



Ecclesiology

Fall 2013

TJ-940

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Course Description:

This course asks the question, "What is the church?" in dialogue with Christian theological figures and schools representing Roman Catholic, Protestant, and Orthodox Christian traditions as well as diverse voices representing a variety of theological approaches.

Course Outcomes:

- Students will become conversant with a variety of Christian theological traditions and approaches to reflecting critically on the nature and mission of the church.
- Students will be able to articulate their own ecclesiology and that of their own traditions while bringing ecclesiology to bear on the contemporary situation and particular problems of Christian practice in church and society.

Method:

This course will be taught primarily in a seminar format centered around a discussion of key readings.

Reading Response Papers

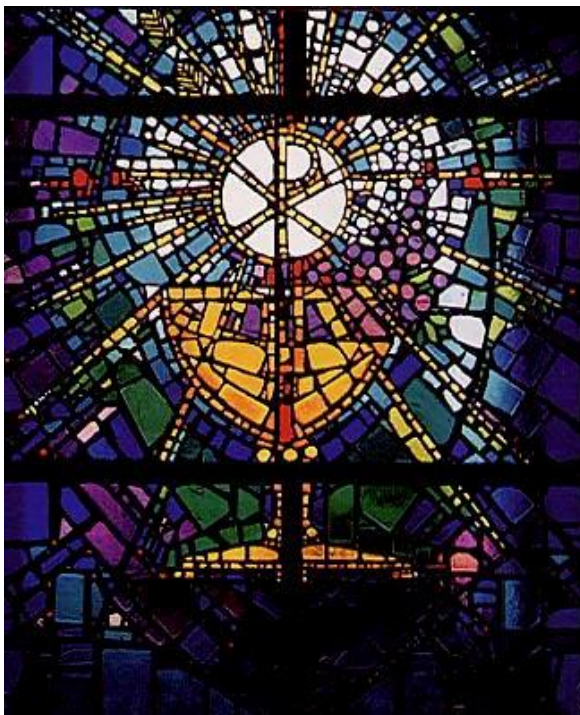
Twice during the semester each student will prepare a 7-8 page response paper on the assigned reading material. This paper should be divided into two equal parts and should (1) *briefly summarize* what the student understands the author to be saying followed by (2) a *critical response and evaluation* of what the student understands the author to be saying. The paper should be typed, double-spaced, using a standard 12-pt. font. If the student is the designated reader for that afternoon, enough photocopies should be brought to class so that the professor and each student can have their own copy.

The summary of the reading should not attempt to move page by page, chapter by chapter, but should

instead *summarize* what you understand the author to be saying and how you understand the author to be developing his or her thesis.

The *critical response and evaluation* of the reading is not a list of questions you have about the reading nor is it more summary, only now in a different form. It is instead an argument or arguments (not merely a claim or a set of claims) for what is helpful, provocative, useful, disturbing, difficult, incomplete, or faulty in the reading. A response and evaluation such as this is not a statement such as “I liked this...” or “I didn’t like that...” (in fact, avoiding the first person altogether can help you better write this section) but rather a thoughtful, reasoned set of judgments about what the author has said. The evaluation need not be negative, but it must be argued.

Students should be very careful to maintain an equal balance between the two required parts of the paper and to stay within the required page length parameters. At the beginning of the class, the student will read the paper followed by a discussion of the paper and the reading material.



Participation

On each of the days you are not preparing a reading response paper and as a way of promoting a lively, meaningful discussion of the reading, you should bring to class your own responses to the reading in the form of bullet points with questions and observations. This is not meant to be a string of quotations that you found important or striking, but examples of your own critical engagement with the reading. What do you want to say about the reading or what questions do you have? The instructor will call on students periodically to provide input from these prepared comments and questions.

Term Project

You are asked to write an 18-20 page research paper in which, first, you conduct an ecclesiological¹ analysis of a contemporary issue, problem, or practice in the church or society. The paper begins by unpacking that issue, problem, or practice as one that

is ecclesiological (think back to Cavanaugh’s examination of “torture” as an ecclesiological problem in *Torture and Eucharist*). The question here is how this issue, problem, or practice, bears upon how we are to understand or re-think the nature and mission of the church (or vice-versa). The second section of the paper then moves into a more systematic ecclesiological reflection in dialogue with the issue, problem, or practice raised in the first section and in dialogue with whatever thinkers or resources the student argues are helpful. The third section is more strategic or prescriptive, and builds upon the ecclesiological

¹ Please note the following distinction between commonly confused terms:

- *Ecclesiastical*: “of or relating to the church as an established institution” [Merriam-Webster] (e.g., “our church follows an ecclesiastical calendar.”)
- *Ecclesial*: “of or relating to the church or to the church’s nature” (e.g., “Christian existence is ecclesial existence.”)
- *Ecclesiological*: “of or relating to the understanding, doctrine, or concept of the church” (e.g. “Church architecture has enormous ecclesiological significance”)

work of the paper in order to make recommendations about future Christian practice. All three sections should be roughly the same length.

