

Application for a New Course v10.5

Course ID <i>Subject and Number</i>	BIBH 661
Date APPROVED	
Date DENIED	

I. Systems and Catalog Information Complete each item.

1	Course Developer	Jeff Childers
2	Course Teacher	Jeff Childers
3	Course Title	Explorations in the Christian East
4	Course Abbreviation (if title is over 30 characters)	Explorations in Christian East
5	College	CBS
6	Department	GST
7	Number of Credit Hours	3
8	Is the course Fixed Credit or Variable Credit?	Fixed
9	Is the course repeatable?	No
10	Maximum number of times course may be repeated	
11	Maximum number of hours credit	3
12	Explanation for variable credit	
13a	Course contact hours - LEC	3
13b	Course contact hours - Lab	0
13c	Course contact hours - Practicum	0
13d	Course contact hours - Seminar	0
13e	Course contact hours - Studio	0
13f	Course contact hours - Online	0
13g	Course contact hours - Colloquium	0
13h	Course contact hours – Field Experience	0
13j	Course contact hours - Internship	0
13k	Course contact hours - Research	0
13m	Course contact hours - Workshop	0
13n	Course contact hours – Other (specify)	0
14	Instructor Workload	
15	Grade Mode (check all appropriate):	
16	Maximum Enrollment	25
17	Catalog Description (50 words or less)	Explores selected topics in the study of historic Eastern Christianity, giving particular attention to aspects of the Greek, Syriac, and Arabic Christian traditions.
18	List any prerequisites (course/s, test scores, class standing, major, etc.)	BIBH 651 recommended

19	List any co-requisites	None
20	If the course is cross listed, specify the Course ID(s) MUST have signature in Section V off all Department Chairs	N/A
21	Does this course have any special student costs? Yes/No <i>Attach a <u>completed</u> "Request to Add or Change Course Fees" form. Describe in section IV-F.</i>	No
22a	How often will it be offered? Fall	1
22b	How often will it be offered? Spring	0
22c	How often will it be offered? Summer	0
23	Frequency? All, odd, or even years?	even years
24	First semester this course will be offered <i>New courses may not be taught under their approved course ID until they appear in the catalog, therefore, no earlier than the coming fall.</i>	Fall 2016
25	List course/s that should be deleted, include the last semester for course/s being deleted <i>A course cannot be deleted when it is a requirement in a degree plan in any department.</i>	N/A
26	Is this course required for a degree/s? Yes/No <i>If "Yes," attach a revised degree plan(s) reflecting the placement of the new course.</i>	Yes. The Degree Plan for the MA in Ancient & Oriental Christianity has already been approved
27	Should the addition of this course be retroactively applied to the degree plan it supports? Yes/no and explain	Yes (see above).
28	Has this course been offered as a Special Topics course? Yes/No <i>If "Yes," specify the Course ID and enrollment for each term it was taught.</i> <i>(Note: New courses are NOT required to be taught as Special Topics courses prior to being approved. However, courses may be taught once as Special Topics before it is proposed. See the Course Descriptions section of the Catalog for details.)</i>	Yes. BIBH 640 Fall 2014: enrollment 12
29	List any courses in which content overlaps the proposed course. (Course ID and Name) <i>Attach statement from instructor/dept chair of existing course justifying the new offering in Section IV-D.</i>	N/A

II. Curriculum

1	Degree Plan Explanation of how this course affects degree requirements.	Required, MA in Ancient & Oriental Christianity
2	Justification State the justification for adding this course to the current curriculum. Represent the need.	The course is required for the MA in Ancient & Oriental Christianity and has also shown usefulness to GST students not enrolled in the aforementioned degree.

III. Course Design

1. Audience and Course Goal

1	Describe the intended audience, including prerequisite skills.	Graduate theology students with a basic understanding of Church History.
2	State the overarching course goal(s) in performance terms.	Students will be able to analyze, evaluate, and synthesize primary sources and scholarly discussions of key aspects of Eastern Christian thought, especially in the areas of biblical interpretation, theological expression, corporate and individual spirituality, and interaction with Islam.

2. Competencies and Measurements

	Competency	Measurement Instrument
1.	Analyze the significance of a wide range of persons, movements, literatures, and events characteristic of historic Eastern Christianity	1. Class discussions 2. Blog Posts 3. Research Paper
2.	Evaluate scholarly contributions to the study of historic Eastern Christianity	Book Reviews
3.	Analyze and evaluate scholarly contributions to a specific area of study in historic Eastern Christianity, synthesizing the results of research for the construction of specific proposals	Research Paper

