

BETHEL UNIVERSITY

**BETHEL
SEMINARY**

ML507

Missional Outreach and Evangelism

SYLLABUS

Professor: Andrew D. Rowell

Term: Interim 2014

Dates: Jan 6-28, 2014

Delivery: Fully online

1.5 credits

24 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.

Instructor Communication Information

Professor Andrew D. Rowell ("Andy")
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Office phone: 651.638.6226 (Because I am not great at remembering to check my voicemail, it is better to email me).
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Email and voicemail turn-around times:

- I will return email messages within 48 hours. I would prefer that you not leave voicemails.
- Grading turn-around times: I will try to return all assignments within 2 weeks.

I do not blog much and you should not feel compelled to watch what I am up to on Twitter or on the blog at all.

Twitter: <https://twitter.com/AndyRowell>

Blog: <http://www.andyrowell.net/>

Facebook: My current policy is not to friend students until after they graduate.

I have chosen the option "forced subscribe" for the "General Discussion Forum" so that you receive emails when I post something there as a class announcement. It is my way of emailing you. It is also the way for you to "reply to all." If you have a question that is not deeply personal, and that you would not mind the rest of the class seeing it, please post it in

the General Discussion Forum so that everyone can benefit from the answer. Your fellow classmates may even get to it before I do, which is good for everybody. If your question is more personal, please feel free to use my email address: a-rowell@bethel.edu In other words, the "General Discussion Forum" is the way to "email all your classmates."

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 respectfully 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.

Required Resources:

Bowen, John P. *Evangelism for "Normal" People: Good News for Those Looking for a Fresh Approach*. Minneapolis, MN: Augsburg Fortress, 2002. ISBN-10: 0806641916

Keller, Timothy J. *The Reason for God: Belief in an Age of Skepticism*. New York: Dutton, 2008. ISBN-10: 1594483493

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, Mich.: Eerdmans, 1989. ISBN-10: 0802804268

- John Bowen is a very thoughtful professor of evangelism in the Toronto area. His book treats many of the issues that we need to address in this course. We will be reading his book out of order later in the course to fit with various themes. Bowen is a reliable, thoughtful teacher on evangelism.
- In *The Gospel in a Pluralist Society*, 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 books like this one 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 a the world of ideas and the global marketplace—if only we would practice it well for the world to see.

- In *Reason for God*, 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 (though it may backfire to engage in argumentative behavior). 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 objection will be related to emotional and spiritual questions, which should not be trampled with intellectual reasoning. The point is not the Keller's responses are always right but rather that the Christian faith should not be easily disregarded as infantile. Furthermore, in reading this book, students will also notice how a thoughtful pastor in New York City like Keller uses illustrations and stories to communicate well while also attempting to be sensitive and gracious.

Alternative texts:

If you have already read a required text, please substitute the appropriate book listed below.

1. Bowen's *Evangelism for 'Normal' People*, please read: Dickson, John. *The Best Kept Secret of Christian Mission: Promoting the Gospel with More Than Our Lips*. Grand Rapids, Mich.: Zondervan, 2010.
2. Keller's *Reason for God*, please read: Wright, N. T. *Simply Christian: Why Christianity Makes Sense*. San Francisco, Calif.: HarperSanFrancisco, 2006.
3. Newbigin's *The Gospel in a Pluralist Society*, please read: Newbigin, Lesslie. *The Open Secret: An Introduction to the Theology of Mission*. Grand Rapids, Mich.: W.B. Eerdmans, 1995.

