

Syllabus: Paradigms for Christian Mission:

Historical and Theological Perspectives

EM 3173 or TH 2173

Cliff Kirkpatrick, Professor

Fall 2015, Tuesdays 1:30-4:20 pm

Course Description: This course will survey the development of Christianity through mission and evangelization using a combination of historical and theological approaches. Students will trace changes in conceptions and practices of mission beginning with biblical and early church models, moving through historical paradigms of Christian mission, and exploring relevant postmodern approaches to mission today. This semester will include a special focus on 21st century global mission challenges: justice and development, missional congregations, mission from the margins, dialogue and witness with people of other faiths, and evangelism in a post-modern world. A special feature of this class will be dialogues with contemporary practitioners of mission from various parts of the world and from those addressing contemporary mission challenges in the USA in the 21st century.

Purpose and Objectives: This course is designed to acquaint students with historical accounts and contemporary challenges relative to the expansion of Christian mission and the church's changing theological self-understandings of that task. Students will achieve the following learning objectives:

- assess the contemporary crises and opportunities in Christian mission
- trace the historical growth of Christian mission and evangelization
- evaluate changing biblical and theological paradigms for evangelism and mission
- develop contextually appropriate directions for Christian mission in today's world

Themes by week for the class, which will be conducted in plenary lectures, in discussion sessions, and in smaller reflection groups, are as follows:

- The Changing Context and the Crisis in Mission and Evangelism Today
- The New Testament as a Missionary Document
- A Brief Journey through Perspectives on Christian Mission from the Early Church through the Reformation
- A Brief Journey through Perspectives on Christian Mission from the Age of Discovery and Enlightenment through the 20th Century
- Fresh Missiological Perspectives for the 21st Century
- 21st Century Challenge I: Revitalization of Congregations for Mission and Evangelism.
- 21st Century Challenge II: The Prophetic Voice of Mission through Justice.
- 21st Century Challenge III: Mission and Dialogue with People of Other Living Faiths.
- 21st Century Challenge IV: "The Post-Christian West Meets the Non-Western Church"
- 21st Century Challenge V: Models of Mutual Mission for congregations with Global Church

Requirements and Evaluation:

1. Active participation in class discussions and that displays a thorough understanding of the assigned readings (20%)
2. A take home exam on paradigms for mission —assigned at conclusion of class on October 20 and due back electronically to the professor by November 10. (40%)
3. Short (500-600 words) written assignments due each of eight weeks related to specific topics being studied that week. These assignments are specified in the week by week schedule for the course. (40%)

Required Text:

Nussbaum, Stan. *A Reader's Guide to Transforming Mission*. Orbis Books, 2005

Recommended Texts for Further Reading and Research:

Bevens, Stephen B. and Schroeder, Roger P. *Constants in Context: A Theology of Mission for Today*. Orbis Books, 2004

Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission* (20th Anniversary Edition). Orbis Books, 2011

George, Sherron Kay. *Better Together: the Future of Presbyterian Mission*. Geneva Press, 2010

Granberg-Michaelson, Wesley. *From Times Square to Timbuktu.* Eerdmans, 2013.

Richter, Don C., *Mission Trips that Matter*, chapter 10, pp.143-158. Upper Room Books, 2008.

Articles/Chapters (available electronically or on CAMS):

Adeney, Frances and Terry Muck, *Christianity Encountering World Religions*. Baker Academic, 2009. pp. 7-11 (on CAMS)

Kirkpatrick, Clifton, "Changes in the Global Church: What We Can Learn" in thethoughtfulchristian.com. (on CAMS)

March, Eugene, *The Wide, Wide Circle of Divine Love*. Westminster, John Knox Press, 2005. (Selected Readings on CAMS)

Robert, Dana L., "Witnessing to Christ Today": Mission and Unity in the "Long View"
["http://www.edinburgh2010.org/en/resources/papersdocumentsc852.pdf?no_cache=1&cid=3076&did=21483&sechash=9a1c5a86"](http://www.edinburgh2010.org/en/resources/papersdocumentsc852.pdf?no_cache=1&cid=3076&did=21483&sechash=9a1c5a86)

Sanneh, Lamin. , *Translating the Message: The Missionary Impact on Culture*, pp. 1-7. Orbis, 2008. (Selected readings on CAMS)

Global Ecumenical Statements:

“Together towards Life: Mission and Evangelism in Changing Landscapes”

http://www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes.html?print=1_print%20Common%20parents%20in%20the%20faith

“Mission and Evangelism: An Ecumenical Affirmation”

<http://www.religion-online.org/showchapter.asp?title=1573&C=1525> (also on CAMS)

“Christian Witness in a Multi-Religious World: Recommendations for Conduct” (joint document from the Pontifical Council for Interreligious Dialogue, WCC, World Evangelical Alliance)

<http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world.html>

Resource for Prayer Leadership:

Ecumenical Prayer Cycle, *In God’s Hands*, <http://www.oikoumene.org/en/resources/prayer-cycle.html>

Policies of LPTS:

Inclusive Language:

In accordance with seminary policy, students are to use inclusive language in class discussions and in written and oral communication by using language representative of the whole human community in respect to gender, sexual orientation, ethnicity, age, and physical and intellectual capacities. Direct quotations from theological texts and translations of the Bible do not have to be altered to conform to this policy. In your own writing, however, when referring to God, you are encouraged to use a variety of images and metaphors, reflecting the richness of the Bible’s images for God. See for further assistance,

http://www.lpts.edu/Academic_Resources/ASC/avoidinggenderbiasinlanguage.asp.

Academic Honesty:

All work turned in to the instructors is expected to be the work of the student whose name appears on the assignment. Any borrowing of the ideas or the words of others must be acknowledged by quotation marks (where appropriate) and by citation of author and source. Use of another’s language or ideas from online resources is included in this policy, and must be attributed to author and source of the work being cited. Failure to do so constitutes plagiarism, and may result in failure of the course. Multiple occurrences of plagiarism may result in dismissal from the Seminary. Students unfamiliar with issues relating to academic honesty can

find help from the staff in the Academic Support Center. For the Seminary policy, see The Code of Student Conduct, 6.11; Student Handbook, p. 19.

Special Accommodations:

Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center (kmapes@lpts.edu) during the first two weeks of a semester and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Citation Policy:

Citations in your papers should follow the Seminary standard, based on these guides: Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7th ed. Chicago, IL: University of Chicago Press, 2007.

The Chicago Manual of Style, 15th ed. Chicago, IL: University of Chicago Press, 2003.

Copies of these guides are available at the library and in the Academic Support Center.

Attendance Policy:

According to the Seminary catalog, students are expected to attend class meetings regularly. Where an absence is unavoidable, students should if possible consult with the instructors in advance. In any case, they should be in communication with them no more than 24 hours after the class session. Multiple unexcused absences may result in a lowered grade; missing 3 sessions or more may result in failing the course.

Weekly Schedule of Themes, Readings, and Assignments

1 – Sept. 15. The Changing Context and the Crisis in Mission and Evangelism Today

Sherron Kay George, *Better Together*. Geneva Press, 2010, Chapter 1, “What is Mission Today?” pp. 1-5. (on CAMS)

David Bosch, *Transforming Mission: Paradigm Shifts in a Theology of Mission (20th Anniversary Edition)*. Orbis Books, 2011. pp. 1-11. (on CAMS)

Dana Robert, “Mission and Unity in the Long Run.” (on CAMS)

Pew Study on Global Christianity (on CAMS)

Assignments (to be emailed to the professor by Sept. 10):

- a. Write a brief story/reflection (1-2 pages) of a personal experience you have had in mission that either 1) formed what you understand mission to be or 2) challenged your understanding of mission. This experience could be in local

mission or in a global setting. Briefly describe the situation and then explain how and why it formed or challenged your understanding of mission.

b. Write a 1-2 sentence definition of "mission" from your perspective.

Special Feature on Mission in the Middle East: Conversation with Rev. Fadi Dagher, General Secretary of the National Evangelical Synod of Syria and Lebanon on Christian Mission amidst the violence and conflict in the Middle East today.

2 – Sept. 22. New Testament as a Missionary Document.

Stan Nussbaum, *A Reader's Guide to Transforming Mission*. Orbis Books, 2005. Chapters 1-4, pp. 13-42.

Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today*. Orbis Books, 2004. Chapter 1, pp. 10-31 (on CAMS)

Group 1 Assignment: Summarize in one or two pages the major themes that would be the basis of a missiology centered on the Great Commission (Matthew 28: 16-20)

Group 2 Assignment: Bevans and Schroeder maintain that the Book of Acts makes it very clear that the church is "missionary by its very nature." What are some of the bases for this assertion found in Acts?

Special Feature on Mission and Peacemaking: Dialogue with International Peacemakers, who will be visiting congregations in the U.S.A. with the Presbyterian Peacemaking Program, about their understanding of mission and the challenges that Christians in their countries face in faithful Christian mission. We will have with us Rev. Edelberto Valdes from Cuba, and possibly others as well.

3 – Sept. 29. A Brief Journey through Perspectives on Christian Mission from the Early Church through the Reformation.

Nussbaum, chapters 6-8, pp. 49-68.

Tertullian's Defense of the Christian Community in Carthage (on CAMS)

Bevans and Schroeder, "Mission within the Roman Empire," pp. 80-92 (on CAMS)

Assignment: Reading Tertullian's Defense of the Christian Community in Carthage (see above), what does it reveal about how the early Christian communities engaged in mission in a multi-faith context?

