

**IS151 -- THEOLOGICAL INTERPRETATION:  
GOD, COMMUNITY AND TRANSFORMATION  
UNITED THEOLOGICAL SEMINARY OF THE TWIN CITIES  
Fall, 2009 – Mondays, 1:30-4:45 p.m.**

**SYLLABUS**

FACULTY RESPONSIBLE FOR THE COURSE:

Marilyn Salmon, Chris Smith, Richard Weis

INSTRUCTORS FOR FALL, 2009:

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**COURSE DESCRIPTION**

This course serves as an introduction to the approach to theological thinking and learning that is fundamental to the ethos and pedagogy of UTS. United uses a theological model of education that attends seriously to the pluralistic contexts in which theology is done, to the person doing the theology, to the resources of the students' traditions, and to their/our deepest theological values/norms (e.g., justice, love, hope, liberation). Focus on one theme throughout the course is intended to provide a sharpened and integrated learning experience for the student's beginning year. *No prerequisites.*

**Theme for this year: Vocation**

**COURSE OUTCOMES**

Although the course's theme might suggest that its purpose is to teach some things about the topic of vocation, the purpose of the course is really to teach a framework for theological reflection and a base set of skills in analysis, research and theological work that will support your organizing your subsequent seminary studies into an integrated whole. Thus the course focuses a lot on skill development. At the end of the course these are the things you should know, and be able to do for the course to have served its purpose.

1. Given a particular topic or question, a student will articulate her or his own theological position on that topic or question using the approach for theological reflection in L. Green, *Let's Do Theology*. (*Assessed on the basis of the papers on your theology of work and your theology of vocation*)
2. A student will be able to articulate in a basic way how his or her personal story, relationships and situation in the world shape her or his theological perspective. (*Assessed on the basis of your paper on Sawyer, your completion of the spiritual autobiography and*

*meeting with the chaplain to discuss it, and the general awareness displayed in your two papers of theological reflection)*

3. Given a specific topic, a student finds relevant and substantive published resources in a variety of formats, offers annotations of those resources that convey their value for study of the topic, and cites their bibliographic data in a way that enables another to find the resources. (*Assessed on the basis of your annotated bibliography*)
4. In theological conversation students will be able to engage those of differing viewpoints in a way that is respectful, but at the same time critically engages the substance of those viewpoints. (*Assessed on the basis of small group participation [in particular the online component of that] and the use of other theological works in your two papers of theological reflection*)

## **ASSUMPTIONS AND STARTING POINTS**

**This course makes the following assumptions about its participants:**

1. ***You are self-motivated learners*** who will take responsibility for your own learning within the structures of the course.
2. ***Already, before the start of the course, you each have your own particular way - - your own habits -- of thinking theologically and living religiously.*** You are formed in a certain way in this part of your life. Thus the work you do in this course can never be purely “academic,” but will always have a personal dimension. Even when you are not consciously reflecting on your own religious commitments and ways of thinking theologically, those will nevertheless be engaged along with whatever is the conscious focus of your work.
3. ***You will need space to process and integrate your learnings in this course.*** So far as possible, we have tried to create space within the course for some of this. That may not be sufficient, however. Thus, so far as possible, we are glad to be available for individual conversation if that would be helpful in the processing and integrating of your learnings in the course. You should assume, however, that a certain amount of this integrative work is something you need to do on your own. You would do well to anticipate this during the life of the course. ***Moreover, you should assume that the processing and integrating will go on well past the end of the course.***
4. ***When taken together as a group, you are a highly diverse group:*** in gender, race/ethnicity, age, sexual identity, work experience, formative experiences, denominational background, theological literacy, theological convictions, skills in social analysis, vocational clarity, vocational direction, degree program, etc., etc. This is a great value for our work together because of the different angles of vision that are at the table in our work. ***This also puts a premium on the work of listening carefully and respectfully to each other, and on the work of speaking in ways that contribute to greater understanding.***

**This course makes the following assumptions about its subject:**

1. ***Theology is human talk about God; it is not God.*** It partakes of human frailty and limitation even though it attempts to speak of One who transcends human frailty and limitation. Thus all theological statements are in some sense provisional and subject to critique and revision.
2. ***Theology is a process of interpreting,*** making sense of, the world in relation to God.

