

Associated Canadian Theological Schools PTH 533: Missional Church Leadership

Raymond O. Bystrom, M.C.S., D. Min.
Fall Semester, 2008
3 Credit Hours
Prerequisites: None

(604) 594-2195; robelt@aol.com
<http://ecourses.twu.ca/>
October 23, 24, 25
Directed Study Course

Course Description

This directed study course is built around the **NOVA** experience, which features over 40 renowned national and international speakers who will help you develop a holistic plan for your church and implement it. The **NOVA 2008** conference, which is designed for pastors, staff, ministry leaders, board members and volunteers, will be held in Kelowna, BC, on the weekend of October 23-25. For details and a schedule of sessions about the **NOVA** conference please see the following website: <http://www.growingleadership.com/Conferences/novakelowna/nova>.

A key feature of the NOVA experience is the six-week pre-conference and six-week post-conference implementation plan that encourages you to start the planning process before you arrive and carries on after you leave, helping you to define, refine, and implement your unique, holistic direction for kingdom mission & ministry in the church and world.

This directed study course seeks to provide you with some crucial theological readings and critical reflection exercises around the theme of church and church leadership. You are expected to weave the insights gained from the readings and course exercises into the **before** and **after** event implementation stages (see NOVA's Suggested Conference Implementation Guide). Further, this directed study encourages participants to read selected theological works that are designed to help your local church identify ways to join God in his work in our world. And finally, this course makes one giant assumption, namely, that the way leaders minister/serve in the local church has a great deal to do with their understanding of the nature and purpose of the church (ecclesiology).

Since this is a directed study, it requires a good deal of reading, reflection, and writing. Below, in the "course assignment" section of this syllabus, I have provided a reading and writing guide that must be carefully followed, if you want to gain maximum benefit from this directed study. Please read the assignments carefully and follow my instructions so that you gain the most from this experience.

Course Objectives

Missional Church Leadership (Directed Study) seeks to help participants understand the church's vocation in the world in light of God's mission (*missio Dei*) in the person of Jesus Christ: "As the Father has sent me, so I send you." Hence, we are

called to pattern our ministries in the church & world after Christ's example. As participants, you will experience the following outcomes:

1. You will gain an appreciation for the central themes in Scripture that foster a biblical understanding of the nature & purpose of the church;
2. You will learn how the church's self-understanding in the 1st century contributes to our understanding of its nature and purpose in the 21st century;
3. You will acquire a better understanding of the cultural context and shape of the church in North America;
4. You will grow in your appreciation of the local church as a vital faith community, called to exhibit God's strength in weakness; and
5. You will explore ways of cultivating missional communities that bring the Gospel into engagement with our broken world.

Required Readings

- Dawn, Marva J. *Powers, Weakness, and the Tabernacling of God*. Eerdmans, 2001.
- Barrett, Lois Y., et. al. *Treasure in Clay Jars: Patterns in Missional Faithfulness*. Eerdmans, 2004.
- Camp, Lee C. *Mere Discipleship: Radical Christianity in a Rebellious World*. Brazos, 2003.
- Guder, Darrell L. (Editor). *Missional Church: A Vision for the Sending of the Church in North America*. Eerdmans, 1998.
- Ott, Bernard. *God's Shalom Project*. Good Books. 2004.

Special Note: If you have already read one or more of the above texts, you are expected to seek approval from the instructor to substitute one or all of the above books for one or more of the following:

- Frost, Michael. *Exiles: Living Missionally in a Post-Christian Culture*. Hendrickson, 2006.
- Roxburgh, Alan J. *The Missional Leader: Equipping Your Church to Reach a Changing World*. Jossey-Bass, 2006.
- Frost, Michael and Alan Hirsch. *The Shape of Things to Come: Innovation and Mission for the 21st Century Church*. Hendrickson, 2003.
- Hirsch, Alan. *The Forgotten Ways: Reactivating the Missional Church*. Brazos, 2006.
- Wright, Christopher J. H. *The Mission of God: Unlocking the Bible's Grand Narrative*. IVP, 2006.

