



**Nazarene Theological Seminary**  
1700 E Meyer Blvd • Kansas City, MO 64131 • 816/268-5400

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THE 830 — Theology of Ecclesiology  
Fall 2010

***Essential Information***

Please refer to the following resources for information essential for the successful completion of courses and degree programs at Nazarene Theological Seminary. Links to these resources are available at

[http://support.nts.edu/index.php/Essential\\_Information](http://support.nts.edu/index.php/Essential_Information). Additional technical support information can be found at <http://support.nts.edu>.

- NTS Mission Statement & Purpose and Master of Divinity Objectives
- Tips for online learning success
- NTS library services
- NTS bookstore procedures
- Online technical requirements and Moodle support information
- NTS Student Handbook including statements on quality of work, plagiarism, and academic probation
- *A Handbook for Inclusive Language*

***Instructor Information***

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***Catalog Description***

This seminar course will examine the being and mission of the Church by focusing on two basic questions: What is the Church? What on earth is the Church for? Specific attention will be given to John Wesley's 'missional ecclesiology' and how he 'connected' the being and mission of the Church with the Trinitarian category of *koinonia* and the 'means of grace.'

***Course Narrative & Rationale***

This *seminar* course will examine the *being* and *mission* of the Church by focusing on two basic questions: What *is* the Church? What on *earth* is the Church *for*? Unfortunately, almost from the Church's inception these two have become disjointed. This course will work through these two questions and the soteriologic of the Gospel for '*reconnecting*' them by examining the Trinitarian and Christological Faith of Nicea and Chalcedon. Mapping through the terrain of diverse ecclesiological traditions, this course will seek to understand Ecumenism's failure '*to be*' after the likeness of the Holy Trinity, and '*to live*' in the *missio Dei* as the '*one, holy, catholic and apostolic Church*.' Specific attention will be given to John Wesley's 'missional-ecclesiology' and how he '*connected*' the Church's *being* to the Church's *mission* with the Trinitarian category of *koinonia*. The support for such a claim can be found in Wesley's practice of 'Connexionalism' that gives credence for why Wesley viewed the very nature of the Church to be missional. When the Church practices '*unity, holiness, catholicity and apostolicity*' the Church uses these koinonetic '*means of grace*'—the *notae ecclesiae* are the marks of *koinonia*—and partakes in the nature of Christ and His Church by participating in Christ's mission to do the will of His Father, '*on earth as in heaven*.'

### ***Course Outcomes***

Upon successful completion of the course you will have (R = Course requirement directed toward achieving objective):

1. Demonstrated understanding of the ***Being and Mission*** of the Church. (R1, R2, R3)
2. Demonstrated understanding for '*how*' the various ***traditions*** of Christendom have come to terms with the ***Being and Mission*** of the Church, and '*why*' the very marks of the Church continue to be the very marks of ecclesial impasse for these traditions of the Church. (R1, R2, R3)
3. Demonstrated understanding of the ***Gospel*** and '*why*' the ***marks*** of the ***Church*** are the ***marks*** of the ***Holy Trinity***. (R1, R2, R3)
4. Demonstrated understanding of our Wesleyan tradition as a '*missional-ecclesiology*' that lives after the *mission-Dei* by the '*marked-practices*' of the '*one, holy, catholic and apostolic Church*.' (R1, R2, R3)
5. Demonstrated understanding of ***Ecumenism*** and renewed '*hope*' for entering into that ecumenical conversation that seeks to overcome the ***marks of ecclesial impasse***. (R1, R2, R3)

## ***Required Texts & Course Materials***

1. John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2010.)
2. Lorelei F. Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2008).
3. Brad Harper & Paul Louis Metzger, *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*, (Brazos Press, 2009).
4. Alexander Schmemmann, *For the Life of the World: Sacraments & Orthodoxy*, (Crestwood, NY: St Vladimir's Seminary Press, 1973).
5. Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing Company, 1998).

