

**INTERNATIONAL BAPTIST  
THEOLOGICAL SEMINARY**

Master of Theology

in

**Baptist and Anabaptist Studies**

**COURSE HANDBOOK  
2011/2012**



**University of Wales  
Prifysgol Cymru**

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## SUMMARY OF THE COURSE

The course consists of a Master of Theology degree in Baptist and Anabaptist Studies. The course is awarded and accredited by the University of Wales, a major British University and taught through IBTS, Prague. It is also possible to gain a Postgraduate Certificate in Baptist and Anabaptist Studies and a Post Graduate diploma in Baptist and Anabaptist Studies, also awarded and accredited by the University of Wales and taught through IBTS, Prague.

- ◆ The course is designed for graduates and others who want to engage in postgraduate level study in Baptist and/or Anabaptist historical studies.
- ◆ The course has been specially designed by IBTS, Prague.
- ◆ The MTh course operates a modular structure and is in two parts. Part One of the course consists of 120 UW credits (60 ECTS credits), which can be made up from varying combinations of 40 UW credit and 20 UW credit modules. Part Two of the course consists of a dissertation of not more than 20, 000 words (60 UW credits).
- ◆ The Postgraduate Certificate consists of 60 UW credits and the Post Graduate Diploma is the equivalent to Part One of the full MTh course. These are available to students who are either unable, with good cause, to complete respectively Part One or the dissertation or who wish to move on to doctoral level studies sooner. (This latter possibility is for people registered on the Post Graduate Certificate in Theology programme).
- ◆ The course is available in a full-time (residential) and a part-time (non-residential) mode. The normal full-time course is from one to two years while the part-time version normally lasts from two to a maximum of five years.
- ◆ The course is intended to encourage students to develop their own independent study skills in researching material, producing seminar contributions, written papers and a dissertation.
- ◆ The course will be conducted through tutorials and seminar groups. Students will be required to produce papers for seminars and to discuss their contributions with their peers.
- ◆ Bibliographical support will be provided, and tutors will give guidance before and after the production of oral and written work.
- ◆ Each module is usually assessed by means of one (20 UW credits) or two (40 UW credits) research papers of 4, 000-5, 000 words each.

## PURPOSE OF THE COURSE

The aims of the MTh in Baptist and Anabaptist Studies are to:

- ◆ Attract students from diverse age, geographical and confessional backgrounds to develop and expand their range of skills in Baptist/Anabaptist studies.
- ◆ Stimulate those who wish to pursue their interest in Baptist and/or Anabaptist Studies beyond undergraduate level to whatever is appropriate to their abilities and circumstances. It is suitable both for students who wish to develop their interest in Baptist and/or Anabaptist Studies to Master's level and for those who require a secure basis for proceeding to postgraduate research (MPhil/PhD) in an area of Baptist or Anabaptist Studies.
- ◆ Provide students with a range of learning experiences that are supported by a variety of teaching approaches and delivered in a supportive learning environment.
- ◆ Offer students the opportunity to explore and reflect critically on the history and identity of Baptists and Anabaptists, with particular attention to the inter-relationship of the two groups and the contemporary application of insights from the earlier history.
- ◆ Build on a person's previous academic experience by deepening their understanding of specific areas of theological study and by bridging the gap between the contrasting demands of undergraduate study and postgraduate research.
- ◆ Develop awareness of issues involved in historical research and critical reflection upon that research.
- ◆ Foster a critical understanding of the possibilities and problems inherent in the different key insights from Anabaptists and Baptists.
- ◆ Use the research interests of staff to inform and enhance the student's learning experience.
- ◆ Foster in students an ability to undertake study and research independently.
- ◆ Enable students, where appropriate, to master necessary field skills.
- ◆ Promote the development of key transferable skills that will assist students in their career developments.
- ◆ Equip students to undertake original research in the field of Baptist and Anabaptist studies at doctoral level.

## WHAT WILL YOU GET FROM THE COURSE ?

Upon successful completion of this programme, you will:

- ◆ Be aware of the key contemporary issues in Baptist and Anabaptist studies
- ◆ have acquired an informed and critical understanding of the main primary and secondary sources in their chosen area of study;
- ◆ be conversant with some of the major issues in recent Baptist and Anabaptist historical research;
- ◆ have developed independent judgement in analysing evidence, producing critical reviews and constructing sustainable hypotheses;
- ◆ understand the basic conventions and patterns of research and have produced coherent, cogently argued research projects and a dissertation.

You will also be able to:

- assess critically the most recent published research in the field
- read and use key texts critically and empathetically
- evaluate critically the different methodologies employed in Baptist and Anabaptist studies and be able to use the skills gained and deploy them effectively in research and reflection

Apart from this, you will also have gained or expanded your skills in a number of other areas, including your ability to communicate your findings, use of electronic databases, skills in problem-solving and in working with others. You will also have been able to take advantage of the chance to enhance your learning skills so that, if you wish, you are in a position to think about further research.

## APPLYING FOR THE COURSE

### Entry Qualifications

Qualifications for entry to the course will conform to the appropriate regulations of the University of Wales. All applicants should note that, irrespective of a person's qualifications, IBTS would need to satisfy itself that a candidate has achieved the necessary academic standard to complete the course satisfactorily.

- ◆ Applicants will normally possess a first degree in Theology, Religious Studies, Social Studies or Humanities or in some other related subject and have graduated at an approved institution with at least second class honours (GPA B- or 4,00 on a 1-5 scale). Applicants without a degree or whose first degree is in a subject unrelated to Theology, Religious Studies, Social Studies or Humanities may be admitted if they have followed a course of study in Theology whose standard is equivalent at least to a completed second year of a theological degree or if they are complementing their study with additional modules available at IBTS for strengthening the student's theological proficiency.
- ◆ Official transcripts of all previous academic work, including post-secondary school, university and seminary studies should be mailed directly to the Academic Dean of the Seminary by the institution issuing the transcript. If your programme of studies is in progress, a transcript should be sent at this time and a final transcript sent following completion of the programme. In addition, you must send a copy of your secondary school leaving certificate (*Maturita*, 'O' or 'A' level results, international baccalaureate , high school diploma).

### The IBTS Application Packet includes the following forms:

- a) The Application for Admission
- b) The Health Examination Report (To be completed by prospective full time students only) This form should be completed by an examining physician and mailed by the physician directly to the Academic Registrar at IBTS.
- c) The Housing Application Form (To be completed by prospective full time students only)
- d) Three reference letters; completed by an officer of your Baptist Union or a leader of your denomination if you are not a Baptist, the pastor of your local church and one of your academic teachers. Please have all persons mail the reference letters directly to the Academic Registrar at IBTS.

### Other documents needed:

- a) A 10-page, typed Research Paper  
The research paper is part of the application and is evaluated by the Admissions Committee to help determine research ability and English proficiency. The paper may be a research project completed as part of the applicant's previous studies at another theological institution. The paper should be the work solely of the applicant, including the translation,

without help from other people.

b) Evidence of English Competence

The language of instruction at the International Baptist Theological Seminary is English. ALL applicants, except those from Great Britain, the United States, Canada, Australia and New Zealand, must provide evidence of their English competence. Non-native English speaking students who have completed their prior theological or other studies at an English speaking institution may also be exempted from the English language test score requirement. If you are not a native of one of those five countries, you must either: 1) submit proof that you have achieved the Advanced Cambridge Certificate, or, 2) submit IELTS results, or, 3) have an official Test of English as a Foreign Language (TOEFL) score (no less than 550 or 270, depending on which of the two scales is used) sent to us directly by the TOEFL organisation. (For your reference, the Seminary's code number is 9574 for the TOEFL exam.) Information regarding this test may be obtained by writing: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

c) Czech authorities will require the original of your birth certificate and declaration that you have no criminal record from the authorities in your country.

Application Forms are available from the Academic Registrar at IBTS.

Completed application forms should be sent to:

**IBTS**

THE ACADEMIC REGISTRAR

IBTS

NAD HABROVKOU 3

164 00 PRAHA 6

CZECH REPUBLIC

## **COURSE STAFF**

### **COURSE LEADER**

The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI  
*IBTS Rector, Lecturer in Baptist and Anabaptist History, Theology and Ecumenism*

### **IBTS COURSE TUTORS**

Professor J.H.Y. Briggs MA, FSA, FRHistS  
*Research Professor in Baptist History*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS.  
*Senior Research Fellow in Baptist and Anabaptist Studies*

The Revd Gregory L Nichols BA, MDiv, PhD  
*Lecturer in Baptist History*

### **VISITING COURSE TUTORS**

The Revd Ruth M.B. Gouldbourne MA, BD, PhD  
*Lecturer in Baptist and Anabaptist History*  
The Revd Toivo Pilli BA, ThM, PhD  
*Lecturer in Baptist and Anabaptist History*

### **ACADEMIC DEAN**

The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD

## THE LIBRARY AND IT RESOURCES

Students will have full access to the IBTS library, one of the largest English-language theological libraries on the continent of Europe, which is well stocked in all areas of theology for postgraduate purposes. Library holdings number around 70,000 volumes, including materials in German and other European languages. The library is fully computerised, and the facilities for research are constantly being upgraded.

A professional library staff manages the collection and serves the needs of library users. Besides the qualified and theologically trained staff, students and volunteers give help in the library. In some cases the volunteers are qualified librarians from other countries, for example giving help with archives and research studies. Library staff and volunteers place an emphasis on service and reference help and seeking effective ways to meet the research needs of, especially, remote part-time students. Please refer to the Library web site ([www.ibts.eu/library](http://www.ibts.eu/library)) for further information and contact opportunities.

In addition to books in the lending section of the library, there is a large collection of periodicals and reference books. Periodicals number approximately 300 titles and electronic access is available to older journals and collections. There are audio-visual materials, microfilms and microfiches, and rare books and treatises. ATLA Religion, EBSCO's Religion and Philosophy and ProQuest Religion databases offer access to abstracts and the full text of periodicals in the field of theology. Access is also provided to the Internet, and students are able to consult key academic databases for detailed searches for bibliographical information. The library web site provides a listing of helpful, freely available theological information on the Internet, related to Baptist and Anabaptist Studies and other fields of theological studies (literature, trends and developments, organisations).

