

**History of Christian Thought and Practice I**  
**Garrett-Evangelical Theological Seminary, HIST 501**  
**Professor: James L. Papandrea, M.Div., Ph.D.**

**Course Description:**

This course is a survey of the history of the Christian Church, including its doctrines and practices, from Jesus and the apostles through the time of Aquinas and Bonaventure, that is, from the beginning of the Christian Era through the High Middle Ages, with special emphasis on the Patristic Era (the Early Church) because that is the time of the most significant development of Church doctrine and practice. The history of the Church is the story of Christians, such as we know from the historical record, and we will endeavor to meet some historical Christians in their own context. It is also the story of the struggle to interpret the sacred writings and traditions of the faith, and the doctrines and sects that emerge from that struggle. One of the important ways in which we will be learning the story of the Church is to read the original documents written by the early and medieval Christians (the *primary sources*). Integrated with the history of the Church, we will also explore certain aspects of the history of the Roman Empire, since the history of the early Church cannot be adequately understood apart from the social and political context in which the Church was born and spent its formative years.

This course meets the relevant requirements for BGTS. This is an introductory-level course, and as such, there are no prerequisites. However, this course is taught on the assumption that there are valuable things to be learned from those who have gone before us in the faith, that a personal relationship with God in Christ and a life of prayer and personal reflection are prerequisites for public theological reflection, that personal transformation is a prerequisite for transforming the world, and that self-examination is a prerequisite for the work of the care/cure of souls.

**Course Objectives/Student Learning Outcomes:**

*Students who successfully complete this course will be able to:*

- Read and analyze ancient Christian documents (the *primary sources*) with a basic understanding of their historical, cultural, and political context, as well as the authors' biases and agendas, but also with a "hermeneutic of generosity," and begin to develop the ability to see oneself as an heir to the thought and practice of the "great cloud of witnesses" who have gone before us.
- Describe the development of doctrine, the growth and structure of the Church, the creation of the Christian canon, and the ways in which early Christians interpreted Scripture, as well as recognize contemporary versions of all sides of the historical debates over orthodoxy, and be able to apply historical precedence and perspective to contemporary questions.
- Tell the story of the Church's internal and external struggles, which inform the self-identity and ecclesiology of early and medieval Christians, and explain the various theological, biblical, historical, social, and political reasons why the Church has historically taught what it does, and operated as it does.
- Articulate the defining historic creeds and doctrines of Christianity, especially the doctrine of the Trinity and the Two Natures of the Person of Jesus Christ, as well as the various hermeneutics of atonement, in a way that would be understood by non-specialists, for example in an adult formation or preaching situation.
- Dispel commonly held misconceptions about early and medieval Christianity and the Church.
- Incorporate early and medieval Christian devotional practices into personal and corporate worship.

**Course Modality:**

This is an online course, with asynchronous requirements and occasional synchronous discussion meetings. The dates for the synchronous online meetings are on these Tuesdays:

**Sept. 7, 14, 28, Oct. 12, 26, Nov. 9, 30, Dec. 7**

The course is divided into three classes (register for one of these):

HIST 501 AX – “the morning class” = 8:30 to 10:30 am Central Time

HIST 501 BX – “the afternoon class” = 1:00 to 3:00 pm Central Time

HIST 501 CX – “the evening class” = 6:30 to 8:30 pm Central Time

The synchronous meetings will be two hours long, with a ten minute break in the middle (so, two 55 minute segments). These meetings are mandatory. The point of the synchronous meetings is to debrief the readings, discuss interpretations and relevance, and have time for open Q&A. All questions related to content should be asked in the synchronous meetings (questions related to the nuts and bolts of the course should be directed to your TA by email). All communication for this course will be conducted by email.

**Technology Requirements**

Information delivery for this course will be primarily through books and PDFs (PDFs will be emailed to students). All students are expected to check their Garrett email account daily. Synchronous meetings will be held via Zoom or Teams, which requires a computer with internet access sufficient for live video streaming. Moodle will only be used to turn in papers, so students need not check Moodle regularly, but students will need to be able to access Moodle to turn in papers using the “turn it in” (plagiarism detection) assignment function.

