AZUSA PACIFIC UNIVERSITY
HAGGARD SCHOOL OF THEOLOGY
DEPARTMENT OF THEOLOGY AND PHILOSOPHY

THEOLOGY AND THE CHRISTIAN LIFE (Honors)
THEO303H

Course Instruction Plan

Professor: Craig Keen                              Fall 2009
Office: Duke 242               3 Units
Times of Meeting: TR (1:05 – 2:30 p.m.)
Place of Meeting: Duke 232

Azusa Pacific University Mission Statement: Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Course Description: The course provides an introduction to the doctrines of the Christian church, focusing on the Christian life and its relationship to theology. The course approaches theology from an inductive method in the Wesleyan tradition, helping the student learn to think theologically from the Scriptures, orthodox ecumenical tradition, experience, and reason. Meets general studies core doctrine requirement for God’s Word and the Christian Response. Prerequisite(s): three units of biblical studies, CMIN 108, PHIL 210 or PHIL 220, or instructor’s permission

Course Eschata:
Students are asked to work thoughtfully in this course in the light of a certain “end.” It is expected that such work will yield some degree of understanding of . . .

1. The unique patterns of relations that make up the theological task.
2. The dynamics of prayer and worship that constitute theology.
3. The mystery that plays at the heart of every Christian thought.
4. The history of Jesus as the beginning, end, and native soil of doctrine.
5. The hunger that does not take, but gives life.
6. The trinitary structure of theological thinking.
7. The place of scripture at the source of theological formulation.
8. The relationship between theology and history.
9. The significance of the creedal affirmation that God the Father is ruler of all (pantocrator) and creator.
10. The significance of the creedal affirmation that Jesus Christ is “homoousion to patri as far as his deity is concerned and homoousion hemin as far as his humanness is concerned; thus like us in all respects, sin only excepted.”
11. The significance of the creedal affirmation that the Holy Spirit is “the [Sovereign] and Giver of life.”

Student Learning Outcomes:
By the end of the course students are to demonstrate that they have reached the following teloi. By the end of the course students are to . . .

1. Articulate ideas that have come to have particular importance in the intellectual history of the church.
2. Lay out reasons why the church has taken a stand in favor of these ideas.
3. Articulate ideas of particular importance within contemporary theological discourse.
4. Lay out reasons why these ideas have become important.
5. Synthesize these historic and contemporary ideas into a coherent pattern of ideas.
6. Read substantive theological texts with significant understanding and bring that understanding to written and oral discourse.
7. Gain facility in the use of a variety of texts—such as the church’s scriptures, traditions, peculiar modes of thought, and one’s own life-history—in order to think, write, and speak theologically.
8. Write an informed and well-organized research paper using a standard research manual.¹

Texts:

Required:

4. Course pack.

Strongly Recommended:


Course Procedure and Requirements:

1. The objectives of the course will be met quite well, if one spends one’s time this semester giving thoughtful and prayerful care to the issues raised in its texts and in class discussion. The texts of this course introduce the beginning—but serious—student of theology to the discipline. But they carry out this introduction in a certain way. They are not in the first place studies about theology, written from a safe distance. They rather have the audacity of doing theological work itself. No text for this course has been chosen simply because it informs, say, with some kind of propriety. Although what these texts say emerges (with varying degrees of sympathy) out of the traditions of the church, in this way point to the revelation of God, and call for our respect—it is much more how these texts speak that is important. That is not to say that any of us is to come to agree with everything these texts say. However, the patterns and rhythms of signification that move in them have such evocative power—inviting us perhaps to think what cannot be thought (to paraphrase one of Kierkegaard’s pseudonyms)—that it seems fitting to say that they simply are to be heard and understood, even when that comes hard. They are not just essays. They are words of life. The point of reading them is that we all might come to live a little more than we would have otherwise.

¹The course exam and paper will be used to evaluate items 1 – 7; the paper will be used also to evaluate item 8; group presentations, research reports, and informal class participation will be used to evaluate items 1 – 4 and 6 – 7; and reading reports will be used to evaluate item 6 – 7.
2. This course will spend its time exploring ideas. It will be assumed that every student has read carefully—prior to class time—evening assigned to be read for that day. It will always be helpful, and sometimes very helpful, to re-read those assignments after class discussion. This will, of course, require discipline and a considerable investment of time. Yet the subject matter of this course perhaps calls for at least that much. Every student will be expected to spend at least an average of 6 hours of study for this course outside of class each week in addition to the hours spent in preparation for exams and other special assignments. (If the material is especially difficult for one, then considerably more time should be devoted to study.) The professor is available to help the student outside of class as well.

