



**REGENT
UNIVERSITY**

Christian Leadership
to Change the World

Mission Statement:

Regent University serves as a center of Christian thought and action to provide excellent education through a Biblical perspective and global context equipping Christian leaders to change the world.

SECTION 1: COURSE OVERVIEW

Regent University
School of Divinity

THEO 500: Christian Theology
Fall 2015
August 24 – October 16, 2015 (8 weeks)
Virginia Beach Residential

Professor:
Location:
Office Hours:
Phone:
Fax:
Email:

Communications Policy

Dr Cartledge prefers to communicate with students via email. This is the best way to contact him and he will respond within 24 hours of receiving an email Monday – Friday (unless he is away from the University, and then he will display an “out of office” notice with dates of his return). He will respond to emails received after 5pm during the next working day.

Course Description

Key tenets and central doctrines of the Christian faith. Special focus on Biblical foundations, historical developments, theological method, and major controversies and confessions.

Program Outcomes

The Master of Divinity, Master of Arts in Practical Theology, and the Master of Theological Studies programs share six core learning outcomes. Upon completion of the MDiv, MA in Practical Theology, or MTS program, a student will be able to:

1. apply the Biblical text, historical knowledge, and theological resources to the process of holistic formation.

2. interpret a Biblical text with appropriate consideration of the linguistic, literary, historical, and theological context of the passage.
3. analyze the significance of major figures, movements, and theological developments in the history of Christianity.
4. explain the major doctrines of Christian thought.
5. demonstrate the characteristics of Christ-centered leadership.
6. compare and contrast the cultural differences among people groups.

In addition to the above six shared outcomes, upon completing the **MDiv** program each student will be able to:

7. demonstrate proficiency in the skills of ministry.
8. synthesize Biblical, historical, and philosophical knowledge to articulate a theological position.

In addition to the above six shared outcomes, upon completing the **MA in Practical Theology** program, each student will be able to:

7. defend a theological position pertaining to church practices and society.
8. apply ministerial knowledge to a vocational context.

In addition to the above six shared outcomes, upon completing the **MTS** program each student will be able to:

7. defend a theological position on Biblical, historical, and philosophical grounds.
8. incorporate global ecumenical sources in their theological research and writing.

Relationship of course to Regent's Mission

Mission: Regent University serves as a center of Christian thought and action to provide excellent education through a Biblical perspective and global context equipping Christian leaders to change the world.

This course supports the mission of the University by examining from a biblical, theological, and global perspective the key tenets and central doctrines of the Christian faith. Special focus on Biblical foundations, historical developments, theological method, and major controversies and confessions allows students to explain the nature and method of Christian theology, to highlight major representatives of various confessions and diverse theological traditions, to examine the motivating concerns, sources, goals and criteria of judgment for Christian theology, to distinguish the foundational doctrines of the Christian faith, to foster the relationship between theory and praxis in the theological enterprise, to address concerns about advocacy, ideology, and objectivity in theology, and to enter current theological debates.

SECTION 2: COURSE REQUIREMENTS

Course Learning Outcomes (with match to Program Outcomes)

Upon completion of this course, students should be able to:

1. Analyze the significance of major figures, movements, and theological developments in the history of Christianity.

2. Identify the major doctrines of Christian thought.
3. Implement a viable method for theological research.
4. Incorporate ecumenical sources in their theological research and writing.
5. Apply renewal-oriented theology to Spirit-filled living and ministry.

Course Objectives (specific tasks/assignments with match to CLOs)

Assignments	Course Learning Outcomes				
	CLO1	CLO2	CLO3	CLO4	CLO5
Assignment 1 Bibliography			x	x	
Assignment 2 Interview			x	x	
Assignment 3 Class Preparation/Participation Notes	x	x			x
Assignment 4 Exam	x	x	x	x	

Description of how faith and learning will be integrated in the course

The integration of faith and learning is the foundation of any theology course. The central tenet of this instruction is the tradition's understanding of theology as "faith seeking understanding." Readings, discussion, and assignments examine how this understanding (and its reversal) are applied to Christian thought in the development of theology and doctrine from different contexts of faith and learning.

