



# BETHEL SEMINARY

**ML714**

***Contemporary Models of the Church***

**SYLLABUS**

Professor: Andrew D. Rowell

Term: Fall 2015

Delivery: Fully Online

Dates:

Aug 31, 2015 - Dec 18, 2015

Course credits: 3.0 credits

Enrolled: 5 students

**BETHEL SEMINARY**

Bethel University

3900 Bethel Drive

St. Paul, MN 55112

## Description

In order to plant a church or lead a church, it is enormously helpful to know what type of forms the church might take. This course will introduce and reflect theologically on different contemporary models of the church including multi-site megachurch, multi-ethnic, liturgical, small church, missional, intentional communities, and disciple-making models of the church. We will sharpen our analysis of these models with biblical, theological, historical, and sociological resources. The goal will be to appreciate the strengths of each model. Each week we will read a proponent of a contemporary model as well as read a theological treatment of the main emphasis of that model.

## Learning Outcomes

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

- 1) Lead churches with more wisdom and perspective having understood the variety of approaches to church ministry on the contemporary scene.
- 2) Draw upon the wisdom of past Christians and Christians around the world for insight into contemporary issues the church faces.
- 3) Appreciate and weigh carefully key Scriptural texts that have led to very different church models.
- 4) Discuss subtle and polarizing theological issues with curiosity, prayer, rigor, and maturity.
- 5) Express themselves in written communication with winsomeness and fairness.
- 6) Emulate to some extent the particular communication gifts of effective founding pastors.
- 7) Appreciatively but carefully utilize survey data and statistics.
- 8) Experiment immediately in their ministry setting with the best practices suggested by effective pastors.
- 9) Articulate the centrality of communicating the gospel to outsiders.
- 10) Analyze critically and apply with benefit organizational leadership insights.

## Instructor Information

Professor Andrew D. Rowell (“Andy”)

Instructor of Ministry Leadership

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Bethel Office phone: 651.638.6226 (This voicemail does not get checked regularly. Email is preferable).

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/> I almost never blog anymore.

## Teaching Assistant

Jeremy Peters <petjer@bethel.edu>

You can call him “Jeremy.” He will be assisting me with grading for the course. Jeremy took this course with me in 2014 and received one of the highest grades in the class. He is also a fine pastor and now a church planter. His presence will significantly add to your learning experience.

## 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](mailto: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. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan, 2012. 978-0310494188. \$18.98 Audiobook also available:

<http://www.amazon.com/Center-Church-Balanced-Gospel-Centered-Ministry/dp/B008YQ1R7M/> 22 hours and 44 minutes unabridged.

O'Brien, Brandon J. *The Strategically Small Church: Intimate, Nimble, Authentic, Effective*. Minneapolis, Minn.: Bethany House, 2010. 978-0764207839. \$14.40. \$1.99 on Kindle.

Smith, Efrem. *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World*. San Francisco: Jossey-Bass, 2012. 978-1118036587 \$20.78

Sparks, Paul, Tim Sorens, and Dwight J. Friesen. *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship and Community*. Downers Grove, IL: InterVarsity Press, 2014. 978-0830841158. \$11.73. Audiobook available: <http://www.amazon.com/New-Parish-Neighborhood-Transforming-Discipleship/dp/B00OS73KRQ/> 4 hours and 53 minutes unabridged.

Stanley, Andy. *Deep & Wide: Creating Churches Unchurched People Love to Attend*. Grand Rapids, Mich.: Zondervan, 2012. \$19.20. 978-0310494843 Audiobook available:

<http://www.amazon.com/Deep-Wide-Creating-Churches-Unchurched/dp/B0094BE5F2/> 8 hours and 35 minutes unabridged. Hennepin County Library has audiobook and eBook: <http://hennepin.libraryreserve.com/24B1BB6B-6048-4F9D-BC05-2542580403C2/10/50/en/SearchResults.htm?searchid=45139462s&sortBy=Relevancy>

Stone, Bryan P. *A Reader in Ecclesiology*. Farnham, Surrey, England; Burlington, VT: Ashgate, 2011. \$28.11. 978-1409428565

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

## General Activity Guidelines

### Total hours:

**Total hours: 120**

*Reading: 60 hours (50 hours of assigned reading and 10 hours of optional reading)*

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

*Assignments: 48 hours (30 hours for 6 book reflection posts and replies) and 18 hours for final paper.*

### Reading

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.