3. Text and Resources

1. Give the full publication information of the textbook/s and other required resources and outside readings.

Required Reading

- Wilhelm Baum, Dietmar W. Winkler. *The Church of the East: A Concise History*. Routledge, 2010.
- S. P. Brock. *Treasure-house of Mysteries: Explorations of the Sacred Text through Poetry in the Syriac Tradition*. Popular Patristics Series 45. St Vladimirs Seminary Press, 2012.
- Cyril Mango. *The Oxford History of Byzantium*. Oxford University Press, 2002.
- Samuel Noble and Alexander Treiger. *The Orthodox Church in the Arab World 700-1700. An Anthology of Sources*. Northern Illinois University Press, 2014.
- Jeff W. Childers. "The Hidden Pearl: a Contemporary Imperative to Move beyond Western Horizons." *Restoration Quarterly* 54 (2012): 1–6.
- Elizabeth A. Clark. "History, Theory, and Premodern Texts." In *History, Theory, Text. Historians and the Linguistic Turn* (Cambridge, Mass.: Harvard University Press, 2004) 157–85, 301–18. (online reserve)
- Origen, *Commentary on John* 10, v, vi, xxii–xxxii. Joseph W. Trigg. *Biblical Interpretation. Message of the Fathers of the Church* 9. Wilmington, Delaware: Michael Glazier, 1988. Pp. 96–113.
- Ephrem, *Commentary on the Diatessaron*, §§9–24. Carmel McCarthy. *St Ephrem's Commentary on Tatian's Diatessaron*. Journal of Semitic Studies Supplement 2. University of Manchester: Oxford University Press, 1993. Pp. 44–52.
- Ephrem. *Commentary on Genesis* 2.14–23. Edward Mathews and Joseph Amar. *St. Ephrem the Syrian Selected Prose Works*. Fathers of the Church 91. Washington, DC: Catholic University Press, 1994. Pp. 106–115.
- Aphrahat, *Demonstrations* 5, 6, 13, 18, 22, 23. Adam Lehto, trans. *The Demonstrations of Aphrahat, the Persian Sage*. Gorgias Eastern Christian Studies 27; Piscataway, NJ: Gorgias, 2010. Pp. 147–303, 397–406, 459–531.
- John Chrysostom, *Homily 37 on the Gospel of John*. www.newadvent.org/fathers/240137.htm
- Theodore of Mopsuestia, *Commentary on the Gospel of John*, 2:12–24; 5:1–22. Marco Conti, *Commentary on the Gospel of John: Theodore of Mopsuestia*. Downers Grove, IL: IVP Academic, 2010. Pp. 28–30, 45–53.
- S.P. Brock. "Early Syrian Asceticism." *Numen* 20 (1973): 1–19. (online reserve)
- Sidney H. Griffith. "Asceticism in the Church of Syria. The Hermeneutics of Early Syrian Monasticism." In V.L. Wimbush & R. Valantasis, eds., *Asceticism*. Oxford: University Press, 1995. Pp. 220–248. (online reserve)
- Jeff W. Childers. "Virtuous Reading: Aphrahat's Approach to Scripture." In *Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock*, George Kiraz, ed. Gorgias Eastern Christian Studies 3; Piscataway, NJ: Gorgias, 2008. Pp. 43–70.
- Kelli Bryant. "You Are What You Eat." In *'Breaking the Mind: New Studies in the Syriac "Book of Steps,"* ed. and Kristian S. Heal and Robert A. Kitchen (CUA Studies in Early Christianity; Washington, D.C.: 2014) 173–189.
- Tera Harmon. "Falling from the Path: Sin in the Syriac *Book of Steps*." In *'Breaking the Mind: New Studies in the Syriac "Book of Steps,"* ed. and Kristian S. Heal and Robert A. Kitchen (CUA Studies in Early Christianity; Washington, D.C.: 2014) 190–201.
- Andrew Palmer. "A Single Human Being Divided in Himself: Ephraim the Syrian, the Man in the Middle. *Hugoye* 1 (1998): 119–163. (online)
- S.H. Griffith. "A Spiritual Father for the Whole Church: the Universal Appeal of St. Ephraem the Syrian." *Hugoye* 1 (1998): 197–220. (online)
- _____. "Ephraem, the Deacon of Edessa, and the Church of the Empire." In Thomas Halton and Joseph P. Williman, eds. *Diakonia. Studies in Honor of Robert T. Meyer*. (Washington, 1986) 22–52. (online reserve)
- _____. "Ephraem the Syrian's Hymns 'Against Julian.' Meditations on History and Imperial Power." *Vigiliae Christianae* 41 (1987): 238–266. (available via JSTOR)
- Narsai, *Homily on the Ascension*. F. G. McLeod, *Narsai's Metrical Homilies*. Patrologia Orientalis 40 (1979): 162–187. (online reserve)
- L. Van Rompay, "Humanity's Sin in Paradise. Ephrem, Jacob of Serugh, and Narsai in Conversation." In George A. Kiraz, ed. *Jacob of Serugh and His Times* (Piscataway, NJ: Gorgias, 2010) 199–217. (online reserve)

- K. McVey. "The Memra of Narsai on the Three Nestorian Doctors as an Example of Forensic Rhetoric." In R. Lavenant, ed., *Symposium Syriacum III* (Rome: PISO, 1983), 87–96. (online reserve)
- M. Papoutsakis. "Formulaic Language in the Metrical Homilies of Jacob of Serugh." In R. Lavenant, ed., *Symposium Syriacum VII* (Rome: PISO, 1998), 445–51. (online reserve)
- L. Van Rompay, "Mallpânâ dilan Suryâyâ. Ephrem in the Works of Philoxenos of Mabbog: Respect and Distance." *Hugoye* 7 (2004): 83–105. (online)
- Philoxenos, *Commentary on the Prologue to John*, excerpts. Trans. Jeff Childers. (online reserve)
- Philoxenos, *Letter to the Monks*. A.A. Vaschalde, trans. *Three Letters of Philoxenos Bishop of Mabbôgh (485–519)*. Rome: 1902. Pp. 93–145. (online)
- Philoxenos, *On the Indwelling of the Holy Spirit*. S. P. Brock. *The Syriac Fathers on Prayer and the Spiritual Life*. Kalamazoon, Michigan: Cistercian Studies, Pp. 106–127.
- Jacob of Edessa, *Memre of the Hexaemeron*, trans. Marina Greatrex, "Memre I, II and IV of the Hexaemeron of Jacob of Edessa. A Translation and Introduction." Ph.D. Diss., University of Cardiff, 2000. Memra 1-2. Pp. 1–58. (online reserve)
- Paul Blowers, "Eastern Orthodox Biblical Interpretation." In Alan Hauser and Duane Watson, eds., *A History of Biblical Interpretation*. Vol. 2 (Grand Rapids: Eerdmans, 2009).
- Procopius, *History of the Wars*, 24. Trans. H. B. Dewing. Loeb Classical Library; New York: Macmillan, 1914. Vol. 1: 218–230. (online)
- Procopius: *Secret History* 8–12. Trans. Richard Atwater. Chicago: P. Covici, 1927. (online)
- S.P. Brock. "An Early Syriac Life of Maximus the Confessor." *Analecta Bollandiana* 91 (1973) 299–346. (online reserve)
- Claudia Rapp. "Ritual Brotherhood in Byzantium." *Traditio* 52 (1997): 285–326. (online reserve)
- John of Damascus, *Exact Exposition of the Orthodox Faith*. Selections. www.orthodox.net/fathers/exactidx.html
- A. Edward Siecienski. "Holy Hair: Beards in the Patristic Tradition." *St Vladimir's Theological Quarterly* 58 (2014): 41–68. (online reserve)
- T. D. Barnes, "Constantine and the Christians of Persia." *Journal of Roman Studies* 75 (1985): 126–136. (online reserve)
- S. P. Brock, "Christians in the Sasanian Empire: A Case of Divided Loyalties." In Stuart Mews, ed. *Religion and National Identity. Papers Read at the Nineteenth Summer Meeting and the Twentieth Winter Meeting of the Ecclesiastical History Society* (Oxford: Blackwell, 1982), 1–9. (online reserve)
- K. Smith, "Constantine and Judah the Maccabee: History and Memory in the Acts of the Persian Martyrs." *JCSSS* 12 (2012): 16–33. (online reserve)
- Naomi Koltun-Fromm, "A Jewish-Christian Conversation in Fourth-Century Persian Mesopotamia." *Journal of Jewish Studies* 47 (1996): 45–63. (online reserve)
- S. P. Brock, "Jacob of Serugh's Poem on the Sleepers of Ephesus," in P. Allen, M. Franzmann, and R. Strelan, eds., "I sowed fruits into hearts' (Od. Sol. 17:13). *Festschrift for Michael Lattke* (Early Christian Studies 12; Strathfield, 2007), 13–30. (online reserve)
- B. Roggema, "The Legend of Sergius Bahîrâ," in David Thomas and Barbara Roggema eds., *Christian-Muslim Relations. A Bibliographic History. Volume 1 (600-900)* (HCMR 11; Leiden: Brill, 2009), 600–603.
- Daniel King. "A Christian Qur'ân? A Study in the Syriac Background to the Language of the Qur'ân as Presented in the Work of Christoph Luxenberg." *Journal of Late Antique Religion and Culture* 3 (2009): 44–71. (online reserve)
- "Apocalypse of Pseudo-Methodius," in Paul J. Alexander, *The Byzantine Apocalyptic Tradition* (Berkeley: University of California Press, 1985), 36–51.
- Timothy I, *Letter 47*. Trans. by Brock, adapted by Childers. (online reserve)
- Timothy I. Hurst. *Apologetic Letters. "The Syriac Letters of Timothy I (727–823): A Study in Christian-Muslim Controversy."* PhD diss. Catholic University of America, 1986. Pp. 32–68. (online reserve)
- H. J. W. Drijvers. "The School of Edessa: Greek Learning and Local Culture." In J. W. Drijvers and A. MacDonald, eds., *Centres of Learning. Learning and Location in Pre-modern Europe and the Near East* (1995), 49–59. (online reserve)

