



The Last Supper, Cathedral Church of the Holy and Undivided Trinity
Norwich, England (c. 1470)
(Source: <http://www.davidscottwritings.com/CPStudyGuide8.html>)

United Theological Seminary of the Twin Cities

Rev. Nancy Victorin-Vangerud, Ph.D.

Spring 2011

*TR 339: Restoring the Table of Trinitarian Community
in Ecojustice Perspective*

Eat Well. Pay Less.
--SuperTarget tagline

Change the world one bite at a time.
--*Food Inc.*

Eat food. Mostly plants. Not too much.
--Michael Pollan, *Food Rules*

We commonly say in the trade that the most dangerous animal in a zoo is Man. In a general way we mean how our species' excessive predatoriness has made the entire planet our prey.

--Piscine Molitor Patel, *The Life of Pi*¹

Our wound, separation from the Sacred, the pain of our isolation, may this be the open door that leads us to the table of restoration, may we sit around the table, may we break bread around the table, may we stand on top of the table, may we turn the table over and dance, leap, leap for joy, all this in the gesture of conserving a painting, conserving a landscape, conserving a spirit, our own restored spirits once lost, now found, Paradise found, right here on this beautiful blue planet called Earth.

--Terry Tempest Williams, *Leap* (265)

The intent of this trinitarian symbol is not to give literal information but to acclaim the God who saves and to lead us into this mystery. In so doing, it bespeaks a divine life structured in love. And this life is "ecstatic," directed outward toward the world to redeem and heal and bring about a future. Nourished at the table of this love, people of faith are called to the praxis of justice and peace so that all people and all creation may share in this communion.

--Elizabeth Johnson, *Quest for the Living God* (209)

I accept the Organic Trinity of Mineral, Vegetable and Animal with as much authority as I accept the Holy Trinity. Both are sacred. How do we remain faithful to our own spiritual imagination and not betray what we know in our bodies? The world is holy. We are holy. All life is holy...(C)ouldn't this religious adaptation be another form of natural selection along the path to a spiritual evolution?

--Terry Tempest Williams, *Leap* (147)

Come Lord Jesus, be our guest and let these gifts to us be blessed.
--traditional table grace

¹ Yann Martel, *The Life of Pi* (Edinburgh: Canongate, 2002), 29.

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Course Description

The re-emergence of Trinitarian thinking in contemporary theology draws inspiration from relational, communitarian and ecological values. Evangelical, feminist, Orthodox, liberation and Roman Catholic theologians celebrate the playful image of the “divine dance” or *perichoresis*, inviting the participation of human community with the inclusion of all creation in an egalitarian kinship marked by mutuality and the fullness of shalom. But what are the ecotheological and ecojustice implications of inviting *all creation*, particularly when it comes to food? With the gospel writers, we still wonder (along with Michael Pollan and Barbara Kingsolver), “What will we eat? What will we drink?” Or as feminist theologian Elizabeth Johnson reflects, “How are we nourished at the table of divine love?”

This course begins with environmentalist Terry Tempest Williams, whose memoir *Leap* takes us on a spiritual journey to restore the communion table in the midst of “the garden of earthly delights.” Then we will turn to developments in Trinitarian theology through the work of Karen Baker-Fletcher, Denis Edwards, Ivone Gebara, Elizabeth Johnson, Ann Hunt and Jürgen Moltmann. Each of these diverse theologians includes “all creation” in their constructive ecotheological proposals for the interdependent, relational images of Triune community. But what does it mean to consider other creatures as dancing partners, as kin, as welcome to the table of Wisdom’s feast? Activists, ethicists and theologians such as Carol Adams, L. Shannon Jung, Winona LaDuke, Andrew Linzey, Sean McDonagh, James McWilliams, Sara Miles, Raj Patel, Letty Russell, Vandana Shiva, and Richard Alan Young will extend and deepen our reflections on the sustainable, ecotheological character of Trinitarian community. Issues to be explored include seeds and soil, animal rights, industrial agriculture, vegetarianism, slow food, organic food, eating local, species extinction, international development, food pantries, health and wellness, and food as indigenous ‘medicine’.

Students will develop constructive theological projects with liturgical, artistic, and missional implications.