3. Every student is strongly encouraged to be prepared by prior study and careful thought to enter into class discussion by asking questions, making comments, and otherwise discussing the ideas under examination. Not only does such public discourse tend to concretize our work together, it also adds an important social dimension to the course which makes our work together more significant and vital. This class is understood from the beginning to be for the education of its students, to be addressed to your issues, to be responsive to your questions. It is particularly important, therefore, that everyone’s questions be made known, that no one coast, that everyone hear and speak responsively to the discourse that happens in our class sessions. Because of the importance of open intellectual interchange for the life of this course, class participation will make a contribution to the final evaluation of students’ work, according to the professor’s perception of her involvement or lack of involvement in the course. More specifically, the “number” that evaluations of all one’s course work yield may be raised or lowered by as much as 5% (or in quite rare cases 10%).

4. There will be class presentations concerning Karl Barth’s book, Evangelical Theology: An Introduction.

a. Each of these presentations is to be the length of one class session.

b. Each presenter is to provide the rest of the members of the class with a thorough (electronic) outline of the material being presented.²

c. The presentation will be evaluated according to how well the following is accomplished:
   1. The presenter is to demonstrate a good understanding of the material under consideration.
   2. The presenter is to present ideas clearly and coherently.
   3. The presenter is to respond well to class questions and comments, engaging the class, evoking questions and comments over the assigned material.
   4. The presenter is to distribute a thorough, lengthy outline that covers the assigned material exhaustively (so that the oral presentation need not).

d. Each presenter is to provide the professor on the day of presentation with a report of the amount of time he or she spent working on the presentation.³ (Class enrollment may make it necessary for two or three students to constitute a presentation group. In that case the members of a presentation group are also to report how well they worked together.) This report will also contribute to the determination of one’s grade for the presentation.

² Of at least 1750 words.
³ The total amount of time spent in preparation for a presentation should be about 10 hours.
e. Each presenter is to discuss her presentation plans with the professor well in advance of her presentation session. A presenter is to be much less a lecturer than a discussion leader/facilitator. A conversation with the professor ahead of time should clarify what this entails.

f. The presentations are to deal with the material indicated below.


N.B. All of these chapters are to be read by all students. Indeed the day of presentation all students (including presenters) are to indicate in writing whether or not they have studied the material covered by the presentation. The report is to be made on a 3 x 5 card and is simply to read: “I have closely read—at least once—every word of every page of the portion of Karl Barth’s Evangelical Theology assigned to be read for today.” Absence from class on the day of a presentation or failure to report having studied the material will reduce one’s own presentation grade by ten points. A later report of having “caught up” in reading a day’s assignment will restore seven of the ten points lost that day for those who attended the presentation. Students who miss a presentation will have no opportunity to restore the points lost that day. This material will also be covered on the exams.

5. Students are to read Roberta Bondi’s *Memories of God*. Each week for about the first month and a half of the course, students are to report having read an assigned section of the book. The report is to be made on a 3 x 5 card and is simply to read: “I have closely read—at least once—every word of _______ of Roberta Bondi’s *Memories of God*.” Fill in the blank with the section heading (“the Introduction,” “Chapter Four,” etc.). The schedule below indicates when these reports are due.

6. There is to be a series of research reports. By the end of the term each of these presentations will have constituted a component of a specific theological narrative that speaks toward the way human life may be given in response to the history of Jesus. The traditional word used for this narrative is “Trinity.” What this word signifies will emerge slowly over the weeks of our course. Each student is to give two of these presentations. Each presentation is to be given by a group made up of everyone presenting that day. In some cases those reporting will have researched different subjects. Those presenting on the same subject are to work particularly closely together. It is strongly recommended that all group members spend some considerable time determining how best to cooperate in their presentation.
Here is the report schedule:

September 24: The Hebrew prophets: Isaiah and the holiness of God.


September 29: The Council of Nicea: The controversy that gave rise to it and the creed that arose out of it.

