

**ECCLESIOLOGY**  
**FALL 2015**  
**AMY PLANTINGA PAUW**

Wednesday, 1:30-4:20 p.m.  
Schlegel Hall, Room 121

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 and help students articulate their own theology of church.

**Objectives:**

1. Students will become acquainted with central themes and issues in contemporary ecclesiology
2. Students will be able to express themselves more effectively as theologians.

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](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](mailto: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. This is especially important in a class that meets only once a week. 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 the assigned readings available for their own use in class.**

9/16 Christin Taylor, "The White Church's Second Chance"

9/16 Ryan Herring, "Now is a Time for Theology to Thrive"

9/23 Nancy Ammermann, "America's Changing Religious and Cultural Landscape and its Implications for Theological Education," *Theological Education* 49, no. 1 (2014): 27-34

9/23 Roger Haight, "Where We Dwell in Common," in *Ecclesial Existence*, vol. 3 (New York: Continuum, 2008), 3-27.

9/23 Amy Plantinga Pauw, "Two Cheers for Denominationalism" LPTS Convocation Fall, 2011

9/23 Russell Richey, "Methodist Creation of the Denomination," in *Doctrine in Experience: A Methodist Theology of Church and Experience* (Nashville: Kingswood Books, 2009): 183-199.

9/30 Christopher Craig Brittain, "Why Ecclesiology Cannot Live by Doctrine Alone," *Ecclesial Practices*, Vol. 1:1, pp. 5-30

- 9/30 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.
- 9/30 Kathryn Tanner, *Theories of Culture: A New Agenda for Theology* (Minneapolis: Fortress, 1997), 93-119.
- 9/30 Stanley Hauerwas and William Willimon, “The Church as a Social Strategy,” in *Resident Aliens: Life in the Christian Colony, Expanded 25th Anniversary Edition*, ch. 2 (Nashville: Abingdon, 2014), 69-92.
- 9/30 Willie James Jennings, “The Wall of Identity,” in *The Christian Century*, “Resident Aliens at 25,” September 15, 2014
- 9/30 Jennifer McBride, “White Protestants Aren’t Aliens” in *The Christian Century*, “Resident Aliens at 25,” September 15, 2014
- 10/21 Shannon Craigo-Snell, *The Empty Church: Theater, Theology, and Bodily Hope* (Oxford: Oxford University Press, 2014), 11-36; 113-144
- 11/4 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](http://www.vatican.va/holy_father/francesco/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium_en.pdf)
- 11/4 Gioacchino Campese, “‘But I See that Somebody is Missing’: Ecclesiology and Exclusion in the Context of Immigration” in Doyle, Furry, & Bazzell, eds., *Ecclesiology and Exclusion* (Orbis: 2012): 71-91
- 11/4 Pascal Daniel Bazzell, “Ecclesial Identity and the Excluded Homeless Population: a Funnel Ecclesiology as a framework of Inclusion” in Doyle et al, eds., *Ecclesiology and Exclusion*, 105-116.
- 11/11 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.
- 11/11 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*, 204-220.
- 11/11 Jacquelyn Grant, “Servanthood Revisited: Womanist Explorations of Servanthood Theology,” in Dwight Hopkins ed., *Black Faith and Public Talk: Critical Essays on James H. Cone’s Black Theology and Black Power* (Waco, TX: Baylor University Press, 2007) 126-137
- 11/18 Rowan Williams, “Secularism, Faith and Freedom,” available at:  
<http://rowanwilliams.archbishopofcanterbury.org/articles.php/1175/rome-lecture-secularism-faith-and-freedom>
- 11/18 John Thatamanil, “Binocular Wisdom,” available at:  
[http://www.huffingtonpost.com/john-thatamanil/binocular-religious-wisdom\\_b\\_827793.html](http://www.huffingtonpost.com/john-thatamanil/binocular-religious-wisdom_b_827793.html)
- 11/18 Karl Rahner, “Anonymous Christians” *Theological Investigations*, vol. 6, (London: Darton Longman & Todd Ltd., 1966), 390-403.
- 12/2 Andrew Walls ‘Christianity in the non-Western world: a study in the serial nature of Christian expansion,’ *Studies in World Christianity*, 1995, vol. 1(1): 1-25.
- 12/9 James Farwell, “Baptism, Eucharist, and the Hospitality of Jesus: On the Practice of ‘Open Communion,’” *Anglican Theological Review* 86:2 (Spring 2004): 215-238
- 12/9 Kathryn Tanner, “In Praise of Open Communion: A Rejoinder to James Farwell,” *Anglican Theological Review* 86:3 (Summer 2004): 473-485

## **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 and reading questions, and participate constructively in class discussions (20%).

