IS 501 Kingdom, Church, and World

W. Jay Moon
Greetings from Your Guide (Introduction)

Welcome to the Spring ExL class of Kingdom, Church and World. It is a joy to greet you as we begin this journey of learning together. I value each student that is a part of the class. You each provide life experiences and unique backgrounds that enrich our classroom - we all have a lot to learn from each other. We embark upon this journey as a group of co-learners, children of God and pilgrims to discover what God wants to teach us this semester about God’s reign, God’s people, and God’s creation. As your trail guide, I would like to welcome you and thank you for joining me on this adventure. I hope that we will all be challenged to grow and stretch in our understandings about God’s mission in the world and our role as members of the kingdom, participants in the Church, and agents of God’s mission.

By way of personal introduction, my wife and I have four children, and we served as missionaries in Ghana, West Africa from 1992-2001. While in Ghana, we focused on water development and church planting among the Builsa people. We lived in a rural village that had no electricity, and we had to learn a whole new way of living. As we interacted with our neighbors in the village, we gradually learned the Buli language and began to understand and appreciate the way they perceived the world around them. Gradually, this helped us to communicate the gospel in a way that was culturally relevant, and we saw the Holy Spirit produce a church planting movement in the Builsa area. Since returning from Ghana, we have been attempting to apply a missional perspective to life and ministry in the U.S. Much of what I will bring to the classroom discussion is an integration of this experience with the biblical story. My focus is on combining theory with practice to build the Kingdom of God.

Description of the Journey (Course Description)

What is the mission of the church? Behind this question is a cluster of related questions, the most important focused on the nature of God’s creative and redemptive purpose (as this is expressed in the biblical story), its ongoing expression in the world, and its consummation in the eschaton. Participants in this course will explore how the church might discern, embrace, and participate in God’s own mission.

I am excited to be journeying through this course with you because it covers many topics about which I am very passionate. Along the way, we will have an opportunity to critically examine
our presuppositions and commitments regarding the nature of the kingdom of God and its relatedness to the concepts of Church and world. These are three distinct but intimately related aspects of the reality in which we all live and engage in ministry—whether we be laypersons or clergy—and they are aspects that need to be examined.

We will consider issues related to these realities and ask a variety of questions, such as:

1. What is the Kingdom of God?
2. What is the Church?
3. How is the Kingdom present in the World through the Church?
4. How are we to participate as the Church in God’s mission to the World?

There will be other questions that you will raise as well. As on any journey, there will be curves and bumps along the way, but there will hopefully also be beautiful vistas, new views, and awesome, mountain-top experiences. I look forward to seeing what God has in store for all of us over the next few months!

**Why Take This Trip? (Course Rationale)**

Along the path of seminary studies, it is altogether reasonable to ask why a particular course is required. While there is a sense in which this whole syllabus is intended to answer that question, this course can be further characterized as having at least two over-arching intentions. First, an essential skill for all engaged in Christian ministry is the ability to “think theologically.” To think theologically is not merely to be able to appropriate certain proof texts in order to give “biblical” answers to given questions. Rather, it involves the ability to begin to “get our arms around” the biblical message *as a canonical whole*, to be able to inquire of the biblical narratives in an integrative way, and to be able to develop our answers in a more holistic fashion. The second over-arching intention, then, is to begin to see the Scriptures as organized around certain integrative motifs. In this regard, this course integrates theological reflection and biblically informed practice and demonstrates the importance of God’s people “thinking” and “living” theologically, biblically, and holistically. Issues of importance include:

1. What constitutes a biblical narrative? Is there more than one?
2. What role does the kingdom of God play in the scriptural story?
3. What does the biblical narrative tell us about God’s mission (the *missio dei*)?
4. What is the role of culture in shaping our own understanding of scripture, mission, and ministry?
5. How does biblical narrative subvert our familiar ways of being, thinking, and acting in the world?
6. How does Wesleyan theology understand scripture, the kingdom of God, and participation in the world?

By engaging with these questions, we will be undertaking a critical examination of some of our fundamental assumptions about who we are and what God calls us to be, not simply as individuals, but as members of God’s Church. This may be *dis-orienting* from time to time, but know that it will also be *re-orienting*. Keep in mind our end goal: to understand more fully who we are as the people of God (the Church) and to understand what it means to be agents of God’s kingdom mission in the world.
What Will Be Accomplished Along the Way? (Course Objectives)

I expect that we will learn a great deal together as we question, think, act, reflect, study, and grow during this semester. Some of the outcomes will be surprises for all of us, but there are also some specific things that we should accomplish on this journey through this particular course.

By the end of this IS501X2 adventure, you will be able to:

1. Articulate an understanding of the biblical meta-narrative (the overall storyline presented by the Bible) that comes to focus for us best in Jesus’ proclamation of the Kingdom of God;
2. Identify the particular contribution of the Wesleyan tradition to our understanding of this meta-narrative;
3. Draw out major theological, moral, and philosophical implications of this meta-narrative, especially as these are related to the nature and mission of the people of God;
4. Evaluate cultural products (e.g. literature, television, movies, advertisements, print media, music) in light of major theological, moral, and philosophical implications of this meta-narrative;
5. Exercise criticism with respect to one’s own cultural context and discernment with respect to the context of others vis-à-vis major theological, moral, and philosophical implications of this meta-narrative;
6. Articulate the ecclesial and missional implications of this meta-narrative—specifically for one’s own context and generally for our shared global context; and
7. Exhibit a heightened sense of commitment to serving the kingdom of God in mission in the world (the missio dei).

