

Azusa Pacific Seminary, Department of Urban and Intercultural Studies

### TUL500: Biblical Theology in an Urban Context

**(3 units)**

Asyncronous Online Delivery

 Fall 2017

Course facilitator: Viv Grigg, PhD. Email and Vsee: [vgrigg@apu.edu](mailto:vgrigg@apu.edu).

Zoom & SKYPE: vivgrigg

Office Hours at LARC Office 321: Mondays & Tuesdays, 2-10 pm

Unless travelling, I review emails daily, and attempt to grade within a week.

Technical Support: Call 1-626 815-5050 or email Support@apu.edu

*The Kingdom of God is the highest good.*

*The idea of God is the highest and most comprehensive conception in philosophy;*

*the idea of the Kingdom of God is the highest and broadest idea in sociology and ethics.*

(Rauschenbusch, 1916).

Mission and Purpose Statement of APU

*“Azusa Pacific University is an evangelical Christian community of disciples and scholars who seek to advance the work of God in the world through academic excellence in liberal arts and professional programs of higher education that encourage students to develop a Christian perspective of truth and life.”*

Master of Arts in Transformational Urban Leadership

***The aim*** *of the MA in Transformational Urban Leadership is to increase the capacity of emergent leaders among urban poor movements with wisdom, knowledge, character and skill.*

The mission of the MATUL program is to catalyze urban religious and social movements through which citizens mobilize in an attempt to achieve some transformation of their environment. The focus is exclusively on the needs and capacities of working class urban poor within the structures of the contemporary capitalist mega-city. The Church is seen to play a critical role to the extent that it forms psychologically stable, spiritually integrated, and non-exploiting persons as the human "building blocks" for a saner and more just urban society. The MATUL program aims to train a new generation of leaders capable of forging strategic linkages between Church-related organizations and community-based organizations, public agencies, private enterprises) with a view to the final goal of God’s plan: the redemption of humanity and the restoration of creation, the reconciliation of all things through Jesus Christ.

**I. Course Description**

This course builds a Biblical theology overview that connects the motif of the Kingdom of God to issues of poverty, oppression, community development and church growth in urban poor communities.

**II. Relationship to Program Outcomes**

This is the program’s “lead” course, setting the stage for thinking Christianly about interventions within slum communities. It features extensive reading, community involvement, writing, and presentation – all oriented toward the acquisition of a theological “frame” for subsequent study.

**III. Course Rationale**

*Theology*: Foundational to applying the scriptures to the issues of the urban poor is an understanding of the panorama of the scriptures, its main books and themes. However most Bible Surveys are written from Western perspectives that deal with only the spiritual but ignore the breadth of the relationship of the Kingdom of God to the social, economic and political aspects of life. This course is designed to touch on most of the books of the Bible, their themes and from them relate to themes the urban poor deal with.

*Development Theories and Issues:* Parallel to this panorama are theological themes (readings of the scriptures from the perspective of the poor, urbanization, migration, oppression, community development, land etc.) are applied to current community development philosophies.

*Praxis:* This whole degree is built around a concept of *Transformational Conversations* – conversations that link the “God conversation” and the “city conversation”. This course could anchor these at upper level urban and development theories and city leadership conversations, but instead seeks to engage the students mostly with common people in the neighborhood. Each week students will engage the local community seeking an understanding from their stories, of their cultural perspective on the week’s theme. They will seek to communicate the stories of the scripture around that theme as part of a process of dialogical communication into a pre- or post-Christian context.

Why? One of the great difficulties for those raised in the West as they enter Eastern, tribal or peasant cultures among the urban poor is the lack of skills in holistic thinking and communication. Significant in this loss is the loss of capacity to “swap” stories and recite history. Regaining such skills is critical for culture entry and for effective communication of the gospel story.

Secondly the scriptures command us to “gossip” the gospel. In the extremes of the American marketing culture - seen nowhere else on the globe - this has been degraded to marketing a product concluded with a sinner’s prayer and a cheap conversion. Evangelism, however, begins in relationship around shared stories, the stories of the culture intertwined with the stories of scripture. This is an important part of preparation for those going to join learning networks in nations where evangelism is a normal part of the lifestyle of Christians.

