

TCDH 502: SYSTEMATIC THEOLOGY 2

Fall 2009

REGENT UNIVERSITY
MASTER'S STUDIES PROGRAM
SCHOOL OF DIVINITY
DISTANCE EDUCATION

The School of Divinity is committed to providing biblical and theological education and training from a renewal perspective for the spiritual equipping of men and women who will contribute to the renewal of the Church and the evangelization of the world.

YOUR PROFESSOR FOR THIS COURSE:

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PERSONAL GREETING FROM THE PROFESSOR

Systematic theology is a challenging exercise that encourages the integration of heart, mind and soul. The first course in systematic theology addressed the nature of God in particular. The fact that in this second course we speak of the Christian life, the Church and the last things does not exclude discussion of God's nature. On the contrary, we may know God in the things we see but we know the things we see for what they truly only are in our study of God.

DESCRIPTION AND PURPOSE OF COURSE

This course, the second of two courses in systematic theology, endeavors to familiarize students with the doctrines of the Christian faith from a biblical perspective, while engaging the historical traditions of the Church. This particular course will address pneumatology, Christian life and experience, ecclesiology, and eschatology.

COURSE OUTLINE

	Study Period	Reading Assignments
1	Pneumatology August 24 – September 20, 2009	<u>Introductory Reading:</u> Stone and Duke, <i>How to Think Theologically</i> , 1-25 <u>Methodological Text:</u> Stone and Duke, <i>How to Think Theologically</i> , 27-69 <u>Foundational Reading:</u> Erickson, <i>Introduction to Christian Doctrine</i> , 15-37 and 269-285 <u>Focus Texts:</u> Kärkkäinen, <i>Pneumatology</i> , pp. 11-177 Gregory of Nyssa, “On the Holy Spirit,” 315-25
2	Eschatology September 21–October 18, 2009	<u>Introductory Reading:</u> Runia, “Eschatology in the Second Half,” 105-135 Stone and Duke, <i>How to Think Theologically</i> , 71-131 <u>Methodological Text:</u> Grenz, “Eschatological Theology,” 339-354 <u>Foundational Reading:</u> Erickson, <i>Introducing Christian Doctrine</i> , 371-414 <u>Focus Text:</u> MacLeod, “The Sixth Last Thing,” 315-30
3	Ecclesiology October 19– November 15, 2009	<u>Introductory Reading:</u> Romans 9-11; 1 Corinthians 12-14; Revelation 1-3 <u>Methodological Text:</u> Rodríguez, “Theological Method for Ecclesiology,” 129-55 <u>Foundational Reading:</u> Erickson, <i>Introducing Christian Doctrine</i> , 339-368 <u>Focus Text:</u> Vondey, <i>People of Bread</i> , 1-304
4	Christian Living November 16–December 11, 2009	<u>Introductory Reading:</u> Romans 6-8; Ephesians 4-6; 1 Timothy <u>Methodological Text:</u> Leithart, “Embracing Ritual: Sacraments as Rites,” 6-20 <u>Foundational Reading:</u> Erickson, <i>Introducing Christian Doctrine</i> , 163-211 <u>Focus Texts:</u> Wells, <i>Improvisation</i> , 11-219 Del Colle, “The Pursuit of Holiness.” 301-20

COURSE GOALS

The instructor has set the following goals for the course:

1. **To integrate** the study of pneumatology, eschatology, ecclesiology and Christian living in the larger framework of the traditional doctrines of theology.
2. **To examine** the ecumenical, international and contextual perspectives of the doctrine of the Holy Spirit as laid out by Veli-Matti Kärkkäinen.
3. **To highlight** major debates about the last things and the coming of God's kingdom as presented by Millard Erickson.
4. **To address** the structure of a systematic approach to the nature and purpose of the Church as represented in the use of the theological imagination in *People of Bread*.
5. **To integrate** the understanding of pneumatology, eschatology and ecclesiology in the Christian life as indicated by Duke and Stone, *How to Think Theologically*.
6. **To foster** a holistic and comprehensive understanding of systematic theology as an academic discipline and a personal, spiritual exercise.

COURSE OBJECTIVES

After completion of this course, students should be able to accomplish the following measurable goals:

1. **Explain** the biblical, historical and ecclesiastical elements of the doctrine of the Holy Spirit as laid out by Veli-Matti Kärkkäinen.
2. **Distinguish** between five leading contemporary theologians of the Holy Spirit.
3. **Articulate** three leading contextual pneumatologies of the twentieth century.
4. **Formulate** the integration of the study of eschatology in the larger context of postmodern systematic theology laid out by Stanley Grenz.
5. **Express** the relationship between the kingdom of God, the return of Christ and the final judgment as proposed by Millard Erickson.
6. **Develop** a number of categories for the integration of systematic theology and Christian praxis.
7. **Emphasize** the importance of systematic theology for the faith and praxis of the renewal movements.
8. **Articulate** the significance of systematic theology for the spiritual formation of the Christian life in a spiritual journal and as part of the research paper.
9. **Integrate** global ecumenical sources in systematic theology in at least one third of the theological research and writing (i.e. 30% of their bibliography).

