

# ROBERT D. HEATON

Ph.D. in Religious and Theological Studies  
Specialties in New Testament, Christian Origins & Early Christianity  
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## *Teaching Portfolio*

### EVIDENCE OF TEACHING EFFECTIVENESS

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 quick perusal:

- |  | <u>PDF Pages</u> |
|--|------------------|
| <b>1. Evaluations as Instructor of Record</b>  | <b>2-28</b>      |
| These evaluations cover six courses from 2020 to 2023 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            |
| e) NEWT 5150-OE: The Early Church and the Empire (Spring 2023, Online)   | 23-28            |
| <b>2. Evaluations of My G.T.A. Experience and Teaching-Adjacent Roles</b>  | <b>29-31</b>     |
| 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 COVID-19, 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.  |                  |
| <b>3. Teaching Materials</b>   | <b>32-41</b>     |
| 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. |                  |
| <b>4. Sample Syllabus</b>  | <b>42-66</b>     |
| Recognizing that the SOTCM has access to my syllabi from the Fall 2022 term onward, I have included one sample syllabus in this portfolio to demonstrate my historical practice for undergraduate non-majors electing into a liberal arts Religious Studies course. The class assumed no academic/scholarly experience with religion and maximized analytical inquiry into diverse cultures and settings where Christianity has taken root, and could be adapted for use in the undergraduate program at Anderson University.  |                  |
| a) RLGS-2310-1: World Christianities (Fall 2021, Residential)  | 43-66            |

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## *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 some 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 residually. 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,” and NEWT 5150, “The Early Church and the Empire,” in an online setting to seminary students during the Fall of 2022 and Spring of 2023, respectively. These courses combine to cover the entirety of the New Testament—in addition to some noncanonical texts and early church material—in one academic year. Collectively, and in concert with a slew of positive feedback I have received from students outside of these formal review opportunities, I believe my evaluations as instructor of record demonstrate a record of successful course planning, instruction, and execution that could be projected to extend into my other core teaching specialties and additional competencies.

**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%	█	
				0 25 50 100	Question
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%	█	
				0 25 50 100	Question
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%	█	
				0 25 50 100	Question
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%	█	
				0 25 50 100	Question
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%							
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%							
				0	25	50	100	Question		
<b>Response Rate</b>				<b>Mean</b>		<b>STD</b>		<b>Median</b>		
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%							
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%							
				0	25	50	100	Question		
<b>Response Rate</b>				<b>Mean</b>		<b>STD</b>		<b>Median</b>		
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%							
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%							
				0	25	50	100	Question		
<b>Response Rate</b>				<b>Mean</b>		<b>STD</b>		<b>Median</b>		
11/12 (91.67%)				5.09		1.51		6.00		

**University of Denver**  
**202170 Fall Quarter 2021**

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

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**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**

<b>Response Rate</b>	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**

<b>Response Rate</b>	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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
12/22 (54.55%)				5.08	1.16	5.00

**University of Denver**  
**202170 Fall Quarter 2021**

**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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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**

<b>Response Rate</b>	11/22 (50%)
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- 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**

<b>Response Rate</b>	10/22 (45.45%)
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- 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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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	
<b>Response Rate</b>	6/13 (46.15%)
<ul style="list-style-type: none"> <li>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.</li> <li>Quality discussions. Varying ages and experience levels made for a really cool class, it was great to hear from graduate students</li> <li>N/A</li> <li>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.</li> <li>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.</li> <li>He had all of the possible strengths! Religious studies professors always impress me! (Jason Jeffries *cough cough*)</li> </ul>	

**University of Denver**  
**202170 Fall Quarter 2021**

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

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**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**

<b>Response Rate</b>	
	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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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%		
				0 25 50 100	Question
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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	
<b>Response Rate</b>	5/11 (45.45%)
<ul style="list-style-type: none"> <li>• By far, the best online class I have taken since COVID started, in all domains.</li> <li>• 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</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> </ul>	

**University of Denver**  
**202070 Fall Quarter 2020**

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

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**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**


<b>Response Rate</b>	
	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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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	
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>		<b>Median</b>
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
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>		<b>Mean</b>		<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%		
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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"> <li>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</li> <li>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.</li> <li>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.</li> <li>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!</li> <li>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.</li> <li>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.</li> <li>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.</li> </ul>	

