



BETHEL SEMINARY

ML507

Missional Outreach and Evangelism

SYLLABUS

Professor: Andrew D. Rowell

Term: Spring 2015

Delivery: Traditional

Dates: Feb 02, 2015 - Mar 05, 2015; Mar 20, 2015 - Apr 02, 2015

Dates: Thursdays: Feb 5, 12, 19, 26, Mar 5, 26, Apr 2. [No class Mar 12 or 19]

Time: 7:00-10:00 pm

Location: Seminary Building BSSP 103

Course credits: 1.5 credits

Enrolled: 4 students

BETHEL SEMINARY

Bethel University

3900 Bethel Drive

St. Paul, MN 55112

Description

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

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

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

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

Instructor Information

Professor Andrew D. Rowell (“Andy”)

Instructor of Ministry Leadership

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Bethel 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:

T. Aaron Hoffman <aah75358@bethel.edu>

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

Course communication:

In Moodle, I have chosen the option “forced subscription” for the “General Discussion Forum” so that you receive emails when I “add a new discussion topic” there as a class announcement. It is my way of emailing the class. You can also “reply” in case something needs clarification. Another student may be able to “reply” and help you or I will. These replies send an email to everyone since this is a “forced subscription.” If you have a question or resource that all of us might benefit from, you can post a “discussion topic” in the General Discussion Forum; 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: For this compressed class during interim, I will plan to return assignments within 4 days.

Required Resources:

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

Newbigin, Lesslie. *The Gospel in a Pluralist Society*. Grand Rapids, Mich.: Eerdmans, 1989. ISBN-10: 0802804268 eBook available. If you have already read this book, please substitute: Newbigin, Lesslie. *The Open Secret: An Introduction to the Theology of Mission*. Grand Rapids, Mich.: W.B. Eerdmans, 1995.

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

Description of textbooks:

- In *The Gospel in a Pluralist Society*, Lesslie Newbigin makes the case for why outward-reaching Christian communities matter. Because it is part sociology, part philosophy, and part theology—and written by very thoughtful 78 year-old retired British pastor, it is not easy to read. This is something of a classic in that Newbigin was a very effective missionary in India, then an ecumenical leader among many denominations, and then mostly in retirement, a writer. Newbigin is the first or at least the most well-known person to talk about applying missionary strategies to Western culture (not just the third world). He is a model pastor, missionary, leader, and thinker. There may be lines in his book that you may think were not worded correctly and are therefore open to misunderstanding (perhaps making him sound “liberal” at times), but keep in mind that

Newbigin's books have inspired a generation of pastors and theologians to refocus on communicating the gospel to outsiders through local churches. Newbigin was involved with the early iterations of the Alpha Course at Holy Trinity Brompton in London (among evangelicals), and inspired the "missional church" movement among mainline traditional denominations. He has been praised by theologians like Karl Barth and Stanley Hauerwas as well as missiologists. If you have read this book by Newbigin, there is quite a bit of overlap with his other major books that were written during his "retirement": *The Open Secret* and *Foolishness to the Greeks*. If you get discouraged or bogged down, skip to the last four chapters of the book and read those. Then come back to where you were and keep plodding. The beauty of this book is that Newbigin is sure that Christianity is true enough, good enough, and beautiful enough to compete in the world of ideas and the global marketplace—if only we would practice it well for the world to see.

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

General Activity Guidelines

Total hours: 60

Reading (27 hours)

Classroom (21 hours)

Assignments (12 hours)

Assignments must be submitted electronically through Moodle as a Microsoft Word or PDF document. Assignments are due 30 minutes before the class session. Late assignments will lose a full letter grade (A to B, etc.). The rationale is that you will be prepared for class.

The reading reflections are to be 265-400 words (1 to 1.5 pages). (*1.5 hours X 3 weeks = 4.5 hours allotted*).

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

Theological reflection on a conversation with a non-Christian: 795-1060 words (3-4 pages). (*7.5 hours allotted*).