**III. Credit Hour Policy**

Following the ATS standards for graduate theology, to meet the identified course learning outcomes of the course, the expectations are that this 3 unit course, delivered over a 16 week term will approximate 3 hours per week direct faculty instruction (including offline videos of content. In addition, out-of-class student work will approximate 6 hours/week of reading, assignments and experiences.

**Online asynchronous** classes deliver 50% or more of their instruction in an online format but have no required live virtual meetings. Students have a timeframe for participation each week through the online portal, but only as they wish through face to face engagement. Some asynchronous courses may offer optional live sessions such as desktop video chats, but live, real-time class meetings are not required.

This means you have the option to not engage in regular class times. However community is built as people share the experiences of engagement, so some will prefer to be part of the regular dialogue being offered – the current request has been for face to face every three weeks. Existing class material are being converted form Face to Face PowerPoint presentation mode to video mode.

**III. Student Learning Outcomes**

Outcomes of graduate courses are a complex interplay of the candidate’s ability, motivation and calling, with the configuration of the information and cultural experiences of the material. At an MA level these outcomes cease to be largely determined by the instructor and move more significantly to the candidates independent study of the resources supplied. The critical paradigm shifts to “master” the field of the degree are likely to be serendipitous, times of “revelation” that catch us by surprise. But a professor does set some directions along which such experiences are likely to occur, some of which need measurement in order both to keep the student motivated and satisfy structural educational objectives. While there are likely many outcomes, it is helpful to narrow down those that are utilized for measurement to a few. Thus, by the end of this course candidates for this degree will be expected to be able to:

|  |  |  |  |
| --- | --- | --- | --- |
| **Student Learning Objective** | **Program Learning Objective** | **IDEA Objective** | **Measured by Assign’t** |
| **Cognitive (Head)** |  |  |  |
| * 1. Present an integrated but panoramic view of the Scriptures, relating significant passages to themes among the urban poor that may include: poverty, oppression, social organization, urbanization, modernization, ethnicity, justice, development, transformation, worldview, globalization, debt, etc. | 5 | Learning fundamental principles, generalizations, or theories  Gaining a broader understanding and appreciation of intellectual/cultural activity | 3 |
| * 1. Identify the major themes in the field of community development and be able to locate them to Biblical models, and particularly to the theme of the Kingdom of God. | 3 | Gaining a basic understanding of the subject (e.g., factual knowledge, methods, principles, generalizations, theories) | 1,2 |
|  |  |  |  |
| **Affective (“Heart”):** |  |  |  |
| * 1. Have experienced deep level paradigm shifts about God-related engagement with these moral and ethical issues such that students may, if they choose, invoke a lifetime of being God’s agents of change in a fallen world and ambassadors for His kingdom. | 5 |  | 4,5 |
|  |  |  |  |
| **Skills (“Hands”)** |  |  |  |
| 3.1 Are skillful in analyzing a community’s culture through a storytelling process. | 4 | Developing knowledge and understanding of diverse perspectives, global awareness, or other cultures | 6,5 |
| 3.2 Have demonstrated skills of engaging people in the pre- or post- Christian urban community in storytelling processes with a variety of themes from the Scriptures. | 4 | Developing specific skills, competencies and points of view needed by professionals in the field | 7 |

