

HT 400/500 D History of Early and Medieval Christianity
University of Dubuque Theological Seminary
Online M.Div. course, Fall 2008

Faculty Information

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Overview/Course Description

This course is the first half of the required two-semester survey of the history of Christianity. Through readings, online discussions, lectures and research, this course will consider the history of the Early and Medieval Church.

Course Objectives

- 1) To come to a clearer grasp of the history of the Early and Medieval Church, along with developments in communal life, doctrine, worship, practice, structure, and mission.
- 2) To critically appropriate this heritage so as to situate ourselves in the wider catholic and apostolic church, and to understand our faith in the fuller, more judicious—even chastened—perspective given in the historical experience of the Church.
- 3) Be able to read, discuss, and critically analyze important historical and theological texts.
- 4) To develop the ability to bring the experience of the historic and ecumenical church to bear on the life of the church today.

M. Div. Curricular Goals

This course helps fulfill the following M.Div. curricular goals (emphasis added):

- *Nurture habits and disciplines of study, prayer, and reflection that increase their love of God and neighbor and shape their personal and professional lives.*
- *Be formed by, live in, and minister out of Scripture and the historical and theological tradition of the Church.*
- *Interpret the Christian Scriptures through faithful exegesis and in light of the Christian tradition.*
- *Educate and equip individuals and congregations to live and minister joyfully and faithfully as part of their own denomination and the ecumenical church*

Required Texts to be Purchased

Justo Gonzalez, *The Story of Christianity*. Vol.I. San Francisco:
HarperSanFrancisco, 1984.

Robert Wilken, *The Spirit of Early Christian Thought*. Yale University
Press,2003

Chadwick, Henry, trans. *Saint Augustine: The Confessions*. Oxford: Oxford University Press, 1998.

Recommended for Reference and Further Study:

Henry Chadwick, *The Early Church*
J.N.D. Kelly, *Early Christian Doctrines*
Jacques Le Goff, *Medieval Civilization 400-1500*.
E.L. Livingston, ed. *Oxford Dictionary of the Early Church*
Robert Markus, *The End of Ancient Christianity*
John McManners, ed. *The Oxford Illustrated History of Christianity*
Steven Ozment, *The Age of Reform: 1250-1550*.
Philip Rousseau, *The Early Christian Centuries*
R. W. Southern, *Western Society and the Church in the Middle Ages*

Recommended texts for Study and Writing:

Cross, F. L. and E. A. Livingstone, eds. *The Oxford Dictionary of the Christian Church*, third edition. Oxford: Oxford University Press, 1997.
Hammond Publishing Staff, *Hammond Historical Atlas of the World*. Union, NJ.: Hammond World Atlas Corp., 2000.
Lorayne, Harry, and Jerry Lucas. *The Memory Book*. New York: Ballantine Books, 2000.
Strunk, William, Jr. and E.B. White. *Elements of Style*, 4th Edition. Boston: Longman Publishing, 1999.
Truss, Lynn. *Eats, Shoots and Leaves: The Zero Tolerance Approach to Punctuation*. New York: Penguin Books, 2004.

Assessment:

1. Course Requirements: satisfactory participation in and completion of readings, discussion questions, group interaction, assignments, and exams.

2. Grading Scale (see catalog, p.30)
3 Credits; Letter grade only.

A	93-100	C	73-76
A-	90-92	C-	70-72
B+	87-89	D+	67-69
B	83-86	D	63-66
B-	80-82	D-	60-62
C+	77-79	F	below 60

3. Assessment Strategy

- a. Online Discussions: Conscientious prepared, active and regular participation; see below for description. (40%)
- b. Writing assignments
 - A required paper (3-5 pages) on select readings. (15%).
 - A final book review due at the end of class. (15%)
- c. Presentations:
 - A shorter version of the book review above, posted on the class website by Week 10 (graded as part of book review, above).
 - A two-page synopsis of the paper above (in b) which will be posted on the discussion site and form the basis for discussion and comment of the text in question (graded as part of required paper, above).
- d. Examinations: A proctored mid-term and final exam. (15% each)

DESCRIPTIONS OF ASSIGNMENTS

Readings & Discussions:

Primary Sources: Texts written in the period we are studying are called “primary sources.” Each week we will spend a good portion of our discussion group activity focused on one or more primary sources. For papers you must use the assigned printed edition of the texts, though alternate versions of many texts are available for free on the internet. There will also be internet resources that I will want you to look at and become familiar with, including architecture, art, and archeological remains. These are, basically, “primary sources” as well.

