

AZUSA PACIFIC UNIVERSITY
Undergraduate Division of Religion and Philosophy
Department of Practical Theology • Course Instruction Plan
CMIN 108: Christian Life, Faith & Ministry• Fall 2009

Course Information:

Course: CMIN 108: Christian Life, Faith and Ministry (secs 03 and 05)

Term: Fall 2009

Units: 3

Classroom: Duke 127

Instructor: Dr. Vikki Randall

Time: sec. 5: Tu/Th 9:45-11:10; sec. 3: Tu/Th 11:25-12:50

Email: vikkirandall@earthlink.net. (Email is the best way to reach me. It is also the only way I have to reach students. Please check e-mail daily. Be sure IMT has your current e-mail address)

Website: <http://groups.apu.edu/practicaltheo/>

Office Hours: Thursdays before 9:30 am or Tuesday after 1:00 pm, by appointment

Administrative Assistant: Pat Losie, ext 5452, plosie@apu.edu

Mission Statements:

APU: Azusa Pacific University is an evangelical Christian community of disciples & scholars who seek to advance the work of God in the world through academic excellence in liberal arts & pro-fessional programs of higher education that encourage students to develop a Christian perspective of truth and life.

Department of Practical Theology: The Department of Practical Theology equips undergraduate students majoring in Youth Ministry and Christian Ministries for professional ministry tasks and relationships in a transformational Christian community through multidisciplinary education and ministerial experiences that promote theological reflection, faith integration and spiritual formation.

Course content:

Goal: *He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."* - Luke 10:27. The goal of CLFM is an integrated Christian life and worldview—one in which the core truth of one's beliefs, values, and actions are in agreement. We will explore bold, audacious questions: What is true? What is faith? What is Christian life and mission? The goal is a transformed life, lived with passion and purpose from the center of one's being.

Outcomes: By the end of the course, students can expect to...

- use Scripture, tradition, reason and experience (the Wesleyan quadrilateral) to evaluate and form their theological understanding and practice of Christian life and ministry.
- formulate a globally informed Christian worldview.
- integrate their Christian beliefs with discipline related to their intended vocation.
- demonstrate university level written and oral presentation skills.
- use a particular practical theology method (DECIDE) to address a specific social issue or condition they are passionate about.

Description: The theological, educational, and social bases for ministry and service are examined. An analysis of the church's responsibility and methods of carrying out the ministry mandate of Jesus is emphasized. This class meets general studies requirement in Ministry and core requirement in God's Word and the Christian Response. There are no prerequisites for this course.

Textbooks:

Required Textbooks:

Foster, Richard J. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: HarperCollins, 1998.

McLaren, Brian D., Tony Campolo. *Adventures in Missing the Point: How the Culture-Controlled Church Neutered the Gospel*. Grand Rapids: Zondervan, 2003.

Seven additional articles on e-reserve. Log onto apu.edu, click library resources, click 'Library Catalog-APOLIS2', click course reserves, go to the link CMIN108 sec. 3 & 5, and enter password (given in class). Ignore Access (View) charge button—there's no fee, click submit. Use the Acrobat toolbar to save & print (not your browser's toolbar)

BRING a BIBLE to class.

Recommended Textbooks:

Bruyneel, Sally and Alan G. Padgett, *Introducing Christianity*. Maryknoll, NY: Orbis. (Especially useful for those with little background in Christianity.)

Ortberg, John. *The Life You've Always Wanted*. Grand Rapids: Zondervan, 2002.

Course Requirements

Rewrites: Permission to do a rewrite/resubmission of a paper MAY be given at the discretion of the professor. There is no penalty for rewrites if permission is granted in advance.

Late papers: All assignments must be handed in by the beginning of the class period on the date that they are due. Late assignments will be penalized 1/2 letter grade (5%) the first day late, and an additional 5% for each subsequent week they are late.

Online submissions: In an emergency students MAY be given (at the discretion of professor) permission to submit an assignment via e-mail. This is a one-time-only dispensation.

