

MIN 5106: Ecumenism and Interfaith

Unification Theological Seminary

Term: Summer 2022

Instructor: Drissa Kone, Assistant Professor of Conflict Resolution and Ministry

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Office hour: Tuesday, Wednesday, Thursday 10am -4pm

I. DESCRIPTION

The course is designed to explore the field of ecumenism, interfaith and their contemporary expressions. Students will investigate the issues which are most central to today's ecumenical dialogue worldwide in order to understand what role they might play in ecumenical work locally and internationally in the future. Through a study of current ecumenical documents, statements of contemporary faith and order commissions and an assessment of developing trends in theology and ministry, students will not only develop insight into intra-Christian relationships but also develop the initial skills with which to dialogue theologically and practically with diverse Christian denominational leaders and ministries.

This course has also been designed to deal with interfaith studies and dialogue. The students will explore the different definitions and understanding of the terms "interfaith," "multi-faith," "interreligious dialogue," etc. The scope of this field of study is to move toward a clear understanding of interreligious dialogue and its challenges in the 21st century.

II. OUTCOMES

1. Gain a historical and theological understanding of the development of the ecumenical movement and of Christian unity/disunity.
2. Be able to dialogue about doctrinal issues in an ecumenical and interfaith context.
3. Be able to articulate key points of their theology in settings of ecumenical dialogue.
4. Have a deeper understanding of the legacy of the Protestant Reformation and the changing context for missions in a global and ecumenical church today.
5. Have developed more fully their own ecclesiological identity within an ecumenical and interfaith ethos.

Student Learning Outcomes Rubric

Course Outcomes	Progressing	Fair	Good	Excellent
1. Gain an historical understanding of the development of the ecumenical movement and Christian unity/disunity	The student poorly describes an historical understanding of the development of the ecumenical movement and Christian unity/disunity	The student describes a disorganized historical understanding of the development of the ecumenical movement and Christian unity/disunity	Student can describe with very few errors an historical understanding of the development of the ecumenical movement and Christian unity/disunity	The student can describe a neat, organized and with no error an historical understanding of the development of the ecumenical movement and Christian unity/disunity

2. Able to dialogue about doctrinal issues in an ecumenism and interfaith context	The student is not able dialogue to dialogue about doctrinal issues in an ecumenism and interfaith context	The student can dialogue in a disorganized manner about doctrinal issues in an ecumenism and interfaith context	The student can dialogue with few errors about doctrinal issues in an ecumenism and interfaith context	The student can effectively dialogue with no error about doctrinal issues in an ecumenism and interfaith context
3. Be able to articulate key points of their theology in an ecumenical and interfaith context.	The student poorly articulate key points of their theology in an ecumenically and interfaith context	The student in a disorganized manner articulates key points of their theology in an ecumenical and interfaith context	The student articulates with few errors' key points of their theology in an ecumenical and interfaith context	The student clearly and without error articulate key point points of their theology in an ecumenical and interfaith context
4. Have a deeper understanding of the legacy of the Reformation and the changing context for mission in a global and ecumenical church today.	The student has a poor understanding of the legacy of the Reformation and the changing context for mission in a global and ecumenical church today	The student has a disorganized understanding of the legacy of the Reformation and the changing context for mission in a global and ecumenical church today	The student understands with few errors the legacy of the Reformation and the changing context for mission in a global and ecumenical church today	The student understands with no error the legacy of the Reformation and the changing context for mission in a global and ecumenical church today.
5. Have developed more fully their own ecclesiological identity within an ecumenical and interfaith ethos.	The student poorly developed their own ecclesiological identity within an ecumenical and interfaith ethos	The student develops in a disorganized manner their own ecclesiological identity within an ecumenical and interfaith ethos	The student develops with few errors an ecclesiological identity within an ecumenical and interfaith ethos	The student develops a clear and concise ecclesiological identity within an ecumenical and interfaith ethos

III. REQUIREMENTS

- Online students are expected to log in regularly on Canvas each week. Even Though assignment can be completed according to each student's schedule, it is important to be present throughout the course week. It is not acceptable to do everything in one session and ignore the course for the rest of the week (missing the chance to interact with others and potentially missing important communications). Students must have access to the Internet, a (real) computer, and Microsoft Word iPads and similar devices allow you to perform many, but not all, of the required activities. Students must have the proper hardware/software (video camera, microphone, etc.) to participate in synchronous learning sessions and to record presentations. Late assignments are not accepted.