Learning Outcomes:

We all come to this course with a wide variety of experiences, academic backgrounds, and degrees of familiarity with the material and subjects. Thus, to state generic learning outcomes may not reflect the potential learning possible that a student will undertake. Thus, a feminist (mutual-participatory) approach invites students' identification of their own learning goals and outcomes:

- What do you seek to learn?
- Through what means will best give evidence of your learning?
- What do you hope to be able to do by the end of this course?
- What skills would you like to gain?
- What are you willing to contribute to the learning process?
- What would you like to receive from others?
- What would make this a successful course for you?

But the following are general learning outcomes that the instructor has identified as applicable for the purposes of assessment.

Students in this course will be able to:

1. Understand and articulate in writing the meaning of specific theological terms relevant to this class topic: *perichoresis*, economic Trinity, immanent Trinity, social Trinity, pneumatology, eschatology, relation, personhood, substance, panentheism, political monotheism, mystery, processions, hierarchical dualism, *hypostasis*, *sophia*, *eucharist* and communion.
2. Identify and interpret key ideas, positions, and issues in eco-trinitarian theology in light of the issues, questions and challenges raised in the discussions and readings about food ethics, food justice and sustainability.
3. Compare and contrast at least two models of eco-trinitarian theology covered in the class and identify the differences that constitute the diverse identities of the theologians.
4. Construct one's own contextual interpretation of the "divine dance" and articulate the practical implications of this through the writing of a food rule, table graces, eucharistic prayers, or other artwork.
5. Articulate and explain how the readings, discussion and research have connected with one's own life experience and/or faith journey, with impacts on one's ministerial leadership, work for justice, or personal practices.

Course Expectations:

1. Regular attendance with an open mind and heart to learning new knowledge, perspectives and skills—both for yourself, and for others. Feminist pedagogy claims that learning is a dynamic, intersubjective process—we learn together, in and through one another. Thus, attendance will be taken, and absences excused only in emergencies, which should be communicated to the instructor prior to the class.
2. Be an active-listener and speaker in plenary and group discussions. While you may disagree with someone, the active presence of another (usually) enhances your learning, and will help you more clearly understand and construct your own perspective, while your active presence will help the other understand and construct the other's perspective.
3. Show respect for self and neighbor in the classroom. If you are the kind of person who jumps right into a conversation (as with extroverted personalities) or very quickly finds a question to raise, that is great—but become aware that others may seek to also jump right in, and you may need to negotiate with yourself a more flexible engagement style to first reflect, then risk. Sometimes, waiting a moment or two allows others the space to jump in, and you may find that your comment or question 'ripens' further in the process. If you are the kind of person who observes and reflects first within oneself (as with introverted personalities), that is great—but become aware that your input is important too, as it arises in process. So you may need to also negotiate with yourself a more flexible engagement style to both risk and reflect.
4. Read the assigned texts thoughtfully, and come to class with written questions, notes and reflections. Try not to read all the pages in one day—aim for steadily working over the course of a week with a scheduled study time.
5. Submit writing assignments by the date indicated in the syllabus. Papers should be typed, double-spaced with one inch margins (on all sides) and page numbers. In other matters of style and format, papers should follow Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations (7th edition)*. This style standard is established by school policy (see *Student Handbook*). Always include a bibliography to show the resources, books and websites from which you drew your learning.
6. In writing papers, when you use specific words, ideas and sentences drawn from the theologians, please identify them as quotes (so not to plagiarize!). Footnotes or endnotes are required to identify where the material has come from in the text. Be sure to indent the sentences quoted, and keep quotes to not more than 4 lines. Try to summarize the theologian's ideas, rather than use long quotes. If you use a longer quote, be sure to show in your own words that you understand what the quote means, or how it advances your paper. Explanatory comments are welcome in the footnotes or endnotes, if these comments help extend the paper's impact, argument or research.
7. Please remember to proof-read papers for spelling errors, grammatical problems or other errors. If this is difficult to do, ask another person to read and edit your work, to get a fresh set of eyes and ears.

Auditors' Participation:

Auditors are welcome to participate in this course—in the class discussions, small groups, individual activities and group activities. As with students' participation, auditors are expected to have read the material for the class and come prepared with thoughtful input and questions to share. Auditors can also contact the instructor through the channels listed in this syllabus. They will not be expected to submit written work, and they will not be evaluated in terms of academic assessment. They will be expected to participate with respectful and participatory communication.