Barḥadbshabba, *The Cause of the Foundation of the Schools*, trans. A. H. Becker, *Sources for the Study of the School of Nisibis*. TTH 50. Liverpool: University Press, 2008. Pp. 94–160.

Arthur Vööbus, ed. *Syriac and Arabic Documents Regarding Legislation Relative to Syrian Asceticism*. Stockholm: ETSE, 1960. Pp. 26–50, 93–96, 150–175. (online reserve)

Canons, in Adam Becker. *Fear of God and the Beginning of Wisdom. The School of Nisibis and Christian Scholastic Culture in Late Antique Mesopotamia*. Philadelphia: University of Pennsylvania Press, 2006. Pp. 81–87.

Book Review Menu

Charles Kannengiesser. *Handbook of Patristic Exegesis*. 2 vols. Leiden: Brill, 2004. [a descriptive overview and sampling review of at least 250 selected total pages]

Frances Young. *Biblical Exegesis and the Formation of Christian Culture*. Cambridge: University Press, 1997.

Serge Ruzer and Aryeh Kofsky. *Syriac Idiosyncrasies. Theology and Hermeneutics in Early Syriac Literature*. Leiden: Brill, 2010

Naomi Koltun-Fromm. *Hermeneutics of Holiness: Ancient Jewish and Christian Notions of Sexuality and Religious Community*. Oxford: University Press, 2010.

Shafiq AbouZayd. *Ihdayutha. A Study of the Life of Singleness in the Syrian Orient*. Oxford: ARAM Society for Syro-Mesopotamian Studies, 1993.

Kristian S. Heal and Robert A. Kitchen, eds. *Breaking the Mind: New Studies in the Syriac Book of Steps*. Washington, D.C.: Catholic University Press, 2014.

Kees den Biesen. *Simple and Bold: Ephrem's Art of Symbolic Thought*. Piscataway, NJ: Gorgias, 2006.

Ute Possekel. *Evidence of Greek Philosophical Concepts in the Writings of Ephrem the Syrian*. CSCO 580. Louvain: Peeters, 1999.

C. Shepardson. *Anti-Judaism and Christian Orthodoxy: Ephrem's Hymns in Fourth-century Syria*. NAPS Patristic Monograph Series 20. Washington, D.C.: Catholic University Press: 2008.

George A. Kiraz, ed. *Jacob of Serugh and His Times*. Piscataway, NJ: Gorgias, 2010.

Susan A. Harvey. *Scenting Salvation: Ancient Christianity and the Olfactory Imagination*. Berkeley: University of California Press, 2006.

Baby Varghese. *West Syrian Liturgical Theology*. Liturgy, Worship, and Society Series. Burlington, VT: Ashgate, 2004.

D. A. Michelson. "Practice Leads to Theory: Orthodoxy and the Spiritual Struggle in the World of Philoxenos of Mabbug (470-523)." Ph.D. Diss., Princeton University, 2007.

B. ter Haar Romeny, ed. *Jacob of Edessa and the Syriac Culture of His Day*. Leiden: Brill, 2008.

Judith Herrin. *Unrivalled Influence: Women and Empire in Byzantium*. Princeton: University Press, 2013.

J. F. Haldon. *Byzantium in the Seventh Century. The Transformation of a Culture*. Cambridge: University Press, 1990.

Averil Cameron. *Byzantine Matters*. Princeton: University Press, 2014.

John Meyendorff. *The Orthodox Church. Its Past, and Its Role in the Church Today*. 4th rev. ed. Crestwood, NY: St Vladimir's University Press, 1996.

Richard E. Payne. "Christianity and Iranian Society in Late Antiquity, ca. 500–700 CE." PhD Diss. Princeton University, 2010.

Sebastian Brock and Susan A. Harvey. *Holy Women of the Syrian Orient*. Berkeley: University of California Press, 1987.

Gabriel Said Reynolds. *The Qur'an and its Biblical Subtext*. Routledge Studies in the Qur'an. London: Routledge, 2010.

Barbara Roggema. *The Legend of Sergius Baḥīrā. Eastern Christian Apologetics and Apocalyptic in Response to Islam*. Leiden: Brill, 2009.

Sidney H. Griffith. *The Bible in Arabic. The Scriptures of the "People of the Book" in the Language of Islam*. Princeton: University Press, 2013.

Christoph Baumer. *The Church of the East: An Illustrated History of Assyrian Christianity*. London: I.B. Tauris, 2006.

Adam H. Becker, *Fear of God and the Beginning of Wisdom. The School of Nisibis and Christian Scholastic Culture in Late Antique Mesopotamia*. Philadelphia: University of Pennsylvania Press, 2006.

Irénée Hausherr. *Spiritual Direction in the Early Christian East*. Trans. Anthony P. Githiel. Kalamazoo, Mich.: Cistercian, 1990.

IV. Supporting Documentation

Supporting documents must accompany proposal prior to preliminary approval by chair and dean.