- **ACADEMIC INTEGRITY:** Plagiarism is a form of dishonesty that occurs when a student passes off someone else’s work as his or her own. This can range from failing to cite an author for ideas incorporated into a student's paper to cutting and pasting paragraphs from different websites, to handing in a paper downloaded from the Internet. This includes buying or submitting a paper written by a third party. All are considered forms of “plagiarism” and a violation of the Seminary’s academic integrity policy. The student may repeat or fail the assignment. In cases of serious or repeated violations, the instructor has the option of having the student fail the course or of reporting the student to the Vice President of Academic Affairs for disciplinary action. Possible disciplinary actions include probation, suspension, or withdrawal.
- **NETIQUETTE:** When posting online or by email, you need to follow the same ethical standards and laws as you would in face-to-face communications. Your language should be respectful of faculty members and fellow students. Do not post private or confidential information about anyone, and do not provide personal information that could put yourself at risk. The Seminary's LMS has robust security measures to protect communication between teacher and student. Yet please be aware that anything that you post in discussions and groups in which other students participate can be retrieved by others and copied. Do not download and share course materials without permission of the instructor, as this may violate copyright. UTS reserves the right to delete postings on UTS maintained sites that are considered insensitive, harassing, or illegal. Language that is illegal, obscene, defamatory, threatening, infringing of intellectual property rights, invasive of privacy, profane, libelous, threatening, harassing abusive, hateful, or embarrassing to any person or entity, or otherwise, is a violation of the Student Code.

IV. GRADING*

In computing the cumulative grade point average (G.P.A.) the following quality point scale is used:

A 4.00	A- 3.67	B+ 3.33
B 3.00	B- 2.67	C+ 2.33
C 2.00	C- 1.67	D+ 1.33
D 1.00	D- 0.67	F 0.00

Incompletes are given only when there are compelling medical or personal reasons.

*See college catalog for a detailed grading policy.

This scale severely penalizes Fs. Therefore, it is better to hand in a poorly done assignment than not to hand one in at all.

Grades for each assignment are recorded by letter, and are understood as follows:

Excellent (A)

Good (B)

Acceptable (C, D)

Failure (F)

Failure to hand in an assignment will result in an F for that assignment.

V. TEXTS

Required Text:

Cros, Jeffrey, McManus Eamon, Riggs, Ann. *Introduction to Ecumenism*. New York: Paulist Press, 1998. ISBN: 0-8091-3794-1, \$18.91.

Raiser, Konrad. *Ecumenism in Transition: A Paradigm Shift in the Ecumenical Movement*. Geneva: WCC Publications, 1991. ISBN-10: 2825409960, \$14.98.

Knitter, Paul. *One Earth Many Religions: Multifaith Dialogue and Global Responsibility*. Orbis Books, 1995. ISBN-10: 1570750378, \$16.00.

Cleveland, Christena. *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*. Downers Grove, IL: IVP Books, 2013. ISBN-10: 0830844031, \$10.00

VI. PLAN OF LECTURES

Students must read all required sections/chapters of the text and handouts before the class and submit weekly writing assignments throughout the course. The schedule may change.

