

SYLLABUS



Developing Christ-minded leaders who make a difference in the world

MI 432 Integral Mission

Winter Semester, 2014

INSTRUCTOR: Allan Effa, Ph.D.
Phone 780-431-5244
Email allan.ffa@taylor-edu.ca

COURSE WEIGHT: 3 credit hours

SCHEDULE: Tuesdays, 8:30 AM – 12:15 PM

DESCRIPTION:

A holistic study of God's mission in the world and how God's mission is being expressed in a variety of global contexts.

OBJECTIVES:

Through this course the participants should develop a deepening understanding of the biblical perspective of the mission of God. Towards this end the participants should:

- 1) gain an understanding of the biblical scope of the Reign of God;
- 2) be engaged in discussion concerning some of the issues of mission theology and practice, especially as these are expressed in the local church;
- 3) establish a personal, biblical perspective on the missional church and integral mission.

REQUIRED TEXTBOOKS:

Ott, Craig, Stephen Strauss and Timothy Tennent. *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*. Baker Academic, 2010.
[Available as an electronic book at eBooks.com; Kindle edition available at amazon.com]

Kirk, J. Andrew. *What is Mission? Theological Explorations*. Fortress Press, 2000.
[Available as a Kindle electronic download at Amazon.com]

A compendium of seven articles accessible on our course web site.

Taylor Seminary Guide for Research and Writing (available in the Student Resources section on the Taylor Moodle Platform).



“It’s not the Church of God that has a mission in the world, but the God of mission who has a Church in the world”
– Rowan Williams, Archbishop of Canterbury

REQUIREMENTS OF THE COURSE:

1. Reading and Book Report

By following the schedule in the course outline, students will read through the required texts as well as seven assigned articles.

In addition to the assigned reading, students will select and read one of the books from the list on pages 9-10 of this syllabus. Students will submit a 3–4 page book review of the selected book, following the template included on page 12 of this syllabus. **Due February 25**

2. Reading Responses

Students will submit written responses to pre-determined questions based on the assigned readings. **These are due at class time each week.**

3. Attendance and Participation

A major part of the learning for this course is structured to take place in classroom lectures and small group interaction. Students who are on time for class and are thoughtfully engaged in talking about the assigned readings will receive full marks in this section.

4. Research/Position Paper

This research paper is an opportunity for students to engage with the biblical text while exploring a missional mandate that is specific to a congregational context. The paper should begin by offering a rationale for your choice of the topic and why this study might be of benefit to your congregation/denomination (or a congregational context that you are most familiar with).

Some suggested topics are:

Mission to prisoners

Mission to handicapped (physical and/or mental)

Mission to immigrants (aliens)

Mission to widows/orphans

Mission to oppressed marginals

Mission and care for creation

Mission to elderly people

Mission to children

Mission as urban renewal

Mission and pursuit of justice

Mission as community development

Mission and gender relations

- other subjects may be explored, with approval from the instructor.

Suggested Steps:

A. Choose a topic that represents a significant missional challenge to your congregation, or your personal vocational direction.

B. Seek out all significant Scripture passages that address the theme. Begin from the Old Testament, on through the New Testament, watching for the progression and development of the concept, seeking to understand each passage in its historical, grammatical, social and political context.

C. Develop an outline of the biblical material in terms of major emphases and begin to draw some broad conclusions.

D. After you have a clear understanding of the way this theme is treated in the biblical material, consult other sources to discover how the subject is treated by biblical/missiological scholars, incorporating their insights and perspectives in your data. Be sure to incorporate insights from our text as well as your elected texts. Consult and include material from at least 3 peer reviewed articles.

E. At this stage you have gathered the raw data, the building blocks, if you will. Now you need to think of how to write up what you have learned:

a. Choose your audience. Are you writing this to challenge your congregation, your mission agency, or your personal vocational direction?

b. Choose your focus: precisely what do you want to say? And what specific situations are impacted by what you want to say?

c. Select the major points or components of what you want to cover and note the documentation which you will use to support those points (biblical references, quotations from relevant literature, illustrations from your own context of ministry, etc.).

d. Write the main body of the paper, with each major section having a heading or title, a thesis, and a conclusion.

e. Find an interesting and catchy way of introducing the topic, maybe a concrete situation out of which the question arises.

f. Write the conclusion, drawing out the most specific, clear and clearly supported implications which this investigation has for the mission of the Church generally, and for your participation in mission specifically.

Write the paper, following the Taylor Seminary guide for research writing. Be very careful to give credit to all of the sources you consult. This applies even to paraphrasing ideas you have found in books, journals or web sites. If you are translating from a work published in another language, acknowledgement of the original author must be given.

