

PMIN 205: Ecclesiology
Winter 2024
Mondays, 6pm–9pm

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Or by appointment, in person or Zoom

Course Description

This course provides theological foundations in ecclesiology (the study of the church) for graduate students in pastoral ministry. Grounded in the ecclesiology of the Second Vatican Council and postconciliar and contemporary developments, this course explores the nature and mission of the church as the pilgrim people of God in communion, theologies of ministry, and teaching and governance in the church. These topics are considered in theological, historical, global, and feminist perspectives.

Required texts

We will read large portions of the texts below, so per fair use copyright law, you should purchase or borrow these books in their entirety.

- The documents of the Second Vatican Council. Recommended English translation is Austin Flannery’s inclusive translation (1996). The documents can be accessed online at www.vatican.va as well.
 - *Students are welcome to read the conciliar texts, as well as any other papal/magisterial texts for our course, in the language of their choosing. However, in class, we will be referencing the English translations from Flannery and/or the Vatican website.*
- Brian Flanagan, *Stumbling in Holiness: Sin and Sanctity in the Church* (Liturgical Press, 2018)
- Edward P. Hahnenberg, *Ministries: A Relational Approach* (Crossroad, 2003)
- Richard R. Gaillardetz, *By What Authority?* (Liturgical Press, 2018, revised and expanded edition)
- Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent, revised 2nd edition* (Orbis Press, August 2023)
- Rafael Luciani, *Synodality: A New Way of Proceeding in the Church* (Paulist Press, 2022)

All other assigned texts will be available on Camino.

Learning Outcomes

This course primarily addresses two learning outcomes of the Graduate Program in Pastoral Ministry's MA Degree:

Goal 1: Students will gain a broad theological foundation that will undergird inquiry into a select area of concentration.

Objective A: Students will demonstrate an understanding of Fundamental Theology, Christology, Ecclesiology, Ethics, Hebrew Bible, and the New Testament according to the competencies articulated by each of these areas.

We will work toward this goal through critical reading of key texts, class discussion, brief lectures, short papers, and option 1 for the final paper/project.

Goal 3: Students will become competent leaders dedicated to serving the Church and to creating community in parish and other pastoral settings.

Objective A: Students will employ historically informed knowledge of the tradition to assess theological positions and pastoral issues.

We will work toward this goal through class presentations, class discussion, and options 2 and 3 for the final paper/project.

Course Components

Active participation & engagement. All students are expected to come to class having read the assigned texts and prepared to discuss them (a good practice in this regard is to prepare one question or comment on the day's material, its relation to other course content, and/or implications for your ministry).

Discussion Leaders: Each student will choose a class day and serve as that evening's discussion leader. The student will prepare an oral presentation of 10–15 minutes on the reading(s) for that week. In their presentation, the student should 1) offer a brief summary of the main arguments or contributions of the texts, including the student's own evaluation of the merit of those arguments; 2) highlight what they find to be the central issues to be explored and discussed; and 3) pose 2–4 specific questions for class discussion. The student might also consider pastoral challenges or implications, and make connections across texts for that day or to prior course materials, indicating how they relate to (build on, agree with, disagree with) one another. A handout for other students is strongly recommended.

Short papers. You will write two short papers (~5pgs each) after week 4 and after week 8 in response to specific prompts. These are not research papers, but neither are they simply reflection papers or extended journals. They will ask you to substantively engage course material

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on the topics covered in the first four weeks, and then the second four weeks, respectively, and apply them to your pastoral/ministerial contexts. Full details will be provided on Camino.

Final Paper/Project. You will choose one of the options below based on their own interest, ministry, and/or learning goals. By the start of week 8, you will let me know which option you've chosen and provide a brief outline of your research topic/thesis/project.