**Required Reading/Book List:**

**Note:** Most of the readings for this course will be distributed in public domain versions, emailed to the students as a PDF course pack. Of the remaining books to be purchased, the ones by Papandrea will be used again for any electives taken in the early or medieval Church eras. Also, the materials from this course will provide a solid foundation for when you take theology courses on the doctrine of God, christology, pneumatology, and ecclesiology. Therefore, it is *strongly* recommended that students buy an edition of the book in which they can highlight and notate – this will save immeasurable time in preparing the written assignments, and by being able to read only what is highlighted the second time around. NB: E-Book locator numbers are NOT acceptable for footnotes. All footnotes MUST include physical page numbers. This is so that the instructors can look up your citations to check your footnotes. The primary sources for this course are all TBD, but will be given to you at no cost. These, along with other short readings, all specific reading assignments, as well as any other asynchronous expectations and due dates for the course will be part of the PDF course pack. **The following 4 books must be purchased:**

1) *The Bible*. (A study Bible, preferably one which includes the entire “Old Testament,” that is, the Bible of the early / medieval Church, which is to say, including the deuterocanonical books. **Note: The CEB, GNT, KJV, and NIV versions are NOT acceptable translations for the study of Scripture or early Christianity.**)

2) Papandrea, James L. *Reading the Early Church Fathers* (Mawah, NJ: Paulist Press, 2012) ISBN: 978-0809147519 - \$26.52 on Amazon.

3) Papandrea, James L. *Trinity 101: Father, Son, Holy Spirit* (Liguori, MO: Liguori Publications, 2012) ISBN: 978-0764820823 - \$11.99 on Amazon.

4) Rhee, Helen. *Loving the Poor, Saving the Rich: Wealth, Poverty and Early Christian Formation* (Grand Rapids, MI: Baker Academic, 2012) ISBN 978-0801048241 - \$32.00 on Amazon.

**Highly Recommended Optional/Additional Reading**

*These books are only for those who have more time & interest, and/or want to build their library. This is just the beginning of an ongoing bibliography, and should be considered an ever-evolving list:*

Cohick, Lynn and Amy Brown Hughes. *Christian Women in the Patristic World: Their Influence, Authority, and Legacy in the Second through Fifth Centuries* (Grand Rapids, MI: Baker Publishing House, 2017)

Dreher, Rod. *The Benedict Option*

Gavrilyuk, Paul L. *The Suffering of the Impassible God: The Dialectics of Patristic Thought* (Oxford: Oxford University Press, 2006)

Holmes, Michael W., ed. *The Apostolic Fathers* (Baker, Third Edition, 2006) [NOTE: There is an edition of this work that has the Greek and English texts on facing pages. If you work with Greek, or intend to do doctoral level work, it is recommended to get the edition with the Greek text.]

Johnson, Luke Timothy. *The Real Jesus*

Michael, Chester. *Prayer and Temperament*

Newman, John Henry. *An Essay on the Development of Doctrine*

Pitre, Brant. *The Case for Jesus*

Salisbury, Joyce E. *Perpetua's Passion: The Death and Memory of a Young Roman Woman*, with commentary (Routledge, 1997)

Weinandy, Thomas. *Does God Change?*

Weinandy, Thomas. *Does God Suffer?*

**Course Structure:**

This course is divided into an introduction/orientation and seven units, each containing two weekly sub-units. There will be a synchronous discussion group meeting for each unit (with the two discussion topics per meeting), as well as one for the introduction, making a total of eight synchronous meetings. The PDF "course pack" will contain detailed instructions on how to prepare for each synchronous discussion meeting. Note that there are no assignments to prepare for our first meeting, except to read the syllabus carefully so that you will know if you have any questions you want to ask. The introduction meeting is primarily for an orientation to the course, to meet your colleagues and be able to ask questions. The units and topics are as follows (though the professor reserves the right to make adjustments, both before and during the course):