The paper should be between 12 - 18 pages double spaced and must not only explore the most pertinent biblical material addressing the subject, but also draw from missiological research, spanning no less than 3 peer reviewed articles and 3 books. **Due April 15.** Students will share a 10 – 15 minute summary of their papers in class on **April 22.**

The following criteria will be used when marking the papers:

Biblical research	= 9
Extrabiblical research	= 6
Application to Context	= 6
Organization/Format	= 4
Use of English	= 4

5. Final Examination

The final examination will be comprehensive of all lecture materials, videos, guest lectures and will be integrative in nature, more than a test of minute details. Students will have two hours to complete this examination. See the Exam Schedule for the date and time.

EVALUATION:

Assignment	Date Due	Weight	Workload
Reading/ Responses	Various	16%	42 hrs
Book Review	February 25	15%	8 hrs
Attendance and Participation	Regular	10%	
Research/Position Paper	April 15	29%	30 hrs
Final Examination	April 29 (?)	30%	10 hrs
TOTAL =			90 hrs

EXTENSIONS:

Extensions for course work will only be granted in exceptional circumstances. These must be negotiated with the instructor prior to the deadlines.

OUTLINE/SCHEDULE OF THE COURSE:

January

21 - Intro to Course. What is *Integral Mission*?

28 - Integral Mission: Biblical Foundations

Read: Ott and Strauss, Introduction, Cha. 1

Kirk, Introduction, Chapters 1-2

February

4 - Integral Mission: Mission in the Way of Jesus

Read: Ott and Strauss, Cha. 2- 3

Kirk, Chapter 3

Article: Santos Yao, *The Table Fellowship of Jesus with the Marginalized: A Radical Inclusiveness*

11 - Integral Mission: The Kingdom

Read: Ott and Strauss, Cha. 4-6

Kirk, Chapter 4

Article: Jack Deere, *Prayer Meetings Can be Dangerous*

18 - Integral Mission: Motivation for Missions and Missional Churches

Read: Ott and Strauss, Cha. 7, 8

Article: Brad Brisco, *Transitioning from Traditional to Missional Churches*

<http://missionalchurchnetwork.com/transitioning-from-traditional-to-missional/>

25 - Integral Mission: Liberation and Social Justice

Read: Ott and Strauss, Cha. 9, 10

Kirk, Chapters 6 and 8

Book Review due

March

4 - Integral Mission: Contextualization

Read: Ott and Strauss, Cha. 11
Kirk, Chapter 5

11 - Integral Mission and World Religions

Read: Ott and Strauss, Cha. 12
Kirk, Chapter 7

18 - Integral Mission as Care for Creation

Read: Kirk, Chapter 9

Articles: Allan Effa, *The Greening of Mission*.
Brian McClaren, *Consider the Turtles of the Field*

25 - Integral Mission as Healing

Read: Kirk, Chapter 10

Article: Jacques Matthey, "Faith, Healing and Mission – Santiago de Chile October 2003 Introduction and Summary of Process"

April

1 – No Class – Spring Break

8 - Integral Mission and Post-Christendom

Read: Ott and Strauss, Cha. 13
Kirk, Chapter 11 and Postscript

Article: Kenneth R. Ross, *Old Church and New Evangelism: A Scottish Perspective on Christian Mission in Today's Europe*

15 - Challenges in Global Mission Today

Read: Kirk, Postscript

Research/Position Paper Due

22 - Course Wrap up

Sharing of Research Papers

READING RESPONSE QUESTIONS

January 28

Ott and Strauss, Intro and Chapter 1

1. In the first two pages of the introduction the authors raise a number of critical questions concerning mission today. Select one that is of greatest interest to you and explain why you chose it.
2. Consider the four definitions of mission in sidebar 1.1. Which do you think most accurately reflects a biblical understanding of mission, and why?
3. Ott and Strauss agree with the majority of OT scholars that Israel did not have a specific mandate to “go” to the nations, but to be a holy presence, drawing the nations to worship the true God. If you were to develop a counter-argument, what biblical evidence would you offer to support the notion that Israel was commissioned to take its faith to the nations?

Kirk, Chapters 1, 2

1. Dialogue with the six tasks of theology, giving special attention to the challenge of doing theology in the Canadian context. What is one specific challenge each aspect of the task faces in our social/cultural context? (Non-Canadians are encouraged to interact with their own cultural contexts).
2. Reflect on your seminary experience so far. What are some instances in which the missional dimension has been integrated with other subjects? Where could this have been done more intentionally?

