 1–3 John
- [Courseware] **MOORE**, Full unit on “Letters of a Divided Community,” plus the three (3) James sections in the unit entitled “Two Jewish-Christian Homilies”
- [On Canvas] **EHRMAN**, 283–97.
- [[AU Library Course Reserves](#)] Richard **BAUCKHAM**, “James and the Jerusalem Community,” in *Jewish Believers in Jesus: The Early Centuries*, eds. Oskar Skarsaune and Reidar Hvalvik (Peabody, MA: Hendrickson Publishers, 2007), 55–81, 93–95.

Deliverables

- Discussion Forum Responses: Due Wed., March 1, 5pm EST.
- **E2: Exegesis Passage Selection** due Thurs., March 2, 10pm EST on Canvas.

[Cycle 5] W9, March 6–9

The Last of the New Testament: Midrash and Apocalypse

Readings

- [NRSV Bible] Read Hebrews
- [Courseware] **MOORE**, Four (4) Hebrews sections in the unit entitled “Two Jewish-Christian Homilies”
- [On Canvas] Harold W. **ATTRIDGE**, *The Epistle to the Hebrews: A Commentary*, Hermeneia (Minneapolis: Fortress Press, 1989), 1–32.
- [On Canvas] Pamela M. **EISENBAUM**, “Locating Hebrews within the Literary Landscape of Christian Origins,” in *Hebrews: Contemporary Methods, New Insights* (Leiden, Netherlands: Brill, 2005), 213–37.

Deliverables

- Reflection Papers/Discussion Forum Posts: Due Friday, March 10, 5pm EST.

SPRING BREAK: March 13–16

Enjoy your week in sunny Puerto Vallarta!

W10, March 20–23

The Book of Revelation

Readings

- [NRSV Bible] Read Revelation
- [On Canvas] Craig R. **KOESTER**, *Revelation: A New Translation with Introduction and Commentary*, Vol. 38A of *The Yale Anchor Bible* (New Haven, CT: Yale University Press, 2014), 65–103.
- [On Canvas] David L. **BARR**, “The Story John Told: Reading Revelation for Its Plot,” in *Reading the Book of Revelation: A Resource for Students*, ed. David L. Barr (Atlanta: Society of Biblical Literature, 2003), 11–23.
- 📖 [On Canvas] Leonard L. **THOMPSON**, “Ordinary Lives: John and His First Readers,” in Barr, ed., 25–47.

Deliverables

- Discussion Forum Responses: Due Wed., March 22, 5pm EDT.
- **E3: Pauline Book Outline** due Thurs., March 23, 10pm EDT on Canvas.

W11, March 27–30

This is a planned idle week to allow you time for research, outlining, and possibly even the early stages of writing for your exegesis paper. Although your annotated bibliography is not officially due until the Thursday of Week 12, my minimal recommendation is that you progress this milestone assignment to an advanced state of completion (if you cannot complete it altogether).

[Cycle 6] W12,⁴ April 3–6

Roman Christianity Beyond the Bible

Readings

- [Textbook] **HOLMES**, Read Introduction to *1 Clement* (pgs. 33–39), followed by *1 Clement* 1–16, 24–28, 38–53
- [Textbook] **HOLMES**, Read Introduction to *The Shepherd of Hermas* (pgs. 442–47), followed by *The Shepherd* 1–17, 22–28, 50–53, 78–82
 - *The Shepherd of Hermas* has been subdivided in several different ways over the centuries, leading to a lot of confusion about the contents of the book (even among scholars!). The chapters I reference for you to read above are denoted on the right-hand English side of each page by the large bolded numbers that precede each paragraph—not by the smaller bolded numbers within the paragraphs.

⁴ Note that because of our numbered idle week, these final two cycles reverse the order from odd-even to even-odd. Hopefully by this point our class is in enough of a rhythm that no one will be thrown off by the switch.

- 📖 [On Canvas] James S. **JEFFERS**, *Conflict at Rome: Social Order and Hierarchy in Early Christianity* (Minneapolis: Fortress Press, 1991), 31–47, 90–120, 195–199.
- [On Canvas] Robert D. **HEATON**, *The Shepherd of Hermas as Scriptura Non Grata: From Popularity in Early Christianity to Exclusion from the New Testament Canon* (pre-publication excerpt; Lanham, MD: Lexington Books, 2023) 3–41.

Deliverables

- Reflection Papers/Discussion Forum Posts: Due Friday, April 7, 5pm EDT.
- **E4: Exegesis Annotated Bibliography** due Thurs., April 6, 10pm EDT on Canvas.

W13, April 10–13

Second Century Christians in Conflict: Ignatius, Polycarp, and More

Readings

- [Textbook] **HOLMES**, Read Introduction to The Letters of Ignatius (pgs. 166–77), followed by Ignatius’s Letters to the Ephesians, Smyrnaeans, and Polycarp
- [Textbook] **HOLMES**, Read the *Martyrdom of Polycarp*
- 📖 [On Canvas] William R. **SCHOEDEL**, *Ignatius of Antioch: A Commentary on the Letters of Ignatius of Antioch*, Hermeneia (Philadelphia: Fortress Press, 1985), 7–31.
- [On Canvas] Robert Louis **WILKEN**, *The Christians as the Romans Saw Them*, 2nd ed. (New Haven, CT: Yale University Press, 2003), 1–30.

Deliverables

- Discussion Forum Responses: Due Wed., April 12, 5pm EDT.
- By this point, your exegesis papers are very quickly approaching. Please plan ahead and use your time wisely so that your research, outlining, and writing does not suffer from procrastination.

[Cycle 7] W14, April 17–20

The Great Persecution, Early Christian Apologetics, and Ascension to Empire

Readings

- [On Canvas] Eusebius of Caesarea, excerpts from *Historia Ecclesiastica*, via translation of Jeremy M. **SCHOTT**, *Eusebius of Caesarea: The History of the Church: A New Translation* (Oakland: University of California Press, 2019), 395–400, 414–421.
- [On Canvas] Timothy D. **BARNES**, *Constantine and Eusebius* (Cambridge, MA: Harvard University Press, 1981), 15–27.
- [On Canvas] Harry Y. **GAMBLE**, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven, CT: Yale University Press, 1995), 145–54.
- [On Canvas] **WILKEN**, 134–47.
- [On Canvas] David L. **DUNGAN**, *Constantine’s Bible: Politics and the Making of the New Testament* (Minneapolis: Fortress Press, 2007), 54–61.

