All precourse assignments should be emailed to the Course of Study Office by May 1, 2014.

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%]
**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 two or three 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.

**Course Schedule**

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### Tues July 22 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):
- Optional Reading: Council of Orange (529 CE): [http://www.fordham.edu/halsall/basis/orange.txt](http://www.fordham.edu/halsall/basis/orange.txt)

### Wed July 24 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](http://www.fordham.edu/Halsall/source/leo1a.asp)

### Thurs July 25 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):

### Fri July 26 Review
Assignment due this date: Top Ten List (see above under Course Expectations)
Guidelines for Written Assignments

- All papers should be typed, double-spaced, on 8 ½” by 11” paper, unless the instructor has asked for a different format specifically within the precourse work. Font should be Times New Roman or something similar and no larger than size 12. Margins are to be 1” on all four sides of each page.
- All papers must include a page number and the last name of the student in either the header or footer of every page.
- You should note the question you are answering at the beginning of each new section of materials.
- All papers should provide citations for all quoted material. You may use MLA, Turabain, APA or Chicago Style.
- Punctuation should be consistent; clarity of meaning is the primary purpose of punctuation. Edit and retype material as needed and check spelling in a standard dictionary.
- All papers should attempt to eliminate discriminatory language—for example: racism, ageism, sexism, classism, and prejudicial usage concerning handicapping conditions.

Inclusive Language Covenant

The faculty of Emory Course of Study School has adopted a covenant statement encouraging inclusiveness in the use of language, as follows:

The Inclusive Language Covenant is designed to create a linguistic environment in which all students, staff, and faculty can grow in understanding and appreciating the rich diversity of God’s people. The COS faculty commits itself—through continued discussion, reflection, and exploration—to using language in such a way that we respond to the fullness of God’s presence among us as much by our choice of words as by our care for one another. Recognizing that our experience with inclusive language is an integral part of theological formation, we invite students and others to share as partners with us in this learning process.

We understand “covenant” more in terms of its biblical and theological meaning than in a legal or contractual context. Covenant signifies the common commitment of a community of faith in response to God’s revelation and in partnership with one another. The values implied in the covenant have morally persuaded us to try to generate patterns of speech and behavior that bond the members of the community in mutual respect. We expect all members of the community to address issues of diversity constructively. The entire Inclusive Language Covenant can be found on the COS website, and you are encouraged to read the whole covenant.
Directions to Email Precourse Assignments

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 instructors precourse assignments.
2. Email must be received no later than 11:59pm on the deadline of May 1st.
   1. Please note that the cut off time is EASTERN STANDARD TIME zone, so email your assignments accordingly.
   2. Any precourse work received after May 1st at 11:59pm will be subject to a late penalty.
      - Precourse work received between May 2 – June 1 is 1 letter grade deduction.
      - Precourse work received between June 2 – June 20 is 2 letter grade deductions.
      - You will be drop from any course for which precourse work has not been received after June 20th. No precourse work will be accepted at check-in.
3. The course number and the phrase “precourse work” should be the subject of your email:
   Example - Precourse Work 113
4. Precourse work must be sent as an attached document and not in the body of the email.
   1. Any version of Microsoft Word will be accepted; PDF and Mac-Pages documents will not be accepted.
   2. All assignments for each course must be in one document, multiple documents are not acceptable. You should send only one attachment with all course assignments.
5. Your FULL name, phone number and email, should all be clearly included at the beginning of your email. See Example
6. Plagiarism Policy and Plagiarism Defined
   The plagiarism Policy and Defined paragraphs below 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 (which is a requirement). 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 the cover sheet for your precourse assignments, because it has the verification of date and time received, and your agreement to the plagiarism policy and definition.
   Plagiarism Policy - I have read the plagiarism definition below and verify that this assignment represents my own work, except where credit is given.
   Plagiarism Defined: “You plagiarize when, intentionally or not, you use someone else’s words or ideas but fail to credit that person, leading your readers to think that those words are yours. In all fields, you plagiarize when you use a source’s words or ideas without citing that source. In most fields, you plagiarize even when you do credit the source but use its exact words without using quotation marks or block indentation” (201-202). Booth, Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. The Craft of Research, Second Edition. Chicago, IL: University of Chicago Press, 2003.
7. If you do not follow the procedure your precourse work WILL NOT BE ACCEPTED!