**IV. Course Materials**

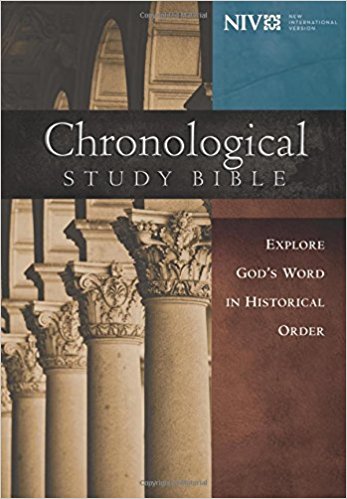
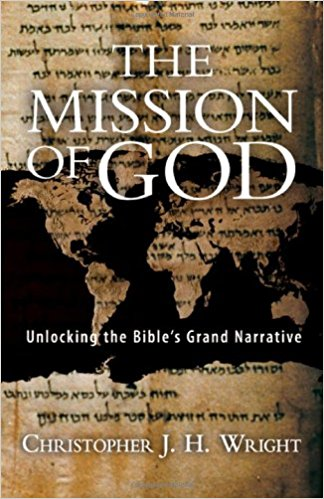
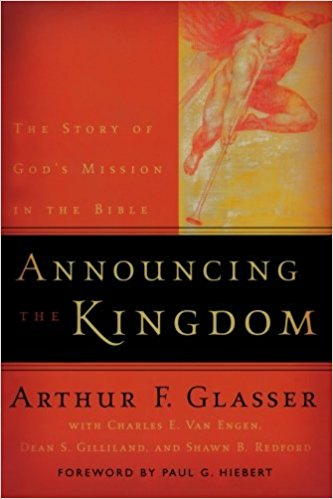
**Required**

Bellingham, G. R. (2012). *A Biblical Approach to Social Transformation.* Revised manuscript. Philadelphia, Eastern Baptist Seminary (available in the course site in Sakai).

Grigg, Viv. (2010). *Companion to the Poor*. Auckland, New Zealand: Urban Leadership Foundation. ISBN: 978-0958201971. [Amazon $19.80, kindle $9.98]

Steffan, T. (2005). *Reconnecting God's Story to Ministry.* Waynesborough, GA, Authentic Media. ISBN: 978-1-932805-06-2.

Wright, C.J.H. (2006).*The Mission of God: Unlocking the Bible's Grand Narrative****.*** IVP Academic. ISBN978-0830825714 ($31.23 on Amazon new).

Access to 25 articles on the Sakai website for the course.

**Recommended**

United Nations. (2003). *Challenge of the Slums. Global Report on Human Settlements.* ISBN:978-1-844070-37-4.

Glasser, A., Charles van Engen, et al. (2003). *Announcing the Kingdom.* Grand Rapids, MI, Baker Academic. [$16.50 Kindle] ISBN: 0801026261.

**Copyright Responsibilities:** Materials used in connection with this course may be subject to copyright protection. Students and faculty are both authors and users of copyrighted materials. As a student you must know the rights of both authors and users with respect to copyrighted works to ensure compliance. It is equally important to be knowledgeable about legally permitted uses of copyrighted materials. Information about copyright compliance, fair use and websites for downloading information legally can be found at <http://apu.libguides.com/content.php?pid=241554&search_terms=copyright>

**V. Course Calendar**

The course is structured for 16 modules, total of 120 hours of work, approximately broken 1/3 into action, 1/3 reflection on theology and 1/3 reflection on development and church growth theory.