### 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:

- Thursday, Sept 1 from 2:00-3:00 pm.

Tuesdays from 8:30-9:30 pm

- 9/15/2015
- 9/29/2015
- 10/13/2015
- 11/3/2015
- 11/17/2015
- 12/1/2015
- 12/15/2015

### 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.

(5 hours X 6 posts = 30 hours allotted).

Final assignment: Applying the semester's course materials to an issue of your interest.

There will be no reading due the last week of class. But there is a "paper" (final forum discussion) due. I want it submitted as a forum post so that you all may learn from one another. We will discuss these papers in our discussion online together but if someone misses that discussion, they will need to write 8 replies.

The purpose of this assignment is to peruse back at all of the readings for this course and reflect how they shed light on an issue of personal interest to you. The hope is that this exercise of synthesis and personal application will cement what you learned in this course. It will also help other students review and recall what we have learned and will help them to see areas of application and depth.

On the last day of class, the final forum post will be a 1855 word discussion (7 pages). (18 additional hours allotted). This paper (forum discussion) should address a topic of your own interest and then analyze it with other course material. For example, you could:

1. Craft some sort of plan about how a local church might be renewed. (Then use this course's readings to analyze your approach).
2. Reflect on how church planting is done currently. (Then use this course's readings to analyze this approach).
3. Read another book related to "Contemporary Models of the Church" and summarize it. (Then use this course's readings to further analyze this book).
4. Interview a local pastor or church leader about church leadership, organization, outreach, unity, denomination, and/or discipleship. (Then use this course's readings to analyze their approach).
5. Visit a church that is different from the church you normally attend. (Use this course's readings to analyze this experience).
6. Do an exegetical study of a Scripture text that is important in conversations about ecclesiology. Read two-three commentaries on this text and report what you found. (Use this course's readings to put this text in context and reflect how it would be read by different church traditions).
7. Read more of a theologian in church history that we read in Stone's *A Reader in Ecclesiology*. Report what you found. (Use this course's readings to analyze this theologian's perspective).
8. Describe a parachurch organization that you think highly of. (Use this course's readings to analyze what this organization does).

Your paper should spend ½ of the space focused on your chosen interest and then the final ½ analyzing that topic in light of the course material. I would expect your paper to refer to at least four of our course readings. Therefore, your paper will be graded on your enthusiastic creative

personal initiative in engaging in some topic (such as those named above) and your engagement with the full scope of the course's materials.

This final week's forum post will be worth roughly twice as much time as a normal week as you will be working 16.5 hours instead of your normal 8.5 hours. It would be wise to begin to work on this paper about half-way through the semester—completing the research on the topic of your personal interest—and then finishing the analysis the week it is due.

## Course Schedule

The week of Tuesday	Topic	Reading Due	<i>A Reader in Ecclesiology</i> <sup>1</sup>	Forum post due
9/1/2015				
9/8/2015				
9/15/2015	The small, biblical, discipling church	<p><i>Strategically Small Church</i>,<sup>2</sup> whole book = 161 pages (5.5 hours) (especially ch. 1, 2, 4, 6, 7)</p> <p>PDF Banks<sup>3</sup> = 48 pages (1 hour)</p> <p>PDF Yoder<sup>4</sup> = 15 pages (1 hour)</p> <p>PDF <i>God is Red</i> ch. 14<sup>5</sup> = 23 pages (1 hour)</p> <p>Byassee and Willimon<sup>6</sup> = 9 pages (.5 hour)</p> <p>= 9 hours</p> <p>Optional: Watch: "The Cross: Jesus in China." 3-hour documentary. <a href="http://www.youtube.com/watch?v=Ta8rL9hsw3Q">http://www.youtube.com/watch?v=Ta8rL9hsw3Q</a></p> <p>PDF Readings on global Christianity<sup>7</sup></p> <p>PDF Putman and Harrington<sup>8</sup>: ch 1-3, 6, 7, 9, 11-12; especially 1, 6, 7, 12.</p>	1.1 The New Testament ; 2.12 John Wyclif; 2.13 Jan Hus; 2.18 The Schleitheim Confession ; 2.23 Menno Simons; 3.1 John Smyth;	Summarize Yoder's argument, and Banks implicit argument. What is different from today's churches from the Pauline communities depicted in the New

<sup>1</sup> Bryan P. Stone, *A Reader in Ecclesiology* (Farnham, Surrey, England; Burlington, VT: Ashgate, 2011).