Other required readings on Moodle or online:

- Alpha Canada, "How to Run Alpha" <http://www.alphacanada.org/run-alpha/how-to-run-alpha/> (accessed Jan 4, 2014).
- Frightened Rabbit. "Holy." In *Pedestrian Verse*. New York, N.Y.: Atlantic, 2013.
- Jenkins, Bethany, and Amanda Geisinger. "5 Questions with an Emmy-Winning Illustrator." *Gospel Coalition Voices*, no. Nov 1 (2013).
<http://thegospelcoalition.org/blogs/tgc/2013/11/01/5-questions-with-an-emma-winning-illustrator/>.
- Everts, Don, 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.
- Hart, David B. "Believe It or Not: David B. Hart Sees the New Atheism Movement Going the Way of the Pet Rock." *First Things*, no. 203 (2010): 35-40.
- Katongole, Emmanuel, and Chris Rice. *Reconciling All Things: A Christian Vision for Justice, Peace and Healing*. Downers Grove, Ill.: IVP Books, 2008, 21-38, 147-151.
- Loury, Glenn. "A Professor under Reconstruction." In *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, edited by Kelly Monroe Kullberg, 67-76. Grand Rapids, Mich.: Zondervan Pub. House, 1996.
- Lupton, Robert D. *Toxic Charity: How Churches and Charities Hurt Those They Help (and How to Reverse It)*. New York, NY: HarperOne, 2011, 1-9.
- Perera, Evelyn Lewis. "After the Gang, What?" In *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, edited by Kelly Monroe Kullberg, 47-54. Grand Rapids, Mich.: Zondervan Pub. House, 1996.
- Rowell, Andrew D. "The 'Missional' Ecclesiology of 1 Corinthians 14." In *Society of Biblical Literature Annual Meeting and American Academy of Religion Annual Meeting*, 14. Baltimore, MD, 2013, 1-21.
- Smith, Gordon T. *Beginning Well: Christian Conversion & Authentic Transformation*. Downers Grove, Ill.: InterVarsity Press, 2001, 135-156.
- Spufford, Francis. "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.
- Stackhouse, John G. *Humble Apologetics: Defending the Faith Today*. Oxford; New York: Oxford University Press, 2002, 161-205.
- Stark, Rodney. *The Rise of Christianity: A Sociologist Reconsiders History*. Princeton, N.J.: Princeton University Press, 1996, 3-28.
- Thiessen, Elmer John. *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion*. Downers Grove, Ill.: IVP Academic, 2011, 234-237.

Guidelines for interaction online (suggested by Bethel Teaching and Learning Technology and revised by me)

In order to avoid the pitfalls of ambiguity in written online conversation, pay attention to the following principles...

- Make sure your communications have a meaningful subject line. People need to be able to ascertain quickly what an email or other communication is about.
- Clarify your own communication as much as possible (define potentially ambiguous words and phrases), and carefully edit your text before sending it for content as well as spelling, grammar, and punctuation.
- Use emoticons (emotional icons) to reduce ambiguity, but do not overuse them. The three most common are “;-)” (semi-colon-dash-right-parenthesis - the wink, meaning “I’m being a little mischievous”), “:-)” (colon-dash-right-parenthesis - the smiley, meaning “I’m smiling as I write this”), and “:-(“ (colon-dash-left-parenthesis - the frown, meaning “I’m disappointed about what I’m writing”).
- Seek to communicate as diplomatically as possible, including the manner in which you use humor.
- Ask open-ended questions when you start feeling defensive.
- When using written communication in a potentially stressful conversation, “sit” on your responses a while before sending them.
- Keep personal communications personal. Avoid copying personal messages from a personal environment to a more public one without permission.
- Avoid using CAPITAL LETTERS unless you literally mean to be SHOUTING. Emphasize words using italics or *paired stars* instead.
- Only use abbreviations or acronyms if you take the time to define them.
- Remember that good communication is good communication, no matter what medium you choose to use. So the same sorts of principles that will make you successful in traditional letter-writing or formal paper-writing will also help make you successful when writing text online.

General Semi-weekly Schedule

We will have two deadlines each week of the three weeks: Monday at 11:55 pm and Thursday at 11:55 pm. For each semi-week, you will have approximately 10 hours of work to do including reading, writing, listening to lecture, and interacting with one another. So the course will take 60 hours total or 20 hours per week. You should be able to read ahead, post ahead of time, work on your final project, etc. if you know you will have difficulty finding much time in any one slot.