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

Response Option	Weight	Frequency	Percent	Percent Responses	Means	
Strongly Agree	(5)	9	69.23%			
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	
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
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	
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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%			
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	
<b>Response Rate</b>				<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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
<b>Response Rate</b>			<b>Mean</b>	<b>STD</b>	<b>Median</b>
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	
<b>Response Rate</b>			<b>Mean</b>		<b>STD</b>	<b>Median</b>
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	
<b>Response Rate</b>			<b>Mean</b>		<b>STD</b>	<b>Median</b>
13/19 (68.42%)			4.46		0.97	5.00

**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

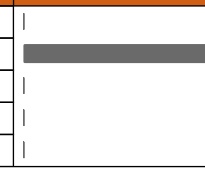
1 - I kept up with assigned readings and homework.																		
Response Option		Weight	Frequency	Percent	Percent Responses	Means												
Strongly Agree		(5)	1	25.00%		4.25	4.32	4.20										0.00
Agree		(4)	3	75.00%														
Neutral		(3)	0	0.00%														
Disagree		(2)	0	0.00%														
Strongly Disagree		(1)	0	0.00%														
0 25 50 100 Question Anderson University College Department																		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median			
4/7 (57.14%)	4.25	0.50	4.00	3309	4.32	0.84	5.00	261	4.20	0.88	4.00	0	0.00	0.00	0.00			


2 - I approached this course with a positive attitude.																		
Response Option		Weight	Frequency	Percent	Percent Responses	Means												
Strongly Agree		(5)	0	0.00%		4.00	4.34	4.31										0.00
Agree		(4)	4	100.00%														
Neutral		(3)	0	0.00%														
Disagree		(2)	0	0.00%														
Strongly Disagree		(1)	0	0.00%														
0 25 50 100 Question Anderson University College Department																		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median			
4/7 (57.14%)	4.00	0.00	4.00	3295	4.34	0.82	5.00	262	4.31	0.83	4.50	0	0.00	0.00	0.00			


3 - I was prepared for each class session.																		
Response Option		Weight	Frequency	Percent	Percent Responses	Means												
Strongly Agree		(5)	0	0.00%		4.00	4.30	4.22										0.00
Agree		(4)	4	100.00%														
Neutral		(3)	0	0.00%														
Disagree		(2)	0	0.00%														
Strongly Disagree		(1)	0	0.00%														
0 25 50 100 Question Anderson University College Department																		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median			
4/7 (57.14%)	4.00	0.00	4.00	3292	4.30	0.77	4.00	262	4.22	0.84	4.00	0	0.00	0.00	0.00			

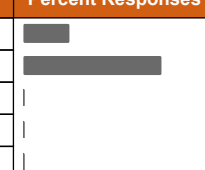
4 - I appreciate the subject matter more because of this course.																		
Response Option		Weight	Frequency	Percent	Percent Responses	Means												
Strongly Agree		(5)	3	75.00%		4.75	4.26	4.23										0.00
Agree		(4)	1	25.00%														
Neutral		(3)	0	0.00%														
Disagree		(2)	0	0.00%														
Strongly Disagree		(1)	0	0.00%														
0 25 50 100 Question Anderson University College Department																		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median			
4/7 (57.14%)	4.75	0.50	5.00	3293	4.26	0.92	5.00	262	4.23	1.02	5.00	0	0.00	0.00	0.00			

**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

5 - The amount of material presented in each class session was appropriate.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	0	0.00%		4.00	4.27	4.14									
Agree		(4)	4	100.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%					0.00								
					0	25	50	100	Question	Anderson University		College		Department			
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.00	0.00	4.00	3291	4.27	0.86	4.00	260	4.14	0.99	4.00	0	0.00	0.00	0.00		

6 - Required materials (such as textbooks and online resources) were useful.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	1	25.00%		4.25	4.21	4.21									
Agree		(4)	3	75.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%					0.00								
					0	25	50	100	Question	Anderson University		College		Department			
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.25	0.50	4.00	3291	4.21	0.92	4.00	261	4.21	0.93	4.00	0	0.00	0.00	0.00		

7 - Graded assessments (such as exams, projects, papers) fairly reflected course material.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	2	50.00%		4.50	4.35	4.31									
Agree		(4)	2	50.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%					0.00								
					0	25	50	100	Question	Anderson University		College		Department			
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.50	0.58	4.50	3292	4.35	0.81	5.00	263	4.31	0.83	4.00	0	0.00	0.00	0.00		

8 - This class provided meaningful content for personal or professional development.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	1	25.00%		4.25	4.32	4.16									
Agree		(4)	3	75.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%					0.00								
					0	25	50	100	Question	Anderson University		College		Department			
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.25	0.50	4.00	3297	4.32	0.86	5.00	263	4.16	1.07	4.00	0	0.00	0.00	0.00		