Optional

- [On Canvas] Gregory Allen **ROBBINS**, “‘Fifty Copies of the Sacred Writings’ (VC 4.36): Entire Bibles or Gospel Books?” in *Studia Patristica XIX: Papers Presented to the Tenth International Conference on Patristic Studies held in Oxford 1987*, ed. Elizabeth A. Livingstone (Leuven: Peeters, 1989), 91–98.

Deliverables

- Reflection Papers/Discussion Forum Posts: Due Friday, April 21, 5pm EDT.

W15, April 24–27

More Apostolic Fathers: The *Didache*, *Barnabas*, and Diognetus

Readings

- [Textbook] **HOLMES**, Read Introduction to *The Didache* (pgs. 334–39), followed by *The Didache* in its entirety.
- [Textbook] **HOLMES**, Read Introduction to the *Epistle of Barnabas* (pgs. 370–75), followed by *Barnabas* in its entirety.
- [On Canvas] Stephen **FINLAN**, “Identity in the Didache Community,” in *The Didache: A Missing Piece of the Puzzle in Early Christianity*, eds. Jonathan A. Draper and Clayton N. Jefford (Atlanta: SBL Press, 2015), 17–32.

Deliverables

- Discussion Forum Responses: Due Wed., April 26, 5pm EDT.
- Note that we will hold no Live Meet for this 7th Cycle, as your exegesis papers will be due over this coming weekend. Instead, our final Live Meet will take place during the Tuesday of Finals Week (on which, see below).

W16, May 1–2 (Finals Week, No Lecture, Tuesday Meet Only)

Exegesis Paper Presentations

Readings

- **None!**

Deliverables

- Students will be asked to present an informal, 7- to 10-minute summary of their exegesis paper during our final live meet, focusing on discoveries about their chosen passage, insights from the most significant criticisms, key takeaways, and thoughts about praxis.⁵
- Exegesis papers are due **Saturday, April 29, 10pm EDT** on Canvas.

**** ALL CONTENT IS TENTATIVE AND SUBJECT TO CHANGE ****

⁵ **Live Meet Opt-Out Students:** please record your informal presentations and post a link to or embed of the video in the Discussion Forum by **Monday, May 1, 10pm EDT** so your colleagues and I can benefit from them.

APPENDIX A

GUIDELINES FOR READING ANALYSIS PRESENTATIONS

(what not to say)

A central component of our live meets will be the presentation of one or two brief analytical orations prepared by students. Presentations should cover about 20 minutes and will be graded according to the following six criteria:

- 1) A clearly stated claim about the reading excerpt
- 2) Textual evidence to support the claim
- 3) Identification of the author's thesis or basic argument
- 4) Quality of delivery (organization, proper transitions, appropriate tone, etc.)
- 5) Depth and seriousness of analysis
- 6) Substantive questions posed for class discussion, related to the excerpt(s) analyzed or the student's own ideas as presented (hint: don't just ask, "does everyone agree with me?")



Your "clearly stated claim" should feature your own, original take on the excerpt and will typically arrive after a few introductory remarks, perhaps after you have identified the thesis or central arguments of the author. It may be helpful to include a rhetorical device such as "My claim is this:" followed by a brief road map for your auditors. Your claim **should not be left until the conclusion** because it contains the thrust of the argument put forward in your presentation. Otherwise, you have a great deal of freedom. A claim might state the most valuable idea in the reading, or what the author must assume to make his or her argument, or what the logical extension of that argument might be, or how that argument relates to other readings on our syllabus, or what the author gets right or wrong, etc. Students should engage the text by making a point about the text. Don't just summarize, say something interesting!

You will likely not be able to summarize the all the points the author makes, nor should you try. Part of the task of analysis is to prioritize what is most important to lift up for discussion for our class. Your presentation will likely not follow the same organization as the reading under analysis, since the logic of your argument will not be the same as the logic of the argument of the reading. If you plan to begin successive ideas with "And then . . . ; Next . . ." then it is probably time to rethink what you are presenting and how.

The purposes of these analyses are three-fold: the first is to encourage deep observation of and engagement with the texts; the second is to encourage a habit of discussion that is open, respectful, and rigorous. This is best accomplished when your analysis takes a charitable stance towards the readings. Some of them may seem odd or too "academic," and the writers may have different concerns than do we. As in any good conversation, it is important first to try to see where the writer is coming from, rather than to be dismissive of his or her ideas. There will be plenty of time later to decide what is useful to you and what is not. We must begin with an accurate understanding of what is actually happening in the excerpt. Third, this "exegesis" of sorts will help develop your skills as readers and writers as you prepare for your major paper. As a form of "peer-review," you may also receive valuable feedback from your colleagues.

PREPARATION RECOMMENDATIONS AND OUTLINE

Your presentations may take any format you'd wish, but I'd recommend an informal discussion style, for one goal of your analysis is to engender discussion among your classmates. You are welcome to prepare a short visual presentation that you could share over the video if you wish, but this is not in any sense required or expected, and at any rate it should not be used as a substitute for astute analysis and your full attention to the author's argument.

No later than one (1) hour before our class's live meeting time for your presentation, you will submit an outline approximately one page in length on Canvas. Your outline should guide your presentation, featuring at minimum your understanding of the author's thesis (if you identify one) or focal points of his/her argument (if you find a thesis difficult to identify), your "clearly stated claim," the evidence you are using to support your claim, and the questions you are intending to pose for class discussion (shoot for two [2] good questions). However, I would like to caution against reading directly from your outline or a written script, as the formal voice of the written word often distracts your audience rather than engaging them. You should allow your written framework to be your guide, but since you have already thought about your analysis ahead of time, you should also be able to speak informally about it in class.

- Remember, your analysis must be performed on one of the pre-selected excerpts from our readings for the day. You are welcome to draw on outside research (i.e., from library sources rather than Google) to supplement your analysis, but this is not necessary.
- I have recorded a [model Reading Analysis Presentation](#) during the NEWT 5100 Introduction to the NT class if you would like to view it. Note that my presentation is probably a touch longer and more advanced than the level I will expect of you.
- As noted in the Grading Formula, these are categorized as "Medium Stakes" assignments. Functionally, this means that, I may deduct (minimal amounts of) points for errors in writing mechanics within your outlines: unclear or incomplete sentences, syntax, grammar, spelling, punctuation, etc. The content of your writing and argumentation remains the most important, but we will also aim to display good writing mechanics here.
- We will take volunteers for presentations for Week 2 of class during the first week of class; please contact me promptly if you would like to volunteer.

INSTRUCTIONS FOR OPT-OUT STUDENTS

Students not partaking in the live meets will, in lieu of an in-class presentation, instead record a video for the professor and the class to view. Videos can be posted to YouTube or uploaded via Kaltura to a Discussion Forum that will be set up for this purpose.

