



BETHEL SEMINARY

ML632

The Global Church in Mission

SYLLABUS

Professor: Andrew D. Rowell

Term: Fall 2015

Delivery: Fully Online

Dates:

Aug 31, 2015 - Dec 18, 2015

Location: Online

Course credits: 3.0

Enrolled: 20 students

BETHEL SEMINARY

Bethel University

3900 Bethel Drive

St. Paul, MN 55112

Description

This course includes a biblical and historical overview of the key leadership principles and practices involved in the global diffusion of Christianity. The course draws on insights from a variety of disciplines including the Bible and biblical theology for evangelism, leadership studies, the history of Christian missions, and the social sciences, particularly cultural anthropology. Learners are provided opportunity to develop in intercultural competence, to develop a personal philosophy and theology of missions and evangelism, and to formulate a missional approach to ministry appropriate to their particular cultural and situational context.

Learning Outcomes

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

- 1) Describe the beauty and importance of the church of Jesus Christ
- 2) Understand and take joy in how the gospel is spread locally and globally
- 3) Contextualize the church's work in ways that respectively engage with the realities of human diversity
- 4) Utilize thoughtful communication and leadership approaches in the church's work

Instructor Information

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Instructor of Ministry Leadership

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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/> I almost never blog anymore.

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

Collins, Jim, and Morten T. Hansen. *Great by Choice: Uncertainty, Chaos, and Luck--Why Some Thrive Despite Them All*. New York, NY: HarperCollins Publishers, 2011. 978-0062120991 This is the latest book from Jim Collins who wrote *Good to Great*. It is a business book that is also applicable to churches. Collins is one of the few who moves beyond anecdotes to analyzing data regarding what great organizations do. His writing is clear, interesting, and inspirational. We will use this book to help us move from good intentions about the global church in mission toward great results. *Great By Choice* is available via audiobook in case some of you commute and like

listening to audiobooks. Listening Length: 8 hours and 45 minutes. Buy audiobook: Downloadable http://www.amazon.com/Great-by-Choice/dp/B005UJSI7I/ref=tmm_aud_swatch_0?encoding=UTF8&sr=&qid Order via library on CD: http://bethellibraries.worldcat.org/title/great-by-choice/oclc/740630764&referer=brief_results

Donovan, Vincent J. *Christianity Rediscovered*. 25th anniversary ed., Maryknoll, N.Y.: Orbis Books, 2003. 978-1570754623. A memoir of a Roman Catholic priest attempting to evangelize in a contextual way the Masai people in Tanzania between 1955 and 1973.

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, Mich.: Eerdmans, 1989. 978-0802804266. 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. 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 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.

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

General Activity Guidelines

Total hours: 120

Reading: 56 hours

Online class hours: 12 hours (8 classes X 1.5 hours)

Assignments: 52 hours

Online session attendance (12 hours)

Participate in all eight (1 hour) class sessions online through Adobe Connect.

If you miss a session, you will write a 133 word (1/2 page) response to the recording of the session. These should be completed 48 hours after the online class concludes. Put this response as an extra forum discussion post for that week (in addition to your main one). Points will be removed from your grade for that module if you do not attend the online session and do not do a response to the recording. The idea is that in the way you will still contribute to and receive from the richness of the class discussion even if you are missing the online session. No need to do a response post if you miss the first meeting when we go over the syllabus.

I am allocating four additional hours to this component: adding 15 minutes of flex time on both sides of a course session (for travel and technology preparation) so you can be there on time and stay after occasionally. Or if you are missing the sessions, thirty minutes to write your ½ page response.

Online sessions times

Optional online synchronous sessions will be recorded. We are meeting approximately every other week. Dates and Times were arrived at via Doodle.com survey. We will meet for synchronous sessions:

- Tuesday, 09/01/2015 8:30-9:30 pm

Mondays 8:30-9:30 pm

- 9/14/2015

- 9/28/2015
- 10/12/2015
- 11/2/2015
- 11/16/2015
- 11/30/2015
- 12/14/2015

Assignments

Forum posts and 2 replies

The forum discussions each week are to be 795-1060 words (3 to 4 pages). You are also required to do 2 replies on the posts of other students. The replies will be graded as part of your discussion post grade. They are due 30 minutes before the online class session begins.