Course Outline

Pre-Conference: **Prior** to the conference (starting at least six weeks prior), you are expected to read the following two books: Darrell L. Guder, *Missional Church*, and Bernard Ott, *God's Shalom Project*. After reading each book, you are expected to write a

critical response to them. Finally, you will conduct an urban experiment and then write up the results of your experiment (see “course assignments” below for instructions on these assignments). **Special Note:** If registered for this course at the time of the conference and thus have not been able to complete the pre-conference assignments, you may complete the above pre-conference assignments after the conference (see course assignments of this syllabus for instructions, ignoring the due dates). However, to obtain credit at ACTS all assignments must be completed no later than December 7, 2008.

Conference: **During** the conference, you are expected to attend Thursday’s TEAM session, Friday’s concurrent COMPASS and TOOL sessions of your choice, Saturdays SOUL, TEAM, and EXCHANGLE sessions for a total of about 20 session hours. Also, you are expected to attend a WRAP session with the instructor during the lunch break on Friday or Saturday (TBA). Finally, you are expected to write a five-page (double-spaced) paper that reflects critically on the sessions you attended (see course assignments below).

Post-Conference: **After** the conference, you are expected to read the following three books: Marva Dawn, *Powers, Weakness and the Tabernacling of God*, Lois Y. Barrett, *Treasure in Clay Jars*, and Lee C. Camp, *Mere Discipleship*. Also, you are expected to complete the critical reflection exercises and write three critical response papers that relate to these books – see course assignments.

Course Requirements

Special Note: This is the most important section of the syllabus. Since this is a directed study, you will be expected to read the required texts carefully, following the guidelines indicated below. As you write your critical responses to each book, use an economy of words.

(A)

Pre-Conference Assignments

1. **First Paper.** Read *God’s Shalom Project* by Bernard Ott. After you have read Ott’s book, share your reactions to Ott’s book with your ministry team (if possible). After you have shared your reactions to Ott’s book, write up a three-page (double-spaced) response that reflects on the book by Ott and on the interactions within your team as you discussed his book. For example, what new insights were shared? On what issues did some or all of you disagree with Ott? Assuming there was a diversity of opinions expressed by your group, how do you respond personally to the diversity of beliefs within your discussion group? What topics addressed by Ott would you personally like to explore more thoroughly? As you write your response to Ott’s book, include responses to the following questions:
 - a. What was most enlightening to you as you read this book? (That is, what did Ott help to clarify that you were confused about before?)

- b. On what points did Ott confirm views that you already held?
- c. Make sure you address some of the following issues: issue of “human choice” (Can humans really choose for God?); the meaning and centrality of “Shalom” as the focus of God’s project; the development of Christology from “Jesus of Nazareth” to the Christ confessed by the church after the resurrection; the relationship between the church and the “empire”; eschatological expectations (rapture, tribulation, etc.)
- d. What does Ott see as the main “story line” of Scripture? According to Ott, what are some key features of God’s strategy for restoring Shalom?
- e. What topics addressed by Ott would you personally like to explore more thoroughly?

Due date: Submit your **3 page (double spaced)** critical response **no later than October 15** to Raymond O. Bystrom. Email address: robelb@aol.com.

2. **Second Paper.** Read *Missional Church* edited by Darrell Guder. Discuss your reactions to Guder with your ministry team (if possible) and then write a five-page (double-spaced) critical response to Guder’s book. Here is a brief guide for writing your response. First, your critical review should begin by summarizing the book’s contents in one page. Next, you should identify the thesis or main point of the book, citing a statement from the book if possible, noting any qualifications the authors introduce, identifying the assumptions that lie behind the thesis, and identifying facts that support the thesis. Don’t hesitate to “play the devil’s advocate” with the thesis. Third, identify and critique the process by which the authors attempt to establish the thesis. Do they proceed by adding or interpreting facts, by marshalling the data around a new way of configuring the topic, by redefinition, by establishing cause-and-effect relationships, by showing correlations, by tracing historical connections, by showing the absurdity or weakness of alternatives? Ask questions of the authors: does the process match the thesis? Is the argument sound? Finally, comment on the literary style of the book. Does it strike you as entertaining, attractive, powerful, obtuse, mundane, repetitive, convoluted, erudite or boring, say so and illustrate. You may even want to make suggestions about how the author or editor could improve the communication for a subsequent edition (with maps, charts, graphs, illustrations, etc.). It’s always good to close with a punch and a statement or summation of the significance of the book. Keep the intended audience in mind; to forget the author’s target audience will lead you astray in your review. And don’t forget a response is both positive and negative. As you write your response to Guder’s book, include responses to the following questions:

- a. What are some of the aspects of the crisis of NA churches according to the authors? How does this fit with your experience? What would you add? What does it mean to say that the solution to the church’s current crisis is spiritual and theological? What comes to your mind when you hear the word “mission”? How does your congregation interpret its call to mission? How is this interpretation lived out? How has the church, shaped by Christendom, understood and engaged in mission? If the church is God’s

instrument for God's mission, as the authors propose, what are the implications of this statement for our understanding of God, of mission, and of church? What's the difference between "sending" and "being sent"?