General Activity Guidelines

Total hours: 60

Reading (33 hours)

Watch 6 X 15 minute lectures from Andy Rowell (1.5 hours)

Responses (writing or video) (5 X 1.5 hours per week = 7.5 hours) Each should be between 225-300 words or be a 1.5-2 minute video.

Read posts by others and comment (1 hour per week (X 5) + 2 hours the sixth week = 7 hours).

Moodle Forum Posts and discussions:

This is online course so we will be interacting online in lieu of face-to-face discussion. Rather than trying to coordinate schedules so that all of us can interact at the same time, we will be commenting via Moodle's discussion forum for our class. Then you can jump in to the conversation when it fits your schedule.

The goal of the Moodle interaction is to develop community, encourage accountability, and banter among us as a group so that we get to know each other, encourage each other to work through the material, and learn from one another's insights.

Learners will participate in six Discussion Forums during the course (giving one initial post and then giving brief comments to five other people's initial posts). I have allocated 3.5 hours for this. Perhaps 1.5 hours for your initial post and then another hour to read and make brief comments on your classmates' posts. Each Discussion Forum will be linked on Moodle for the appropriate week.

Initial posts:

Learners will contribute one initial posting to each Discussion Forum in response to the instructor's questions. It should be between 225-300 words or be a 1.5 - 2 minute video. Please stay within these limits. Explanation of limits: 265 words is how Bethel defines one page. Therefore you will be writing one one-page post semi-weekly. You can read about 300 words in 2 minutes—hence the choice of between 1.5-2 minute video. I think it would be more fun if some of us write our responses and read/perform them as 1.5 - 2 min videos instead of just dealing with texts. I would encourage everyone to do at least one video.

It may be best to compose your response to the questions in Microsoft Word or whatever software you use and then paste it into Moodle. Please use some sort of citation--for example: (Newbigin, 156) or footnotes -- if you are citing specific ideas or using quotes. A substantive initial posting (1) thoughtfully engages the instructor's question, (2) integrates relevant, assigned course materials (i.e. demonstrates you have read the materials and thought about how they relate to the world and might be applied), and (3) is well-written.

Follow posts / comments:

The person should also read and respond to five of their classmates' posts with short comments of approximately 25-75 words. It is fine to leave brief comments consisting merely of "Great idea" or "Yes, I agree" (the equivalent to a Facebook "like" or Twitter "favorite") but please make sure that you have five comments with a bit more substance. You do not need to respond to everything a person wrote. Good comments do things like: affirm, raise related points, ask questions, suggest applications, and point out a different reading that relates to what was said. A comment need not do all of these things. Think of this discussion as if you were in the classroom: let's be charitable, respectful, encouraging, and polite with one another. In particular, let's be careful of harsh statements. Rather than denouncing someone, perhaps say something more diplomatic like: "If I am understanding you, I think you are understanding that text to mean . . . I could be wrong but I took that passage to mean . . ." or "I think that might be correct in some contexts but I wonder about whether one person might take this thing that you said too far—to an extreme you probably didn't mean." Or, "That is interesting. I had an experience that differed a bit. I wonder how it might relate." Let's process these materials and learn from one another and give each other space to explore, and think aloud some things. It is vulnerable to put yourself out there. Let's all plan on "trying some things out." If we say something that is wrong, that's ok! You can take it back and apologize or correct yourself. But if we all just try to say only things that are really safe, then we will all learn far less.

Theological reflection post on conversations with a non-Christian: a 4-page post (or 1060 words) (11 hours).

Rationale for this assignment: The purpose of this experience and paper is to recognize the barriers that impede people who do not self-identify as Christians from exploring Christianity. The student will have conversations informally with people about this or more formally interview them. Students will then have the opportunity to use any of the readings from the course 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 to either: Option A: Informal conversations with non-Christians OR Option B: Interview a non-Christian. 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 paper based on 3 informal conversations you have engaged in during the time period of this class with a non-Christian in which your 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 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. Please do not turn off the 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 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-Christians 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 will 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 imagine various ways that non-Christians might eventually find connections with the Christian faith.

