Required tele/video conference dates: April 9, 23, 30, and May 7

Learning goals

- To acquire basic knowledge of the history of Christian sacraments, with special attention to the Methodist traditions.
- To develop a good understanding of Methodist theology of the sacraments and to understand Methodist theology in relation to other theological traditions.
- To develop skills of presiding at the sacraments that can provide a foundation for practical improvisation as needed in particular contexts.
- To deepen love for the sacraments as God’s means and gifts of grace and to increase our ability to communicate this love to congregations.
- To form serious, committed disciples of Jesus Christ through sound sacramental thought and practice.

Required Textbooks

- Satterlee, Craig and Lester Ruth. Creative Preaching on the Sacraments. Nashville: Discipleship Resources, 2003. ISBN 9780881773552. (This one is out of print and over-priced on Amazon. We have made this entire book in several PDF files on Blackboard).

Required Readings These readings will be found on Blackboard or the specific website listed.

These texts are available as a free download at www.GBOD.org or for purchase


Essays Posted on Blackboard:


Recommended Textbooks

Course Format Information
Precourse work is due in four segments over the four weeks prior to class. You must participate in each class session and submit the precourse work on time to complete this course.

Lesson one: John Wesley on the Sacraments

Reading assignments:

Writing assignment:
Due via email submission to the COS Office by 11:59pm on April 6th
Two Essays, 500 words each. Address the following questions:
1. On Duty of Constant Communion:
   According to Wesley, what are the purposes and/or meanings of Holy Communion? What wrong understandings and practices of Holy Communion is Wesley trying to correct?
2. Treatise on Baptism:
   According to Wesley, what are the purposes and/or meanings of Baptism? What wrong understandings and practices of Baptism is Wesley trying to correct?

Real-time teleconference discussion: Wednesday, April 9, 10-11:30 a.m.
Main Topics for discussion: Introductions and overview of course. In what ways do United Methodists continue to face the problems Wesley addresses in his sermon on Constant Communion and treatise on Baptism? What new problems do we face?

Lesson two: Sacraments in the Early Church

Reading assignments:
- Stookey, Laurence Hull. Eucharist: Christ’s Feast with the Church. Nashville: Abingdon, 1993, specifically:
  - Chapter 1, Central Meaning Behind the Meal, pp. 13-26.
  - Chapter 2, Key biblical Understanding of the Eucharist, pp. 27-40.
  - Chapter 4, “From Age to Age,” pp. 63-79.

Writing assignment:
Due via email submission to the COS Office by 11:59pm on April 20th
Two Essays: 500 words each. Address the following questions
1. Eucharist
   Compare the practice of Eucharist in your home church with the descriptions of Eucharist in the Early Church. Note similarities and differences. What meanings and practices from the early church do you think might challenge the practices of contemporary United Methodists?
2. Christian Initiation
   Compare the practice of Christian Initiation and Baptism in your home church with the descriptions of initiation in the Early Church. Note similarities and differences. What meanings and practices from the early church do you think might challenge the practices of contemporary United Methodists?

Real-time teleconference discussion: Wednesday, April 23, 10-11 a.m.
Main Topics for discussion: What can we learn from the early church about the practice of sacraments that might have practical importance for Christians in the 21st century? Is the early church a good model? In what ways is it NOT a good model?

Lesson Three: Sacraments in the Reformation Period

Reading assignments:
• Stooker, Laurence Hull. Eucharist: Christ’s Feast with the Church. Nashville: Abingdon, 1993. specifically:
  o Chapter 3, “Faith Seeking Understanding”
  o Chapter 4, “From Age to Age,” pp. 79-93

Writing assignment
Due via email submission to the COS Office by 11:59pm on April 27th
Two Essays: 500 words each. Address the following questions:
1. Eucharist
   Compare the practice of Eucharist in your home church with the descriptions of Eucharist in the Reformation period. Note similarities and differences. What meanings and practices from the Reformation do you think might challenge the practices of contemporary United Methodists?
2. Christian Initiation

Compare the practice of Christian Initiation and Baptism in your home church with the descriptions of initiation in the Reformation. Note similarities and differences. What meanings and practices from the Reformation do you think might challenge the practices of contemporary United Methodists?