October 8: The emergence of the doctrine of the deity of the Holy Spirit: The Cappadocians.

October 8: The doctrine of the Trinity in the West: Augustine.

October 27: The Father, the Son, and the Holy Spirit in the Reformation: Martin Luther.

November 17: The revival of the doctrine of the Trinity in the 20th century: Karl Barth.

November 17: The doctrine of the Trinity and justice for the suffering: Jürgen Moltmann.

November 17: The doctrine of the Trinity and worship: Catherine Mowry LaCugna.

Presenters are to share equitably the time set aside for reporting. Each person reporting is to draw from c. 50 pages of preparatory reading, from both primary and secondary sources, for each report. The class is to receive an annotated bibliography of each student’s sources. N.B.: The professor is to receive a written, detailed summary/diary of the steps taken by the student in preparation for the report including a description of what was read and on what date and time it was read. It is strongly recommended that the professor be consulted to provide students with suggestions for research and for the interpretation of texts. The report is to engage the whole class in a discussion of the ideas presented. A report will be evaluated according to how well the professor finds all of this to have been accomplished.

7. There is to be an essay exam, to be completed in class on three days widely separated across the weeks of the semester. The exam will be taken in class. The first portion of the essay question/topic will be provided at the beginning of class on the first day of examination (October 20). The rest of that class period and of the class periods of the two later days of examination (November 10 and December 17) will be given to the writing and revising of

4 A primary source is a source “of” the subject under examination. A secondary source is a source “about” that subject. For example, if you are reporting on the Gospel of John, the Gospel of John is the primary source, a book or article about the Gospel of John is a secondary source.
this essay. On subsequent days of examination additional components to the exam’s question/topic will be added. Although students will be expected to spend a considerable amount of time working on the exam outside of class, all actual writing is to be done (without notes, texts, etc.) in class. Therefore, the professor will hold the drafts in progress between class sessions and will distribute them to their authors the second and third days. Everything covered in assigned reading or class discussion might be asked for in the exam. The exam’s final draft is to be turned in promptly at the end of the third session of examination (December 17). Students are strongly advised to use every minute of every examination session.

7. Each student is to write a paper. Each paper is to do two things at once: first, it is to follow the autobiographical method of theological thinking and writing exemplified by Roberta Bondi in her Memories of God; and second, attend carefully to the creeds included in the course pack, Karl Barth’s “The Humanity of God,” Melito of Sardis’ “A Homily on the Passover,” and Jürgen Moltmann’s “The Crucified God and Apathetic Man.” That is, the resources from which these papers are to be written are to be found among the assigned readings laid out in the schedule below and among one’s own stories. The specific doctrinal focus is to be Christological. That is, each paper is to think the person/work of Jesus Christ, to speak from and to that set of doctrines. However, the students who write this paper—you—are to give honest regard to the way that doctrine might give itself to the significance of your own memories. These papers are to be typed following a standard form and style manual (Turabian, MLA, etc.), frequently cite sources (using footnotes or parenthetical citations, but please no endnotes), be carefully written and rewritten, avoid such gender-exclusive terms as the pseudo-generic use of “man,” “he,” “him,” etc., include a works cited page, and be 1250 – 2500 words in length. These papers are due November 7, by 11:59 p.m.

8. Grades will be determined by the professor as seems fitting, using quantifiable and non-quantifiable factors. Generally, the following scale will be used as guidance: 90 – 100: A; 80 – 89: B; 70 – 79: C; 60 – 69: D; 0 – 59: F. Other factors considered are promptness of attendance, class participation, apparent preparedness for class, etc. A student who misses

---

5 Use the following as a bibliographical guide:


6 Each source should be cited a significant number of times—and surely that means that no text would be cited less than three times. Do also be particularly careful to avoid plagiarism. (To avoid plagiarism, provide a citation for everything in your paper that is not [1] common knowledge or [2] something you yourself thought up. That means that you are to cite more than direct quotations [which should be avoided unless you’ve found an unusually helpful turn of phrase].)

7 The Department of Theology and Philosophy is involved in assessing student learning. One or more papers submitted for the fulfillment of an assignment in this course may be randomly chosen as a part of this departmental evaluation. It is possible that your paper will be one of them. If so, your name will be removed so that the process will be completely anonymous. Your grade for this course will not be affected.