- Can 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 causes or charities are you interested in or involved in, if any?
- What suffering or evil in the world tends to trouble you, if any?
- What relationships problems do you notice in the people around you?
- What are your joys and struggles in their workplace? Are those common among your co-workers?
- 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?

- 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? How did they end the conversation in terms of 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? 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? 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 them fitting in with? 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?

GRADING RUBRIC FOR WRITING ASSIGNMENTS (Semi-weekly posts, comments, and the final post)

This is a graduate level course. While it is not a class on writing, it is nonetheless important for you to effectively articulate, develop, and defend your ideas and conclusions. Your papers will be graded on the following criteria.

Quality of writing. While this is not a course on writing, grammar, it is important that the finished product is well written, grammatically correct, and without errors in spelling and punctuation.

Quality of content I

The development of clear, well-informed arguments. Does your paper clearly articulate and develop key ideas and concepts relevant to the assignment. Is it easy to follow your line of reasoning? *Engagement with the specifics of the assignment as indicated in the syllabus.* Did you address the questions and/or particulars of the assignment as they were posed? Did you do what the assignment asked?

Quality of content II

Quality of interaction with the course material and relevant literature. Does your paper reflect a graduate school level of engagement with the course material (i.e. includes analysis, synthesis, and evaluation)?

The use and documentation of evidence cited for your line of reasoning, arguments or position points. What other substantive sources do you draw upon? Are the writers cited worthy of consideration (i.e. do they have substantive training, experience, wisdom)? How might biblical texts give guidance? If different biblical texts seem to give conflicting advice, note that and explain which seems most appropriate to the situation. Commentaries can help here.

Late Work Policy

Late work will be accepted up to three days with a full letter grade deduction (A to B, etc.). Work that is submitted less than three days late may be accepted for less than a letter grade 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. The reason for turning things in on time is that your classmates need your posts in on time to interact with them.

Course Schedule

Semi-week # and Date	Topic	Reading Due	Media	Assignment Due
1. Jan 6-9 Due date: Thurs, Jan 9 at 11:55 pm = 6.75 hours	Confused humanity and the inbreaking of God	Read: Syllabus Bowen ¹ ch. 1-9. (4 hours)	Watch: "Confused humanity and the inbreaking of God" (15 minutes) Listen to lyrics of music video: Frightened Rabbit: "Holy" ² (3 min 50 sec) http://youtu.be/j2GkM9FWvag	(a) Introduce yourself. (b) What are your initial concerns with and excitement about how evangelism and missional outreach as it is practiced by Christians today? (c) What is the most helpful insight gleaned from John Bowen? What is a concern with or question about something Bowen wrote? (d) What was most helpful and what questions do you have about the lecture?
2. Jan 10-13 Due date: Mon, Jan 13 at 11:55 pm =	The congregation as hermeneutic of the gospel	Newbigin (whole book) ³ Bowen ch. 10-11 (9 hours)	Introduction to Newbigin: 15 minutes	(a) Summarize what Newbigin is arguing in the book. (b) What did you

¹ John P. Bowen, *Evangelism for "Normal" People: Good News for Those Looking for a Fresh Approach* (Minneapolis, MN: Augsburg Fortress, 2002), 1-124.

² Frightened Rabbit, "Holy," in *Pedestrian Verse* (New York, N.Y.: Atlantic, 2013).

³ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.: Eerdmans, 1989).