1	Library — Submit new course application and syllabus to the Dean of the Library. Consult with the director and establish a deadline for completion of the library report. Attach the signed copy of the Library report.
2	Instructional Design — The application and syllabus must be reviewed by the Adams Center. Attach a copy of the Adams Center Review Letter.
3	Content Overlap — Include one document for each course you listed in Section I-I. Attach statement from instructor/dept chair of existing course justifying the new offering.
4	Departmental Resources — List the resources that support the course and are available only through the department, if applicable. Attach the list of the holdings and the location/s.
5	Resources — List resources (other than library or departmental resources) that are needed to support this course (computers, lab equipment, other technology, etc.). Attach a complete list of all items and indicate possible sources or estimated cost of each. List the sources of any needed funds.
6	Expenses — List additional expenses needed to implement this course (full-time or part-time faculty, graduate or lab assistants, student employees, travel, special student costs, room renovation, storage facility, etc.). Attach a complete list of all items, the estimated cost of each and the source of the funds.
7	Justification — Attach all documents referred to in Section II-2
8	Syllabus — Attach the syllabus for the course based upon the anticipated first-semester offering.
9	Provide documentation for all additional attachments here

V. Preliminary Approvals

All supporting documentation has been assembled and attached to this application. I believe this course is ready to be presented to appropriate councils. We have a plan to fund this new course.

Course Number and Name: BIBL 6xx Women in the New Testament

Primary Department

Department Chair

Dean of the College

Date

Date

VI. Actions *Place all actions on one page.*

Course ID: BIBH 661

Course Title: Explorations in the Christian East

1. College Academic Council: (for all courses)

Note: Insert additional lines for College Academic Council action for each college involved in cross-listed courses.

Approved ____ Denied ____ _____
College Dean or Director Date

Approved ____ Denied ____ _____
College Dean or Director Date

2. Graduate Council: (for graduate level courses)

Approved ____ Denied ____ _____
Dean of Graduate School Date

3. Teacher Education Council: (when applicable)

Approved ____ Denied ____ _____
TEC Chair Date

4. University General Education Council: (when applicable)

Approved ____ Denied ____ _____
Provost's designee Date

5. University Undergraduate Academic Council: (*undergraduate level courses*)

Approved ____ Denied ____ _____
Vice Provost Date

6. Academic Provost: (for all courses)

Approved ____ Denied ____ _____
Provost Date

7. President of the University: (for all courses)

Approved ____ Denied ____ _____
President Date

Attach notes, comments, or conditions from appropriate councils:

Abilene Christian University College of Biblical Studies Graduate School of Theology

BIBH 661.01 Explorations in the Christian East

Dr. Jeff W. Childers

3 credit hours

Fall 2016 M 8:00–10:50

BI 113

I. Personal stuff:

Office: BI 293

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home: (325) 677–9792

Office hours: Monday 1–3; Tuesday 1–4; Wednesday 9–11; Thursday 1–3
or by appointment

II. GST Mission: CBS seeks to fulfill ACU's mission to educate students for Christian service and leadership throughout the world by providing preparation for congregational leadership through biblical and theological studies and Christian spiritual formation for effective worldwide ministry in the cause of Christ. The purpose of the GST in particular is *to equip men and women in effective missional leadership for ministry in all its forms, and to provide strong academic foundations for theological inquiry.*

III. Class description: This class explores selected topics in the study of historic Eastern Christianity, giving particular attention to aspects of the Greek, Syriac, and Arabic Christian traditions. Focusing on historical contexts and certain characteristic literatures, the class will open windows on key aspects of Eastern Christian thought, especially in the areas of biblical interpretation, theological expression, corporate and individual spirituality, and interaction with Islam. The class relies heavily on both primary and secondary sources. Book review and research paper assignments provide students with the opportunity to refine their research and writing skills while also inviting them to pursue a chosen topic more deeply.

This class is intended for graduate theology students with a basic understanding of early-medieval church history. *Prerequisite: BIBH 651 recommended.*

This class is available for audit, with approval of the instructor.

IV. Textbooks

Wilhelm Baum, Dietmar W. Winkler. *The Church of the East: A Concise History*. Routledge, 2010.

S. P. Brock. *Treasure-house of Mysteries: Explorations of the Sacred Text through Poetry in the Syriac Tradition*. Popular Patristics Series 45. St Vladimirs Seminary Press, 2012.

Cyril Mango. *The Oxford History of Byzantium*. Oxford University Press, 2002.

Samuel Noble and Alexander Treiger. *The Orthodox Church in the Arab World 700-1700. An Anthology of Sources*. Northern Illinois University Press, 2014.

V. Grading: Assignments and tests will be given letter grades or scores of 0–100 and weighted as follows:

Class Participation	15%	Blog Posts & Comments	20%
Book Review	25%	Research Paper	40%

At the end of the semester, weighted totals will be tabulated and grades assigned according to the following scale:

Paper Grading Standards

92–100	A excellent	Excellent in all or nearly all aspects. Elegantly combines clarity and economy of expression. Full test answers, reflecting the entire breadth of the pertinent material to which the student has been exposed, with depth of comprehension, nuanced by broad reliance on primary sources. Creatively relates material to other areas of knowledge and practice, exhibiting a high level of inter-disciplinary skill and pastoral maturity.
83–91	B good	Good in most aspects, though not generally marked by superiority. Exhibits clear language without error. Good but partial test answers, reflecting comprehension of at least all the most crucial components of the material to which the student has been exposed, with good comprehension and some reference to primary sources. Where appropriate, makes realistic application, showing some pastoral and inter-disciplinary sensitivity.
74–82	C decent	Competent in most aspects, with significant lapses here and there. For example: more or less organized, but without clear focus, or an overly simplistic focus. Somewhat deficient test answers, reflecting awareness of only one or two of the most crucial components of the material and are scarcely nuanced by reference to sources. Applications are fairly reasonable, but have no inter-disciplinary creativity or their pastoral appropriateness is questionable.
65–73	D uh-uh	Exhibits effort, but most areas are so marred by technical problems or flaws in thinking and development or usage of primary sources that the work cannot be considered competent. Applications are unrealistic and severely underdeveloped. Test answers provide little information, make major mistakes, and exhibit little or no developed thought.
< 65	F don't	Don't make me go here.

VI. Attendance policy: Students are required and expected to attend all class meetings. More than one (1) unexcused absence may result in a reduction of your final grade. More than three (3) absences of any sort will result in an automatic drop.