Learning Agreement (Mutual Expectations)

For me, teaching in the ExL environment offers many interesting and new ways of learning and interacting as we journey together. However, I know that because this learning environment may be new for some of you, there are likely to be some bumps and turns that throw us all for a bit of a loop. For some of you, ExL is familiar territory, but for others, this medium is brand new. So to reduce any anxiety that may be connected with this class, let me make clear to you what you can expect from me, and what I expect of you.

What you can expect from me:

1. I’ll have all your materials and assignments on-line by 12 noon (Eastern Standard Time) at the starting date for each of our learning modules and/or weekly assignments. We will use Eastern Standard Time for our deadlines.
2. I will be “in” the course (i.e. interacting with the course) a minimum of two days a week and usually more often than that (I try to check in each day, at least for a little while). Unless you mark your message "urgent," I’ll respond to them on a first come, first serve basis (please only use “urgent” if it really is!). I will try to respond to your messages within 48 hours (24 or less if urgent).
3. I am available by telephone if you think it would be helpful for us to talk. In addition, we could do a SKYPE call or SKYPE conference call.
4. I won’t always enter all of your discussions, but I will monitor your class and group conversations and participate at times.

5. I will provide timely and substantive feedback on all graded assignments. Assignments turned in on time will be returned to you within one to two weeks. Feedback will include both affirmation and specific suggestions for improvement.

6. Once or twice during the semester, I’ll check in with you to see how you feel about this ExL adventure and ask for your suggestions.

7. If I need to be “un-connected” (i.e. not online) for several days, I’ll let you know in advance that I’ll be off the air for a bit.

8. I am praying for you as a learner, as a leader, and as you request. I’m asking two very close friends to pray for me as your ExL guide.

**What I count on from you:**

1. You will actively participate as a member of a learning community. I consider the classroom to be a ministry location. IS501 by ExL is not an independent study or correspondence course. Our classroom is electronic but real, and we’ll be interacting with and learning from one another. You’ll find participation expectations spelled out clearly within each learning module and in the weekly assignment descriptions. Please be sure to pay attention to the percentage of your grade that discussions and class interactions comprise.

2. You will invest the same amount of time in this class as if you were on a physical campus (remember that on a physical campus you would actually “go” to class for 3 hours plus time outside of class working on assignments). So make room for at least **10.5-12 hours** of reading, reflecting, discussing, participating, and writing each week.

3. When you post something in forums, we can all read what you’re thinking (unless you discussing in your groups), which is best. Keep in mind that when you correspond privately with a class member about an assignment, the rest of us miss out on your fabulous insights. Besides, it’s like whispering in class. If we were in a physical campus setting, we would all hear the questions and responses, so I’m asking you to make our electronic classroom similar.

4. If you have family or business responsibilities that take you away from our learning community for a few days, please let us know ahead of time. You will still need to complete the assignments on time or request an extension in advance if necessary.

5. Sometimes life sneaks up on us. If a crisis hits your household, e-mail me as soon as you can, so we can discuss your needs and also pray for your struggles. If you find that you cannot meet the deadlines for assignments, let’s talk about that as soon as you know. **Don’t wait until the due date to express a concern.** If you are struggling to keep up, **do not suffer in silence.** Let me know so that we can help you.

6. Ask at least one friend outside your family to pray for you and your family during this semester. It’s an exciting endeavor but challenging too; we need all the support we can get!

**Required Reading & Media** *(Our Guide Books for the Journey)*
I believe we will be challenged, stimulated and informed by the following books as we read and reflect on them together during this semester.
Bartholomew, Craig and Michael Goheen  

Snyder, Howard  
2001  *Kingdom, Church, and World: Biblical Themes for Today*. Wipf & Stock.  
(Originally published as *A Kingdom Manifesto*, 1985, InterVarsity Press.)

Jenkins, Philip  

Frost, Michael and Alan Hirsch  

Claiborne, Shane  
2006  *The Irresistible Revolution: Living as an Ordinary Radical*. Zondervan.  
**NOTE:** This can also be purchased as an MP3 download if you prefer hearing the author read his book with his own emphases.

Myers, Bryant  

**Media:**
We will also be challenged by the lectures and conversations from various people found on the following media which will be sent to you on CD/DVD by ExL staff:

Reese, Ruth Anne (Compiler)  
IS501 - DVD - Disc 1  
IS501 - DVD - Disc 2  
Instructions about when you will be required to view and interact with a specific video or clip will be given in each Module.

Rent or purchase the film "Lady in the Water", a 2006 Warner Brothers film by M. Night Shyamalan, starring Paul Giamatti and Bryce Dallas Howard (109 minutes, rated PG-13). It should be easily rented at any video rental store.

**EXTRA CREDIT:** Rent or purchase the VHS or DVD of the PBS special *Affluenza*. Producers: John de Graaf & Vivia Boe. Bullfrog Films. For more information see this website:  
[http://www.pbs.org/kcts/affluenza/](http://www.pbs.org/kcts/affluenza/). This may be purchased from the ATS bookstore or online at the following website:  
[http://www.simpleliving.net/main/category.asp?catid=3](http://www.simpleliving.net/main/category.asp?catid=3). You might also check your local library to see if you can check it out.  
**Please note that this is not required but it is for extra credit.**

Rent, purchase or just listen to the song on YouTube, “Lose My Soul” on the Toby Mac CD entitled “Portable Sounds” with guest singers Kirk Franklin & Mandisa (2007 ForeFront Records).

