



BETHEL SEMINARY

ML507

Missional Outreach and Evangelism

SYLLABUS

Professor: Andrew D. Rowell

Term: Spring 2016

Delivery: Traditional

Dates: Thursdays, Feb 01, 2016 - Mar 03, 2016, Mar 18, 2016 - Apr 01, 2016:
Feb 4, 11, 18, 25, March 3, [Intensives so no class March ~~10, 17,~~] March 24, 31

Time: Thursdays, 1:30 pm - 4:30 pm

Location: Classroom Building Bethel Seminary St. Paul Room 103

Course credits: 1.5 credits

Enrolled: 7 students

BETHEL SEMINARY

Bethel University

3900 Bethel Drive

St. Paul, MN 55112

Description

This course introduces the biblical-theological foundations for evangelism. Various approaches to reaching those outside the Christian faith are studied. Students will begin formulating a working theology to inform their practice. The role of Christian community in holistic missional outreach is considered. Best practices for outreach (including personal evangelism, attractional approaches, and continuing discipleship) are analyzed.

Learning Outcomes: General MDiv outcomes followed by course-specific iterations

Upon completing this course, students will be able to...

- 1) Demonstrate confidence in the trustworthiness and transforming power of Scripture
 - Articulate the beauty of the good news of Jesus Christ
- 2) Communicate God's word effectively
 - Reflect with non-Christians about the difference Christ makes.
- 3) Explain and differentiate major dimensions of various cultures and worldview
 - Detect various "gods" that subsist below a perspective.
- 4) Demonstrate motivation and ability to communicate the gospel globally
 - Recognize human confusion and therefore appreciate and be able to participate in the church's joyous task of missionary witness
- 5) Demonstrate the ability to contextualize the gospel in ways that respectively engage with realities of human diversity (e.g., culture, economy, gender)
 - Communicate with outsiders in such a way that the deliverer's culture does not impede the receivers' understanding the gospel.
- 6) Evaluate the effectiveness of organizational structures to promote social justice built upon Scriptural truth
 - Critique evangelistic techniques that are unfaithful in method or do not lead to discipleship.

Instructor Information

Professor Andrew D. Rowell (“Andy”)

Instructor of Ministry Leadership

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Bethel Seminary Office: A201

Facebook: My current policy is not to be Facebook friends with students. I only use it to occasionally post family photos so you are not missing anything.

Twitter: <https://twitter.com/AndyRowell> I sometimes post links to things I’m reading here but there is no need to watch this. Any resources for this class, I will share with you through Moodle.

Blog: <http://www.andyrowell.net/> which I also only rarely use.

Teaching Assistant

Kim Pareigat kmp26972@bethel.edu

You can call her “Kim.” Kim will be assisting me with the course. Kim took this course with me last year online and received one of the highest grades in the class. She is personable and professional.

Course communication

In Moodle, I have chosen the option “forced subscription” for the “General Discussion Forum” so that you receive emails when I “add a new discussion topic” there as a class announcement. It is my way of emailing the class. You can also “reply” in case something needs clarification. Another student may be able to “reply” and help you or I will. These replies send an email to everyone since this is a “forced subscription.” If you have a question or resource that all of us might benefit from, you can also post a “discussion topic” in the General Discussion Forum and everyone will be emailed. It is a way for you to email the whole class. If your question is more personal and does not need to be sent to the whole class, please feel free to use my email address: a-rowell@bethel.edu

- I will return email messages within 24 hours—usually within a few hours.
- Grading turn-around times: We will plan to return assignments within one week.

Required Resources:

Keller, Timothy J. *The Reason for God: Belief in an Age of Skepticism*. New York: Dutton, 2008. ISBN-10: 1594483493 eBook available. An abridged audiobook (on CD or downloadable) is also available. It is not ideal that it is abridged but for those of you who would really be helped by this convenience, go for it. (5 hrs and 49 mins) <http://www.audible.com/pd/Religion-Spirituality/The-Reason-for-God-Audiobook/B002V5CQ9U> It may also be available from your local library: https://www.worldcat.org/title/reason-for-god-belief-in-an-age-of-skepticism/oclc/209347554&referer=brief_results or <https://www.overdrive.com/media/152413/the-reason-for-god/libraries> If you have already read this book, please substitute: Wright, N. T. *Simply Christian: Why Christianity Makes Sense*. San Francisco, Calif.: HarperSanFrancisco, 2006.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, Mich.: Eerdmans, 1989. ISBN-10: 0802804268 eBook available. If you have already read this book, please substitute: Bowen, John P. *Evangelism for "Normal" People: Good News for Those Looking for a Fresh Approach*. Minneapolis, MN: Augsburg Fortress, 2002. ISBN-10: 0806641916

