

# Ecclesiology



Spring 2010

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. While one of the aims of this course is that students be conversant with those voices, it ultimately aims at the student’s ability to articulate the ecclesiology of his or her own tradition and to bring that 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

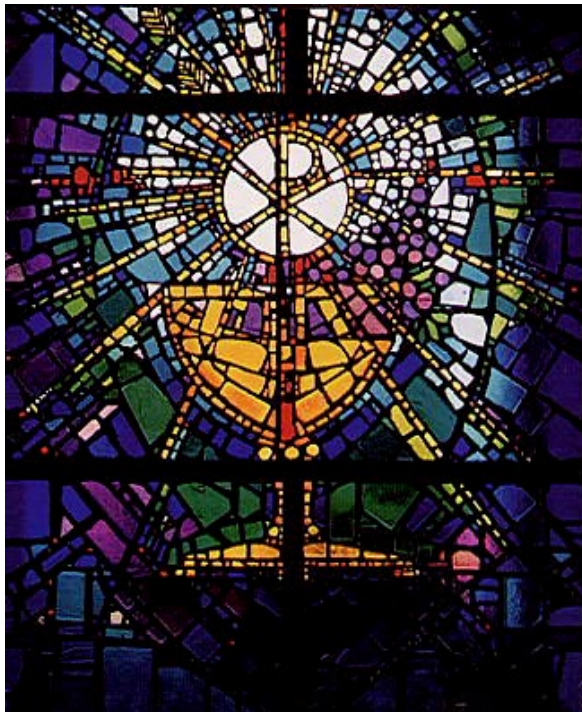
Three times during the semester each student will prepare a 7-8 page response paper on the assigned reading material. This paper should be divided into two equal parts and should (1) *briefly summarize* what the student understands the author to be saying followed by (2) a *critical response and evaluation* 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 PAPERS

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 a **one-page** response to the reading. The paper should be typed, **single-spaced**, using a standard 12-pt. font with 1” margins. This is not meant to be a collection of important quotations from the book, but a demonstration of your critical engagement with the book. What do you want to say about the reading or what questions do you have? These will be turned in after the reading discussion and, though they will not receive a formal “grade,” they will factor into the professor’s overall evaluation of the student’s participation in the class. Though the professor’s evaluation of the student’s participation (including both in-class participation and participation papers) does not carry a grade *per se*, it is weighted into the final evaluation and can alter the final grade and trump all other forms of evaluation.

## TERM PROJECT

You are asked to write an 18-20 page research paper in which, first, you conduct an ecclesiological<sup>1</sup> 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 work of the paper in order

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<sup>1</sup> Please note the following distinction between commonly confused terms:

- *Ecclesiastical*: “of or relating to the church as an established institution” (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”)

to make recommendations about future Christian practice. All three sections should be roughly the same length. Students not in the practical theology Th.D. program may write a paper in the above format or propose to the professor some other 18-20 page paper on another topic with relevance to the course.

## EVALUATION

Assignment	Percentage of Grade
Reading Response Papers	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 in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with the instructor as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure your full participation in the successful completion of course requirements.

## PLAGIARISM

Do not plagiarize.

## LATE POLICY

Work will not be accepted late.



A church engaging the world

# COURSE CALENDAR

<b>January 13 – Introduction to the Course</b>	
<b>January 20 – Intersections: Ecclesiology, Ethics, and Practical Theology</b>	
Cavanaugh, William T.	
1998	<i>Torture and Eucharist</i> . Blackwell.
	<b>Also recommended</b>
	Cavanaugh, William T.
2002	<i>Theopolitical Imagination</i> . London: T & T Clark.
<b>January 27 – A Feminist Perspective</b>	
Russell, Letty	
1993	<i>Church in the Round: Feminist Interpretation of the Church</i> . Westminster/John Knox Press.
	<b>Also recommended</b>
	Schüssler-Fiorenza, Elisabeth
1994	<i>Discipleship of Equals: A Critical Feminist Ekklesia-logy of Liberation</i> . New York: Crossroad, Chapters 5, 15, 22, 23.
	Watson, Natalie
2002	<i>Introducing Feminist Ecclesiology</i> . Cleveland: The Pilgrim Press.
<b>February 3 – A Mennonite Perspective</b>	
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.
	<b>Also recommended</b>
1992	“On Not Being Ashamed of the Gospel: Particularity, Pluralism, and Validation,” in <i>Faith and Philosophy</i> 9:3 (July), 285-300.
2001	<i>Body Politics: Five Practices of the Christian Community Before the Watching World</i> . Scottsdale, PA: Herald Press.
<b>February 10 – A Korean-American Perspective</b>	
Jung Young Lee	
1995	<i>Marginality: The Key to Multicultural Theology</i> . Minneapolis: Fortress Press.

