



St Andrew's Greek Orthodox Theological College

S7102A Introduction to Christian Spirituality



Semester Two, 2021

Teaching Staff:

Name:	His Eminence Metropolitan (Dr) Basilios (Kodseie) <i>Antiochian Orthodox Church</i>
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Consultation Times:	by appointment; first contact by email preferred.

S7102A Introduction to Christian Spirituality

Semester Two, 2021

Credit value:	9 credit points
Mode of study:	Face to face (synchronous learning)/ distance (asynchronous learning)
Type of Unit:	Foundational
Pre-requisite units:	None
Units excluded:	None

Scheduled times and Venues:

For Face to Face students

Lectures will be delivered weekly on Tuesday, 6pm. To satisfy the requirements of the unit a student must have been physically present in class for at least 80% of all prescribed contact hours, as per attendance policy (www.sagotc.edu.au/page/attendance).

For Distance Students

Lectures will be uploaded onto Moodle weekly on the Wednesday following the lecture.

Teaching Staff:	Name:	His Eminence Metropolitan (Dr) Basilios (Kodseie), <i>Antiochian Orthodox Church</i>
	Positions & Qualifications:	Teacher in Spirituality; BEE (Teshreen University 1999) BDiv (University of Balamand 2003) PhD (University of Thessalonika 2008)
	Phone:	02 9543 6939
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Workload:	Weeks in Teaching Session:	12
	Timetabled hours/week:	3 hours/week
	Study and Assignments	9 hours personal study/week;
	Total Demand Hours	144

Background and Context

What is Orthodox spirituality? And what are the specific aspects that distinguish Orthodox spirituality from Christian spirituality in general? What is the aim and the means of Orthodox spirituality? What elements contribute in the historical development of Orthodox spirituality? What are the main stages in Orthodox Spirituality? If no one acquires the gift of the spiritual life by their own efforts; then what is the role of the human efforts in the acquisition of the Holy Spirit.

What role has the *Philokalia* played in the spiritual renewal of the modern world and what is the influence of the *Philokalia* throughout the Orthodox world?

Curriculum Objectives

This course unit develops a comprehensive introduction to, and overview of, the topic of Christian Spirituality focussing on its biblical, theological and historical premises and practice from a denominational perspective.

Learning Outcomes & Threshold Concepts

At the end of this unit, students will be able to:

1) elucidate a clear understanding of what is meant by the term 'spirituality';
2) identify the historical and cultural influences upon the development of Christian spirituality;
3) distinguish the nature of Christian Spirituality and sketch its primary characteristics;
4) evaluate various kinds of spiritual disciplines or practices within the Christian tradition against their biblical and theological foundations;
5) apply insights from a variety of expressions in Christian spirituality to their own spiritual formation and practice.

During this course unit, students may acquire the following threshold concept. This concept is fundamental to a proper understanding of the unit or course. It is essential for further progress in the discipline. It is often troublesome for students.

"The most essential characteristic of Orthodox spirituality is its Christo-centricity "
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Content and Learning Activities

The unit involves a two-hour lecture each week and a one-hour tutorial which will allow for student engagement.

The tutorial will be based on the tutorial readings found on following pages of this booklet. Each week each student will be assigned one reading to prepare, present and then to contribute to the tutorial discussion.

1. Influences on the Origins and Development of Christian Spirituality
2. Christian Spirituality as Discipleship of Christ
3. The Trinitarian Trajectory of Christian Spirituality
4. The Paschal Centre of Christian Spirituality: Cross and Resurrection
5. Practices of Conversion and Transformation
6. The Role of the Christian Community in Christian Spiritual Life and Practice
7. Missionary Aspects of Christian Spirituality

Unit Weekly Schedule and Prescribed Tutorial Readings

Week 1

The concept of the spiritual life

Towards a definition of the meaning of Christian Spirituality

Tutorial Readings 1

Meyendorff, John, *The Orthodox Church*, its past and its role in the world today, 4th revised edition, SVS Press, Crestwood, NY1996. pp.-173-189.

The Didache in: *Early Christian Writings*, Maxwell Staniforth (trans.), Andrew Louth (edit.), Penguin Classics, 1987, PP. 191-198.

Week 2

The stages of spiritual life

Tutorial Readings 2

Vlachos, Hierotheos (Metropolitan of Nafpaktos), *Orthodox Spirituality: A Brief Introduction*, (Trans.) Effie Mavromichali, birth of Theotokos Monastery, 2008, p. 40-59.

Week 3

Ascetism and mysticism

Tutorial Readings 3

St Gregory of Nyssa: *The Life of Moses*, Classics of Western Spirituality, 1978, PP. 59-63 & 91-97

Lossky, Vladimir, *The Mystical theology of the Eastern Church*, SVS Press, PP. 23-43

Week 4

Passions and virtues

Tutorial Readings 4

St John of Damaskos, *On the Virtues and the Vices*. In: *The Philokalia* [V2] PP. 334-342.

Unseen Warfare, Nicodemus of the Holy Mountain, translated by E. Kadloubovsky & G.E.H. palmer, SVS Press, 1987. PP. 116-124 & 179-183 & 189-193.