**Please note:** These readings and media may be supplemented with additional print, audio-visual, and/or electronic media materials made available on the Web or in Moodle.
Recommended Reading (Optional, but Related and Helpful Material)
Budde, Michael and Robert Brimlow
2002 Christianity Incorporated: How Big Business is Buying the Church. Brazos Press.
Clapp, Rodney
Donovan, Vincent
Escobar, Samuel
Hauerwas, Stanley and Will Willimon
1989 Resident Aliens: A Provocative Christian Assessment of Culture and Ministry for People who Know That Something is Wrong. Abingdon Press.
McLaren, Brian
Middleton, J. Richard and Brian J. Walsh
1995 Truth is Stranger than it Used to Be: Biblical Faith in a Postmodern Age. InterVarsity Press.
Newbigin, Lesslie
1989 The Gospel in a Pluralist Society. Eerdmans/SPCK.
Pohl, Christine
Robert, Dana
Snyder, Howard.
1991 Models of the Kingdom. Abingdon.
Wright, Tom
Yoder, John Howard

Course Schedule
A detailed course schedule with dates, readings, and assignments is attached at the end of this syllabus. The general schedule for our course will be as follows:

Module One: Kingdom--Living the Biblical Story
Texts/Media: Bartholomew & Goheen; Snyder; Online readings;
Course DVD; Film “Lady in the Water” (rented or purchased)
Kingdom Project Chosen and Participation begun
Two 4MAT Papers
Group and Class discussions

Module Two: Church and World--The Context of Kingdom Building
Texts/Media: Jenkins; Frost & Hirsch; Online readings; Course DVD;
Affluenza documentary DVD (optional extra credit)
Kingdom Project Participation
Two 4MAT Papers
Group and Class discussions
Mid-Term Exam

Module Three: Kingdom, Church, and World—Becoming Kingdom Christians
Texts/Media: Myers; Claiborne; Online readings; Song “Lose My Soul” by Toby Mac
Kingdom Project Participation
One 4MAT Paper
Group and Class discussions
Kingdom Project Reflection Paper

Course Requirements
General Requirements
I expect us (myself included) to use proper English grammar at all times (both in written assignments and within forum postings). This includes complete sentences and correct punctuation, capitalization and spelling. For assistance in this area, consult a standard style guide such as Carol Slade, Form and Style: Research Papers, Reports, and Theses (12th ed., Houghton Mifflin, 2003). Consistent use of poor grammar will lower your grade.

As per ATS guidelines, I also expect us to use inclusive language for people in all of our posts and assignments. "Language does not create a problem, nor does language solve a problem, but language may contribute to both - sometimes in obvious ways, more often in quite subtle ways. It is the intent of the following guidelines to help sensitize the Asbury Theological Seminary community… and to provide help in moving beyond our present habits to more just expressions. . . . As members of Christ's Church, ministers of love and reconciliation, let us commit ourselves to using language which expresses the full value of both women and men in all our teaching, writing, speaking and worship.” (From "Guidelines On the Use of Inclusive Language," ATS Faculty.) If you are unfamiliar with this policy and/or how to use inclusive language, read the following statement, found on the ATS website:
http://www.asburyseminary.edu/about/inclusive-language. Another excellent resource with suggestions for ways to write inclusively can be found at this website:
http://honolulu.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/inclusiv.htm

All written assignments (except if otherwise noted) must be typed with 12 point font, one inch margins on all four sides, and double spaced. Work must conform to MLA Style, and this style must be consistently applied. You are expected to use this for all citations in all papers and posts, even if the references are to the texts we are employing in this course.

It is highly recommended that you purchase the book MLA Handbook for Writers of Research Papers (Joseph Gibaldi, 6th ed., Modern Language Association of America, 2003) to learn how to use the MLA style. Here are some other helpful websites that may be consulted:

General Format Information:
http://owl.english.purdue.edu/owl/resource/557/01/
Assignments (Percentage of Final Grade)
1. 4MAT Reflection Papers (25%): Students will submit to their Group (via appropriate forums) 4MAT Reflection Papers that will show their engagement with the material and initiate discussions among their group members over required reading. Specific instructions for these papers, a sample paper, and the evaluation rubric are included at the end of this syllabus and will be posted at the beginning of class and in each module. Deadlines for these papers are in the “Reading and Assignment Schedule” at the end of this syllabus. Each paper is worth 5% of your grade.

2. Discussion (14%): Students will be assigned to a group consisting of five to seven students and the professor. The Group will be the primary venue for discussion, but there will also be class discussions at times. Each week, students will participate in group and/or class discussions according to the weekly instructions. Generally, they will be expected to post an original question and then respond to at least two of their group members’ and/or class members’ posts or to questions raised by the professor. This is a minimum expectation. I encourage all Group members to strive to respond to as many posts as possible each week.

Discussion will be evaluated as follows:
   a. Did you give a succinct, understandable statement that reflected your understanding of the course material and its relationship to the question posed?
   b. Did you reflect critically on the interface between course content and personal experience?
   c. Did you post your own answers/responses in a timely way, so as to promote conversation among the members of your group?
   d. How effective were you in generating ideas/proposals for group interaction?
   e. How effective were you in your engagement with the ideas/proposals generated by your Group?
   f. Did you respond to your Groupmates/Classmates as per the instructions for the exercise?
   g. Did you attend to issues of form and style appropriate to academic writing?

