

**TS 640: The Mennonite Tradition in Historical Context**  
**Winter 2018**  
**Th 9:00am -11:50am; CGR 2201**

**Instructor Information**

Instructor: Troy Osborne

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Office Hours: Tuesdays, 10-12 (and after class) I am on campus every day, feel free to stop by my office or make an appointment.

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(Email is the best way to contact me!)

This is a survey of the development of the Anabaptist tradition (Mennonites, Amish, and Hutterites) from its medieval origins through its transformation into a global movement. Through the study of history, students will understand the forces and tensions that have shaped the Mennonites and other Anabaptists as they related to the changing contexts in the world around them. Throughout the course, students will attend to the strengths and weakness of defining Anabaptist identity through its history.

**Learning Objectives**

Students will:

1. Develop an understanding of the Christian tradition, including history, theology, conflicts, and contexts. By studying the past, students will become aware of current issues in the global church
2. Develop a specialized knowledge of the of Anabaptist/Mennonite tradition within the broader history of Christianity
3. Develop the ability to identify themes of Mennonite identity as seen in its history and in the contemporary tradition
4. Acquire the methodology to write an analytical paper on a topic of their choosing
5. (a) Articulate judgments about the role of historical memory as a source of theological understanding  
(b) Integrate these judgments in their writing, teaching and preaching.

## REQUIREMENTS:

- a) **ACTIVE PARTICIPATION:** Students are expected to come to class prepared to actively discuss the readings. At the graduate level, attendance is expected at every session. While there are not any particular attendance marks, I reserve the right to subtract up to 5% of the final mark for students who miss multiple sessions or do not engage in course material or class discussion at the expected level.
- b) **READING JOURNAL/DISCUSSION SESSION** To encourage students to find time for regular and solitary reflection on their reading, students should prepare reading journals for each week's readings. The writing should be completed prose, but the thinking can be exploratory. You could make connections between the different readings; raise questions that need clarity; discuss personal experiences with the themes; or identify major themes. Students will also take leadership in one week and lead the discussion around the readings. Journal entries will be about 600-800 words in length each. The lowest mark will be dropped. (25%)
- c) **GLOBAL MENNONITE BOOK REVIEW:** Students will write a brief 4-6 page essay analyzing one of the books in the Global Anabaptist History series in light of the themes discussed in this course. – (25%)
- d) **FINAL RESEARCH PAPER** Students will prepare a concluding 15-20 page (4500-6000 word) essay on a particular theme of the course. The essay must have a thesis that makes an argument or takes a strong position on a topic. The essay will be evaluated for the content of the research and the form of the writing. The paper will have a *minimum* of 10 sources, including articles from academic journals. A statement of the thesis and your plan for researching the topic will be due on March 9. Research papers must cite their works following the Chicago Manual of Style for footnotes (see Kate Turabian's *A Manual for Writers*). (Due during exam period: 50%)

## POLICIES:

**Attendance: Excused absences** are those caused by documented illness, family/personal emergencies, or participation in college-sponsored activities. (The supervisor of the activities must provide a letter stating the dates, times, and details of the absences.) In the case of excused absences, it will always be possible to make-up exams, quizzes, or papers. Up to three excused absences per semester are acceptable. If you will have to miss more than this, see me as soon as possible.

**Unexcused absences** are inevitable, but more than one of them may result in a lowering of your final grade.

**Read the course materials:** The literature and background material we read will provide us with the common ground upon which we base our conversations. Without that common ground, our conversations will lose some of their richness. **You are required to bring the appropriate books or printouts with you to class.** Failure to do so will affect your participation grade and I may mark you absent for that class session. If overall participation wanes, I may decide to introduce weekly journals to encourage you to keep up with the reading and to aid class participation.

**Late Work:** In order that you receive prompt feedback on your work, I encourage you to complete all of your assignments on time. In the rare circumstance of a documented family or medical emergency, I will grant an extension. In such a circumstance, you should contact me **as soon as possible** in order to make alternate arrangements. Otherwise, late work will be marked 1/3 grade off for everyday that it is late. A grade that would have been a B will become a B- for a paper that is one day late. Remember...it is always better to turn something in late than to get zero points for an assignment.