Secondary Sources: Texts written by historians about previous ages are called “secondary sources” or “secondary literature.” These include our survey texts, introductions to primary source texts, and other reference works. They will help you to understand the big picture and the details. Here are tips for using some of our secondary sources:

- The resource “Achievements of the Early and Medieval Church” provides an overview of early and medieval church, a broad look at the layout of the forest instead of the trees. It will help in preparing for the exams.
- *The Story of Christianity* will tell the story in much more detail (more soil, trees, bark and leaves). Gonzales includes a number of useful maps, pictures, and timelines to organize the story. You need to read the whole book during the semester.
- *The Spirit of Early Christian Thought* is a higher-level secondary discussion, going more in-depth than Gonzales on a number of topics of importance concerning the early church, providing a synthetic analysis rather than a chronological one—less difficult on the memory but more demanding on the mind and spirit. We will not be reading the

whole book, but a good number of selected chapters. More in-depth discussions of the medieval material will be taken over by the lectures.

- The lectures are secondary discussion and resources that I have put together on subjects that I feel were not adequately addressed in the other secondary readings, or that treat topics more in-depth. Some of these will be required reading, some purely as resources and background.
- *The Story of Christianity* has a number of maps in it. The use of atlases is highly encouraged: the *Hammond Historical Atlas of the World* will help you get a visual picture of the story (both would be available in good libraries). Look up place names as you go, and examine relevant maps carefully. The best atlas devoted to the history of early Christianity is *Atlas of the Early Christian World* (Meer, F. van der and Mohrmann, C., eds: Nelson, 1958), though not available even at many theological libraries. The online map resources are rather uneven in quality.

Discussion Groups: Expectations and Grading:

A great deal of the focus of this class—if not *the* focus—is on the discussion groups. That is where we will “talk” with each other about what we have read, debate our sources (primary and secondary), and generally try to grasp the implications of our history (or that “slice” of it presented in this course). In the section toward the end of the syllabus on “House Rules” I provide some directives about interaction in discussion groups, including the consequences of non- or late participation (late postings will receive a corresponding reduction in the grading for that discussion). Take them to heart (especially the comments about the type of flexibility an on-line class such as this one provides—and the discipline it demands as well). The centrality of the discussion groups [40% of the grade] entails a certain minimum level of engagement, and grading on the basis of the discussion groups follows this. The following describes the base level required:

- Initial response to the discussion questions must be posted by Wednesday evening. These are not to be major essays (that is a separate assignment—see below), but one or two substantive paragraphs reacting and responding to the readings, from which conversations may be taken up by others (there will be one or two more extensive analysis of the readings on most weeks, as synopses of students papers on the sources as described below). There is usually more than one discussion forum for each week—sometimes an open-ended one focused on the secondary reading along with a more directed discussion with regard to the primary sources. The postings and discussions are not to involve describing what everybody has already read, but your attempt to understand the source and its implications, *above all in its context*. All discussions must have initial postings by this time. Late postings will require a reduction in grade.
- One is required to respond to at least *one* other person’s initial posting by Saturday. Such a response must be more than “I agree with you” or the

like, but a real engagement in what has been set forth, either expanding upon it, respectfully taking issue with it, pushing the implications further, etc. The best learning takes place when we genuinely, respectfully, and even lovingly debate each other.

- The focus of our discussions is not on whether one likes or dislikes the material, or on its possible irrelevancy or spiritual efficacy in one's life—though I don't discourage engagement along these lines—but on understanding the material in the context of its time and place. Historical understanding involves great humility, setting one's preoccupations aside, being *hospitable* to the sources you deal with, many of which will not fit in easily to your own way of understanding the faith. In this way one may begin to appreciate how serious Christian folk in another context can make sense of and practice the faith in a manner initially strange to our sensibilities. From this one can then proceed to a more critical and faithful appropriation of our past—a past that is ever with us in innumerable ways.