Assignment Descriptions:

Grade Distribution:

1. Weekly discussion (20%)
 2. Weekly Essay (20%)
 3. Report on an interfaith dialogue (20%)
 4. Final Paper (40%)
- Total = 100%

Weekly Assignment Discussion and Participation:

The first part of the week will focus on discussion questions regarding one issue related to the topic of the week. Regarding weekly discussion, every participant is expected to post a primary comment and to respond to others, thus generating a (potentially endless) thread. Posts are expected to contain observations, additional information, commentary and/or open-ended, critical thinking questions on the topic assigned by the instructor. Primary posts need to offer real substance for discussion by applying one or more of the above criteria. Participants have ample freedom in deciding what exactly they want to offer if it has constructive value for the discussion (though it may of course be critical of any statement or element of the course).

The second part of the course will be a short essay on the topic of the week. The essay must be no longer than two pages, but it must be an in-depth analysis of the topic. While this is an assignment, please provide evidence that you have not only thought about your topic but have done reading in ecumenism/interfaith to give depth and background to your essay.

Each student will give a report on an ecumenical/interfaith event that he/she organized or attend. Details guideline will be given for the reports.

FINAL PAPER OR PROJECT: Final paper (10-12 pages) on a topic decided by student in consultation with the professor. More details will be offer to the students for the final Paper/project.

Due Days:

- Assignment: Discussion Must be posted by Wednesday midnight.
- Essay: Essay must be posted by Saturday midnight
- Once each person has participated within the time as described above, discussions remain open for the rest of the course and are welcome to continue if there is interest on the part of one or more participants.
- Student must submit their interfaith report by the end of week 7.

COURSE SESSIONS

Session	Date	Topics	Readings/Videos
1.	Wed. Jun15 2022	Lecture 1: Syllabus, reading material Definition of terms: Ecumenism, interfaith, multi-faith, interreligious dialogue, etc. A Brief Historical overview: Discuss and assign topics for weekly ecumenical/interfaith dialogue. Discussion: For what purposes your faith tradition is involved in ecumenical or interfaith work? Explain. Is there any non-negotiable in your faith tradition that you do not feel you can dialogue about with others? If yes explain	Introduction to the Course Gros: Chapters 1-3
	Sat. Jun18, 2022	Essay: What theological issues divided the church at the Council of Nicea? What do you think prevent the opposing parties to dialogue?	The Church and the Churches Interfaith: The Trinity Barth: Chapters 1- 3
2.	Wed. Jun 22,2022	Lecture 2: History of the Ecumenical Movement interfaith Discussion: Is there any division over the theological view of God in your faith tradition? Explain the difference theological views. Can those differences be reconciled or healed? If yes how?	Raiser: Chapters 1-2

	Sat Jun.25, 2022	<p>Essay: What led Martin Luther to start a reformation movement? What comes first in your faith tradition? Salvation by action or by faith alone (Grace) ? Explain why?</p> <p>2. Was there any major shift in your faith tradition regarding the salvation of non-members? What was the shift about? What caused it?</p>	https://www.oikoumene.org/en/resources/documents/wcc-programmes/ecumenical-movement-in-the-21st-century/foundational-texts/challenges-facing-the-ecumenical-movement-in-the-21st-century
3.	Wed Jun 29, 2022	<p>Lecture3: Contemporary Ecumenical Movements and the Challenges in Today's World: Discussion: Is there only one way to salvation or many ways?</p> <p>1.What is the most serious challenge your faith tradition is facing in the 21st Century? 2.What solution do you suggest addressing the challenge?</p>	https://www.oikoumene.org/en/about-us/self-understanding-vision/cuv/the-wcc-s-organizational-structure Reading: Knitter, One Earth Many Religions Chap 3: Pp.39-53
	Sat July 2, 2022	<p>Essay: I am the way the truth 3.In a Dialogue session, how will you introduce the concept of God in your faith tradition to a religiously diverse group?</p>	Reading: Gros Chap 7 pp. 133-153
4.	Wed. July 6, 2022	<p>Workings and History of the WCC (World Council of Churches) and National Councils / The WCC's Organizational Structure Interfaith Discussion: Do you think a worldwide religious institution is necessary for the unity of God's people? If yes, why? if not explain</p>	https://www.oikoumene.org/about-the-wcc/self-understanding-and-vision
	Sat. July 9, 2022	<p>Essay: The Holy Land of Jerusalem What reasons led to the crusades? What prevent protagonists to engage in a dialogue?</p>	
5.	Wed July 13, 2022	<p>Lecture 4: What Goes Beyond Religious Denominations? Principles vs. Denominational Culture. Discussion questions Is unity possible between diverse</p>	Kone, D. The Greatest Virtues are Peace, Unity and Forgiveness Chap3: Pp. 31-37, Knitter, P. One earth Many