3. The most valuable mechanism for overcoming the limitations of theological statements (to the extent they can be overcome), is ***theological conversation among diverse voices***.
4. ***Attentiveness to the explicit process*** of theological reflection is more important for good theology than knowledge of specific doctrinal material (although that is not without its own importance).

## **CLASS ORGANIZATION**

Each class session will begin with a brief service of worship. Each class session typically will include three elements: presentation(s), split class or all class discussion or exercises, and guided small group discussion. The sequence of these three elements, and whether or not there is a split/all class discussion exercise will vary some from week to week. However, there will be small group discussion each week, typically from 3:00 to 4:00 p.m. Membership in these groups will be assigned by the instructors and will remain the same throughout the course.

The course will also have a required electronic component in the form of discussion forums and document sharing facilities for the in-class small groups. Most weeks the instructors will post a question(s) or topic to be addressed in the small group discussion forum. These on-line discussions will function as a kind of preparation for or continuation of the in-class small group discussions. In addition, course documents will be posted on the course's site in Moodle.

## **COURSE EXPECTATIONS**

The course is graded on a pass-no credit basis. The expectations for participation in the course for credit are as follows:

1. That each participant **will have done the week's assignments, and will participate constructively in large class discussions, and in her or his small group both in person and online.**
2. That all cell phones, pagers, MP3 players and similar devices **will be turned off during class.**
3. That participants are free to use computers during class, **provided they are used for the work of the class** and not for other purposes.
4. That each participant will meet **minimum expectations for participation in the on-line small group discussions.** After the first week these are: one substantive posting in response to the question(s) or topic posed by the instructors, and one response to a colleague's substantive post. Participation in the online small group discussion is an indispensable part of the work of the course and will impact students' final evaluations. If you find yourself having difficulty navigating Moodle, please contact one of the instructors for assistance!
5. That each student electing the course for credit **will submit five papers:**
  - A 3 page spiritual autobiography due **September 21** (an electronic version is due to your small group colleagues on moodle on **September 19** by 6:00 p.m.). This

will be graded pass/no credit based only on whether it is completed and it in fact is a spiritual autobiography. The student is also expected to make an appointment to discuss her or his autobiography with the chaplain before the end of the semester.

- A 3 page paper reflecting on the readings from Sawyer, *The Church on the Margins*, due **October 12**. This will be graded pass/no credit of letter grade depending on how the student has registered for the course.
- An annotated bibliography, due **November 23**. This will be graded pass/no credit of letter grade depending on how the student has registered for the course.
- A 4 page statement of your theological understanding of work, due **November 30**. This will be graded pass/no credit of letter grade depending on how the student has registered for the course.
- A 4 page statement of your theological understanding of vocation, due **December 14**. This will be graded pass/no credit of letter grade depending on how the student has registered for the course.

Specific instructions for each of these papers will be found in the course schedule section of this syllabus or will be distributed in class. The spiritual autobiography will be read by both instructors. The paper reflecting on *The Church on the Margins*, and the annotated bibliography will be evaluated by one of the two instructors. They will each respond to half of the class's papers, and will alternate the half to which they respond. Both instructors will read all the statements of your theological understanding of work and your theological understanding of vocation, and each will respond to half of those papers.

6. That each each student electing the course for credit **submit a theological reflection piece of work on Psalm 65 or Psalm 104 taking the form of artistic or liturgical expression** will, due **November 2**. This will be graded pass/no credit based only on whether it is completed and it in fact is an artistic or liturgical reflection on Psalm 65 or Psalm 104. Both instructors will receive this assignment.
7. That each participant will share in leading opening class worship (10 minutes) once during the term as part of a three- or four-person team. This responsibility for worship leadership includes bringing a cloth and appropriate symbols for the center table in the classroom.

We expect that you will observe the normal practices of the academic world for acknowledging dependence on the work of others. Your papers will have bibliographies listing works you consulted in writing the paper even if these are only Bible translations or textbooks, and no matter how few or many there are. **Except for the spiritual autobiography no paper will be accepted without a bibliography!** Wherever in the paper itself you use information, ideas, opinions, etc. gained from your reading, it is not enough to list the source(s) of that material in the bibliography. A footnote identifying the source(s) at the actual point of usage is also necessary. Failure to identify the sources of material that is not your work, but taken over from others, is plagiarism. If you hand in work containing plagiarism, we will grade it "NC," and will not let you replace or make up that paper. Note that the *Masters Student Handbook* shows a possible penalty of dismissal from school in the event of repeated offenses.