- Please also prepare an outline and pose questions for consideration, although you will not have your student colleagues available to respond directly to them.
- Students opting out of the live meets will select their readings/dates for Reading Analysis Papers after students presenting live have made their choices. Our aim will be for no overlap in assigned selections, if at all possible.

SCHEDULE FOR LIVE MEETS & READING ANALYSIS PRESENTATIONS

Cycle 1, W2, Thurs., January 19: The Apostle Paul, Part 1

Due to Course Drops, no Student Necessary this Date!

Cycle 2, W4, Thurs., February 2: The Apostle Paul, Parts 2 & 3

1. EISENBAUM [W3/4 Excerpts]: Jon Oldham

Cycle 3, W6, Thurs., February 16: The After-Effects of Paul? Parts 1 & 2

- *No Reading Analysis Presentations:* This time will instead be reserved for the in-class Pauline Perspective Presentations.

Cycle 4, W8, Thurs., March 2: The General/Catholic Epistles

Students Assigned
Jeremiah & Justin

1. BLOMBERG and SEAL [Assigned W7]: _____

2. EHRMAN [Assigned W7]: _____

Cycle 5, W10, Thurs., March 23: The Last of the New Testament: Midrash and Apocalypse

Michelle & Alex

1. ATTRIDGE [Assigned W9]: _____

2. THOMPSON [Assigned W10]: _____

Cycle 6, W13, Thurs., April 13: Dipping Our Toes into the Apostolic Fathers

Casey & Phil

1. JEFFERS [Assigned W12]: _____

2. SCHOEDEL [Assigned W13]: _____

W16, Tues., May 2: Last Meeting (Finals Week)

- *No Reading Analysis Presentations:* This time will instead be reserved for the in-class Informal Exegesis Presentations.

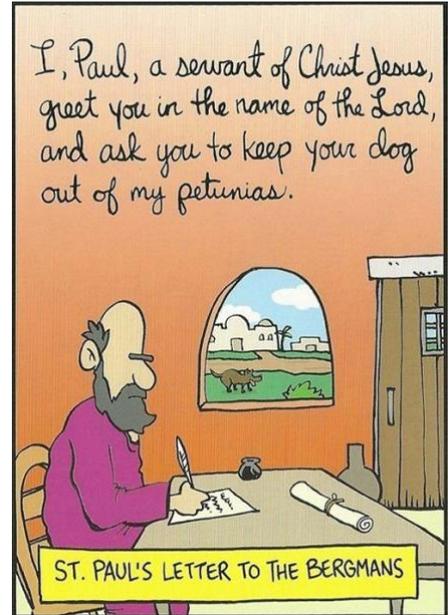
**** ALL LIVE MEETS ARE SCHEDULED TO BEGIN 2PM EASTERN TIME ****

APPENDIX B

EXEGESIS PROJECT GUIDELINES

Paper due Saturday, April 29, 10pm EDT

The capstone of your participation in this advanced New Testament class will be an exegesis of a Pauline passage intended to uncover, to the fullest extent possible, the meaning of that passage in its ancient context(s). As we have discussed previously, this is not an endeavor to find a singular “original interpretation,” for the meaning of a passage may have not been obvious to or agreed upon by everyone, and meanings may have differed as a text passed from author to audiences of different religious, social, ethnic, and political backgrounds. Instead, *everything is argumentation*; your task is to take these multiple potentialities into account and craft, with the aid of credible scholars, a robust, historically grounded interpretation of the passage, ideally one with relevance for the praxis of the church.



Exegetical papers will be 13-16 pages in length (no more, no less, and note that this is exclusive of your cover page and bibliography) with 1” margins on all sides except the bottom, where page numbers will sit in the margin. A paper template with such elements already formatted will be furnished on Canvas for student adaptation. Papers will be double spaced and conform to the expectations outlined in Turabian 8th ed. (2013), AU SOT’s Guide to Turabian, and the professor’s stylistic how-to guide to writing academic papers. You will include an unnumbered cover page that includes your “lead translation” typed out in place of any epigraph (please refer to the professor’s sample exegesis paper, but note that it will *not* have the quality of direct, one-to-one correspondence to all elements of the assignment you are undertaking here).

Although the exegesis paper will be due toward the end of the course, the exegetical project spans the semester and includes four milestone assignments to will ensure prolonged engagement with the material. These milestones are described in more detail in Appendix C, but include:

- **E1: RESEARCH PLAN** (Due W4, Feb. 2, 10pm EST)
- **E2: PASSAGE SELECTION** (Due W8, March 2, 10pm EST)
- **E3: PAULINE BOOK OUTLINE** (Due W10, March 23, 10pm EDT)
- **E4: ANNOTATED BIBLIOGRAPHY** (Due W12, April 6, 10pm EDT)

These milestone assignments will contribute significantly to your ability to interact with the scholarly materials relevant to your passage. The exegesis paper will include the following elements, each which should have their own subheading with no blank lines or spaces (see the professor’s sample exegesis paper for a model of this in action). It is highly recommended that students outline their papers according to this breakdown of the different required sections. Be selective; you need not answer/cover every prompt in what follows, and in some cases, your research will reveal other questions or concerns applicable to these sections.

- **Introduction.** Since the text under consideration is reproduced on your cover page, there is no need to retype it here in your brief introductory paragraph. Instead, focus on the stakes of appropriate exegesis (or the difficulties inherent to the exegetical task), common themes that arose in your research, a clever hook that will encourage your reader(s) to sit up and pay attention, and especially the focal point(s) of your analysis. This final item—focal point(s)—is imperative to your introduction because a paper like this will likely not include a concise or ready-made thesis for you to advance. The focal point or points are also not identical to your Praxis section, and they may not reveal themselves to you until the body of your paper is complete. Instead, ask yourself what overall contribution your research and your argumentation make toward the interpretation of your passage. Is one of the criticisms in particular key to understanding the passage? Do you wish to make some point about the ongoing vitality of your passage for people of faith? Is your passage beset by questions of historical reliability? Be creative, be unique, but be faithful to the thrust of your research.

- **Textual criticism.** Before any translation to a target language can take place, scholars must come to some level of agreement on the earliest recoverable form of the text at hand. Still, there are so many variants in the available manuscripts that disagreements (ranging from minor to major) are inevitable. Use this section to highlight any text-critical issues present in the original language of the scripture at hand, or textual/syntactical features of significant manuscripts, that might affect interpretation of your passage. Most critical commentaries will discuss the text in this manner to some degree, but remember to consult your book’s *Hermeneia* volume as well as the **METZGER** text in the optional section of your book list for this course. Note that issues of translation do not suffice for textual criticism!