3. Formation Groups (14%): Each week, students will be asked to engage in the study of biblical passages and/or some brief readings from the works of John Wesley and others that relate to the concerns of that Module. Readings from John Wesley and others will be available...
through a web link listed in each week’s instructions. Each week, the Formation Group will be facilitated by a different leader. The leader should begin the week’s discussion by answering the general orientation questions (posted in the Formation Group forum) and then soliciting brief answers to these questions from the group. At the same time, the leader will also facilitate devotional (how does this help us to know God?) and formational (how does this help us to be more like God?) discussion in the group around the biblical or Wesleyan reading required for the week. **Your postings in this portion of the class are not graded; you simply receive credit for doing it.** This is a space for your own personal sharing, discussion, and engagement as a group. **It is, however, required, so failure to participate will result in a lower grade for the course.**

4. Midterm Exam (22%)

**Essay Exam:** The course will include a midterm essay exam. These essays give students an opportunity to demonstrate their achievement of the objectives for Modules One and Two. Questions, guidelines, requirements and grading rubrics will be posted about one week before the exams are due. **This exam will be due by midnight (EST) on Wednesday, April 16, 2008.**

5. Kingdom Project (25%)

Students will spend a **minimum of 12 hours participating in a Kingdom Project.** A Kingdom Project will be defined as involvement in a group ministry (with other Christians) of some kind that touches the lives of those outside of the church with the presence of the Kingdom of God. This project should be one serving the marginalized: poor, oppressed, special needs, etc. It should include face to face interaction with persons, preferably non-Christian persons. Students are encouraged to do the project with a group (accountability group, family, small group from church, etc.). Possibilities for the Kingdom Project may include a ministry within which a student is already participating, if approved by the professor. **Each student must confirm the project with the professor prior to beginning to work on it. You should begin thinking about your project as soon as possible and submit your report of what you plan to do by midnight (EST), on Wednesday, March 5.**

Near the end of the semester, each student will write a **Kingdom Project Reflection Paper.** The goal of the paper is to integrate experiences received through the kingdom project with the reading and discussion done for this class. Specific instructions for this paper will be posted and the weekly instructions for Module Three. **This paper will be due by midnight (EST) on Wednesday, May 21, 2008.**

The Kingdom Project Reflection Paper should be saved for your Formation Portfolio as one of the papers to be discussed in your conversations with your Formation Guide over the course of your time at Asbury Seminary. See the Christian Formation Icon for more information about the Christian Formation Plan.

**Basic Orientation (Some Important Details)**

**Beginnings:** Our course will begin on **Monday, February 11, 2008.** Sometime during the day, the course link will appear when you log into [http://virtual.asburyseminary.edu](http://virtual.asburyseminary.edu).
Online Section Descriptions and Communication Guidelines:
The Virtual Classroom is built upon the open-source Moodle platform. By logging into http://virtual.asburyseminary.edu you will have access to this course and be able to collaborate with participant-colleagues and me throughout the course. The following are functions with which you should familiarize yourself:

1. The **Course Information Center** contains many features to be used throughout the semester:
   a) **Course News and Announcements**, where I will post items important for the entire class;
   b) **Syllabus**, where a copy of the syllabus is provided;
   c) **To Professor**, which is a way for you to post a message directly to me and we can discuss an issue privately;
   d) **Course Questions**, which is a public forum where you can publicly post any questions you have regarding the course so others may see your message and respond. Anytime you have a question or comment about the course, the schedule, the assignments, or anything else that may be of interest to other participants and me you should post it to the Course Questions Forum;
   e) **Prayer Forum**, which is a public forum where you can post prayer concerns and praises for all to see. This is a way for us to build community;
   f) **Open Forum**, which is a public forum where you can post anything that is not course-related for all to see. Examples include someone getting married, an upcoming birthday, discussions on topics not course-related, etc. This is a way for us to build community.

2. **Modules**, which are located below the Course Information Center, will contain forums where group discussions will take place, documents or other files to download or view online, and assignment links where you will post your assignments to me. Each module and/or weekly assignment will be available by the Monday (12 noon EST) of the period for which it is scheduled. In each module, you will find detailed instructions for that module. I will be on-line throughout each week to answer any of your questions, respond to your comments, and participate in discussions.

3. **Resources**, a section located on the left side, provides links to items you may want to use often in the semester.

**Endings:** Our course will officially end (communication will come to a close) at 5 p.m. on **Friday, May 23, 2008**. You will not be able to submit anything to the course after this date.

**Course Assessment**
Class work is evaluated at a graduate/professional school level and follows the descriptions of letter grades as described in the ATS 2006-2008 Academic Catalog, p. 32. Remember that a good grade for an ATS class is a “B.” The grading scale is as follows:
A  95 – 100% Exceptional work: surpassing, markedly outstanding achievement of course objectives.
A-  90 – 94.9%
B+  87 – 89.9%
B   83 – 86.9% Good work: strong, significant achievement of course objectives
B-  80 – 82.9%
C+  77 – 79.9%
C   73 – 76.9% Acceptable work: basic, essential achievement of course objectives
C-  70 – 72.9%
D+  67 – 69.9%
D   63 – 66.9% Marginal work: inadequate, minimal achievement of course objectives
D-  60 – 62.9%
F   Below 60 Unacceptable work: failure to achieve course objectives

Incomplete Work: “The official end of each term is 5 p.m. on the last day of the final exam week. This hour is the deadline for handing in all course work. Each instructor may set an earlier deadline for submission of any or all course work. The student must petition the Registrar and the faculty person involved for permission to receive an ‘I’ at the end of a semester. The petition must be received before 5 p.m. on the last day of the term. A grade of ‘I’ denotes that the work of a course has not been completed due to an unavoidable emergency, which does not include delinquency or attending to church work or other employment. If the work of the course is incomplete at the end of a term without an emergency, a letter grade will be given based on the grades of work done, with incomplete work counted as ‘F.’ ” From ATS 2006-08 Course Catalog, page 32.

Attendance and Late Work: Given the flexibility of online instruction, it is expected that each student will “attend” class each week. This includes required interaction with Group members. “Absences” or delays in submitting assignments will be permitted only under extreme circumstances and must be arranged in advance. Failure to “attend” in a given week will significantly affect the final course grade. Grades for late work will be reduced by 10% if submitted by the end of the Module in which it is assigned, and reduced by 20% thereafter (unless a special agreement has been made in an extreme circumstance). It is important, however, to complete all work, even if it is late.

