PHILLIPS THEOLOGICAL SEMINARY
SYLLABUS DISCLAIMER

The following syllabus is the teaching and learning guide for the last time this course was taught. It will give you a good idea of the descriptions of the course, how it was taught, the reading, the papers and other assignments, the intended outcomes, and the workload. By examining this syllabus and others, you will be able to form an impression of what graduate theological education at Phillips Theological Seminary requires of students.

Due to periodic curriculum revisions, course names and/or numbers may be different on this syllabus than what the name and/or number of the current offered course may be.

This syllabus is provided for your information only. The faculty reserves the right to revise the curriculum, and each professor reserves the right to decide how best to meet the learning goals of the curriculum. Therefore, the following syllabus is an historical artifact rather than a promise of how the course will be taught in the future, or that the course will be taught again.

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Summer 2014
Concentrated Course
Class Session Days and Times:
   June 16-20, 2014
   8:30 a.m. – noon, 1:15 p.m. – 5 p.m., Monday through Friday

Course Purpose
Faithful and effective Christian behavior in the world, based on the way of Jesus, is critical to engaging a host of 21st century issues—e.g., climate change, good soil, the meaning of work, humane uses of technology, the ethics of “who is my neighbor?”.

The failure of congregations to equip and support laity for their work in the world diminishes the power of the Christian movement to participate with God in mending and completing the world.

In this course, we will explore the vocation of the laity, the clergy-lay relationship, what will be required for the Christian movement to be faithful to God’s mission in the world, and the ecclesiology and practices necessary to support laity for their work.

Learning Goals
By the end of this course, you will:
   • Surface and test your assumptions about the clergy-lay relationship;
   • Test and develop skills for listening to lay people’s stories;
   • Develop a practical ecclesiology focused on equipping laity for their work in the world.

Assignments and Due Dates
Do all the pre-class session reading, before class. See “Pre-Class Work,” below.

Conduct one (1) pre-class interview (due the first day of class). See “Protocol for Pre-Class Interview” at the end of the syllabus.

Come to week of class with your reading done, your pre-class interview written up (we’ll copy them at school), and ready to engage fully for the full week!
Conduct four (4) post-class interviews, using the protocol we construct together during the class; the protocol will include the questions, the answers, and your learning/reflections from the interview juxtaposed with the other learning resources (e.g., reading, videos, discussions) in this course. **Due Date: Friday, July 25, 2014.**

Write a ten (10) page paper, double spaced, with the title: “Vocation of the Laity: Toward a New Ecclesiology.” Citations in the text, rather than formal footnotes or endnotes, are sufficient (e.g., Wuthnow, p. XX). The paper should include the following sections:

- Your pre-course understanding of the vocation of the laity, set in the context of your pre-course ecclesiology. See the page, attached to this syllabus, on “What is included in the theological topic ‘ecclesiology’?” Several sentences per question/sub-topic will suffice.
- A reflection upon your understandings of the vocation of the laity, and ecclesiology, as these understandings were affirmed, changed, or in any way challenged by the learning activities of this course. In this section, you should note insights and perspectives you gleaned from the readings, discussions, interviews, and videos used in this course.
- A revised theology of the laity and ecclesiology. **Due Date: Friday, August 1, 2014.**

**Required Reading:**


**Class Work Calendar**

Sometime before class, complete one laity interview. Bring the written interview to the first day of class.

*Week of May 26*
Read Miller, *God at Work.*

*Week of June 2*
Read Palmer, *A Hidden Wholeness,* and chapters from Dozier
Week of June 9
Read Kraemer, *A Theology of the Laity*, and chapters from Wuthnow.

