



CHTH 102

THE HISTORY OF CHRISTIANITY

Distance Course Outline 2022

SEMESTER 1, 2022

Lecturer:

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Welcome to the paper – a comprehensive survey of the history of the Christian faith.

Here's what I hope you will gain from this experience: a good sense of the historical development of Christianity, the main markers into which you can fit all your subsequent reading and learning. And I hope you will gain this in a way that is creative, engaging, interesting, thought-provoking and accessible to you. Teaching Church History is my dream job. I hope you find studying Church History as fascinating and as challenging as I do. There is always more to learn, so we are learning together.

LEARNING OUTCOMES

My goal for the whole Church History curriculum is to 'develop well-rounded Church Historians who are equipped and inspired for lifelong reading and learning in the history of Christianity'. This survey paper lays the foundation towards that overall aim. By the end of it you will be:

1. Able to articulate the *story* of the history of Christianity in a way that is accurate and informed. In particular, this means:
 - Understanding the main outlines of the history of Christianity in the early, medieval and modern periods;
 - Grasping the development of the key institutions of historical Christianity;
 - Appreciating patterns of piety and thinking among the laity;
 - Understanding how broader historical and intellectual developments have had an impact on Christianity, and *vice versa*; and
 - Doing all of this in a way that develops an awareness and appreciation of the fully global nature of historical Christianity.
2. Equipped to *read* Church History for yourself and prepared for more in-depth study at higher levels. In particular, this means
 - Being introduced to the main modes of writing Church History, to contemporary trends in Church History, and to the most significant historians; and
 - Developing a critical appraisal of such historical writing.

To make your learning experience as positive and as effective as possible I have provided four important study aids (the first three are available on Blackboard under 'Course Documents'):

1. 'Reading Church History' is an annotated bibliography. It is a list of the books that are available on the subject of Church History, broadly conceived, along with some brief observations from me at the end of each section. Generally I haven't listed these books I suggest at the close of each study unit in the coursebook, so don't forget about them. It will help you to find your way to the material you need to write your assignments or pursue lines of interest.
2. 'Writing Church History' conveys what I am looking for when I mark a Church History essay. It is imperative that you read it – all of it – and follow that advice when you write your essays.
3. I've also uploaded a 12-minute video podcast in which I expand upon that written advice to say more about how you might go about writing your essays.
4. Finally, I have made a massive amount of material available on eReserve: chapters or extracts that the Library has scanned and made available as PDFs on its catalogue. I do not expect you to read even a fraction of what is available but it will provide a very good basis for your assessment. You'll find eReserve on the left-hand menu in Blackboard.

TEACHING

- Four videoconference sessions, using Zoom

ASSESSMENT

- Online activities worth 15%
- One essay (1500 words) worth 20%
- One essay (2000 words) worth 25%
- One two-hour exam, worth 40%

WORK SCHEDULE

On the last page of this course outline I've given you a suggested work schedule for the paper, which you can remove and pin on the wall if you wish. This is how I would plan my workload if I were doing the paper. I believe in making early gains while there is no assessment so I have suggested more reading in the first couple of weeks (and in the final week) than in any of the others. If you join the paper late or fall behind at any point I suggest you cut your losses and catch up with the schedule. You don't have to follow it at all, but research shows that the students who are most organised generally get the best results – I offer you the schedule to help you succeed.

COURSE MATERIALS

As you can tell from the size of the Course Book, you are about to do a fair bit of reading. But this is not merely an exercise in dumping a whole lot of content into your head – I want you to *think* about what you read. I am concerned to develop your critical thinking skills from the very beginning. For this reason, in addition to my own notes and reflections, each study unit comprises the following elements...

Secondary Reading:

This is a way of introducing you to what historians have written about the past. Each reading begins with a question, and space to write your answer. Do try to focus on the question but not to the exclusion of what else is being covered in the reading. You might decide that other aspects of the reading are more important or more interesting, or you might wish to disagree with them or challenge them.

Primary Evidence:

There are two sorts of evidence – primary and secondary. Secondary evidence is the writing of historians you bring in to support your argument. Primary evidence is material that comes from the actual period under discussion. So each piece of primary evidence is a quote from a document written at the time. This should give you a taste for that far- distant world; without removing its strangeness, these fragments of evidence should bring the past a little closer to you, in its own terms. These extracts will also begin to train you in the skill of handling primary evidence appropriately.