Description of textbooks

- In *The Gospel in a Pluralist Society*, Lesslie Newbigin makes the case for why outward-reaching Christian communities matter. Because it is part sociology, part philosophy, and part theology—and written by very thoughtful 78 year-old retired British pastor, it is not easy to read. This is something of a classic in that Newbigin was a very effective missionary in India, then an ecumenical leader among many denominations, and then mostly in retirement, a writer. Newbigin is the first or at least the most well-known person to talk about applying missionary strategies to Western culture (not just the third world). He is a model pastor, missionary, leader, and thinker. There may be lines in his book that you may think were not worded correctly and are therefore open to misunderstanding (perhaps making him sound “liberal” at times), but keep in mind that Newbigin’s books have inspired a generation of pastors and theologians to refocus on communicating to the gospel to outsiders through local churches. Newbigin was involved with the early iterations of the Alpha Course at Holy Trinity Brompton in London (among evangelicals), and inspired the “missional church” movement among

mainline traditional denominations. He has been praised by theologians like Karl Barth and Stanley Hauerwas as well as missiologists. If you have read this book by Newbigin, there is quite a bit of overlap with his other major books that were written during his “retirement”: *The Open Secret* and *Foolishness to the Greeks*. If you get discouraged or bogged down, skip to the last four chapters of the book and read those. Then come back to where you were and keep plodding. The beauty of this book is that Newbigin is sure that Christianity is true enough, good enough, and beautiful enough to compete in the world of ideas and the global marketplace—if only we would practice it well for the world to see.

- *Optional alternative to Newbigin*: John Bowen is a very thoughtful professor of evangelism at Wycliffe College, in Toronto, Ontario, Canada. His book gives a give overview of the issues we address in this course. Bowen is a reliable, thoughtful teacher on evangelism.
- In *Reason for God*, Tim Keller gives a widely-acclaimed, accessible defense of the Christian faith. Sometimes, intellectual objections are a barrier for people becoming Christians. Questions also regularly arise in the minds of all thinking Christians and it is appropriate for graduates from seminary to have a basic working knowledge of the common objections and general sense of how someone might respond to these objections. However, the use of these arguments may backfire if used argumentatively. Still, even if the arguments are not deployed in debates or arguments very often, it will be helpful for: students themselves as they have intellectual questions; for conversations with fellow Christians; and for background knowledge to season conversations with outsiders. Of course, sometimes a person’s explicit rational objections will be related to emotional and spiritual questions, the latter which should not be trampled with intellectual reasoning. The point is not the Keller’s responses are perfect but rather that the Christian faith should not be easily disregarded as infantile and Keller demonstrates what an appropriate defense might look like. Furthermore, in reading this book, students will also notice how a thoughtful pastor in New York City like Keller uses quotes, illustrations, and stories to communicate well while also attempting to be gracious.

Articles and selections from other books (not including the required texts) are available on Moodle as PDFs.

General Activity Guidelines

Total hours: 60 hours

Reading: 28 hours

Classroom hours: 21 hours (7 classes X 3 hours)

Assignments: 11 hours

Classroom attendance (21 hours)

This is a time to hear lecture material and process material.

Assignments (11 hours)

Papers

Papers 1, 2, 3, and 4 are to be 398-530 words (1.5 to 2 pages). Your papers are due 30 minutes before the class session begins. Assignments must be submitted electronically through Moodle as a Microsoft Word or PDF document.

If they are late, you will lose a full letter grade (A to B, etc.). The rationale is that you will be prepared for class.

I do not ask students to inform me how much they have read. I expect that students may need to skim or omit reading under the pressure of time. The papers will give some demonstration about the degree of the student's engagement with the reading.

You can paste in the prompt questions and answer them one after another or in groups. Or, you can address them all in an essay. You can paste in the prompt into your document and then answer the questions. The prompt words do not count against your word total. It helps if you put the prompt in bold so it is easy to differentiate it from your answer.

2 hours writing X 4 papers= 8 hours allotted.

Theological reflection on a conversation with a non-Christian

Rationale for this assignment: The purpose of this experience and writing assignment is to recognize the barriers that impede people who do not self-identify as Christians from exploring Christianity. You may use either informal conversations or a more formal interview for this assignment. Students will then have the opportunity to use any of the readings from the course (but especially Keller's *Reason for God* because we are reading it this week) to help analyze why there is a disconnect between this person and Christianity and reflect on what Christians might do to clear away some of the obstacles that keep them and others like them from trusting Christians and being curious about Christianity.

Students may choose either: Option A: Informal conversations with non-Christians OR Option B: Interview a non-Christian. (Most students do Option B). See below.

Option A: Informal conversations with non-Christians. If you tend to have regular social conversations with non-Christians about their lives, this is a great option for you. Please write your report based on 3 informal conversations you have engaged in during the time period of this class with a non-Christian in which you being a Christian came up as a topic of discussion. Perhaps you initiated the conversation or they did. These can be situations in which you shared the gospel with someone or had a conversation about objections to the Christian faith or perhaps one of the following topics came up and the two of you discussed how the Christian faith might be relevant.

