

**DRAFT SYLLABUS**  
**SP650A/THEO650A “Wesleyan Spiritual Theology”**  
**Fall 2024**

**6:30-9:30 Tuesdays, Room TBD**  
**Barry E. Bryant, Ph.D.**

**Office: Shaffer Hall, Room 733**  
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### **Course Description**

This course will look at Christian formation in the Wesleyan tradition and the theology that sustains it. The Holiness, Pentecostal/Charismatic movements, and African Methodist denominations will be discussed, along with United Methodists and the emerging movement of Queering the Wesleyan tradition. “Wesleyan” will be understood in the widest sense possible. Historical, theological, and practical aspects of the tradition will be considered along with the contextualization of the Wesleyan method.

### **A Note on Course Modality and the Syllabus**

**This course will be offered in a blended synchronous modality. You may take the course either in-person (F2F) or synchronously online (OL). However, if you appear online for any class sessions the course will be counted as ‘online.’ Microsoft Teams will be the platform used so please make sure you have access to it and familiarize yourself with it. For definitions and conditions of this and other modalities see: [https://mygets.garrett.edu/ICS/Courses\\_and\\_Syllabi/Course\\_Schedule/](https://mygets.garrett.edu/ICS/Courses_and_Syllabi/Course_Schedule/)**

Please be certain to familiarize yourself **thoroughly** with the syllabus. All the information you need is here. Prior to contacting the instructors about the course, check the syllabus to see if the information you want is already in it.

While we will do our best to follow the syllabus as written, the changing nature of any given semester may mean that we may make some modifications to the course along the way. In this case, the changes will be made on Moodle and we will send emails to alert you to these changes. Please track your garrett.edu email accounts regularly for emails from us about the course.

### **Technology Notes**

Given the use of information technology to deliver this course, you will need to be certain you have sufficient technological ability to access and participate in this course. It is the student’s responsibility to have sufficient technology to access and participate in the course. The instructors will assume this and are not obligated to consider technological difficulties when assessing the student’s work.

### **Minimum technological requirements**

- Web Browser – You will need the latest version of the web browser you are using (Internet Explorer, Firefox, Safari, Google Chrome, etc.). Note that not all browsers work equally well with Moodle, so you may need to experiment with them if you have difficulty using all the functions on the site.

- Operating System – In order to use the latest browser, you will need to have an operating system (Windows, Mac OS, etc.) that is up-to-date enough to handle it. Please be certain you have such an operating system.
- Internet Connection – You will need a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually, cable and DSL connections can do this. Dial up cannot. If your home internet connection is not sufficient to provide this kind of connection, you will need to find access to a computer that does have this connection.
- Hardware – Bear in mind that you will need sufficient computing power in terms of memory, speed, audio, and video for the various aspects of this course to work well. Make certain that you have all of these in place so that you can run the necessary software and fully participate on-line.
- MicroSoft Teams- Please make certain you have a stable enough connection to sustain Teams and familiarize yourself with it.

### **Moodle**

In addition to the weekly lecture this course will be delivered through the Moodle software Garrett uses. Please be certain you can log on to Moodle before the course begins. Once it is available, the course name will appear on your Moodle list. Most of the course material can be found here.

When you click on the course name, you will see a screen with the title of the course and our contact information. As you scroll down, you will see that the content of the course is contained in several large boxes, each with the title of the topic of the week. The course is organized around a series of activities that are in each of these boxes. Within each box you will find a series of hyperlinks. These links will connect you to readings that are available online or a variety of assignments you need to complete. You will have to click each of these to access the documents and assignments that are required in the course. This syllabus will explain the organization of the course and the activities that students are expected to accomplish in each section.

### **Academic Policies**

All students must abide by the academic policies detailed in the *Academic Handbook* for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

#### **Writing**

- *Academic integrity and plagiarism:* (See *AY 2324 Handbook*, 13, 69-75) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- *Writing and citations:* The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (*AY 2324 Handbook*, 74-75)
- *Writing Support:* The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. To find out more, see the Writing Center

Moodles site: <<https://courses.garrett.edu/course/view.php?id=1137>>. Contact the Writing Center for more detailed information <[writing.center@garrett.edu](mailto:writing.center@garrett.edu)>.