PROGRAM COMPETENCIES

This course contributes to the fulfillment of the following Program Competencies:

1. **Articulate** major doctrines, historical perspectives and theological issues, including those related to spiritual renewal as these bear on Christian life and mission.
2. **Interpret** and **articulate** doctrines, history and traditions of the Church and ethical issues in a compelling way, including those relative to the spiritual renewal as these bear on the Christian life and mission.
3. **Apply** spiritual formation practices to one's personal life, professional behavior and the broader context of the Church.
4. Sensitively **respond** to the implications of a biblical and Christian worldview in ways that are consistent with the Church through the ages.
5. **Articulate** contemporary intellectual issues and how the Church at home and abroad can penetrate societies with a Christian worldview.
6. **Demonstrate** a commitment to unity within the body of Christ by modeling respectful appreciation of cultural, ethnic, denominational and traditional distinctives.

RESOURCES

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

The Regent University Bookstore web site is <http://www.regentbookstore.net>. Additional materials (e.g., articles, etc.) may be found in the *Course Material* section of Blackboard or on the library database ATLA. Please note that there are four types of reading assignments for each period: an introductory text to the topic, a methodological text on the particular discipline of the period, texts covering the foundations of the topic, and one or two focus texts.

Required Materials

- Millard J. Erickson, *Introducing Christian Doctrine*, 2nd ed. (Grand Rapids: Baker Academic, 2001), edited by L. Arnold Hustad (ISBN 9780801022500).
- Veli-Matti Kärkkäinen, *Pneumatology. The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids: Baker, 2002), (ISBN 9780801024481).
- Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008), (ISBN 978-0809145591).
- Samuel Wells, *Improvisation: The Drama of Christian Ethics* (Grand Rapids: Brazos, 2004), (ISBN 9781587430718).
- Howard Stone and James Duke, *How to Think Theologically*, 2nd ed. (Minneapolis: Fortress, 2006). (ISBN: 978-0800638184).

Additional Required Materials

The following articles and essays can be found online in the ATLA database or, when indicated, are available in Adobe Acrobat format (PDF) in the course materials section of Blackboard.

- Gregory of Nyssa, "On the Holy Spirit: Against the Followers of Macedonius," in *A Select Library of Nicene and Post-Nicene Fathers*, Second Series, vol. 5, *Gregory of Nyssa: Dogmatic Treatises, etc.*, ed. Philip Schaff (Grand Rapids: Eerdmans, 1892; repr. 1994), 315-25. **PDF**.
- Stanley J. Grenz, "Eschatological Theology: Contours of a Postmodern Theology of Hope," *Review & Expositor* 97.3 (Summer 2000): 339-354. **ATLA**
- Klaas Runia, "Eschatology in the Second Half of the Twentieth Century," *Calvin Theological Journal* 32.1 (1997): 105-135. **ATLA**
- David J. MacLeod, "The Sixth Last Thing: The Last Judgment and the End of the World." *Bibliotheca Sacra* 157 (July-September 2000): 315-330. **ATLA**
- Pedro Rodríguez, "Theological Method for Ecclesiology," in *The Gift of the Church*, edited by Peter C. Phan (Collegeville: Liturgical Press, 2000), 129-55. **PDF**
- Leithart, Peter J. "Embracing Rituals: Sacraments as Rites." *Calvin Theological Journal* 40, no. 1 (2005): 6-20. **ATLA**
- Ralph Del Colle, "The Pursuit of Holiness: A Roman Catholic-Pentecostal Dialogue." *Journal of Ecumenical Studies* 37. 3-4 (2000): 301-320. **ATLA**

University Library

Students are expected to make use of the wide variety of services and resources provided by the Regent University Library as they conduct research for written assignments and other projects assigned in this course.

Students can search the Library Catalog for texts at <http://library.regent.edu>. Note that the library cannot loan out books that are currently on reserve for courses. The *Religion Resources* page at <http://www.regent.edu/general/library/subjects/divinity/> is also an excellent resource as is the document *Recommended Resources for Old and New Testament Studies* available in the *Research and Resources* section on the Divinity web site (<http://www.regent.edu/acad/schdiv/assets/resourcesOTNT.pdf>).

For assistance, students may contact Bob Sivigny, Divinity Librarian, at robosiv@regent.edu (phone: 226-4184) or the Reference Desk at refer@regent.edu.

RESOURCES FOR FURTHER STUDY

The following resources are helpful in the study of systematic theology and for further research. All of these resources are available the Regent University Library, some of them in electronic format. These books can be ordered through Interlibrary Loan.

Christian Theology: An Introduction, by Alister E. McGrath. Oxford: Blackwell, 2001.

The Christian Theology Reader, edited by Alister E. McGrath. Oxford: Blackwell, 2001.

The Modern Theologians: An Introduction to Christian Theology since 1918, edited by David F. Ford. Oxford: Blackwell, 2005.

Renewal Theology: Systematic Theology from a Charismatic Perspective, by J. Rodman Williams. Three Volumes in One. Grand Rapids: Zondervan, 1996.

Models of the Church. Expanded Edition by Avery Dulles. New York: Image Books, 2002.

