

***New Brunswick Theological Seminary***  
**Course Syllabus**

**TH 520 Foundations and Global Theology I**  
**Fall-NJ & NY 2021, Hybrid**

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Virtual Office Hours by an email appointment: (1) Before and After Virtual meetings on Thursdays (2) 5:00 pm –6:00 pm, Thursdays.

All important announcements and communication for this class will take place through Sakai and the NBTS email system. Make sure that you periodically check the course and your NBTS email inbox to stay informed and communicate with your professor and classmates. Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.

The more detailed instructions for each week are on “Weekly Schedule” of Sakai home page where you can find readings, lecture slides, and links to forum discussions, tests, assignments, and other activities.

**Theme Scripture**

- Hosea 11:9 *I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath (NAS).*
- Ps. 8:4 *What is man, that Thou dost take thought of him? And the son of man, that Thou dost care for him? (NAS)*

**Course Description**

The title of this class is “Foundations and Global Theology.” Does theology have foundations? Daniel Migliore begins his view of task of theology with “inquiry” (Migliore, *Faith Seeking Understanding*, 3). If theology is about “questions,” in what ways can we find foundations on which theology can be constructed? Grenz discusses theological alternatives of “post-foundationalism” quoting from Nicholas Wolterstorff, “On all fronts foundationalism is in bad shape. It seems to me there is nothing to do but give it up for mortally ill and learn to live its absence” (Wolterstorff, *Reason within the Bounds of Religion*, 52, quoted by Grenz, *Articulating the Christian Belief-Mosaic*, 112). Living in these relativistic, rapidly changing, and doubtful days, can we still have foundational knowledge of God, humanity and their relationship on which we can continue to construct our own theology? Or, do we have to make a shift from a classical view of foundationalism to contemporary, web-like, and mosaic view of contextualism? Having foundations, for example in *a modest type of foundationalism*, is, however, not so much close to having an absolute faith in unchangeable and transcendental foundations as constructing theology with foundational knowledge which can be collectively and plausibly shared and developed in different communities and contexts. A balance between foundations and their contextual relevance will be a critical focus of this course.

Although Western Theology has not always been western (some of the Western theologians have fought against the western philosophy and culture on certain issues), various criticisms have been raised on theological perspectives influenced by western tradition and culture, especially considering that the majority of the Christian believers are no longer living in the western world. Understanding global theology is becoming an essential component of doing theology. Questions will immediately arise regarding the nature and characteristics of global theology and the relationship between classical theology and global theology. On the one hand, it is crucially important to reshape theology based on global contexts. On the other hand, an assumption that global theology should be *always* different from classical theology is violent and oppressive. Joy of dancing and interacting between them will be beauty of this course.

Foundations and Global Theology I as the first half of a two-course sequence in the foundational and constructive study begins with serious questions of prolegomenon and moves on to concrete contents and knowledge of theology in such fields as Revelation, God and the Trinity, Creation and Providence, Christian Anthropology, and the Holy Spirit. Thus, the major subject matters of Foundations of Theology I class are: (1) Prolegomena, (2) Doctrine of Revelation, (3) Doctrine of God and the Trinity, (4) Anthropology, and (5) Pneumatology.

The word “prolegomenon” comes from a participle form of Greek verb *prolegein*, which means “to say beforehand.” Dogmatic Prolegomenon is a study to say something before the actual contents of Dogmatics, or systematic/constructive theology, are discussed. That is, it is mostly about methods of “how to theologize.” It also can be defined as a “meta-theology” or “a study about theology” rather than “actual contents of theology,” even though they are interrelated to each other. Thus, this class will deal with definitions/natures, methods/process, sources, certainty, tasks, and trends of theology. Herman Bavinck's prolegomenon is one of the most well-balanced enterprises of prolegomena among those proposed by the Reformed, relatively recent theologians. We will briefly touch on various trends of modern theological methods Karl Barth, Pannenberg, Stanley Grenz, James Cone, Daniel Migliore, Alister McGrath, and other contextual theologians have developed, with a keen interest in a question of the interaction between classical and contextual theologies.

The second part of the class is doctrine of revelation. We study, believe in, and confess God not intuitively but by way of God's self-revelation, which is one of Christian characteristics. God comes to us in God's word, not the other way around. This is the only way in which we can discuss a divine being. If we have to reach a god by picking up some elements from ourselves-*via analogia*, such god would be similar to ourselves. If we imagine a god who is totally different from ourselves-*via negativa*, such god wouldn't be informative. We cannot overcome the ontological and the epistemological problems of any god postulated by our own reason only-*sola ratione*. Therefore, the only way we know a divine being is that God reveals self to the world and to us. This is an ontological value and nature of the revelation. Now, how do we know Scripture, the essence of God's revelation, authentically comes from God? Can Scripture be comprehended by having faith alone, analyzing human society and culture, or relying on human cognition? What is reality we meet through Scripture? If biblical reality can be grasped only by looking at human society and culture, how can we still say that Scripture is divinely inspired? If it can be understood by faith alone, how can we rely on our faith that is not stable and how can we find distinctiveness of Christianity among other religions which have their own faith system? How can you explain, not absolutely but relatively and plausibly, that old and ancient literatures were inspired by God

and are still relevant to us? If human authors were called and inspired by God to write the Scriptures, what is their relationship with God? If the authenticity of Scripture fell into a shipwreck, every corner of theological formation would collapse. We all believe and confess that Scripture is inspired by God. But how can we explain and demonstrate our confession in theological studies and paradigms?

The third part of this course is a study of God-*qeo,j + lo,goj* which will lead us to theological wonder, joy, and struggles. Scripture declares that “God is that God is” (Exod. 3:14). This might be the genuine ontological reality of God. But this God is coming to human beings in God’s creation, revelation, in Christ, in the Holy Spirit, in history and world, in the church, and through saints, theologians, and all believers. Moreover, this God is coming to me in God’s own Spirit. Who is this God that reveals Godself in the world and to me? In addition, understanding Christian God is encountering **the Trinitarian God** both objectively and subjectively. Thus, questions we deal with will be very diverse. Who is the Christian God revealed in nature and portrayed in Scripture? Who is God we meet in our life and death? Is God wrathful or merciful? Is God father-like and mother-like? Is God in three modes, or one in three? What is the inner-relationship within the Trinity? What is its (their) relationship with the world and with humanity? Are there any conflicts among them, if the Son was forsaken by his God on the cross? Is there any hierarchy within the Trinity, if the Son is eternally generated and the Spirit proceeds from the God the Father and God the Son (double procession)? What is the reality and meaning of the Trinity? Is God truly revealed God-*Deus revelatus*? Or, is there a certain aspect of God hidden to us-*Deus absconditus*? If there is a certain aspect of *Deus absconditus*, how can our theological questionings and struggles still be relevant to our faith in God?

God is the creator and sustainer of the cosmos, the world, and humanity, i.e., *omnia*. In Christ, all things in heaven and on earth were created (Col. 1:15). When the Lord sends fourth the Spirit, people are created and the face of ground is renewed (Ps. 104:30). Thus, the Trinitarian God created and sustains the world. But the world and human beings are full of sufferings, absurdity, evil, injustice, persecution, and unpredictability. Because of the chaos on earth, some people’s thoughts are, “There is no God” (Ps. 10:4), and others cry out, “God has forgotten, he has hidden his face, he will never see it” (Ps. 10:11). Facing this human reality, we cannot but raise the question, “Who is this Christian God that creates and sustains the world and humanity?”

Thinking from both doctrine of Revelation and God, theology in the Reformed tradition, especially following John Calvin, concerns God’s revelation in which God accommodates—lowers down—Godself to us rather than our speculation through which we reach God. The sublime beginning point of theology is that **God comes to us**, not that we go up to God! The Bible tells us God who reveals Godself in the Bible. It sounds a tautology. Yes, it is. That is why all theological giants have been struggling from so many complicate themes that the readings of this course will lay out. But remember, the real comfort does not come from uncritical acceptance. Rather, theological wonder comes from profound wandering around all sorts of questionings especially when we find that the Holy Spirit is at work, even more strongly, for those who have a burning desire to know the mystery of God and God’s coming to us. Theological wonder and comfort are the other side of the same coin of the continuous struggling and questionings. The class will stimulate participants to think over the matters of in what ways Christian view of the Trinitarian God can impact our society and of how the traditional views of the Trinity can be reshaped by social and global contexts.

The fourth part of the class is Christian Anthropology that deals with the creation of humanity, *imago Dei*, the Fall & its results, sin and death, human limitation, and free will & freedom. We are crowned by the glory of God and at the same time we are critically corrupted by the Fall. Anselm calls humanity *massa peccatrix* (sinful mass, *CDH* I.5). Moreover, the problems of human beings are more critical than the reality of sin. We are limited with ignorance, vulnerability, addiction, discrimination, oppression, disease, and death, stranded in a concrete space and time, and struggling from inner realities of selfishness, competition, hatred, anger, pride, and shame. On the other hand, we are the very master piece of God who can create new thoughts, devises, systems, and technology. Potential ability and its result have demonstrated how effectively and realistically human will and freedom exist within us. In addition, we have a “noble faculty” to introspect ourselves, which cannot be practiced by any other creatures on earth. How can these two different realities of humanity be reconciled? The fact that we are facing the two perplexing realities of ourselves is itself an unshakable proof of human limitation. The social implication of Christian views of humanity is also one of the most significant issues in Christian anthropology.