Projects

The first page of each written project should include the title of the paper, your name, the course name, section number, the instructor's name, and the date. Staple the guidelines form to the back of the assignment. Double-space and number each page. **All sources must be documented** using *Turabian/ Chicago Manual of Style* (see <http://www.dianahacker.com/resdoc/>). You can choose to use either in-text citations or footnotes, but be consistent.

1. CHURCH VISIT RESEARCH/REFLECTION: 6-7 pg, 60 pt, due dates vary

You will choose a church to visit from one of the six Christian traditions covered in Foster's book, selecting one that is different from your own tradition. Following your visit, you will participate in a question and answer time in class. You will discuss your observations, differences and similarities between this tradition and your own, and the questions your visit raised for you. You will have one week to continue to explore these

questions through both careful research and personal reflection and analysis, culminating in a research/reflection paper. Demonstrate your use of sources and respond to each critically, including Foster. Document sources as per Turabian/Chicago Manual of Style, being careful to enclose all direct quotations (including from websites) in quotation marks with appropriate citations.

Church traditions: Foster discusses six traditions or “streams” within historic Christianity. Various denominations will reflect these streams to varying degrees. Most denominations will fit more than one category. You will identify the category that LEAST fits your home church to consider in signing up for your visit.

- a. Contemplative tradition: “the steady gaze of the soul upon the God who loves us” (Foster, p. 49). Churches in this tradition may include Catholic, Orthodox, Episcopal and Quaker congregations. Look for churches which feature a lot of quiet contemplation and silence in their worship services. Of particular interest would be Taize services (e.g. the Taize service at St. James Episcopal Church in South Pasadena).
- b. Holiness tradition: “focuses on the inward re-formation of the heart and the development of ‘holy habits’” (p. 61). Churches in this tradition may include Wesleyan, Nazarene, or Methodist congregations.
- c. Charismatic tradition: “focuses upon the empowering charisms or gifts of the Spirit and the nurturing fruit of the Spirit... addresses the deep yearning for the immediacy of God’s presence among his people” (pg. 100). Churches in this tradition include Pentecostal and charismatic denominations such as Foursquare Int’l, Calvary Chapel, Vineyard, and Assemblies of God (e.g. Christian Assembly in Eaglerock).
- d. Social justice tradition: “focuses upon justice and shalom in all human relationships and social structures... addresses the gospel imperatives for equality... among all peoples” (p. 137). Here you will want to focus more on what the church does outside of worship—their involvement in the world and in their community. Two good local examples are All Saints Episcopal in Pasadena and The Dream Center in L.A.
- e. Evangelical tradition: “focuses upon the proclamation of the evangel, the good news of the gospel... addresses the crying need for people to see the good news lived and hear the good news proclaimed” (p. 188). Churches in this tradition may include Wesleyan, Baptist, and most non-denominational congregations. (Note: the term “evangelical” has different meanings in different cultural contexts and historical periods. Some denominations use the term “evangelical” in their name but in a different way than Foster’s definition.)
- f. Incarnational tradition: “focuses upon making present and visible the realm of the invisible spirit... addresses the crying need to experience God as truly manifest and notoriously active in daily life.” (p. 237). Churches in this tradition would primarily be liturgical ones, such as Catholic, Lutheran, Orthodox, and Episcopal (“liturgical”= having a set, prescribed form of prayers and readings for public worship).

Site Selection: Chose a tradition you want to attend—one that is different from the one you were raised in or currently attend. Categories found in Foster are very loose descriptions. Most congregations will fit many of them to some degree, find one with a strong emphasis in this particular area. The denominations indicated in the syllabus are just a suggestion. Individual congregations will vary greatly in their style and emphases, so you will need to ask around. **Call the church office before attending** to verify the fit between this particular congregation and the emphasis you are exploring, and to set up a meeting with the pastor/priest or church leader if desired. Ask about time of service, proper attire, and the protocols and customs of the congregation (e.g. whether or not you should take communion if it is served.)