VII. Assignments and Tests

- 1. Reading:** Familiarity with the reading material will provide essential background for class discussions and tests. In addition to the required textbooks, assignments will be available in the Brown Library, on the Internet, or as downloads in the Online Reserve area of the course WordPress blog site. Bring primary sources to class. Prepare in advance two questions to ask about the reading, especially primary sources.
- 2. Class Participation:** The student should make an obvious effort to participate in class discussions and activities. Participation should reflect familiarity with assigned reading material and the student's preparation of the two questions mentioned above.
- 3. Book Review & Report:** Students will write a review of one of the books listed in the syllabus (first come, first served). The review will be about 1200–1500 words and is due on the day the book is assigned (except the review for 1 September, due the following week). Also on that day, the student will give a five- to ten-minute

presentation on the book in class, followed by questions.

4. **Research Paper.** A well-researched paper, with clear thesis, making use of both primary and secondary sources, on any topic related to the course material (5000–7000 words). Topics must be approved by the instructor by **29 September**. The paper is due by **1 December**. Students will present insights from their papers on 8 December.
5. **Blog Posts.** The student will post three (3) substantial posts to the class blog—the first must be posted by 22 September, the second by 20 October, the third by 24 November. Students must also Comment on other students' posts and engage in conversation throughout the semester. http://blogs.acu.edu/1510_BIBH64001

Post Requirements:

- at least 400 words (word count appear below post editor window)
- clear connection to particular course material
- clearly stated thesis statement, providing focus and creating interest
- paragraphs supporting thesis with specific facts and illustrations drawn from the reading, development, discussion, and defense of thesis, etc.
- clearly indicate sources of quotes, paraphrases, and supporting contexts
- you may include links to other sites, media, etc. so long as it is pertinent.

Comment Requirements:

- respect and charitable tone
- on topic
- elaboration and response advancing the discussion, not just simple agreement (e.g. not “I agree. Good idea.” but “I agree. That reminds me of...”; or, “I think I understand what you’re saying, but I do not agree because...”)

The following rubric explains the criteria by which the students' posts and comments will be assessed:

Communication	15%	Elegantly combines clarity and economy of expression. Clear thesis, logical structure. No spelling, grammar, punctuation errors.
Community	15%	Posts essay and responses on time. Advances the class by engaging several other students in <i>substantial</i> ways and <i>sustaining</i> multiple conversations. Student's reply posts always take the discussion further or in a new direction. Always exhibits good netiquette and respect for classmates.
Understanding of Material	35%	Essay reflects the breadth of the pertinent material to which the student has been exposed, with accuracy and depth of comprehension, nuanced by broad and proper reliance on primary sources. Student responses engage the course material in classmates' essays.
Critical Thought & Synthesis	35%	Makes clear proposals and justifies them through reasoned argumentation and evidence. Creatively relates material to other areas of knowledge and practice, making effective use of examples, personal experiences, and contexts to discuss course concepts and material, connecting deeply with course readings and other sources. Exhibits a high level of inter-disciplinary skill.

6. **Pathways:** If you are enrolled in a ministerial formation degree and would like to do

a Pathways Project in this class, speak to the instructor about project ideas at the beginning of the semester. In this class, Pathways will take the place of the Blog Posts. For more on Pathways in general, see <http://blogs.acu.edu/gstpathways/pathways>.

IX. Academic Integrity, Special Needs, and Title IX

This course observes ACU's academic integrity policy and Title IX provisions. For information about these policies and the steps that are taken to report incidents, see the links below:

<http://www.acu.edu/academics/provost/documents/academic-integrity-policy.pdf>

<http://www.acu.edu/campusoffices/hr/title-ix>

Americans with Disabilities Act (ADA) protects individuals with disabilities from discrimination. If a student requests accommodations under ADA, please notify the instructor one week prior to the course. If needs arise during the course, please notify the instructor as soon as possible.

X. Student Learning Outcomes and Course Competencies: Being a survey, not a research class, the class aims at basic comprehension of and exposure to sources, at synthesis, and at application.

STUDENT LEARNING OUTCOMES	COMPETENCIES	EVALUATION
1) Knowledge of major theological content, structures, and procedures of the Christian tradition (GST 2); Awareness of the historical beliefs and practices of the worldwide church (MDiv 2); basic understanding of the history of the Christian faith (MACM 1)	1) Students will comprehend and be able to analyze the significance of a wide range of selected persons, movements, literatures, and events characteristic of historic Eastern Christianity	1) Class discussions; blog posts; research paper
2) Facility in critical thinking, analysis, and in oral and written communication (GST 5); critical facility with the most important primary sources and issues of scholarly discussion in church history (MA 1)	2) Students will be able to evaluate scholarly contributions to the study of historic Eastern Christianity	2) Book review
3) Facility in critical thinking, analysis, and in oral and written communication (GST 5); critical facility with the most important primary sources and issues of scholarly discussion in church history (MA 1); ability to use the best current methods of research in church history (MA 2); ability to produce scholarly contributions (MA 3)	3) Students will be able to analyze and evaluate scholarly contributions to a selected area of study in historic Eastern Christianity, synthesizing the results of their research for the construction of their own proposals	3) Research paper

X. Class Schedule

Week 1) Introduction and Methods

Reading

Brock, *Treasure-House*, 11–19

Elizabeth A. Clark. "History, Theory, and Premodern Texts." In *History, Theory, Text*.

Historians and the Linguistic Turn (Cambridge, Mass.: Harvard University Press, 2004) 157–85, 301–18. (online reserve)

Jeff W. Childers. “The Hidden Pearl: a Contemporary Imperative to Move beyond Western Horizons.” *Restoration Quarterly* 54 (2012): 1–6. (online)

Week 2) Inscribed Imaginations: Interpretation of Scripture

Reading

Brock, *Treasure-House*, 21–30

Origen, *Commentary on John* 10, v, vi, xxii–xxxii. (online reserve)

Ephrem, *Commentary on the Diatessaron*, §§9–24. Carmel McCarthy. *St Ephrem's Commentary on Tatian's Diatessaron*. Journal of Semitic Studies Supplement 2. University of Manchester: Oxford University Press, 1993.

Ephrem, *Commentary on Genesis* 2.14–23. Edward Mathews and Joseph Amar. *St. Ephrem the Syrian Selected Prose Works*. Fathers of the Church 91. Washington, DC: Catholic University Press, 1994

Aphrahat, *Demonstration* 22.26. Adam Lehto, trans. *The Demonstrations of Aphrahat, the Persian Sage*. Gorgias Eastern Christian Studies 27; Piscataway, NJ: Gorgias, 2010

John Chrysostom, *Homily 37 on the Gospel of John*
<http://www.newadvent.org/fathers/240137.htm>

Theodore of Mopsuestia, *Commentary on the Gospel of John*, 2:12–24; 5:1–22. Marco Conti, *Commentary on the Gospel of John: Theodore of Mopsuestia*. Downers Grove, IL: IVP Academic. Pp. 28–30, 45–53).

