

# Bexley Seabury

BEXLEY SEABURY SEMINARY

**Course title:** HT 340 Systematic Theology (3 credit hours)

**Term offered:** Spring 2022

**Format:** Online, including recommended Zoom sessions as set out in the calendar below.

**Course duration:** Spring semester, 14 weeks.

**Meeting dates:** Monday, January 31st,  
Tuesday, February 22,  
Tuesday, March 8,  
Tuesday, March 22,  
Tuesday, April 5,  
Tuesday, April 19,  
Tuesday, April 26  
(All recommended, not required.)  
(classes meet via Zoom, 7:00-8:30 pm Central Time)

**Instructor:** **The Rev. Jason Fout, PhD** (he/him)  
e-mail: [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)  
mobile: 614-330-7414

**Office hours:** e-mail me to arrange a time to talk in by phone (or by Zoom, if you prefer face to face).

If you would like to meet to discuss any aspect of this course or other issues which may arise, please e-mail me and I will be happy to arrange a mutually-convenient time for us, either by e-mail or Zoom. In the event of an emergency, please feel free to text or phone me at the above number. Ordinarily I aim to respond to email within 24 hours, although if you email me over the weekend I will respond on Monday. In case of emergency I will respond as soon as practicable.

*If you have learning differences or any other issue which may impinge on your participation in the course, please let's make an appointment early on to discuss how best to approach the course.*

## Course description:

This course offers an introductory exploration of the central theological themes of the Christian tradition (theologies of God/Trinity, creation, the person and work of Jesus Christ, the Holy Spirit, the nature and mission of the church, and the reign of God). Students will be exposed to a diversity of theological perspectives and movements from historical and contemporary social and cultural contexts. They will develop their own theological voices as they reflect on the ways in which the Christian theological tradition can be relevant and responsive to issues and challenges in contemporary life.

The particular foci of this class will be 1) developing familiarity with theology as a discourse in its own right, and as intrinsic to the ministry of the church; 2) growing in ability to use theology as a resource for reading Scripture and praying wisely and well; and 3) grasping theology in both systematic and contextual forms. Alongside other systematic theological resources, there will be particular engagement with feminist and Black theologies, and encouragement to go deeper with a range of other theologies as well, depending on the student's own background, context, and call. Students will be encouraged in their own work to synthesize systematic and contextual theologies as a resource for ministry and life.

### **Course goals and outcomes:**

This course is an opportunity for you to explore some great theological thinkers, and to engage with God, while also continuing on whatever path to ministry – lay or ordained – that you are walking.

The primary goal of this class is to acquire and demonstrate:

Broad knowledge of systematic and contemporary critical and constructive theologies, both ecumenical and Anglican/ Episcopal; a capacity to address liturgical, pastoral and public issues from a theological perspective; and an ability to articulate one's own theological perspectives with clarity and conviction. (Curricular outcome 1.3)

You'll know you've done well here when you find that you can show:

- 1) A growing familiarity and comfort with theology as a discourse in its own right, and as intrinsic to the ministry of the church; this will involve:
  - a. learning and deepening skills appropriate to reading in this genre of writing;
  - b. growing in ease and comfort with speaking about the faith, in a way animated by and responsible to Christian theology; and
  - c. growing in ability to write clearly and accurately about the faith.  
**Assessment will be through assignments 1, 2, 3, 4, and 6.**
  
- 2) A deeper understanding and ability to utilize theology as a resource to help us to read Scripture and pray wisely and well. This will involve:
  - a. becoming familiar with theological content of the liturgy;
  - b. developing the skill of post-critical theological interpretation of Scripture as a resource for engaging the Bible.  
**Assessment will be through assignments 3, 4 & 6.**
  
- 3) A grasp on theology in systematic and contextual forms. This will involve:
  - a. engaging with a selection of theologians, historical and contemporary;
  - b. grasping the difference between systematic and contextual theologies;
  - c. growing in ability to think theologically about particular situations and contexts.  
**Assessment will be through assignments 1, 2, 3, 5, & 6.**

### **Course requirements:**

#### *Time requirements:*

We are all busy. Most of you are taking more than one class. Many of you also have family or other social roles. Many of you are also heavily involved in a church placement or internship of some kind. A few of you may also be holding down full or part time employment. We are all busy.