		<p>religious denominations? What prevent religious denomination to unite?</p> <ol style="list-style-type: none"> 1. What is the difference between culture and principle? Give an example. 2. Do you know a role model who has demonstrated a high level of consciousness in your culture or religion. Cite his/her name and explain how he/her demonstrated a high level of consciousness? 3. Is there a time in your life when you have failed to practice any of these principles? Which one? and what lessons have you learned? 	Religions Chap 2: Pp. 25-27
	Sat July 16, 2022	<p>Essay: Who goes to heaven and who goes to hell and why? Bible verse.</p> <ol style="list-style-type: none"> 1. Name an assumption / a popular belief in your culture, ethnic group or denomination. And what would be the universal principle underlying this hypothesis or belief? 2. What principle enables us to establish strong and lasting bonds with those who are different from us? (Ethnic, religious, political, racial...?) 	Knitter, Theologies of Religions: Reading Chap 1: Pp.19-44
6.	Wed July. 20, 2022	<p>Lecture 5: Understanding the Theological Issues of Today's and the Future of Ecumenism and Interfaith? / Different Kinds of Dialogue Discussion: Do you still believe that people who die apart from Christ are eternally separated from God and will endure punishment in Hell for eternity? Support your view with scripture</p>	Knitter, One Earth Many Religions: Reading Chap 4: Pp.54-72
	Sat July 23, 2022	<p>Case Study: Doctrinal Issues in Abrahamic Faith: The Sacrifice of Abraham Essay: You are leading a dialogue session and the issue of the promise son is discussed? Christian theologians in the room</p>	

		<p>argued that the son was Isaac citing the Bible.</p> <p>Muslim scholars argued back and cited the Quran and the hadith that the promise son was Ishmael.</p> <p>If you were facilitating the dialogue, how will you reconcile both views?</p> <p>How will you conclude the dialogue session?</p> <p>How would you address the theological issue of the sacrifice of Abraham in an interfaith context?</p>	
7	Wed July27,2022	<p>Interfaith dialogue organized in the previous class: Report on the dialogue see report guideline</p> <p>How to Conduct an Interfaith Dialogue: Principles and Guidelines, the Facilitator's Role</p> <p>Video as an example:</p>	
	Sat July 30, 2022	<u>Report on an interfaith dialogue event</u>	
8	Wed Aug 3, 2022	<p>Lecture 6: Dialogue Beyond Religious Identity Understanding Conversion</p> <p>The life of St Francis of Assisi</p> <p>Discussion: Have you ever had a conversion or spiritual experience?</p> <p>Share your experience.</p> <p>Is it acceptable to have more than one religious' identity?</p>	
	Sat Aug. 6, 2022	<p>Video:</p> <p>Theological Discussion on the Issue of Interfaith Marriage Interfaith</p> <p>Essay: Should we promote interfaith marriages or not? For what purpose?</p> <p>What are challenges and advantages?</p>	<p>http://www.foxnews.com/opinion/2013/04/19/some-even-things-dont-know-about-interfaith-marriage.html</p>
9.	Sat Aug. 13, 2022	Final Paper due	

VIII. BIBLIOGRAPHY

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Barth, Karl, *The Church and the Churches*. William B. Eerdmans Publishing Company, 2005. ISBN-13: 978-0802829702, \$10.14.