## **REQUIREMENTS FOR AUDITORS**

Auditors are welcome in this class within the limits defined by seminary policy providing they keep faith with the first expectation for the course, completion of all reading assignments and participation in class discussions. Auditors will not complete written assignments that are submitted to instructors for evaluation.

## **SEMINARY POLICY ON EXTENSIONS**

The work for a course is terminated at the end of the final class session. The student's performance in the course is evaluated on the basis of the work submitted by that time, unless an exception is made by the instructor[s], in which case a formal petition for extension must be approved by the instructor[s] by the end of the final class session. Extensions (of course work) beyond the end of the semester will be approved only under extraordinary circumstances. Each instructor will include this policy on each course syllabus as well as the criteria by which she or he [they] will grant such an extraordinary exception. In this course extensions ordinarily will be granted only when the need for additional time arises from a significant life change that materially alters the time a student can give to course work (e.g., serious illness, family crisis, change in job hours).

In the event such an exception is approved, the instructor[s] shall file the extension form with the Registrar by the date grades are due. The Student Review Committee shall monitor extensions. If no extension is filed, a final grade will be submitted.

An extension may be granted for a period not to exceed six months from the end of the term. If the work is not completed by the date petitioned, a final grade will be submitted. Any renewal of an extension must be approved by the instructor[s] and filed with the Registrar prior to the due date on the original petition. No extension or its renewal will exceed six months from the end of the term in question.

## **SEMINARY POLICY ON THE USE OF INCLUSIVE LANGUAGE**

Exclusive language is any form of communication which demeans, discounts, or ignores the experiences and full humanity of a group of people on the basis of gender, race, ethnic group, class, age, sexual orientation, or differing abilities and hence fosters oppression and injustice. Language shapes relationships between persons and shapes the self-image of persons. UTS seeks to affirm the human community in all its diversity. In a tradition of seeking justice as an educational community and while embracing the diversity of faith traditions, UTS strongly encourages all of its members to use language in writing and speech that is inclusive in regard to gender, race, ethnic group, class, age, sexual orientation, or differing abilities.

### **Implications:**

1. Sexually inclusive language refers to human beings either in ways which are not gender-specific (e.g. "humankind," "chairperson," etc.) or which use balanced male and female terms (e.g. "she or he," "all men and women," etc.).

2. Nonsexist language is a broader category that refers to:
  - Language about God as well as about human beings, either using non-gender specific references for God or using pronouns and personal or non-personal images for God which reflect male/female balance; and
  - Language about human beings that acknowledges the full equality of women and men rather than reinforcing assumptions of male superiority and social privilege and/or reinforcing gender stereotypes (e.g. “pastor” rather than “woman pastor,” “nurse” rather than “male nurse,” “flight attendant” rather than “stewardess,” etc.).
3. Racially and ethnically inclusive language rejects the equating of color with virtue and does not equate darkness with negative qualities or lightness with positive qualities. It also rejects the use of or construction of “otherness” in language that connotes superiority of the dominant group.
4. Inclusive language also rejects the identification of single physical characteristics with a whole person, particularly in the case of physical or mental limitations, and instead strives to name the personhood first (e.g., “person who is blind” instead of “the blind person”).
5. Inclusive language rejects sexuality-specific language in general reference to relationships (e.g. “partner” is a more inclusive term than “husband” or “wife”).
6. Likewise, inclusive language referring to age, class, and other categories acknowledges the full humanity of persons and does not use terms which identify only singular characteristics of a person or group. (e.g. people who are homeless)

Further elaboration of this policy and suggestions and resources for its implementation may be found on reserve in the library in the folder marked “Inclusive Language.” You may also find these resources helpful:

Clanton, Jann Aldredge. *In Whose Image?* New York: Crossroad, 1990.

Hardesty, Nancy A. *Inclusive Language In the Church.* Atlanta: John Knox, 1987.

Miller, Casey and Swift, Kate. *The Handbook of Nonsexist Writing.* Second edition. New York: Barnes and Noble, 1989.