In order to successfully complete this course, you should **expect to spend a total of around 130 hours on task for the thirteen weeks of the term.** This translates to around ten hours per week. Some weeks there may be a little more, some a little less. (You might find it takes you more or less time – this is an estimate. At any rate, it’s not primarily about *time* but about *growing in understanding and confidence.*) There will be some (optional) time spent together on Zoom; most of the time will be spent reading, thinking, interacting and discussing material online through Canvas.

The figure of 130 hours of time on task is based on a standard formula for workloads for a three credit-hour class. You should work to make sure that you can budget this amount of time, and set aside blocks of time to focus in on your work for this class.

### ***Attendance and participation:***

This course is a learning opportunity for all involved, and that learning takes place when we are all present and engaged. Being present means, minimally: *engaging with others, keeping on schedule, and being prepared and ready for online discussions.* But even as our ideal in worship is not only to be present, but to be truly engaged, so also should our aim in thinking, talking and learning about systematic theology be to be present and engaged: probing, challenging, pondering, asking questions – and perhaps above all being present to God, whom we study. In this way our class becomes a collective project in learning about the ongoing conversation in the church about who we are, whose we are, and where we are going: we become a learning community.

### **Pedagogy and communication**

Learning theology at this stage is like learning a new language, or learning a new perspective on a language you’ve grown up using. In light of that, this course spends a fair bit of time analyzing some basic concepts that we might either take for granted or perhaps have only hazy understandings of. It might feel a bit like either learning to speak a new foreign language, or perhaps like looking at something familiar in a new, possibly surprising perspective. As with any good “language” class, there will be ample opportunities for you to express yourself and grow in confidence in using this language.

The course will be mostly focused on reading, understanding and responding to texts and working to express ourselves through brief written exercises, and optional online discussions. Each of these elements is intended to help you to grow in the practices related to the curricular goals above. (This pedagogy will be reviewed in light of students’ progress towards these goals.)

If you require any accommodations based on documented disability to take this class, please see the information on this in Student Resources on Canvas, under Academic Policies – and please feel free to talk with me as well, so we can find the best way for you to work through this material.

I will aim to provide feedback (specific or general) on written assignments within a week, and to respond to e-mail within 24-48 hours, outside of the weekend. Exams will be returned within two weeks.

## Assessment

We will be using two forms of assessment in this class, formative and summative.

**Formative** assessment is intended to provide ongoing feedback to you on your learning, to help you understand quickly areas that you've achieved competence in, and where you need more work.

**Summative** assessment is intended to evaluate your learning at key points in the class against the body of knowledge and competencies that the class is intended to convey.

**Formative assessment** is low-stakes, and many of the formative assignments will be intended to be completed in five minutes or so. Feedback will be provided on the following scale:

**4: achieved** – you have shown evidence of competence or comprehension in this exercise.

**3: approaching** – you are on your way to showing competence or comprehension in this exercise; with continued effort on your own you should make it.

**2: needs support** – you have not yet shown evidence of competence or comprehension in this exercise; I may suggest some review or further work to help; *you may attempt the exercise again.*

**0: insufficient evidence** – for whatever reason, the response does not provide enough evidence to clearly appraise it as a 4, 3, or 2. *You may attempt the exercise again.*

The formative assessment exercises are a crucial part of your learning, but a small part of the final grade.

**Summative assessment** is higher stakes and will take more time to prepare for. The bulk of your final mark for the class will be based on how you do in these exercises. The summative assignments for this course will be the mid term and the final. These assignments will be graded on points.