- Something in the news
- Something they or you are reading or watching
- Something in their life
- Barriers to their interest in Christianity or church
- Discussion of other groups and activities they are involved in (book club, etc.)
- Their art preferences and recreational pursuits (music, art, TV, movies, books, magazines, websites)
- Causes or charities they are interested in or involved in
- Suffering and evil they see in the world
- Relationship problems they see in the world
- Joys and struggles in their workplace

Perhaps you regularly strike up conversations with non-Christians and they know or find out you are a Christian and that your Christian faith affects how you do things or think about things and you have interesting conversations. Wonderful. Feel free to draw upon three of these conversations and reflect on them in your paper.

With Option A, there should not be any reference to this course in your conversations with the person. Please do not offend, hurt, or disgust a non-Christian for the sake of completing this assignment. If you feel the Spirit of God or your own conviction is whispering to you to push the social conversation into an awkward place, that is your own decision. We do not want Bethel Seminary courses explicitly or implicitly causing disgust of Christians by non-Christians. If you would like to use this course as a wonderful excuse to engage someone in a conversation, please use option B.

OR

Option B: Conduct a more formal interview with a person (or persons) who do not self-identify as a Christian. Your aim should be a 15-minute conversation and should be designed to understand the person and should not aim to convert the person. This interview is not a trick to share your faith with the person. During the interview, your approach should be one of sincere interest and curiosity. If there are things said by the interviewee that you want to correct or object to, you may only say “That’s interesting” or “Tell me more about that” or some such remark. In this particular situation, please do not insert your objections or protestations and corrections.

You are welcome to tell the person honestly or show them this syllabus that “The point of the interview is for the student who is a Christian to learn more about how a non-Christian or a group of non-Christians think about Christianity and other issues. In a paper, the student will later reflect on how churches of the future might better address the non-Christian’s concerns and interests. The student is to ask questions and not insert their own opinions or ideas. The objective is for the student to learn from and listen to the non-Christian—not to try to convert or proselytize or evangelize the person being interviewed. The interviewee should also feel free to stop the interview at any time and answer the questions with whatever degree of candor they feel is appropriate. Every effort can be made to disguise the identity of the interviewee. No video or audio recording may be done. Notes may be taken.”

The interview will ask the person(s) questions such as the ones listed below. The student is free to use their own sense of what is socially appropriate and ask whatever they like. The point is to explore various ways that non-Christians might eventually find connections with the Christian faith.

- Would you tell me about your religious journey?
- Have you had good or bad experiences with Christians over the years?
- What are some intellectual or emotional barriers that keep you from being interested in Christianity or going to church?
- What was the process by which you joined any other groups you are involved in (book club, sports team, fitness center, etc.)? Did you know someone? Did you have a good experience?
- What are your art and recreational preferences (music, art, TV, movies, books, magazines, websites)? Do they meet a need in your life for something (rest, relaxation, adventure, etc.)?
- What kinds of causes or charities are you interested in or feel very positive about?
- What suffering or evil in the world tends to trouble you, if any?
- What relationship problems do you notice in the people around you?
- What are your joys and struggles in your workplace? Are those common among your co-workers as well?
- *Thank you for your time! Your responses will help me to think about how the church and Christians need to do some things differently in the future.*

Writing your paper: For both option A and B.

Please use the following framework for your final, written assignment. It may be tweaked to fit the conversations or interview you participated in. Please use a pseudonym (fake name) for the person's name and alter any other distinguishing characteristics (workplace, coffee shop name, etc.) that might allow the person to be identified. Do not tape or record any interview or conversation but you can take notes if that is ok with the person.

- 1) Description: (About 1 page (about 265 words))
 - a. Context: Share the time, place and nature of your conversation, including your relationship with the individual(s) and how you came to meet. Are they part of your social network? Family member? Neighbor? Co-worker? Stranger? (This part of the assignment conflicts a bit with the instructions above to hide the identity of the person but please do keep the person's identity private.)
 - b. Verbatim: To the best of your ability (and memory), recount significant aspects of the conversation. Be as specific as you can in describing the flow of the conversation, the content, the responses and/or reactions of the individual you were conversing with. (Remember to record key words and notes to help you recall the conversation accurately).
 - c. Their experience and response: How did you feel during the interaction? How did the individual you were interacting with experience the conversation? Were they welcoming? Suspicious? Hostile? Dismissive? Indifferent? At the end of the conversation, how was their attitude toward you?
- 2) Theological analysis (About 2 pages or about 530 words): How might the gospel (kingdom / eternal life / resurrection / Spirit / salvation / Jesus / church) be of interest to this person? As you reflect on your experience, what other biblical themes do you think are related to the conversation? If I had not limited your conversation to listening, what would you have like to have said? Would that have been appropriate? What course material did you find especially meaningful and helpful in light of your conversation? (Reflect especially here on how Tim Keller's ideas in his book *Reason for God* might intersect with your conversation). Does the person have Christians that they trust? Are they curious about Christianity? Are they in search for something or restless?
- 3) Local church (About 1 page or about 265 words): What kind of local church or gathering of Christians could you imagine this person feeling comfortable around? What are the barriers to this individual connecting with a local church? Might these barriers be lowered? How will you interact with this person or similar people in the months to come?