Grading of the discussion follows from these parameters (starting from the “bottom”):

- A failing grade [“F”] in the discussion results either from lack of posting or irrelevant posting. It is usually obvious if a person has only cursorily read the material (or not read it), and the resulting response lacks engagement in the material. One does not fail if one has trouble understanding the material; confusion and lack of understanding can be part of the process, and must be voiced in the discussion groups. Sometimes a good posting can be a cry of help, but one that has struggled with the material so that one's question emerges out of the source, relates in some important way to the source.
- A “D” grade involves engagement in the text, but minimally and perfunctorily. The minimum requirements of posting and response are met, but only barely, and the attempt at understanding the text is lacking.
- A “C” grade involves at least the minimum requirements of engagement above, but involves significant misinterpretation and/or mishandling of the text in its historical context, and similarly in one's responses to others. More importantly, this level indicates a failure to engage substantively with others on the material or their postings. [As is evident from this description, a “C” and a “D” share similar problems, but they are much more pronounced in the “D” level.]
- A “B” grade is meeting the minimum requirements, showing intelligent engagement with the material in its context in either one's comments or one's questions (here, even “confusion” can be rewarded by clear enunciation and setting forth the basis for the question and/or confusion). Further, one's responses to classmates reflect a serious attempt to understand them or to deepen the issue raised by another. A “B” is an effort satisfactorily done.
- An “A” discussion grade shows superior and intelligent grasp of the sources in context (or even in questioning that source, arising from an exhibited wrestling with it and its implications), an alacrity in responding

and engaging in deepening the comments of others or debate with them that is relevant and insightful, and creative connections made with other material in postings and responses.

As can be seen from this description, there is an inescapable element of subjective grading. You don't get an "A" or "B" by jumping through so many hoops, having so many responses. The quality of the postings weighs more than the quantity, as well as the willingness to engage the material and others in conversation about the material. Toward mid-course I will send an evaluation to each person which gives some feedback on the strengths and weaknesses of one's discussion activity up to that point as I judge them, though if I think you are in need of more serious help (i.e., one is in danger of failing if continuing to proceed along one's habitual course up to that point) I will privately address this beforehand through email.

The Exams:

The Basics: the midterm will cover all material from the lectures and the books up to that date (through week 6), while the final will cover material after the midterm, but you will want to be able to draw on the first half of the class for context.

Typical exams in this class have a section of short answers (multiple choice, fill in the blank, identification, matching, one-line explanations, etc.) and one of longer (paragraph to short essay) answer. You need to line up a proctor to supervise both exams and who can be approved by the academic office as representing an official capacity (hence, your best friend or your mother won't do; a librarian, pastor, professor or other education official who can monitor your examination would be appropriate). Before the exam I will post some aids and orientations to what to expect on the exam.

Study Tips (these are adapted from Dr. Gary Hanson):

1. **Learn how to improve your study skills.** An excellent resource is *The Memory Book* by Harry Lorayne and Jerry Lucas. They have a wealth of good tools to help you learn to remember people, places, and dates, and more importantly, the ideas that connect to them. The following suggestions also apply:
2. **Find a study-buddy, or form a study group.** This is difficult but not impossible in online courses; you can still do this to a degree. People who study with others tend to do better. Decide on what you want to do together: Quiz each other on names and concepts; outline topics and share resources; proofread each other's papers: there is quite a bit that one can do outside of the official confines of the course discussions.
3. **Make the material multi-sensory** by constructing mnemonics, songs, time lines, graphs, and maps. If you put people and events on a time line you can see what happened in what order. This also helps you to associate groups of people and events to a particular century, era, or region.
4. **Take notes as you read.** If you don't, after a while your eyes just pass over the words. If you take notes, your mind has to process what you see,

and you start asking questions. Think in advance about how you want to use your notes for study, and organize them appropriately.

5. **Make outlines** of the primary source readings, whether narratives or theological treatises. You will help yourself understand the structure of the text if you can see it at a glance. Then the little pieces will begin to make more sense. On difficult texts, make one-sentence section summaries to remind you of the flow of the logic.
6. **Ask questions** of the texts, first to yourself, and in the discussion groups. Asking questions, and pursuing answers through research, is how you will learn.