The Theology of the Church: A Bibliography, edited by Avery Dulles and Patrick Granfield. New York: Paulist Press, 1999.

Evangelical Dictionary of Theology, edited by Walter A. Allwell. Second Edition. Grand Rapids: Baker, 2001.

International Dictionary of Pentecostal and Charismatic Movements, edited by Stanley Burgess. Revised and Expanded Edition. Grand Rapids: Zondervan, 2002.

Systematic Theology, by Wolfhard Pannenberg. Three volumes. Grand Rapids: Eerdmans, 1991-1998.

Systematic Theology, by Paul Tillich. Three volumes. Chicago: Chicago University Press, 1951-1963.

Systematic Theology, by Robert W. Jenson. 2 volumes. New York: Oxford University Press, 1997.

Systematic Theology: A Historicist Perspective, by Gordon D. Kaufman. New York: Scribner, 1969.

Systematic Theology: Roman Catholic Perspectives, edited by Francis Schüssler Fiorenza and John P. Galvin. Minneapolis: Fortress, 1991.

Systematic Theology: An Introduction to Biblical Doctrine, by Wayne Grudem. Grand Rapids: Zondervan, 1994.

Doxology: The Praise of God in Worship, Doctrine, and Life. A Systematic Theology, by Geoffrey Wainwright. New York: Oxford University Press, 1980

METHOD OF EVALUATION

- All term papers and essays must follow the format outlined by Kate Turabian in *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th edition (ISBN 0-226-82337-9) and the School of Divinity's *Writing Supplement Guidelines*, available online at: <http://www.regent.edu/acad/schdiv/students/forms.shtml>.
- The School of Divinity ordinarily limits the number of web-based, non-print resources that can be employed in research papers to 30% of the sources cited, excluding online, full-text journals (see the SOD's *Writing Supplement Guidelines*). This standard may vary from course to course – refer to specific course materials.

ASSIGNMENTS:

Unless otherwise noted, **all assignments** (research proposal; research paper; book review) **should be submitted through the assignment section** of the Blackboard course. Quizzes and discussion boards are completed directly in the online format. The assignments to all four study periods are as follows:

Cross-Period Assignments

There are a number of assignments that should be completed in **each study period**, such as quizzes and discussion forum postings. Note also that the assignment for period 4 asks you to write one reflection journal at the end of each of the first three study periods and to submit the combined journals with reflections from period 4 as a single assignment.

- *Assignment Period 1*

Write a **short poem** about the Holy Spirit. The poem should be no longer than three stanzas, each with no more than four verses (somewhat between 30-50 words only).

Beginning on a separate page, write a 2-3 page explanation of your poem, explaining the meaning of (1) the overall poem, (2) each stanza, and (3) each verse. Support the use of particular words, phrases, or theological vocabulary by pointing to supporting academic sources (use complete footnotes but no bibliography). For an extensive example of this assignment, see Raniero Cantalamessa's commentary on

the ancient poem, *Veni, Creator Spiritus*, published as the book, *Come, Creator Spirit: Meditations on the Veni Creator* (Collegeville: Liturgical Press, 2003).

Write your name and course number in the header of each page.

Length: 3-4 pages total (1 page poem + 2-3 pages interpretation)

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

Due Date: September 20, 2009

Weight: 18 % of the total course grade

- ***Assignment Period 2***

Write a dialogue between a proponent of two different millennial positions (i.e. premillennial, postmillennial, or amillennial), in which the main issues of each position are debated. Each dialogue participant will be a spokesperson for a whole range of ideas and arguments associated with their position, whatever serves to advance their doctrinal standpoint. As you write the dialogue, draw on the strongest ideas and arguments for each side that you have seen in the classroom, the readings, and discussion boards. The goal of this dialogue is not to have a clear victory of one side over the other; rather, the point is to engage the various eschatological issues in an active and critical manner. Write the dialogue as you would see it in a theater play, for example:

Premillennialist: "I believe that Christ will return ..."

Postmillennialist: "Your position does not ..."

Premillennialist: "But have you considered ..."

Postmillennialist: "Let me explain my point ..."

Write your name and course number in the header of each page. No footnotes or bibliography.

Length: 3-4 pages

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

Due date: October 18, 2009

Weight: 18% of the total course grade

- ***Assignment Period 3***

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 or a Baptist etc.).

Describe the person's worldview, convictions, beliefs, doctrines, liturgies, rituals, history or any other aspect that serves to illuminate their tradition. Do not contrast anything with your own position, but simply try to listen and adequately describe the persons ecclesiastical world.

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. Do not 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.

Write your name and course number in the header of each page.

Length: 3-4 pages

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

Due date: November 15, 2009

Weight: 18% of the total course grade

- **Assignments Period 4**

Reflection Journal

Write one reflection journal at the end of each of the first three study periods (pneumatology, eschatology, and ecclesiology). Each journal should be 1-2 pages in length for a total of 3-6 pages. Reflect in each journal on how the topic of period relates to your ministry (teaching, preaching, pastoring, evangelization etc.). Be specific about how the texts you read can inform your own work. Do not summarize what you have learned but instead pursue the question how theology as an intellectual discipline can inform the Christian life and the praxis of faith. Make suggestions on how you intend to use what you have learned in your personal context. This is not a theoretical exercise. Be practical, be real.