Interview and paper of 795-1060 words (3 to 4 pages) = 3 hours allotted

Course Schedule

Date	Topic	Reading Due	Assignment Due
Thurs, Feb 4 1:30-4:30 pm. = 3 hours	Introduction to the course Good news for a confused world		
Thurs, Feb 11 1:30-4:30 pm. (Work due 30 minutes prior). 3.5 hours reading + 2 hours writing + 3 hours session = 8.5 hours	The beauty of the good news	<p>PDF Gladwell¹ = 6 pages (.25 hour) - The beauty of forgiveness.</p> <p>Watch: Reality Ministries video as an example of loving the overlooked. (2 min 11 sec) https://player.vimeo.com/video/66600538 (.25 hour).</p> <p>PDF Katongole and Rice² = 23 pages (1 hour) - The beauty of Christian reconcilers.</p> <p>Watch (4 min 50 sec to 16 min): N.T. Wright: <i>Simply Christian: Why Christianity Makes Sense</i> https://vimeo.com/album/3723828/video/8914344 (.25 hour) - Christianity fulfilling human longings.</p> <p>PDF Tolkien³ = 14 pages (.5 hour) - Longing for good stories.</p>	<p>What would you say is the common perception of the Christian faith among non-Christians you know? In conversations with non-Christians, are you struck by how confused they are about life or do they seem just as good and happy as Christians?</p> <p>We see in Gladwell's story of the Derksen's, the dance at Reality Ministries, and Katongole and Rice's examples of reconcilers how Jesus' way is beautiful and good. Drawing on Wright and Tolkien, how does the Christian story make sense of the human longings for justice, spirituality, relationship, and beauty? According to Hart and Spufford, can</p>

¹ Malcolm Gladwell, "How I Rediscovered Faith," *Relevant*, no. 67 (2014).

<http://www.relevantmagazine.com/issue-67-januaryfebruary-2014> (accessed Jan / Feb).

² Emmanuel Katongole and Chris Rice, *Reconciling All Things: A Christian Vision for Justice, Peace and Healing* (Downers Grove, Ill.: IVP Books, 2008), 21-38, 147-151.

³ J. R. R. Tolkien, "On Fairy-Stories," in *Tree and Leaf* (Boston: Houghton Mifflin, 1965), 67-73.

		<p>PDF Hart⁴ = 7 pages (.5 hour) - Deluded atheists.</p> <p>PDF Spufford⁵ = 5 pages (.5 hour) - Atheism works for comfortable.</p> <p>PDF Plantinga⁶ = 5 pages (.25 hour) - Vivid examples of sin.</p> <p>= 3.5 hours</p>	<p>atheism encourage and explain forgiveness, love for the weak, reconciliation, or hope in tragedy? Can it address destructive sin as depicted by Plantinga?</p> <p>= 2 hours writing</p>
<p>Thurs, Feb 18 1:30-4:30 pm. (Work due 30 minutes prior). <i>4 hours reading + 2 hours writing + 3 hours session = 9 hours</i></p>	<p>Newbigin Part 1: The myth of the secular society</p>	<p>Newbigin, ch. 1-9⁷ = 120 pages</p> <p>= 4 hours</p>	<p>Newbigin points out that Christianity is often dismissed by secular people as some people's private preferences. It is silly and illogical. But Newbigin says Jesus' way is highly practical—it explains how the world works and that these critics often do not have a coherent way of living. They live with unexamined assumptions—unconsciously following false gods (idols). They should try Jesus' way. Answer briefly the first</p>

⁴ David B. Hart, "Believe It or Not: David B. Hart Sees the New Atheism Movement Going the Way of the Pet Rock," *First Things*, May 2010, 35-40.

⁵ Francis Spufford, "The Trouble with Atheists: A Defence of Faith: Emotional Rescue: Francis Spufford Has Heard All the Arguments against Christianity. He Understands the Objections of Dawkins and Hitchens. And He Realises It's a Guess as to Whether There's a God or Not. But He Still Goes to Church, and Offers a Defence of His Faith," *The Guardian*, 1 September 2012, 1-5.

⁶ Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, Mich.: Eerdmans, 1995), 46-47, 135, 178-179.

⁷ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.: Eerdmans, 1989), 1-115.