- *The use of AI:* The use of AI includes, but is not limited to, such activities as: research, generating first drafts of assignments or creating outlines (through tools such as ChatGPT), translation from one language to another, and editing, polishing, or revising (through tools such as spell check, grammar check, and Power Point designer). The extent to which the use of AI is allowable in developing course assignments is determined by the faculty member in each of their courses. Faculty may prohibit the use of AI tools on assignments, allow the use of certain tools with appropriate acknowledgment by the student as to which tools were used, or allow the use of some tools with no acknowledgment by the students that the tools were used.

### **Attendance and Class Participation**

*Inclusivity/Diversity:* The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that, in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed.... All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (AY 2324 Handbook, 10)

*Attendance and lateness policies:* Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, or a proportionate amount for other class formats) should not expect to pass the class. (AY 2324 Handbook, 20)

*All cell phones should be silenced* during the whole of a class session and any other IT should not disrupt the class.

### **Academic Accommodations**

Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special Needs, and Disabilities policy and process set out in the Academic Handbook (AY 2324 Handbook, 13) and the Academic Accommodations section on <https://www.garrett.edu/life-at-garrett/student-services/accessfor-students-with-disabilities/>.

*Extensions:* For Masters students, if granted extensions are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (AY 2324 Handbook, 21)

The Use of AI
<i>The use of AI:</i> The use of AI includes, but is not limited to, such activities as: research, generating first drafts of assignments or creating outlines (through tools such as ChatGPT), translation from one language to another, and editing, polishing, or revising (through tools such as spell check, grammar check, and Power Point designer). The extent to which the use of AI is allowable in developing course assignments is determined by the faculty member in each of their courses. Faculty may prohibit the use of AI tools on assignments, allow the use of certain tools with appropriate acknowledgment by the student as to which tools were used, or allow the use of some tools with no acknowledgment by the students that the tools were used.

Not Allowed	Allowed with Appropriate Acknowledgment	Allowed and No Acknowledgement Needed
<ul style="list-style-type: none"> <li>• Research</li> <li>• Generating first draft of assignments</li> </ul>	<ul style="list-style-type: none"> <li>• Language Translation</li> </ul>	<ul style="list-style-type: none"> <li>• Editing, polishing, or revising.</li> <li>• For examples: spell check, grammar check, and Power Point designer</li> <li>• Grammarly, but not its “generative AI tool.”</li> </ul>
You must consult the professors for use cases not mentioned above.		
To properly cite the use of AI in Chicago/Turabian style access - <a href="https://www.chicagomanualofstyle.org/qanda/data/faq/topics/Documentation/faq0422.html">https://www.chicagomanualofstyle.org/qanda/data/faq/topics/Documentation/faq0422.html</a>		

## Course Requirements

### Student Learning Outcomes

- To identify the constitutive nature of a Wesleyan spiritual theology and what it means to make disciples of Jesus Christ in the Wesleyan tradition.
- To recognize the ecumenical nature of Wesleyan spiritual formation.
- To identify the variety of Christian traditions or movements and their spiritual insights that have influenced the Wesleyan tradition.
- To develop a Wesleyan spiritual theology that is ecumenically specific and significant to the student.

### REQUIRED TEXTS (NUMBERED IN ORDER OF READING)

- Burgess, Stanley M. *Christian Peoples of the Spirit: A Documentary History of Pentecostal Spirituality from the Early Church to the Present*. New York: New York University Press, 2011. ISBN 978-0814799987, \$28.00. (5)
- Hayes, Diane L. *Forged in the Fiery Furnace: African American Spirituality*. Maryknoll: Orbis Books, 2012. ISBN 99781570754722, \$22.00. (6)
- Knight, Henry H., ed. *From Aldersgate to Azusa Street: Wesleyan, Holiness, and Pentecostal Visions of the New Creation*. Eugene, Or.: Pickwick Publications, 2010. ISBN 978-1606089880 \$42.00. (4)
- Osinski, Keegan. *Queering Wesley, Queering the Church*. Eugene, Oregon: Cascade Books, 2021. ASIN: B09C2ND62L, \$9.99. (7)
- Wesley, John. *A Plain Account of Christian Perfection*. Editions are available free on the Internet and on Moodle. (2)
- Wesley, John. *Rules of the Band Societies* (1738); *The General Rules* (1743). Available on the Internet and on Moodle (1)

### SUPPLEMENTAL READING

- Bird, Stephanie Rose. *The Healing Power of African American Spirituality : A Celebration of Ancestor Worship, Herbs and Hoodoo, Ritual and Conjure / Stephanie Rose Bird*. Charlottesville: Hampton Roads Publishing Company, 2022.

