**William Carey International University**/var/folders/yb/hxq_w0694hv7fbtn_45zhx0w0000gr/T/com.microsoft.Word/Content.MSO/B3E5039A.tmp**Registrar’s Office**

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## TUL520: Urban Spirituality

## Course Information

| Program | Area of Focus | Number of Credits |
| --- | --- | --- |
| MA in Transformational Urban Leadership |  | Three (3) semester hours graduate credit |
| Team Instructors | Email |  |
| Prof. Viv Grigg, PhD  Guests: Chiraphone, Dr John Hayes, Dr Oscar Owens, Dr Raineer Chu | viv.grigg@wciu.edu | Online, Thursday 5:30 – 7:30 PST |
| Updated | To do: Check location of booklists |  |
| 10.7.19 | Check video availability and determine what other videos need to be recorded. |  |

Mission and Purpose Statement of WCIU

***WCIU*** *provides innovative distance education programs to enhance the effectiveness of scholar practitioners as they serve with others to develop transformational solutions to the roots of human problems around the world.*

Master of Arts in International Development: Transformational Urban Leadership focus

***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.*

# A painting on the wall Description automatically generatedSection 1 – Overview

**Course Description**

This course expands theologies of the Holy Spirit and his work among the urban poor. It emphasizes care and nurturing of workers, practical application of the spiritual disciplines, and communicating between diverse understandings of the work of the Spirit.

**Course Rationale**

***Relationship to Rest of Program:*** Well-developed inner spirituality and knowledge of the work of the Holy Spirit and the ability to train others in areas of spirituality is a prerequisite for sustained ministry among the needy. Life within high-stress urban contexts requires a transcendent source of hope, emotional and psychological balance, a centeredness in the love of God and expressing that love – all of which are undergirded by a spiritually disciplined life.

***Disciplines:*** Candidates will be encouraged in disciplined habits that promote an urban spirituality through modules of reading, study, response and practice of spiritual disciplines. They will develop an action plan (individually or with their spouse) for the next years of spiritual formation. The course outcomes involve a focus on both personal spirituality and the impartation of spirituality to others.

***Urban Poor Spirituality:*** This is also a course defined by the context of the program - on urban poor spiritualities (a largely uncharted academic area) not a traditional course on classic Western or Catholic spiritual exercises (though these are a section of the course).  Because it is uncharted, the course participants themselves need to be encouraged through a story-telling approach to inject their knowledge of urban poor spirituality into the course processes. Urban poor spiritualities are very different from classical Western spiritualities or even much evangelical spirituality (See *Cry of the Urban Poor* chs. 15, 16 for anthropological reasons for this).

Such urban poor spirituality revolves around the Holy Spirit in the community of faith (vs the individualism and quietness of the leisured classes). It is noisy, emotional, involves frequent power encounters and healing of devastating emotional problems often taking many years, under authoritarian leadership.  For cross-cultural workers, engaging these issues of urban poor spirituality and relating these cultural characteristics to ancient Western or more middle class traditions is critical. For national leaders working with cross cultural teams this also is important.

On the other hand, Pentecostal pastors from among the urban, the poor and the working classes will be expanding their understanding to see the wider Christian field of spirituality as a critical element for long-term wholeness.  Expanding from Pentecostal thinking to classic (historical and Western) spiritual disciplines are critical for their survival and also critical for middle class students who are entering urban poor ministry in the class to cope with the stresses of incarnational ministry (in this we draw from the emergent Protestant apostolic orders).

***Spirituality from the Holy Spirit:*** Christian spirituality can be taught centered around doctrine, psychological approaches or the work of the Holy Spirit. Evangelical spirituality has always centered in movements of revival of the Holy Spirit vs. more psychological approaches derived from Catholicism or psychotherapy. There are elements of each in this course. In this course, the class will seek to move into dimensions of the work of the Holy Spirit. Sensitive contrast of the diversity of doctrinal approaches to activity of the Spirit needs be done so that diverse traditions in the class are not offended.  One of the goals of this class is that each student can freely move in the power of the Spirit, hear his voice, and exercise appropriately their spiritual gifts, in ways that maintain harmony of the Spirit across the body of Christ. (Lecturers and supporting faculty need to be aware that this may also provoke some degree of spiritual warfare during this training.  It would be wise for this course to always be team taught by people both academically learned and practically experienced in these areas of releasing people from sin and bondages into the fullness of the work of the Spirit).

***Classical Spirituality:*** Reflections on the continuity of building an intimate relationship with God in the context of the city, knowing the appropriate use and application of prayer and fasting, encountering and responding to spiritual conflict, exercising deliverance ministry, in-depth bible study, practicing the presence of God, the exercise of spiritual gifts with an attitude of servanthood, and practicing moral integrity and ethics.

***Spirituality as God in Humanness: Self Awareness and Dealing with Pain:*** This is not a counselling course but it will also further screen candidates in areas of family, psychological, emotional and spiritual wholeness and enable pastoral care for problem  areas,  compulsive sin, demonic possession, areas of bondage (this may be in relationship to leadership, narrow doctrinal bondage, work expectations within their mission, family bondages, paranoias, etc.), and enable evaluation of the candidate's spiritual maturity potential to fulfil the outcomes required for the whole program. Facilitators will sit at least twice with each person during the first Module in a process of evaluation with them outside of the classroom time, based on some questionnaires they do and working with them on defining a program for spiritual growth. The introductory Module will facilitate them into a relationship with a spiritual director for the remainder of the year.

***Psychological Testing***: Parallel to this course for those going cross-culturally for the first time, is the requirement to go through *psychological and medical pre-field screening*, as the basis of “confirmation to proceed” to the field. This is extraordinarily valuable. It is based on two different sets of testing: one that identifies your central strengths and one that probes potential areas of emotional or psychological weakness that could become liabilities on the field. A psychologist then sits with each student and discusses what has been found, the implications and what steps might be needed.

***Spirituality, Singleness and Marriage:*** Issues of sustaining and developing a healthy marriage partnership in the midst of the stresses of urban ministry and poverty are briefly engaged in the light of contextual spirituality. For single people, similarly, issues of developing a godly singleness are touched on.

***A Framework for Growth:*** Critical application of the four seasons of Christian growth to one’s own life and the lives of a selected group of people, ascertaining which season each person is in and how that contributes to their spiritual development and function within a ministry team or faith community.

**Course Delivery (or Pedagogy)**

***Practicum:*** In the practical phase of the course above, students are invited, through spiritual direction, personal experience, personal journaling and group interaction:

* to explore the nature of one’s spiritual formation
* to experiment with a variety of spiritual practices that encourage a contemplative approach to life
* to share one’s experience of these practices in a community setting
* to integrate academic and professional foundations around a center of spiritual maturity in Christ
* to examine traditional Christian practice in the light of a commitment to social justice
* to identify core idols and life patterns needing repentance, spiritual healing, and transformation
* to nurture a “rule of life” that can sustain one’s witness within slum environments

***Online Delivery:*** The teaching component of the course will utilize an asynchronous weekly environment in a virtual face to face Zoom discussion, a story-telling process of learning, building from stories of lecturers and students .There are up to 3 hours of content in presentations online weekly that may be found in **Populi**, some of which we can cover during the Zoom times, the rest of which you need to review independently. We will also have students present summaries of readings to the class.

Most of the course is dependent on your taking responsibility to do independent research and writing, utilizing both experience and local/global literature in order to accomplish the course learning outcomes. These will be submitted in the **Populi** assignments section.

***Retreat*:** Field Instructors will draw upon spiritual formation resources (see bibliography) and local retreat facilities to organize 1-2 day-long retreats. Students come to these retreats prepared to share out of their spiritual journals. These journals record responses to various Self-Examination questions, notes developed on Filipino (or Tamil or Maori) Spirituality or Slum Spirituality, and Reflections from leadership of a small group in spiritual growth – personal life reflections that can contribute to the fashioning of a rich group life and enable students to appreciate how God is forming them through individual and interpersonal experience, nature, and the urban systems in which they live and work.

**Course Lesson Titles**

The course is structured for 12 modules, total of 135 hours of work.

TUL520 Urban Spirituality Schedule, Fall

| **Module** | **Date Started** | **Topic** |
| --- | --- | --- |
| 1 | 31 Aug | Introductions and Foundations |
| 2 | 6 Sept | Spirit-Centered Spirituality |
| 3 | 13 Sept | Spirituality, Pain, Suffering & Grief |
| 4 | 20 Sept | Cross-Cultural Spirituality |
| 5 | 27 Sept | Evangelical Spirituality |
| 6 | 4 Oct | Spirituality and Being |
| 7 | 11 Oct | Poor Peoples’ Church Spirituality |
| 8 | 18 Oct | Urban Retreat &  Justice Spirituality |
| 9 | 25 Oct | Indigenous Spirituality  Dealing with the Occult |
| 10 | 1 Nov | Incarnational Spirituality |
| 11 | 8 Nov | Urban Spirituality  Presentations |
| 12 | 15 Nov | Family and Singleness Spirituality  Final Presentation Exam |

Course schedule, topics, evaluation and assignments may be changed at the instructor’s discretion.