**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

9 - This class developed critical thinking skills.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.33	4.13									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
					0	25	50	100	Question	Anderson University	College	Department					
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3289	4.33	0.85	5.00	261	4.13	1.10	4.00	0	0.00	0.00	0.00		

10 - This class developed oral, written, and/or visual communication skills.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	2	50.00%		4.50	4.25	4.10									0.00
Agree		(4)	2	50.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
					0	25	50	100	Question	Anderson University	College	Department					
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.50	0.58	4.50	3290	4.25	0.89	4.00	263	4.10	1.05	4.00	0	0.00	0.00	0.00		

11 - The use of media/technology effectively supported the course when appropriate.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.36	4.18									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
					0	25	50	100	Question	Anderson University	College	Department					
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3286	4.36	0.78	5.00	261	4.18	0.96	4.00	0	0.00	0.00	0.00		

12 - Overall I rate this course as excellent.																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.23	4.03									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
					0	25	50	100	Question	Anderson University	College	Department					
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3283	4.23	0.95	4.00	259	4.03	1.15	4.00	0	0.00	0.00	0.00		

**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

<b>13 - The instructor used class time effectively.</b>																	
<b>Robert Heaton</b>																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.37	4.16									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3417	4.37	0.86	5.00	260	4.16	1.04	4.00	0	0.00	0.00	0.00		

<b>14 - The instructor returned assignments within a reasonable period of time.</b>																	
<b>Robert Heaton</b>																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.30	4.17									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3420	4.30	0.94	5.00	263	4.17	1.04	4.00	0	0.00	0.00	0.00		

<b>15 - The instructor demonstrated impartiality in grading coursework.</b>																	
<b>Robert Heaton</b>																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.42	4.29									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3421	4.42	0.83	5.00	262	4.29	0.93	5.00	0	0.00	0.00	0.00		

<b>16 - The instructor was accessible either through office hours or by appointment.</b>																	
<b>Robert Heaton</b>																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.46	4.28									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3420	4.46	0.75	5.00	263	4.28	0.89	5.00	0	0.00	0.00	0.00		

**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

17 - The instructor responded in a timely fashion to electronic communications.																	
Robert Heaton																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.40	4.29									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3415	4.40	0.85	5.00	262	4.29	0.88	4.50	0	0.00	0.00	0.00		

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)	3	75.00%		4.75	4.34	4.19									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3421	4.34	0.88	5.00	262	4.19	1.02	4.00	0	0.00	0.00	0.00		

19 - The instructor answered questions clearly.																	
Robert Heaton																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.39	4.24									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3422	4.39	0.84	5.00	262	4.24	0.94	4.00	0	0.00	0.00	0.00		

20 - Overall I rate this professor's instruction as excellent.																	
Robert Heaton																	
Response Option		Weight	Frequency	Percent	Percent Responses	Means											
Strongly Agree		(5)	3	75.00%		4.75	4.39	4.16									0.00
Agree		(4)	1	25.00%													
Neutral		(3)	0	0.00%													
Disagree		(2)	0	0.00%													
Strongly Disagree		(1)	0	0.00%													
						0	25	50	100	Question	Anderson University		College		Department		
Response Rate	Mean	STD	Median	Anderson University	Mean	STD	Median	College	Mean	STD	Median	Department	Mean	STD	Median		
4/7 (57.14%)	4.75	0.50	5.00	3424	4.39	0.86	5.00	262	4.16	1.04	4.00	0	0.00	0.00	0.00		

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**Course:** NEWT5150: The Early Church and the Roman Empire-NEWT5150-OE  
**Instructor:** Robert Heaton \*  
**Response Rate:** 4/7 (57.14 %)

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

Response Rate	
1/7 (14.29%)	

• Dr. Heaton has proven an invaluable resource as a professor. His lectures are pristine. His class times are well-prepared and effective, and his communication is almost immediate. I found this course challenging and productive. It was a well-managed class that felt like an extraordinary use of our limited semester time. I've completed my NT requirements, but I hope to take another course with Dr. Heaton at some point.

# ROBERT D. HEATON

Ph.D. in Religious and Theological Studies  
Specialties in New Testament, Christian Origins & Early Christianity  
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## 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, my mentor/overseeing professors could speak to their observations of my effectiveness and my potential as an educator.

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## 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, when I served as their Night & Weekend Reference Librarian. 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.

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## **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.

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## TEACHING MATERIALS

### As Full Instructor

Pedagogically, I have characteristically attempted to use diverse didactic methods meant to engage different learning styles. In the residential classroom, 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.

