2016 ADVANCED COURSE OF STUDY SCHOOL
All Creation Groaning: Christian Theology & the Environment
(2 credit hours; Theology course)

July 18-22, 2016
9:00a.m. – 4:00p.m.
Instructor: Becky Copeland
Email: rlcopel@emory.edu

All pre-course assignments should be emailed to the Course of Study Office by June 1, 2016.

Course Objectives
• To understand Christian doctrines of God, the Incarnation, Creation, and Theological Anthropology
• To be able to articulate the connection between Christian theological claims and environmental actions
• To know the United Methodist claims regarding the relationship between human beings and the rest of creation
• To formulate a strategy for engaging a congregation on an environmental issue

Required Textbooks


3 – Required Articles Posted on BlackBoard, listed in assignments below.

Pre-Course Assignments

Pre-Course Assignment 1
Write: A reflective interaction: Write a 4-page (double-spaced, 12 pt. font) paper in which you: (a) identify what points you found most surprising or significant in The Sixth Extinction, and why you found that surprising or significant, (b) assess how you think this reading might be received in a congregational setting, and (c) reflect on the theological significance of what you have read (how it relates to your understanding of God, the world, or human being’s relationships to God and the world, etc.)
Pre-Course Assignment 2

Read all 4 articles listed below. Select one of the two questions listed (either A or B), and write a 2-page response to that question.


Question: Cunningham uses a variety of metaphors to illuminate the meaning of the Trinity. Choose one of these metaphors, and evaluate how Gebara would respond to this metaphor. What would she find helpful about the metaphor, and what would she critique?


Question: Kelsey argues that the doctrine of creation ex nihilo is a self-involving statement expressing “the wonder, gratitude, and sense of radical contingency with which Christians experience the world” (63). Does Keller’s argument for a reclamation of original chaos in an alternative doctrine of creation ex profundis (from the depths) express modern Christians’ experience of the world more or less adequately than creation ex nihilo? Why or why not?

Pre-Course Assignment 3

Read all 3 articles listed below. Select one of the two questions listed (either A or B), and write a 2-page response to that question.


Question: Drawing from the idea that “there are no fixed borderlines between a human being and his or her surroundings,” Gregersen states that “Deep incarnation...is thus continued in the deep resurrection of the social body into God’s Trinitarian life. Just as the eternal Son entered into the world of creation, so the social body of the incarnate Son entered into divine life forever” (259, 260). How does this claim relate to Jenson’s explanation of Christology?

**Question:** What does McFarland mean by “the constitutive role of difference for the practice of identifying both others and ourselves as person”? (11) Looking beyond theological anthropology, what does this imply for other members of creation?

**Pre-Course Assignment 4**


**Write:** Select one chapter from *Systematic Theology and Climate Change* and plan to lead a 30-minute class discussion on the article. Your written assignment is a 3-4 page plan for this discussion, including an outline of the chapter highlighting its argument, how it relates to readings from assignments 2 and 3, questions for discussion, and your own reaction to the chapter.

**Additional Readings:**

These articles will be used for short “participation assignments” in the evenings. They will be posted in BlackBoard if you would like to read them in advance.


**Final Assignment:** (Due the last day of class)

The final project should reflect your synthesis of the class material into a practical action within the congregational setting. The genre is open—you may submit lesson plans for a small-group study, a plan for a formal talk in a congregational setting, a sermon, etc. Whatever genre you select (in consultation with the instructor), you will need to submit an 8-10 page (double-spaced, 12 pt font) paper that includes your lesson plans, sermon, etc., as well as a reflection on your purpose in engaging in this activity, the theological issues you will be raising, your desired outcomes, and the theological basis for that desire. The reflection should make up the bulk of your final submission, and should relate your proposal to *at least one* of the authors read for this course.
Grades:
Pre-course written assignments: 30%
Class discussion leadership: 15%
Final Project: 30%
Class participation: 25%

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 pre-course 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 Pre-Course Assignments

SEND TO – Email your pre-course assignments to: amy.elizabeth.walker@emory.edu
  • You are encouraged to email the instructors with questions about the assignments, but do not email your final pre-course assignments to them.

DEADLINE – Email must be received no later than 11:59p.m. EST on June 20, 2016.
Pre-course work received after the deadline will be subject to the late penalty schedule below:
  • Pre-course work received between June 21-June 26 will receive a one-letter grade deduction.
  • Pre-course work received between June 27-July 3 will receive a two-letter grade deduction.
  • Students who have not turned in pre-course work by July 3 will be dropped from the class.

EMAIL SUBJECT LINE – The subject of your email should be “Pre-Course Work – ACOS Theology”
If you are registered for more than one ACOS class during the summer semester, you will need to send a separate email for each course.

THE EMAIL – Your full name, phone number, and email address should be included at the beginning of your email. Pre-course work must be sent as an attachment and not in the body of the email.
  • Only Microsoft Word and .pdf documents will be accepted.
  • 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.

PLAGIARISM – The “Plagiarism Policy” and “Plagiarism Defined” paragraphs below (in red) must be included in the body of your email, not within your pre-course 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.

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.

You will receive a confirmation of receipt within 24 hours of submitting your pre-course work.