**Course and Program Level Student Learning Outcomes**

For novices

* Understanding the Spirit of God
* Personal inventory of character, calling and giftedness.
* Critical application of the four seasons of Christian growth to one’s own life and the lives of a selected group of people.
* Issues of sustaining a healthy marriage partnership or singleness in the midst of the stresses of urban poor ministry.
* Reflections on building an intimate relationship with God in the context of the urban poverty, the city and indigenous culture
* Knowing the appropriate use and application of spiritual disciplines.
* Development of a spiritual formation plan

For experienced workers

* Moving beyond leadership to multiplying:
* Spirituality for leadership of congregations
* Spirituality for leadership of non-profits
* Spirituality for leadership of movements

For city leadership

* Spirituality as a charismatic leader
* Spiritual influence and public spirituality
* Intercession at city and national levels
  + Individual
  + Prayer Movements
* Depending on gifting, call and position
  + For apostolic leadership
  + For prophetic leadership
  + For bishopry/overseer leadership
  + For evangelistic leadership
  + For managerial leadership

***Prerequisites***

This course is based on an understanding that MATUL students in their preadmission interviews have demonstrated that they:

* have experienced Christian conversion
* are growing in the work of the Spirit
* have been exposed to the forming and leading of small discipleship groups.

If you feel you do not have this background please freely talk to the professor two weeks before class to discuss how it can be modified or if there are other routes to follow.

***For those studying prefield***

Part of this course involves pre-field screening candidates in areas of family, psychological, emotional and spiritual wholeness, evaluating if the candidate has the potential for fulfilling the outcomes required for graduation from the whole program as a movement leader. While this is to focus on positive character formation, it should also engage in defining long term solutions for identified problem areas, such as areas of compulsive sin, occult activity, areas of bondage (this may be in relationship to leadership expectations, narrow doctrinal bondage, work expectations within their mission, family bondages, psychological extremes etc). Part of this is facilitated by psych testing with the WCIU Community Counselling Center.

This is the only part of the whole program to specifically deal with family.  It requires the course facilitator visiting each family and working with them on their family spirituality values, lifestyle and goals.

The course outcomes involve a focus on both personal spirituality and the impartation of spirituality through a small group and in the church or mission.

By the end of this course, students should be able to demonstrate mastery of the following learning outcomes. The classroom assignments that the instructor will use to assess mastery are identified in the table.

|  |  |  |
| --- | --- | --- |
| Course Student Learning Outcomes | Artifact used to measure | Parallel Program Learning Outcomes |
| 1. Theological Understanding of Christian Spirituality:  Demonstrated understanding of the biblical basis of Christian pneumatology and sanctification, and phenomenological dynamics of various styles of urban Christian Spirituality. | Forum  **Project 2:** Course Reading Journal | Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry. |
| 1. Spiritual Practices: Analyzed spiritual practices, competencies, and points of view needed by ministry workers among the urban poor and marginalized and identified elements of one’s personal spirituality, its cultural and tradition roots. | **Project 3:** Self-Knowledge:  a. Values Questionnaire  b. Strengthsfinder Summary,  c. 5-fold ministries  d Rule of Life  e. Personal Evaluation  f. Dealing with pain | Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social movements among the poor. |
| 1. Fit for Urban Ministry Leadership: Evaluated through testing, areas of primary gifting, calling and capacity, resulting in development of a personal plan for spiritual growth and evaluation of personal fit for cross-cultural urban mission leadership. | **Project 3:** Self-Knowledge:  a. Values Questionnaire  b. Strengths finder Summary  c. 5-fold ministries  e. Personal Evaluation  f. Dealing with pain  g. Psych Analysis | Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social movements among the poor. |
| 1. Diverse Christian Cultural Traditions: Engaged constructively with diverse cultural and theological viewpoints about various styles of urban Christian spirituality, including: Evangelical; Pentecostal; spirituality among the poor; indigenous; cross-cultural; justice; urban; post-modern; ethnic; incarnational spiritualities. | **Project 1**: **Spiritual Disciplines**  Forum Discussions/ Topical Memory System  **Assignment 1a**: Poor Peoples Church Worship Styles  **Assignment 1b**: Guided Silent Retreat | Demonstrate an ability to design strategies for evangelism, discipleship and cultural engagement with cultural complexity in the urban context so as to develop multicultural ministries and leadership. |
| 1. Spiritual Multiplication: Have developed cross-cultural leadership sensitivities through engagement in (co-) leading a spiritual growth group among the urban poor in one’s adopted culture. | **Assignment 4a**: Urban Poor Spirituality Logs  **Assignment 4b:** Spirituality Presentation  Forum | Exhibit development of cross-cultural skills, Christian character and spiritual formation underlying leadership in religious or social movements among the poor. |

# Section 2 - Course Requirements

**Course Materials**

Course Required and Recommended Readings are listed in each of the lessons in **SECTION 3 – SCHEDULE AND EVALUATION**. Students are responsible for acquiring the required books and materials for the course by the time the course begins.

Many of the course readings are accessible free of charge electronically in the lessons.

**Books (Some chapters to be read, whole books to be browsed)**

Books covering different perspectives on spirituality

**Pentecostal**

Murphy, Ed. (2003). *The Handbook of Spiritual Warfare*. (revised and updated) Nashville: Thomas Nelson. $15.49 (A) (Can be accessed online, though not well formatted)

**Incarnational Mission**

Bessenecker, Scott. (2006). *The New Friars: The Emerging Movement Serving the World's Poor*. Downers Grove, IL: IVP. BV639.P6 B47 2006, ISBN 0830836012 $10.88 (A)

**Franciscan**

Bonaventure. (1978). *The Soul's Journey into God, The Tree of Life, The Life of Saint Francis* (Ewert Cousins, Trans.). New York: Paulist Press.

**Catholic Liberation**

Gutierrez, Gustavo. (1984). *We Drink from our Own Wells: The Spiritual Journey of a People*. New York: Orbis Books; London: SCM Press. BR600 .G8713 2003, ISBN1570754969 $18.00 (A)

**A comprehensive textbook**

Boa, Ken. (2001). *Conformed to his Image*. Grand Rapids: Zondervan. BV4501.2 .B592 2001, ISBN 031023848X $18.47 (A) (Much of this is available online).

**Theological**

Kärkäinen, Veli-Matti. (2002). *Pneumatology: The Holy Spirit in Ecumenical, International and Contextual Perspectives*. Grand Rapids: Baker. (Kindle $14.30, Paperback $18.28 (A) ISBN: 978-0801024481).

**Scripture Memory**

The Navigators. (n.d.) *The Topical Memory System.* Colorado Springs: Nav Press **ISBN:** 978-1-576839-97-3. (Order this early)

**Extended Bibliography (A Number of these we have as linked files)**

(Need to check database on which are public domain and which can be linked to websites. Check all weblinks)

Each student will be able to access much of the course materials online in Populi including chapters from most of the following:

Abeledo, Yago. (2002). The Slums: The Challenge of a Crucified People. In Franceso Pierli and Yago Abeledo (Eds.), *The Slums: A Challenge to Evangelization* (pp. 109-132). Daughters of St Paul, P.O. Box 49026, 00100 Nairobi GPO: Paulinas Publications Africa. ISBN 9966218343

Bessenecker, Scott. (2006). Voluntary Poverty of God. In *The New Friars: The Emerging Movement Serving the World's Poor*. Downers Grove, IL: IVP. BV639.P6 B47 2006, ISBN 0830836012 $10.88 (A)

Boa, Ken. (2001). Walking in the Power of the Spirit. *Conformed to his Image*. Grand Rapids: Zondervan.

Boa, Ken. (2001). Warfare with the Flesh. *Conformed to his Image*. Grand Rapids: Zondervan. ISBN 031023848X $18.47 (A)

Breen, M. (2002). Fivefold Ministries. *The Apostle's Notebook*. Eastbourne, England, pp. 161-171, 220 ISBN 1842910078 $150.90 (AU)

Brewster, E. T. and E. S. Brewster (1982). *Bonding and the Missionary Task*. 135 North Oakland Box #114 Pasadena California 91101, Lingua House.

Brother Lawrence of the Resurrection. (1982). *The Practice of the Presence of God.* Whitaker House. BX2349 .H42 1982, ISBN 0883681056 $5.99 (A)

Capaque, George N. (c2000) *PAGBUBUKAS-LOOB*: A Filipino Evangelical Theology of Spirituality. Excerpt from PhD Thesis.

Cone, James H. (2005). God and Black Suffering. *The Spirituals and the Blues. An Interpretation*. New York: Orbis Press. ML3556 .C66, ISBN 0883448432 $12 (A)

Cox, Harvey. (1995).Your Daughters Shall Prophesy. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Reading, MA: Addison-Wesley. 161-184. BR1644 .C68 1995, ISBN   020162656X $14.78 (A)

Doolittle, Benjamin R. and Micheal Farrell. The Association Between Depression and Spirituality in an Urban Clinic. *Journal of Clinical Psychiatry*, 2004; 6(3).