Online Etiquette: Note that these guidelines reflect the assessment criteria above and will bear upon grading.

1. Please limit each general posting (whether initial offering or response) to between 50 and 75 words unless directed to do otherwise. My class posts may often be longer.
2. Remember that your Group members and colleagues do not have the benefit of your non-verbal cues—hearing your tone of voice and seeing your body language. Think about how your communications will be received and be careful how you put things in writing! (This is meant to be a case-in-point). You may be perceived as shouting, when you only meant to add an emphasis.
3. Please utilize gender inclusive language in all your posts. Specify gender only when a topic specifically applies to a particular gender.
4. Employ appropriate and professional grammar in your posts and ongoing e-discussions, even while accentuating brevity.

Support for the Journey
I will be your guide throughout our journey together. As a guide, I will help the class organize for the trip, chart the path we will take, set our pace, draw attention to landmarks, and record our findings. Please do not hesitate to dialog with me about any discoveries, questions, obstacles, etc. that you encounter. Prior to the beginning of the course you may reach me by Email at jmoon@asburyseminary.edu. Once the course begins you may utilize the "To Professor" link to send messages to me.

Since so much of this experience depends on community, you won’t be surprised that I’m not your only guide through this process. As we navigate IS501X2 together, the following are people available to assist us with any technical or administrative issues concerning the ExL program:

ExL Support Contact Information
For general questions and administrative assistance regarding the ExL program, contact Dale Hale: ExL_Office@asburyseminary.edu Phone: (859) 858-2393

For technical support, library research support, library loans, and ExL media contact Information Commons: Info_Commons@asburyseminary.edu Phone: (859) 858-2233; Toll-free: (866) 454-2733

Accessing Information Commons Materials
1. General Questions:
   1. The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. For the Information Commons hours, please see the Information Commons page.

2. Materials Requests:
   1. To search the library catalog for available materials, please see the http://www.asburyseminary.edu/information/
   2. ExL Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary’s Library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.
   3. ExL students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.

3. Research Questions:
   1. ExL students are encouraged to contact the Information Commons for research assistance including help determining the best sources to use for
a paper, finding book reviews, or research questions about using the online databases or any other library materials.

4. Online Databases:
   1. To access the online library resources including the library catalog and full-text journal databases, go to http://www.asburyseminary.edu/information/ and enter your 10-digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0’s to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id).

Copyright Policies
The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

ExL Media Copyright Information
By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

Important Syllabus Statement:
The development of this extended learning syllabus and all course materials is a product of a collaborative effort by the Kingdom, Church, and World faculty committee. This course is team taught and team developed. The syllabi, therefore, for the various sections of the course might be similar in content and design. This team design is foundational for our thinking together.

The development of this extended learning syllabus and all course materials is intended for distribution to members of the course and others by my permission. It is not intended for general distribution on the Internet. Permission to copy, in whole or in part, must be requested from the professor. Thanks for honoring these instructions.
# Reading and Assignment Schedule
**IS501X2 Spring 2008**

## Module One: Kingdom—Living the Biblical Story

<table>
<thead>
<tr>
<th>DATES</th>
<th>TOPIC</th>
<th>READINGS &amp; MEDIA</th>
<th>DUE DATES</th>
<th>FORMATION GROUPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>February 11-17</td>
<td>Introductions</td>
<td>Syllabus AND Familiarize yourself with the First Class system</td>
<td>Due by February 15: Greetings &amp; Introductory Questions</td>
<td>Introduction</td>
</tr>
</tbody>
</table>
| February 18-24 | Narrative, Trinity and the Kingdom | • Bartholomew & Goheen pp. 7-112  
  • “Trinity,” Dr. Charles Gutenson (ExL DVD) 20 minutes  
  • “Narrative,” Dr. Ruth Anne Reese (ExL DVD) 23 minutes | Due by February 20: 4MAT #1 Reflection Paper  
  Discussion through February 24 | Small Groups in the Wesleyan Tradition  
  Read “A Plain Account of the People Called Methodist” a letter of John Wesley (1748) (web)  
  Discussion through February 24 |
| February 25-March 2 | The Biblical Story and Kingdom Themes | • Bartholomew & Goheen pp. 113-213  
  • Snyder pp. 9-76 | Due by February 27: 4MAT #2 Reflection Paper  
  Discussion through March 2 | OT & NT Narrative  
  Read Deut. 5; Ps. 106; Acts 7; Hebrews 11 Luke 4:1-30; Isaiah 61  
  Discussion through March 2 |
| March 3-9 | The Present Challenge of the Kingdom | • Snyder pp. 77-120  
  • Myers pp. xv – 56.  
  • "Jesus and the Narrative of Scripture" Dr. Ruth Anne Reese (ExL DVD) 53 minutes  
  • Movie "Lady in the Water" (rented or purchased) | Due by March 5:  
  Kingdom Project Proposal  
  Class Discussion Post  
  Discussion through March 9 | Holiness & the Kingdom  
  Read “A Holiness for the 21st Century” (web)  
  Discussion through March 9 |
### Module 2: Church in the World—The Context of Kingdom Building