Written Papers/Presentations:

Each student will prepare a paper analyzing one of the major readings (or groups of readings). Papers must be handed in on time. Each will be 3 full pages to 5 pages, and will be written according to the Dr. Gary Hansen's Ten Commandments set forth below. The student will also prepare a two-page version of the same analysis to post as a discussion starter for the week in question (the shorter version does not need the scholarly apparatus of footnotes, etc., just the basic thesis, argument, and evidence). For the most part there will be one paper due each week, though on some weeks (such as the first week) we will skip and other weeks have more than one paper presented. Send the full paper to me by e-mail attachment. Your word processing program must be able to be read by me (e.g., Microsoft Word, etc.).

The Goal: In each paper your goal is to make a true and insightful point about one major theme from the assigned text, proving your point with evidence from the text. [I may assign a theme or possible themes, or I may leave it up to the assignee.]

The Sources: For these papers, **you yourself** are the historian. The primary source text is your window into the past. Explore the primary source text for evidence to prove your point. For these papers, use secondary literature only to help you understand the context or to establish important details such as the date of the text. Do not use the internet in your research. Do not write your paper on secondary literature. You **must** use the edition or translation assigned in the syllabus for your paper.

The Process:

1. Read the text carefully to find out what it says about the assigned or chosen theme. Where is the theme discussed? What seems interesting about it?
2. Try to define the theme and key terms from usage in the text rather than a dictionary. What does the writer mean by these terms?

3. Then *state that some particular point about this theme is true*: That is your thesis.
4. In the body of your paper, you need to convince your reader that your thesis is true.

The Format: I urge you to structure your paper this way, or at least to follow the proportions laid out here. This should help keep you on track, especially if you have not written academic papers for some time.

- (1.) *One paragraph* introducing the document and its context (i.e., who wrote it, when it was written, what language it was written in, what it was written for, and why it might be important) *with notes to the source of your information*. Clearly state the theme you will be exploring and clearly state your thesis (i.e., the point you want to prove), according to the Ten Commandments. Keep this to no more than one page.
- (2.) *Three to four pages* discussing the chosen theme. Demonstrate that your thesis is true by making clear points and illustrating them from the text, *with notes*.
- (3.) *One paragraph* (maximum) of your reflections on what you have learned. Think about its potential value for faith and ministry, or lack thereof, its familiarity or foreignness to your own faith, or whatever. These reflections are not graded, but they are required.

The Grading:

To be graded on their merits, papers must fulfill the Ten Commandments.

- Papers disobeying the Ten Commandments will receive a grade penalty proportionate to the case.

Paper grades follow this pattern:

- An “A” paper fulfills the Ten Commandments, is clear on date and context, asserts a relevant thesis, and proves the thesis clearly and convincingly with evidence from the text. The paper shows genuine insight into the chosen theme, exhibiting creative and perceptive analysis and superior grasp of the material.
- A “B” paper fulfills the Ten Commandments, is clear on date and context, asserts a thesis, attempts to prove it, and shows ability to use evidence to make points. The paper shows understanding of the chosen theme. A basic, good and adequate job.
- A “C” paper fulfills the Ten Commandments, tries to assert a thesis, and shows some basic understanding of the chosen theme. Several problems probably exist in the thesis itself, the use of evidence, and in the clarity or usefulness of the argument and structure. The paper might, for instance, summarize the text rather than trying to prove a thesis.
- A “D” paper fulfills the Ten Commandments, and shows an acquaintance with the text and the chosen theme. Problems probably include some of the following: significant trouble stating a thesis, significant trouble making use of evidence, significant (but not total)

misunderstanding of the assignment, or general (but not total) incomprehensibility.

- An “F” paper does not show an adequate attempt to do the assigned task. The most common way to earn an “F” is to write an analysis of secondary literature instead of an analysis of the assigned primary source text. Other approaches include writing an analysis of the wrong text, or submitting a sermon, devotional, dialogue, or reflections on one’s own faith journey instead of an analysis of the text. There are probably also other egregious breaches of the Ten Commandments.