Option 1: Research Paper: A 10–12 page research paper on a topic in ecclesiology of your choice. It must offer an original insight, argument, or interpretation of texts, and make use of 4–6 scholarly sources beyond what we have read in class (the “supplemental texts” document on Camino can be a starting point). Full details will be available on Camino by week 3.

Option 2: Ecclesiological Analysis. A 10–12 page analysis of the operative ecclesiology in your parish or ministry community. You will critically examine parish/ministry resources (e.g. websites, bulletins, mission statement, liturgies, organizational structure & personnel, finances, etc.) in light of what we have studied in this course and write an essay addressing questions such as: what models of church are implicit or explicit in your parish/ministry? How is authority exercised by various persons in this parish/ministry? To what extent does your parish/ministry reflect the ecclesiologies of Vatican II or Pope Francis? How can your parish/ministry learn from the *sensus fidei* or incorporate synodal processes?, etc. Full details will be available on Camino by week 3.

Option 3: Pastoral Project. You will create a pastoral project relevant to your current or future/hopeful ministry in which you apply course readings, lectures, discussions, etc. to your ministry. This might be, for example, a pastoral presentation on the synod on synodality; a high school curriculum unit on the church; recommendations for how your parish can respond to the synod's findings, or improve its missionary activity, or acknowledge its sinfulness, etc. Creativity is encouraged. You will submit 1) the elements needed for the pastoral project, and 2) a paper of 5–7 pages that summarizes the project and your hoped-for outcomes of it, and explains how it applies the ecclesiological insights you gained from our course. Full details will be available on Camino by week 3.

Course policies

Attendance

Class discussion will be essential to your and others' learning in this course. Regular attendance is particularly important given that we only meet once a week, and only for 10 weeks. I will excuse absences for unavoidable, legitimate reasons (ex. jury duty, bereavement, university-mandated travel, urgent medical treatment for yourself or dependents) but you should alert me beforehand whenever possible. I may ask for documentation. Unexcused absences will result in a 5pt deduction from your final grade. If you do miss a class, you are strongly encouraged to watch the class recording on Camino when you are able afterwards.

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Classroom Environment & Participation

- Our collective success and your learning in this course will come from open intellectual engagement not only with the assigned material but also with your classmates. My goal as your instructor is *both* to provide you with historical/theological content relevant to our subject matter and course texts, *and* to facilitate your critical thinking about key concepts and questions in contemporary ecclesiology and their application for your ministry. I encourage you to bring your own expertise (professional, ministerial, or other academic) into the classroom and to be open to learning from the experiences of others.
- Ecclesiology, like all theology, is unfinished business. The classroom is an opportunity for you to try out new ideas. You are not bound to any comments or questions you offer in class, and I have no interest in policing orthodoxy. Feel free to experiment with and abandon ideas in discussion and in your writing.
- My expectation is that all students offer one another the freedom and space to ask questions and consider new perspectives. Conversation should remain respectful at all times, meaning we allow others the time and opportunity to contribute their views and seek to understand one another as best we can, with a hermeneutic of generosity. Critique of *ideas* is acceptable—you might encounter ideas with which you disagree in this course—but critique of *persons* is not.

Schedule of Topics, Readings, and Due Dates

Texts should be read in advance of the class session for which they're listed

Week 1 (Jan 8): Introduction: History of ecclesiology and models of the church

- Michael Himes, “The Development of Ecclesiology: Modernity to the Twentieth Century” (23pp)
- Joseph A. Komonchak, “The Significance of Vatican Council II for Ecclesiology” (23pp)
- Recommended to skim after class: Susan A. Wood, “Continuity and Development in Roman Catholic Ecclesiology” (25pp)
 - *NB: there is a fair amount of overlap between this and Himes’ and Komonchak’s articles; my purpose in providing Wood is for her ‘models’ framework for understanding conciliar and postconciliar ecclesiology (see Komonchak 76–77)*

Week 2 (Jan 15): The church’s origins in the Triune God and in history

****NB: Jan 15 is MLK Day, an academic and administrative holiday. Details regarding this class session will be determined before the start of the quarter.***