- **Literary criticism.** Although you are primarily engaging with a confined passage (a pericope), this section zooms out from the passage for a moment to consider the letter as a whole. Who is the author—do we actually know his or her name for certain, or can we only describe them in generalities? When was this text written, and to whom, and why?⁶ What is the genre of the book and what might that say about our interaction with the passage? What prior knowledge does our passage presuppose from either this book or general knowledge, and how does the passage reveal the overall intentions, perspective, or “slant” of the author with respect to Jesus or the traditions that arose around him? Does the passage include any characters, whether real (e.g., the “super-apostles”) or fictive (e.g., as proposed in the course of telling a parable), about whom some background knowledge from a first-century Greco-Roman or Jewish milieu is necessary?

- **Redaction criticism.** Although the Pauline letters do not come to us with a Synoptic Problem and observable direct literary relationships, we can still ask whether the author or

⁶ You will likely be dealing with a biblical text for which authorship, date, or some other matter intricately connected to its interpretation (e.g., originality of a passage to the book, collection of the epistle into a textual corpus, etc.) is a matter of significant scholarly debate. You should not skirt around the details of these discussions or your grade will be adversely affected. It’s okay to accept the church-traditional view about such matters, but you *must* give some attention to alternative opinions within scholarship, including demonstrating a grasp for the reasons behind the currency for/persuasiveness of these alternate views. Give clear analytical reasons for your own opinion as well—don’t just quote a scholar or significant figure of the early church who agrees with you and let that stand as doing the work for you. These texts are central to the faith and it is important that you demonstrate a strong personal grasp of the material during your time at the SOTCM.

later editor(s) of your letter have in any way redacted received material. For example, a post-Pauline author might be adapting Pauline wording, style, or actual established language in order to sound like Paul and convince his readers of the authenticity of his pseudepigraphal work. Within the Pauline letters, textual variants sometimes rise to the level of redaction or interpolation for theological or church-leadership reasons (see 1 Cor. 11:34-35). Several of the letters, such as 2 Corinthians, are suspected of being combinations of originally distinct Pauline compositions, and scholars are suspicious that, for example, the salutations present in chs. 15-16 of Romans were added to this letter later. In other cases, Paul may be taking information to which he responds from questions from the addressed community, be it from a letter of theirs or from word of mouth. Therefore, there are several routes available to you to address how the author of the book under consideration has adapted a story or situation already in writing elsewhere, how they have crafted a persuasive argument from existing elements, and/or how their particular telling of the narrative or solution reframes its meaning. Note that you may consider any such issue that comes from your book if your specific passage is free from hints of redaction, editing, or adaptation.

- **Source criticism.** Many Pauline and post-Pauline passages presuppose other scriptures, especially from the Old Testament, and cultural understandings that are vital for interpretation. If your passage includes a reference to Israel's history, is it easily recoverable by reference to modern translations of the OT from the Hebrew, or is it something unique either to the Septuagint or an ancient midrash (interpretation, whether written or oral) of an OT text? Has your text been styled in a certain way to reframe or reinterpret a source text, and does it make a particular (if subtle) claim about Jesus Christ's identity? Furthermore, although this is not the place to discuss redaction, what is the plausible source for your passage? Do Paul's claims relate to his personal experience of Jesus by revelation, or are they grounded received pre-Pauline traditions? If the passage purports to reveal secretive knowledge, what does your research have to say about the plausibility that this material was transmitted accurately rather than "invented"?
- **Form criticism.** Many different topics can be treated under the banner of form criticism, but these tend to confront the issue of genre. For example, considering the genre of the book from which your passage comes, how is that book as a whole structured, and how does your passage fit within that structure? To which of the supposedly disparate categories (or genres) of pericopae does your passage belong? Does your passage conform to expectations of the style, genre, structure, etc., or does it present with unique (or even subversive) features? To what extent does Paul or the author of the letter reflect accepted or well-known rhetorical methods or argumentation styles from antiquity? Might your passage have served a particular *Sitz im Leben* for the fledgling church that affected its preservation or ongoing value? In other words, why does your passage exist and what needs did it fulfill?
- **Social-historical criticism.** This facet of the historical-critical method acknowledges that we are interacting with cultural expectations far from ours both temporally and geographically, and seeks to understand what is happening in the world and society as close as possible to the time that your book/passage was written. Social or cultural norms in the ancient world might be reflected or subverted by your passage, or your passage may be enlightened by a deeper understanding of the political situation in the Greco-Roman world at the time, or by

considering how provincial authorities interacted with pagan, Jewish, or Christian factions. Archaeological discoveries, epigraphic inscriptions, or artwork from the time—whether related to a specific town (e.g., Thessaloniki) or the general portrait of first-century life in the Gentile world—may also impact how you interpret your pericope.

- **[optional] Ideological criticism.** You may encounter a new perspective in your research that you wish to highlight but which does not fit under the banners of the more established pieces of the historical-critical method. Some examples may include feminist criticism, womanist criticism, postcolonial criticism, or queer criticism, among others. I neither want to enforce your interaction with these strands of modern scholarship nor stifle their viability, should you find them meaningful, and thus this optional section may be exercised if you so choose.

- **Overall historical character.** After accounting for these various methods of critical inquiry, you now have the chance to discuss how your passage coheres with or upends the Pauline perspective that you have accepted. Briefly, and in conversation with the ideas and authors introduced in our course (other academic sources also being welcomed to the conversation), sketch a portrait that you accept of Paul's basic message and intentions with relevance to your passage. State clearly the perspective that you accept and whether you think your exegesis of the passage can yet cohere with the other perspectives encountered in this class (especially those advanced during the group presentations). In addition to evidence from the scholars we read for this class, you may also choose to interact with other Pauline scholars from the last 50 years, such as N.T. Wright or Jerome Murphy-O'Connor, though this is not required. If your passage comes from one of the six disputed Pauline books, you will want to make your case for or against authentic Pauline authorship in this section as well.

- **Praxis.** In 250 words or less, discuss the practical implications of your passage for communities of faith or the individual life of faith for believers today. If the cultural situation presupposed by the text is not directly applicable to the twenty-first century, how can or should your passage be applied by modern Christians? What adaptations or modern analogies might be necessary? Do your determinations of the overall historical character of the passage affect its practical applicability? Why or why not?

- **Conclusion.** End your paper with a short conclusion (150 words or less) that reinforces, in lieu of a thesis statement, the focal points and key contributions as also included in the introductory section.