The Ten Commandments (as drawn up by Dr. Gary Hansen):

1. *Read the assignment carefully.* Your paper is to be an analysis of a text from another era. Stick to discussing the text and what it tells you about the past. Do not make your paper a discussion of the editor’s introduction, or of the survey text, or a homily, or a reflection on your own life. Do not pass judgment on the writer.
2. *Have a thesis*—on the first page. To be acceptable, your thesis statement must be a grammatically complete sentence, beginning with all of the following words in precisely this order: “*The thesis of this paper is that . . .*”
3. Check your spelling and grammar. Microsoft Word will do some of this for you. Also try reading your paper aloud and *listening* to it. Better still, have someone else *proofread* it.
4. *Use inclusive language* in references to humanity. As stated in the Seminary catalog and handbook, papers which do not use inclusive language will be returned for correction and will be graded as late.
5. Follow Kate L. Turabian’s *A Manual for Writers of Term Papers, Theses, and Dissertations*, sixth edition, regarding general page format, bibliography, and footnotes. In general, your paper should be double-spaced. When quoting passages of four lines or more, present them as indented, single-spaced blocks of text. Such block quotations do not take quotation marks. Number your pages. “1” is the first page of actual text.
6. *Use footnotes*, according to Turabian’s style, not parenthetical notes or endnotes. The first note to each book must contain full bibliographic information. Subsequent notes should be abbreviated. Notes to one-volume collections of works must include the name of the individual work cited. Consult the index to find out how to properly cite various kinds of works.
7. *You must cite the assigned edition of the text.* Many of our primary sources are available in multiple translations, but I will only grade papers where I can follow the notes back to the text. Also, many ancient and medieval texts have standard systems of notation. Therefore, you must use any paragraph or section numbers which are provided in the text.
8. *Supply a bibliography*, according to Turabian’s format, including all works used in the preparation of the paper. Include every work you looked in even if you did not quote from it in the paper.

9. *Do not try to be fancy in the format.* Provide one inch margins on the top, bottom, and sides. (This is the default setting in typical word processing software.) Use a 12 point “Times” font. Do not “justify” the right edge of your text; leave it “ragged.”
10. *Do not plagiarize.* You cannot use the words of a book, article, website or lecture without quotation marks and footnotes. If you use facts or opinions from a book, article, website, or lecture you must provide a footnote even if you did not quote it exactly. See the plagiarism policy in the Student Handbook.

The style:

Here are the most common types of entries according to Turabian. Please follow them.

Book with One Author:

Note

¹James Hastings Nichols, *Corporate Worship in the Reformed Tradition* (Philadelphia: The Westminster Press, 1968), 75.

Bibliography

Nichols, James Hastings. *Corporate Worship in the Reformed Tradition*. Philadelphia: The Westminster Press, 1968.

Author’s Work Translated or Edited by Another:

Note

²Origen, *On First Principles*, trans. G.W. Butterworth, intro. Henri de Lubac (Gloucester, Mass.: Peter Smith, 1973), I , IV, 2, p. 41.

Bibliography

Origen. *On First Principles*. Translated by G.W. Butterworth. Introduction by Henri de Lubac. Gloucester, Mass.: Peter Smith, 1973.

When Citing the Introduction by Someone Other Than the Author:

Note

³Henri de Lubac intro. to Origen, *On First Principles*, trans. G.W. Butterworth, (Gloucester, Mass.: Peter Smith, 1973), ix.

Articles from Journals

Note

⁴Karin Maag, “Called to Be a Pastor: Issues of Vocation in the Early Modern Period,” in *Sixteenth Century Journal* 35, no. 1 (2004): 67.

Bibliography

Maag, Karin. “Called to Be a Pastor: Issues of Vocation in the Early Modern Period.” *Sixteenth Century Journal* 35, no. 1 (2004): 65-78.

Author's Short Work in a One-Volume Collection:

Note

⁵Peter Brown, "The Saint as an Exemplar in Late Antiquity," in *Saints and Virtues*, ed. John Stratton Hawley (Berkeley: University of California Press, 1987), 11.

Bibliography

Brown, Peter. "The Saint as an Exemplar in Late Antiquity." In *Saints and Virtues*, ed. John Stratton Hawley, 3-14. Berkeley: University of California Press, 1987.

Later Abbreviated notes:

To the work cited in the previous note (Here this would refer to Brown's article):

⁶*Ibid.*, 7.

To another work cited earlier in the paper

⁷Origen, III, II, 7, p. 221.

To Biblical Texts:

⁸Psalm 23:1 NRSV.

Schedule of Assignments/Calendar:

Documents with an asterisk (*) will be available either directly on the course site or available on electronic reserve database. Those not so designated will be available on the web (to be added). Primary sources are listed in bullet form, while secondary sources appear in the paragraph with the title/theme of the week.