Contacting the Instructor:

I encourage you to contact me anytime you have questions, concerns or other matters related to the course. Since I work a full-time job at Hamline University, it would be best to contact me for basic or routine matters by email. For more substantial inquiries, it would be best to phone me. But I may not be able to get back to you on the same day you contact me. I will try, but prepare ahead! I will not have regular office hours at UTS, but I will be available for a face-to-face conversation, either at my Hamline office (at 742 Snelling Ave.), or at Gingko's coffee shop (corner of Snelling and Minnehaha Ave., just across from my office.).

General Criteria for Assessment:

Students at UTS register their preference for being assessed on a pass/no-credit plan or on a graded-scale. For those choosing P/NC, meeting any of the following criteria will result in a pass. But for those choosing a graded scale, the following applies:

An Assessment of C: Satisfactory

The paper will need to evidence a basic grasp of the particular themes or issues in the readings and discussions. In order to reach the level of basic understanding, students will work to understand the assigned materials; summarize the perspectives, themes, and flow of the theologies presented; and be able to present their own thoughts on these matters in a coherent manner. Since this is the most basic of levels, the evaluation is normally in the C range. Turning in written work that only expresses a personal perspective without identifying an engagement with the readings will result in a less-than-C grade. This is not because personal perspectives are 'less important' than the readings or the opinions of the theologians. To the contrary, personal expressions of experience and one's own theological constructions are very important. It is fine to write from the perspective of "I" (in this course). But written assignments for academic credit will need to reflect the expected 10-12 hours per week of study outside the classroom. For the basic

assessment of C, the instructor will need to see evidence in the paper of your basic understanding of the theologians we are studying. Also: include proper footnotes (or endnotes), bibliography, basic spelling and grammar, clear writing, name and mailbox on paper.

An Assessment of B: Good

This level presupposes the basic level of summarizing. Thus, the instructor will be looking for the basic grasp of the themes, perspectives and flow of the theologies, as well as one's ability to express an extended exposition of their significance. This means that the student will need to show:

- that one understands the theologies in their appropriate historical or theological contexts.
- that one has undertaken modest footnoted research beyond the readings to gain additional understanding.
- that one can compare and contrast the theologies by identifying questions or concerns to bring to the theologies, and advance an assessment of their strengths and limitations from one's own perspective.
- that one is beginning to articulate one's own constructive theology and understanding of ethical issues.

Note boldly: One does not have to identify as a trinitarian theologian to obtain a good grade in this course. One does have to show that one has learned from engaging the theologies we are studying. For an assessment of B, one must demonstrate the work of analytical and critical thinking, in addition to the basic work of summarizing the theologians' positions and including one's own personal narrative (as discussed in the first paragraph of the basic assessment).

Also: correct use of footnotes (or endnotes), bibliography, correct spelling and grammar, clear writing, name and mailbox on paper.

An Assessment of A: Excellent

If independent, constructive, and creative thinking is added to the basic grasp (C-level) and critical exposition (B-level), then one moves into the A category. The instructor will be able to see that the student has interpreted and integrated the course material with footnoted research, analysis and one's own constructive positions. If a student would like to include one's own work of art, liturgy or other creative project, an accompanying paper will need to be written to demonstrate one's engagement with the readings and research, one's own critical exposition, and one's own constructive theology expressed through the art or project. The art or project must be new to this class, and not something submitted before for assessment.

Also: correct use of footnotes (or endnotes), bibliography, correct spelling and grammar, clear writing, name and mailbox on paper.

Satisfactory participation

This part of the assessment will be done by the students themselves, with input and agreement from the instructor.

- attend the class regularly
- volunteer to lead one of 'centerings' at the beginning of the class
- prepare for class by having done the readings and assignments
- participate in the discussions by offering one's own perspectives and asking questions that extend the class' learning further.
- listen actively to self and others
- respect self and other's perspectives
- ask for further clarification, and offering it too when asked by others
- disagree without putting others down
- volunteer for various opportunities—leading an opening meditation, participating in a role-play or a reading, participating in ice-breakers

Book List

Vandana Shiva, Soil not Oil: Environmental Justice in an Age of Climate Change,

James McWilliams, Just Food: Where Locavores Get it Wrong and How We Can Eat Responsibly

Winona LaDuke, Recovering the Sacred

Michael Pollan, Food Rules: An Eater's Manual

Sean McDonagh, The Death of Life: The Horror of Extinction

Richard Alan Young, Is God a Vegetarian?