Research: Familiarize yourself with the history and beliefs of the tradition. Most denominations and traditions have websites that can be helpful. If you use websites, stick with these official “insider” sites only (e.g. denominational websites) from known,

reliable sources to avoid misleading information posted by opponents. You may also want to interview a leader (priest or minister) from the church. As you understand more about the tradition, you will identify a key question (e.g. Why silence? What is the role of liturgy? What is the purpose of spiritual gifts?). You will spend the majority of your research, reflection, and writing on this key question. The APU library has a number of reference materials that may be useful, including:

- Brauer, Jerald C. gen ed., *The Westminster Dictionary of Church History*. Philadelphia: Westminster Press, 1971.
- Mead, Frank. *Handbook of Denominations*, 10th ed., Nashville: Abingdon Press, 1995.

Include a separate bibliography page at the back of the paper. **Your bibliography should have at least three resources (in addition to Foster, the Bible or the dictionary).** If you do an interview, be sure indicate the name and title of the church leader interviewed.

- **The paper will be graded according to these criteria:**
 - i. Describe the tradition. Is it new to you, or familiar? What are your initial impressions? (6 pt.)
 - ii. Reflect upon Foster's discussion of the strengths and weaknesses of this tradition. From your observations of your visit, is his critique valid? Why or why not? (12 pt.)
 - iii. From your research, how do the beliefs, style of worship, and rituals of this tradition and the congregation compare with those of your past experience? What similarities & differences did you observe? Be sure to use your sources here. (12 pt.)
 - iv. Identify & discuss thoroughly a key question that arose for you through your initial observations (e.g. Why silence? What is the role of liturgy? Should churches take political stands?) Research the topic before coming to a conclusion. Show use of your sources. Sections iii and iv should be the bulk of the paper. (20 pts.)
 - v. What did you learn about yourself and about your own faith journey from studying about and worshipping with people of a different tradition? (5 pt.)
 - vi. What practices from this tradition would you like to incorporate into your life? Are there any questions that remain? How will you explore them? (5 pt)
 - vii. Bibliography: interview, 3 sources in addition to Foster (pts deducted if absent)
- **Due Date:** Papers are due one week after the class question & answer time:

• The incarnational tradition	Q & A: 9/29	paper due 10/6
• The holiness tradition	Q & A: 10/8	paper due 10/15
• The evangelical tradition	Q & A: 10/15	paper due 10/22
• The contemplative tradition	Q & A: 11/5	paper due 11/12
• The social justice tradition	Q & A: 11/10	paper due 11/17
• The charismatic tradition	Q & A: 11/17	paper due 11/24

2. CORE CONVICTIONS INTEGRATION: 3-4 pg., Due Nov. 19th, 45 pts

- You will describe your “core convictions”—basic underlying beliefs (not just values or priorities, but what you believe about those values) that encompass your worldview—the things you stake as your highest priority and unshakeable foundation. e.g.: A value would be “family.” A core conviction would be “I believe the family was instituted by God.”
- Discuss the source(s) of those core beliefs—Scripture, tradition, family, etc. Also acknowledge any blindspots or biases you recognize. Include both in your discussion, and the ways they've shaped your convictions both positively and negatively.

- Discuss the required readings (Foster, McLaren/Campolo, and e-reserves). What was useful? What wasn't? How were you challenged? Integrate at least two different insights from the required reading—one from McLaren/Campolo OR Foster, and one from the e-reserves. Discuss how each author influenced, changed, confirmed, or negated your core beliefs. You may agree, disagree, or amend the author's propositions, but support your statements with sound arguments. Include a bibliography.
- Describe at least three examples of how those core beliefs impact your daily life and the choices and decisions you make. **Be specific!** How are your actions and choices different from your contemporaries' because of this belief?

