HJ International Graduate School for
Peace and Public Leadership

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Draft/Sample
THE 5131   Systematic Theology (Online)

Course Description:

The course provides a comprehensive and systematic overview of Christian beliefs such as God, revelation, providence, creation, human fall, Christ, salvation, Trinity, church, and the last things. And it explores a feasibility of theological universality to address some of the unresolved gaps that still exist among various traditions within Christianity. 3 credits.

Course Outcomes: Upon the completion of the course, the student will be able to:

1. Illustrate the meaning of theology and of systematic theology.
2. Comprehend key theological elements in Christian beliefs.
3. Realize the diversity and even conflict of theological approaches among various Christians (e.g., Evangelicals vs. Catholics).
4. Understand that any theological approach is finite, but that it could paradoxically become universal through its own recognition of its finitude.
5. Experience and determine the feasibility of this theological universality to help address the problem of theological conflicts.

Session Topics and Required Readings:

1. What Is Theology?   Erickson 3-22 (Chpts. 1-2)
2. Revelation   Erickson 23-75 (Chpts. 3-7)
3. Biblical Hermeneutics   Gadamer 302-7; WDCT 249-53
4. The Nature & Image of God   Erickson 79-105, 177-201 (Chpts. 8-10, 17-19)
5. The Work of God   Erickson 121-57 (Chpts. 12-14)
6. The Human Fall   Erickson 167-74, 203-33 (Chpts. 16, 20-22)
7. Theodicy   Erickson 159-66 (Chpt. 15)
8. The Suffering of God   Fiddes 16-45; WDCT 135-37
9. The Person of Christ   Erickson 237-67 (Chpts. 23-25)
10. The Work of Christ   Erickson 269-92 (Chpts. 26-27)
11. The Order of Salvation   Erickson 331-87 (Chpts. 31-35)
12. The Trinity   Erickson 107-19, 295-327 (Chpts. 11, 28-30)
13. The Church   Erickson 391-424 (Chpts. 36-38)
14. Eschatology   Erickson 441-79 (Chpts. 40-42)
15. Life after Death   Erickson 427-39 (Chpt. 39)

Requirements:

1. Watch the weekly video lecture.

2. Read the weekly required reading(s).
3. Submit the Weekly Assignment by Sunday night.
4. Attend the weekly Discussion Forum by Sunday night.
5. Book review of the textbook: Millard J. Erickson, *Introducing Christian Doctrine*, 3rd ed., 2015. About 3 pages typed, double-spaced. Due by the end of the semester. A book review is not a book report nor a book summary.
6. Term paper. About 8 pages typed, double-spaced. Due by the end of the semester. Choose either of the two options:
   1) Pick any theological issue that may not have been addressed clearly enough yet, and address it more clearly, based on your research and your personal and creative theological thinking, and/or from the perspective of your own faith tradition.
   2) Pick any theological issue that divides the Christian community, and discuss it to offer your solution to that division, based on your research and your personal and creative theological thinking, and/or from the perspective of your own faith tradition.

Evaluation: The student will be evaluated on the basis of:
1. Weekly Assignments (3.2 x 15 = 48 %)
2. Discussion Forum (24 %)
3. Book review (8 %)
4. Term paper (20 %)

Grading Rubric:

In calculating the final grade for the course, letter grades for assignments are converted into the following numerical equivalents, and the total is then converted back to a letter grade:

A	94	A-	89	B+	85
B	79	B-	75	C+	70
C	65	C-	60	D+	55
D	51	D-	49	F	0

This scale severely penalizes Fs. Therefore it is better to hand in an incompletely done assignment than not to hand anything in at all.

In computing the cumulative grade point average (G.P.A.), the following quality point scale is used:

A	4.00	A-	3.67	B+	3.33
B	3.00	B-	2.67	C+	2.33
C	2.00	C-	1.67	D+	1.33
D	1.00	D-	0.67	F	0.00

Incompletes are given only when there are compelling medical or personal reasons. See the UTS catalog for a detailed grading policy.

Academic Integrity:

Plagiarism is a form of dishonesty that occurs when a student passes of someone else's work as his/her own. This can range from failing to cite an author for ideas incorporated into a student's paper, to cutting and pasting paragraphs from different websites, to handing in a paper downloaded from the Internet. This includes buying or submitting a paper written by a third party. All are considered forms of "plagiarism" and a violation of HJI's academic integrity policy. Instances of plagiarism may be reported to Associate Provost for disciplinary action. Possible disciplinary actions include probation, suspension or withdrawal.

The use of generative artificial intelligence (AI) tools like ChatGPT in assignments is permitted only with prior permission of the instructor. If the instructor permits students to use AI for research, students should know that it may give false results and its facts need to be checked and verified. Any passages generated by AI must be given proper citation, just as for citing other authors' works. In addition, students must append a paragraph at the end of their work explaining how and why they used ChatGPT, which includes what prompts were used and what measures were taken to verify its accuracy. Students may not use AI to produce the content for an assignment. If an AI tool is used without obtaining prior permission and/or without providing the required citation or explanation, it will be treated as plagiarism. Faculty reserve the right to use plagiarism detection software, such as Turnitin, to find instances of AI-generated writing, as well as plagiarism from other sources, in student assignments.

Netiquette Statement:

When posting online, you need to follow the same ethical standards and laws as you would in face-to-face communications. Your language should be respectful of faculty members and fellow students. Do not post private or confidential information about anyone, and do not provide personal information that could put yourself at risk. The Seminary's LMS has robust security measures to protect communication between teacher and student. Yet please be aware that anything that you post in discussions and groups in which other students participate can be retrieved by others and copied.