<sup>2</sup> Brandon J. O'Brien, *The Strategically Small Church: Intimate, Nimble, Authentic, Effective* (Minneapolis, Minn.: Bethany House, 2010), 9-168.

<sup>3</sup> Robert J. Banks, *Going to Church in the First Century: An Eyewitness Account* (Auburn, Me.: Christian Books, 1990), 1-48.

<sup>4</sup> John Howard Yoder, "Sacrament as Social Process: Christ the Transformer of Culture," in *The Royal Priesthood: Essays Ecclesiological and Ecumenical*, ed. Michael G. Cartwright (Grand Rapids, Mich.: Eerdmans, 1994; reprint, Herald Press), 359-373.

<sup>5</sup> Yiwu Liao, *God Is Red: The Secret Story of How Christianity Survived and Flourished in Communist China* (New York: HarperOne, 2011), 157-180.

<sup>6</sup> Jason Byassee, *The Gifts of the Small Church* (Nashville, TN: Abingdon Press, 2010), 15-20, 112-114.

<sup>7</sup> Todd M. Johnson, *Christianity in Its Global Context, 1970–2020: Society, Religion, and Mission* (South Hamilton, MA: Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary, 2013); 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); Andy Crouch, "Transmission Routes: World Christianity and American Churches," *Books and Culture* 16, no. 1 (2010); Mark Noll, "His Kingdom Stretch from Shore to Shore," *Books & Culture* 19, no. 6 (2013).

<sup>8</sup> Jim Putman, Bobby Harrington, and Robert Coleman, *Discipleshift: Five Steps That Help Your Church to Make Disciples Who Make Disciples* (Grand Rapids: Zondervan, 2013).

			<p>4.15 John Howard Yoder; 4.34 Miroslav Volf; 4.36 Amos Yong.</p> <p>3.5 John Fawcett</p> <p>1.11 Tertullian; 1.12 Hippolytus ; 3.4 Charles Wesley; 3.6 John Wesley; 4.6 Dietrich Bonhoeffer; 4.25 Stanley Hauerwas; 4.28 George Lindbeck</p>	<p>Testament?</p> <p>Was this contextual to that situation or should that template be applied today as well? How important is the Holy Spirit's empowering? Should we all be charismatic like Paul's communities were? Should we all footwash? Should we have preachers or just open meetings? Should we have a communion ritual or just a meal? What keeps these communities from becoming heretical cults?</p>
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			<p>What are the advantages of the small church? Should all churches be small churches? What are the strengths and weaknesses of intergenerational meetings? Is it true that God shrunk the church or is the human leadership poor?</p> <p>What is the strength of churches that emphasize discipleship? Should all churches be as formal and intentional as these advocates? What about making themselves accessible to</p>
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				outsiders or seekers? Does anyone become Christians through these churches?
9/22/2015				
9/29/2015	The multi-ethnic church and the state of the American church	Smith, whole book <sup>9</sup> especially 1, 4-6.= 200 pages (7 hours) PDF Roozen <sup>10</sup> = 18 pages (1 hour) PDF Hadaway <sup>11</sup> = 23 pages (1 hour)  = 9 hours  Optional: PDF DeYmaz <sup>12</sup> Intro, ch. 1-6. Watch: Soong Chan-Rah: The Next Evangelicalism: Appreciating the Multicultural Church (26 min) <a href="http://vimeo.com/53044165">http://vimeo.com/53044165</a> PDF Cleveland <sup>13</sup> PDF Chaves <sup>14</sup>	4.13 Martin Luther King Jr; 4.20 James Cone; 4.33 Delores Williams; 2.4 Isaac of Stella; 2.5 Hildegard; 4.27 Rosemary Radford Ruether; 4.29 Elisabeth Schüssler Fiorenza; 4.32 Letty	Why is it important for churches to transcend racial divisions? Should all churches be focused on this? What is the logical end of the quest for diversity? Can we truly be diverse in terms of gender, socio-

<sup>9</sup> Efrem Smith, *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World* (San Francisco: Jossey-Bass, 2012), 1-200.