Karen Baker-Fletcher, Dancing with God: The Trinity from a Womanist Perspective

Denis Edwards, Ecology at the Heart of Faith

Ivone Gebara, Longing for Running Water: Eco-feminism and Liberation

Elizabeth Johnson, Quest for the Living God: Mapping Frontiers in the Theology of God

Jürgen Moltmann, Sun of Righteousness, Arise: God's Future for Humanity and the Earth

L. Shannon Jung, *Sharing Food: Christian Practices for Enjoyment*

Recommended:

Sara Miles, *Take This Bread: A Radical Conversion*

Anne Hunt, *Trinity: Nexus of the Mysteries of Christian Faith*

Course Outline

Week #1 Feb. 10

What shall we eat? What shall we drink? (Matt. 6:31, Luke 12:22)

- introductions
- review of syllabus and explanation of assignments
- Perichoresis powerpoint*. A circle dance in the triune Heart of God
- Video of worship at St. Gregory of Nyssa Episcopal Church
- Food Inc.* video and discussion
- “Food Rules” (Food Inc. and Michael Pollan)

Week #2 Feb. 17

Trinitarian Ecotheology: The Garden of Earthly Delights

Readings:

Terry Tempest Williams, *Leap*

- “Paradise,” 5-42.
- “Hell,” 47-60, 87-89 (top), 115, 118 (“What happens when...”), 125-6.
- “Garden of Earthly Delights,” 131-148, 168 (“A man is lying...”) – 171 (“*Resurreccion...*”), 194-195, 205-213 (“...joy and discovery”).
- “Restoration,” 258-266.

Week #3 Feb 24

Ecojustice and Food Access

Readings:

Vandana Shiva, *Soil Not Oil*

- Introduction, “Triple Crisis, Triple Opportunity,” pp. 1-8.
- Chap. 1, “Politics of Climate Change: Eco-Imperialism vs. Earth Democracy,” 9-13, 38-47.

Chap. 4, "Soil Not Oil: Securing Our Food in Times of Climate Crisis," 95-132.
(Suggested: "Conclusion: Unleashing Shakti: Our Power to Transform," 133-44.)

James McWilliams, *Just Food*

Introduction, "From the Golden Age to the Golden Mean of Food Production"
(1-15)

Chap. 1, "Food Miles or Friendly Miles?: Beyond the 'Farm to Fork' Paradigm of
Production" (17-51).

Conclusion, "The Golden Mean" (213-222).

(Suggested: Chapter 2, "Organic Panic: Discovering Agriculture's Golden Mean,"
53-81)

Guest Presenter—Rev. Eva Jensen, Ph.D.

Eva is the Coordinator of the ELCA World Hunger Region 3 Leadership Training Event: "Ethics of Eating". She is an ELCA pastor, graduate of Luther Seminary (1987) with an M.Div. and Cross Cultural Studies concentration. She has a Ph.D. in Development Studies (Sociology of Economic Change) from the University of Wisconsin-Madison. Eva has worked in Urban Ministry in Milwaukee; Directed the rural development, education and advocacy programs of Agricultural Missions', Church World Service; and as Program Director for West Africa directed ELCA relationships and programs that support education, peace-making, health, agriculture, water resource development, and advocacy programs of companion churches and agencies in the West Africa Region.

Read Dr. Jensen's article (provided in class on Week #2)

"Come to the Table—Table Agenda: Interconnectedness of the Issues," in *Catholic Rural Life Magazine* (Spring 2001, vol. 43, no. 2), pp. 1-9.

Then look up on the Internet and read her articles from *Foreign Policy* (April 29, 2010)

a) http://www.foreignpolicy.com/articles/2010/04/26/attention_whole_foods_shoppers?page=0,0

b) http://www.foreignpolicy.com/articles/2010/04/29/dont_panic_go_organic

Optional: March 1st, The Mahle Lecture in Progressive Christian Thought

Sara Miles, "Holy Food and Groceries: How Feeding and Healing Transform Lives"
7:30pm, Sundin Hall at Hamline University

Optional: Free Workshops with Sara Miles

1. Sunday, Feb. 28 5-8pm, "Glorifying the Stranger: Changing How We See Inside and Outside," Hamline United Methodist Church (RSVP to 651-523-2878)
 2. Wed. March 2nd, 11-2pm, "Bread of Heaven and Daily Bread: The Integral Nature of Worship and Service," Hamline United Methodist Church (RSVP to 651-523-2878)
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Week #4 March 3rd