The Library is a member of the inter-library loan scheme and has working agreements with the Protestant Theological Faculty of the Charles University, the National Library of the Czech Republic and with the library of the University of Tübingen. Our Library is a member of several associations and networks of European theological libraries that offer professional support, shared periodical resources and acquisition and cataloguing help.

The library offers students ample reading space and the use of seven computers equipped with access to the catalogue, electronic databases, Internet and word processing software. There is also a photocopier, a microfiche/film scanner/printer, 2 traditional scanners and a DVD writer. IBTS also has a student computer room which can be used for research and writing of papers.

An introduction to the Seminary Library and information technologies will be given to all new students at the commencement of the course, but students can approach librarians at any time for further information and clarification.

## STRUCTURE AND DELIVERY OF THE COURSE

The programme is structured in the following way:

### **Part 1**

*Compulsory Core Modules:* Interpretations: Bible, Theology, Society (20 credits)  
Origins and Early History of Anabaptism 1 (20 credits)  
Baptist Origins and Development in Continental Europe 1 (20 credits)

### **EXIT POINT: PGCert in Baptist and Anabaptist Studies**

*Optional Modules:* Origins and Early History of Anabaptism (40 credits)  
Baptist Origins and Development in Continental Europe (40 credits)  
Anabaptist/Baptist Theology of the Church (20 credits)  
Anabaptists, Authority and the Bible (20 credits)  
MTh Module from other discipline (20 or 40 credits)

### **EXIT POINT: PG Dip in Baptist and Anabaptist Studies**

### **Part 2**

Dissertation (20 000 words) (60 credits)

### **EXIT POINT: MTh in Baptist and Anabaptist Studies**

In Part 1 all students must take the three core modules. At least 20 further credits must be taken from Baptist and Anabaptist modules. In discussion with the programme leader, it may be possible for students to take up to 40 credits from another programme. Students must complete all modules for Part 1 before being passed to Part 2.

Marking arrangements are as standardised by IBTS.

The mode of delivery is described in each module.

Not all of these optional modules will be taught in any one year. Students will be asked to list their order of preferences prior to the commencement of the course and these preferences will be taken into consideration in respect of the options offered.

- ◆ In place of one of the above modules, students may select, with the prior approval of the Course Leader and of the Academic Dean, one double module (40 UW credits), or two single modules (20 UW credits), from any other taught MTh course offered by IBTS.

- ◆ For full-time students, each module will generally be conducted through regular seminars or tutorials, focusing on a particular aspect of the overall theme. These seminars will be given by teaching staff and also students will do research and make presentations themselves.
- ◆ Each module will normally also be available for students working in part-time mode through intensive teaching over one to two weeks.
- ◆ Modules will be assessed on the basis of one (for a single module) or two (for a double module) written research papers of 4,000 to 5,000 words each.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in an appropriate manner to the source) will result in the disqualification of the unit of the course affected by it.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some type of extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%.

## **Part Two (The Dissertation)**

- ◆ All candidates for the MTh must submit a dissertation.
- ◆ The dissertation will be not more than 20,000 words, including footnotes but excluding bibliographies.
- ◆ The dissertation will be the result of the student's own authentic research, and is expected to provide evidence of a person's independent analytical, evaluative and creative abilities.
- ◆ Students will normally be expected to analyse a specific body of primary source material, which may be either published or archive material. Secondary sources are also important but it is essential that students locate these in the context in which they were originally written and evaluate them critically.

### ***Arrangements for starting the dissertation***

A student may only proceed formally to the MTh dissertation once the following conditions have been met:

- a) The Board of Examiners has indicated that the student has been successful at Part One
- b) The research title has been approved by the Course Leader and the Academic Dean
- c) A supervisor has been appointed

- ◆ Students may receive initial guidance on the nature and methods of the dissertation research before work for the modules has been completed and before the result of the student's performance at Part One is known. This guidance will concern the choice of a subject and title and preliminary reading. Preparatory work may only be undertaken on the dissertation at this stage provided a student's performance in individual modules is not jeopardised and it is recognised that formal approval for the dissertation is still required.
- ◆ A proposed dissertation title must be submitted, accompanied by a brief outline, on the appropriate form supplied by the Seminary, for approval by the Course Leader and the Academic Dean. In approving a title, the following criteria will be considered:
  - a) The subject matter may be in any aspect of Baptist and Anabaptist Studies, though it need not be closely related to one of the modules previously studied on the course;
  - b) The proposal should demonstrate a student's ability to analyse and evaluate critically a chosen topic;
  - c) The proposal should provide evidence of the student's independent judgment and creative abilities in synthesising and developing their thinking;
  - d) The subject for study should be based upon an adequate body of knowledge which will enable the student to engage with the material at the appropriate level;
  - e) Staff must be assured that the student has access to appropriate resources, including any requirements for supervision on a regular basis during the research and dissertation writing process.
- ◆ Students will be offered a dissertation writing seminar and a supervisor will be allocated to each student when the title of the dissertation is approved. The supervisor will normally be appointed from the full-time staff of IBTS, though a second supervisor may also be appointed in appropriate cases.

### ***Supervision of the dissertation***

- ◆ The supervisor will have particular concern for the subject matter, bibliography, structure, style and academic level of the dissertation. The final form of the dissertation, however, remains the responsibility of the candidate.
- ◆ It is the student's responsibility to ensure that adequate time is allowed in arranging dates for supervisions and in submitting work to their supervisor. A schedule of frequent meetings will be agreed before the student formally starts with the work.

## TEACHING, LEARNING AND ASSESSMENT

Learning and Teaching are structured in the following ways:

- ◆ *Intensive residential courses* comprising lectures, seminars and individual tutorial support. Students experience different teaching and learning approaches in order to develop skills such as critical analysis, synthesis and evaluation. Tutors use interactive teaching styles tailored to particular modules.
- ◆ *Distance learning* in which students are offered access to material through Moodle and are supplied with readers and other requisite material. Learning is supported by contact via Skype, e-mail, mail, phone and, as often as is feasible for the student, face-to-face meetings.
- ◆ *Occasional conferences* are organised to give students the experience of a wider range of scholarship and the opportunity of entering into academic discussion
- ◆ *Supervision* of dissertations involving regular contact with a supervisor, either by e-mail, or where feasible for the student, face-to-face. All students will receive intensive preparation for the writing of the dissertation by means of a residential seminar.
- ◆ *Research seminars* are regularly held for residential students and during intensive teaching periods, enabling students to present their research to their peers.
- ◆ *Assessment* is offered by coursework and dissertation. Where appropriate, students are offered the opportunity of presenting course work in other forms than traditional essays

### ***Team teaching***

Each module in the MTh in Baptist and Anabaptist Studies is delivered by team teaching. Taking into account the diverse background and life experiences of the IBTS students, the teaching team balances Eastern and Western European perspectives, as well as Continental and Anglo-American perspective. To ensure the fluidity of teaching at least two of the members of the team are from the academic staff of IBTS. The diversity of church and cultural perspective is brought by teachers with different denominational backgrounds (e.g. Orthodox, Catholic, Hussite, Mennonite, Brethren, European and American Baptist).

All members of the team are involved in setting the objectives and the goal of each module. They plan, exchange ideas, update the reading list and evaluate the module's performance once a year in direct contact with the Course Leader.

The Course Leader is a member of each of the teams. Her function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules. Normally she is one of the internal markers for the assessment in each module. She assists the teaching team in finding suitable tutors and supervisors for students' research or dissertation work.

### ***Modes of delivery***

Delivery of a module depends on the student's enrolment (full time, part time local and part time distance students).

The delivery of the module for full time students is based on no less than 30 contact hours (one or one and a half-hours weekly lectures/seminar discussions and additional tutorial work). Lectures/seminars for each module are scheduled in advance and announced in the Seminary's academic programme at the beginning of each academic year.

Dependent upon the student's availability, these options are open to the part-time local students as well.

Part-time local students can attend the regular teaching available for full time students, but they will do normally only one or at most two modules per year.

For part-time distance students a special intensive teaching format of 30 class-contact hours over two weeks is designed for each module. For the core module it will normally coincide with the orientation week. Additional intensive delivery is offered in November and February. Depending on the number of students enrolled, the intensive delivery may follow lecture type or seminar format. Additional tutorials for the research work of each student are available for part-time students, in part via electronic mail.

### ***Learning progression***

The structure and the content of the MTh in Baptist and Anabaptist Studies programme follow certain theological presuppositions. It is set in the tradition of baptistic emphases on learning together.

The core modules, The Origins and Early History of Anabaptism or Baptist Origins and Development in Continental Europe, are designed to provide tools and basis for further studies in Baptist and Anabaptist history and identity. Building upon the core module, there is an interconnection with and between optional modules which naturally cluster in learning tracks to account for the student's personal needs and experience. The students are encouraged to reflect upon their own historical and ecclesial context.

Interaction with the perspectives provided by the larger Christian tradition, especially the wider Reformation history, takes place through recommended readings, seminar discussions and the active involvement of students, lecturers and tutors from a variety of Christian denominational backgrounds. The Seminary's academic life as a centre of multi-cultural, multi-ecclesial exchange plays an important role in widening the perspectives of the students.

### ***Attendance***

The Master of Theology in Baptist and Anabaptist Studies at IBTS is demanding, especially given the fact that most students are working in English as a second language. Therefore, it is imperative that students take the maximum opportunity to participate in all forms of learning and research activities such as lectures, seminars, colloquia, group discussions, case studies and personal tutorials.

- ◆ Each tutor will keep an attendance record for all those registered as participants in the particular class or module.
- ◆ Any student who has to be absent from a lecture, seminar or tutorial because of illness, personal or family reasons, must seek permission of the Course Leader or the Academic Dean.
- ◆ The Registrar will note any student not attending regularly and the situation will be brought to the attention of the Academic Dean, who will interview the student concerned.
- ◆ A student failing to meet the attendance requirement for reasons not judged legitimate may be required to repeat the lectures and seminar requirements of the module concerned.