11.75 hours		<p>There is an optional reading (Microsoft Word document) guide on Moodle. I have also created a Wiki so that you can share your answers to the reading guide with one another.</p>	<p>Optional videos:</p> <p>N.T. Wright - Challenges for the Church in Mission (including his comments about Newbigin at the outset) http://vimeo.com/33922743</p> <p>N.T. Wright - Opportunities for the Church-in-Mission http://vimeo.com/33942006</p> <p>Christopher Wright - Reading The Whole Bible For Mission: What Happens When We Do? http://vimeo.com/32905017</p> <p>Christopher Wright - God, Israel And The Nations: The OT and Christian Mission http://vimeo.com/32967863</p> <p>Lamin Sanneh - The Significance of the</p>	<p>find particularly helpful about Newbigin's book?</p> <p>(c) What questions or concerns do you have?</p>
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			<p>Translation Principle http://www.wheaton.edu/WETN/All-Media/Lectures-and-Conferences/Wheaton Theology Conference/110408Sanneh?lightbox=true</p> <p>Darrell Guder - Is the 'Missional Thing' a Problematic Cliche? http://www.youtube.com/watch?v=FzRjDbKCudQ&feature=youtu.be</p> <p>Darrell Guder - The Timely Challenge of Missional Theology http://www.youtube.com/watch?</p>	
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			v=bJkPT5ALavc&feature=youtu.be	
3. Jan 14-16 Due date: Thurs, Jan 16 at 11:55 pm = 8.75 hours	Conversion through community	Loury ⁴ Perera ⁵ Everts and Schaupp ⁶ ch. 1 Stark ⁷ Smith ⁸ pp. 135- 156 Stackhouse ⁹ pp. 161-205 Bowen ch. 14-15. Rowell ¹⁰ Thiessen ¹¹ "How to Run Alpha" from Alpha Canada. ¹² = 6 hours Optional:	Lecture/ PowerPoint "Conversion through community" (15 minutes) Watch: Real Life Continuum by James Choung (2 min 45 sec) http://www.youtube.com/watch?v=ep8XM5IFWsl&feature=share&list=UURlp8EvB3hyZKu_sEIHdJm w	(a) How do the various authors describe the process of conversion? (b) What was particularly insightful? (c) How does what we read about conversion connect with what we read by me, Stackhouse, Bowen, Thiessen and the Alpha course about approaches to evangelism?

⁴ 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.

⁵ 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.

⁶ 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.

⁷ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, N.J.: Princeton University Press, 1996), 3-28.

⁸ Gordon T. Smith, *Beginning Well: Christian Conversion & Authentic Transformation* (Downers Grove, Ill.: InterVarsity Press, 2001), 135-156.

⁹ John G. Stackhouse, *Humble Apologetics: Defending the Faith Today* (Oxford; New York: Oxford University Press, 2002), 161-205.

¹⁰ 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.

¹¹ Elmer John Thiessen, *The Ethics of Evangelism: A Philosophical Defense of Proselytizing and Persuasion* (Downers Grove, Ill.: IVP Academic, 2011), 234-237.

¹² Alpha Canada, "How to Run Alpha" <http://www.alphacanada.org/run-alpha/how-to-run-alpha/> (accessed Jan 4, 2014).

		<p>Lamott¹³ Collins¹⁴</p>	<p>Watch: Reality Ministries video as example of belong to community of Jesus before believing in Jesus. (2 min 11 sec) http://vimeo.com/66600538</p> <p>Optional: An Introduction to The Alpha Course (5 min 2 sec) http://www.youtube.com/watch?v=h2pDcZw1Ji8</p> <p>Alpha Week 1 “Is There More Than This?” Charlie Mackesy 2 October 2013 (28 min 44 sec) http://www.youtube.com/watch?v=oZZFqtUTaHA&feature=share&list=PLC1EED7x3f1k3C3dnr_Pcxs3LfqLxs_&inde</p>	
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¹³ Anne Lamott, *Traveling Mercies: Some Thoughts on Faith* (New York: Pantheon Books, 1999), 1-55.