- The paper will be graded according to these criteria:
 - i. Description of at least three core convictions: 9 pts
 - ii. Source & influences and biases & blindspots that shape those core convictions: 5 pts
 - iii. Integration/ reflection of required reading with core convictions: 16 pts
 - vi. Three specific examples of how those core beliefs impact your daily life: 15 pts

- **optional extra credit:** read John Ortberg's *The Life You've Always Wanted* and incorporate an extra half-page summary and reflection/ interaction with the book in your paper. Include the overall theme of the book, and at least 3 points (with quotes) from three different chapters, and how they do/don't reflect your core convictions. (20 pts)

3. PRACTICAL THEOLOGY group presentation: Due: Dec. 1st, 75 pts.

You will work in groups of 6-8 students of your choosing to make a **20 minute** presentation based on an issue selected only by your group. Choose a topic that examines a SPECIFIC question that relates to your life, possibly but not limited to your future profession. Think of an issue you are likely to face in the future. **Topics must be approved in advance.**

You will apply the practical theology method (DECIDE) to your question to come up with clear recommended guidelines for future action. The presentations should involve each member of the group equally, and include both personal reflection and research including a minimum of three sources beyond the required reading, the Bible, and dictionaries. At least one source should be a book or journal article, rather than a website.

Presentations will include:

- a. Write your topic in the form of a question that deals with specific, measurable actions of a community or group. (e.g. "What should Christians/APU/the U.S. do about...?") (5 pts)
- b. Walk the class through a thoughtful, well-researched presentation of all six steps of the Practical Theology method (48 pts):
 - i. Describe the situation: Give the results of your research re: the question. This step will most likely include statistical information about the people, places, and events that are integral to your question.
 - ii. Explore alternative explanations: Research what people from different perspectives think about this question. This may take the form of journal articles you read or interviews of people with different perspectives.
 - iii. Consider Christian teachings and perspectives: Apply the Wesleyan Quadrilateral to the question. What does the Bible say about this issue? Be specific and use scholarly commentaries to support your position. What has the Church historically taught about this question? You may want to interview a pastor or other church leader.

- iv. Inform/ integrate thinking with alternative explanations from science, history, social science, etc. Share the results of your research in other fields related to your topic.
 - v. Develop new guidelines and actions. **BE SPECIFIC.** Give specific, clear, realistic recommendations of the actions you believe should be taken in this situation as a result of your research.
 - vi. Provide an evaluation plan. How would you check back six months, a year, or five years after your proposed actions to see if they resulted in your intended changes?
 - c. **MAKE SURE** your recommended guidelines are measurable, clear and specific. (12 pts.)
 - d. Write a **CASE STUDY**. Present to the class a specific story (either real or hypothetical) where a person is faced with a decision to make in regards to the issue you are considering. Leave the story open-ended, e.g.: "What should Jenna do in this situation?" Have the class break into groups to consider the case study in light of the research you have shared with them. Allow time for groups to report back their conclusions. (10 pts.)
- Groups must be ready to go on **Tues., Dec 1**. On Dec. 1st, each group will turn in:
 - grading criteria listing all members of group (1st & last names). Attach the following:
 - two multiple-choice questions and answers that could be included in the final exam
 - a list of sources used (at least three beyond required reading, the Bible, and dictionaries; including at least one non-internet source)

Class Participation

1. Attendance:

Class discussions, in-class projects and journaling are an integral part of this course:

- a. Anyone who misses nine hours (6 sessions) of class through any combination of excused or unexcused absences cannot successfully complete the requirements of the course. Late attendance or partial attendance counts as a half-class absence. If it looks like you will be unable to commit to the class it may be best to take the course another semester.
- b. It's important to be fully present, not just physically present, in class in order to receive maximum benefit. Anyone who uses text messaging, reads email, or uses the internet or any other electronic communication; or is regularly holding unrelated conversations that are not directly related to the class activities will be considered absent from that class.

2. In-class Journals: **DUE Oct. 20th and Dec. 3rd (70 points total):**

Time will be allotted for in most or all class sessions for written personal reflection. This is a particularly useful tool for processing and integrating course materials in ways that are personally meaningful. Journals can be either hand written or done on laptop, but should be maintained as a separate document from class notes on 8 1/2x11 paper. Journal entries may not be made up outside of class. Journals are due in hard copy in class on Oct. 20 & Dec. 3. Every journal entry should have the date at the top of the entry. Staple loose pages together.