Course Procedures

Attendance -

In order to receive credit for a course, students must attend a minimum of 70% of courses which have a residency or an on-campus requirement. Whether the course is standard, modular or hybrid in type, residency is an essential component of the requirements for these courses. Merely completing the assigned work is not sufficient to receive a grade for courses that have a residency requirement. This applies to masters and doctoral courses in the School of Divinity. NOTE: particular courses may assign credit for attendance and discount the final grade for a lack of attendance, even above 70% (see course syllabus for particular procedures and requirements). Note that online courses also require regular participation as specified in the relevant course syllabus.

Blackboard Requirements –

In order to receive credit for a course, students must attend a minimum of 70% of courses which have a residency or an on-campus requirement. Whether the course is standard, modular or hybrid in type, residency is an essential component of the requirements for these courses. Merely completing the assigned work is not sufficient to receive a grade for courses that have a residency requirement. This applies to masters and doctoral courses in the School of Divinity. The instructor will communicate whether assignments in this residential course are to be submitted via Blackboard or as a hard copy to the instructor in class.

Late assignment penalties –

Late work will be accepted without penalty only if prior arrangements have been made with the instructor due to circumstances beyond the student's control. In the event of a true emergency, the instructor should be contacted as soon as is reasonable so that arrangements can be made to hand in late work. All such arrangements are subject to the approval of the instructor on a case by case basis.

Aside from those circumstances listed above, all assignments will be assessed on late submission based on the grading rubrics given for each assignment in this syllabus.

Class participation -

Please note that students must participate in this class within the first week of the term or risk being dropped for non-participation. Simply logging in through Blackboard is not considered participation. The University's *Graduate Catalog* defines participation in the following way: "Students who have not physically attended an on-campus course, or who show no participation in any academic activities for an online course will, at the end of the add/drop period, be administratively withdrawn from that course in accordance with university practice. "Academic activity" includes submitting an assignment, taking an exam or tutorial, engaging in computer-assisted instruction, participating in online discussion about academic matters, or initiating contact with a faculty member to discuss academic matters concerning the course." The simplest way to participate in this course during week 1 is by completing the "Say Hello" area of the discussion board. See the assignment section for further details.

Required and Supplemental Resources

Students are expected to have obtained all required materials by the first day of the semester.

The Regent University Bookstore website is: <http://www.cbamattthews.com/regent/>

Additional materials (e.g., articles, etc.) may be found in the *Content* section of Blackboard.

Required Textbooks

Daniel Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology*. Third edition. (Grand Rapids: Eerdmans, 2014). ISBN 9780802871855

Alistair E. McGrath (ed.), *The Christian Theology Reader*. Fourth edition. Oxford: Wiley-Blackwell, 2011. ISBN 9780470654842

[Note: Select texts are read from this Reader. The texts for each topic are identified in the schedule section of this syllabus.]

Additional Required Materials

The following articles and essays represent readings for in-depth study on each topic. The texts are available in the course material section of the Blackboard course.

Week 1 Howard Stone and James Duke, "Chapter 1" of *How to Think Theologically*, 3rd ed. (Minneapolis: Fortress, 2013), 13–28.

Celia Deane-Drummond, "Theology's Intersection with the Science/Religion Dialogue." In *A Science and Religion Primer*, eds. Heidi Campbell and Heather Looy, 28–32. Grand Rapids: Baker Academic, 2009.

Peter Harrison. "History of the Science/Religion Dialogue." In *A Science and Religion Primer*, eds. Heidi Campbell and Heather Looy, 19–22. Grand Rapids: Baker Academic, 2009.

Week 2 Gregory of Nyssa, "Ad Graecos 'How It Is That We Say There Are Three Persons In The Divinity But Do Not Say There Are Three Gods' (To The Greeks: Concerning The Commonality Of Concepts)," by Daniel F. Stramara, Jr. *The Greek Orthodox Theological Review* 41.4 (1996): 375-391.