**Class Sessions**

*Monday, June 16*
Reading:
Palmer

Topics:
What kinds of work have you done in your life?
The meaning of work
The desire to live an undivided life

*Tuesday, June 17*
Reading:
Kraemer; Dozier chapters

Topics:
Theology of the laity
Implications for Ecclesiology
Ideas for re-ordering the life of congregations
Debriefing the first interviews

*Wednesday, June 18*
Reading:
Miller; Wuthnow

Topics:
Faith@Work Movement
The 4 E’s
Clergy-business divide: theologies of the marketplace and money
Case: Hobby Lobby

Film: *Roger and Me*

*Thursday, June 19*
Topics:
Two 21st century issues: food and technology
Food:
The work of Norman Wirzba
Watch *Food, Inc.*

Technology:
The work of Albert Borgmann and Sherry Turkle
Watch “Digital Nation”
Friday, June 20

Interview training.

Interviews of several laity, in class.

Develop the protocol for the remaining 4 interviews.

Summing up.

Post Class Work

Conduct the 4 interviews. Write up the interviews, with reflections

Write the “Vocation of the Laity: Toward a New Ecclesiology” (see Assignments, above).

Grading:

The weight given each assignment:
- First interview and class participation 30%
- Interviews and reflections 30%
- Vocation of the Laity paper 40%

Rubrics

A “B” is considered a good grade and a “C” means the work is passable. An “A” is reserved for those students who demonstrate learning and submit written assignments consistently within the rubrics as described below.

Pre-class interview:
A: Submitted on time. Grammar and spelling are good and typing is correct. Protocol was followed. Recorded answers indicate the student engaged the interviewee. The student’s response is engaged and thoughtful.
B: As above, but with typing errors and/or the interview did not follow the protocol.

Class participation:
A: The student attends all class sessions. Arrives on time and is ready to work at the beginning of each session. Is prepared to engage the authors and classmates. Seeks to engage in conversation and argument with honestly, respect, fairness, and care.
B: The student attends nearly all class sessions. Arrives and departs mostly on time. Is mostly prepared to engage authors and classmates. Converses and argues, for the most part and with one or more exceptions, in an honest, respectful, fair, and caring manner.
C: The student may have missed some class sessions. Arrival and departure are erratic. Sometimes does not evidence being prepared to be in class. There are notable instances of not engaging with the materials and classmates in an honest, fair, respectful, or caring manner.
Post-Class Interviews:
A: Submitted on time. Grammar and spelling are good and typing is correct. Protocol was followed. Recorded answers indicate the student engaged the interviewee. The student’s response is engaged and thoughtful.
B and C: As above, but with typing errors, or the interview did not follow the protocol fully, or submitted one day late. A combination of any of these factors may result in a C grade.

Vocation of the Laity Paper:
A: Paper is submitted on time. Grammar and spelling are good and typing is correct. Student has followed the length requirements. Class resources (reading, lectures, videos, discussion, interviews) are richly referenced. The writing is crisp, imaginative, and engaging.
B: Paper is submitted on time or a day late. Grammar, spelling, and typing are correct except for minor errors. Imagination is clearly engaged. Class resources are referenced but, at points, a potentially helpful reference is lacking—at such points, the essay reads more like an opinion piece without the background of the class rather than an opinion piece that evidences class learning. The writing may wander at times.
C: Paper is submitted on time or up to 2 days late. Problems with grammar, spelling, and accuracy of typing. May be too long or too short. References to class resources are thin. An imaginative, engaged response is hard to see. The paper could have used a good editing before submitting it.

Course Policies:
All the seminary policies as stated in the Catalog and Student Handbook are in effect.

PTS has an established Attendance Policy that states: “any student who misses 20% or more of the class contact hours for a course, for any reason, cannot pass or successfully audit that course.”

In the case of this course, missing 7 or more hours will result in a failing grade. A student may be excused from 3 hours, for good reason (as judged by the instructor). If a student misses a 3 hour class session without, in the instructor’s judgment, a sufficient reason, the student may lose one letter grade.

PTS Catalog Definition of a Semester-Hour

In accord with regulations announced by the United States Department of Education in October 2010, the PTS faculty defines one semester-hour of academic credit as that which may be granted for successfully completing over the course of a semester a set of required learning activities representing approximately forty-five clock hours of graduate-level study. The workload/credit calculations related to the documentation of student learning are based on projections of the minimum time that a typical PTS student should anticipate spending in each course in direct instruction by the instructor(s), recommended reading and library research, synchronous and asynchronous online discussion, creative theological reflection and writing, content review and testing.
procedures, and other appropriate educational assignments designed by the instructor to ensure that students achieve the learning objectives of the course as published in the course syllabus.