In the fourth study period, combine all three journals into one and reflect again on your own reflections from the perspective of Christian ethics. Create an interactive commentary on your own reflections using the “track changes” or “review” feature of your word processor—posing questions, raising doubts, making connections, seeing opposing views, linking material with personal experience, expressing confusion, in short: dialogue with your own ideas.

Write your name and course number in the header of each page.

Length: 5-8 pages

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

Blog Comment

Access the professor’s blog at <http://celebratingtheology.blogspot.com/> and post one short comment. The blog is an interactive discussion of the professor’s forthcoming textbook, *Celebrating Theology: Christian Doctrine from a Spirit-driven Perspective*, **while it is being written**. Comment on the table of contents posted in the initial post and follow the instruction given in the original post, or respond to another comment made in the blog. You may not benefit from this textbook, but this is your chance to impact the production of the main text for other students in the future. The length of your comment depends on your observation. Positive and negative comments are encouraged as long as substantive reasons are given for your observation. There is no minimum or maximum word count. Optional: Cast your vote in the poll on the blog site. You will receive 100% simply for posting (regardless of style, spelling, or content) as long as it is a coherent and responsible observation. The comment is due by December 6, 2009.

Due date: December 6, 2009

Weight: 18% of the total course grade

- **Quizzes**

Each study period contains one quiz to be completed by (meaning: anytime prior to) the end of the period.

Quiz 1: September 20, 2008

Quiz 2: October 18, 2008

Quiz 3: November 15, 2008

Quiz 4: December 11, 2008

Each quiz covers all topics discussed during the study period. The quiz is available in the Blackboard course and can be submitted directly through Blackboard. Textbooks are not permitted during the exam.

Each quiz contains ten questions in various formats (multiple choice, fill in the blank, multiple answer, matching terms, etc.). The quizzes are timed and can be taken only once. Each quiz is worth 2.5% of the course grade for a total of 10%.

- **Discussion Boards**

Read the introduction to discussion board dialogues in the “Before You Begin” section of the online course. The dialogues in each period are concurrent and should be engaged during the time frame assigned to each study period. Following are the dates assigned. Students are expected to post throughout the period and not at peak times (e.g. only at the beginning or end of a period). Posts outside these dates will not be considered for the course grade, but students are invited to continue the discussion if they wish. The discussion boards are worth a total of 18% of the course grade.

Period 1: August 24 – September 20, 2009

Period 2: September 21 – October 18, 2009

Period 3: October 19 – November 15, 2009

Period 4: November 16 – December 11, 2009

Following are the discussion assignments as they can be found in the online course, “Discussion Boards,” section.

Period 1

Introductory Forum

During the first week of the semester (August 24-30), post a short introduction of yourself (100-200 words). Include personal information as well as details about your degree program and your favorite subject matter. Anything goes.

Forum a

Discuss the following statement by Gregory of Nyssa as it appears in the essay, "On the Holy Spirit," p. 315: "We confess that the Holy Spirit is of the same rank as the Father and the Son, so that there is no difference between them in anything ... save His being contemplated as with peculiar attributes in regard of Person... but that ... He has in all else ... an exact identity with them." Explain what Gregory says about the Holy Spirit in this section, and critique his proposal (positively or negatively). Focus on the “difference” Gregory makes between God's nature and the person of the Holy Spirit, as well as the “exact identity” Gregory proposes between the three persons of the Trinity. Discuss the implications of his proposal in light of the texts by Kärkkäinen, Erickson, and Marshall for this study period as well as any evidence from the biblical texts.

You should post **five** times in this forum (including at least one initial post of your own thoughts and followed by at least two responses to other students). Your posts should always be supported by references to the readings. Use the parenthetical style of reference described in Chapter 18 of the 7th edition of the *Manual for Writers* by Kate L. Turabian [Turabian 2007, 216-26]. Each post should be 150-200 words in length.

Forum b

This discussion is the practical forum concerned with pneumatology.

Explain what Veli-Matti Kärkkäinen means in his book, *Pneumatology*, when he speaks of a "pneumatological smorgasbord" (p. 105). Consider the position of this statement at the beginning of the section on "Leading Contemporary Theologians on the Spirit." Discuss how the idea of a smorgasbord impacts our understanding of the Holy Spirit in the life of the churches.

In this forum, anything goes. At least **three** posts are expected (with at least one original post and two responses to other students' opinions).

Period 2

Forum a

This discussion board is the theoretical forum concerned with eschatology.

Based on the article, "Eschatological Theology," by Stanley J. Grenz, declare how "hope" is the basis for Christian eschatology. The form of this discussion is called "point-counterpoint-response." Post your initial thoughts by making a succinct and provocative statement (make your "point"), and explain your position. Respond to at least two posts of other students by making a "counterpoint" to their position. Then "respond" to at least two counterpoints made to your own position and refine your position in light of the arguments made by your classmates.

Post your initial thoughts in a manner sufficiently provocative to elicit counterpoints from others. You want what you write to impact people enough so they will consider and engage it actively with counterpoints. If what you write does not provoke reactions from others, you will lack opportunities to further and refine your position. However, your demeanor should be positive. Avoid polemical, derogatory, or abusive speech. Additionally, reply to a counterpoint only if you are the author of the original point.

