All precourse assignments should be emailed to the Course of Study Office by May 1, 2013. If you are attending the two/four week summer school session then the precourse work for this course is due May 1st with all other precourse assignments. If you are only attending the weekend session please see the Saturday School precourse work for your appropriate due date.

Course Description
This course reflects critically on significant individuals, decisive events, and fundamental doctrines of the Christian faith as in the early church and in medieval Christianity. Utilizing the categories of grace and faith as focusing lenses, the student appropriates the Christian heritage and enters into the church’s ongoing task of interpreting, articulating, and enacting the gospel for contemporary life.

Course Objectives
- Basic understanding of fundamental themes of Christian orthodoxy, as these emerged in dialogue and debate with Greek philosophy, Gnosticism, Montanism, and Marcionism.
- Some knowledge of major theologians of the patristic period (for example, Origen, Tertullian, Ireneaus, Augustine, Aquinas, Pseudo-Dionysius) and their distinctive ideas
- Some capacity to engage pivotal theological concerns in their historical context (for example, faith and reason, Trinitarian theology, predestination, eschatology)
- Ability to compare and contrast the distinctive aspects of Eastern Orthodox and Catholic theologies
- Basic understanding of major theological and pastoral developments in medieval Christianity
- Ability to appropriate historical theology for pastoral ministry

Required Textbooks

Part I: Historical Reflection
- Read Parts I-IV (pages 1-255) in the Irvin and Sunquist book and chapter 3 (pages 48-75) in the Placher volume (read the main text first)
- For each of these four parts of the Irvin and Sunquist book, write 1-2 paragraphs reflecting on some aspect of the history covered in that part of the book. Your reflection should include:
  1) a brief (1-2 sentence) description in your own words of the aspect of Christian history you are considering (for example, Gnosticism, the Arian-Nicene Controversy, the Donatist-Catholic Controversy),
2) a citation to the page in the textbook on which you are basing your description,
3) your assessment of the historical significance of this aspect (based on your reading), and
4) your analysis on its value for contemporary Christian life and/or ministry.

Here is a very brief example (yours should be longer):

“The Donatist-Catholic Controversy, beginning in the 4th Century, was an important crisis that centered on the validity and effectiveness of church officials who were somehow unfaithful during persecution (page 168). The book’s description of this controversy is important to contemporary considerations of ethics and penitence among Christian ministers. The size and scope of this historical controversy about the faithfulness of the clergy makes me take even more seriously my own faithfulness and its importance to the life of my church.”

Together, these four reflections should add up to 3.5–4 pages (typed double spaced).

Part II. Creedal Reflection
After you have completed the assigned reading and the historical reflections described above, write an essay of about 3 pages (typed double-spaced) in which you do the following:

1) Present in your own words in 1-2 paragraphs a brief description of the doctrine of 1) the relationship of the Father, Son, and Spirit in the Trinity or 2) the relationship of the divine and human in Christ.
2) Present in 1 paragraph a possible objection to the doctrine (in the form, “One might object that…”).
3) Identify in 1-2 paragraphs at least one plausible response to this objection. You may cite and use any source (for example, text books, Scripture, experience, tradition) that you think is appropriate for your objection and response. However, you are required to cite one of the figures covered in the readings at least once in this section.

Both parts of the above assignment are due no later than the above mentioned deadline.

Assignments Due July 5th
1) Reading Assignments:
   - Read Part V (pages 257-371, you may skip chapter 29) in the Irvin and Sunquist book and chapter 5 (pp. 100-121) in the Placher volume.

2) Historical Interpretation
Based on your reading of Irvin and Sunquist, write two one or two paragraph reflections on some aspect of the history covered in that part of the book. One of these reflections should refer to the development of Christianity outside of Europe in the period from 600-1000 (i.e., the material covered in chs. 22-25), and the other on the development of Christianity within Europe during this same period (i.e., the material in chs. 26-29). Each reflection should have 1) a brief (one or two sentence) description of the aspect of Christian history you are considering in your own words, 2) a citation to the page in the textbook on which you are basing your description, 3) your assessment of the historical significance of this aspect (based on your reading), and 4) your reflection on its value for contemporary Christian life and/or ministry. Each of these reflections must be typed, double-spaced, using a standard, 12-point serif font (e.g., Times New Roman, Palatino). The two reflections should run to no more than two pages, which must be stapled together in the upper left-hand corner when submitted to the instructor. These reflections are due at the start of the first day of class (July 5, 2013).
3) Interpreting Christian Practice (Due July 5th)

After you have completed the assigned reading, compose a short (3-6 paragraph) paper in which you do the following: 1) present in one or two paragraphs a brief description of Christian monasticism in your own words, 2) present in one or two paragraphs what you see as the most significant strengths of the monastic movement as a form of Christian living, and 3) identify in one or two paragraphs what you see as the movement’s most significant weaknesses. You may explicitly cite and use any source (for example, Scripture, experience, tradition) that you think appropriate for your analysis.

