

## COURSE DESCRIPTION

<b>Study program</b>		Theological master program	
<b>Module</b>		Systematic-Historical	
<b>Type and level of studies</b>		<i>Master</i>	
<b>Course name</b>		Primacy and Conciliarity	
<b>Teacher (lectures)</b>		Dr Rade Kisic	
<b>Teacher/Associate (exercises)</b>			
<b>Teacher/Associate (additional forms of classes)</b>			
<b>ECTS</b>	6	<b>Course status (obligatory/elective)</b>	elective
<b>Attendance percentage</b>			
<b>Course objectives</b>	Acquiring theoretical knowledge on the complex relationship between primacy and conciliarity particularly having in mind the ecumenical perspective of this relationship. Getting to know the key differences in the ecclesiological concepts of individual churches and religious communities. Mastering the skills of active and productive use of scientific literature.		
<b>Learning outcomes</b>	Possession of advanced professional academic competences in the field of contemporary ecclesiology and related applicative abilities to analyze different ecclesiological concepts in the contemporary ecumenical dialogue with the help of objective research methods and techniques.		
<b>Course content</b>			
<b>Lectures</b>	The concepts of primacy and conciliarity; Development of the learning on primacy in the early Church. The establishment of primacy in the socio-cultural context of antiquity; The principle of conciliarity and the institutions of the council; Western doctrine on primacy before the Second Vatican Council; Primacy and conciliarity in the documents of the Second Vatican Council; Primus inter pares – the Orthodox approach. The liturgical perspective; Primacy and conciliarity in the constitutions of the Orthodox Churches; Protestant view of the relationship between primacy and conciliarity; Ravenna document - an attempt to reach consensus; New debate on the Orthodox understanding of primacy; "Petrine ministry" in the contemporary context. Roman Catholic approach; Primacy and the unity of the Church - a necessary connection?; Universal primacy - an open question about the necessity and the mode of its enactment.		
<b>Practical classes (exercises, additional forms of classes, research work)</b>			
<b>Literature</b>			
	1	J. Зизјулас, Примат у Цркви. Православни приступ, Пожаревац 2014.	
	2	W. Kasper, Crkva Isusa Krista. Ekleziološki spisi, Zagreb 2013.	
	3	J. Мајендорф/А. Шмеман/Н. Афанасјев/Н. Куломзин, Примат Апостола	
	4	З. Матић, Да истинујемо у љубави. Званични богословски дијалог	
	5	R. Frieling, Put ekumenske misli. Uvod u ekumenologiju, Zagreb 2009.	
<b>Number of hours per week</b>			
<b>Lectures</b>	<b>Exercises</b>	<b>forms of</b>	<b>Research work</b>
	2	1	
<b>Other classes</b>			
<b>Coursework</b>	Verbal-textual, illustrative, demonstrative		
<b>Knowledge evaluation (maximum number of points 100)</b>			
<b>Pre-exam requirements</b>	<b>Points</b>	<b>Final exam</b>	<b>Points</b>
<b>Class activity</b>	10	<b>Written exam</b>	
<b>Practical classes</b>	10	<b>Oral exam</b>	70
<b>Colloquia</b>			
<b>Seminars</b>	10		