You should post at least **five** times in this forum (including your own initial post, counterpoints to at least two posts, and follow-up responses to counterpoints made to your own initial post). Your posts should be supported by references to the readings from this period as well as support from the biblical scriptures. Use the parenthetical style of reference described in Chapter 18 of the 7th edition of the *Manual for Writers* by Kate L. Turabian [Turabian 2007, 216-26]. Each post should be 200-250 words in length.

Forum b

This discussion is the practical forum on the topic "eschatology."

This forum takes the form of a two-sided debate. Discuss the arguments **for** or the arguments **against** premillennianism. Post your initial position by choosing one side. Describe the importance of your position by outlining the consequences of your position for the Christian life. Your initial post should be 250-300 words.

Respond to a position that supports the other argument in 100-120 words. Your response cannot simply be an exact copy of your initial post. Instead, critique the position of the other person based on the impact that position would have on the Christian life. Indicate clearly if the other argument convinces you or if you stand firm on your own position. Respond to at least two students. You do not need to respond to the comments made to your own initial post.

Period 3

Forum a

This forum focuses on discussion of ecclesiology.

In this open forum, implement the use of models in ecclesiology as suggested in the book, *People of Bread: Rediscovering Ecclesiology*. Following the guidelines for the theological imagination laid out in chapter 1, choose a biblical image for the Church and explain how it can function as a model of the Church today. You cannot use the images "Body of Christ," "People of God," or "Temple of the Holy Spirit." Any other image from the New Testament is acceptable.

At least **two** posts are required for this forum. Your initial post should be an essay of 600-700 words in length and follow the overall suggestions in the introduction of Dulles' book. State clearly what image you have chosen. Explain how the image serves as a metaphor for the Church and how it is rooted in the corporate experience of the faithful.

In addition, respond to the proposal of at least one other student in 400-500 words. Point out what you learned from that proposal and what questions it raises for the Church. Evaluate the use of biblical material and the integration of other supporting material. Make sure that all students have at least one response posted to their initial post.

Your posts should also be supported by references to other readings from this period as well as support from the biblical scriptures. Use the parenthetical style of reference described in Chapter 18 of the 7th edition of the *Manual for Writers* by Kate L. Turabian [Turabian 2007, 216-26].

Forum b

Now that you have completed reading the accompanying textbook, *How to Think Theologically*, by Howard Stone and James Duke, comment on its suggestions from an ecclesiological perspective. That means:

- 1) Comment on the book in general from the perspective of your own ecclesial tradition. For example, if you are Pentecostal, would your tradition have something to add to the book or rearrange it somehow?
- 2) Comment on Chapters 8 and 9. What does it mean that your theological education teaches you to focus on both critical theology and spiritual formation? How does your answer support the view that the church is absolutely indispensable to Christian faith and doctrine?

Your posts are not limited in length. Anything goes. Please post one initial posting and respond to at least two other postings, interacting with their suggestions. After you have responded to others, post a final posting (for a total of at least 4 postings) that looks ahead to the last period of the course: If the church is indispensable to Christian theology, what does all this have to do with ethics?

Period 4

Forum a

This forum focuses on discussion of ethics.

In the textbook for this period by Samuel Wells, *Improvisation*, the author argues that ethical behavior is formed by habits of the Christian community. He states, "Chief among these were baptism and Eucharist" (p. 24). Discuss how the celebration of the Eucharist can form habits for Christian ethical behavior. In your initial post, explain particular aspects of the celebration that support your claim, and make suggestion as to what could be improved in the churches in order to utilize the ethical capacity of the Eucharist more fully.

You should post five times in this forum, including at least one initial post of your own thoughts followed by at least two responses to other students. The remaining posts can be used for either your own thoughts or further responses to other students. Your posts should always be supported by references to the readings. Use the parenthetical style of reference described in Chapter 18 of the 7th edition of the *Manual for Writers* by Kate L. Turabian [Turabian 2007, 216-26]. Each post should be 150-200 words in length.

Forum b

This discussion board is concerned with the idea of ethics as improvisation.

In this open forum, discuss the suggestion by Samuel Wells that ethics can be conceived as a drama, and the task of ethics is "improvisation" based on the case study below. Refer explicitly to Wells' explanation of improvisation as forming habits, assessing status, accepting or blocking offers, questioning givens, incorporating gifts, and reincorporating the lost.

Assume the following scenario: During your celebration of the Lord's Supper at church, a group of homeless people walks off the street into your fellowship and asks for food. Your church does not have a pantry or soup kitchen. You have three options. (1) You send them home because they are not part of your church or even saved (all presuppositions for the celebration of the Eucharist). (2) Although you cannot simply allow them to partake of the bread and the wine, you give them money to go buy food and then continue your celebration of the Lord's Supper. (3) You invite them to participate in the Lord's Supper and then order take out food for the whole community.

Applying the stages of improvisation, describe your response. Entitle your initial post, "I choose option 1," or "I choose option 2," or "I choose option 3." Support your choice with biblical texts and explain how your response improvises successfully in an unusual situation. This initial post should be 300-400 words.