| **Module** | **Date** | **Urban Biblical Theology** | **Parallel Models of Urban & National Development (CDS Chaps)** |
| --- | --- | --- | --- |
| 1 | 29 Aug | Introductions  Genesis 1: The City in the Garden |  |
|  | 5 Sept |  | Storytelling  Transformational Conversations Model of Doing Urban Theology |
| 2 | 12 Sept | Exodus: Nation Building  Leviticus: Jubilee | The National Development Model (1.3)  The Urban –Rural Development Conundrum (5.2,5.3)  Development as Freedom(1.7) |
| 3 | 19 Sept | The Wisdom Literature: The Poor | The Pond Model of Community  Development: Lets Go Fishing – Michael Mata |
| 4 | 26 Sept | A Hermeneutic for Understanding the City | Poverty Analysis and paradigms  Gender & Development (Part 7) |
| 5 | 3 Oct | The Prophets: Stratification & Justice | Introduction to Development Theory (2.1)  Advocacy Model in Urban Oppression (5.5) |
| 6 | 10 Oct | The Exile and Restoration: Community Organizing | Macro-Economic Models: The Phases of Capitalism, Dualism and Dependency (2.4, 2.6) |
| 7 | 17 Oct | Gospels Teaching: The Kingdom of God | Kingdom of God Models  Social Capital Model (2.14) |
| 8 | 24 Oct | Gospel Living: Incarnation Models | Church Movements Model |
| 9 | 31 Oct |  | Tools: Introduction to Community Development Tools: Community Organizing Faith Rooted CO |
| 10 | 7 Nov | Acts: Economic Community  Acts: Movement Models | Revival Movement Models |
| 11 | 14 Nov |  | Tools: Appreciative Inquiry Participatory Community Transformation (2.10) |
| 12 | 21 Nov | Colossians & Ephesians: Engaging the Powers | New Institutional Economics Model (1.11) World Systems Theory (2.8) |
| 13 | 28 Nov | The Pastoral Epistles: Diaconal Model | Neoliberalism (2.5) |
| 14 | 5 Dec | Catch up week |  |
| 15 | 12 Dec | Revelations: The Garden in the City | Presentations  Integration |

**VI. Evaluation and Assessment Activities**

You will find expanded versions of these assignments in Sakai. The most updated version will be in Sakai. All assignments are to be submitted in Sakai by the due date.

|  |  |  |
| --- | --- | --- |
| **Assignment** | **Due** | **Percent-age** |
| 1. **Readings:** 2-3 book chapters per module. Summarize or outline them (not more than 6 lines) ready to present to the class, identifying a key question and contributing to discussions. Reading and summary of each chapter should take no more than 20 minutes and demonstrate an understanding of the issues raised by the author. (relates to Learning Objective 1). | Weekly  Final integration module 13 | 12 |
| 1. **Bible Readings**: Read 2 assigned Bible chapters per day and check off on a Bible Reading chart. (Relates to Learning Objective 1). | Weekly  Pass in on 8th module  Pass in on 13th | 2  2 |
| 1. **Integrative Theology Paper:** Integrate from your reading summaries, an analysis of how the unfolding Biblical story impinges on one of the following: urban, poverty, oppression, justice, societal structures, development and other cultural issues. 7 page single spaced paper. (Learning Objective 1). | module 11 | 20 |
| 1. **Course Evaluation:** Do a one-page analysis of which paradigms in this course have most impacted you and how this may affect your future directions. (Learning Objective 2). | Module 15 | 2 |
| 1. **Online Community Forum:** Build community with the other students online, contributing to the weekly online threaded discussions, utilizing the online community building tools. | Weekly for first 12 weeks | 12 |
| 1. **Community Cultural Analysis:** Engage in weekly conversations with people in your community seeking to learn from them about the topic of the week and to communicate to them the stories of the scripture with which you have been engaging. Write up weekly and integrate these into a final analysis of the values, aspirations, goals of your community, with a parallel pathway as to which Biblical stories would best interface with these. (Learning Objective 3:1; 3:2) | Weekly report in forum  Final write up in 12th module | 10  20 |
| 1. **Presentation of Community Conversation:** Present your story-telling analysis to the class using a 5 minute presentation delivered online using power point, video, featuring artifacts of drama or artwork for critique. (Learning Objective 3:1; 3:2) . | Module 13,14 | 10 |
| 1. **Development Tools:** Practical assignments and readings to grasp development tools section of the course. | Module 5 and 10 | 10 |
| **TOTALS** |  | 100 |

**Writing Assignments:** papers are due on assigned dates in Sakai (Sakai is the final arbiter if there is a conflict of descriptions in the corse somewhere). All assignments should be:

* Times New Roman, **single-spaced** (as these are graded in Word, with the reviewer tool, double spaced is not useful), 12 point.
* Unlike historical patterns of submitting assignments for hand grading, don’t submit as pdf’s they are hard to edit online – we are now a primarily web-based universe.
* **Title your assignments with InitialsCourseNumberAssignmentName.docx**  (e.g. VGTUL500CultAnal.docx). Abbreviate these when you can.
* 1 inch margins
* Titled, name and date in upper right corner, (Do not use the APA Running Head – it is annoying. Set Page numbers in right lower corner (whenever you start a word doc).
* Use APA 6 and Endnote for formatting citations and Works Cited. Download Endnote free from APU.
* You are preparing for a life of web-based documents along with classical book publication. **Thus each major assignment should be graphically formatted using a Word Stylesheet that includes graphics**. It has to look pleasing. In postmodern style, assignments may be better with disjoint boxes per topic rather than as a flowing essay. The development of your own website and submission on that is also acceptable (discuss with professor first).
* For major assignments use a Stylesheet. **Columns, text boxes and graphics assist in creating a readable document.** Prepare for a graphically oriented web-based society.

Late assignments will be deducted 5% for each week late (1 week late = 5% deduction, 2 weeks = 10% deduction). After 2 weeks they receive a zero and Sakai will be closed. If late, please note at the top left 1 week or 2 weeks.

Assignment Options: Students interested in proposing other means (different from those outlined above) of demonstrating their comprehension, inquiry, and skill relative to the purpose(s) of this course may do so upon the instructor’s discretionary consent. Such students are to submit thorough and well-reasoned proposals (appropriate to graduate-caliber study) in sufficient time for both the instructor to review and accept or modify the proposal and the student to complete it prior to the end of the term.

# Make up and extra credit: If a student has an “excused” absence from a week’s work that delays an assignment, they may make that up within the next week. If they have no excuse from the weeks work, they will receive a 10% drop in grade if submitted the next week, and 20% if submitted two weeks later. Assignment will not be accepted three weeks late..

# Incompletes: The grade of “Incomplete” can only be given in the case of a verified personal/family emergency and with the approval of the course professor and the college dean.

**Study time:** Under ATS, the theological accrediting association, in a 16 week course, students earn one unit of credit for an average of three hours of work per week, including class time, over the length of a regular 16 week semester. The general rule of thumb is that a Module requires at least two hours of work offline for each hour the student spends in reviewing teaching material from the professor (equivalent to face to face time) each week. The aim of a course is not to kill you with stress but create a positive learning environment. Your workload should not be excessively more or excessively less, despite the drivenness of the culture around. Learning a healthy work-life balance is part of the graduate experience. Work hard, play hard!

This is one of the few courses in the MATUL that is primarily head knowledge, as it lays a broad theological framework. The course will involve a mixture of class discussion, lecture, field trips, small group discussions, handouts, documentary videos, projects, and guest speakers. Not all reading material assigned will be discussed in class; it is the responsibility of the students to follow up with the instructor on materials on which they need further clarification. Students will be divided into teams of 2- 4 members each to work on discussion questions and other class activities for the semester.

It is necessary that each student be committed to the “4 Ps” of student involvement:

* preparation (by reading and analyzing course materials)
* presence (class attendance online and attentiveness)
* promptness (on-time submission of assignments)
* participation (passionate involvement and interaction during learning sessions)

|  |  |
| --- | --- |
| **Delivery Mechanism** | **Hours** |
| Online Content Delivery   * Face to face (Zoom) * Reviewing teaching in videos or narrated powerpoints without interaction with others * Online forum | 16-20  20-30  6-10 |
| Community Engagement | 20-30 |
| Internship | 0 |
| Self-study reading and writing | 50-70 |
| Incarnational Living | 10 |
| **Total hours** | **120-160** |

**Attendance** is an essential in any learning community, as each class builds on the previous paradigms reflecting an expanding matrix of foundational to complex ideas. In an online asynchronous context that means keeping up with the weekly progressions.

**Academic Integrity:** see the academic integrity statement in the catalog. References to author and text must be included whenever the author is quoted or ideas used. This is simple respect. Use the APA6 Author-Date system. To master this go to Purdue OWL APA6 for simplified instructions. It is helpful to get a copy of EndNote from IMT or the Library for keeping your references over the years. It will do most of the formatting for you.