### ***Evaluation of student's progress***

- ◆ In most cases the research work on each module will be assessed on the basis of one (for a single module) or two (for a double module) written papers of between 4,000 and 5,000 words each. To account for the specifics of a student's experience or of the research topic other ways of assessing student work may be used such as a case study, oral presentation, or sermon delivery.
- ◆ To ensure the quality of assessment and objectivity of marking, all forms of oral presentations will be delivered in the presence of the two internal markers for the module. There will be a recording and taped materials will be sent for external evaluation.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in some manner to the source) will result in the disqualification of the piece of work affected. The IBTS cheating and plagiarism policy is described in the Seminary's *Academic Student Handbook*.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made with the Course Leader *in advance* or there are some type of extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%. The policy of late submission is outlined in the Seminary's *Academic Student Handbook*.

### ***Assistance available***

- ◆ To assist student's achievement and progress in accomplishing their work, a module on critical thinking, academic research and writing methodologies is provided. It is set to assure the quality of students' research and writing. It is a compulsory module for all full time and part-time students. The academic staff of IBTS teaches the module.
- ◆ To assist full time and part-time students' research work, a *Course Reader* will be provided for the core module and the optional modules whenever appropriate.
- ◆ To assist students for whom English is a second or third language, consultations in advanced

academic English writing, style and grammar are provided through the IBTS English language Department.

- ◆ To assist students' work on the dissertation project, suggestions concerning the format and the content of a dissertation in Baptist and Anabaptist Studies as well as arrangements for starting, supervision, progress evaluation and submission of the dissertation are outlined in IBTS *Master of Theology Dissertation Handbook*.

## ***Assessment Regulations***

### **Part One (The modules)**

#### *Full-time students*

- ◆ Full-time students must complete their work for Part One (120 UW credits) by a set date in May in time for the external examiners' meeting.
- ◆ The written assignments for each module should be completed by dates set by the Course Leader.
- ◆ It is expected that the dissertation will be completed during the autumn of the year following the year of enrolment.

#### *Part-time students*

- ◆ Part-time students will normally fulfil two-thirds (equivalent to 80 UW credits) of their contact hour requirements during the first year, and the remaining third in the first half of their second year. Alternatively, students may complete the equivalent of 40 UW credits, including written work, per year for three years. All written work for Part one should be completed within three years.
- ◆ The written assignments for each module should be completed by a date set by the Course Leader.

#### *Awards at Part One*

- ◆ Candidates who achieve the required minimum pass standard and complete 60 UW credits will be awarded the Postgraduate Certificate.
- ◆ Candidates who achieve the appropriate standard at Part One may proceed to Part Two. If they are unable, with good cause, to proceed to Part Two, they will be awarded the Postgraduate Diploma. The University of Wales defines 'good cause' as personal illness (medical certificates required), serious domestic difficulties or inordinate professional commitments.
- ◆ While a provisional indication concerning a student's progress may be given at the completion of each module, marks for each module will not be finalised until the Board of Examiners has made its decision at the conclusion of Part One.

- ◆ A candidate who fails a module may be re-examined once only within the overall time-limit prescribed for the degree either in the module as a whole or in those parts which she or he has failed.
- ◆ A pass list for Part One will be published after the Board of Examiners has reached its final decision.

## **Part Two (The Dissertation)**

### *Submission of the dissertation*

- ◆ Dissertations should be submitted in the form and under the conditions prescribed by the University of Wales in the Regulations for Master's Degrees by Examination and Dissertation (Modular Structure).
- ◆ Full-time candidates may submit their dissertation from 1st September onwards. The final date for submission of the dissertation is the September 30th which falls two years after the beginning of the student's enrolment.
- ◆ Part-time candidates may submit their dissertation from 15th April of their second year of enrolment onwards. The final date for submission is the September 30th which falls five years after the beginning of the student's enrolment.
- ◆ All candidates should take particular care to ensure that their dissertation is submitted by the final date allowed under the Regulations. Any candidate who has failed to submit her or his dissertation on time will not be eligible for the mark of Distinction irrespective of the level of performance achieved in any subsequent submission of the dissertation.

### **Award of MTh**

- ◆ Both parts of the examination must be passed in order to qualify for the MTh degree.
- ◆ The MTh with Distinction will be awarded to candidates who achieve the required level of distinctive performance in both parts of the degree.
- ◆ The examiners may require a candidate to undergo an oral examination.
- ◆ A candidate who fails the dissertation may re-present it once only, not less than six months and not more than twelve months from the date of the official communication to the candidate of his or her result by the University Registry.
- ◆ A pass list for the MTh will be published after the Board of Examiners has reached its final decision.
- ◆ A candidate who produces a dissertation which is deemed by the examiners to have failed will be awarded the Postgraduate Diploma.

# INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY

20 UW Credits      GEN- C701

(Compulsory Core Module)

## *Course Tutors*

Lina Andronovienė, BA, BA, MTh  
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI  
Lydie Kucová BA (Hons) MTh PhD  
Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD  
The Revd Docent Ivana Noble, BD, MA, PhD, CES  
The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD, PhD, FRASA  
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS  
The Revd Robin L Routledge BA, MA, PhD  
Zdenko Širka, Mgr

## *Module Coordinator*

Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Critical Thinking, Academic Research and Writing (at least as a virtual module)
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, you should be able to:  ◆ Understand the main streams of contemporary biblical and philosophical hermeneutics

- ◆ Appreciate the variety of hermeneutical approaches in the major areas of study at IBTS
- ◆ Have a clearer grasp of the questions involved in doing theology in their chosen area
- ◆ Perceive the similarities and differences in approach in the various theological disciplines
- ◆ See the concrete applications of ideas studied in the Critical Thinking Module
- ◆ Be prepared to start more specialised studies in their chosen area

### *Content*

This module consists of five Units. The first unit will focus on biblical hermeneutics. Starting with a brief overview of histories of biblical interpretation, both within the scriptures themselves and in the subsequent history of theology, it will move on to look at what might be termed the place of the Bible, focusing on both the setting in which the Bible is read and its role within that setting. This covers areas such as the relation to tradition or traditions of interpretation and the part the community plays in determining which interpretations are given precedence. The third lecture will examine the ways in which the Bible is used in theology and church life, the developments of canons within the canon, and the performative function of the Bible in the church.

In the second unit, consisting of two lectures, students will be introduced to modern philosophical hermeneutics, with particular reference to Hans-Georg Gadamer and Paul Ricoeur. The lectures will consider the turn to the hermeneutical in the second half of the twentieth century, and its importance and influence on theology. The lectures will help the student see that in itself a hermeneutical approach offers a potential for dialogue with the broader intellectual culture, as well as providing a useful tool for doing theology.

The third unit will be concerned with history, especially in terms of Baptist and Anabaptist Studies. However, the first lecture will consider the notion of history itself and how interpretations of history have themselves been subject to change. The second lecture will focus more specifically on the nature of church history and some of the challenges and questions raised by the conflicting demands of theology in its more prescriptive sense and the reality of church life as testified in available records. Finally, the third lecture will address some of the more specific questions relating to Baptist and Anabaptist Studies, looking at both technical questions relating to the search for sources, as well as ideas concerning histories of marginalised groups.

The fourth unit comes out of Contextual Missiology. The first lecture will return to the Bible and look at contemporary attempts to read the Bible missionally. The second lecture will address some of the theological challenges to mission, occasioned by the growing contact with people of other faiths, and by the de-Christianisation of much of Europe. What do these mean for the study of mission and what are appropriate tools for responding to them? The third lecture will focus on the issue of contextuality. How does one go about reading the signs of the times, understanding and responding to the context in which one finds oneself?

The fifth unit responds to questions from Applied Theology. It starts by considering ways in which the world can be read theologically – in other words, how different approaches to theology affect our understanding of culture. The second lecture will look at the ethical challenges involved in a Christian living in the world. The final lecture will consider whether there is any such thing as a specific baptistic hermeneutic for theology.

The course will end with a round table discussion in which students will be invited and encouraged to respond critically to the content of the course and consider how and what to take further and develop in their ongoing studies.

*Transferable Skills:  
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative  
Bibliography*

*(Extended reading  
list is available  
through the Course  
tutor.)*

- Adam, Andrew, *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*, Grand Rapids, Baker Academic, 2006.
- Bartholomew, Craig (ed.), *“Behind” the Text: History and Biblical Interpretation*, Grand Rapids, Paternoster, 2003.
- Bartholomew, Craig (ed.), *Canon and Biblical Interpretation*, Grand Rapids, Zondervan, 2006.
- Bauckham, Richard, *Bible and Mission: Christian Witness in a Postmodern World*, Carlisle, Paternoster, 2003.
- Bevans, Stephen, *Models of Contextual Theology*, Maryknoll, Orbis Books, 1992 (rev. and expanded ed. 2002).
- Bevans, Stephen and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, Maryknoll, Orbis, 2004.
- Cosgrove, Charles (ed.), *The Meanings We Choose: Hermeneutical Ethics, Indeterminacy and the Conflict of Interpretations*, London, T & T Clark, 2004.
- Dunning, Stephen, *Dialectical Readings: Three Types of Interpretation*, University Park, Pennsylvania State University Press, 1997.
- Fiddes, Paul, *Tracks and Traces: Baptist Identity in Church and Theology*, Carlisle, Paternoster Press, 2003.

