

SCHOOL OF THEOLOGY AND MINISTRY
SEATTLE UNIVERSITY
901 12th Avenue, P.O. Box 222000
SEATTLE, WA 98122-1090

STMM 503
THEOLOGY IN AN ECUMENICAL CONTEXT
3 credits

Fall Quarter 2010
Mondays, 1:30 – 4:20 p.m.
Hunthausen 100
First Day of Class: September 27, 2010
Last Day of Class: November 29, 2010

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| Instructors: | Mary Rose Bumpus, R.S.M., Ph.D. | Mark Lloyd Taylor, Ph.D. |
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Auditors: Auditors must commit to doing all the assigned reading for the course in order to participate. Thanks.

Syllabus

I. Course Description

This course invites students to approach theology from an ecumenical perspective. It includes an overview of the major ecclesial communities within Christianity and an introduction to interfaith dialogue. The course explores the work of the modern ecumenical movement to overcome divisions among and within the churches and to make more visible the God-given unity of the Church through dialogue, advocacy, and action for the common good. Students learn through readings, lectures, discussion, papers, presentations, and interactions with one another, faculty, and guests from various ecclesial communities.

II. Learning Outcomes and Objectives

STMM 503 Theology in an Ecumenical Context is required of all students in the MAPS and M.Div. degrees. The course is designed to meet the following learning outcomes for those degrees:

- 1) An ability to reflect theologically on the basic themes of the Christian tradition.
 - Participants in this course deepen their understanding and critical appreciation of their own faith tradition/ecclesial community by reading, giving presentations, and writing about the general characteristics and significant theological perspectives of this community.
 - Participants in this course deepen their understanding and critical appreciation of the faith traditions/ecclesial communities of others by hearing presentations and writing about/dialoguing with the general characteristics and significant theological perspectives of other ecclesial communities.
- 2) Knowledge of the interaction of religious/spiritual experience and culture in their ecumenical and multicultural dimensions.
 - Through the critical reading of texts and dialogue with others, participants are encouraged to manifest a more intentional ecumenical consciousness.
 - Through lecture and class discussion, participants gain some familiarity with the history and goals of the modern ecumenical movement as well as an understanding of the divisions that threaten Christian unity today.
 - Through guest presentations and critical reading of texts, participants grow in awareness of ecumenism in practice locally and globally.
 - Through critical reading of texts, participants gain awareness of ecumenism as it is fostered and supported in multicultural settings.
- 3) Ability to be a responsive, discerning listener who can enter another's worldview.
 - Through the praxis of dialogical conversation, participants develop an increased openness for receiving the gifts of other ecclesial communities, model the skills of ecumenical conversation and dialogue in class interactions, and celebrate the diversity within the Christian tradition today.

These learning outcomes and objectives will take tangible form in three “strands” of required reading and in-class activities:

- 1) Encountering Christian Identity and Diversity
- 2) What is Christian Ecumenism?
- 3) Skills, Foundations, and Resources for Ecumenical Dialogue

III. Special Needs

If you have or think you may have a disability (including an “invisible disability” such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the Learning Center, Loyola 100, 206-296-5740.

IV. Procedures and Guidelines for Assignments

A. Class Procedures. Class procedures will vary for each three hour class session and will depend upon the nature of the course material and learning outcomes. In general, class sessions will contain lectures or presentations, discussion of assigned readings, and small group exercises that promote ecumenical dialogue. Depending on the structure of a given class session, there will be one longer or two shorter breaks during the three hours. Please respect the time given for breaks and return promptly so that class may begin again. Typically, in each class session, one of the three “strands” of the course will be predominant.

B. Course Requirements

- 1) Class Attendance
- 2) Participation
- 3) Critical and Engaged Reading of Books and Articles
- 4) Research Bibliography of Ten Books, Articles,
and Carefully Selected Websites
- 5) A (Group) Presentation on One’s Own Ecclesial Community
- 6) A Paper on One’s Own Ecclesial Community
- 7) A Synthesis Paper

C. Academic Honesty

The School of Theology and Ministry strictly adheres to the Academic Policy concerning Academic Honesty as published in the Seattle University Student Handbook (see the Seattle University website).