Although the sections listed above may be shifted around in minor ways to fit the flow of your argument, the exegete is strongly encouraged not to deviate too significantly from this outline. This exercise may feel slightly formulaic, but it will benefit you to demonstrate your understanding of traditional methods of exegesis and their applicability to one of the Pauline letters. Your grade for the exegesis paper will be determined by (1) how competently and thoroughly you address each criticism with learned and insightful handling of your sources, (2) your conformity to the expectations outlined both in this appendix and my style/exegesis guide, and (3) appeal to my rubric for term papers/high-stakes written work as supplied at the end of this syllabus. **Remember that you must cite any quote, paraphrase, or idea that isn't your own/isn't common knowledge.** If you didn't know it coming into this course, cite it!

Other Notes (Non-Exhaustive)

- Dr. Heaton will post to Canvas a generic (Word doc.) paper template that you can use, with page numbers, a numberless cover page, headings/subheadings, sample footnotes, and a bibliography/works cited page. All of these elements are required under Turabian 8th ed. whether you use my template or not.
- Please use Times New Roman 12pt. font for the body of your paper, and Times New Roman 10pt. font for your footnotes.
- Left, right, and top margins will be 1". Your bottom margin can be anywhere from 0.5-1", as page numbers will likely live in this margin (see my template if this is confusing).
- Use active voice as much as possible: "Father Jones founded the Smalltown Basilica..." not "The Smalltown Basilica was founded by Father Jones."
- How many footnotes should you have in your paper? While there is no golden number for every exegesis paper, we can prescribe an appropriate range for a 15-page paper.
 - Fewer than 30 footnotes and you are probably under-utilizing your sources and doing too much of your "own thing."
 - More than 70 or so and you are probably over-quoting your sources at the expense of allowing your own voice to shine through.
 - Thus, an average of 3-5 footnote citations per page is preferred, although this may fluctuate page by page.
- The Bible as an implied source: for exegetical papers, you should not cite the Bible (Study Bible or otherwise) in your Bibliography or footnotes (on this, see further information in my stylistic how-to guide to exegesis writing). Biblical citations should almost always be parenthetical citations, conforming to Turabian's "Short Form." There are very limited cases where it is necessary to appeal to a particular printed version of the Bible in a footnote or bibliography, but in 99% of cases, you can simply state what translation(s) you are consulting in the parenthetical citations or as a blanket statement for the entire paper in an early footnote.
- Make sure you establish a writing voice. Don't stack quotes from different sources without your own words appearing between them. You should drive the analysis, or if you are genuinely unable to add anything meaningful or new about the material, at least you should guide your readers through it.
- Contractions are frowned upon in academic writing. Say "do not," not "don't." Possessives like "Paul's" are, of course, permitted.
- Let your academic sources, especially your commentaries, be your guide when you conduct research. They will likely make you aware of issues that you could not have seen on your own, and will contribute to each of the criticism sections listed in the previous three pages. If you turn in a paper that is excessively creative or sermonical, you will likely be quite unhappy with your grade!

- Students will be asked to deliver a short, informal presentation (~10 minutes or less) about their exegesis paper during Week 16 of the course. Opt-out students will record their informal presentations for their peers to consume in the Discussion Forum section.

AUTO-BOOST FOR UTILIZING LIBRARY/SOTCM WRITING TUTORING

Anderson University’s Nicholson Library boasts an underutilized service point designed to improve student research, writing, and argumentation, and you can use their services virtually! Writing tutors at the Kissinger Academic Center for Excellence will review your writing for grammatical and syntactical sharpness, effective argumentation, proper transitions, and more, helping you to achieve citation and stylistic accuracy and talking you through issues they identify in your paper. Don’t think of this as a “remedial” service—instead, it is an *essential* service point for the serious student! They exist to assist students at all academic and ability levels, from undergrads to SOT students, from novice writers of scholarly work to more polished authors.

In partnership with KACE, SOTCM students have an additional *first-line resource* available to refine their writing. You should already be enrolled in a Canvas Writing Tutoring course where you can submit your paper for evaluation! Therefore, please first submit your work to the SOTCM Writing Tutor Canvas course, being aware that in times of heavy workloads for SOT tutors, they may refer you to KACE where you will instead get feedback and tutoring from a recent MTS graduate. Although you should use Word to write your paper, if [submitting to KACE](#), you will have to copy/paste your work as a Google document.

Note that whichever service point you use, you will need to have a complete or mostly complete paper ready for them to evaluate. Although they promise a 24-hour turnaround in most cases, like most service points, they tend to get busier as the semester nears its end. Please plan ahead if you intend to utilize the writing tutoring!

Not only should your interaction with KACE improve your writing, but it will also improve your grade! Dr. Heaton is incentivizing your use of these services for your exegesis paper by offering a **5 percent “auto-boost”** to your grade for the paper: free/extra credit just for visiting them and using their (virtual) services. Here’s how it works...

Start with the value of your exegesis paper (250 points). See [Appendix D](#) for my grading rubric. If you receive tutoring from KACE/SOTCM tutor, **your grade starts at a +12.5.**

Your paper’s grade will not exceed 100%, so if you’ve written an outstanding paper and your point tally breaks the calculator, you will have to enjoy the intangible benefit of knowing you overachieved with such aplomb.

Although the service points should offer to notify me that you’ve utilized their services, to receive the bonus, you must forward me the edited Word or Google document with the tutor’s comments still present and visible. Your final paper must also show evidence that you have implemented the tutor’s recommendations, and at any rate, you are responsible for following all paper guidelines. If you have any questions about this, just ask!

APPENDIX C

EXEGESIS PROJECT MILESTONE ASSIGNMENTS

Students will build toward their exegesis paper at regular intervals during the semester with four “milestone assignments” designed to assist the exegete in the research process. This will ideally ensure that students are not waiting until the last moment to perform research, which often results in the submission of substandard work.