'Quick Question':

This is designed to interrupt your reading and invite you to think on your own. The Quick Question will generally take you beyond what you are reading since I have not provided you with the answer. The question is there to cultivate your independent analytical capacities. If you're not sure of the answer, don't worry – you can raise the question in the videoconference.

Points to Ponder:

These come at the end of the study unit. They indicate the aspects of the material you have just covered that I want you to grasp. As I say each time, if you can answer the Points to Ponder you can be confident you have understood the study unit.

Going Deeper:

If you are interested in the subject of the study unit and you want to know more, or if the subject is part of your assessment, I have given you a pointer towards other reading you might do. Here I am hoping to get you to launch out on your own with independent reading in addition to what I have supplied in the study unit. Some of these lists are very long but I haven't prioritised any of the suggested titles to indicate which ones are better than others. I encourage you to choose from the titles which seem the most relevant and make your own judgements.

Each study unit is about ten pages in length (not counting the Points to Ponder and Going Deeper sections) although there are a few exceptions where the subject material demands it. At the end of each module there is a Review and Discussion – as I explain in each one, this is an agenda for the videoconference and a chance to stand back from the preceding module and make broad connections. You are very welcome to answer the questions in advance of the videoconference, but I don't expect you to.

RESOURCES

- Blackboard, the University's online learning tool;
- This Course Outline and the Course Book
- eReserve, a resource for electronic readings, which you can access via Blackboard;
- The Program's "Study and Style Guide" which recommends students use the 16th edition of the Chicago citation style when writing essays. It is available online at <http://www.otago.ac.nz/theology/study/studentresources/>
- The handbook *Distance Learning Information and Support 2019*, providing advice on administrative matters not covered in this course book and on the Distance Library Service. (You may download the PDF from the 'Essential Information' web page).

THIS IS IMPORTANT!

Please Note: You must have access to Blackboard and your University email address in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided only through Blackboard and your University email address, as outlined in the University's Student Communications Policy, so you must check these emails regularly. eVision will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

You will find there is a lot of helpful information and resources on the Program's website. In particular, we require you to read the section called "Essential Student Information." You will find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>

This page provides a number of useful resources such as the *Study and Style Guide* and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically. So it is very important you make yourself familiar with this material. Our assumption is that you have read it.

We will make reference to information on the website in the following pages, so do take the time to follow the links and absorb the material. It will save you from making costly mistakes and help to make the practical experience of distance study a straightforward one.

VIDEOCONFERENCES

Interactive videoconferences enable immediate response from the lecturer and other students. They are an excellent forum for discussing the issues raised and for clarifying any problems you may encounter as you work through the material. For the method to be successful, it is essential that everyone participates fully. Videoconferences are not lectures, where the teacher delivers a monologue; nor are they a dialogue with one person in the group. They are intended to be similar to the tutorials which on-campus students attend and will involve you in careful listening and appropriate participation.

How should students prepare for each videoconference?

- Read the relevant section in the Study Guide and the Readings associated with it beforehand.
- Think about the issues raised in the course material and jot down a few points that you might like to make during the discussion.

What will we do at the videoconferences?

- The lecturer welcomes everyone. Material from the previous session may be reviewed and an introductory overview of the new topic is given.
- The lecturer will ask questions to engage students in discussion. The focus will be on the readings and the issues they raise.

An interchange of views and reactions to the study material is an important aspect of each videoconference. Each participant brings a unique combination of prior experience, study and theological perspective to the videoconference – and each participant is a resource for the group as a whole.

In this kind of learning situation it is very important that participants prepare well, not only to master the study material provided but also to be ready to state and support their own viewpoints in dialogue with the whole group.

Accessing the Videoconferences

For information about accessing Zoom please refer to the 'Essential Information' web page (link given above.) The URL to access the Zoom meeting can be found under the 'Zoom Videoconferences' link on Blackboard.

Schedule of Videoconferences

Session	Date	Time
1	2 March	18:10 - 19:00
2	30 March	18:10 - 20:00
3	27 April	18:10 - 20:00
4	1 June	18:10 - 20:00

In the first videoconference we will be discussing the mechanics of how the paper will work; we will not be discussing any of the content of the Course Book. You should read Module 1 in advance of the second videoconference and be prepared to discuss it, followed by Module 2 for the third videoconference and Module 3 for the final videoconference.