## ***Recommended Texts & Course Materials***

Any additional supplemental documents and resources for this course will be placed in Moodle.

## ***Course Outline***

The Biblical and Theological Underpinnings of Pentecost  
The Soteriologic of the Gospel  
Trinitarian & Christological Faith of Nicea & Chalcedon  
Ecumenism's Vision, Failure & Signs of Hope  
John Wesley's Missional Ecclesiology  
Table Talk Conversations

### **Table Talk Readings & Schedule:**

- John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2010.)-- **TABLE TALK THREE—Oct. 18.**
- Lorelei F. Fuchs, *Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2008)-- **TABLE TALK FIVE—Nov. 8.**

- Brad Harper & Paul Louis Metzger, *Exploring Ecclesiology: An Evangelical and Ecumenical Introduction*, (Brazos Press, 2009)-- **TABLE TALK ONE—Sept. 27.**
- Alexander Schmemmann, *For the Life of the World: Sacraments & Orthodoxy*, (Crestwood, NY: St Vladimir's Seminary Press, 1973)-- **TABLE TALK TWO—Oct. 4.**
- Miroslav Volf, *After Our Likeness: The Church as the Image of the Trinity*, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing Company, 1998)-- **TABLE TALK FOUR—Oct. 25.**

Ecumenical Conversations: Reimagining the Being and Mission of the Church  
Final Essay Exam

### ***Course Assignments & Requirements***

#### ***1. Table Talks (5)***

There will be five class periods set aside to discuss the assigned textbooks on the doctrine of the Church. The first round of ***Table Talks*** will consist of two groups with five students in each group. Each group of five will engage the other group in a lively and spirited ***Table Talk*** (designed after Luther's *Table Talks*) ☺ ☺ on specifically chosen chapters of the assigned texts. The professor will serve as the moderator of the discussions. Assigned chapters of the book to be discussed by each group will not be given until the day of the class seminar. The configuration of the second round of ***Table Talks*** will be as the first round but will be given a different set of chapters on the assigned readings. All of the ***Table Talks*** covering all five of the assigned readings will comprise 1/3<sup>rd</sup> of the course grade.

#### ***2. Ecumenical Conversation: A Reimagining of the Being and Mission of the Church***

Each person will be assigned to an ***Ecumenical Conversation Group (ECG)*** of no more than 6 people and the ***ECG*** will take their turn in leading the class in *ecumenical conversation*. The *aim* of this assignment is to capture the imagination of the class with your research and discovery for how the Church may 'reconnect' the being and mission of the Church. What new ways may we speak about "unity, holiness, catholicity and apostolicity" as necessary '*practices*' for living after the mission of God? What contributions should we consider from the various ecclesial traditions throughout the history of the Church? What insights from our '*assigned readings*' are worth implementing? What can we take from the work of Ecumenism to rethink our primary objective of 'reconnecting' the being and mission of the Church? What specifically, can

we re-appropriate from Wesley's Trinitarian category of *koinonia* as a way to 'reconnect' the being and mission of the Church? These questions along with the early semester *Course Lectures* and the stated *Course Outcomes* should be integrated and implemented into the final paper of each *ECG*. Further discussion and direction for these *Ecumenical Conversations* will be given on the first day of class.

These *Ecumenical Conversations* should be researched, documented, footnoted, typewritten (10 pages maximum, 2,500 words), according to Turabian style. This paper will be uploaded into Moodle for the entire class. The date for these papers to be posted is no later than **Friday, November 5**. *This deadline is firm! All late work will only be considered in the New Creation. . . . ☺* A schedule for class presentations is forthcoming (*TBA*) and will be determined after the first week of classes. The typewritten *paper* and *ecumenical conversation presentation* will comprise 1/4<sup>th</sup> of your final grade.