3. Reading:

The schedule included in this syllabus should be followed closely. Readings should be completed **before** the date listed in order to be prepared to get the most out of classroom discussion. In addition to the exams, you will be held accountable for the required reading through pop quizzes. Pop quizzes cannot be made up. Reading questions to help prepare for exams and pop quizzes are available at: <http://groups.apu.edu/practicaltheo/>.

4. In-class group projects (100 points total):

Most class sessions will include some sort of group project which will help explore and apply the skills being learned during that class session. Points are given for these projects, so make sure your name is on in-class group activities.

Exams and Quizzes

1. Exams (100 points total):

There will be two exams: a midterm on **Thurs., Oct. 29th** and a **final exam the week of Dec. 14th**. Each will include multiple choice and short essay questions. All exams will include material from lectures, discussions and readings. Study questions can be found on the practical theology website: <http://groups.apu.edu/practicaltheo/>. **Exams will be by scantron. Please provide your own long scantron forms (available for purchase at the bookstore) as well as a #2 pencil.** As per departmental policy final exams cannot be taken early. No exceptions are made without the written approval of the instructor, the department chair, and the Dean of the School of Theology. If you anticipate needing to take the final exam early, please initiate this procedure now.

2. Pop quizzes (50 points total):

Pop quizzes will be given unannounced periodically in class on the reading required for that day and prior weeks' lectures. Quizzes may be given at the beginning or end of the class period. **There are no make-ups for pop quizzes, even for excused absences.**

Pop quizzes will be given with scantrons. Students should purchase 6 short scantrons (in addition to two long scantrons for exams) & bring them & a #2 pencil EVERY day to class.

Grading:

Course will be graded as follows:

Projects (180 pts total):

Church visit & research/reflection paper:	60 points
Core convictions paper:	45 points
Practical theology group presentation:	75 points

Exams & Quizzes (150 pts total):

Midterm:	50 points
Final:	50 points
Quizzes:	50 points

Class participation (170 pts. total):

In-class group assignments:	100 points
In-class journals:	70 points

TOTAL: 500 points

A = 470-500	A- = 450-469	B+ = 435-449	B = 420-434
B- = 400-419	C+ = 385-399	C = 370-384	C- = 350-369
D+ = 335-349	D = 320-334	D- = 300-319	F = 0-299

Course Policies:

- 1. Make up work: No make-ups allowed on the pop quizzes.** The only excuse for missing an **exam** is on medical grounds or for an official school activity. Documentation must be either a note from the school nurse, doctor or APU dept sponsoring the official activity. Makeup arrangements must be made **before the day of the exam**. Please contact Pat Losie in the Undergrad Theology dept (ext 5452, office Duke 257) to arrange this. **You will have 1 week after the official due date to make up the exam**
- 2. Late work and rewrites:** There are no make ups for pop quizzes, in-class journals or in-class group assignments. Late papers will be penalized 1/2 letter grade (5%) the first day late and another 5% each week thereafter. Rewrites are allowed on papers at the discretion of the professor. There are no penalties for rewrites if permission was given in advance for the work.

3. Academic Integrity:

The mission of Azusa Pacific University includes cultivating in each student not only the academic skills that are required for a university degree, but also the characteristics of academic integrity that are integral to a sound Christian education. It is therefore part of the mission of the university to nurture in each student a sense of moral responsibility consistent with the biblical teachings of honesty and accountability. Furthermore, a breach of academic integrity is viewed not merely as a private matter between the student and an instructor but rather as an act that is fundamentally inconsistent with the purpose and mission of the entire university. A complete copy of the Academic Integrity Policy is available in the Office of Student Life, the Office of the Vice Provost for Undergraduate Programs, and online.

Expectations for this course regarding academic integrity in this class:

- Students are expected to read and understand the APU academic integrity policy.
- Students are expected give truthful explanations concerning any gaps in attendance/ participation in the class.
- Students are expected to complete 100 per cent of each of the individual writing assignments on their own.
Students MAY NOT split up the assignments and share responsibility for completing individual assignments. Students MAY NOT show, verbally tell or in any other form share their final written answers for a writing assignment with another student. Students MAY NOT look at the multiple choice, True/False, or other answers or the written rough work of another student during a quiz or exam,
- Students MAY collaborate and share work for group presentations.
- Students MAY NOT use unacknowledged sources, including previous student assignments, to complete their group or individual projects or assignments. Students MAY NOT quote directly (word-for-word) from any source, written, oral, or electronic, without using quotation marks and appropriate attribution.

