

DENOM603x
Garrett-Evangelical Theological Seminary
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A Note on This Syllabus

This syllabus is exceptionally long and detailed, including step-by-step instructions for navigating the course in Moodle and detailed explanations of what the graded assignments entail. This is because we will never meet face-to-face in the course, so I will not be able to answer those questions along the way. Please be certain to familiarize yourself thoroughly with the syllabus. All the information you need is here. Prior to contacting the TA or instructor about the course, check the syllabus to see if the information you want is already in it.

While I do my best to follow the syllabus as written, the changing nature of any given semester may mean that I make some modifications to the course along the way. In this case, the changes will be made on Moodle and I will send emails to alert you to these changes. Please track your garrett.edu email accounts regularly for emails from me about the course.

Course Description

This course is designed to provide students with an opportunity to become knowledgeable about the origins of the Wesleyan tradition and its expressions in the United Methodist Church. It explores the roots of the movement in the Anglican Church and the Wesleyan Revival of the 18th century, the history of the institutional and theological development of American Methodist/Evangelical United Brethren tradition through the 19th century.

Course Objectives

By the end of the course, the student should have a better understanding of the following:

- the sermons of John Wesley
- the hymns of Charles Wesley
- the Methodist heritage and tradition
- the diverse streams of tradition that feed into the United Methodist Church
- the process and development of the Methodist/Wesleyan doctrinal heritage in the United States

Navigating the Course

This course will be taught entirely on-line and asynchronously (meaning that you can complete the course requirements at any point that the course is available). There will be no face-to-face meetings, nor required virtual meetings. However, note that there are deadlines within the course that you must meet. The discussion forums have weekly deadlines by when you need to post, meaning that you must do the reading and watch the lectures in time for this each week. Likewise, all the other assignments must be turned in by certain times. Finally, since you will be working with a group for the forums and the wiki, you must take into account how to organize your time together with others.

The course will be delivered through the Moodle software Garrett-Evangelical uses (<http://garrett.ethinkeducation.com/>). Please be certain you can log on to Moodle before the course begins. Once it is available, the course name will appear on your Moodle list.

When you click on the course name, you will see a screen with the title of the course and my contact information. As you scroll down, you will see that the content of the course is contained in several large boxes, each with the title of the topic of the week. The course is organized around a series of activities that are in each of these boxes. Within each box you will find a series of hyperlinks. These links will connect you to readings that are available online or a variety of assignments you need to complete (discussion forums, wiki, etc.). You will have to click each of these in order to access the documents and assignments that are required in the course. This syllabus will explain the organization of the course and the activities that students are expected to accomplish in each section.

Technology Notes

Given the lack of personal contact during the course, you will need to be certain you have sufficient technological ability to access and participate in this course. **It is the student's responsibility to have sufficient technology to access and participate in the course.** The instructor will assume this and is not obligated to take technological difficulties into account when assessing the student's work.

Minimum technological requirements:

- Web Browser – You will need the latest version of the web browser you are using (Internet Explorer, Firefox, Safari, Google Chrome, etc.). Note that not all browsers work equally well with Moodle, so you may need to experiment with them if you have difficulty using all the functions on the site. (I use Firefox and have never had issues.)
- Operating System – In order to use the latest browser, you will need to have an operating system (Windows, Mac OS, etc.) that is up-to-date enough to handle it. Please be certain you have such an operating system.

- Internet Connection – You will need a high-speed internet connection that is sufficient to run streaming video with no difficulty. Usually cable and dsl connections can do this. Dial up cannot. If your home internet connection is not sufficient to provide this kind of connection, you will need to find access to a computer that does have this connection.
- Hardware – Bear in mind that you will need sufficient computing power in terms of memory, speed, audio, and video for the different aspects of this course to work well. Make certain that you have all of these in place so that you can run the necessary software and fully participate on-line.