Lastly, the Person and the work of the Holy Spirit will be discussed. Questions included are, “Is the Holy Spirit God?” “Is the Holy Spirit simply an agent of God or an individual Person?” “What is the inner relationship of the Holy Spirit within the Trinity?” “In what ways is the Holy Spirit at work for Jesus, the church, believers, truth, and the world?” and “Can we still receive all sorts of charismatic gifts including speaking in tongues that the NT believers received?” Although Calvin depicts the Holy Spirit as the Chain or bond (*vinculum*) that unites us with Christ (Institutes III.1.1), the Western and Eastern churches were divided from each other because of the filioque debate which is the issue of the relationship between Christ and the Holy Spirit. What is worse, churches and believers are in conflicts on charismatic gifts even though Scripture proclaims that the Holy Spirit is the very uniting bond of believers. The class will also discuss Pentecostalism in global contexts.

### **Learning Outcomes**

*As the student fulfills the requirements of this program, s/he will:*

1. Think critically and theologically, gaining basic literacy within the distinctives of the Christian faith and tradition through biblical studies, theological and historical studies, and ministry studies. In these fields, they can identify, locate, organize, critically analyze, compare and utilize diverse sources of information for present and life-long learning.
2. Engage their own and other communities, traditions, structures, and cultures. They put theological studies into practice in diverse vocational applications of ministry, seeking to understand the work of God. They prepare for leadership and service responsive to varied social contexts
3. Demonstrate personal development and spiritual formation, deepening their understanding and practice of faith. This involves reflection and promotes application of theological education for spiritual and social transformation (This year’s e-portfolio item).
4. Analyze dynamics of power and privilege as these intersect the self, institutions (including the church), and society. They formulate appropriate responses to injustices and violence across race, class, gender, and other oppressive structures. They foster social engagement, ecumenical dialogue and interfaith cooperation in pursuit of peace and justice.

## Course Objectives

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

1. Identify foundational knowledge of technical terms and their meaning such as prolegomenon, *quoad se et quoad nos*, revelation, inspiration, *homoousia*, the immanent, economic, and social Trinity, *imago Dei*, the Fall, free will and freedom, the Spirit as Person, the Spirit and Christ, and miraculous gifts, competencies of which will be assessed by tests and final examination of identification.
2. Articulate basic skills and methods of how to construct theology, overcoming extreme foundationalism and contextualism, through which she/he can continue to acquire further knowledge and insights. This can be enhanced by readings of the course materials, class discussions and lectures, summary and theological papers, and the final examination.
3. Challenge one another with critical questions on Christian views of God and humanity and their implications and practices, which include “God and evil,” “Revelation and Human Context,” “the Trinity and its social implications,” “the Image of God and Social Justice,” “Sin and Divine judgement,” “The Spirit of God and the Holy Spirit,” and “Pentecostalism and Ecumenism.” Class discussions and presentation will contribute this objective.
4. Outline traditional theologies that have been accumulated as precious gifts of God throughout history by different churches and theologians, which will be addressed and highlighted by readings, group presentation, summary and research papers, and the final examination.
5. Develop his/her own understanding of Scripture, God, and humanity and further to communicate it with other views generated from various contexts, which will be developed through making presentations and writing a theological research paper.
6. Appreciate humble, yet joyful missions as children of God for people in pains in this broken world, part of which can be examined by group discussions and theological paper.

## Methodological Remarks

Studying systematic theology has three different emphases as we face old history backwardly and new history forwardly. We are both the last and the first in history. There is a wisdom saying in Confucianism: “學而不思則罔, 思而不學則殆” (**Learning** without thinking is meaningless and **thinking** without learning is dangerous, the second Uijung 15). First of all, since we live the very first day in history forwardly, it cannot be overemphasized that thinking and imagining given issues creatively is as important as learning theology. Knowledge has been accumulated by various independent thinkers without whom we might have to simply repeat what happened in the very first time. We creatively theologize what we will hand over to our next generation. Secondly, this process should not be arbitrary. Since we live in the very last day of history backwardly, we have to expose ourselves to the scriptural references, traditions of the church, and writings of theological saints, trying to find what we have inherited and where we stand among other believers. Thirdly, thinking theologically and learning theology from history do not mean that we theologize what we want to build up. Allow some space where the Holy Spirit can work. A burning desire to know the mystery of God’s work in and beyond God’s people may result in our confession that we do not know (Isa. 45:15; 55:8-9, Rom. 11:33). Only after that will our

understanding of God's presence *in nobis* be deepened and enriched. **Prayer** is the first method to study systematic theology.

### Primary Texts

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*. Third Edition. Grand Rapids: Eerdmans, 2014. ISBN-13: 978-0802871855  
<http://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1058383>

Jaeseung Cha ed. *Text Note I*. New Brunswick: NBTS, 2021, posted in Sakai.

You may purchase the course textbooks at a local bookstore and/or utilize a book distributor such as [www.amazon.com](http://www.amazon.com); [www.bn.com](http://www.bn.com); <http://www.cokesbury.com>; or [www.bibliofind.com](http://www.bibliofind.com). Since online purchases can take a week or longer, make sure to order the textbooks as soon as possible. Most required material may be found in our library and some of it also can be downloaded from various academic websites. Any additional materials (e.g., articles, etc.) may be found in your course in Sakai. Some of other texts in the list below can be found in the Research Database of the Sage Library, <https://www.nbts.edu/sage-library/resources/online-databases/>

### Resources for Presentation

Group 1 **Postmodern Theology**: Vanhoozer, Kevin J. "Theology and the condition of postmodernity: a report on knowledge (of God)." In *The Cambridge Companion to Postmodern Theology*. Ed. Kevin J. Vanhoozer. Cambridge: Cambridge University, 2003.

Group 2 **Womanism, Eco-Theology, and Buddhism**: (i) W5 Harris, Melanie L. "Ecowomanism Buddhist-Christian Dialogue from a Womanist and Ecological Perspective." *Journal of Feminist Studies in Religion* 36/1 (Spr. 2020): 123-129. (ii) W5 Harris, Melanie L. "Buddhist Resources for Womanist Reflection." *Buddhist-Christian Studies* 34 (2014): 107-114.

Group 3 **Science and Theology**: W5 Ludlow, Morwenna. "Science and Theology in Gregory of Nyssa's "de anima et resurrectione": Astronomy and Automata." *The Journal of Theological Studies* 60/2 (Oct. 2009): 467-489.

### Other Resources

Aleaz, K. P. "Trinity as Sat-Chit-Ananda in the Thought of the Indian Theologian Brahmabandav Upadhyaya." *Asia Journal of Theology* 23/1 (2009): 82-91.

*ANF* Alexander Roberts and James Donaldson, eds. *Ante-Nicene Fathers*. 10 Vols. Peabody: Hendrickson, 1995.

Aquinas, Thomas. *Summa Theologiae*. <https://www.newadvent.org/summa/>

Barth, Karl. *Church Dogmatics*, eds. G. W. Bromiley and T. F. Torrance. Edinburgh: T. & T. Clark, 1957-1988.

Bavinck, Herman. *Reformed Dogmatics*. Vol. 1: Prolegomena. Tr. John Vriend. Grand Rapids: Baker, 2003.

Berkhof, Louis. *Systematic Theology*. Grand Rapids: Eerdmans, 1938.

- Brunner, Emil. *The Christian Doctrine of Creation and Redemption*, tr. Olive Wyon. Philadelphia: Westminster, 1952.
- Calvin, John. *Institutes of the Christian Religion* (1559). LCC 20-21, ed. John T. McNeill. Tr. Ford Lewis Battles. London: S. C. M. Press, 1961.
- Dulles, Avery. *Models of Revelation*. Maryknoll: Orbis Books, 1992.
- Elwell, Balter ed. *Baker Topical Guide to the Bible*. Grand Rapids: Baker Book, 1991.
- Erickson, Millard J. *Christian Theology*. Grand Rapids: Baker Books, 1983.
- Evans, James H. *We have been Believers: An African American Systematic Theology*. Minneapolis: Fortress, 2012.
- Frei, Hans W. *Types of Christian Theology*. New Haven: Yale University Press, 1992.
- Grenz, Stanley J. *Theology for the Community of God*. Grand Rapids: Eerdmans, 1994.
- Kapic, Kelly M. and Bruce L. McCormack eds. *Mapping Modern Theology: A Thematic and Historical Introduction*. Grand Rapids: Baker, 2012.
- Kinnison, Quentin P. "The social Trinity and the Southwest: toward a local theology in the Borderlands." *Perspectives in Religious Studies*, 35/3 (Fall 2008): 261-281.
- LCC John Baillie, John T. McNeill, and Henry P. Van Dusen, eds. *The Library of Christian Classics*. 26 vols. Philadelphia: Westminster Press, 1953-69.
- Luther, Martin. *Luther's Works*. Vols. 1-30, ed. Jaroslav Pelikan. St. Louis: Concordia Publishing House, 1955-86; vols. 31-55, ed. Helmut Lehmann. Philadelphia: Fortress Press, 1955-86.
- McGrath, Alister E. *Christian Theology: An Introduction*. 2<sup>nd</sup> ed. Malden: Blackwell, 1997.
- McKim, Donald K. *Introducing the Reformed Faith*. Louisville: Westminster, 2001.
- Moltmann, Jürgen. *The Trinity and the Kingdom: The Doctrine of God*. Trans. Margaret Kohl. San Francisco: Harper & Row, 1981.
- NPNF1 Philip Schaff, ed. *Nicene and Post-Nicene Fathers*. First Series 14 vols. Peabody: Hendrickson Publishers, 1999.
- NPNF2 Philip Schaff and Henry Wace, eds. *Nicene and Post-Nicene Fathers*. Second Series 14 vols. Peabody: Hendrickson Publishers, 1999.
- Pannenberg, Wolfhart. *Systematic Theology*. Vol. 1. Tr. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1991.
- Rowland, Christopher ed. *The Cambridge Companion to Liberation Theology*. Cambridge: Cambridge University, 2007.
- Tennent, Timothy C. *Theology in the Context of World Christianity: How the global church is influencing the way we think about and discuss theology*. Grand Rapids: Zondervan, 2007, pages 25-49.
- Van den Brink, Gijsbert. "Are we Still Special? Evolution and Human Dignity." *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 53/3 (2011): 318-332,
- Vanhoozer, Kevin ed. J. *Cambridge Companion to Postmodern Theology*. Cambridge: Cambridge University, 2003.
- Vorster, Nico. "A Theological Evaluation of the South African Constitutional Value of Human Dignity." *Journal of Reformed Theology* 1 (2007): 320-339.
- Wood, Charles M. *An Invitation to Theological Study*. Valley Forge: Trinity Press International, 1994.