Evaluation

Assignment	Percentage of Grade
Reading Response Papers/Participation	70%
Term Project	30%

Class Participation

If, in the professor's opinion, the student is missing too many class sessions or is not actively participating, this will affect the student's final grade —sometimes seriously. Class participation is a key to meeting the course objectives. Please consult with the professor ahead of time if you believe you will have difficulties in this area.

Inclusive Language

The instructor will conscientiously attempt and all students are urged to use inclusive language, images, and metaphors in both their speaking and writing.

Students with Disabilities

Any students who believe they have a disability should meet with BU Disability Services as soon as possible at the beginning of the semester to initiate disability verification and discuss accommodations that may be necessary to ensure your successful completion of course requirements. That office is at 19 Deerfield Street and can be contacted at 617-353-3658. Request for accommodations are then sent by that office to the Academic Dean who forwards them to the Instructor.

Academic Conduct

The STH Academic Code of Conduct may be found on the STH website at: www.bu.edu/sth/academic/academic-conduct. All students are required to familiarize themselves with this code, its definitions of misconduct, and its sanctions. Students should especially familiarize themselves with the section on plagiarism.

Late Policy

Work will not be accepted late.



A church engaging the world

Course Calendar

Note: All items with an asterisk (*) are available on the Blackboard website (http://blackboard.bu.edu/). All other items should be purchased or retrieved some other way. They will be placed on reserve in the library as well.	
September 3 – Introduction to the Course: Historical Foundations	
<i>A Reader in Ecclesiology</i> , 1-144	
September 10 – Intersections: Ecclesiology, Ethics, and Practical Theology	
Cavanaugh, William T.	
1998	<i>Torture and Eucharist</i> . Blackwell.
September 17 – Feminist Perspectives	
<i>Ecclesiology Reader</i> : Isaac of Stella, Hildegard of Bingen, Ruether, Schüssler Fiorenza, Williams	
Russell, Letty	
1993	<i>Church in the Round: Feminist Interpretation of the Church</i> . Westminster/John Knox Press.
Kwok, Pui-lan*	
2000	“Women and the Church,” <i>Asian Feminist Theology</i> . Cleveland: The Pilgrim Press, 98-112.
September 24 – A Mennonite Perspective	
Yoder, John Howard*	
1997	“Firstfruits: The Paradigmatic Public Role of God’s People,” in <i>For the Nations: Essays Public and Evangelical</i> (Grand Rapids: Eerdmans), 15-36.
1997	“The New Humanity as Pulpit and Paradigm,” in <i>For the Nations: Essays Public and Evangelical</i> (Grand Rapids: Eerdmans), 37-50
1998	“The Otherness of the Church,” in <i>Royal Priesthood: Essays Ecumenical and Ecclesiological</i> (Scottsdale, PA: Herald Press), 53-64
1998	“A People in the World,” in <i>Royal Priesthood: Essays Ecumenical and Ecclesiological</i> (Scottsdale, PA: Herald Press), 65-101
1998	“Why Ecclesiology is Social Ethics,” in <i>Royal Priesthood: Essays Ecumenical and Ecclesiological</i> (Scottsdale, PA: Herald Press), 102-126.
1998	“Let the Church Be the Church,” in <i>Royal Priesthood: Essays Ecumenical and Ecclesiological</i> (Scottsdale, PA: Herald Press), 168-180.
1998	“Christ, the Hope of the World,” in <i>Royal Priesthood: Essays Ecumenical and Ecclesiological</i> (Scottsdale, PA: Herald Press), 192-218.
October 1 – A Korean-American Perspective	
Jung Young Lee	
1995	<i>Marginality: The Key to Multicultural Theology</i> . Minneapolis: Fortress Press.
October 8 – Postliberal Perspectives	
<i>Ecclesiology Reader</i> : 145-179	
Hauerwas, Stanley*	
1981	“A Story-Formed Community: Reflections on <i>Watership Down</i> ” in <i>A Community of Character: Toward A Constructive Christian Social Ethic</i> (Notre Dame: University of Notre Dame Press). [<i>The Hauerwas Reader</i> (Durham: Duke University Press, 2001), 171-199.]