Readings

Required Reading

Abraham, William J. and James E. Kirby, eds. *The Oxford Handbook of Methodist Studies*. Oxford ; New York : Oxford University Press, 2009. ISBN-13: 9780199696116. **Free - selections posted online under fair use copyright.**

Gunter, Stephen, Scott Jones, et al. *Wesley and the Quadrilateral: Renewing the Conversation*. Nashville: Abingdon, 1997. ISBN 0687060559. \$19.33.

Heitzenrater, Richard, *Wesley and the People Called Methodist*. Nashville: Abingdon, 1995. ISBN-13: 9780687443116. \$18.46.

Outler, Albert C. and Richard P. Heitzenraiter. *John Wesley's Sermons: An Anthology*. Nashville: Abingdon, 1991. ISBN-13: 9780687204953. \$23.79.

Runyon, Theodore. *The New Creation: John Wesley's Theology Today*. Nashville: Abingdon Press, 1998. ISBN 068709602. \$27.99.

Teasdale, Mark R. *Methodist Evangelism, American Salvation*. Eugene, OR: Pickwick, 2014. ISBN-13: 9781620329160. \$32.00.

Wesley, John. *Thoughts on Slavery*. **Free with your NetID and Password.**
<https://search.library.northwestern.edu/permalink/f/125h0bn/TN_cdi_gale_digitalcollections_CY0112203873>

Vickers, Jason, ed. *Cambridge Companion to American Methodism*. New York: Cambridge Press, 2013. ISBN-13: 9781107401051. \$31.27.

By Water and the Spirit: A United Methodist Understanding of Baptism. **Free – uploaded on Moodle.** <<https://www.umcdiscipleship.org/resources/by-water-and-the-spirit-full-text>>

This Holy Mystery: A United Methodist Understanding of Holy Communion. **Free – uploaded on Moodle.** <<https://www.umcdiscipleship.org/resources/this-holy-mystery-a-united-methodist-understanding-of-holy-communion>>

The United Methodist Hymnal. Nashville: Abingdon, 1989. ISBN 0687431336. \$21.00 used on Amazon.

Supplementary Reading

Auslander, Mark. *The Accidental Slaveowner: Revisiting a Myth of Race and Finding an American family.* Athens: University of Georgia Press, 2011.

Carney, Charity R. *Ministers and Masters: Methodism, Manhood, and Honor in the Old South.* Baton Rouge: Louisiana State University Press, 2011.

Danker, Ryan N. *Wesley and the Anglicans: Political Division in Early Evangelicalism.* Downers Grove: InterVarsity Press, 2016.

Fuller, Paul. *Black Methodists in America: A Success Story of a Model Minority Group.* Baltimore, MD: Publish America, 2012.

Jennings, Theodore W. *Good News to the Poor: John Wesley's evangelical economics.* Nashville: Abingdon Press, 1990.

Jones, Scott J. *United Methodist Doctrine: The Extreme Center.* Nashville: Abingdon, 2002.

Keller, Rosemary. *Spirituality and Social Responsibility.* Nashville: Abingdon, 1993.

Klaiber, Walter and Manfred Marquardt. *Living Grace: An Outline of United Methodist Theology.* Nashville: Abingdon, 2001.

Leclerc, Diane, and Mark A. Maddix. *Spiritual formation a Wesleyan paradigm.* Kansas City, Mo: Beacon Hill Press of Kansas City, 2011.

McClain, William B. *Black People in the Methodist Church: Whither Thou Goest?* Nashville: Abingdon, 1984.

Murray, Peter C. *Methodists and the Crucible of Race: 1930-1975.* Springfield, MO: University of Missouri Press, 2004.

Noley, Homer. *First White Frost: Native Americans and United Methodism.* Nashville: Abingdon, 1991.

Norwood, Frederick A. *The Story of American Methodism: A History of the United Methodists and Their Relations.* Nashville: Abingdon, 1974.