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. You may use either informal conversations or a more formal interview for this discussion post paper. Students will then have the opportunity to use any of the readings from the course (but especially Keller's *Reason for God* because we are reading it this week) to help analyze why there is a disconnect between this person and Christianity and reflect on what Christians might do to clear away some of the obstacles that keep them and others like them from trusting Christians and being curious about Christianity.

Students may choose 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 report based on 3 informal conversations you have engaged in during the time period of this class with a non-Christian in which you being a Christian came up as a topic of discussion. Perhaps you initiated the conversation or they did. These can be situations in which you shared the gospel with someone or had a conversation about objections to the Christian faith or perhaps one of the following topics came up and the two of you discussed how the Christian faith might be relevant.

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

Perhaps you regularly strike up conversations with non-Christians and they know or find out you are a Christian and 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 offend, hurt, or disgust a non-Christian for the sake of completing this assignment. If you feel the Spirit of God or your own conviction is whispering to you to push the social conversation into an awkward place that is your own decision. We do not want Bethel Seminary courses explicitly or implicitly causing disgust of Christians by non-Christians. If you would like to use this course as a wonderful excuse to engage someone in a conversation, please use option B.

OR

Option B: Conduct a more formal interview with a person (or persons) who do not self-identify as a Christian. Your aim should be a 15-minute conversation and should be designed to understand the person and should not aim to convert the person. This

interview is not a trick to share your faith with the person. During the interview, your approach should be one of sincere interest and curiosity. If there are things said by the interviewee that you want to correct or object to, you may only say “That’s interesting” or “Tell me more about that” or some such remark. In this particular situation, please do not insert your objections or protestations and corrections.

You are welcome to tell the person honestly or show them this syllabus that “The point of the interview is for the student who is a Christian to learn more about how a non-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 kinds of causes or charities are you interested in or feel very positive about?
- What suffering or evil in the world tends to trouble you, if any?
- What relationship problems do you notice in the people around you?
- What are your joys and struggles in their workplace? Are those common among your co-workers as well?
- Thank you for your time! Your responses will help me to think about how the church and Christians need to do some things differently in the future.

Writing your paper: For both option A and B.

Please use the following framework for your final, written assignment. It may be tweaked to fit the conversations or interview you participated in.

Please use a pseudonym (fake name) for the person's name and alter any other distinguishing characteristics (workplace, coffee shop name, etc.) that might allow the person to be identified. Do not tape or record any interview or conversation but you can take notes if that is ok with the person.

- 1) Description: (About 1 page (about 265 words))
 - a. Context: Share the time, place and nature of your conversation, including your relationship with the individual(s) and how you came to meet. Are they part of your social network? Family member? Neighbor? Co-worker? Stranger?

- 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? Reflect especially here on how Keller's ideas in his book *Reason for God* might intersect with your conversation. Does the person have Christians that they trust? Are they curious about Christianity? Are they in search for something or restless?
- 3) Local church (About 1 page or about 265 words): What kind of local church or gathering of Christians could you imagine this person feeling comfortable around? What are the barriers to this individual connecting with a local church? Might these barriers be lowered? How will you interact with this person or similar people in the months to come?

Course Schedule

Week # Thursday at 7:00pm	Topic	Reading Due	Paper due
1. Feb 5 3 hours class	Introduction to syllabus Why mission? Confused humanity and the inbreaking of God	Optional: PDF Plantinga ¹ = 5 pages (.25 hour)	
2. Feb 12 3 hours class + 3.75 hours reading + 1.5 hours writing = 8.25 hours	The beauty of the good news	PDF Gladwell ² = 6 pages (.25 hour) PDF Tolkien ³ = 14 pages (.5 hour) PDF Dilley ⁴ = 8 pages (.5 hour) Read online: Jenkins and Geisinger ⁵ http://thegospelcoalition.org/blogs/tgc/2013/11/01/5-questions-with-an-emma-winning-illustrator/ = 10 pages (.5 hour) PDF Katongole and Rice ⁶ = 23 pages (1 hour) PDF Hart ⁷ = 7 pages (.5 hour) PDF Spufford ⁸ = 5 pages (.5 hour) = 3.75 hours	According to Plantinga, Gladwell, Tolkien, Dilley, Geisinger, Katongole and Rice, Hart, and Spufford, why is the way of Jesus good news? If beauty and goodness and hope are what we