ASSESSMENT

The assessment for this paper comprises four elements:

Assessment Task	Percentage
Online Activities (in three 'windows')	15%
Essay 1 (1500 words)	20%
Essay 2 (2000 words)	25%
Exam (two hours)	40%

Each assessment task is an important step towards achieving the learning outcomes. Because of the survey nature of the paper you will find that each task requires you to go beyond the Course Book. You'll need to do more reading in other places.

There is a recommended (but not compulsory) textbook to go with the paper:

Martin Marty, *The Christian World: A Global History* (New York: The Modern Library, 2007).

I have chosen this book because it is up-to-date, scholarly, global in its focus.

You will see that I haven't linked any specific suggested reading with any of the assessment tasks. This is to develop your own independent thinking, reading and research skills.

There are three forms of assessment...

1. Online Activities

For all of these online activities you will use the discussion board function on Blackboard, but as you will see not all of these activities are simple discussions. In each of the three 'windows' you will choose one of three activities, and in that activity you will make one substantive post that will be assessed. (Note you do *not* have to do all three options; choose only one.) I encourage you also to read what the other students have posted and make your own further contributions to the activities (those subsequent contributions will not be assessed).

Because the class is so large you will be divided into groups. Even though you will be assessed individually, do think of yourselves as working as a group to create something that is worthwhile and effective. In the videoconference I will give some feedback on the online activities.

For some activities I have put a specific reading on Blackboard. If there is no such reading, begin by looking at what is available on e-reserve or in the many Church History books listed in 'Reading Church History'.

A post of around 150 words is perfectly acceptable; please don't go over 350 words. Each post will be marked out of 5. Here is a guide to how your posts will be marked; it will indicate what I am looking for...

Mark	Description
5	This is exceptionally good. I can tell that you have done some excellent reading and thinking. There is nothing discordant. Your post is relevant, creative, intelligent and accurate.
4	This is a solid post. It doesn't have quite the flair or the intuition of a 5, but it is still good. It is accurate and knowledgeable, with no errors or misunderstandings.
3	This is certainly passable. You have shown good effort but the post may contain an error or misunderstanding, something that suggests you haven't fully grasped the subject.
2	Your post is either too brief to do justice to the subject or it is badly wrong in at least one aspect. It is not convincing. It does not convey much in the way of independent reading or critical thinking.
1	I'm sorry to say that this is substandard. It is severely off-track, or inadequate in its content, or fundamentally mistaken. It conveys that you haven't understood the subject very well at all.

Once each round of posts has been assessed you will find your mark in the 'Grade Centre' section of Blackboard. I will let you know by email when it is available.

As you construct your posts, please observe the following guidelines:

1. Keep your posts relevant, focused and to the point. You don't have to write everything you know about a topic. The purpose is to engage with your fellow students to build a fruitful conversation together. Try not to dominate the discussion; give others space.
2. Electronic discussion is prone to misunderstanding, and it is reasonably easy to cause offence without intending to. So choose your words carefully and precisely, giving thought to how they might be received. Feel free to use emoticons – they are an important way of conveying tone. And don't take offence too quickly – perceived slights may not be real or intended. If you don't understand what someone has said online, ask them to clarify it. If that doesn't resolve the matter, contact me directly.
3. I welcome and encourage humour, but please make it in good taste. Your posts can be informal in their tone, creative and fun.

In each 'window' there are three activities to choose from. Usually one is a standard online discussion, but the other two require more creativity. You might think of these as an exercise in creative writing. Even though it is not academic prose, it still conveys to me whether or not you have understood the period and the focus of the activity. Let me clearly signal, then, that I will reward creative writing and even good storytelling. What I want to see is that you have engaged with the issues and understood them, so you have lots of room to move around in and be creative.

For your encouragement, here is some feedback from two previous students:

'I appreciated the balance between the essays, videoconferences and online activities. It kept the pace of the course going but allowed depth. The online activities were fantastic for this. They allowed me to approach the course from different perspectives than I had expected.'

'I liked getting creative in the online posts. When I first read what was required I thought it was stupid – but actually it turned out to be my favourite part of this course and really made me think and retain the information which I had to work with.'

