SEATTLE PACIFIC UNIVERSITY

School of Theology
THEO 6952 – "Burning Issues" Topic: Spiritual Capital – June 2013

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Office Hours: by appointment **Mobile:** (206) 915-1535
Classroom: McKenna 118
Class Meetings: Four evenings in one week: Monday–Thursday, June 17–20, 4–9 p.m.
NOTE: We will have dinner together family-style each evening. Dinner is provided by the school on Monday and Thursday. On Tuesday and Wednesday we will coordinate our own meals, by pot-luck or other means.

Course Overview:[1]

How is the Trinitarian God of grace revealed in human organizations? How can we cultivate the fruit of the Spirit in and through the social fabric of our workplaces and ministries? Much has been written about social capital, but in this course we move beyond those inquiries to develop a Christian understanding of *spiritual* capital and embark on a journey of exploration into a theology of culture — specifically, the social relationships formed in communities of work. We confront here the tensions of Christian faith: the eschatological paradox of already/not-yet, the doctrines of common and special grace, and the interplay of human nature and reason with the movement of the Spirit.

A Trinitarian understanding of human nature grounded in the mediation of Christ is essential to this quest, and we will see how this theological understanding of Spiritual capital informs organizational development, management, team-building, and enterprises of all kinds. Then we will apply these insights to real-world case studies to test our ideas and bring edifying lessons to life.

Spiritual capital refers to the role of spiritual and religious faith in businesses and other organizations that create value for society. Merck's mission to heal disease, ServiceMaster's aim to honor God, IBM's commitment to corporate citizenship, and Alaska Airlines' public statements of faith—these are but a few examples of companies whose market valuation includes a healthy amount spiritual capital. We shall explore the role of the Holy Spirit in entrepreneurship and management, and develop a theological understanding of how God is at work in the social relationships formed in our communities of work.

[1] School of Theology website with registration details: http://www.spu.edu/academics/school-of-theology/theology-and-economics-courses.

Course objectives

This course has been made possible in part through a generous grant from the Kern Family Foundation through the Oikonomia Network, an initiative aimed at helping theological educators equip church for the challenge of integrating faith and economic work. For further information on the Oikonomia Network and their goals, please see the document posted on Blackboard or click [here].

It is a goal of this course to engage pastors, business practitioners and students in conversation around the issues of faith, work and economics in order to better understand the goodness of work within God's kingdom and to empower people to discern and pursue their callings as Christians in business and work outside the walls of the church. Through growth in theological understanding of these issues, we will enable people to pursue their callings with excellence and to grow in spiritual maturity. We further seek to gain skill in contextualizing our ministry- and work-related goals across multiple social contexts (e.g. home/workplace/community).

Students completing this course should be able to:

- Articulate and compare different views of spiritual capital, with theological insight and appreciation for the nuances of Trinitarian faith.
- Understand and explain the role of the Holy Spirit in work, and interpret these ideas theologically within the context of capitalism as a venue for the outworking of God's purposes on earth.
- Articulate an enhanced sense of personal morality and ethics regarding economic work, and express these in moral language that is relevant to others who do not share a biblical faith.
- Articulate a Christian understanding of virtue as a component of spiritual capital, and apply virtue theory in cases of organizational development, entrepreneurship and economic enterprise.
- Engage in discussion of the themes of spiritual capital in secular workplaces and other contexts with others who may or may not share biblical faith, and do so with grace, hospitality and a winsome message.
- Cite specific examples of companies which illustrate spiritual capital, and apply lessons learned from the case studies.
- Integrate the learning of this course into life-long habits of spiritual growth and integrity.

Texts

We will be reading several chapters from each of these three books (see reading assignments below). Thus, I recommend purchasing or borrowing a copy of each of these. They are not expensive books.

- 🕮 Bell, D. (2012). *The Economy of Desire: Christianity and capitalism in a postmodern world*. Grand Rapids: Baker Academic.

