

## Shaw University Divinity School

### Systematic Theology—THE 501

Prerequisite: THE 500

Section 01: Thursday 6:30 pm – 9:00 pm

Section 02: Saturday 11:00 am – 1:00 pm

**Instructor:** Dr. Mike Broadway, Associate Professor of Theology and Ethics

**Office:** 106B Leonard Hall

**Classroom:** Section 01: LEO 303                      Section 02: TUP 204

**Office Hours:** Tuesday 9:30 am—3:00 pm      Saturday drop in or appointment

Friday 9:15 am—1:45 pm      *Other days and hours by appointment*

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**Course Documents:** posted on Shaw University Blackboard course site

### Mission Statements

| MRE Program Mission  | MDiv Program Mission   |
|--|--|
| The mission of the Master of Religious Education degree is to equip persons for competent leadership in Christian Education to serve congregational ministries and other religious institutions. This purpose is consistent with the mission of Shaw University Divinity School; the Master of Religious Education program focuses on leadership in the “practice of ministry,” particularly in the African American Church. | The mission of the Master of Divinity degree is to prepare persons for ordained ministry, for chaplaincy, general pastoral and religious leadership responsibilities in congregations and other settings, and to prepare some students for admission to advanced programs oriented to theological research and teaching. The purpose is consistent with the mission of Shaw University Divinity School; the Master of Divinity program focuses on leadership in the “practice of ministry,” particularly in the African American church. |

### Program Goals

| MRE Program Goals  | MDiv Program Goals  |
|--|---|
| <ol style="list-style-type: none"> <li>1. to equip students with the capacity for critical and constructive theological reflection regarding the content and processes of educational ministry;</li> <li>2. to help students understand the educational, social, and behavioral sciences that undergird educational practice, as well as the cultural contexts in which educational ministry occurs;</li> <li>3. to assist students with personal growth and spiritual maturity; and</li> <li>4. to provides skills in teaching and in design, administration, and assessment of educational programming.</li> </ol> | <ol style="list-style-type: none"> <li>1. to provide students with an intellectual atmosphere and a comprehensive, discriminating understanding of our religious heritage;</li> <li>2. to enhance student training for Christian ministry, mindful of global, and diverse cross cultural, and non-American Christianities, and interaction with other faith traditions;</li> <li>3. to support students' development in the personal and spiritual capacities necessary for pastoral and religious leadership, advancing growth in personal faith, emotional maturity, moral integrity, and public witness;</li> <li>4. to expand programmatic activities, services, and academic programming to enhance student capacity for ministerial and public leadership.</li> </ol> |

## Program Learning Outcomes

| MRE Program Learning Outcomes (PLOs)  | MDiv Program Learning Outcomes (PLOs)   |
|---|---|
| <ol style="list-style-type: none"> <li>1. Graduates will demonstrate a capacity to articulate an understanding of the scriptural, historical, and theological traditions of particular Christian traditions and of the broader community of faith.</li> <li>2. Graduates will evaluate teaching and learning theories for the purpose of developing a distinctly Christian philosophy of educating God's people.</li> <li>3. Graduates will demonstrate a capacity for critical reflection on how their unique personalities, backgrounds, and gifts and abilities relate to the ministry of Christian education.</li> <li>4. Graduates will demonstrate a capacity to design and to carry out a lesson plan necessary for effective educational ministries.</li> </ol> | <ol style="list-style-type: none"> <li>1. Graduates will demonstrate a capacity to articulate an understanding of the scriptural, historical, and theological traditions of particular Christian traditions and of the broader community of faith.</li> <li>2. Graduates will develop a consciousness about and a capacity to reflect critically on issues of diversity, globalization, and cross cultural concerns.</li> <li>3. Graduates will demonstrate a capacity for critical reflection on how their unique personalities, backgrounds, and gifts and abilities relate to the role of the minister as leader, guide, and servant of the faith community.</li> <li>4. Graduates will demonstrate a capacity to create programs and have a critical voice in ministerial and public leadership.</li> </ol> |

**Course Description: THE 501 SYSTEMATIC THEOLOGY.** An examination of the major doctrines of the Christian faith their historical development their systematic relationships and their practical embodiment in Christian communities. Prerequisite: THE 500.