INTRODUCTION: Orientation to the Course

UNIT ONE: Philosophical Assumptions & the Attributes of God; The Emergence of the Church

UNIT TWO: The Apostolic Fathers; Early Worship and the Sacraments

UNIT THREE: The Apologists; Logos Christology

UNIT FOUR: The Canon; The Theologians

UNIT FIVE: Early Ecclesiology; The Nicene Creed

UNIT SIX: The Church After Constantine; The Fifth Century Councils

UNIT SEVEN: The Filioque Controversy; "Theories" (Hermeneutics) of Atonement

### Course Requirements:

In order to be successful, students should expect to spend at least 12 hours per week on this course, *not* including the time it takes you to write the essays. Since an online course such as this will have fewer synchronous contact hours than a traditional course, it should be expected that the student will spend more time reading and absorbing information through media, in addition to the time it takes to synthesize and analyze weekly material in order to stay up to date. The student should also expect to spend time carefully reading the instructor's feedback on papers, since this is one of the more personalized channels of teaching.

1) **Reading and other Media assignments.** Each unit is built on a foundation of readings in primary sources. Primary sources are the documents from the time period being studied. Since this is an introductory course, you will be reading the primary sources in English translations, which you will find in the emailed PDF course pack. There will also be relevant readings in the Old and New Testaments. These are meant to be background for other primary sources, and for personal reflection on the topics at hand. There is nothing to turn in for the Scripture readings, but they should inform your written essays. In addition to the primary sources, there will also be assignments in secondary sources. Secondary sources include the text books, along with other modern commentary on the historical periods. Secondary sources may also include films or other media. **Always read *Reading the Early Church Fathers* first, then any other secondary sources, then the primary sources. THERE ARE NO READING ASSIGNMENTS THAT REQUIRE YOU TO SEARCH THE INTERNET OR READ ONLINE. The only assignments that may require use of the internet are (possibly) certain specifically assigned YouTube videos or websites. If you are not specifically told to go to the internet, then don't.** Each unit will include optional devotional "experiments" designed to give students an opportunity to try out historical devotional practices that may be new to them. The devotional experiments are optional, and will never be assessed, nor will students be asked to talk about whether they tried them. Students may volunteer to talk about their experiences with devotional experiments in the discussion sessions, but there is no penalty for choosing not to do them.

2) **Synchronous Zoom (or Teams) discussions, with WRITTEN QUESTIONS.** Each unit will conclude with a synchronous online discussion meeting, as outlined above. These synchronous discussions are the "class meetings" of this course. Students are expected to be prepared for unit discussions by doing all the assigned readings; all students are expected to be at all synchronous meetings, and to participate by asking questions and contributing to the discussion. Except for the introductory class meeting, students will also prepare questions based on the readings. These will be turned in via email before the class meeting to the TA assigned to the group. Students are expected to keep two of the textbooks handy to refer to during discussions: *Reading the Early Church Fathers* (for the relevant charts) and *Trinity 101* (for the outline of the Nicene Creed). In the case of an emergency, when a class meeting must be missed due to illness or other circumstances beyond the student's control, the student will inform the TA that they will miss class, and will work with the TAs to confirm which alternate group the student will join (note that students in the last meeting of the week must plan ahead to attend another group) – students may also be given additional/alternate assignments, such as watching relevant lectures online. Note that church meetings are NOT considered a valid reason for missing class. Students in pastoral roles are expected to schedule meetings around class times. Students' reading preparedness and participation in the discussion will count for 10-20% of the course grade. Note that this class participation grade includes such aspects as attendance, attention, courtesy, respect and professionalism. Students are expected to conduct themselves as adults who are (or hope to be) leaders in the Church. Generally accepted standards of internet etiquette apply to all online and email interaction. Finally, it should go without saying that all people and their ideas will be respected in this class.