4 – Oct. 6 A Brief Journey through Perspectives on Christian Mission from the Age of Discovery and Enlightenment through the 20th Century.

Nussbaum, pp. 69-135.

Bevans and Schroeder, "Models of Mission of the Catholic Church in the Americas," pp. 174-183 (on CAMS)

Lamin Sanneh, *Translating the Message*. Orbis Books, 2009. pp. 1-7. (on CAMS)

Group 1 Assignment: Identify briefly three major ways that the Enlightenment impacted the missionary movement?

Group 2 Assignment: Identify briefly three major ways that Colonialism impacted the missionary movement?

5 – Oct. 13. Special Grawemeyer Events. All classes will be dismissed on this day so all may participate in the Grawemeyer lectures and courses.

6 – Oct. 20. Fresh Missiological Perspectives for the 21st Century

World Council of Churches, "Mission and Evangelism: An Ecumenical Affirmation" (on CAMS)

World Council of Churches, "Together Towards Life: Mission and Evangelism in Changing Contexts." (on CAMS)

Bevans and Schroeder, "Ferment: Second Vatican Council," pp. 249-255. (on CAMS)

Pope Francis, Synthesis of Apostolic Exhortation on "The Joy of the Gospel." (on CAMS)

Assignment: In the statements above, which themes do you most resonate with as the foundation for a relevant and faithful missiology for the 21st century? Why?

Take Home Exam on Mission Paradigms - to be completed electronically and returned to professor before class on Nov. 10, 2015.

7 - Research and Study Week – No Class Session

8 – Nov. 3. No Class Session – Work on Mid-term Exam.

9 – Nov. 10. 21st Century Challenge I: Revitalization of Congregations for Mission and Evangelism.

David A. Roozen, "A Decade of Change in American Congregations: 2000-2010." (on CAMS)

Langdon Hubbard, "Evangelism in a New Era." (D. Min. Project) (on CAMS)

Assignment: In his D.Min. course paper (on CAMS) Rev. Langdon Hubbard describes a number of specific models of revitalization of Christian communities for mission and evangelism. Which one do you find most promising and why?

Special Feature: 1001 New Worshipping Communities Film Festival

10- Nov. 17. 21st Century Challenge II: The Prophetic Voice of Mission through Justice.

Read and explore the website of CLOUT (<http://www.cloutky.org/page1/overview.html>)

Explore the website of your denomination's agency for sustainable global development and how it might relate to your congregation:

- United Methodist: <http://www.umcor.org/>
- National and Progressive National Baptist: <http://www.pnbc.org/>,
<http://www.nationalbaptist.com/departments/disaster-management/index.html>
- Presbyterian Church (USA):
<http://www.presbyterianmission.org/ministries/compassion-peace-justice/>

Special Feature: Visit with Dr. David Snardon, pastor of Joshua Tabernacle Missionary Baptist Church and president of CLOUT, and his congregation which is deeply involved in justice ministries here in the Louisville area as an expression of Christian mission.

11- Nov. 24. 21st Century Challenge III: Mission and Dialogue with People of Other Living Faiths.

Eugene March, *The Wide, Wide Circle of Divine Love*, pp. 3-12, 23-32, and 130-139. (on CAMS)

Frances Adeney and Terry Muck, *Christianity Encountering World Religions*, pp. 7-11. "Christian Witness in a Multi-Religious World." (on CAMS)

WCC, "Christian Witness in a Multi-Religious World." (on CAMS)

Explore the website of the Pluralism Project, www.pluralism.org.

Assignment: Of the three classical ways that Christians describe their approach to mission related to people of other faiths – exclusivist, inclusivist, or pluralist-which do you most closely align with and why?

12 – Dec. 1. 21st Century Challenge IV: "The Post Christian West Meets the Non-Western Church.

Wesley Granberg-Michaelson, "The Migration of Faith."(lecture at LPTS) (on CAMS)

Special Feature: Visit with Rev. John Kalz and several of the immigrant members of Buechel United Methodist Church related to building congregations that are welcoming and are being renewed by Christians from the non-Western church.

13 – Dec. 8. 21st Century Challenge V: Models of Mutual Mission for Congregations with the Global Church

Don C. Richter, *Mission Trips That Matter*. Chapter 10, pp. 143-158. Upper Room Books, 2008.

Clifton Kirkpatrick, *Changes in the Global Church: What We Can Learn*. The Thoughtful Christian, 2012.

David Bosch, *Transforming Mission: Paradigm Shifts in a Theology of Mission (20th Anniversary Edition)*. Orbis Books, 2011. pp. 543-551. (on CAMS)

Assignment: Identify five criteria/elements you feel would be most important for your congregation in discerning the kind of mission in which the congregation is called to engage. What are the benchmarks? What are the most important things to include?

Special Feature: Dr. Don Richter will be with us at the beginning of the class to discuss with us his book, *Mission Trips that Matter*.

8/15/2015