- Bryant, Barry E. "Holiness Movements: American, British, and Continental," *Global Wesleyan Dictionary of Theology*. Truesdale, Albert, Henry H. Knight, Karen Strand Winslow, K. E. Brower, and K. E. Brower, eds. Kansas City, Mo: Beacon Hill Press of Kansas City, 2013.
- Chilcote, Paul Wesley. *Early Methodist Spirituality: Selected Women's Writings*. Nashville, Tennessee: Kingswood Books, 2007.
- Choi, Meesaeng Lee. *The Rise of Korean Holiness Church in Relation to the American Holiness Movement: Wesley's "Scriptural Holiness" and the "Fourfold Gospel."* Lanham, Md: Scarecrow Press, 2008.
- Dayton, Donald. *The Theological Roots of Pentecostalism*. Baker Publishing, 1987.
- Erb, Peter. *The Pietists: Selected Readings*. Classics of Western Spirituality. Paulist Press, 1983.
- Faull, Katherine M. *Moravian Women's Memoirs: Their Related Lives, 1750-1820*. Syracuse NY: Syracuse University Press, 2009
- Flew, R. Newton. *The Idea of Perfection in Christian Theology: An Historical Study of the Christian Ideal for the Present Life*. London: Oxford University Press, 1934.
- Friedman, Matthew. *Union with God in Christ: Early Christian and Wesleyan Spirituality as an Approach to Islamic Mysticism*. Eugene, Oregon: Pickwick Publications, an imprint of Wipf and Stock Publishers, 2017.
- Hallum, AM. "Taking Stock and Building Bridges: Feminism, Women's Movements, and Pentecostalism in Latin America." *Latin American Research Review* 38, no. 1 (2003): 169–86.
- Jeffrey, David L. *A Burning and a Shining Light: English Spirituality in the Age of Wesley*. Grand Rapids: Eerdmans, 1987.
- Jacobsen, Douglas. *A Reader in Pentecostal Theology*. Indiana University Press, 2006.
- Jennings, Daniel R. *The Supernatural Occurrences of John Wesley*. Sean/Multimedia, 2012.
- Kilian, Marcus K., and Stephen Parker. "A Wesleyan Spirituality: Implications for Clinical Practice." *Journal of Psychology and Theology* 29, no. 1 (2001): 72–80.  
<https://doi.org/10.1177/009164710102900108>.
- Kimborough, S T. *Orthodox and Wesleyan Spirituality*. St. Vladimirs Press, 2002.
- Law, William. *A Serious Call to a Devout and Holy Life*. Editions are available free on Internet.
- Lawson, Kevin E. (Kevin Ethan), and Scottie May, eds. *Children's Spirituality: Christian Perspectives, Research, and Applications*. Second edition. Eugene, Oregon: Cascade Books, 2019.
- Khoo LL. *Wesleyan Eucharistic Spirituality: Its Nature, Sources and Future*. Open University (United Kingdom); 2002 (free on Moodle).
- Nolasco, Rolf. *Hearts Ablaze: Parables for the Queer Soul*. New York: Morehouse Publishing, 2022.
- O'Malley, Steven J. and Jason E. Vickers, eds. *Methodist and Pietist: Retrieving the Evangelical United Brethren Tradition*. Nashville: Kingswood Books, 2011.
- Olson, Roger. *Reclaiming Pietism: Retrieving an Evangelical Tradition*. Grand Rapids: Eerdmans, 2015. (Available at [archives.org](http://archives.org))  
ISBN-13: 9781426714351. \$46.00.
- Palmer, Phoebe. *Entire Devotion to God*. Editions are available free on the Internet.
- Park, Myung Soo. "The 20th Century Holiness Movement and Korean Holiness Groups," *The Asbury Journal*. 62(2007)2: 81-108.