D. Attendance. Class sessions are the primary means by which the instructors and students can share the material introduced in the assigned texts and other activities. Therefore, attendance at all sessions of the course is essential. If there is an excusing reason for not being present, advance notice is welcome. Students are responsible for getting information about what went on in any session they might miss from other participants. We encourage punctuality as a gift to exchange with other class members.

E. Reading, Preparation for Class Sessions, and In-Class Participation. Each student is responsible for having read the material assigned for each session of the course and should be prepared to discuss their reading in class. Each student is also responsible for being an active participant in class sessions through their attentiveness, by interacting with instructors, guest presenters, and other students.

F. Research Bibliography. With group members from the same or similar ecclesial communities, create an research bibliography of no more than ten entries that may include books, articles, and carefully selected websites (for example, national websites for your ecclesial community – no Wikipedia or the like!!!). Find books, articles, and websites that best describe your ecclesial community and be prepared to discuss within your group (and other members of the class) why you selected these resources. In order to determine what constitutes substantive or reliable literature about your ecclesial

community, you might want to interview scholars, priests/pastors/ministers, or STM formation

IV. Procedures and Guidelines for Assignments (continued)

coordinators/liturgical consultants from your various ecclesial communities. The completed bibliography is due at the beginning of class on **Monday, October 11, 2010**. The instructors will provide a model of such a research bibliography, including one or more required for each ecclesial community, at the first class session. If you are the only representative of your ecclesial community in the class and end up doing the presentation by yourself, your research bibliography need only contain 3 substantial book, articles, or websites, not ten.

G. Class Presentation. With group members from the same or similar ecclesial communities, give a 30 minute class presentation about your ecclesial community that includes the following:

- The distinctive characteristics, spirit, or ethos of your ecclesial community
- Significant theological perspectives or tenets of your ecclesial community
- Your ecclesial community's understanding of its relationship with the world
- Ways you or others in your ecclesial community have actually experienced the divine in and through your community (spirituality).

In order to determine what is most important to present about your ecclesial community, use the substantive literature you gathered for your research bibliography. In addition, you might like to interview scholars, priests/pastors/ministers, or STM formation coordinators/liturgical coordinators from your various ecclesial communities to get their views on these topics. You might also like to refer to assigned course readings. **Due date:** the class session designated on the syllabus for focusing on your ecclesial community or an allied ecclesial community (**from November 1 through November 22, 2010**).

H. Paper # 1: Description and Experience of Your Own Ecclesial Community.

Through reading substantive texts, interviewing scholars, knowledgeable priests/pastors/ministers, or formation coordinators/liturgical coordinators from your ecclesial community, utilizing your own experience, and based on your work in F. and G. above, write an 8-10 page paper describing your current ecclesial community. Minimally include the follow aspects:

- The distinctive characteristics, spirit, or ethos of your ecclesial community
- Significant theological perspectives or tenets of your ecclesial community
- Your ecclesial community's understanding of its relationship with the world
- Ways you or others in your ecclesial community have actually experienced the divine in and through your community (spirituality).

Please follow the general guidelines for written work given at the end of this syllabus. This paper is due at the beginning of class on **Monday, October 25, 2010**.

IV. Procedures and Guidelines for Assignments (continued)

I. Paper # 2 (Synthesis Paper): Ecumenical Dialogue – Encountering Another Ecclesial Community and Revisiting Your Own. Through reading of course texts, careful listening and dialoguing with presenters from ecclesial communities other than your own, and purposeful engagement of the study you have done of your own ecclesial community, write a 12 page paper that includes the following:

- Describe another ecclesial community, minimally its distinctive characteristics, spirit, or ethos; its significant theological perspectives or tenets; how it understands its relationship to the world; and ways people in that ecclesial community have actually experienced the divine in and through their community (spirituality). No more than 6 pages on this aspect of the paper, please.
- Discuss what you have learned to appreciate most about the other ecclesial community upon which you have focused. No more than 2 pages.
- Discuss how this encounter with another Christian ecclesial community has enabled you to understand your own ecclesial community more clearly and how it has required you to understand your own community differently. No more than 2 pages.
- Discuss how this course has assisted you in developing a more intentional ecumenical consciousness and what difference this consciousness might make to your life (for example, your spiritual formation, and/or your ministry, and/or your engagement with the world around you). No more than 2 pages.