Week 5

Repentance

[Tutorial Readings 5](#)

St Nikodēmos the Hagiorite. "How everyone should prepare for confession" in: *Exomologetarion: A Manual of Confession*. Translated by George Dokos. Vol. 1. Greece: Uncut Mountain Press, 2006, p. 307-320.

Week 6

The sacramental life

[Tutorial Readings 6](#)

Meyendorff, John, *Byzantine Theology: historical trends & doctrinal themes*, Fordham University Press, New York, 1979. pp. 191-200.

Ciprian Ioan Streza, 'The Divine Liturgy in Orthodox Spirituality: The Mystery of Man's Personal Encounter with God through Worship and the Ascetical Life,' *GOTR* 58:1-4 (2013): 141-167.

Week 7

The life of worship

[Tutorial Readings 7](#)

Schmemmann, Alexander, *For the life of the world*, pp. 117-134.

Nicholas Cabasilas, *The Life in Christ* (Crestwood, NY: St Vladimir's Seminary Press [SVSP], 1974.

Week 8

The life of prayer

[Tutorial Readings 8](#)

Sakharov, Sophrony (Archimandrite), *On Prayer*, SVS Press, 1998. Pp: 61-79.

Bloom, Anthony (Met.) & Lefebure, Georges, *Courage to pray*, SVS Press, 1995. Pp. 28-51.

Week 9

The “Jesus Prayer”

[Tutorial Readings 9](#)

Brianchaninov, Ignatius (Bishop), *On the Prayer of Jesus: The Classic Guide to the Practice of Unceasing Prayer Found in The Way of Pilgrim*, Trans. Fr. Lazarus, New seeds, Boston & London, 2013. Pp: 8-23.

Week 10

Union with God, Theosis/ deification

[Tutorial Readings 10](#)

Kapsanis, George, (archimandrite), *The deification as the purpose of man's life*, Holy Monastery of St. Gregorios Mt. Athos 1997. PP. 11-14 & 36-44.

Kenneth Paul Wesche, ‘Eastern Orthodox Spirituality union with God in Theosis’, *Theology Today* 56:1 (1999): 29-43.

Week 11

The concept of spiritual father

[Tutorial Readings 11](#)

Ware, Kallistos (Bishop), “The Spiritual Guide in Orthodox Christianity”. In: *The inner kingdom*, SVS Press, Crestwood, NY, 2000. PP. 135-140.

The Epistles 3 of St Symeon the New Theologian, EDITED AND TRANSLATED BY H. J. M. Turner, Oxford University Press 2009.

Week 12

The Philokalia: The Bible of Orthodox spirituality

[Tutorial Readings 12](#)

Introduction of St. Nicodemes in the Philokalia, Vol 1.

Coniaris, Anthony M., *Philokalia: The Bible of Orthodox Spirituality*, light & life publishing company, 1998.

Learning Activities

Prior to weekly lectures, students will have received copies of tutorial readings. The class session will comprise of two hours of lectures and one hour of student presentations. In week 1, student presentations will be allocated, for delivery during weeks 2 – 11.

All class topics and assignments will require significant independent reading of primary and secondary material.

Learning Resources

Recommended Texts

- 1) Agnew, Una, Bernadette Flanagan & Greg Heylin (eds). *'With Wisdom Seeking God': The academic study of spirituality*. Leuven, Paris, Dudley, MA: Peeters, 2008.
- 2) Asti, Francesco. *Teologia della Vita Mistica: Fondamenti, Dinamiche, Mezzi*. Città del Vaticano: Libreria Editrice Vaticana, 2009.
- 3) Del Nevo, Matthew. *The Valley Way of the Soul: Melancholy, Poetry and Soul Making*. Strathfield, NSW: St. Pauls Publications, 2008.
- 4) Dreyer, Elizabeth & Mark J. Burrows. *Minding the Spirit: The study of Christian spirituality*. Washington, D.C.: John Hopkins University, 2003.
- 5) Greenman, Jeffrey P. & George Kalantzis. *Life in the Spirit: Spiritual Formation in Theological Perspective*. IVP Academic, 2009.
- 6) Holder, Arthur. *The Blackwell Companion to Christian Spirituality*. Wiley-Blackwell, 2011.
- 7) Howells, Edward & Peter Tyler (eds). *Sources of Transformation: Revitalizing Christian Spirituality*. New York: Continuum, 2010.
- 8) Liebert, Elizabeth & Bruce Lescher. *Exploring Christian Spirituality: Essays in Honor of Sandra M. Schneiders*. Paulist Press, 2006.
- 9) McGinn, Bernard. *The Presence of God: A history of western Christian mysticism*. New York: Crossroad, 1991.
- 10) McIntosh, Mark Allen. *Mystical Theology: The integrity of spirituality and theology*. Malden, Massachusetts: Blackwell, 1998.
- 11) Perrin, David B. *Studying Christian Spirituality*. New York and London: Routledge, 2007.
- 12) Sheldrake, Philip (ed). *The New Westminster Dictionary of Christian spirituality*. Louisville, KY: Westminster John Knox Press, 2005.
- 13) Waaijman, Kees. *Spirituality: Forms, foundations, methods*. Leuven, Paris, Dudley, MA: Peeters, 2002.

