Course Description
This course examines worship as a means of grace and a vehicle for the “sanctification of humanity.” In contrast to the common assumption that the sermon is the chief means of moral formation in worship, the course looks at the whole of the worship service as potentially transformative.

Course Objectives
- Enhance the ability of students to articulate a theology of worship within the Wesleyan tradition, particularly the relationship between “Proclamation and Response” and “Thanksgiving and Communion.”
- Connect a vision of worship as moral formation to worship planning and leadership
- Articulate a vision for a spiritual life nourished by Christian worship

Topics To Be Covered
- Grace and graced response
- Preaching as moral instruction, preaching as other than moral instruction
- Theological anthropology: how is the human “put together”
- Sincere vs. Ritual actions in liturgy

Required Textbook

Required Readings (available for free on the course’s Blackboard site or click on the link)
- Wesley, John. “Circumcision of the Heart.”
- Wesley, John. “The One Thing Needful.”
**General Notes on the Assignments**

The assignments for this course have three aims. Some assignments focus on establishing a “baseline”—getting a sense of your thoughts and practices before taking the class or undertaking a particular reading. Other assignments aim to acquaint you with the texts of the course in preparation for discussions. Still other assignments aim to have you apply what you have learned.

The page and word limitations on assignments aim to help you deliver clear, concise, and correct answers. The best answers a) answer the question b) using the language and logic of the reading in a manner that is c) free from filler and d) easy to read. Your goal is NEVER to hit a page or word limit, excellent answers will at times fall far short of them. Your goal should always be to answer the question fully, accurately, clearly, and briefly.

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**Assignment #1**

*Assignments #1 & 2 should be emailed to amy.elizabeth.walker@emory.edu by January 16, 2017*

Before reading *Desiring the Kingdom*, respond to the following prompt in NO MORE than 300 words:

An adult member of your congregation asks you, “Why do Christians fast? What exactly do we accomplish by fasting?” Answer both of her questions.

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**Assignment #2**

*Assignments #1 & 2 should be emailed to amy.elizabeth.walker@emory.edu by January 16, 2017*

Before reading *Desiring the Kingdom* (pages 11-154), *read these questions*. Answer the following questions. All answers require page citations (numbers in parentheses (44) without the name of the author).

- In *Desiring the Kingdom*, Smith contrasts two forms of education, “the informative and the formative.”
  - Describe the “informative model” of education, making sure to answer the question “What does the informative model intend to do/try to accomplish?” (150 words or fewer)
  - Describe the formative model, making sure to answer the question “What does the formative model intend to do/try to accomplish?” (150 words or fewer)
- According to Smith, the “informative” and the “formative” models of education have different philosophical anthropologies.
  - What does Smith mean by the phrase “philosophical anthropology”? (150 words or fewer)
  - What is the philosophical anthropology behind the “informative” model of education? (150 words or fewer)
  - What is the philosophical anthropology behind the “formative” model of education? (150 words or fewer)
Smith develops a special vocabulary in order to argue his vision for Christian [higher] education.

- What does Smith mean by the word “kardia”? (150 words or fewer)
- What does Smith mean by the word “liturgy”? (150 words or fewer)
- What does “intending the world” mean? (200 words or fewer)
- What is the relationship between liturgies and the kardia? (250 words or fewer)
- What is the relationship between kardia and “intending the world”? (250 words or fewer)

Smith describes certain activities as “cultural liturgies.”

- What is a “cultural liturgy?” (150 words or fewer)
- List the “cultural liturgies” identified in Desiring the Kingdom? (50 words or fewer)
- What does Victoria’s Secret get right about human beings? (200 words or fewer)

Smith argues for a particular view of the human being.

- What is the role of the human body in the formation of the kardia? (300 words or fewer)
- What view of the human body is Smith opposing? (150 words or fewer)

In your own words,

- summarize Desiring the Kingdom (no more than 300 words), then
- offer your own reaction to Desiring the Kingdom (do you agree? Do you disagree? What do you not yet understand?) (no more than 300 words)

Extra credit

- Using the language of Desiring the Kingdom, offer an account of how fasting (abstinence from food and/or drink for a set period of time) might shape the kardia. (no more than 300 words)
Assignment #3

Pre-Class Assignments #3 should be emailed to amy.elizabeth.walker@emory.edu by March 17, 2017

Read Wesley, “Circumcision of the Heart,” then answer the following questions. All answers require section citations (II.3) without the name of the author.

- What is “circumcision of the heart”? (100 words or fewer)
- Wesley lists four virtues related to circumcision of the heart. Describe each and explain their relationship to one another. (200 words or fewer)
- Which is the highest of the virtues? How does Wesley describe this virtue? (100 words or fewer)
- What is “joyful assurance?” (100 words or fewer)
- What is the role of the human body in circumcision of the heart? (100 words or fewer)

Read Wesley, “The One Thing Needful,” then answer the following questions. All answers require section citations (II.3) without the name of the author.