			<p>9 questions (from the first nine chapters) of the study guide. Or respond to these chapters by writing a 265-398 word essay.</p> <p>= 2 hours writing</p>
<p>Thurs, Feb 25 1:30-4:30 pm. (Work due 30 minutes prior). 4.25 hours reading + 2 hours writing + 3 hours session = 9.25 hours</p>	<p>The process of conversion</p>	<p>Watch: Listen to lyrics of music video: Frightened Rabbit: "Holy"⁸ (3 min 50 sec) https://youtu.be/j2GkM9FWvag?list=PLCXG-P8xwf3rR2E8Nsfj_DcuwPILFOJbV (.25 hour) - Non-christian band voices perception of evangelism. PDF Loury⁹ = 10 pages (.25 hour) - Typical adult conversion 1. PDF Perera¹⁰ = 8 pages (.25 hour) - Typical adult conversion 2. PDF Stark¹¹ = 20 pages (1 hour) - Sociological evidence of how the church grew. PDF Everts and Schaupp¹² ch. 1 = 11 pages (.5 hour) - InterVarsity staff describe conversions among college students.</p>	<p>Note the lyrics of the Frightened Rabbit song. What are your initial concerns with and excitement about evangelism as it is practiced by Christians today? Drawing on the testimonies (Loury and Perera), formal sociology (Stark), and anecdotal evidence (Everts and Schaupp, Choung, and Geisinger) and biblical evidence (Smith) in the readings, how do adults typically become Christians? Where do non-Christians socialize and converse about meaningful topics in your setting? Are there ways a church can foster programs or approaches that</p>

⁸ Frightened Rabbit, "Holy," in *Pedestrian Verse* (New York, N.Y.: Atlantic, 2013).

⁹ Glenn Loury, "A Professor under Reconstruction," in *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, ed. Kelly Monroe Kullberg (Grand Rapids, Mich.: Zondervan Pub. House, 1996), 67-76.

¹⁰ Evelyn Lewis Perera, "After the Gang, What?," in *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, ed. Kelly Monroe Kullberg (Grand Rapids, Mich.: Zondervan Pub. House, 1996), 47-54.

¹¹ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, N.J.: Princeton University Press, 1996), 3-28.

¹² Don Everts and Doug Schaupp, *I Once Was Lost: What Postmodern Skeptics Taught Us About Their Path to Jesus* (Downers Grove, Ill.: IVP Books, 2008), 17-28.

		<p>Watch: Real Life Continuum by James Choung (2 min 45 sec) https://youtu.be/ep8XM5IFWsl?list=PLCXG-P8xwf3rR2E8Nsfj_DcuwPILFOJbV (.25 hour) – Another InterVarsity staff visual depiction of conversion process.</p> <p>PDF Jenkins and Geisinger¹³ = 10 pages (.5 hour) - Growing to appreciate the goodness of God.</p> <p>PDF Smith¹⁴ = 22 pages (1 hour) – Synthesis of biblical evidence of how conversion occurs</p> <p>PDF Thiessen¹⁵ = 4 pages (.25 hour) - Unethical proselytism to avoid.</p> <p>= 4.25 hours</p>	<p>facilitate similar conversations?</p> <p>= 2 hours writing</p>
<p>Thurs, March 3 1:30-4:30 pm. (Work due 30 minutes prior). <i>7.25 hours reading + 2 hours writing + 3 hours session = 12.25 hours</i></p>	<p>Newbigin Part 2: The missionary church</p>	<p>Newbigin 10-20¹⁶ = 129 pages (4.5 hours)</p> <p>PDF Rowell¹⁷ = 23 pages (1 hour) – a description of the church in mission in First Corinthians.</p>	<p>Newbigin points out that Christianity is often dismissed by secular people as some people’s private preferences. It is silly and illogical. But Newbigin says Jesus’ way is highly practical—it explains</p>

¹³ Bethany Jenkins and Amanda Geisinger, "5 Questions with an Emmy-Winning Illustrator," *Gospel Coalition Voices*, no. Nov 1. <http://thegospelcoalition.org/blogs/tgc/2013/11/01/5-questions-with-an-emma-winning-illustrator/>.

¹⁴ Gordon T. Smith, *Beginning Well: Christian Conversion & Authentic Transformation* (Downers Grove, Ill.: InterVarsity Press, 2001), 135-156.

¹⁵ Elmer John Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* (Downers Grove, Ill.: IVP Academic, 2011), 234-237.

¹⁶ Newbigin, *The Gospel in a Pluralist Society*, 116-244.

¹⁷ Andrew D. Rowell, "The 'Missional' Ecclesiology of 1 Corinthians 14," in *Society of Biblical Literature Annual Meeting and American Academy of Religion Annual Meeting* (Baltimore, MD: 2013), 1-21.