Examen Exercises

Flavier, Juan M. (1974). Ka Berong, Albularyo. In *My Friends in the Barrios*. Manila: New Day Publishers. ISBN 9711003171 $4.95 (AU)

Foster, Richard. (1998). *Celebration of Discipline*. New York: HarperCollins.

Grigg, Viv. (1980). *The Disciple and Self: Facets of the Inner Core of Selflessness from the Beatitudes*. Reach Communique. Urban Leadership Foundation.

---. (1985). *The Lifestyle and Values of Servants*. Auckland: Urban Leadership Foundation.

---. (2004). *Companion to the Poor*. Monrovia, CA: Authentic Media (revised and updated). BV3705.P55 G85 1990, ISBN1932805133 $11.55 (A)

---. ( 2004) To Have or Not to Have. *Companion to the Poor*. Authentic

---. (2005). An Insider's Perspective. In  *Cry of the Urban Poor*. GA, USA: Authentic Media. ch 15.

---. (2005). [Group Structures for Squatter Churches](file:///C:/Viv%20Grigg/Local%20Settings/Temporary%20Internet%20Files/Content.IE5/Readings/Group%20structure.htm). In *Cry of the Urban Poor.* GA, USA: Authentic Media. ch 13.

---. (2005). Works of the Spirit of God. In *Cry of the Urban Poor*. GA, USA: Authentic Media. BV2653 .G75 2005 ISBN  1932805125 $13.67 (A)

---. (2005). Works of the Spirit of God. In *Cry of the Urban Poor*. GA, USA: Authentic Media

---. (2006). Group Structures for Squatter Churches. *Companion to the Poor.* Authentic.

Hanks, Thomas. (1984). Basic Old Testament Vocabulary of Oppression. *God So Loved the Third World.* Maryknoll, Orbis Books. pp3-25. BS680.P47 H36 2000, ISBN 1579104673 $9.95 (A)

Ivan Illich. Missionary Poverty In *The Church, Change and Community Development*. Doulos Christou Press. http://douloschristou.com/illich accessed Nov 19, 2010.

Jocano, F. Landa. (1980). The Coming of the Gods. In *Outline of Philippine Mythology*. Manila: Centro Escolar University Research and Development Center. **ASIN** B0000EE1XN

Kärkäinen, Veli-Matti. (2002). *Biblical Perspectives on the Spirit.* Pneumatology. Grand Rapids: Baker.

Koch, Kurt. (1994). Pastoral Cases from the Field of Occultism. *Christian Counselling and Occultism* (fr German, Trans.). Grand Rapids: Kregel. BR115.P85 K613 1972, **ASIN** B0007AUMN8 $2.86 (AU) (1972)

Ligo, Arche. (1993). Liberation Themes in Philippine Popular Religiosity: A Case Study. *Voices from the Third World, XVI* (2), 117-142. ISBN 0785250263 $16.49 (A)

Murphy, Ed. (1996). Six Sin Areas and Possible DemoniZation of Christians. *The Handbook of Spiritual Warfare*. Nashville: Thomas Nelson. ISBN 0785250263 $24.99 (Thomas Nelson)

Rieblich, Ruthellen Josellson and Amia. The Psychology of Keeping a Diary. In *The Narrative Study of Lives*. BF39.4 .N38 1993 ISBN 0803948131 $34.99 (A)

Sabatier, Paul & Sweney, Jon M. (2003 (1894)). *The Road to Assisi: The Essential Biography of St Francis*. MA: Paraclete Press. BX4700.F6 S19 2003, ISBN155725401X $5.98 (A)

Sandford, John and Paula. (1985). The Forgotten Functions of Our Spirit. In *Healing the Wounded Spirit* (pp. 3-26). Tulsa, OK: Victory House, Inc. ISBN 0932081142 $27.99 (A)

## GENERAL COURSE REQUIREMENTS

### Attendance and Participation in Zoom Sessions

***Online Delivery:*** For those overseas,the teaching component of the course will utilize an asynchronous weekly environment, in a virtual face to face Zoom discussion, a story-telling process of learning, building from stories of lecturers and students .There are up to 3 hours of content in presentations online weekly that may be found in **Populi**, some of which we can cover during the Zoom times, the rest of which you need to review independently. We will also have students present readings to the class.

Students are required to attend weekly ZOOM sessions, in which they will interact with classmates with (i) discussion of their community engagement experiences and (ii) review of the weekly videos (iii) someone presents one of the assigned readings (iv) the professor will integrate ideas into wider theories. At times these become serious pastoral engagements with situations students are in. Camaraderie is built though such times.

1. Two of the last ZOOM sessions in a term will be include student presentations from selected reflection questions. Each student is to select one reflection question, and present on it. The presentations will last 7-10 minutes and will be followed by discussion.
2. Criteria for grading student participation in ZOOM sessions.
3. Participation: Students must actively engage with material through group discussion during the ZOOM session (see rubric).
4. Presentation: Student presentations will be graded according to a standard rubric.

Students are required to attend all ZOOM sessions. In the case of an absence, an 800-1000 word paper will be required on the material, to be submitted in the forum tab. Under no circumstance may students miss more than two zoom sessions.

**Other Assignments**

***Practicum:*** In the practical phase of the course above, students are invited, through spiritual direction, personal journaling and group interaction:

* to explore the nature of one’s spiritual formation
* to experiment with a variety of spiritual practices that encourage a contemplative approach to life
* to share one’s experience of these practices in a community setting
* to integrate academic and professional foundations around a center of spiritual maturity in Christ
* to examine traditional Christian practice in the light of a commitment to social justice
* to identify core idols and life patterns needing repentance, spiritual healing, and transformation
* to nurture a “rule of life” that can sustain one’s witness within slum environments

***Independent Research and Writing:*** Most of the course is dependent on your taking responsibility to do independent research and writing, utilizing both experience and local/global literature in order to accomplish the course learning outcomes. These will be submitted in the **Populi** assignments section.

***Retreat*:** Field Instructors will draw upon spiritual formation resources (see bibliography) and local retreat facilities to organize 1-2 day-long retreats. Students come to these retreats prepared to share out of their spiritual journals. These journals record responses to various Self-Examination questions, notes developed on Filipino (or Tamil or Maori) Spirituality or Slum Spirituality, and Reflections from leadership of a small group in spiritual growth – personal life reflections that can contribute to the fashioning of a rich group life and enable students to appreciate how God is forming them through individual and interpersonal experience, nature, and the urban systems in which they live and work.

# SECTION 3 – SCHEDULE AND EVALUATION

**Course Layout**

The course is structured for 12 modules, total of 135 hours of work, approximately broken 1/3 into action, 1/3 reflection on theology and 1/3 reflection on development and church growth theory.

**Course Time Estimate**

|  |  |  |
| --- | --- | --- |
| **Activity** | **Assignments** | **Est hours for average student** |
| Academic Engagement | **Asynchronous:** Viewing professors’ videos;; class presentation preparation; forum | 21 |
|  | **Synchronous:** Zoom meetings (2 hours per week) | 24 |
|  | **TOTAL:** | **45** |
| Student-Directed Activities | Required textbook Reading:  400 pages @ > 200 wpm.  400 pages browsing @ 20 pages per hr. | 31 |
|  | Community Engagement @ 2 hrs per week for 10 weeks | 20 |
|  | Research Papers: 3 hours per page | 39 |
|  | **TOTAL** | **90** |
| **OVERALL TOTAL** |  | **135** |

**Evaluation and Assessment Activities**

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

**Project 1: Corporate Spiritual Growth**

Weekly group discussions. Each week this includes a checkup with one other student on your progress through the Topical Memory System, memorizing two verses per week. *Supports outcomes 2.*

**Assignment 1a: Guided Silent Retreat**

A guided, two-day silent retreat may include group worship, private prayer, issue discussions, and academic reading and writing. Submit a summary of what you learned.

*Supports outcomes 2,4*

**Assignment 1b: Poor Peoples’ Worship**

Visit a poor people’s church and conduct a simple ethnographic analysis. *Supports outcome 4*

**Project 2: Course Reading Journal**

The readings assigned each Module are to be completed and carefully reflected upon before gathering. They review a range of spirituality perspectives that we will discuss in our class Forum. Typically, only one or two articles or book chapters will be assigned each week. Nevertheless, they are very important!  The concepts presented through the readings will correlate with the week’s topical presentation and discussion, providing us a theoretical “frame” for analyzing spiritualities.

Approximately 25 chapters of required course reading are available in Document Sharing; the other texts are available via the online library.  For each reading, identify and outline the main theme and the sub-points. Or provide a one paragraph summary and one paragraph personal response. Include a key quote (not what the author quoted from someone else, but a quote from the author), with page numbers, that you feel encapsulates the author’s thesis. The aim is not to increase your paperwork but to leave you with a permanent recollection of the key elements of the book or article. Keep these short.