In addition, post at least two responses to other students who chose a different option. Clarify how your choice conflicts with theirs. Assume that you are all in the same situation, and a consensus has to be found. Convince the others of the best choice (not necessarily your own). Each response should be 250-300 words.

Finally, organize as a class (or as a group if the class was divided due to its size) the response you would all make together **utilizing the Live Classroom** provided in this course. Meet as a class (or group) in one or more Live Classroom sessions and archive your sessions. The tools for this discussion are provided by following the link to the "Live Classroom" in the navigation bar to the left.

Choose a person who will post the final posting of the period (this may include a number of persons depending on the number of discussion groups). This post should simply state the choice you have made in your Live Classroom session and how you arrived at the choice. (E.g., Was it a democratic decision? Did anyone object and leave the fellowship? Did you vote? Did the majority win and minority give in? Did you not arrive at a conclusion? etc.).

Evaluation of Dialogues

The professor will use a combination of objective and subjective measures to grade the dialogue. Since it represents in-class discussion, it is important to enter the dialogue early and engage with each other and the professors on an on-going basis. Fully support your statements. Remember that scholarship is interested in supported conclusions, not personal opinions. Also, it is important to build on what others post. Thus, part of the evaluation will be a measure of how well you tie your post to that of other students. Measures include:

- **Frequency**- The number of posted messages meets or exceeds that stated in the syllabus.
 - **Regularity**- The posts occur evenly distributed throughout the study period.
 - **Brevity**- Posts are subject to the word limits (minimum and maximum) set in the instructions.
 - **Comprehension**- Posts demonstrate command of the information contained in assigned material.
 - **Research**- The posts engage supporting, scholarly material beyond the assigned readings.
 - **Identification**- Posts identify root causes to theological issues of the particular study period.
 - **Inquiry**- Posts question, challenge, and probe the contributions of others without being argumentative.
 - **Application** – Posts show the use of theological concepts to the subject of discussion and separates personal opinion from supported conclusions.
 - **Extension** – Posts move deeper into concepts and applications based upon what others contribute to the discussion.
- **Live Classrooms**

The course offers select live classroom sessions in Blackboard that are considered part of the discussion board environment. These sessions are held in the Horizon Wimba Live Classroom that can be accessed through the course. There is an initial orientation session, an ethics discussion session, and several "brainstorming" sessions. These sessions are held synchronous, that is, specific dates and times are assigned to each session. You will need a microphone and speakers for the sessions, and you should complete the Setup Wizard immediately after the semester has begun to make sure you are successful in connecting to the Live Classroom. Technical concerns cannot be handled during the sessions and should be directed to the Regent Helpdesk. Please note the exact dates and times in Blackboard. These sessions are voluntary, and participation is not graded. However, the opportunity to participate in synchronous engagement is highly recommended.

GRADING PERCENTAGES

Assignments Period 1	18%
Assignments Period 2	18%
Assignments Period 3	18%
Assignments Period 4	18%
Discussion Board	18%
Quizzes	10%

SPIRITUAL FORMATION OBJECTIVES & ASSIGNMENTS

This course contributes to the spiritual formation of the participants. Theology in itself is a formative experience that challenges and transforms the learner. Theology is not just the study about God, it is also the study with God. Systematic theology, in particular, invites the learner to reflect on the work of God in life and in the world. The concrete spiritual formation objectives/assignments for this course are as follows:

1. Objective: Growth in personal faith.
Assignment: Reflect in your research paper on the challenges and opportunities you discovered during the course and in meditation on the nature of God. Consider how the systematic approach to the Holy Spirit, the Church and the Last Things has related to your personal life and faith in light of the topic of your research paper.
2. Objective: Growth in emotional maturity and moral integrity.
Assignment: Keep a weekly journal of the issues and experiences during lectures and discussions as well as personal spiritual life and ministerial practice. Seek to discover in the rich spectrum of pneumatology an enriched understanding of the Christian life, spiritual gifts, as well as strengths and weaknesses in relation to personal needs for growth and maturity. Keep this journal for your spiritual formation assessment.
3. Objective: Growth in ministry.
Assignment: Add to your Spiritual Formation portfolio as part of the evaluations for SFRM 502 Spiritual Formation 2 & SFRM 503 Spiritual Formation 3. Analyze how the study of systematic theology allows you to develop a Christ-like character, relational and pastoral qualities toward the achievement of a God-directed vision and mission in the world. Add your course paper to the portfolio.