- Vatican II, *Lumen Gentium* chapters 1, 2, and 7 (28pp)
- Brian Flanagan, “The Word and Spirit Co-instituting the Church” (14pp)
- Richard Gaillardetz, “A People Called to Community” (34pp)
- Elisabeth Schüssler Fiorenza, “‘You Are Not to Be Called Father’: Early Christian History in a Feminist Perspective” (28pp)

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Week 3 (Jan 22): The people of God in communion

- Vatican II, *Lumen Gentium* chapters 3, 4, and 5 (36pp)
- Vatican II, *Unitatis Redintegratio* (23pp)
- Gaillardetz, “A People Called to Discipleship” (34pp; pages 196–201 optional)
- Amanda Osheim, “The Christian Faithful” (20pp)

Week 4 (Jan 29): “Missionary by its very nature”

- Vatican II, *Gaudium et Spes*, preface, introduction, and chapter 4 (19)
- Vatican II, *Ad Gentes*, introduction and chapter 1 (11pp)
- Pope Francis, *Evangelii Gaudium* (89pp)

Week 5 (Feb 5): A holy and sinful church

- ***Short paper 1 due this week***
- Flanagan, *Stumbling in Holiness: Sin and Sanctity in the Church*, Introduction and chapters 2–6 (146pp)

Week 6 (Feb 12): Ministry in the church, part 1: Ordered communion

- Gaillardetz, “A People Called to Ministry” (39pp)
- Edward Hahnenberg, *Ministries: A Relational Approach*, introduction and chapter 1 (1–38), chapter 2 sections (39–59, 85–98), chapter 3 sections (122–150) (99pp)

Week 7 (Feb 19): Ministry in the church, part 2: Women in ministry

***NB: Feb 19 is President’s Day, an academic and administrative holiday. Details regarding this class session will be determined before the start of the quarter.**

- Susan Ross, “Church and sacrament – community and worship” (13pp)
- Mary Ann Hinsdale, “A Feminist Reflection on Postconciliar Catholic Ecclesiology” (24pp)
- Phyllis Zagano, “Women and the Church: Unfinished Business of Vatican II” (17pp)
- Zagano, “The Question of Governance and Ministry for Women” (20pp)
 - *Both of these articles are also published as chapters in Zagano’s book Women in Ministry: Emerging Questions about the Diaconate (Paulist, 2012). If you already have that book, you can read these there.*
- Pope Francis, *Querida Amazonia*, nos. 85-105 (4pp)
- Elyse Raby, “The Diaconate: How Doers Get More Done” (5pp)

Week 8 (Feb 26): Teaching and governance in the church: Magisterium

- ***Brief outline of final paper/project due this week***
- *Lumen Gentium* chapter 3 (reread from week 3)

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- Gaillardetz, *By What Authority?*, chapters 1, 6–9 (86pp)
- Schüssler Fiorenza, “Patriarchal Structures and the Discipleship of Equals” (22pp)
- Paul Lakeland, “Ministry & Governance: What might *Praedicate Evangelium* have started?” (4pp)

Week 9 (March 4) Teaching and governance in the church: *Sensus fidei*

- ***Short paper 2 due this week***
- Gaillardetz, *By What Authority?*, chapters 10–12 (56pp)
- Natalia Imperatori-Lee, “*Más que cuentos: Literary Narrative as a Resource for Ecclesiology*” (33pp)
- Student’s choice: one of the following chapters from *Learning from All the Faithful: A Contemporary Theology of the Sensus Fidei*, based on your own interest or pastoral context
 - Peter C. Phan, “*Sensus Fidelium, Dissensus Infidelium, Consensus Omnium: An Interreligious Approach to Consensus in Doctrinal Theology*”
 - SimonMary A. Aihokhai, “A Mosaic of Identities of the *Sensus Fidelium: The Realities of African Ecclesial Communities in Diaspora*”
 - Edmund Kee-Fook Chia, “Discerning the *Sensus Fidelium* in Asia’s Narrative Theologies”
 - Hoon Choi, “Storytelling as an Expression of *Sensus Fidelium: A Korean-American Catholic Perspective*”
 - Maria Clara Luchetti Bingemer, “The *Sensus Fidei* in the Recent History of the Latin American Church”
 - Anne Arabome, “How Are Theologians Challenged and Informed by their Engagement with the Sense of the Faithful in the Local/Global Church” [Kenya]