Please follow the general guidelines for written work given at the end of this syllabus. This paper is due at the beginning of class on **Monday, November 29, 2010.**

V. Computation of Final Grade

Class Attendance, Preparation, Participation,
and Class Presentation-----one third
Research Bibliography and Paper #1-----one third
Paper #2-----one third

VI. Schedule of Class Sessions and Assignments

Class Session 1: September 27, 2010

Getting Acquainted and Getting Oriented to Theology in an Ecumenical Context Skills, Foundations, and Resources for Ecumenical Dialogue

Introductions of Instructors and Students
Course Organization
Rules for the Dialogue

Encountering Christian Identity and Diversity

Worship Space Exercise
Student Presentation Groups Form

Class Session 2: October 4, 2010

The Vision and History of the Modern Ecumenical Movement What Is Christian Ecumenism?

Read and be prepared to discuss:
Kinnamon, *The Vision of the Ecumenical Movement*, pp. 1-74, 123-126
Marlin Van Elderen and Martin Conway (Course Reader)

Skills, Foundations, and Resources for Ecumenical Dialogue

Presentation: What is Theology?
Student Presentation Groups Meet

Class Session 3: October 11, 2010

Christian Unity through Prayer and Worship? What Is Christian Ecumenism?

Read and be prepared to discuss:
Kinnamon, *The Vision of the Ecumenical Movement*, pp. 75-119
Baptism, Eucharist, and Ministry

Encountering Christian Identity and Diversity

Read and be prepared to discuss:
Gláucia Vasconcelos Wilkey (Course Reader)

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentation Groups Meet

Research Bibliography Due

Class Session 4: October 18, 2010

Becoming Both Rooted (in one's own identity) and Adaptive (in relation to others) Skills, Foundations, and Resources for Ecumenical Dialogue

Read and be prepared to discuss:
Boys, *Jewish-Christian Dialogue*, pp. 1-60

Encountering Christian Identity and Diversity

Presentation: A Christian Family Tree

What Is Christian Ecumenism?

Read and be prepared to discuss:
Kinnamon, *The Vision of the Ecumenical Movement*, pp. 127-183
"Ten Affirmations" and "Called to be One Church" (Course Reader)
Sandra Beardsall (Course Reader)

VI. Schedule of Class Sessions and Assignments (continued)

Class Session 5: October 25, 2010

Our Common Spiritual Heritage in the “Early Church” – East and West

Encountering Christian Identity and Diversity

Guest Presentation: Eastern Orthodox Christianity

Read and be prepared to discuss:

Maas and O’Donnell, *Spiritual Traditions for the Contemporary Church*,
pp. 25-54

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentation Groups Meet

Paper #1 Due

Class Session 6: November 1, 2010

Roman Catholic Spiritualities and Ecumenical Dialogue

Encountering Christian Identity and Diversity

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentations

Read and be prepared to discuss:

Maas and O’Donnell, *Spiritual Traditions for the Contemporary Church*,
pp. 171-188, 189-201; 235-258, 259-268

What Is Christian Ecumenism?

Read and be prepared to discuss:

Stephen Sundborg (Course Reader)

Class Session 7: November 8, 2010

Anglican Spirituality, Lutheran Spirituality, and Ecumenical Dialogue

Encountering Christian Identity and Diversity

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentations

Read and be prepared to discuss:

Maas and O’Donnell, *Spiritual Traditions for the Contemporary Church*,
pp. 269-286, 287-302; 162-170

Marc Lienhard (Course Reader)

What Is Christian Ecumenism?

Read and be prepared to discuss:

Lutheran-Roman Catholic Joint Declaration (Course Reader)

Phyllis Anderson (Course Reader)

VI. Schedule of Class Sessions and Assignments (continued)

Class Session 8: November 15, 2010

Reformed Spirituality, Wesleyan Spirituality, and Ecumenical Dialogue

Encountering Christian Identity and Diversity

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentations

Read and be prepared to discuss:

Maas and O'Donnell, *Spiritual Traditions for the Contemporary Church*,
pp. 202-221, 222-234; 303-319, 320-331

What Is Christian Ecumenism?