- b. What does contextualization have to do with proclaiming the gospel? What elements of modern life are illustrated by Hank's story (19-20)? What other elements would you add? How do these elements influence your life? How do they shape the context within which you are engaged in mission? What are the weaknesses of using only rationalism and empiricism for determining what is true? Of the five elements of the modern self (25-31) which catch your attention? Which ring most true? What are some of the positive aspects of this dominant construct of self? What challenges does this view of "self" present to the proclamation of the gospel? How does Bruce's story (36-37) help you to understand the emerging post-modern condition? Where and how do you experience the patterns listed on page 37? What would you add? Which do you find most prevalent in your missional context? The authors state: "Our cultures way of determining truth, defining the self, and shaping society present to the church both critical challenges and significant opportunities." What challenges and what opportunities would you add to those discussed on pp. 44-45?
- c. How does Sally's experience (37) and the dimensions listed on page 48 reflect a "functional Christendom"? What is meant by a "churched culture"? Briefly sketch the historical journey of churches in the USA (48-55) and then do the same with Canada (55-60). What are some of the similarities and some of the differences between Canada and the USA? Reflect on the issues contributing to Jim and Ruth's dilemma (61-62). In what ways have you, or your family, experienced these issues? How does their situation reflect the elements of NA culture as described in chapter 2? What has been the role of the denomination in NA and what insights have you gained about denominations?
- d. What does it mean to say that "discipleship has been absorbed into citizenship"? Why is it important that the church not only believe in Jesus Christ but rehear the gospel he preached? What are the central elements of the gospel? What is the missional perspective when we speak of "building" or "extending" the reign of God? How is the missional perspective changed if we employ the words "receive" and "enter"? What is the relationship between the reign of God and the church? If the church is called to represent God's reign as its community, servant and messenger, what is distinctive about the church's being as a community? How is the church's "doing" shaped by "serving under authority"? How is announcing the reign of God related to our being and doing? How can the church's being, doing, and speaking address the most fundamental questions and challenges of the contemporary church?
- e. How has the church become captivated by the powers, the institutions, the spirits, and the authorities of the world? According to the authors, what is

problematic about Neibuhr's approach to the relationship between church and culture? How does the description of the church in Letter to Diognetus (120) present a "bicultural community"? What can be learned from this text about "nonconformist engagement" with the world? What does it mean to be "citizens of God's reign"? How is the church described as an alternative community in terms of vocabulary, economics, and power? How does this description fit with contemporary expectations of the church? Why is the church to be different from the world? Why should "patient endurance" (124) and "sharing Christ's suffering" (129) be embraced as a central aspect of the missional church?

- f. If the life-creating activity of the Spirit is linked with the Spirit's community-forming activity, what difference does this make in your view of the nature and role of the Holy Spirit? Re-read Galatians 5: What does it mean to say that "flesh" and "spirit" are eschatological realities? How is your understanding of the fruit of the Spirit transformed by thinking of them as relational and communal qualities? What insights about the life and ministry of the church are stimulated by envisioning "a cultivating process that produces people in a particular way of life"? Discuss the concept of ecclesial practices. What are they so important? Are there other practices you would add to the list? What makes ecclesial practices (180-182) missional? In other words, how do they bring the gospel into engagement with a broken world?
- g. Describe the missional character of each of the four foundations for missional leadership (185-190). Which foundation is most familiar? Which one's do you find most challenging? Are there others that you would add? Briefly trace the changes in understanding of leadership from Apostles to Priests to Pedagogues to Professionals. How was each one shaped by their particular historical context? How did they shape a particular vision and experience of church? According to the authors, what is the missed opportunity in recent shifts in the professional paradigm? How has your involvement in the church been shaped by the expectation of the leader as counsellor, manager, and technician (196-198)? What is the difference between bounded sets and centered sets? How do both contribute to the formation of missional communities? What skills, experiences, and training are required for the forming of missional leaders (212-220)? Who needs to be involved? What needs to change in order for this to happen? What excites you about this vision of formation? What questions are raised?