## Student Learning Outcomes

| At the completion of this course, students will be able to:   | Assessment of Student Learning Outcomes:  | Linkage to Program Learning Outcomes |
|---|---|--------------------------------------|
| 1. Demonstrate a capacity to read critically in theological texts.  | Discussing readings, reading quizzes, theological reflection project, independent reading project                   | MRE 1<br>MDiv 1                      |
| 2. Identify and interpret statements of theology in the life and faith of the church.   | Theological analysis of hymns, confession of faith  | MRE 1<br>MDiv 1                      |
| 3. Articulate an understanding of the relationship of context to theology, how social practice gives rise to theology, and how theology shapes social practice. | Theological reflection project, exam  | MRE 1, 2<br>MDiv 1, 2                |
| 4. Recognize connections among various doctrines and demonstrate the discipline to strive for coherence in their faith, teaching, proclamation, and living.     | Class discussions, theological analysis of hymns, theological reflection project, independent reading project, exam | MRE 1, 3<br>MDiv 1, 3                |
| 5. Read theological texts in conversation with their own ecclesial contexts, gaining insight for proclamation and ministry.                                     | Discussing readings, confession of faith, theological analysis of hymns, theological reflection project, exam       | MRE 3, 4<br>MDiv 3, 4                |
| 6. Practice theological interpretation of scripture as a communal activity.   | Confession of faith, theological analysis of hymns, theological reflection project                                  | MRE 1<br>MDiv 1, 3                   |
| 7. Write with care, clarity, and attention to theological concepts.   | Writing assignments   | MRE 4<br>MDiv 4                      |

## **Textbooks:**

### Required:

Carter, J. Kameron, *Race: A Theological Account* (New York: Oxford University Press, 2008).

Cherry, Ellen, editor. *Inquiring After God*. London: Blackwell, 2000. (also for THE 500 and 501)

*Christian Classics Ethereal Library*. Internet resource. Accessible at <http://www.ccel.org>.

(Find links to assigned readings on the Blackboard course site.)

Evans, James H., Jr. *We Have Been Believers*. Minneapolis: Augsburg Fortress, 1992. (also for THE 500)

McClendon, James Wm., Jr. *Doctrine: Systematic Theology, V. 2*. Nashville: Abingdon, 1994. (also for THE 500)

### Required to choose one:

Augustine, Saint. *Confessions*, reprint edition. Translated by Henry Chadwick. New York: Oxford University Press, 1998.

Berk, Stephen. *A Time to Heal*. Grand Rapids: Baker Books, 1997.

Claiborne, Shane. *Irresistible Revolution*. Grand Rapids: Zondervan, 2006.

Mills, Kay. *This Little Light of Mine*. New York: Penguin Books, 1994.

Murray, Pauli. *Pauli Murray*. Knoxville: Univ. of Tennessee Press, 1989.

### Suggested Reading

Conyers, A. J. *A Basic Christian Theology*. Nashville: Broadman and Holman, 1995.

Migliore, Daniel L. *Faith Seeking Understanding*. 2<sup>nd</sup> edition. Grand Rapids: Eerdmans, 2004.

Raimes, Ann. *Keys for Writing: A Brief Handbook*. Boston: Houghton Mifflin, 1999.

University of Chicago Press Staff, editor. *The Chicago Manual of Style*. 15<sup>th</sup> edition. Chicago: University of Chicago Press, 2003. CD-ROM version, 2006.

## **Assignments:** Students will be expected to

1. *Attend* all classes, be on time, and remain the entire time.
2. *Participate* in class discussions, online discussions, online group activities, and other learning activities as directed by the professor. *Decorum*: In all class interactions with fellow students and the professor, students should show proper courtesy and respect.
3. Complete all *reading* assignments by the dates shown on the syllabus. Reading Guides will help a student prepare for class discussion and should be completed by the assigned dates. Students should be prepared to answer any question on the reading guides according to the schedule on the course outline. If there is not a reading guide available for a reading assignment (such as the Cherry and online assignments), take notes at a ratio of at least 1 page of notes per twenty pages of reading. You may take a reading quiz each week. Other times, exercises may assess your reading preparation. I will call on each student to offer a response to questions on the reading guides as part of class discussion, so you will need to keep up with the reading and reflection.
4. Complete all *writing* assignments in accord with the instructions and due dates. At least one assignment will include an oral presentation.
5. Take the final *exam*.