Read and be prepared to discuss:

John Thomas (Course Reader)

Douglas Jacobsen (Course Reader)

Class Session 9: November 22, 2010

Black Spirituality, Additional Spiritualities, and Ecumenical Dialogue

Encountering Christian Identity and Diversity

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentations

Read and be prepared to discuss:

Maas and O'Donnell, *Spiritual Traditions for the Contemporary Church*,
pp. 332-351, 352-361

What Is Christian Ecumenism?

Read and be prepared to discuss:

Mercy Oduyoye (Course Reader)

Chung Hyun Kyung (Course Reader)

Class Session 10: November 29, 2010

Manifesting an Ecumenical Consciousness

Encountering Christian Identity and Diversity

What Is Christian Ecumenism?

Skills, Foundations, and Resources for Ecumenical Dialogue

Discussion of Student Papers

Course Evaluation

Paper # 2 Due

VII. Texts

Required Books

World Council of Churches. *Baptism, Eucharist, and Ministry*. Faith and Order Paper No. 111. Geneva: World Council of Churches Publications, 1982.

Boys, Mary C. *Jewish-Christian Dialogue: One Woman's Experience*. New York/Mahwah, NJ: Paulist Press, 1997.

Kinnamon, Michael. *The Vision of the Ecumenical Movement and How It Has Been Impoverished by Its Friends*. St. Louis, MO: Chalice Press, 2003.

Maas, Robin and Gabriel O'Donnell, O.P., eds. *Spiritual Traditions for the Contemporary Church*. Nashville, TN: Abingdon Press, 1990.

Other reading will be required specific to your ecclesial community (in conversation with instructors).

Required Course Reader (available from Super Copy), with the following contents: Dionysius of Alexandria. "Prayer for Church Unity."

English Language Liturgical Consultation. "The Lord's Prayer" (Ecumenical Version). In *Praying Together*. The English Language Liturgical Consultation, 1988. This work is no longer in print, but a pdf version may be found at: <http://www.englishtexts.org/praying.pdf>.

Ralph, Margie. "Rules for the Dialogue." In *Introduction to Ecumenism*, by Jeffrey Gros, Eamon McManus, and Ann Riggs, 117. New York: Paulist Press, 1998.

World Council of Churches. "Called to Be the One Church." *WCC Ninth Assembly*, Porto Alegre, Brazil. Geneva: World Council of Churches, 2006. This statement of the Assembly may be found at the World Council of Churches website: <http://www.oikoumene.org/en/resources/documents/assembly/porto-alegre-2006/1-statements-documents-adopted/christian-unity-and-message-to-the-churches/called-to-be-the-one-church-as-adopted.html>.

Beardsall, Sandra. "Talking to Strangers: Dilemma and Promise for Women in Ecumenism." *Seattle Theology and Ministry Review* 7 (2003), 83-92.

VanElderen, Marlin and Martin Conway. "The Ecumenical Movement." Chap. 2 in *Introducing the World Council of Churches*. Rev. English ed. Risk Book Series. Geneva: World Council of Churches Publications, 2001.