The guidelines for these assignments are listed below. As also noted in Appendix B above, these milestones are as follows:



- **E1: RESEARCH PLAN** (Due W4, Feb. 2, 10pm EST)
- **E2: PASSAGE SELECTION** (Due W8, March 2, 10pm EST)
- **E3: PAULINE BOOK OUTLINE** (Due W10, March 23, 10pm EDT)
- **E4: ANNOTATED BIBLIOGRAPHY** (Due W12, April 6, 10pm EDT)

[E1] EXEGESIS PAPER RESEARCH PLAN: Due Thursday, Feb. 2, 10pm EST

- Tell me what background, if any, you have in writing exegesis papers, reading biblical commentaries, weighing the merits of different interpretations to the same text, and with Turabian style. It's okay to be brand new to this, but your self-disclosures will help me to understand whether I need to provide any individual or generalized instruction beyond what I have provided you in this appendix and its supporting documents.
- **Option 1:** Locate an academic library near you where you can borrow or copy commentaries, academic religious texts, etc. A good way to start this process will be by using WorldCat (<https://www.worldcat.org/>) to find a library that has the *Hermeneia* volumes for the Pauline Letters (e.g., [Romans](#)) when you search by your ZIP code. Call them and understand whether there is borrowing reciprocity for you as a student of another institution, or whether you'll have to make photocopies, scans, etc. of the books you identify as relevant to your paper.
[-OR-]
- **Option 2:** Familiarize yourself with the AU Nicholson Library's online/ebook holdings of commentaries and other scholarly, academic works relevant to biblical interpretation. A good place to start is [this library guide for SOTCM students](#), which has excellent links in dedicated tabs for journal articles, books/ebooks, and biblical commentaries. Explore the extent of items available to you in the catalog in order to determine whether you will need to make plans to visit another library in person to complete your paper.
- Prepare a writeup explaining how, in detail, you will meet the research requirements of this paper. This can include dates you will set aside for research, your borrowing

privileges at an external library, to what extent you will identify books in the external library's collection ahead of time vs. searching the catalog/shelves in person, etc.

- Please also make a plan to familiarize yourself with [1] Turabian, 8th ed. (which you can buy, borrow a physical copy from a library, or access as an ebook via [the AU Library's holdings](#)), [2] [AU's institutional alterations/guide to Turabian](#), and [3] my stylistic how-to guide to writing exegesis papers (see Canvas files). This essential research *must* also be reflected in your overall plan.
- This writeup will likely be about a full page, double-spaced, 12-pt. Times New Roman.

[E2] EXEGESIS PAPER PASSAGE SELECTIONS DUE Thursday, March 2, 10pm EST

- Now that we have studied the Pauline and post-Pauline letters individually and in tandem, it is time to select the passage for your exegesis. Although you may choose any substantive passage⁷ from the 13 letters traditionally attributed to Paul that we have not studied in-depth in class, you are strongly encouraged to select one with a comparable situation, scenario, or passage in another Pauline text, Catholic epistle, or other early Christian text.⁸ Pursue a question of meaning or interpretation that you want to explore, perhaps that you became curious about while you were reading these letters in preparation for this class.
- In order to allow for the appropriate depth of interpretation, your passage should be about 15 verses or less (preferably, 12 or less). There are occasions where your passage will not be continuous verses, but most passages should be continuous.
- Read your passage in several different translations, such as on Bible Gateway. You will select a “lead translation” to follow in your exegesis from the available options, which you will be asked to justify in your final/submitted exegesis paper. At this point, I will assume you are primarily following the NRSV as your “lead translation” unless you tell me otherwise, but note that you need not have made this decision at this time, and your use of a “lead translation” does not preclude considering the merits of alternative translations in the eventual content of your paper.
- Your E2 writeup will likely be about a half-page, double-spaced. Please identify the following (with full sentences, etc.):
 - Your passage of approximately 12 verses in length
 - The comparable passage(s) that you are considering

⁷ I would not be inclined to approve, for example, a “greeting,” “thanksgiving,” or “concluding remarks/salutations” passage for your exegesis.

⁸ This is intended to ensure that the subject of your analysis contains some broad relevance to the early church at-large and may include issues like apocalyptic timetables, proper moral or ethical behavior, disputes about “justification by faith,” church leadership, views about women and/or marriage, issues of doctrine and/or praxis, Judaism, and more. I will be pretty liberal about the interpretation of a “comparable situation, scenario, or passage”—so long as you can justify your choice, I am likely to approve your passage without significant scrutiny.

- The questions you have about the passage at the outset, preferably those that came to mind before delving into commentaries or scholarly works about the passage
 - The different translations you've read and (optional) if you've selected a "lead translation" yet
 - Also optional: let me know if you have competence with NT Greek to personally consult the original language of the text
- In addition to receiving a grade for your writeup, Dr. Heaton will signal his approval of your selected text with any supplementary comments for your consideration.

[E3] PAULINE BOOK OUTLINE DUE Thursday, March 23, 10pm EDT

- Outlines may take many forms, but I would recommend starting with a basic structure (chapter-by-chapter, or possibly following the structure of the argument as identified in one of your commentaries) and using bullet points to add in your own details/narrative fiber as you read each book. Finally, the beginning or ending of your outline should include some basic information about the probable date of composition (or options different scholars suggest), other authors or companions named alongside Paul and any indication of the roles they are serving (intermediary/informant, co-author, amanuensis, etc.), where the letter is written from, and any other pertinent information.
- Uniquely among your exegesis milestone assignments, this outline serves dual purposes. First, it should get you thinking in the direction of literary and form criticism to lay out how the letter under analysis is structured and how your passage fits within that structure. It should serve you in the immediate future as you go to write your paper. Second, these outlines will be shared among the class so that everyone walks away with a relatively complete collection of outlines for the Pauline texts under analysis this semester.
- Be judicious about your use of space! Ask yourself what details are most important as you read. Outlines should be single-spaced and may be between two and four pages long.
- *Note:* Students who choose passages from the same Pauline book may be asked to produce a supplementary outline on another, smaller Pauline book, and students choosing relatively brief Pauline letters (e.g., Philemon, Titus) will also outline a longer book.

[E4] 12-ITEM ANNOTATED BIBLIOGRAPHY DUE Thursday, April 6, 10pm EDT

- For your last assignment before the paper itself, you will prepare a single-spaced annotated bibliography containing a minimum of twelve items that you have identified as relevant to your passage. By this point you should have read at least portions of each of the twelve items, even if you have not pored over every word. I expect that your references will not materially change from the final Works Cited/Bibliography in your submitted exegesis paper, but you are of course always welcome to add more sources (maximum of 20, please).
- Your annotated bibliography will include at least twelve (12) items total formatted alphabetically by last name, correctly following Turabian Notes-Bibliography style (8th

ed., chs. 16-17), with the following stipulations:

- At least five (5) items are to be biblical commentaries (one of which ***must*** be from Fortress Press's *Hermeneia* series), all of which were published 1975 or later.
 - At least three (3) items are to be from ***either*** peer-reviewed journals (e.g., *New Testament Studies*, *Journal of Biblical Literature*, *Novum Testamentum*, *Vigiliae Christianae*, *Journal of Early Christian Studies*, among many more) ***or*** chapter-length contributions to multi-author edited volumes, all of which were published 1985 or later.
 - At least two (2) items are to be from single-author monographs relevant to your passage published 1985 or later.
 - At least one (1) item is to be a translation of a patristic direct reference and interpretation of your passage (or a verse within that passage) datable to the year 800 CE or before. This permits a very broad swath of patristic authors (through Bede and John of Damascus), but if you have any questions about whether an author qualifies, just ask!
 - The **METZGER** text from the optional section of the book list for this course, if it contains detail relevant to your passage. In all likelihood, it will! If not, you can find textual criticism material in the *Hermeneia* volume for your passage's book.
 - You are not permitted to use any Study Bible as a source. The "commentary" notes in Study Bibles are for the layperson, not for the master's level student!
 - Any other items can come from anywhere you'd like, within reason (but please don't self-reference). I'll say more about this in our live class meets.
- Below each bibliographic entry, you will provide an annotation (such as a paragraph or bullet points) indicating the contribution you expect that the item will make to your exegesis paper. For journal articles, single-author monographs, or chapter-length studies, the unique contribution may be intimately related to the thesis you've identified in reading or skimming the item at hand. Commentaries may be trickier to pin down, so you may opt to discuss a key feature of the author's interpretation of your passage. It's also okay to indicate that you need to read an item more carefully but that you expect it will help you with a particular section of your exegesis paper. Note that for these annotations, I do not expect you to produce a writeup of bewildering length. This exercise is meant to reflect the progression of your research (i.e., that you are not waiting until the last possible week to undertake it) and to assist you in refining your research method, and I am more interested in the quality of your annotations than a specific quantity of words. Three or four lines should be sufficient in most cases.
 - The final page of your annotated bibliography will be a repetition of the 12 items, this time without the annotations, formatted to be copied and pasted as footnotes on your first citation of the item. Note that these "footnote samples" (see pg. 3 of the 2013 AU SOT Turabian guide) will differ in slight ways from your bibliographic entries (featuring a comma after the author/editors as well as a parenthetical, being formatted more like a "sentence" than a "paragraph"). This will prepare you to easily copy/paste your citations when it comes time to put a bow on your exegesis paper, rather than saving references to the very last.

APPENDIX D

GRADING RUBRIC FOR HIGH-STAKES WRITING // Dr. Rob Heaton // Adapted from UC-Denver Writing Program Rubric

CRITERIA / WEIGHTS	Exceeds Expectations			Meets Expectations		Needs Improvement		Inadequate		Earned Score
	~90-100% of pts. possible	~70-90% of pts. possible	~50-70% of pts. possible	<50% of pts. possible						
<p>Content/Information</p> <ul style="list-style-type: none"> ▶ Critical and Original Analysis ▶ Valid Details and Examples ▶ Clarity of Purpose ▶ Follows Assignment Guidelines <p>Weight: 40% of grade Points Possible: 100/250</p>	<ul style="list-style-type: none"> • Thesis, central ideas, and supporting details excellently developed; clarity of purpose is demonstrated in entire paper • An abundance of critical, careful thought and analysis • Examples are well explained, vivid, and specific, but concise 	<ul style="list-style-type: none"> • Thesis and central ideas are generally evident and supported throughout essay • Certain evidence of critical, careful thought and insight • There are good, relevant supporting examples used • Sparse attention to alt. views 	<ul style="list-style-type: none"> • Thesis or central ideas are present, but may be too vague, broad, or imprecise • Sparse evidence of critical, careful thought and insight • There are some examples and evidence; too general? • Inattention to alt. views 	<ul style="list-style-type: none"> • A sense of purpose is either absent or barely perceptible • Little evidence of central ideas, a thesis, supporting examples, or insights • Critical thought barely or never established 						
<p>Structure</p> <ul style="list-style-type: none"> ▶ Organization of Argument ▶ Natural Flow of Thought ▶ Effective Transitions ▶ Proper Format <p>Weight: 15% of grade Points Possible: 37.5/250</p>	<ul style="list-style-type: none"> • Paper is logically organized and easily followed • A clear, identifiable structure supports thesis and augments argumentation • Effective, smooth, and logical transitions • Sustained, professional format 	<ul style="list-style-type: none"> • Paper has a clear structure of organization, possibly with some digressions or curiosities • Reader can follow argument without significant straining • Basic transitions could've use a little extra massaging • Effective (if basic) format 	<ul style="list-style-type: none"> • A very basic level of organization is hampered by digressions, ambiguities, or irrelevances • At times, paper is difficult to follow structurally • Ineffective transitions and/or a rambling format 	<ul style="list-style-type: none"> • No organization is readily apparent • Paper is difficult to follow or requires significant effort • No or poor transitions • No/incoherent format 						
<p>Grammar/Mechanics</p> <ul style="list-style-type: none"> ▶ Sentence Structure ▶ Punctuation & Mechanics <p>Weight: 15% of grade Points Possible: 37.5/250</p>	<ul style="list-style-type: none"> • Variable sentence length and complexity enhances reading experience • No punctuation, mechanical, or usage errors; no incomplete or run-on sentences 	<ul style="list-style-type: none"> • Uses some complex sentences to good effect • Some sense of reader cadence • A few punctuation, usage, or mechanical errors • Some inc./run-on sentences 	<ul style="list-style-type: none"> • Uses mostly compound sentences, few complex • Punctuation or mechanical errors impair readability • Incomplete and run-on sentences are frequent 	<ul style="list-style-type: none"> • Writer rarely strays from simple sentences • Errors of punctuation, mechanics, and run-on or incomplete sentences make paper unreadable 						
<p>Language/Syntax</p> <ul style="list-style-type: none"> ▶ Vocabulary and Tone/Voice ▶ Spelling and Proofreading ▶ Subject-Verb Agreement <p>Weight: 15% of grade Points Possible: 37.5/250</p>	<ul style="list-style-type: none"> • Sophisticated vocabulary and manipulation of language • Sentences are well crafted and subject-specific vocabulary is used with great aplomb • Writer's tone is appropriate and a trustworthy voice emerges 	<ul style="list-style-type: none"> • Vocabulary is varied, specific and appropriate, with flourishes • Only a small handful of spelling or subj./verb agreement issues • Writer's tone is satisfactory and generally tailored to the and writing assignment 	<ul style="list-style-type: none"> • Overreliance on simple verbs or passive voice • Infrequently uses subject-specific vocabulary • Writer's tone struggles to emerge; repetitive words or phrases bothersome to reader 	<ul style="list-style-type: none"> • Vocabulary is unsophisticated and/or not used properly • Lacks rich vocabulary • Many spelling/SVA errors • No attempt at establishing unique writer's voice 						
<p>References/Sources</p> <ul style="list-style-type: none"> ▶ Citation Style & Bibliography ▶ Selection of Credible Sources <p>Weight: 15% of grade Points Possible: 37.5/250</p>	<ul style="list-style-type: none"> • Selected writing/ref. style is executed flawlessly; writer clearly knows when/how to cite and/or parenthetical citations enhance readability/credibility 	<ul style="list-style-type: none"> • Periodic errors in following selected writing/ref. style • Writer has occasional difficulty discerning when/how to use footnotes/in-text citations • No more than one "failure to cite/credit source" issue 	<ul style="list-style-type: none"> • Frequent errors in following selected writing/ref. style • Footnotes/in-text citations and bibliography entries have recurring problems 	<ul style="list-style-type: none"> • More than one "failure to cite/credit source" issue • Citation style is poorly or ineffectually followed • Missing bibliography or non-credible sources used 						
TOTAL SCORE										