¹ Cornelius Plantinga, *Not the Way It's Supposed to Be: A Breviary of Sin* (Grand Rapids, Mich.: Eerdmans, 1995), 46-47, 135, 178-179.

² Malcolm Gladwell, "How I Rediscovered Faith," *Relevant*, no. 67 (2014).

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

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

⁴ Andrea Palant 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).

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

⁶ 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.

⁷ 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.

⁸ 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>have as Christians, how might we better point outsiders to the God of hope?</p> <p>Optional questions: What would you say is the common perception of the Christian faith among non-Christians you know?</p> <p>In conversations with non-Christians, are you struck by their lostness or rather that they seem just as good and happy as Christians? Are there other ways to argue for morality (good and evil) being coherent than God? Without God, is there any hope when suffering or tragedy occurs?</p> <p>= 1.5 hours</p>
<p>3. Feb 19</p> <p><i>3 hours class + 4.25 hours reading + 0 hours</i></p>	<p>The logic of the good news</p>	<p>Newbigin, ch. 1-9⁹ = 120 pages (4 hours) or Bowen ch. 1-9¹⁰ = 120 pages (4 hours)</p> <p>PDF Thiessen¹¹ = 4 pages (.25 hour)</p> <p>= 4.25 hours</p>	

⁹ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, Mich.: Eerdmans, 1989), 1-115.

¹⁰ John P. Bowen, *Evangelism for "Normal" People: Good News for Those Looking for a Fresh Approach* (Minneapolis, MN: Augsburg Fortress, 2002), 1-124.

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

writing = 7.25 hours		Optional: Watch (4 min 50 sec to 16 min): N.T. Wright: Simply Christian: Why Christianity Makes Sense http://vimeo.com/8914344 (.25 hour)	
4. Feb 26 3 hours class + 5.5 hours reading + 1.5 hours writing = 10 hours	The congregation as hermeneutic of the gospel	Newbigin 10-20 ¹² = 129 pages (4.5 hours) or Bowen ch. 10-16 ¹³ = 85 pages (3 hours) PDF Perkins ¹⁴ = 10 pages (.5 hour) PDF Lupton ¹⁵ = 9 pages (.5 hour) = 5.5 hours Optional: Watch: How World Vision Works (2 min 33 sec) http://www.youtube.com/watch?v=nCVWcQnDX8I&feature=youtu.be	(a) Summarize what Newbigin (or Bowen) is arguing in the book. (b) What did you find particularly helpful about Newbigin's (or Bowen's) book? (c) What questions or concerns do you have? According to Perkins and Lupton, what is the antidote or solution to ineffective outreach? = 1.5 hours
5. Mar 5 3 hours class + 4.5 hours reading + 1.5 hours	Conversion through community	PDF Loury ¹⁶ = 10 pages (.25 hour) PDF Perera ¹⁷ = 8 pages (.25 hour) PDF Everts and Schaupp ¹⁸ ch. 1 = 11 pages (.5 hour) PDF Stark ¹⁹ = 20 pages (1 hour) PDF Rowell ²⁰ = 23 pages (1 hour)	What are your initial concerns with and excitement about evangelism and missional outreach as it is practiced by

¹² Newbigin, *The Gospel in a Pluralist Society*, 116-244.

¹³ Bowen, *Evangelism for "Normal" People: Good News for Those Looking for a Fresh Approach*, 125-210.

