All precourse assignments should be emailed to the Course of Study Office by May 1, 2013.

Course Description
This course reflects critically on significant individuals, decisive events, and fundamental tenets of the Christian faith as found 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. There is some use of primary sources.

Course Objectives
- Examination of an emerging Christian orthodoxy in dialogue and debate with Gnosticism, Montanism, Marcionism, and Greek philosophy
- Study of major theologians and church leaders whose writings focus on key doctrinal issues (for example, Origen, Tertullian, Ireneaus, Augustine, Aquinas, Pseudo-Dionysius)
- Engagement with pivotal theological concerns in their historical context (for example, faith and reason, authority of predestination, eschatology)
- Focus upon the distinctive aspects of Eastern Orthodox theologies compared with Roman Catholicism
- Exploration of major theological developments in medieval Christianity
- Appreciation and appropriation of the relevance of historical theology for pastoral ministry

Required Textbooks

Course Expectations and Grading
1. Precourse Work [30% of total grade]
2. Class participation and preparation [10%]
3. Reading Reflection [40%]
4. Final “Top Ten” List [20%]

1. Precourse Work [30% of total grade]
   A. Hermeneutical Reflections on History (no more than four typed pages)
      Read Parts I-IV (pages 1-490) in the Gonzalez book. For each of these four parts of the book, write a one or two paragraph reflection on a specific historical event or individual that is covered in that part of the book. Each of these four reflections should focus on a specific aspect of early Christian history and its potential meaning for contemporary life and/or ministry in the church. These four reflections must be typed (more than one on a page is okay); pages must be stapled together.
Each reflection must include the following:

a. A brief description, based on your reading, of the event/individual from Christian history that you are considering. (Use your own words, with no quotation from the book.)

b. A citation to a page in the textbook describing the event or individual.

c. Your own assessment of the historical significance of this event or person, based on your reading.

d. A thoughtful and critical reflection on the contemporary significance of this aspect of Christian history within the United Methodist Church, whether in your local church, or more broadly.

Here is a brief example (your assessment and reflection will likely 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 #). 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 should make local pastors take all the more seriously the charge “to embody the teachings of Jesus in servant ministries and servant leadership.” (Book of Discipline, ¶ 340.4).”

B. Creedal and Scholastic Statements (3-6 paragraphs, no more than 4 typed pages)

a. After you have completed the assigned reading from the textbook, type a 1-2 paragraph statement of your personal beliefs about either: 1) the relationship between the Father, Son, and Holy Spirit, or, 2) the relationship between the divine and the human in Jesus Christ. Your textbook and traditions should inform this statement, but avoid explicit citation/quotation of printed sources in this personal statement of your own belief. The one exception is the Bible, which you may cite by passage, but avoiding extensive quotation.

b. Think of one or more plausible objections to a specific element of your creedal statement. Describe and explain the objection(s) in 1-2 paragraphs, beginning with the following phrase: “It may be objected that . . .”

c. Finally, identify at least one plausible counter-response to this objection, in which you defend and reaffirm your initial statement of belief against the objection (1-2 paragraphs). You must give at least one persuasive reason to believe your initial creedal statement in the face of the objection that you have described. You may explicitly cite and use any argument, experience, tradition, or text that you think appropriate.

[This concludes the Precourse work section of the syllabus. Please bring your printed syllabus to the first class; the instructor will not provide printed copies.]

2. Class participation and preparation [10%].

3. Reading Reflection [40%]. There are eight online readings assigned in the class schedule. After each reading, prepare a one-page reflection paper that includes the following four elements: 1) the author and title of the reading, 2) a brief, 1-2 sentence summary of the reading, 3) identification of an especially important assertion, attitude, or action that you see present in the reading, and 4) a specific, concrete application of this assertion, attitude, or action within the present-day church and/or society. Your paper will be graded on your ability to succinctly summarize the main purpose of the reading, to recognize a historically or theologically significant aspect of the writing, and to apply this insight in a practical way to present-day circumstances and challenges. Additional explanation and instructions will be provided during the first day of classes.
4. **Final “Top Ten” List [20%].** For the last day of class, prepare a “top-ten” list (no more than two-pages) that addresses the following statement in ranked order (with #1 being the most important):

The top ten reasons that Early or Medieval Church History shapes or challenges my theology:

You will have the opportunity to present this list to the group during our final class. This top-ten list will be graded based on the extent to which it accurately and specifically refers to aspects of Early or Medieval Christianity (e.g., a person, event, idea, teaching, or action), and explicitly describes the effects on your theology. Additional explanation and instructions will be provided during the first day of classes.