Assignments Due July 19th

1) Reading assignments:
   - Read pp. 383-449 and 476-491 in the Irvin and Sunquist text
   - Read the Catholic-Orthodox joint statement on the filioque entitled “The Filioque: A Church Dividing Issue?: An Agreed Statement”. The statement can be found online here: http://www.usccb.org/beliefs-and-teachings/dialogue-with-others/ecumenical/orthodox/filioque-church-dividing-issue-english.cfm . (If possible you should print the document from the website so you can take notes as you read)

2) Historical Interpretation

Write two 1-2 paragraph reflections on some aspect of the history covered in assigned readings from the Irvin and Sunquist text. Each reflection should 1) a brief (one or two sentence) description of the aspect of Christian history you are considering in your own words, 2) a citation to the page in the textbook on which you are basing your description, 3) your assessment of the historical significance of this aspect (based on your reading), and 4) your reflection on its value for contemporary Christian life and/or ministry. Each of these reflections must be typed, double-spaced, using a standard, 12-point serif font (e.g., Times New Roman, Palatino). The two reflections should run to no more than two pages, which must be stapled together in the upper left-hand corner when submitted to the instructor. These reflections are due at the start of class on July 19, 2013.

3) Interpreting Confessional Division (Due July 19th)

After you have read the Catholic-Orthodox joint statement on the filioque, compose a short (3-5 paragraph, 1.5-2 pages) paper in which you do the following: 1) present in one or two paragraphs a brief description of the dispute over the filioque clause of the Nicene Creed in your own words, 2) present in one paragraph what you see as the most significant Orthodox objection to the filioque, and 3) identify in one paragraph what you see as the western churches’ most compelling response to that objection. You may explicitly cite and use any source (for example, Scripture, experience, tradition) that you think appropriate for your analysis. For your reflection you may wish to focus on section III of the joint statement entitled “theological reflections.” (You may also wish to reference the readings on the filioque in the Irvin and Sundquist text that are found in both Parts V and VI. Use the index to locate the relevant page numbers.)
DIRECTIONS FOR EMAILING PRECOURSE WORK

Please read all the directions below before emailing your assignments to the COS Office. Any emails received that do not follow the directions below will not be accepted. You will receive an email confirmation of receipt and if your email is not submitted correctly an email indicating you will need to resend your assignments.

1. Email only michelle.levan@emory.edu, do not email the instructor your assignment.
2. Emails must be received no later than 11:59pm on the May 1, 2013 deadline.
   a. Please note that the cut off time is EASTERN STANDARD TIME zone, so email your assignments accordingly.
   b. Any precourse work received after May 1st at 11:59pm will be subject to a late penalty.
      1. Precourse work received between May 2 – June 1 is 1 letter grade deduction.
      2. Precourse work received between June 2 – June 20 is 2 letter grade deductions.
      3. You will be drop from any course for which precourse work has not been received after June 20, 2013. No precourse work will be accepted after the June 20th deadline.
3. The course number and the phrase “precourse work” should be the subject of your email:
   Example - Precourse Work 113
   a. You will need to send a separate email for each course you are registered to attend.
4. Precourse work must be sent as an attached document and not in the body of the email.
   a. Any version of Microsoft Word or WordPerfect documents will be accepted; PDF and Mac-Pages documents will be accepted.
   b. All of your assignments for each course must be in one document, multiple documents are not acceptable. You should send only one attachment with course all assignments.
5. Your FULL name, phone number and email, should all be clearly included at the beginning of your email:
   Example: Michelle Levan
            404.727.4587
            michelle.levan@emory.edu
6. Plagiarism Policy and Plagiarism Defined paragraphs must be included in the body of your email (both are below), not within your precourse work. The inclusion of the policy and definition in the body of the email, verifies that you agree to it and your email will represent your signature. If the email does not include the plagiarism policy and definition it will not be accepted. Your email, with the plagiarism policy and definition will be printed and used as cover sheet for your precourse work, because it has the verification of date and time received, and your agreement to the plagiarism policy and definition, and your contact information.
   Plagiarism Policy
   I have read the plagiarism definition below and verify that this assignment represents my own work, except where credit is given. I have also made copies of this assignment and I will bring them with me to class in the event that any of my work is misplaced.
   Plagiarism Defined
   “You plagiarize when, intentionally or not, you use someone’s words or ideas but fail to credit that person. You plagiarize even when you do credit the author but use his exact words without so indicating with quotation marks or block indentation. You also plagiarize when you use words so close to those in your source, that if your work were placed next to the source, it would be obvious that you could not have written what you did without the source at your elbow. When accused of plagiarism, some writers claim I must have somehow memorized the passage. When I wrote it, I certainly thought it was my own. That excuse convinces very few.” From page 167 of The Craft of Research by Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams, published in 1995 by The University of Chicago Press in Chicago.
7. If you do not follow the procedure your precourse work WILL NOT BE ACCEPTED!!!!!!!