If they are late, they 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 posts will give some demonstration about the degree of the student's engagement with the reading.

(7 hours X 7 = 49 hours allotted).

Interview with a person who is or was a missionary or indigenous church leaders in a country other than the United States.

Included in your response to Vincent Donovan's *Christianity Rediscovered*, you will be your reflection on a 15-30 minute interview via phone, in person, Skype, Google Hangouts, or email with a person who is or was a missionary or indigenous church leader in a country other than the United States. Please ask about these three issues, which arise in Donovan's book. You don't need to use this wording.

- (1) *Contextualization / indigenization*: How does Christianity look different in this setting from traditional American Christianity?
- (2) *Process of adults becoming Christians*: What are typical ways adults in that culture become Christians?
- (3) *Evangelism vs. Social justice vs. Pastoral care*: How do people in their Christian circles (their organization, fellow missionaries, church, etc.) relate (a) communicating the good news so that adults become Christians, (b) Christians supporting justice, medical, education, and poverty efforts in that setting, (c) supporting existing Christians and churches?

3 hours allotted for this.

Personal Interest Book Reflection

The last one of the forum discussions is a “Personal Interest Book Reflection.” You will choose a book related to The Global Mission of the Church and will read 160-240 pages (8 hours) of it.

Choose one of the following books or talk to me about an alternative. I have listed them in the order I would recommend but I want you to pick something you are interested in and share with us about it.

1. Escobar¹ Leading Latin American leader who is baptist on missions
2. Branson and Martínez² This book is a textbook that focuses especially on the skills and thinking necessary for multicultural churches. It is written by two seminary professors who are experts at thinking theologically and practically about cross-cultural church and organizational leadership. They draw on solid sources: leadership theory, theology, sociology, and intercultural studies.
3. Borthwick³ This is a fairly light read with quotes and illustrations from people all over the world that helps North American Christians and churches better connect with, learn from, and support fellow Christians in the rest of the world.

¹ Samuel Escobar, *The New Global Mission: The Gospel from Everywhere to Everyone* (Downers Grove, Ill.: InterVarsity Press, 2003).

² Mark Lau Branson and Juan F. Martínez, *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: InterVarsity Press, 2011).

³ Paul Borthwick, *Western Christians in Global Mission: What's the Role of the North American Church?* (Downers Grove, Ill.: IVP Books, 2012).

4. Bosch⁴ I would just have students read Part 3—the last 150 pages. This is a classic theological description of mission by a South African.
5. Wright, C.⁵ Biblical theology of mission
6. Schreiner and Blomberg vs. Belleville and Keener on women in ministry issue. Important to look into if you have not had a chance to do so yet.⁶
7. Cowan⁷ A book on different approaches to church polity: hierarchical, Presbyterian, congregational. Used in MDiv course ML615 Organizational Leadership and Church Governance that most of you will not take.
8. Sanneh⁸ Classic text on translation and global church written by an African who teaches at Yale.
9. King⁹ Book of sermons on method and theology of MLK, Jr.
10. Walls¹⁰ Classic missiology text from historian of missions.
11. Stanley¹¹ Very readable, effective, thoughtful description of megachurch seeker approach.
12. Liao¹² Description of the church in China by a non-Christian atheist journalist.
13. Sunquist¹³ 2013 PCUSA Fuller professor missions textbook
14. Yoder¹⁴ (Mennonite) theological description of mission

⁴ David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, 20th anniversary ed. (New York: Orbis, 2011).

⁵ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, Ill.: IVP Academic, 2006).

⁶ Linda L. Belleville and others, *Two Views on Women in Ministry*, Rev. ed., Counterpoints (Grand Rapids, Mich.: Zondervan, 2005).

⁷ Steven B. Cowan, ed. *Who Runs the Church? 4 Views on Church Government* (Grand Rapids, Mich.: Zondervan, 2004).

⁸ Lamin O. Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll, N.Y.: Orbis Books, 1989).

⁹ Martin Luther King, *Strength to Love*, Fortress Press Gift ed. (Minneapolis, Minn.: Fortress, 2010).

¹⁰ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, N.Y.; Edinburgh: Orbis Books ; T&T Clark, 1996).

¹¹ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, Mich.: Zondervan, 2012).

¹² Yiwu Liao, *God Is Red: The Secret Story of How Christianity Survived and Flourished in Communist China* (New York: HarperOne, 2011).