Due date: Submit your **5 page (double-spaced)** critical response **no later than October 15** to Raymond O. Bystrom. Email address: robelb@aol.com

3. **Third Paper.** Write a 5 page (double-spaced) **COMPASS** paper based on the following neighbourhood experiment. **Description.** Our God is already at work in the communities around our churches and in our world long before we ever show up as God's people. We cannot be faithful as Christ's followers unless we

discover where God is already working and listen to what God is already doing in the lives of the people around us. Of course, there are multiple ways to listen to God. For example, I hope you have been listening to God as you have worked your way through the first two required texts for this directed study. I hope you will be listening to God as you participate in the NOVA experience. But we can also listen to God by asking how he is involved in the geographical communities around our churches. This course assumes that it is possible for us to get a good sense of what God is doing in the lives of those who work, live, and play around our faith communities. How?

Perhaps the best way to perceive how God is acting in our communities is to hit the streets. If we walk around, make observations, talk to a few people whom we encounter, we can become more aware of God's presence and work in the lives of the people who live around us, who work near us, who shop at the stores close by, and who play in the areas around our faith communities. Thus, this assignment expects you to take a walk. To stretch your legs. As you listen to the stories of the people you meet on your walk, as you make observations about your geographical community, it is my hope that you will connect their lives with God's story in fresh ways.

Instructions: 1) Choose three or four specific neighbourhoods (retail stores, work spaces, recreational spaces, industrial spaces, etc.) around your church beyond where tourists tend to go and church groups normally see. 2) Visit these neighbourhoods in small clusters – don't travel in large groups for crowds tend to be disruptive and isolate you from your community. 3) Do not go alone. You do need to go safely. Thus, travel in clusters of two or three so you don't draw special attention to yourself. Thus, this assignment assumes that you can recruit others leaders from your church to join you in this experiment. 4) Pray as you walk. Chat with people. Pick up garbage items that have been discarded on the streets, if possible. Take photos, jot down reflections, and draw sketches that represent your feelings or thoughts. If anyone asks you what you are doing, tell him or her you are doing a school assignment and that you have been sent out to learn more about your neighbourhood. 5) Don't evangelize and don't use the word mission! 6) Talk quietly while you walk but don't make negative comments that will draw attention to you. If you chat with homeless people, be respectful. The goal is to nurture a relationship and learn about their lives. If they ask for money, offer to buy them food or get them a cup of coffee or juice instead.

Approaches: Take two approaches to this experience of hitting the streets. 1) **Observation:** What can you learn about your neighbourhood from the kinds of shops and facilities, projects, and signs, poles, discarded items in the streets and the people you pass? If you are an introvert, you may prefer this approach to engaging in conversation with people. 2) **Conversation:** What can you learn from people who live or work in the community—residents, business people, the homeless, shop assistants, church workers? The extroverts who like to engage people in conversation will enjoy this part of the experience.

Compass Paper. Your 5 page (double-spaced) "compass" paper should have two parts to it: a) **Focus Section;** b) **Reflection Section.** In the focus section of your paper comment on the following aspects of the neighbourhood you

visited. 1) What is the history of the neighbourhood and how has that shaped the community? 2) What cultures are present and how have they shaped this neighbourhood? 3) What resources are available in the community to which it would be important to connect? 4) What is the natural environment like and how does that shape the community? 5) What areas of injustice and suffering have you become aware of that ought to be addressed?

In the reflection section of your paper, discuss the following questions: 1) Where do you sense God already at work in this neighbourhood? That is, what is God already doing in your neighbourhood? 2) What gifts and assets is God using to realize *shalom* in this community? How is God already working through the structures and people of your neighbourhood? 3) What kind of ministry or community development effort would be a helpful contribution to the fabric of the neighbourhood? How can your faith community participate in what God is already doing?

Due date: Submit your 5 page (double-spaced) compass paper **no later than October 15** to Raymond O. Bystrom. Email: robelb@aol.com

(B) Conference Assignments

Please see the “Schedule” for the NOVA conference together with the days, times, and sessions available to you, including **COMPASS**, **SOUL**, **TOOL**, and **TEAM** sessions plus the **EXCHANGE** session [Thursday, October 23 to Saturday, October 25. You are expected to attend the Thursday evening **TEAM** session, Friday’s concurrent **COMPASS** and **TOOL** sessions of your choice, and Saturday’s **SOUL** and **TEAM** sessions plus the **EXCHANGE** session on Saturday afternoon. A special **WRAP** session with the instructor of this course will be held during the conference during the lunch hour on Friday and/or Saturday [TBA].