- Oden, Thomas C. *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*. Grand Rapids: Zondervan, 1994.
- Rack, Henry D. *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (London: Epworth, 2002).
- Reiff, Joseph T. *Born of Conviction: White Methodists and Mississippi's Closed Society*. New York, New York: Oxford University Press, 2016.
- Richey, Russell E., Kenneth E. Rowe E. Rowe, and Jean M. Schmidt M. Schmidt. *American Methodism: A Compact History*. Nashville: Abingdon Press, 2012.
- Roberts, Garry. *Massacre at Sand Creek: How Methodists Were Involved in an American Tragedy*. Nashville: Abingdon Press, 2016.
- Roy, Richard. *19th century global expansion of Methodism: what motivated missionaries*. Booragoon, Australia: Mount Pleasant Baptist Community College, 2013.
- Ruth, Lester. *A Little Heaven Below: Worship at Early Methodist Quarterly Meetings*. Nashville: Kingswood, 2000.
- Schmidt, Jean Miller. *Grace Sufficient: A History of Women in American Methodism, 1760-1939*. Nashville: Abingdon, 1999.
- Tucker, Karen B. Westerfield. *American Methodist Worship*. New York: Oxford, 2001.
- Weber, Theodore R. *Politics in the Order of Salvation: Transforming Wesleyan Political Ethics*. Nashville: Abingdon, 2001.

For a more comprehensive bibliography of Methodist material please consult:

Rowe, Kenneth E. *United Methodist Studies: Basic Bibliographies*. 4th edition. Nashville: Abingdon, 1998. Online at <http://www.gcuh.org/UMStudies.pdf>

Jarboe, Betty. *John and Charles Wesley: A Bibliography*. Metuchen, NJ: Scarecrow Press, 1987.

Online Resources

Care needs to be expressed when using online material.

<http://rylibweb.man.ac.uk/data1/dg/text/method.html> (The Methodist Archives, John Rylands Library, The University of Manchester. A good site with lots of links.)

<http://www.aamhc-umc.org/> (African-American Methodist Heritage Center)

<http://wesley.nnu.edu/index.htm> (The Wesley Center Online. It is possible to download some of Wesley's works here.)

<http://www.gcah.org/> (The General Commission on Archives and History)

<http://www.drew.edu/books/200Years/200UM/homepage.htm> (The Story of Methodism in America)

<http://gbgm-umc.org/UMhistory/wesley/> (This is the General Board of Global Ministry site. They have lots of material here on the Wesley family.)

Course Assignments

1. Wesley Sermon Outlines (40% of Grade)

The student will be required to read and outline each of the sermons listed in the Outler/Heitzenrater *Anthology*. The sermons will become the theological foundation for future dialogue as we trace the tradition and the substance of the final paper. The outline should contain the following: sermon title; date preached; the main theological themes (e.g. grace, nature, sin, nature of humanity, nature of God, etc.); a succinct one or two sentence summary of the sermon; and a **paraphrased** outline of the main points and sub-points. Each sermon should take less than one typed (single spaced, 12 pt. type) page and uploaded via Turnitin on the Moodle page for this class. A sample outline is found in the appendix of this syllabus.

2. Group Timeline Wiki (20% of Grade)

Students are placed in a group and develop a timeline charting major developments in polity and theology for Methodism between the years 1700 - 1900. Each group works on this collaboratively and turns in a single timeline. The timeline must include what the group considers to be notable dates and events in the life of Methodism from 1700-1900. There must also be an explanation of why the event served either as a means of mission or reformation.

- See appendix on the wiki for further explanation and rubric for how it will be graded

3. Presentation to New Members/Confirmands (40% of Grade)

The Pew Foundation did a study in 2008 that showed roughly 40% of Americans who attend church move easily from one denomination to another because they see no value in denominational identity. This suggests that American Protestants have not articulated why they find their own denominational heritage to be meaningful and important.

In this final project, you need to create a presentation that you would give to someone considering becoming a new member of your Methodist church—either adults in a new member class or youth in confirmation (insert your specific type of Methodism – AME, AMEZ, CME, FMC, UMC, etc.). You are welcome to include your personal testimony in this. However, the project primarily must draw on the material covered in this course.

