1. **Course code:** THEO6942

2. **Title in English:** Pastoral Studies: Seminar I: Unity and Reconciliation: Via media Theology

3. **Title in Chinese:** 牧養研究：專題研討 I: 合一與復和： 中庸之道

4. **Course description**

> Living in a pluralistic and divided society, unity within Christian churches has proven a serious challenge. Unity is not a secondary, but the essence of vocation. The approach of "via media" or "middle Way", in theory and practice, would be necessary mediations for theological students to deal with the forces of uniformity, fixity, polarization and domination. "via media" is often misunderstood in a negative way to mean compromise or unwillingness to take a firm position. For Richard Hooker, to maintain "middle way", "not as a compromise for the sake of peace, but as a comprehension for the sake of truth". The approach of "via media" is intended to achieve a differentiated consensus which does not dissolve all differences, but remove church-dividing character. This allows diversity to cling together and a genuine unity in reconciled diversity to emerge.
>
> This course aims at providing a framework for students doing practical theology. Firstly, understand the concept of the Anglican "via media" and its historical development into its present form. Secondly locate the approach of "via media" in the centrality of the contemporary culture (interconnected with postcolonial, postmodern, and globalized studies). Thirdly, theology is a reflection on praxis. Apart from theoretical consideration, the course will examine the contribution of Anglican "Via Media" to reconciliation and unity , particularly in Roman Catholic and Protestant.

5. **Learning outcomes**

> After completing the course, students are expected:
> 1) To recognize the insufficiency of binary mode and the dangers of our own unconscious bias.
> 2) To have an overview understanding of the approach of the "Via Media" and realize its significance in practical theology, particularly, in the issue of reconciliation.
> 3) To be able to use the concept of the "Via Media" to link up theological resources (e.g. scripture, tradition, reason and culture) to develop an analytical tool to rediscover the neglected hybrid identity of Christian and to reconstruct an inclusive narrative to embrace the threatening other.
> 4) To practice reconciled diversity by grasping the paradox (appreciate your own uniqueness or tradition with reverence for different tradition).

6. **Course syllabus**

Topic	Contents / fundamental concepts
The concept and the origin of the "Via Media" approach	Benedict describes a "middle way", via media, bringing together positive ends – not either/or, but both/and.
Seeking a "Via Media" on Christina unity – English reformation	Elizabethan Settlement and the Theology of Richard Hooker
The "Via Media" approach in response to the political and scientific shift	Oxford Movement in 19th century
Locate the approach of "Via Media" in the centrality of the contemporary culture	Charles Gore, the third generation of the Movement.
the approach of "Via Media" interconnected with contemporary theology	Interconnected with postcolonial, postmodern, and globalized studies.
Introduction to Practical theology	practical reason, narrative, and transformative practice: Christianity and social order**.**
Constructing Identity in Narratives on "Via Media"	The Anti-Apartheid Movement
In search of a counter-narrative antagonism with the Christian tradition of reconciliation rooted in shared identity and "Via Media"	Reconstruction theology
Reconstructing church narrative framework of reconciliation	The vision of the Triune God
Re-vision of the church's mission	Developing a vision of reconciled community

Being an instrument for reconciling with different denomination	Ecumenical theology
Being an instrument for reconciling with other faiths	Ecumenical theology

7. Course components (Learning activities)

Teaching Modes and Learning Activities	
On-site face to face	**Percentage of time**
Lecture (hybrid yes)	70%
Interactive tutorial (hybrid yes)	30%

8. Assessment type, percentage and rubrics

Assessment type	Percentage
1. A case study Each student will be given a case study for doing theological reflection and will be required to give an in-class presentation.	20%
2. Book Report Students choose one book from the required reading list and write critically what they have read. Report should be around 2,000 words in length. Submit at the end of the course.	30%
3. Term paper Reconciled Diversity: ~ Select a topic (such as ecumenicalism, interfaith hospitality, or a conflicted issue) ~ Reflections on our shared vision "God was in Christ reconciling the world to himself, and has entrusted to us the ministry of reconciliation." (2 Corinthians 5.18). ~ Critique of the selected topic or issue based on your particular approach, your imagination, or your tradition. ~ Critically discuss the limitations and strengths of your selected approach. Paper should be around 3,000 words in length (main text). Submit within two weeks right after the final lecture.	50%