Mollenkott, Virginia Ramey. *The Divine Feminine: The Biblical Imagery of God as Female.* New York: Crossroad, 1987.

Schwartz, Marilyn, and the Task Force on Bias-Free Language of the Association of American University Presses. *Guidelines for Bias-Free Writing.* Bloomington: Indiana University Press, 1995.

Wren, Brian. *What Language Shall I Borrow?* New York: Crossroad, 1990.

## **CONTACTING THE INSTRUCTORS**

We encourage you to contact either or both of us any time you have questions, concerns or other matters related to the course that you would like to discuss. This contact can come in person, via telephone, or via e-mail (but not via Facebook). If the matter is routine and informational, we are happy to respond via e-mail or telephone if that is more convenient way for you. *However, if you wish to discuss substantive questions, concerns or struggles you are experiencing in the course, we ask that you use the telephone or e-mail to set up a face to face appointment with one or both of us.*

**TEXT BOOKS**

Cooper, Burton Z. and John S. McClure. *Claiming Theology in the Pulpit*. Louisville: Westminster John Knox Press, 2003.

Green, Laurie. *Let's Do Theology: A Pastoral Cycle Resource Book*. New York: Continuum, 1990.

Placher, William C., editor. *Callings: Twenty Centuries of Christian Wisdom on Vocation*. Grand Rapids: William B. Eerdmans Publishing, 2005.

Sawyer, Mary R. *The Church on the Margins: Living Christian Community*. Harrisburg: Trinity Press International, 2003.

Stone, Howard W. and James O. Duke. *How to Think Theologically*. Second edition. Minneapolis: Fortress Press, 2006.

Thistlethwaite, Susan Brooks and Mary Potter Engel. *Lift Every Voice: Constructing Christian Theologies from the Underside*. Revised and expanded edition. Maryknoll: Orbis, 1998.

**REQUIRED READINGS ON RESERVE OR FIRSTSEARCH**

Dorothy Bass and Mark Schwehn, "Measure of Success" **FirstSearch/on reserve in the library**

John M. Buchanan, "A Vocation To Save Life." **FirstSearch/on reserve in the library**

Pedro Casaldaliga and Jose-Maria Vigil, "Everyday Faithfulness." in *Political Holiness: A Spirituality of Liberation* (Maryknoll: Orbis Books, 1994), 55-61. **On Reserve in the library**

Martin B. Copenhaver, "Portrait of a Pastor: Mysteries and Blessings." **FirstSearch/on reserve in the library**

Jane Dillenberger, *Style and Content in Christian Art* (Nashville: Abingdon, 1965), 11-28. **On reserve in the library**

Norma Cook Everist, "Connecting The Learning Community And Vocation In The Public World." **FirstSearch/on reserve in the library**

Frederick J. Gaiser, "What Luther Didn't Say About Vocation." **FirstSearch/on reserve in the library**

Vincent Harding, "I Hear Them...Calling," in *Leading Lives that Matter: What We Should Do and Who We Should Be* ed Mark R. Schwehn and Dorothy C. Bass (Grand Rapids: Eerdmans Publishing Company, 2006), 395-404. **On reserve in the library**

Deborah Haynes, "Theology of the Arts and the Vocation of the Artist." **FirstSearch/on reserve in the library**

Dieter T. Hessel, "Where Were/Are the U.S. Churches in the Environmental Movement?" In *Theology for Earth Community: A Field Guide* ed. Dieter T. Hessel (Eugene: Wipf and Stock Publishers, 1996), 199-208. **On reserve in the library**