### 3. Final Essay Exam

There will be *one comprehensive final essay exam*. This exam will be given on the last day of class, **Dec 6**. The exam will be entirely essay in format and will be comprised of class lectures, topics and issues drawn from the assigned readings and class discussion. Further instruction on the makeup and content of this exam will be given toward the end of the semester. This exam is worth 1/4<sup>th</sup> of your final grade.

### Distribution of Student Learning Hours

	Hours
Face-to-face Class Sessions	37
Online Participation in forums, groups, etc.	0
Reading	71
Writing	20
Other Assignments and Learning Activities	0
Exams & Quizzes	5
<b>TOTAL</b>	<b>133</b>

### Method for Submitting Assignments

All assignments will be uploaded for this course in Moodle:  
<https://moodle.nts.edu/login/index.php>

### Form and Style Expectations

The '*Ecumenical Conversation Research Paper*' must be documented and formatted according to Turabian style.

### **Inclusive Language**

NTS is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion or inferiority of women, NTS urges students, faculty, and staff to avoid sexist language in public discourse, in classroom discussions, and in their writings. All written work presented to meet course requirements must use gender inclusive language.

### **Policy Regarding Late Work & Missed Exams**

In the spirit of 'fairness' and 'class integrity,' all late work that is submitted before the last day of class sessions (*Late Work will not be accepted during final exams week*) will be graciously accepted, but with a letter grade reduction. This means that if a late paper is turned in on the last day of class, the best your potentially perfect paper (A) can expect to receive is a B for that late submission.

### **Class Attendance**

Since NTS is an academic community of faith, class sessions are the primary means by which the professor and students can share and explore together the stuff of our faith. Hence, **Class Attendance IS Imperative**. **After a total of 2 absences, any unexcused absence in the total will reduce the final grade by one letter.**

### **Policy on Incompletes**

Only under the rarest of circumstances will the professor approve an incomplete. Only '*Death in the family*' or the '*prolonged illness*' of the student will be considered as a justifiable cause for petition. For the **most** part, all other requests will not be considered. And yet, if the rarest of unforeseeable circumstances do arise, and those circumstances are not the abovementioned ('*death in the family*' and '*prolonged illness*'), then, and only then, **may** an incomplete be granted by the professor. And, if the incomplete is to be granted for reasons other than '*death in the family*' and '*prolonged illness*,' it will be given with a letter grade penalty. For example, if the final grade earned in the class results in an A, and an incomplete was granted for other reasons besides '*death and prolonged illness*,' then the final grade to be submitted to the registrar will be a B. All other petitions and considerations must groan and yearn for the coming of the New Creation! ☺

## Additional Costs

No additional costs are anticipated for this course.

## Course Grading

### Evaluation Criteria: (The '*Ecumenical Conversation Research Group Paper*' & '*Final Essay Exam*')

These '*Theological Commentaries*' as well as your '*Final Reflection and Synthesis Exam*' require good writing skills. To do well certain things should be accomplished or avoided:

- a. Do not simply give me back my notes in a summarization.
- b. Make an argument in every paper. To do this you should avoid merely repeating a laundry list of disconnected ideas.
- c. Integrate class lectures, discussion and readings of sermons, letters, treatises, journals, etc., into your theological commentary.
- d. Make an intelligible argument in every paper. This requires that you get the basic information correct, that your argument makes sense given the basic information, and that your essay is submitted in a presentable form. To accomplish this, you should:
  1. Avoid misspelled words, run-on sentences, and incomplete sentences.
  2. Avoid "there is" as a subject if possible, and the use of the pronoun "it" without an antecedent.
  3. Avoid complicated subject formations. This can usually be done if you check to see if you have piled up prepositions. For instance, a subject such as "The form of the way of life in Miller's novel about Leibowitz" is too complex and doesn't say anything. Sentences like this is like "language on a holiday."
  4. Avoid complicated verbal formations that hide rather than convey significance. For example, "It is to be understood by anyone who thinks about it that . . ." Use the passive voice as little as possible.
  5. Check to see if your sentences flow upon each other, avoid *non sequiturs* -- that is, when one sentence does not follow upon a previous one but introduces an unexpected interruption of thought which cannot be accounted for in the context.