Assessment rubric for Term paper						
Category	**Criteria**	**Distinction**	**Credit**	**Average**	**Marginal Pass**	**Fail**
	Score	10　　9	8　　7	6　　5	4	< 3
Content (70%)	**Focus** *(Relevance and clarity of goals)*	❑ Very clear and relevant	❑ Clear and relevant	❑ Quite clear and relevant	❑ Barely clear and relevant	❑ Very vague and irrelevant
	Knowledge and application *(Understanding of subject knowledge/theories/concepts and application of these to inquire/resolve problems)*	❑ In-depth and accurate understanding; excellent applications	❑ Good understanding and effective applications	❑ Rather superficial understanding; satisfactory applications	❑ Misconceptions quite obvious; limited applications	❑ Lack of proper understanding, applications very limited
	Methods of inquiry/problem solving *(Validity and reliability of methodology for inquiry or problem-solving)*	❑ Very valid and reliable, innovative	❑ Valid and reliable	❑ Reasonably valid but not quite reliable	❑ Barely valid and reliable	❑ Not valid and reliable
	Evidence and arguments *(Citation of evidence from literature/empirical studies as basis of arguments for the purpose of research/analysis/problem resolution/ reflection/ evaluation; Demonstration of analytical and critical thinking)*	❑ Very comprehensive and logical discussion with substantial evidence; in-depth and critical analysis	❑ Comprehensive and logical discussion with good evidence; reasonably in-depth analysis	❑ Fairly comprehensive and logical discussion with some evidence cited; analysis not in-depth enough	❑ Perspectives too narrow with only minimal evidence; a bit illogical; analysis tends to be superficial and with biases	❑ Illogical with little evidence, very superficial or biased analysis
	Format of citations and references *(Format and accuracy of citations and references)*	❑ Highly accurate	❑ Accurate	❑ Not quite accurate, with some omissions	❑ Inaccurate, with substantial omissions	❑ No citations or reference lists

	Discipline skills *(Use of discipline skills to inquire/resolve problems /fulfill tasks)*	☐ Excellent mastery and creative use of a wide range of skills	☐ Effective utilization of a wide range of skills	☐ Satisfactory utilization of essential skills	☐ Essential skills vaguely demonstrated; skills not well integrated	☐ Lack of essential skills; skills utilized ineffectively
Organization and presentation (30%)	**Organization** *(Coherence, orderliness)*	☐ Very well-structured and highly coherent	☐ Tightly structured and coherent	☐ Systematically structured and fairly coherent	☐ Loosely structured	☐ Disorganized
	Presentation *(Effectiveness of modes of presentation, articulateness, fluency)*	☐ Highly effective, clear, succinct and fluent	☐ Effective, clear, precise and fluent	☐ Quite effective, clear but not precise and fluent enough	☐ Minimally effective, not clear enough; some problems with expression	☐ Ineffective, unclear, substantial problems with expression

Assessment rubric for In-class presentation and Book report	
Grade	**Description**
A or A-	Outstanding performance on all learning outcomes. Demonstrates precision and accuracy throughout. Able to analyse, apply and explain concepts as well as recall relevant and accurate information and sources spontaneously when texts are given.
B+, B or B-	Substantial performance overall and fulfils most learning outcomes with above average competency. Indicates ability to analyse, apply and explain concepts fluently. A good demonstration of the ability to recall relevant information and sources when texts are given.
C+, C or C-	Satisfactory performance overall, shows an average grasp in most of the learning outcomes. Indicates adequate ability to analyse, apply and explain concepts but may not be as consistent. An average and general consistent performance to recall relevant information and sources when texts are given.
D+ or D	Barely satisfactory performance overall, shows less than average in some of the learning outcomes. Indicates a general ability to analyse, apply and explain concepts when cues are provided. A passable ability to recall relevant information and sources with some guidance provided when texts are given.
F	Unsatisfactory performance on a number of learning outcomes, OR failure to meet specified assessment requirements. Demonstrates lacking ability to analyse, apply and concepts even when cues are provided. Unable to process a given text satisfactorily.

9. **Required and recommended readings**

Required readings:
1) Avis, Paul. Reshaping Ecumenical Theology: The Church Made Whole, London: T & T Clark International, 2010.
   保羅．愛華士 《多元與共融：普世合一神學的重構》，李駿康譯 （香港：基督教文藝出版社，2016）
2) Avis, Paul. In Search of Authority: Anglican Theological Method from the Reformation to the Enlightenment. London: T&T Clark, 2014.
3) Baker, Christopher Richard. "'Hybridity' and Practical Theology: In Praise of Blurred Encounters." Contact Journal. 149 2006, pp.5-11.
4) Brown, Malcolm ed. Anglican Social Theology. London: Church House, 2014.
5) Burns, Stephen, Bryan Cones & James Tengatenga ed. Twentieth Century Anglican Theologians: From Evelyn Underhill to Esther Mombo. West Sussex: Wiley Blackwell, 2021.
6) Duraisingh, C "Encountering difference in a Plural World" in Douglas, Ian. T. Waging Reconciliation: God's Mission in a Time of Globalization and Crisis. New York: Church Publishing Incorporated, 2002, pp.171-212.
7) H., Pauline Kollontai, and Greg Hoyland. Peace and Reconciliation: In Search of Shared Identity. Aldershot, England: Ashgate, 2008, pp.81-93.