What about Methodist doctrines do you find meaningful? What about Methodist doctrines do you find good enough to share with others? What about Methodist doctrine is so compelling that people should consider claiming it as their own?

Rules for the project:

You must use a public format (yes, I want you to make it public). Possible formats include: a blog, a Youtube video, a narrated PowerPoint presentation you will offer at your church, a section of your church website, or any other kind of presentation that you will make public. (Tweeting will be tough, based on the word requirements – see below.)

- Whatever platform you use for making the presentation, you must send me the links to where you have published your work.
- If a blog, you may use your own personal blog or can start a new one (you can begin a free blog on wordpress.com).
 - All text-based presentations must have a total of 1800 +/- 10% words.
- If a Youtube video, narrated PowerPoint, or other audiovisual presentation you can use your existing account or you can create a free one. The presentations must be 10 minutes +/- 1 minute long. (To use the online PowerPoint account available to you through Garrett, see Appendix IV of this syllabus.)

You should assume that your audience is intelligent and interested in your presentation, but not experts in Methodist doctrine or convinced that they want to be Methodist. This means your presentation should be both:

- Accessible to intelligent people. Do not avoid using technical language, but do not assume people will know what it means.
- Compelling to people who are looking for something meaningful to believe.

It must include an explanation of the Scripture Way of Salvation and the theology of both Baptism and Communion as related to Wesley's understanding of salvation.

It must include at least one reference to the doctrinal sources used by your Methodist Church. (E.g., the *Book of Discipline* lists a set of doctrinal sources for United Methodists.)

It must include clear references to at least three Wesley hymns that fit with the material you cover (e.g., you could have the hymns playing in the background to a video, so long as you included a slide at the end that explained which hymns were playing and why they were playing at that point or you could have quotations from hymns inserted to support your points. Again, you would need to identify the hymns from which the quotes were drawn.)

It must include clear references to at least three Wesley sermons/writings that fit with the material that you cover (e.g., you could have a section in which someone portrays

Wesley stating various quotations from sermons. Again, you must explain from which sermons the quotes come).

This is NOT the place to air your disagreements or frustrations with your Methodist church. You may have strong contentions with your Methodist church, but this presentation is not your place to state these. Your job is to speak about what you find good and compelling in Methodist doctrine, not to critique it.

This is also NOT the place to offer your personal opinions on how Methodist doctrine should be understood. Again, you are to present what you find good and compelling in the doctrine as it is presented in the course material and in your Methodist church’s articulation of its doctrine.

Course Schedule

Class Dates	Lecture/Discussion Topics	Class Assignments
Session 1	Welcome	1. Heitzenrater, ch. 1
Session 2	John Wesley and the Three Rises of Methodism (Teasdale)	1. Heitzenrater, chs. 2-4 2. Sermons 1-7
Session 3	Architecture of the Wesleyan Revival (Teasdale)	1. Heitzenrater, chs. 5,6, epilogue 2. Sermons 8-14
Session 4	The Heart of Wesley’s Theology (Bryant)	1. Runyon, intro 2. Sermons 15-21
Session 5	Scripture, Reason, Experience, and Tradition (Bryant)	1. Gunter and Jones, entire 2. Sermons 21-28
Session 6	Wesley and the Origins of Evil (Bryant) – and – Wesley and Original Sin (Bryant)	1. Runyon, ch. 1 2. Sermons 29-35
Session 7	Personal Sin and the Scripture Way of Salvation (Bryant)	1. Runyon, chs. 2-3 2. Sermons 36-42
Session 8	Sacraments and the Scripture Way of Salvation (Bryant)	1. Cambridge, chs. 5-6 2. Oxford, ch. 20 3. Runyon, chs. 4-5 4. Sermons 42-50
Session 9	1784 – 1843 The Birth and Development of American Methodism: An Expansive Missional Endeavor (Teasdale)	1. Teasdale, intro & ch. 1 2. Cambridge, ch. 2 3. Wesley, <i>Slavery</i>