## Resources for Theology and Science

Jeeves, Malcolm. "The Emergence of Human Distinctiveness: The Story from Neuropsychology and

Evolutionary Psychology.” In *Rethinking Human Nature: A multidisciplinary Approach*. Ed. Malcolm Jeeves. Grand Rapids: Eerdmans, 2011.

Ludlow, Morwenna. “Science and Theology in Gregory of Nyssa's "de anima et resurrectione": Astronomy and Automata.” *The Journal of Theological Studies* 60/2 (Oct. 2009): 467-489.

Van den Brink, Gijsbert. “Are we Still Special? Evolution and Human Dignity.” *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 53/3 (2011): 318-332

N.B. One of the special focuses for this course is a dialogue of Theology with Science.

## TECHNOLOGY NEEDED

- 1) Computer: desktop or laptop with these recommended minimum standards:
  - Windows 10 / OS X
  - 8 GB of RAM
  - 240GB of SSD Hard Drive
  - Camera [built in or additional purchase]

This amount of computing power will allow you use the software offered by NBTS. Note: Students will have difficulty accessing and using course materials and communicating with faculty and staff if their equipment does not meet minimum standards. For questions about computer equipment, please contact Jeanette Carrillo [jcarrillo@nbts.edu](mailto:jcarrillo@nbts.edu)

- 2) Ability to access to the Internet and a supported Web browser (Internet Explorer, Firefox, Chrome, or Safari). Note: Most of the components in Sakai work best with Firefox, Chrome or Safari
- 3) A headset for plugging into your computer for video conferencing and synchronous classes.
- 4) Students in hybrid and online courses usually need both a webcam and microphone for communication with students and instructors.

## SOFTWARE REQUIREMENTS

You will need to make sure that you have an up-to-date version of your browser as well as an operating system and some additional software on your computer to take this class. Some of the documents in this course will be available to you in PDF form. If you do not have Adobe Acrobat Reader software on your computer, you can download it by going to <http://get.adobe.com/reader>, Microsoft Office products (or equivalent – Office 365 is included with a student's email account).

## Sakai Use

SAKAI is the Learning Management System (LMS) for New Brunswick Theological Seminary. Course materials are available within this system. Please log-in and look over your classes on SAKAI as soon as you can. It is important that you familiarize yourself with how the course has been organized. **Online and hybrid classes begin on the first scheduled day of the class in the first week of the semester.** There may be assignments students need to complete before the first face-to-face meeting of the class.

If you have problems and/or are not able to login, have questions concerning the use of Sakai or NetClassroom, send an email to [jcarrillo@nbts.edu](mailto:jcarrillo@nbts.edu) . Describe the problem in detail and include your full name, your email address, and telephone number(s). If you have technical problems, send an email to [jchoi@nbts.edu](mailto:jchoi@nbts.edu). Describe the problem in detail and include your full name, your email address, and telephone number(s).

### **Internet Service Providers (ISP)**

A reliable, preferably high speed, internet connection, which includes direct access to the worldwide web is needed. In situations of emergency (i.e. pandemic, etc.), students may be required to shelter in place and will need to access their courses from home.

### **COURSE DELIVERY**

#### **HYBRID COURSE**

This course will be delivered partially online through New Brunswick Theological Seminary's Learning Management System (LMS) Sakai. This means that a portion of the class will meet face-to-face on specified dates during the semester with another portion of your participation conducted online on other dates.

In Sakai, you will access online lessons, course materials, and resources. At designated times throughout the semester, we will participate in a blend of self-paced and group-paced activities using Sakai and alternative Internet-based technologies. Activities will consist of test and quiz, discussion forums, presentation, research paper, and final examination.

### **COURSE COMMUNICATION**

Announcements will be posted in Sakai on a regular basis. They will appear when you log in and/or will be sent to you directly through Sakai messages. Please make certain to check them regularly as they will contain any important information about upcoming projects or class concerns. Note: professors will only communicate information concerning the course using the NBTS mail system. When submitting messages, please do the following:

- Put a subject in the subject box that describes the email content with assignment subject and your name. For example: **paper-your name**.
- Students should always include their first and last name at the end of all e-mail messages. This will enable the professor to quickly identify the student and course, facilitating a timely response.
- If you have a concern and send me a message, you can expect a response within 48 hours.
- Send email only to and from your NBTS email account and not your personal email. Also, do not send emails to my personal account, please submit all emails through the messaging (email) feature in Sakai.
- Do not send messages asking general information about the class, please check the syllabus and weekly schedule first, and if it is difficult to find it, post those in the QUESTION Discussions
- Submit assignments in Sakai using the "assignments tab." Do not use submit by email or SAKAI messages.
- Make certain to check your messages frequently.

**QUESTIONS** - In online courses/hybrid courses it is normal to have many questions about things that relate to the course, such as clarification about assignments, course materials, or assessments. Please post these in the QUESTION Forums which you can access by clicking the DISCUSSIONS button in the course navigation links. This is an open forum, and you are encouraged to give answers and help each other.

## **LIBRARY RESOURCES FOR ALL CAMPUSES**

All NBTS students can access online resources including the Sage Library catalog, journals, databases, and ebooks 24/7, by visiting <https://www.nbts.edu/sagelibrary/>. Resource guides are on the Sage Library page link in Sakai. To obtain a free library card, stop at the circulation desk or access an online card: visit <https://www.nbts.edu/sage-library/digital-library-card-application-form/>. Reference services are available virtually by Zoom or telephone. For information contact, the Sage Circulation Desk at 732-247-5241 or [sage.library@nbts.edu](mailto:sage.library@nbts.edu). Students also have access to Rutgers University Libraries and SEPTLA member institution libraries. Local libraries may also offer guest privileges. For more information contact Laura Giacobbe at 848-237-1773 or [lgiacobbe@nbts.edu](mailto:lgiacobbe@nbts.edu). For help with theological writing, contact James Brumm at [jbrumm@nbts.edu](mailto:jbrumm@nbts.edu). Stay up to date on library news on Facebook @sagelibrary or on Instagram @sage.library.

### *Library Resources at the St. John's Campus*

NBTS students studying on the St. John's campus have borrowing privileges at the University's Library. To obtain access, follow the instructions in the email sent out by Dr. Faye Taylor, Director of the NY Campus, at the beginning of the semester. For more information about St. John's Library, contact the Circulation Desk by phone at 719-990-6850, text at 719-652-6936, or by email at <http://stjohns.libanswers.com/>.

NBTS students taking St. John's electives have access to the St. John's databases, at <http://campusguides.stjohns.edu/databasesA-Z>. To obtain access, contact Laura Giacobbe at 848-237-1773 or [lgiacobbe@nbts.edu](mailto:lgiacobbe@nbts.edu).

## **INCLUSIVE AND EMANCIPATORY LANGUAGE**

NBTS is committed to an inclusive theological agenda. The use of inclusive language is a requirement for all written work and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as "mankind" or "sons of God" are not inclusive of women. Instead, students could say humanity and children of God. Students will be urged in classes to consider more inclusive ways of speaking about God as well.

## **Requirements and Grading (100 points)**

1. Attendance and Class discussion—8 points
2. Tests and Forum Discussions—22 points

3. Summary Paper—5 points
  4. Group Presentation and Discussion—20 points
  5. Theological Research Paper—20 points
  6. Final Examination—25 points (Identification 15 points+ Essay 10 points)
1. Attendance and Class Discussion (8 points): Students are required to attend the virtual/in-person meetings and engage in class discussions.
  2. Tests and Forum Discussions (2 points x 11 times= 22 points): Students should take tests 7 times and post their thoughts in “Forum Discussions” 4 times. Check “Activities and Assignments” each week in the course schedule of the syllabus and “Weekly Schedule” of Sakai. For forum discussion, students should post (1) their thoughts on the question(s) AND (2) their comments on other two posts. Since the tests are designed for students to examine how much they understand readings for each week, it should be completed by 11:55 pm on Wednesdays. The post of your thought on Discussions are also due by 11:55 pm on Wednesdays. Then, you can spend the last day of the week, Tuesdays, in preparing for discussions and commenting on other posts. **Late tests and posts are not allowed.**
  3. Summary Paper (5 points): This assignment is aimed for students to prepare for their presentation and Discussion in the following week. Each student is required to post their individual summary of three groups’ readings in around 600-800 words (1,000-1,200 words for MA students, single space, font 12, in Word format), not three summaries but only one summary in 600-800 words that must include all three groups’ readings. Readings are listed under Week 5 of the course schedule below. Do not read and include other readings than the given readings. Footnotes and Bibliography are not needed but the quoted source must be credited in the main body by placing the author’s name and the page number in parenthesis, for example, (Harris, *Ecowomanism*, 125). Post your summary in “Assignments” whose link is attached in the Weekly Schedule, Week 5. One point will be deducted per day for late paper. The file title of the paper should begin with “Summary-your name.”
  4. Group Presentation and Discussion (20 points, 10 point for presentation + 10 points for Q & A = 20 points): Each student will belong to one of three groups: (1) Postmodernism, (2) Womanism, Eco-theology, and Buddhism, (3) Theology and Science. Each student needs to sign up for the group she/he favors in the “Sign up” of Sakai by **Sep. 16<sup>th</sup>**.
    - (1) All three groups must post their presentation materials (one material from each group, not from each student) in Discussions by 5:00 pm on the day of presentation, Oct. 14 (Thu).
    - (2) Structure and Flow of Presentation and Discussion: (i) presentation-15-20 min. for each group, (ii) the 1<sup>st</sup> round of group discussion in order to find questions to the other groups. Each group must prepare and raise one question to two other groups, for example, Group Postmodernism can raise one question to Group Womanism and another to Group Theology and Science, (2 questions x 3 groups = 6 questions), (iii) the 2<sup>nd</sup> round of group discussion in order to find answers to questions from other groups, (iv) presentations of answers, (v) free discussion-30 min.
    - (3) When you assign the portions of your presentation to your group members, do not divide them simply by pages of the reading(s). Instead, you must find the important themes in your reading(s) and assign them to each member of your group. For example, the first person can present introduction, the second one focuses on the nature and concept of Postmodernity, the third one deals with the relationship between Postmodernity and Christianity, and the last person can conclude the presentation with evaluation, questions, and suggestions.
  5. Theological Research Paper: All students are required to write a theological research paper in 1,400-1,600 words in Word Format (single space, font 12, for MA students 1,800-2,000 words), regarding