February 4

Ott and Strauss, Cha. 2, 3

1. Why do the authors suggest that “centrifugal mission” may not be an appropriate descriptor of mission to the nations in the New Testament?
2. The authors emphasize that mission, in the New Testament, is primarily an activity of the Spirit of God. Select one quote regarding the role of the Holy Spirit in mission and briefly write what you like about it.
3. Explain, in your own words, the theological shift that occurred in our understanding of mission as a result of the 1952 International Missionary Conference at Willingen, Germany. Why is it described as a “Copernican revolution in mission”?
4. After reading the Case Study *Mission is Immoral*, place yourself in Charlotte’s shoes and respond to two of the stereotypes of missionaries presented by Amber’s friends.

Kirk, Chapter 3

Develop a summary paragraph of the ministry and mission of Jesus that can serve as a paradigm for mission today.

“Table Fellowship of Jesus”

Offer a brief reflection on how Yao’s article has challenged you. Then, answer the question: Do you think Yao overstated his thesis in the article? Defend your answer.

February 11

Ott and Strauss Cha. 4-6 (Select and answer 7 of these questions)

1. Reflect on the section *Doxology as the Purpose of Mission*. What are some trends in church and mission today that might be critiqued or corrected by this theological perspective?
2. “The Church in its mission today must break out of its own small horizon and discover the implications of God’s kingdom horizon. It is then that the reality of the Kingdom of God can become the

very dynamic of mission" (Ken Gnanakan, p.89). Outline three things that would change in your local church or denomination if what Gnanakan describes were to happen.

3. "Some evangelicals so emphasize the fallenness of this world and Christ's return as the only hope that they reject all efforts to work toward the kingdom in history. On the other hand, ecumenical groups in particular have tended to work as if there was "no hope apart from this world, and that human effort could usher in near utopia" (p.92). Which of these two extremes have you encountered most frequently? How have you sought to resolve the tension between hope and action?"
4. In what ways do globalization and the widespread use of the English language negatively affect an incarnational approach to mission?
5. Chapter four concludes with a summative definition of mission. Which concepts in this definition are least understood in the Christian community you are most familiar with?
6. The authors suggest that Christians today may be guilty of unexamined cultural superiority and lack of appreciation for other cultures. How have you seen this demonstrated?
7. How do you respond to the Report I from Nairobi, *Confessing Christ Today*, when it describes the content of the Gospel? Are there elements of this statement that you are uncomfortable with? If so, why?
8. How do you interact with the popular phrase in theology of mission concerning "God's preferential option for the poor"? Is this priority evidenced in your local congregation or denominational mission efforts?
9. Explain the statement by Bosch, "One's theology of mission is always closely dependent on one's theology of salvation." Where does your church tradition stand in its understanding of soteriology on a spectrum between personal/individual and cosmic?

Kirk, Chapter 4

1. Select one definition of evangelism that most appeals to you. Why do you prefer it over the others?
2. How do you think "evangelism" is most commonly understood in your local congregation? In what respects is this understanding deficient or incomplete?

"Prayer Meetings Can be Dangerous"

Why do you think we so easily become lulled into a sense that "everything is alright" in our local church ministries and so seldom ask the kind of tough questions Jack dares to ask his elders in this story? What do you think is the biggest thing that needs to change in your local congregation in order to be more effective for the sake of the kingdom?

February 18

Ott and Strauss Cha. 7-8

1. The authors present "condescending pity" as an inappropriate motivation for mission. How would you distinguish between "condescending pity" and "compassion"?
2. Peruse a hymnal and examine the section on "missions" or "service and missions." What are some of the common motivational themes you encounter in them?
3. How do you respond to J. Hudson Taylor's sermon when he says that "all of us are commanded to go, unless we have a special call to stay at home"?
4. Do you agree with the author's statement that the church today has lost the sense of urgency about mission and Christ's return? If so, what do you think are two or three major reasons for this development?
5. The authors open this chapter seeking to make a strong case for the missionary identity of the church. This is because many churches do not prioritize this as a self-identity. What are some of the main "competitors" around which churches have formed their primary identity?

6. How do you respond to the author's five cautions concerning the "missional church" movement? Which of the five do you think are the most serious?

"Transitioning from Traditional to Missional"

Brisco offers 9 steps or marks of transition. Briefly analyze the congregation you are most familiar with in light of his prescription for transition.