Consequences for violations of academic integrity in this class:

- Students who in any fashion deceive the professor concerning gaps in their participation in the class will receive zero on their participation grade.
- Students who collaborate on the writing assignments, through sharing answers in any fashion will receive a zero on the assignment.
- Students who look at another student's quiz or exam will be given one warning. After the warning, students will receive a zero on the quiz or exam.
- Any student who copies another's work, uses assignments from a previous semester or class, uses unacknowledged sources, or quotes directly another sources without proper attribution, will receive a zero on the assignment.
- Violations will be reported to the Vice-Provost for Undergraduate Programs.
- Any student who has a second offense in any of the above will receive an F in the class.

- 4. Students with Disabilities:** Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center as soon as

possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

5. Writing Center: Students are encouraged to make use of the resources available at the Writing Center, offices located in the Marshburn Library on East Campus. The Writing Center is available to help students with all aspects of their writing projects.

6. University/Department Policies: All university and departmental policies affecting student work, appeals, and grievances, as outlined in the Undergraduate Catalog and/or Department Handbook will apply, unless otherwise indicated in this syllabus.

7. End of Semester Issues:

- Final grades are not posted on doors or in hallways, nor will grades be quoted over the phone or in person by a secretary. You may check your grade at APU Online accessed from www.apu.edu. Also no “A+” grade is ever to be given for any university class according to the Office of the Provost.
- If you wish final papers/coursework returned by mail, you must give me a large (sufficient for the material) addressed envelope with the correct postage affixed.
- An “Incomplete” grade is usually given only for extreme illness or very unusual circumstances experienced by you. To be eligible, you must have completed 75% of the course work and make arrangements at least two weeks before the end of the course.
- According to APU policy, “**No final examination shall be given to individual students BEFORE the regularly scheduled time.** No exception can be made to this rule without the written approval of the instructor, the department chair, and the Dean of the School of Theology.” If you anticipate the need to take the final exam early, please initiate this procedure now.

Bibliography:

Some useful resources in addition to the required texts include:

- Bonhoeffer, Dietrich. *The Cost of Discipleship*. Translated by R. H. Fuller. sixth ed. London: SCM Press, 1959.
- Fee, Gordon and Douglas Stuart. *How to read the Bible for all its Worth*.
- Foster, Richard. *Prayer: Finding the Heart's True Home*. New York: HarperCollins, 1992.
- Mulholland, M. Robert, Jr. *Invitation to a Journey*. Downer's Grove, IL: InterVarsity, 1993.
- Norris, Kathleen. *Amazing Grace: A Vocabulary of Faith*. New York: Riverhead, 1998.
- Nouwen, Henri. *In the Name of Jesus*. New York: Crossroad, 2001.
- Ortberg, John. *The Life You've Always Wanted*. Grand Rapids: Zondervan, 2002.
- Stone, Howard W. and James O. Duke. *How to Think Theologically*. Minneapolis: Fortress Press, 1996.
- Tan, Siang-Yang and Douglas H. Gregg. *Disciplines of the Holy Spirit*. Grand Rapids: Zondervan, 1997.
- Thorsen, Donald. *The Wesleyan Quadrilateral*. Indianapolis: Light and Life, 1997.
- Tozer: *The Pursuit of God*. Camp Hill, PA: Christian Publications, 1992.
- Wesley, John. *A Longing for Holiness*. Nashville, TN: Upper Room, 1997.
- Willard, Dallas. *The Divine Conspiracy*. San Francisco: Harper Collins, 1998.
- Willard, Dallas. *Hearing God*. Downer's Grove, IL: InterVarsity, 1984.