Session 10	1844 – 1864 American Methodism in Adolescence: Slavery, Growth, Wealth, and the Civil War (Teasdale)	1. Teasdale, chs. 2-3 2. Presentation
Session 11	1864 – 1900 American Methodism Ascendant: Nationalism, Women, Bureaucratization, and Victorianism (Teasdale)	1. Teasdale, ch. 4 2. Cambridge, ch. 3
Session 12	1864-1900 Pure American Evangelism: Home Missions of the Methodist Episcopal Church (Teasdale)	1. Teasdale, ch. 5
Session 13	N/A	1. Submit Timeline

Instructor/TA Interaction and Grading

The TA for this course will be Mr. Alex Parrish <Alex.Parrish@garrett.edu>.

The primary work of the TA is to be a point of contact for students concerning the course and to review the lectures. In addition to this, the TA may participate on the discussion forums as needed.

For all questions and concerns about the course, you should contact the TA first, not the instructor. If the instructor is necessary to resolve the issue, the TA will contact him.

Both the TA and the instructor will do their best to respond to emails within 24 hours of when they are sent. Be aware that if you send an email during the weekend, during a scheduled break, or on major Christian holy days, you will need to wait until a regular school day for an answer.

All grades are the final decision of the instructor. Given the restrictions of the online format, there will be little opportunity to appeal grades. Keep in mind that the syllabus lays out in detail what is required for good grades. Deviation from the syllabus will lead to a lower grade.

Academic Policies

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

Writing

- **Academic integrity and plagiarism:** (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- **Writing and citations:** The Turabian Manual for Writers and the Chicago Manual of Style footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here. In advanced courses an instructor may require another style guide appropriate to the discipline (such as APA). (19-20 Handbook, 84)
- **Writing Support:** The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services> "Writing Center" for more detailed information.

Attendance and Class Participation

- **Inclusivity/Diversity:** The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed....All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues. (See 19-20 Handbook, 9)
- **Attendance and lateness policies:** Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19)
- Some faculty may limit on the usage of electronic devices such as cell phones during class. At the least, all cell phones should be silenced during the whole of a class session.

Academic Accommodations

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the Accessibility, Special

Needs, and Disabilities policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.

- **Extensions:** For Masters students, extensions, if granted, are normally for four weeks following the last day of class in spring and fall semesters or the final due date for coursework for January and summer terms. Extensions may not exceed three months following the end of the term. (19-20 Handbook, 20)

Course Policies

1. **Excellence in Writing:** Even though this is an UM Studies course, everything you have learned about good writing style still counts! Obtuse or inelegant writing in your essays will be reason for a reduced grade. If you need help with your writing, please contact the instructor.

2. **Intellectual Virtue:** We are striving not only to learn about a subject, but to sharpen our abilities to think critically. To do this, we must practice intellectual virtue by being open-minded, straightforward and thoughtful in our spoken and written work. We show our Christian scholarship not only by considering issues and questions that are central to our faith, but by being careful and respectful in our treatment of the authors of our texts, the ideas we discuss, and the thoughts of our fellow classmates.

3. **Late Work:** Late work is not accepted in this course.

Appendix I: Example of a Good Sermon Outline

The Witness of the Spirit: Discourse II

Sermon # 11

1767

Theological Theme: Assurance

Summary: The testimony of the Holy Spirit, that we are children of God, is both *direct* and *indirect*. The argument against the idea of *direct* testimony of the Holy Spirit to our spirit is contrary to Christian experience and to Scripture.