¹³ Scott Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory* (Grand Rapids, MI: Baker Academic, 2013).

¹⁴ John Howard Yoder, *Theology of Mission: A Believers Church Perspective*, ed. Gayle Gerber Koontz and Andy Alexis-Baker (Downers Grove, IL: InterVarsity Press, 2014).

15. Willimon¹⁵ on being a bishop in the United Methodist Church—useful for those who are in Lutheran, Episcopal, or United Methodist episcopal structures.
16. Hansen¹⁶ Description of life of traditional small rural church in Montana.
17. Keller ch. 15-21¹⁷ Keller leads large educated congregation in New York City.
18. O'Brien¹⁸ A book arguing that small churches can be nimble and effective.
19. DeYmaz¹⁹ The leader of the multiethnic church movement who planted a church in Arkansas.
20. Smith²⁰ Reflection on planting multiethnic church. He was at Sanctuary Church in Minneapolis and now directs urban mission organization World Impact.
21. Sparks, Soerens, and Friesen.²¹ New description of experimental approaches to church in Seattle.
22. Hatmaker²² Has a reality TV show about his family. It is quite a good book on trying to reach out locally to a diverse community.

¹⁵ William H. Willimon, *Bishop: The Art of Questioning Authority by an Authority in Question* (Nashville: Abingdon Press, 2012).

¹⁶ David Hansen, *The Art of Pastoring: Ministry without All the Answers* (Downers Grove, Ill.: InterVarsity Press, 1994).

¹⁷ Timothy J. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012).

¹⁸ Brandon J. O'Brien, *The Strategically Small Church: Intimate, Nimble, Authentic, Effective* (Minneapolis, Minn.: Bethany House, 2010).

¹⁹ Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007).

²⁰ Efre Smith, *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World* (San Francisco: Jossey-Bass, 2012).

²¹ Paul Sparks, Tim Soerens, and Dwight J. Friesen, *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship and Community* (Downers Grove, IL: InterVarsity Press, 2014).

²² Brandon Hatmaker, *Barefoot Church: Serving the Least in a Consumer Culture* (Grand Rapids, Mich.: Zondervan, 2011).

Course Schedule

The week of Monday :	Topic	Reading Due	Prompt for Moodle post
8/31/2015	Doodle scheduling and syllabus and Moodle and Adobe Connect orientation		
9/7/2015			
9/14/2015	The beautiful church points to Jesus' goodness	PDF Willard ²³ = 40 pages (1.5 hours) - Flying upside down. PDF Plantinga ²⁴ = 5 pages (.25 hour) - Vivid examples of sin. PDF Barth ²⁵ = 4 pages (1 hour) - Human confusion. PDF Hart ²⁶ = 7 pages (.5 hour) - Deluded atheists: PDF Spufford ²⁷ = 5 pages (.5 hour) - Atheism works for comfortable. Christianity fulfilling human longings: Watch (4 min 50 sec to 16 min): N.T. Wright: Simply Christian: Why Christianity Makes Sense	In conversations with non-Christians, are you struck by how

²³ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), xiii-xviii, 1-33.

²⁴ Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, Mich.: Eerdmans, 1995), 46-47, 135, 178-179.

²⁵ Karl Barth, *Church Dogmatics*, 4 vols. in 13 parts vols. (Edinburgh, New York: T&T Clark, 1956-1969, 1975, 2009), IV/3.2, 693-696.

²⁶ 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.

²⁷ 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.

		<p>http://vimeo.com/8914344 (.25 hour) - Christianity fulfilling human longings. Read online: Jenkins and Geisinger²⁸ http://thegospelcoalition.org/blogs/tgc/2013/11/01/5-questions-with-an-emmy-winning-illustrator/ = 10 pages (.5 hour) - Growing to appreciate goodness of God.</p> <p>PDF Gladwell²⁹ = 6 pages (.25 hour) - The beauty of forgiveness. PDF Tolkien³⁰ = 14 pages (.5 hour) - Longing for good stories. PDF Katongole and Rice³¹ = 23 pages (1 hour) - The beauty of Christian reconcilers.</p> <p>Watch: Reality Ministries video as example of belong to community of Jesus before believing in Jesus. (2 min 11 sec) https://player.vimeo.com/video/66600538 (.25 hour) - Loving the overlooked.</p> <p>= 6.5 hours</p>	<p>confused they are about life or do they seem just as good and happy as Christians? Why do Barth, Willard, Hart, and Spufford say people hurt themselves when they attempt to do without God? Without God, is there any hope when suffering or tragedy occurs? Drawing on Wright, Geisinger, Gladwell,</p>
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²⁸ 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-emmy-winning-illustrator/>.