3) **Four Essays.** Students will write four essays of approximately 1,500 words each. The essay should be written like a blog or church bulletin article answering a specific question – this means that you cannot assume any prior knowledge of the subject matter in your audience (you are not writing this for the professor and/or TAs) – write as though you are teaching the material to beginners. The questions will be included in the PDF course pack, or appear on Moodle, or will

be distributed by email at the appropriate time. The essays must be created in MS Word, and will be turned in through Moodle. Since this is in introductory class, these essays are not an attempt to argue a thesis or explain your own beliefs, views, or opinions. **They are also not research papers, and do not require you to do any reading or research beyond what is assigned for the class – do NOT use the internet as a resource for the essays. Therefore no bibliography is needed – the required reading list IS the bibliography for these papers – however your first footnote/citation of any source should have the full bibliographic citation format.**

It is expected that the essays demonstrate critical/analytical engagement with the assigned sources, in such a way that demonstrates application of secondary source and discussion concepts to the primary text. In all the essays, the goal is to answer the question by articulating the historic (orthodox) doctrines of the faith and beliefs in ways that would be accessible to someone who has not been to seminary. The point is to demonstrate that you can teach these concepts. To that end, **you will not be allowed to use any direct quotations from secondary sources** (including the professor's books) – you must begin to find your own voice and practice teaching the concepts in your own words. The essays must reflect the assigned course readings and lectures, engaging both Scripture and Tradition (Tradition includes the primary sources of the Church fathers & mothers, the ecumenical councils, and the creeds). THEREFORE EACH ESSAY MUST INCLUDE RELEVANT QUOTES FROM PRIMARY SOURCES. An essay that you could have written before taking this course would not be acceptable. The essays are to be written from course materials (primary sources, assigned secondary sources, lectures, charts, etc.). No additional research is necessary – do NOT use the internet as a resource for these essays, other than where specifically assigned. This is not the place to talk about what you personally believe, but rather to demonstrate your understanding of the foundations of the faith which you have received from those who have gone before you (Hebrews 12:1-2). You must use footnotes for your citations, and the **footnotes must contain page numbers. Citations without page numbers are unacceptable. Ebook locator numbers are not acceptable (so if you use the kindle version of a book, for example, you will need to find hard copy page numbers for any citations).** The essays will count for a total of 80-90% of the course grade.

**>>>Students should plan to keep copies of their essays, with Professor/TA comments, for inclusion in first year evaluation and senior portfolios.**

**ESSAY DETAILS:** The font must be easy to read, such as Times New Roman or Palatino, preferably size 11 or 12. Include a header (not a title page) with your name, the instructor's name (spelled correctly) and the course name, as well as page numbers. **Create a file name for your essay that has the following format:** Your last name, first initial, the essay number (1 through 6), the initial of the semester (F for fall) and the two-digit year. So for example if Marty McFly were turning in his second essay in the Fall of 2021, the file name would be: **McFlyM2F21.docx**. ***Essays without the correct file name will not be accepted, and may be considered late.*** When you upload the essay to Turn-it-in via Moodle, use this file name as the submission title of the paper. Make sure you plan ahead to be able to write the essays (and get editing/English help, if you need that) before they are due, since you can't start writing them until you've read the assigned readings and heard all the appropriate lectures/discussions. Do not consult with other students when working on the essays, do not use materials from outside the course, and do NOT use the internet for anything other than what is specifically assigned. The rubric that will be used to assess these essays is included at the end of this syllabus.

**CITATION INSTRUCTIONS:** All citations should be footnotes, and you must use the footnote function in Word – do not try to insert your own superscripts and space out the bottom of the page because it will get messed up when the pagination changes. Citations of the Bible should take the form, BOOK CHAPTER:VERSE(s), so for example, John 3:16. Citations of all other primary sources should take the form, AUTHOR, *DOCUMENT TITLE (in italics)* BOOK.CHAPTER.VERSE(s), so for example, Tertullian, *Against Praxeas* 3.31, or Irenaeus of Lyons, *Against Heresies* 3.5.1-17. You get the idea. If you are unsure, ask your TA or do your best. Some primary sources have two different sets of numbers. We'll help you figure it out. Primary source citations do not need page numbers or book bibliographic information like the publication year and page number, unless you are including a direct quotation, in which case you should include the translator and edition of the particular translation you are using. Secondary sources

should be cited according to the standards of the Chicago Manual of Style or Turabian. All citations of secondary sources must include page numbers.