### **Academic Integrity**

In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. See the [UWaterloo Academic Integrity Webpage \(https://uwaterloo.ca/academic-integrity/\)](https://uwaterloo.ca/academic-integrity/) and the [Arts Academic Integrity Office Webpage \(http://arts.uwaterloo.ca/current-undergraduates/academic-responsibility\)](http://arts.uwaterloo.ca/current-undergraduates/academic-responsibility) for more information.

### **Discipline**

A student is expected to know what constitutes academic integrity to avoid committing academic offenses and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offense, or who needs help in learning how to avoid offenses (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisor, or the undergraduate associate dean. For information on categories of offenses and types of penalties, students should refer to [Policy 71, Student Discipline \(http://www.adm.uwaterloo.ca/infosec/Policies/policy71.htm\)](http://www.adm.uwaterloo.ca/infosec/Policies/policy71.htm). For typical penalties check [Guidelines for the Assessment of Penalties \(http://www.adm.uwaterloo.ca/infosec/guidelines/penaltyguidelines.htm\)](http://www.adm.uwaterloo.ca/infosec/guidelines/penaltyguidelines.htm).

### **Grievance**

A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70, Student Petitions and Grievances, Section 4 \(https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-70\)](https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-70). When in doubt please be certain to contact the department’s administrative assistant who will provide further assistance.

### **Appeals**

A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to [Policy 72, Student Appeals \(http://www.adm.uwaterloo.ca/infosec/Policies/policy72.htm\)](http://www.adm.uwaterloo.ca/infosec/Policies/policy72.htm).

### **Note for Students with Disabilities**

The Office for Persons with Disabilities (OPD), located in Needles Hall, Room 1132, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the OPD at the beginning of each academic term.

**The following texts are required for the course:**

Students should purchase or check out **one** of the following:

- Hoekema/Jecker, eds., *Testing Faith and Tradition* [Europe] (Good Books/Pandora, 2006)
- Lapp/Snyder, eds., *Anabaptist Songs in African Hearts* [Africa] (Good Books/Pandora, 2006)
- Prieto, *Mission and Migration* [Latin America] (Good Books/Pandora, 2010)
- Asheervadam et al., *Churches engage Asian Traditions* [Asia] (Good Books/Pandora, 2011)
- Loewen and Nolt, *Seeking Places of Peace* [N. America] (Good Books/Pandora, 2012)
- Ojwang, Francis S. *Forward in faith : history of the Kenya Mennonite Church: A Seventy-Year Journey 1942-2012* Nairobi, 2015
- Hinojosa, Felipe, *Latino Mennonites: Civil Rights, Faith, and Evangelical Culture* Baltimore, Maryland: Johns Hopkins University Press 2014

**Course Outline**

**[E-RESERVE] – Articles or documents available electronically through the library’s website**

**[learn.uwaterloo.ca]—Web-based documents whose links are available through the course website**

**Please bring a hard copy or electronic version of all the required readings for that day to class.**

<b>Week</b>	<b>Date</b>	<b>Topic</b>	<b>Readings Due</b>
1	January 4	Course Introduction	Williams, Rowan. <i>Why Study the Past?: The Quest for the Historical Church</i> . Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2005. Page 1-31 [E-RESERVES]  OPTIONAL -- Outler, Albert Cook. “Theodosius’ Horse : Reflections on the Predicament of the Church Historian.” <i>Church History</i> 57 (1988): 9–19. [E-RESERVES]
2	January 11	Europe’s Reformations This week we study the origins of the Reformation. We will examine the theological influences that ultimately influenced the Anabaptists movement.	Martin Luther, “Freedom of a Christian” “Preface to the New Testament” in Janz, Denis. <i>A Reformation Reader: Primary Texts With Introductions</i> . 2nd ed. Fortress Press, 2008. pp. 105-116. [E RESERVES]  Andreas Bodenstein von Karlstadt Argues against Images (1522) [ <a href="http://learn.uwaterloo.ca">learn.uwaterloo.ca</a> ]  Twelve Articles of the Swabian Peasants [ <a href="http://learn.uwaterloo.ca">learn.uwaterloo.ca</a> ]