4. **Fourth Paper: NOVA Conference Reflection Paper.** Finally, you are expected to submit a five-page (double-spaced) paper that briefly summarizes (25% of paper) and reflects critically (75% of paper) on what you learned about church leadership in each session that you attended. So do keep notes and/or handouts of each session so that you can write your critical reflection summary that notes weaknesses and strengths of each session attended.

Due date: Submit your **5 page (double-spaced)** critical reflection paper of the conference sessions **no later than November 15** to Raymond O. Bystrom. Email address: robelb@aol.com

(C) Post-Conference Assignments

5. **Fifth Paper.** Read *Power, Weakness and the Tabernacling of God* by Marva Dawn. After reading her book, share a few of the insights you gained with your ministry team (if possible). Then write a three-page (double-spaced) critical response to her book in which you indicate how churches in NA are being and acting as fallen powers. In your response begin by describing Dawn's particular interpretation of the principalities and powers (pp. 1-34). What did you find persuasive? Did she convince you or not? How are her views helpful in understanding the biblical treatment of the principalities and powers? Next, respond to her discussion of the various ways churches are being and acting as fallen powers (pp. 73-122). In particular, weave into your paper your responses to Dawn's questions on chapter three listed on pages 166-167 of her book. Finally, in your response, indicate what you think it would mean for your local church to live by its weakness rather than in its own power. Weave into your paper, your responses to Dawn's questions on chapter four listed on page 167. In your response include your responses to some or all of the following:
- a. What is Dawn's primary aim or goal in writing this book? Try to find a quote to substantiate your understanding of the purpose of her book.
 - b. In chapter one Dawn addresses the question, "What are the powers?" How does Dawn answer this question? At what points does she differ with Walter Wink whom she critiques. What is the status of the powers in light of the cross? How does the church reveal the shackling and subjugating of the powers? How do we as Christians (churches) relate to the powers?
 - c. In chapter two she focuses on the tabernacling of God and a theology of weakness. According to Dawn, what is the church's true vocation as a created power? How does Dawn translate and interpret 2 Corinthians 12:9? Why are large proportions of today's churches in NA not living out of weakness? Why have they turned pastors into CEO's? Why do we search for pastors who are handsome, sophisticated, charismatic – instead of pastors who are models of suffering? Why do so many of today's churches adopt the practices of the business world and its achievement models? Why do so many churches resort to gimmicks or Technique?
 - d. In chapter three Dawn writes about the church as being and acting as a fallen power. Do you agree with her assessment? If so, why don't churches resemble the weakness of Jesus? of Paul? of the early church? How is the church's vocation of weakness violated when it is influenced by the powers? Is leadership in the church important in Dawn's view? If so, what dangers do they need to avoid?
 - e. In chapter four Dawn speaks of the church as living by its weakness and imbued by the tabernacling of God. What does corporate weakness look like? How can a congregation fulfill its call to weakness as a power true to its vocation? How does personal weakness affect the corporate life of the church, and vice versa? Is it possible for a church or denomination to operate out of weakness? How do we avoid passivity or apathy? How does the church engage in the battle with the powers from a posture of weakness? Is weakness an effective or ineffective way to be the church?

- f. At what points do you disagree with Dawn, or at least have sufficient questions about her claims that you want to pursue the issue some more?

Due date: Submit your **3 page (double-spaced)** critical response **no later than December 7** to Raymond O. Bystrom. Email address: robelt@aol.com

