

Westmont College Certificate in Theological Leadership

Course Syllabi

September 2022



Old Testament Survey

Instructor:

Dr. Sandra Richter
srichter@westmont.edu
Porter Center, Room 7/(805) 565-6168

Office Hours:

*Schedule via my Google Calendar
**Appointments can be made outside these hours via email

Program Goals:

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

Course Description: An overview of the Old Testament, tracing its teaching with respect to its content, historical background, and literary character.

Course Objectives/Learning Outcomes: Upon completion of this course students will:

1. Demonstrate **literacy** in the great narrative of the of the Old Testament by identifying key people, places, events, passages and dates.
2. Describe in **broad outline** the cultural, historical, and geographical **context** in which the OT was written.
3. Begin to **interpret** the OT as ancient literature and as Scripture with reference to major theological themes, genre, compositional features, and the major theories of scholarship.
4. **Relate** the teaching of the Old Testament to other courses and disciplines, and most importantly, to one's own faith and context.

Course Procedures

Method of Instruction: The primary format of this class will be lecture augmented by small & large group discussion. Student responsibilities include a careful reading of a broad selection of texts (found in required and recommended textbooks as well as LMS-posted articles and book chapters), online and in-class discussion.

Textbooks: In addition to purchased textbooks, essays, articles, and book chapters will be available through our LMS and online library systems. Links are embedded in the syllabus. There will be numerous handouts for this class, always available online.

Textbooks:

To be purchased:

LaSor, Hubbard & Bush, *Old Testament Survey* 2nd edition (Grand Rapids: Eerdmans, 1996)
Paul Lawrence, *The IVP Atlas of Bible History* (Downers Grove: InterVarsity Press, 2009)

Max Lucado & Randy Lucado, *The Story: The Bible as One Continuing Story* (Grand Rapids: Zondervan, 2010)

Recommended for purchase:

Sandra Richter, *Epic of Eden* (IVP, 2008)

Bill T. Arnold & Bryan E. Beyer, eds. *Readings from the Ancient Near East* (Grand Rapids: Baker, 2002)

Library Stuff: The subject librarian for Religious Studies is Jana Mayfield Mullen jmayfield@westmont.edu. Like all our librarians, she is available to help you with planning and organizing your research and locating resources.

Writers' Corner: *The writing center is a creative, collaborative space where you can improve in writing skill and confidence. Our peer tutors serve as friendly "test readers" for your projects, helping you develop and revise your writing before submitting it to professors, employers, and others. We encourage you to meet with a tutor at least 48 hours before your writing deadline. Be ready to share your assignment prompt and your latest draft, no matter how rough. All tutorials are free of charge. **Make an appointment at [Writers' Corner](#).** We hope to see you soon!*

Course Requirements

15% Quizzes: In addition to an announced **map quiz** and **timeline quiz**, there will be brief, **unannounced** quizzes on the **identification terms** from the current module's reading assignments. "Unannounced" means whenever your professor thinks a quiz is a good idea. These will be short answer, fill-in-the-blank, and multiple choice. Of these, the lowest grade will be dropped, but there will be **no make-ups**. Most quizzes will include **bonus points** drawn from the recommended readings.

15% Discussion Groups: You will be added to a **small group** that will meet via our LMS, live when possible, and via other face-friendly platforms. The discussion questions will be assigned and posted on Canvas the week before they are due. One initial post and peer response is due Monday at midnight of the discussion week. A live discussion outside of class time will follow sometime that week--the objective is an intelligent, **informed**, and synthesized discussion of readings and lecture. One group member will summarize the group's discussion for everyone and post it along with the attendance of who was present for the in-person discussion by Saturday of that week by midnight. Engagement on the LMS, and live with your group is required!

60% Exams: Three exams will be given in the course of this semester. These will be a mixture of essays, short answer, maps, timelines, fill in the blank, and matching. To score an "A" on a short answer the student must demonstrate critical synthesis of reading material and classroom presentations. A **study guide** is available right now, even as you read, on Canvas!!

10% Book Review: A list of books and book chapters on **current societal issues** will be offered at the beginning of the term. Students will select a topic, read an appropriate text, synopsise and assess the exegetically appropriate use of the Bible by the author. The goal is both to inform (students on current topics and ideological trends) and to exercise their new interpretive skill analyzing a published piece.

Presence, preparedness, and participation are always expected. You are allowed one week of absences from our class. Anything beyond those two sessions will affect your final evaluation.

Academic Integrity. Anything less could cost you a passing grade in the course. See <https://www.westmont.edu/office-provost/academic-program/academic-integrity-policy> This page will help with definitions of plagiarism—often a new or unexplored issue for incoming students.

Part I: The Big Picture

INTRODUCTIONS & THE BIBLE AS THE STORY OF REDEMPTION

Lucado, *The Story* "Creation: The Beginning of Life as We Know It," 1-13; "God Builds a Nation," 13-28

Richter, *Epic of Eden*, "The Bible as the Story of Redemption," pp. 21-46

LaSor, Hubbard & Bush (LHB), "Geography," 619-631

Atlas, 50-55

Recommended:

Philip King & Lawrence Stager, *Life in Biblical Israel*, pp. 363-75

THE CONCEPT OF COVENANT

Map Quiz!

The Story "Joseph," 29-42; "Deliverance," 43-59; "New Commands & a New Covenant," 59-71

LHB "Deuteronomy," 111-127 (skip "Composition and Interpretation")

"The Book of the Covenant" in Exodus 19:1-23:19;

Deuteronomy 1:1-6:15; 12:1-32; 15:1-23; 28:1-34

Richter, *The Epic of Eden*, "The Concept of Covenant," 69-91

"Covenants & Treaties," *Readings from the Ancient Near East*, eds. Arnold & Beyer, 96-103

Recommended:

Frank Cross, "Kinship and Covenant in Ancient Israel" in *From Epic to Canon*, 3-21

M. Weinfeld, "*b'rit*" tyrb TDOT, 253-79; Kenneth Kitchen, "The Sinai Covenant," in *Ancient Orient and Old Testament*, pp. 91-102 (http://www.biblicalstudies.org.uk/book_ancientorient.html)



GOD'S ORIGINAL INTENT: EDEN

Genesis 1:1-4:26; Psalm 8

LHB, "Genesis: Primeval Prologue," 15-31

Atlas, 14-15

Arnold & Beyer, "Enuma Elish" *Readings from the Ancient Near East*, # 6, pp. 31-50

Recommended:

Gerald Rau, "A Spectrum of Models," *Mapping the Origins Debate: Six Models of the Beginning of Everything* (IVP, 2012), 31-52.

GOD'S FINAL INTENT: THE NEW JERUSALEM

Exodus 24-26:37 (looking for references to *cherubim*, rivers, and trees)

Ezekiel 47:1-12 (if you need a little background on Ezekiel, see **LHB 356-69**)

Revelation 20:11-22:21

Henri Blocher, "Approaching Genesis," *In The Beginning* (Downers Grove: IVP, 1984), pp. 15-38

LHB, "The Authority of the OT," "Revelation,"

"Canon," 585-605

Recommended:

Timothy Larsen, "'War is over, if you want It':

Beyond the Conflict on Faith and Science,"

Perspectives on Science and Christian Faith (60/3 [Sept 2008]), 147-54



NOAH & ABRAHAM

Genesis 5:1-11:32

Richter, *The Epic of Eden* "Noah & Abraham," 137-65

Atlas, 16-19

Arnold & Beyer, "The Epic of Gilgamesh," *Readings from the Ancient Near East*, #12, pp. 66-70.

Recommended: "Atra-khasis," *Readings from the Ancient Near East (RANE)*, #5 pp. 21-31

ABRAHAM

LHB, 32-51, "Genesis: Patriarchal History"

Genesis 12:1-36:43

Atlas, 22-27

M. Weinfeld, "berit" tyrb article in *TDOT*, 270-72.

Recommended: K. Kitchen, "The Patriarchal Age: Myth or History?" *BAR* (March 1995): 48-57; 88-95 (this will be required reading later; can be accessed at

<https://www.baslibrary.org/biblical-archaeology-review/21/2/3> (Links to an external site.)

MOSES

The Story, "New Commands & a New Covenant," 59-71; "the Wandering," 71-88; "The Battle Begins," 89-102

Exodus 1:1-18:27

LHB, "Exodus: Message," pp. 63-79.

Atlas, 28-39

Recommended: Richter, *Epic of Eden*, 166-88.

EXCURSUS: THE TABERNACLE "So that I may dwell among them..." Exodus 25:8

The Story, "A Few Good Men ... and Women," 103-121 and "The Faith of a Foreign Woman," 121-128

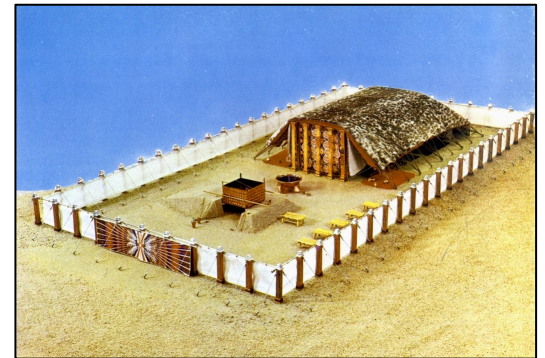
Exodus 24-34

LHB, "Leviticus," pp. 80-98

Atlas, 40-41

G.R. Osborn, "Type, Typology," 1117-19

Recommended: Roland de Vaux, *Ancient Israel*, "Semitic Sanctuaries," 274-288



DAVID, NEW COVENANT AND THE RETURN OF THE KING

The Story, "Standing Tall, Falling Hard," 129-145 (Samuel & Saul);

"From Shepherd to King," 145-161 (David)

Richter, *The Epic of Eden*, "David and the Monarchy," 189-208

1 Samuel 16:1-2 Samuel 12:31

Atlas, 56-65

THE NEW COVENANT

The Story, "The Trials of a King," 161-175; "The Birth of the King," 309-321

Richter, *Epic of Eden*, 209-224

LHB, "The Concept of Canon," 598-605.

Recommended: Richter, "What do I Know of Holy?" On the Person and Work of the Holy Spirit in Scripture," pp. 23-38 in *The Spirit of God: Christian Renewal in the community of Faith* (IVP, 2015).



MIDTERM EXAM !



Part II: Close Ups

THE PENTATEUCH: Structure & Authorship

LaSor, Hubbard & Bush, pp. 3-14 "The Pentateuch"

Documentary Hypothesis ("JEDP-in-a-nutshell") Handout

Frank M. Cross, "The Priestly Work," *Canaanite Myth & Hebrew Epic*, pp. 293-324

Gordon Wenham, "Pondering the Pentateuch: The Search for a New Paradigm," *The Face of OT Studies*, pp. 116-144

Recommended: Kenneth Kitchen, "The Sinai Covenant," in *Ancient Orient and Old Testament*, pp. 91-102 (http://www.biblicalstudies.org.uk/book_ancientorient.html)

THE PATRIARCHS

Timeline quiz!