any topic this class touches on. Be reminded that the narrower and more specific theme you choose, the better paper can be expected. For instance, the scopes of “Theological Method and Human Culture,” “Scripture or Revelation?” “Doctrine of the Trinity in the Early Church,” “The Trinitarian God and Human Beings,” and “Feminism and Womanism,” “Scripture as the Incarnation of God in History,” and “Christian View of Human Beings in Diverse Cultural Contexts” are too broad, and their themes are vague for a theological research paper at a graduate level. Focus on a concrete topic of “A (a tradition or a theologian)’s B (a theme)” such as “Doctrine of the Trinity in James Cone,” “God in Indonesian Myth,” “Doctrine of the Trinity from Hindu Perspective,” “Liberation Theology as a Theological Paradigm,” “Doctrine of the Trinity in Athanasius,” “Calvin’s Concept of the Knowledge of God,” “Humanity as a Dialog between Christianity and Taoism,” “Nature of Sin from the Methodist Perspective,” “Free will and Freedom in Calvin,” “The social implication of the *Imago Dei* in Emil Brunner,” “Pneumatology in Aquinas,” “Charismatic Gifts of the Spirit in Calvin,” “Ecowomanism in Korea,” and “The Person of the Spirit in Sara Coakley.” Understand that they are only some examples. You may be able to find your own theme with your own interests, which is itself an integral part of doing theology. It is highly recommended to use primary sources rather than secondary sources. One point will be deducted per day for late papers—20 points. Refer to suggested guidelines as follows:

- (1) Read primary sources on the topic. For example, Augustine’s *The Confession*, Calvin’s *Institutes*, Luther’s *Lecture on Galatians*, Schleiermacher’s *Christian Faith*, and Barth’ *Church Dogmatic*, James Cone’s *Speaking the Truth*, and Newbigin’s *The Gospel in a Pluralist Society* are primary sources where you can find the authors’ original thoughts. Migliore’s *Faith Seeking Understanding*, Grenz’ *Theology for the Community of God*, Berkhof’s *Systematic Theology*, and Erickson’s *Christian Theology* are secondary sources which describe and summarize various thoughts, although there would be some unclear boundaries between the primary and secondary sources.
- (2) At least one primary source of a book and one periodical on it must be included as reading resources. (It must not be overlapped with any readings in class (For MA students, one primary source of a book and two periodicals must be read and referred to).
- (3) Do not forget to put the title of your paper, considering the major focus of the theme (common mistakes of titles for the relevance to contents are too narrow, too broader, irrelevant, and incorrect titles).
- (4) In the introductory part (it could be with/without the subtitle of introduction), a brief description of the major topic and the structure of the main body must be explained. It can also briefly include a motivation of your paper.
- (5) Do not include either in introduction or in the main body historical details of the theologian you choose, if she/he is a well-known theologian. Historical details can be part of your paper only when they are critically relevant to your main point of argument.
- (6) Summarize major points in your readings with direct/indirect quotations and footnotes (**not abbreviated notes** in parentheses in the main body), following the instruction of Turabian Citation Guide in Library in Sakai.
- (7) Conclude the paper with your own reflection with agreement, comparison, criticism, suggestions, and questions (200-300 words), followed by a bibliography. Pay keen attention to the detailed different writing styles between footnotes and bibliography.

- (8) The evaluation will be on structure, summary, the relevance of the title, major focus, and conclusion (10 points), on the accuracy of citation, footnotes, and bibliography (5 points), and on the depth of theological reflection (5 points), and thus together 20 points.
  - (9) Post your proposal in 1-2 paragraphs with a title or theme, structure, and the primary source in Assignments of Sakai by Nov. 04.
  - (10) Post your theological research paper on Dec. 04 (Sat). One point will be deducted per day for a late paper (File title: Paper-your name).
  - (11) A guideline for writing a theological paper is posted in Resources of Sakai and will be addressed in class.
6. Final Examination (25 points): All students must take the final examination that consists of (1) identification (2) essay. Examples will be given in advance. The examination is an open-book test, but no one can assist you while taking the exam. Quantity of your answers can vary according to questions, but they could be around 100-200 words in word format for each identification question (for MA students, around 200-300 words), and 400-600 words for each essay. 15 points of Identification (5 questions x 3 points) + 10 points of Essay (2 questions x 5 points) = 25 points. The examination will be given on Announcement and Assignment at 8:30 pm, which will be forwarded to students' email. Your answers must be submitted to "Assignments" of Sakai by 11:55 pm, Dec 16, **in one file of word format (File title: Final-your name). A late post is not allowed.**

E-portfolio Posting & Assessment – The name of paper will be loaded into the student's e-portfolio under outcome #03 by due date for upload. Please remove your name prior to uploading it to your portfolio. Once papers are loaded, students are to hand in proof of the upload (i.e. email or web receipt received after loading) to earn points for the course. Please note student assignments, projects or presentations may be randomly selected by NBTS for assessing our course and program effectiveness. Such selections will in no way affect the student's grade.

In keeping with the Seminary's assessment practices, all required materials must be submitted to the student's portfolio at the end of the course. Note: Course grades will not be released to the student until this requirement have been met.

**Nota Bene!**

Lectures will be delivered mostly with Power Point which will be uploaded in "Lessons" of Sakai. They can be freely used as references for a personal study and an ecclesial teaching under the restriction of a non-publication and non-commercial purposes.

**INCLUSIVE AND EMANCIPATORY LANGUAGE**

NBTS is committed to an inclusive theological agenda. The use of inclusive language is a requirement for all written work and encouraged in all other written or oral communications. Students are urged to develop greater sensitivity in their written work to issues of inclusion in all forms, but especially regarding humankind. Terms such as "mankind" or "sons of God" are not inclusive of women. Instead, students could say humanity and children of God. Students will be urged in classes to consider more inclusive ways of speaking about God as well.

## Theology and Science

This course has two focuses as implied in the title: (1) classical/traditional/foundational discussions of various theological topics and (2) their relevance and reshape in global and contemporary contexts. Thus, how to interact between Scripture, traditions, contexts, and persons are crucially important for the course not only as the theological methodology but also the actual theological constructions. Space for the interaction between theology and science is an integral part of the course.

Although some of the radical Protestants are not fully aware of this, both the Catholic and the Protestant theologies have deeply engaged in various ways of interactions between theology and science and appreciated the genuine values of secular studies including philosophical, social and natural science. Thomas Aquinas argues that grace does not destroy nature but perfects it (*Gratia non tollit naturam, sed perficit*), as he asserts with biblical bases in his *Summa Theologiae*,

Since therefore grace does not destroy nature but perfects it, natural reason should minister to faith as the natural bent of the will ministers to charity. Hence the Apostle says: "Bringing into captivity every understanding unto the obedience of Christ" (2 Corinthians 10:5). Hence sacred doctrine makes use also of the authority of philosophers in those questions in which they were able to know the truth by natural reason, as Paul quotes a saying of Aratus: "As some also of your own poets said: For we are also His offspring" (Acts 17:28), (Thomas Aquinas, *Summa Theologiae* I, I, 8 ad 2).

Notwithstanding a dualistic view between the world and religion suggested by some of the reformers and their concerns of natural theology, it must be noted that John Calvin develops his theology of common grace and general revelation through which he includes values and importance of various studies such as astronomy, medicine, and all natural science, as Calvin writes,

There are innumerable evidences both in heaven and on earth that declare his wonderful wisdom; not only those more recondite matters for the closer observation of which astronomy, medicine, and all natural science are intended, but also those which thrust themselves upon the sight of even the most untutored and ignorant persons, so that they cannot open their eyes without being compelled to witness them (John Calvin, *Institutes*, I.5.2).

Human faculty and practices to develop art, science, and philosophy is nothing but gifts from God which is embraced under the umbrella of the common grace of God, and it is bestowed indiscriminately upon all human beings. Calvin holds,

Yet so universal is this good that every man ought to recognize for himself in it the peculiar grace of God (*peculiarem Dei gratiam*). The Creator of nature himself abundantly arouses this gratitude in us when he creates imbeciles. Through them he shows the endowments that the human soul would enjoy unpervaded by his light, a light so natural to all that it is certainly a free gift (*gratuitum*) of his beneficence to each! Now the discovery or systematic transmission of the arts, or the inner and more excellent knowledge of them, which is characteristic of few, is not a sufficient proof of common discernment. Yet because it is bestowed indiscriminately upon pious and impious, it is rightly counted among natural gifts (*naturales*) (II.2.14).