Student grades will be based on

|   |             |
|---|-------------|
| Attendance and class participation (SLOs 1, 4, 5)         | 15 %        |
| Confession of Faith assignment (SLOs 5, 6, 7)             | 15 %        |
| Hymn Theology assignment (SLOs 2, 4, 5, 6, 7)             | 15 %        |
| Independent Reading assignment (SLOs 1, 4, 5, 7)          | 20 %        |
| Theological Reflection assignment (SLOs 1, 3, 4, 5, 6, 7) | 25 %        |
| Exam (SLOs 3, 4, 5, 7)                                    | <u>10 %</u> |
|   | 100 %       |

## **Bibliography:**

- Ashcraft, Morris. *Christian Faith and Beliefs*. Nashville: Broadman, 1984.
- Augustine of Hippo. *Later Works* [including *De Trinitate*]. Library of Christian Classics series. Selected and translated by John Burnaby. Philadelphia, Westminster Press, 1955.
- Baker-Fletcher, Karen, and Garth Kasimu Baker-Fletcher. *My Sister, My Brother: Womanist and Xodus God-Talk*. Maryknoll, NY: Orbis, 1997.
- Barth, Karl. *Church Dogmatics*. Translated by G. W. Bromiley, et al. 4 volumes. Edinburgh: T. & T. Clark, 1975.
- Calvin, John. *Institutes of the Christian Religion*. Edited by John McNeill. Translated by Lewis Ford Battles. Philadelphia: Westminster, 1960.
- Charry, Ellen T. *By the Renewing of Your Mind*. New York: Oxford University Press, 1997.
- Cone, James H. *A Black Theology of Liberation*. Maryknoll, NY: Orbis, 1990.
- Ellacuria, Ignacio, and Jon Sobrino. *Systematic Theology*. Maryknoll, NY: Orbis Books, 1996.
- Garrett, James Leo. *Systematic Theology: Biblical, Historical, and Evangelical*. 2 volumes. Grand Rapids: Eerdmans, 1995.
- Grenz, Stanley. *Theology for the Community of God*. Nashville: Broadman and Holman, 1994.
- Gutiérrez, Gustavo. *A Theology of Liberation*. Maryknoll, NY: Orbis Books, 1973.
- Imasogie, Osadolor. *Guidelines for Christian Theology in Africa*. Ibadan, Nigeria: Oxford University Press, 1986.
- Kraus, C. Norman. *God Our Savior: Theology in a Christological Mode*. Scottsdale, PA: Herald, 1991.
- Lewis, Gordon R., and Bruce A Demarest. *Integrative Theology*. 3 volumes. Grand Rapids: Zondervan, 1994.
- Luther, Martin. *Martin Luther's Basic Theological Writings*. Edited by Timothy Lull. Minneapolis: Fortress, 1989.
- Macquarrie, John. *Principles of Christian Theology*. New York: Scribners, 1966.
- Migliore, Daniel L. *Faith Seeking Understanding*. 2<sup>nd</sup> edition. Grand Rapids: Eerdmans, 2004.
- Moody, Dale. *The Word of Truth*. Grand Rapids: Eerdmans, 1981.

- Oden, Thomas. *Systematic Theology*. 3 volumes. San Francisco: Harper and Row, 1992.
- Olson, Roger E. *The Story of Christian Theology: Twenty Centuries of Tradition and Reform*. Downers Grove, IL: InterVarsity Press, 1999.
- Rahner, Karl. *Foundations of Christian Faith*. New York: Crossroad, 1982.
- Roberts, J. Deotis. *A Black Political Theology*. Philadelphia: Westminster, 1974.
- . *Liberation and Reconciliation*. Revised edition. Maryknoll, NY: Orbis, 1994.
- Ruether, Rosemary Radford. *Sexism and Godtalk*. Boston: Beacon Press, 1983.
- Schleiermacher, Friedrich. *The Christian Faith*. Edinburgh: T. & T. Clark, 1928.
- Thistlethwaite, Susan Brooks and Mary Potter Engel. *Lift Every Voice*. Maryknoll, NY: Orbis Books, 1998.
- Thomas Aquinas. *Summa Theologiae*. Translated by Timothy McDermott. Allen, TX: Christian Classics, 1991.
- Wainwright, Geoffrey. *Doxology*. New York: Oxford University Press, 1984.
- Williams, Delores. *Sisters in the Wilderness*. Maryknoll, NY: Orbis, 1993.