So, plan to enjoy the activities. I look forward to reading what you write.

You will find the technical instructions you need for making your posts on the Student Resources page mentioned above. Meanwhile, here are the online activities...

WINDOW 1: THE FOURTH CENTURY

[Module 1 / Study Units 7 and 8]

6am Monday 21 March to 11pm Sunday 28 March

Each of the following three activities requires you to take part in a debate. Choose a side in **ONE** of these debates and state your case.

Additional guidelines:

- For further reading, there is plenty of material available on e-reserve.
- In each post please focus on only one point – leave room for others to come after you to add their own arguments;
- If the point you want to make has already been made, you are free to restate it in your own words, in your own way;
- I encourage you to keep contributing to the debate after you have made your first post; and
- Debates by their nature can be adversarial: please remember the points above about courtesy and respect; offer and receive all disagreements with grace and humour.

1. The Conversion of Constantine

Proposition: That Constantine experienced a genuine Christian conversion.

2. The Council of Nicaea

Imagine you are **EITHER** Bishop Alexander of Alexandria **OR** Bishop Eusebius of Nicomedia. Make your case either for or against the views of Arius as if this is a genuine debate taking place during the Council of Nicaea. Begin your post with A: or E: to indicate which character is speaking. (And note the latter is Eusebius of Nicomedia, *not* Eusebius of Caesarea.)

3. The Fourth-Century Changes

Proposition: That the fourth-century changes were, on balance, good for the Church.

WINDOW 2: CHRISTIANS AND MUSLIMS

[Module 2 / Study Units 1 to 3]

6am Monday 11 April to 11pm Sunday 17 April

Choose **ONE** of the following three activities...

1. Blogsite

You may not be aware that Catholicos Timothy wrote his own blog, but he did. In the year 781 he made a post on this blog describing his two-day conference with the Caliph (conveniently supplied to you in a document on Blackboard). Being a man who likes to encourage discussion, Timothy has a comment feature on his blog. Imagine you are either a Christian or a Muslim living under Muslim rule: write a comment in response to Timothy's post. In this way you will help to build up and carry on a genuine exchange between the two sides in the commentary. You are also welcome to write as Timothy himself, who from time to time was not averse to inserting his own comments in response to the comments of others.

Once you have made your first post I encourage you to make further comments in the exchange.

2. Journal

Imagine you are a Christian living under the Seljuk Turks or the Muslim Mongols and you are experiencing persecution. Each night in your journal you reflect on the day's events in a way that is designed to encourage you or other Christians who may read it. Write a journal entry. In it, describe your experience of persecution during that day (or what you have witnessed of the persecution of others) and offer some theological reflection on that experience. In other words, how do you make sense of the pain and persecution you have to endure, and how do you encourage yourself and others to persevere under it?

Once you have made your first entry I encourage you to make further entries in the journal.

3. On Reflection...

This is a standard online discussion, one that focuses on Module 2: Study Unit 3. I am not going to ask to a particular question. Instead, I would like you to offer your own reflections on the questions and issues that I raised, and my response to them. Here I am looking for authenticity and engagement: demonstrate that you have thought carefully about those issues. You are free to take the discussion in any direction you like within the broad conceptual framework of that study unit.

Once you have made your first post I encourage you to make further contributions to the discussion.

WINDOW 3: THE EIGHTEENTH CENTURY

[Module 3 / Study Units 2 and 3]

6am Monday 16 May to 11pm Sunday 22 May

Choose **ONE** of the following three activities.

1. Six Men Meet in a Pub

The date is somewhere around the middle of the eighteenth century. Six weary travellers find themselves in France at a time when the rail workers have gone on strike. They are forced to spend the

night in a crowded tavern and find themselves sitting together at the same table, where they begin to debate the ideas of the Enlightenment. The six men are: John Locke, Isaac Newton, Immanuel Kant, Paul Henri Thiry (i.e., Baron d'Holbach), Jean-Jacques Rousseau and Friedrich Schleiermacher. (It is true that they were not all alive at the same time but let's ignore that tiny anachronism, and let us allow that they all speak in English.)