Week One

The Barbaric Superstition of the Atheists: Christians in the Roman World. *Achievements of the Early and Medieval Church**; Gonzales 1-57; Lecture on the Persecution of Christians up to Decius*; Wilken, ch.7;

- *Didache* (selection)
- *Ignatius of Antioch* (selections)*
- *Municius Felix*, extract*
- *Martyrdom of Polycarp*
- *Martyrdom of Perpetua and Felicitas**
- *Scillitan Martyrs**
- *Letter to Diognetus* (extract)
- Tertullian, *Apology* (extract)*

Week Two

Inside the Christian Community: Worship, Character, Self-Definition. Gonzales 58-72, 91-101; Lectures on Marcion and the Valentinian Gnostic system*; Wilken, chs. 1 & 2.

- *First Apology of Justin* (extract)
- Tertullian, *Apology* (extracts)*
- Extracts from I Clement, Ignatius, and Irenaeus*
- Web sites on Early Christian architecture

Week Three **Particular Challenges to Pre-Nicene Christianity: Biblical Interpretation, Doctrine, Eschatology, Discipline, & Mission.** Gonzales 73-90; Wilken, ch.3; Lecture: Tertullian and Cyprian on the Church as one and holy*

- Origen (selections from *On First Principles*)*
- Dionysius of Alexandria (Eusebius, *Church History* VII, selections)*
- Cyprian of Carthage*

Week Four **“In this Sign You Will Conquer:” Imperial Christianity and its Dissenters.** Gonzales 102-157, 167-172

- Eusebius of Caesarea, *Church History*, Book X.1-3*
- Selected Statutes from the *Codex Theodosianus* involving clergy and monks*
- *Life of Antony* (extract)*
- *Sayings of the Desert Fathers* (extracts)*
- Athanasius, *Epistle to Dracontius**

Week Five **The Dialectic of the Incarnation: Theological Controversies in the Greek East of the 4th and 5th centuries.** Gonzales 158-166, 173-188; Wilken, chs. 4 & 5.

- various Arian documents*
- Athanasius of Alexandria, *Orations Against the Arians* (extract)*
- Apollinaris, fragments*
- Gregory Nazianzus, *Letter to Cleodonius*
- Nestorius and Cyril (selections)*

Week Six **New Vistas from the Summit: Ambrose, Jerome, and Augustine of Hippo.** Gonzalez 188-193, 201-220; lecture on Themes in Augustine*

- Augustine, *Confessions* I-III, VIII, IX.x-xiii.

Week Seven **What is the color of the “Dark Ages”? Western Christianity among the Barbarian Kingdoms.** Gonzales 222-248; Wilken, ch. 9.

- Benedict’s *Rule**
- Gregory I (extracts)*

- Week Eight** **Outside the West: Eastern Christianity, Islam, and Western Missions.** Gonzales 248-265; Wilken, ch.10
- Week Nine** **The Long Struggle of Reform: Re-awakening and Crusade.** Gonzales 277-300; women in the Medieval Church (lecture*); Pope/Church/State (lecture*); Debates on the Sacraments*
- Bernard, *On the Love of God* (extract)*
 - Anselm: *Proslogium* (Preface through ch.3); *Cur Deus Homo* (extracts)*
- Week Ten** **New Schools, New Rules, New Tools, New Fools.** Gonzales 301-323; Lecture/reading on Scholastic method*; typology of monks, mendicants, and clergy*
- Abelard, Prologue to *Sic et Non**
 - Aquinas (extracts)*
- Week Eleven** **Afflictions and Ecstasies: Dead Ends and New Ways in the 13th-15th Centuries.** Gonzales 324-361; lecture on Medieval spiritual practices*; lecture on medieval mysticism*; lecture on Mary*
- Julian of Norwich, selections from her *Showings* (web version: <http://www.umilta.net/showinglove.html>);
- Week Twelve** **Ambiguous Legacies: Theology, Sacraments, Penance, Spiritual Renewal, Humanism.** Gonzales 362-374; lecture on Scotus and Ockham*
- Erasmus, *In Praise of Folly* (selections: website)
 - Thomas à Kempis, *Imitation of Christ* (selections)*
 - Thomas Bradwardine and Gabriel Biel on Divine Acceptation*

Course Administrative Information – “house rules:”