		<p>PDF Dilley¹⁸ = 8 pages (.5 hour) - The positive wake left by evangelistic missionaries.</p> <p>PDF Perkins¹⁹ = 10 pages (.5 hour) – Relocating long-term to live among people you want to serve.</p> <p>PDF Lupton²⁰ = 9 pages (.5 hour) - Warnings about unthoughtful mission.</p> <p>Watch: How World Vision Works (2 min 33 sec)</p> <p>https://youtu.be/nCVWcQnDX8I?list=PLCXG-P8xwf3rR2E8Nsfj_DcuwPILFOJbV (.25 hour) - A more comprehensive social justice approach to mission.</p> <p>= 7.25 hours</p>	<p>how the world works and that these critics often do not have a coherent way of living. They live with unexamined assumptions— unconsciously following false gods (idols). They should try Jesus’ way. Answer briefly the first 9 questions (from the first nine chapters) of the study guide. Or respond to these chapters by writing a 265 word essay.</p> <p>Missions is sometimes criticized as patronizing, condescending, colonial, ineffective, ignorant, and wasteful. But Robert Woodberry reports that efforts to evangelize often have long-term positive effects (Dilley). Still, what are some aspects of unethical proselytism (Thiessen) and toxic charity (Lupton) to avoid? And what best practices concerning helping the poor might we adopt</p>
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¹⁸ Andrea Palpant Dilley, "The World the Missionaries Made (Cover Story): The Surprising Discovery About Those Colonialist, Proselytizing Missionaries. They Didn't Set out to Change History. But One Modern Scholar's Research Shows They Did Just That.," *Christianity Today* 58, no. 1 (2014).

¹⁹ John M. Perkins, *Restoring at-Risk Communities: Doing It Together and Doing It Right* (Grand Rapids, Mich.: Baker Books, 1995), 17-26.

²⁰ Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)* (New York, NY: HarperOne, 2011), 1-9.

			(Perkins, World Vision)? = 2 hours writing
NO CLASS Thurs, March 10 because of Intensives			
NO CLASS Thurs, March 17 because of Intensives			
Thurs, March 24 1:30-4:30 pm. <i>9 hours reading + 3 hours session = 12 hours</i>	Prepared to give the reason for the hope that you have	Keller (whole book) ²¹ = 268 pages (9 hours) <i>= 9 hours</i>	No assignment
Thurs, March 31 1:30-4:30 pm. (Work due 30 minutes prior). <i>3 hours interview and writing + 3 hours session = 6 hours</i>	A conversation with a non-Christian	No reading	Theological reflection paper on a conversation with a non-Christian <i>= 3 hours interview and writing</i>
<i>60 total hours</i>	<i>21 hours of class</i>	<i>28 hours of reading</i>	<i>11 hours of assignments</i>

²¹ Timothy J. Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Dutton, 2008).

Grading

Assessed Activity Weighting

Papers	Percent
The beauty of the good news	20
Newbiggin Part 1: The myth of the secular society	20
The process of conversion	20
Newbiggin Part 2: The missionary church	20
A conversation with a non-Christian	20
Total	100%

Final Grade Breakdown

Percentage	Point Range	Letter Grade
95.00%	95-100	A
90.00%	90-94	A-
87.00%	87-89	B+
84.00%	84-86	B
80.00%	80-83	B-
77.00%	77-79	C+
72.00%	72-76	C
70.00%	70-71	C-

Late Work Policy

Late work will be accepted up to one week late but with a 2-letter grade deduction (A to C, etc.)! This is to encourage the student to get their discussion in on time—for the sake of the whole class. Work that is submitted less than a week late may be accepted for less deduction at the instructor's discretion. Due date extensions with no penalty will only be granted due to the most extreme circumstances and at the discretion of the instructor.

Diversity of resources and assignments

Providing a variety of perspectives and giving students relevant assignments is very important to me as a teacher. I desire to give students resources from diverse sources: male and female, different parts of the world, different church and denominational traditions (Lutheran, Mennonite, Baptist, Reformed, etc.), difference social classes, ethnicities, races, large and small church, and city and rural settings. Therefore I am willing to consider substituting required course readings and assignments with other comparable ones if a student would benefit from this. This may also involve the student doing some research in identifying such resources.

General pedagogical approach

The first component of my approach is to provide superb materials for students to read. I am trying to provide stimulating, rich resources that I and others have found life-changing and inspiring. Often I require short readings from different authors from different backgrounds on the same topic to create a happy sense of synergy so the student reacts: "Aha! They are all saying similar things but with different words! I did not understand the first author but the second author helped me get it! And their slightly different perspectives are interesting too!" Usually, I do not want student to memorize a paradigm (which I think of as lower level "training") but instead to see a topic from different angles so students learn to think (this is "education" or "formation").

Second, I usually require students to write a short response to the readings before that week's class session. A different approach would be to assume students do the required reading or require them to write down a percentage of how much they read or to take quizzes or midterms or final exams or to have students take turns presenting the week's material. Another approach would be to stress a summative research paper due at the end of the term. Large papers and projects have the advantage of challenging students to research a topic. However, because most of my course are introductory courses, I mostly prefer for students to read and interact with what I have found to be superb resources for them to gain a foundation in the field. I also find that I tend to get better results from students writing smaller papers regularly than massive papers due at the end of the term which end up being quite stressful if the person has not been working regularly on the paper throughout the term. Furthermore, I think it is a useful habit to read and then process that reading by writing a bit. Research on writing shows that successful writers tend to write regularly rather than binge writing.