Calvin goes even further than a simple appreciation of the secular studies. He corrects Plato's theory of recollection (Plato, *Phaedo* 72-76) based on his view that all human beings have a faculty to create, not

simply recollect truth: “There are at hand energy and ability not only to learn but also to devise something new in each art or to perfect and polish what one has learned from a predecessor. This prompted Plato to teach wrongly that such apprehension is nothing but recollection” (Calvin, *Institutes*, II.2.14). Certainly, Christians must fight against injustice, evil, and exploitation of the world. But this never implies blind ignorance of non-religious studies and of the reality of human society. On the contrary, God blesses all human beings with the divine wisdom which stimulates us to have dialogues with, contribute to, and be reshaped by all the studies including philosophical, social, and natural science. Understanding this grace will enrich and deepen the perspectives of theological students as well as reshape their views of the world and its reality and transform their moral and existential practices, as the course deals with theological methodology, Revelation, God and Trinity, Human beings, and the Spirit.

How to integrate of the dialogue of theology and science into the course are designed in three ways: (1) Group presentation and discussion on Gregory of Nyssa’s view of a dialogue of science and theology (2) Forum discussion on the relationship between theory of evolution and Christian view of creation and (3) Test and discussion on Human distinctiveness reflecting neuropsychology and evolutionary psychology. Through three events, engaging in assignments and activities of presentation, forum discussions, test, and synchronous discussions, students are expected to deepen their views of the importance and values of the interactions between theology and science, regarding essential issues of theology such as revelation, God and the Trinity, creation, and human beings. The concrete contents of integration are discussed in Course Schedule below.

## COURSE SCHEDULE

### **First Meeting    Sep. 02 (Tue)**

### **Greetings and Introduction to the Course**

Readings: Syllabus

Issues: (1) Greetings (2) Introduction to the Course

Activities and Assignments: (1) Study the Syllabus, (2) Check the online environment, (3) Forum Discussions-Post about yourself (0 point) and (4) Take a test about the course (0 point)

Virtual Meeting: Sep. 02 (Thu), 7:00 pm

### **Week 1            Sep. 03—09**

### **Introduction to Theology**

Readings: Text Note, 2-20, Theological Method in Bavinck and Pannenberg

Issues: (1) Definition, Distinctiveness, Nature of theology, Biblical References of Knowledge, Use and Content of Theology in Bavinck (*quoad se or quoad nos*), (2) Consensus for the Certainty in Pannenberg (Consensus or Confession), (3) Source and Foundation of Theology in Bavinck

Activities and Assignments: (1) Study readings with lecture slides, (2) Forum Discussions-D1 (2 points)

Virtual Meeting: Sep. 09 (Thu), 7:00—9:00 pm

Discussion: What is your definition of theology if you must place just one item for one

category on the slide 2 of L1 that suggests many items for the five categories?

**Week 2**      **Sep. 10—16**      **Source, Foundation, Task, and Contextuality of Theology**

Readings: (1) Text Notes 20-21, Theology as a Task of the Church in Barth, (2) Migliore, 1-20, Chapter 1 The Task and the Method of Theology (3) W-2, Bevans, “Contextual Theology as a Theological Imperative” (4) W-2, Grenz, “Articulating the Christian Belief-Mosaic”

Issues: (1) Task of Theology in Barth and Migliore (2) Foundation or Context in Bevans and Grenz?

Activities and Assignments: (1) Study readings with lecture slides, (2) Test 2 (2 Points)

(3) Video Clips for Foundationalism and Coherentism

(i) <https://www.youtube.com/watch?v=3znMajU8hM0>

(ii) <https://www.youtube.com/watch?v=IHkBcMF5Z80>

Virtual Meeting: Sep. 16 (Thu), 7:00—9:00 pm

Discussion: What are the differences between foundationalism and contextualism and between foundationalism and coherentism?

**Week 3**      **Sep. 17—23**      **Doctrine of Revelation: Revelation, Inspiration, and Illumination**

Readings: Text Note, 22-52, Theology and Language in McGrath, Hermeneutics in Dockery & Ricoeur, General and Special Revelation in Bavinck, Five Models of Revelation in Dulles Inspiration of Scripture in Bavinck, and Three Views in McKim

Issues: (1) Analogy, Metaphor, and Accommodation, (2) Various focuses in Hermeneutics, (3) General and Special Revelation, (4) Five Models of Revelation, (5) Dynamic, Mechanical, and Organic Inspiration, and (6) Inerrancy, Infallibility, and Witness

Activities and Assignments: (1) Study readings with lecture slides, (2) Take test T3 (2 points)

Virtual Meeting: Sep. 23 (Thu), 7:00—9:00 pm

Discussions:

(1) What is (are) your favorite model(s) of revelation among the five suggested by Dulles?

(2) What could be the potential values of the distinction between the general and special revelation?

**Week 4 (Hybrid, NJ)**      **Sep. 24—30**      **Authority of Scripture and Its Interpretation**

Readings: (1) Migliore, 21-65, Chapter 2 Meaning of Revelation and Authority of Scripture and Chapter 3 The Authority of Scripture (2) Text Note, 52-55, The Word and The Spirit on Our Hearts: Calvin, *Institutes* I.6.2-3, I.7.2,4,5, I.8.13, I.9.3, II.11.13-14, (3) W-4, Stiver, Dan R. “Theological Method.” In *The Cambridge Companion to Postmodern*

*Theology*. Cambridge: Cambridge University, 2003, pages 170-185, and (4) W-4, Wood, Charles M. "Hermeneutics and the Authority of Scripture." In *An Invitation to Theological Study*. Valley Forge: Trinity Press International, 1994.

Issues: (1) Migliore- Revelation as person, inadequate approaches, and four principles of the Interpretation of Scripture, (2) Calvin-Scripture as the Inward, secret, self-authenticated testimony of the Spirit, sealed on our hearts, (3) Stiver-Hermeneutics in postmodernity, "extra-textuality," "intra-textuality" and "inter-textuality, De & Re-construction, and (4) Wood-Liberal and conservative Hermeneutics, scope, function, and source of Scripture in its authority, three models and considerations of the authority, and the limits of the authority (5) How can you explain that Scripture comes from God?

Activities and Assignments: (1) Study readings with lecture slides (2) **Forum Discussions-D4 (2 points)**. Post your thought on two questions: (1) Regarding the authority of Scripture, whose view(s) is(are) most helpful to you, among Bavinck, Migliore, Calvin, Stiver, and Wood, and why? What is your view? (2) What would you say if you meet a millennial who believes that all religions are basically same because there is no way to prove that a religious scripture is more trustworthy than others?

**Virtual and In-Person Meeting in NJ:** Sep. 30 (Thu), 7:00—9:00 pm

**Group Discussion:** How can we explain (not prove) that Scripture comes from God?

**Week 5**

**Oct. 01—Oct. 07**

**Reading Week (different from the Seminary's reading week)**

Readings: (1) W-5, Vanhoozer, Kevin J. "Theology and the condition of postmodernity: a report On knowledge (of God)" (2) (i) W-5 Harris, Melanie L. "Ecowomanism Buddhist-Christian Dialogue from a Womanist and Ecological Perspective." (ii) W-5 Harris, Melanie L. "Buddhist Resources for Womanist Reflection." (3) W-5 Ludlow, Morwenna. "Science and Theology in Gregory of Nyssa's 'de anima et resurrectione': Astronomy and Automata."

Activities and Assignments: (1) Study readings (2) **Post summary of three readings in "Assignments"** of Sakai by 11:55 pm on Oct. 07 (Thu), (5 points)

Virtual Meeting: **No virtual Meeting**

**Week 6**

**Oct. 08—14**

**Group Presentations on Postmodern Theology, Womanism, Eco-Theology, and Buddhism, and Theology and Science**

Readings: same as those for week 5

Issues: Postmodern, Contextual and Global Theology (Womanism), and Theology and Science

Activities and Assignments: (1) Posting presentation materials (2) Group Presentations (15-20 Min.) (3) Questions and Answers (30 Min.), (4) Free Discussion (30 Min.),

Virtual Meeting: Oct 14 (Thu), **7:00 pm –10:00 pm (All students must attend)**

**Theology and Science:** Morwenna Ludlow’s article, “Science and Theology in Gregory of Nyssa’s “de anima et resurrectione”: Astronomy and Automata” is one of the readings for the two weeks. This article examines two sections of Gregory of Nyssa’s De anima et resurrectione which introduce scientific phenomena: from astronomy (eclipses and the phases of the moon) and physics (a water-device). Ludlow argues that each passage is set in its intellectual context and possible sources are suggested. The first example establishes a general epistemological principle (knowledge requires the cooperation of reason and sense-experience) which is applied to the second example’s argument for the existence of the soul. Gregory uses these examples to emphasize the importance of matter as part of God’s good creation: this reinforces his later emphasis on the human body (especially its resurrection). Furthermore, the structure of each example mirrors a general movement in Gregory’s dialogue from a rejection of materialism to an affirmation of the soul, and then to an emphasis on the co-dependence of the immaterial and material in creation. Students will comprehend that the importance of a dialogue of theology and science is a part of the church tradition, not simply a contemporary tendency (modified from the author’s abstract of the article).

**Week 7                      Oct. 15—21                      Doctrine of God and the Trinity**

Readings: (1) Text Note, 56-76 (2) Migliore, 66-95, Chapter 4 The Triune God

Issues: (1) Attributes of God and their biblical bases, (2) McKim-the immanent, economic, and social Trinity, (3) Development of the Doctrine of the Trinity in the Early Church (4) Migliore-New insights of the Trinity, Logic and Order? Distortion of the Trinity, Restatement of the Trinity, (5) Illustration for the Trinity?