- Gadamer, Hans-Georg, *Truth and Method*, New York, Continuum, 2003.
- Gadamer, Hans-Georg, *Philosophical Hermeneutics*, Berkeley, University of California Press, 1976.
- Habel, Norman and Peter Trudinger (eds.), *Exploring Ecological Hermeneutics*, Atlanta, Society of Biblical Literature, 2008.
- Henige, David, *Historical Evidence and Argument*, Madison, The University of Wisconsin Press, 2005.
- Jeanrond, Werner, *Theological Hermeneutics*, London, S.C.M., 1991.
- Kaiser, Walter and Moises Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning*, Grand Rapids, Zondervan, 2007.
- Kling, David W *The Bible in History: How the Texts Have Shaped the Times*. Oxford:OUP 2004.
- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.
- McClendon, James Wm. Jr. *Systematic Theology: Ethics, Doctrine, Witness*. 3 vols. Nashville: Abingdon Press.
- Mueller-Vollmer, Kurt, *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, New York, Continuum, 2000.
- Murphy, Nancey, Brad J. Kallenberg, and Mark Thiessen Nation, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg, PA: Trinity Press International, 1997.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*, Kitchener, Ontario, Pandora Press, 2000.
- Olson, Roger E *God in Dispute: Conversations among Great Christian Thinkers*, Grand Rapids, MI, Baker Academic, 2009
- Ricoeur, Paul, *Essays on Biblical Interpretation*, (ed. Lewis S. Mudge), Philadelphia, Fortress Press, 1980.
- Ricoeur, Paul, *Conflict of Interpretations: Essays in Hermeneutics*, (ed. Don Ihde), Evanston, Northwestern University Press, 1974.
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Thiselton, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description with special reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*, Exeter, Paternoster, 1980.
- Thiselton, Anthony, *The Hermeneutics of Doctrine*, Grand Rapids, Eerdmans, 2007.
- Tracy, David, *On Naming the Present: Reflections on God, Hermeneutics, and Church*, Maryknoll, Orbis Books, 1994 / London, SCM, 1994..
- Vanhoozer, Kevin, *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge*, Grand Rapids, Zondervan, 1998.
- W.C.C. Commission on Faith and Order, *A Treasure in Earthen Vessels: An Instrument for an Ecumenical Reflection on Hermeneutics*, Geneva, World Council of Churches, 1998.
- Westphal, Merold, *Whose Community? Which Interpretation? Philosophical Hermeneutics for the Church*, Grand Rapids, Baker Academic, 2009.
- Wright, Christopher, *The Mission of God: Unlocking the Bible's Grand Narrative*, Downers Grove, IVP Academic, 2006.

**THE ORIGINS AND EARLY HISTORY OF ANABAPTISM**  
**40 UW Credits BA-C704**  
**(Core Module)**

*Course Tutors*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS  
 The Revd Toivo Pilli BA., ThM, PhD  
 The Revd Keith G. Jones BA (Theol), MA, PhD, FRHistS, FCMI  
 The Revd Ruth M. B. Gouldbourne, MA, BD, PhD

*Mode and Place of Delivery*                      Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of Assessment*                      For 20 credits, one essay of up to 5,000 words  
 For 40 credits, two essays of up to 5,000 words each.

*Teaching Method*                              Intensive Teaching, involving seminars, some lectures, and presentations

*Learning Outcomes*                      On successful completion of this module, students should be able to:

- ◆ demonstrate knowledge of the key issues in contemporary historical study of the Anabaptist movements
- ◆ show that they possess a critical awareness of current problems and new insights in the field of Anabaptist history and identity
- ◆ display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses
- ◆ show awareness of the development of historical study within the baptistic community and the importance of such study for an understanding of the radical traditions
- ◆ display an ability to use an historical perspective to illuminate and evaluate contemporary issues within baptistic life
- ◆ indicate solid acquaintance with at least one major Anabaptist figure and/or stream

Students who take the module for 40 credits will further be able to:

- ◆ display a clear knowledge and understanding of the older and more recent historiographical trends – key research and writing - in the field of Baptist and Anabaptist studies and related areas of historical study
- ◆ show that they possess a critical understanding of the place of and complexity involved in using primary and secondary sources to produce fresh historical arguments regarding Anabaptist origins and development, especially in respect of the varieties of radical tendencies
- ◆ indicate a critical awareness of current problems and new insights in the field of Anabaptist history and identity in the context of Reformation studies

### *Content*

In this module students will learn to explore why and how Anabaptist movements emerged in the socio-political context of the sixteenth century. They will consider the factors that made up the wider context, including factors relating to the religious beliefs of the period. Students will learn to engage with primary and secondary sources and work towards building their own coherent positions. The course begins by looking at Anabaptism in its sixteenth-century context (Unit 1). The intention of this unit is that students identify the value of the various primary and secondary sources available for the study of Anabaptism and delineate significant features of the political and ecclesiastical context within which Anabaptism emerged. The next topic is the emergence of Anabaptist groups (Unit 2). Students here discuss possible historical and philosophical influences on the emerging Anabaptist movement and evaluate their significance, and delineate the early history of the major branches of Anabaptism. The course then moves to central Anabaptist theological convictions (Unit 3). The aim is to summarise and evaluate Anabaptist convictions in the areas of Christology, pneumatology and soteriology. In the next section (Unit 4) ethical issues are examined - Anabaptist thinking on discipleship, truth-telling, swearing of oaths, equality and suffering. In the final section (Unit 4) students will learn to delineate the main discussions and developments in the areas studied in this module as the Anabaptist movement reached the middle of the sixteenth century, and assess the contemporary significance of the Anabaptist tradition.

*For those students who take the module for 40 credits, the same units will be studied but there will an emphasis on further study in the following areas.*

First, students will give more attention to the historiographical debate concerning monogenesis and polygenesis and will assess the extent to which Anabaptism can be described as a movement. As well as delineating the early history of the major branches of Anabaptism, they will compare and contrast in greater depth their characteristic emphases. Students will identify and explore the main characteristics of other radical tendencies in the early sixteenth century, giving more attention to the spiritualists, the revolutionaries, and those with apocalyptic beliefs. They will also discuss the extent to which Anabaptist convictions derived from or deviated from the teachings of the Protestant reformers, and in particular will critically assess the distinctive Christological and soteriological teachings of key

## Anabaptists.

### *Transferable Skills: Practised / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases
- ◆ Evaluation of methodologies involved in historical study
- ◆ Ability to propose new ways of approaching evidence

### *Indicative Bibliography*

- Bender, H.S., *The Anabaptist Vision* (Scottsdale, Pennsylvania, and Waterloo, Ontario: Herald Press, 1944)
- Biesecker-Mast, Susan and Gerald, eds., *Anabaptists and Postmodernity* (Pandora Press, 2000)
- The Chronicle of the Hutterian Brethren* (Rifton, NY: Plough, 1987)
- The Complete Works of Menno Simons, 1496-1561* (Scottsdale, PA: Herald Press, 1956)
- Estep, W., *Anabaptist Beginning 1523-1533* (Nieuwkoop: B De Graaf, 1976)
- Estep, W. *The Anabaptist Story* (Grand Rapids: Eerdmans, 1975)
- George, T., *Theology of the Reformers* (Nashville: Broadman, 1987)
- Gordon, B., *The Swiss Reformation* (Manchester and New York: Manchester University Press, 2002)
- Harder, L., *The Sources of Swiss Anabaptism* (Scottsdale, PA: Herald, 1985)
- Isaak, H., *Menno Simons and the New Jerusalem* (Kitchener, Ontario: Pandora Press, 2006)
- Klassen, William, and Klaassen, Walter, eds., *The Writings of Pilgram Marpeck* (Scottsdale, PA: Herald Press, 1978)
- Lindberg, C., *The European Reformations* (Oxford: Blackwell, 1996)
- MacCulloch, D., *Reformation: Europe's House Divided 1490-1700* (London: Allen Lane, 2003)
- Packull, Werner, *Hutterite Beginnings: Communitarian experiments during the Reformation* (Baltimore: Johns Hopkins University Press, 1995)
- Packull, Werner and Dipple, G., *Radical Reformation Studies, Essays Presented to James M. Stayer* (Aldershot: Ashgate, 1999)
- Pipkin, H. W., and John H. Yoder, eds., *Balthasar Hubmaier* (Scottsdale, PA: Herald Press, 1989)
- Pipkin, H. W., ed. *Essays in Anabaptist Theology* (Elkhart, Indiana: Institute of Mennonite Studies, 1994)
- Riall, Robert, *The Earliest Hymns of the Ausbund* (Kitchener, Ontario: Pandora Press, 2004)
- Snyder, A., *Anabaptist History and Theology: An Introduction* (Kitchener, Ontario: Pandora, 1995)
- Snyder, A., *Following in the Footsteps of Christ: The Anabaptist Tradition* (London: Darton, Longman and Todd, 2004)
- Snyder, A. and Hecht, Linda, eds., *Profiles of Anabaptist Women* (Waterloo, Ont.: Wilfrid Laurier University Press, 1996)
- Snyder, A., ed., *Sources of South German/Austrian Anabaptism* (Kitchener, Ontario: Pandora Press, 2001)
- Stayer, James M., Packull, Werner O., and Deppermann, Klaus, 'From Monogenesis to Polygenesis: The Historical Discussion of Anabaptist Origins', *MQR* (1975)
- Williams, G. H., *The Radical Reformation* (Kirksville, Mo. : Sixteenth Century Journal Publishers, 1992)

Williams, G. H., ed., *Spiritual and Anabaptist Writers* (Philadelphia: Westminster Press, 1957)  
Yoder, John H., *The Schleitheim Confession* (Scottsdale, PA: Herald Press, 1977)



# BAPTIST ORIGINS AND DEVELOPMENT IN CONTINENTAL EUROPE

20 /40 UW Credits BA-V743

(Optional Module)

## *Course Tutors*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS  
The Revd Toivo Pilli BA., ThM, PhD  
Professor John H. Y. Briggs MA, FSA, FRHistS  
The Revd Keith G. Jones BA (Theol), MA, PhD, FRHistS, FCMI  
The Revd Gregory L Nichols BA, MDiv, PhD

<i>Mode and Place</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- <i>of Delivery Time</i>
<i>Methods of Assessment</i>	For 20 credits, one essay of up to 5,000 words For 40 credits, one essay of up to 5,000 words and one case study.
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>◆ demonstrate knowledge of the reasons why Baptist churches emerged in different parts of Europe from the nineteenth century</li><li>◆ show that they possess a critical awareness of how religious, social, political and cultural factors influenced developments</li><li>◆ display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses</li><li>◆ show awareness of the development of historical study within the baptistic community and the importance of such study for an understanding of the radical traditions</li><li>◆ give evidence of an ability to analyse the common features which link Baptists and also the differences between Baptists and other Christian traditions across Europe – Catholic, Orthodox and Protestant</li></ul>

- ◆ display an ability to use an historical perspective to illuminate and evaluate contemporary issues within baptistic life in such areas as baptism, ministry and spirituality

*Students who take the module for 40 credits will further be able to:*

- ◆ indicate solid acquaintance with at least one major Baptist figure and/or stream of Baptist life, using material drawn in the main from primary sources
- ◆ show that they can utilise primary sources to conduct detailed historical research in the form of a case study of Baptist developments relating to their own region
- ◆ demonstrate that they are able to contribute to an area of current debate about Baptist ecclesial and or/missional identity in Europe

### *Content*

The module begins by analysing Baptist origins in the seventeenth century, examining the contribution of John Smyth and Thomas Helwys to Baptist beginnings in Amsterdam and London. The main focus for the students will then be mainland Europe, and students will explore the way Baptists emerged in the nineteenth century in particular. As with all new movements, Baptists in Europe are indebted to a number of broader shaping influences. These can be cultural and can also be specifically religious. Students will discuss the main features of this process as they had an impact on Baptists. They will examine the confluence of different streams of ecclesiological understanding in this period, both from within and outside the continent of Europe. This was a time of new thinking about questions relating to the church and to society. These will be analysed in order to provide more understanding of the way Baptist life was shaped. Students will focus on and critically examine the work of Johann Oncken, who is often seen as the father of Continental Baptists. The enormous contribution of the German Baptists to Baptist growth will be delineated. Sections of the module will look at Baptist life as it emerged in predominantly Protestant, Roman Catholic and Orthodox contexts in Europe. Students will explore the impact of context and the implications of this for today. Mainland European Baptist links with America and Britain will be discussed. Students will also look at features of Baptist mission in and beyond Europe from the later nineteenth century.