- Scott Holland, "The Public Vocation of the Pastor." **FirstSearch/on reserve in the library**
- Donald J. Isaac, "Work and Christian Calling." **FirstSearch/on reserve in the library**
- Rolf A. Jacobson, "Stewards of God's Mysteries." **FirstSearch/on reserve in the library**
- David Lee Jones, "The True Self and the Stewardship of Vocation" **FirstSearch/on reserve in the library**
- Paul F. Knitter, "Conclusion: An Interreligious Common Front and Common Hope." In *Visions of a New Earth: Religious Perspectives On Population, Consumption, And Ecology* ed. Harold Coward and Daniel C. Maguire (Albany: State University of New York Press, 2000), 201-217. **On reserve in the library**
- Richard Lischer, "The Called Life: An Essay on the Pastoral Vocation." **FirstSearch/on reserve in the library**
- Lois Lowry, "Chapter 7 and Chapter 8," in *Leading Lives That Matter: What We Should Do and Who We Should Be* ed. Mark R. Schwehn and Dorothy C. Bass (William B. Eerdmans Publishing Company, 2006), 386-395. **On reserve in the library**
- Joan M. Martin, "Whose Work Ethic? A Womanist Reading of 'A Work Ethic' from the Bible to the United States," in *More Than Chains and Toil: A Christian Work Ethic of Enslaved Women*, Joan M. Martin (Louisville: Westminster John Knox Press, 2000) 111-139. **On reserve in the library**
- Melanie A. May, "One Woman's Wrestling With Vocation." **FirstSearch/on reserve in the library**
- Peggy McIntosh, "White Privilege And Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies," in *Race, Class, and Gender: An Anthology*, ed. Margaret L. Anderson and Patricia Hill Collins (Belmont: Wadsworth Publishing Company, 1992), 70-82. **On reserve in the library**
- Margaret Piercy, "To be of use." Poem in *Leading Lives that Matter: What We Should Do and Who We Should Be* ed. Mark R. Schwehn and Dorothy C. Bass (Grand Rapids: William B. Eerdmans Publishing Company, 2006), 199-201. **On reserve in the library**
- Martha Postlethwaite, *Spiritual Chronicle*. Chs. 1-3. New Brighton: UTS, 2008. **To be passed out in class**
- Larry Rasmussen, "Eco-Justice: Church and Community Together." In *Earth Habitat: Eco-Injustice and the Church's Response* (Minneapolis: Fortress Press, 2001), 1-23. **On reserve in the library**
- Lynn N. Rhodes, "Vocation: Meaningful Work." In *Co-Creating: A Feminist Vision of Ministry*, Lynn N. Rhodes, (Philadelphia: The Westminster Press, 1987), 100-122. **On reserve in the library**
- Letty M. Russell, *The Future of Partnership* (Philadelphia: Westminster, 1979), 159-176. **On reserve in the library**
- Albert Schweitzer, "I Resolve to Become a Jungle Doctor." Chapter in *Leading Lives That Matter: What We Should Do and Who We Should Be*, ed. Mark R. Schwehn and Dorothy C. Bass (Grand Rapids: William B. Eerdmans Publishing Company, 2006) 29-49. **On Reserve in the library**
- Phillip C. Stone, "Mistaken Identities: Dignity and Value in All Work" **FirstSearch/on reserve in the library**

Amy Tan, "Two Kinds," in *Leading Lives That Matter: What We Should Do and Who We Should Be* ed. Mark R. Schwehn and Dorothy Bass (William B. Eerdmans Publishing Company, 2006), 370-381. **On reserve in the library**

Arthur Walker-Jones, "Psalm 104: A Celebration of the *Vanna*," in *The Earth Story in the Psalms and the Prophets* ed. Norman C. Habel (Cleveland: Pilgrim, 2001), 84-97. **On reserve in the library**

Howard N. Wallace, "Jubilate Deo Omnis Terra: God and Earth in Psalm 65," in *The Earth Story in the Psalms and the Prophets* ed. Norman C. Habel (Cleveland: Pilgrim, 2001), 51-64. **On reserve in the library**

Wilson Yates, "The Case for Integration," in *Arts in Theological Education: New Possibilities for Integration* (Atlanta: Scholars, Press, 1987), 97-125. **On reserve in the library**

## **ACCESSING READINGS THROUGH FIRSTSEARCH**

**To access assigned readings that are available through FirstSearch follow these steps:**

1. Go to United's Mercury intranet page: <http://mercury.unitedseminary-mn.org>
2. Login (this is the same as your e-mail address and password)
3. Click on Spencer Library
4. Click on top left "One-Stop-Searching (FirstSearch)" (NOTE: You may have to login again.)
5. At the ATLA page that comes up go to "Search in database" – click on it
6. Choose ATLA Religion
7. Click Search
8. In the ATLA Religion page click on keyword and then substitute this with "title"
9. In the "Search for box" type the name of the article
10. Click on Search at the bottom of the page
11. If you have the option of opening the article as a PDF file, do so, and print.
12. If you only have access to the article as a GIF file, then make a note of the page numbers
13. **Make a note of the page numbers and if you get multiple titles make sure you choose the correct author's title**
14. Click on View Full Text in GIF format
15. Click on Display/print multiple pages
16. Type the page numbers of the article
17. Click on Display
18. Click on Print