Reread LHB, "Genesis: Patriarchal History," 32-51

Reread Atlas, pp. 26-27

Atlas, 68-71

K. Kitchen, "The Patriarchal Age: Myth or History?" *BAR* (March 1995): 48-57; 88-95 (access through the online library archives: <http://www.basarchive.org/bswbBrowse.asp>)

Kevin D. Miller, "Did the Exodus Never Happen?" *Christianity Today* 42/10 (Sept 1998): 44-51

<https://search.proquest.com/docview/211977903/77B34DCCB64C448CPQ/1?accountid=14990> (Links to an external site.)

THE EXODUS: MYTH OR HISTORY?

Gen 50:1-Exod 4:31

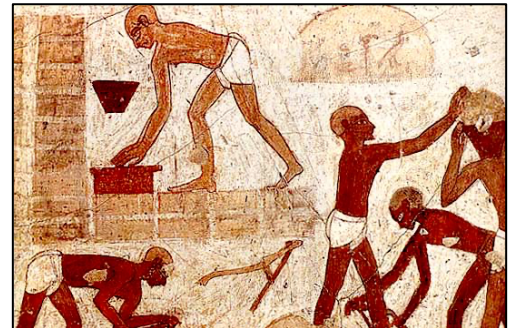
LHB, pp. 52-62 "Exodus: Historical Background"

RANE : "Prophecies of Neferti," 210-212

(Re) read the Atlas, pp. 28-31, 36-39

J. K. Hoffmeier, "Out of Egypt: The Archaeological Context of the Exodus" *BAR* 33/1 (Jan/Feb 2007): 30-41, 77

<https://www.baslibrary.org/biblical-archaeology-review/33/1/7> (Links to an external site.)



THE DEUTERONOMISTIC HISTORY:

LHB, "The Former Prophets-Judges" 131-164

S. Richter, "The Deuteronomistic History" *Dictionary of the Old Testament Historical Books* (IVP, 2005): 219-230

THE CONQUEST & SETTLEMENT

The Book of Joshua 1:1-14:1; Judges chptrs 1-3; 19-21

Atlas, pp. 42-49

LHB, "The Chronological Puzzle," 632-640;

Recommended: LHB "Archaeology," continue flipping through pp. 658-87 for sites you recognize and in which you are interested. Come to class prepared to speak of two.

EXAM!

THE RISE OF THE UNITED MONARCHY & ISRAEL'S GOLDEN AGE

The Story, "The King Who Had it All," 175-193; 1 Kings 1:1-11:43

LHB, "Birth of Monarchy," 165-182; "Israel's Golden Age: David & Solomon," 182-196

RANE #54 "Tel Dan Inscription (p. 165); Philip Davies, "'House of David' Built on Sand," *BAR* 20:4 (1994):54-55; Anson Rainey (response), "'House of David' and the House of the Deconstructionists," *BAR* 20:6 (1994): 47

Recommended: de Vaux, pp. 100-114, "The Person of the King"

THE OFFICE OF THE PROPHET

Reread: Deuteronomy, chptrs 13 & 18

LHB, "Prophets and Prophecy," pp. 221-230 (see chart, pp. 224-226)

Atlas, 84-85; 104-105

Theodore Mullen, "Divine Assembly" *ABD* 2:214-17 & Isaiah 6

Rîb handout & Isaiah 1

Reread M. Weinfeld, "tyrb," *TDOT*: 276-279

Reread: *RANE* #79 "Mari Prophecy," p. 206; *RANE* #87

"Divination," 218-219.



THE POETS & SAGES OF ISRAEL: THE BOOK OF PSALMS ...

Psalms: 1, 2, 3, 46, 88, 96, 111, 150 (note divisions of five Books)

LHB, "Hebrew Poetry," 231-242, "Introduction to the Writings," 425-446

Roland de Vaux, "The Temple at Jerusalem," 312-330.

... AND THE WISDOM LITERATURE

Proverbs: 1, 2, 3, 22:17-23:11 (note ANE parallels), 30, 31; The Book of Ecclesiastes

LHB, pp. 446-470

RANE: (Read the introductions too!) "Instructions of Amenhotep," #69, pp. 187-189; "Ludlul Bel Nemeqi (I Will Praise the Lord of Wisdom)," #64, pp. 177-79, the "Dialogue of Pessimism," and "Babylonian Theodicy" #65, pp. 179-82.

Recommended: "Formation of the Old Testament," LHB, pp. 606-618;

THE DIVIDED MONARCHY

The Story "A Kingdom Torn in Two," 193-203; "The Beginning of the End" 219-247

1 Kings 11:26-12:33; 17:1-14 (Jeroboam, Rehoboam & the Fall of Samaria)

2 Kgs 18-19:37; 21:1-23:27 (Hezekiah, Manasseh & Josiah)

LHB, pp. 197-220, "The Divided Monarchy"

Atlas, 78-79, 82-83, 86-97

THE CHRONICLER'S HISTORY: THE COLLAPSE OF THE KINGDOM & THE RETURN

The Story, "The Beginning of the End," 263-309

Three perspectives on "the end": 2 Kgs chptrs 24-25; 2 Chron chptr 36; Jer chptr 39

Atlas, 108-117

LHB, pp. 542-49 "The Chronicler's Perspective"; 550-565 "Ezra-Nehemiah"; 390-99 "Haggai";

Recommended: de Vaux, "The Origin of the Synagogue," 343-345; *The Story*, "Queen of Beauty & Courage," 275-91; Roland de Vaux, "The Feast of the Hanukkah," 510-513; "The Feast of Purim," 514-517



FINAL EXAM

New Testament Survey

Holly Beers, PhD

hbeers@westmont.edu

Office Hours: By Appointment and over Zoom

Program Goals

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

Course Description

This course introduces the NT writings in the historical and cultural context of early Judaism and the Greco-Roman world. Attending to Scripture's literary forms, structures, sources, theological contents, and roles in God's Kingdom and mission equips students to read and interpret the Bible for fruitful knowledge, wise application, and discernment in their ministry. Living out God's Word nurtures deeper relationships with God and neighbor, gifted leadership, self-understanding, and rich appreciation of the Bible's relevance across cultures and ways of life.

Course Learning Outcomes

By the end of the course students will be able to:

- 1) articulate *both* relevant knowledge of the social and cultural background of the first-century societies in which the Christian movement originated and developed, *and* basic content of the New Testament books, especially relevant themes and/or passages with important theological or historical issues;
- 2) explain how the three main New Testament genres (narrative, epistle, apocalypse) communicate theologically;
- 3) describe and critically evaluate several key academic and theological issues in New Testament studies (e.g., Paul and the Torah; the NT and women; the OT in the NT; hermeneutical perspectives);
- 4) demonstrate the skills of reading contextually *and* interpreting in communities such as the classroom and the academy;
- 5) articulate ways in which the New Testament writers (as committed followers of Jesus) contextualized Jesus for their ancient contexts, and demonstrate the skill of contextualizing Jesus for our context(s) today.

Assignments

1. **Preparation and Participation (10%). Preparation:** Your task is to complete all the reading assigned for the day and come prepared to engage in discussions and class activities. Please bring your Bible to class (as well as any additional reading[s]). After completing the reading for each class period, *write at least 3-4 reflective, critical questions appropriate for class discussion*. Good questions will attempt to explore both *academic and integrative* (in other words, how it might matter today for how followers of Jesus live) issues. **Participation:** Participation includes attendance and appropriate participation during class. Participation does not mean that you talk constantly, though of course comments are important. I care

about your attention to the voices of others (which includes following the discussion), respectful interaction, and appropriate use of technology. Your grade will suffer if you are not prepared for class, do not participate well (and respectfully), or are too often absent or late.

2. **Hermeneutical Perspectives Forums (10%).** The history of modern biblical scholarship has been dominated by mostly male scholars of European descent, though there were always other voices involved in the discussion. Today, biblical scholarship is in the process of becoming a much more diverse and even global enterprise. That reality makes it an educational and Christian imperative for courses such as ours to spend time accessing and discussing a broader range of scholarship. Students will encounter a variety of hermeneutical perspectives in selected readings and then discuss those readings in online forums, focusing on integrative analysis and communal learning.
3. **Quizzes (20%).** The quizzes will cover lectures and class discussions and will have multiple-choice questions with the possibility of short-answer and essay sections.
4. **The NT in Culture (10%).** Each of you will *create* or *critique* a **visual and/or embodied** intersection of a text in the NT and post-NT culture. The point of this assignment is to interact with the text of the NT in a thoughtful cultural way. You can *create* something that intersects with a NT text: a work of art (with explanation for the class), a short message/sermon or devotional (with a planned response for the hearers, such as a prayer, a poll, a commitment, a creative activity), a song (that is sung or performed in some way), a poem (that is read/performed), a short film (that the class watches), etc., or you can critique something that already exists. You must use and cite at least two academic sources beyond our course readings (on the NT text that is the focus of the interaction).
5. **Lukan commensality practice (5%).** Each of you will participate in an intentional embodiment of Lukan commensality. Your assignment is to find creative ways to express Luke's theology of the shared meals described in the Gospel and Acts. In other words, you will share a meal Lukan-style. The only requirement is that you can connect the commensality to Luke-Acts theologically (i.e. be able to explain how it fits). You may join with others from class, or you may do this on your own (though you won't be alone, of course, when you're eating). You must submit a short reflection describing what you chose to do to embody Lukan commensality (and why—please give clear theological reasons here), as well as how you feel/think it went. I am not looking for a consumer-based critique (especially not on others), but an honest reflection on your own theological process, engagement with the assignment overall, and participation in the meal itself. If relevant, include a theological question or two that arose from this experience.
6. **Playacting the NT (AKA "Call Us Eugene Peterson") (10%).** Each of you will, either alone or with peers, act out a NT text, contextualizing it for our 21st C. world. Your task is to choose a section of text, research relevant aspects (including historical/cultural realities), and contextualize it for our world today. Contextualization includes answering the following questions: "How might I **communicate the point(s)** of this text to a 21st century audience? Also, why does/could this text **matter** in a 21st century world? How might it speak to the realities of our contexts today, and how could/should followers of Jesus live in light of it?" This may include paraphrasing the language, including new content relevant for our world, etc. You will "perform" it for the class, either alone or with peers (from the class or outside the class). You may perform live, or you may record your performance so that we can watch it as a class. You must use and cite at least two academic sources (on the NT text that is the focus of the performance).
7. **"Exploration" Presentation and Directed Activity (20%).** Each of you will research and present an "exploration" of a text in the NT. Part of your exploration includes designing an activity or exercise for your classmates. Your exploration should clearly describe any relevant critical issues in the passage,

including the spectrum of scholarly views and how the views critique each other (and answer the critiques against them). You must also offer options for how followers of Jesus today (individually, corporately, systemically) could respond to and embody the truth of the text. Your exploration must use and cite at least five academic sources.