6. **Sixth Paper.** Read *Treasure in Clay Jars* edited by Lois Y. Barrett. After reading her book, share the insights you gained with your ministry team (if possible). Then write a three-page (single-spaced) response to her book. What new lessons about the church did you learn? On what issues did you disagree with Barrett? Assuming there were diverse opinions expressed by the members of your team, how do you respond personally to the diverse perspectives of your team discussion? What topics addressed by Barrett would you personally like to explore more thoroughly? In your response paper, please address the following:
 - a. The authors want this book to be a source of encouragement (xi) “so that we do not lose heart” (153). They want you to be inspired “to let the gospel of Jesus Christ ... shape your congregation” (153). Were you encouraged? Were you inspired? If so, how? Share briefly.
 - b. Having read the book, what is a “missional church”? Or, what does it mean for a church to be moving toward “becoming missional?”
 - c. The various congregations mentioned in the book are “clay jars” (155) that hold a great treasure (= the Gospel message about Jesus Christ). What do you remember about any one of these congregations that reveals that it is simply a “clay jar” and not a perfect model to be emulated?
 - d. Eight patterns of faithfulness are sketched in the book. Are all the patterns of faithfulness evident in your congregation? If not, what’s missing? Which pattern is least developed in your congregation? Which pattern is most evident in your congregation?
 - e. Of the eight patterns of faithfulness is there ONE pattern that you would like to create or cultivate in your congregation? Why?
 - f. Of the eight which pattern would be most difficult to cultivate in your church? Why?
 - g. Can you name patterns of faithfulness in your congregation that were not mentioned in this book?
 - h. At what points do you disagree with Barrett, or at least have sufficient questions about her claims that you want to pursue the issue some more?

Due date: Submit your **3 page (double-spaced)** critical response **no later than December 7** to Raymond O. Bystrom. Email address: robelt@aol.com

7. **Seventh Paper.** Read *Mere Discipleship* by Lee C. Camp. After reading Camp, share a few insights from his book with your team (if possible). Then write a three-page (double-spaced) critical response to Camp’s book. As you write your response to Camp, reflect positively and negatively on his book and the issues it raises. Here are some of the issues with which you should interact as you write your response:

- a. What is Camp's primary aim or goal in writing this book? Try to find a quote to substantiate your understanding of the purpose of his book.
- b. Camp acknowledges his indebtedness to theologian John Howard Yoder (p. 9). In the first section, Camp "re-envision[s] discipleship" (pp. 15-54). How does he define discipleship? Also, he begins by noting those competing narratives that vie for the Christian's allegiance – family, nation-state – and how living in a nominally Christian society makes it difficult to navigate the tension between these competing allegiances. What does he mean by the "Constantinian cataract" (22-23)? How does he want us to see the Gospel? What does he think it means to "believe in Jesus?"
- c. In the second part of the book he gives us a description of what disciples believe. What are the three major elements of the "Good News" according to Camp? Do you agree with Camp? If not, why not? What, in his opinion, ought to be the primary focus of those who claim to be witnesses of Jesus?
- d. In the third and final part of Camp's description of what it means to believe he emphasizes the importance of right actions. Discuss his understanding of worship, baptism, prayer, communion, and evangelism. Do you agree with Camp when he says that one's citizenship is first and primarily located in the church? If not, why not?
- e. Why is it so important for Christians to follow Jesus in the manner described by Camp? Why is following Jesus relevant?
- f. At what points do you disagree with Camp, or at least have sufficient questions about his claims that you want to pursue them further?

Due date: Submit your **3 page (double-spaced)** critical response **no later than December 7** to Raymond O. Bystrom: Email address: robelt@aol.com

Special Note: This directed study course assumes that you are a member of a ministry team, serving in some way in the setting of the local church. Also, this course assumes that you will have the opportunity to weave the insights gained from this course into the **pre** and **post** conference sessions with your fellow ministry team members. If you do not have a ministry team, you should create one for this directed study course. That is, you should take the initiative to create a team of three to five people from your congregation with whom you can discuss what you are learning. Ideally, you should share copies of each paper you write for this course with them and you discuss what you are learning with them. The aim would be to use this course and the NOVA conference as a vehicle to help your congregation in its efforts to be faithful to the gospel and critically contextual.

Course Time Investments*

3 Units of Credit

Pre-Conference

Reading & Response to Ott's Book

15 hours

Reading & Response to Guder's Book	25 hours
Compass Paper	15 hours
Conference	
NOVA Sessions plus Summary Paper	25 hours
Post-Conference	
Reading and Response to Dawn's Book	20 hours
Reading and Response to Barrett's Book	15 hours
Reading and Response to Camp's Book	<u>20 hours</u>
Total	135 hours

* To earn ONE unit of graduate credit participants are normally expected to do about 45 hours of work. Reading time is based on the rate of 30 pages per hour. Time allotment for writing papers is based on the rate of 250 words per hour or ONE page per hour.