Pseudo, Macarius, and George A. Maloney. *The Fifty Spiritual Homilies; and, the Great Letter*. Classics of Western Spirituality. New York: Paulist Press, 1992.

Ruth, Lester. *Early Methodist Life and Spirituality: A Reader*. Nashville: Kingswood Books, 2005.

Sanders, Cheryl Jeanne. *Saints in Exile: The Holiness-Pentecostal Experience in African American Religion and Culture*. New York: Oxford University Press, 1996.

Smith, Amanda Berry. *An Autobiography*. Editions are available free on the Internet.

Smith, Calvin L. *Pentecostal Power Expressions, Impact, and Faith of Latin American Pentecostalism*. Leiden [Netherlands]: Brill, 2011.

Smith, Timothy Lawrence. *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War*. Baltimore: Johns Hopkins University Press, 1980.

Spener, Jacob. *Pia Desideria*. Available as a PDF on the Internet.

Spangenberg, August G. *An Exposition of Christian Doctrine*. Bristol, 1796. (chs. 16-19)

Taylor, Jeremy. *Holy Living*. Available as a PDF at [http://www.ccel.org/ccel/taylor/holy\\_living.pdf](http://www.ccel.org/ccel/taylor/holy_living.pdf)

Thomas, á Kempis. *The Imitation of Christ*. Editions are available free on the Internet.

Threadgill Egerton, Deborah., and Lisi. Mohandessi. *Know Justice Know Peace A Transformative Journey of Social Justice, Anti-Racism, and Healing Through the Power of the Enneagram*. New York: Hay House, 2022.

Wesley, John. Select sermons found on Moodle.

Yong, Amos. *Afro-Pentecostalism: Black Pentecostal and Charismatic Christianity in History and Culture*. NYU Press, 2012.

## **EXPANDED BIBLIOGRAPHIES**

DuPree, Sherry Sherrod. *African-American Holiness Pentecostal Movement*. New York: Garland Publishing, 1996.

Jones, Charles Edwin. *A Guide to the Study of The Holiness Movement*. Metuchen, NJ: Scarecrow Press, 1974.

Jones, Charles Edwin. *A Guide to the Study of the Pentecostal Movement*. Metuchen, NJ: Scarecrow Press, 1983.

## **COURSE REQUIREMENTS (FOR D.MIN. OR PH.D. STUDENTS PLEASE CONSULT WITH DR. BRYANT REGARDING ADJUSTING ASSIGNMENTS TO YOUR DEGREE EXPECTATIONS)**

### **Student Presentations-**

1. **Presentation of a topic-** Students will be assigned a topic from the schedule below for presentation on that date. Presentations should be approximately 20-25 minutes in length and while not required it may utilize multi-media and information technology resources such as Power Point, the Internet, etc. After the presentation you will need to submit any material used in the presentation (such as the manuscript and/or slide presentation). This should include any documentation and citation of material (**20% of final grade**).
2. **Presentation of paper proposal to a forum and in class-** Each student will also present a proposal of the final paper that will include the following: 1. the research questions you want to explore; 2. a thesis statement for the paper; 3. the spiritual disciplines to be included; and, 4. the sources to be utilized for the paper. Prior to discussing this in class the proposal will be uploaded to a forum. (600 words +-10%, **20% of final grade**)

3. **Masters degree students will write a research paper of approximately 5,000 words based on the paper proposal. All other degree program students will need to consult with Dr. Bryant regarding your final paper-** The final paper will bring together topics from the semester and should include the following sections: 1. What makes for a Wesleyan spiritual theology, or what does it mean to make disciples of Jesus Christ in the Wesleyan tradition? 2. What are 2-3 influences that shaped this historically and their significance? 3. Select a denomination or movement in the Wesleyan tradition (e.g. the Holiness, Pentecostal, Charismatic, African Methodist, United Methodist, or a Queering of the Wesleyan tradition, etc.) and write a Wesleyan spiritual theology that is representative of that tradition or movement. What spiritual disciplines are included and why? (excluding bibliography, +- 10% word count and **60% of final grade**. Due date TBD.)

DRAFT