<table>
<thead>
<tr>
<th>DATES</th>
<th>TOPIC</th>
<th>READINGS &amp; MEDIA</th>
<th>DUE DATES</th>
<th>FORMATION GROUPS</th>
</tr>
</thead>
</table>
| March 10-16 | Who are the People of God?                     | • Jenkins pp. Acknowledgments-53  
  • Frost pp. ix-16  
  • “Who are the People of God?” Dr. Ruth Anne Reese lecture (ExL DVD) 50 minutes | Due by March 12:  
  4MAT #3 Reflection Paper  
  Discussion through March 16 | The People of God in Scripture  
  Scriptures: Exodus 19; Acts 2; I Peter 2; 1 Corinthians 12  
  Discussion through March 16 |
| March 17-23 | Reading Week                                   | • No Assignments                                                                | REST                                           | REST                                  |
| March 24-30 | Missional church: The People of God on mission with God | • Lausanne Paper 39 “The Local Church in Mission: Becoming a Missional Congregation in the Twenty-First Century Global Context” (Optional on Web)  
  • Jenkins pp. 55-105  
  • Frost pp.17-59  
  • “The Biblical Narrative and the Contemporary Church” Dr. Joel Green lecture (ExL DVD) 40 minutes. | Due March 26:  
  4MAT #4 Reflection Paper  
  Discussion through March 30 | Early Methodist “Missional Churches”  
  Read “Offer Them Christ” (A History of Circuit Riders) on the web  
  Discussion through March 30 |
| March 31 - April 6 | The Church as sign and foretaste of the kingdom in the world | • Jenkins pp. 107-162  
  • Frost pp. 60-133  
  • PBS special *Affluenza* (DVD or VHS). Producers: John de Graaf & Vivia Boe. Bullfrog Films (Optional Extra Credit) | Due April 2:  
  Class Discussion Post  
  Discussion through April 6 | Methodist Faith and Practice  
  Read Wesley’s “Thoughts upon Methodism” (part 31 on the web)  
  Discussion through April 6 |
| April 7-13  | The Church in the World: Moving to the future  | • Jenkins pp. 163-220  
  • Frost pp. 134-end  
  • Lausanne Paper 43 "The Realities of the Changing Expressions of the Church." LOP (Optional on Web)  
  • Lausanne Paper 44 "The Two-Thirds World Church" (Optional on Web) | Due April 9:  
  Group Discussion Post  
  Discussion through April 13 | Acting in the World  
  Re-read points X—XV in *A Plain Account of the People Called Methodist* (web)  
  Discussion through April 13 |
<p>| April 14-20 | Midterm Exam                                   |                                                                                  | Due April 16: Midterm Exam                    |                                      |</p>
<table>
<thead>
<tr>
<th>DATES</th>
<th>TOPIC</th>
<th>READINGS &amp; MEDIA</th>
<th>DUE DATES</th>
<th>FORMATION GROUPS</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 21-27</td>
<td>Kingdom Christians in a world of poverty</td>
<td>• Myers pp. 57-90&lt;br&gt;• Lausanne Paper 21&lt;br&gt;“Evangelism and Social Responsibility: An Evangelical Commitment” (Web)</td>
<td>Due April 23:&lt;br&gt;Class Discussion Post&lt;br&gt;Discussion through April 27</td>
<td>The Character of Kingdom Christians&lt;br&gt;Wesley’s sermon “The Character of a Methodist” (web)&lt;br&gt;Discussion through April 27</td>
</tr>
<tr>
<td>April 28-May 4</td>
<td>Understanding Transformational Development</td>
<td>• Myers pp.91-136&lt;br&gt;• “God’s Surprising Passion” Gary Haugan (ExL DVD)&lt;br&gt;• “The Stewardship of Power” Gary Haugan (ExL DVD)</td>
<td>Due April 30:&lt;br&gt;Group Discussion Post&lt;br&gt;Discussion through May 4</td>
<td>The Missional Church in Scripture&lt;br&gt;Scriptures:&lt;br&gt;Acts 1:1-11&lt;br&gt;Acts 2:42-47&lt;br&gt;Acts 10&lt;br&gt;James 1:22-27&lt;br&gt;I Peter 2:4-12&lt;br&gt;Matt 28:16-20&lt;br&gt;Discussion through May 4</td>
</tr>
<tr>
<td>May 5-11</td>
<td>Practicing Kingdom Living Resulting in Transformation</td>
<td>• Claiborne pp. 11-153&lt;br&gt;• “Lose My Soul” song by Toby Mac</td>
<td>Due May 7:&lt;br&gt;4MAT #5 Reflection Paper&lt;br&gt;Discussion through May 11</td>
<td>Role of the Holy Spirit&lt;br&gt;Read “What Does it Mean to be Spirit-Filled?” (web)&lt;br&gt;Discussion through May 11</td>
</tr>
<tr>
<td>May 12-18</td>
<td>Considering our next Kingdom steps</td>
<td>• Myers pp. 137-end&lt;br&gt;• Claiborne pp. 154-end</td>
<td>Due May 14:&lt;br&gt;Class Discussion Post&lt;br&gt;Discussion through May 18</td>
<td>Reflections, Thanksgiving &amp; Praise</td>
</tr>
<tr>
<td>May 19-23</td>
<td>Kingdom Project Reflection</td>
<td></td>
<td>Due May 21: Kingdom Project Paper</td>
<td></td>
</tr>
</tbody>
</table>
Appendix #1
Instructions for 4-MAT Reflection Papers

A 4-MAT Reflection Paper, named for Bernice McCarthy's 4-MAT system (McCarthy 1987), consists of two single-spaced typed 8 1/2 x 11 pages. You will use 12-point font and the margins will be no less than .5 all around. You should turn these in as attachments to a message posted in the appropriate forum when they are due. For due dates, see the assignment schedule for each module and the weekly instructions.

