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

Winter Quarter 2010
Tuesdays, 5:45 – 8:35 p.m.
Hunthausen 100
First Day of Class: January 5, 2010
Last Day of Class: March 9, 2010

Note: The class session on January 19, 2010 will meet at 5:45 p.m. at St. Mark's (Episcopal) Cathedral in Seattle for the annual, city-wide ecumenical prayer service for the Week of Prayer for Christian Unity.

St. Mark's Cathedral is located at 1245 10th Avenue E in the Capitol Hill neighborhood of Seattle.

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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

<u>STMM 503 Theology in an Ecumenical Context</u> 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 become more intentionally ecumenical.
 - 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) Annotated 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).

- <u>D. Attendance</u>. 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.
- <u>F. Annotated Bibliography.</u> With group members from the same or similar ecclesial communities, create an annotated 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 write a short paragraph highlighting the significant content of the book, article, or website. 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 **Tuesday**, **January 26**, **2010**.

<u>G. Class Presentation.</u> With group members from the same or similar ecclesial communities, give a 20 minute class presentation about your ecclesial community that includes the following:

- The general characteristics, Spirit, or ethos of your ecclesial community
- Significant theological perspectives or foci 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 God 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 annotated 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 February 9 through March 9**, **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 general characteristics, Spirit, or ethos of your ecclesial community
- Significant theological perspectives or foci 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 God 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 **Tuesday**, **February 16**, **2010**.

- 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 general characteristics, Spirit, or ethos; its significant theological perspectives or foci; how it understands

IV. Procedures and Guidelines for Assignments (continued)

its relationship to the world; and ways people in that ecclesial community have actually experienced God in and through their community (spirituality)

- Discuss what you have learned to appreciate most about the other ecclesial community upon which you have focused
- 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
- Briefly discuss what difference this ecumenical dialogue makes to your own spiritual formation, your ministry, and your engagement with the world around you.

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 **Tuesday, March 9, 2010.**

V. Computation of Final Grade

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

VI. Schedule of Class Sessions and Assignments

Class Session 1: January 5, 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: January 12, 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: January 19, 2010 – Meeting at St. Mark's Cathedral Christian Unity through Prayer and Worship?

Encountering Christian Identity and Diversity

The class will attend the annual, city-wide ecumenical prayer service for the Week of Prayer for Christian Unity at St. Mark's (Episcopal) Cathedral.

Be prepared to discuss the following questions about the service at our next class session (January 26):

- What for you was the single most delight-full or attractive element of this ecumenical prayer service?
- What for you was the single most challenging or repellent element of this ecumenical prayer service?
- What is the single most important thing you learned about your own spiritual or theological or ecclesial identity by reflecting upon your response to this ecumenical prayer service?

What Is Christian Ecumenism?

Read and be prepared to discuss:

Kinnamon, *The Vision of the Ecumenical Movement*, pp. 75-119 *Baptism, Eucharist, and Ministry*

VI. Schedule of Class Sessions and Assignments (continued)

Class Session 4: January 26, 2010

Becoming Both Rooted (in one's own identity) and Adaptive (in relation to others)

Encountering Christian Identity and Diversity

Be prepared to discuss the questions listed above about the ecumenical prayer service at St. Mark's Cathedral on January 19

Presentation: Exploring the Christian Family Tree

Read and be prepared to discuss:

Lutheran-Roman Catholic Joint Declaration (Course Reader)

What Is Christian Ecumenism?

Read and be prepared to discuss:

Kinnamon, *The Vision of the Ecumenical Movement*, pp. 127-169

Skills, Foundations, and Resources for Ecumenical Dialogue

Read and be prepared to discuss:

Boys, Jewish-Christian Dialogue, pp. 1-60

Annotated Bibliography Due

Class Session 5: February 2, 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. 12-21, 25-54

What Is Christian Ecumenism?

