Orthodoxy and Orthopraxis

Quinton Egson

Omega Graduate School

December 11, 2024

Professor

Dr. David Ward

1**. Introduction** – Summarize the intent of the course, how it fits into the graduate

program as a whole, and the relevance of its position in the curricular sequence.

2. **Personal Growth** - Describe your personal growth–how the course stretched or

challenged you– and your progress in mastery of course content and skills during

the week and through subsequent readings – what new insights or skills you gained.

3. **Reflective Entry** - Add a reflective entry that describes the contextualization (or

adaptation and relevant application) of new learning in your professional field.

What questions or concerns have surfaced about your professional field as a result

of your study?

4. **Conclusion** – Evaluate the effectiveness of the course in meeting your professional,

religious, and educational goals.

**Introduction**

The course was intended to broaden my understanding of orthodoxy, the right belief, and orthopraxis, the right practice. Although I was familiar with orthodoxy, learning about orthopraxis was a new endeavor for me.

As stated in my essay, a word usually has multiple meanings. For example, my studies found that orthodoxy means the *right belief.* However, according to the Oxford and Collins dictionaries, Orthodoxy is an idea or view that is generally accepted. The two definitions do not conflict with each other but complement one another; a right belief is usually a generally accepted belief, and a generally accepted belief is often viewed as the correct belief, even though Oxford and Collins define orthodoxy as a generally accepted view.

In terms of the positioning of the course in the graduate program as a whole. In my opinion, this course can be inserted into any segment of the program. When I hear the word orthodox or orthodoxy (correct belief), I associate it with religion, mainly traditional and often outdated methods and impractical; however, I frequently perceived correct practices(orthopraxis), but religion and religious practices, nonetheless. Since the overall graduate program includes Christian/religious principles, it could fit in any place during the program because the curriculum is pliable.

**Personal Growth**

This course led me on a personal growth journey to understand orthodoxy better while becoming familiar with the definition of orthopraxis. Furthermore, in doing so, I was interested in knowing how a person would determine their beliefs and behaviors were correct while believing others who do not share the mindset are incorrect. Lastly, although I have studied religion comprehensively, this course encouraged me to look at it differently. In doing so, I was reminded that religion is a historical phenomenon and an assortment of things that play a crucial role in society (Vander, 2024 &Chen, 2024). According to research, there are 4000 to 10,000 religions, and about 85% of the world's population claims to be religious, which makes having institutions such as OGS invaluable so that a group of world changers can be armed with a better understanding of religion and religious studied and how that impacts society as a whole.

Each course has led me to learn more about each subject matter through the developmental assignments containing course essential elements. It would be helpful to have definitions listed with them. Finally, personal growth is a choice, and all of us who are enrolled in this program must have a growth mindset, which means we are open to learning through the materials and instruction presented by the faculty.

**Reflective Entry**

In being a minister, taking a course as such is a reminder that there are so many religions and other spiritually based value systems that serve as a wedge between us. Also, there are religions and belief systems that unite us. The question that piques my interest about religion is not about how there can be so many religions but how there can be so much disconnect, dysfunction, and manipulation in the most prominent religion – Christianity. As an example, how does a Christian Nationalist movement gain so much ground while seemingly misusing or misinterpreting Christian principles for their pleasure and power?

**Conclusion**

The course was intended to broaden my understanding of orthodoxy, the right belief, and orthopraxis, the right practice. Although I was familiar with orthodoxy, learning about orthopraxis was a new endeavor for me. The course, as well as all of the others, met or exceeded my expectations in all three facets mentioned: professional, religious, and educational.

Professionally, the program met my expectations by reminding me that religion and values are highly valued in the workplace. With that comes a level of sensitivity all leaders should possess. They should understand that they are not required to accept anyone’s religion or value system while knowing that, for the most part, it would be beneficial to respect it.

Looking at this course through a religious lens and exploring God’s Word differently is always rewarding, particularly in Christianity. This course compelled me to look at Christianity from a comprehensive point of view, which reminded me that although we all have the same Bible and worship the same God or interpretation, our actions aren’t always working in harmony.

Thirdly, when it comes to education, the whole experience can be classified as an educational expedition, therefore meeting all my academic expectations. The course was well-designed and highly effective, sending me on a journey to better understand the subject matter.

Quinton, I am very impressed with your Course Learning Journal for PHI 943-32! Your reflections on what you learned in this course are deep and meaningful. I especially appreciate your ability to integrate concepts across courses and make connections between ideas in ways that advance your own academic and professional goals.

However, I did wonder about the following comments: "The question that piques my interest about religion is not about how there can be so many religions but how there can be so much disconnect, dysfunction, and manipulation in the most prominent religion – Christianity. As an example, how does a Christian Nationalist movement gain so much ground while seemingly misusing or misinterpreting Christian principles for their pleasure and power?" You cited Christian nationalism without defining it, other than to say it was an example of disconnect, dysfunction, and manipulation of Christianity. It left me scratching my head a little because you did not explain any further or cite any support for the dramatic claim. Other than that your journal encouraged me about how the course advanced your understanding. Keep up the great work! -- Prof. David Ward

Grade: A