

1. GENERAL INFORMATION			
1.1. Course teacher	Prof. Juro Zečević-Božić, PhD	1.6. Year of the study programme	3 <sup>rd</sup>
1.2. Name of the course	Ecumenical Theology	1.7. Credits (ECTS)	3
1.3. Associate teachers		1.8. Type of instruction (number of hours L + S + E + e-learning)	P25 + e-learning 5
1.4. Study programme (undergraduate, graduate, integrated)	Integrated	1.9. Expected enrolment in the course	90
1.5. Status of the course	Obligatory	1.10. Level of application of e-learning (level 1, 2, 3), percentage of online instruction (max. 20%)	2
2. COURSE DESCRIPTION			
2.1. Course objectives	To familiarise students with: history of efforts directed to the unity of Christians, past and current theological concepts and practically applied methods and models of overcoming schisms, the state of relations between churches in Croatia, main ecumenical events and the most important ecumenical institutions in the world and in Croatia and to improve ability to live together in plural worldview social environment. Students gain competency for appropriate treatment of existent plurality of churches, for inter-Christian dialogue and for working on the promotion of unity among churches.		
2.2. Course enrolment requirements and entry competences required for the course	Interest in contents of the course, motivation, and basic familiarisation with general and Church history.		
2.3. Learning outcomes at the level of the programme to which the course contributes	Being able to perceive one's own ecclesial identity and the overall programme of religious pedagogy and catechetics in the universal Christian and inter-church context and to acquire, as a future teacher, a mature, insightful and non-polemical approach in the school environment, which often includes meetings with various church and worldview identities.		
2.4. Learning outcomes expected at the level of the course (4 to 10 learning outcomes)	<p>Students will be able to:</p> <ul style="list-style-type: none"> <li>- Understand theological and practical significance and effect of, on the one hand, schisms and, on the other hand, efforts to achieve a higher degree of inter-church unity and communion</li> <li>- Teach their pupils objective and scientifically-based ecumenically relevant facts without prejudices and exclusivity</li> <li>- Apply adequate methods and approaches in dealing with inter-Christian theological specificities and differences</li> <li>- Develop further personal educational profiles of pupils with complementary ecumenical-theological contents, methods, and specificities of churches and Christian communities</li> <li>- Find and use materials for e-learning and present ecumenical topics and contents</li> <li>- Differentiate between the "wealth of differences" that is combinable with one's own ecclesial identity and syncretistic mechanical sum of traits that are quantitatively and synthetically combined into one "arch-church"</li> </ul>		
2.5. Course content broken down in detail by weekly class schedule (syllabus)	<ol style="list-style-type: none"> <li>1. Introduction to the course. Definition of concepts: "ecumenical theology", "oikos", "oikumenē",... Transformation of the meaning of the concept of "oekumene" during history. Differentiation from affiliated concepts and courses. Different meanings of the expression "ecumenical theology" and "theology of ecumenism".</li> <li>2. Unity and communion as: a) commonly recognised and b) biblical values.</li> <li>3. "Ecumenical unity" and "ecumenical communion" are not synonyms. "Unity of Christians" and/or "unity of Churches"? Existence and/or non-existence of unity? Unity of "not yet" and unity of "already".</li> <li>4. Contemporary various descriptions of ecumenism: individual efforts to present ecumenism as a "patent" of one's own church, a difference between particular-ecclesial and universal ecumenism. Rejection and condemnation of ecumenism – terminological problem or problem of contents? The need for "universal Christian" agreement on the meaning and contents of the term ecumenism.</li> <li>5. Authentic Christian accepts ecumenism as an effort to establish a higher degree of unity, because it represents: a) a fuller realisation of Jesus' "will" to "be one", given to his disciples in the Gospel.</li> <li>6. A fuller realisation of one of four essential traits of the Church – unity, set by the Nicene-Constantinopolitan Creed: "I believe in one, holy, catholic, and apostolic Church".