Your final grade for the course will be on the basis of the learning you demonstrate in the summative assessment exercises, and your participation in the formative assessment exercises. A final letter grade will be given on the basis of the percentage of total points for the class.

*Assignments and assessment: (Rubrics for each assignment are available on Canvas.)*

### Formative assignments:

- 1) Five minute assignments (15)
- 2) Question & Answer exercise (3)
- 3) Online discussion forums (3)
- 4) Theology in liturgy questions (3)
- 5) Book review (1)
- Participation in 1-5*

100 pts

### Summative assignments:

- 6) Midterm & final exams

500 pts

**1) Five minute assignments:** Throughout the class there will be a number of “five minute assignments” to complete, mostly asking you to respond in your own words to a question relevant to the material we’ve been covering. There will also be a few reading comprehension questions. It is not timed: five minutes is a target for you. Think about the question, respond, and move on with your other work. Or if you are not sure how to answer the question, that provides some guidance for you in going back and reviewing the material for that week. These assignments will take two forms, either a reading comprehension question or two, or else a free form response to a question from an imagined interlocutor. Further information about these questions are found on Canvas. These are due by the end of the week assigned but are best done immediately after doing the reading for the class. These exercises will help you to demonstrate comprehension and competency in learning outcomes 1, 2, or 3, depending on the week.

**2) Q & A exercises:** There are two steps to this exercise:

1) first, you will have an opportunity to collect your thoughts and articulate a question that has arisen for you through the reading. An effective question will be specific and call attention to one or more locations in the reading with a page reference; a very good question will draw two or more authors into conversation on a topic, or connect ideas from the reading with pastoral practice or other questions beyond the text.

Questions may be to clarify a term or concept; they may analyze and go deeper with an idea; or they might synthesize and wonder about wider applications. This question will be posted by the due date listed in the calendar below. Questions may be as short as a few sentences, or as long as a few paragraphs. **Questions should be posted by midnight of the Thursday of the week.**

2) next, you will sift through the questions your colleagues have asked and respond to (at least) one. An effective response will be clear, concise, and correct. It will likely make reference to the readings for this class; it may go beyond to draw in other resources as well. **Responses should be posted by midnight of the following Sunday.**

There will be three Q&A exercises for this class. Both questions and answers will be assessed.

These exercises will primarily advance learning outcomes 1 & 3.

**3) Online discussion forums:** There will be three opportunities to respond to writing prompts on Canvas. Each student should prepare a response to the prompt of around 250 words; in addition, students should read each posting by their colleagues, and respond to *at least one of them* in a response of 50-100 words. **Due by the end of Thursday of the week assigned; responses to questions due by the end of the following Sunday.**

These exercises will primarily advance learning outcomes 1, 2, & 3.

**4) Theology in the Liturgy questions:** Our worship contains a great deal of theology. This exercise will help you to think and write theologically about the text of the rites. You will be provided with a liturgical text, such as a collect or prayer, answer one or more questions about the *theological content* of the text, and then write a short answer summarizing the theology present in the text. There will be three such opportunities.

These exercises will primarily advance learning outcome 2.

**5) Book review:** There will be an opportunity to select a book to read from a supplementary reading list. Each student will read one book from the list and write a review of it which will a) summarize the contents of the book (c. 500-600 words), and b) offer some evaluation of the contents, their relation to the writings of other theologians (as

found, for example, in this class), and the relevance of this book to life and ministry (c. 150-250 words). **Due April 24.**

This exercise will advance all three of the major learning outcomes of the class, depending on which book the student selects, but especially learning outcome 3.

Your participation in assignments 1-5 will count for 100 points, at twenty points for each assignment group.

**6) Midterm and final exams:** There will be a midterm and a final exam. The midterm will be worth 200 points, and the final 300 points. The final is cumulative. The exams will draw on all material for the class and will include both objective and written sections. They will be timed but scheduled during the week when convenient for you. The final exam will serve as the artifact for this class for the purposes of curricular assessment.

