If you are only attending the Summer Weekend session then your precourse work is due June 30th, 2016. If you are attending Summer Weekend and Summer School then ALL your precourse assignments are due June 1st including the assignments for this course.

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. Class participation and preparation [16%]
3. Reading Reflections [24%]
4. Final “Top Ten” List [10%]

Precourse Assignments:
A. Online Precourse Videos:

Six hours of this course are completed through viewing six online videos prior to the beginning of face-to-face courses in Atlanta, and participating in related online discussions of the videos. Six percent (6%) of your total grade will depend on your viewing these videos and participating in the discussion threads related to each video. You will find below a listing of videos with dates during which the videos and their discussion threads will be available in Blackboard for viewing and contribution. Students will not receive additional notice of these dates and are responsible for timely viewing and participation. If you do not have a Blackboard User ID please contact the COS Office at courseofstudy@emory.edu.
Video 1
Title: The Nature of Early Church History
Access Video and Contribute to online discussion through the Blackboard site.

Videos 2-3
Titles: 1) Early Christian Gospels
2) The First Christians
Access Video and Contribute to online discussion through the Blackboard site.

Video 4-5
Dates of Availability: June 14– June 27, 2016
Titles: 1) Apologetics and the Relationship of Christ to Culture
2) Heresy and Orthodoxy in the Early Church
Access Video and Contribute to online discussion through the Blackboard site.

Video 6:
Dates of Availability: June 28 – July 11, 2016
Title: Three Sources of Authority in the Early Church
Access Video and Contribute to online discussion through the Blackboard site.

The following precourse assignments are to be turned in to the COS office by the identified deadline:

B. Hermeneutical Reflections on History (four typed pages)

Read Parts I-II (pages 1-261) in the Gonzalez book. For each of these two parts of the book, write two one-page reflections on a specific historical event or individual that is covered in that part of the book. (This is four reflections total, four pages total). Each of these four reflections should focus on a specific aspect of early Christian history and its potential meaning for contemporary life and/or ministry in the church. These four reflections must be typed (more than one on a page is okay); pages must be stapled together.

Each reflection must include the following:

a. A brief description, based on your reading, of the event/individual from Christian history that you are considering. (Use your own words, with no quotation from the book.)

b. A citation to a page in the textbook describing the event or individual.

c. Your own assessment of the historical significance of this event or person, based on your reading.

d. A thoughtful and critical reflection on the contemporary significance of this aspect of Christian history within the United Methodist Church, especially in your local church.

Here is a brief example (your assessment and reflection will likely be longer):

“The Donatist-Catholic Controversy, beginning in the fourth century, was an important crisis that centered on the validity and effectiveness of church officials who were somehow unfaithful during
persecution (page #).

The book’s description of this controversy is important to contemporary considerations of ethics and penitence among Christian ministers. The size and scope of this historical controversy about the faithfulness of the clergy should make local pastors take all the more seriously the charge “to embody the teachings of Jesus in servant ministries and servant leadership.” (Book of Discipline, ¶ 340.4) . . .”

C. Creedal Statement (two typed pages)

a. After you have completed the assigned reading from the textbook, type a 1-2 paragraph statement of your personal beliefs about either: 1) the relationship between the Father, Son, and Holy Spirit, or, 2) the relationship between the divine and the human in Jesus Christ. Your textbook and traditions should inform this statement, but avoid explicit citation/quotation of printed sources in this personal statement of your own belief. The one exception is the Bible, which you may cite by passage, but avoiding extensive quotation.

b. Think of one or more plausible objections to a specific element of your creedal statement. Describe and explain the objection(s) in 1-2 paragraphs, beginning with the following phrase: “It may be objected that . . .”

c. Finally, identify at least one plausible counter-response to this objection, in which you defend and reaffirm your initial statement of belief against the objection (1-2 paragraphs). You must give at least one persuasive reason to believe your initial creedal statement in the face of the objection that you have described. You may cite and use any argument, experience, tradition, or text that you think appropriate.

D. 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 – learning from the early Church to love as God loves – 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 fulfill the following requirements.

a. At least six (6) full pages in length, and no more than seven (7) pages (double-spaced, one-inch margins, standard font type and size)

b. Provide specific and detailed (at least paragraph-length) discussion of the importance of the following terms and ideas for Christian love as described by Bondi and the early monastics.
   a. Love
   b. Humility
   c. The Passions
   d. Prayer
   e. God

c. 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 “Epiphanius 4,” in
Sayings of the Desert Fathers, trans. Benedicta Ward, S.L.G. (Oxford: A. R. Mowbray, 1981), 57, quoted in Roberta Bondi, To Love as God Loves (Philadelphia: Fortress, 1987), 21. This citation style is Chicago. Your citation may differ based on the citation style that you use; see the “Guidelines for Written Assignments” at the end of this syllabus. You should also include a bibliography at the end of your sermon (not part of the 6-7 page count). You do not need to include the Bible in your bibliography, though you may cite it in your sermon.