Holy Food, Holy Groceries, Holy Hospitality

Readings:

L. Shannon Jung, *Sharing Food: Christian Practices for Enjoyment*

Introduction: How Can We Eat Well? (1-7)

Chap. 1 Practicing Eating (8-20)

Chap. 2 Saying Grace at the Labra (22-37)

Chap. 3 Sharing and Hospitality (38-54)

Chap. 7 Honoring the Body (100-125)

Chap. 9 Local and Global Action (143-159)

For more:

Sara Miles, *Take this Bread: A Radical Conversion* (any pages!)

Letty Russell, *Just Hospitality: God's Welcome in a World of Difference* (any pages!)

Week #5 March 10

Trinitarian Theology I: The Dance of Fathers, Lovers and Mystical Mothers

Readings:

Elizabeth Johnson, *Quest for the Living God*,

Chap. 1 Ancient Story, New Chapter (7-23)

Chap. 2: Gracious Mystery, Ever Greater, Ever Nearer (25-48)

Ann Hunt, *Trinity: Nexus of the Mysteries of Christian Faith*

Chapter One: The Development in Patristic and Medieval periods (5-34)

For more on Rahner and Johnson:

Hunt, *Trinity*, Chap. 2 "Contemporary Approaches"

Karl Rahner, 36-39

Elizabeth Johnson, 42-45

Week #6 March 17

Trinitarian Theology II: Dancing the Resurrection of All Things

Readings:

Jürgen Moltmann, *Sun of Righteousness, Arise!: God's Future for Humanity and the Earth*

Preface (1-5)

Chap. 3 Hope for the Kingdom of God (29-34)

Chap. 4 In the End the Beginning (37-41)

Chap. 5 The Raising of Jesus (43-57)

Chap. 6 The Resurrection of the Body (59-65)

Chap. 7 The Resurrection of Nature (67-73)

Chap. 14 The Triune God (149-170)

Chap. 15 Face to Face, "The Contemplation of God and the God in All Things" (183-186)

Chap. 16 Natural Science, "The Sighs of the Spirit in All Things and All People" (206-208)

Chap. 17 The Theory of Evolution and Christian Theology (209-224)

For more on Moltmann:

Hunt, *Trinity*, Chap. 2 Contemporary Approaches to Trinitarian Theology, "He is the Image of the Invisible God" (51-54)

Johnson, *Quest for the Living God*, "The Crucified God" (53, 60-62)

!!! NO THURSDAY CLASS MARCH 24 !!

Week #7 March 31

Trinitarian Theology III: Dancing in Poverty with the Sacred Body

Readings:

Ivone Gebara, *Longing for Running Water: Ecofeminism and Liberation*

Chap 1, Ecofeminist Epistemology (section 48-57)

Chap. 2 The Human Person (section 82-92)

Chap 3 God an Ecofeminist Approach to the Greatest of Mysteries (section 110-135)

Chap 4 Ecofeminism and the Trinity (section 153-170)

Chap 6 That All May Have Life: The Way to a New Understanding of Religion (section 193-199)

For more on liberation theology and Trinity:

Elizabeth Johnson, *Quest for the Living God*, Chap. 4 Liberating God of Life (70-89)

Anne Hunt, *Trinity*, the section on Leonardo Boff/Miroslav Volf (35-55, 122-129)

Week #8 April 8

Trinitarian Theology IV: A Passionate Dance of More-Than-Suffering

Readings:

Karen Baker-Fletcher, *Dancing with God: The Trinity from a Womanist Perspective*

Chap. 1 Renewing Our Minds (section 14-20)

Chap. 2 Our Spiritual Striving (section 43-49)

Chap. 3 The Breath of God (52-74)

Chap. 4 Even the Rocks Cry Out (section 87-90)

Chap. 5 Your Brother's Blood (sections 99-116)

Chap. 6 Pulse of God (sections 117-120, 135-137)

Chap. 7 More Than Suffering (146-169)

For more on womanist theologies:

Elizabeth Johnson, *Quest for the Living God*, Chap. 6 The God Who Breaks Chains (113-132)

Week #9 April 14

Trinitarian Theology V: Dancing with All Creation's Kin

Readings:

Dennis Edwards, *Ecology at the Heart of Christian Faith*

Chap. 1 Introduction (1-6)

Chap. 2 Human Beings within the Community of Life (7-26)

Chap. 3 The Creator Spirit (36-47)

Chap. 4 Ecological commitment and the Following of Jesus (50-60)

Chap. 5 The Diversity of Life and the Trinity (65-81)

Chap. 7 Worship and Practice (section on eucharist 99-107)

For more on ecological theologies:

Anne Hunt, *Trinity*, Trinity and Creation, Ecology and Evolution (section 104-107)

Week #10 April 21 (Holy Thursday)

Biodiversity and the Dance of Mega-Extinction

Readings:

Sean McDonough, *The Death of Life: The Horror of Extinction*

Introduction (9-15)

Chap. 1 Conversion in the T'boli Hills (16-57)

Chap. 5 Theological Reflections (85-111)

Chap. 6 The Need for an Appropriate Ethical Framework (112-118)

Chap. 7 Called to Live Lightly (sections 131-133, 149-152)

!! NO CLASS on THURSDAY APRIL 28 (CONVOCATION) !!

Week #11 May 5

Praying and Preying: Dancing with Dinner?

Readings:

Richard Alan Young, *Is God a Vegetarian?*

Chap. 1 Was Jesus a Vegetarian? (1-13)

Chap. 2 Would a veggie Garfield by a happy Cat? (15-26)

Chap. 5 Didn't God Permit us to Eat Meat? (53-63)

Chap. 6 Isn't Passover Lamb the Main Entrée? (65-75)

Chap. 7 Was Jesus Kosher? (77-87)

Chap. 13 What Then Shall we Eat? (153-164)

McWilliams, *Just Food*

Chap. 4 "Meat-The New Cavier: Saying 'No', or at least 'Not as Much' to Eating Land-Based Animals" (skim 117-154).

Vandana Shiva, *Soil Not Oil*

Chap. 2, "Sacred Cow or Sacred Car: Animals—A Living Energy Alternative for Mobility" (73-76).

In class video: "Eating Mercifully," The Humane Association

Week #12 May 12

Food as Medicine

Readings:

Winona LaDuke, *Recovering the Sacred*

Part 3: Seeds and Medicine

Three Sisters: Recovery of Traditional Agriculture (153-166)
Wild Rice: Maps, Genes and Patents (167-190)
Food as Medicine: The Recovery of Traditional Foods to Heal the People
(191-210)

Part 4: Relatives

Nameway: Sturgeon and People (227-235)

Week #13 May 19

Dancing 'round the Table: Festival, Feast, Fiesta (or Famine?)

Readings:

Elizabeth Johnson, *Quest for the Living God*

Chap. 7 Accompanying God of Fiesta (133-150)

Chap. 9 Creator Spirit in the Evolving World (section 193-199)

Chap. 10 Trinity: The Living God of Love" (202-224)

Epilogue (226-228)

L. Shannon Jung, *Sharing Food*

Chap. 4 Feasting in Community (55-66)

Chap. 8 The Master Practice of the Lord's Supper (128-142)

Anne Hunt, Chap. 9 Trinity, Spirituality and Worship (section 193-199)

All Final Projects due from Graduates on May 13th!

Instructor's grades for graduates due to UTS on May 18th.

All Final Projects due from others by May 26th

Instructor's grades for others due to UTS on June 3rd.

Assignments and Percentages for Assessment:

1. Participation (20%)

Self-assessment midway through the course with instructor feedback. At the end of the course, the student will self-assess again, with instructor assigning the outcome.

2. Ethical Issue Discussion Paper (5-6 pages, 20%, due on the day of class)

Each student will choose a week to prepare a discussion paper that summarizes the important ideas, arguments, positions of the author(s), topics or issues for discussion, including the listing of 3 specific questions the student would like for the group to discuss.

3. Trinity Discussion Paper (7-8 pages, 30%, due on the day of class)

Each student will choose a trinitarian theologian (Edwards, Johnson, Moltmann, Baker-Fletcher, or Gebara) to read the required readings and prepare a paper for the class discussion on this theologian. The paper should include a summary of the important ideas, sources, and perspectives in the theologian's understanding of Trinity, and how the theologian connects theology and ecology. What makes this theology an ecotheological interpretation of the Triune God? How does the theologian move from a relational/social understanding of the Divine to include "all creation"? The paper should also include several critical theological questions to be discussed in class, the student's own views on these questions, and the identification of several points at which our concerns about eating, the environment and ecology may come into greater focus. Where (or how) might the theologian's ecotheology lead us into compassionate and prophetic action, practice, ministry and mission? At what points might this theology be strengthened or extended through an engagement with any of the ethical issues we are exploring in the class?