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**Course Schedule**

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<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Main Topic</th>
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<tbody>
<tr>
<td>Mon</td>
<td>July 8</td>
<td>Early Growth</td>
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<tr>
<td>Tues</td>
<td>July 9</td>
<td>Early Oppositions</td>
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<td>Assignment due on this date: Read both of the following texts, but complete a reading reflection for only one of the two readings (your choice):</td>
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<td><em>The Epistle of Diognetus</em> <a href="http://www.earlychristianwritings.com/text/diognetus-roberts.html">link</a></td>
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<td>Wed</td>
<td>July 10</td>
<td>Three Sources of Authority</td>
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<td>Assignment due on this date: Read the three following texts, but complete a reading reflection for only one of the three readings (your choice):</td>
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<td><em>The Gospel of Thomas</em> (100-200 CE) <a href="http://www.gnosis.org/naghamm/gthlamb.html">link</a></td>
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<td><em>The Muratorian Fragment</em> (200-300 CE) <a href="http://www.ntcanon.org/Muratorian_Canon.shtml">link</a></td>
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<td><em>From Athanasius’ 39th Festal Epistle of 367 C.E.</em> <a href="http://www.ntcanon.org/Athanasius.shtml">link</a></td>
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<td>Thurs</td>
<td>July 11</td>
<td>Patristics and Christian People</td>
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<td>Assignment due on this date: Complete a reading reflection for one of the texts (see all five pages) contained in “Early Glimpses: Historical documents describing Christians at worship.” <a href="http://www.christianitytoday.com/ch/1993/issue37/3721.html">link</a></td>
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<td>Fri</td>
<td>July 12</td>
<td>Constantine and the Fourth Century</td>
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<td>Assignment due on this date: Read both of the following texts, but complete a reading reflection for only one of the two readings (your choice):</td>
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<td><em>Eusebius, The Conversion of Constantine</em> <a href="http://www.fordham.edu/halsall/source/conv-const.html">link</a></td>
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<td>Mon</td>
<td>July 15</td>
<td>The Trinity</td>
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<td>Assignment due on this date: Read the following texts, but complete a reading reflection for only one of the three readings (your choice):</td>
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<td><em>Comparison of Nicaea Creed</em> (325) and Creed of Constantinople (381) <a href="http://www.newworldencyclopedia.org/entry/Nicene_Creed#Comparison_between_Creed_of_325_and_Creed_of_381">link</a></td>
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John Chrysostom, *On the Priesthood* (excerpts)
http://www.fisheaters.com/holyorders1.html

John Chrysostom, *Grace and Blessing*

**Tues July 16**
**Augustine and Christology**
Assignment due on this date: Read the following texts, but complete a reading reflection for only one of the three readings (your choice):
- Augustine, Excerpts from *Confessions*
  http://www.fordham.edu/halsall/source/aug-conv.html
- Augustine, Excerpts from a Sermon on 1 John 4:2
- Pelagius, Extracts from *Defense of the Freedom of the Will*
  http://www.sullivan-county.com/id2/pelagius2.htm
- Excerpts from *The Chalcedonian Definition of the Faith* (451)
- Optional Reading: Council of Orange (529 CE): http://www.fordham.edu/halsall/basis/orange.txt

**Wed July 17**
**The Middle Ages**
Assignment due on this date: Read both of the following texts, but complete a reading reflection for only one of the two readings (your choice):
- Leo the Great, *The Petrine Doctrine*
  http://www.fordham.edu/Halsall/source/leo1a.asp
- Various Orthodox authors, “An Exercise in Wonder”
  http://www.christianitytoday.com/ch/1997/issue54/54h036.html
- Everyday Faith in the Middle Ages

**Thurs July 18**
**Medieval Monasticism and Scholastic Theology**
Assignment due on this date: Read both of the following texts, but complete a reading reflection for only one of the two readings (your choice):
- Excerpts from the Rule of Saint Benedict:
  http://www.fordham.edu/halsall/source/rul-benedict-excerp.html
- Francis of Assisi: Snapshots of a Saint:

**Fri July 19**
**Review**
Assignment due this date: Top Ten List (see above under Course Expectations)

**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!!!!!!!**