**FINAL GRADE:** The final grade for the course will be calculated primarily from the essays, taking into account the participation component (including the written questions for each unit). If a student does not complete all of the assignments by the end of the course, the student may petition for an extension. This entails submitting a form to the professor and the registrar's office. Students are encouraged to communicate concerns about finishing the course with the TAs and/or professor well before the end of the course. If no extension form is received by the professor by the end of the course, the final grade will be calculated from the existing assignments, with no credit (F) given for missing assignments. Filed extensions that are not completed within the allotted time will result in a final grade of F for the course.

**NB:** All work for this course must conform to accepted standards of academic ethics, including, but not limited to, the understanding that cheating and plagiarism are unacceptable (cf. Jeremiah 23:30!), and may result in failure of the course (see the relevant sections of the Academic Handbook for further information). **Even the reuse of your own work from outside the course, if used without citation, constitutes a form of plagiarism/cheating.**

### How to Get an A in this Course

**(OR: *How Dr. Papandrea got through his MDiv and PhD programs*):**

First, read this whole syllabus carefully. This is your contract for the course. Keep up with the reading, which means keeping a detailed calendar and staying organized – the PDF course pack will be your week by week guide, so follow it religiously. Now – forget about any illusions you may have about keeping the books pristine so you can sell them. Plan to highlight and write in the margins. I know the PDF is long, but if you can print it out, do that. Read off-grid and off-screen as much as possible, and remember that multitasking is the enemy of excellence.

While you read, highlight anything that seems important, so you don't have to do the whole reading again. Before writing each essay, read again whatever you have highlighted. When it comes time to write the essay, start early enough so you have plenty of time to proofread several times. Go re-read what you highlighted in the relevant readings, and copy into your notebook anything from the highlighted text that is directly relevant to the topic of the essay. Note your source for each item, so that you don't forget what book it came from. Leave out what is not relevant, no matter how important it seems to be. Now go through your lecture/discussion notes, and highlight anything that is directly relevant to the topic of the essay. Do not highlight what is not relevant, no matter how important it seems to be. And DO NOT search the internet for more ideas. The internet is NOT your friend here, and it is a DANGEROUS shortcut that your professor can smell immediately in your essay. And it does not smell good.

Take what is important *and relevant* from your notes and the readings, and **create a detailed outline**, with a logical progression of ideas from beginning to end, paying attention not to repeat concepts, unless you intend to repeat something for emphasis. Once you have the outline, put the notes and books aside, and you can write the essay from your outline. **NOTE: The professor or TA reserve the right to ask to see your outline if the essay lacks a logical flow.** DO NOT put a dictionary definition in your paper. Webster was not a theologian. Give credit for ideas that are not your own (from the books), but work hard to find your own voice – don't just echo the way the professor explains things. You have to learn to say it in your own words - your own way of articulating the doctrine of the Trinity, for example, that is both orthodox and appropriate for your audience. Work toward finding the balance of articulating the Tradition but doing it in your own way. When the essay is done, print the essay out and read a hard copy, noting spelling and grammatical errors, and anything that doesn't flow. Edit the essay. Now proofread a couple more times. If you have a friend or significant other (not a fellow student) who is willing to read it for you, have them give you honest feedback. If this person can't understand it, don't just assume it's because they haven't taken the class. It's your job to make it understandable. If you can't explain it, you don't know it. Proofread the essay one more time before turning it in. Use the correct file name format.

### **Accessibility**

**NOTE:** Garrett-Evangelical Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students, including those with documented disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in seminary programs. For details, see “Disabilities Policies and Procedures” in the Student Handbook, or consult the Registrar’s Office.