1. **Late policy.** Weekly participation is graded, and this includes timely and conscientious participation in discussions and responding to the lectures, other students, etc. If I deem that a student is late in responding to discussion topics or assignments, he or she will be marked down accordingly.
2. Test/work make-up.
3. Independent vs. teamwork policy
4. **Plagiarism** – See the UDTs Student Handbook. The Student Handbook is available at www.udtseminary.net. Choose “Current Students,” then “Student Handbook.” The Student Handbook and

course catalog (also available online) are the final authority on all issues not specifically addressed by distance education and online class policies. You will need to do your own work. Cutting and pasting from websites, or copying from books, without proper acknowledgment is plagiarism, and will result in dismissal from the class. You can't "cut and paste" in your ministry, so why do it now?

5. **On Web-based education.** Being a web-based course, we will not be able to interact as would be usual for a class-room based course. On-line learning requires us all to think of this class differently than a traditional class on a campus. Instead of meeting to hear lectures and to discuss things face to face, we will read assigned texts on our own and talk about them through this website. I suggest you think of it as a "slow-motion seminar." In a seminar, all the instruction happens through discussion. That will happen here too. But it will be in slow motion: You will post your responses to questions. You will read what others said, and respond to some of them. Then you will have to look back later to see what others have said back to you. Then you can add your own responses to them. That means that you will need to check in frequently throughout the week so that the discussion is really a discussion. It won't be a discussion if people just post something without checking back. Passing this course cannot be done without regular and timely participation in discussion. I expect you to learn as much (if not more) from each other as from the readings or my input. This is not a passive course, but requires you to invest yourself in responding to the materials and each other.
6. **Weekly Assignments.** New assignments will be posted on Monday (sometimes the night before), and should be completed by the following Sunday. The links will remain active for a few days longer to allow stragglers to get caught up. Three points should be mentioned: Please note that all parts of each week's assignment need to be completed. This includes the need to respond to each question as instructed and to respond to other students as instructed. I will not be looking for volume or perfection but for good-faith effort to participate and learn, as well as engagement with the material and the group. You will need to engage in on-line discussion in a way that reflects Christian character. Listen to others' points of view. Share your own thoughts honestly but always in kindness and love, to build up rather than to tear down. Disregard of this requirement may, at the instructor's prerogative, result in dismissal from the class. I do not require everyone to agree with each other or with me, though coming to a consensus is often a wonderful witness to the Spirit's work among us (though not always!). And I'm not very strict on "PC" enforcement, but respect is a key determinant in our interactions, even if you think the other person is corrupting the pure faith of the church (or some such idea). Neither am I--nor do I require you to be--a relativist or "perspectivalist," where every viewpoint is of equal validity. But every

participant is to be taken with the utmost seriousness. Lastly, humility is necessary in our search for the good, the true, and the beautiful: openness to the Spirit's leading is simultaneously lauded in our heritage but often lacking in practice.

7. **Practical Considerations.** If you have no experience in online learning, it is best to get some orientation through the Tech center listed on the home pages of this site. If the format here is new to you, take some time to navigate around the Distance Learning site to familiarize yourself with the layout.
 - *Online learning here takes discipline!* Though web-based distance learning has many advantages, on the whole it is a *more time-consuming form of class work and study*, something not usually appreciated by students until they have experienced it, who often think the flexibility implies a lighter burden. This is even more true of survey courses such as this one which require a lot of reading. What might be accomplished in a quick conversation in class becomes an extended conversation over several days, reading postings and responding by your own postings. This is an inescapable element in online learning in which a discussion group is a primary means of exploring the material. The flexibility of time and place is balanced by the need for discipline in getting the reading done, adequately and thoughtfully digested, responses and conversations initiated, all the while preparing for more long range assignments/papers and exams. As with any survey course, many names, places, dates, ideas, etc., will be put on your plate to eat and digest week after week, and unless you are proactive with regard to the material you can find yourself overwhelmed.
 - In comparison to a structured class on campus which meets at specified times each week, an online class has certain advantages in flexibility of time and place. But many don't understand that this flexibility is not absolute, but a *daily* flexibility. That is, you are not required to show up at a certain time and place for the class. You can participate in the class discussions at 1 AM or 1 PM, on a Tuesday or on Wednesday. However, there are constraints even during the week. As will be specified, one's initial postings must be up by midweek, and adequate responses must be finished by the Sunday evening (though conversations can continue beyond that). Further, in the discussion groups, one cannot post a week ahead or a week after the topic: one must participate *during the week in question* for credit to ensue. The discussion groups, which comprise a major portion of your activity and grade in the class, are weakened by one member's non-participation or late participation. It will not help to do your postings or responses during the following week, when no one will respond to you or perhaps even read what you communicate. You cannot be excused from a week's work on account of journeys, other commitments, etc. You must find a way

to “be present” for each and every week, as with any traditional “class.”

