

**AZUSA PACIFIC UNIVERSITY
HAGGARD SCHOOL OF THEOLOGY
DEPARTMENT OF THEOLOGY AND PHILOSOPHY
CONTEMPORARY CHRISTIAN THOUGHT
THEO363 (02)
Course Instruction Plan**

Professor: Craig Keen

Office: Duke 242

Times of Meeting: TR 2:45 – 4:10 p.m.

Place of Meeting: Duke 125

Fall 2009

3 Units

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: Recent Christian thinking concerning the important issues facing the Church in the modern world is explored. Emphasis is placed on the 20th century and today's Western, post-Christian culture. *Meets general studies core doctrine requirement for God's Word and the Christian Response.*

Prerequisites: CMIN 108, PHIL 220, UBBL 100, and UBBL 230 (or equivalent).

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 revolutionary changes that have characterized the theology that has emerged since the dawning of the modern age.
10. The fabric of recent theology and the movements that are yet unraveling that fabric.

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 and have been renewed in the last 100 years.
2. Lay out reasons why the church has taken a stand in relation to these ideas.
3. Articulate ideas of peculiar 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

Textbooks:

Required Textbooks:

1. Karl Barth, *The Humanity of God*. Translated by Thomas Wieser and John Newton Thomas. Atlanta: Westminster John Knox Press, 1960.
2. John Caputo, *What Would Jesus Deconstruct? The Good News of Postmodernity for the Church*. Grand Rapids: Baker Publishing Group, 2007.
3. Gustavo Gutiérrez, *On Job: God-Talk and the Suffering of the Innocent*. Translated by Matthew J. O'Connell. New York: Orbis Books, 1993.
4. Stanley Hauerwas, *After Christendom: How the Church is to Behave If Freedom, Justice, and a Christian Nation Are Bad Ideas*. Nashville: Abingdon Press, 1999.
5. Søren Kierkegaard, *Practice in Christianity*. Edited and translated by Howard V. Hong and Edna H. Hong. Princeton: Princeton University Press, 1991.
6. Jürgen Moltmann, *Jesus Christ for Today's World*. Translated by Margaret Kohl. Minneapolis: Fortress Press, 1994.
7. A course pack.

Recommended:

Justo L. González, *Essential Theological Terms*. Louisville, Kentucky: Westminster John Knox Press, 2005.

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 assigned readings and in class discussion. The texts introduce the beginning—but serious—student of theology to the discipline as it has come to be practiced in our time. In order to provide direct access to this theology, specifically theological essays have been placed on the list of the assigned texts for this course, some of them book-length. These are all excellent writings. That is not to say that any of us will come to agree with all of what these writers say. However, they do their work so well and they do it with such devotion that it seems fitting to say that they simply are to be heard and understood, even when that comes hard. They are not just books. They are words that call for life. The point of reading them is that we all might come to live little more than we would have otherwise.
2. This course will spend its time exploring ideas. *It will be assumed that every student has read carefully—prior to class time—everything 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 calls for just that. 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 dialogue tend to improve the educational quality of our work, give evidence of students' preparedness for class and understanding of the course's issues, it also adds an important social dimension to the course

¹ The course exams, presentations, papers, and informal class participation will be used to evaluate items 1 – 7; the paper will be used also to evaluate item 8.

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 their issues, to be responsive to their questions. It is particularly important, therefore, that no one coast, but that everyone hear and speak responsively to the discourse that happens in every class session. Because of the importance of open intellectual interchange for the life of this course, class participation will be analyzed as part of the final evaluation of students' work. According to the professor's perception of their involvement or lack of involvement in class, students' "grades" may be raised or lowered or left unchanged.

4. There will be *group class presentations*.
 - a. Each presentation is to be the length of one class session.
 - b. Each group 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 group is to demonstrate a good understanding of the material under consideration.
 2. The group is to present ideas clearly and coherently, remaining constantly engaged with the class as a whole.
 3. The group is to respond well to class questions and comments, engaging the class, evoking questions and comments over the assigned material.
 4. The group is to distribute a thorough outline that exhaustively covers the assigned material (so that the oral presentation need not).
 - d. Each presenter in a group is to provide the professor on the day of presentation with a report (1) of the amount of time he or she spent working on the presentation *apart from* group meetings, (2) of the amount of time he or she spent on the presentation *in* group meetings,³ and (3) of the involvement of each other group member in preparation for the presentation (insofar as it can be determined). These reports will also contribute to the determination of one's number for the presentation.
 - e. Presentation groups are *strongly* encouraged to discuss their presentation plans with the professor well in advance of their presentation session.
 - f. *Each student is to give two presentations, each on a different theology.*
 - g. The presentations are to deal with the material indicated below:

September 29: *Søren Kierkegaard, Practice in Christianity 1 – 133.*

October 1: *Søren Kierkegaard, Practice in Christianity 133 – 262.*

October 8: *Karl Barth, Selections from The Epistle to the Romans and the Barth/Harnack debate.*

October 15: *Karl Barth, The Humanity of God 9 – end.*

² Each outline is to have roughly one page for every ten pages of presented text (but no outline should be less than 1000 words). Presenters are not to read their outlines and perhaps would do well not refer to them at all.

