

ECCLESIOLOGY
SPRING 2014
AMY PLANTINGA PAUW

T, Th 10:00-11:20 a.m.
Schlegel Hall, Room 120

We do not “carry a prefabricated, everything-included, unquestionably correct, model church around in our arms to plop down wherever we find ourselves. On the contrary, we have discovered the church at Transfiguration in relationships where we encounter the life of the Spirit already present and at work.” (Heidi Neumark, *Breathing Space*, p. 15)

Course Description:

This course will examine Christian reflection on the church from a variety of perspectives. This course meets a “core” requirement in theology.

Objectives:

1. Students will become acquainted with central themes and issues in contemporary ecclesiology
2. Students will be able to articulate their own theological understanding of the church

This course is related most closely to these Student Learning Outcomes:

SLO3: Students will demonstrate an understanding of multiple theological perspectives, historical and contemporary.

QEPSLO1: Students will demonstrate an ability to describe and articulate important characteristics of the history, traditions, practices, and perspectives of at least one religious tradition other than Christianity and one Christian ecclesial tradition other than their own.

LPTS policies:

As with all LPTS classes, this course will honor these Seminary policies:

Use of Inclusive Language

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible’s images for God. See for further assistance, http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp

Academic Honesty

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another’s language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Two occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues related to academic honesty

can find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; the Student Handbook, p. 19.

Citation Policy

Citations in your Credo and reflection should follow the Seminary standard, which is based on these guides:

Turabian, Kate L., Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams. *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers*. 8th Edition. Chicago: University of Chicago Press, 2013.

The Chicago Manual of Style. 15th ed. Chicago: University of Chicago Press, 2003.

Copies of these guides are available at the library and in the Academic Support Center.

Special Accommodations

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Attendance Policy

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructors of their planned absence from class, either prior to the session or within 24 hours of the class session.

REQUIRED BOOKS:

Veli-Matti Kärkkäinen, *An Introduction to Ecclesiology: Ecumenical, Historical and Global Perspectives* (Downers Grove: Intervarsity, 2002)

Bryan P. Stone, ed., *A Reader in Ecclesiology* (Aldershot, England: Ashgate, 2012)

Heidi B. Neumark, *Breathing Space: A Spiritual Journey in the South Bronx* (Boston: Beacon, 2004)

CAMS: (in the order in which they appear in the syllabus)

Students will be expected to have a copy of the assigned readings available for their own use in class.

Christopher Craig Brittain, "Why Ecclesiology Cannot Live by Doctrine Alone," *Ecclesial Practices*, Vol. 1:1, pp. 5-30

John Webster, "'In the Society of God': Some Principles of Ecclesiology," in Pete Ward, ed., *Perspectives on Ecclesiology and Ethnography* (Grand Rapids: Eerdmans, 2012), 200-222.

Roger Haight, "Where We Dwell in Common," in *Ecclesial Existence*, vol. 3 (New York: Continuum, 2008), 3-27.

Rowan Williams, "God in Company," in *Tokens of Trust: An Introduction to Christian Belief* (Louisville: Westminster John Knox, 2007), 105-134.

Pope Francis, *Evangelii Gaudium*, pp. 1-23.

http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf

Amy Plantinga Pauw, "Qohelet's Word to the Missional Church," unpublished paper

Kristine A. Culp, Always Reforming, Always Resisting," in Pauw and Jones, eds., *Feminist and Womanist Essays in Reformed Dogmatics* (Louisville: Westminster John Knox, 2003), 152-168.

Leanne VanDyk, "The Gifts of God for the People of God: Christian Feminism and Sacramental Theology," in Pauw and Jones, eds., *Feminist and Womanist Essays in Reformed Dogmatics* (Louisville: Westminster John Knox, 2003), 204-220.

Rowan Williams, sermons 5 "Christmas Gifts," 10 "Palm Sunday," and 21 "The Touch of God" in *A Ray of Darkness: Sermons and Reflections* (Cambridge: Cowley Publications, 1995).