Week 10 (March 11): Teaching and governance in the church: Synodality

- Pope Francis, “Address Commemorating the 50th Anniversary of the Institution of the Synod of Bishops” (5pp)
- Rafael Luciani, *Synodality: A New Way of Proceeding in the Church*, chapters 3, 4, 5, and 8 (35pp)
- Synod on Synodality documents: TBD

Final paper or project due by Monday, March 18, 6pm.

Grades

Participation: 30%

- ◇ 15% of this is discussion leader day
- ◇ Unexcused absence deducts 5pts from final grade

Short Papers: 30% (15% each)

Final Paper/Project: 40%

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Grading rubrics for each assignment will be posted on Camino.

Conversion of number to letter grade (for final grade for the course):

95–100	A	73–76.99	C
90–94.99	A-	70–72.99	C-
87–89.99	B+	67–69.99	D+
83–86.99	B	63–66.99	D
80–82.99	B-	60–62.99	D-
77–79.99	C+	0–59.99	F

Other Course & University Policies

Academic Integrity

Academic integrity is part of your intellectual, ethical, and professional development. I expect you to uphold the principles of academic integrity for all work in this class. If you have questions about what is appropriate on any assignment, please let me know before you hand in work. For resources about ensuring academic integrity in your work, see this site created by the SCU Library at <https://libguides.scu.edu/academic-integrity> or visit www.scu.edu/academic-integrity.

Academic integrity is violated by any dishonest act which is committed in an academic context including, but not restricted to the following:

Cheating is the fraudulent or dishonest presentation of work or attendance. Cheating includes but is not limited to:

- the use or attempted use of unauthorized aids in examinations or other academic exercises submitted for evaluation;
- fabrication, falsification, or misrepresentation of data, results, sources for papers or reports, or in clinical practice, as in reporting experiments, measurements, statistical analyses, tests, or other studies never performed; manipulating or altering data or other manifestations of research to achieve a desired result; selective reporting, including the deliberate suppression of conflicting data;
- falsification of papers, official records, or reports;
- copying from another student's work;
- unauthorized cooperation in completing assignments or during an examination;
- the use of purchased essays or term papers, or of purchased preparatory research for such papers;
- dishonesty in requests for make-up exams, for extensions of deadlines for submitting papers, and in any other matter relating to a course;
- marking another student as present when she or he is in fact absent or asking another student to do so.

Plagiarism is the act of taking the words, ideas, data, illustrations, or statements of another person or source, and presenting them as one's own. Each student is responsible for using proper methods of paraphrasing and footnoting, quotation, and other forms of citation, to ensure that the

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original author, speaker, illustrator, or source of the material used is clearly acknowledged. See the Chicago Manual of Style for proper forms of citation:

<https://www-chicagomanualofstyle-org.libproxy.scu.edu/book/ed17/frontmatter/toc.html>

Collusion is defined as assistance or an attempt to assist another student in an act of academic dishonesty. Collusion is distinct from collaborative learning, which may be a valuable component of students' scholarly development. Acceptable levels of collaboration vary in different courses, and students are expected to consult with their instructor if they are uncertain whether their cooperative activities are acceptable.

For resources about ensuring academic integrity in your work, see this site created by the SCU Library at <https://libguides.scu.edu/academic-integrity> or visit www.scu.edu/academic-integrity.