<sup>10</sup> David A. Roozen, *A Decade of Change in American Congregations 2000 to 2010* (Hartford, CT: Hartford Seminary, 2011), 1-18.

<sup>11</sup> C. Kirk Hadaway, *Facts on Growth: 2010* (Hartford, CT: Hartford Seminary, 2011), 1-23.

<sup>12</sup> Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass/John Wiley, 2007).

<sup>13</sup> Christena Cleveland, *Disunity in Christ: Uncovering the Hidden Forces That Keep Us Apart* (Downers Grove, IL: IVP Books, 2013).

<sup>14</sup> Mark Chaves, Shawna Anderson, and Jason Byassee, *American Congregations at the Beginning of the 21st Century: National Congregations Study* (Durham, NC: Duke University, 2009). Online: [http://www.soc.duke.edu/natcong/Docs/NCSII\\_report\\_final.pdf](http://www.soc.duke.edu/natcong/Docs/NCSII_report_final.pdf)

			Russell; 4.35 Elizabeth Johnson.	economic background , race, age, denominati on? Is diversity a goal or byproduct of the church focused on doing what it is supposed to do?  What do you learn from academic sociologists Roozen and Hadaway about the state of the contempor ary church?
10/6/2 015				
10/13/ 2015	The missional and social justice church: context	<i>The New Parish</i> <sup>15</sup> = 195 pages (7 hours) PDF Van Gelder <sup>16</sup> (Read history of “missional church” from academics) = 6 pages (.5 hour) PDF Perkins <sup>17</sup> = 10 pages (.5 hour) – (Read about Christian community development) PDF Lupton <sup>18</sup> = 9 pages (.5 hour) (Read about good development)	3.8 Friedrich Schleierm acher; 3.9 F.D. Maurice;	Should we be focused on our neighborho od if it is rich?

<sup>15</sup> Paul Sparks, Tim Sorens, and Dwight J. Friesen, *The New Parish: How Neighborhood Churches Are Transforming Mission, Discipleship and Community* (Downers Grove, IL: InterVarsity Press, 2014).

<sup>16</sup> Craig Van Gelder, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity* (Grand Rapids, Mich.: William B. Eerdmans Pub.), 1-6.

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

<sup>18</sup> 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.

	ual, liberal, liberati on theolog y, and progres sive	Barrett <sup>19</sup> Just read ix-xiv. You do not need to read “Congregational Sketches.” (Read basics of what academics call “missional church”). = 5 pages (.5 hour) = 9 hours  <i>Optional:</i> <i>Barefoot Church</i> <sup>20</sup> ch. 1-4, 8-9 (A practitioner describing “missional”) Ch. 1 audiobook: <a href="http://www.youtube.com/watch?v=3rf28Vz6xm0&amp;list=PL2A853550DAF3D169">http://www.youtube.com/watch?v=3rf28Vz6xm0&amp;list=PL2A853550DAF3D169</a> Platt <sup>21</sup> ch. 1, 9. (Read about “radical” megachurch efforts) Platt <sup>22</sup> ch. 1 Wilson-Hartgrove <sup>23</sup> ch. 2 (Read about New Monasticism) Verge Network – <i>Missional Community Made Simple</i> ebook Bell <sup>24</sup>	4.1 Walter Rauschenb usch; 4.2 Kanzo Uchimura; 4.3 Ernst Troeltsch; 4.14 M. M. Thomas; 4.16 World Council of Churches; 4.19 Juan Luis Segundo; 4.21 Gustavo Gutiérrez; 4.22 Jürgen Moltmann ; 4.24 Leonardo Boff; 4.30 Bénézet Bujo;	To what extent should the church be oriented toward the poor and oppressed? What did you learn about best practices in doing so? Should the church be engaged in dramatic demonstrat ions of the gospel or long-term economic solutions (helping people get jobs, etc.)?
10/20/ 2015				
10/27/ 2015				

<sup>19</sup> Lois Barrett, *Treasure in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids, Mich.: Eerdmans, 2004), ix-xiv. You do not have to read the “Congregational Sketches.”