ALSO NOTE that English as a secondary language is NOT a reason for accommodation, and therefore assignment extensions cannot be given on the basis of language proficiency. It is assumed that all students admitted to study at Garrett-Evangelical Theological Seminary have sufficient ability with the English Language to complete the assigned work. Students must plan ahead for proofreading or grammar coaching, since assignments cannot be done early (before the relevant lectures and discussions), nor can deadlines be extended for editing. Granting an extension would only consign the student to falling farther behind.

### **Garrett-Evangelical 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 (19-20 Handbook, 84) . Basic information on these formats is available online here:

<https://www.chicagomanualofstyle.org/turabian/turabian-notes-and-bibliography-citation-quick-guide.html>

[https://www.chicagomanualofstyle.org/tools\\_citationguide/citation-guide-1.html](https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html)

- 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)

**ESSAY ASSESSMENT RUBRIC**

<b>HISTORY I</b>	<b>Black Belt (A)</b>	<b>Blue Belt (B)</b>	<b>Yellow Belt (C)</b>	<b>White Belt (D)</b>
Writing Mechanics	Highly polished, no typos or grammatical errors	Carefully proofread, few typos or grammatical errors	Contains some typos and/or grammatical errors, but still readable	Typos and grammatical errors make the paper hard to read and/or understand
Formatting	Clean and consistent format, citations conform to acceptable standards, all directions followed	Overall a relatively clean format, with careful attention to proper citations, no major instructions missed or misinterpreted	The paper is readable but too informal in its formatting or too sloppy with regard to citations and instructions	Lack of attention to instructions, directions not followed, citations missing or unacceptable in format, inconsistencies in margins, fonts, etc.
Organization	There is a clear progression of ideas, and when necessary they are presented in chronological order, the outline is discernable in subheadings or other reader cues	It is easy to follow the logical flow of the paper, ideas are presented without major leaps or gaps, and/or without constant circling back or repetition	The main points of the paper are discernable, but it does not seem like there is any kind of outline as the backbone for the paper, the reader is expected to make some logical leaps without help or tolerate unnecessary repetition	The paper lacks organization and is written as a "stream of consciousness"
Engagement with Sources	The paper demonstrates careful reading of both primary and secondary sources, and correctly utilizes appropriate and relevant quotations from the primary sources	The paper demonstrates engagement with the secondary sources, but not as much with the primary sources, or the paper demonstrates an uncritical reading of the primary sources or fails to connect the content directly with relevant passages from the primary sources	The paper demonstrates some attention to the main points of the readings and lectures, but does not demonstrate careful or critical engagement	The paper could have been written without doing the reading or before having taken the class
Content	The historic situation, controversy, or doctrine is correctly described, and the paper demonstrates an understanding of its meaning in its original context	The paper demonstrates that the student understands the big picture, though some minor details may be a bit fuzzy	The paper attempts to cover the main points, and shows that the student understands the questions, if not the answers, but there are major gaps or misunderstandings	The paper does not demonstrate that the student has understood the concepts, and/or the student is not able to articulate the content at even a general level
Appropriateness	The content is conveyed using language appropriate for teaching to a lay audience, without asking them to make logical leaps, and without expecting any prior knowledge of the subject	The paper is written in such a way that an educated or well-read lay person could learn from it, but it would not successfully bring someone along who is starting from scratch	The paper is written in such a way that the professor and TAs know what the student is trying to say, but someone who has not taken the class or read the books would not understand it	The writing style of the paper is inappropriate for the audience



<p>Voice</p>	<p>The student has found his/her voice and is able to articulate historical realities in a way that finds a balance between being faithful to the original authors and making them accessible to modern readers, the paper demonstrates not only understanding of the concepts, but the ability to teach them clearly</p>	<p>The content is articulated correctly, but with too much reliance on repeating the language from the secondary sources and lectures, nevertheless the paper demonstrates that the student could teach the concepts</p>	<p>The content is articulated with an overabundance of quotations from the secondary sources, or long or irrelevant quotations from the primary sources, and /or seems to demonstrate that the student is not able to teach the concepts in his/her own words</p>	<p>The paper is written in such a way that it does not show any learning on the part of the student</p>
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