If I suspect a violation of academic integrity in any of your work submitted for this course, I will request that you meet with me to discuss the matter. If I determine that you did violate the university's Academic Integrity policy, I may pursue any of the following options: a lowered grade for the assignment, failure for the assignment, the opportunity to repeat the assignment, an oral exam in place of a written assignment, or failure for the course. I will also report the incident to the Office of Student Affairs, at which point an Assistant Dean will schedule a student conduct hearing with you.

Office for Accessible Education

I am committed to meeting each of my students' learning needs. If you have a documented disability for which accommodations may be required in this class, please contact the Office of Accessible Education (oae@scu.edu, <http://www.scu.edu/oae>) as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through OAE, please be sure to request your accommodations through your myOAE portal and discuss them with me during my office hours as soon as you can. Students who have medical needs related to pregnancy or parenting may be eligible for accommodations.

Diversity

It is my intent that students from all diverse backgrounds and perspectives be well served by this course, that students' learning needs be addressed both in and out of class, and that the diversity that students bring to this class be viewed as a resource, strength and benefit. It is my intent to present materials and activities that are respectful of diversity: gender, sexuality, disability, age, socioeconomic status, ethnicity, race, religion, and culture. Your suggestions are encouraged and appreciated. Please let me know ways to improve the effectiveness of the course for you personally or for other students or student groups. In addition, if any of our class meetings conflict with your religious events, please let me know so that we can make arrangements for you.

Moreover, this course affirms people of all gender expressions and gender identities. If you go by a name different from what is on the class roster, please let me know. Using correct gender pronouns is important to me, so I encourage you to share your pronouns with me and correct me

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if I make a mistake. If you have any questions or concerns, please do not hesitate to contact me. For more on personal pronouns see www.mypronouns.org.

In keeping with this policy of respect for all persons and for theological reasons, you are expected to use gender-inclusive, gender-neutral, or otherwise varied/expansive pronouns for God in your speaking and writing. (God *may* be referred to as “He,” but also as “She,” the singular “They,” “the Divine,” “the Sacred,” etc.)

Accommodations for Pregnancy and Parenting

Santa Clara University does not discriminate against any student on the basis of pregnancy or related medical conditions. Absences due to medical conditions relating to pregnancy and childbirth will be excused for as long as deemed medically necessary by a student’s doctor, and students will be given the opportunity to make up missed work. Students needing accommodations can often arrange accommodations by working directly with their instructors, supervisors, or departments. Students needing accommodations can also seek assistance with accommodations from the Office of Office of Accessible Education (OAE) or from the Office of Equal Opportunity and Title IX Office. The following link provides information for students and faculty regarding pregnancy rights. <https://www.scu.edu/title-ix/resources/pregnancy/pregnancy>.

Discrimination and Sexual Misconduct (Title IX)

Santa Clara University's fundamental principles of academic excellence through diversity and inclusion are central to our Jesuit, Catholic values. These principles and values call on us to provide a workplace and educational environment free from discrimination, harassment, and sexual misconduct. I am committed to helping create a safe and open learning environment for all students. If you (or someone you know) have experienced any form of discrimination, harassment or sexual misconduct, including sexual assault, dating or domestic violence, or stalking, know that help and support are available. I encourage you seek support and report incidents to the Director of Equal Opportunity and Title IX Coordinator, titleixadmin@scu.edu or (408) 551-3043.

Please be aware that as a faculty member at Santa Clara University, I am a mandated reporter. If you inform me—whether in person or in writing—of having survived sexual violence, including rape, sexual assault, sexual exploitation, intimate partner violence, or stalking, I am required to share this information with the campus Title IX Coordinator.

For more information about reporting options and resources at Santa Clara University, please visit <https://www.scu.edu/title-ix/>. If you wish to speak with a confidential resource, please visit <https://www.scu.edu/title-ix/resources/student/>.