²⁹ Malcolm Gladwell, "How I Rediscovered Faith," *Relevant*, no. 67 (2014). <http://www.relevantmagazine.com/issue-67-januaryfebruary-2014> (accessed Jan / Feb).

³⁰ J. R. R. Tolkien, "On Fairy-Stories," in *Tree and Leaf* (Boston: Houghton Mifflin, 1965), 67-73.

³¹ 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.

			<p>Tolkien, and Reality Ministries, how is Jesus' way beautiful? Are there atheistic ways to fulfill human longings for justice, spirituality, relationship, and beauty? That is, can atheism encourage and explain: forgiveness, reconciliation, happy endings, and love for the weak (depicted in these readings)? Are you, your Christian friends, and your church beacons of surprising, beautiful goodness—</p>
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			pointing in action and verbally to Jesus?
9/21/2015			
9/28/2015	The relational church guides the lost	<p>Watch: Listen to lyrics of music video: Frightened Rabbit: "Holy"³² (3 min 50 sec) http://youtu.be/j2GkM9FWvag (.25 hour) - Non-christian band voices perception of evangelism.</p> <p>PDF Stark³³ = 20 pages (1 hour) - Sociological evidence of how the church grew.</p> <p>PDF Loury³⁴ = 10 pages (.25 hour) - Typical adult conversion 1.</p> <p>PDF Perera³⁵ = 8 pages (.25 hour) - Typical adult conversion 2.</p> <p>PDF Everts and Schaupp³⁶ ch. 1 = 11 pages (.5 hour) - InterVarsity staff describe conversions among college students.</p> <p>Watch: Real Life Continuum by James Choung (2 min 45 sec) http://www.youtube.com/watch?v=ep8XM5IFWsl&feature=share&list=UURlp8EvB3hyZKu_sEIHdJmw (.25 hour) – Another InterVarsity staff visual depiction of conversion process.</p> <p>PDF Smith³⁷ = 22 pages (1 hour) – Synthesis of biblical evidence of how conversion occurs.</p> <p>PDF Barth³⁸ = 11 pages (1 hour) - The church must understand, be in solidarity with, and be committed to the world.</p> <p>PDF Thiessen³⁹ = 4 pages (.25 hour) - Unethical proselytism to avoid.</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

³² Frightened Rabbit, "Holy," in *Pedestrian Verse* (New York, N.Y.: Atlantic, 2013).

³³ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, N.J.: Princeton University Press, 1996), 3-28.

³⁴ 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.

³⁵ Everlyn 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.

³⁶ 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.

³⁷ Gordon T. Smith, *Beginning Well: Christian Conversion & Authentic Transformation* (Downers Grove, Ill.: InterVarsity Press, 2001), 135-156.

³⁸ Barth, *Church Dogmatics*, IV/3.2, 769-780.

³⁹ Elmer John Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* (Downers Grove, Ill.: IVP Academic, 2011), 234-237.

		<p>PDF Dilley⁴⁰ = 8 pages (.5 hour) - The positive wake left by evangelistic missionaries.</p> <p>PDF Perkins⁴¹ = 10 pages (.5 hour) – Relocating long-term to live among people you want to serve.</p> <p>PDF Lupton⁴² = 9 pages (.5 hour) - Warnings about unthoughtful mission.</p> <p>Watch: How World Vision Works (2 min 33 sec) http://www.youtube.com/watch?v=nCVWcQnDX8I&feature=youtu.be (.25 hour) - A more comprehensive social justice approach to mission.</p> <p>= 7 hours</p>	<p>Perera), formal sociology (Stark), and anecdotal evidence (Everts and Schaupp and Choung) and biblical evidence (Smith) in the readings, how do adults typically become Christians? Do we “preach the gospel and if necessary use words” (not verbally share) or are there ways to talk about our lives as</p>
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⁴⁰ 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).