<sup>20</sup> Brandon Hatmaker, *Barefoot Church: Serving the Least in a Consumer Culture* (Grand Rapids, Mich.: Zondervan, 2011).

<sup>21</sup> David Platt, *Radical: Taking Back Your Faith from the American Dream* (Colorado Springs, Colo.: Multnomah Books, 2010).

<sup>22</sup> David Platt, *Radical Together: Unleashing the People of God for the Purpose of God* (Colorado Springs, Colo.: Multnomah Books, 2011).

<sup>23</sup> Jonathan Wilson-Hartgrove, *New Monasticism: What It Has to Say to Today's Church* (Grand Rapids, Mich.: Brazos Press, 2008).

<sup>24</sup> Rob Bell and Don Golden, *Jesus Wants to Save Christians: A Manifesto for the Church in Exile* (Grand Rapids, Mich.: Zondervan, 2008), 135-169.

11/3/2015	The catholicity of the church Orthodox and Catholic churches: Unity, tradition, ancient liturgy, apostolic succession and Anglicanism	PDF Webber and Ruth, ch. 1-6, 12. <sup>25</sup> = 148 pages (5 hours)	1.2; 1.3; 1.4; 1.8; 1.9; 1.10; 1.13; 1.14; 1.15; 1.16; 1.17; 1.18; 1.19; 1.20; 2.2; 2.3; 2.6; 2.7; 2.8; 2.9; 2.14; 2.15; 2.16; 2.25; 4.8; 4.11; 4.12; 4.18; 4.26 Anglican: 2.10; 2.11; 2.26; 3.7; 4.9; 4.17	Why is church unity important? How do churches go astray and become cults (heretical, etc.) when they try to separate themselves from history? Is the road to Canterbury or Rome appropriate for some seeking historical faithfulness and church unity or an overreaction that entails fellowship with dubious doctrines like infant baptism, prayer to Mary, and an inaccessible liturgy which hurts
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<sup>25</sup> Robert Webber and Lester Ruth, *Evangelicals on the Canterbury Trail: Why Evangelicals Are Attracted to the Liturgical Church* (New York: Morehouse Pub., 2012), x-84, 151-161.