8 Pluses and minuses will be determined within these larger categories.
class more than three times, should expect to be evaluated by the following scale, without considering any other factors: 95 – 100: A; 85 – 94: B; 75 – 84: C; 65 – 74: D; 0 – 64: F.\(^9\) (Three “tardies” will be taken to be equivalent to one absence.)

9. Exams are not to be taken late and papers are not to be turned in late except under quite extraordinary circumstances (hospitalization, death in the family, etc.). Whenever it is possible, the student is to report to the professor well in advance any such extraordinary circumstances that might affect the student’s compliance to the schedule of the course. Students are simply to do the work for this course when it is scheduled to be done. If some complication qualifies as inadequate for full exception to the prohibition of late work, but is yet adequate for some exception, the work will be accepted, but the grade recorded for it will be reduced.

10. Contributions of Assignments to the quantifiable portion of the course grade:
   a. Essay exam: 35%.
   b. Paper: 22%.
   c. Research report: 15%.
   d. Barth presentation: 23%.
   e. Bondi reading reports: 5%.
   f. Informal class participation: plus or minus up to 5% (with the unlikely possibility of as much as 10%).

11. Any student in this course who has a disability that might prevent her from fully demonstrating her abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that might be necessary to ensure your full participation in the successful completion of course requirements.

12. Schedule:
   a. **September 10 (R):**
      Overview of the course.
      *Begin reading Bondi.*
   b. **September 15 (T):**
      A child, memory, and hope: theological discourse.
   c. **September 17 (R):**
      God as wholly other—and as coming: hope and the evocation of the future of God.
      *Have read Karl Barth’s “Revelation” and Jurgen Moltmann’s “Introduction to the Theology of Hope.”*
   d. **September 22 (T):**
      Barth presentation I.
      *Have read Karl Barth, Evangelical Theology v – xiii, 3 – 25.*
   e. **September 24 (R):**
      Research reports 1 and 2 (Isaiah and John).
      *Report of reading chapter one of Roberta Bondi’s Memories of God due.*

\(^9\)Pluses and minuses, again, will be determined within these larger categories.
f. September 29 (T):
Speaking the unspeakable: worship and the creeds.
Research reports 3 and 4 (early worship and Nicea).
The creeds of the early church.
*Have read the creeds included in the course pack.*
*Report of reading chapter two of Roberta Bondi’s Memories of God due.*

g. October 1 (R):
The creeds of the early church.
*Have read the creeds included in the course pack.*

h. October 6 (T):
Barth presentation II.
*Have read Karl Barth, Evangelical Theology 26 – 59.*

i. October 8 (R):
Research reports 5 and 6 (the Cappadocians and Augustine).
The humanity and murder of God: The transcendence of God’s integrity.
*Report of reading chapter three of Roberta Bondi’s Memories of God due.*

The humanity and murder of God: The transcendence of God’s integrity.
*Report of reading chapter four of Roberta Bondi’s Memories of God due October 13.*

k. October 20 (T):
*Exam.*

l. October 22 (R):
Barth presentation III.
*Have read Karl Barth, Evangelical Theology 63 – 95.*

m. October 27 (T):
The revolution of grace and love.
Research report 7 (Luther).
*Have read Martin Luther, Christian Liberty.*
*Report of reading chapter five of Roberta Bondi’s Memories of God due.*

n. October 29 (R):
Salvation is not what you get, but a path to be walked.
Have read Martin Luther, *Christian Liberty* and John Wesley, “The Scripture Way of Salvation.”
*Report of reading chapter six of Roberta Bondi’s Memories of God due.*

o. November 1 – 3:
Stanley Hauerwas is in town.

p. November 3 (T):
The image of God is not in me and it is not in you.
*Have read John Wesley, “The Scripture Way of Salvation,” and Craig Keen, “Homo Precarius.”*

q. November 5 (R):
Barth presentation IV.
*Have read Karl Barth, Evangelical Theology 96 – 132.*
r. November 7 (S) by 11:59 p.m.:

Paper due on Roberta Bondi, Karl Barth, Melito of Sardis, Jürgen Moltmann, and you.

s. November 10 (T):

Exam continues.

t. November 12 (R):

The church and the expendability of “the self.”