8. Final Reflective Essay (15%).

- a. Part 1: In part one you will reflect on the NT as a whole. Be sure to be attentive to the following questions:
 - i. What overarching themes or connections do you see across the NT, and in what texts do you see them?
 - ii. What possible tensions do you see across the NT, and in what texts do you see them? What are possibilities for managing or resolving such tensions?
 - iii. What are you able to appreciate about the NT as a whole that you would miss if you only had a few books?
- b. Part 2: In part 2 you will select a topic or text that has been impactful for you this semester. Be sure to be attentive to the following questions:
 - i. What is your topic (and text[s] where we studied it) or text, and why has it been impactful for you this semester? Be sure to include here enough discussion of the topic/text to demonstrate your knowledge of the various issues involved.
 - ii. How has this topic/text shaped your personal theological framework (which may include your hermeneutic [approach to and methods for understanding Scripture], your view of the author of the text, your perspective on salvation, your understanding of the church/Jesus-community at the local or translocal level, etc.)?
 - iii. Perhaps most importantly, what might all this mean for the way(s) that you live and practice your faith, both individually and communally, now and in the future (as theology that is embodied, or “on the ground”)?

Required Reading

Beers, Holly. “Prologue” and “Day 1, Wednesday: Day of Mercury/Hermes.” Pages 11-36 in *A Week in the Life of a Greco-Roman Woman*. IVP Academic, 2019.

Burge, Gary M., and Gene L. Green. *The New Testament in Antiquity: A Survey of the New Testament within its Cultural Context* (NTA). 2nd ed. Zondervan, 2020.

Holy Bible. Use at least two translations when completing homework, and be sure to have access to at least one in class! *See biblegateway.com for online options.

Kohn Rivera, Natalia, Noemi Vega Quiñones, and Kristy Garza Robinson. “Prologue: Bienvenidos a la Mesa.” Pages 1-12 in *Hermanas: Deepening Our Identity and Growing Our Influence*. IVP Academic, 2019.

McCaulley, Esau. “The South Got Somethin ’to Say: Making Space for Black Ecclesial Interpretation.” Pages 1-24 in *Reading While Black: African American Biblical Interpretation as an Exercise in Hope*. IVP Academic, 2020.

Murray, Abdu. “Honor, Shame, and Jesus.” Pages 87-110 in *Seeing Jesus from the East: A Fresh Look at History's Most Influential Figure*. Grand Rapids: Zondervan, 2020.

The Drama of Doctrine

Telford Work, Ph.D.

work@westmont.edu

office hours: by appointment at tinyurl.com/cut38s9y

Program Goals

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Course Description

This course introduces students to fundamental teachings of the Christian faith (God, creation, humanity, sin, Jesus Christ, last things, Church, salvation, etc.) in their interrelationship and relevance to informed Christian life and mission. Our sources and guides are the Bible and its especially influential interpretations in the history of Christianity, as well as key practices of various Christian communities such as the apostles' teaching, fellowship, breaking of the bread, and prayer. Those who remain in him come to know the truth, receive his freedom, and bear his fruit. So exploring the implications of the good news on a range of dimensions of Christian belief both informs and transforms matters of abiding relevance and interest to Christ's disciples as well as seekers.

Learning Outcomes

Students will demonstrate theological literacy by

1. Identifying central doctrines of Christian faith and forces shaping the history of global Christianity.
2. Identifying key voices, rival approaches, and persistent theological issues in the church's history.
3. Applying skills of theological analysis, discussion, and presentation.

These demonstrations consist of written assignments, in-class discussions, and written and oral examinations pertaining to concepts and details from lecture, assigned reading, etc.).

Tasks

Active attendance (~10% of grade). You will attend class sessions and group meetings and participate in discussions. Our subject is best understood when lived and discussed, not just when heard and read. I don't require that you speak in class. However, I do reserve 10% of your grade for *demonstrated thoughtfulness in and out of class*, in whatever forms it may take for you.

Reading and viewing. You will prepare for class discussions by reading assigned texts and viewing online lectures beforehand. Preparedness is essential for our class format.

Written exercises (~40%). Choose three exercises (not formal papers) from the following list:

One from this group:

- Exercise on creation
- Exercise on a theology of God in light of others
- Exercise on incarnational exegesis
- Exercise on the Trinitarian paradigm
- Exercise on the cross
- Exercise on scripture in light of the Passion

Exercise on sacraments (or whatever you call them) in your tradition
Exercise on the ecclesiology of your institution's worship

One from this group:

Worship service analysis
Book-specific exercise
Reflection on the entrance exam

One from this group:

Training in righteousness
Love story
Mentoring report
Applied theology project

Tests (~45%). At mid-term and on the last day of class, we will have tests on basic terms, concepts, and teachings from lectures, readings, and exercises in the course.

Work that is late will be penalized unless I have excused it. Plagiarism or any other method of claiming another's work as one's own will be grounds for failing the course.

Required Texts

Adrian Hastings, Alistair Mason, and Hugh Pyper, eds., *Oxford Companion to Christian Thought*, Oxford, 2000.
Two of the following, at least one of which is designated 'primary':

Primary:

For lovers of literature and Roman Catholic theology: Robert Barron, *And Now I See: a Theology of Transformation*, Crossroad, 1998.

To learn how thoroughly theology centers on Jesus Christ: Karl Barth, *Dogmatics in Outline*, Harper Perennial, 1959.

For a theology focused on mission in contemporary contexts: Lesslie Newbigin, selected writings (read the 'recommended' Newbigin readings on the schedule, skipping the already book-length *Sin and Salvation*).

For clarifying and exploring the significance of Jesus' resurrection for our faith, present, and future: N.T. Wright, *Surprised by Hope*, Harper, 2008.

Cognate:

For a black-church-grounded theological critique of critical race theory: Voddie Baucham, Jr., *Fault Lines: The Social Justice Movement and Evangelicalism's Coming Catastrophe*, Salem, 2021.

For fans of cross-cultural mission and contextualization: Vincent Donovan, *Christianity Rediscovered*, Orbis, 2003.

For refreshing the doctrine of grace through faith that animates the Protestant family of traditions: Gerhard Forde, *On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518*, Eerdmans, 1997.

For pondering how our 'contextualizing' can domesticate Jesus as an idol: Matt Mikalatos, *My Imaginary Jesus*, Barna, 2010.

For a theology of compassionate ministry to 'the least': Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, Orbis, 1999.

For a theology of worship: Robin Parry, *Worshipping Trinity: Coming Back to the Heart of Worship*, Paternoster, 2005.

For a theology of vocational ministry: Stephen Seamands, *Ministry in the Image of God: The Trinitarian Shape of Christian Service*, IVP, 2005.

For those who want to follow the persecuted church: *The Voice of the Martyrs, Hearts of Fire: Eight Women in the Underground Church and Their Stories of Costly Faith*, Voice of the Martyrs, 2015.

Supplementary readings linked from the schedule.

Tentative Course Schedule

Topic lectures podcast discussions assignments	Reading required <i>recommended</i>
The Shape of the Course	syllabus: Course, Vision, Tasks, Remote Guidelines, Workbook Tips, Learning from Podcasts, Learning in Freedom skim A Few (Strong) Suggestions on Essay Writing
Love, Hope, Faith	1 Corinthians 13:1-14:1, James K.A. Smith "You Are What You Love" (start at 10:00) Paul Graham, "The Lesson to Unlearn"
The Apostolic Paradigm	Keller "The Skeptical Student" (Canvas), <i>Newbigin The Other Side of 1984 (all on Canvas) pp 5-16</i>
The Otherness of God	Exodus 3, Edis "An Ambivalent Nonbelief" (Canvas), Keller (<i>Reason for God</i>) Preface and Introduction and chs 1-2 (on Canvas this week), <i>Newbigin "The Gospel as Public Truth," "Can the West Be Converted?"</i>
Creation as Trust	Genesis 1:1-2:5, Psalm 104, Keller ch 8, <i>Newbigin "Honest Religion for Secular Man"</i> Genesis 2:5-25, Keller ch 6, <i>Work "What about Evolution?" (Canvas)</i>
God, With, Us: Incarnation	Luke 1, Keller Intermission
Humanity in God's Image	Romans 5:12-21, 1 Corinthians 15, Hebrews 2:5-18, 4:14-16, Keller ch 9
What Kind of Thing Is Christian Faith?	<i>Newbigin "Through Faith Alone"</i>
Theology: An Introduction to an Introduction	Work "Witness to the Signs"
God, With, Us: Incarnation (continued)	Isaiah 45, Philippians 2:1-11, Luke 2:1-20, John 1:1-18, <i>Newbigin "Post-Enlightenment Culture as a Missionary Problem"</i>
Memorize the Ten Commandments by today	
Loving Jesus the Wrong Way: Christological Heresies	1 John 4:1-6, Colossians 2:6-12

God's Anointed: Jesus' Relationship with the Holy Spirit, and Ours	Matthew 3, Mark 1:1-11, John 1:19-51, <i>Newbigin The Finality of Christ pp 65-87</i>
The Holy Spirit in the Bible and Everywhere Else	Acts 2, 2 Cor 3
The Threeness of God	John 14-17, Keller ch 14, <i>Newbigin "The Mission of the Triune God"</i> Luke 3:1-22, "St. Patrick's Bad Analogies"
Memorize the Lord's Prayer by today	
What Is Sin?	Genesis 3:1-6:5, Keller ch 10, <i>Newbigin Sin and Salvation I-III, Work "God in the Ashes"</i> Romans 1:18-2:16 and 5:12-14 , Keller ch 5, <i>Newbigin Sin and Salvation IV, Dalrymple "The Frivolity of Evil"</i>
Midterm	
Predestination: History, Legacies, and Prospects	Romans 8-11 (cf. Isaiah 19:9-14), Ephesians 1:1-14 , <i>Newbigin A Faith for This One World pp 77-83</i> , Work " Annunciation as Election "
<i>Keller and applied theology project discussions (bring your book)</i>	Keller "Keynote at DTS Hendricks Center" , <i>Newbigin "Certain Faith"</i>
Discipleship: Christology from Behind -	
Jesus Saves, But How? Intro and The Priestly Office	Numbers 8:5-22 , Hebrews 9:1-10:25 , Keller ch 12, <i>Newbigin Sin and Salvation V</i>
Easter Changes Everything	Matthew 28:1-15 , Mark 16:1-8 , Luke 24:1-49 , John 20:1-21:23 , Keller ch 13, Bass " What's the Earliest Evidence for Christianity? ", <i>Newbigin "Christ the Clue to History"</i>
Jesus Saves, But How?: The Royal Office	1 Samuel 8:1-22 , Matthew 27:11-44 , <i>Newbigin "Bible Study on Romans 8"</i> , Work " King of the World "
Can God Really Suffer?	Mark 14:1-15:47 , 1 Corinthians 1:8-2:16
Jesus Saves, But How?: The Prophetic Office	Jeremiah 1:4-10 , Deuteronomy 18:15-19 , Acts 3:18-26 , <i>Newbigin Sin and Salvation VI</i>
Framing and Painting: Relating Domains of Knowledge -	