1983	[Note: This article is very important. Take time with it] “The Servant Community: Christian Social Ethics” in <i>The Peaceable Kingdom: A Primer in Christian Ethics</i> (Notre Dame: University of Notre Dame Press), 96-115. [<i>The Hauerwas Reader</i> (Durham: Duke University Press, 2001), 371-391.]
1988	“Why the ‘Sectarian Temptation’ Is a Misrepresentation: A Response to James Gustafson,” in <i>Christian Existence Today</i> (Grand Rapids: Brazos). [<i>The Hauerwas Reader</i> (Durham: Duke University Press, 2001), 90-110.]
1995	“What Could it Mean for the Church to be Christ’s Body?” in <i>In Good Company: The Church as Polis</i> . Notre Dame: University of Notre Dame Press, 19-31.
1998	“In Defense of Cultural Christianity,” in <i>Sanctify Them in the Truth: Holiness Exemplified</i> . Nashville: Abingdon. 157-173
1998	“The Church as God’s New Language” in <i>Christian Existence Today</i> (Grand Rapids: Brazos), 47-65. [<i>The Hauerwas Reader</i> (Durham: Duke University Press, 2001), 142-162.]
Lindbeck, George	
2002	“The Church,” in James J. Buckley, Ed., <i>The Church in a Postliberal Age</i> . Grand Rapids: Eerdmans, 145-165.
October 15 – No Class, Monday Class Schedule on Tuesday	
October 22 – Ecclesiology and Ethnography	
Ward, Pete, Ed.	
2012	<i>Perspectives on Ecclesiology and Ethnography</i> . Grand Rapids: Eerdmans.
November 29 – Roman Catholic Ecclesiology	
<i>Ecclesiology Reader</i> : 179-215	
Gaillardetz, Richard R.*	
2005	“The Ecclesiological Foundations of Modern Catholic Social Teaching,” in Kenneth Himes, ed., <i>Catholic Social Teaching: Commentaries and Interpretations</i> (Washington, DC: Georgetown University Press), 72-98.
Flannery, Austin (Ed.)	
1996	<i>Vatican Council II – The Conciliar and Post-Conciliar Documents</i> . Grand Rapids: Eerdmans. Read <i>Lumen Gentium, Unitatis Redintegratio, Gaudium et Spes, Ad Gentes</i>
November 5 – African-American Perspectives	
Reddie, Anthony G.*	
2010	“Black Ecclesiologies,” in <i>The Routledge Companion to the Christian Church</i> . New York: Routledge.
Cone, James*	
1997	<i>Black Theology and Black Power</i> . 20 th Anniversary Edition. Maryknoll: Orbis (Chapters 3 and 4).
Evans, James H.*	
1992	<i>We Have Been Believers</i> . Minneapolis: Fortress Press (Chapter 6).
Pinn, Anthony B.*	
2003	<i>Terror and Triumph</i> . Minneapolis: Fortress Press (Chapter 4).
November 12 – African Perspectives, The Spirit, and Eschatology	

<i>Ecclesiology Reader: 215-243</i>	
Boff, Leonardo	
1986	<i>Ecclesiogenesis</i> . Marykoll: Orbis.
November 19 – African Perspectives, The Spirit, and Eschatology	
Bujo, Bénézet	
1992	<i>African Theology in its Social Context</i> . Maryknoll: Orbis. Reprinted by Wipf and Stock Publishers (2006), 5-37, 75-130
Daneel, Marthinus*	
2004	“The Church as Healing and Liberating Institution,” in <i>African Earthkeepers: Wholistic Interfaith Mission</i> . Maryknoll: Orbis, 137-63.
Healey, Joseph and Donald Sybertz*	
1996	<i>Towards an African Narrative Theology</i> . Maryknoll: Orbis, 104-67.
Oduyoye, Mercy*	
2004	<i>Beads and Strands: Reflections of an African Woman on Christianity in Africa</i> . Maryknoll: Orbis, 67-109.
November 26 – No Class – Reading and Research Week	
December 3 – An Orthodox Perspective	
<i>Ecclesiology Reader: 243-261</i>	
Schmemmann, Alexander	
1991	<i>For the Life of the World: Sacraments and Orthodoxy</i> . St. Vladimir’s Seminary Press.
December 10 – New Monasticism/Emerging Church	
TBA	