Book Reviews (written review/s for this week due 8 September)

Charles Kannengiesser. *Handbook of Patristic Exegesis*. 2 vols. Leiden: Brill, 2004. [a descriptive overview and sampling review of at least 250 selected total pages]

Frances Young. *Biblical Exegesis and the Formation of Christian Culture*. Cambridge: University Press, 1997.

Serge Ruzer and Aryeh Kofsky. *Syriac Idiosyncrasies. Theology and Hermeneutics in Early Syriac Literature*. Leiden: Brill, 2010

Week 3) Aphrahat and Proto-Monasticism

Reading

Aphrahat, *Demonstrations* 6 (“On Covenanters”), 13 (“On Sabbath”), 18 (“On Virginité”), and 23 (“On the Grape Cluster”)

S.P. Brock. “Early Syrian Asceticism.” *Numen* 20 (1973): 1–19. (online reserve)

Sidney H. Griffith. “Asceticism in the Church of Syria. The Hermeneutics of Early Syrian Monasticism.” In V.L. Wimbush & R. Valantasis, eds., *Asceticism* (Oxford: University Press, 1995) 220–248. (online reserve)

Jeff W. Childers. “Virtuous Reading: Aphrahat’s Approach to Scripture.” In *Malphono w-Rabo d-Malphone: Studies in Honor of Sebastian P. Brock*, George Kiraz, ed. (Gorgias Eastern Christian Studies 3; Piscataway, NJ: Gorgias, 2008), 43–70.

Kelli Bryant. “You Are What You Eat.” In *‘Breaking the Mind:’ New Studies in the Syriac ‘Book of Steps,’* ed. and Kristian S. Heal and Robert A. Kitchen (CUA Studies in Early

Christianity; Washington, D.C.: 2014) 173–189.

Tera Harmon. “Falling from the Path: Sin in the Syriac *Book of Steps*.” In ‘*Breaking the Mind*.’ *New Studies in the Syriac “Book of Steps,”* ed. and Kristian S. Heal and Robert A. Kitchen (CUA Studies in Early Christianity; Washington, D.C.: 2014) 190–201.

Book Reviews

Naomi Koltun-Fromm. *Hermeneutics of Holiness: Ancient Jewish and Christian Notions of Sexuality and Religious Community*. Oxford: University Press, 2010.

Shafiq AbouZayd. *Ihdayutha. A Study of the Life of Singleness in the Syrian Orient*. Oxford: ARAM Society for Syro-Mesopotamian Studies, 1993.

Kristian S. Heal and Robert A. Kitchen, eds. *Breaking the Mind: New Studies in the Syriac Book of Steps*. Washington, D.C.: Catholic University Press, 2014.

Week 4) Ephrem the Syrian

Reading

Brock, *Treasure-House*, 36–50, 60–62, 107–116, 185–201, 229–37, 244–248, 258–260, 275–279

Palmer. “A Single Human Being Divided in Himself: Ephraim the Syrian, the Man in the Middle. *Hugoye* 1 (1998): 119–163. (online)

S.H. Griffith. “A Spiritual Father for the Whole Church: the Universal Appeal of St. Ephraem the Syrian.” *Hugoye* 1 (1998): 197–220. (online)

_____. “Ephraem, the Deacon of Edessa, and the Church of the Empire.” In Thomas Halton and Joseph P. Williman, eds. *Diakonia. Studies in Honor of Robert T. Meyer*. (Washington, 1986) 22–52. (online reserve)

_____. “Ephraem the Syrian’s Hymns ‘Against Julian.’ Meditations on History and Imperial Power.” *Vigiliae Christianae* 41 (1987): 238–266. (available via JSTOR)

Book Reviews

Kees den Biesen. *Simple and Bold: Ephrem’s Art of Symbolic Thought*. Piscataway, NJ: Gorgias, 2006.

Ute Possek. *Evidence of Greek Philosophical Concepts in the Writings of Ephrem the Syrian*. CSCO 580. Louvain: Peeters, 1999.

Christine Shepardson. *Anti-Judaism and Christian Orthodoxy: Ephrem’s Hymns in Fourth-century Syria*. NAPS Patristic Monograph Series 20. Washington, D.C.: Catholic University Press: 2008.

Week 5) Poets without Names

Reading

Brock, *Treasure-House*, 51–60, 104–107, 127–151, 167–84, 201–229, 237–239, 282–289

Week 6) Narsai of Nisibis and Jacob of Serugh

Reading

Brock, *Treasure-House*, 84–104, 261–264, 267–270, 241–244, 253–258, 265–267, 271–274, 279–281

Narsai, *Homily on the Ascension*. F. G. McLeod, *Narsai’s Metrical Homilies*. Patrologia

Orientalis 40 (1979): 162–187. (online reserve)

L. Van Rompay, “Humanity’s Sin in Paradise. Ephrem, Jacob of Serugh, and Narsai in Conversation.” In George A. Kiraz, ed. *Jacob of Serugh and His Times* (Piscataway, NJ: Gorgias, 2010) 199–217. (online reserve)

Read at least one of the following:

Kathleen McVey. “The Memra of Narsai on the Three Nestorian Doctors as an Example of Forensic Rhetoric.” In R. Lavenant, ed., *Symposium Syriacum III* (Rome: PISO, 1983), 87–96. (online reserve)

M. Papoutsakis. “Formulaic Language in the Metrical Homilies of Jacob of Serugh.” In R. Lavenant, ed., *Symposium Syriacum VII* (Rome: PISO, 1998), 445–51. (online reserve)

Book Reviews

George A. Kiraz, ed. *Jacob of Serugh and His Times*. Piscataway, NJ: Gorgias, 2010.

Susan A. Harvey. *Scenting Salvation: Ancient Christianity and the Olfactory Imagination*. Berkeley: University of California Press, 2006.

Baby Varghese. *West Syrian Liturgical Theology*. Liturgy, Worship, and Society Series. Burlington, VT: Ashgate, 2004.