Recommended readings:
1) Burns, Stephen, Bryan Cones & James Tengatenga ed. Twentieth Century Anglican Theologians: From Evelyn Underhill to Esther Mombo. West Sussex: Wiley Blackwell, 2021.
2) Chapman, Mark. Anglican Theology. London: T&T Clark, 2012.
3) Chapman, Mark, Sathianathan Clark & Martyn Percy ed. The Oxford Handbook of Anglican Studies. Oxford: Oxford University Press, 2016.
4) Graham, Elaine L. Transforming Practice: Pastoral Theology in an Age of Uncertainty. London: Mowbray, 1996.
5) Haidt, Jonathan. The Righteous Mind: Why Good People are Divided by Politics and Religion. Vintage Books. ADivsion of Random House. Inc. New York.
   強納森．海德特 《好人總是自以為是，政治與宗教如何將我們四分五裂》 姚怡平譯 （太北：大塊文化，2019）

6) Jefferess, David. *Postcolonial Resistance: Culture, Liberation and Transformation.* Toronto: University of Toronto, 2008.

7) Ikas, Karin & Wagner. Gerhard Wagner (eds.) *Communicating in the Third Space.* (New York: Routledge, 2009).

8) Jefferess, David. *Postcolonial Resistance: Culture, Liberation and Transformation.* Toronto: University of Toronto, 2008.

9) Kim, Sebastian C. H., Pauline Kollontai, and Greg Hoyland. *Peace and Reconciliation: In Search of Shared Identity.* Aldershot, England: Ashgate, 2008.

10) Longchar, A. Wati, "The Ecumenical Movement in Asia: A Theological Reflection" CTC Bulletin, Vol. xxii No.3 December 2006, pp.49-54.

11) Schreiter, Robert J. *The New Catholicity: Theology between the Global and the Local.* Maryknoll, NY: Orbis, 1997.

12) ---. *Reconciliation: Mission and Ministry in a Changing Social Order.* Maryknoll, NY: Orbis, 1996.

13) Volf, Miroslav. *Exclusion & Embrace: A Theology Exploration of Identity, Otherness, and Reconcilition.* Nashville: Abingdon Press, 1996.
沃弗《擁抱神學：有關身分認同、異己性與和解的神學探討》王湘琪譯 （台灣新北市：校園書房，2007）

10. Feedback for evaluation

Questionnaires will be given to collect general feedback.

11. Course schedule (Second Term 2024-2025)

Class/ week	Date	Topic	Requirements
1	January 7	The concept and the origin of the "Via Media" approach	
2	January 14	Christina unity – English reformation	
	January 21		No class.
	January 28		Lunar New Year Vacation. No class.
3	February 4	The political and scientific shift	
4	February 11	Church and state	
5	February 18	Locate the approach of "Via Media" in the centrality of the contemporary theology	
6	February 25	Practical theology	
7	March 4		Reading Week. No class.
8	March 11	Constructing Identity in Narratives on "Via Media"	
9	March 18	In search of a counter-narrative antagonism	
10	March 25	Reconstructing church narrative framework of reconciliation	
11	April 1	Developing a vision of reconciled community	
12	April 8	Being an instrument for reconciling with different denomination	
13	April 15	Being an instrument for reconciling with other faiths	Submission of book report.
	April 29		Submission of term paper.

12. **Contact details for teacher(s) or TA(s)**

Professor/Lecturer/Instructor:	
Name:	Kwok Chi Pei, Timothy 郭志丕
Office Location:	4/F Holy Trinity Bradbury Centre, 139 Ma Tau Chung Road, Kowloon.
Telephone:	27139983
Email:	timkwok.dek@hkskh.org
Teaching Venue:	
Website:	
Other information:	

13. **Details of course website**

14. **Academic honesty and plagiarism**

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures.

- For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment.

- Students are fully aware that their work may be investigated by AI content detection software to determine originality.

- Students are fully aware of the AI approach(es) adopted in the course. In the case where some AI tools are allowed, students have made proper acknowledgment and citations as suggested by the course teacher.

Assignments without a properly signed declaration will not be graded by teachers.

Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submissions. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

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15. **Use of Generative Artificial Intelligence (AI) Tools in Teaching, Learning and Assessment**

All use of AI tools is prohibited in assignments and assessment tasks

For assignments and assessment tasks that count towards the final course grades, students are not allowed to submit work which is produced with the collaboration of or supported by the use of any generative AI tools (e.g. ChatGPT)*.

Any breach of the regulations will be considered an act of academic dishonesty and will be handled according to the University's Procedures for Handling Cases of Academic Dishonesty.

In case of queries, students should seek advice from the course teacher.