Third, I want students to learn from one another. If a student does not understand a reading or concept, often another student will be able to put it into words that can help another student. In online courses, I want students to read the posts of other students and

reply to them before the class session. And during the class session, because students have just read and written on the topic, they are brimming with reactions, insights, and questions that help bring along any students that were previously disengaged or confused.

Fourth, I as a professor add supplementary examples and comments during the lecture. I also make available my PowerPoint which has links and citations of other resources for further reading.

Fifth, my teaching assistant and I give feedback to the students on their written responses. After grading their papers, I also often write a note to the class with additional clarifying comments that their papers prompted.

Through this progression, students go over the material in five different ways through reading, writing, interaction with classmates, input from professor, and feedback from the professor. So even if the reading material was difficult and the student did not fully understand it, the student has four more opportunities to understand it through interaction with fellow students and the professor.

Recommended approach to papers

I would encourage people to reinforce their points or assertions with either a very short quote (that captures exactly their point or question) with a citation/reference with page number or when they are commenting on a larger theme just put the citation/reference with page number without the quote.

An A paper demonstrates that the person has read, understood, and either summarized, applied, asked a question, or connected an idea to each of the required resources. So on the one hand, I am looking for interaction with all of the required resources but I am also looking for whether they have drawn connections among the ideas presented in the required resources—that they have understood and wrestled with the main theme and its implications. If they have a question or concern, they attempt to suggest an answer by citing a different required resource or they show they have really tried to hear carefully the writer they are questioning.

The course has been designed so that students can pass and get a lot out of the course even if they do not read or watch everything as long as they do the papers.

Cite page numbers when you write

Please cite page numbers when referring to the readings. I am looking for reference to the readings in what you write. So for example I should see things like this: (Gladwell 5) (Katonogole and Rice 23) (Reality Ministries video) (Wright video) (Tolkien 68) (Hart 36) (Spufford 4). I DON'T want to have the impression that you are just answering the prompt questions without reading. This is your chance to interact with the readings. (If you are out of time, well then, answer the prompt off the top of your head and get partial credit! Turn something in on time!) I DO NOT need a bibliography or works cited listing unless you are bringing in other books and articles from other courses or your own reading. In that case, give us the full citation so we know what resource you are referring to.

1. Cite page numbers when you are referring to ideas in the reading.

An outstanding paper will include references to all the assigned readings. You can use short quotations or just paraphrase the writer's idea in your own words without quotation marks. So, your paper will look like this:

Gladwell points out . . . (Gladwell 3). Tolkien argues . . . (Tolkien 70). Robert Woodberry's research says . . . (Dilley 36). Geisinger shows us . . . (Jenkins 5). Katogole and Rice suggest . . . (Katogole and Rice 25). Hart argues . . . (Hart 36). Spufford says . . . (Spufford 3).

You of course ideally will do this creatively--with your own fresh organization of the ideas. But I am just trying to make clear that it would be good somewhere in your paper to demonstrate you have engaged all the week's readings. (If you don't get to all of them, that's fine--still turn something!--but just expect you'll be penalized some points).

There are four reasons that I appreciate it when you cite page numbers:

- (a) It helps me to see that you have read and engaged with the material. It is not apparent to me if you read anything if you just answer the prompt without referring to the readings.
- (b) It makes you a better writer and thinker if you cite page numbers because you will need to go back and look carefully at what the writer wrote.
- (c) It will help you later remember the page number of where you found an interesting idea.
- (d) It is a good habit to cite your ideas for integrity--avoiding plagiarism, etc.

Again, I'm trying to make this as easy as possible. Just put the page number. (I have put a bit more information below about citation styles if you are interested in the details).

2. You should spend about 2/3 of your paper interacting with the ideas in the readings.

This is similar to the idea above about citing page numbers. I don't want people to respond just off the top of your head to the prompt. I want you to try to process and digest what you read. The last 1/3 can be more personal reflection and application.

3. The prompt is just a guide—trying to show you approximately what I am wanting you to reflect on.

You do not have to address every question in the prompt. In all cases, I am trying to have you respond to the readings. You do not need to respond to them. But if you have space and find them interesting, you can. I provide many questions in case you are having trouble knowing what to write about.

4. Please turn in something!

You will do fine in this course if you turn in all the assignments on time. I realize you may not be able to read all the readings as thoroughly as you would like. Still, please do your response. If you are running out of time, skim, read the first sentence of every paragraph, or read the first paragraph and last paragraph of the readings. Then write and turn in something. These papers will be provisional, “drafts,” imperfect. I would like them to be beautifully written and thorough but I want you to just do your best with the time you have. I just make this point because when overwhelmed, it is tempting to give up and not turn something in and thus get behind and get discouraged. Don't do that. Turn in something. Keep up the pace. You can do better the following week.