## **COURSE SCHEDULE**

### **AN INTRODUCTION TO THE ART & CRAFT OF THEOLOGY**

**SESSION 1 - SEPTEMBER 14** -- INTRODUCTION TO THE COURSE

SMALL GROUP DYNAMICS (Barbara Anne Keely)  
SMALL GROUPS MEET BRIEFLY  
MOODLE AND ONLINE DISCUSSIONS (Adam Pfuhl)

**SESSION 2 - SEPTEMBER 21** -- VOCATION: THE JOURNEY THAT BROUGHT YOU HERE  
spiritual autobiography and spiritual direction (Martha Postlethwaite)

**Preparation: Read:** *Spiritual Chronicle*, chapters 1-3 (handed out in class on Sept. 14)

Lowry, "The Giver – Chapters 7 and 8," -- **On reserve**

Tan, "Two Kinds" -- **On reserve**

Schweitzer, "I Resolve To Become A Jungle Doctor," -- **On reserve**

Harding, "I Hear Them...Calling," -- **On reserve**

May, "One Woman's Wrestling With Vocation," – **First-Search/On Reserve**

**Assignment due:** A 3-page paper articulating your "Spiritual Autobiography" as defined in Chapter 2 of the *Spiritual Chronicle*. **You should post your paper to the members of your small group on Moodle by 6:00 p.m. on Saturday, September 19<sup>th</sup> so that each member of your group is able to read everyone else's autobiography before coming to class on September 21. Bring two paper copies to class for the instructors.**

The instructors will write their own statements and post these on the course web site for all class members to read.

**SESSION 3 - SEPTEMBER 28** -- THE NATURE OF THEOLOGICAL REFLECTION

theology as talk, not god  
embedded vs. deliberative theology  
resources for theological reflection  
processes of theological reflection (interpretation, correlation, assessment)  
contextuality of theological reflection  
theological reflection as dialogue  
finding the questions in life

**Preparation: Read:** Stone & Duke, *How to Think Theologically* (all of it)  
Cooper & McClure, *Claiming Theology in the Pulpit*, pp. 1-35

**Assignment due:** Fill out your theological profile chart (handed out in class on Sept. 21 and available on the course web site), reflect on how this suggests you would work with the resources, processes, etc. in theological reflection described by Stone & Duke. Come prepared to discuss this with your small group in class.

**SESSION 4 – OCTOBER 5** - A METHOD FOR DOING THEOLOGY: EXPERIENCE – EXPLORATION  
– REFLECTION – RESPONSE

**Preparation: Read:** Green, *Let's Do Theology: A Pastoral Cycle Resource Book* (all of it)

**SESSION 5 - OCTOBER 12** -- CONTEXTUALITY: THE PARTICULARITY AND RELATEDNESS OF  
INDIVIDUALS AND COMMUNITIES

identity, social location, systemic oppression & their impact on theological reflection

**Preparation: Read:** Sawyer, *Church on the Margins*, pp. 22-80, plus any two (your choice) of chapters 4-9

McIntosh, "White Privilege And Male Privilege" **On reserve.**

**Assignment due:** A 3-page paper that addresses two tasks:

1. Describe how your experience of religious community has been similar or different from those that Sawyer describes;
2. Describe what you think a good theologian needs to do in response to the situation described by Sawyer.

**SESSION 6 - OCTOBER 19** -- CONVERSATION: THE DIVERSITY OF THEOLOGICAL COMMUNITY  
conversation that embraces difference

**Preparation: Read:** Thistlethwaite & Engel, *Lift Every Voice*, pp. 1-95

**OCTOBER 26 -- READING WEEK – NO CLASS**

**SESSION 7 – NOVEMBER 2** -- THEOLOGY AS IMAGINATIVE WORK: THE ARTS AS A MODEL  
FOR THEOLOGICAL REFLECTION

artistic imagination as a model for theological reflection (Cindi Beth Johnson)

**Preparation: Read:** Yates, *Arts in Theological Education: New Possibilities for Integration* (Atlanta: Scholars, Press, 1987), pp. 97-125, "The Case for Integration," – **On reserve**