Activities and Assignments: (1) Study readings with lecture slides, (2) Test-T7 (2 points) (3) Video clips, (i) “What attributes of God?” by a Christian rapper Shai Linne (ii) “the Gospel or Analogy?” by Dr. Fred Sanders

(i) <https://www.youtube.com/watch?v=sV3136cv3HU>

(ii) <https://www.youtube.com/watch?v=yh0sRmlb0Qk>

Virtual Meeting: Oct 21 (Thu), 7:00-9:00 pm

**Group Discussion:** (1) What is Shai Linne’s view of God? Does he focus on impersonal or personal attributes? What is your understanding of God? Who is the Christian God in your church and society? (2) Any illustration for the Trinity in your culture and context?

**Week 8 (Hybrid in NJ)      Oct. 22—28                      Doctrine of the Trinity in Scripture, Theologians, and Contexts**

Readings: (1) Text Note, 77-115, Theological Views: Doctrine of God in Theologians, (2) W8, Kinnison, Quentin P. “The social Trinity and the Southwest: toward a local theology in the Borderlands.” *Perspectives in Religious Studies*, 35/3 (Fall 2008): 261-281, (3) W8, Aleaz, K. P. “Trinity as Sat-Chit-Ananda in the Thought of the Indian Theologian Brahmabandav Upadhyaya.” *Asia Journal of Theology* 23/1 (2009): 82-91, (4) W8 Handout-the Trinity in Scripture

Issues: (1) Doctrine of God in theologians from Tatian to Jung Yong Lee, (2) the Social Trinity and Ethics, *perichoresis* and equality of the trinitarian God, and the contextual implication of the social Trinity, and (3) Hindu views of the Trinity, “which completes which?”

Activities and Assignments: (1) Study readings with lecture slides (2) Test-T8 (2 points)

Virtual and In-Person Meeting in NJ: Oct. 28 (Thu), 7:00—9:00 pm

Discussion: What are and should be ecclesial and social implications of the Trinity?

## Week 9

Oct. 29—Nov. 04

## Creation and Providence of God, Theology and Science

Readings: (1) Text Note, 115-132, *Decretum* (Decree) and Predestination of God: The Good Creation, the Providence of God, and the Mystery of Evil, (2) Migliore, 96-142, Chapter 5 The Good Creation, Chapter 6 The Providence of God and the Mystery of Evil, (3) W9, Van den Brink, Gijsbert. “Are we Still Special? Evolution and Human Dignity.” *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 53/3 (2011): 318-332, (4) W9 Enuma Elish (<http://www.sacred-texts.com/ane/stc/index.htm>)

Issues: (1) Various theories of creation, (2) Creation and evolution, (3) Theological implication of Creation by God, (4) God, evil, and theodicy, (5) “uniqueness or dignity,” “degree/relation or kind/substance?” in Van den Brink, (6) Election, (7) Creation in Genesis and Enuma Elish

Activities and Assignments: (1) Study readings with lecture slides and watch the video clip of an interview with Gijsbert van den Brink, [https://www.youtube.com/watch?v=26a\\_1eZESMg&ab\\_channel=TheDortmundCenterforScienceandFaith](https://www.youtube.com/watch?v=26a_1eZESMg&ab_channel=TheDortmundCenterforScienceandFaith) (2) Forum Discussion-D9 (2 points): Post your thought by 11:55 pm, Nov. 03 (Wed) on the question about the relationship between the theory of evolution and the Christian view of creation by reading Van de Brink’s article. Do you think that the two views are compatible with or still in conflict with each other? What are the values and limitations of the two views? Please include your own view on this critical issue (3) Post your comments on other two posts by 07:00 pm, Nov. 04 (Thu) (4) Post your Research Paper Proposal in “Assignments” of Sakai by 11:55 pm on Nov. 04 (0 points)

Virtual meeting: Nov. 04 (Thu), 7:00—9:00 pm

Discussion: How do we interpret the creation story in Genesis if there are intriguing parallels between Genesis and Enuma Elish (Babylonian Creation Myth)?

References:

Video Clip on Enuma Elish: <https://www.youtube.com/watch?v=AjyhjXXNXPE>

Video reference on the similarity and difference between Genesis and Enuma Elish <https://www.youtube.com/watch?v=QGT4GghrTY0>

**Theology and Science:** This week’s discussion includes one of the most critical issues of a dialogue of theology and science, i. e. the relationship between evolutionism and creationism. Van de Brink treats in his article the issue of anthropocentrism, reflecting evolution. The image of God given to humans only means that human beings have uniqueness. But some contemporary scientists and theologians do not accept it any longer. They find a similarity between humans and apes even in the intellects. The question

raised by Van de Brink is that “Does this mean that humans lost their dignity?” He discusses Cunninghams’ challenge that the image of God may not be the unique nature to humans only. Van den Brink accepts some of his views, but criticizes several important points. He argues that the uniqueness of human beings must be understood theologically, as discussing functional and relational views of the image of God. He concludes that there would be no function and relation without the innate substance (relata, literally it means “related things”). God has given us some substantive character traits, if not unique in kind then at least unique in degree as compared to any other species in creation.

*Post your Research Paper Proposal in “Assignments” of Sakai by 11:55 pm on Nov. 04*

**Week 10            Nov. 05—11            Christian Anthropology, Theology and Science**

Readings: (1) Text Note, 133-136, Biblical References of Christian Anthropology, (2) Genesis chapters 1-3 (3) Migliore, 143-153, Chapter 7 Humanity as Creature, (4) W-10 Jeeves, Malcolm. “The Emergence of Human Distinctiveness: The Story from Neuropsychology and Evolutionary Psychology.” In *Rethinking Human Nature: A multidisciplinary Approach*. Ed. Malcolm Jeeves. Grand Rapids: Eerdmans, 2011.

Issues: (1) Biblical References of Christian Anthropology, (2) The grand unity, the image of God, the fall in Genesis 1-3 chapters, (3) philosophical and cultural views of anthropology, (4) Issues of Christian Anthropology and the Trinitarian view of the image of God in Migliore, (4) “Human dignity, static or relational?” in Vorster (5) (For your Reference: The Origin of Soul and Human Constitution)

Activities and Assignments: (1) Study readings with lecture slides, (2) Test-T10

Virtual Meeting: Nov. 11 (Thu), 7:00—9:00 pm

Discussion: (1) Christian Anthropology based on Genesis 1-3 (2) A dialogue of Theology and Science on human nature suggested in Jeeves’ article.

**Theology and Science:** According to Jeeves, neuropsychological research repeatedly underlines the intimate interdependence between mind and brain and demonstrates how remarkably localized some mental processes are in the brain. It also shows how the physical and social environment in which animals grow up can shape and mold their brains. As he maintains that cognitive processes are embedded within the brain and at the same time sculpture the brain, Jeeves embraces both “top-down” and “bottom up” views. Next, Jeeves includes evolutionary psychology that refers to the study of the evolution of behavior and of the mind using principle of natural selection. In a search for human uniqueness, one can be tempted to seize upon mind-reading behavior as one way of uniquely separating off humans from non-humans. But animals have the ability to understand the mind of another as possessing a theory of mind. There will be a temptation to say that humans are therefore “nothing but” unusually complex primates and to ignore the distinctiveness of the ethical, moral, and religious aspects of human cognition and behavior. Then, we face a serious question on the biblical proclamation of the image of God: Is it in Scripture that the image of God is a unique capacity for moral behavior and agency? Jeeves concludes that a holistic model of the human person does most justice to the scientific understanding of ourselves, by arguing that the image of God is not a separate thing, not the possession of an immaterial soul, not the capacity to reason, and not the capacity for moral behavior, but primarily in our capacity for relatedness with God

and in our special calling and destiny.

**Week 11 (hybrid, NJ) Nov. 12—18**

***Imago Dei and Sin***

Readings: (1) Text Note 136-147, (2) W11 Vorster, Nico. “A Theological Evaluation of the South African Constitutional Value of Human Dignity,” (3) Migliore 153-163, Chapter 7 Fallen Humanity,

Issues: (1) 11 biblical texts for the image of God, (2) image and/or likeness in theologians, (3) critical difference between Catholic and Protestant views of the image of God, (4) three aspects of the image of God, (5) three dimensions of sin, redefinition of the original sin, paradox of sins, and sin and death in Migliore

Activities and Assignments: (1) study readings with lecture slides, (2) Test-T11, (3) Video clips by Dr. Ryan M. Reeves, <https://www.youtube.com/watch?v=IdddOOAVo44>, and by Dr. Tim Mackie (Western Seminary), <https://www.youtube.com/watch?v=YbipxLDtY8c>

**Virtual and In-Person Meeting in NJ:** Nov. 18 (Thu), 7:00—9:00 pm

Discussion: What could be the social and environmental implications of the three aspects of the image of God? What aspect (among three aspects) do the two videos emphasize?

