All precourse assignments should be emailed to the Course of Study office by September 14, 2015.

**Course Description**
This course focuses on the history and theology of the Church through the first five centuries. Using primary sources, students will reflect on significant individuals, events, and the articulation of the Christian faith during this period.

*Students will be able to:*
1. Understand and articulate the doctrine of the Trinity, and the historical debates in the early Church around the person and nature of Christ.
2. Understand and articulate a doctrine of salvation in light of the controversies of the early church.
3. Understand the history and significance of the creeds and ecumenical councils.
4. Appropriate historical theology for pastoral ministry.

**Required Textbooks**

**Course Expectation and Grading**
1. Precourse Work [50% of total grade]
2. Reading Reflection [40%]
3. Final “Top Ten” Exam [10%]

**Precourse Assignments**
You should read Roberta Bondi’s book and Justo Gonzalez’ book in order to complete your pre-course assignments.

A. Creedal Statement (two typed pages)
Analyze the formulations of the Creed from the Council of Nicaea 1 (325), Constantinople I (381), and the contemporary Roman version of this creed. Write a paper that first details the differences or changes...
made to the Creed, and then explains what the various versions of the Creed oppose. You will find it helpful to use the handout provided to analyze the creeds (print multiple copies and use different colors or shapes to analyze the Creeds). You will also find it helpful to use the textbooks to help fill in the background information. Please use footnotes, as indicated below. The paper should be between 1000 and 1250 words long (use Microsoft Word to determine word count).

B. Sermon on Loving as God Loves in the Early Church (six typed pages)
Read all of Roberta Bondi’s book, To Love as God Loves. Bondi states that “being a Christian means learning to love with God’s love,” and that “this is what all that we have talked about up until this point has been about.” (107). Beginning with this focus (to love with God’s love), write a sermon that functions to inform and inspire your audience to love with the type of love taught and lived by the early Christian monastics described by Bondi. This sermon may use any other source, including the Bible, but must be between 1200 and 1500 words long (use Microsoft Word to find the word count) and address the themes “God is love” (1 Jn 4:8), “Love God and neighbor” (Dt 6:5ff & Mt 22:37ff), and prayer. As part of the focus and function of your sermon, quote at least two of the monastic sources quoted by Bondi in her book. In quoting the source, do three things:
   1) name the ancient monastic figure in your sermon,
   2) cite the original source in an endnote or footnote (abbreviations and bibliography of sources are listed on pp. 110-11), and,
   3) also cite the page in Bondi where the ancient monastic is quoted or described. Here is a footnote, for example:1. You should also include a bibliography at the end of your sermon.

All written work will be graded according to clarity and accuracy of thought. The normal standards of academic writing (spelling, grammar, citation, etc) are assumed to be part of the writing process. Please seek the help of a trusted friend to help you edit, both for content and style.

This concludes the Precourse work section of the syllabus.

**Additional Course Readings and Writing Schedule**

**A. Reading Reflection [40%]**
Prepare a 1200 to 1500 word essay that analyzes what St. Augustine thinks is involved in conversion and what Augustine thinks is required to be a good Christian, according to The Confessions. This reading reflection is due at 8:00 am in class on 24 Oct.

**B. Final Exam/ Essay [10%].**
For the last day of class, you should prepare to answer an in-class exam question that will ask you to reflect on how early church history and theology shapes or challenges your theology. You will have the opportunity to present some of this material to your classmates. The essay must accurately and specifically refer to aspects of Early Christianity (e.g., a person, event, idea, teaching, or action), and explicitly describes the effects on your theology. This will be due by 5:00 pm on 24 Oct, in class.

**25-26 September – Read the following**
- The Didache (choose whichever translation sounds best to you):

• The Gospel of Thomas (100----200 CE): http://www.gnosis.org/naghamm/gthlamb.html
• Eusebius, The Conversion of Constantine: 
  http://www.fordham.edu/halsall/source/conv----const.html
• From Athanasius’ 39th Festal Epistle of 367 C.E.: http://www.ntcanon.org/Athanasius.shtml
• John Cassian, On the Method of Continual Prayer
• Excerpts from the Rule of Saint Benedict (read the Prologue and chapters 1-7) 
  http://www.osb.org/rb/text/toc.html
• Leo the Great, The Petrine Doctrine: http://www.fordham.edu/Halsall/source/leo1a.asp

For 23-24 October – Read the following
• Read Augustine’s Confessions (which you purchased for this course)
• The Texts from the Council of Chalcedon (451):
  http://www.papalencyclicals.net/Councils/ecum04.htm
• Optional Reading: Council of Orange (529 CE): http://www.fordham.edu/halsall/basis/orange.txt

Guidelines for Written Assignments
• All papers should be typed, double-spaced, on 8 ½” by 11” paper, unless the instructor has asked for a different format specifically within the precourse work. Font should be Times New Roman or something similar and no larger than size 12. Margins are to be 1” on all four sides of each page.
• All papers must include a page number and the last name of the student in either the header or footer of every page.
• You should note the question you are answering at the beginning of each new section of materials.
• All papers should provide citations for all quoted material. You may use MLA, Turabain, APA or Chicago Style.
• Punctuation should be consistent; clarity of meaning is the primary purpose of punctuation. Edit and retype material as needed and check spelling in a standard dictionary.
• All papers should attempt to eliminate discriminatory language—for example: racism, ageism, sexism, classism, and prejudicial usage concerning handicapping conditions.