**US Department of Education Basic Calculations**

**Target coursework per sem. hr:**
3 semester-hour = 135 hours of coursework

**Basic calculations for this course:**

1. Class session time: 35 hours
2. Reading: 20 pages per hour x 675 pages = 34 hours
3. Interviews (set-up, interview, write-up): 5 hours per interview, 5 interviews=25 hours
4. Writing: 10 pages x 4 hours/page = 40 hours
   For the Vocation paper, proper writing will require a review of the class learning resources, so I am estimating 4 hours per page.

Total learning time: 35+34+25+40 = 134 hours

**Accommodations for Individuals with Disabilities**

Phillips Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, and/or psychological disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in Seminary programs. For details, see “Disabilities Policies and Procedures” in the 2013/14 Student Handbook, pp. 23-24 of the PDF version. The Handbook is always available on the seminary’s website, www.ptstulsa.edu, under the Academic Resources section. Please contact Judy Aaron, the Director of Admissions and Student Services, for consultation.
Protocol for Pre-Class Lay Interview

Choose an adult who works for pay outside the home and has been working for at least 5 years. A recently retired (within the last 5 years) individual is also acceptable for an interview subject. Choose someone who has an ongoing relationship with a faith community.

Ask for 60 minutes of their time. Either record their answers and type responses later or type as they talk. Edit out extraneous portions of answers before submitting the assignment.

Questions (change the questions to past tense for retired persons, as appropriate).

What is your occupation?

I’d like to get a sense of what you do in your work. What are the major kinds of activities: e.g., customer relations by phone, bookkeeping, supervision? In a typical week, what do you do? In the course of a year, are there also atypical projects and events that take up a significant portion of your time?

When you reflect on the work you do, how many of these words are meaningful to you: job, career, calling or vocation? Please explain why you chose the word(s) you did.

Think about the relationship between Sunday and your work week. How would you describe the relationship between your religious faith, or your spirituality (if that word works better for you), and your work?

Now I want to ask about conflicts and tensions. Think about the relationship between your values and your work. Have you ever had a conflict or tension between your values and your work, or with what your company or industry does? If so, please describe that tension or conflict.

How would you rank the relevance of what you learn and experience in your religious community for equipping you to deal with your challenges at work? Consider ethical challenges, pace of the work, dealing with fellow employees, dealing with the public, etc. Would you say: Very relevant, somewhat relevant and that is okay, somewhat relevant but it could be better, hardly relevant. Please explain your answer.
What is included in the theological topic “ecclesiology”?

Ecclesiology is the practice of theological reflection on the nature, purpose, and activities of Christians participating in and through communities, often known as “church” or “churches.”

A full ecclesiology would include discussion of the following:

- What is God’s mission in and to the world (theology)?
- The relationship between the church and God’s mission in and to the world;
- The relationship between Christianity and Judaism;
- The relationship between the church, the ministry of Jesus of Nazareth, and the Risen Christ (historical Jesus and Christology);
- The relationship between the church and the kin(g)dom of God;
- The relationship between church and salvation (soteriology);
- The relationship between the church and the Holy Spirit (pneumatology);
- What, if anything, is distinctive about Christian community?
- The contribution of denominational identity to your understanding of church;
- The meaning of evangelism;
- The meaning of discipleship;
- The relationship of the Bible to church (authority and hermeneutics);
- The role of worship and preaching in the life of the church;
- The importance (or lack thereof) of tradition;
- The relationship between diversity and unity (ecumenism; catholicity);
- The educational activities of church;
- The relationship between a congregation and civil community;
- The role of the church in being present with those who suffer;
- The role of the church in the work of justice in the world;
- The vocation of the laity;
- The vocation of the clergy;
- The relationship between the vocation of the laity and the vocation of the clergy;
- The relationship between a congregation’s program life and activities with the vocation of the laity.