*The exams are written but if you would prefer an oral exam (via Zoom) please arrange that with your instructor as soon as possible.*

Satisfactory performance on these exams will demonstrate progress in learning outcomes 1, 2, and 3.

### **Course grading and feedback:**

Please be aware that the Canvas gradebook reflects cumulative grades for assignments for your course, but the final official grade for the course will be recorded manually by the instructor in Populi.

| <b>Bexley Seabury requires a minimum grade of C to pass a course.</b>               |               |                     |
|---|---------------|---------------------|
| <b>Grade</b>  | <b>Points</b> | <b>Description</b>  |
| A (4.00)  | 96-100        | Superior/Mastery    |
| A- (3.67)   | 90-95         | Excellent           |
| B+ (3.33)   | 87-89         | Very Good           |
| B (3.00)  | 84-86         | Good (high)         |
| B- (2.67)   | 80-83         | Good (low)          |
| C+ (2.33)   | 75-79         | Acceptable (high)   |
| C (2.00)  | 70-74         | Acceptable/Adequate |
| F (0)   | < 70          | Unacceptable (Fail) |
| <b>A grade of "P" in a Pass/Fail course is equivalent to a grade of C or above.</b> |               |                     |

### **Late work policy:**

Late work in formative assignments will be provided feedback late.

Unaccountably late work in summative assignments is not accepted and will be given a point total of zero.

### **Auditors/Continuing Education:**

Auditors may complete all formative assignments and will be provided feedback. Auditors may not do summative assignments.

### **Better Practices for Zoom Sessions**

Zoom works best when certain criteria are met:

- The latest version of Zoom is installed. Periodically check for updates and download the latest version.

- One computer::one user. Everyone should have their own device (including camera and mic) and zoom link. This helps everyone come to the space equally.
- If you are in a shared or noisy space, use headphones/earbuds. In general, it is normally best to keep your mic muted unless you are speaking. This helps minimize background noise.
- Minimize distractions around you (try to be in the same location for the duration of the session). If you must be in transit, mute your mic.
- Plan ahead to ensure you have a stable internet connection for the duration on the session. If your connection becomes unstable, it may be helpful to turn off your video when you speak.
- Otherwise, cameras should generally be on, unless you need to step away to take care of something. This contributes toward demonstrating your presence and participation in class during the session.

Course evaluations are an important part of the educational process. They help instructors understand what is working well for a course and what might benefit from some changes. Each time I have offered this class, I have taken specific feedback that students have provided to improve the next offering of the course: for example, I have included more Zoom sessions this semester in response to that request made by students. I appreciate hearing from you how your learning is going and what changes would further help students' learning.

Students taking the course for credit are expected to complete the evaluation as part of their participation in the learning experience. Auditors are encouraged to complete the evaluation as well. Evaluations will be available in Populi near the end of the course and will remain open until the grade deadline for each term. Evaluations should be completed based on your experience of the course and should not be based on your final grade. For this reason, during the grading period, you will not be able to see your grade in Populi until you have completed the evaluation. After the grade deadline, you will be able to see your grade in Populi, but you will no longer be able to share your voice through the course evaluation.

#### **A Word about Institutional-level Assessment:**

Bexley Seabury Seminary regularly evaluates the quality of our programs using a variety of data, including documents that are deposited into student portfolios. These portfolios consist of designated student work (artifacts) from each course, along with the instructor's graded artifact and a scored rubric that assesses the work in light of desired curricular outcomes. The designated assessment artifact for this course is the final exam.

We use your portfolio to assess student learning (in the aggregate) and the effectiveness of our curricula in reaching desired goals and objectives. This process does not involve any further evaluation of your work for grading purposes. No identifying information will be included in any evaluation or report provided to our accreditors or other outside parties. For further information, see the Student Handbook. You may also talk with your instructor, your advisor, the Assessment Coordinator (Lelia Fry, [lfry@bexleyseabury.edu](mailto:lfry@bexleyseabury.edu)), or the Academic Dean, (Jason Fout, [jfout@bexleyseabury.edu](mailto:jfout@bexleyseabury.edu)).