Swidler, Leonard. *Toward a Universal Theology of Religion*. Faith Meets Faith Series. ISBN: 978-0918954718, \$9.00.

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Smock, David R.. *Interfaith Dialogue and Peacebuilding*. United States Institute of Peace Press, 2002. ISBN: 978-1929223350, \$10.17.

Smith, Huston. *The World's Religions: Our Great Wisdom Traditions*. Harper Collins Publishers, 1991. ISBN: 978-006 1660184, \$10.22.

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Lorke, Mélisande and Dietrich Werner, eds. *Ecumenical Visions for the 21st Century: A Reader for Theological Education*. Geneva: World Council of Churches, 2013.

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Collins, Paul M. and Barry Ensign-George, eds. *Denomination: Assessing an Ecclesiological Category*. London: T & T Clark, 2011.

Borgh, Eduardus Van der. *The Unity of the Church: A Theological State of the Art and Beyond*. Studies in Reformed Theology. Leiden: Brill, 2010.

Putnam, Robert D. and David E. Campbell. *American Grace: How Religion Divides and Unites Us*. New York: Simon and Schuster, 2010.

Summer 2022 Ecumenism and Interfaith

Course Assignments	Course outcome 1 Gain an	Course outcome 2 Can dialogue	Course outcome 3	Course outcome 4 Have a deeper	Course outcome 5 Have developed more
	historical and theological understanding of the development of the ecumenical movement and Christian unity/disunity	about doctrinal issues in an ecumenism and interfaith context	Can articulate key points of their theology in an ecumenical in a dialogue situation	understanding of the legacy of the Reformation and the changing context for mission in a global and ecumenical church today	fully their own ecclesiological identity within an ecumenical and interfaith ethos
Assignment 1 Weekly Discussion	X	X	X	X	X

Assignment 2 A report on an interfaith event	X	X	X	X	X
Assignment 4 Weekly Essay	X	X	X	X	
Assignment 6 Final Paper (10-12 pages) on a topic decided by student in consultation with the professor.	X	X	X	X	X

Final Paper Grading Rubric: This explains how papers are evaluated and points are earned for different levels of proficiency. To earn a good grade, study this rubric. Make sure that your paper includes all its elements and meets all the criteria.

	Outstanding	Proficient	Needs Improvement	Not evident	Value
Main Elements					Total=60
1.Theological content	Theology of ecumenism	Biblical understanding	Unclear discussion	Coherent flow of thought	15
2. Challenges of ecumenical and interreligious studies	Description of the context (diversity)	The understanding of vision and mission	Description of common ground	No understanding of “spirituality”	15
3. Application of theological principles in ministry	Challenges in creating a context to teaching/practicing ecumenism	Problems are discussed but analysis is weak	Practical, innovative ways of creating awareness of crisis	Analysis of your willingness to form ecumenical groups	20
4. Your personal analysis	Your opinion backed by your theological and scriptural understanding	Rationale behind your understanding	Your view is weakly argued	Lack of documentation for your opinion	10
General Criteria					Total=40

Critical thinking	Insightful analysis and conclusions supported with evidence	Logical analysis but evidence is thin	No coherent flow of defense with evidence	No evidence presented	15
Research and citations	Six or more different scholarly sources used and correctly cited.	Six or more different scholarly sources but deficient citations	Fewer than six sources; deficient citations	No evidence of research	15
Writing	Grammar, spelling, and use of quotations are satisfactory	Weakness in grammar, spelling, paragraphing or quotations	Weakness in two areas	Weakness in three or more areas	10
Total = 100					

OTHER ISSUES AFFECTING THE GRADE: If the paper is too short, i.e., less than 2500 words, up to 10 points can be deducted. If the paper is late, up to 10 points can be deducted.