February 25

Ott and Strauss, cha. 9 - 10

1. How do you respond to the observation that, when we advocate that "every Christian is a missionary," the importance and urgency of cross-cultural mission to the nations is diminished?
2. Carefully read M. David Sills' description of a "missionary call." Reflect in a few sentences on the ways you have wrestled with the missionary mandate as you have sought to find your ministry vocation.
3. Do you think the term "missionary" is still meaningful? Can it be rehabilitated or should we find a new expression?
4. In the West we find a wide range of attitudes toward spiritual power; on one side are perspectives shaped by modernity, rationalism and scientific naturalism. On the other side are almost animistic perspectives (believing that spiritual power operates through animals and objects). How has your perspective changed during the past 5 – 10 years?
5. Choose one significant quote from the section on "prayer and mission" and write it here. Why did you select this quote?
6. How much do you agree or disagree with the author's assessment of the SLSW strategy for mission? Why do you think the SLSW has become so popular in North America?

Kirk, Chapters 6 and 8

1. Reflect on the four theological affirmations that inform the church's role in seeking justice for the poor. Which of these has (have) been most emphasized and which have been most neglected or even distorted in your circles of Christianity? What are some of the cultural or ideological barriers that keep Christians in N. America from embracing these theological affirmations?
2. Reflect on poverty in Canada (or the nation you are most familiar with). Offer a diagnosis of the major causes/sources of poverty.
3. As you reflect on your church context, what are some theological commitments and ideological assumptions that keep peacemaking from being embraced as an integral part of the church's mission?
4. Describe some models of mission you are familiar with in which peacemaking and overcoming violence are a significant focus of ministry.

March 4

Ott and Strauss, Cha. 11

1. If possible, give an example of an experience of reading a portion of the Bible and gaining new insight into the text because you were in a different cultural context.
2. Reflect on the cultural context you are most familiar with. How deeply has the gospel been contextualized in your context? Which felt needs remain unaddressed? In what ways is syncretism (blending with cultural elements that are not compatible with the Gospel) taking place in your expression of Christianity?

Kirk, Chapter 5

1. Describe a situation in which you think the Church has been successful in making the Gospel relevant to a culture (or subculture).

March 11

Ott and Strauss, Cha. 12

1. How has this chapter challenged your thinking about other religions? How would you articulate where you stand toward non-Christian religions?
2. Do you think the authors' proposed new nomenclature for positions of theology of religions is an improvement over the Classic and Knitter models? Defend your answer.
3. How is the shift of Christianity's centre to the non-western world affecting the church's approach to interfaith dialogue?

Kirk, Chapter 7

1. Describe your perspective on other religions: Where is your starting line for evaluating or understanding them? Is your approach more on the positive/optimistic side or do you tend to view other religions as false human constructs?
2. Of the three views of salvation for people in other faiths, which do you prefer? What are some of the problems with the position you have chosen?

March 18

Kirk, Chapter 9

In this chapter Kirk offers some original and thought-provoking ideas linking the care for the environment with justice issues, relief of the poor and the rejection of materialism. Choose one quote (one or two sentences) you find significant. Unpack its meaning and re-phase it by giving it particular application to a context or current problem you are familiar with.

"Consider the Turtles of the Field"

Brian McLaren raises a prophetic voice against defective evangelical theologies that have led to neglect of the environment. Which of these deficiencies have you seen most frequently in your context? Do you think he is on track?

"The Greening of Mission"

Effa illustrates a fairly broad consensus among denominational families regarding the theological and moral imperatives underlying creation care. Reflect on where your congregation and denomination are at concerning this issue. Does it receive appropriate attention in the teaching and literature of your church and denomination? If not, why do you think this is so?

March 25

Kirk, Chapter 10

Briefly analyze a global partnership that your congregation is involved in (you may have to interview a staff person about this). How are issues of power and control as well as genuine reciprocity managed? Offer a critique based on Kirk's chapter.

"Faith, Healing and Mission"

The assigned article on "Faith, Healing and Mission" illustrates the value of international and ecumenical gatherings to discuss issues of faith and practice. Highlight one insight you gleaned from the article and suggest one or two other topics that would benefit from this kind of international and interdenominational discussion.

April 8

Ott and Strauss, Cha. 13

1. Why do some theologians prefer to speak of “conditionalism” rather than “annihilationism”? How is conditionalism explained?
2. Do you think the authors convey the urgency of mission in a compelling manner in this concluding chapter? Why or why not?

Kirk, Cha. 11 and Postscript

1. How do you respond theologically to the commonly-heard expression, “Church and politics do not mix”?
2. Kirk makes several statements on the importance of the local church. Choose one of these and offer a few reflective comments, in light of our own cultural context.
3. In his Postscript, Kirk paints some broad strokes when he describes the context of the new millennium. What are some concerns that you think he missed and should have included? In what ways do you agree and disagree with his future-casting?