#### **Course calendar:**

**Shape of our work week:** The work week for this course *starts* on **Mondays**, and *concludes* on **Sundays** (although the schedule is designed so that you would be able to finish your work by the end of the day on Friday, should you choose). Our synchronous sessions are (mostly) on Tuesdays, on the dates listed below in the calendar, and will draw together and sum up the work done in the previous week or weeks.

**Note:** a deadline of midnight on a given day is meant as the end of that day – 11:59pm, Central Time, or a minute later, on the date in question. A deadline of, say, midnight on Thursday February 11<sup>th</sup> means that your work is due at the end of that day – and not the very beginning.

**A word about the material for this class:** This is primarily a course in ecumenical systematic theology, rather than Anglican theology specifically. It so happens that most of those we will be reading are themselves Anglican/Episcopalian. But the work they are doing is intended primarily for the whole church, the “great tradition”, rather than more inward-looking analysis of a single tradition, or focusing on one specific context.

**General reading assignment:**

*Skim* Skim (about 30 pages/ hour) Alister McGrath, *Christian Theology, An Introduction*, 6<sup>th</sup> ed.  
Focus especially on parts II & III, but be familiar with part I.  
Skim through pp. 81-326 before the mid-term:  
Skim through pp. 327-446 before the final. *Total: 15 hours*  
*over the course of the term*

**Week of:**

Jan 31- Feb 6 *(Work due by the end of Sundays each week)*

**Preliminaries, syllabus overview, a brief introduction to the course – and what are we doing anyway?**

*Read:* Ben Myers, *The Apostles’ Creed: A Guide to the Ancient Catechism*  
William T. Cavanaugh, “Are We Free Not to be a Religion? The Ambivalence of Religious Freedom”, *on Canvas*  
Jason Fout, “Belief, Confession, Tradition”, *on Canvas*  
*Write:* Five Minute assignments, *on Canvas*;  
Online discussion forum #1, *on Canvas*;  
*Participate:* **Monday, January 31 – class orientation on Zoom, 8:00pm ET/7:00pm CT**  
*(optional)* *Total: 10 hours*

Feb 7 - Feb 13

**How do we do theology? Who are we who do theology?**

*Read:* Cynthia L. Rigby, *Holding Faith*, Ch. 1, Revelation; Ch. 2 Scripture;  
RWL Moberly, “Theological Interpretation, Second Naivete, and the Rediscovery of the Old Testament”, *on Canvas*;  
*Write:* Five Minute assignment, *on Canvas*;  
Theology in Liturgy exercise #1, *on Canvas*. *Total: 8 hours*

Feb 14 - Feb 20

**The Surprising God of the Incarnation**

*Read:* Rigby, *HF*, Ch. 3, Incarnation  
*Write:* Five Minute assignments, *on Canvas*;  
Q & A exercise #1, *on Canvas* *Total: 4 hours*

Feb 21 - Feb 27

**Two and One: What does it mean to say that Jesus is fully God and fully human?**

*Read:* B Quash & M Ward, *Heresies and How to Avoid Them: Why it Matters What Christians Believe –*



(read it all)

- Sarah Coakley, "What Does Chalcedon Solve and What Does It Not?", *on Canvas*
- Write:* Five Minute assignments, *on Canvas*;  
Theology in Liturgy exercise #2, *on Canvas*.
- Talk:* Zoom session for check-in **Tuesday February 22, 8:00 ET/7:00 CT** (optional)  
*Total: 10 hours*

Feb 26 - Mar 6

**The One and the Three: The One God and the three "persons".**

- Read:* Rigby, *HF*, Ch. 4, Trinity  
Karen Kilby, "Perichoresis and Projection: Problems with the Social Trinity", *on Canvas*  
Mike Higton, "One Bit Words on the Trinity", *on Canvas*
- Write:* Five Minute assignment, *on Canvas*;  
Online discussion forum #2, *on Canvas*; *Total: 4 hours*