### My Evaluation of your written work will use the following criteria:

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|---|---|---|---|---|---|
| 1. Presentation   | 1 | 2 | 3 | 4 | 5 |
| (This criterion evaluates writing style, clarity of prose, basic grammatical and spelling competence, sentence and paragraph flow.) |   |   |   |   |   |
| 2. Description of Sources (Primary & Secondary)   | 1 | 2 | 3 | 4 | 5 |
| (This criterion evaluates the student's ability to describe in her or his own language the position of the theologians cited.)      |   |   |   |   |   |

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|---|---|---|---|---|---|
| 3. Comprehensiveness of Sources   | 1 | 2 | 3 | 4 | 5 |
| (This criterion evaluates the student's breadth of sources used in composing essays.)   |   |   |   |   |   |
| 4. Critical Engagement with Sources   | 1 | 2 | 3 | 4 | 5 |
| (This criterion examines whether a student's work has taken the step beyond mere description and critically engaged with the sources she or he has drawn upon by subjecting them to a critical theological analysis.)     |   |   |   |   |   |
| 5. Development of Position and a Coherent Theme   | 1 | 2 | 3 | 4 | 5 |
| (This criterion determines not only if a student has critically assessed the sources and arguments present in an essay, but also if he or she has done this through the development of her or his own coherent position.) |   |   |   |   |   |

**Summary of Grading for Assignments:**

**Ecumenical Conversation Group Paper** will constitute 1/3<sup>rd</sup> of the final grade.

**Final Essay Exam** will constitute 1/3<sup>rd</sup> of the final grade.

**Table Talks** will constitute 1/3<sup>rd</sup> of the final grade.

**Grade Scale:**

A	100-90
B	89-80
C	79-70
D	69-60
F	59-0

In accordance with the provisions of the Rehabilitation Act of 1973, NTS is committed to providing students with disabilities the opportunity to participate and benefit from its programs and activities. Accordingly, NTS will make reasonable modifications to its programs and activities to accommodate otherwise qualified students with disabilities, unless such modifications would impose an undue burden on the operation of the particular program or activity or would fundamentally alter the nature or purpose of the program or activity. Students needing accommodations should contact the Office of the Registrar. They also should contact the instructor no later than the end of the first class session to discuss learning needs and adaptive strategies, which have been beneficial for the student in the past.

*Course Calendar*

Date	Week	Assignment
		<p style="text-align: center;"><b>Table Talks (5)</b></p> <ul style="list-style-type: none"> <li>• John G. Flett, <i>The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community</i>, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2010.)-- <b>TABLE TALK THREE—Oct. 18.</b></li> <li>• Lorelei F. Fuchs, <i>Koinonia and the Quest for an Ecumenical Ecclesiology: From Foundations through Dialogue to Symbolic Competence for Communionality</i>, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing, Company, 2008)-- <b>TABLE TALK FIVE—Nov. 8.</b></li> <li>• Brad Harper &amp; Paul Louis Metzger, <i>Exploring Ecclesiology: An Evangelical and Ecumenical Introduction</i>, (Brazos Press, 2009)-- <b>TABLE TALK ONE—Sept. 27.</b></li> <li>• Alexander Schmemmann, <i>For the Life of the World: Sacraments &amp; Orthodoxy</i>, (Crestwood, NY: St Vladimir's Seminary Press, 1973)-- <b>TABLE TALK TWO—Oct. 4.</b></li> <li>• Miroslav Volf, <i>After Our Likeness: The Church as the Image of the Trinity</i>, (Grand Rapids, MI: Wm. B. Eerdmans, Publishing Company, 1998)-- <b>TABLE TALK FOUR—Oct. 25.</b></li> </ul>
Nov. 5		<b>Ecumenical Conversation Group Paper</b>
Dec. 6		<b>Final Essay Exam</b>