- 🕮 Fee, G. (1996). *Paul, the Spirit, and the People of God*. Peabody, MA: Hendrickson.

- 🕮 Malloch, T. R. (2008). *Spiritual Enterprise: Doing virtuous work*. New York: Encounter Books.

Additional reading assignments will be drawn from the following texts. Excerpts will be posted on Blackboard. You do not need to purchase any of these books:

Bouckaert, L. & Zsolnai, L. (2011), eds. *The Palgrave Handbook of Spirituality and Business*. New York : St. Martin's Press.

Bruni, L., and Stefano Z. (2007). *Civil Economy: Efficiency, Equity, Public Happiness*. Oxford: Peter Lang.

Capaldi, N. & Malloch, T. (2012). *America's Spiritual Capital*. South Bend, IN: St. Augustine's Press.

Cohen, D. & Prusak, L. (2001). *In Good Company: How social capital makes organizations work.* Harvard Business Press.

Eldred, K. A. (2009). *God is at work*. Montrose, CO: Manna Ventures.

Greider, W. (2003). *The Soul of Capitalism.* Simon & Schuster.

Gunton, C. (1997). *The Promise of Trinitarian Theology*, 2nd ed. London: T&T Clark.

Kinsley, M. E., Clarke, C., & Banerjee, A. V. (2008). *Creative capitalism: A conversation with Bill Gates, Warren Buffett, and other economic leaders*. New York: Simon & Schuster.

Loder, J. E. (1992). *The Knight's Move: the relational logic of the spirit in theology and science*. Colorado Springs: Helmers & Howard.

Meeks, M. D. (1989). *God the Economist: The Doctrine of God and Political Economy*, Minneapolis: Fortress Press.

Tanner, K. (2005). *Economy of grace*. Minneapolis: Fortress Press.

Zohar, D. & Marshall, I. (2004). *Spiritual Capital: Wealth We Can Live By*. Berrett-Koehler Publishers, Inc.

Course requirements

You are responsible to:

- Complete all readings, case studies and other assignments prior to class or due date.
- Help create a challenging and useful learning experience for yourself and others in the class by actively engaging in the class discussions and activities.
- Take personal initiative for all necessary interaction with your classmates and instructor.
- Attend all class sessions, or make prior arrangements if an absence is unavoidable.

Professor's Brief Bio:

REV. DR. BRUCE D. BAKER, ASSISTANT PROFESSOR OF BUSINESS ETHICS
B.S. Applied Physics, California Institute of Technology (1978); MBA, Stanford Graduate School of Business (1981); M.Div., Fuller Theological Seminary (2001); Ph.D., Theological Ethics, Univ. of St. Andrews (2010).

Rev. Dr. Bruce Baker teaches ethics, leadership and the theological foundations of business practice and economics. His research explores the intersection of theological anthropology and spirituality with our modern, business-driven culture. His PhD dissertation—a study of "The Transformation of Persons and the Concept of Moral Order"—examines the crucial importance of evangelical faith for understanding how our concept of human nature affects our sense of moral responsibility. He brings broad experience to these studies, having worked as an entrepreneur, scientist, businessman, pastor and theologian. He co-founded Four Pi Systems in 1986, and earned five patents for his inventions in X-ray vision technology. When Hewlett-Packard bought the company in 1992, he joined Microsoft as General Manager of the business unit developing Microsoft's first entry into the market for palm-sized mobile devices.

Bruce left Microsoft in 1996 to attend seminary, and was ordained to pastoral ministry in the PC(USA) in 2001. He began teaching for SBE in 2004 while serving as the Executive Pastor of First Presbyterian Church of Bellevue. He has also served twice in interim roles at University Presbyterian Church in Seattle.

Bruce shares teaching duties for the capstone course in ethics and leadership, MBA and MA courses in Christian values and ethics, and other courses in spirituality and management. He serves on the boards of SCHOLAR-LEADERS INTERNATIONAL and RECONCILIATION MINISTRIES. He loves cycling, backpacking and travel.