GRADING RUBRICS (weight indicated in parenthesis)

Assignments

- on time submission as assigned in the syllabus (20%)
- assignment follows the task-description outlined in the syllabus (20%)
- length of assignment conforms to requirements in syllabus (20%)
- bibliographic/citation style and form correspond to *Turabian Manual for Writers of Term Papers* (20%)
- spelling, grammar and punctuation corresponds to *Turabian Manual for Writers of Term Papers* (10%)
- when appropriate, use of primary and secondary sources to substantiate the argument (10%)

Quizzes

- On-time submission as assigned in the syllabus (20%)
- All questions addressed and answered as outlined in the exam (20%)
- Answer reflects the content of the lectures (20%)
- Format, style and grammar conforms to *Turabian Manual for Writers of Term Papers* (20%)
- Answer reflects critical thinking of the issues as part of the larger discipline (20%)

E-MAIL

All official Regent correspondence is issued **ONLY** via the student's Regent e-mail address. Non-Regent e-mail addresses are not utilized by the University. There are procedures available on the Regent e-mail system for forwarding individual e-mail received on the Regent account to another non-Regent e-mail address. However, this forwarding procedure can be unreliable. Thus it is recommended that the student regularly (i.e. daily) check the Regent e-mail account.

EMAIL ETIQUETTE

Email may be your primary means of communication with the professor. Please see your email as an expression of your professional character. Your email should always have a subject field (appropriate to the message). In the text of your email, you should always first address the recipient (Dear ...) and not simply begin with the content of your message. At the end of your message, you should add your full name. As a rule of thumb, I will always respond to your email as soon as possible. I expect you to do the same and would like a reply from you whenever I send you an email, even if it is just to acknowledge receipt of my message.

REGENT COMPUTER STANDARDS

Since the School of Divinity makes use of computer software and the Internet to communicate with students and enhance its courses, all students are required to be "computer literate" — proficient in the use of required computer hardware and software. For hardware, software, internet media software, and ISP requirements, check the following link:

<http://www.regent.edu/acad/schdiv/students/compstandards.shtml>.

SUBMISSION OF ASSIGNMENTS & E-MAILING THE PROFESSOR

Unless otherwise noted, all assignments (research proposal; research paper; book review) should be submitted through the assignment section of the Blackboard course and not by email. Quizzes and discussion boards are completed directly in the online format.

The subject line of **all e-mail messages** related to this course should include the course number (e.g., TCDH 500), the location of the course (e.g., DE, VB, DC, and Modular) and the name of the student (For example, SUBJECT: TCDH 500 DC, John Smith). Further, **each attached document/assignment** should also contain the student's name and course information.

Following these directions enables the professor to quickly identify the student and course and to keep track of assignments, facilitating a timely response. **Students should always include their first and last name at the end of all e-mail messages.** Thank you.

COURSE PROCEDURES

There are several key elements you will need to fully understand prior to enrolling in this course.

1. All courses require **completion of assignments according to a weekly schedule**. Thus, keeping up with the schedule is essential to your success. Your personal schedule must allow you to keep up with the due dates for the readings and other assignments as found in the Course Schedule in the *Syllabus* section of Blackboard (Bb).
2. Be sure you can complete this course in the scheduled semester. Incompletes will only be granted for true emergency situations, not for poor planning.
3. You must have continuous access to a working and dependable Internet provider as well as reliable e-mail that can send and receive attachments. You must also have access to Microsoft Word or Word Perfect for writing assignments.

STUDY SUGGESTIONS

1. Begin with prayer that the Holy Spirit will guide your study.
2. Refer to the Computer Standards (<http://www.regent.edu/acad/schdiv/students/compstandards.shtml>) and work through the Blackboard Tutorial (<http://www.regent.edu/acad/schdiv/students/tutorials.shtml>) on the Divinity web site (<http://www.regent.edu/divinity>) to ensure that you meet the Computer Standards and can use Blackboard proficiently.
3. Familiarize yourself with your textbooks (e.g., table of contents, footnotes, and index).
4. Read texts for meaning before you read for details. Learn to see the forest before you attempt to identify the trees.
5. See the various theologians, writers and thinkers in their respective context before you make any judgments on their work.
6. Keep up with the Course Schedule!

BLACKBOARD INFORMATION

Blackboard (Bb) has two primary purposes in our courses: (1) to provide a means for students to receive timely information about the course in general, assignments, grades, and announcements from the instructor and (2) to promote thoughtful interaction between the professor and students and among students themselves as they work through course materials.

For instructions on how to access and use Blackboard, please work through the *Blackboard Tutorial*, which is in the *Resources* section of the Divinity web site (<http://www.regent.edu/acad/schdiv/students/tutorials.shtml>). Students are expected to be proficient at using the various areas of Bb, including the Discussion Board, Chat Tool, and downloading and viewing documents in Adobe (.pdf), PowerPoint (.ppt), Windows Media and Real Audio.

Students complete their weekly assignments as posted in the *Course Schedule* on Bb. They should also post to the *Discussion Board* on weeks when it is assigned, and check the *Announcements* section **each week** beginning the **first week** of the semester. Students are expected to check their Regent e-mail daily to ensure timely receipt of messages from the professor.

After working through the [Blackboard Tutorial](#), if you have problems and/or are not able to login, send an e-mail to bbdiv@regent.edu, describe the problem in detail and include your full name, your Blackboard User Name, Password, Regent e-mail address, and telephone number(s).

Regent University Information Technology (IT) will enroll you in the Blackboard portion of the course a few business days after you register for the course. Note that in order to be enrolled in the Blackboard course you *must first register* for the course through GENISYS. This is required for all courses. If you are having problems registering through GENISYS please contact the University Registrar (757) 226-4047 for registration questions and the Information Technology Helpdesk (757) 226-4076 for technical questions.