More Texts

Books & Articles

- Aimilianos of Simonopetra, Archimandrite. *The Church at Prayer: The Mystical Liturgy of the Heart*. 3rd ed. Athens: Indiktos, 2015.
- Aleksiev, Seraphim. *The Forgotten Medicine: The Mystery of Repentance*. Translated by Ralitsa Doynova. 2nd ed. Vol. 1. St. Xenia Skete Press, 2006.
- Bloom, Anthony, and Georges Lefebvre. *Courage to Pray*. Crestwood, NY: St. Vladimir's Seminary Press, 1997.

- Boosalis, Harry. *Orthodox Spiritual Life According to Saint Silouan the Athonite*. Pennsylvania: St. Tikhon's Seminary Press, 2000.
- Brianchaninov, Ignatius. *On the Prayer of Jesus: The Classic Guide to the Practice of Unceasing Prayer Found in The Way of a Pilgrim*. Translated by Fr. Lazarus. Boston: New Seeds, 2006.
- — —. *The Arena: Guidelines for Spiritual and Monastic Life*. Translated by Lazarus Moore. Jordanville, NY: Holy Trinity Publications, 2012.
- Cabasilas, Nicholas. *The Life in Christ*. Crestwood, NY: St. Vladimir's Seminary Press, 1998.
- Capsanis, George. *The Deification as the Purpose of Man's Life*. Mt. Athos: Holy Monastery of St. Gregorios, 1997.
- Chryssavgis, John. *Repentance and Confession in the Orthodox Church*. Brookline, Massachusetts: Holy Cross Orthodox Press, 1990.
- — —. "The Spiritual Way," in *The Cambridge Companion to Orthodox Christian Theology*. Edited by Elizabeth Theokritoff and Mary Cunningham. Cambridge: Cambridge University Press, 2008, 150-163.
- Colliander, Tito. *Way of the Ascetics: The Ancient Tradition of Discipline and Inner Growth*. Crestwood, NY: St. Vladimir's Seminary Press, 2003.
- Elchaninov, Alexander. *The Diary of a Russian Priest*. Crestwood, NY: St. Vladimir's Seminary Press, 2001.
- Ferguson, Everett, and Abraham J Malherbe, eds. *Gregory of Nyssa: The Life of Moses*. Classics of Western Spirituality. Paulist, 1978.
- Igumen, Chariton. *The Art of Prayer: An Orthodox Anthology*. Translated by Eugenie Kadloubovsky and Elizabeth M. Palmer. London: Faber, 1976.
- John, Kronstadt. *Counsels on the Christian Priesthood*. Translated by W. Jardine Grisbrooke. Crestwood, NY: St. Vladimir's Seminary Press, 1994.
- John, Kronstadt, and E.E Goulaeff. *My Life in Christ*. Jordanville, NY: Holy Trinity Monastery, 2000.
- Kallistos, Ware. *The Power of the Name: The Jesus Prayer in Orthodox Spirituality*. London, UK: Marshall Pickering, 1989.
- Lev Gillet. *Orthodox Spirituality: An Outline of the Orthodox Ascetical and Mystical*. Crestwood, NY: St. Vladimir's Seminary Press, 1978.
- Lossky, Vladimir. *The Mystical Theology of the Eastern Church*. Crestwood, NY: St. Vladimir's Seminary Press, 2002.
- — —. *The Vision of God*. Translated by Asheleigh Moorhouse. Crestwood, NY: St. Vladimir's Seminary Press, 1983.
- Louth, Andrew, ed. *Early Christian Writings: The Apostolic Fathers*. Translated by Maxwell Staniforth. Princeton, N.J.: Penguin Books, 1987, 191-199.
- Mantzarides, Georgios. *Orthodox Spiritual Life*. Translated by Keith Schram. Holy Cross Orthodox Press, 1994.
- Markides, Kyriacos C. *The Mountain of Silence: A Search for Orthodox Spirituality*. New York: Doubleday, 2002.
- McGinn, Bernard, John Meyendorff, and Jean Leclercq, eds. *Christian Spirituality: Origins to the Twelfth Century*. Crossroad, 2000.
- McGuckin, John Anthony. Entries on "Heaven," "Fall," and "Soteriology." 158-159, 138-141, 315-316. In *The Westminster Handbook to Patristic Theology*. The Westminster Handbooks to Christian Theology. Louisville, Kentucky: Westminster John Knox Press, 2006.
- Meyendorff, John. *Byzantine Theology: Historical Trends & Doctrinal Themes*. New York: Fordham University Press, 1974.
- — —. *Christ in Eastern Christian Thought*. Crestwood, NY: St. Vladimir's Seminary Press, 1987.