Then compose a reading log. You will use Zotero <https://www.zotero.org/> throughout the degree to get the formatting right] that lists the articles/chapter (APA format) and the number of pages read. (Due weekly, graded over the course. Final submission of cumulative collation of reports in Module 12). *Supports Outcome 3,4*

**Project 3: Cross-Cultural Spirituality and Capacity**

(a) Cross-cultural Values Questionnaire *Supports outcome 4*

(b) 6-fold Ministry questionnaire *Supports outcome 3*

(c) Strengsthfinder *Supports outcome 3*

**(d) Designing a Rule of Life**

Read V. Grigg, *The Lifestyle and Values of Servants*, and chapters from S. Bessenecker, *The New Friars*. Write your own “Rule of Life” with your wife and/or team.  Keep it simple. Not too many topics. One paragraph per topic. Think through how you can be accountable to each other and a spiritual director for the values you identify.  Identify one person who you would welcome as a spiritual mentor. Discuss this person’s background and qualifications with the course facilitator. Then work with this director and the course facilitator on a plan for spiritual mentoring over the 2 years of the program. Submit final plan to course facilitator. *Supports outcome 2*

**(e) Personal Evaluation**

The demands of ministry among the poor put high levels of stress on your personal relationships. Decide what steps you can take to manage these stresses and to turn them into positive factors for growth. Using the form in the course syllabus, complete a self-evaluation as the basis for reflection and discussion with your spouse, with a core of friends or your spiritual mentor. *Supports outcome 3*

**(f) Dealing with Pain**

In a 1-2 page analytic paper, identify at least one major experience of grief, loss, bitterness, or pain that you have experienced.  Narrate the experience, identifying particular areas of pain needing healing and surrender, as well as any actions you might take to rectify broken or strained relationships. These journals will be shared with one other class member (if appropriate), the course facilitator (if appropriate), and later with a spiritual director. Students may indicate this material is inappropriate to share with others, may share with spiritual director or choose an outside counselor. *Supports outcome 3*

**Project 4:Multiplication of Spirituality**

**(a) Urban Poor Spirituality Logs**

Each day in your course journal, keep a log of things you notice in the life of your host community: (1) elements of everyday spirituality expressed through the national culture, and (2) elements of spirituality exhibited within a particular poor community. And of your involvement in forming a spiritual formation, evangelistic or disipling group with someone in your host church. Your final log will be submitted in Module 12. Students will share examples in a course Urban Poor Spirituality Log class threaded discussion. *Supports outcome 4,5*

**(b) Spirituality Presentation**

Choose one topic in the course that defines part of your spiritual growth (e. g. justice spirituality, apostolic spirituality, urban poor spirituality, your lifestyle and values, the spiritual response to pain, dealing with bitternesses…). Write an outline of how this has developed in the course, with reference to the literature and core concepts of a diagram of the processes of sanctifation. Include a discussion of how you could see this multiplied to others.

The final paper will be completed in Module 10. *Supports outcome 1,2,3,4,5*

It will be presented as your final exam in a website, or game or video done in garage band, or audacity or a narrated power point (place on Authorstream or Vimeo) presentation in Module 11 or 12. You will make a 5-7 minute audio-visual presentation introducing and explaining it using the threaded discussion tool “Assignment 4b Spirituality Presentation.” *Supports outcome 2,5*

|  |  |  |
| --- | --- | --- |
| **Assignment** | **DUE MODULE**  **(check the Populi assignments list for updates)** | **Points Possible** |
| **Project 1**: **Spiritual Disciplines**  Forum Discussions/ Topical Memory System | Most weeks | 8 |
| **Assignment 1a**: Poor Peoples Church Worship Styles | 4 | 6 |
| **Assignment 1b**: Guided Silent Retreat | 10 | 10 |
| **Project 2:** Course Reading Journal | Weekly, 12 | 20 |
| **Project 3:** Self-Knowledge:  a. Values Questionnaire,  b. Strengthsfinder Summary,  c. 5-fold ministries | 2  2  4 | 2  2  2 |
| d. Designing a Rule of Life | 9 | 15 |
| e. Personal Evaluation | 12 | 4 |
| f. Dealing with Pain | 2 | 4 |
| g. Psych Analysis | 4 | 1 |
| **Project 4**  **Assignment 4a**: Urban Poor Spirituality Logs  **Assignment 4b:** Final Exam: Spirituality Presentation | Weekly, submit in 4  11  11 or 12 | 4  12  10 |
| **Course Evaluation** | 12 | 2 |
| **Total** |  | 100 |

**Perfecting Your Style**

**Writing Assignments:** papers are due on assigned dates in Populi (Populi is the final arbiter if there is a conflict of descriptions in the course 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 (Good practice whenever you start a word doc).
* Use APA 6 and Zotero for formatting citations and Works Cited but for headings choose a stylesheet which will have its own heading formats.
* 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). **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 Populi 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.

**Faculty Grading Turnaround:** Typically, faculty will grade assignments and post grades within one week of submission.

### Grading Scale Chart with GPA

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

|  |  |  |
| --- | --- | --- |
|  | WCIU | |
| Grade | GPA | Numeric |
| A+ | 4.0 | 100 |
| A | 4.0 | 93-99 |
| A- | 3.7 | 90-92 |
| B+ | 3.3 | 87-89r |
| B | 3.0 | 83-86 |
| B- | 2.7 | 80-82 |
| C+ | 2.3 | 77-79 |
| C | 2.0 | 73-76 |
| C- | 1.7 | 70-72 |
| D+ | 1.3 | 67-69 |
| D | 1 | 63-66 |
| D- | 0.7 | 60-62 |
| F | 0 | 0-59 |
| Inc. |  |  |

**A+ Supercalifragilisticexpealidocious**

Brilliantly conceptualized, rigorously logical, graphically artistic and aesthetic, emotionally touching, rich multihued argumentation, unforgettable, new paradigms, has a rhythm and poetry in its writing, a sense of curiosity and draws you in to its progressions, no grammatical or spelling errrrors!! Generates new paradigms, explores new ideas. Beyond masters’ level. [Publishable]

**A. High quality work for a graduate student**

Work at this level is consistently [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows [clear recognition / an incisive understanding / excellent evaluation and analysis of salient issues; an excellent ability to draw relevant comparisons / examples; mastery of relevant aspects of technology introduced in class; creative application of relevant technology; sophistication in presentation and delivery of technological products]. [Work doesn’t get much better.]

**A- Strong work for a graduate student**

Work at this level is mostly [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows [good recognition/a solid understanding/thorough evaluation and analysis of salient issues; a consistent ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class; useful application of relevant technology; an ability to logically present and deliver technological products. [Work is very good, but it could be improved.]

**B+** **Competent work for a graduate student**

Work at this level is often [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows mostly adequate [recognition/understanding/evaluation and analysis of salient issues; ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class; application of relevant technology; ability to logically present and deliver technological products.] A few errors, inconsistencies, or other problems may be present. [Work is competent, but neither exceptionally strong nor exceptionally weak.]

**B** **Acceptable work for a graduate student**

Work at this level is generally [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows acceptable [recognition/understanding/evaluation and analysis of salient issues; ability to draw relevant comparisons / examples; competence in relevant aspects of technology introduced in class ; application of relevant technology; ability to logically present and deliver technological products.] but errors, inconsistencies, or other problems are present. [Work is competent but shows some flaws or difficulties.]

**C+ Minimally passing work for a graduate student**

Work at this level is occasionally [creative, original, thorough, well-reasoned, well-argued, insightful, well-written, clear, methodologically sound] and shows some signs of [recognition/understanding of salient issues; adequate reasoning; an ability to draw relevant comparisons / examples; adequate writing skills; competence in relevant aspects of technology introduced in class] but numerous errors, inconsistencies, or other problems are present. [Work shows many weaknesses or difficulties.]

**C-** **Deficient work for a graduate student**

Work at this level does not meet the minimal expectations for graduate level work. Work is [inadequately developed; flawed by errors or inconsistencies; Work lacks in [recognition/understanding of salient issues; reasoning; adequate methodology; support for arguments made; ability to draw methodologically sound; demonstration of basic skills]

**D** **Unacceptable work for a graduate student**

1. misunderstood the nature of the work required and/or 2. shows [very little recognition/understanding of salient issues; inadequate reasoning; inadequate writing skills; complete lack of support for arguments made; inappropriate methodology some level of incompleteness] Errors or inconsistencies throughout.

**F** **Incomplete / Totally inadequate work for a graduate student**

Work was turned in but was mostly irrelevant to the course; showed a poor performance in all aspects of assigned work; there was little to no evidence of mastery of relevant aspects of material; was substantially incomplete.

# SECTION 4 – IMPORTANT CLASS POLICIES

## 1. Academic Integrity

Dishonesty in academic work includes plagiarism, unauthorized collaboration or teamwork on assignments, violation of the conditions under which the work is to be done, fabrication of data, unauthorized use of computer data, and excessive revision by someone other than the student.

Plagiarism is the act of representing the work of others as one’s own. This includes copying the work of others on exams and falsifying or not noting sources in term papers, theses, and dissertations.