Course Grading

Pre-Conference Papers (3)	30%
Conference Sessions & Summary Paper (1)	25%
Post-Conference Papers (3)	<u>45%</u>
Total	100%

Letter Grade Percentage Grade Point

A+ Superior	4.30
A Excellent	4.00
A- Very Good	3.70
B+ Proficient	3.30
B Good	3.00
B- Average	2.70
C+ Adequate	2.30
C Acceptable	2.00
C- Needs Work	1.70
F Below Standard	

As an instructor, I am committed to the use of non-discriminatory language in all assignments. Please refer to the resource guides available on the information racks for further information about the ACTS academic policies. The ACTS handbook includes policies on extensions for incomplete work, academic integrity, non-discriminatory language, academic appeals, etc. Students are expected to be familiar with the ACTS academic policies and to follow them. Copies of the Academic Handbook are available at the reception desk or through the offices of the Registrar and/or Academic Dean.

Select Bibliography

For an excellent bibliography on the "missional" church see *Missional Church*, Edited by Darrell L. Guder, pp. 269-280. Resources are grouped according to the following areas: missional theologies of the church, signaling the current crisis, biblical and theological perspectives, historical and sociological perspectives, and vision for pastoral and congregational practice. Also, here is a short list of some of the large number of publications of this movement.

- Lois Y. Barret, ed. *Mission-Focused Congregations: A Bible Study*. Scotsdale, PA: Faith & Life Resources, Mennonite Publishing House, 2002.
- _____ . *Treasure in Clay Jars: Patterns of Missional Faithfulness*. Grand Rapids: Wm. B. Eerdmans, 2004 (Forthcoming).
- Stephen B. Bevans. *Models of Contextual Theology*. Revised and Expanded Edition. Maryknoll, NY: Orbis Books, 2002.
- David J. Bosch. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Orbis, 1993.
- Brownson, James, Inagrace T. Dietterich, Barry A. Harvey, and Charles C. West. *Stormfront: The Good News of God*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 2003.
- Camp, Lee C. *Mere Discipleship: Radical Christianity in a Rebellious World*. Brazos, 2003.
- Craig A. Carter. *Rethinking Christ and Culture: A Post-Christendom Perspective*. Brazos, 2006.
- Marva Dawn. *Powers, Weakness, and the Tabernacling of God*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 2001.
- Michael Frost. *Exiles: Living Missionally in a Post-Christian Culture*. Hendrikson, 2006.
- Michael Frost & Alan Hirsch. *The Shape of Things to Come: Innovation and Mission for the 21st Century Church*. Hendrikson, 2003.
- Darrell L. Guder. *The Continuing Incarnation of the Church*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2000.
- _____ . *Unlikely Ambassadors: Clay Jar Christians in God's Service*. Louisville, KY: Office of the General Assembly, Presbyterian Church (USA), 2002.
- Alan Hirsch. *The Forgotten Ways: Reactivating the Missional Church*. Brazos Press, 2006.
- George R. Hunsberger. *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998.
- Philip Kenneson. *Life on the Vine: Cultivating the Fruit of the Spirit in Christian Community*. Downers Grove, IL: IVCF Press, 1999.
- Mary Jo Leddy. *Radical Gratitude*. Maryknoll, NY: Orbis Books, 2002.
- 11. Wayne A. Schwab. *When the Members are the Missionaries: An*

- Extraordinary Calling for Ordinary People*. Essex, NY: Member Mission Press, 2002.
- Fred Peatross. *Missio Dei: In the Crisis of Christianity*. Cold Tree Press, 2007.
 - Craig Van Gelder. *The Essence of the Church: A Community Created by the Spirit*. Grand Rapids: Baker Book House, 2000.
 - Christopher J. H. Wright. *The Mission of God: Unlocking the Bible's Grand Narrative*. IVP, 2006.

Listed below are some of the books in the Christian Mission and Modern Culture series edited by Alan Neely, H. Wayne Pipkin, and Wilbert R. Shenk, a series designed to help the church understand its missional responsibility to a culture in crisis.