⁴¹ John M. Perkins, *Restoring at-Risk Communities: Doing It Together and Doing It Right* (Grand Rapids, Mich.: Baker Books, 1995), 17-26.

⁴² 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.

			<p>Christians in socially appropriate ways (Barth, Thiessen, Dilley)? What are the ways people socialize and converse about life in your setting? Are there ways a church foster programs or approaches that take a similar approach? What are some social justice aspects to mission to avoid (Lupton) and best practices to adopt (Perkins, World Vision) that might be paired with</p>
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			verbal witness?
10/5/2015			
10/12/2015	The wise church demonstrates the way of Jesus	Newbigin, whole book ⁴³ = 249 pages (12 hours) – see description above under Required Resources.	Please read the book and respond to all 20 questions from the reading guide in your own words. Or, write a reflection post with evidence that you have read the whole book. Why is it a misconception that Christianity is just a private preference? Why is it unacceptable that the church merely service those

⁴³ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.: Eerdmans, 1989), vii-244.

			<p>already Christians? Why is Christianity a lifestyle to be practiced? Describe how the Christian faith needs to be contextualized and verbal witness paired with social justice? What did you find helpful and fresh from Newbigin? What questions did you have?</p>
10/19/2015	No class	No class	
10/26/2015	No class	No class	
11/2/2015	The culturally-adaptive church	Donovan, whole book ⁴⁴ = 174 pages (6 hours) – see description above under Required Resources.	Drawing on your interview with a

⁴⁴ Vincent J. Donovan, *Christianity Rediscovered*, 25th anniversary ed. (Maryknoll, N.Y.: Orbis Books, 2003), ix-169.

	<p>communicates to the outsider</p>	<p>PDF Rowell⁴⁵ = 23 pages (1 hour) – a description of the church in mission in First Corinthians. PDF Barth⁴⁶ = 12 pages (1 hour) - The church has to avoid over and under contextualizing. PDF Bellofatto and Johnson⁴⁷ = 7 pages (.5 hour) – The latest global religion statistics.</p> <p>= 8.5 hours</p>	<p>missionary or indigenous church leader and Donovan’s experience, why does Christianity need to look differently in different cultures? But what does it look like when the church is being syncretistic and unfaithful (what Barth calls secularization or Newbigin in chapter 12 calls false contextualization) where the local culture</p>
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⁴⁵ 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.

⁴⁶ Barth, *Church Dogmatics*, IV/3.2, 812-824.

⁴⁷ Gina A. Bellofatto and Todd M. Johnson, "Key Findings of Christianity in Its Global Context, 1970-2020," *International Bulletin of Missionary Research* 37, no. 3 (2013): 157-164.

			<p>has overwhelmed and distorted Jesus' message? Drawing on Donovan's passion for first evangelization (24-25), Rowell's description of the church in First Corinthians, Barth's warning about sacralization, and the statistics of Bellofatto and Johnson's description of world religion statistics, to what extent should churches attempt to be seeker-friendly or</p>
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			should they be focused on evangelism? Or, is it just better to focus on "discipleship" with outsiders perhaps noticing?
11/9/2015			
11/16/2015	The passionate church innovates	Collins, ch. 1-4 ⁴⁸ = 88 pages (3 hours) – see description above under Required Resources. Fee ⁴⁹ = 25 pages (1.5 hour) – New Testament scholar explores leadership in the New Testament. PDF Ries ⁵⁰ = 3 pages (.25 hour) – Popular business vocabulary about launching a new product and entrepreneurial strategy paralleling Collins chapter 4—"fire bullets." PDF Volf ⁵¹ = 15 pages (1.5 hour) – An exploration of how the church relates to culture in diverse ways in 1 Peter. PDF Roozen ⁵² = 18 pages (1 hour) – Latest sociological data on American congregations – Part 1. PDF Hadaway ⁵³ = 23 pages (1 hour) Latest sociological data on American congregations – Part 2.	How do leaders catalyze change and energize outreach to outsiders (Collins ch. 1-3) like the apostle Paul did, yet see themselves as merely

⁴⁸ Jim Collins and Morten T. Hansen, *Great by Choice: Uncertainty, Chaos, and Luck--Why Some Thrive Despite Them All* (New York, NY: HarperCollins Publishers, 2011), 1-88.