Plagiarism and other forms of academic dishonesty are subject to strict disciplinary action, which may include one or more of the following: loss of credit for the assignment or course; expulsion from the program of study; expulsion from WCIU. Students are expected to do their own thinking when completing all assignments, drawing upon the ideas of others and then synthesizing them in the student’s own words. Excessive copying from other sources, even if the sources are acknowledged, without adequate expression of the student’s own thinking, is unacceptable and may be considered inadvertent plagiarism, necessitating a rewriting of the paper, test, quiz, or exam.

## 2. Extensions and Incompletes Policies

Instructors manage assignment schedules as specified by the course schedule in the syllabi. Students are expected to comply with that schedule and complete all assignments by due dates. No credit will be given for an incomplete course, unless the student is granted an extension by the instructor, as described below, and the deadline for the extension is met.

Instructors have discretion in the granting of extensions for coursework for MA courses and can grant students an extension of up to 6 weeks beyond the course end date under mitigating circumstances. (Coursework extensions granted for more than one week after the end of the course requires documentation be recorded in Populi of an emergency situation that prevents the student from finishing the course on time.) The student will be charged a $50 extension fee. Students will receive an “Incomplete” as a course grade until the instructor submits their final grade. Failure to submit coursework by the extension deadline will translate automatically into a “0” on the student’s un-submitted assignment.

## 3. Reasonable Accommodation for Academic Disabilities

William Carey International University is committed to ensuring that students with disabilities receive appropriate accommodations in their instructional activities, as mandated by Federal and State law and by WCIU policy. The fundamental principles of nondiscrimination and accommodation in academic programs were set forth in Section 504 of the federal Rehabilitation Act of 1973; the Americans with Disabilities Act of 1990, Title II; and their implementing regulations at 34 C.F.R. Part 104 and 28 C.F.R. Part 35 respectively.

A student who wishes to request reasonable accommodation should submit the [WCIU Reasonable Accommodation Request Form](https://static1.squarespace.com/static/58178917d482e994ffcd43ba/t/5b7c9ff0032be481e287ce40/1534894065455/4.+WCIU+ADA+Resonable+Accomodation+Request+Form.pdf) (Click form name for link) to WCIU Student Services at: 1539 East Howard Street, Pasadena, CA 91104 or send by email to studentservices@wciu.edu.

The request should include the following:

• The nature of the disability and need for accommodation.

• The specific accommodation being requested.

• Documentation regarding the disability.

The request will be submitted to the Academic Leadership Team for review and resolution.

1. **VIDEO CONFERENCE CALL INSTRUCTIONS:**

We will be using a service called ***Zoom*** for all of our conference calls.

* You have the option to connect via your computer and video in (this is preferable, as it can helped everyone connect).
* You can also download the app and join in via video through your smartphone.
* However, in the case that you are unable to access your computer or phone, you can also call into the call (number to be provided).

If you are new and haven't used Zoom before:

1. Visit this link, the download should begin automatically: <https://zoom.us/support/download>
2. Install the file you just downloaded

If you have already installed Zoom:

1. Open the Zoom app
2. Click the "Join Meeting" button
3. Enter the Meeting ID number that is found in the Meeting Invite Email you received
4. Enter your name
5. Click "Join"

Please check the LMS to get the Meeting ID – each conference call will have its own ID

\*\*\*If you are unable to make any conference call due to an unexpected work assignment or family emergency, please note that they will be recorded. HOWEVER, you are REQUIRED to alert your instructor ahead of time that you are unable to make the phone call. Otherwise, you will be absent\*\*\*

These count towards attendance and participation.

**5. Online equipment**

For online interaction, a headphone with mouthpiece (that excludes external arguments between roommates, family noises or coffee bar background) is essential. Where there are two or more students on a link, a splitter is needed so all can use headphones. Broken computers or work lost in crashes are not considered acceptable excuses for not submitting the work. Plan on computer failure every three years. Back up your computer weekly, and major assignments daily.

# SECTION 5 – MATUL PROGRAM LEARNING OUTCOMES

*As a result of their studies in the WCIU MATUL program, graduates will be able to:*

### Epistemology: Model skill in both oral culture dialogical learning, and self-directed critical academic thinking.

Graduates will be able to initiate, manage, and modify their own learning goals and activities and to use that learning to help serve and benefit others***.*** They are scholars who can dialogue within the wisdom systems of oral cultures but who can question assumptions and weigh evidence related to theories, ideas, and practices in the formal academe.

### Research Skills: Conduct competent organization-based action-reflection urban research.

As scholar-activists, they choose appropriate research methods for the challenges at hand, conduct effective research into those challenges, and can report their findings into communities and developmental structures with which they co-work in ways that are both academically and culturally appropriate for bringing about change for transformational good.

### Biblical Theology of Holistic Ministry: Articulate the implications of Biblical meta-narratives for contemporary urban / urban poor leadership in community development and ministry.

Graduates integrate the meta-narrative of human redemption and restoration of the whole creation into urban studies fields and into their research and practice of engaging urban poor contexts and city structures.

### Building Holistic Faith Communities: Demonstrate an ability to design strategies for evangelism, discipleship and engagement with urban cultural complexity so as to multiply multicultural ministries and leadership.

Graduates can lead strategic organizational analysis that assists local organizations and movement leaders to improve engagement and delivery systems among the urban poor. They can multiply concepts, values and skills from within courses into oral cultures.

### Transformative Urban Movements: Integrate theories, principles, and practices of urban movement leadership that address development of flourishing, harmonious, resilient cities.

Graduates are able to multiply leadership and teams in social or religious movements, both in forming faith communities and in building relational and resource capacity, having a growth mindset, embracing failures, solving complex problems and multiplying socio-economic-educational-political engagements from these movements.

### Social Entrepreneurship: Creatively apply Biblical social entrepreneurship and economic principles to facilitate leadership progressions that lift people from the lower economic circuit to the upper economic circuit.

Graduates identify themselves as social entrepreneurs, able to train leaders in theologies and practice of economics that results in multiplying savings groups, fostering small businesses and a multiplicity of economic engagements, enabling individuals and groups to improve their economic status and some to move into the formal urban culture.

### Cross-Cultural Spiritual Leadership: Exhibit cross-cultural competencies, Christian character and spiritual formation required of leadership competency in religious or social movements among the poor.

Graduates model Christian character and a depth of spiritual practice, undergirding the interpersonal and intercultural leadership skills required to work in cross-cultural, and multi-level economic urban contexts in ways that foster “inside out” transformation rather than simply solving problems for people.

|  |  |
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| Home Page[Unit 1](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%201/UI1index): Introductions Foundations[Unit 2](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%203/UIindex3): Spirit-Centred Spirituality[Unit 3](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%204/UIindex4): Spirituality and Suffering[Unit 4](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%202/UI2index): Cross-Cultural Spirituality [Unit 5](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/UI5index) Evangelical SpiritualityUnit 6: Spirituality and BeingUnit 7a  [Poor Peoples' Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2010/UIindex10)Unit 7b: [Dealing with the Spirit World](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/14.%20Spirituality%20and%20the%20Occult/UIindex14-1) & PresentationsUnit 8: [Urban Spirituality Retreat](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%208/UIindex8) & [Justice Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%207/UIindex7)Unit 9: [Indigenous Spiritualities](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2012/UIindex12)Unit 10 [Incarnational Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2011/UIindex11) & Urban Apostolic Orders *Unit 10b:* [*Urban Spirituality*](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%209/UIindex9) (Thanksgiving - No class)Unit 11: [Singleness and Marriage Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2013/UIindex13) *Unit 12: Integration and Final Presentation Exams* | **Welcome to TUL520 Urban Spirituality**  In this course we will be engaging with the depth of resources from around the world involving ministry within, among, and to the poor. Jesus began his ministry with a time to go deep in his relationship with the Father in 40 days of prayer and fasting. How fitting it is in a Christ-centered program of advanced degree preparation that we will focus on our spiritual development and the spiritual development of the urban poor, for at root poverty is a spiritual issue.  By the end of this course, Transformational Urban Leadership candidates will be expected to demonstrate:   1. **Theological Understanding of Christian Spirituality**:  Demonstrated understanding of the biblical basis of Christian pneumatology and sanctification, and phenomenological dynamics of various styles of urban Christian Spirituality. 2. **Spiritual Practices:** Analyzed spiritual practices, competencies, and points of view needed by ministry workers among the urban poor and marginalized and identified elements of one’s personal spirituality, its cultural and traditional roots. 3. **Fit for Urban Ministry Leadership:** Evaluated through testing, areas of primary gifting, calling and capacity, resulting in development of a personal plan for spiritual growth and evaluation of personal fit for cross-cultural urban mission leadership. 4. **Diverse Christian Cultural Traditions**: Engaged constructively with diverse cultural and theological viewpoints about various styles of urban Christian spirituality, **including:** Evangelical; Pentecostal; spirituality among the poor; indigenous; cross-cultural; justice; urban; post-modern; ethnic; incarnational spiritualities.   **Spiritual Multiplication**: Have developed cross-cultural leadership sensitivities through engagement in (co-) leading a spiritual growth group among the urban poor in one’s adopted culture.. In the course modules and content items below you will find links out to the Urban Leadership website which is shared by partner schools.  <http://www.urbanleaders.org/520UrbanSpirituality/index.html>(Use Guest, Password: matul2010).WCIU's Master of Arts in Urban Leadership program is granted access and use of these resources for preparing servants who work or will work among the poor. Written permission is on file with the MATUL program office. For monetarized use, further permission must be requested from Urban Leadership Foundation (http://www.urbanleaders.org/home/) by emailing admin@urbanleaders.org |