Eschatology: Pathology and Treatment	Acts 10:44-48, Revelation 20:1-22:5, 2 Thessalonians 2, <i>Newbiggin Sin and Salvation VIII</i>, Work "Once Upon a Tribulation"
Judgment as a Form of Salvation	Matthew 24:1-25:46, 1 Peter 3:8-5:11, 2 Peter 3, Work, "Do You Not Care?", Keller chs 2, 4, <i>Newbiggin "Speaking the Truth to Caesar"</i>
<i>Book discussions (bring your books)</i>	discuss thus-far-assigned chapters of Barth/ <i>Newbiggin</i> or first half of <i>Barron / Wright</i>
Ecclesiology: Who Cares?	Jeremiah 3:1-4:4, Hebrews 3:7-4:13, Romans 11 <i>Newbiggin "On Being the Church for the World"</i>, Work "Get Real"
Memorize the Apostles' Creed by today	
What Makes a Church? Dead Ends	Psalm 24, Acts 8:14-17, 1 Thessalonians 1, Revelation 2-3, Keller ch 11
What Makes a Church? Open Lanes (Catholic and Protestant)	John 17:20-23
What Makes a Church? Open Lanes (Pentecostal)	1 Corinthians 1:1-17, Work "I Belong to the One True Church"
The Wholeness of the Church	Romans 12, Luke 6:17-38, Acts 4:32-37, Acts 10:44-48, 1 Corinthians 14, <i>Newbiggin "Evangelism in the City"</i>, Work "Rock of Aged"
The Church as Mission	Acts 6:1-7, Acts 15, Acts 20:25-32, 1 Timothy, Psalm 66, 84, 149, 150, <i>Newbiggin "Mission in a Modern City, Newbiggin "Evangelism in the Context of Secularization"</i>, "Work "Is Required Worship Unspiritual?", Work "My Enemy, Myself"
<i>Religions</i>	Newbiggin "The Basis, Purpose And Manner Of Inter-Faith Dialogue" (Canvas), Keller ch 1
Sacraments: Practicing Salvation	Mark 4:10-20, Acts 8:26-40, Romans 10:8-17, 2 Timothy 3, Titus 1:1-9, <i>Newbiggin Sin and Salvation VII</i>
<i>Love Revisited</i>	1 John 4:7-5:5 review 1 Corinthians 13:1-14:1, James K.A. Smith "You Are What You Love," Keller "The Skeptical Student" (Canvas)
The Way(s) of Salvation	-
From Jesus to Scripture: How Christ Instituted the Bible	Psalm 19, Matthew 5:17-48, Luke 4:14-22, Keller ch 7
Baptism: Sign of Initiation	Luke 3:21-22, Mark 10:33-45, Romans 6:1-4, Galatians 3:27-29, 1 Peter 3:18-22

Communion: Sharing Salvation	1 Corinthians 11 , Newbigin <i>"The Congregation as Hermeneutic of the Gospel"</i>
Signs of the Order of Salvation	Keller epilogue, Work "Reordering Salvation"
Final exam	

History of World Christianity

Professor Helen Rhee, Ph.D.

Office: Porter Center 15

Email: rhee@westmont.edu

PROGRAM GOALS:

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

COURSE DESCRIPTION:

This survey course introduces the social, cultural, institutional, and intellectual history of Christianity from its early days to the present era. Students will encounter major themes, events, movements, and people that shaped and in turn were shaped by the doctrines, practices, and institutions of Christianity in its rich and diverse forms. Historical thinking clarifies and enhances our personal and corporate identity and enlarges our understanding of and vision for the world. Our informed Christian identity and understanding of the world in turn develops appreciation for the collective story of Christianity and Christian discernment and maturity. This course fosters a vibrant understanding and appreciation for global Christianity's breadth and depth, unity and diversity.

COURSE OBJECTIVES:

The completion of this course will enable students to:

Student Learning Outcomes	Instructional Activity	Assessment
Articulate their learning in speech with creativity and effectiveness	Discussion	Discussion Sheets
Articulate a fundamental thematic knowledge of breath, depth, and vitality of Christianity in written works, including its relation to the theology and practice of the contemporary church	Lecture Discussion	Discussion Sheets; Examinations; Book Review

Utilize the critical methods of biblical and historical interpretation and contextual thinking	Lecture Discussion	Discussion Sheets; Examinations; Book Review
Apply a nuanced understanding of the “core” Christian messages and practices and the particular and diverse socio-cultural elements of Christian experience and expression	Lecture Discussion	Discussions; Examinations; Book Review
Evaluate major theological issues and developments of this period and assess the impact of the diverse Christian forms, traditions, and expressions, especially in relation to the life of the contemporary church in different cultures and regions	Lecture Discussion	Discussion Sheets; Examinations; Book Review
Explore the ways in which they can synthesize and integrate their personal and communal journey of faith and academic/theological study of global Christianity in an enriching and meaningful way to pursue Christian compassion and justice in a contemporary context	Lecture Discussion	Discussion Sheets; Examinations;

REQUIRED TEXTS:

Bettenson, Henry and Chris Maunder, eds. *Documents of the Christian Church*. Fourth Edition. Oxford: Oxford University Press, 2011.

Dowley, Timothy, Ed. *Introduction to the History of Christianity*. Minneapolis; Fortress Press, 2018.

Hillerbrand, Hans. *Protestant Reformation*. Revised Edition. New York: Harper & Row, 2010.

Van Vorst, Robert E. *Readings in Christianity*. Third Edition. Stamford, CT: Cengage Learning, 2015.

Choose One from the Following for a Book Review:

Allen, John, Jr. *The Global War on Christians: Dispatches from the Front Lines of Anti-Christian Persecution*. Image, 2013.

Bantu, Vince L. *A Multitude of All Peoples: Engaging Ancient Christianity's Global Identity*. Downers Grove, IL: IVP Academic, 2020.

Daugherty, Dyron B. *Rising: The Amazing Story of Christianity's Resurrection in the Global South*. Minneapolis, MN: Fortress Press, 2018.

Fulton, Brent. *China's Urban Christians: A Light That Cannot Be Hidden*. Pickwick Publications. 2015.

Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. Rev. and Exp. Edition. Oxford: Oxford University Press, 2011.

Noll, Mark A. *The New Shape of World Christianity: How American Experience Reflects Global Faith*. Downers Grove, IL: IVP Academic, 2009.

Romero, Robert Chao. *Brown Church: Five Centuries of Latina/o Social Justice, Theology, and Identity*. Downers Grove, IL: IVP Academic, 2020.

Sunquist, Scott. *The Unexpected Christian Century: The Reversal and Transformation of Global Christianity, 1900-2000*. Grand Rapids, MI: Baker Academic, 2015.

Sunquist, Scott W. *Explorations in Asian Christianity: History, Theology, and Mission*. Downers Grove, IL: IVP Academic, 2017.

Shaw, Mark and Wanjiru M. Gitau. *The Kingdom of God in Africa: A History of African Christianity*. Langham Global Library, 2020.

INTERNET RESOURCES:

<http://www.ccel.org>: The “Christian Classics Ethereal Library,” an excellent collection of primary sources

<http://www.creeds.net>: The historic Christian creeds of various denominations from the earliest to the contemporary times

<http://www.csbsju.edu/library/internet/theochht.html>: An amazing collection of resources in history of Christianity and theology

<http://www.fordham.edu/halsall/sbook.html>: the Medieval Sourcebook

<http://www.fordham.edu/halsall/mod/modsbook.html>: The Modern History Sourcebook from the Reformation to the present.

<http://www.gordonconwell.edu/ockenga/research/index.cfm>: Gordon Conwell Theological Seminary’s Center for the Study of Global Christianity website

ATTENDANCE, ASSIGNMENTS & GRADING:¹

- 1. Attendance:** Attendance at all class sessions is required although one absence may be allowed in case of illness or other extenuating circumstances, evaluated by the professor. You are also expected to arrive on time for each class session. Excessive absences and habitual tardiness will result in the lower course grade at the end of the term. Please note that you are expected to be present in class both physically and mentally, fully engaging with the course material (see 8. Laptop policy).
- 2. Reading and Discussion Sheets (20%):** Completion of assigned readings *prior to* the class and participation in discussions is expected and mandatory. The one-third of each week’s class is typically reserved for discussion on primary source readings from Bettenson, Van Vorst, and Hillerbrand. You will be given discussion sheets in advance to respond to the questions regarding the assigned readings (available on Canvas Modules). You are expected to have completed the discussion assignments on Canvas *prior to* each class which discussion is scheduled. The professor will grade them with scores only on selected weeks. All discussion answers should be economical in words, thoughtful in reflection, and specific/thorough in response and also be **typed** (3-4 pages, single-spaced); please have your discussion ready to share. **A late discussion will be accepted with penalty of 15% reduction per day.**

Special note on readings: Students are advised to develop reading strategies in understanding various genres of primary and secondary texts. Reading different forms of texts require different reading strategies. Primary readings include ancient apologies, history, letters, satires, theological treatises, imperial edicts, and legal documents.

- 3. Exams (2 Mid-terms, 20% each; Final 20%):** There are three examinations in this course (two mid-terms and a final), which cover major topics and themes from lectures, films, and readings up to the day of each exam. The professor will provide a study guide before each exam. The exams will consist of three parts: “fill-in-the-

¹ Proviso: The professor reserves the right to change this syllabus when deemed appropriate; changes to the syllabus will be announced in class.

blanks,” short identifications, and a long essay; students need to bring bluebooks (in case we switch to in-person class). Make-up examinations will be given *only* when an advance arrangement is made (one week before the exam date at the latest) with an approval of the professor.

Exam and Book Review Grading Scale:

A	94-100	C	73-76
A-	90-93	C-	70-72
B+	87-89	D+	67-69
B	83-86	D	63-66
B-	80-82	D-	60-62
C+	77-79	F	0-59

- 4. Book Review (20%):** You will submit a book review on one of the given texts listed above (see “Choose One from the Following” under the Required Texts). It should be about **5 to 6 pages** in length (**1700-1900 words**), double-spaced with one-inch margins and 12 font type. The due-date for this review is fixed; **no late paper will be accepted.**

The **purpose** of this report is for the students to develop critical, analytical, and historical abilities in engaging with a significant scholarly book. In writing the review, students are expected to adhere to the following instructions: 1) **Provide an analytical summary** of the basic content of the book; that is, identify and examine author’s thesis (or theses) and main issues/points the author is addressing, including his/her conclusion; basically, what is the author’s point? This part should take up a major portion (about four-fifths, or five-sixths) of your paper. 2) In a paragraph or two, **evaluate and interact with the book**. Assess the argumentation of the author (the way the author argues for his/her thesis/arguments) and the significance of the book, and then respond to and/or reflect upon them.

In terms of **presentation**, please include page numbers and staple the pages. Title page is required; be sure to provide your name, course name, due date, and title for the paper as well as a word count. Your paper must be proof-read before your final submission. Author-page citations are required for paraphrases and quotations, for example, (Jenkins, 41).

Grading for the review will be based on the demonstration of: 1) thorough, succinct, articulate and accurate summary; 2) thoughtful, insightful, clear and creative analysis and assessment; 3) quality of the presentation, such as grammar, style and spelling.