- I. No one who believes Scripture can doubt the importance of assurance.
 - 1. Two dangers: Denial leads to religious formality; Failure to understand it leads to enthusiasm.
 - 2. Part of the grand testimony God has given the Methodists.
- II. What is the witness of the Spirit?
 - 1. The testimony given by the Spirit of God to our spirit that we are children of God.
 - 2. An inward impression of the soul, whereby the Spirit of God immediately and directly witness to my spirit that I am a child of God.
 - 3. Spirit works upon the soul by immediate influence that one is forgiven.
 - 4. The testimony of the Spirit is acknowledged by all [disputing] parties.
 - 5. No real testimony of the Spirit without fruit of the Spirit.
 - 6. Point in question is *direct* testimony of the Spirit.
- III. There is *direct* testimony of the Spirit.
 - 1. When our spirit is conscious of the fruits of the Spirit, it infers that we are children of God.
 - 2. Ye have received the Spirit of Adoption, whereby we cry Abba, Father.
 - 3. The testimony of the Spirit of God must be antecedent to testimony of our own spirit.
 - 4. Not only to children of God, but to all who are convinced of sin.
 - 5. Everyone who denies the existence of such [direct] testimony, denies justification by faith.
 - 6. Experience of the children of the world confirms the experience of the children of God.
- IV. Answers to objections
 - 1. This doctrine is founded in Scripture, therefore experience confirms it.
 - 2. A scriptural doctrine is no worse, though men abuse it to their own destruction.
 - 3. A fruit of the Spirit is the witness of the Spirit.
 - 4. Witness of the Spirit is important to profession of faith
 - 5. Spiritual gifts are not the same as bearing witness.
 - 6. Twofold witness of the Spirit guards against delusion.
 - 7. We can be tried to the point of failure to keep our filial confidence in God without the direct witness of the Spirit.

None of the main objections weakens the evidence that the Spirit of God both *directly* and *indirectly* testifies that we are children of God.

Grading Rationale for Sermon Outlines

Score Levels	Quality and Quantity of Outline	Quality of paraphrasing in outlines
A	450+ words per outline	Excellent paraphrasing with less than 10% similarity to original sermon
A-	400-450 words per outline	11-15% similarity to original sermon
B+	360-399 words per outline	16-20% similarity to original sermon
B	330-359 words per outline	21-25% similarity to original sermon
B-	300-329 words per outline	26-30% similarity to original sermon
C+	270-299 words per outline	31-35% similarity to original sermon
C	240-269 words per outline	36-40% similarity to original sermon
C-	210-239 words per outline	41-45% similarity to original sermon

Appendix II: Group Timeline Wiki

- In their discussion forum group, students develop a timeline charting major developments in polity and theology throughout the time period covered by the course. Each group works on this collaboratively and turns in a single timeline. The timeline must include what the group considers to be notable dates and events in the life of Methodism from 1700-2013. There must also be an explanation of why the event served either as a means of mission or reformation. It should include approximately fifty (50) items.
- This course is chronological. The best way to approach the wiki would be to have the group work on the wiki little by little throughout the course. Every one or two weeks, the group could list critical events, ideas, and activities in the life of John Wesley and the formation of Methodism from 1703 – 2013 on the wiki.
- When you have some basic points of agreement, begin using the group wiki to generate a group conceptualization of evangelism.
 - In a wiki, each person must evaluate what is being posted by others in the group and determine whether or not to let it stay as-is, to edit it, or to delete it completely. This means that you will need to work together to develop a final version that you all can support. I strongly recommend making use of email, the discussion forum, or whatever other tools you need, to communicate effectively within the group so that everyone has an opportunity to participate. Indeed, your grade depends partly on everyone engaging in this process.
 - This is a collaborative project in which you will create a presentation of Wesleyan and Methodist history as a group. No one will likely be 100% represented by the final version of the wiki. That is okay. The point is that you can show maturity, clarity of thought, and open-mindedness as you share your thoughts and are constructively critiqued by your peers in the creation of the wiki. This is, after all, how doctrine is created in a connectional system!
- When your group is satisfied that the wiki is complete, send an email for the instructor to grade it.
- Wiki Rubrics – here is the criteria that will be used to grade your group wikis. The same grade will apply to all students in the group.

Note that, if a student refuses to participate in a group or provides consistent impediments to the group operating well, that student will receive a zero (0) for the wiki. The rest of the group will not be penalized for this.