Week 3 Richard of St. Victor, Book Three of *The Trinity*, translated by Grover Zinn (New York: Paulist Press, 1979), 373-397.

Week 4 Jürgen Moltmann. *The Spirit of Life. A Universal Affirmation* (Minneapolis: Fortress Press, 1992), chapter XII, 269-285.

Week 5 Karl Rahner, "On the Theology of the Incarnation," *Theological Investigations*, vol. 4, *More Recent Writings*, translated by Kevin Smith (Baltimore: Helicon, 1966), 105-120.

Week 6 Walter Unger. "Substitution: The Sure Foundation of Atonement." *Direction* 41.1. (2012): 4-17.

Week 7 Paul Boyer. "The Growth of Fundamentalist Apocalyptic in the United States." *Encyclopedia of Apocalypticism*, vol 3, 140-78. New York : Continuum, 1998.

Week 8 World Council of Churches (ed.), "The Nature and Mission of the Church," *Faith and Order Papers* no. 198 (Geneva: World Council of Churches, 2005).

Method of Evaluating Student Performance

The following assignments compose the requirements for successful course completion.

1. Bibliography

A bibliography is a list of resources. Begin your assignment with a 500-word reflection on the role of the Bible in Christian theology. From the readings and weekly study units, gather information that determines the importance of Scripture, why we need it for theology, how we use it, and how a biblical worldview and perspectives on different theological topics help us move toward a more deliberative theology. The core of the assignment should be the following list of resources. List one example for each resource as you find it at the Regent library, your local library, or an online database. Detailed descriptions of each item on the list can be found in the assignment section of the course.

1. List a bibliography (a dedicated monograph) on a theological discipline.
2. A dictionary of theology or a theological discipline.
3. A book of theology written by a patristic writer after the council of Nicaea (translated in English).
4. A book of theology written by a medieval/scholastic author in Latin or Greek.
5. A book of theology written by a Protestant theologian of the twentieth century.
6. A book of theology written by a Pentecostal/Charismatic author.
7. A book of theology written by a Roman Catholic theologian.
8. A book by a contemporary theologian from a non-English speaking country.
9. An article of theology in an English academic journal of theology.
10. An article of theology in an academic journal in a language other than English.

The assignment is due on **September 8, 2015 (Tuesday of Week 3)**.

Weight: 20% of the total course grade.

This assignment measures Learning Outcomes 3 and 4.

2. Ecumenical Interview

Interview a person associated with a different ecclesiastical tradition and write a "profile" of that tradition. You should look for someone whose doctrine and experience differs extensively from your own, so simply choosing another denomination may not be very insightful (for example, if you are a Pentecostal associated with the Church of God, do not interview another Pentecostal from the Assemblies of God. Instead, choose a Roman Catholic or an Eastern Orthodox or a Lutheran etc.). Your chief task is to explain what it means to be the "church." What does the tradition understand when

using the term “church”, what does the church look like, what are the elements or dimensions of the church, what practices constitute the church, who is (or is not) part of the church, and other questions could be addressed (although not every tradition may ask all questions). The result should be a description of the “church” from the perspective of the chosen tradition. Pay attention to the cultural dimension of the interview tradition, both in its celebration of the worship service and ethnic composition by indicating a comparative difference between that tradition and your own.

You may need to describe the person’s worldview, convictions, beliefs, doctrines, liturgies, rituals, history or any other aspect that is particularly pertinent to their tradition (for example, sacraments are central to Roman Catholic ecclesiology). Use *The Christian Theology Reader* by Alister McGrath as resource to gauge the position of the interviewed tradition (note which ideas or themes may be reflected most clearly). The glossary in Migliore’s *Faith Seeking Understanding* may also help you direct and synthesize the conversation. Do not contrast anything with these historical positions or your own view, but simply try to listen and adequately describe the person’s ecclesiastical world. In the end, the reader should get an idea of what “church” means to the other tradition without bias or prejudice.