4. Restoring the Table Project (1 page of project, 7-8 pages of theological and ethical integration, 30%, due by May 13th if graduating, or the 26th of May)

Each student can choose a project of one's choice, and then write a paper explaining the theological and ethical integration that went into writing or creating the project. Student can consider the sources, contexts, models, metaphors, issues and Trinitarian theologies that formed the project. The integration should reflect the readings and research of the class, building on the two previous written assignments. Students should show familiarity with the Trinitarian theologies we covered—able to compare and contrast them, extend and explore how they interact with others.

The one page project could be...

A set of Table Graces to be prayed at meals

Develop your own "Food Rules," "Rule of Faith," or "rules of faith" for the Table—you choose the context for 'table'.

Write a "Great Thanksgiving" that could be used in the celebration of Eucharist

Write a responsive reading that could be used in worship

Or create an art project

If the student would prefer to write a straightforward research paper on a topic of their own interest, that is fine, but check it out with the instructor ahead of time, and be sure to include one's own theological and ethical reflection as well.

At these [meals of bread and fish in Jesus' ministry], all are invited, with no authoritarian brokering, to share in the food, whether it be meager or sumptuous. Were such an understanding of the Eucharist to infiltrate Christian churches today, it could be mind-changing—in fact, world-changing.

--Sallie McFague, *A New Climate for Theology: God, the World and Global Warming* (Fortress, 2008), 94.

At any point, the following may be helpful to read more on economic and environmental research and analysis:

Lester R. Brown, *Plan B 4.0: Mobilizing to Save Civilization* (New York: WW Norton & Co, 2009). Chapter 1 “Selling Our Future” (3-27), and Chap 9 “Feeding 8 Billion People Well” (216-238). Can be downloaded from Earth Policy Institute http://www.earth-policy.org/images/uploads/book_files/pb4book.pdf

“The Future of Food and Farming: Challenges and Choices for Global Sustainability,” Executive Summary of the UK’s *Foresight Programme*, Gov’t Office for Science <http://www.bis.gov.uk/assets/bispartners/foresight/docs/food-and-farming/11-547-future-of-food-and-farming-summary.pdf>

O God, enlarge within us the sense of fellowship with all living things, our brothers [and sisters] the animals to whom thou gavest the earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of humans with ruthless cruelty so that the voice of the earth, which should have gone up to thee in song, has been a groan of travail. May we realize that they live not for us alone but for themselves and for thee, and that they love the sweetness of life.

--St. Basil the Great²

² St. Basil the Great, cited in *The Complete Book of Christian Prayer* (Continuum, 1996), 145.

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. “human kind,” “chairperson,” etc...) or which use balanced male and female terms (e.g. “she or he” “all men and women,” etc...).
2. Non-sexist 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”).
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. rather than “homeless persons,” refer to “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." These resources are also 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).

UTS Policy on Extensions

The work for a course is terminated at the end of the final class session. The performance in the course is evaluated on the basis of the work submitted by that time, unless an exception is made by the instructor, in which case an extension must be agreed to by the instructor by the end of the final class session and the student must complete a formal petition for extension to be submitted in lieu of a grade. If the student is unable to negotiate the extension by the end of the final class session due to critical health issues, the student is responsible for seeing that the instructor is notified as soon as possible and then negotiating the extension promptly.

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 will grant such extraordinary exception: debilitating trauma, physical and/or mental illness, crises in familial/significant relationships or living circumstances, prohibitive circumstances from paid work settings, consistent attendance of classes prior to the point of requesting the extension, as well as the passing grade status of previous work turned in.

In the event such an extension is approved, the instructor shall file the extension form with the Registrar by the date grades are due. The Student Review Committee shall monitor extensions. If no petition for 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 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.

The form students must use for such petitions is at <http://mercury.unitedseminary.edu> >> [Student Services](#) >> Registration information >> Forms. This form must be filed with a student's grade reports for a course or the Registrar cannot record and 'I' grade for a student.