Week 7) Philoxenos of Mabbug and Jacob of Edessa

Reading

L. Van Rompay, “*Mallpânâ dilan Suryâyâ*. Ephrem in the Works of Philoxenos of Mabbog: Respect and Distance.” *Hugoye* 7 (2004): 83–105. (online)

Philoxenos, *Commentary on the Prologue to John*, excerpts. (online reserve)

Philoxenos, *Letter to the Monks*. 93–145. A.A. Vaschalde, trans. *Three Letters of Philoxenos Bishop of Mabbôgh (485–519)*. Rome: 1902. Pp. 93–145. (online)

Philoxenos, *On the Indwelling of the Holy Spirit*. S. P. Brock. *The Syriac Fathers on Prayer and the Spiritual Life*. Kalamazoon, Michigan: Cistercian Studies, Pp. 106–127.

Jacob of Edessa, *Memre of the Hexaemeron*, trans. Marina Greatrex, “Memre I, II and IV of the *Hexaemeron* of Jacob of Edessa. A Translation and Introduction.” Ph.D. Diss., University of Cardiff, 2000. Memra 1-2. Pp. 1–58. (online reserve)

Book Reviews

D. A. Michelson. “Practice Leads to Theory: Orthodoxy and the Spiritual Struggle in the World of Philoxenos of Mabbug (470-523).” Ph.D. Diss., Princeton University, 2007.

B. ter Haar Romeny, ed. *Jacob of Edessa and the Syriac Culture of His Day*. Leiden: Brill, 2008.

Week 8) Byzantium before the Rise of Islam

Reading

Mango, *Oxford History of Byzantium*, 1–119

Paul Blowers, “Eastern Orthodox Biblical Interpretation.” In Alan Hauser and Duane Watson, eds., *A History of Biblical Interpretation*. Vol. 2 (Grand Rapids: Eerdmans, 2009). (online reserve)

Procopius, *History of the Wars*, 24. Trans. H. B. Dewing. Loeb Classical Library; New York:

- Macmillan, 1914. Vol. 1: 218–230. (online)
 Procopius: *Secret History* 8–12. Trans. Richard Atwater. Chicago: P. Covici, 1927. (online)
 S.P. Brock. “An Early Syriac Life of Maximus the Confessor.” *Analecta Bollandiana* 91 (1973) 299–346. (online reserve)

Book Reviews

- Cyril Mango. *Byzantium: The Empire of the New Rome*. Reprint. London: Phoenix, 1998.
 Volker L. Menze. *Justinian and the Making of the Syrian Orthodox Church*. Oxford: University Press, 2008.
 Susan A. Harvey *Asceticism and Society in Crisis: John of Ephesus and The Lives of the Eastern Saints*. Berkeley: University of California Press, 1990.

Week 9) Byzantium and the Rise of Islam

Reading

- Mango, *Oxford History of Byzantium*, 121–213
Orthodox Church in the Arab World, Chapter 8
 Claudia Rapp. “Ritual Brotherhood in Byzantium.” *Traditio* 52 (1997): 285–326. (available via JSTOR)
 John of Damascus, *An Exact Exposition of the Orthodox Faith*. Selections. (online)

Book Reviews

- Judith Herrin. *Unrivalled Influence: Women and Empire in Byzantium*. Princeton: University Press, 2013.
 J. F. Haldon. *Byzantium in the Seventh Century. The Transformation of a Culture*. Cambridge: University Press, 1990.

Week 10) Later Byzantium

Reading

- Mango, *Oxford History of Byzantium*, 214–305
 A. Edward Siecienski. “Holy Hair: Beards in the Patristic Tradition.” *St Vladimir’s Theological Quarterly* 58 (2014): 41–68. (online reserve)

Book Reviews

- Averil Cameron. *Byzantine Matters*. Princeton; University Press, 2014.
 John Meyendorff. *The Orthodox Church. Its Past, and Its Role in the Church Today*. 4th rev. ed. Crestwood, NY: St Vladimir’s University Press, 1996.

Week 11) East of Antioch

Reading

- Church of the East*, Introduction, Chapters 1
 Aphrahat, *Demonstrations* 5 (“On Wars”)
 T. D. Barnes, “Constantine and the Christians of Persia.” *Journal of Roman Studies* 75 (1985): 126–136. (online reserve)

- S. P. Brock, "Christians in the Sasanian Empire: A Case of Divided Loyalties." In Stuart Mews, ed. *Religion and National Identity. Papers Read at the Nineteenth Summer Meeting and the Twentieth Winter Meeting of the Ecclesiastical History Society* (Oxford: Blackwell, 1982), 1–9. (online reserve)
- K. Smith, "Constantine and Judah the Maccabee: History and Memory in the Acts of the Persian Martyrs." *JCSSS* 12 (2012): 16–33. (online reserve)
- Naomi Koltun-Fromm, "A Jewish-Christian Conversation in Fourth-Century Persian Mesopotamia." *Journal of Jewish Studies* 47 (1996): 45–63. (online reserve)

Book Reviews

- Richard E. Payne. "Christianity and Iranian Society in Late Antiquity, ca. 500–700 CE." PhD Diss. Princeton University, 2010.
- Sebastian Brock and Susan A. Harvey. *Holy Women of the Syrian Orient*. Berkeley: University of California Press, 1987.

Week 12) Christians among Muslims 1

Reading

- Church of the East*, Chapters 2, 3
- Orthodox Church in the Arab World*, Chapters 1, 2, 3
- S. P. Brock, "Jacob of Sarug's Poem on the Sleepers of Ephesus," in P. Allen, M. Franzmann, and R. Streelan, eds., *"I sowed fruits into hearts" (Od.Sol. 17:13). Festschrift for Michael Lattke* (Strathfield, 2007), 13–30. (online reserve)
- B. Roggema, "The Legend of Sergius Bahīrā," in David Thomas and Barbara Roggema eds., *Christian-Muslim Relations. A Bibliographic History. Volume 1 (600-900)* (HCMR 11; Leiden: Brill, 2009), 600–603.
- Daniel King. "A Christian Qur'ān? A Study in the Syriac Background to the Language of the Qur'ān as Presented in the Work of Christoph Luxenberg." *Journal of Late Antique Religion and Culture* 3 (2009): 44–71. (online reserve)

Book Reviews

- Gabriel Said Reynolds. *The Qur'an and its Biblical Subtext*. Routledge Studies in the Qur'an. London: Routledge, 2010.
- Barbara Roggema. *The Legend of Sergius Bahīrā. Eastern Christian Apologetics and Apocalyptic in Response to Islam*. Leiden: Brill, 2009.