- — —. *The Orthodox Church: Its Past and Its Role in the World Today*. Crestwood, NY: St Vladimir's Seminary Press, 1996, 173-189.
- Nikodēmos the Hagiorite. *Exomologetarion: A Manual of Confession*. Translated by George Dokos. Vol. 1. Greece: Uncut Mountain Press, 2006.
- Porphyrrios. *Wounded by Love: The Life and The Wisdom of Elder Porphyrios*. Limni, Evia, Greece: Denise Harvey, 2005.
- Schmemmann, Alexander. *For the Life of the World*. 2nd ed., 1973, 117-134.
- — —. *Of Water and the Spirit*. Crestwood, NY: St. Vladimir's Seminary Press, 1997.
- — —. *The Eucharist*. Translated by Paul Kachur. Crestwood, NY: St. Vladimir's Seminary Press, 1987.
- Sophrony, Sakharov. *On Prayer*. Translated by Rosemary Edmonds. Crestwood, NY: St. Vladimir's Seminary, 1996.
- Staniloae, Dumitru. *Orthodox Spirituality: A Practical Guide for the Faithful and a Definitive Manual for the Scholar*. South Canaan, Pennsylvania: St. Tikhon's Seminary Press, 2003.
- Theophan the Recluse. *The Path to Salvation: A Manual of Spiritual Transformation*. 2nd ed. Platina, California: St. Herman of Alaska Brotherhood, 1998.
- — —. *The Spiritual Life: And How to be Attuned to It*. Platina, California: St. Herman of Alaska Brotherhood, 2000.
- Vlachos, Hierotheos. *A Night in the Desert of the Holy Mountain: A Discussion with a Hermit on the Jesus Prayer*. Translated by Effie Mavromichali. Levadia, Greece: Birth of the Theotokos Monastery, 2009.
- — —. *Orthodox Spirituality: An Introduction*. Translated by Effie Mavromichali. Levadia, Greece: Birth of the Theotokos Monastery, 1996.
- Ward, Benedicta. *The Desert Fathers: Sayings of the Early Christian Monks*. London: Penguin Books, 2003.
- — —, ed. *The Sayings of the Desert Fathers: The Alphabetical Collection*. Kalamazoo, Michigan: Cistercian Publications, 1984.
- Ware, Kallistos. *The Inner Kingdom*. Crestwood, NY: St. Vladimir's Seminary Press, 2000.
- — —. *The Orthodox Way*. New rev. ed. Crestwood, NY: St. Vladimir's Seminary Press, 1995.
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Assessment

All students must complete all assessment requirements as set and conform with SCD Policy requirements.

Assessment Schedule

Type of Assessment Task	Value (%)	Date due	Unit Learning Outcome(s) assessed
1. Reflecting in a personal way on cultural and contemporary sources for the definition of spirituality (e.g. in a Personal Evaluation).	20%	10 August 2021	1
2. Researching a significant biblical source for Christian Spirituality, such as the Beatitudes, tracing its engagement in historical and contemporary spiritual writing (e.g. in a Major Essay).	40%	14 September 2021	3 and 4
3. Critiquing various historical and contemporary reflections and perspectives on the dimensions of Christian Spirituality in light of the students' own experience and practice (e.g. in a Portfolio of Reaction Papers).	30%	26 October 2021	2 and 5
4. Forum Discussions	10%	Continuous	1-5

Detailed information on assessment tasks and assessment standards

Assessment Item 1

Construct and develop a nuanced understanding of the term 'spirituality', by reflecting, in a personal way, on the cultural and contemporary sources for the definition of spirituality.

You may note the ways that the cultural background and ethnic customs can have an influence and impact on one's spiritual practice.

You may also wish to comment on the extent that one's spiritual practice is influenced by the environment that they are living in (urban, for example, in contrast to monastic). Environmental factors include rural, urban lifestyle, religious diversity or uniformity, socio-economic status as well as other influences.

Instructions:

You will first be required to show evidence of engagement with cultural and contemporary sources which define 'spirituality' in order to gauge how the term 'spirituality' is understood. After this, you will be required to critically reflect on these understandings and identify any unique characteristics of 'Christian' spirituality. Lastly, you will need to offer some comments on the way that your specific setting (for the most part urban as opposed to monastic) influences the practice of Christian spirituality.

(800 words)

Assessment Item 2

In the Gospel writings, The Beatitudes (Matt 5:1-12) introduce the teachings of Jesus and are traditionally considered to contain the most scripturally concise summary of the spiritual life of human persons. For instance, St Peter of Damaskos comments:

"All the *Beatitudes* make man a god by grace; he becomes gentle, longs for righteousness, is charitable, dispassionate, a peacemaker, and endures every pain with joy out of love for God and for his fellow men. For the Beatitudes are gifts from God and we should thank Him greatly for them and for the rewards promised: the kingdom of heaven in the age to be, spiritual refreshment in this world, the fullness of all God's blessings and mercies".

St Peter of Damaskos, Book1, *A Treasury of Divine Knowledge The Seven Commandments*, [V3] 98.

Utilising the above and other theological sources, explain the contribution of The Beatitudes in the formulation of Christian spirituality and outline its significance for a life of Christian

discipleship. This explanation should include the service of leading others in spiritual formation. You may also discuss how the Beatitudes can assist in living the Christian spiritual lifestyle in our postmodern age.

(1,600 words)

Assessment Item 3

In his article 'Spirituality in a Postmodern Age', Scot McKnight coined the term called: "Bricolage spirituality" which refers to Christians who import and practise spiritual practices from a variety of Christian dominations (as well as other religions). This bricolage spirituality is the preferred option in our days and what props up this bricolage spirituality is the Western universal dogma of tolerance and pluralism.

McKnight wrote:

...in this postmodern spirituality Christians simultaneously believe in Jesus Christ, confess Christian beliefs, follow Jesus Christ, and participate in all kinds of Christian things and, at the same time, believe a number of things that undermine those beliefs but not their following of Jesus Christ, and it seems to have little impact on their spirituality...