2. Present your ecclesiology-in-progress to the class twice during the semester and write your own ecclesiological Credo (due **December 11**). See assignment details below (50%)

3. Three times during the semester you are asked to choose something to share with your classmates during class time. Each contribution should be accompanied by a 1-page reflection paper that is turned in to Amy about the significance of this item for your view of church. (30%)

**#BlackLivesMatter:** Bring copies of an article or blog post to share with the class that reflects on how the church in North America should engage the #BlackLivesMatter movement. Be prepared to explain why you chose it. **Due September 23.**

**Church Beyond the Walls:** Bring an example of “church” that happens in a non-traditional setting—pictures, websites, brochures, and personal testimonies may all be helpful in sharing this with the class. Be prepared to explain why you see this as a legitimate expression of church and how you understand the relationship between it and more traditional forms of church. **Due November 4.**

**How Others See Us:** Bring a clip from a TV show or movie, an excerpt from a piece of fiction, or some other art form that depicts the church from an outsider’s point of view. Be prepared to explain your choice, and what it tells us about the church. **Due December 2.**

### **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 10-15 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 or goal, 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 **December 11.**

Prepare a five to eight-minute oral report on your ecclesiology-in-progress for **10/14** and **12/2**. Your notes for this presentation are to be turned in to Amy on the day you present. On 10/14, members of the class will take turns reporting on questions 1, 2, and 3. On 12/2, 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 may 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 (Arabic numerals); assignments from Neumark are indicated by N, followed by chapter numbers; CAMS readings and hyperlinks are in bold. Please have all readings available for use in class. Come to class prepared to respond to the Reading question.

<b><u>Date</u></b>	<b><u>Topic</u></b>	<b><u>Readings</u></b>
W 9/9	Introduction	
W 9/16	Introduction to Systemic Racism Workshop	CLASS CANCELLED Students are expected to attend the workshop <b>Taylor, “The White Church’s Second Chance”</b> <b>Herring, “Now is a Time for Theology to Thrive”</b>
W 9/23	Transdenominational Ecclesiology  Reading question: How much do denominations still matter, both for the church and for your own ministry?  Assignment: #BlackLivesMatter	N: 1-2; S: IV, 13; <b>Haight, “Where We Dwell in Common”</b> ; <b>Russell Richey, “Methodist Creation of the Denomination”</b> ; <b>Ammerman, “America’s Changing Religious and Cultural Landscape and its Implications for Theological Education”</b> ; <b>Pauw, “Two Cheers for Denominationalism”</b>  See syllabus for details;
W 9/30	Church in Society  Reading question: Why does Tanner reject Hauerwas’s idea that Christians are to live in as “resident aliens” in a “Christian colony”?	N: 3-4; <b>Brittain, “Why Ecclesiology Cannot Live by Doctrine Alone”</b> ; <b>Webster, “In the Society of God”</b> ; <b>Tanner, <i>Theories of Culture</i></b> ; <b>Hauerwas, <i>Resident Aliens</i></b> ; <b>Jennings, “The Wall of Identity”</b> ; <b>McBride, “White People Aren’t Aliens”</b>

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
W 10/7	Catholic Views  Orthodox Views  Reading question: What can Protestants learn from Catholic and Orthodox views of church?	N: 5-6; K: 2, 9; S: I, 19; II, 10, 11, 14, 16; IV, 8, 11, 17 K: 1, 8; S: I, 9, 10, 11; IV, 18, 26
W 10/14	First Progress Reports Lutheran and Reformed Views  Reading question: Is it a good idea to distinguish the visible and invisible church the way Calvin does? (S: II, 21)	See syllabus for details K: 3, 4; S: II, 12, 13, 17, 19, 20, 21, 22, 24, 27
W 10/21	Free Church and Pentecostal Views  Reading question: Is Kärkkäinen right to put Methodist churches in the category of “Free churches” (Kärkkäinen, p. 64)?  The Church as Performance Space	K: 5, 6, 13; S: II, 18, 23; III, 1; IV, 1, 15, 25, 36  Craig-Snell, <i>The Empty Church</i> , chs. 1, 5
10/26-10/30	Research & Study Week	NO CLASS
W 11/4	Missional Views  Reading question: What missiological differences do you see between Lesslie Newbigin and M.M. Thomas? (S: IV, 10, 14)  Assignment: Church Beyond the Walls	N: 7-8; K: 7, 11, 14; S: IV, 10, 14; <b>Pope Francis, <i>Evangelii Gaudium</i>, pp. 1-23; Campese, “But I See that Somebody is Missing”; Bazzell, “Ecclesial Identity and the Excluded Homeless Population”</b>  See syllabus for details
W 11/11	Feminist and Womanist Views Reading question: What is your response to Ruether’s idea of Women-Church? (S: IV, 27)	K: 17; S: IV, 27, 29, 32, 33, 35; <b>Culp, “Always Reforming, Always Resisting”; Van Dyk, “The Gifts of God for the People of God”; Grant, “Servanthood Revisited”</b>

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
	Liberationist Views	S: IV, 20, 21, 23, 24, 30
W 11/18	Assignment: How Others See Us  Reading question: How does Rowan Williams distinguish “procedural” and “programmatically” secularism? What are the implications of this for the church’s work in the world?	See syllabus for details  K: 20, 21; <b>Williams, “Secularism, Faith and Freedom”</b> ; <b>Rahner, Anonymous Christians</b> ; <b>Thatamanil, “Binocular Wisdom”</b>
W 11/25	Thanksgiving Holiday	NO CLASS
W 12/2	The Global Church  Second Progress Reports Reading question: How does Walls’s thesis relate to the shrinking membership of North American churches?	N: 9, Epilogue; K: 15, 16, 18; <b>Walls, “Christianity in the Non-Western World”</b> See syllabus for details
W 12/9	Conclusion Open Communion Reading question: Should the church practice open communion?	Farwell, “Baptism, Eucharist, and the Hospitality of Jesus”; Tanner, “In Praise of Open Communion”