</li> <li>7. Current diminished authenticity of the proclamation by doctrinally and jurisdictionally divided and mutually confronted churches and diminished effectiveness of so-called "new evangelisation" because of the current state of schism.</li> <li>8. Realisation of the integrity of the Church of Christ by surpassing those one-dimensional and alienating emphases that are not related to the truth and authenticity of the apostolic faith, and enriching the tradition of one's own Church with authentic traditions of other Churches.</li> <li>9. Factors that are in favour and those that are not in favour of ecumenism: a) a need for a higher degree of ecclesial unity and communion is, on the one hand, encouraging declared position of most Churches, but there is also in Churches, on the other hand, a blocking fear from consequences of getting closer to each other.</li> <li>10. Results of joined work of theological commissions are encouraging, but there is also insufficient perception and reception of the theological results that halts efforts around unity and communion; c) one can notice encouraging pressure of parts of communities of believers that, on the one hand, encourages, but there are also large parts of communities of believers that are indifferent to the problem of disunity of Churches.</li> <li>11. It is encouraging to see, on the one hand, the realised degree of unity in some contemporary inter-church initiatives (Taizé, Ottmaring, etc.), but there is also a negative attitude towards ecumenism in some groups and circles of those that hold only their own community or only themselves are orthodox.</li> <li>12. Methods of preserving and/or establishing disrupted unity applied throughout history: a) the method of assimilation of what is different and specific; b) the method of universal unions; c) the method of particular unions; d) the method of ecumenical dialogue "par cum pari".</li> <li>13. "The Eastern Schism" – an event or a process? Circumstances of the schism, significance, symbolic and real meaning of anathemas from 1054 and their removal in 1965.</li> <li>14. The current state of bilateral Catholic-Orthodox ecumenical dialogue (institutional instruments of dialogue, an overview of previous results and the most relevant documents of the dialogue).</li> <li>15. "The Western Schism" – the wish for the reform (renewal) of the Church resulted in the reformation of (emergence of many often mutually exclusive) Churches: circumstances, main theological-doctrinal starting points and specificities of the three reformers: Luther, Zwingli, and Calvin.</li> <li>16. Comparison of the reformation in Germany, Switzerland, and England. Doctrinal theological differences and specificities of the Catholic Church, Churches of the Reformation, and Churches that have come out of the Reformation, and their current efforts around unity.</li> <li>17. Spiritual ecumenism. The genesis and significance of the world week of prayer for Christian unity.</li> <li>18. (Mis)Understandings about "Catholic-Orthodox ecumenism" as continuous effort around unity on the one hand and modern "Protestant ecumenism" on the other hand? The 2nd Vatican Council – the emergence and continuation of Catholic efforts around unity? "Divine-human" and "humanistic" ecumenism between confrontation and synthesis.</li> <li>19. Rahner-Fries model of "nearly achieved" unity of the Churches. Other models of unity of contemporary Christian theologians.</li> <li>20. Selection of ecumenically relevant events, activities, and efforts around unity of Churches on the worldwide and national level throughout history and</li> </ol>		

	today. 21. Selection of ecumenically relevant persons on the worldwide and national level. 22. Perspectives of ecumenism and ecumenical theology.				
2.6. Format of instruction:	X lectures X seminars and workshops <input type="checkbox"/> exercises <input type="checkbox"/> on line in complete X mixed e-learning <input type="checkbox"/> field classes		x individual tasks x multimedia and net <input type="checkbox"/> laboratory <input type="checkbox"/> mentor-guided work <input type="checkbox"/> (add other)		2.7. Comments:
2.8. Student responsibilities	Regular class attendance, reading of obligatory and, if possible, proposed literature, participation in discussions during classes, seminar paper, and the final oral exam.				