**Course Outline:** (Dates for both sections are listed with a slash between, in the order Thursday/Saturday.)

- Jan 15/17      **Syllabus, Introductions**  
Read for next mtg.: McClendon Ch 1 (40 pp), Evans Introduction and 24-52 (37 pp), Thomas Aquinas “The Nature and Extent of Sacred Doctrine,” Pt. 1, Q1:1-10, on Blackboard (23 pp) = 100 pp  
Confession of Faith assignment explained  
Getting Acquainted Assignment (on Blackboard)
- Jan 22/24      **Approaches to Theology, Group activity**  
Read for next mtg.: McClendon Part 1 Introduction and Ch 2 (39 pp), Evans Ch 7 (14 pp), Charry Ch 13 (30 pp), Summary of eschatological thinking in the first two centuries of Christian thought on Blackboard (14 pp), John Dear, “Dare to Imagine” on Blackboard (6 pp), Sadhu Sundar Singh excerpt on Blackboard (6 pp) = 109 pp
- Jan 26              End of Drop/Add
- Jan 27-29        Clergy Leadership Training in Community Organizing, Durham
- Jan 29/31        **Approaches to Theology; Hymn Analysis; Beginning of the End: Eschatology**  
Read for next mtg.: Carter, Prologue, Prelude, and Interlude (56 pp), Read Hymn texts (44 pp) = 100 pp  
Confession of Faith assignment due  
Hymn Theology assignment explained
- Feb 5/7            **Beginning of the End: Eschatology**  
Read for next mtg.: McClendon Ch 3 (43 pp), Evans pp 11-24 (14 pp), Charry Ch 7 (23 pp), Jonathan Edwards, “A Faithful Narrative of the Surprising Work of God,” on Blackboard (28 pp), Carter (10 pp) = 118 pp
- Feb 12/14        **The New in Christ: Salvation and Sin, Revelation and Liberation**  
Read for next mtg.: McClendon Ch 4 (45 pp), Evans Ch 5 (18 pp), Charry, Ch 2 (24 pp), Augustine, Book 11 of *Confessions* (28 pp) = 115 pp
- Feb 19/21        **Creation and Suffering, On Being Black**  
Read for next mtg.: McClendon Introduction to Part II and Ch 5 (45 pp), Gregory Nazianzen selections (28 pp), Carter (10 pp) = 116 pp  
Hymn Theology assignment due  
Independent Reading assignment explained
- Feb 26/28        **The Saving Cross: Atonement**  
Read for next mtg.: McClendon Ch 6 (42 pp), Evans Ch 4 (22 pp), Tertullian selections on Blackboard (27 pp), Independent Reading (14 pp) = 105 pp  
Listen to Darrell Adams “Friend of Jesus”
- Mar 5/7            **Jesus, the Risen Christ, Jesus Christ: Liberator and Mediator**  
Read for next mtg.: McClendon Ch 7 (44 pp), Evans Ch 3 (24 pp), Athanasius “Defense of the Nicene Definition” on Blackboard (44 pp), Independent Reading (10 pp) = 112 pp  
Theological Reflection on Practice assignment explained
- Mar 12/14        **The Identity of God, The Ungiven God**  
Read for next mtg.: McClendon Introduction to Part III and Ch 8 (46 pp), Evans Ch 6 (22 pp), Re-Envisioning Baptist Identity on Blackboard (5 pp), Broadway, “The Roots of Baptists in Community,” on Blackboard (14 pp), Independent Reading (10 pp) = 118 pp

- Mar 16-19 Minister's Conference
- Mar 19/21 **The Quest for Christian Community, The Community of Faith & the Spirit of Freedom**  
 Read for next mtg.: McClendon Ch 9 (44 pp), Charry Ch 11 (21 pp), Broadway "Is It Not the Communion of the Body of Christ?" on Blackboard (36 pp), Independent Reading (10 pp) = 111 pp
- Mar 27 Last day to withdraw and receive "W"
- \*Mar 26/28 No class meeting: Work on Independent Reading and Theological Reflection papers (or make-up day)  
 Read for next meeting: Books for assignments (c. 100 pp) = 100 pp
- Apr 2/4 **Signs of Salvation: Christian Worship**  
 Read for next mtg.: McClendon Ch 10 (35 pp), Charry Ch 10 (25 pp), Broadway "Preaching What We Practice" (20 pp), Reflection Reading (25 pp) = 105 pp  
 Independent Reading assignment due
- \*Apr 9 Thu No class meeting: Holy Week and Easter Break
- \*Apr 11 Sat Read for next mtg.: Reflection Reading (c. 125 pp) = 125 pp
- Apr 16/18 **The Holy Spirit and Mission**  
 Read for next mtg.: McClendon Ch 11 (33 pp), (Review Evans Chs 1 & 2), Nazianzen Fifth Oration "On the Holy Spirit" (25 pp), Reflection Reading (50 pp) = 108 pp
- Apr 23/25 **Authority and Ministry**  
 Read for next mtg.: Reflection Reading (c. 125 pp) = 125 pp
- Apr 30/May 2 **Final Day of Class**  
 Theological Reflection on Practice assignment due  
 Final Exam assigned—Due May 5