Read and be prepared to discuss:

Kinnamon, The Vision of the Ecumenical Movement, pp. 171-183

"Ten Affirmations" (Course Reader)

Chung Hyun Kyung (Course Reader)

"Called to be One Church" (Course Reader)

Skills, Foundations, and Resources for Ecumenical Dialogue

Read and be prepared to discuss:

Boys, Jewish-Christian Dialogue, pp. 61-90

Student Presentation Groups Meet

Class Session 6: February 9, 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)

VI. Schedule of Class Sessions and Assignments (continued)

Class Session 7: February 16, 2010

Anglican 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

Read: Statement of Faith #5 (Course Reader)

What Is Christian Ecumenism?

Read and be prepared to discuss:

Sandra Beardsall (Course Reader)

Paper #1 Due

Class Session 8: February 23, 2010

Lutheran Spirituality, Reformed 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. 145-161, 162-170; 202-221, 222-234

Read: Statements of Faith #2, 4, 8, 9, 11 (Course Reader)

What Is Christian Ecumenism?

Read and be prepared to discuss:

Phyllis Anderson (Course Reader)

John Thomas (Course Reader)

Class Session 9: March 2, 2010

Wesleyan Spirituality, Black 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. 303-319, 320-331; 332-351, 352-361

Read: Statements of Faith #7, 10 (Course Reader)

What Is Christian Ecumenism?

Read and be prepared to discuss:

Douglas Jacobsen (Course Reader) Mercy Oduyoye (Course Reader)

VI. Schedule of Class Sessions and Assignments (continued)

Class Session 10: March 9, 2010

Additional Spiritualities and Ecumenical Dialogue

Encountering Christian Identity and Diversity

Skills, Foundations, and Resources for Ecumenical Dialogue

Student Presentations

Ecumenism in Practice

What Is Christian Ecumenism?

Guest Presentation: The Ecumenical Parish in Seattle's University District

Read and be prepared to discuss:

Gláucia Vasconcelos Wilkey (Course Reader)

Read: Statements of Faith #1, 3, 6, 12

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.

<u>Required Course Reader</u> (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.

VII. Texts (continued)

- 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:

 <a href="http://www.oikoumene.org/en/resources/documents/assembly/porto-alegre-2006/1-statements-documents-adopted/christian-unity-and-message-to-the-2006/1-statements-documents-adopted/christian-unity-and-message-to-the
 - 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.
- 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.

VII. Texts (continued)

- 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.

Statements of Faith from Different Christian Ecclesial Communities:

- 1) American Baptist Churches, "American Baptist Identity Statement."
- 2) "Proclaiming the Word" (excerpt by Evangelical Reformed Church theologians). *The Worship Sourcebook.*
- 3) Colbert Cartwright, "Christian Church Disciples of Christ" (excerpt). *Chalice Worship*.
- 4) "Nicene and Apostles Creed." Evangelical Lutheran Worship.
- 5) "Athanasian Creed." An ancient Trinitarian creed attributed to Athanasius (@ 293-373) but more probably dating back to the fifth or sixth centuries and of Latin origin. This creed is recited in some ecclesial communities on Trinity Sunday. The creed may be found at the following website: http://www.ccel.org/creeds/athanasian.creed.html.
- 6) "713" (excerpt from Mennonite Publishing). Hymnal: A Worship Book.
- 7) "Affirmation of Faith" (excerpt). Moravian Book of Worship.
- 8) "Affirmation of Faith" (Presbyterian). Book of Common Worship.
- 9) "Confession of Faith" (Reformed).
- 10) "Affirmation of Faith (883-888)." United Methodist Hymnal.
- 11) "Worship Resources (884-886)." New Century Hymnal United Church of Christ.
- 12) "We, The Member Congregations of the Unitarian Universalist Association." *Unitarian Universalist Association*.

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 <u>topic sentence</u> 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 <u>structure</u> 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 <u>resources</u> 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 <u>thinking</u> all ideas should flow together smoothly [see Part One, Chapters 4 and 5 of *Simon and Schuster Handbook for Writers*];
- 5) demonstrate good <u>mechanics</u> 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. Keep a hard copy of your work – other than the one you hand in!