** Please note that students need to submit **all** assignments in order to pass the course.

- 5. Inclusive Language:** Many women and men no longer find “man,” “men,”

“mankind” acceptable as generic terms. Such language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people (i.e., women). In light of this reality, students are expected to use gender inclusive language for all assignments whenever appropriate; for example, when referring to a human being in generic sense, use “humans, human being, humanity, humankind, or people” instead of “man, men, or mankind”; other cases (possessive, objective, or predicate) should follow the practice accordingly (e.g., his or her, one’s, their). Repeated insensitivity *will be noted with penalty*.

6. **Extra Credit:** You will have at least one opportunity for earning extra credits for the class (4 points). Extra credits will be added to the Discussion Assignment (see above).

Visit an online or actual worship service of either the Eastern Orthodox church or the Roman Catholic church at least two consecutive weeks and submit a brief two-page report (single-spaced) on its liturgy (including the communion) and your observation on worship experience.

7. **Office Hours:** I would love to get to know you outside class and discuss with you course material, life, or anything else. During the course of the semester, I would love to see each of you at least once. If you are unable to see me during my office hours, we can set up an appointment.
8. **Laptop/Computer Policy:** You should bring your laptop to access my lecture outlines and your Discussions and may use laptops to take notes in class; you are expected to abide by fundamental classroom etiquette (i.e., no multi-tasking in class, such as checking email, browsing the web, playing games, tweeting friends, or updating Facebook, Instagram, or SnapChat, working on assignments for other classes, etc.) and to keep their academic integrity.

ACADEMIC INTEGRITY:

You are advised and expected to take academic integrity seriously. Any act of cheating (including copying papers/discussions AND giving or receiving unauthorized aid in completing any of the class assignments), plagiarism (i.e., using ideas and/or words from (un)published sources as one's own without proper citations) or falsification will not be tolerated under any circumstance and will automatically result in a failing grade in the work and may result in a failing grade in the course and a report to the Provost. You are responsible for being informed of Westmont's plagiarism policy, listed here:

http://www.westmont.edu/offices/provost/plagiarism/academic_integrity_policy.html .

COURSE TOPICS COVERED:

- The Religious and Cultural World of Early Christianity
- The Gnostic Movements
- Christianity in Shape: Church as the Institution, the Canon, and the Rule of Faith
- Persecutions, Christian Apologetics, and Martyrdom
- Constantine, the Imperial Church, and Christ and Culture
- Fourth and Fifth-Century Councils: Defining Orthodoxy
- The Rise and Development of Monasticism
- The Rise of Papacy
- The Byzantine Empire and the Eastern Orthodox Church
- Medieval Scholasticism, Monasticism, and Popular Piety
- Challenges to the Medieval Christendom: Crusades, Heresies, Nationalism, etc.
- Renaissance and Christian Humanism
- Martin Luther and the German Reformation
- Zwingli and Calvin and the Swiss Reformation (The Reformed Tradition)
- The Radical Reformation: The Anabaptists
- The English Reformation and the Catholic Reformation
- Catholic Missions and Christianity in Latin America and Asia
- Christianity, Science, and the Enlightenment
- The Rise of Modern Evangelicalism
- American Christianity
- Missions and Christianity in Africa

- Christianity in the Nineteenth Century: Missions, Imperialism, and Social Justice
- Christianity in the Nineteenth Century: Liberalism and Catholic Conservatism
- Contemporary Global Christianity: Africa, Latin America, and Asia (Pentecostalism)
- Contemporary Global Christianity: Second Vatican Council and evangelicalism

Soul Care: Learning to Thrive in the Presence of God and Others

Gary W. Moon, MDIV, PHD

Contact: gmoon@westmont.edu

Office Hours: By Appointment and over Zoom (to be supplied)

Program Goals:

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

Course Description:

This course provides students with theoretical and practical psychological tools and concepts needed for effective leadership and ministry. Students will be challenged to distill and acquire skills needed to faithfully serve and lead in a diverse world. Emphasis will be given to self-awareness and relational awareness, as well as understanding and examining cultural shifts and trends as they relate to Biblically-based leadership and soul care. Boundaries, stress, burnout, self-care, attachment, emotional intelligence, and best practices of counseling will be themes interwoven throughout the course. Biblically based solutions to leadership and ministry challenges will also be examined, as well as common pitfalls and critical issues in pastoral counseling and leadership. Experiential activities will be utilized throughout the course to assist students in understanding the depth and complexity of soul care.

This course will explore classic understandings and practices from Christian spiritual formation as relevant to both personal development and ministry practice. Students will be encouraged to focus on their own individual process of spiritual growth and to view this dynamic as being inseparable from human flourishing, both individually and in community life. Seven abiding foundational pillars for the spiritual formation journey will form the primary organizational structure of this course, and the heart of weekly reading and praxis assignments. Students will be challenged on, and better equipped for, living out of first order priorities (loving God and loving others) instead of second order priorities.

Learning Outcomes:

1. Students will demonstrate an awareness and understanding of the relevance of their spiritual life to personal flourishing and ministry practices by completion of the Foundational Pillars paper.
2. Students use specific spiritual practices such as awareness, re-visioning spiritual realities, intentionality, practical discernment and classic spiritual disciplines in both devotional life and ministry practice.

Assignments:

Experiential:

1. Students will continue and strengthen a pattern of readings in spiritual formation literature. As a culminating experience, students are to stay current with each week's assigned reading and respond on-line in the form of brief interactions with those materials.
2. Students will be exposed to and spend time practicing a variety of classic spiritual disciplines. Students are to stay current with each week's suggested spiritual exercise and respond on-line in the form of brief reactions.
3. Students are expected to respond to the postings of at least two other student's reading and praxis interactions each week.
4. Students will participate in one overnight retreat following completion of the class sessions as a culminating experience.

Written:

5. Students will complete the following written assignments:
 - a) **Foundational Pillars of Spiritual Formation Paper:** Each student will complete a 7-9 page paper that describes both understanding of, and experiential practice with, the three elements of the VIM model and Dallas Willard's four Critical Concerns.
 - b) **Reading Notebook:** For self-use and benefit only—not turned in.
 - c) **Spiritual Disciplines Log:** For self-use and benefit only—not turned in.
 - d) **Spiritual Journal:** For self-use and benefit only—not turned in.

Required Reading:

DeYoung, R. K. (2020) *Glittering Vices: A New Look at the Seven Deadly Sins and Their Remedies*, Brazos Press.

Moon, G. W. (2009) *Apprenticeship with Jesus: Learning to Live Like the Master*, Baker Books.

Recommended Reading:

Avila, Teresa of (2008), *Let Nothing Disturb You*. Ava Maria Press. 109. [Note: this is a book in the "Thirty Days with a Great Spiritual Teacher" series edited by Kirvan.]

Benner, David (2010) *Opening to God: Lectio Divina and Life as Prayer*. Downers Grove: IVP.

Moon, G. (2018) *Becoming Dallas Willard: The Formation of a Philosopher, Teacher, and Christ Follower*. InterVarsity Press.

Norwich, Julian of (2008), *All Will Be Well*. Ava Maria Press. [Note: this is a book in the "Thirty Days with a Great Spiritual Teacher" series edited by Kirvan.]

Willard, D. (2002). *Renovation Of The Heart: Putting On The Character Of Christ*. Colorado Springs, CO: NavPress. 2002.

Required On-Line Listening and Viewing:

[Note: To be supplied in Final Version of Table Below]

Schedule of Deadlines, Readings, & Assignments:

[Note: To be supplied in Final Version of Table Below]

Weekly Lecture Sequence

Date	Written or Digital Resource	Chapters/Pages /URL	Other Notes
Wk. 1	Intro to Class and Laying the Altar		
Wk. 2	The Cycle of Grace		
Wk. 3	Foundational Pillars of Spiritual Formation—An Overview		
Wk. 4	The VIM (Vision-Intention-Means) Model for Spiritual Formation: An Overview		
Wk. 5	Re-Visioning God: Our God View as the Ultimate Rorschach Implications for Theology		
Wk. 6	Re-visioning Ourselves: The Belovedness Charter		
Wk. 7	Discovering Our Spiritual Identity		
Wk. 8	Re-Visioning the Kingdom: It’s Probably Not What You Think		
Wk. 9	Intention: The Necessary but Insufficient Condition for Change		
Wk. 10	Means: Spiritual Practices		
Wk. 11	Means: Disciplines of Abstinence		
Wk. 12	Means: Disciplines of Engagement		
Wk. 13	Implications for Theology		
Wk. 14	Implications for Psychology		
Wk. 15	Final Reflections		

Spiritual Formation Retreat: Schedule of Topics

	Day 1	Day 2	Day 3
Breakfast			

9:00 to 10:30a		SESSION 2 Experiencing Critical Concern #1: The <i>Real</i> Presence of Invisible Realities	SESSION 7 Experiencing Critical Concern #3 Part b: Listening Prayer
Break			
10:45 to 12:00p		SESSION 3 Experiencing Critical Concern #1 Part b: Mindfulness and Center Prayer	SESSION 8 Exploring Critical Concern #4: What is the Evidence for Real and Measurable Change In My Life: Contemplative Prayer
Lunch			
2:00 to 3:30		SESSION 4 Experiencing Critical Concern #2: How I am uniquely Designed for Interacting with the Invisible Real	
Break			
3:45 to 5:00p		SESSION 5 Experiencing Critical Concern #2 Part b: The Jesus Prayer	Session 9
Dinner and Community			
7:00 to 9:00p	SESSION 1 Introductions & “Laying of the Altar Exercise”	SESSION 6 Experiencing Critical Concern #3: The ability know through interaction invisible realities such as the Trinity and the Kingdom of God.	

Theological Ethics

Telford Work, Ph.D.

work@westmont.edu

office hours: by appointment at tinyurl.com/cut38s9y

Program Goals

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

Course Description

This course develops Christian perspectives on behavior, perennial and contemporary moral issues, and classical and contemporary normative ethical theories and meta-ethical questions, both Christian and secular. Particular attention is paid to kingdom- and gospel-focused biblical ethics, prominent schools of ethical thought, virtue ethics, and development of Christian character. Application is then made in contexts of leadership, ministry, society, culture, and mission. “The obedience of faith” yields the fruit of transformative witness, effective love of God and neighbor, beatific life, and corporate as well as personal godliness.

Learning Outcomes

Students will:

- 1) Demonstrate understanding of the basics of classical and contemporary normative ethical theories, both secular and Christian.
- 2) Assess these classical and contemporary normative ethical theories from a Christian perspective.
- 3) Identify contemporary ethical issues, the arguments for the various positions on these issues, and evaluate them from a Christian perspective.
- 4) Demonstrate the critical reasoning skills necessary to carefully thinking through contemporary ethical questions from a Christian perspective.
- 5) Engage ethical challenges from positions of Christian practice and leadership.

Tasks

Active attendance. You will attend class sessions and group meetings and participate in discussions. Our subject is best understood when lived and discussed, not just when heard and read. I don't take roll or require that you speak in class. However, I do reserve 10% of your grade for *demonstrated thoughtfulness in and out of class*, in whatever forms it may take for you (including appointments).