¹⁴ John M. Perkins, *Restoring at-Risk Communities: Doing It Together and Doing It Right* (Grand Rapids, Mich.: Baker Books, 1995), 17-26.

¹⁵ 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.

¹⁹ Rodney Stark, *The Rise of Christianity: A Sociologist Reconsiders History* (Princeton, N.J.: Princeton University Press, 1996), 3-28.

²⁰ Andrew D. Rowell, "The 'Missional' Ecclesiology of 1 Corinthians 14," in *Society of Biblical Literature Annual Meeting and American Academy of Religion Annual Meeting* (Baltimore, MD: 2013), 1-21.

<p><i>writing = 9 hours</i></p>		<p>Read "How to Run Alpha" from Alpha Canada.²¹ (4 pages = (.5 hours) http://www.alphacanada.org/run-alpha/how-to-run/ PDF Smith²² pp. 135-156 = 22 pages (1 hour)</p> <p>= 4.5 hours</p> <p><i>Optional:</i></p> <p>Watch: Listen to lyrics of music video: Frightened Rabbit: "Holy"²³ (3 min 50 sec) http://youtu.be/j2GkM9FWvag</p> <p>Watch:</p> <p>Real Life Continuum by James Choung (2 min 45 sec) http://www.youtube.com/watch?v=ep8XM5IFWsl&feature=share&list=UURlp8EvB3hyZKu_sEIHdJmw</p> <p><i>Optional:</i> 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>Christians today? Reading the stories of Loury and Perera, and the experience of Everts and Schaupp and Choung, and the research of Stark and the practice of the successful Alpha course, and the biblical research done by Smith, how do people typically become Christians?</p> <p>= 1.5 hours</p>
<p>Mar 12 BREAK</p>			
<p>Mar 19 BREAK</p>			
<p>6. Mar 26</p> <p><i>3 hours class + 9 hours reading + 0 hours writing = 12 hours</i></p>	<p>Prepared to give the reason for the hope that you have</p>	<p>Keller (whole book)²⁴ = 268 pages (9 hours)</p> <p>= 9 hours</p>	
<p>7. Apr 2</p> <p><i>3 hours class + 0 hours reading + 7.5 hours</i></p>	<p>A conversation with a non-Christian</p>		<p>Theological reflection paper on a conversation with a non-Christian</p> <p>= 7.5 hours</p>

²¹ Alpha Canada, "How to Run Alpha" <http://www.alphacanada.org/run-alpha/how-to-run/> (accessed Jan 4, 2014).

²² Gordon T. Smith, *Beginning Well: Christian Conversion & Authentic Transformation* (Downers Grove, Ill.: InterVarsity Press, 2001), 135-156.

²³ Frightened Rabbit, "Holy," in *Pedestrian Verse* (New York, N.Y.: Atlantic, 2013).

²⁴ Timothy J. Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Dutton, 2008).

<i>writing = 10.5 hours</i>			
<i>60 total hours</i>	<i>21 hours class time</i>	<i>27 hours of reading</i>	<i>12 hours assignments</i>

Grading

Assessed Activity Weighting

Assignments

The beauty of the good news	25%
The congregation as hermeneutic of the gospel	25%
Conversion through community	25%
A conversation with a non-Christian	25%
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 with a 2-letter grade deduction (A to C, etc.). This severe penalty 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 one 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.

Grading criteria for weekly papers

These weekly papers should be without grammatical errors and spelling errors so that they are clear. I would encourage students to reinforce their points or assertions with either a very short quote (that captures exactly their point or question) with a citation/reference with page number or when they are commenting on a larger theme just put the citation/reference with page number without the quote.

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

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

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

A B- paper 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 papers. In other words, the papers 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.

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.

Selections from the following works will be available as PDF documents on Moodle or online:

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

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

Dilley, Andrea Palpant. "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): 34-41.

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.

Frightened Rabbit. "Holy." In *Pedestrian Verse*. New York, N.Y.: Atlantic, 2013.

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