⁴⁹ Gordon D. Fee, "Laos and Leadership under the New Covenant," in *Listening to the Spirit in the Text* (Grand Rapids, Mich.: W.B. Eerdmans, 2000), 121-146.

⁵⁰ Eric Ries, *The Lean Startup: How Today's Entrepreneurs Use Continuous Innovation to Create Radically Successful Businesses* (New York: Crown Business, 2011), 75-77.

⁵¹ Miroslav Volf, "Soft Difference: Theological Reflections on the Relation between Church and Culture in 1 Peter," *Ex auditu* 10, (1994): 15-30.

⁵² David A. Roozen, *A Decade of Change in American Congregations 2000 to 2010* (Hartford, CT: Hartford Seminary, 2011), 1-18.

⁵³ C. Kirk Hadaway, *Facts on Growth: 2010* (Hartford, CT: Hartford Seminary, 2011), 1-23.

		<p>= 8.25 hours</p>	<p>part of the body of Christ (Fee)? How does one be innovative but also not wasteful or foolish (Collins ch. 4 and Ries)? How is experimentation evident in the way the church related to culture as seen in 1 Peter (Volf)? What do you learn from the data about the church changes in the last 20 years (Roozen and Hadaway)? How might 20 mile march and fire bullets apply to programs, initiatives,</p>
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			and church plants? How might this help you to decide what programs to kill (that is, discontinue, retire, or phase out). What do you feeling inspired to do?
11/23/2015	No class for Thanksgiving!		
11/30/2015	The disciplined church takes action	Collins 5-7 ⁵⁴ = 100 pages (3 hours) PDF Bonhoeffer ⁵⁵ = 27 pages (1.5 hours) A dense but passionate chapter in which Bonhoeffer describes the importance of the church (amidst Nazi Germany). PDF Bonhoeffer ⁵⁶ = 6 pages (.25 hour) Bonhoeffer describes his dreams for the church while in a Nazi prison. King, Letter from a Birmingham Jail. ⁵⁷ Online: http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html = 10 pages (1 hour) – MLK writes of how white pastors prize comfort over justice. = 5.75 hours	Why do Collins, Bonhoeffer, and King stress disciplined action (Collins “productive paranoia” – leading above the

⁵⁴ Collins and Hansen, *Great by Choice: Uncertainty, Chaos, and Luck--Why Some Thrive Despite Them All*, 99-198.

⁵⁵ Dietrich Bonhoeffer, *Discipleship*, trans., Barbara G. Green and Reinhard Krauss, Dietrich Bonhoeffer Works, vol. 4 (Minneapolis: Fortress, 2001), 225-252.

⁵⁶ Dietrich Bonhoeffer, *Letters and Papers from Prison*, trans., Isabel Best, Dietrich Bonhoeffer Works, vol. 8 (Minneapolis: Fortress Press, 2010), 498-504.

⁵⁷ Martin Luther King, Jr., "Letter from a Birmingham Jail," (1963).
http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html.

			<p>death line and SMaC)?</p> <p>Though you still have your final book review due, what do you take away from this course wanting to do? Do you see how we made the case for the plight of the world, the beauty of the body of Christ, and the ways that might be furthered in local and global, smart ways by leaders?</p>
12/7/2015			
12/14/2015	Personal Interest Book Reflections	Personal Interest Book Reflection Reading 160-240 pages (8 hours)	Report.
12/21/2015	<i>12 hours in online sessions</i>	<i>56 hours of reading</i>	<i>52 hours of assignments</i>

Grading

Assessed Activity Weighting

Post, 2 replies, and attendance/response	Percent
The beautiful church points to Jesus' goodness	10
The relational church guides the lost	15
The wise church demonstrates the way of Jesus	15
The culturally-adaptive church communicates to the outsider	15
The passionate church innovates	15
The disciplined church takes action	15
Personal interest book	15
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 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.

Criteria for forum discussion grading:

In some courses the forum discussions are less significant because they are not graded and the assigned papers are what is graded. People are free to interact casually in the forums. But in this course, I want everyone to learn from each other so I do not want to have long assigned papers that only the professor reads so the forum discussions in this course are more like "papers."

I would just say for this course all of the initial discussions should be thought of as a "paper." I would encourage people to write these discussions in Microsoft Word and make sure they are without grammatical errors and spelling errors so that they are clear. And 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 forum discussion 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.