5. MLA citation style is easiest for my courses.

I would recommend using in-text citation to cite page numbers in your writing. You do not need to do a bibliography, works cited page, or footnotes or endnotes. But you are welcome to do that if you want.

Even though when I write, I use footnotes, I recommend for my courses that students use MLA Style. But I don't care what you use. I recommend the MLA style because it is easy and because for my courses you are usually interacting with the assigned readings. The only thing I care about is that you regularly cite page numbers when you write (see above).

Basic citation with MLA style.

We can tap into the kingdom of God (Willard 30-31).

“The power that could make their lives far better was right there near them” (Willard 31).

If there are two readings from the same author and you need to tell us which one you are referring to:

We can tap into the kingdom of God (Willard, *Divine Conspiracy*, 30-31).

Note the period is after the last parenthesis.

PowerPoint presentations are posted on Moodle

The PowerPoint presentation slides are posted after each course session to Moodle so you do not need to take notes on what is in the PowerPoint during the lecture. Sources of quotations are provided on the slides so that you can explore further any topics of interest. Sometimes we will not cover every slide in the presentation because the point has been made adequately—often by students making the point. The additional slides provide additional examples or corroboration that emphasize the point. If those additional explanations are necessary in a session, those slides will be shown during the class lecture. If they are not shown in the lecture, they may still be of interest to students who find the idea exciting or unpersuasive, as the slides provide additional evidence for or explanation of the point as well as citation of the source where students can read more.

If you are interested in this topic because you do teaching or speaking, here are my reflections on slide deck presentations.

Reflection on the use of slide deck presentations like PowerPoint and Keynote

I am using more plain slides in my presentations because while I love using cool fonts and designs (and I'm a little embarrassed about how uncool these are), when I present online via Adobe Connect, some of the fancy designs get garbled. Also I often shift slides to new presentations and the different designs get messed up. It did not help that my first year teaching all of these courses I used Keynote instead of PowerPoint so the formatting for half of my slides is formatted crazily.

By the way, there is lots of criticism of PowerPoint out there. Sheryl Sandberg of Facebook and *Lean In* says she doesn't want any slide presentations to her. Talk to her. It is something we're all trying to figure out. Does it help for listeners to have some cues? Or does it distract and stress people out and mess up pacing? Most TED talk presenters and megachurch pastors do use some visuals. As a professor, I'm delivering more dense information than a megachurch sermon, so does it make sense to provide more content in a presentation?

For more on PowerPoint / Keynote slide deck presentations: listen to: Slide Deck Presentations Don't Have to Be Terrible: NOVEMBER 14, 2015 <https://hbr.org/ideacast/2015/11/slide-deck-presentations-dont-have-to-be-terrible.html>

based on: Evan Baehr and Evan Loomis, *Get Backed: Craft Your Story, Build the Perfect Pitch Deck, and Launch the Venture of Your Dreams* (Harvard Business School Press, 2015).

(I think Evan Baehr is a Christian.)

Evan Baehr and Evan Loomis talk about two kinds of slide deck presentations:

(1) Sparse slide deck for oral presenting. An oral presentation that just has images and key data. Perhaps this is what I should be thinking about when I teach class. For me, the data are often quotations. It is something to stimulate—to discuss. I don't really want to just have images. I want to support what I am saying with evidence so students can see where I'm getting my ideas so they can move with me—questioning, pushing back, agreeing, reading more.

(2) A document that people can read through on their own. Baehr and Loomis also talk about a different use of a slide deck and that is a written medium (like a book or blog post) that someone will read before or after your presentation. A person who hasn't heard your presentation should be able to understand it. I need to present orally but I also want students to be able to go over it later and get more out of it if they are interested. I want the slide deck to contain "footnotes" for my oral presentation—documentation and further reading. Some professors have handouts or outlines of their lectures (or even have students read a book they have written on the topic). Sometimes my PowerPoint presentations are quite complete in that a student could understand my lecture by just reading through the presentation but I think the social science literature says this makes oral presentations boring: "Don't just read your PowerPoint."

So ideally, I would orally present a much more scaled down presentation with just pictures, few words, etc. Stress face-to-face human interaction. Then I would post on Moodle a much more elaborate PowerPoint, which gives students more to wrestle with. Baehr and Loomis are talking about people who give the same presentation over and over and over (for fundraising - the "pitch"). With the 100 different presentations I give as a professor per year, it is impractical for me to do an oral and written PowerPoint presentation. My solution is to have an extensive PowerPoint slide deck (though it may not be fully comprehensible without my explanation) but then only show students some of the slides. I post the full slide deck on Moodle for students who want to reflect more.

Link to more information about Bethel Seminary Academic Course Policies

Please familiarize yourself with the catalog requirements as specified in Academic Course Policies document found on the Registrar's website at:

<https://bethelnet.bethel.edu/ureq/bssp/acp> You are responsible for this information, and any academic violations, such as plagiarism, will not be tolerated.

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