Dillenberger, *Style and Content in Christian Art* (New York: Abingdon, 1965), 11-28 – **On reserve**

Habel, *The Earth Story in the Psalms and the Prophets* (Cleveland: Pilgrim Press, 2001), pp.51-64; 84-97. --

**On reserve**

**Assignments due:**

1. View the work of art that will be posted on the course web site and post on Moodle to your small group your responses to the set of instructions and questions that will be posted on the course web site as well. This will be your Moodle post for this week with your small group.
2. Reflect on Psalm 65 and Psalm 104 and allow your reflections to take the form of an artistic or liturgical expression. You may use any medium your like for an artistic expression of your theological reflection. Liturgical expressions might take the form of a written prayer, hymn, act of praise, etc. Try to do the assignment BEFORE you read the assigned readings. This will be graded pass/no credit based only on whether it is completed and it in fact is an artistic or liturgical reflection on Psalm 65 or Psalm 104.

**SESSION 8 - NOVEMBER 9** -- RESEARCH FOR DOING THEOLOGY

library research (Sue Ebbers & Dale Dobias)

**Preparation: Read:** Pages 37-69 in Cooper & McClure, *Claiming Theology in the Pulpit*

Pages 133-139 in Turabian, *Manual for Writers of Term Papers...* 7<sup>th</sup> ed., i.e., the section titled "General Introduction to Citation Practices"

- Assignments due:** 1. After completing the reading in Cooper & McClure, fill out your theological profile chart (handed out in class on Oct. 30 and available on the course web page), and come prepared to discuss this with your small group in class.
2. During the week go to the course web page and work through the two library tutorials:  
 + *Which Word Works Where?*  
 + *Building a Keyword Search*  
 Your performance will not be evaluated, but we will track names to ensure that everyone completes both tutorials. Be sure to do the tutorials on the IS151 course web page rather than the library web page, or you will not receive credit for having completed them. If you have trouble with either of them feel free to consult the library staff.

## PRACTICING OUR ART USING THE COURSE THEME: VOCATION

**SESSION 9 - NOVEMBER 16** - IS THERE A BASIC HUMAN VOCATION? IF SO, WHAT IS IT? integrative notebook introduced

**Preparation: Read:** Placher, *Callings*:  
 Clement of Alexandria, John Calvin, Sor Juana Inés de la Cruz, Gerrard Winstanley, John Wesley "Sermon 51," Howard Thurman = pp. 47-51, 232-239, 254-261, 300-303, 322-324, 385-389  
 Bass and Schwehn, "Measure of Success" – **FirstSearch/on reserve**  
 Jones, "The True Self and the Stewardship of Vocation" – **FirstSearch/on reserve**  
 Buchanan, "A Vocation To Save Life" – **FirstSearch/on reserve**  
 Casaldaliga and Vigil, "Everyday Faithfulness" -- **On reserve**  
 Piercy, "To be of use" -- **On reserve**

**Assignment due:** There is no written assignment due this week, but your in-class small group discussion will start an exploration (to use Green's term) of your group's experience of work, and will set an agenda for further exploration between the 16<sup>th</sup> and the 23<sup>rd</sup>. So November 10-16 would be a good opportunity to invest a lot of time and energy on the annotated bibliography assignment also due on the 23<sup>rd</sup>.

**SESSION 10 - NOVEMBER 23** -- ALL WORK AS VOCATION

**Preparation: Read:** Placher, *Callings*:  
 Luther *Whether Soldiers, Too, Can Be Saved*, William Perkins, Richard Baxter, Dorothy Sayers = pp. 217-220, 262-273, 278-285, 405-412  
 Gaiser, "What Luther Didn't Say About Vocation" -- **First-Search/on reserve**  
 Isaac, "Work and Christian Calling" – **FirstSearch/on reserve**

Stone, "Mistaken Identities: Dignity and Value in All Work" –

**FirstSearch/on reserve**

Haynes, "Theology of the Arts and the Vocation of the Artist" – **FirstSearch/on reserve**

Martin, "Whose Work Ethic? A Womanist Reading of "A Work Ethic" from the Bible to the United States" -- **On reserve**