An A- forum discussion does most of the above and is almost an A but their discussion may only cite half of the resources so it is not clear they have digested all of the materials.

A B+ forum discussion probably does not demonstrate thorough interaction with almost all of the course materials and there are indications that the reader did not understand key ideas or identify the main themes—often because the readings and lecture were difficult and unclear and there was not sufficient time to work through them. Their questions may not be linked to specific statements or passages and they have not looked to other of the required resources for an alternative answer.

A B forum discussion appears rushed and the person probably did not interact with all of the materials.

A B- forum discussion is short, rambling, without much serious thought. But at least the person was able to get it done! That is good. The greatest danger is falling behind in a course like this. I assume life crowded out the course during this period and the person had to rush or scramble.

C / D / F. The person is not doing the work on time or is acting in a way that is unprofessional and inappropriate.

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 but still do their forum discussions. In other words, the forum discussions are required but students could coast or skim and still get quite a bit out of this course if their schedules do not allow for as much engagement with the course material as they would like.

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 forum discussions will give some demonstration about the degree of the student's engagement with the reading.

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.

Cite page numbers when you write

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).

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).

More information on different styles of citation

I pasted a little relevant info about citation styles below from the internet. Pick a style and go with it.

MLA Style (Modern Language Association)

<https://owl.english.purdue.edu/owl/resource/747/02/>

In-text citations: Author-page style

MLA format follows the author-page method of in-text citation. This means that the author's last name and the page number(s) from which the quotation or paraphrase is taken must appear in the text, and a complete reference should appear on your Works Cited page. The author's name may appear either in the sentence itself or in parentheses following the quotation or paraphrase, but the page number(s) should always appear in the parentheses, not in the text of your sentence. For example:

Wordsworth stated that Romantic poetry was marked by a "spontaneous overflow of powerful feelings" (263).

Romantic poetry is characterized by the "spontaneous overflow of powerful feelings" (Wordsworth 263).

Wordsworth extensively explored the role of emotion in the creative process (263).

Both citations in the examples above, (263) and (Wordsworth 263), tell readers that the information in the sentence can be located on page 263 of a work by an author named Wordsworth.

Citing multiple works by the same author

If you cite more than one work by a particular author, include a shortened title for the particular work from which you are quoting to distinguish it from the others. Put short titles of books in italics and short titles of articles in quotation marks.

Citing two articles by the same author:

Lightenor has argued that computers are not useful tools for small children ("Too Soon" 38), though he has acknowledged elsewhere that early exposure to computer games does lead to better small motor skill development in a child's second and third year ("Hand-Eye Development" 17).

Citing two books by the same author:

Murray states that writing is "a process" that "varies with our thinking style" (*Write to Learn* 6). Additionally, Murray argues that the purpose of writing is to "carry ideas and information from the mind of one person into the mind of another" (*A Writer Teaches Writing* 3).

Additionally, if the author's name is not mentioned in the sentence, you would format your citation with the author's name followed by a comma, followed by a shortened title of the work, followed, when appropriate, by page numbers:

Visual studies, because it is such a new discipline, may be "too easy" (Elkins, "Visual Studies" 63).

APA Style (American Psychological Association)

APA Style is a little different. It includes the date of the publication and you do write the p. for page.

<https://owl.english.purdue.edu/owl/resource/560/02/>

Short quotations

If you are directly quoting from a work, you will need to include the author, year of publication, and the page number for the reference (preceded by "p."). Introduce the quotation with a signal phrase that includes the author's last name followed by the date of publication in parentheses.

According to Jones (1998), "Students often had difficulty using APA style, especially when it was their first time" (p. 199).

Jones (1998) found "students often had difficulty using APA style" (p. 199); what implications does this have for teachers?

If the author is not named in a signal phrase, place the author's last name, the year of publication, and the page number in parentheses after the quotation.

She stated, "Students often had difficulty using APA style" (Jones, 1998, p. 199), but she did not offer an explanation as to why.

Chicago Manual of Style / Turabian

You use the Chicago Manual of Style / Turabian if you are using footnotes or endnotes.

<https://owl.english.purdue.edu/owl/resource/717/1/>

I use this style with footnotes in my own writing. I use a bibliography software called EndNote. A lot of people use the free software Zotero. <https://www.zotero.org/>

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