[This concludes the Precourse work section of the syllabus. Please bring your printed syllabus to the first class; the instructor will not provide printed copies. Note in the schedule (7/15) below that three, one-page reading reflections are due the first day of class, in addition to the precourse work. Don’t be confused by this: in addition to the precourse work described above, you are to complete and bring three, one-page reading reflections to the first day of class.

Course Assignments

2. Class participation and preparation [16%]. In addition to one point (1%) for completing each precourse online video and discussion contribution (6% total), students will be asked on the final day of class to assess their reading of all the assigned course materials. This and the instructor’s assessment of class participation and preparation will contribute to this portion of the total course grade.

3. Reading Reflection [24%]. There are six online readings assigned in the class schedule. After each reading, prepare a one-page reflection paper that includes the following four elements: 1) the author and title of the reading, 2) a brief, 1-2 sentence summary of the reading, 3) identification of an especially important assertion, attitude, or action that you see present in the reading, and 4) a specific, concrete application of this assertion, attitude, or action within your local church or civic community. Your paper will be graded on your ability to succinctly summarize the main purpose of the reading, to recognize a historically or theologically significant aspect of the writing, and to apply this insight in a practical way to present-day circumstances and challenges in your particular locale. The first three of these reading reflections are due on the first day of class. (See class schedule below).

4. Final “Top Ten” List [10%]. For the last day of class, prepare a “top-ten” list (two-pages) that addresses the following statement in ranked order (with #1 being the most important): The top ten reasons that Early Church History shapes or challenges my theology. You will have the opportunity to present this list to the group during our final class. This top-ten list will be graded based on the extent to which it accurately and specifically refers to aspects of Early Christianity (e.g., a person, event, idea, teaching, or action), and explicitly describes the effects on your theology. Additional explanation and instructions will be provided during the first day of classes

Course Schedule
7/16  Constantine, The Fourth Century, Early Monasticism, Trinitarian Controversies
7/29  Donatism, Augustine, Christological Controversies
7/30  Late Antiquity and Early Middle Ages
Course Reading and Writing Schedule


Assignment due on this date: (PREPARE THIS READING BEFORE THE FIRST CLASS). Read all six of the following online texts, but complete a reading reflection (one page each) for only three of the readings (your choice). Bring the three printed reflections to our first class.
Perpetua & Polycarp: Two Heroic Martyrs
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
John Cassian, On the Method of Continual Prayer:
Excerpts from the Rule of Saint Benedict:
http://www.fordham.edu/halsall/source/rul-benedict-excerp.html
Comparison of Nicaea Creed (325) and Creed of Constantinople (381)
http://www.newworldencyclopedia.org/entry/Nicene_Creed#Comparison_between_Creed_of_325_and_Creed_of_381

7/16  Constantine, The Fourth Century, Early Monasticism, Trinitarian Controversies

No additional reading reflections are due on this day.

7/29  Donatism, Augustine, Christological Controversies

Assignment due on this date: Read all six of the following online texts, but complete a reading reflection (one page each) for only three of the two readings (your choice). Bring the three printed reflections to class.
Augustine, Excerpts from Confessions
http://www.fordham.edu/halsall/source/aug-conv.html
Augustine, Excerpts from a Sermon on 1 John 4:2
Pelagius, Extracts from Defense of the Freedom of the Will
http://www.sullivan-county.com/id2/pelagius2.htm
Excerpts from The Chalcedonian Definition of the Faith (451)
Leo the Great, The Petrine Doctrine
http://www.fordham.edu/Halsall/source/leo1a.asp
Francis of Assisi: Snapshots of a Saint:

7/30  Late Antiquity and Early Middle Ages

Assignment due this date: Top Ten List (see above under Course Expectations)
No additional reading reflections are due on this date.
**Guidelines for Written Assignments**

- All papers should be typed, double-spaced, on 8½” 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 courseofstudy@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 June 1st.
   a. Please note that the cut off time is EASTERN STANDARD TIME zone, so email your assignments accordingly.
   b. SUMMER WEEKEND ONLY Students: your deadline is June 30th at 11:59m
      • There are no expectations and o late work is accepted
   c. SUMMER SCHOOL Students: Any precourse work received after June 1st at 11:59pm will be subject to a late penalty. If you are attending the weekend and either Session A or
B this course is considered a part of your Summer School registration and thus all homework for Summer School is due June 1st.

i. Precourse work received between June 2 – June 30 is 2 letter grade deductions.

d. All students will be drop from any course for which precourse work has not been received after June 30th. No precourse work will be accepted at check-in.

3. The course number and the phrase “precourse work” should be the subject of your email:
   a. Example - Precourse Work 222
   b. 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. If you have five paper assignments for one class, combine all assignments into one paper before sending. You should send only one attachment per-class with all course assignments; emails sent with multiple documents will not be accepted.

5. Your FULL name, phone number, and email address should be included in the body of your email.
   a. Plagiarism Policy and Plagiarism Defined
   b. 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.
   c. Plagiarism Policy - I have read the plagiarism definition below and verify that this assignment represents my own work, except where credit is given.
   d. 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.

6. 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.