Have read Stanley Hauerwas, “The Sanctified Body.”

u. November 17 (T):

Research reports 8, 9, 10 (Barth, Moltmann, LaCugna).

v. November 19 (R):

Barth presentation V.

Have read Karl Barth, Evangelical Theology 133 – 170.

w. November 24 (T):

Barth presentation VI.

Have read Karl Barth, Evangelical Theology 171 – 206.

x. November 26 (R):

Class cancelled (Thanksgiving break).

y. December 1 – 3 (T – R):

God gives bodily desire and prefers the poor.


y. December 2 – 4 (R – T):

We must eat to live: food and the eucharist.

Have read Alexander Schmemann, For the Life of the World, 11 – 65.

z. December 17 (R): 12:15 p.m. – 2:15 p.m.

Exam.

13. Professor contact information:

Email: ckeen@apu.edu
APU telephone extension: (626.815.6000) 5635.
Home telephone number: 626.815.2855
Cell telephone number: 626.755.4173
Informal consultations by appointment.

14. Addenda:

a. THEO Desired Faith Integration Outcome:

All in all, students will be asked to demonstrate that they have given thoughtful consideration to certain current and historical issues in the light of the church’s scriptures and traditions. As they do so it is expected that they will demonstrate that they understand that informed and disciplined Christian faith is multiformal: it is personal, social, spiritual, historical, doctrinal, biblical, practical, and takes shape in the network of relations that makes up the life of the church. Students will come to greater clarity concerning the personal and social relevance and spiritual richness that informed and disciplined theological discourse may bring to their lives among others in the time and space in which they live. This is coherent with the university-wide student learning goals that graduates should articulate a Christian view of truth and life; should apply scriptural reasoning to problems; should appreciate, understand, and love the church; should practice love for all persons, appreciating personal and cultural differences, demonstrating truth-telling and grace in their relationships; and articulate the importance of fellowship between persons—locally, and globally.

b. THEO Desired Learning Outcomes:

1. Undergraduate students will demonstrate an ability to give thoughtful consideration to the issues of the past and the present in the light of the church's Scriptures and traditions.
2. Graduates should demonstrate a practice of continual intellectual growth through personal scholarship and development.

It is our desire that students will demonstrate growth in the ability to think critically about the historical, doctrinal, biblical and practical aspects of the Christian faith, including appreciation, understanding, and valuing the Church. Students will grow into a greater awareness of the personal and social relevance and spiritual richness that informed, disciplined theological reflection can bring to their Christian existence and their own impact upon the world in which they live. This is an application of the university-wide student learning goals that graduates should be able to articulate a Christian worldview of truth and life; should be able to apply biblically-based ethical reasoning skills to problems; should appreciate, understand, and value the Church; should practice a respect for the worth of all persons, with appreciation of individual and cultural differences, demonstrating truth-telling and grace in their relationships; and should be able to articulate the importance of extending genuine community to all peoples locally, regionally, nationally, and globally.

c. From APU’s “Academic Integrity” policy statement: “The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act which is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online.”

Expectations for this course regarding academic integrity are consistent with those outlined in the academic integrity policy. Consequences for violations of academic integrity in this course are consistent with those outlined in the academic integrity policy.
STUDENT INFORMATION SHEET
THEO 303H Theology and the Christian Life
Craig Keen, Professor
Fall 2009

1. Name: __________________________________________________________________ (Please print)

2. APU box no. ______________________________ Email: ________________________

3. Phone no. (       ) ___________________________       (        ) ______________________
   Residence/Campus   Work

4. Home address: ___________________________________________________________
   Home phone: (         ) ______________________________________________________
   □ I am a commuter, please phone me if class is suddenly canceled.

5. Major: ___________________________  Why did you choose this major? ________________

6. Previous courses taken in theology or church history: ______________________________
   __________________________________________________________________________

7. Previous courses taken in bible: _______________________________________________
   __________________________________________________________________________

8. Previous courses taken in philosophy: __________________________________________
   __________________________________________________________________________

9. Present standing: ___Sr.  ___Jr.  ___Soph.  ___Frosh  Grad. Date ________________

10. Career plans: _______________________________________________________________________

11. Is there some particular question you would like me to answer during this course? ________
   __________________________________________________________________________

12. Is there anything you would like me to know about you? _____________________________
   __________________________________________________________________________

(Feel free to continue on the back of this sheet, if you’d like to say more.)