All precourse assignments should be emailed to the Course of Study Office by May 1, 2014. 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 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
**Reading Assignments:**
Read Parts I-IV (pages 1-255) in the Irvin and Sunquist book.
In the Placher volume read pp. 12-15 and the Irenaeus excerpts on pp.18-21 and 24-29 from Chapter 1 and read all of Chapter 3 (pp. 48-75) (Be sure read the main text first!)

**Part I: Historical Reflection**
For each of the 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) summary 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…”), and
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 precourse assignment are due no later than the above mentioned deadline.
ASSIGNMENT #2 – NOT PRECOURSE but PRE-CLASS WORK
This assignment should be submitted via email to the instructor at ktau@emory.edu prior to the start of the first class session on July 11, 2014.

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.
   - Read Chapters 10 and 17 in The Formation of Islam by Jonathan P. Berkey (to be provided as a PDF)

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). If you choose to write about Islam you are REQUIRED to utilize the material from the Berkey text. 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) with 1 inch margins. The two reflections should run to two pages.

3) Interpreting Christian Practice
After you have completed the assigned reading, including the excerpts from John Cassian and Saint Benedict, compose a short (3-6 paragraph, 2 page) 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.
ASSIGNMENT #3 – NOT PRECOURSE but PRE-CLASS WORK
Assignment for July 25 and 26: These assignments are due at the beginning of class on July 25th and should be given directly to the instructor.

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 25, 2014.

3) Interpreting Confessional Division
   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.)
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
   1. 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.
   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!