¹⁴ Francis S. Collins, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006), 11-32.

			x=8	
<p>4. Jan 17-20</p> <p>Due date: Mon, Jan 20 at 11:55 pm = 12.75 hours</p>	<p>Prepared to give the reason for the hope that you have</p>	<p>Keller (whole book)¹⁵ Hart¹⁶ Bowen ch. 12-13 = 10 hours</p>	<p>Introduction to Keller and Hart: 15 minutes</p> <p>Optional videos:</p> <p>Belief in an age of skepticism - Tim Keller http://vimeo.com/10938090</p> <p>Counterfeit gods - Tim Keller http://vimeo.com/10952075</p> <p>N.T. Wright: Simply Christian: Why Christianity Makes Sense http://vimeo.com/8914344</p>	<p>(a) What intellectual arguments were fresh for you from Keller? (b) Why do you think he is effective in terms of evangelism? (c) What can you learn from him about effective evangelism? (d) What concerns or questions do you have?</p>

¹⁵ Timothy J. Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Dutton, 2008).

¹⁶ David B. Hart, "Believe It or Not: David B. Hart Sees the New Atheism Movement Going the Way of the Pet Rock," *First Things*, no. 203 (2010): 35-40.

<p>5. Jan 21-23</p> <p>Due date: Thurs, Jan 23 at 11:55 pm = 6.75 hours</p>	<p>The beauty of the gospel</p>	<p>Bowen ch. 10-11, 16 Spufford¹⁷ Katongole and Rice¹⁸ Jenkins and Geisinger¹⁹ Lupton²⁰ = 4 hours</p>	<p>PowerPoint / lecture: "The beauty of the gospel" (15 minutes)</p> <p>Watch: How World Vision Works (2 min 33 sec)</p> <p>http://www.youtube.com/watch?v=nCVWcQnDX8I&feature=youtu.be</p> <p>See this column below for more.</p>	<p>(a) How do Geisinger, Pope Francis, and the examples of reconciliation in Katongole and Rice demonstrate the beauty of the gospel? (b) How are good works (Katongole and Rice) and feelings (Spufford) made coherent by the Christian faith? (c) Why does outreach need to be done thoughtfully (World Vision, Lupton, Katongole and Rice)? (d) What concerns or questions do you have about this week's readings and lecture?</p>
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¹⁷ Francis Spufford, "The Trouble with Atheists: A Defence of Faith," *The Guardian*, 1 September 2012 (5 pages).

¹⁸ 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.

¹⁹ Bethany Jenkins and Amanda Geisinger, "5 Questions with an Emmy-Winning Illustrator," *Gospel Coalition Voices*, no. Nov 1 (2013). <http://thegospelcoalition.org/blogs/tgc/2013/11/01/5-questions-with-an-emmy-winning-illustrator/>.

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.

Continued			<p>Watch the second and third video at this link: http://poy.time.com/2013/12/11/pope-francis-the-choice/</p> <p>2013 Person of the Year: Pope Francis Reimagines the Papacy: From his comments on gays to his penchant for Twitter, Pope Francis's every move has garnered strong reactions from the world media. 3 min 31 sec</p> <p>Optional: Watch Sara Groves's "Eyes on the Prize." Explanation of the song: http://www.ijm.org/node/890 and performance: http://www.youtube.com/watch?v=BmrTvDoqvMM</p>	
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6. Jan 24-27 Due date: Mon, Jan 27 at 11:55 pm = 13.25 hours	Conversations with a non- Christian and Review		View "Review" PowerPoint / Lecture (15 minutes)	Theological reflection post / paper on conversations with a non- Christian due = 11 hours 2 hours read and comment.
60 hours		33 hours	1.5 hours (6 online lectures of 15 minutes each)	7.5 hours of posts; 7 hours of comments; + 11-hour large assignment = 25.5 hours

Grading

Assessed Activity Weighting

Forums

01 Confused humanity and the inbreaking of God (post and comments)	5%
02 The congregation as the hermeneutic of the gospel (post and comments)	15%
03 Conversion through community (post and comments)	10%
04 Prepared to give the reason for the hope that you have (post and comments)	15%
05 Beauty of the gospel (post and comments)	10%
06 Conversations with a non-Christian (post)	40%
06 Comments on others' conversations with a non-Christian posts	5%
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-

Addendum

BETHEL SEMINARY

For the most current information on any of the topics listed below, please consult:

<https://bethelnet.bethel.edu/ureg/bssp/acp>