*For those students who take the module for 40 credits, the same units will be studied but there will be an additional task.*

Students must engage in research using primary source material and undertake an investigation into some aspect of Baptist development in their own region/country. This is to be in the form of case study, presented as a scholarly historical essay. Primary sources will be dependent on the region/country chosen. The primary sources will normally include church records, local magazines, local history records and in some cases oral evidence. These will be in the local language and will have to be translated into English for the essay.

It will be possible for students, if they so wish, to build on the material gathered for the case study and engage in further primary source research in their own area for the MTh dissertation.

*Transferable Skills: Practised / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases
- ◆ Evaluation of methodologies involved in historical study
- ◆ Ability to propose new ways of approaching evidence

*Indicative Bibliography*

- Baptist Work in Denmark, Finland, Norway and Sweden* (Stockholm: Baptistmissionens Bokforlags, 1947)
- Barnes, I., *Truth is Immortal: The Story of Baptists in Europe* (London: Carey Kingsgate Press, 1955)
- Bebbington, D. W., ed., *The Gospel in the World: International Baptist Studies* (Carlisle: Paternoster, 2002)
- Beeson, T., *Discretion and Valour, Religious Conditions in Russia and Eastern Europe* (Glasgow: Collins Fontana Books, 1974)
- Byford, C. T., *Peasants and Prophets: Baptist Pioneers in Russia and South Eastern Europe* (London: Kingsgate Press, 1911)
- Coggins, J., *John Smyth's Congregation* (Scottsdale: Herald Press, 1991)
- Coleman, H.J., *Russian Baptists and Spiritual Revolution 1905-1929* (Bloomington and Indianapolis: Indiana UP, 2005)
- Cooke, J. H., *Johann Gerhard Oncken: His Life and Work* (London: Partridge, 1908)
- Culpepper, Scott, *Francis Johnson and the English Separatist Influence*, (Macon, GA: Mercer University Press, 2011)
- Davies, N., *Europe: A History* (Oxford: OUP, 1996)
- Dieter, M. E., *The Holiness Revival of the Nineteenth Century* (Metuchen, NJ: Scarecrow Press, 1980)
- Franks, J. D. ed., *European Baptists Today* (Zurich: Baublatt, 1950)
- Green, B., *Crossing the Boundaries* (Didcot: Baptist Historical Society, 1998)
- Green, B. *Tomorrow's Man: A Biography of J. H. Rushbrooke* (Didcot: Baptist Historical Society, 1997)
- Hopper, J. D., 'A History of Baptists in Yugoslavia, 1862-1962', Southwestern Baptist Theological Seminary PhD dissertation (Fort Worth, Texas, 1977)
- Kirkwood, D. R., *European Baptists: A Significant Minority* (New York: Houghton Mifflin, 1972)
- Lee, J., *Theology of John Smyth* (Macon: Mercer University Press, 2003)
- Leonard, B., *Baptist Ways, A History* (Valley Forge: Judson Press, 2003)
- Lord, T. F., *Baptist World Fellowship: A Short History of the Baptist World Alliance* (Nashville: Broadman Press, 1955)
- Lumpkin, W. L., ed., *Baptist Confessions of Faith* (Valley Forge: Judson Press, 1959)

- McBeth, H. L., *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987)
- McConnell, R. T., 'Indigenous Baptists and Foreign Missionaries: Baptist Communities in Romania, Hungary and Yugoslavia 1872-1980' (PhD Dissertation, University of South Carolina, 1996)
- Moore, J. A., *Baptist Witness in Catholic Europe* (Rome: Baptist Publishing House, 1973)
- Parker, G. K., *Baptists in Europe* (Nashville: Broadman Press, 1982)
- Payne, E. A., *Out of Great Tribulation: Baptists in the USSR* (London: Baptist Union, 1973)
- Randall, I., Pilli, T., and Cross, A.R., eds., *Baptist Identities* (Carlisle: Paternoster: 2006)
- Randall, Ian, 'Every Apostolic Church a Mission Society: European Baptist Origins and Identity', in Anthony R. Cross, ed., *Ecumenism and History: Studies in Honour of John H. Y. Briggs* (Carlisle: Paternoster Press, 2002)
- Reports of Baptist World Alliance Congresses
- Rowe, M., *Russian Resurrection, Strength in Suffering – A History of Russia's Evangelical Church* (London: Marshall Pickering, 1994)
- Rushbrooke, J. H., *The Baptist Movement on the Continent of Europe* (London: Kingsgate Press, 1923)
- Wagner, W. L., *Growth Patterns of Baptists in Europe* (South Pasadena, Calif.: William Carey Library, 1978)
- Wardin, A., ed., *Baptists Around the World: A Comprehensive Handbook* (Nashville: Broadman and Holman, 1995)
- Wardin, A., *Evangelical Sectarianism in the Russian Empire and the USSR. A Bibliographic Guide* (Lanham, MD, and London: ATLA and Screecrow Press, 1995)
- White, B.R., *The English Baptists of the 17<sup>th</sup> Century* (Didcot: Baptist Historical Society, 1996)
- Wright, S., *The Early English Baptists 1603-1649* (Woodbridge: Boydell Press, 2006)

An updated booklist will be given to those taking this module.

In addition there are articles in the major Baptist historical journals. These will be referred to within the module.

**ANABAPTIST/BAPTIST THEOLOGY OF THE CHURCH**  
**20 / 40 UW Credits BA – V742**  
**(Optional Module)**

*Course Tutors*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS  
The Revd Toivo Pilli BA., ThM, PhD  
Professor J.H.Y. Briggs MA, FSA, FRHistS  
The Revd Ruth M. B. Gouldbourne MA, BD, PhD  
The Revd Keith G. Jones MA, BA (Theol), PhD, FRHistS, FCMI

<i>Mode and Place</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- <i>of Delivery Time</i>
<i>Methods of Assessment</i>	One essay of up to 5,000 words
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Module: The Origins and Early History of Anabaptism
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"><li>◆ demonstrate knowledge of the key issues in Anabaptist and Baptist ecclesiology, for example the relationship between ecclesiology and missiology, worship, sacramental practice, leadership, inter-church relationships and the understanding of church and state</li><li>◆ show that they possess a critical awareness of the ways in which distinctive Anabaptist and Baptist thinking about the church was shaped in specific historical contexts</li><li>◆ display independent judgment in analysing relevant historical and theological material, producing critical reviews of material and constructing sustainable hypotheses</li><li>◆ show awareness of the development of the study of ecclesial issues within the baptistic community and the importance of such study for an understanding of the radical traditions</li></ul>

- ◆ display an ability to use an historical perspective to illuminate and evaluate contemporary ecclesiological issues within baptistic life in Europe
- ◆ indicate a critical awareness of current problems and new insights in the field of Anabaptist and Baptist ecclesiology in relation to other ecclesial traditions.

### *Content*

In this module students delineate the features of Anabaptist and Baptist ecclesiology. In the first section (Unit 1) they differentiate Anabaptist ecclesiology from other sixteenth-century views; assess the significance for Anabaptist ecclesiology of Anabaptist understandings of discipleship and church discipline; and account for the development of congregations characterised by the participation of the members in mission and ministry. The next section (Unit 2) directs students to outline and explain the distinctive features of early General and Particular Baptist ecclesiology; to evaluate the role of ministerial leadership in Baptist life; and to account for the views of the wider church and society to be found among seventeenth-century Baptists. In the following section (Unit 3) students discuss tensions within Anabaptist ecclesiology between the principle of the priesthood of all believers and the perceived need for leadership; identify features of Anabaptist approaches to baptism and the Lord's Supper and their implications for ecclesiology; and critically evaluate Anabaptist practices of mutual aid and sharing of resources. The next section, on Baptist life (Unit 4), analyses the reasons for Baptist decline in the early eighteenth century with particular reference to ecclesiology; outlines and explains how growth developed through revival and how this altered Baptist theologies of the church; evaluates the significance of the Baptist Union and its place within a changing ecclesiology; and accounts for views of church, ministry, sacraments and mission which became prominent in Baptist thinking. In the final section (Unit 5) students assess the significance of Anabaptist and Baptist ecclesiological thought and practice for contemporary churches and indicate areas where these traditions might contribute towards contemporary ecclesiological developments.