### Course Menus

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| **Module 1 Introductions and Foundations:**  **Learning Outcomes** | 1. Introductions to each other and to urban spirituality 2. Understand the Biblical basis for a theology of growth (sanctification). 3. Understand the "Four Seasons" as a framework for personal growth in the context of church growth |
| **Readings** | This week read:   1. Grigg, V. (1980)  [The disciple and self: Facets of the inner core of selflessness from the beatitudes.](http://urbanleaders.org/520UrbanSpirituality/02Foundations/beatitudes.htm) |
| [**Presentations**](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%201/presentations) | * Introductions * Download and Review Syllabus as you listen to this [videod Power Point](http://www.youtube.com/watch?v=rKquKM7VKnQ) * Review Assignments * Assign Class Roles: editor, librarian, musicians, etc * [The Encarnacao Alliance](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%201/Encarnacao%20ALliance.ppt) (if not covered in orientation) * [The MATUL Program](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/01%20Foundations/MATUL2.pptx) (if not covered in orientation)   [1. The Journey of Urban Spirituality overview (ppt with script)](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%201/IntroSpirituality.ppt)  (You will need to sign up or authorstream - it is free)  The better content is here in this video, [Urban Spirituality Intro](https://vimeo.com/user23728190/urban-spirituality-intro)  on vimeo.  (Use Guest to enter)  [2. The Beatitudes- The Aim of Christian Growth](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/01%20Foundations/2%20The%20Beattitudes-Nature%20of%20Sanct/The%20Beatitudes.htm)  Go here for the better quality [video version](https://vimeo.com/233576449) of this content  [3. The Struggle](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/01%20Foundations/3%20The%20Struggle/The%20Struggle.htm) (ppt)  4. Introduction to the Topical Memory System  Begin Memorization |
| **Group Discussion** | Engage the online Forum topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Assignments** | 1. Set up your psychological and medical tests, and discuss police clearance with the program coordinator. (For international track students, these will contribute to a decision about your permissions in module six). 2. In preparation for the next module, make time to complete the [Understanding Our Personality and Values Questionnaire](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/02%20Preparation%20to%20CC/Values2004.xls). (open it in excel, and start with the first tab (at the bottom), then fill in the questionnaire and work through to the last tab with the results). 3. Get started on your Urban Spirituality Log (assignment 4a,b,c) |

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| **Module 2 :**  **Spirit Centered Spirituality**  **Learning Outcomes** | By the end of this module you should:   * + understand the relationship of the anointing of the Spirit and ministry among the poor.   + experience the opportunity in a supportive context for prayer that breaks barriers to the work of the Holy Spirit in each others’ lives. | |
| **Reading** | Read 2-3 chapters from the following:   * Boa, K. (2001) Walking in the power of The Spirit (used by permission) from *Conformed to his image*; Grand Rapids, Zondervan.   + <http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2031>, [2032](http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2032) , [2033](http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2033) , [2034](http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2034) , [2035](http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2035) , [2036](http://www.kenboa.org/text_resources/teaching_letters/kens_teaching_letter/2036) * Karkainen, Veli-Matti (2002).  [Biblical perspectives on the Spirit](http://books.google.com/books?id=ncqkZnDSeo4C&pg=PA660&lpg=PA660&dq=Biblical%20perspectives%20on%20The%20Spirit,%20Karkainen,&source=bl&ots=CM79un1Msh&sig=Yeh5J2HT0swlC1_t8c6PnBhDQhw&hl=en&ei=9TL9TLWhFIb6sAPhurD3DQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBMQ6A).    In *Global dictionary of theology: A resource for the worldwide church*. Grand Rapids; Baker. Retrieved at p. 660. * Murphy, E. (1968). Six sin areas and the possible demonization of Christians. In [*The Handbook for Spiritual Warfare* (eBook)](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/HandbookForSpiritualWarfare.pdf) Nashville, Thomas Nelson. Go to section 54 on p. 222.   + Nee, Watchman. (1965). *The Release of the Spirit.* Box 74 - Route 2, IN 46120, USA: Sure Foundation. Read it online at WorldInvisible.com <http://www.worldinvisible.com/library/nee/5f00.0638/5f00.0638.p.htm>.   + Breen, M. (2002). [Fivefold Ministries Questionnaire](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/03%20Spirit-Centered/Questionnaire.xls) . In *The Apostle's Notebook*. Eastbourne, England, pp. 161-171, 220   + Grigg, Viv. (2005). [Works of the Spirit of God](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Works%20of%20the%20Spirit%20of%20God.htm) , In *Cry of the Urban Poor.* GA, USA: Authenti.   + Grigg, Viv (2009). [The nature of revival,](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/6NatureofRevival.htm) in *The Holy Spirit and the postmodern city: Transformative revival among Auckland's evangelicals and pentecostals*. Kexington, KY. Emeth Press. Chap 6.   + Wallace, Art. 2005. [In the Day of Thy Power](http://www.revival-library.org/index.html?http://www.revival-library.org/catalogues/cat_home.htm) from The Revival Library website www.revival-library.org. | |
| **Presentations** | View and reflect upon each presentation in preparation for the assignments and Zoom conversations linked in this module. Start with:  1. [Spirit Spirituality Video](https://vimeo.com/user23728190/SpiritSpirituality)  (See presentations link on top right for others). | |
| **Group Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. | |
| **Assignment #3:**  **Five fold Ministries Questionnaire** | | If not done in Building Faith Communities class, complete the [Fivefold Ministries Questionnaire](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/03%20Spirit-Centered/LeadershipGifts/Questionnaire.xls) (download) |
| **Notes:** | Keep up your journal and notes on cultural and urban poor spirituality. | |

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| **Unit 3 Spirituality of Suffering**  **Learning Outcomes** | **Character**: By the end of this Module students will understand leading *recovery from grief and suffering* by approaching their own past.  Past hurts will be brought before God and where possible, processes for resolution determined.  A theology of Redemptive Suffering will have been examined.  Access to literature on Redemptive Suffering and Dealing with Grief will have been identified. |
| **Reading** | For each reading, identify and outline the main theme and the sub-points. and provides a one paragraph summary and one paragraph personal response. Include a key quote (not what the author quoted from someone else, but a quote from the author), with page number, that you feel encapsulates the author’s thesis. Record this in your reading log that lists the article/chapter (APA format) and the number of pages read. Submit it to the Assignments Section on the appropriate dates.   * Sandford, John and Paula. (1985). [The Forgotten Functions of Our Spirit](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Sanford%20-%20Healing%20the%20Wounded%20Spirit.pdf).  *Healing the Wounded Spirit* (pp. 3-26). Tulsa, OK: Victory House, Inc. * [12 Step Repentance Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%204/12StepRepentanceSpirituality.pdf) * Hanks, Thomas. [Basic Old Testament Theology of Oppression](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Hanks%20-%20God%20So%20Loved%20the%20Third%20World.pdf). *God So Loved the Third World*.  Orbis Books.  (As you read consider the effects of oppression on a person's spirit). |
| **Presentations** | After fostering the passion to seek God, the beginnings of spiritual growth is in our being fully human. That happens as we bring our pain, suffering, sin and guilt to the cross, identifying each element and understanding that he carried all of these.  Then we rise to a newness of life out of those deaths, as we identify how he has positively made us. View and reflect upon each of the [Presentations](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%204/presentations)  in preparation for the assignments and conversations linked in this module. |
| **Discussion** | Engage the online forum. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of your classmates' initial response(s) to the prompt. |
| **Assignment 7: Dealing with Pain** | Complete the assignment as directed and submit to the Assignments Section. |