APPENDIX E

GUIDELINES FOR GROUP PAULINE PERSPECTIVE PRESENTATION

Paul is the indispensable apostle and agenda-setter for early Christianity, and many approaches to his overall message, intentions, and understanding of the meaning of Jesus's death and resurrection exist in scholarship. While we start in this class from a basis of "Paul within Judaism," also sometimes called the "Radical New Perspective on Paul," we are compelled to also consider the viability of various other approaches.

In lieu of a midterm exam, for this advanced class, students will be put in small groups of two or three and will collaborate over the course of three weeks to present an alternative approach to Paul as outlined in our **POP** textbook (*Perspectives on Paul*, edited by McKNIGHT and OROPEZA). For Week 3 of the class, all students will read the Introduction (pgs. 1–23) of this text and submit, via email or Canvas message to me, a ranked choice preference for all four of the following Pauline perspectives:

- Roman Catholic Perspective
- Traditional Protestant Perspective
- The New Perspective
- The Gift Perspective

Ranked choice listings are due to me by Noon EST on Wednesday, Jan. 25, after which I will immediately announce group and perspective assignments.⁹ Group presentations will take place during our live meet for Week 6 (starting at 2pm EST on Thursday, Feb. 16), giving you and your partner(s) 3 weeks to collaborate on your presentation and divide the work accordingly.

The guidelines for your presentation are as follows:

- You will have 15-20 minutes to present your perspective, followed by 5 minutes of Q/A from the professor and fellow students whose specialties are in the other perspectives.
- You are to become the class's "experts" on the perspective assigned to you. Not only should you read the chapter for your perspective, but you should also brush up on its practitioner's responses to the other perspectives for material to incorporate.
- Conduct minimal outside research on one of the classic statements of your assigned perspective, ideally from a scholar who didn't write the main chapter in **POP**. In most cases, you will be able to find such an item in the footnotes to that main chapter.
- Your presentation should include visuals, and will be graded for its precision, concision, discussion of characteristic Pauline passages and interpretations key to the perspective, analysis of strengths and weaknesses of the perspective, and a conversation about why you do or do not find your assigned perspective more appealing than **EISENBAUM**. Note that the group members may offer differing opinions on this final question.
- Please also discuss where the practitioners of your perspective tend to stand on the issue of Pauline pseudepigraphy and the six disputed letters.
- Although I do not anticipate issues in this class, please contact me as soon as possible if any group members are not pulling the appropriate weight. In cases like this, I reserve the right to assign different grades to members of the same group. A presentation grading rubric and additional details will be distributed no later than 1 week before presentations.

⁹ We may also assign the "Paul within Judaism" perspective if class enrollment necessitates a fifth group.

NEWT 5150 Group Pauline Perspective Presentation Grading Rubric

Names: _____

_____ Group Perspective: _____

Content/Subject Knowledge: /50

Comments:

Organization: /30

Comments:

Group Collaboration: /25

Comments:

Presentation Quality: /30

Comments:

Question/Answer: /40

Comments:

Visuals: /25

Comments:

Total: /200

The exceptional presentation (A/A-), or 180+ points

Content/subject knowledge: Presentation contained an outstanding amount of valuable material. Presenters knew their “POP” and the relevant interpretational issues, demonstrating an excellent mastery of the content, reflecting exquisite research and exceptional synthesis of relevant Pauline passages, plus the implications for the historical Paul and modern-day Christianity. The perspective’s strengths and weaknesses were covered well, and all members weighed it against **EISENBAUM**.

Organization: Presentation was well organized, well prepared, easy to follow, and concise, with points clearly laid out for the audience to follow; transitions between parts/speakers were smooth.

Collaboration: Presentation demonstrated that all group members had contributed equally. Group members worked collaboratively, each contributing to the overall product and supporting the other contributions. Work was split between the group logically.

Presentation Quality: Presenters spoke confidently, demonstrating that the group had rehearsed their parts in advance. Presenters spoke clearly and articulately, working to engage the audience and demonstrating professionalism through eye contact, appropriate use of notes, etc.

Question/Answer: Presenters responded with aplomb to questions asked by class members and the professor, and also posed incisive and valuable questions to other groups presenting on Paul.

Visuals: Slides/visual aids were employed successfully to enhance audience understanding, and were not woodenly read from, with an appropriate balance between text, pictures, and engaging material.

The good presentation (B+/B), or 166–179 pts.

Content/subject knowledge: Presentation contained a decent amount of valuable material, perhaps interspersed with some of questionable quality. Presenters knew their subject fairly well and some of the issues it raised, demonstrating partial mastery of the content and a decent understanding of its implications. Research, synthesis, or coverage of required material may have lacked in certain areas.

Organization: Presentation was organized for the most part, somewhat prepared, and relatively easy to follow. Ideas were sometimes concisely organized, with points laid out relatively clearly for the audience. Transitions were not entirely smooth but displayed an attempt at cohesion.

Collaboration: Presentation demonstrated most of the time that all group members had contributed, although precise contributions may have been less clear. Group members worked less collaboratively, and perhaps unevenly, with each still contributing in some way to the overall presentation.

Presentation: Presenters were relatively confident, demonstrating that group members had probably rehearsed at least some of the presentation in advance. Presenters spoke fairly well, working to appropriately use notes and demonstrate professionalism and eye contact, but the presentation did not fully engage the audience. Overall, some parts could have been more smoothly presented.

Question/Answer: Responses to class/professor questions could have been handled better, perhaps indicating lack of preparation. Group posed very basic questions of the other Pauline perspectives.

Visuals: Good slides/visuals rendered less effective by being too text-heavy or read from woodenly, perhaps lacking an appropriate balance or being put together last-minute.

The “borderline” (B-/C+), “needs help” (C/C-), “really needs help” (D+/D) and failing (F) group presentations are like the above, but with problems that are more serious and/or more frequent.