ASSIGNMENTS:

Requirements:

1. Pick a hymn or song with an ecclesiological theme and bring copies to class on the day you signed up. Be prepared to explain briefly why you like the ecclesiology of the music you chose and lead the class in singing it/ listening to it. Keep up with readings for each day and participate constructively in class discussions (15%)
2. Present your ecclesiology-in-progress to the class twice during the semester and write your own ecclesiological Credo (due **May 12**). See assignment details below (60%)
3. Worship at a church that is very different from the churches you are accustomed to (this does not have to be a Sunday morning service). Write a two-page reflection paper on the church you visit. First describe aspects of the worship experience that were unfamiliar or surprising to you. Then draw in at least one of the course readings to help you make sense of this ecclesial experience theologically. Reflection papers are due on **April 24** (25%)

Assignment details for Credo

Your final ecclesiological Credo (*Credo* is Latin for "I believe") is a statement of your own beliefs about the church. It should be 15-20 pages, double-spaced, and should answer these 5 main questions:

1. What is the nature and the purpose of the church? What is your central theological image for the church?
2. What is your understanding of the institutional or organizational form of the church, including polity and structures of ministry?
3. Who are the members of the church? How do the members relate to each other?
4. What are the activities of the church? What are the actions by which the church fulfills its purpose, goal, or mission, including worship, sacraments, education, and mission?
5. What is the relation between the church and the world? How does the church view the society beyond its boundaries, and how does it draw or define those boundaries?

You are free to draw on other theological resources beyond class readings. The Credo is due **May 12**.

Prepare a five to eight-minute oral report on your ecclesiology-in-progress for the days noted in the calendar. You will be assigned to present on either 4/1 or 4/3 and either 5/1 or 5/6 (you are not required to come to class on the day you are not presenting). Your notes for this presentation are to be turned in to Amy on the day you present. On 4/1 and 4/3, members of the class will take turns reporting on questions 1, 2, and 3. On 5/1 and 5/6, the focus will be on questions 4 and 5. Be prepared to explain where you are theologically settled and where you are struggling. Note class readings that have been helpful, confusing, or provocative. You will receive written feedback from both Amy and your classmates. In your final Credo, you can arrange your answers to the 5 questions in any way that you wish.

CLASS SCHEDULE:

Note on Readings: Assignments from Kärkkäinen are indicated by K, followed by chapter numbers; assignments from Stone are indicated by S, followed by part (Roman numeral) and chapter numbers; assignments from Neumark are indicated by N, followed by chapter numbers; CAMS readings are in bold.

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
Th 2/6	Introduction	
T 2/11	Theology and Ethnography	Brittain, “Why Ecclesiology Cannot Live by Doctrine Alone”; Webster, “In the Society of God”; N: 1
Th 2/13		
T 2/18	Transdenominational Ecclesiology	Haight, “Where We Dwell in Common”; Williams, “God in Company”; N: 2
Th 2/20		
T 2/25	Catholic Views	K: 2, 9; S: I, 19; II, 10, 11, 14, 16; N: 3
Th 2/27		
T 3/4	Orthodox Views	K: 1, 8; S: I, 9, 10, 11; IV, 18-26; N: 4
Th 3/6		
T 3/11	Lutheran and Reformed Views	K: 3, 4; S: II, 12, 13, 17, 19, 20, 21, 22, 24, 27; N: 5
Th 3/13		

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
3/17-3/21	Research and Study Week – No Classes	
T 3/25	Free Church and Pentecostal Views	K: 5, 6, 13, 18, 19; S: II, 18, 23; III, 1; IV, 1, 15, 25, 36; N: 6
Th 3/27		
T 4/1	First Progress Reports	See syllabus for details
Th 4/3	First Progress Reports	See syllabus for details
T 4/8	Missional Views	K: 7, 14; S: IV, 10, 14; <i>Evangelii Gaudium</i> , pp. 1-23; Pauw, “Qohelet’s Word to the Missional Church”; N: 7
Th 4/10		
T 4/15	Feminist and Womanist Views	K: 17; S: IV, 27, 29, 32, 33, 35; Culp, “Always Reforming, Always Resisting”; Van Dyk, “The Gifts of God for the People of God”
Th 4/17	Maundy Thursday – No Class	
T 4/22	Liberationist Views	K: 15, 16; S: IV, 2, 20, 21, 23, 24, 30; N: 8, 9
Th 4/24	2-page Reflection Paper due	
T 4/29	Bishops and Heretics	K: 9; S: IV, 8, 11, 17; N: Epilogue; Williams, <i>A Ray of Darkness</i> , sermons 5, 10, 21
Th 5/1	Second Progress Reports	See syllabus for details
T 5/6	Second Progress Reports	See syllabus for details
Th 5/8	Conclusion	K: 20, 21