Reading and viewing. You will prepare for class discussions by reading assigned texts and viewing online lectures beforehand. Preparedness is essential for our class format.

In-class presentations. Reading a one-page single-spaced written presentation, each student will lead one seminar discussion of that day's preparation materials. Each student will also lead the exploration of one ethical issue. Presenters may want to consult my list of pointers for presentations.

Oral exam. Mid-term, groups of around three students will have an online oral exam basic terms, concepts, and teachings from lectures, readings, and exercises in the course.

Written exercises. Several written exercises (not formal papers) are specified in the syllabus.

Test. On the last day of class, we will have a test on basic terms, concepts, and teachings from lectures, readings, and exercises in the course.

Work that is late will be penalized unless I have excused it. Plagiarism or any other method of claiming another's work as one's own will be grounds for failing the course.

Assessment: Your total grade is calculated as follows:

- Course participation 10%
- In-class seminar presentation 10%
- In-class treatment of ethical issue 15%
- Oral midterm exam 10%
- Written exercises 35%
- Test 20%

Required Texts

Peter Kreeft, *The Best Things in Life: A Contemporary Socrates Looks at Power, Pleasure, Truth, and the Good Life*. InterVarsity, 1984.

Steve Wilkens, *Beyond Bumper Sticker Ethics: An Introduction to Theories of Right and Wrong*, 2d ed. InterVarsity, 2011.

C.S. Lewis, *The Abolition of Man*. Collier, 1955.

Samuel Waje Kunhiyop, *African Christian Ethics* (Nairobi: WordAlive, 2008), or a similar volume.

Entries on ethics on philosophybasics.com and other sites, linked from the online syllabus schedule.

Any one of the following:

Peter Kreeft, *For Heaven's Sake: The Rewards of the Virtuous Life*. Thomas Nelson, 1986. Republished as *Back to Virtue: Traditional Moral Wisdom for Modern Moral Confusion*. Ignatius, 1992.

Peter Kreeft, *Three Philosophies of Life: Ecclesiastes, Job, Song of Songs*. Ignatius, 1990.

Tom Morris, *If Aristotle Ran General Motors: The New Soul of Business*. Holt, 1998.

Christina Sommers and Fred Sommers, eds., *Vice & Virtue in Everyday Life: Introductory Readings in Ethics*, 3d ed. Hartcourt, 1993.

N.T. Wright, *After You Believe: Why Christian Character Matters*. Harper, 2012.

(List to be expanded.)

Supplementary readings linked from the schedule:

Gayle Beebe, *The Making of an Effective Leader*, selections (Downers Grove: InterVarsity, 2011).

Daniel P. Goleman, "What Makes a Leader?" *Harvard Business Review* (1/2004), 82-91.

Richard Hays, *The Moral Vision of the New Testament*. Harper, 1996, selections.

Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion*. Vintage, 2013, selections.

T. Burton Pierce, *Ministerial Ethics: A Guide for Spirit-Filled Leaders*. Springfield: Logion, 1996.

Simon P. Walker, *The Undefended Leader*, selections. Carlisle: Piquant, 2010.

Simon P. Walker, "The Human Ecology Approach," four briefing papers online at christianschoolsonline.au (linked from the online syllabus).

Students developing their presentations on moral issues may want to consult sources such as these:

Louis P. Pojman, *The Moral Life: An Introductory Reader in Ethics and Literature*, 2d ed. Oxford, 2004.

David K. Clark and Robert V. Rakestraw, eds., *Readings in Christian Ethics, Volume 2: Issues and Applications*. Baker, 1996.

John Stott, *Decisive Issues Facing Christians Today*. Revell, 1993.

Recommended: Stanley J. Grenz and Jay T. Smith, *Pocket Dictionary of Ethics* (Downers Grove: InterVarsity, 2003). On reserve.

Tentative Course Schedule

Topic	Reading (complete before class)
Overview	Syllabus
Being Good I: Moral Frameworks, Worldviews, and 'Great Truths'	Kreeft preface, foreword, ch 1; Wilkens ch 1; "Ethics"
Being Good II: Goodness Gets (Deontology)	Kreeft chs 2-3; "Deontology"
Divine Command Ethics (with students' response)	Wilkens ch 12; "Moral Absolutism" , "Divine Command Theory"
Kantian Ethics (w/SR)	Wilkens ch 7
Cultural Relativism (w/SR)	Wilkens ch 2; "Moral Relativism" , "Non-cognitivism"
Ethical Egoism (w/SR)	Wilkens ch 3; "Egoism" , "Altruism"
Cynicism; Skepticism; Nihilism	Kreeft chs 4-5; "Cynicism" , "Skepticism" , "Moral Nihilism"
Being Good III: Goodness Results (Technique)	Kreeft ch 6 and interlude; "Consequentialism"
Utilitarianism (w/SR)	Wilkens ch 6; "Utilitarianism" , "Jeremy Bentham" , "John Stuart Mill"
Pragmatism; discuss Kreeft part I	Kreeft chs 7-8; "Pragmatism"

Situation Ethics (w/SR)	Wilkins ch 10; “Situational Ethics” , James K.A. Smith “You Are What You Love” (start at 10:00)
Professional Ethics (w/SR)	Kreeft chs 9-10, Drucker, “What Is Business Ethics?”
Evolutionary Ethics (w/SR)	Wilkins ch 5; “Naturalism” , “Democritus” , “Materialism”
Being Good IV: Goodness Merits (Karma)	Kreeft chs 11-12 and postscript
Natural Law Ethics (w/SR)	Wilkins ch 11; “Moral Universalism”
Being Good V: Goodness Returns (Platonism)	Lewis ch 1; “Platonism”
Behaviorism (w/SR)	Wilkins ch 4; “Radical Behaviorism”
Discuss Kreeft part II	
Being Good VI: Goodness Spreads (Aristotelianism)	Lewis ch 2, skim appendix; “Aristotelianism”
Virtue Ethics (w/SR)	Wilkins ch 8; Goleman; “Virtue Ethics”
Being Good VII.1: Goodness Expresses (Confucianism)	N.T. Wright “After You Believe”
Narrative Ethics (w/SR)	Wilkins ch 9; “Narrative Ethics”
Being Good VII.2: Goodness Expresses (Existentialism)	Lewis ch 3, Beebe Shaping preface and ch 1
Moral Psychology (w/SR)	Haidt; Goleman “What Makes a Leader?” pp 82-91; Walker selections; “Moral Behavior”
Fatigue in the Theory Swamp	Wilkins ch 13
Being Good VIII-IX: Goodness as 'Something Greater'	
Discuss Lewis	

Framing and Painting: Moral Framework I II-III IV	Wilken, The Spirit of Early Christian Thought, ch 11
Being Good X: The Good News of Goodness	
Oral exams this week	
The Gospel as Depth-Charge	Tom Holland and N.T. Wright, “How St. Paul Changed the World” (YouTube)
Being Good XI: The Kingdom’s Epic History	(Begin researching your moral issues!)
Origins: Creation, Rebellion, Depravity	Begin your chosen reading (Haidt, Kreeft, Morris, or Wright)
Moral Issue	Choice of two (or possibly three) students
Anticipation: Patriarchs Preparation (Union): Torah	
Moral Issue	Choice of two (or possibly three) students
Preparation (Illumination): Writings	
Moral Issue	Choice of two (or possibly three) students
Preparation (Purgation): Prophets	
Moral Issue	Choice of two (or possibly three) students
Apocalyptic Ethics	
Moral Issue	Choice of two (or possibly three) students
The Kingdom Comes: Introduction Incarnation Baptism	
Moral Issue	Choice of two (or possibly three) students

The Kingdom Comes: Travels Exaltation (Passion)	Finish your chosen reading
What Kind of King?	Hays Moral Vision chs 9-10
Moral Issue	Choice of two (or possibly three) students
Early Conclusion: The Kingdom's Relevance to Ethics	
The Kingdom Comes: Ascension Pentecost	Pierce
Moral Issue	Choice of two (or possibly three) students
Book analysis due	
The Kingdom Come: Consummation (Eternity) Glorification, Compensation (Judgment)	
The Kingdom Come: Migration, Formation, Mission	
Moral mentor report due	
Final exam	

Culture and Theology: Thinking Missionally

Instructor: Charles Farhadian, PhD

Contact: E-mail: farhadian@westmont.edu

Office Hours: By appointment and over Zoom

PROGRAM GOALS

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

COURSE DESCRIPTION

This course analyzes themes at the intersection of gospel and culture, with a view of encouraging the church and its people to think and act as witnesses of the Triune God in a fallen world. We will reflect on the church's missional vocation in the world and the challenges and opportunities afforded by modern, globalized cultural context. This course focuses on the work of the Triune God to save and liberate people in all cultures, places, and time periods.

LEARNING OUTCOMES

Students will be able to:

- 1) identify and explain missional themes in the Bible
- 2) articulate the dynamic relationship between gospel and culture
- 3) analyze ways that the gospel revitalizes peoples and cultures

ASSIGNMENTS

1. 20%. Attendance and participation. This course blends lectures and seminars, and students will be expected to actively participate in class discussions. Throughout the semester, **students will lead student discussions** on some of our readings. Attendance and participation are mandatory.
2. 20%. A book analysis. Each student will write a book analysis employing missiological thinking to engage and critique the book. A list of books, instructions, and formatting guidelines will be provided.
3. 60%. All students are required to write a research paper of approximately 5,000 words, incorporating footnotes and bibliography, and proper formatting. The paper ought to incorporate missiological thinking applied to a particular topic approved by the professor.
4. Toward the end of the semester, each student will present the results of his or her research paper to the class, incorporating PowerPoint or Keynote slides and a handout to classmates. You are encouraged to be creative with multi-media or other forms of communication.

REQUIRED READING

1. Bevens, Stephen, *Models of Contextual Theology* (Orbis)
2. Bosch, David, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Orbis)
3. Chan, Sam, *Evangelism in a Skeptical World* (Zondervan)
4. Goheen, Michael, *Reading the Bible Missionally* (Eerdmans)
5. Wright, Christopher, *The Mission of God's People* (Zondervan)

GRADING INFORMATION

Grading criteria include correctness, completeness, precision, depth, grammar, presentation, and coherence of your answer. The importance of the argument is also important in evaluating papers. The following is a brief explanation of how I distinguish among grades.

100-90%: Superior work that involves something more than mere competence. This work entails depth of analysis, imaginative insight, careful synthesis of the material, and an attention to detail that hints at a nuanced and subtle analysis. This level work requires superb grammar, presentation, and content. This level of work is distinguished from lower levels by its qualitative difference.

89-80%: Good work that is solid, on target, and competent. It does not mislead. This level work states the important points and explains them adequately and competently. Work at this level attends carefully to the assignment, fulfilling each component of it. In examinations this requires answering the question in full. In papers it means exploring a carefully delineated topic or text as carefully and as fully as space allows.