Grade Determination

*Graduate course grades calculated on a 100-point scale as follows:*

|  |  |  |
| --- | --- | --- |
|  | APU | |
| Grade | GPA | Numeric |
| A+ |  | Not given |
| A | 4.0 | 95-100 |
| A- | 3.7 | 92-94.99 |
| B+ | 3.3 | 89-91.99 |
| B | 3.0 | 84-88.99 |
| B- | 2.7 | 81-83.99 |
| C+ | 2.3 | 78-80.99 |
| C | 2.0 | 73-77.99 |
| C- | 1.7 | 70-72.99 |
| D+ | 0 | 69-69.99 |
| D | 0 | 68-68.99 |
| D- | 0 | 65-67.99 |
| F | 0 | 0-64.99 |
| Inc. |  |  |

**The Meaning of the Grading System**

|  |
| --- |
| 1. *Outstanding performance:* virtually perfect attendance; always prepared for class with all assignments completed; shows intrinsic interest in the class and subject, asks penetrating questions or offers thoughtful reflections in class; demonstrates exceptional intelligence and insight with unusual creativity; earns high scores on course assignments—usually the highest in the class. |
| 1. *Above average* student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality. |
| 1. *Average* or typical student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality. |
| 1. *Below average* or atypical student in terms of attendance, preparation, attitude, initiative in asking questions, time management, and assignment quality — minimally passing in performance. |
| F. *Repeat course*. Inadequate/insufficient performance. |

Satisfactory progress in the degree requires a GPA of 3.0 or above, across your courses.

**VIII. Course Policies**

**Class attendance**

Online: Students are required to join in the class forum discussions each week, with an opening statement in response to one of the questions and 2 responses to others comments later in the week in the online forums. This gives the core coherence to the online learning process.

Deadlines: All assignments for the course are to be completed and submitted on time in order to receive full credit. Late assignments will be penalized 10% or one-half grade of the total points available per assignment for each week late or portion thereof. Permission for late work is granted only by special request to your faculty. Incompletes are rare and are available only in “special or unusual circumstances” as negotiated with the instructor prior to the end of the term. See Student Handbook for policies regarding Withdrawals and grade record permanence

Advance Assistance: Students wishing feedback (comments, no grade) from the instructor regarding initial drafts of papers/presentations are invited to schedule such with the instructor sufficiently in advance of due dates to enable review, discussion, and subsequent refinement (as necessary).

For policies on Withdrawal and Grade Permanence, Academic Integrity, and Appeals and Grievance procedures refer to the Graduate Catalog and Departmental Student Handbooks as applicable.

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

In this class, collaboration is encouraged on assignments. However each assignment needs to be submitted by each person, and documentation by each party of how many hours they put in, others put in and the % and nature of workload each contributed.

It is the policy of the University that academic work should represent the independent thought and activity of the individual student. Work that is borrowed from another source without attribution or used in an unauthorized way in an academic exercise is considered to be academic dishonesty that defrauds the work of others and the educational system. Engaging in academic dishonesty is a serious offense that may result in a failing grade for an assignment, a failing grade in the course, and/or academic probation. The full academic integrity policy is available in the graduate catalog. Some of the most noteworthy forms of academic misconduct in course focusing on research and writing are as follows:

* Presenting the work of another as one's own.
* Quoting directly or paraphrasing without acknowledging the source.
* Submitting the same work or major portions thereof to satisfy the requirements of more than one course without permission from the instructor.
* Receiving assistance from others in informational research or field data collection that constitutes an essential element in the undertaking without acknowledging such assistance.
* Fabricating data by inventing or deliberately altering material (this includes citing "sources" that are not, in fact, sources).

# References to author and text must be included whenever the author is quoted or ideas used. This is simple respect. Use the APA6 Author-Date system. It is required that you get a copy of EndNote from IMT or the Library for keeping your references over the years. It will do most of the formatting for you.