Rhodes, "Vocation: Meaningful Work" – **On reserve**

**Assignment due:** An Annotated biography assignment due on **one** of four assigned topics:

**Choose one of these topics:**

- The Church and Eco-justice/injustice
- The Arts and Theology
- Work
- The Vocation of the pastor/clergy

**Use 7 sources:**

- 1 article from reference works (dictionaries, encyclopedias, etc.)
- 1 book written by a single author (**NOT** an edited volume with essays by a number of contributors)
- 1 review of the book listed above
- 2 articles from academic journals (print or online full-text), such as those indexed in the ATLA Religion Database (**NOT** popular journals such as *Newsweek*)
- 2 "informally published" resources found on the internet, such as Web sites, blogs, etc. (see Turabian, p. 38 for definition of "informally published"). Do **NOT** choose online journal articles. **Include in the annotation for these resources a case for why they are academically credible.** (See handout on evaluation of resources distributed during the library research session November 9.)

Citations should follow as closely as possible the style manual by Turabian: *A Manual for Writers of Research Papers, Theses, and Dissertation*, 7<sup>th</sup> edition. Turabian is available in the library and in the bookstore.

Annotations should include four or five sentences which (1) give a general description of the main theme or focus of the text, (2) present the structure and contents of the text, (3) further indicate the nature of the argument, information of the text, (4) present some evaluation of how the text may be used.

For more detailed help see the handouts on Citation Tips and Tips for Annotated Bibliography Assignment distributed during the library research session November 9). This handout includes assessment rubrics that define the criteria the instructors will use in evaluating the bibliographies.

**Please hand in two copies of your bibliography.** One of these will be read and evaluated by the course instructors, then returned to you. Your name will be blanked out on the second copy and it will be read as part of the seminary's ongoing assessment of the effectiveness of its programs.

**SESSION 11 – NOVEMBER 30 -- VOCATION TO OFFICE IN THE CHURCH**

View in class the movie: *An Uncommon Kindness: The Father Damien Story*

**Preparation: Read:** Placher, *Callings*:

Mechthild of Magdeburg, Thomas Aquinas, Luther *To the Christian Nobility & Sermon on Keeping Children in School*, Karl Barth = pp. 150-154, 154-175, 211-213, 220-227, 429-443

Lischer, "The Called Life: An Essay on the Pastoral Vocation" – **FirstSearch/on reserve**

Copenhaver, "Portrait of a Pastor: Mysteries and Blessings" – **FirstSearch/reserve**

Holland, "The Public Vocation of the Pastor" – **First-Search/on reserve**

**Assignment due:** A 4-page statement of your theological understanding of work following the approach to theological work offered in Green and drawing on the resources of the course. In your theologizing draw on your own experience of work as that has been informed and explored through your small group discussions of November 16 and 23. Draw also especially on the course readings for November 23 and – if you did it on the topic of work – on the things you found for your annotated bibliography. **Please bring two copies of this paper to hand in.**

**SESSION 12 – DECEMBER 7 -- THE CORPORATE VOCATION OF THE CHURCH**

**Preparation: Read:** Placher, *Callings*:

Walter Rauschebusch, Dorothy Day = pp. 377-385, 413-420

Thistlethwaite & Engel, *Lift Every Voice*, pp. 221-264

Jacobson, "Stewards of God's Mysteries" -- **FirstSearch/on reserve**

Cook Everist, "Connecting The Learning Community And Vocation In The Public World" -- **FirstSearch/on reserve**

Knitter, "Conclusion: An Interreligious Common Front and Common Hope" -- **On reserve**

Hessel, "Where Were/Are the U.S. Churches in the Environmental Movement?" -- **On reserve**

Rasmussen, "Eco-Justice: Church and Community Together." -- **On reserve**

Russell, "Partnership and the Future" -- **On reserve**

**SESSION 13 - DECEMBER 14 -- TYING THINGS UP AND OPENING THINGS OUT**

Final Statements

Course Evaluations

Final Worship and Sending Forth

**Assignment due:** A 4-page statement of your theological understanding of vocation following the approach to theological work offered in Green and drawing on the resources of the course. In your theological work draw on your own experience in one or more of the areas of vocation (human vocation, work as vocation, the church's vocation, vocation to office in the church), and on the resources of the course readings and – if it's relevant – the works you found for your annotated bibliography. **Please bring two copies of this paper to hand in.**