Inclusive Language Covenant
The faculty of Emory Course of Study School has adopted a covenant statement encouraging inclusiveness in the use of language, as follows:

The Inclusive Language Covenant is designed to create a linguistic environment in which all students, staff, and faculty can grow in understanding and appreciating the rich diversity of God’s people. The COS faculty commits itself—through continued discussion, reflection, and exploration—to using language in such a way that we respond to the fullness of God’s presence among us as much by our choice of words as by our care for one another. Recognizing that our experience with inclusive language is an integral part of theological formation, we invite students and others to share as partners with us in this learning process.

We understand “covenant” more in terms of its biblical and theological meaning than in a legal or contractual context. Covenant signifies the common commitment of a community of faith in response to God’s revelation and in partnership with one another. The values implied in the covenant have morally persuaded us to try to generate patterns of speech and behavior that bond the members of the community in mutual respect. We expect all members of the community to address issues of diversity constructively. The entire Inclusive Language Covenant can be found on the COS website, and you are encouraged to read the whole covenant.
**Directions to Email Precourse Assignments**

Please read all the directions below before emailing your assignments to the COS Office, any emails received that do not follow the directions below will not be accepted. You will receive an email confirmation of receipt and if your email is not submitted correctly an email indicating you will need to resend your assignments.

1. Email only michelle.levan@emory.edu your precourse assignments, do not email assignments to the instructors. You are encouraged to email the instructors questions about the assignments.

2. Email must be received no later than 11:59pm on the deadline of September 14, 2015.
   a. Please note that the cut off time is EASTERN STANDARD TIME zone, so email your assignments accordingly.
   b. Any precourse work received after September 14th at 11:59pm will be subject to a late penalty.
      • Precourse work received between September 15th – 21st is 1 letter grade deduction.
      • Precourse work received between September 22nd – 25th is 2 letter grade deductions.
      • You will be drop from any course for which precourse work has not been received by check-in on September 25th, 2015.

3. The course number and the phrase “precourse work” should be the subject of your email: Example - Precourse Work 223
   a. You will need to send a separate email for each course you are registered to attend.

4. Precourse work must be sent as an attached document and not in the body of the email.
   a. Any version of Microsoft Word will be accepted; PDF, Word Perfect, and Mac-Pages documents will not be accepted. If you are using another type of word processing program please convert your document to a version of Microsoft Word before sending.
   b. All assignments for each course must be in one document, multiple documents are not acceptable. You should send only one attachment with all course assignments; emails sent with multiple documents will not be accepted.

5. Your FULL name, phone number and email, should all be clearly included at the beginning of your email. See Example

6. Plagiarism Policy and Plagiarism Defined
   The plagiarism Policy and Defined paragraphs below must be included in the body of your email (both are below), not within your precourse work. The inclusion of the policy and definition in the body of the email, verifies that you agree to it and your email will represent your signature (which is a requirement). If the email does not include the plagiarism policy and definition it will not be accepted. Your email, with the plagiarism policy and definition will be printed and used as the cover sheet for your precourse assignments, because it has the verification of date and time received, and your agreement to the plagiarism policy and definition.
   **Plagiarism Policy** - I have read the plagiarism definition below and verify that this assignment represents my own work, except where credit is given.
   **Plagiarism Defined**: “You plagiarize when, intentionally or not, you use someone else’s words or ideas but fail to credit that person, leading your readers to think that those words are yours. In all fields, you plagiarize when you use a source’s words or ideas without citing that source. In most fields, you plagiarize even when you do credit the source but use its exact words without using quotation marks or block indentation” (201-202). Booth, Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research, Second Edition*. Chicago, IL: University of Chicago Press, 2003.

7. If you do not follow the procedure your precourse work WILL NOT BE ACCEPTED! You will receive a confirmation of receipt within 24 hours or notice to resubmit following the process.
<table>
<thead>
<tr>
<th>Nicæa (325)</th>
<th>Constantinople (381)</th>
<th>Contemporary Roman, based on Tanner</th>
<th>Contemporary Roman, official Liturgical</th>
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<tbody>
<tr>
<td>We believe in one God the Father all powerful, maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, that is from the substance [Gr. ousias, Lat. substantia] of the Father, God from God, light from light, true God from true God, begotten [Gr. gennethenta, Lat. natum] not made [Gr. poethenta, Lat. factum], consubstantial [Gr. homoousian, Lat. unus substantia] with the Father, through whom all things came to be; for us humans and for our salvation he came down from the heavens and became incarnate from the holy Spirit and the virgin Mary, became human and was crucified on our behalf under Pontius Pilate; he suffered and was buried and rose up on the third day in accordance with the scriptures; and he went up into the heavens and is seated at the Father’s right hand; he is coming again with glory to judge the living and the dead; his kingdom will have no end. And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke through the prophets; in one, holy, catholic and apostolic church. We confess one baptism for the forgiving of sins. We look forward to a resurrection of the dead and life in the age to come. Amen</td>
<td>We believe in one God the Father all-powerful, maker of heaven and of earth, and of all things both seen and unseen. And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all the ages, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be; for us humans and for our salvation he came down from the heavens and became incarnate from the holy Spirit and the virgin Mary, became human and was crucified on our behalf under Pontius Pilate; he suffered and was buried and rose up on the third day in accordance with the scriptures; and he went up into the heavens and is seated at the Father’s right hand; he is coming again with glory to judge the living and the dead; his kingdom will have no end. And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen</td>
<td>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen</td>
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1 Translation taken from Decrees of the Ecumenical Councils, ed. Norman P. Tanner, 5.