Bricolage is a French term which refers to the tinkerer but more particularly in our context to the act of making creative use of the materials that are at hand to form or create something and the "bricoleur" is a person who engages in bricolage.

Compare the above quote on spirituality with the spiritual writing of the contemporary Orthodox Christian Elder Archimandrite Aimilianos, (a former abbot of Simonopetra Monastery). Elder Aimilianos wrote about the spiritual life and the spiritual person that:

A basic condition for the spiritual life is that we should understand that, on our own, we can do absolutely nothing. No matter how hard we try, the spiritual life is something that someone else gives to us. And the "someone else" is the Spirit of God, the Comforter, the "treasury of good things and the giver of life", the treasury from which all the riches of spirituality come forth, the source from which the spiritual life emerges and overflows...

Of course, sometimes we get confused, and think that to be spiritual means to be a "good person": not to steal, not to kill, not to go to bad places or with bad friends, to go to Church on Sunday, to read spiritual books, and so on. But no, this is not the spiritual life.

...a spiritual person, a true Christian, is someone whose entire life is sworn to God. A spiritual person is an athlete who has burst into life, who stands out from the crowds of human beings, and runs with all the speed of his soul to heaven.

“The Church at Prayer” (P.149-150).

Your comparison should analyse and reflect on their differences. With your analysis, you will need to seek other relevant sources to substantiate your findings.

(1,200 words)

Assessment Item 4

Forum Discussions (10%)

This assessment task examines student participation and responses to the regular Tutorial questions and discussions posted on Moodle.

Instructions

- a. Students will be expected to contribute to the regular forums responding to the questions provided.

[Please note: the goal of this task is to see the extent to which students not only engage and respond to the set questions but also the extent to which they respond to answers provided by others students. For this reason, students will be expected: first to respond to the questions and secondly: to comment on answers uploaded by other students].

Your responses should **be no less than 250 words** and must be submitted no later than Monday of the following week.

The lecturer will read the forum discussions before the following class and make general comments in the lecture.

Marks will be awarded for:

- I. a timely response that meets the minimum word limit;
- II. evidence of careful reading of prescribed text(s) and reflection of lecture material; ability to express fairly the main ideas dealt with in this material; evidence of some personal engagement with and critical appreciation of the themes under consideration; evidence of development in understanding to make use of material already covered;
- III. active interaction with your peers;
- IV. clarity of thought and expression, accuracy of grammar, spelling and punctuation in properly structured sentences and paragraphs (NOT POINT FORM);
- V. appropriate referencing where required.

- b. Every week different students will be nominated to begin the discussion. The discussion will comprise:
- I. a basic summary/reflection on the significance of the lecture and of the readings for an understanding of Christian spirituality; the way that these have contributed to an understanding of Christian spirituality.
 - II. Their submission must be posted no later than Wednesday immediately following the lecture to allow other students adequate time to respond by the following Monday.

Course Unit Revision

Last Revision of Course Unit Outline: October 2013

Last Revision of Course Unit Booklet: July 2021.

Extension Policy

Students must submit all assignments by the due dates set by the lecturer and published in the course unit profiles.

Late Penalty

Late assignments without an approved extension will attract an automatic penalty deduction of 5% of the marks available for the item of assessment for every day (including weekends and holidays), or part thereof, beyond the date and time of submission (or any extension granted).

Assignments submitted without an approved extension beyond 10 days after the due date will receive a zero mark and NOT be annotated by the lecturer.

Example:

Student submits an assignment worth 50 marks 4 days late.

Total mark available=50

Penalty: 4 days late = 5% of 50x4 = 10 mark penalty

The student's original mark is 40.

Final mark =40-10=30

Grounds for Extension

An extension of an assignment's due date may be granted on the following grounds:

a. medical illness (certified by Medical Certificate); b. extreme hardship; and c. compassionate grounds

In such cases an extension of up to 28 days may be granted without penalty but only if requested before the assignment due date. The student should submit an “Application for Extension” including supporting documentation to the Member Institution for authorising and signing by the Lecturer / Registrar /Academic Secretary prior to the due date. The student will then be informed of the result of the request.

In extreme cases, extensions beyond 28 days may be granted. Such extensions must be applied for in writing, including supporting documentation, to the Member Institution setting out the extreme circumstances. The appropriate Member Institution’s committee will consider such an unusual extension and notify the student of the outcome in writing.

If the unit assessment includes an examination and an extension is granted arrangements will be made for an alternative examination to be given to the student within the extension period.

Plagiarism

Plagiarism is the representation of another’s works or ideas as one’s own; it includes the unacknowledged word for word use or paraphrasing of another person’s work, and the inappropriate unacknowledged use of another person’s ideas. For more information on plagiarism and other forms of academic misconduct, please refer to the College’s website: <http://www.sagotc.edu.au/policies/academic-misconduct>.

Intellectual Property

The Course Unit Outline from which this Course Unit Booklet is derived is the property of the Sydney College of Divinity. The particular interpretation, amplification, and extension of the Course Unit Outline that expresses the theological values of the Member Institution and meets the needs of its stakeholder are the property of the Member Institution.

HOW ASSIGNMENTS ARE GRADED

The general description of each of the grades in the table below is the overarching statement of the principles that discriminate between each of the grades.