Do not download and share course materials without permission of the instructor, as this may violate copyright. UTS reserves the right to delete postings on UTS maintained sites that are considered insensitive, harassing or illegal. Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

Outcomes Assessment Rubric:

Outcomes	1: Beginning	2: Fair	3: Good	4: Excellent	SCORE
Illustrates the meaning of theology and of systematic theology	Grasps the definition of theology and of systematic theology	Experiences the meaning of theology and of systematic theology in some concrete cases	Experiences the meaning of theology and of systematic theology in almost all concrete cases	Becomes aware of the divine beyond theological expressions which can be finite	

Comprehends key elements in Christian beliefs	Knows each of the key elements in Christian beliefs	Understands the basic coherence of key elements in Christian beliefs	Comprehends the coherence of key elements in Christian beliefs very well	Realizes that the coherence of key elements in theology could make theology relevant to other sciences as well	
Realizes the diversity and even conflict of various Christian theological approaches	Intellectually knows the diversity and even conflict of various theological approaches	Realizes the need for dialogue amid the diversity and even conflict of various theological approaches	Experiences the joy of dialogue amid the diversity and even conflict of various theological approaches	Be aware of the presence of the universal beyond the diversity and conflict of various theological approaches	
Understands the finitude of any theology and at the same time its paradoxical universality through its recognition of its own finitude	Theoretically understands the finitude of any theology and the paradox of it becoming universal through its recognition of its own finitude	Experiences, in some cases, the paradox that one's own recognition of the finitude of one's own theology helps widen one's horizon	Experiences, in almost all cases, the paradox that one's own recognition of the finitude of one's own theology helps widen one's horizon	Becomes aware of the presence of the universal which even one's finite theology can eventually point to through one's own recognition of the finitude	
Experiences the feasibility of this theological universality for theological conflict resolution	Knows the mechanism of ecumenism and interfaith based on the feasibility of this theological universality	Understands ecumenism and interfaith in some concrete cases based on the feasibility of this theological universality	Experiences ecumenism and interfaith in almost all concrete cases based on the feasibility of this theological universality	Experiences unity amid real differences in a transformative way	

Textbook: Strongly recommended to be purchased.

Erickson, Millard J. *Introducing Christian Doctrine*. 3rd ed., edited by L. Arnold Hustad. Grand Rapids, Mich.: Baker Academic, 2015. ISBN 978-0-8010-4919-4. $20.98.

Required Readings: Will be shown on Canvas.

Gadamer, Hans-Georg. "The Principle of History of Effect." In his *Truth and Method*. Second, revised edition, pp. 302-7. Translation revised by Joel Weinscheimer and Donald G. Marshall. New York: Crossroad, 1991.

Fiddes, Paul S. "Why Believe in a Suffering God?" In his *The Creative suffering of God*, pp. 16-45. Oxford: Clarendon Press, 1988.

Richardson, Alan, and Bowden, John, eds. *The Westminster Dictionary of Christian Theology*. Philadelphia, Westminster Press, 1983. (Abbreviated as WDCT). See the entries of "Hermeneutical Circle" (pp. 249-50), "Hermeneutics" (pp. 250-53), and "Cross, Theology of the" (pp. 135-37).

Recommended Readings:

Barth, Karl. *Church Dogmatics*, II/1. Edinburgh: T. & T. Clark, 1957.

Berkhof, Hendrikus. *Christian Faith: An Introduction to the Study of the Faith*. Translated by Sierd Woudstra. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1979.

Hodgson, Peter C., and King, Robert H., eds. *Christian Theology: An Introduction to Its Traditions and Tasks*. 2nd ed., revised and enlarged. Philadelphia: Fortress Press, 1985.

Kim, Young Oon. *An Introduction to Theology*. New York: Holy Spirit Association for the Unification of World Christianity, 1983.

Macquarrie, John. *Principles of Christian Theology*. 2nd ed. New York: Charles Scribner's Sons, 1977.

Ott, Ludwig. *Fundamentals of Catholic Dogma*. Edited in English by James Canon Bastible. Translated by Patrick Lynch. Rockford, Ill.: Tan Books and Publishing, 1960.

Rausch, Thomas P. *Systematic Theology: A Roman Catholic Approach*. Collegeville, Minn.: Liturgical Press, 2016.

Shimmyo, Theodore. "Dipolar Theism in Process Thought and Unificationism." In *Unification Theology: In Comparative Perspectives*, pp. 35-48. Edited by Anthony J. Guerra. Barrytown, N.Y.: Unification Theological Seminary, 1988.

_____. "How a God of Omnipotence and Perfection Can Suffer: A Perspective from Unification Theism." *Journal of Unification Studies* 13 (2012): 33-72.

_____. "Sun Myung Moon's Approach to the Bible." *Journal of Unification Studies* 14 (2013): 1-22.

_____. "The Unification Doctrine of the Atonement." *Journal of Unification Studies* 12 (2011): 11-40.

_____. "The Unification Doctrine of the Trinity." *Journal of Unification Studies* 2 (1998): 1-17.

Tillich, Paul. *Systematic Theology*. Three volumes in one. Chicago: University of Chicago Press, 1967.

Wilson, Andrew. "The Sexual Interpretation of the Human Fall." In *Unification Theology in Comparative Perspectives*, pp. 51-70. Edited by Anthony J. Guerra. Barrytown, N.Y.: Unification Theological Seminary, 1988.

Zia, Mark J. *The Faith Understood: An Introduction to Catholic Theology*. Steubenville, Ohio: Emmaus Road Publishing, 2013.