				evangelism ?
11/10/2015				
11/17/2015	The Reformed and theology – oriented church	<p>Keller ch. 15-30<sup>26</sup> = 200 (7 hours)</p> <p>Optional:  Chapter 1: audiobook (45 min)  <a href="http://www.youtube.com/watch?v=wsubCO8-GU&amp;list=PL2A853550DAF3D169">http://www.youtube.com/watch?v=wsubCO8-GU&amp;list=PL2A853550DAF3D169</a>  Keller: Center Church Webcast (1 hr)  <a href="http://www.youtube.com/watch?v=oAWh7S3JfyE">http://www.youtube.com/watch?v=oAWh7S3JfyE</a></p> <p>9 part Center Church Series of 30-45 minute talks by Tim Keller  Intro. Introduction to Theological Vision  <a href="http://vimeo.com/53857842">http://vimeo.com/53857842</a> or  <a href="http://www.youtube.com/watch?v=8Dr0_Wt-29A">http://www.youtube.com/watch?v=8Dr0_Wt-29A</a>  1. Gospel Theology <a href="http://vimeo.com/56209081">http://vimeo.com/56209081</a> or  <a href="http://www.youtube.com/watch?v=XK353nwbfrc">http://www.youtube.com/watch?v=XK353nwbfrc</a>  2. Gospel Renewal <a href="http://vimeo.com/57691450">http://vimeo.com/57691450</a> or  <a href="http://www.youtube.com/watch?v=RkDfvZTnGWQ">http://www.youtube.com/watch?v=RkDfvZTnGWQ</a>  3. Gospel Contextualization <a href="http://vimeo.com/59751785">http://vimeo.com/59751785</a> or  <a href="http://www.youtube.com/watch?v=PxqnMcO3wwg">http://www.youtube.com/watch?v=PxqnMcO3wwg</a>  4. City Vision <a href="http://vimeo.com/62191972">http://vimeo.com/62191972</a> or  <a href="http://www.youtube.com/watch?v=hdyb_decc9o">http://www.youtube.com/watch?v=hdyb_decc9o</a>  5. Cultural Engagement <a href="http://vimeo.com/64581533">http://vimeo.com/64581533</a> or  <a href="http://www.youtube.com/watch?v=MsLmsEU3q6w">http://www.youtube.com/watch?v=MsLmsEU3q6w</a>  6. Missional Community <a href="http://vimeo.com/66593004">http://vimeo.com/66593004</a>  7. Integrative Ministry <a href="http://vimeo.com/66595841">http://vimeo.com/66595841</a>  8. Movement Dynamics <a href="http://vimeo.com/69346130">http://vimeo.com/69346130</a></p>	2.17; 2.19; 2.20; 2.21; 2.22; 2.24; 2.27;  3.2; 3.3; 3.10; 4.5; 4.31	Describe and reflect on how Keller balances the various models of the church.  Other questions you might put to a Reformed understanding of the church: Would it be more honoring to God to do nothing lest we impinge on God's sovereignty? If not, which human agency is not too Pelagian? To what extent is it important to get our theology

<sup>26</sup> Timothy J. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 181-384.

				<p>correct? Is a church that does not have its theology correct (on women, the cross, etc.) not a church?</p> <p>Describe what you think are the strengths and weaknesses of Keller's description of church ministry. How is Keller's approach oriented around his own intellectual gifts? To what extent is Keller's model only successful because it is around intellectual s in NYC?</p>
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11/24/2015				
12/1/2015	The evangelistic pragmatic church: multi-site, mega, and seeker	Stanley ch. 1-14 <sup>27</sup> = 338 pages (11 hours)  Optional: Bird and Thumma <sup>28</sup> Ch 1. audiobook: <a href="http://www.youtube.com/watch?v=dIhr1U8s5o&amp;list=PL2A853550DAF3D169&amp;feature=c4-overview-vl">http://www.youtube.com/watch?v=dIhr1U8s5o&amp;list=PL2A853550DAF3D169&amp;feature=c4-overview-vl</a>	4.4 Karl Barth; 4.7 William Temple; 4.10 Lesslie Newbigin	To what extent is the megachurch, seeker approach similar to the health and wealth gospel and people like Joel Osteen? Is it ok to go

<sup>27</sup> Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, Mich.: Zondervan, 2012), 9-338.

<sup>28</sup> Warren Bird and Scott Thumma, *A New Decade of Megachurches: 2011 Profile of Large Attendance Churches in the United States* (Hartford, CT; Dallas, TX: Hartford Seminary; Leadership Network, 2011). Online: <http://hrr.hartsem.edu/megachurch/New-Decade-of-Megachurches-2011Profile.pdf> Summary: <http://hrr.hartsem.edu/megachurch/megachurch-2011-summary-report.htm>

				to any extent to get listeners' ears? Does a bait and switch? To what extent does this approach accept the idol of money (consumerism) as an outreach tool—finding common ground with seekers there? But is not Stanley right in thinking the task of the church is witness to outsiders? Reflect on Andy Stanley's approach to church ministry.
12/8/2015				
12/15/2015	Final assignment			See description above

12/22/ 2015				
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## Grading

### Assessed Activity Weighting

<b>Post, 2 replies, and attendance/response</b>	<b>Percent</b>
The small, biblical, discipling church	12
The multi-ethnic church and the state of the American church	12
The missional and social justice church	12
The catholicity of the church	12
The Reformed and theology-oriented church	12
The evangelistic pragmatic church	12
Final paper	28
<b>Total</b>	<b>100%</b>

### 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-

### 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.

### **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.

### **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).

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## 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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