### *Transferable Skills: Practised / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases
- ◆ Evaluation of methodologies involved in historical study
- ◆ Ability to propose new ways of approaching evidence

### *Indicative Bibliography*

Avis, P., *The Church in the Theology of the Reformers* (Eugene, OR.: Wipf and Stock, 2002)  
 Briggs, John, *The English Baptists of the Nineteenth Century* (Didcot: Baptist Historical Society, 1994)

- Brown, Raymond, *The English Baptists of the Eighteenth Century* (London: Baptist Historical Society, 1986)
- Coggins, J. R., *John Smyth's Congregation* (Scottsdale: Herald Press, 1991)
- Cross, Anthony, *Baptism and the Baptists* (Carlisle Paternoster Press, 2000)
- Cross, Anthony, and Philip E. Thompson, eds., *Baptist Sacramentalism* (Paternoster Press, 2003)
- Dulles, Avery, *Models of the Church* (Dublin: Gill and Macmillan, 1988)
- Durnbaugh, D., *The Believers' Church* (Scottsdale: Herald Press, 1985)
- Dyck, Cornelius J., *Spiritual Life in Anabaptism: Classic Devotional Resources* (Scottsdale: Herald Press, 1995)
- Fiddes, P., *Tracks and Traces* (Carlisle: Paternoster, 2003)
- Friedmann, R., *The Theology of Anabaptism* (Scottsdale: Herald Press, 1973)
- Friesen, Abraham, *Erasmus, the Anabaptists, and the Great Commission* (Grand Rapids: Eerdmans, 1998)
- Jones, K.G., *The European Baptist Federation: A case study in European Baptist interdependency, 1950-2006*, (Milton Keynes: Paternoster Press, 2009).
- Klaassen, W., *Anabaptism in Outline* (Scottsdale: Herald Press, 1981)
- Klaassen, W., *Anabaptism - Neither Catholic nor Protestant* (Waterloo: Conrad, 1973)
- Klaassen, Walter, *Anabaptism Revisited* (Scottsdale: Herald Press, 1992)
- Klassen, W., *Covenant and Community* (Grand Rapids: Eerdmans, 1968)
- Koop, K. and Schetz, M. eds., *Without Spot or Wrinkle: Reflecting Theologically on the Nature of the Church* (Elkhart, Indiana: Institute of Mennonite Studies, 2000)
- Lee, J., *Theology of John Smyth* (Macon: Mercer University Press, 2003)
- Littell, F., *The Anabaptist View of the Church* (Boston: Starr King, 1958)
- Marby, Eddie, *Balthasar Hubmaier's Doctrine of the Church* (University Press of America, 1994)
- Murray, S., *Post-Christendom: Church and Mission in a Strange World* (Carlisle: Paternoster, 2004)
- Packull, Werner, *Hutterite Beginnings: Communitarian Experiments during the Reformation* (Baltimore: Johns Hopkins UP, 1995)
- Packull, Werner, and Dipple, G., eds., *Radical Reformation Studies, Essays Presented to James M. Stayer* (Ashgate, 1999)
- Payne, E.A., *The Fellowship of Believers* (London: Carey Kingsgate, 1944)
- Pipkin, H. W. and Yoder, J. H., eds., *Balthasar Hubmaier* (Scottsdale: Herald Press, 1989)
- Pipkin, W., ed., *Essays in Anabaptist Theology* (Elkhart, Indiana: Institute of Mennonite Studies, 1994)
- Randall, I.M., *The English Baptists of the Twentieth Century* (Didcot: Baptist Historical Society, 2005)
- Sell, A.P., *Saints Visible, Orderly and Catholic: The Congregational Idea of the Church* (Geneva: WARC, 1986)
- Shenk, W., *Anabaptism and Mission* (Scottsdale: Herald Press, 1984)
- Underhill, E. (ed.), *Records of the Churches of Christ gathered at Fenstanton, Warboys, and Hexham, 1644-1720* (London: The Hansard Knollys Society, undated)
- Walker, M., *Baptists at the Table* (Didcot: Baptist Historical Society, 1992)
- White, B. (ed.), *Association Records of the Particular Baptists of England, Wales and Ireland to 1660* (Parts 1-3) (London: Baptist Historical Society, 1971-4)
- White, B., *The English Baptists of the Seventeenth Century* (London: Baptist Historical Society, 1983)
- Whitley, W. (ed.), *The Works of John Smyth*, Vols. 1 & 2 (Cambridge: CUP, 1915)
- Wright, N.G., *Disavowing Constantine* (Carlisle: Paternoster, 2000)
- Wright, N.G., *Free Church, Free State* (Milton Keynes: Paternoster Press, 2005)
- Wright, N.G., *New Baptists, New Agenda* (Carlisle: Paternoster, 2002)

# ANABAPTISTS, AUTHORITY AND THE BIBLE

20 / 40 UW Credits BA-V741

(Optional Module)

## *Course Tutors*

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS

The Revd Toivo Pilli BA., ThM, PhD

The Revd Keith G. Jones MA, BA (Theol), PhD, FRHistS, FCMI

<i>Mode and Place</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- of Delivery Time
<i>Methods of Assessment</i>	For 20 credits, one essay of up to 5,000 words
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Module: Origins and Early History of Anabaptism
<i>Learning Outcomes</i>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"><li>◆ demonstrate knowledge of the different views about the state which were to be found among Anabaptists in the sixteenth century</li><li>◆ show that they possess a critical awareness of how religious, social, political and cultural factors influenced these developments</li><li>◆ give evidence of an understanding of the approaches to biblical interpretation and the application of the Bible to be found among sixteenth-century Anabaptists</li><li>◆ display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses</li><li>◆ show awareness of the development of thinking about issues such as peace-making within the baptistic community and the importance of such issues for radical Christian witness in a post-Christendom context</li><li>◆ give evidence of an ability to analyse the hermeneutical approaches in the radical traditions and to assess the relevance of these approaches in the context of the use of the Bible in other traditions</li></ul>

- ◆ display an ability to use an historical perspective to illuminate and evaluate a range of contemporary issues related to authority within baptistic life

### *Content*

In this module students look at two main areas of authority as they shaped the early Anabaptist story: issues related to the state and to the Bible. In the first section (Unit 1) students assess the relationship between the Peasants' War and Anabaptism; differentiate between and evaluate the different attitudes to 'the sword' found in first-generation Anabaptism; and discuss the emergence of a settled Anabaptist tradition and set this within the broader Peace Church tradition. The task in the second section (Unit 2) is to set the attitudes to the state within Anabaptism in the broader context of dissent in the medieval church and to evaluate the various perspectives within early Anabaptism on the relationship between the church and the state. The module then looks at authority in relation to the Bible. In this unit (Unit 3) students evaluate the significance of different kinds of authority for early Anabaptists and discuss their inter-relatedness; evaluate the use made by Anabaptists of the Bible; and consider the extent to which Anabaptists developed a coherent and distinctive approach to biblical interpretation. The focus of the next section (Unit 4) is the role of the congregation in Anabaptist hermeneutics. In this unit students also compare and contrast Anabaptist and other sixteenth-century approaches to biblical interpretation. The final section (Unit 5) evaluates the view that the Anabaptism represents a 'Christ against Culture' position; compares the hermeneutical approaches and the attitudes to social issues of Anabaptism and Latin American liberation theology; discusses the relevance of Anabaptist hermeneutics for radical witness today; and seeks to assess the contributions of the Anabaptist tradition to contemporary social issues and developments in Christian social ethics, particularly in a post-Christendom context.

### *Transferable Skills: Practised / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases
- ◆ Evaluation of methodologies involved in historical study
- ◆ Ability to propose new ways of approaching evidence

### *Indicative Bibliography*

- Augsburger, M., *Principles of Biblical Interpretation* (Scottsdale: Herald Press, 1967)
- Bowman, S. Loren, *Power and Polity among the Brethren: A Study of Church Governance* (Brethren Press, 1987)
- Deppermann, Klaus, *Melchior Hoffman: Social Unrest and Apocalyptic Visions in the Age of Reformation* (Edinburgh: T&T Clark, 1987)

- Goertz, H-J., *The Anabaptists* (London: Routledge, 1996)
- Greiser, David B. and King, Michael A., *Anabaptist Preaching* (Cascadia Publishing House, 2003)
- Hauerwas, Stanley, *The Peaceable Kingdom* (London: SCM Press, 1983)
- Hershberger, G., *War, Peace and Non-Resistance* (Scottsdale: Herald, 1969)
- Klaassen, W., *Anabaptism in Outline* (Scottsdale: Herald Press, 1981)
- Klaassen, W., *Sixteenth Century Anabaptism - Defences, Confessions and Refutations* (Waterloo: Conrad Grebel, 1981)
- Klassen, W. & Klaassen, W., *The Writings of Pilgram Marpeck* (Scottsdale: Herald Press, 1978)
- Loewen, H., *One Lord, One Church, One Hope and One God* (Elkhart: Institute of Mennonite Studies, 1985)
- Loewen, Jacob A., and Wesley, J., *Only the Sword of the Spirit* (Winnipeg: Kindred Press, 1998)
- Muller, Richard, and Thompson, John, eds., *Biblical Interpretation in the Era of the Reformation* (Eerdmans, 1996)
- Murray, S., *Biblical Interpretation in the Anabaptist Tradition* (Kitchener, Ont: Pandora Press, 2000)
- Packull, Werner and Dipple, G., eds, *Radical Reformation Studies, Essays Presented to James M. Stayer* (Aldershot: Ashgate, 1999)
- Pipkin, W. & Yoder, J. eds., *Balthasar Hubmaier* (Scottsdale: Herald Press, 1989)
- Ramseyer, R., *Mission and the Peace Witness* (Scottsdale: Herald Press, 1979)
- Redekop, B. and C., eds., *Power, Authority and the Anabaptist Tradition* (Baltimore and London: Johns Hopkins University Press, 2001)
- Rideman, P., *Confession of Faith 1545* (Rifton: Plough, 1970)
- Schipani, D., *Freedom and Discipleship: Liberation Theology in an Anabaptist Perspective* (Maryknoll, New York: Orbis Books, 1989)
- Scriven, C., *The Transformation of Culture* (Scottsdale: Herald Press, 1988)
- Snyder, A., *The Life and Thought of Michael Sattler* (Scottsdale: Herald, 1984)
- Snyder, A., ed., *Sources of South German/Austrian Anabaptists* (Kitchener, Ontario: Pandora Press, 2001)
- Stayer, James M., *Anabaptists and the Sword* (Lawrence: Coronado Press, 1973)
- Stayer, J.M., *The German Peasants' War and Anabaptist Community of Goods* (Montreal: McGill-Queens UP, 1991)
- Stayer, J.M. & Packull, W., *The Anabaptists and Thomas Muntzer* (Dubuque: Kendall/Hunt, 1980)
- Swartley, W., *Essays on Biblical Interpretation* (Elkhart: Institute of Mennonite Studies, 1984)
- Swartley, W., *Slavery, Sabbath, War and Women* (Scottsdale: Herald, 1983)
- Wenger, J., *God's Word Written* (Scottsdale: Herald, 1966)
- Yoder J., *The Christian Witness to the State* (Newton: Faith & Life, 1964)
- Yoder, J., *The Legacy of Michael Sattler* (Scottsdale: Herald Press, 1973)
- Yoder, J., *The Politics of Jesus* (Grand Rapids: Eerdmans, 1972)
- Yoder, J., *The Schleithem Confession* (Scottsdale: Herald Press, 1977)