***Nov. 25: No Virtual Meeting, Thanksgiving Holiday***

**Week 12 (Hybrid, NJ) Nov. 19—Dec. 02**

***Sin, Free Will/Freedom, and New Humanity in Christ***

Readings: (1) Biblical Texts: Ps 51; Isa 1:10-20; Matt 5:21-30; Mark 12:1-12; Rom 1:18-25, 28-32; 3:10-12 (2) Text Note 147-165, (3) Migliore, 163-167, Chapter 7 New Humanity in Christ

Issues: (1) Biblical terms of sin, (2) Various Theories of the Nature of evil, (3) Biblical Concept of sin-totality, universality, and radicality, (4) Various views of sin in theologians—privation (Augustine), massa peccatrix (Anselm), privation and concupiscence (Calvin), substance or action (Barth or Brunner) (5) Free Will from Plato to Calvin, (6) Three aspects of Freedom in Calvin, (7) New humanity in faith, love, and Hope in Migliore

Activities and Assignments: (1) Study readings with lecture slides, (2) Forum Discussion D12 (2 points). The Christian view of sin seems to be too pessimistic with the radicality, totality, and universality if you refer to biblical portrayal of sin in various texts as we can see in slides 8-16 of L 12. Try to answer the following questions. Is the Christian view of sin pessimistic? Does the Christian God despise humanity from the divine standard? Is it fair to judge humanity by the divine standard? What would be your advice when a millennial does not accept the Christian view of sin due to its negative and pessimistic connotation of humanity?

**Virtual and In-person Meeting in NJ:** Dec. 02 (Thu), 07:00-9:00 pm

Discussion: What is your view on the theological concept of free will and freedom?

**Post your theological research paper by 11:55 pm on Dec. 04<sup>th</sup> (Sat) in “Assignments” of Sakai (file name: paper-your name)**

**Week 13          Dec 03--09          Pneumatology in Scripture and Traditions**

Readings: (1) Text Note, 166-180, (2) biblical texts for the Spirit of God in the OT, Gen 1:2; Ps 139:7-12; Ps 104:30; Isa 31:3; Isa 48:16; Isa 61:1 (Luke 4:18-19); Isa 59:21; I Sam 10:10; Num 24:2; Ps 51: 10-13; Joel 2:28 (Acts 2:17-18); Exod. 31:1-5; 35:31, (3) W13 Handout-2 Lukan, Pauline, and Johannine Views of the Holy Spirit, (4) Ephesians, (5) Migliore, 242-246, part of chapter 10, the Holy Spirit and the Christian Life (after the five points of rethinking Pneumatology before The Christian Life: Justification.

Issues: (1) The Spirit of God in the OT, (2) the Spirit and Christ, (3) the Holy Spirit in the NT- Lukan, Pauline, and Johannine views → Continuity between the Spirit of God in the OT and the Holy Spirit in the NT? (4) Spirit's work as sealing and unity, Spirit as Person, Spiritual Life in Ephesians, (4) Themes and History of Pneumatology-*filioque*

Activities and Assignments: (1) Study readings with lecture slides (2) Take the Test-T13 (2 points) (3) Post your theological paper by 11:55 pm on Dec. 04 (Sat) in “Assignments” of Sakai

Virtual Meeting: Dec 09 (Thu), 7:00—9:00 pm

Discussion: (2) Is there any way to explain the continuity between the Spirit of God in the OT and The Holy Spirit of the NT? Or, are they different in their nature and work? (2) In what ways do Lukan, Pauline, and Johannine views of the Holy Spirit share commonalities and hold their own distinctiveness?

**Week 14          Dec. 10—16          Person of the Spirit, Pentecostalism, and Final Examination**

Readings: (1) Migliore, 232-242, Chapter 10 The Holy Spirit (and the Christian Life), (2) Text Note 180-181, Miraculous Gifts Today, 1 Cor. 12-14, (3) W-14, Tennent, Timothy C. “Pneumatology: The Holy Spirit in Latin American Pentecostalism.” In *Theology in the Context of World Christianity*. Grand Rapids: Zondervan, 2007.

Issues: (1) Personhood of the Spirit, (2) New interest in the Spirit and five points of pneumatology in Migliore, (3) Charismatic Gifts in 1 Cor. Chapters 12-14, (4) Pentecostalism in global contexts-Truth by the word and Life by the Spirit in Tennent

Activities and Assignments: (1) Study readings with lecture slides, (2) Video clip by Dr. Douglas Jacobsen, a scholar of Pentecostalism, (3) Take the final Examination <https://www.youtube.com/watch?v=-TxnfOxeIjg>

Virtual Meeting: Dec. 16 (Thu), 7:00—8:00 pm

**Group Discussion:** What is the Pauline view of Charismatic gifts in 1 Cor. 12-14?

**Final Examination          Dec. 16 (Thu) 8:30 pm –11:55 pm**

The final examination will be posted at 08:30 pm on the Dec. 16<sup>th</sup> (Thu) in the Announcement of Sakai (forwarded to student emails) and the answer must be posted in “Assignments” of Sakai by 11:55 pm on the same day, Dec. 16<sup>th</sup> (Thu), (file name: Final-your name).

## **NEW BRUNSWICK SEMINARY COURSE POLICIES**

### **NETIQUETTE**

When posting on the discussion boards and chat rooms it is important to understand how to interact with one another online, netiquette. You can read more about the rules of netiquette. You may also review the video on netiquette <https://www.youtube.com/watch?v=7-HopTAFUm0>

### **COURSE PARTICIPATION POLICY**

Participation is essential to your success in this class. In online and hybrid courses you are required to participate just as if you were in a face-to-face classroom. To get full credit for participation, you will have to complete your discussion assignments, lesson assignments, quizzes, etc. on a timely basis. Consistent failure to participate in class will result in being dropped from the course.

### **CLASS RECORDING POLICY**

This policy only applies to synchronous meetings (instructor and students interact together in real-time), professor-generated pre-recorded videos, or podcasts.

Purpose and Scope of Class Recordings - The purpose of class recordings is for the expressed purpose of student learning and content review. Any use outside of the NBTS classroom in which the student is enrolled is strictly prohibited. Violation of the policy may result in disciplinary charges.

All materials presented in an NBTS class include

- Pre-recorded professor-created lectures
- Pre-recorded professor-created podcasts
- Any images, including PowerPoint presentations, whiteboards, and Jamboards, or other methods of sharing course information
- Any documents provided by the professor for student learning
- The curated set of course videos, articles, documents, and recordings indicated in the syllabus.

These are the professor's intellectual property and cannot be duplicated, reused or paraphrased without the professor's written permission.

Students are prohibited from making their own recording of lectures and classes unless the recording is an approved disability accommodation per NBTS policy. Class sessions may be recorded and posted to SAKAI to accommodate students' needs in distant time zones or for content review. However, owing to the potential for technical difficulties, there can be no guarantee that all classes will successfully be recorded. For discussions of sensitive topics, the instructor may pause the recording to promote free and open discussion. Students also have the option of turning off their webcam when the class is being recorded but should discuss this option with their instructor.

## General Guidelines

### Class management

- The instructor or an assigned teaching assistant are the only ones authorized to initiate a class recording. Students are not permitted to record a class unless under a documented academic accommodation.
- The instructor may automatically record all classes and make the recordings available to all students using the integration with Zoom built into SAKAI.
- Class recordings containing the image or voice of students enrolled in a class will be removed from all platforms no earlier than 15 days after the term's last day.
- Class recordings cannot be used outside of the class without obtaining a release from each person in the video.
- Exceptions to this policy: recordings may be viewed for the express purpose of instructor or degree assessment as part of NBTS quality assurance work on a single-use basis. Recordings will be removed after this approved use.

### Student Privacy

- The recording policies in the syllabus serve to notify the students that the class may be recorded. Zoom also informs all participants that recording is in use when the session is being recorded.
- Students who do not want to be visually identifiable in the recording may turn off their webcam. Students may also use the chat feature to ask questions if the instructor allows it.
- The Department of Education requires students to participate actively in an online class to certify attendance. Merely logging into an online class is not sufficient. Conducting Zoom polls in class or calling on students by name are ways to check that a student is attending, even if the student's camera is off.

### ATTENDANCE POLICY

An absence is defined as missing class for any reason including sickness, work related travel, church meetings, services, or other church related events. Though class absences are sometimes necessary, each student's participation is beneficial for the whole class. It is critical for students to participate in all Sakai discussions and submit all assignments to accomplish the learning outcomes.

Four (4) unexcused absences of virtual meetings may result in dismissal from the course. In extraordinary circumstances, and at the sole discretion of the professor, a student with four (4) unexcused absences may be allowed to continue (and obtain a passing grade) in the course, on condition of no further absences in the course (whether excused or unexcused), the completion of all missed course assignments, and the performance of additional work (if any) assigned by the professor. A student who exceeds the allowable number of absences may petition to withdraw and receive a "W" instead of failing the course (Refer to Student Handbook).

Five absences of synchronous meetings by email notification are allowed. If a student misses a synchronous meeting, she/he must watch the recorded video of the meeting and post in Discussions the review of the recorded meeting in around 500 words before the following virtual meeting. Anyone can

make comment on it. A student who exceeds the allowable number of absences may petition to withdraw and receive a "W" instead of failing the course (Refer to Student Handbook).

#### Attendance for Asynchronous Sessions (Online Sessions)

For asynchronous online sessions, a student logging into an online class is not sufficient, by itself, to demonstrate attendance. Students must have participated in one of the following “academically-related” activities in order to be counted present:

- Student submission of an assignment (paper, exam, test etc.)
- Documented student participation in an interactive tutorial or computer-assisted instruction (videos or other online resources assigned by the instructor)
- A posting by the student showing the student’s participation in an online study group that is assigned by the instructor (chats sessions or other designated online sources assigned by the instructor)
- A posting by the student in a discussion forum showing the student’s participation in an online discussion about academic matters

Academically-related activities do NOT include activities where a student may be present, but not academically engaged, such as —

- logging into an online class without active participation
- participating in academic counseling or advisement

Contact the professor before the absence or up to 2 days after the absence if the reason for the absence prevented communication with the professor. The professor is not responsible to contact a student to inform him/her of a missed assignment.