Assignments & grading

20 % Class participation (your constructive contribution to our discussions, and participation in class activities)
20 % Quizzes & exercises to be given in class or on-line
60 % Final exam

Reading assignments are listed in the calendar section of this syllabus, below. Some reading is due in advance of our first meeting. It would help to get a head start on all the readings, since we meet four days in a row, and you might prefer to read ahead and not put it off until the day of class.

Quizzes and other short exercises will be given in class to assess reading comprehension and to practice applying the concepts of the course.

The **final exam** will be an open-book, take-home exam, asking for essay-style answers to several questions. The exam is due via turnitin on Blackboard on **July 20**. Further instructions will be given in class. The one-month span of time between the final class on June 20, and the exam due date on July 20 should allow ample time for completion of the readings and for the sort of reflective thinking and writing asked for on the exam.

Students not taking the class for graduate credit (i.e., those who are either enrolled as auditors eligible for Continuing Education credit, or who are guests of the instructor) will be asked to keep up with the reading and actively take part in class, but will not be responsible to write the final exam.

Class participation

Challenging, thought-provoking discussion is essential to our ability to become a learning community and to create together an environment where we can nurture Christian faith, grow as disciples, and gain understanding of the challenging issues pertaining to matters of faith in our secular age. When assigning participation grades, I will look for evidence that you have read and interacted thoughtfully with the material. Quality of participation counts more than mere quantity. Asking thoughtful questions and engaging in sincere discussion which results in insights is essential to our purpose as a community of learning.

Since our class will be heavily discussion oriented, it is absolutely critical that you attend all four sessions and come to class prepared for each session. A conscientious attitude towards attendance is expected since it is impossible to participate while absent.

Academic standards

Class Preparation

I will always be prepared for class. I will try to make our class sessions interesting, informative and as up-to-date as possible. I expect that you will prepare for class and attend class. I also expect that you will participate in class discussions and activities.

Academic Honesty

I have a zero-tolerance policy regarding academic dishonesty. I expect that all work submitted be your own work. Any work submitted that is not completely your own will result in a score of zero points for the entire assignment and automatic grade reduction for the course. The assignment may not be made up, and other disciplinary actions may result, including the possibility of expulsion. If you have any questions about how to quote or document your research, please ask ***before*** you turn in an assignment.

Course Calendar

NOTE: Reading assignments are to be completed prior to class. I will use quizzes to test your comprehension of the reading.

Monday, June 17

Read prior to class: Baker, "A first glance at spiritual capital" (posted on Blackboard); **Fee**, Overture & Chapters 1 – 4 (pp. 1-48); **Loder** (posted on Blackboard); **Eldred** (posted on Blackboard).

Tuesday, June 18

Read prior to class: Malloch, Introduction & Chapters 1 – 3 (pp. 1-58); **Meeks** (posted on Blackboard); **Tanner** (posted on Blackboard).

Wednesday, June 19

Read prior to class: Bell, Introduction & Chapters 4 – 6 (pp. 15-30 & 93-160); **Capaldi & Malloch** (posted on Blackboard)

Thursday, June 20

Read prior to class: Kinsley (posted on Blackboard); **Zamagni** (in **Palgrave Handbook** posted on Blackboard).

Monday, July 20: Final Exam due (via turnitin on Blackboard)