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| **Module 4: Cross-cultural Spirituality**  **Learning Outcomes** | After completing this module you should:   1. **Understand** possible spiritual and/or emotional dynamics during the next years of transition cross-culturally. 2. **Praxis:** Have reflected on significant new self-knowledge from the variety of instruments used in the course. |
| **Reading** | Read three of the following in preparation for the zoom discussion:   1. Browse Slimbach, Richard. 2010. *Becoming Worldy Wise: A Guide to Global Learning*. Sterling, VA: Stylus. 2. Thomas, E. and Brewster, E.S. (1982). [Bonding, and the missionary task: Establishing a sense of belonging](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/02%20Preparation%20to%20CC/Bonding/Bonding.htm)  Pasadena, CA. Lingua House. 3. Illich, I. (c1957)Read this [excerpt from Missionary Poverty](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/illich-poverty.pdf)  (download the entire document free at <http://douloschristou.com/illich>) Doulos Christou Press.a 4. Schulz, D. (n.d.) [Why the psychological assessment of Candidates is Necessary](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Why%20the%20Psychological%20Assessment%20of%20Candidates%20Is%20Necess.pdf). Unpublished paper). Missions Resource Network. 5. Robert J Priest. (2003) [Etiology of Missionary Kid (AMK) Life-Struggles](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%202/AMKStruggles.pdf). Missiology:An International Review Vol XXXI. No 2. APril 2003. 6. Archbishop Rowan Williams on the interface of Development and Religious Belief. <http://rowanwilliams.archbishopofcanterbury.org/articles.php/768/new-perspectives-on-faith-and-development> 7. O'Donnell, Kelly and Midhele Lewis O'Donnell. 1992. [Understanding and Managing Stress](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/MC%20book--ch%208%20Understanding%20and%20Managing%20Stress.pdf). *Missionary Care*. 8. Grigg, Viv. 1985. [*Why Vows of Poverty?*](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%202/WhyVowsPoverty.pdf)Urban Leadership Foundation*.a* |
| **Presentations** | View and reflect upon each presentation in preparation for the assignments and conversations linked on the left in this module.  You will need to sign up for the free access to Authorstream to access many of the PowerPoints in this program. |
| **Group Forum Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Cross-Cultural Values Inventory** | Complete your [Cross-cultural Values Inventory](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%202/PersonalityInventory/Values.xlsx) |

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| **Module 5: Evangelical Spirituality**  **Learning Outcomes** | By the end of this module you should   * Understand the nature of evangelicalism * Understand classic evangelical commitments to methodological engagement with the word and prayer and a regular discipline of life |
| **Pre-Class**  **Readings** | Have a look at the presentations page then  read two of the following or of the articles on the presentations page:   * Grigg, Viv (2004) [What is an Evangelical?](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/What%20is%20an%20evangelical.doc)  Excerpted from *The Spirit of Christ and The Postmodern City.* * Browse the summary of  Foster, Richard. (1998). [*Celebration of Discipline*](https://www.visionvideo.com/pdf/CeleOfDisc.pdf). New York: HarperCollins. (See [Critique of Celebration of Discipline](http://www.rapidnet.com/~jbeard/bdm/BookReviews/celeb.htm)  for a critique). * Extra: [Goals of Mission and the MATUL](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/Goals%20of%20Mission.docm) * Get a copy and browse Willard, D. (2002). *Renovation of the Heart*. Colorado Springs: Navpress, identifying the processes he argues for.  (There should be a DVD available at the LA centre). |
| **Presentations** | View and reflect upon each [presentation](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/presentations) in preparation for the assignments and conversations linked in this module. |
| **Assignments** | Engage the online Group Discussion topic.  Work on [Your Spiritual Formation Plan](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/SpiritualFormationPLan.doc) (Rule of Life)  Examples: [Lindsey](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/Rule%20of%20Life-1.pdf) Macdonald,  [Kim Farnham](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/Rule%20of%20Life%20-%20Kimberly%20Farnham.pdf)  (Optional Extra: [How Catholics viewed evangelical spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%205/The%20Evangelical%20Counsels%20_2_.pdf)  Read and evaluate the values progression from Catholic committed orders "of the holy" and post-Catholic evangelical congregations). |

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| **Module 6:Spirituality and Being**  **Learning Outcomes** | By the end of this module you will:   1. Evaluate motivations, emotional fitness, habits, personality dynamics and character preparation for urban ministry. 2. Begin to think through *directional spirituality* with initial thoughts on your personal *Lifestyle and Values* document. |
| **Pre-class Preparation & Readings** | Read the following, and include a discussion in your lifestyle as to the stage of faith you believe you are in, and how your temperament affects your particular spirituality.   * Fowler, James. 1995.  [Psychological Development and Faith](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/05%20Self-Analysis/Fowler-Stages%20of%20Faith.pdf). In *Stages of Faith.*HarperOne. * Goleman. 2009.  [Temperament is Not Destiny](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Goleman%20_%20Emotional%20Intelligence.pdf). In *Emotional Intelligence*.   **Directional Spirituality: Setting Goals**   * + In preparation for developing your own **Rule of Life**, or Lifestyle and Values document (see the assignment), in your journal, identify your dreams in the major areas of your life.     - Your relationship with God     - Your family life     - Your work     - Your ministry     - Your body and health, etc.   + Next identify the long-term goals that your dream represents.   + Then identify the next step towards that goal.   + Begin to pray daily, how God would use you to the maximum to extend his Kingdom. Write down anything he says.   + Draft an initial 2 year progression towards these goals for your time while studying the MATUL (see examples in assignment).   + Discuss with your spiritual mentor and reflect on what he or she advises. |
| **Presentations** | View and reflect upon each [presentation](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%206/presentations) in preparation for the assignments and conversations linked in this module. |
| **Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |

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| **Module 7a:**  **Poor Peoples’ Spirituality**  **Learning Outcomes** | By the end of this module you should:   1. Develop an understanding of essential characteristics of urban poor culture and identify derivative characteristics of spirituality. 2. Extended your theological framework for encountering the miraculous in ministry. |
| **Reading** | Read 3 of the following:   * Clinton E. Arnold. 2009. [A Collision of Worlds](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Arnold%20-%20CollisionofWorlds.pdf): Evil Spirits Then and Now. C.S. Lewis Institute. * Grigg, V. (2005).  [An Insiders' Perspective Cry of the Urban Poor](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/An%20Inside%20Perspective.htm). In *Cry of the Urban Poor.* GA, USA: Authentic Media. * Koch, Kurt. (1994). [Pastoral cases from the field of occultism](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Koch%20-%20Christian%20Counseling%20and%20Occultism.pdf). In *Christian counseling and occultism* (French, German, Translation). Grand Rapids: Kregel. * Murphy, Ed. (1996). [Six Sin Areas and Possible Demonization of Christians](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Murphy%20-%20The%20Handbook%20For%20Spiritual%20Warfare.pdf). In *The Handbook of Spiritual Warfare.* Nashville: Thomas Nelson. * Wimber, John & Springer, Kevin. (1986). [An Unlikely Healer](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Wimber%20-%20Power%20Healing.pdf). *Power Healing*. London: Hodder and Stoughton. |
| **Presentations** | View and reflect upon each [presentation](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2010/presentations) in preparation for the assignments and conversations linked in this module. |
| **Forum Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Poor People's Worship Paper** | In the beginning of our course you attended a 'poor people's' church  and to make an ethnographic analysis. Follow the directions and submit your paper to the Assignments Section. |
| **Module 7b: Dealing with the Occult**  **Learning Outcomes** | In contexts of pioneering evangelism, there is frequently engagement with occult activity. In this unit a tested academic framework is presented that enables discernment and wise engagement. |
| **Readings & Presentation** | Kurt Koch a professor of psychotherapy and of theology, wrote extensively on these issues in the 1960's with experience in the Indonesian revival and across Germany.  He created a categorization of occult phenomena, as only a German professor can. You can find several of his books online at <https://books.google.com/books?id=qJryKITDciYC&source=gbs_book_similarbooks>  Download and review the categories in Christian Counseling and the Occult.  it may have another title. We will review these in class. |
| **Assignments** | Complete your final PowerPoint presentation and finish all readings and videos. |

**Module 8:**

**Assignment 1a: Guided Silent Retreat**

**A Week of Urban Spiritual Retreat**

This week we will participate together in some guided activities based upon what we have been reading and reflecting upon these past six weeks. We will engage in a two-day overnight 'silent retreat' being guided in classic disciplines of silence. And we will retreat INTO the urban noise, reflecting upon how to intercede for great needs in the midst of chaos.

Take a break from engaging with people's spirituality in your community during this week of retreat and start again the next week. Continue to develop the [Examen](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/06%20Urban%20Sp/examen.htm)  exercises during the silent retreat and include some of your readings on a Spirituality for Doing Justice.

A guided, two-day day silent retreat may include group worship, personal counseling, private prayer, issue discussions, and academic reading and writing.