Late works for Tests and Forum Discussions assigned each week are not allowed due to the nature of the assignments as class preparations. Late works for other assignments must be discussed with professors in advance. In a normal condition, one point will be extracted each day for late works.

### GRADING SYSTEM

95-100%	A	74-76%	C
90-94%	A-	70-73%	C-
87-89%	B+	67-69%	D+
84-86%	B	64-66%	D
80-83%	B-	60-63%	D-
77-79%	C+	59 and below	F

### **General Grade Definitions:**

A: Conspicuous excellence, showing a thorough mastery of the material, critical use of sources, exceptional creativity, constructive imagination, outstanding oral and written expression and organization.

A-: Exceptional graduate-level attainment, with conspicuous excellence in most respects, but not uniformly so.

B+: Superior level of attainment, marked by consistently good work, advanced understanding of the material, clear logic, circumspect judgment, originality and clear communication.

B: Good work, with general indication of constructive ability in application.

B-: Satisfactory achievement, with assignments completed accurately and on time, but without significant evidence of excellence or distinction.

C+: Satisfactory understanding of course contents, with significant limitations in analysis, communication, integration, or class participation.

C: Minimal understanding of course content, with significant limitations in several of the following: analysis, communication, integration, and class participation.

C-: Minimum understanding of course content, with significant limitations in all of the following: analysis, communications, integration, and class participation. (NOTE: A grade of C- or higher must be received in order for a required course to be considered successfully completed.)

D: Faithful participation and effort, but inability to grasp the most important essentials of the course

F: Failure to meet student learning outcomes or cases of Plagiarism.

Any student who receives an "F" for a required course in the curriculum will be required to repeat the course to graduate. When a student has repeated such a course, both the original grade of "F" and the subsequent grade will be recorded on the transcript and will be factored into the overall student GPA. Students repeating a course must pay full tuition.

I: An "Incomplete" may be given when a student is unable to complete all assigned work within the semester (see below for policy).

P: Pass; automatically given for a small number of courses that are so designated in the curriculum. Students may so designate additional elective courses, with permission of the Professor. A "P" has no effect on a student's GPA.

### **VIEWING YOUR GRADES**

You can view your grades using the GRADEBOOK button in the course navigation links. Please check your grades regularly to make certain that I have received all your assignments. If you have a question about a grade, email the professor. ***Please do not post your personal concerns in a discussion forum or discuss them in front of the class.***

### **INCOMPLETE WORK**

Faculty do not have to accept incomplete work, but those who do not will post this policy clearly in the syllabus. Faculty may also accept incomplete work on some of the class assignments and not others if the policies are clear in the syllabus.

A student who has not completed course requirements and wishes to apply for an extension of time must submit an incomplete contract to the instructor before the last day of the term or earlier if the faculty

member permits incomplete work to be accepted (see the course syllabus). STUDENTS MUST HAVE COMPLETED AT LEAST 70% OF THE ASSIGNMENTS IN A COURSE TO BE GRANTED AN INCOMPLETE CONTRACT. If the extension is granted by the instructor, the contract is to be submitted to the Office of the Registrar with the term grade report sheet by the instructor. All incomplete work is due 30 days from the last day of the term for which the incomplete contract was approved. Forms are available from the Registrar's Office and on the NBTS web page ([www.nbts.edu](http://www.nbts.edu)). Please also refer to the policy on submission of coursework.

Students are expected to complete academic work on time. The purpose of the extension beyond the end of a term is to offer additional time for completion of course requirements when an emergency, such as personal or family sickness or injury, interrupts course work. Poor planning, failure to use time wisely, over-commitment, beginning assignments late, and other related factors within the control of the individual student do not constitute appropriate grounds for an extension.

By appeal to the Academic Affairs Committee within 30 days from the last day of the term for which the incomplete was granted, the contract may be approved to extend the time for up to an additional 60 days. The student must submit a letter to the Registrar who will present it to the Academic Affairs Committee. The letter must contain the reasons why the additional extension should be granted and any supporting documentation (e.g., a physician's letter, letter of military service, etc.). The Academic Affairs Committee will consult the instructor and decide to allow or disallow the request. The chairperson of the Academic Affairs Committee will notify the student in writing of the committee's decision within 15 days. Under extreme hardship and with supporting documentation, a student may obtain an extension for a full term. Under no circumstances can an incomplete be granted for longer than the end of the next term. Students may have no more than two incomplete courses which are awarded extensions by Academic Affairs.

### **COURSE EVALUATIONS**

Students should complete a course evaluation for each course he or she has enrolled in for the semester. Course evaluations are sent to students electronically two weeks before the end of the term and remain open for two weeks after the end of the course. Individual student responses are not given to the faculty member teaching the course. Once all the evaluations for a class have been turned in and the professor has turned in the grades for the semester, the evaluations are given to the professor with the numerical breakdown and the average score for each question. Written comments are provided to the professor without student names or demographic information.

### **DISABILITY SERVICES**

New Brunswick Theological Seminary welcomes students with disabilities into all educational programs. To receive consideration for reasonable accommodations, a student with a disability must contact [accommodation@nbts.edu](mailto:accommodation@nbts.edu) and provide documentation. The Letter of Accommodations should be shared and discussed with the professor as early as possible so that accommodations can be made.

### **NBTS ACADEMIC HONESTY POLICY (Plagiarism)**

Plagiarism involves the use of another's words or ideas without proper citation. The most common examples of plagiarism are:

1. Using another person's words without proper citation. Quotation marks must be placed around any text which is a direct quote from another person (whether it is a written or oral

- source), and a footnote, endnote, and/or bibliography for the source must be included. Both quotation marks and source citation are required.
2. Using another person's ideas, (in whatever form) and/or borrowing the structure used to present that idea without proper citation. Proper citation using footnotes must be used to indicate when the essential idea of another person is being used to illustrate, develop, or confirm any aspect of research being presented.
  3. Borrowing all or part of another student's paper or using someone else's outline to write a paper.
  4. Having someone else do the project for you. While it is certainly reasonable to have someone review or proofread one's work, it is not acceptable to have someone else do the bulk of that work. Regardless of whether or not payment is exchanged for service, it is a breach of academic honesty to hand in as your own work something created by another individual. Students for whom English is a second language, must be particularly attentive to this distinction.
  5. Unauthorized use of personal work that was previously submitted. It is inappropriate to submit work done in one course for credit in another course. At times, however, it may be that a topic bears significant relationship to the matter of more than one course. In such an instance, the student must gain permission from the instructor, and the newly submitted work should be significantly different from that previously submitted. In a case where the student would like to use the same information for two different courses taken in the same semester, permission must be granted from both professors.

Given the integrating nature of the thesis, it is permissible, in fact even encouraged, to use work previously submitted for courses at NBTS. Examples include research papers or other work done in regularly offered courses or in directed reading courses which focus on an aspect of the thesis work. In such a case, it is assumed that the student will revise the work so as to integrate it appropriately into the larger thesis project.

Note: These guidelines also apply to text, information, or ideas from Internet websites. Internet references must be properly cited according to published academic standards.

Students should consult the most recent edition of *A Manual for the Writers of Term Papers, Theses and Dissertations*, by Kate Turabian, the NBTS style guide, or the Theological Writing Center for more information.

### **Inappropriate Collaboration**

There is certainly a value to collaboration on a project. Professors often encourage the formation of study groups and/or assigned group projects. Inappropriate collaboration most often occurs when students fail to take personal responsibility in a group endeavor.

For example, coming together to create an outline for a paper, and then writing the paper individually could be considered inappropriate. The final papers may have different wording but they all share the same essential structure and ideas. It could be considered inappropriate because students have failed to create a work which is substantially theirs and because they have not properly cited the source(s).

### **Actions to Be Taken**

A professor who has a student with a proven instance of academic dishonesty will report the instance to the Academic Dean. The submitted work automatically receives a grade of “F.” The faculty member will also inform the student of the accusation of academic dishonesty.

After a discussion between the professor and the Academic Dean, a report will be prepared and forwarded to the Academic Affairs Committee. The Dean and the faculty member will determine if the assignment is given a grade of “F” or if the student be allowed to resubmit the assignments for a reduced grade.

The committee will determine further actions.

*First instance of plagiarism:*

1. The faculty member will inform the student of the discovery of plagiarism and report it immediately to the Dean.
2. Ordinarily, the student will be required to attend a two to three-hour session with the Director of the Theological Writing Center to assure the student understands the proper use of sources and the consequences of plagiarism.

The committee will determine if the student be placed on academic probation for one semester. In rare instances of egregious plagiarism, the student may be suspended or dismissed for the seminary.

1. A record of the incident is kept on file for the duration of the student’s time at the school.
2. Students who do not complete the retraining will be brought before the Faculty Council for suspension or dismissal.
3. If the student is from another institution, the Academic Dean will inform the Academic Dean of that School.

*Second instance of plagiarism*

1. The faculty member will inform the student of the discovery of plagiarism and report it immediately to the Dean.
2. The Dean will inform the student and the Academic Affairs committee of the second incident of plagiarism in the student’s career and will prepare a report on both instances and the retraining report.
3. The Academic Affairs committee will prepare a report for Faculty Council recommending any or all the following
  - a. Failure of the Course
  - b. Academic Probation for one year
  - c. Suspension for the remainder of the semester or the academic year
  - d. Dismissal from the seminary
  - e. The report must be submitted the Faculty Council within 10 days
4. The Faculty Council will act on the report of the Academic Affairs committee within 10 days.
5. The student has the right to submit a letter to the Faculty Council for their deliberation.
6. The student may appeal the decision of the Faculty Council to the President who will appoint a four-member committee to hear the appeal. The committee will make a final determination within 5 days.

Plagiarism in a terminal project [thesis or project] is a serious offense and will be treated like a second instance of plagiarism.