*An updated book list will be given to those taking this module.*

# AT-V734 CRITICAL THINKING, ACADEMIC RESEARCH AND WRITING

Virtual Delivery, 20 UW/ 40 UW Credits  
(Optional Module)

## Course Tutors

The Revd Docent Dr Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA  
Lina Andronoviene, BA, BA, MTh  
Zdenko Širka, Mgr  
Einike Pilli, BA, MA-Ed, DrTheol

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For those taking it as a virtual module: Attendance and participation in class work, seminars and follow-up work  For 20 credits: Two critically argued and publicly presented outlines of student's essays in progress up to 3,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)  For 40 credits: Additionally writing one essay of 4,000-5,000 words
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to:  ◆ Demonstrate an ability to critically select, read, and engage with the sources in perceptive, logical and justifiable ways

- ◆ Demonstrate skills of organising their arguments in a coherent way, using clear methodological perspectives
- ◆ Display knowledge of current thought and practice of critical inquiry relevant to different fields of theology and religious studies
- ◆ Examine the logical and convictional structure of the arguments of the particular authors considered
- ◆ Choose the most effective qualitative and quantitative research tools for collecting and processing data relevant to student's field of research

Students who take the module for 40 credits will further be able to:

- ◆ Display a thorough knowledge of critical thinking strategies, or different research methodologies, or qualitative and quantitative research techniques relevant to student's current research
- ◆ State clearly a research question and outline a structured argument for addressing a research question apply critical argumentative skills to analyse analytically sustained arguments such as book reviews or other forms of analytical evaluation

### *Content*

#### Unit 1: Entering Theological Reasoning

##### Reading and Writing Academic English

1. Reading and Study skills
2. Working with the text
3. Writing skills
4. Writing Academic papers
5. Research skills
6. Library search skills
7. Information technologies and E-net theological data base
8. Choosing and narrowing the topic of an academic research project
9. Peers support and discussion groups
10. Public critical evaluation of an academic project

#### Unit 2: Developing Research Skills: Qualitative and Quantitative Techniques

1. Development of three approaches in scientific research
2. Characteristics of good theory
3. Quantitative and qualitative methods – practical differences
4. Quantitative and qualitative methods – opportunities and limitations
5. Starting practically – what theme to choose, what is already there, deciding the mode of research, writing purpose-sentence and hypotheses
6. Choosing methods and preparing research
7. Quantitative methods: survey, experiment, and content-analysis

8. Qualitative methods: Field research, historical-comparative analysis, interview, case study
9. Quantitative and qualitative data analysis
10. How to express results graphically

Unit 3: Developing Theological Reasoning: Critical Thinking Paradigms

1. Introduction and critical thinking survey
2. Convictions and modes of their expression
3. Critical analyses and constructive syntheses
4. The logic of an argumentation: the use of reasoning
5. The elements of reasoning
6. The author and the text: rhetoric and integrity
7. Use of arguments in biblical studies
8. Use of arguments in historical research
9. Use of arguments in missiology
10. Use of arguments in theological studies

The double module will also include

Unit 4: Critical Inquiry into Specific Methods in Research and Reasoning

Unit 5: Research Method Frameworks of Particular Field of Theological Studies

Unit 6: Practicing Skills of Research and Reasoning in Public Discussion and Critical Evaluation of a Research project at supervised student led seminars and academic research seminars

*Transferable Skills:  
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative  
Bibliography*

*(Extended reading list is  
available through the  
Course tutor.)*

- Adler, M. and C. van Doren, *How to Read a Book* (Simon&Schuster, 1994).
- Brookfield, Stephen, *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting* (Jossey-Bass Higher Education Series, 1987, 1995)
- Denscombe, Martyn, *The Good Research Guide for Small-scale Social Research Projects*, 2nd edition (Open University Press, 2003, 1998)
- Neuman, W. L., *Social Research Methods – Qualitative and Quantitative Approaches* (Boston: Allyn and Bacon, 2000)
- Murphy, Nancey, *Reasoning and Rhetoric in Religion* (IPI, 1994)
- Stone, Howard W., and James O. Duke, *How to Think Theologically* (Fortress Press, 1996)
- Toulmin, Stephen E., *The Use of Argument*. Updated edition (CUP, 1958, 2003)
- Willis, Gordon B. *Cognitive Interviewing: A Tool for Improving Questionnaire Design* (SAGE, 2005)

## ESSAY THEMES AND QUESTIONS

### INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY – ASSESSMENT QUESTIONS

**Assessed Work:** You should choose **one** topic and write an essay of between 4,000 and 5,000 words.

1. Outline one particular approach to hermeneutics (e.g., Gadamer, Ricoeur or other) and show how it has been used in one area of theology.
2. Choose a significant passage from the Bible and look at the different ways it has been interpreted, showing how the particular hermeneutic employed leads to the different conclusions.
3. To what extent is it possible to present history “as it actually was”, and what are the implications of your answer for biblical studies and theology?
4. Choose an episode from the history of the church and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
5. Choose an episode from the history of mission or a contemporary missionary situation and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
6. Through an engagement with, e.g., Richard Bauckham’s book *Bible and Mission: Christian Witness in a Postmodern World*, (or another agreed text), discuss the appropriateness of a missional hermeneutic of the Bible.
7. Give a description of an ethical issue or a ministry of outreach and/or social engagement you are familiar with, and outline possible biblical/theological interpretive approaches to it.
8. What are the advantages and disadvantages of the current turn to hermeneutics in theology?
9. Is there a way of interpreting the Scriptures and doing theology that can be termed ‘baptistic’? Discuss, with reference to your own church or a community well known to you.
10. In the light of a cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

## THE ORIGINS AND EARLY HISTORY OF ANABAPTISM - ASSESSMENT QUESTIONS

**Assessed Work:** The module is the core module for students of Baptist and Anabaptist Studies (40 UW credits). Assessment will be by means two essays of 4,000-5,000 words each. For other MTh students it may be taken also as a single module (20 UW credits). Assessment will then be by means of one essay/case study of 4,000-5,000 words. The topics are:

1. To what extent were economic and political factors more significant than theological or ecclesiastical factors for the emergence of the Radical Reformation?
2. Was there an “Anabaptist movement” in the early sixteenth century? Discuss with reference to the monogenesis/polygenesis debate.
3. Critically assess the legitimacy of Harold Bender’s delineation of the ‘Anabaptist Vision’. Does this vision represent the enduring legacy of Anabaptism or are there other more significant elements?
4. Examine the relationship between the early Anabaptists and those known as Spiritualists. What were the main differences between these groups and in what ways did they influence each other?
5. Critically evaluate the contribution to the early Anabaptist movement of either Menno Simons or Pilgram Marpeck.
6. Assess the influence of Balthasar Hubmaier on early Anabaptism and consider to what extent it is legitimate to describe him as an Anabaptist.
7. How far is it fair to dismiss the events at Munster in 1534-5 as an aberration that in no way reflected the concerns and ethos of early Anabaptism?
8. What distinctive views did Anabaptists hold in the areas of either Christology or soteriology, and what factors account for these?
9. Discuss the significance in the early sixteenth century of the issue of ‘community of goods’ and the diverse expressions of this practice in Anabaptist groups.
10. Why did Anabaptists raise questions about the use of oaths and why did their contemporaries outside the Anabaptist groups find this so disturbing?

## BAPTIST ORIGINS AND DEVELOPMENT IN CONTINENTAL EUROPE - ASSESSMENT QUESTIONS

**Assessed Work:** This module may be taken as a single (20 UW credits) or double (40 UW credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery).

### Section One

is compulsory (unless the student has no access to the relevant primary sources), and is a case study.


Choose one of the following:

1. Investigate and give a critical account of Baptist origins and early development in one particular area or region, in your own country or in some other country, using primary source material.
2. Using primary sources, analyse the role and influence of one of the early Baptist leaders in your own country or in some other country.

### Section Two (if doing this module as a double module)

Choose one of the following:

1. Analyse some of the crucial ways in which early Baptist churches in mainland Europe were affected by existing religious movements and reflect on the significance of this process for Baptists churches today.
2. To what extent do the stories of Baptist origins in Europe in the nineteenth century confirm or otherwise the description of Johann Oncken as the Baptist pioneer?
3. Assess the early and ongoing significance of the strength of the German Baptist movement in relation to some other expressions of Baptist life in Europe.
4. In what ways, and with what results, did Baptists in nineteenth-century and early twentieth-century Europe engage in the process of formulating distinctive theological positions?
5. Why did European Baptists make relatively little headway in traditionally Roman Catholic areas of Europe in their earlier history and what might this indicate for Baptist mission in such areas today?
6. Give a detailed account of the historical relationships, and the implications of the relationships, between Baptists and the Orthodox Church in one of the countries or regions of Eastern Europe in the nineteenth/early twentieth century period.
7. Evaluate the influence of North America on early European Baptist life.