Outline of topics

1. Overture: the Holy Spirit
    a. Setting the stage for our inquiry: a theological overview of the agency of the Holy Spirit. This will give us a foundation and framework for the exploration of spiritual capital.
2. Different concepts of spiritual capital
    a. Virtue reservoir (Malloch, Eldred, Novak)
    b. Economy of Grace (Benedict XVI, Tanner)
    c. Theology of work (Volf, Reed)
    d. New Age spirituality (Zohar & Marshall)
    e. Secular notions (Gates, Mackey, McKinsey, Mitroff & Denton)
3. Theological critique of various expressions of spiritual capital:
    a. Spiritual capital is to be understood as a dynamic movement of the Holy Spirit, as opposed to a static substance which could be accumulated or spent.
    b. Spiritual capital is a blessing which ensues through participation in the inner-Trinitarian life of God, as opposed to a universal or abstract principal of spiritual experience.
    c. The goals of spiritual capital transcend the merely materialistic outcomes of economic enterprise, to include responsiveness and participation in God's kingdom purposes.
    d. Spiritual capital pertains to personal growth in Christ as well as organizational outcomes of faithfulness.
    e. Spiritual capital is a form of grace bestowed through the Holy Spirit, as opposed to a store of virtue to be accumulated and invested in the same manner as other fungible sorts of capital.
4. Spirituality & calling in business and entrepreneurship: works of the Spirit
5. Christian virtue theory of spiritual capital
6. Doctrine of common grace & spiritual capital
7. Economy of Grace: "divine economy" as the proper basis for determining value and human dignity.
8. Nuances of Trinitarian theology
    a. We are Persons-in-Communion, and this defines our basic human nature upon which to build up our economy and pursue economic goals.
    b. Already/Not-Yet tension of Christian living
    c. The Spirit and perichoretic existence: implications for career and discipleship
9. Bearing witness in a Secular Age
    a. A glance at our modern moral imaginary and civil religion
    b. Occupy Wall Street as a portrait of our cultural demoralization
    c. Speaking with winsome authenticity in the public square and secular workplace

Syllabus Boilerplate for Seattle Pacific Seminary Courses

1. University Mission Statement: Seattle Pacific University seeks to be a premier Christian university fully committed to engaging the culture and changing the world by graduating people of competence and character, becoming people of wisdom, and modeling grace-filled community.

2. School of Theology Mission Statement: The School of Theology at Seattle Pacific University seeks to educate and prepare all our students to engage the culture as thoughtful people. We seek to foster their intellectual, personal, and spiritual growth, and help them master those critical skills and multi-cultural sensitivities needed to understand Christian faith and translate it into practices that change the world.

3. School of Theology Student Learning Goals:
As an *academy* we foster an intellectual community that promotes a thoughtful faith. We teach so that, students will:

1. Develop an informed and reflective faith.
2. Develop confidence in the Christian faith.
3. Be able to interpret Scripture deftly and thoughtfully.
4. Understand how the divine revelation of Scripture and the canonical tradition is informed by reason and the experience of the Holy Spirit.
5. Learn and evaluate different worldviews operative from the perspective of Christian faith.

As an *abbey* we foster a relational community that promotes love for God and neighbor. We teach so that students will:

6. Shape their lives around Christian character and values.
7. Cultivate personal spiritual disciplines in their lives.
8. Engage others of different beliefs in civil discourse and with a catholic spirit.
9. Be able to nurture others in Christian faith.
10. Recognize their membership in the body of Christ, entering into the moral and theological discourse of the one, holy, catholic, and apostolic Church.

As an *apostolate* we foster a missional community that promotes service in the Church and the world. We teach so that students will:

11. Be prepared to discern, own, and be equipped for their vocation.
12. Be deeply rooted in the worship and ministry of a local congregation.
13. Articulate their faith in a winsome and engaging manner, in order to share it with others.
14. Be prepared to engage global and intercultural settings.

4. School of Theology Inclusive Language Policy:

The Christian gospel aims to provide a clear witness to the revelation of God through Jesus Christ. For this reason, the words we choose are influential and significant. Because language related to race, gender, class, and nationality has a particular power to liberate or to marginalize other human beings, our words ought to exhibit the sort of grace-filled sensitivity to human dignity that is part and parcel of the Christian gospel (James 3:1-18).