VII. Texts (continued)

- Thomas, John H. “Contemporary Commitment and Catholic Substance.”
Adaptation of paper presented to the Executive Council of the United Church of Christ, October 28, 1997. This paper may be found at the following UCC resource website:
<http://www.ucc.org/education/polity/pdf-folder/thomas-contemp-commitment-cath-substance.pdf>.
- Jacobsen, Douglas. “Pietism and the Postmodern Context of Ecumenical Dialogue.”
Ecumenical Trends 29, no. 2 (February 2000), 1-10.
- The Lutheran World Federation and the Catholic Church. “Joint Declaration on the Doctrine of Justification.” [Augsburg, Germany, October 31, 1999.] The Joint Declaration may be found at the Lutheran World website or the Vatican website at the following addresses:
http://www.lutheranworld.org/Special_Events/EN/jd97e.pdf.
http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html.
- Kyung, Chung Hyun. “Come, Holy Spirit—Renew the Whole Creation.”
In *The Ecumenical Movement: An Anthology of Key Texts and Voices*, edited by Michael Kinnamon and Brian Cope, 231-37. Geneva: World Council of Churches Publications, 1997. [WCC Seventh Assembly, Canberra Australia, 1991].
- Oduyoye, Mercy Amba. “The African Family as a Symbol of Ecumenism, 1988.”
In *The Ecumenical Movement: An Anthology of Key Texts and Voices*, edited by Michael Kinnamon and Brian Cope, 456-60. Geneva: World Council of Churches Publications, 1997.
- World Council of Churches. “Ten Affirmations on Justice, Peace and the Integrity of Creation.” In *The Ecumenical Movement: An Anthology of Key Texts and Voices*, edited by Michael Kinnamon and Brian Cope, 317-24. Geneva: World Council of Churches Publications, 1997. [WCC World Convocation on Justice, Peace and the Integrity of Creation, Seoul, Korea, 1990].
- Anderson, Phyllis. “Formation of an Ecumenical Conscience.”
Seattle Theology and Ministry Review 4 (2004), 4-12.
- Sundborg, Stephen V. “The Institute for Ecumenical Theological Studies and the Mission of Seattle University.” Address given by the President of Seattle University at the Founding of the Institute for Ecumenical Theological Studies. Seattle, WA, July 11, 1997.

VII. Texts (continued)

Vasconcelos-Wilkey, Gláucia. “Where Life Unites: *Ecumenismo Primo*, Audibly and Visibly.” Presentation to the *Association for Reformed and Liturgical Worship*, School of Theology and Ministry Summer Institute for Liturgy and Worship, Seattle University, July 13, 2006.

Lienhard, Marc. “Luther and the Beginnings of the Reformation.”
In *Christian Spirituality: High Middle Ages and Reformation*, Volume 17 of *World Spirituality: An Encyclopedic History of the Religious Quest*, 268-299.
New York: Crossroad Publishing, 1998.

VIII. General Guidelines for All Written Work

First of all, please follow the required S.T.M. writing guide: Lynn Quitman Troyka and Douglas Hesse, *Simon and Schuster Handbook for Writers*, 9th ed. (Upper Saddle Brook, N.J.: Pearson Prentice Hall, 2009). Beyond these guidelines, be aware that we always look for a seemingly paradoxical combination of two factors in papers written for our S.T.M. courses.

On the one hand, we are hoping for you to put your own individual gifts and insights into words as creatively and winsomely as possible; we simply do not know how to create a checklist or set of guidelines to encourage you to be yourself. So, we will simply say: be yourself, let your papers express who you are!

On the other hand, we are hoping that any reasonably intelligent reader could pick up your paper at random – in the park or on the bus – and make sense of it. So, your written work does need to follow basic rules of good writing. A successful paper must:

- 1) advance a topic sentence – a basic point – that is easily identifiable, plausible, novel, compelling, insightful, and crystal clear [see Part One, Chapter 2 of *Simon and Schuster Handbook for Writers*];
- 2) display a structure or organization of materials that is solid, evident, understandable, and appropriate to your thesis – in particular, transitions from point to point must be smooth, each paragraph must have its own topic sentence, and all paragraphs must somehow advance your thesis [see Part One, Chapter 3 of *Simon and Schuster Handbook for Writers*];
- 3) make use of appropriate resources to support your points – (such resources may come from other texts and artifacts, judiciously selected, as well as your own experience, carefully articulated) [see Part One, Chapters 4 and 5 of *Simon and Schuster Handbook for Writers*];
- 4) reflect sound thinking – all ideas should flow together smoothly [see Part One, Chapters 4 and 5 of *Simon and Schuster Handbook for Writers*];
- 5) demonstrate good mechanics – sentence structure, grammar, punctuation, style of citation of sources, and spelling [see Parts Two through Five of *Simon and Schuster Handbook for Writers*, as needed, and make consistent use of one of the three style guides (MLA, APA, or Chicago) provided in Part Five, Chapters 34-36].

Papers should be “typed,” double-spaced, on standard 8½ x 11” paper. Use 1” margins all around (do not justify right margins); 12 pt. type. Staple the paper in the top left-hand corner. Please do not use plastic covers or binders. Please hand in two copies of your papers – one for each instructor – and keep an extra hard copy of your work!