Then send your “profile” to the person for evaluation and ask the person to comment on your observations with a brief comment of 3-4 sentences at the end of the essay. The comments should not be directed to me but to yourself as if the person gave you additional help or correction or affirmation. You do not need to include the name of the person. Instead, begin your profile by noting your own tradition in the first line and the interviewed tradition in the second line.

Length: 5 pages maximum

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins)

The assignment is due on **September 29, 2015 (Tuesday of Week 6)**.

Weight: 20% of the total course grade.

This assignment measures Learning Outcomes 3 and 4.

3. Class Participation and Contribution

Participation indicates involvement, sharing, and taking part in the conversation, all desirable attributes especially for the social dimension of the course. *Contribution*, on the other hand, indicates not only social but also intellectual involvement. It implies the willful intent to assist others in the forging of understanding. Contribution not only includes participation, it goes beyond it because it focuses on the goal of learning and sharing knowledge. The decisive question is: Do your comments and questions contribute to the development of the class and the common understanding of the object under discussion? Some ways to contribute are (1) pointing to aspects in the readings that help the class to achieve a better understanding; (2) providing summaries or recapitulations of topics under discussion; (3) asking questions that lead to revealing discussions; (4) making observations that integrate concepts and discussions; (5) challenging, or even disagreeing with the instructor, so that the difference of opinion serves as a basis for exploring all sides of a concept, issue, or practice. In order to prepare for and have this participation assessed, students are required (1) to prepare for class by completing the required reading for weeks 2-7; (2) to write one page of notes (bullet point style) and articulate at least 3 questions; (3) to reflect on their participation and contribution after the class, as well as what they have learned from the discussion in relation to their faith development, especially from a Renewal perspective.

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins).

The assignment is the submission of **two** of the six sets of notes, questions and reflections and it is due on **Thursday October 8th (week 7)** (maximum of 6 pages, 3 pages for each week's participation, contribution and reflection).

Weight: 20% of the overall grade.

This assignment measures Learning Outcomes 1, 2 and 5.

4. Final Exam

The final examination will be a "take home" examination. The examination paper will be released to students via Blackboard on **October 5th** and explained in class that week. It will comprise four sections, with three questions in each section. Students are required to answer **one question from each section**. Section A will examine the doctrine of God, the Trinity and the person and work of the Holy Spirit. Section B will examine creation, humanity and sin. Section C will examine Christology and salvation. Section D will examine eschatology and the church.

Style: Turabian Style Manual (e.g. double-spaced, 12 point font, one-inch margins).

Students are required to write 3 pages for each answer and they can consult literary sources but **not** the Internet. The four answers (one answer from each section) should be submitted as a single document (maximum 12 pages) for assessment on **Thursday October 15th (week 8)**.

Weight: 40% of the course grade.

This assignment measures Learning Outcomes 1,2, 3 and 4.

Assignments	Weight
Assignment 1: Bibliography	20%
Assignment 2: Ecumenical Interview	20%
Assignment 3: Participation	20%
Assignment 4: Final Exam	40%
TOTAL	100%

Grading Scale

MASTER'S GRADING: PHILOSOPHY and CRITERIA (from the Graduate Catalog)

The following evaluation rubric is employed in the Masters programs of the School of Divinity and is in keeping with grading policies at most U.S. graduate schools.

A A-

Work of superior quality in all areas. Work displays an outstanding mastering of the facts, a creative and critical use of the data, and an analysis or evaluation of facts, research, and trends, that shows real scholarship and talent for graduate work at the highest level. Practical or formational implications of work are included, as appropriate.

B+ B B-

Good grasp of facts, creativity and analysis, showing good comprehension of the subject. Practical or formational implications of work are included, as appropriate. The grade for such work will vary from B+ to B- according to the quality and quantity of the work.

C+ C C-

The student has shown a minimal grasp of the facts of the course, and does not demonstrate the desired level of creativity, analytical performance, or comprehension. Practical or formational implications of work are included, as appropriate. The grade will vary from C+-C-.

D+ D D-

Below minimal understanding and ability to handle the subject material of the course, but not requiring the course to be repeated. Practical or formational implications of work are included, as appropriate. The grade will vary from D+ to D-.