Week	Date	Topic	Readings Due
			<p>Martin, Dennis D. "Nothing New Under the Sun : Mennonites and History." <i>Conrad Grebel Review</i> 5, no. 1 (Winter 1987): 1-27. [E-RESERVES]</p>
3	January 18	<p>Swiss and south German Anabaptism</p> <p>What was the nature of early Anabaptism in Switzerland and Germany? How are Bender and Snyder's descriptions of the Swiss movement similar and different?</p>	<p>Michael Sattler, "Schleitheim Articles and Congregational Order [<a href="http://Learn.uwaterloo.ca">Learn.uwaterloo.ca</a>]</p> <p>Conrad Grebel, "Grebel to Muntzer" [<a href="http://learn.uwaterloo.ca">learn.uwaterloo.ca</a>]</p> <p>Bender, Harold S. "Conrad Grebel, the Founder of Swiss Anabaptism." <i>Church History</i> 7, no. 2 (Jun 01, 1938): 157-178. [E-RESERVES]</p> <p>C. Arnold Snyder, "Sattler's View of the Church," <i>The Life and Thought of Michael Sattler</i> (Scottsdale, PA: Herald Press, 1984), 184-197. [E-RESERVES]</p> <p>Hubmaier and Denck, "On the Sword," in <i>Anabaptism in Outline</i>, ed. Walter Klaassen (Herald Press, 1981), 271-273. [E-Reserves]</p> <p>Arnold Snyder, "Mysticism and the Shape of Anabaptist Spirituality," in <i>Commoners and Community</i>, ed. C. Arnold Snyder (Pandora Press, 2002) 195-215. [E-Reserves]</p>
4	January 25	<p>Dutch-North German Anabaptism</p> <p>What was the nature of Anabaptism in northern Europe? How did it change and continue after the events of Münster in 1535?</p>	<p>Obbe Philips, "Confession" in <i>Spiritual and Anabaptist Writers</i>, ed. George H. Williams, (Westminster, 1957) 204-225. [E-Reserves]</p> <p>Menno Simons, "The New Birth," <i>Complete Writings of Menno Simons</i>, Verduin tr. and Wenger ed (Herald Press, 1984)" 89-102. [E-Reserves]</p>

Week	Date	Topic	Readings Due
			<p>Dirk Philips, "The Incarnation," <i>The Writings of Dirk Philips</i>, eds. C. J. Dyck, William E. Keeney, Alvin J. Beachy (Herald Press, 1992) 134-151. [E-Reserves]</p> <p>Alastair Hamilton, "The Development of Dutch Anabaptism in the light of the European Magisterial and Radical Reformation," in <i>Martyr to Muppe</i>, eds. Alastair Hamilton, Sjouke Voolstra, Piet Visser (Amsterdam University Press, 1994), 3-14.</p> <p>Sjouke Voolstra, "The Art of Oblivion," in <i>Menno Simons: His Image and Message</i>, (Bethel College, 1997), 18-34. [E-Reserves]</p>
5	February 1	<p>Martyrdom as Renewal</p> <p>What was the experience and theology of martyrdom in the seventeenth century? How should churches remember the martyrs' history today?</p>	<p>In <i>The Martyrs Mirror</i>, on reserve in Grebel's library, read the stories of:          +Dirk Willems (741-742)          +Maeyken Wens (977-982)</p> <p>Gregory, Brad. <i>Salvation at Stake: Christian Martyrdom in Early Modern Europe</i>. (Cambridge, 1999), 197-249. (E-Reserve)</p> <p><a href="#">"Right Remembering in Anabaptist-Lutheran Relations"</a>          [learn.uwaterloo.ca]</p> <p><a href="#">Krehbiel, Stephanie. "Staying Alive: How Martyrdom Made Me a Warrior." <i>Mennonite Life</i> vol. 61 no. 4, no. December 2006 (February 4, 2015). Link on Learn.uwaterloo.ca.</a></p> <p>Beachy, Kirsten, ed. <i>Tongue Screws and Testimonies: Poems, Stories, and Essays Inspired by</i></p>