79-70%: Acceptable but flawed work. This work may be flawed in different respects: missing the target, not quite seeing the point, misunderstanding what the question asks for, struggling for clarity. The work still demonstrates a grappling with the material and ideas in a plausible manner. In examinations, such work may make ambiguous points or use imprecise terms and concepts. Such work typically does not construct arguments well or misses some crucial points implied in the question. This level of work still evidences a general sense of the issues and a capacity to think about them. This level essay frequently is quite short in length.

69-60%: Unacceptable but passing work. This work usually demonstrates only a rudimentary awareness of the issues or problems, but even this is often confused by acute writing difficulties or an inattentiveness to the question. This level essay is typically quite short.

59-50%: Unacceptable and unpassable work.

LEARNING OUTCOMES

1. Christian Orientation: a) Encourage students to think "Christianly" and *missiologically* about topics within Christian mission, b) Invite the cultivation of Christian habits of integrity and self-reflection geared to addressing issues of justice and truth, c) Encourage students to engage the world as Christians, with nuance, sensitivity, and bold humility, d) Challenge students to think biblically about Christian mission, e) To increase Christian theological competence as students engage non-Christian religious traditions.

2. Diversity: a) Gain an appreciation of cultural, religious, and linguistic diversity and the integrity of worldwide Christianity and Christian mission, b) To understand the worldwide nature of Christianity and the opportunities for Christian witness.

3. Critical-Interdisciplinary Thinking: a) Encourage students to engage in multidisciplinary approaches to the study of the theology of mission in contexts, utilizing insights from religious studies, social theory, sociology and anthropology to illuminate Christian mission, b) Expose the helpful nature and limitations of various disciplinary approaches to studying Christian mission.

4. Active Societal & Intellectual Engagement: a) Students will be invited to be active Christians in the world, engaging religionists for a wide variety of religious traditions, b) Students will gain confidence to speak and dialogue with people who follow various world religions, sympathetically, respectfully, and yet as Christian witnesses, c) students will be encouraged to participate in Christian life and mission with engaged ecclesial commitment.

5. Written & Oral Communication: a) Student writing will improve over the course of the semester, b) Students will be encouraged to incorporate primary and secondary sources into well-written papers, c) Students will actively participate in class discussions.

IMPORTANT TOPICS COVERED

- Biblical foundations of Christian mission
- Reading the Bible missionally
- The nature of the church
- Contextual theology, with focus on non-Western incorporations
- Evangelism today
- Case studies of spatially remote and proximate
- Mission in film

Theological Principles of Leadership

Dr. Gayle D. Beebe, President, Westmont College

beebe@westmont.edu

Office Hours: by appointment

Program Goals:

In the Bible, effective leaders were characterized by wisdom. Wisdom entails not only the knowledge of God and our relationship with him (theology), but also an ability to understand the culture as well as the human heart, both our own as well as others. The purpose of the course of study in the Theological Leadership Certificate program at Westmont is to increase the wisdom of future Christian leaders so they can serve more effectively in whatever career they chose to undertake. For this reason, the required courses intend to make the student more biblically and theologically competent, culturally-astute, and self-aware. The student will not only be able to read the Bible well, but also the culture and the soul. The courses will be taught with a global perspective to train the student to be able to lead in the church whose members are drawn from all the nations of the world. To achieve this goal, the student will take a total of eight courses. The focus and purpose is a threefold aim of theological, cultural, and soul competence.

Course Description:

This course covers the fundamentals of theological leadership in the context of congregational ministry. It is meant to expose participants to the areas of knowledge and the kinds of competencies essential for effective church leadership. As a result, and by design, we will examine the primary responsibilities of pastoral leadership by drawing upon an integrated consideration of various biblical and theological texts and teachings, contemporary leadership models and examples, various ministry contexts and constructs, enduring models of the church, and effective and appropriate praxis. The course is designed to identify the varieties of congregation-based leadership models, the importance of strategy formulation and implementation, and the necessity of understanding your church-based culture in the context of your wider societal context in order to maximize your effectiveness and impact as a congregational leader.

For purposes of this class, we adopt the perspective of the congregational leader who has overall responsibility for the performance of the church including its strategic positioning and mission. We are especially mindful of the importance of congregational leadership understanding the eight functional areas of ministry and how these various areas help fulfill the vision and ministry they embody and promote. We believe congregational leadership is uniquely qualified and responsible for crafting and creating, through the entire array of staff and lay leadership, the strategic direction of the congregation being sure to coordinate its various parts to ensure the success of the whole.

Finally, during this course, we will work to synthesize the relationship between biblical foundations, theological frameworks, key elements of leadership theory and practice, strategic planning and implementation, and the moral and ethical aspects of appropriate and timely decision-making. Together, we will combine a recognition of the philosophical and historical foundation of congregational leadership with relevant course readings and assignments including relevant and timely all-class discussions.

Course Strategy and Learning Outcomes:

This course is designed to expose congregational leaders to the areas of knowledge and the kinds of competencies essential for effective leadership and strategic implementation at the congregational level. As such, the course contains the following student learning outcomes:

1. Describe the nature and function of leadership and administration within the local church.
2. Describe, analyze, assess, and identify various processes, styles and facets of leadership and administration in order to enhance the effectiveness and growth of the church.

3. Explain the unique calling of Christian leadership.
4. Demonstrate competency by articulating general understanding and applying specific skills in learning and managing a Christian organization.

At the conclusion of this course, it is expected that each congregational leader will have a working understanding of the interpersonal competencies and technical skills needed for effective leadership, including effective communication, decision-making and motivation. Additionally, this course will synthesize the relationship between leadership theory, leadership practice, strategic planning and the moral/ethical aspects of appropriate and timely decision-making. It will combine a recognition of the philosophical and historical foundations of pastoral leadership, relevant classroom instruction and lively, participative discussion.

About the Professor:

Dr. Gayle D. Beebe is in his 15th year as President of Westmont College, after serving for seven years as President of Spring Arbor University in Michigan. Prior to becoming a President, he was Dean of the School of Theology at Azusa Pacific University. Combining 30 years in higher education with ten years in pastoral ministry he brings a unique perspective to the leadership role and responsibilities of a congregational leader. He holds degrees in the following:

Ph.D., Philosophy of Religion and Theology, Claremont Graduate University;
 M.A., Philosophy of Religion and Theology, Claremont Graduate University;
 MBA, Strategic Management, Drucker Institute, Claremont Graduate University
 M.Div., Princeton Theological Seminary;
 BA., George Fox University/Westmont College.

During his MBA program at Claremont Graduate University, Dr. Beebe studied under Peter Drucker, who was world-renowned for his pioneering work in executive management and leadership.

Required readings:

1. Beebe, Gayle D. *The Shaping of an Effective Leader*.
2. Collins, Jim. *Good to Great*.
3. Clinton, Robert. *The Making of a Leader*.
4. DePree, Max. *Leadership is an Art*
5. Drucker, Peter F. *Classic Drucker*.
6. Dulles, Avery. *Models of the Church*.
7. Engstrom, Ted. *The Making of a Christian Leader*.
8. Kotter, John. *Leading Change*.
9. *On Leadership*, HBR's 10 Must Reads on Leadership.
10. Rush, M. *Management: A Biblical Approach*
11. Schwarz, Christian. *Natural Church Development*.
12. Case Studies from HBR, Church Resource Ministries, and Self-authored.

Course Requirements:

Weekly class structure:

- First and second hour: Lecture
- Third hour: Case Study or hands-on discussion of pertinent readings.
- Fourth hour: Various guests with unique pastoral leadership and/or relevant senior leadership experience and success in topics and readings relevant for each week.

Attendance/Participation (10%):

Attendance/Participation. The value of this class lies as much in learning to apply the course concepts to real world scenarios as in the concepts themselves. Therefore, a portion of its success depends heavily on the quality

of class discussion. Preparation for class involves reading the materials and writing, in some detail, the weekly leadership summaries in advance. In assigning grades to class discussion, I will focus primarily on the quality of your input; however, it usually takes at least some quantity of participation for us to make that evaluation. Specifically,

- Are the points made relevant to the discussion?
- Do they go beyond a mere recitation of facts, and are implications clearly drawn?
- Is there evidence of analysis rather than just the expression of opinion?
- Are the comments linked to those of others?
- Did the contribution further the understanding of the issues?

Participants are expected to attend all classes. There simply is no good substitute for being in class. Thus, there is no 'make-up' for a missed Leadership Summary on Readings. If you will be absent or tardy for any reason, please notify me via e-mail in advance.

Weekly Leadership Summaries on Readings (20%):

It is imperative to stay on track with the reading schedule posted in the course outline in Section VI.

A Leadership Summary is as it sounds: it is a short document that summarizes the readings for a leader. Pretend you are heading to a meeting with your congregation or Council and you need to communicate relevant information in a brief, but comprehensive fashion. This is what the Leadership Summary is meant to accomplish.

Participants will complete a one-page Leadership Summary (LS) of each week's readings. Each LS will have three sections: (i) an Overview; (ii) a Synthesis, and (iii) Key Takeaways. Please note the following requirements for each summary:

1. Your paper should be attached in a Word document (normal margins and 12-point Cambria font) to an e-mail and sent to gbeebe@westmont.edu. The paper should be titled the same way as your identification at the top. For instance, if your name is Gayle Beebe and it is Leadership Summary 1, it should be titled GBeebeLS1of15. If it is week 12, it would be titled GBeebeLS12of15.
2. Each LS should have three sections: (i) Overview, (ii) Synthesis, and (iii) Key Takeaways, as follows:
 - I. the Overview should be roughly $\frac{1}{4}$ of the page and provide an overview of all of the readings;
 - II. the Synthesis should be roughly $\frac{1}{2}$ - $\frac{2}{3}$ of the page and should be your attempt to tie the readings together, including the biblical references; and
 - III. the Key Takeaways should be less than or equal to $\frac{1}{4}$ of the page and provide insight into what you have learned. This is the only section where you should ever use a personal pronoun.

Leadership Portfolio (10%):

Group Project: Participant teams will jointly complete a leadership portfolio of a senior congregational leader from the last 40 years who successfully led a congregation or an organization through a time of uncertainty, growth/decline and change. The specific format for this team project will be discussed and developed in detail during class sessions. The teams will make formal presentations at the end of the term.

Editorial Position Papers (10%):

Participants will write two short (three to four pages each). Editorial Position papers (EPP) that are titled: "My Philosophy of Congregational Leadership. The first one will be due on Session 7 and will provide each student an early-stage opportunity to explore basic/core tenets of leadership introduced during the first few class sessions accompanying readings and cases. The second paper will be due on Session 13 and will provide an opportunity to revisit the original, basic/core tenets of leadership from a more informed position and to revise your philosophy based on your additional learning. These position papers are highly editorial in content and must include citations drawn from the various readings.

Please note the following requirement for each Editorial Position paper submitted:

1. Your paper should be attached in a Word document (normal margins and 12-point Cambria font) to an e-mail and sent to gbeebe@westmont.edu. The paper should be titled the same way as your identification at the top. If your name is Gayle Beebe and it is your first EPP, it should read GBeebeEPP1of2. If it is the second EPP it would read GBeebeEPP2of2.
2. Each EPP should be your thoughts on leadership based on what you have learned in class to date. Each EPP should be answered in three to four pages, single spaced, citations inclusive.