Number of points for each section	Excellent – 100% of points	Above Average – 85%	Average - 70%	Failing – 0%
Organization = 10	The organization provided in the syllabus was clearly followed and elaborated on per instructions (i.e., the timeline is chronological and there are clearly labeled descriptions of what is polity, theology, or other events, and they are described in terms of reformation or mission).	The organization provided in the syllabus was clearly followed and elaborated on per instructions, but there the sweep is not broad enough, e.g., the timeline is too short or is difficult to track.	The organization provided in the syllabus was followed, but not in a way that is clearly annotated or labeled.	An organization alternative to the one provided in the syllabus was employed.
Coherence = 20	There is a logical flow throughout the entire wiki such that the entire presentation is understandable and persuasive in the points it makes.	There is a logical flow throughout the entire wiki such that the wiki is understandable. It may not be persuasive in its presentation, however.	There is an overall logic apparent in the wiki, though it requires some effort to grasp it.	There is no apparent logic to the wiki. It is obtuse and difficult to understand the points it makes.
Congruence = 20	Each section is clearly explained and makes sense within itself. There is also a good fit among all the sections of the wiki (i.e., each section logically connects to the other sections in a clear way).	Each section makes sense within itself, though the connections among the sections are weak.	Each section makes sense within itself, but there are no clear connections among the sections. Each seems to be written as a stand-alone section.	The sections are difficult to understand within themselves and have no clear flow among them.
Content: General = 10	The content of this section shows interaction with	The content of this section shows interaction with	The content shows limited interaction with the texts and	The content shows no clear interaction with

	the texts the lectures. This information is used to create a synthesized final product demonstrating the missional and reforming nature of Methodism.	the texts the lectures. This information is integrated, but falls short of a synthesis because it does not point to the missional and reforming nature of Methodism substantially.	the lecture and/or presents demonstrates a misunderstanding of this material. There is little attempt at integrating these ideas, preferring to proof-text points made in the materials.	the course materials beyond an occasional proof-text. It is primarily defined by personal experiences and ideas.
Content: History = 10	Timeline follows a clearly marked chronological pattern that shows appropriate changes over time and clearly marks the dates.	Timeline follows a clearly marked chronological pattern, but is not always clear about how related items changed over time.	Timeline follows a clearly marked chronological pattern, but is simply a list of disparate items with no sense of change over time.	Chronological order not followed or is so poorly labeled as to make tracking it difficult.
Content: Doctrine = 10	Awareness of unique Wesleyan theological teachings, how they developed over time, and how they related to the practice of the Christian faith.	Awareness of unique Wesleyan theological teachings, but not as clear about their development or how they related to the practice of the Christian faith.	Awareness of unique Wesleyan theological teachings, but no sense of how they arose or developed or how they helped inform the practice of the Christian faith.	Lack of understanding of unique Wesleyan theological teachings.
Content: Polity = 10	Awareness of major changes in the structure of the Wesleyan Revival and the Methodist polity with clear understanding of how they served as missional and reforming structures.	Awareness of major changes in the structure of the Wesleyan Revival and the Methodist polity, but without a clear understanding of how they served as missional and reforming structures.	A list of major changes in the structure of the Wesleyan Revival and the Methodist polity without an explanation of their importance.	List of some changes, but missing key events or changes.
Collaboration (can be assigned personally if problems develop in the group) = 5	Each person in the group participated in the final wiki. This does not equate to each person having a specific quote in the final version of the wiki, but that a process for all the members to evaluate each	Each person participated in the wiki, though certain voices dominated in a collegial way. There is not a clear process for how the members evaluated each other's thoughts.	Certain group members were non-responsive or certain group members were aggressively unwilling to listen to the input of others. Only the most basic evaluations are made of each other's thoughts.	There was no group work or the group became dysfunctional during the development of the wiki.

	other's thoughts is present.			
Collegiality = 5	Evaluation of other group member's work is presented thoughtfully and based on course materials in such a way to invite dialogue and constructive conversation.	Evaluation of other group member's work is presented thoughtfully and based on course materials, but is (whether intentionally or not) only deconstructive without a further prompting of constructive work.	Evaluation of other group member's work is based more on personal experiences and ideas than on course materials, or misuses course materials. Alternately, the evaluation is intentionally deconstructive without a prompting of constructive work.	Evaluation is a sharing of personal experiences and ideas without any reference to course materials. The evaluations are either strictly deconstructive, are personally attacking, or are simply off topic.