# Disability Procedure: Students in this course who have a disability that might prevent them from fully demonstrating their abilities should communicate with the MATUL program director, as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

There are many available support services for graduate students including the Graduate Center, Regional Centers, Libraries, Computer Center, Media Center, Writing Center, Counseling Center, and International Center. See the Graduate Catalog for more details. In addition to these there is the Learning Enrichment Center. Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

**Satisfactory progress** in the degree requires a GPA of 3.0 or above, across your courses.

# Returns: We will attempt to grade work the week submitted though this is not always feasible. The course work and grades will be open to view two weeks after the end of the course.

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

**Support Services:** There are many available support services for graduate students including the Graduate Center, Regional Centers, Libraries, Computer Center, Media Center, Writing Center, Counseling Center, and International Center. See the Graduate Catalog for more details.

In addition to these there is the Learning Enrichment Center. Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

# Information literacy is defined as “a set of abilities requiring individuals recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information” (American Library Association, 1989). In this course, teaching and learning processes will employ the following information literacy standards, as endorsed by the American Association for Higher Education (1999), the Association of College and Research Libraries (2000), and the Council of Independent Colleges (2004). The students in this course will:

• determine the nature and extent of the information needed.

• access needed information effectively and efficiently.

• evaluate information and its sources critically and incorporates selected information into his or her knowledge base and value system.

• individually or as a member of a group, use information effectively to accomplish a specific purpose.

• understand many of the economic, legal, and social issues surrounding the use of information and accesses and uses information ethically and legally.

This course requires students to complete course assignments using resources available from the University Libraries. Research assistance and subject guides for this course are available at http://apu.libguides.com/

**Emergency procedures:** If on campus, it is highly recommended that you leave the class title, room and building location, and the APU LARC campus main phone number with family and/or other contacts you wish to be notified in case of an emergency.

**Legal Disclaimer:** This course is in constant development and may be upgraded at the professor's discretion. All effort is made to not materially change assignments once they have been begun, and if so to do so to the students' advantage. Creativity is encouraged and alternatives to assignments recognized, but normally should be negotiated beforehand. The most up to date versions of materials will be on the menu page of Sakai

**IX. Course Bibliography**

Bakke, Ray. (1997). *A Theology As Big As the City*. Downers Grove, IL: IVP Press.

Bellingham, G. R. (1987). *A Biblical Approach to Social Transformation.* DMiss thesis. Philadelphia, Eastern Baptist Seminary.

Brueggeman, W. (1997). *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis, Fortress Press.

Dyrness, William. (1991). *Let the Earth Rejoice! A Biblical Theology of Holistic Mission*. Pasadena: Fuller Seminary Press.

Ellul, Jacques. (1997). *The Meaning of the City*. Greenwood, SC: Attic Press.

Elwell, Walter & Yarbrough, R.W. (1997). *Encountering the New Testament*: Baker Book House.

Ekins, P. (1992). *A New World Order: Grassroots Movements for Global Change*. London, Routledge.

Dietrich, G. and B. Wielenga (2003). *Towards Understanding Indian Society*. Tiruvalla, CSS.

Heschel, A. (2001). *The Prophets*. New York, HarperCollins.

Grigg, V. (2004). *Companion to the Poor*. Monrovia, CA, Authentic Media.

---. (2009). *The Spirit of Christ and the Postmodern City: Transformative Revival Among Auckland's Evangelicals and Pentecostals*. Lexington, KY, Emeth Press and Auckland: Urban Leadership Foundation.

---. (2010). Conversations on Economic Discipleship. *Kingdom Economics Forum*. Wellington, New Zealand, Urban Leadership Foundation. <http://www.urbanleaders.org/matul/560CoopEconomics/economicdiscipleshipbook.pdf> , accessed Oct 10, 2010.

Glasser, A., Charles van Engen, et al. (2003). *Announcing the Kingdom.* Grand Rapids, MI, Baker Academic.

Graham, Bruce. (2010). *Becoming a Participant in God’s Story*. Prepublication

La Sor, William Sanford, David Allan Hubbard & Frederic William Bush (Eds.). (1987). *Old Testament Survey: The Message, Form and Background of the Old Testament*. Grand Rapids: Eerdmans.