2.9. Screening student work (name the proportion of ECTS credits for each activity so that the total number of ECTS credits is equal to the ECTS value of the course)	Class attendance	1	Research		Practical work
	Experiments		Report		Literature
	Essay		Seminar paper	0,5	(add other)
	Preliminary exams		Oral exam	1,0	(add other)
	Written exam		Project		(add other)
2.1. Grading and evaluating student work in class and at the final exam					
2.2. Required literature (available in the library and via other media)	<b>Title</b>			<b>Number of copies in the library</b>	<b>Availability via other media</b>
	<i>Dekret o ekumenizmu „Unitatis redintegratio“</i> , in: Drugi Vatikanski koncil: Dokumenti, Kršćanska sadašnjost, Zagreb, 2008, 231-263.				
	Lies L., <i>Temeljni tečaj ekumenske teologije</i> , Kršćanska sadašnjost, Zagreb, 2011.				
	Zečević J., <i>Katoličko Katoličko razumijevanje jedinstva i zajedništva kršćana</i> , u: Kairos, evandeoski teološki časopis, Zagreb, 1/2008, 89-99.				internet
	Perić R., <i>Ekumenske nade i tjeskobe</i> , Crkva na kamenu, Mostar, 1993, 25-34, 239-253				internet
	Zečević J., <i>Koncilski ekumenski zamah i današnja traženja</i> , u: Bogoslovska smotra, Zagreb, 3/2006, 855-873.				internet
	Zečević J., <i>Ekumenska i dijaloška otvorenost Katoličke Crkve u Hrvata</i> , in: Prcela F. (ed.), <i>Dijalog. Na putu do istine i vjere</i> , Hrv. Dom. Prov., Nakladni zavod Globus i Matthias Grünewald Verlag, Zagreb – Mainz, 1996, 289-308.				
	Škvorčević A., <i>Katolička Crkva u Hrvatskoj i ekumenizam</i> , u: Bogoslovska smotra, Zagreb, 3-4/1996, 513-540.				internet
2.12. Optional literature (at the time of submission of study programme proposal)	Papinsko vijeće za promicanje jedinstva kršćana, <i>Direktorij za primjenu načela i normi o ekumenizmu</i> , IKA, Zagreb, 1994. Kolarić J., <i>Ekumenska trilogija</i> , Prometej, Zagreb, 2005 (selected parts). Zečević J., <i>Nastanak, povijest i smisao tjedna molitve za jedinstvo kršćana</i> , in: Bogoslovska smotra, Zagreb, 2/1996, 229-236. Zečević J., <i>Pomirenje i ekumenizam u kontekstu krize civilizacije</i> , in: Bogoslovska smotra, Zagreb, 2-3/1998, 359-373. Zečević J., <i>Značaj europske ekumenske povelje</i> , u: Ekumenska povelja, Kršćanska sadašnjost, Zagreb, 2002. Zečević J., <i>Ekumenizam u Hrvatskoj</i> , in: Aračić P. (ed.), «Jeremija, što vidiš?» (Jr 24,3). Crkva u hrvatskom tranzicijskom društvu, Teologija u Đakovu, Đakovo, 2001., pp. 205-223. Frieling R., <i>Put ekumenske misli</i> , Teološki fakultet „Matija Vlačić Ilirik“, Zagreb, 2009. Vukšić T., <i>Communicatio in sacris u novom Crkvenom zakoniku</i> , in: Vukšić T., Mi i oni – siguran identitet pretpostavka susretanja, Vrhbosanska katolička teologija, Sarajevo, 2000, 313-330. Ikić N., <i>Teološka dijagnoza ekumenskog stanja</i> , u: Ekumenske studije i dokumenti, Vrhbosanska katolička teologija, Sarajevo, 2003, 17-61. Špehar M., <i>Ekumensko vijeće Crkava</i> , Glas Koncila, Zagreb, 2009, 7-25; 298-316.				
2.13. Quality assurance methods that ensure the acquisition of exit competences	During the semester, activity of students in terms of their advancement in continuous mastery of literature and deepening their insights is being monitored. A track of their class attendance, participation in discussions, and usage of the possibility for consultations will be kept. At the end of a semester there will be an anonymous questionnaire for the purpose of evaluation of the course, the teacher, and students.				
2.14. Other (as the proposer wishes to add)					