F

Not acceptable for graduate level study. The student's work indicated major deficiencies both in routine learning and in use of data. This grade denotes either unacceptable performance in spite of some effort, or failure to complete the assigned work.

MASTER'S GRADING SYSTEM

GRADE	PERCENTAGE	QUALITY POINTS	MEANING OF GRADE
A	94-100	4.00	<i>Superior</i>
A-	90-93	3.67	
B+	87-89	3.33	<i>Very Good</i>
B	83-86	3.00	<i>Good</i>
B-	80-82	2.67	
C+	77-79	2.33	
C	73-76	2.00	<i>Minimal</i>
C-	70-72	1.67	<i>Unsatisfactory</i>
D+	67-69	1.33	
D	63-66	1.00	
D-	60-62	.67	
F	0-59	0.00	<i>Failing</i>

Course Schedule

Week	Topic	Readings to be completed for class
1	Theological Method	Migliore, <i>Faith Seeking Understanding</i> , 1-65 McGrath, <i>Christian Theology Reader</i> , texts 1.5, 1.6, 1.10, 1.14, 1.25, 1.29, 1.31-33, 1.36-37, 2.2, 2.7, 2.9-10, 2.16-17, 2.19, 2.23, 2.27, 2.30-31, 2.33-34, 2.41-42, 2.48, 2.51, 2.53 Stone and Duke, <i>How to Think Theologically</i> , 13-28. Deane-Drummond, "Theology's Intersection with the Science/Religion Dialogue," 28-32. Harrison, "History of the Science/Religion..." 19-22.
2	Doctrine of God	Migliore, <i>Faith Seeking Understanding</i> , 66-95 McGrath, <i>Christian Theology Reader</i> , texts 3.1, 3.3, 3.9, 3.11-13, 3.16, 3.20, 3.22, 3.28, 3.33, 3.35, 3.40 Gregory of Nyssa, "Ad Graecos," 375-391.
3	Theology of the Trinity	Migliore, <i>Faith Seeking Understanding</i> , 66-95 McGrath, <i>Christian Theology Reader</i> , texts 3.3, 3.9, 3.11-13, 3.20, 3.22 Richard of St. Victor, <i>The Trinity</i> , 373-397.

4	Creation & the Holy Spirit	Migliore, <i>Faith Seeking Understanding</i> , 96-120, 232-58 McGrath, <i>Christian Theology Reader</i> , texts 3.10, 3.15, 3.17, 3.19; 6.1-6, 6.9-10, 6.13-15, 6.17-21, 6.25-26, 6.34, 6.47, 6.53,-54, 6.57 Moltmann, <i>The Spirit of Life</i> , 269-285.
5	Humanity & Jesus Christ	Migliore, <i>Faith Seeking Understanding</i> , 143-192 McGrath, <i>Christian Theology Reader</i> , texts 4.1, 4.3-11, 4.14, 4.16-17, 4.24-25, 4.31, 4.37, 4.41 Rahner, “Theology of the Incarnation,” 105-120.
6	Theology of Salvation	Migliore, <i>Faith Seeking Understanding</i> , 187-231 McGrath, <i>Christian Theology Reader</i> , texts 5.1-3, 5.6-10, 5.12-15, 5.17, 5.27, 5.29-30, 5.33 Unger, “Substitution,” 4-17.
7	The Kingdom of God & Eternal Life	Migliore, <i>Faith Seeking Understanding</i> , 347-372 McGrath, <i>Christian Theology Reader</i> , texts 10.1-7, 10.9, 10.13-14, 10.16-22, 10.24, 10.26 Boyer, “The Growth of Fundamentalist Apocalyptic in the United States,” 140-78
8	Church, Gifts, Sacraments & Vocation	Migliore, <i>Faith Seeking Understanding</i> , 259-313 McGrath, <i>Christian Theology Reader</i> , texts 7.1-4, 7.6, 7.12-13, 7.17, 7.19, 7.21, 7.24, 7.27, 7.29, 7.31 World Council of Churches, “The Nature and Mission of the Church.”