³ The total amount of time spent in preparation for a presentation within and apart from group meetings is to be approximately 10 hours.

October 29:	<i>Jürgen Moltmann</i> , Jesus Christ for Today's World 1 – 70.
November 3:	<i>Jürgen Moltmann</i> , Jesus Christ for Today's World 71 – 147.
November 17:	<i>Gustavo Gutiérrez</i> , On Job xi – 49.
November 19:	<i>Gustavo Gutiérrez</i> , On Job 51 – 103.
November 24:	<i>Stanley Hauerwas</i> , After Christendom 4 – 68.
December 1:	<i>Stanley Hauerwas</i> , After Christendom 69 – 161.
December 3:	<i>John Caputo</i> , What Would Jesus Deconstruct? 7 – 73.
December 8:	<i>John Caputo</i> , What Would Jesus Deconstruct? 73 – 138.

N.B. All of these blocks of texts are to be read by all students. Indeed the day of presentation students—including those presenting—are to indicate in writing whether or not they have studied (i.e., closely read at least once) the material covered by the presentation. Absence from class on the day of a presentation or failure to report having studied the material will reduce one's own presentation number by seven percentage points. A later report of having "caught up" in reading a day's assignment will restore five of the seven points lost that day. Points will not be restored for those who miss presentation sessions. This material will also be covered on the exams.

5. The material we are to study together this semester is to take on significance in the life of the student and be available for evaluation in various ways. Three of those ways are these:
 - a. There is to be an *essay exam*, to be taken in class on *October 22*, which is to cover everything assigned to be studied and everything that has emerged in our class interaction from the beginning of the course. Students will be asked to write the whole class session that day in response to a complex exam "prompt." Students are strongly advised to use every minute of that session.
 - b. Each student is to write a *paper* that covers everything assigned to be studied *since exam one through November 19, i.e., through all the material by and about Gustavo Gutiérrez*. That is, the resources from which these papers are to be written are the assigned readings laid out in the schedule below. These papers, however, are to be typed following a standard form and style manual (Turabian, MLA, etc.), *frequently* cite sources (in footnotes or parenthetical citations—but please no endnotes),⁴ 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, be *at least* 1250 words in length, etc. These papers are due in electronic form by 11:59 p.m., Saturday, *November 21*.⁵

⁴ The frequency of citation is to vary according to the length of the work being cited and the relative importance of the work for your paper. However, it seems reasonable to expect a text to be cited a minimum of three times.

⁵ 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.

- c. There is to be a *group oral final exam* on *December 10* (during our regular class session) and *December 15* (12:15 – 2:15 p.m.). It will cover everything since the beginning of the course. (Specific examination slots will be filled prior to the exam.) Obviously, this exam must be taken during officially scheduled times.⁶
6. “*Grades*” will be determined by the professor as seems fitting, using quantifiable and non-quantifiable factors. However, the following two scales will be used as guidance: 90 – 100: A; 80 – 89: B; 70 – 79: C; 60 – 69: D; 0 – 59: F; 8% of the class: A; 17%: B; 50%: C; 17%: D; 8%: F.⁷ Other factors considered are promptness of attendance, class participation, apparent preparedness for class, etc. A student who misses 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.⁸ (Three “tardies” may be taken to be equivalent to one absence.)
7. 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. If a student cannot do the work for this course when it is scheduled to be done, [each student is invited to insert here any vaguely threatening phrase of her choice]. 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 number recorded for it will be reduced.⁹
8. *Contributions of assignments to the quantifiable portion of the course “grade”:*
 - a. The essay exam: 25%.
 - b. The paper: 25%.
 - c. The oral exam: 20%.
 - d. Group presentations: 30%.
 - e. Informal class participation: plus or minus up to 5% (perhaps as much as 10%, under quite extraordinary circumstances).
9. 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.
10. *Schedule:*
 - a. **September 10 (R):**
Overview of the course.
Background to the theology of the last 100 years.
Begin reading Søren Kierkegaard.
 - b. **September 15 (T):**
Background to the theology of the last 100 years (through Kant).
 - c. **September 17 (R):**
Background to the theology of the last 100 years (Schleiermacher, Hegel, and an anachronistic glance at Whitehead).

⁶ Every effort will be made to have fitting group sizes during examination sessions.

⁷ Pluses and minuses will be determined within these larger categories.

⁸ Pluses and minuses, again, will be determined within these larger categories.

⁹ A student considering turning in late work is advised to consult with the professor.