Real-time teleconference discussion: Wednesday, April 30, 10-11 a.m.

Main Topics for discussion: What can we learn from the Reformation about the practice of sacraments that might have practical importance for Christians in the 21st century? Does the Reformation offer good models? In what ways does the Reformation NOT provide good models?

Lesson Four: Methodist history of Sacraments

Reading assignment

- United Methodist Hymnal, pp. 1-54.

Writing assignment,

Due via email submission to the COS Office by 11:59pm on May 4th

Two Essays: 500 words each. Address the following questions:

1. Holy Communion

Pick an order for the Holy Communion in the Methodist Church tradition from 1922 (Methodist-Episcopal Church, South) or 1924 (Methodist-Episcopal Church) and compare this to the order in the current UM Hymnal. Note significant at least three theological/historical/practical differences.

2. Baptism

Compare the 1944 Methodist order for “The Baptism of Infants” and “The Baptismal Covenant II” in the current UM Hymnal. Note significant at least three theological/historical/practical differences.

Real-time teleconference discussion: Wednesday, May 7, 10-11 a.m.

Main Topics for discussion: How does the history of the sacramental rites of Methodism illustrate theological developments? Cultural developments? In what ways do our current official rites fit with, or not fit with, contemporary United Methodist sensibilities?


**WEEKEND CLASS SESSION – May 16–18, 2014**

**What to bring**
- Communion utensils, baptismal utensils (i.e. cups, pitchers, towels, whatever you may use at your church to implement the sacrament other than furniture).
- Bible
- *UM Book of Worship* and *UM Hymnal*
- Note pad for journaling.
- Your presentation of the table/font in your local congregation—both a hard copy of your 8-page paper and a Power Point presentation on a thumb drive.

**Reading assignments**
  
  **READ:** Chapter 5, “Toward a Renewal of Eucharistic Understanding”
  Chapter 6, “Conducting the Eucharist”
- *This Holy Mystery: A United Methodist Understanding of Holy Communion.* (UM teaching document available at GBOD.ORG/worship).

**Prepared assignment for the Weekend**
Each student will come prepared to make a 30 minute presentation with Power Point slides that illustrates the arrangement of the communion table and the baptismal font in her/his local congregation.

The “lecture” part of the presentation will include an 8+ page paper. The paper will be submitted, hard copy, to the instructor at the end of the presentation.
The presentation should show (through illustrations, or perhaps actual video footage) how the sacraments are conducted in this setting. The presentation/paper should also include a description of how the sacraments are “set up.” That is, how is the table prepared? Who does this? How is the font readied? Who does this? The presentation paper will also include some evaluation of the physical setting/location of the table and the font, as well as any communion or baptismal utensils (plates, cups, pitchers) drawing on readings.

Assignment in summary:
8+ page paper. This paper should also draw on reading assignments, as appropriate, in the discussion of the conduct of sacraments, architecture, or preparation. The paper must contain footnote references to a minimum of 5 items from the course bibliography.

PowerPoint (or other presentation software) slide presentation (this will be submitted electronically for posting on Blackboard to COS office, no later than 8 a.m., Tuesday May 13).

FINAL ASSIGNMENTS
Prepare a sermon (1500-2000 words) that “opens up” the meaning of the sacrament of Holy Communion or Baptism in your local congregation. A written text of sermon is due via electronic submission to COS office by 11:59pm, Friday, May 23, 2014.
Each student will read and provide a one-page evaluation of two sermons (as the instructor will assign). Note: These written evaluations will be shared with the preacher in order to allow her/him to incorporate comments into a final text of the sermon. These two evaluations will be graded “pass/fail.” Evaluations due via electronic submission to COS office by 11:59 a.m., Thursday, May 30, 2014.