Appendix III: Grading Rationale for Presentation

	Excellent – 100%	Above Average – 85%	Average – 70%	Failing – 0%
Timeliness	The student turned in the assignment by the due date.	N/A	N/A	The assignment was late. (This causes a failing grade for the entire assignment.)
Followed Directions	The student followed all the directions provided by the instructor in the syllabus or online for the assignment (including word counts, content, format, etc.).	The student followed the directions in a way that addressed the core learning objectives, but did not follow the logistical directions (e.g., word counts, outline of assignment).	The student followed the logistical directions but did not address the core learning objectives.	The student failed to follow the logistical and learning objective directions provided by the instructor in the syllabus or online.
Coherence	There is a logical flow throughout the assignment such that it is easily understandable and persuasive in the points it makes.	There is a logical flow throughout the assignment such that it is easily understandable. It may not be persuasive in its presentation, however.	There is an overall logic apparent in the assignment, though it requires some effort to grasp what the logic is.	There is no apparent logic to the assignment. It is obtuse and difficult to understand the points it makes.

Content	The student clearly interacts with the course materials (readings and lectures), demonstrating both comprehension of the material and offering creative and constructive insight for further conversation on the topic at hand.	The student clearly interacts with all the course materials (readings and lectures) appropriate to the topic, demonstrating comprehension of the material.	The student clearly interacts with only some of the materials appertaining to the topic of the assignment, demonstrating comprehension of the material. Alternately, the student uses the appropriate materials, but does not represent them accurately.	The student's assignment either does not refer to any course material or clearly misunderstands the material it does use.
Collegiality	The assignment is academic in tone (or is appropriate to the intended audience), inviting further constructive conversation on the topic, even in the case of disagreeing with authors, the instructor, or other students.	The assignment is academic in tone (or is appropriate to the intended audience), though can emphasize deconstructive interaction more than constructive.	The assignment is more conversational than academic in tone (or is not entirely appropriate to the intended audience) and/or is defensive about engaging in constructive self-reflection.	The assignment is entirely informal (or is inappropriate to the intended audience) and/or may be entirely negative by attacking others and resisting reflection on one's own work invited by course material or peer feedback.

Appendix IV: Using Garrett-Provided Online PowerPoint

PowerPoint – This is available through the Microsoft apps provided by Garrett. Go to <https://www.office.com/>, and click the sign in icon on the upper right of the screen. Sign in using your Garrett-provided login information.

- Once logged in, click on PowerPoint.
- In the PowerPoint screen, click on “Start New Presentation”
- Once you are in the new PowerPoint presentation, click where it says “Presentation Saved” at the top, middle of the screen. Change the title to be your name.
- You can then begin developing your slides according to the assignment requirements.
- The document saves automatically as you work (there is no “save” button). Just make certain that it says “Saved” next to your name at the top before you exit the document.
- When you are finished, simply close the tab with your presentation.
- Back on the login page, you should see your presentation listed below the app icons under the “Recent” tab.
- Once you are ready to submit your PowerPoint, on the login page, hover over your presentation’s title and click the three small dots to the far right of your presentation. Click “share.” Then, enter the email addresses of both the instructor and the TA, then click send. This will be how you submit your PowerPoint.
- **If you develop your PowerPoint on your computer with the app**, you will need to upload the file to this login page in order to share it. Also, please note that not all formatting done on your desktop app will transfer to the online platform.