The first page must contain one heading, while the second page contains three. When laid out next to each other these 4-Mats look something like this:

<table>
<thead>
<tr>
<th>Your Name</th>
<th>Concrete Stories/Memories Evoked by reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract Summary</td>
<td>Reflection Expressed in Questions</td>
</tr>
<tr>
<td></td>
<td>Action: What I Must Do with what I learned?</td>
</tr>
</tbody>
</table>

1st Page:
Abstract Summary

2nd Page:
- Concrete Stories/Memories Evoked by reading
- Reflection Expressed in Questions
- Action: What I Must Do with what I learned

Here are some guidelines, adapted from Dr. Donald Joy and Dr. Matt Zahniser, to help you get a better grasp of the four elements in the 4-MAT system.

(a) ABSTRACT: Reader’s Digest Summary. Simply summarize the content of the assigned reading in your own words. Avoid just indicating the topics. There should be NO personal commentary or attempt to evaluate the content of the materials in your abstract. Just summarize what the author or authors say. Include as many of the key concepts and ideas as you can. Strive to be both comprehensive and concise. Your summary should be stylistically correct, coherent and clear. The abstract should be one single-spaced page in length. Sorry, no type fonts below number 12, please! The assignments include more than one chapter and more than one author.
Be sure to note which ideas come from which author(s). Including the author’s name in parenthesis with the idea (or paragraph) is sufficient; i.e. you don’t need to include in your text “Author X says…” If you use a direct quote, proper citations following the MLA style should be included. The readings are all related, so you can integrate the readings into one summary in your abstract.

Remember that meaning-making requires first that you transform the reading materials into your own words (but not include your own judgment or opinion). Effective "note taking" is more than capturing another person's words; it requires transforming a communication into your own language and symbols. Use explicit and visible quote marks and page numbers to identify the author's words. All other written material not clearly cited should be your own constructions and abstracted summaries of what you read.

(b) CONCRETE STORIES and MEMORIES EVOKE BY READING: Get Vulnerable! Describe one or two personal experiences about which this material reminded you. Here is your chance to be a storyteller. Tell it here in “first person,” describing action, quoting exact words you remember hearing or saying. Be as specific and concrete as you can, including who, what, when, where details. Make sure, however, that your personal anecdotes are clearly grounded in the concepts of the reading assignment and you show that connection. The “Concrete” section should not exceed half a page.

If you can connect what you are reading and hearing with what you have previously lived or observed, you will be profoundly changed by the class. If you cannot connect the concepts with past and present personal realities, you will never be able to teach or use what you are learning with any conviction and effectiveness.

(c) REFLECTION EXPRESSED IN QUESTIONS: What questions popped up as you read this material? Keep a rough note sheet at hand as you read so you can write them down. Then simply list two or three of them. Your questions may be critical or grounded in spontaneous curiosity or naive yearning for solutions. Make sure, however, they relate directly to the material content of the reading materials, not to the experience(s) you have just described in section b. This section should take up about one fourth to a third of a page.

(d) ACTION: WHAT I MUST DO WITH WHAT I LEARNED. So what are you going to do about it? Be specific!! All true learning leads to some change in what and how you do things—whether through transformation of your inner person or you’re acquiring of useful knowledge or skills. Here describe what you will do if you keep faith with what you have now discovered as a result of reading this material. Your actions should comply with the acronym MAST. They will be **Measurable, Attainable, Specific and achievable within a given Time frame**. For example, after reading about Incarnational ministry, you might commit yourself as follows: “The next time I go to eat this week with my family, I will treat the server at our table as Christ would by getting to know their name, praying before our meal, and leaving them a good tip.” Do not report reflective responses such as “I want to think about the Kingdom of God in my daily life.” This section should comprise one fourth to one third of a page.

It is highly recommended that you read the Sample 4MAT Paper that is included in this syllabus below. This is an "A" paper, and it will help you to see a well-written example.
McCarthy, Bernice
1987  The 4MAT System: Teaching to Learning Styles with Right/Left Mode Techniques. 
Rev. ed. Barrington, IL: Excel, Inc.
Appendix #2
Sample 4-MAT Reflection Paper

Abstract Summary

Frost and Hirsch suggest, as Clapp does, that the church is in need of an overhaul in the 21st Century. After 1700 years of Christendom (i.e. Constantinianism), it has been becoming time to redo church. According to the writers of the Lausanne Occasional Paper (LOP) “Globalization and the Gospel,” the church is in jeopardy of losing this window of time, this opportunity to shift from the old model of Christendom to the new/old mode of (in Frost and Hirsch’s language) incarnational, messianic, and apostolic community life. These last three adjectives are the central characteristics of the missional church. It is incarnational, as opposed to attractional, in that it moves out toward the other, and dwells with the other, and loves the other locally and graciously. It is messianic, as opposed to dualistic, in that it does not respect the firm line, drawn by Christendom, between the sacred and the profane. Indeed, the missional church sees all of life as waiting to be redeemed, and Frost and Hirsch emphasize this reality by referring to “not-yet-Christians” rather than “nonbelievers” or “unbelievers,” etc. The missional church is apostolic, as opposed to hierarchical, in that it respects the biblical reality of the priesthood of all believers. Thus, leadership within the missional church, according to Frost, Hirsch, and the writers of the LOP “The Local Church in Mission,” is spread out, lateral, and egalitarian. In this way, the missional church is comprised of missionaries, not only in word, but always/already in deed.

The need for this new/old church is best understood through the lens of globalization. The writers of “Globalization and the Gospel” differentiate between globalization, globalism, globality, and glocalization. Through these four terms, they seek to reinforce the complexity of our globalized/globalizing world by reminding the reader of the action of globalization; the impulses feeding that action; the realities experienced everyday as a result of that action; and the shifting, contingent natures of these realities and actions over the lifespan of the globalization process. This is to say that the world is more connected than it has ever been before, and the church is in need of a mode of being that responds to this interconnectedness in a meaningful way. The missional church is this meaningful way, according to the Lausanne writers, Frost and Hirsch, and Snyder.