The subsidiary descriptions (*Reading, Knowledge of topic, Articulation of argument, Analytical and evaluative skills, Problem solving, Expression and presentation appropriate to the discipline, Oral presentation skills, Tutorial preparation, Participation and interaction with others*) amplify the general description. The subsidiary descriptions are guides to the general description. Student work at any grade will satisfy some of the subsidiary descriptions without necessarily satisfying all subsidiary descriptions.

	High Distinction (H)	Distinction (D)	Credit (C)	Pass (P)	Fail (N)
Percentage score	85-7100%	75-84%	65-74%	50-64%	0-49%
General Description	Outstanding work that comprehensively attains the required outcome(s) showing superior knowledge, understanding, analysis, critical interpretation, presentation, and originality	Excellent work that substantially attains the required outcome(s) showing a high level of knowledge, understanding, analysis, critical interpretation, presentation, and some originality.	Work that soundly attains the required outcome(s) showing a good level of knowledge, understanding, analysis, presentation, and some evidence of critical interpretation.	Work that satisfactorily attains the required outcome(s), with adequate knowledge, understanding, analysis, and presentation.	Work that fails to attain the required outcome(s), lacking in basic knowledge, understanding, analysis, and presentation.
Subsidiary Descriptions					
Reading	Evidence of wide, relevant, and independent reading beyond core texts and materials	Evidence of relevant reading beyond core texts and materials	Evidence of sound understanding of core texts and materials	Evidence of having read core texts and materials	Inadequate evidence of having read any of the core texts and materials
Knowledge of topic	Outstanding factual and	Substantial factual and	Extensive factual and	Satisfactory factual and	Inadequate factual and

	conceptual knowledge incorporating highly distinctive insight into deeper and more subtle aspects of the topic	conceptual knowledge incorporating distinctive insight into deeper and more subtle aspects of the topic	conceptual knowledge	conceptual knowledge to serve as a basis for further study	conceptual knowledge
Articulation of argument	Sustained evidence of imagination, originality, and independent thought	Evidence of imagination, originality, and independent thought	Ability to construct well-reasoned and coherent argument based on discriminating use of evidence	Ability to construct sound argument based on evidence	Inability to construct coherent argument
Analytical and evaluative skills	Evidence of highly developed analytical and evaluative skills	Evidence of well-developed of analytical and evaluative skills	Evidence of developed analytical and evaluative skills	Evidence of analytical and evaluative skills	Insufficient evidence of analytical and evaluative skills
Problem solving	Ability to solve or resolve non-routine or very challenging problems	Ability to solve or resolve routine or challenging problems	Ability to use and apply fundamental concepts and skills to basic problems	Evidence of problem-solving skills	Insufficient evidence of problem-solving skills (Continued on next page)
Expression and presentation appropriate to the discipline	Highly developed skills in expression, presentation, and documentation appropriate to wider audiences	Well developed skills in expression, presentation, and documentation appropriate to the discipline and audience	Good skills in expression, presentation, and documentation .	Adequate skills in expression, presentation, and documentation .	Inadequate skills in expression, presentation, and documentation .
Oral presentation skills	Highly developed skills in Delivery; Content;	Well developed skills in Delivery, Content, Structure, Use	Good skills in Delivery, Content, Structure, Use of Visual Aids,	Adequate skills in Delivery, Content, Structure, Use of Visual Aids,	Inadequate skills in Delivery, Content, Structure, Use of Visual Aids,

	Structure; Use of Visual Aids Response to Questions	of Visual Aids, and Response to Questions	and Response to Questions	and Response to Questions	and Response to Questions
Tutorial preparation, participation and interaction with others	Evidence of outstanding preparation, highly developed skills in making focused and constructive contributions to discussion, in listening to and responding to the contributions of fellow members of the group.	Evidence of thorough preparation, well developed skills in making a constructive contribution to discussion, in working well with other members of the group and in valuing their contributions	Evidence of sound preparation, good skills in actively contributing to discussion and in responding positively to the views of others	Evidence of adequate preparation, adequate skills in participating and in listening to others while relying on others to do most of the work.	Insufficient evidence of preparation, participation, and interaction with others

QUASI-GRADES

Quasi-grade outcomes

For every unit in which they are enrolled, students will be awarded a grade or Academic Board will record a quasi-grade (explained below).

Quasi-grade outcomes are as follows:

Extension (E)

This outcome will be recorded temporarily under extenuating circumstances, such as illness, accident, misadventure or any other serious problem which make it impossible for the student to complete assignment(s) by the end of a semester. An overall extension for a unit may be given when the student has completed at least one of the prescribed assessment tasks. The fact that several pieces of written work for different units are due within a short period is not a valid excuse for the granting of an extension. Students are expected to plan their study, employment and extracurricular activities so that they are able to submit work by the due date. Upon completion of the work the grade which most fairly describes the student's work will be given. The date for completion will be determined by the relevant lecturer, in light of the relevant SCD policy, normally no later than one month after the commencement of the following semester. The revised final grade will be submitted to the Academic Standards

Committee with the results for the following semester. In such cases, for the purposes of monitoring, an Explanation of Grades Proforma will be submitted, and the student's written request for an extension will be available to the monitor, both in the semester when the unit was taught, and in the following semester.