In particular, the School of Theology at Seattle Pacific University believes that language about God and people should mirror these biblical truths: that God created both male and female in God's image (Genesis 1:27); that God formed male and female into a working partnership to steward all of God's creation (Genesis 1:28); and that God loves every one equally without respect to race, gender, class, or nationality; yet all are equally in need of God's forgiveness and equally transformed by God's grace into new creatures because of Jesus Christ (1 Timothy 2:3-6). The use of nondiscriminatory language substantiates these truths and fosters a community where "there is neither Jew nor Greek, slave nor free, male nor female, for all are one in Christ Jesus" (Galatians 3:28).

The social practices of Seattle Pacific University's Methodist heritage exemplify these biblical truths. Rooted deeply within Methodism is the active participation in the lifting of oppression in any form so as to extend and implement the freedom of the gospel to all whom God has created and seeks to redeem. The record of Wesleyans on behalf of those on the margins is impressive and honorable and should be furthered by the modern offspring of Wesley in word and deed.

Therefore, it is the policy of the School of Theology at Seattle Pacific University to use nondiscriminatory language in our syllabi, publications, and communications. (The grammatical particulars about nondiscriminatory language are spelled out in *The Everyday Writer*.)

Moreover, when writing and speaking about God, the School of Theology encourages the use of a wide variety of images found in Scripture and the Christian tradition, such as rock, sovereign, light, mother eagle, shepherd, creator, father, and so on. By drawing on the richness of these biblical images, we position ourselves to deepen our understanding of God's manifold attributes more fully and to help form God's multiform people into a more inclusive community.

5. Academic Integrity Policy: SPS students are expected to follow the SPU Academic Integrity Policy, as stated in the current *Graduate Catalog*. Guidelines for handling any cases of suspected infractions are stated in the same place.

6. Attendance Policy for Graduate Classes: Preparation for class, faithful and punctual attendance at class, and active participation in class are integral elements of education at SPS, and accordingly are mandatory. Students may not miss more than two sessions for a once-a-week quarter course, or four sessions for a quarter course that meets three times a week without penalty on their final grade, unless valid, documented excuses are presented to the professor within two business days of missed session Appropriate penalties will be assessed by the professor, and normally explained in the course syllabus. Advance notice to the professor is considered a professional courtesy, and should be given whenever possible. Valid excuses for missing class include are restricted to illness and other personal or family emergencies. Absences and tardiness due to church-related activities (e.g., mission trips, conferences, weddings, funerals, mid-week services, committee meetings, adult education classes or prayer groups), work-related activities (e.g., special meetings, overtime hours or emergency fill-ins for other employees) or non-emergency activities with family or friends (e.g., weddings or vacations) are not excused, nor should faculty be expected to penalize themselves for unexcused student absences by assigning make-up work that they would then have to grade.

7. Policy for Students with Disabilities: If you have a specific disability that qualifies you for academic accommodations, please contact Disability Support Services to make your accommodations request. Once your eligibility has been determined, DSS will send a letter to your professors indicating what accommodations have been approved.

8. Inclement Weather School Closure Policy:

- **Full Closure:** All classes are canceled and all offices are closed. The Library, Campus Dining Services and the Student Union Building will be operational on a limited schedule.
- **Late Start:** Indicates that classes begin at 9:30 a.m. and offices open at 9:30 a.m. Classes beginning at 8:00 a.m. and 8:30 a.m. are canceled. All other classes will operate as scheduled. Chapel will be held if planned.
- **For Evening Classes and Events:** Allowing for weather changes during the day, a decision will be made by 2:00 p.m. for evening classes and events. Call the Emergency Closure Hotline for the updated information.
- **The Emergency Closure Hotline (206) 281-2800** always provides current and complete information.

9. **Emergency Evacuation Procedures:** In case of emergency (fire, earthquake, hazardous material spillage, bomb threat, etc.), the building must be evacuated with dispatch, according to the direction posted in the classroom. The primary emergency assembly area for classes meeting in ***[name of building]*** is ***[primary assembly area]*****.** The secondary assembly area is ***[secondary assembly area]*****.** For details, see SPU Emergency Plan. The campus emergency number is **x-2911.**