8. Analyse both the contribution that Baptists in mainland Europe have made to wider mission and also what shaped that missionary contribution.
  9. Give a comparative account of the formation of early Baptist distinctives and the present day challenges to Baptist identity in one European country or region.
  10. Analyse the issue of unity and diversity among Baptists, with reference to a specific cultural context.
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## ANABAPTIST/BAPTIST THEOLOGY OF THE CHURCH - ASSESSMENT QUESTIONS

**Assessed Work:** The module can be delivered as a single (20 UW credits) or double (40 UW credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery), worth 50% each. The topics are:

1. In what ways is it legitimate to describe Anabaptism, and especially Anabaptist ecclesiology, as 'neither Catholic nor Protestant'?
2. How compatible are the convictions of many of the sixteenth-century Anabaptist groups about church discipline and non-violence?
3. Evaluate the distinctive features and contemporary significance of either Anabaptist views of baptism or Anabaptist views of communion.
4. How relevant is the early Anabaptist critique of Christendom to contemporary issues of church and society in Europe?
5. Evaluate the significance of early Anabaptist perspectives on the church for an understanding of mission.
6. Analyse the relative importance of Anabaptist thinking and Separatist influences in the development of early English Baptist ecclesiology.
7. To what extent did the early General Baptist Assemblies represent a coherent and workable framework for association?
8. How far is it possible to draw from the ministry of English Baptist Messengers in order to create effective translocal and missiological ministries in contemporary Baptist life?
9. In what ways did the eighteenth-century Evangelical Revival influence the ecclesiology of either the New Connexion of General Baptists or the churches of the Northamptonshire Association of Particular Baptists?
10. Assess the relevance of Baptist thinking about church and state, as it developed from the seventeenth century to the nineteenth century, for contemporary Western society.
11. What contribution might the Baptist and Anabaptist traditions make to current debate about the role of the Holy Spirit in the churches?
12. "Church without spot and wrinkle." To what extent is this Anabaptist concept relevant for today's ecclesiological discussions?
13. Analyse the Anabaptist view of the priesthood of all believers in the light of the wider Reformation background and assess its significance for present day baptistic communities.

## ANABAPTISTS, AUTHORITY, AND THE BIBLE - ASSESSMENT QUESTIONS

**Assessed Work:** The module can be delivered as a single (20 UW credits) or double (40 UW credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery), worth 50% each. The topics are:

1. Was the contemporaneity of the Peasants' War and the emergence of Anabaptism an advantage or a disadvantage for the Anabaptist movement?
2. Discuss the diverse approaches to the issue of the sword in early Swiss Anabaptism and account for the emergence of a pacifist tradition among the Swiss Brethren.
3. Should a Christian be a magistrate? Discuss with reference to the views of Anabaptist writers in the first half of the sixteenth century.
4. "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal 6:10). How did the early Anabaptist groups understand their social responsibility towards their own members and outsiders?
5. Is it fair to characterise the Anabaptist stance on church and society as "Christ against culture"?
6. Evaluate the relative importance of medieval and Reformation theological traditions as sources of Anabaptist principles of biblical interpretation and assess the extent to which Anabaptists developed a distinctive hermeneutic.
7. "Anabaptists disregarded the Old Testament to the point of being justly accused of Marcionitism". Discuss with reference to a range of representative Anabaptist writers.
8. Why were Anabaptists confident that every believer could participate confidently in the task of biblical interpretation? Was this simply naiveté?
9. How successful were the Anabaptists in their attempts to hold in balance "Word" and "Spirit"? Discuss in relation to their disputes with Reformers and Spiritualists and reflect on the contemporary significance of the issues.
10. Compare and contrast the approaches to society of sixteenth century Anabaptists and contemporary Liberation theologians. To what extent do the differences reflect differing hermeneutical principles and practices?
11. What significance do Anabaptist perspectives on hermeneutics, society and authority have for contemporary post-Christendom society?
12. To what extent should present day churches admit or reject the Anabaptists' view of church discipline?

# MTh DISSERTATION PROPOSAL FORM

Regulations:

- ◆ Before writing their dissertation, each student must complete this form.
- ◆ A student cannot begin work formally on his or her dissertation until the following conditions have been met:
  1. The Board of Examiners has indicated that the student has been successful at Part One
  2. The title has been approved by the Course Leader and the Academic Dean;
  3. A supervisor has been appointed.

Please complete 2 copies of the following form. One copy will be signed and returned to you once the title has been approved and a supervisor appointed.

Student Name: \_\_\_\_\_

A dissertation proposal should contain the following parts and be about 5 pages in length. The order of topics in the proposal is not crucial. Remember to include your name and the date in your proposal.

## **1. Working Title**

The title should reflect the nature and scope of the proposed research.

## **2. Research Question**

State the research question clearly and briefly. The idea is to state the area of research rather than what will be argued. A proposal that sounds too little like a proposal for research and too much like a study intended to prove what one already believes will not be accepted.

## **3. Motivation for This Research**

Why do you want to do this research? You may also need to deal with questions of your objectivity or subjectivity. .

## **4. Location of and Need for the Research in Current Scholarship**

Here you should show how your proposal fits within the contemporary debate on your topic. This may include a brief listing of the most important literature you will refer to, primary material you will need to access, and, in any case, what your research will contribute.

## **5. Scope and Limitations of the Research**

The scope may be defined by persons, groups, geography, chronology, purpose or methods. It specifies the particular area of the topic you will deal with. The limitations address potential

weaknesses (access to necessary materials, linguistic, the inability to cover all the aspects of a given question). You can either turn this to your advantage by appealing to what this allows you to do or seek to limit the disadvantages by justifying the work despite these limitations.

**6. Methodology**

What method(s) do you plan to use for your study?

**7. Working Outline**

You may write this either in the form of a detailed draft Table of Contents, including not only chapter headings but also sub-headings, or giving chapter titles and a paragraph on what you plan to do in that chapter. Of course this outline may well change. It should be about one page.

**8. Bibliography**

Significant works should appear here, if not already referred to above. Try to ensure that they demonstrate a broad coverage of the topic, including using works in other languages where possible and relevant.

**TO STUDENTS: Please do not write below this line.**

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Title approved:

Date .....

Supervisor(s) appointed:

(Name of supervisor) .....

(Name of second supervisor).....

Signed:

1.....(Course Leader)

2.....(Academic Dean)

## IMPORTANT INFORMATION

All fees and expenses due are to be paid in advance for a full semester.

The Seminary must be assured that the student has adequate financial resources, including funds for return transportation to the home country, before final acceptance is given. As part of the application process, students must provide a financial statement which shows personal resources, family resources, and aid from home churches and/or Baptist unions.

All students must take financial responsibility for their own visa, health insurance and travel costs. It is essential that all those who come as residential students have a long-term visa for entry to the Czech Republic before they arrive here. Please note that obtaining a visa is often a lengthy process.

Insurance cover available in Czech Republic is quite limited. The seminary can take no responsibility for medical cover for a student or a spouse of a student who is pregnant when she arrives here and IBTS does not provide insurance for any student or spouse who becomes pregnant while here. Pregnancy does not affect the decision of IBTS to accept a student but falsifying or failing to disclose information about pregnancy may result in dismissal from the IBTS programme.

Basic costs of student life, if living full-time on campus, include housing, food, books, registration costs, teaching fees and required medical insurance, and can total up to about 35,000 Czech Crowns per month. Incidental expenses for transportation, clothing or other items vary according to each student's needs and habits.

It should be taken into account that all students of IBTS receive an EBF Foundation tuition scholarship; the figures quoted in the Tuition Fees information already reflect a subtracted portion of the tuition costs. Payment plans are agreed with students during the Orientation period.

Prospective students not able to pay all of their expenses at IBTS may apply for financial aid through the scholarship/work grant programme, but should understand that approval is not automatic and is reviewed during the year. Those full-time students who apply for and are granted scholarship funds are required to perform a certain number of hours of campus work per week, as assigned by the Student Work Supervisor.

Courses may be undertaken part-time. This option is considerably cheaper. A part-time student will normally come four times to IBTS for study purposes during an MTh course.

## OTHER COURSES AT IBTS

IBTS provides higher academic theological training as a support centre for European Baptist seminaries to send well-prepared students for advanced academic work. The courses are designed to prepare students further for pastoral ministry, mission work, other forms of church vocation, and further study in theology.

### MASTER'S STUDIES

IBTS offers a full two years master's programme **Magister in Theology (Mgr.)** completely satisfying the requirements of the Bologna agreement for mutually recognized educational degrees of the European Union and fully accredited by the Ministry of Education of Czech Republic.

Apart from the Master of Theology in Baptist and Anabaptist Studies, IBTS at this time also offers three other **Master of Theology (MTh)** courses:

The Master in Theology in Applied Theology  
The Master of Theology in Biblical Studies  
The Master of Theology in Baptist and Anabaptist Studies

The University of Wales, a major British University, validates all these courses.

All master's level courses offered by IBTS can be taken as full-time study over one to a maximum of two years or part-time over a period of two to a maximum of five years, in which case the student must come to IBTS for intensive periods of teaching and studying, normally of two to three weeks' duration. Part-time students should count with at least four such periods.

### DOCTORAL STUDIES

In addition, IBTS offers qualified candidates the possibility to pursue research degrees - MPhil and PhD - in appropriate theological disciplines validated by the University of Wales.

Master's and Doctoral students will take part in Baptist Identity and postgraduate seminars as well as in other occasional academic sessions.

### EXCHANGE STUDENTS

Applicants enrolled in a post-graduate programme at a partner institution, such as through the European Union Erasmus Programme, may be admitted as exchange students. Exchange students are expected to pursue a tutor-approved and supervised programme of study which will be accepted by their school.

## **SHORT-TERM RESEARCH SCHOLARSHIP**

Applicants interested in independent study or research may be admitted. Admission is based on a written programme of research which the Seminary approves. Applicants consult with the Academic Dean. Applicants are free from all course requirements but may audit some sessions or seminars.

## **CONTINUING EDUCATION**

Strategic non-degree programmes are also offered through our Directors' conference ministry. These short-term courses and conferences may be held on or off campus, and are specifically designed for trained or untrained pastors, lay leaders, educators, and Union administrators. Further, through the Academic Team, opportunities are available for personal and corporate spiritual renewal and short-term academic study.

## **CAT PROGRAMME**

This is a one year programme which combines English language teaching with a full programme of theological studies equivalent to one year of first degree college education. It leads to the Certificate in Applied Theology (CAT). This is designed for lay people who wish to be more fully equipped for service in their local churches.

**FOR MORE DETAILED INFORMATION ABOUT THE COURSES AND APPLICATIONS**  
PLEASE CONTACT ACADEMIC REGISTRAR AT  
[registrar@ibts.eu](mailto:registrar@ibts.eu)

*Information about IBTS can be found on the IBTS web-site* <http://www.ibts.eu>