Incomplete (I)

This outcome will be recorded temporarily when one of the assessment tasks for a unit is incomplete and an extension for the assessment item does not pertain. The student will have previously provided an explanation to the MI Academic Board in writing clearly stating the reasons why extra time is being sought. Upon completion of the work a Pass grade will be awarded provided that the student's work merits it, but no higher grade will be allowed. The date for completion will be determined by the relevant lecturer, in light of the relevant SCD policy, normally no later than one month after the commencement of the following semester. The revised final grade will be submitted to Academic Standards Committee with the results for the following semester. In such cases, for the purposes of monitoring, an Explanation of Grades Proforma will be submitted, and the student's written request for an extension will be available to the monitor, both in the semester when the unit was taught, and in the following semester.

Unavailable result (U)

This outcome will be recorded temporarily where grades are unavailable at the time of monitoring of results through no fault of the student. A letter from the MI over the signature of the Principal or the Academic Dean explaining the reasons for U results must be submitted during the Semester Monitoring of Results, and grades will be submitted to Academic Board at the next meeting after the one scheduled for issue of grades.

Withdrawal (W)

The Withdrawal grade is awarded where the student withdraws from a unit in accordance with the rules governing withdrawal.

STUDENT SELF ASSESSMENT OF ACADEMIC PROGRESS

St Andrew's Greek Orthodox Theological College is committed to assisting you to be successful in your coursework.

In order to help us do this, please consider completing this form when you receive your first marked assignment each semester. (You may also use it at other times). We invite you to answer the following questions about your performance in this class as honestly as you possibly can. When you have answered them, we encourage you to return the form to your lecturer or to the counsellor and discuss the outcome with them if you consider it helpful.

Your Name:

Date:

Name of Unit

Lecturer

How many units are you taking this semester?

How many hours do you do paid work each week?

What mark did you expect to get for this piece of assessment?

What mark did you receive?

Now you have had a piece of work assessed are you concerned about your academic progress?

How do you feel you are doing in this class at present? (circle one)

Very Well Good OK Not Well Poorly

If you feel that you are doing "OK" or better, please turn to Section II.

If you feel that you are doing less than "OK", please begin on Section I.

If you are unsure about how well you are doing in class, please begin on Section I.

Section I: If you feel that you are doing less than OK, try to identify the reason.

Use the checklist below to review your learning skills:

Yes	No	How I manage time
<input type="checkbox"/>	<input type="checkbox"/>	I spend too much time studying but don't seem to learn much.
<input type="checkbox"/>	<input type="checkbox"/>	I usually spend a long time travelling to and from class.
<input type="checkbox"/>	<input type="checkbox"/>	I have heavy paid work commitments that limit my time for study.

- ☐ ☐ I have trouble balancing my study time, my paid work, and my social life.
- ☐ ☐ I find it difficult to attend classes.

How I concentrate

- ☐ ☐ My study environment is often disrupted by family, housemates, or neighbours.
- ☐ ☐ I find the classroom environment not conducive to listening and discussing.
- ☐ ☐ I can't sit and study for long periods of time without becoming tired or distracted.
- ☐ ☐ I go to class, but I usually doodle, daydream, or fall asleep.

How I listen & take notes

- ☐ ☐ My class notes are sometimes difficult to understand later.
- ☐ ☐ I usually seem to get the wrong material into my class notes.
- ☐ ☐ I'm never sure about the major concepts in the material.
- ☐ ☐ I don't look at my class notes after I've taken them.

How I read my texts

- ☐ ☐ When I get to the end of a chapter, I can't remember what I've just read.
- ☐ ☐ I don't know how to pick out what is important in the text.
- ☐ ☐ I can't keep up with my reading assignments; I try to scan them quickly before class.

How I write essays and papers

- ☐ ☐ When teachers assign essays or papers, I can't seem to get started.
- ☐ ☐ I start to write my essays and papers too close to the due date.
- ☐ ☐ I can't seem to organise my thoughts into an essay or report that makes sense.
- ☐ ☐ I have assessment anxiety (very nervous about assessments)
- ☐ ☐ I do not write easily because I have a learning disability.
- ☐ ☐ I worry about writing academic papers because I find academic language and academic formatting strange.

How I communicate and relate to others

- ☐ ☐ I have difficulty talking to the teacher.
- ☐ ☐ I rarely talk to classmates about our studies.
- ☐ ☐ I don't participate well in class because English is not my first language.

How I try to improve

- ☐ ☐ I used some university online learning skills and/or read some books on learning skills.
- ☐ ☐ I have found a mentor/counsellor who has begun to support and guide me.

Other difficulties

- ☐ ☐ I have some health issues that affect my studies.
- ☐ ☐ I have some economic issues that affect my studies.
- ☐ ☐ I have trouble accessing all the resources I need for success.

Section II: If you feel that you are doing OK or better, to what do you attribute your success?