“Old Church and New Evangelism: A Scottish Perspective on Christian Mission in Today’s Europe”

Summarize the main idea of Kenneth Ross’s proposal of how the church in Europe should re-engage with its surrounding culture. What do you think the church in Canada should take from this “Scottish Perspective”?

List of Choices for Elective Reading

Clairborne, Shane. *Jesus for President*. Zondervan, 2008.

[An examination of the *Missio Dei* over against cultural Evangelical Christianity in the USA (especially its political allegiances), by a prominent American advocate of the “new monasticism”].

De Young, Kevin and Greg Gilbert. *What is the Mission of the Church: Making Sense of Social Justice, Shalom and the Great Commission*. Crossway, 2011.

[A critique of some contemporary approaches to mission and how these become expressed in missional programs and activities].

Edwards, Denis. *Ecology at the Heart of Faith: The Change of Heart that Leads to a New Way of Living on Earth*. Orbis, 2006.

[Denis writes as a Roman Catholic and is Australia’s foremost theologian addressing the ecological implications of faith and mission].

Éla, Jean-Marc. *My Faith as an African*. Orbis, 1989.

[A Cameroonian Roman Catholic priest seeks to forge an authentic expression of Christian theology that is culturally African and also speaks to the problems of poverty and oppression].

Elizondo, Virgilio. *Galilean Journey: The Mexican-American Promise*. Orbis, 1983.

[A theology of mission from the perspective of the contributions the experience of marginalization can make to the church of the dominant culture].

Guder, Darrell L. (1998). *Missional Church: A Vision for the Sending of the Church in North America*. Eerdmans, 1998.

[A compendium of essays by an ecumenical team of missiologists who participate in the Gospel and our Culture Network. It offers a perspective of North American as a mission field].

Guder, Darrell L. *The Continuing Conversion of the Church*. Eerdmans, 2000.

[A development of a theological framework for the emerging understanding of the missional church].

Hunsberger, George R. & Craig Van Gelder. *The Church between Gospel and Culture: The Emerging Mission in North America*. Eerdmans, 1996.

[A compendium of essays that helped set in motion the Gospel and our Culture Network, seeking to apply the writings of Lesslie Newbigin to the missionary situation in North America].

Isasi-Diaz, Ada Maria. *Mujerista Theology: A Theology for the 21st Century*. Orbis 2002.

[A Hispanic women's liberation theology written by a Cuban- American theologian].

Kraybill, Donald. *The Upside Down Kingdom*. 25th Anniversary edition. Herald Press, 2003.

[A radical Anabaptist reading of the Sermon on the Mount as it applies to contemporary culture].

Orobator, Agbonkhianmeghe E. *Theology Brewed in an African Pot*. Orbis, 2008.

[Nigerian Roman Catholic priest explores how God can be known and the core doctrines of Christian theology communicated in ways that make sense within an African frame of reference.]

Padilla, C. René. *Mission Between the Times: Essays on the Kingdom*. Langham Monographs, 2010.
(Revised and expanded from the 1985 edition)

[Baptist theologian from Argentina – explores spiritual conflict, particularly the areas of consumerism and materialism].

Piper, John. *Let the Nations Be Glad: The Supremacy of God in Missions*. 2nd ed. Baker, 2002.

[Baptist pastor and professor in the Calvinist tradition. Has a strong emphasis on worship, prayer and suffering].

Rauschenbusch, Walter. *A Theology for the Social Gospel*. Abingdon, 1978.

[The most famous North American Baptist theologian, father of the social gospel movement of the early 20th century. Takes the classic systematic theology themes and asks larger questions with implications for society as a whole].

Snyder, Howard A. *Salvation Means Creation Healed: The Ecology of Sin and Grace*. Cascade Books, 2011.

[A call to a holistic understanding of salvation that includes the earth. Snyder shows how philosophical and cultural factors led evangelicals to embrace a salvation that focuses on heaven led to an unbiblical divorce of heaven and earth.

Song, Choan-Seng. *Third-Eye Theology*. Orbis, 1991.

[Roman Catholic/inculturation perspective. An exploration of the possibilities of a theology that takes its point of departure from the cultures of Asia].

Book Review Template

Name _____ Box _____

Title of Book Read _____

Author(s) _____

Total Number of Pages Read _____

1. Statement of the Author's controlling purpose in writing this book.

2. Brief Survey of the Topics Covered

3. Critical Assessment

4. Application to Ministry

This should be 3-4 pages in length