SECTION 3: POLICIES & PROCEDURES

This section covers policies related to academic integrity, accommodations, and University policies and procedures.

Christian Foundations of Academic Integrity

Biblical.

Regent University affirms the Biblical commandment of “thou shalt not steal” (Ex. 20:15). In the context of academic integrity, this must be understood in the larger framework of “love thy neighbor as thyself” (Matt. 22:39) as well as “render therefore unto Caesar what are Caesar’s; and unto God what are God’s” (Matt. 22:21). Paul writes from this framework of love and respect when he says, “Pay to all what is owed them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed” (Rom. 13:7). Each of these passages conveys the social obligation to respect the dignity of both the personhood and the property of those in society. Paul thus prescribes the biblical standard of honest, hard work as a key to respecting each other’s personhood and property. In his letter to the Ephesians, Paul even provides counsel to those who have committed theft, stating, “Let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need” (4:28). As such, the God of the Bible mandates a higher life than the world requires, a life in which Christians participate in the love and dignity God holds for himself as Father, Son, and Spirit. Indeed, even as Christ honors and acknowledges the will of his Father and the works of his Spirit, so should Christians honor and acknowledge the wills and works of those that provide opportunities to edify their minds and hearts with the knowledge and wisdom of sound scholarship. In doing so, Christians follow the biblical precept of integrity that is founded on love and respect and enables them to learn both from one another and those outside the faith.

Philosophical.

Regent University also affirms the necessity of recognizing the classical virtues when deriving a foundation for academic integrity, particularly the virtue of diligence. The virtues dictate that researchers should consider morality first. In other words, one's sense of expediency must always follow from that which is right, not from that which is convenient. Cicero comments that, in order to act morally, individuals must act in a manner that prevents themselves from being placed in a position where they must choose between convenience and morality, or, stated differently, into a position where they "consider one thing to be right but not expedient, and another to be expedient but not right" (102). The virtues, therefore, require diligence in order to act morally upright—diligence to plan ahead, diligence to rationally consider the context of the moral situation, and diligence to act biblically not just ethically. For that which is ethical to the world is never necessarily moral before Christ. (Cicero, Marcus Tullius. *On Moral Obligations*. Trans. John Higginbotham. London: Faber and Faber LTD, 1967. Print.)

Legal.

Finally, Regent University affirms the necessity of equipping students for the reality of functioning within a society bound by laws, including copyright laws. Paul speaks clearly about a Christian's responsibility to abide by the laws of the land. He concludes that authority is ultimately from God, so believers must work within that God-ordained system (Rom. 13). Thus, in mastering the art and science of proper attribution of sources, students are participating in the Biblical tradition of exhibiting reverence for the divine institute of law as well as giving honor where honor is due.

Accommodations for Students with Disabilities

The policy and intent of Regent University is to fully and completely comply with the Americans with Disabilities Act of 1990 (ADA), the Rehabilitation Act of 1973, and the Americans with Disabilities Amendments Act of 2008, to the extent that they apply to the university. Regent University will not discriminate against an otherwise qualified student with a disability in the admissions process, or any academic activity or program, including student-oriented services. Regent University will provide reasonable accommodation to the known physical and mental limitations of a qualified individual with a disability, unless to do so would impose an undue hardship on the operation of the university, or unless it would fundamentally alter a degree or course requirement. Qualified students must request reasonable accommodations for disabilities through the Disability Services Coordinator in Student Services.

For information about student records, privacy, and other University policies and procedures, students are directed to the most recent version of the Student Handbook located at <http://www.regent.edu/admin/stusrv/docs/StudentHandbook.pdf>

REGENT UNIVERSITY CONTINUITY POLICY:

In the event of an emergency, it may be necessary for Regent University to suspend normal operations. During this time, Regent University may opt to continue delivery of traditional classroom instruction using the Blackboard Course Management System. It is the responsibility of the student to monitor the course Blackboard site in the event of campus closure.

This syllabus is provided to students and participants for their general guidance only. It does not constitute a contract; either expressed or implied, and is subject to change without notice.

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