## **Attendance Policy: Make-Up Assignment for Absences in Systematic Theology**

THE 501

Dr. Broadway

When a student is absent from Divinity School class for one day, that one day is the equivalent of a full week of classes in traditional class scheduling. To miss a day is to miss one-twelfth of the course. This creates some difficulties for dealing with absences. When I taught undergraduates, my policy was that after missing three classes they might end up receiving an F.

But on our schedule, one absence would already be the same as three, so I do not want to use that same policy. Yet, too often there are students who miss 3 or 4 days of class during the semester. Others come an hour late to class 6 to 8 times. Usually students have good reasons for missing class, but that does not make up for what they have missed. On the other hand, many students are present for the full period every week. I have tried to insist on written excuses, etc., in order to penalize students only in the case of unexcused absences. This has not been an easy policy to carry through.

Therefore, I am instituting a curriculum-based approach to absences as a kind of no-fault, no-penalty policy. The real loss for the absentee is missing the opportunity to study a set of material. Thus, the remedy for an absence will involve independent reading in the subject matter missed on the day of the absence.

If, for any reason, you must be absent from class, I will expect you to find out from your syllabus, your classmates, or myself, what we discussed in class on that day. Then you will select one of the books listed on this sheet as a make-up reading assignment. Read fifty pages from the book, then type a three-page, double-spaced summary of what you learned from the reading. If you come to class late or leave early, talk with me about how to adapt this assignment to your situation.

For example, if you missed a class meeting spent on the doctrine of eschatology, you would choose one of the books below and read fifty pages on topics included in the subject of eschatology. Why did I choose fifty pages? That seems like a good average of the number of pages of theology a person might read in two and one-half hours, the time missed in class.

This assignment will be due on the class meeting in April, or on the last day of class if you miss that day.

### Choose your readings from the following books:

- Ashcraft, Morris. *Christian Faith and Beliefs*. Nashville: Broadman, 1984.
- Barth, Karl. *Church Dogmatics*. Translated by G. W. Bromiley, et al. 4 volumes. Edinburgh: T. & T. Clark, 1975.
- Calvin, John. *Institutes of the Christian Religion*. Edited by John McNeill. Translated by Lewis Ford Battles. Philadelphia: Westminster, 1960.
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- Roberts, J. Deotis. *A Black Political Theology*. Philadelphia: Westminster, 1974.
- Ruether, Rosemary Radford. *Sexism and Godtalk*. Boston: Beacon Press, 1983.
- Thistlethwaite, Susan Brooks and Mary Potter Engel. *Lift Every Voice*. Maryknoll, NY: Orbis Books, 1998.
- Thomas Aquinas. *Summa Theologiae*. Translated by Timothy McDermott. Allen, TX: Christian Classics, 1991.
- Wainwright, Geoffrey. *Doxology*. New York: Oxford University Press, 1984.

## HONOR STATEMENT

I affirm that no part of my assignments will be copied from the work of others, whether from books or other printed materials, from electronic sources such as web sites and CD-ROMs, or from the work of other students. Everything that I will turn in for evaluation is my own writing in my own words.

I understand that plagiarism will result in failure. If I am uncertain about what constitutes plagiarism, I understand that it is my responsibility to learn, so that I can avoid falling into this practice.

Course\_\_\_\_\_ Professor\_\_\_\_\_

Student's Name\_\_\_\_\_ Date\_\_\_\_\_

Signature\_\_\_\_\_

"Take, O Lord, and receive my entire liberty, my memory, my understanding and my whole will. All that I am and all that I possess You have given me. I surrender it all to You to be disposed of according to Your will. Give me only Your love and Your grace; with these I will be rich enough, and will desire nothing more."

-St. Ignatius Loyola (16th Century)