- d. **September 22 (T):**
Background to the theology of the last 100 years (through Feuerbach).
- e. **September 24 (R):**
Søren Kierkegaard: a fissure inside modern theology.
- f. **September 29 (T):**
Søren Kierkegaard: invitation, the possibility of offense, and knowing what it is impossible to know.
Group presentation 1.
Have read Practice in Christianity 1 – 133.
- g. **October 1 (R):**
Søren Kierkegaard: indirect communication and the possibility of faith.
Group presentation 2.
Have read Practice in Christianity 133 – 262.
- h. **October 6 (T):**
Karl Barth and the dawning of 20th century theology.
Begin reading the material from The Epistle to the Romans, and the Barth/Harnack debate.
- i. **October 8 (R):**
Karl Barth and theological discourse.
Group presentation 3.
Have read selections from Karl Barth, The Epistle to the Romans, and “The Debate on the Critical Historical Method: Correspondence Between Adolf von Harnack and Karl Barth.”
- j. **October 13 (T):**
Karl Barth and the renewal of the doctrine of the Trinity.
Begin reading The Humanity of God.
- k. **October 15 (R):**
Karl Barth: the incarnation and freedom of God.
Group presentation 4
Have read The Humanity of God (the whole book, not just the essay with that title).
- l. **October 20 (T):**
Paul Tillich: centered in the power of Being.
Have read the selection from The Courage to Be.
- m. **October 22 (R):**
Exam 1.
- n. **October 27 (T):**
Wolfhart Pannenberg and the future coming of God.
Have read Pannenberg’s “Theology and the Kingdom of God.”
- o. **October 29 (R):**
Jürgen Moltmann and the passion of God.
Group presentation 5.
Have read Moltmann, Jesus Christ for Today’s World 1 – 70.
- p. **November 1 – 3:**
Stanley Hauerwas is in town.
- q. **November 3 (T):**
Jürgen Moltmann and the passion of God.
Group presentation 6.
Have read Moltmann, Jesus Christ for Today’s World 71 – 147.

- r. **November 5 (R):**
Liberation theology in the U.S.
Have read James Cone, selection from God of the Oppressed.
- s. **November 10 (T):**
Class cancelled (professor at the annual meeting of the American Academy of Religion).
- t. **November 12 (R):**
Liberation theology in the U.S. and the U.K.
Have read Sarah Coakley, selection from Powers and Submissions: Spirituality, Philosophy, and Gender.
- u. **November 17 (T):**
Latin American liberation theology.
Gustavo Gutiérrez: God prefers the poor.
Group presentation 7.
Have read Gutiérrez, On Job: God-Talk and the Suffering of the Innocent xi – 49.
- v. **November 19 (R):**
Latin American liberation theology.
Gustavo Gutiérrez: the suffering of the poor.
Group presentation 8.
Have read Gustavo Gutiérrez, On Job: God-Talk and the Suffering of the Innocent 51 – 103.
- w. **November 21 (S) by 11:59 p.m.:**
Papers due.
- x. **November 24 (T):**
Stanley Hauerwas: the church as an alternative to “America.”
Group presentation 9.
Have read Stanley Hauerwas’s After Christendom: How the Church Is to Behave If Freedom, Justice, and a Christian Nation Are Bad Ideas 4 – 68.
- y. **November 26 (R):**
Class cancelled (Thanksgiving Break).
- z. **December 1 (T):**
Stanley Hauerwas: the church as an alternative to “America.”
Group presentation 10.
Have read Stanley Hauerwas’s After Christendom: How the Church Is to Behave If Freedom, Justice, and a Christian Nation Are Bad Ideas 69 – 161.
- z’. **December 3 (R):**
John Caputo: postmodern theology.
Group presentation 11.
Have read John Caputo’s What Would Jesus Deconstruct: The Good News of Postmodernism for the Church 7 – 73.
- z”. **December 8 (T):**
John Caputo: postmodern theology.
Group presentation 12.
Have read John Caputo’s What Would Jesus Deconstruct: The Good News of Postmodernism for the Church 73 – 138.
- z”’. **December 10 (R):**
Group oral final begins.

z''''. December 15 (T) 12:15 – 2:15 p.m.

Group oral final exam continues.

11. *Professor contact information:*

Office: Duke 242.

Email: ckeen@apu.edu

APU telephone extension: (626-815-6000) 5635.

Cell telephone number: 626-755-4173.

Home telephone number: 626-815-2855.

Informal consultations MWF by appointment.

12. *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 multiform: 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 363 (02) Contemporary Christian Thought
Craig Keen, Professor
Fall 2009

1. Name: _____
(Please print)
2. APU box no. _____ Email: _____
3. Phone no. () _____ () _____
4. Home address: _____

Zip

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? _____

(You may continue on the back of this page, if you'd like.)