Linthicum, R. C. (1991). Empowerment Through Community Organization. *Empowering the Poor: Community Organizing Among the City's "Rag, Tag, and Bobtail"* Monrovia, CA. MARC**:** 21-30.

McAlpine, T. H. (2003). *Facing the Powers: What Are the Options?* , Wipf & Stock Publishers.

Myers, B. (2003). *Walking with the Poor*. Monrovia, MARC.

Petersen, D. (1996). *Not by Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America*. Oxford, Regnum Books.

Samuel, V. and C. Sugden, Eds. (1987). *The Church in Response to Human Need.* Grand Rapids, Eerdmans.

Samuel, V. and C. Sugden, Eds. (1999). *Mission as Transformation: A Theology of the Whole Gospel*. Oxford, Regnum Books.

Sider, R. (1990). *Rich Christians in an Age of Hunger.* London, Hodder & Stoughton.

Snyder, H. (1997). *A Kingdom Manifesto.* Eugene, OR, Wipf and Stock Publishers.

Steffan, Tom. (2005). *Reconnecting God's Story to Ministry*. Waynesborough, GA: Authentic Media.

Tenney, Merrill C. (1985). *New Testament Survey*. Grand Rapids, MI: Zondervan.

Wolf, T. (2008). *India Progress Prone*. New Delhi, University Institute, S-126 Greatere Kailash I, New Delhi 110-048.

Wright, C. (2004). *Old Testament Ethics for the People of God*. Downers Grove, IL Intervarsity Press.

**M.A. in Transformational Urban Leadership (MATUL) Curriculum Map**

The MATUL program prepares graduates who can:  
1) Analyze social, economic, political systems and attendant issues to develop appropriate ministry responses.

2) Develop organizational and financial strategies to create sustainable ministry opportunities.

3) Assess and organize congregation/community for holistic ministry and community transformation.

4) Demonstrate an ability to engage culture, ethnicity/race, and gender within the urban context in order to design strategies for working among/with diverse groups and develop multicultural ministries and leadership.

5) Develop an understanding of the significant biblical and theological themes and paradigms that inform and shape ministry in the city in order to interpret and communicate Scripture meaningfully as it relates experiences of contemporary urban life.

6) Exhibit an understanding of the development of appropriate cross-cultural leadership skills and spiritual formation in the context of urban marginal communities to form or strengthen local worshiping communities.

I=Introduced D=Developed M=Mastered

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Courses | PLO 1 | PLO 2 | PLO 3 | PLO 4 | PLO 5 | PLO 6 |
| TUL 500 Biblical Theology in an Urban Context |  |  |  |  | I, D, M |  |
| TUL 506A Language and Culture Learning I |  | I |  |  |  |  |
| TUL 520 Urban Spirituality |  |  |  |  |  | I, D |
| TUL 570 Multicultural Ministry |  |  |  | I, D, M |  |  |
| TUL 592 The Synoptic Gospels |  |  |  |  | I, D |  |
| TUL 584 Contextual and Global Theology |  |  |  |  | D |  |
| TUL 531 Developing Urban Faith Communities |  |  |  |  |  | I, D |
| TUL 540 Urban Reality and Theology | I |  | I |  | D |  |
| TUL 640 Entrepreneurial & Organizational Leadership | I | I, D, M |  |  |  |  |
| TUL 671 Research Project/Thesis I | M | M | M | M | M | M |
| TUL 675 Research Project/Thesis II | M | M | M | M | M | M |
| TUL 630 Community Transformation | I, D |  |  | D |  |  |
| TUL 550 Service Among the Marginalized | D |  |  | I |  |  |
| TUL 560 Practical Theology of Community Economics | D |  |  |  |  |  |
| TUL 575 Art and Community Change | D |  | D |  |  |  |
| TUL 655 Advocacy and the Urban Environment | D |  | M |  | D |  |