- In general, you will need to begin the week by looking at the announcements page. Since I sometimes add announcements during the week, it is probably a good idea to look for further announcements whenever you log in. Scroll down to look for the latest announcement for whatever week we are on (the initial page usually lists the first line of the announcements). The announcements will tell you if the assignment has been posted, whether there are other requirements for the week, and generally other comments about the progress of the course addressed to all.
- After the announcement, one would generally proceed to the assignments page. As with the announcement page, scroll down to the current week to look for the latest assignment. The assignment usually goes more in-depth than the syllabus calendar below on the specific focus of the assignment, including questions to consider during the reading and to which you should take into consideration in your responses. The assignment focuses on the assigned readings, though there may be a "lecture" to read. I will include more information on individual requirements such as the book review on the assignment section. The assignment will direct you to the discussion section where you will find the specific discussion strings. *Please do not start a discussion string yourself; use the one I set up, responding to the initial posting of the assignment I put up.* I usually repeat the assignment on the discussion page/string, so that you have it as the heading of the discussion string.
- **N.B.:** if you are going to write a long response that you will edit, it is best to write it on Word first; then you can edit it to your heart's delight before copying it to the discussion page. But even if you prefer to write directly into the response box on the discussion site, you can still edit it afterwards using the edit option on the page. I recommend the first procedure, because students have the not-uncommon experience of writing a full response or entry, and for whatever reason having it disappear on them before they get it posted. Also, you may find at times that what appears on the discussion page is not exactly what you wrote; the transfers are not always perfect, and it is good to read your response through on the page after you enter it.
- As instructor, I have the right to edit anyone's entry if I deem it offensive or otherwise out-of-line with the tenor of the course (though this has never happened in my several years of teaching on-line).
- There will also be other discussion forums set up for other types of class interactions, including ones you can start yourself, such as dealing with general questions, prayer requests, comments, etc. If you have a question, observation, or even constructive criticism

that can be shared with the class, there will be an appropriate forum in the communications area. But if such an issue is personal or you want only me to hear of it, e-mailing my personal address as given above and on the website is perfectly permissible.

8. **Gender-Inclusive Language.** Please refer to page 100 of the student handbook (available on the Web as well) for use of gender-inclusive language. My working policy on gender and language in the class interactions follows mainly that of the NRSV: references to people in general should be inclusive (for instance, no "Man" or "Mankind") unless you are specifically quoting an older text in which such sensitivities were not on the radar screen (that is, you don't need to be so historically insensitive as to make older writers inclusive, just your own statements). Please do not use such bastardized forms as "s/he." There are more imaginative ways of working around this issue. For pronouns referring to God, I am more flexible: I have not myself always found a happy medium in rendering God pronoun-less, and I recognize the difficulty in this area. I have no problem in one speaking of God as either "He" or "She" (or even both, which I have sometimes done). I don't mean to minimize the issue, for it is a genuine theological issue. But it still retains enough theological and social ambivalence that I will not legislate on usage here. I just think we need to adapt to each other's proclivities on an issue that has not been officially labeled as heresy (to my knowledge).
9. Academic Support Center contact information, and other administrative information.
10. Subject to Change Clause – This syllabus, course calendar and other attending documents are subject to change before and during the semester.
11. Americans with Disability Act (ADA) Statement – A student who has a disability that might affect his/her performance in this course should consult with the instructor and the campus ADA compliance office, in confidence, by the second class session. UD's ADA compliance committee is co-chaired by Susanna Robey, Academic Support Center (ext. 3218).

Technology Requirements and Computing Facilities

Visit www.dbq.edu. Choose "Technology Services" from the dropdown menu. On the right side navigation, read "Acceptable use Policy" and "Policies and Procedures."