As you enter the online course, read the announcements for a general introduction and up-to-date information. At your first visit to the course, go to the “Before You Begin” section and learn about the layout of the course. The Blackboard course has **four** levels.

Level 1	The basic level is like a main entrance. You find announcements and general guidelines. This is the level you enter when you access the course on Blackboard.
Level 2	You enter the second level by choosing any of the Periods or other options on the navigation bar to your left.
Level 3	Inside the 4 study periods you find a third level that consists of the actual material, the classroom, quizzes, and assignments.
Level 4	Each period contains a classroom section with a number of learning units you can view similar to a slide show.

ACADEMIC HONESTY

The Regent University community of teachers and scholars affirms that the biblical principles of truth and honesty are absolutely essential. Indeed, the Bible contains numerous admonitions against false witness, dishonesty and cheating. Upholding the standard of academic integrity with its reliance on honesty is a responsibility of both faculty and students.

Conduct that violates academic integrity includes, but is not limited to:

1. Dishonesty is lack of integrity exhibited through lying, cheating, defrauding or deceiving. Examples of dishonesty include: copying from the examination paper of another, allowing one's own examination paper to be copied, reading without the instructor's consent a copy of the examination prior to the date it is given, giving or receiving unpermitted aid on a take-home examination, class assignment, project and other papers; use of unauthorized aids; submitting the same work product in more than one course without the express permission of the instructor(s); or disclosing or accepting information if one takes a test at a different time than other students in the same course.

2. Plagiarism is using the intellectual property of others without proper citation, giving the impression that it is the student's own work. Note that any time you download text from the Internet or any electronic document you risk committing plagiarism. Follow the following guidelines to avoid the possibility of plagiarism:

- Do not simply cut and paste blocks of downloaded text into your paper; summarize or paraphrase this material first (although either way requires citation).

- If you do record the exact words of your source, enclose them in quotation marks.
- Always cite both the text that is quoted verbatim, as well as the thoughts and ideas of others which you paraphrase.
- Whether your information is from e-mails, online discussion groups, listservs, or World Wide Web sites, give proper credit by providing appropriate documentation.

Failure to follow at least these simple guidelines, results in plagiarism. If materials are used, especially verbatim, without being attributed to their source, it is plagiarism. Plagiarism is a spiritual matter of character and integrity. Be aware that if assignments are discovered to contain plagiarized materials the assignment will be failed and ordinarily the course as well. This can affect your academic status which may result in dismissal from the School of Divinity. Do not to let the pressures of completing assigned work to jeopardize your academic career and the preparations for the ministry to which God has called you.

Instructions concerning "take-home" and "closed-book" exams are to be honored.

STUDENT COURSE EVALUATION

Students have the opportunity to provide feedback throughout the course through e-mail, telephone, and on-campus appointments. Near the end of the semester, students will complete an anonymous online course evaluation form. Since the results contribute to improving course design and presentation, it is important that students be honest and constructive in their evaluations. Students will receive an e-mail reminder from the University when it is time to complete these evaluations. Please take time to provide this input. Students can access the online evaluation system at:

<http://eval.regent.edu/regent/survey/students.cfm>.

If you have questions about the online evaluation please contact evaluation@regent.edu.

INCOMPLETE GRADES

Incomplete Grade Policy: An incomplete grade ("I") will only be given in a regular course for legitimate deficiencies due to serious illness, emergencies or other extraordinary reasons, and not because of neglect on the student's part. To request an Incomplete, the student must submit an *Incomplete Request Form* (<http://www.regent.edu/acad/schdiv/assets/incomplete.pdf>) to the Academic Dean at least one week prior to the end of the semester. The Academic Dean will determine an appropriate due date for outstanding assignments and the student and professor will be notified. Failure to turn in course work by the due date will result in an "FX" grade for the course which will count negatively towards the student's GPA.

GRADING: PHILOSOPHY, CRITERIA and SYSTEM

The following evaluation rubric is based on Regent University's Catalog 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- (**As the minimum GPA for the Academic M.A. is 3.0, students in these degrees who receive a grade below a C (i.e. C-) in any course must repeat that course in order to graduate. As the minimum GPA for M.Div., M.A. in Practical Theology, and M.A. in Missiology is 2.0, students who receive a grade of C- in these degrees need not repeat the course in order to graduate).**)

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- (**As the minimum GPA for the Academic M.A. is 3.0, students in these degrees who receive a grade of D+ D D- in any course must repeat that course in order to graduate. As the minimum GPA for M.Div., M.A. in Practical Theology, and M.A. in Missiology is 2.0, students who receive a grade of D+ D D- in these degrees need not repeat the course in order to graduate).**)

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.

MASTERS GRADING SYSTEM

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

STUDENTS SEEKING ACCOMODATION

Students may request reasonable accommodations for disabilities through the university Office of Student Services. The application process is described at the following website:
http://www.regent.edu/admin/stusrv/student_life/disabilities/requesting.cfm.

ADDITIONAL COURSE DOCUMENTS

Additional course documents, including Course Schedule and Bibliography, are available on Bb. Students are responsible for reading the information found in these documents.

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

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