Class Schedule and Reading Assignments:

Reading assignments are due on the first day of the week they are assigned, written assignments are due at the beginning of class on the due date. Reading questions are also available online. To access e-reserve readings: Log onto apu.edu, click library resources, click 'Library Catalog-APOLIS2', click course reserves, go to the link for CMIN108 sec. 3 & 5, and enter password (given in class). Ignore Access (View) charge button—there's no fee, click submit. Use the Acrobat toolbar to save & print (not your browser's toolbar).

September: What is truth?

Reading/Assignments	Tuesday	Thursday
	8	10 first day of class
	NO CLASS	(1) What IS Christian Life, Faith, & Ministry?
Foster: ch. 1 McLaren/Campolo: theology Norris reading in e-reserves	15 (2) How do we think? How does who I am (context) change my perspective?	17 last day drop/add Fri (3) What is Truth?

Sept./Oct.: What is Christian faith (orthodoxy)?

Reading/Assignments	Tuesday	Thursday
McL/C: Truth, Postmodernism <i>Voices from Margins</i> reading in e-reserves	Sept. 22 (4) How can context subvert our search for truth?	24 (5) Where can Christians look for truth?
Foster: ch. 7 McL/C: Sin Incarnational group only: presentation due	29 (5) Where do we look for truth? Incarnational group only: church visit presentation	Oct. 1 (6) Who is Jesus? What do we believe?
Foster: ch. 3 McL/C: Salvation Kitamori reading in e-reserves Holiness group only: presentation due Incarnat'l group only: paper due	6 (7) Why are we so messed up & what can be done about it? Incarnational group only: paper due	8 (8) What is a Disciple? Holiness Trad. group only: church visit presentation

October: What is Christian life (orthokardia)?

Reading/Assignments	Tuesday	Thursday
Foster: ch. 6 McL/C: Doubt King reading in e-reserves Evangelical group only: church visit presentation Holiness grp only: paper due	13 (9) How do we change?	15 (10) What is Scripture? What is "inspired" about it? Evangelical group only: church visit presentation Holiness Trad.: paper due
McL/C: The Bible, Leadership, Social Action Evangelical Trad. group only: paper due All: Journals due	20 (11) How do we interpret Scripture? All: Journals due	22 (12) Are there other ways to read the Bible? What's a "discipline" & do I want it? Evangelical trad: paper due
MIDTERM	27 (13) Can we really hear God?	29 MIDTERM EXAM

November: What is Christian ministry (orthopraxis)?

Reading	Tuesday	Thursday
McL/C: Women in Ministry, Kingdom of God Foster: ch. 2 Contemplative group only: church visit presentation	(14) How can we DECIDE? 3	(15) How do we relate to people inside the church? Contemplative group only: church visit presentation 5
Foster: ch. 5 McL/C: Culture Gutierrez reading in e-reserves Social Justice group only: church visit presentation Contemplative Tradition group only: paper due	(16) How should Christians relate to the world? Social Justice group only: church visit presentation 10	Fri is last day to w/draw (17) In light of all that, how should we live? Contemplative Tradition group only: paper due 12
Foster: ch. 4 McL/C: Worship Guenther reading in e-reserves All: Convictions paper due Charismatic group only: church visit presentation Social Justice Tradition group only: paper due	(18) What is worship? Charismatic Tradition group only: church visit presentation Social Justice Tradition group only: paper due 17	(19) What does it mean to serve? How & why do we do it? All: Core convictions paper due 19
McL/C: Evangelism <i>Devotional Classics</i> reading in e-reserves Charismatic Tradition group only: paper due	(20) How do we talk to non-Christians about faith? Why? Charismatic Tradition group only: paper due 24	Thanksgiving HOLIDAY 26

December: How shall we then live?

Reading	Tuesday	Thursday
McL/C: Environmentalism, Homosexuality All: Practical theology presentations due Tues. All: Journals due Thurs.	2 Practical Theology Group Presentations Course evaluations 1	3 Practical Theology Group Presentations All: Journals due 3
	3 Practical Theology Group Presentations 8	2 Practical Theology Group Presentations Game/review for final 10
FINAL EXAM	15 Sec. 3 FINAL EXAM 9:45-11:45 (NOTE TIME!)	17 Sec. 5 FINAL EXAM 9:45-11:45