Your task is to speak as one of these men in this passionate discussion over a pint. Begin your post with (in the order listed above) L: or N: or K: or T: or R: or S: depending on your choice of men. Obviously they have wide interests in science, politics and society but you should try to confine their discussion to matters of religion. I am fascinated to find out what they will say.

Once you have made your first post I encourage you to make further contributions to their discussion.

2. CNN Panel

It is precisely halfway through the eighteenth century and *CNN* is running a series of panel discussions evaluating the state of play in the British-Atlantic world. The series is called '1750: Where Are We At?' In these discussions *CNN* brings in experts to offer their views on the subject at hand – today's topic is the Christian faith. The panellists are Jonathan Edwards in the New York studio and John Wesley and George Whitefield in the London studio. (Some viewers complained that this was hardly a representative sample of contemporary Christian leaders; *CNN* chose to ignore them on the grounds that these men were at that point the most colourful and influential leaders.)

So the three panellists are assembled and the discussion is about to be broadcast live. What will they talk about? It is possible they will offer their take on what true religion should be; they could debate the differences between them as well as exploring what they hold in common; or they may discuss contemporary societal trends such as the Enlightenment and its influence either on their own thinking or on the Christian faith in general. But that's really up to you: in your post you will speak as one of these three members of the panel (begin their comments with JE: or JW: or GW:). You are also free to launch your post by posing a question from the *CNN* presenter (begin her questions or comments with CNN:). In this way, working together, you will build up a transcript of this fascinating discussion.

Once you have made your first post I encourage you to make further contributions to the discussion.

3. Discussion: What was Evangelicalism?

In this discussion I would like you to reflect on the nature of Evangelicalism in the eighteenth century: what was it? This is a broad discussion. The only rule is that you are not allowed to repeat David Bebbington's fourfold definition of Evangelicalism: you must express your ideas in your own words within your own framework. As long as what you write relates to the nature of Evangelicalism in the eighteenth century you can take the discussion in any direction you like. But if you would like a question from me to get you started, feel free to choose one of these:

- How would you define Evangelicalism in your own words?
- Alister McGrath says that 'at its heart, evangelicalism is historic Christian orthodoxy'. Do you agree? Why, or why not?
- Among the main leaders of the movement John Wesley was Arminian, while Jonathan Edwards and George Whitefield were Calvinists. What do those differences suggest about the nature of the movement?

2. ESSAYS

The essays bring me to the third of those indispensable documents: 'Writing Church History'. This brief document gives you a sense of what I am looking for when your essays are marked. It also gives a few extra guidelines on formatting and conventions. I strongly recommend that you read it and follow it. You are also required to use the 14th edition of the Chicago Style Guide, which is the norm for many academic journals in the humanities. The Department has prepared a *Study and Style Guide*, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Department's web site www.otago.ac.nz/theology.

For your reading and research, you should begin by checking what is available on e-reserve in the document called 'E-reserve'. Then, in the 'Going Deeper' section at the end of each relevant study unit you will find a list of books that you can borrow from the Library. To extend your reading you might search for other relevant titles I haven't listed, or you might look for journal articles. I suggest you also consult one or two of the many volumes that are listed in the document called 'Reading Church History'.

ESSAY 1: THE SHAPE OF EARLY CHRISTIANITY

Length: 1500 words

Value: 20% of final mark

Date Due: 11pm Wednesday 6 April

This first set of essay questions asks you to reflect broadly on the formation of early Christianity. Choose **ONE** of the following three questions:

1. Were the Gnostics Christian? Defend your answer.
2. Identify the main developments in the patterns of Church leadership up until around AD350. What factors drove those changes?
3. Identify the main developments in Church worship (not baptism) up until around AD350. What factors drove those changes?

ESSAY 2: THE HIGH MIDDLE AGES

Length: 2000 words

Value: 25% of final mark

Date Due: 11pm Wednesday 11 May

This second set of questions will encourage you to consider the new life and reform of the western Church in the High Middle Ages. Choose **ONE** of the following three essay questions:

1. What factors account for the growth and influence of the House of Cluny? In what main ways did Cluny demonstrate that influence?
2. What factors account for the strength and influence of the papacy under Innocent III? In what main ways did he exercise that influence?
3. What factors account for the formation and growth of new religious movements in the High Middle Ages? Illustrate your answer with reference to one new movement in particular.