Week	Date	Topic	Readings Due
			<p><i>The Martyrs Mirror</i>. (Scottsdale, Waterloo, 2010.) [Spend 20-30 minutes becoming familiar with the literary responses to the <i>Martyr's Mirror</i>. Choose several items to discuss in your writing responses and in class.]</p> <p><a href="#">Modern Marty Stories</a> Read one or two stories from this effort to compile stories of recent Anabaptist martyrs at <a href="http://www.martyrstories.org">www.martyrstories.org</a> Come prepared to share your response to the stories (and the project in general) with the rest of the class.</p>
6	February 8	<p>17th and 18th Century Mennonites: Assimilation and Pietism – Threats or Renewal?</p> <p>Is there a moment when the Anabaptists are no longer “radical”? Is assimilation always a sign of failure of the church? How do the Anabaptists’ descendants adapt to toleration or continued persecution? Did Pietism revive or threaten the identity of Mennonites and other Anabaptists?</p>	<p>Irvin and Ava Horst, trans. “Simplicity Laments Corrupted Manners,” <i>Mennonite Life</i> July, 1955): 129-131. <a href="http://learn.uwaterloo.ca">[learn.uwaterloo.ca]</a></p> <p>John D. Roth, “Pietism and the Anabaptist Soul,” in <i>The Dilemma of Anabaptist Piety</i>, ed. Stephen L. Longenecker (Bridgewater: Forum for Religious Studies, 1997): 17-33, 211-14 [E-Reserves]</p> <p>Osborne, Troy. “The Development of a Transnational ‘Mennonite’ Identity Among Swiss Brethren and Dutch Doopsgezinden in the Sixteenth and Seventeenth Centuries.” <i>Mennonite Quarterly Review</i> 88, no. 2 (April 2014): 195–218. [E-Reserves]</p> <p>Levi Miller, “I am a Mennonite, not an Anabaptist,” <i>Gospel Herald</i> 80 (7 July 1987): 482-4.</p>
7	February 15	<p>Old Order as Renewal</p> <p>In North America, the fastest growing Anabaptist group is the Old Order</p>	<p>Kraybill, Johnson-Wiener and Nolt, “European Origins,” in <i>The Amish</i>, pp. 24-36 [E-Reserves]</p>

Week	Date	Topic	Readings Due
		<p>Amish. In what ways do the Amish (and other 'plain' groups) represent the ideals of sixteenth-century Anabaptism? Are they a model for other Anabaptists to emulate?</p>	<p>Donald Kraybill, "The Quiltwork of Amish Culture," in: <i>The Riddle of Amish Culture</i>, 27-53. [E-RESERVES]</p> <p>Sources on Discipline in: Hostetler, ed. <i>Amish Roots</i>, pp. 84-93. [E-RESERVES]</p> <p>Royden Loewen, "To the Ends of the Earth: an Introduction to the Conservative Low German Mennonites in the Americas" <i>Mennonite Quarterly Review</i> 82, no. 3 (July 2008), 427-448. [E-RESERVES]</p> <p>Steven Nolt, "Amish Stories, Images, and Identities: Two Windows and a Mirror on Contemporary Conversations" <i>Conrad Grebel Review</i> 33. 1 (Winter 2015) 4-28.</p>
	<b>FEB 22</b>	<b>READING WEEK == NO CLASS</b>	
8	March 1	<p>Evangelicalism and Fundamentalism as Renewal</p> <p>Mennonite scholars have seen Evangelicalism as either an outside infiltration of or an ally with Anabaptist/Mennonite values. What has been the nature of Mennonites with Evangelicals and how has it changed over time?</p>	<p>Schlabach, Theron F. "Reveille for Die Stillen Im Lande : a Stir Among Mennonites in the Late Nineteenth Century: Awakening or Quickening, Revival or Acculturation?" <i>Mennonite Quarterly Review</i> 51, no. 3 (July 1, 1977): 213-226. [ERESERVES]</p> <p>James Juhnke, "Gemeindechristentum and Bible Doctrine: Two Mennonite Visions of the Early Twentieth Century," in <i>MQR</i> 57:3 (July 1983): 206-221 [E-Reserves]</p> <p>Paul Toews, Mennonites and Evangelicalism," in Toews, <i>Mennonites in American Society, 1930-1970</i>," (Herald Press, 1996), 214-237 [E-Reserves]</p>
9	March 8	History as Renewal	C. Henry Smith, <i>Mennonites in History</i> (Scottdale, 1907), 6-41.