Yes	No	Tick as many items as appropriate
<input type="checkbox"/>	<input type="checkbox"/>	I have good study habits.
<input type="checkbox"/>	<input type="checkbox"/>	I plan a schedule that allows me to stay on top of class requirements and complete projects comfortably before deadlines.
<input type="checkbox"/>	<input type="checkbox"/>	I take good notes.
<input type="checkbox"/>	<input type="checkbox"/>	I review and edit my notes soon after class for better retention.
<input type="checkbox"/>	<input type="checkbox"/>	I am able to turn chapter/section headings into questions and search for answers as I read.
<input type="checkbox"/>	<input type="checkbox"/>	I study in a group.
<input type="checkbox"/>	<input type="checkbox"/>	I discuss my academic work with other students or friends.
<input type="checkbox"/>	<input type="checkbox"/>	I use library support or other support services (please describe).
<input type="checkbox"/>	<input type="checkbox"/>	I sort my research notes, revise an outline, and write a first draft, and then revise my paper and proofread before submitting.
<input type="checkbox"/>	<input type="checkbox"/>	I am aware of situations that cause me stress and can identify the signs..
<input type="checkbox"/>	<input type="checkbox"/>	I have taken a learning skills class.
<input type="checkbox"/>	<input type="checkbox"/>	I have had some of this material in previous classes.
<input type="checkbox"/>	<input type="checkbox"/>	I have made use of the teacher's office hours.
<input type="checkbox"/>	<input type="checkbox"/>	Other (specify):
<input type="checkbox"/>	<input type="checkbox"/>	If asked, I am willing to mentor another student.

What are the next steps you might take to increase your success?

We want to help you maximise your learning experience and to achieve success, so that you might be better prepared for ministry.

SOME ADVICE ON ESSAY WRITING

Approaches to Essay Writing

In my experience there are two major modes of essay writing, which arise from different areas of learning and which reflect slightly different emphases:

i) A Science or Social Science approach

This approach is strongly influenced by the scientific method, and commonly consists of the following parts:

1. An introduction stating the hypothesis to be investigated;
2. A statement of method (how are you planning to investigate this problem?);
3. The main body which outlines the evidence in a systematic and logical manner;
4. A conclusion which reflects on the validity of the hypothesis in the light of the evidence.

The emphasis in this approach is on a clear and rational investigation of the topic, using a clearly identified method and supported by appropriate evidence. The most commonly used approach to referencing one's sources is the Harvard or in-text referencing system.

ii) A Humanities approach

A Humanities approach has certain clear similarities, but with a different emphasis:

1. An introduction which draws attention to the topic to be discussed, often in a creative way to capture the interest of the reader;
2. A main body of content which outlines the main points of the argument in a fluent and coherent way;
3. A conclusion which summarises the main points of the discussion, preferably with a link back to the theme of the introduction.

The emphasis here is less on method and more on a creative and eloquent discussion of the topic. The coherence of the argument should be just as rigorous as with the first approach, but with more emphasis on style and fluency. The most commonly used approach to referencing one's sources is to use footnotes or endnotes; on occasions a footnote or endnote may be used not just to cite a source, but to add a comment or aside to the argument.

Qualities of a Good Paper

Irrespective of the approach used, a good paper will include:

- i) an interesting introduction which outlines the nature of the topic and preferably a central thesis;

- ii) logically structured content linked together by a clear flow of argument;
- iii) engagement with and good understanding of a number of key issues/questions relevant to the topic;
- iv) a conclusion which highlights the main points of the analysis and draws the discussion to a fitting close;
- v) plenty of references to secondary sources and/or the Bible as appropriate to the topic, using a consistent referencing style (footnote, endnote or in-text);
- vi) relatively few grammatical inaccuracies.

Assessment Criteria

Based around the points listed above, the following major criteria will be used in assessing your written work:

1. Breadth and understanding of the content
2. Relevance, originality and accuracy of the content to the objectives of the task
3. Quality of argument (logic, structure, originality)
4. Depth of analysis and conclusions
5. Evidence of wide reading and appropriate use of sources
6. Competence in writing at an appropriate tertiary standard with special attention to correct grammar, punctuation, spelling, vocabulary, word usage, sentence structure, logical relations, style and presentation.

Other Essay Writing Tips

Quotations

- Quotations are intended to illustrate a point which you, the author, are making, and to bring a range of different perspectives into the argument.
- Quotations from key protagonists/representatives of a position are particularly worthwhile
- A quotation is generally chosen on the basis of one of the following criteria:
 - i) it sums up a particular viewpoint with special clarity;
 - ii) it illustrates the point you are making in specific terms or via a specific example;

iii) it provides a distinctive or original perspective on the topic.

References

- References are intended to enable the reader to follow up on a particular item of information or quotation for themselves. Therefore they need to provide adequate information to enable the reader to find the material as accurately and rapidly as possible.
- Either in-text referencing or footnotes may be used, providing a consistent and appropriate style is maintained. Page numbers should always be included.
- Both direct quotations and a section of material taken from a particular source should be referenced.
- Biblical texts can be referenced simply by providing the book, chapter and verse in brackets in the main text [e.g. (Gen 1:1)]
- Footnotes can also be used to include authorial comments on the material in the main text, although generally this should be used sparingly.

Bibliographies

- Bibliographies are included to provide an overview of all the texts used, as well as to supplement the information in the references.
- Each entry should include the author, the date of publication, the title of the work, the place of publication and the publisher. The place of publication should be a town, city or suburb, not a state or country.
- For the Bible, simply put *The Bible*, followed by the particular version used.
- For internet material, you should put the full address which would enable the reader to find the specific webpage(s) used. You may also want to put the date you accessed the material.

General

- Titles of books or films should always be in italics or underlined. Titles of chapters or articles should be in quotation marks, with the title of the book or journal which it came from in italics or underlined.