Week 13) Christians among Muslims 2

Reading

- Church of the East*, Chapters 4, 5
- Orthodox Church in the Arab World*, chapters 5, 6, 7, 10
- "Apocalypse of Pseudo-Methodius," in Paul J. Alexander, *The Byzantine Apocalyptic Tradition* (Berkeley: University of California Press, 1985), 36–51.
- Timothy I, *Letter 47*. Trans. by Brock, adapted by Childers. (online reserve)
- Timothy I. Hurst. *Apologetic Letters*. "The Syriac Letters of Timothy I (727–823): A Study in Christian-Muslim Controversy." PhD diss. Catholic University of America, 1986. Pp. 32–68. (online reserve)

Book Reviews

Sidney H. Griffith. *The Bible in Arabic. The Scriptures of the "People of the Book" in the Language of Islam*. Princeton: University Press, 2013.

Christoph Baumer. *The Church of the East: An Illustrated History of Assyrian Christianity*. London: I.B. Tauris, 2006.

Week 14) Research Paper Collaboration

Week 15) Schools of the East: Edessa & Nisibis

Reading

Church of the East, chapter 6

H. J. W. Drijvers. "The School of Edessa: Greek Learning and Local Culture." In J. W. Drijvers and A. MacDonald, eds., *Centres of Learning. Learning and Location in Pre-modern Europe and the Near East* (1995), 49–59. (online reserve)

Barhadbshabba, *The Cause of the Foundation of the Schools*, trans. A. H. Becker, *Sources for the Study of the School of Nisibis*. TTH 50. Liverpool: University Press, 2008. Pp. 94–160.

Arthur Vööbus, ed. *Syriac and Arabic Documents Regarding Legislation Relative to Syrian Asceticism*. Stockholm: ETSE, 1960. Pp. 26–50, 93–96, 150–175. (online reserve)

Canons, in Adam Becker. *Fear of God and the Beginning of Wisdom. The School of Nisibis and Christian Scholastic Culture in Late Antique Mesopotamia*. Philadelphia: University of Pennsylvania Press, 2006. Pp. 81–87.

Book Reviews

Adam H. Becker, *Fear of God and the Beginning of Wisdom. The School of Nisibis and Christian Scholastic Culture in Late Antique Mesopotamia*. Philadelphia: University of Pennsylvania Press, 2006.

Irénée Hausherr. *Spiritual Direction in the Early Christian East*. Trans. Anthony P. Githiel. Kalamazoo, Mich.: Cistercian, 1990.

Week 16) Research Reports

March 4, 2015

Dr. Jeff Childers
BI293
(325)674-3797
childersj@acu.edu

Re: Review of BIBH661: Explorations in the Christian East

Dear Dr. Childers,

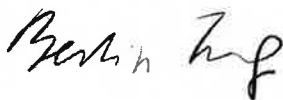
Thank you for submitting the syllabus for BIBH661: Explorations in the Christian East. The Adams Center has reviewed the syllabi based on the ACU application requirements. We think that the syllabi meet or exceed the university requirements. Please see the attached checklist. Here are two places that may need change:

- Could you please add intended audience in the syllabus?
- The semester and year are "Fall 2014". Would you please change them to the next future semester in which the course will be offered?
- The calendar, showing 2014 dates, can also be changed into future dates. Alternatively, you can substitute the current dates with something like "week 1", "week 2", which will be easier to change in the future, especially when you start to use Canvas.

However, this letter is not meant to be a final approval in the course application process. Instead it is intended as a reference for members of the council, who may have questions or comments of their own.

We would like to thank you for allowing the Adams Center team to review your course application. The instructional design team would love to work with you on your syllabus, as well as the design, development or revision of this and other courses. If there is anything else we can do to help you, please feel free to let me know.

Sincerely yours,



[Edit this form](#)

ACU Syllabus Checklist

Revised on July 15, 2014 based on ACU New Course Application v10.5.

Course Title and Number

BIBH661 Explorations

Reviewer

Berlin Fang

Developer

Dr. Jeff Childers

About the course

- ☒ Course number and title
- ☒ Credit hours
- ☒ Semester and year
- ☒ Meeting time and place
- ☒ Prerequisites/co-requisites

About the instructor(s)

- ☒ Name and title or rank
- ☒ Office location
- ☒ Phone numbers
- ☒ Email address
- ☒ Office hours/contact expectations

Mission statements

- ☒ ACU mission statement
- ☒ College mission statement
- ☒ Department mission statement
- ☐ Personal mission statement (optional)

Unique Christian Perspective

- ☒ Description of how learning and Christian faith are integrated in the course

Course Content

- ☒ Catalog description
- ☐ Intended audience
- ☒ Outline of topics

Teaching/Learning Methods and Format of Class Sessions

- ☒ Description of the types of activities students should expect in the course

Materials

- ☒ Required and optional materials, including textbooks, etc.

Learning Objectives/Competencies

- ☒ Specific competencies stated in measurable terms
- ☒ Assignments or instruments that will be used to assess the competencies.

Assessment/Grading Criteria

- ☒ Complete and accurate details of factors and elements that will comprise the final grade
- ☒ Weight or point value of all graded elements
- ☒ Grading scale with clear expectations for grades
- ☐ Extra credit opportunities (optional)

University Policies

- ☒ Special needs policy -ADA
- ☒ Academic integrity policy (recommended)
- ☒ Title IX policy (recommended)

Course Policies

Expectations and consequences regarding:

- ☒ Participation
- ☒ Attendance and tardiness
- ☐ Course specific academic integrity policy (optional)

Calendar

(Note: Calendar is not required for Course Application, but it must be included in all syllabi distributed to students.)

- ☒ Exam dates
- ☒ Assignments
- ☒ Due dates and other deadlines (and late assignment/exam policy)
- ☒ Schedule of readings and topics
- ☒ Statement to reserve the right to modify the calendar as necessary

Any comments?



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ABILENE CHRISTIAN UNIVERSITY
LIBRARY

M E M O R A N D U M

DATE: March 4, 2015
TO: Dr. Jeff Childers
FROM: Mark McCallon, Associate Dean for Library Services
RE: Course Application for BIBH 661 – Explorations in the Christian East

After reviewing the course application and consulting with Craig Churchill, Theological Librarian, the library is able to support the proposed course. Thank you for the opportunity to evaluate the syllabus and course proposal.

From: **Craig Churchill** churchillc@acu.edu
Subject: New course app: BIBH 661 Explorations in the Christian East
Date: March 3, 2015 at 9:25 AM
To: Mark McCallon mccallonm@acu.edu
Cc: Jeff Childers childersj@acu.edu



Mark,

I'm writing to confirm that library resources are adequate to support BIBH 661 Explorations in the Christian East.

I'm leaving the course app and syllabus in your basket for your signature. Dr. Childers--along with professors for other proposals to follow--will need approval on this proposal before Spring Break.

Let me know if you have questions.