Week	Date	Topic	Readings Due
		<p>In the twentieth century, Mennonite historians began shaping a ‘usable past’ from Anabaptist history in order to preserve a certain type of Mennonite identity. What have these historical visions shaped Mennonite identity, and what are the strengths and weakness of this approach to renewal and identity formation?</p> <p><b>RESEARCH PAPER PROPOSAL DUE</b></p>	<p>Harold S. Bender, “The Anabaptist Vision;” <i>Church History</i> 13, no. 1 (March 1944), 3-24 [Link found on <a href="http://Learn.uwaterloo.ca">Learn.uwaterloo.ca</a>]</p> <p>Steve Dintamen, “The Spiritual Poverty of the Anabaptist Vision,” <i>CGR</i> 10.2 (Spring 1992): 205-208</p> <p>Steven Siebert, “Modernity’s Long Shadow: The Banishment of the body and the Suppression of Memory in the <i>Confession of Faith in a Mennonite Perspective</i>,” <i>MQR</i> 81, no. 3 (July 2007): 399-426;</p>
10	<b>March 15</b>	<b>FIELD TRIP</b>	<b>NO READINGS</b>
11	March 22	<p>Conceiving Anabaptist/Mennonite Identity in the Twenty-First Century</p> <p>This week’s readings represent various ways that contemporary writers have defined Mennonite identity. How do they understand Mennonite identity and what challenges do they see ahead?</p>	<p>Roth, John D. “The Challenge of Church Unity in the Anabaptist Tradition” <i>The Conrad Grebel Review</i> 31, no. 1 (Winter 2013): 5-23. [E-Reserves]</p> <p>Spend 20-30 minutes reading entries in <i>Anabaptist Visions for the New Millennium</i> eds. Dale Schrag and James Juhnke (Kitchener and Scottdale, 2000). Choose two or three ‘visions’ to write on and share with the class. (RESERVE SHELF)</p> <p>Stuart Murray, “Anabaptism Today” in <i>The Naked Anabaptist</i>, (Scottdale: 2010). [E-Reserves]</p> <p>Bergen, Jeremy. “Reframing Anabaptism” [<a href="http://learn.uwaterloo.ca">learn.uwaterloo.ca</a>]</p>
12	March 29	<p>Towards a Global Mennonite History:</p> <p><b>BOOK REVIEW DUE</b></p> <p>What have been the critical issues of</p>	<p><b>Choose one of the following to analyze and report on:</b></p> <p>Hoekema/Jecker, eds., <i>Testing Faith and Tradition</i> [Europe] (Good Books/Pandora, 2006)</p>

Week	Date	Topic	Readings Due
		<p>Mennonites from across the globe? How does an awareness of their history shape our understanding of Mennonite identity?</p>	<p>Lapp/Snyder, eds., <i>Anabaptist Songs in African Hearts</i> [Africa] (Good Books/Pandora, 2006)</p> <ul style="list-style-type: none"> <li>• Prieto, <i>Mission and Migration</i> [Latin America] (Good Books/Pandora, 2010)</li> </ul> <p>Asheervadam et al., <i>Churches Engage Asian Traditions</i> [Asia] (Good Books/Pandora, 2011)</p> <p>Loewen and Nolt, <i>Seeking Places of Peace</i> [N. America] (Good Books/Pandora, 2012)</p> <p>Ojwang, Francis S. <i>Forward in faith : history of the Kenya Mennonite Church: a seventy-year journey 1942-2012</i> Nairobi, 2015</p> <p>Hinojosa, Felipe, <i>Latino Mennonites : Civil Rights, Faith, and Evangelical Culture</i> Baltimore, Maryland: Johns Hopkins University Press 2014</p>

**RESEARCH PAPER DUE, April 13: 4:00 pm**