Case Studies (10%):

We will examine five case studies during the course which are pertinent to specific issues of leadership and administration. You are expected to read the cases, prepare questions and construct possible solutions to the issues presented in each case study. You will be graded on your participation, insight and ability to identify the central issue at stake for each case. Your preparation and evaluation should consider the following:

1. What happened?
2. What should have happened?
3. Who are the responsible parties and why?
4. What can be learned and applied to turn the situation positive?
5. What are possible remedies that will improve the organization and provide greater effectiveness as a leader going forward?
6. What concluding reflections do you have?

Midterm Examination (20%):

This take-home editorial essay covers all the readings, terminology, concepts, and models from the first half of the semester.

Please note the following requirements for submission of the Midterm Exam:

1. Your Midterm should be attached in a Word document (normal margins and 12-point Cambria font) to an e-mail and sent to gbeebe@westmont.edu. If your name is Gayle Beebe, the attachment should read GBeebeTLMidTerm.
2. The mid-term examination should answer each question in detail. This paper will be at least six pages in length, citations inclusive, but no more than eight pages, single-spaced, citations inclusive.

Final Examination (20%):

This take-home final examination asks a few questions that require thoughtful, detailed responses based on the lectures and readings, terminology, concepts, and models from the second half of the semester. The questions will also require original thought so that the participant goes beyond mere recitation toward a unique solution. This paper will be at least six-pages in length, citations inclusive, but not more than eight pages, single-spaced. Your paper should be attached in a Word document (normal margins and 12-point Cambria font) to an e-mail and sent to gbeebe@westmont.edu.

Please note the following requirement for submission of the Final Exam:

1. Your paper should be attached in a Word document (normal margins and 12-point Cambria font) to an e-mail and sent to gbeebe@westmont.edu. If your name is Gayle Beebe, the attachment should read GBeebeTLFinal.
2. The final examination should answer each question in detail. This paper will be at least six-pages in length, citations inclusive, but no more than eight pages, single-spaced, citations inclusive.

Evaluation and Grading:

The class will be graded as follows:

Exceptional:	A or A-
Superior:	B+, B or B-
Good:	C+, C or C-
Poor quality/still passing:	D+, D or D-
Unacceptable Below Passing:	F

Grade Scale:

A+	96—100
A	92—95
A-	90—91
B+	86—89
B	82—85
B-	80—81
C+	76—79
C	72—75
C-	70—71
D+	66—69
D	62—65
D-	60—61
F	Below 60

Grades will be determined by performance in class, on essays, on the group project and on exams. In addition, your performance will be evaluated on the consistency of your attendance, your achievement on assignments, and your participation in class (especially the quality of your participation).

Attendance/Participation:	10%
Weekly Executive Summaries on Readings:	20%
Leadership Portfolio:	10%
Editorial Position Papers:	10%
Case Studies:	10%
Midterm Exam:	20%
Final Exam:	<u>20%</u>
	100%

Course Schedule

Session #1: “Developing Your Philosophy of Leadership and the Importance of Principle #1:Character”

Introduction, overview of course, syllabus review, leadership styles in the local church, and first lecture.

Readings:

- (i) Beebe, Foreword, Preface, Introduction and Principle 1.
- (ii) Clinton, R. Introduction.
- (iii) Engstrom, chs. 5—9.
- (iv) Scripture: Proverbs 1—2; John 14:26; John 15:4; I Cor. 1:21—22; Galatians 5:25; Philippians 1:11.
- (v) Case Study Overview.

Session #2: “The Nature of the Church as An Organization”

Overview of the Nature of the Church.

Readings:

- (i) Dulles, Avery. *Models of the Church, #1*.
- (ii) Engstrom, T. *The Making of a Christian Leader*, ch. 1—4.
- (iii) George and Logan. *Leading and Managing Your Church*, ch. 1.
- (iv) Rush, ch. 1.
- (v) Scripture: Proverbs 3—4; Psalm 16:10—11; 2 Cor. 3:17; Col 3:23; 1 Peter 3:18.

Session #3: “Leadership Principle #2, Threshold Competencies including Developing and Communicating Vision and Strategy.”

12 Threshold Competencies.

Readings:

- (i) Beebe, Principle #2.
- (ii) Clinton, ch. 2.
- (iii) Rush, ch. 8.
- (iv) Case Study #1.
- (v) Scripture: Proverbs 6; Psalms 139:16—17; I Cor. 1:30; I Peter 5:6—7;

Session #4: “Level 5 Leadership: Good is the Enemy of the Great”

Level 5 Leadership

Readings:

- (i) Collins, chs. 1—2.
- (ii) DePree, pp. 23—52.
- (iii) Dulles, *Models of the Church, #2*.
- (iv) HBR, *On Leadership: Level 5 Leadership*.
- (v) Scripture: Proverbs 5; John 10:10; Gal. 4:6—7; Gal. 4:6—7; Eph. 3:19; I John 4:17.

Session #5: Leadership Principle #3: Building an Effective Leadership Team, the Importance of Team Chemistry and Developing People who are Effective in Ministry”

Readings:

- (i) Beebe, Principle #3.
- (ii) Clinton, ch. 4.
- (iii) Drucker, chs. 5.
- (iv) Engstrom, ch. 12.
- (v) Rush, chs. 4, 9, 12

(vi) Case Study #2.

(vii) Scripture: Psalm 91:1—2; Prov 7; John 4:10; Romans 8:1—6; Romans 8:33—34; Eph. 1:4; Col. 3:10; Heb 4:6; Heb 9:28.

Session #6: Authentic Leadership:

Readings:

(i) Collins, ch. 3.

(ii) DePree, pp. 53—80.

(iii) Dulles, *Models of the Church*, #3.

(iv) HBR, *On Leadership*, “Discovering Your Authentic Leadership.”

(v) Scripture: Psalm 9:10—11; Proverbs 8—10; Leviticus 19:32; II Cor. 4:16—17; Gal 5:13.

Session #7: “Leadership Principle #4: Strategic Leadership and the Realities of Culture, Context, Vision, Behavior, and Management”

Readings:

(i) Beebe, Principle #4.

(ii) Drucker, chs. 6—7.

(iii) Dulles, *Models of the Church*, #3.

(iv) DePree, pp. 80—89.

(v) Rush, ch. 3.

Session #8: Mid-term Exam

Session #9: “Leadership Principle #5: Compatibility with Organizational Mission, Setting the Strategic Direction, Governance and Best Board Practices.”

Readings:

(i) Beebe, Principle #5.

(ii) Clinton, ch. 3.

(iii) Engstrom, chs. 15—16.

(iv) Dulles, *Models of the Church* #4.

(v) HBR, *On Leadership*, “What Leaders Really Do” and “What is the Difference Between Management and Leadership?”

(vi) Rush, chs. 6, 10.

(vii) Case Study #3.

(viii) Scripture: Proverbs 15; John 3:10; John 16:13—14; Romans 12:1—2; Hebrews 2:10; I Peter 4:10.

Session #10: “The Crucibles that Shape Us and a Culture of Discipline”

Readings:

(i) Collins, chs 5—7.

(ii) DePree, pp. 109—140.

(iii) HBR, *On Leadership*, “The Crucibles of Leadership.”

(iv) Ibid., “Why Should Anyone be led by You?”

(v) Ibid., “In Praise of the Incomplete Leader.”

(vi) Scripture: Proverbs 16; Luke 12:31—32; John 14:6; I Thess. 5:8; I Peter 2:24-25; I John 2:18.

Session #11: “Leadership Principles #6 and #7: the Importance of Convictions and Connections in Effective Leadership.”

Readings:

- (i) Beebe, Principles #6 and #7.
- (ii) Drucker, chs 8—9.
- (iii) Dulles, *Models of the Church*, #5.
- (iv) Scripture: Psalm 25:8—9; Proverbs 17—18; John 5:24; John 8:12; Romans 5:10; II Timothy 1:9.

Session #12: “Change Management: Leading and Managing through Change, Resolving Conflict, and Encouraging Innovation and Entrepreneurship in Existing Ministries”

Readings:

- (i) Clinton, chs. 6—7.
- (ii) Kotter, John. *Leading Change*, Chs 1—3, 4, 6—7.
- (iii) Rush, chs 5, 11, 13.
- (iv) Case Study #4
- (v) Scripture: Proverbs 19—20; II Sam 22; Hebrews 9:1—24.

Session #13: “Finances, Resource Allocation, and Decision Making”

Readings:

- (i) Clinton, chs 5, 8.
- (ii) Drucker, “The Effective Decision.”
- (iii) Kahneman, Daniel. *Thinking, Fast and Slow* (work cited but not read—great chapter on decision-making).
- (iv) Rush, chs 7, 14.

Session #14: “Leadership Principle #8: Making an Ultimate Contribution”

Readings:

- (i) Beebe, Principle #8.
- (ii) Drucker, chs 10—12.
- (iii) Scripture: Proverbs 21—22; Romans 6:8—9; Romans 8:31—32; Romans 12.

Session #15: “The Pastor as Knowledge Worker”

Readings:

- (i) Collins, chs 8—9.
- (ii) Drucker, chs 13—15.
- (iii) Peterson, Eugene. *Pastor* (work will be cited but not required reading).
- (iv) Herbert, George. *The Country Parson* (work will be cited but not required reading).
- (v) Case Study #5.
- (vi) Scripture: Proverbs 23—24; Romans 3:27; Eph. 2:8—9; II Tim 1:7.

Session #16: Final Exam.

Select Bibliography

- Augustine. *Against the Academicians*.
- Augustine. *City of God*.
- Augustine. *The Confessions*.
- Beebe, Gayle. *The Shaping of an Effective Leader*.
- Foster, Richard and Gayle Beebe. *Longing for God: Seven Paths of Christian Devotion*.
- Benedict of Nursia. *The Rule*.
- Calvin, John. *The Institutes of the Christian Religion*.
- Collins, Jim. *Good to Great*.
- DePree, Max. *Leadership is an Art*.
- DePree, Max. *Leadership Jazz*.
- Drucker, Peter. *Classic Drucker*.
- Duhigg, Charles. *Smarter. Faster. Better*.
- Dulles, Avery. *Models of the Church*.
- Gregory the Great. *The Book of Pastoral Rule*.
- Herbert, George. *The Country Parson*.
- Herbert, George. *The Temple*.
- Kotter, John. *Leading Change*.
- Longman, Tremper.
- Peterson, Eugene. *Pastor*.
- Putnam, Robert, et. al. *American Grace*.
- Putnam, Robert, et. al. *Upswing!*
- Richter, Sandy. *Epic of Eden*.
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- Schwarz, Christian. *Natural Church Development*.
- Swindoll, Charles. *Hand Me Another Brick: Timeless Lessons on Leadership*.
- Wuthnow, Robert. *Communities of Discourse*.