- H. D. Beeby. *Canon and Mission*. Trinity Press International, 1998.
- David J. Bosch. *Believing in the Future: Toward a Missiology of Western Culture*. Trinity Press International, 1995.
- James V. Brownson. *Speaking the Truth in Love: NT Resources for A Missional Hermeneutic*. Trinity Press International, 1998.
- Jerome E. Burce. *The Magnet and the Vial: How the Church Achieves its Purpose in a Culture of Doubt*. 2000.
- Kenneth Cragg. *The Secular Experience of God*. Trinity Press International, 1998.
- Darrell L. Guder. *The Incarnation and the Church's Witness*, 1999.
- Douglas John Hall. *The End of Christendom and the Future of Christianity*. Trinity Press International, 1997.
- Barry A. Harvey. *Another City: An Ecclesiological Primer for a Post-Christian World*, 1999.
- Paul G. Hiebert. *The Missiological Implications of Epistemological Shifts*. Trinity Press International, 1998.
- Bert Hoedemaker, *Secularization and Mission: A Theological Essay*. Trinity Press International, 1998.
- Philip Kenneson. *Beyond Sectarianism: Re-Imagining Church and World*, 1999.
- J. Andrew Kirk. *The Mission of Theology and the Theology of Mission*. Trinity Press International, 1997.
- Michael Warren. *At This Time in This Place: The Spirit Embodied in the Local Assembly*, 1999.
- Lesslie Newbigin. *Truth and Authority in Modernity*. Trinity Press International, 1996.
- Alan J. Roxburgh. *The Missionary Congregation, Leadership, and Liminality*. Trinity Press International, 1997.
- Lamin Sanneh. *Religion and the Variety of Culture: A Study in Origin and Practice*. Trinity Press International, 1996.
- Gordon Scoville. *Into the Vacuum: Being The Church in an Age of Barbarism*. Trinity Press International, 1998.
- Jonathan R. Wilson. *Living Faithfully in a Fragmented World: Lessons for the Church from MacIntyre's After Virtue*. Trinity Press International, 1998.

- Charles C. West. *Power, Truth, and Community in Modern Culture*, 1999.
- Wilbert R. Shenk. *Write the Vision: The Church Renewed*. Trinity Press International, 1995.

Supplement: Important Academic Notes from ACTS

Web Support – Student Portal <https://students.twu.ca>

All students at TWU have a TWUPass username and password. This is determined at the time of an online application or can be managed through the computing services help desk or the link on the student portal. Your student email account is also available through this student portal and is vital for communication about grades, account statements, lost passwords, sign-up instructions, etc. If you do not know your account or password, there is a link at the login area called “I forgot my password.” When you click on that link, you will be walked through the process of retrieving your account information.

Paper Formatting

Students need to adhere to Turabian format except in counselling courses, for which APA format is used.

Students are encouraged strongly to use RefWorks (available through the library home page www.twu.ca/library) as their bibliographical manager and as a tool for formatting bibliographies. They will need to be aware of the need to “clean up” most bibliographies generated by this program. Students are encouraged to view the documents on the following websites for format samples: <http://faculty.ucc.edu/egh-damerow/turabian.htm> or www.dianahacker.com/resdoc/. Note that in RefWorks the available formatting styles are those of Turabian (Notes), 6th edition, and APA – American Psychological Association, 5th edition.

Counselling students are expected to purchase the APA Publications Manual. More information found at the following website. <http://www.apastyle.org/pubmanual.html>. CANIL students can locate this on the CANIL intranet, under the “student” side. A hard copy is given to incoming students in the fall.

Please check with your professor to see which one he/she recommends you use!!

Research Ethics

Please note that all research projects involving human participants undertaken by members of the TWU university community (including projects done by ACTS students to satisfy course or degree requirements) **MUST** be approved by the Trinity Western University Research Ethics Board. Information and forms may be found at <http://www.twu.ca/research/ethics/Main.asp>. Those needing additional clarification may contact Dr. Bruce Guenther. Please allow at least three (3) weeks from the date of submission for a review of the application.

Academic Honesty

A fundamental expectation, grounded in biblical ethics, for anyone involved in academic work at ACTS is that he/she practice academic honesty. Students must become familiar with, and adhere to, the principles and requirements associated with academic honesty. Further details on this subject are contained in the ACTS Student Handbook in section 4.12. The handbook is available online on the ACTS webpage (www.acts.twu.ca) at the following link: www.acts.twu.ca/Handbook.html.

Equity of Access

It is the responsibility of a student with a learning disability to inform the ACTS Director of Student Life of that fact before the beginning of a course so that necessary arrangements may be made to facilitate the student's learning experience. We are unable to accommodate any student who informs the Director of Student Life of a disability after the beginning of class.