<b>February 17 – A Postliberal Perspective</b>	
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.]
<b>1983</b>	<b>[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.]</b>
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.
<b>Also recommended</b>	
Clapp, Rodney	
1996	<i>A Peculiar People: The Church as a Post-Christian Society</i> . Downer’s Grove: Intervarsity.
Hauerwas, Stanley and Will Willimon	
1989	<i>Resident Aliens: Life in the Christian Colony</i> . Abingdon Press.
Thomsen, John B.	
2003	<i>The Ecclesiology of Stanley Hauerwas: A Christian Theology of Liberation</i> . Ashgate.
<b>February 24 –Neomonasticism &amp; The Emerging Church Movement</b>	
Stock, Jon R., Tim Otto, and Jonathan Wilson-Hartgrove	
2006	<i>Inhabiting the Church: Biblical Wisdom for a New Monasticism</i> . Cascade
<b>Also recommended</b>	
Gibbs, Eddie and Ryan K. Bolger	
2005	<i>Emerging Churches: Creating Christian Community in Postmodern Cultures</i> . Grand Rapids: Baker.
The Rutba House (ed)	
2005	<i>School(s) for Conversion: 12 Marks of a New Monasticism</i> . Eugene, OR: Cascade Books.
<b>March 3 – African Perspectives</b>	
Anderson, Allan H.	
1993	“African Pentecostalism and the Ancestors: Confrontation or Compromise?”

		<i>Missionalia</i> 21:1 (April), 26-39. < <a href="http://artsweb.bham.ac.uk/aanderson/index.htm">http://artsweb.bham.ac.uk/aanderson/index.htm</a> >.
1997		“Pluriformity and Contextuality in African Initiated Churches” < <a href="http://artsweb.bham.ac.uk/aanderson/index.htm">http://artsweb.bham.ac.uk/aanderson/index.htm</a> >.
		“African Pentecostal Churches and Concepts of Power” < <a href="http://artsweb.bham.ac.uk/aanderson/index.htm">http://artsweb.bham.ac.uk/aanderson/index.htm</a> >.
<b>Bujo, Bénédzet</b>		
1992		<i>African Theology in its Social Context</i> . Maryknoll: Orbis. Reprinted by Wipf and Stock Publishers (2006), 5-37, 75-130
<b>Daneel, Marthinus</b>		
2004		“The Church as Healing and Liberating Institution,” in <i>African Earthkeepers: Wholistic Interfaith Mission</i> . Maryknoll: Orbis, 137-63.
<b>Oduyoye, Mercy</b>		
2004		<i>Beads and Strands: Reflections of an African Woman on Christianity in Africa</i> . Maryknoll: Orbis, 67-109.
<b>Also recommended</b>		
Msafiri, Aidan G.		
2002		“The Church as a Family Model: Its Strengths and Weaknesses,” in Emmanuel Katongole, ed. <i>African Theology Today</i> . Scranton: University of Scranton Press, 85-98.
Majawa, Clement		
2002		“The Church’s Role in Defining Genuine Democracy in Africa” in Emmanuel Katongole, ed. <i>African Theology Today</i> . Scranton: University of Scranton Press, 99-119.
Oduyoye, Mercy		
2002		“The Household of God: Studies in Ecclesiology,” in <i>African Women’s Theology</i> . Cleveland: The Pilgrim Press.
<b>March 10 – Spring Break</b>		
<b>March 17 – A Theo-Dramatic Approach (followed by field trip to O’Leary’s Pub for St. Patrick’s Day celebration)</b>		
<b>Healy, Nicholas</b>		
2000		<i>Church, World, and the Christian Life: Practical-Prophetic Ecclesiology</i> . Cambridge: Cambridge University Press.
<b>March 24 – Liberationist Perspectives, Part 1</b>		
<b>Cone, James</b>		
1997		<i>Black Theology and Black Power</i> . 20 <sup>th</sup> Anniversary Edition. Maryknoll: Orbis, (Chapters 3-4) 62-115.
<b>Gutiérrez, Gustavo</b>		
1996		<i>Gustavo Gutiérrez: Essential Writings</i> . Maryknoll: Orbis, 236-276.
<b>Kwok, Pui-lan</b>		
2000		“Women and the Church,” <i>Asian Feminist Theology</i> . Cleveland: The Pilgrim Press, 98-112.
<b>Ruether, Rosemary Radford</b>		
1985		<i>Women-Church: Theology and Practice</i> . San Francisco: Harper & Row, 57-95.
<b>March 31 (J. L. Segundo’s Birthday!) – Liberationist Perspectives, Part 2</b>		

Boff, Leonardo		
1986		<i>Ecclesiogenesis</i> . Marykoll: Orbis.
<b>Also recommended</b>		
Boff, Leonardo		
1986		<i>Church, Charism, and Power: Liberation Theology and the Institutional Church</i> . Crossroads.
Segundo, Juan Luis		
1973		<i>The Community Called Church</i> . Maryknoll: Orbis.
<b>April 7 – Vatican II</b>		
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>
<b>Also recommended</b>		
Gaillardetz, Richard R.		
2008		<i>Ecclesiology for a Global Church</i> . Maryknoll: Orbis.
<b>April 14 – A Liberal Christian Perspective</b>		
Young, Pamela Dickey		
2000		<i>Re-Creating the Church: Communities of Eros</i> . Harrisburg, PA: Trinity Press International.
<b>Also recommended</b>		
Withrow, Lisa R.		
2008		<i>Claiming New Life: Process-Church for the Future</i> . St. Louis: Chalice Press.
<b>April 21 – An Orthodox Perspective</b>		
Schmemmann, Alexander		
1991		<i>For the Life of the World: Sacraments and Orthodoxy</i> . St. Vladimir's Seminary Press.
<b>April 28 – Paper Due, Wrap-up session</b>		