One benefit of online teaching involves the preservation of recorded, asynchronous lecture, which you may be interested to view. To demonstrate the dynamism and potential for technology to assist with the delivery of difficult (sometimes snore-inducing) topics, I offer here a three-part lecture on the Synoptic Problem [[Part 1](#)] [[Part 2](#)] [[Part 3](#)] that was prepared for a seminary master's level course introducing the gospels. If you are interested in some other subject from a full year's cycle of New Testament courses, please see [this directory of my seminary-level asynchronous lectures](#).

Finally, a recent undergraduate 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 in the form of lecture slides and class handouts.

### 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)

These presentations first developed as a Teaching Assistant have proven useful starting points to new lectures in the years that have followed.

## 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.<sup>7</sup>

## 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**



## When the Saints Go Marching In

### Obsessions over Holy Men and Their Relics

- Saints thought to be powerful; pious people desire their relics or their scriptural books.
  - But, **Alcuin of York**: “They carry amulets, believing them to be something holy. But it is better to imitate the examples of the saints in one’s heart than to carry their bones in little bags. And it is better to hold the written teachings of the Gospels in one’s mind, than to carry them, written on strips of parchment, around one’s neck.”

### **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  
Specialties in New Testament, Christian Origins & Early Christianity  
Email: [dr.robheaton@gmail.com](mailto:dr.robheaton@gmail.com) | Website: [robheaton.com](http://robheaton.com)

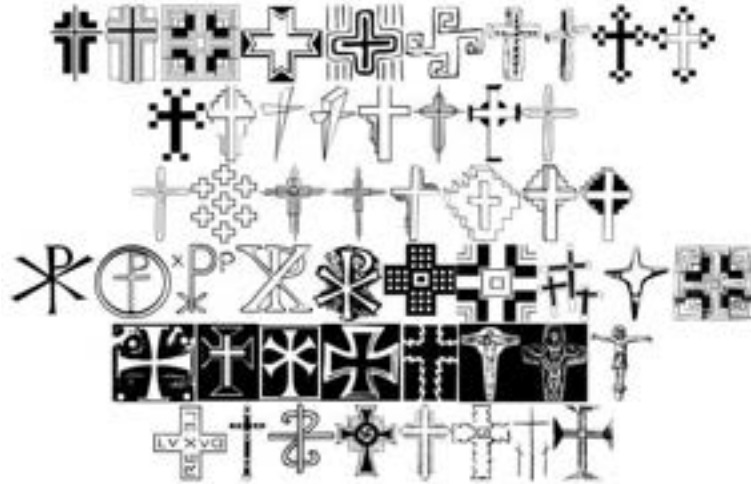
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## SAMPLE SYLLABI

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. This course could be adapted without undue effort for instruction in the Christian undergraduate environment, perhaps under the umbrella of non-American Christianities, to de-center from the typical Midwestern Protestant experience.

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 but 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 and theology, 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

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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://udenver.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
<b>Attendance and Participation</b>			
Daily Attendance	100 pts.	20 @ 5 pts. ea.	
Active Participation	100 pts.	20 @ 5 pts. ea.	
<b>TOTAL</b>	<b>200 pts.</b>		<b>20%</b>
<b>Christianity “In the News” Submissions</b>			
Weekly Link & Summary	100 pts.	10 @ 10 pts. ea.	10%
<b>Low-Stakes Writing/Active Reading &amp; Notetaking</b>			
Weekly Reading Journal	150 pts.	10 @ 15 pts. ea.	15%
<b>Written and Oral Reading Analyses</b>			
Reading Analysis Presentation #1	100 pts.	Due 2pm after presented	
Reading Analysis Presentation #2	100 pts.		
<b>TOTAL</b>	<b>200 pts.</b>		<b>20%</b>
<b>Group Religious Ethnography Project</b>			
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%
<b>TOTAL</b>	<b>350 pts.</b>		<b>100%</b>

## 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](mailto: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 16<sup>th</sup> 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](http://religiondispatches.org) and/or *Sacred Matters Magazine* → [sacredmattersmagazine.com](http://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

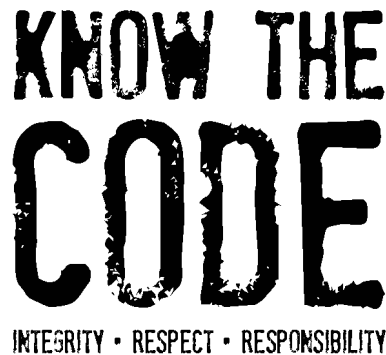
### Students with Disabilities/Medical Issues

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](http://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 **FELDMIEIER**, *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] **FELDMIEIER**, 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
<hr/>		
	<b>350</b> 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.