Snyder does the necessary work of identifying just why the message carried by the missional church is necessary for a globalized world. In his article “The Gospel as Global Good News,” Snyder reminds the church that “the Gospel of Jesus Christ is, in fact, good news – not only for individual persons, but also for the whole cosmos; not only for North Americans, but for everyone; not only for the past or present, but also for the future” (23). In light of the Gospel reality, the church is to remember that it does not own the Gospel, but that the Gospel owns it, and it must exist in light of this ownership. This will mean overhauling the church in order to eliminate Christendom’s assumptions and to turn the church squarely toward the unique postmodern opportunity (not threat). Snyder suggests that this new/old position will be Trinitarian, Christocentric, incarnational, ecclesial, and ecological, as a truly historico-global entity ought to be. Snyder seems to speak for all the authors when he says, “We are called to an authentic, faithful sharing of the Good News of Jesus Christ. And share it we will, if in fact God is at work in us, making us the church we are called to be” (38).
Concrete Stories and Memories Evoked by Reading

My father told me last night that he has been getting ready this weekend for the church picnic, where the church will serve itself pulled pork sandwiches, potato salad, corn on the cob, root beer, etc. After the meal, there will be a contest for best pie. A $25 prize will be given to the winners of each category: fruit, cream, most interesting, and best pie overall. While this is going on, the children will enjoy horse and pony rides. There will be music. ETC. All of this will take place on the church lawn, in between the front doors and the street.

I find nothing wrong with picnics. Further, I find nothing wrong with picnics offered by churches for church members. However, that image of a country church picnic, on display on the front lawn, strikes a chord with me when I think of Frost and Hirsch’s suggestion that the church has become too attractional in its old age. What could be more “come-to-us” than ponies, pork sandwiches, and pie baking contests held on a front lawn? Again, it is not wrong or harmful to offer picnics. In fact, it is a good and wonderful thing to eat and be together. But what does the image say about where the church is? So far as I know, there are no smaller picnics held simply and normally in local parks. And the last bit I heard from the pulpit of this church, concerning picnicking, was a sermon about inviting neighbors over for burgers in order to pray in front of them before the meal, and ostensibly, to demonstrate just how different and wonderful Christians are. This is the same church I’ve written about before – the one that is building a gymnasium/rec. center on the back end. I see little to no incarnation here.

Reflection Expressed in Questions

1. What are we saying to older Christians who may not relate to what Frost and Hirsch are speaking about? What are we calling their faith?
2. What problems are there with Frost and Hirsch’s conception of the 21st Century church? What might we do, in light of the church’s missions history, to address potential blind spots in this mode of evangelism/mission/commission?
3. How can we keep from joining into the competitive (for lack of a better word) nature of church growth? And, if we attempt to give the culture what it yearns for in terms of worship (“experiential, participatory, image-driven and communal”—Leonard Sweet) how do we keep from falling into the “attractional” trap?

Action: What I must do with what I learned?

Today I talked to a leader in one of our churches about what I was reading in Frost and Hirsch. We began a discussion about the possibility of buying a downtown building as an outpost for ministry. While we may not actually end up doing that, I plan to continue to raise ideas that are far outside the outreach “box” (the same old VBS, food pantry, caroling, etc.) in which our church people are caught. I will be praying about what our churches can do and will continue these types of conversations over the next two months, so that by the time our charge conference is held in October, each church will have considered and may have at least one concrete plan to reach beyond the strictures and structures of the past to impact our communities for Christ.

NOTE: This paper is a composite of two papers written by students in previous sections of IS501. Their work was shared with their permission. Their names have been withheld to protect their personal reflections.
## Appendix #3
### 4-MAT Reflection Paper Grading Rubric

<table>
<thead>
<tr>
<th>Category</th>
<th>Areas of Evaluation (If box has an X, this area was lacking)</th>
<th>Possible Points</th>
<th>Points Received</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract Summary</td>
<td>□ Includes key concepts and ideas from all readings, not just “talking about” the reading □ Synthesizes authors’ ideas into own words and integrates concepts from multiple readings □ Uses direct quotes appropriately □ Shows ability to listen and observe from authors, withholding judgment □ Demonstrates a clear understanding of concepts □ Includes no personal commentary or evaluation</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Concrete Stories &amp; Memories</td>
<td>□ Specific, concrete description including actions, words, feelings, details □ Shows ability to be vulnerable and authentic □ Shows engagement with and reflection upon the material, demonstrating ability to connect meaning with personal experience □ Clearly shows the connection between the story and/or memory and the concepts of the reading</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Reflection Expressed in Questions</td>
<td>□ Shows critical evaluation (criticism and/or praise) of material presented □ Expresses evaluation and/or expresses curiosity or desire for further knowledge or understanding in the form of a question □ Demonstrates engagement with and reflection upon the material; questions relate to the concepts</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>□ Actions are clearly connected to the concepts, showing engagement and reflection □ Actions are authentic and life applicable/useful □ Actions are MAST: Measurable, Attainable, Specific, and achievable within a given Time frame □ Actions are not general, idealistic and/or unrealistically ambitious</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Form, Style &amp; Timeliness</td>
<td>□ Uses proper grammar (complete sentences; correct punctuation, capitalization and spelling; etc.) □ Uses inclusive language</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Conforms to MLA style requirements (font size, margins, spacing, length, etc.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Appropriately and consistently applies MLA style guide in use of quotations and reference to sources</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Assignment submitted by deadline or within parameters previously agreed upon with professor</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Assignment timely submitted to give team members adequate time to read and respond</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL** | **10** | **10** |