Mar 7 - Mar 13

**The Father, the Son, and the Holy Spirit**

- Read:* Janet Soskice, "Calling God 'Father'", *on Canvas*  
Coakley, "Living into the Mystery of the Holy Trinity", *on Canvas*
- Write:* Five Minute assignments, *on Canvas*;  
Q & A exercise #2
- Talk:* Zoom session for check-in **Tuesday March 8, 8:00 ET/7:00 CT** (optional)  
*Total: 4 hours*

Mar 14 - Mar 20

**Creation**

- Read:* Rigby, *HF*, Ch. 5, Creation  
Fout, "Creation: An Overview", *on Canvas*  
Jacob Sherman, "Creation: An Act of Love", *on Canvas*
- Write:* Five Minute assignment, *on Canvas*;  
Theology in Liturgy exercise #3, *on Canvas*. *Total: 6 hours*

Mar 21 – Mar 27

**By Mar 27**

**Mid-term**

- Talk:* Zoom session to prepare for midterm, **Tuesday March 22, 8:00 ET/7:00 CT** (optional)
- Exam:* Mid-term exam, available to take *on Canvas* on March 21<sup>st</sup>. **Due by March 27**  
*Total: 9 hours revision; 3 hours to take the exam*

Mar 28 - Apr 3

**Salvation in Christ 1**

- Read:* Coakley, "Creaturehood before God", *on Canvas*  
James Cone, *The Cross and the Lynching Tree*, in its entirety
- Write:* Five Minute assignment, *on Canvas*;  
Online discussion forum #3, *on Canvas*;

Total: 8 hours

Apr 4 - Apr 10

### Salvation in Christ 2

- Read:* Miroslav Volf, *Free of Charge*, in its entirety  
Rigby, *HF*, Ch. 6, Sin & Salvation
- Write:* Five Minute assignments, *on Canvas*;
- Talk:* Zoom session to discuss Cone **Tuesday April 5, 8:00 ET/7:00 CT** (optional)
- Total: 12 hours

Apr 11 - Apr 17

### The Human Condition and the Work of Christ (Holy Week)

- Read:* Nadia Bolz Weber, "Sin Boldly: A Sermon for Reformation Day"  
F. Rutledge, "The Primacy of the Cross", and "The Godlessness of the Cross", *on Canvas*
- Write:* Five Minute assignment, *on Canvas*;
- Total: 3 hours

Apr 18 - Apr 24

### The Work of Christ: Grace upon Grace

- Read:* Lisa Sharon Harper, *The Very Good Gospel: How Everything Wrong Can Be Made Right*, in its entirety.  
David Zahl, "The Seculosity of Jesusland", *on Canvas*.  
Rigby, *HF*, Ch. 7, Church
- Write:* Five Minute assignment, *on Canvas*;  
Book review, due **April 24**
- Talk:* Zoom session to discuss Volf **Tuesday April 19, 8:00 ET/7:00 CT** (optional)
- Total: 12 hours

Apr 25 - May 1

### The Christian Life; The Christian Hope and Calling

- Read:* Rigby, *HF*, Ch. 8 Christian Life; Ch. 9 Christian Hope; Ch. 10 Christian Calling
- Write:* Q & A exercise #3
- Talk:* Zoom session to prepare for final exam **Tuesday April 26, 8:00 ET/7:00 CT** (optional)
- Total: 6 hours

May 1- May 6

### By Friday May 6

#### Final exam

- Exam:* Final exam, available on Canvas by **April 30, Due May 6**
- Total: 9 hours revision; 3 hours to take the exam

### About the synchronous Zoom sessions:

There are seven synchronous Zoom sessions for the course:

Monday, January 31, 2020, from 8:00 ET/ 7:00 CT

introduction to the course

Tuesday, February 22, 2020, from 8:00 ET/ 7:00 CT

check-in and problem solving

|  |                               |
|--|-------------------------------|
| Tuesday, March 8, 2020, from 8:00 ET/ 7:00 CT  | check-in and problem solving  |
| Tuesday, March 22, 2020, from 8:00 ET/ 7:00 CT | review for mid-term           |
| Tuesday, April 5, 2020, from 8:00 ET/ 7:00 CT  | discuss James Cone reading    |
| Tuesday, April 19, 2020, from 8:00 ET/ 7:00 CT | discuss Miroslav Volf reading |
| Tuesday, April 26, 2020, from 8:00 ET/ 7:00 CT | review for final exam         |

These sessions are recommended but *not required*. They will not be graded; attendance will not be taken. I provide them for your enrichment. If you cannot make one (or all of them), this is fine. They will be recorded and placed on Canvas so that if you cannot make one but would like to see what we did (or if you'd like to remind yourself what we did), you may.

### **Bibliography:**

*To buy or otherwise have access to:*

- Cone, James. *The Cross and the Lynching Tree*. Maryknoll, NY: Orbis Books. 2013.
- Harper, Lisa Sharon. *The Very Good Gospel: How Everything Wrong Can Be Made Right*. Colorado Spring, CO: Waterbrook. 2016.
- McGrath, Alister. *Christian Theology, An Introduction*, 6<sup>th</sup> ed. Oxford: Wiley-Blackwell. 2016.
- Myers, Ben. *The Apostles' Creed: A Guide to the Ancient Catechism*. Bellingham, WA: Lexham Press. 2018.
- Quash, Ben & Michael Ward, ed.s, *Heresies and How to Avoid Them: Why it Matters What Christians Believe*. Peabody, MA: 2007
- Rigby, Cynthia L. *Holding Faith: A Practical Introduction to Christian Doctrine*. Nashville: Abingdon Press. 2018.
- Volf, Miroslav. *Free of Charge: Giving and Forgiving in a Culture Stripped of Grace*. Grand Rapids, MI: Zondervan. 2005.

*On Canvas:*

- Cavanaugh, William T. "Are We Free Not to be a Religion? The Ambivalence of Religious Freedom"
- Coakley, Sarah. "Creaturehood before God",
- Coakley, Sarah. "Living into the Mystery of the Holy Trinity",
- Coakley, Sarah. "What Does Chalcedon Solve and What Does It Not?"
- Fout, Jason, "Belief, Confession, Tradition."
- Fout, Jason. "Creation: An Overview."
- Kilby, Karen. "Perichoresis and Projection: problems with the social doctrine of the Trinity", *New Blackfriars*, volume 81, #956, p. 432-445.
- Moberly, RWL. "Theological Interpretation, Second Naivete, and the Rediscovery of the Old Testament", *Anglican Theological Review*, volume 99 #4, Fall 2017.
- Rutledge, Fleming. "The Primacy of the Cross", and "The Godlessness of the Cross", from *The Crucifixion: Understanding the Death of Jesus Christ*. Grand Rapids: Eerdmans. 2015.
- Sherman, Jacob. "Creation: An Act of Love"
- Soskice, Janet. "Calling God 'Father'", from *The Kindness of God: Metaphor, Gender, and Religious Language*. Oxford: Oxford UP. 2007.
- Zahl, David, "The Seculosity of Jesusland", from *Seculosity: How Career, Parenting, Technology, Good, Politics, and Romance Became Our New Religion and What to Do about It*. Minneapolis: Fortress. 2019.

*Suggestions for further reading are provided on the Canvas site for this class.*

### **Academic Policies**

All students in Bexley Seabury courses are expected to be familiar with the following information that is provided on Canvas, in Student Resources:

- Academic policies and forms
- Requests for withdrawals, extensions, and incompletes
- Technological requirements and assistance
- Writing guidelines and assistance
- Course Netiquette
- Prohibition of plagiarism