- What is “this one thing needful?” (50 words or fewer)
- What has happened to humanity that resulted in “this one thing needful”? Focus your answer on the condition of humanity as a result of the event. (200 words or fewer)
- What three proofs does Wesley offer that this is “the one thing needful?” (150 words or fewer)
- What does the Spirit restore in humanity? What are these designed to heal? (50 words or fewer)

Read Dykstra and Bass, “Times of Yearning, Practices of Faith,” then answer the following questions. All answers require page citations (33) without the name of the author.

- Identify at least three reasons why Christians should undertake practices? (150 words or fewer)
- In one or two sentences, provide a fulsome description of Christian practices, focusing primarily on their characteristics. (150 words or fewer)
- What is the relationship of worship/liturgy to the Christian practices? (100 words or fewer)
- What is the role of God in Christian practice? (150 words or fewer)

Read Maddox, The Eclipse of the Church as a Means of Grace in American Methodism

- With what did Wesley identify “the will?” What move within Western psychology was he attempting to counter by doing so? (150 words or fewer)
- Why does Wesley differentiate “liberty” from “will?” (100 words or fewer)
- What are the four forms of “social grace”? Where did Wesley think each form of social grace could be found? (150 words or fewer)
- What did the notes of Asbury and Coke in the 1798 Discipline suggest about their understanding of the General Rules? (150 words or fewer)
- In choosing Reid over Edwards, what theological anthropology do 19th century Methodists adopt? What was the effect upon Methodist soteriology? (150 words or fewer)
- What is privatization and how has it shaped the role of the Church in the life of Methodists? (200 words or fewer)
Assignment #4

Pre-Class Assignment #4 should be emailed to mpierc3@emory.edu by April 1, 2017

- In 5-7 pages, write a lesson for an adult Sunday school class that
  - begins by offering an account of the “common” understanding of salvation, then
  - explain the Wesleyan via salutis,
  - offer a Wesleyan theological anthropology,
  - describe the role of practices/means of grace in the via salutis, and finally
  - suggest two ways worship can serve as a means of grace.
- Up to 5 points extra credit if you incorporate a hymn into your lesson.

Course Expectations
1) Active participation in all class activities. Guidelines for active participation will be established by the class during our first session together.
2) Timely and thorough completion of assignments. Class assignments have been designed to streamline your work, focus your thinking and reading, and enable you to employ what you have learned within your parish setting. These goals can only be accomplished if the work is completed in a timely and thorough manner.
3) Regular class attendance. Excusing absences is at the discretion of the instructor and the ACOS Director. Unexcused absences will result in a full letter grade deduction per class missed. Thus a student whose worked yielded a final score of 85 (B) and an unexcused absence will receive a C (75) as a final grade.

Course Grading
- Assignment #1 (On Fasting) 10%
- Assignment #2 (Desiring the Kingdom) 25%
- Assignment #3 (Maddox, Wesley, Dykstra & Bass) 25%
- Assignment #4 (Final Paper) 30%
- Class Participation 10%

Emory ACOS Grading Scale

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**Evaluation Guidelines**

- Grades are based on class attendance & participation, knowledge & use of assigned readings, reflections, class presentation/paper and performance on the final open-book examination.
- Student Honor and Conduct Code is assumed in all work.
- Assignments and papers should be submitted on the due date.
- Quality on all written assignments is expected – syntax, grammar, spelling, citation, proofreading, etc. – and will be evaluated accordingly.
- Late assignments will result in a letter grade reduction (minus the appropriate number of points) per each day late except for the final paper which will result in one letter grade reduction (minus the appropriate number of points) between 1-5 days from the due date and an additional letter grade for each day beyond 5 days late.
- The final paper will be graded according to the criteria set forth in the assignment.

**Guidelines for Written Assignments**

- All papers should be typed, double-spaced, and on 8.5x11” paper.
- The font should be Times New Roman, 12 point.
- Margins should be 1” on all sides.
- All papers must include a page number and the student’s last name in the header or footer.
- Note the question you are answering at the beginning of each new section or page.
- All papers must be properly cited. Unless your instructor has specifically requested a certain format, please use MLA formatting. This is the best website for learning more about MLA format: [https://owl.english.purdue.edu/owl/resource/747/1/](https://owl.english.purdue.edu/owl/resource/747/1/)

**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 participation 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

DEADLINE – Email must be received no later than 11:59 p.m. EST on January 16, 2017.
Pre-course work received after the deadline will be subject to the late penalty schedule below:

- Pre-course work received between January 17-23 will receive a one-letter grade deduction.
- Pre-course work received between January 24-27 will receive a two-letter grade deduction.
- Students who have not turned in pre-course work by January 27 will be dropped from the class.

EMAIL SUBJECT LINE – The subject of your email should be “Pre-Course Work – ACOS Worship”

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.

a. Only Microsoft Word will be accepted.
b. All assignments for each course must be in one document. 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 48 hours of submitting your pre-course work.