Precourse/Course work assignment summary:
- Eight 500 papers before Weekend class, due April 6, 20, 27 and May 4. (Letter grade, 40% of final grade, 5% each)
- Four teleconference discussions before Weekend class on April 9, 23, 30 and May 7. (Pass/fail, 5% of final grade)
- Presentation/paper due on weekend, May 13 electronic presentation & May 16 presentation and paper (8+ page paper and PowerPoint presentation). (Letter grade, 30% of final grade)
- A Sermon (on baptism or Holy Communion), 1500-2000 words, due May 23. (Letter grade, 20% of final grade)
- Two one-page evaluations of the sermons of fellow students, due May 30. (Pass/fail, 5% of final grade)
Standards for written assignments (other than sermons)

The standard grade for written work is “B.”

According to Candler standards: The grade “B” is assigned to work that meets all of the stated course requirements and reflects a firm grasp of course materials and practices.

**Elaboration:** The “B” paper/essay should:

1. Provide a clear description (the “what” aspects) of the material. It should present relevant facts, and it should be free of error in stating these facts.
2. Demonstrate analysis of the material (the “why” aspects), that presents coherent argumentation, showing connections (historical or synchronic) that explain the facts.
3. Demonstrate that the student has seriously engaged with the written assignments and lectures.
4. Follow an appropriate writing style for the assignment, specifically Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*.
5. Be free of grammatical and spelling errors. However, given the time constraints we all face, I do not consider a small number typographical errors (2-3) to present a significant detraction from the quality of an essay.

**Outstanding work will receive the grade of “A.”**

According to the Candler standards: The grade “A” is reserved for outstanding work of exceptionally high quality that reflects a creative appropriation of course materials and practices.

**Elaboration:** The “A” paper will go beyond the qualities of the “B” by demonstrating clarity and originality in analysis. It will “get under the surface” of the material to illustrate what may not be obvious. It might point out flaws or limitations of method and analysis in the work of others (including your professor), or it might offer a fresh application that illustrates the usefulness of the method and analysis of others.

**Passing work will receive the grade of “C.”**

According to the standard: The grade “C” is reserved for work that shows a basic grasp of the course materials and practices.

**Evaluation format:**

<table>
<thead>
<tr>
<th>Evaluation format</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentation of factual material</td>
</tr>
<tr>
<td>Use of course material/readings</td>
</tr>
<tr>
<td>Clarity of argumentation</td>
</tr>
<tr>
<td>Writing style and grammar</td>
</tr>
<tr>
<td>Creativity of analysis</td>
</tr>
<tr>
<td>Additional comments</td>
</tr>
</tbody>
</table>
Standards for Sermon

The “B” sermon should:
1. Be free of grammatical and spelling errors, except for case where grammar is offended for rhetorical effect (ain’t no tellin’ how that might work).
2. Use creative mix of illustration, personal examples, allusions to “open up” scripture, or, in this case, the meaning of baptism or Holy Communion.
3. Clearly proclaim the good news.
4. Be contextually sensitive.

Outstanding work will receive the grade of “A.”
The “A” sermon should:
   The “A” paper will go beyond the qualities of the “B” by demonstrating originality in presentation. It will “get under the surface” of the material to illustrate what may not be obvious.

Passing work will receive the grade of “C.”
According to the standard: “C” Work that shows a basic grasp of the course materials and practices.

Evaluation format:

<table>
<thead>
<tr>
<th>Use of scripture/liturgical text</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Clarity of thought</td>
<td></td>
</tr>
<tr>
<td>Writing style and grammar</td>
<td></td>
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<tr>
<td>Creativity of analysis</td>
<td></td>
</tr>
<tr>
<td>Additional comments</td>
<td></td>
</tr>
</tbody>
</table>

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 do not email instructors precourse assignments.

2) Email must be received no later than 11:59pm on the weekly deadlines.
   a. Please note that the cut off time is EASTERN STANDARD TIME zone, so email your assignments accordingly.
   b. Late work will not be accepted
   c. Precourse Deadline 1: April 6 (telephone/video conference April 9)
   d. Precourse Deadline 2: April 20 (telephone/video conference April 23)
   e. Precourse Deadline 3: April 27 (telephone/video conference April 30)
   f. Precourse Deadline 4: May 4 (telephone/video conference May 7)

3) The course number and the phrase “precourse work” should be the subject of your email: Example - Precourse Work 113
   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 and Mac-Pages documents will not be accepted.
   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.

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 IS NOT ACCEPTABLE!