3. EXAM

The exam will be two hours in length and it will comprise 40% of your assessment. Exam dates are not settled until midway through the semester when you will be informed of where and when you will sit your exam.

The exam will have two sections:

Section A will ask you to write an essay. You will have nine questions to choose from, three from each module. You must answer **two** questions. Take no more than 45 minutes to answer each question, and no more than 90 minutes to complete this section. Near the end of the paper I will give you a list of the topics that make up the nine questions, along with some exam advice.

Section B will comprise a list of the names of eight people from Church History. They will range from the reasonably obvious to the reasonably obscure. You will choose **three** of them. Write about each one, explaining their context and significance. Take no more than 10 minutes on each person, and no more than 30 minutes on the whole section. There is not a great deal of preparation that you can do for this section of the exam. I have designed it to reward those of you who have conscientiously read through the coursebook. This is your opportunity to demonstrate a broad understanding of the course. I will especially reward those who choose from among the more obscure figures.

Section A is worth 30% of the whole paper (15% for each essay). Section B is worth 10%. The combined total is 40%.

You may want to look at previous exams for guidance on section A (you will find those exams on the Library's website) but note that Section B is embargoed so you will not have access to that.

REFERENCING SYSTEM

For writing essays, the Program requires that you use the 16th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. The Program has prepared a *Study and Style Guide*, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Program's "Student Resources and Information" page:

<http://www.otago.ac.nz/theology/study/studentresources/>

SUBMITTING WRITTEN WORK

All assignments shall be submitted electronically via the "Assignment" feature on Blackboard by midnight on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the "Essential Information" web page.

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked). They will not be deemed to have been submitted unless and until the Plagiarism Declaration Form has been submitted or box ticked. The form can be downloaded from

<http://www.otago.ac.nz/theology/study/studentresources/>

It is also on the Blackboard site for this course.

ACADEMIC INTEGRITY

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form (or the plagiarism declaration on Blackboard must be ticked when submitting an assignment). It can be downloaded from

<http://www.otago.ac.nz/theology/study/studentresources/>

It is also on the Blackboard site for this course.

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect and courage. Students are expected to be aware of, and act in accordance with, the University's Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else's misconduct. A more extensive list of the types of academic misconduct and associated processes and penalties is available in the University's Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at www.otago.ac.nz/study/academicintegrity or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>

<http://www.otago.ac.nz/administration/policies/otago116850.html>

STUDENT SUPPORT

The "Essential Information" web page provides helpful information on how to access the University Library's resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support.

For all administrative enquiries, please contact the Theology Administrator:

Email: theology@otago.ac.nz Phone: 03 479 8639

We recommend that you contact the Programme as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.

THEOLOGY PROGRAMME

University of Otago, PO Box 56, Dunedin 9054, New Zealand
www.otago.ac.nz/theology

Suggested Work Schedule

WEEK	DATES	READING	ASSESSMENT	KEY DATES
1	28 Feb – 4 March	M1:1-3		<i>Wednesday 2 March:</i> V/C 1 Introduction
2	7 March – 11 March	M1:4-6		
3	14 March – 18 March	M1:7-9		
4	21 March – 25 March	M1:10-12	<i>Online Activity 1:</i> <i>Module 1, study units 7-8</i> Essay Preparation	
5	28 March – 1 April	M2:1-2	Essay Preparation	<i>Wednesday 30 March:</i> V/C 2 Module 1
6	4 April – 8 April	M2:3	Essay Preparation	<i>Wednesday 6 April:</i> 1 st essay due
7	11 April – 15 April	M2:4-6	<i>Online Activity 2:</i> <i>Module 2, study units 1-3</i>	
(Mid- Semester Break)	18 April – 22 April			
8	25 April – 29 April	M2:7-10	Essay preparation	<i>Wednesday 27 April:</i> V/C 3 Module 2
9	2 May – 6 May	M3:1-2	Essay Preparation	
10	9 May – 13 May	M3:3-4	Essay Preparation	<i>Wednesday 11 May:</i> 2 nd essay due
11	16 May – 20 May	M3:5-6	<i>Online Activity 3:</i> <i>Module 3, study units 2-3</i>	
12	23 May – 27 May	M3:7-9	Begin Exam Preparation	
13	30 May – 3 June			<i>Wednesday 1 June: V/C 4</i> Module 3