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| **Module 8b Justice Spirituality**  **Learning Outcomes** | By the end of this module you will:   1. Understand a diversity of strands of Christian justice spirituality. 2. Understand the relationship of the three main traditions of spiritual growth in urban poor ministry in the context of injustice. 3. Evaluate the effectiveness of your spiritual disciplines in enabling you to cope with the pressures of urban life in the midst of injustice. |
| **Reading** | Read 3 of the following:   * If you have not read this in the TUL500, read Grigg, Viv. (2004) With Justice for All. In *Companion to the Poor.* Authentic. * **Justice & Simplicity**: Grigg, V. [To have or not to have](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/06%20Urban%20Sp/To%20Have%20or%20Not%20to%20Have.htm). In *Companion to the poor*. Waynesboro, GA. Authentic Media * **Spirituality in Liberation Theology:** Browse Gutierrez, Gustavo. (1984).  *We Drink from our Own Wells: The Spiritual Journey of a People*. New York: Orbis Books; London: SCM Press.<<to be added>>> * **Biblical Responses to Oppression**: Hanks, T. (1984). [Basic Old Testament vocabulary of oppression](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Hanks%20-%20God%20So%20Loved%20the%20Third%20World.pdf) . In *God so loved the third world.* Maryknoll Books. pp. 2-25. * **Controlled Rage**: Grigg, V. (2010) [Revival and Enraged Engagement](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/GriggRage.pdf). *The Spirit of Christ and Postmodern City*. Urban Leadership Foundation and Emeth Press. * **The Rule of Justice & Peacemaking:** [Lifestyle and Values of Servants](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/09JusticeSpirituality/Lifestyle%20and%20ValuesJustice.ppt) * **On Activism:** Browse Deena Guzder, Shane Claiborne, Roger S. Gottlieb. (2011).  [Divine Rebels: American Christian Activists for Social Justice](http://books.google.com/books?id=UKksLv-oqzQC&pg=PA8&lpg=PA8&dq=shane%20claiborne%20Occupy&source=bl&ots=6zacTE1MMF&sig=4rRbSkCOqnf_rg9gOeWbWncuqOo&hl=en&ei=xYClTuq0L5DYiAKZ7LFK&sa=X&oi=book_result&ct=result&resnum=6&ved=0CDsQ6AEwBQ#v=onepage&q&f=false). Chicago: Lawrence Hill Books. (This is a google books preview, just select 10-15 pages of interest to you). * Salvatierra, Alexia and Peter Heltzel. (2014) Prophetic Advocacy and Public Witness. *Faith-Rooted Organizing*. Intervarsity Press.  You will use this book in her class on Advocacy so it is worth getting. |
| **Presentations** | Video: [Justice Spirituality](https://vimeo.com/vivgrigg/justicespirituality). See other presentations in box top left.  View and reflect upon each presentation in preparation for the assignments and conversations linked in this module. |
| **Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Reading Log Check Up** | How are you doing with your cumulative reading log? Post a draft of weeks 1-7. I'll not grade it but may provide comments or other feedback. |

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| **Module 9:**  **Indigenous Spirituality**  **Learning Outcomes** | By the conclusion of Module 9 you should:   * Become sensitive to the different cultural starting points and emphases in the emergence of a culturally relevant spirituality; * Be able to identify some initial patterns of discerning the core values of the culture and how they affect spirituality. |
| **Reading** | 1. Find and scan 2-4 readings about your own culture or the culture of your calling, and attach them to your forum entry.  2. For each reading or for two of the following, identify and outline the main theme and the sub-points or provide a one paragraph summary and one paragraph personal response. Include a key quote (not what the author quoted from someone else, but a quote from the author), with page number, that you feel encapsulates the author’s thesis. Record this in your reading log that lists the article/chapter (APA format) and the number of pages read. Submit the log to the Assignments Section on the apropriate date.  **Africa**   * Abeledo, Francesco Pierli and Yago. (2002). The Challenge of a Crucified People. In *The Slums -- A Challenge to Evangelization*.  Kenya: Paulines Publications Africa. ISBN 9966218343.   **US African-American**   * Cone, James H. (1972). God and Black Suffering. In *Spirituals and the Blues.* An Interpretation (pp. 52-73). New York: Seabury Press. ML3556 .C66, ISBN 0883448432   **India**   * Longchar, A. W. and L. E. Davis (1999). [Dancing with the Land: Significance of Land for Doing Tribal Theology](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/DancingLand.pdf). *Doing Theology With Tribal Resources.* Jorhat, Tribal Study Centre. ISBN 9810040245   **New Zealand**   * Darragh, Neil. (1997). A Pakeha Christian Spirituality. In *Counselling Issues,* ed. Philip Culbertson. Auckland: Accent Publications. * \_\_\_. (2000) *At Home in the Earth: Seeking an Earth-Centred Spirituality*. Auckland: Accent Publications. * Dunn, Andrew, ed. [Pakeha Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/11%20Indigenous%20Sp/pakehaspirituality_is.htm).  *Spiritual Growth Ministries Journal*, Vol 3 No 2. * Bergin, Helen and Susan Smith, eds. (2002). *Spirituality in Aotearoa New Zealand: Catholic Voices.* Auckland: Accent Publications. * Grigg, Viv. (2010). *The Spirit of Christ and the Postmodern City.* Emeth Press.ISBN0981958249 * Grigg, Viv.   [Kiwikulta](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/11%20Indigenous%20Sp/kiwikulta.doc)  (unpublished notes). * Grigg, Viv.   [Kiwi Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/11%20Indigenous%20Sp/KiwiSpirituality/Kiwi%20Spirituality.ppt)  (Power Point)   **Philippines**   * Capaque, George N. (c 2000).  [Pagbubukas-Loob: A Filipino Evangelical Theology of Spirituality](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/11%20Indigenous%20Sp/Paper%20on%20Filipino%20spirituality.doc)*.*  *Phronesis : a Journal of Asian Theological Seminary* 13(2) 2006 (2008), p. 3-30. * Flavier, Juan M. (1974).  [Ka Berong, Albularyo](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Flavier%20-%20My%20Friends%20in%20the%20Barrios.pdf). *My Friends in the Barrios.* Manila: New Day Publishers. ISBN 9711003171 * Jocano, F. Landa. (1980).  [The Coming of the Gods](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Jocano%20-%20Philippine%20Mythology.pdf). *Outline of Philippine Mythology.*Manila: Centro Escolar University Research and Development Center. * Ligo, Arche. (1993).  [Liberation Themes in Philippine Popular Religiosity: A Case Study](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Ligo_%20Liberation%20Themes..pdf) . *Voices from the Third World,* XVI (2), 117-142. ISBN 0785250263 * Demetrio, Francisco. (1968). Creation Myths among the Early Filipinos. *Asian Folklore Studies,* Vol. 27, No. 1. Nanzan Institute for Religion and Culture. pp. 41-79. * Diagrams from Lynch, Grigg on  [Filipino Value Systems](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/11%20Indigenous%20Sp/FilipinoValues.htm)  c 1974, 1984   **South America**   * Gutierrez, Gustavo. (1984). [Introduction.](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Gutierrez%20-%20We%20drink%20from%20our%20own%20wells.pdf) *We Drink from our Own Wells: The Spiritual Journey of a People.* New York: Orbis Books; London: SCM Press. BR600 .G8713 2003 ISBN 1570754969 * Hanks, Thomas. (1983).   [Vocabulary of Oppression](https://sakai.apu.edu/access/content/group/3edfa240-7366-4453-9f71-4824115f78b4/Vocaboppression.htm) . In *God So Loved the Third World*. Maryknoll: Orbis. BS680.P47 H36 2000, ISBN 1579104673 * Tamez, Elsa. (1982). *Bible of the Oppressed.* Maryknoll: Orbis. BS670 .T2613 1982, ISBN 1597525553 * Villafañe, Eldin. (1993). *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic.* Grand Rapids: Eerdmans. ISBN 0802807283   **Post-Modern**   * Grigg, Viv. (2009).  [Spirit, Kingdom and Postmodern City](http://www.urbanleaders.org/transrevival/015KingdomPostmodern.htm). In *The Holy Spirit and the Postmodern City: Transformative Revival Among Auckland's Evangelicals and Pentecostals.* Asbury, KY: Emeth Press. ISBN0981958249 * Scharen, Christian. (2006). *One Step Closer: Why U2 Matters to Those Seeking God*. Grand Rapids, MI: Brazos Press, Baker Publishing. ML421.U2 S33 2006, ISBN 1587431696 |
| **Presentations** | View and reflect upon each presentation in preparation for the assignments and conversations linked in this module. |
| **Forum Discussion** | Engage the online Group Discussion topics. |

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| **Module 10: The Disciplines of Urban Poor Apostolic Orders**  **Learning Outcomes** | By the conclusion of this module, you should have:   * ​Analyzed the nature of lifestyle, value and ministry commitments that can be renewed yearly. * Defined a framework for evaluating spirituality in relationship to wealth, poverty and simplicity. |
| **Readings** | ​Grigg, V. (2005) [Pilgrimage Among the Poor](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/10%20Incarnational%20Sp/Grigg%20Pilgimage.pdf)  *Cry of the Urban Poor.* GA, USA: Authentic Media.  Bessenecker, S. (2006). [The Voluntary Poverty of God](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/Bessenecker-The%20New%20Friars.pdf) *The New Friars: The Emerging Movement Serving the World's Poor*. Downers Grove, IL, IVP.  Phileena Heuertz and Darren Prince, [Devotional](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Devotional%20LivingMission.pdf). *Living Mission*. Chapter 6.  The attached [booklist](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/ReadingsLiving%20in%20the%20Neighborhood-%205.5%20x%208.5_Final.pdf) has many of the latest books on incarnational Ministry. |
| **Presentations** | View and reflect upon each [Presentation](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2011/presentations) in preparation for the assignments and conversations linked in this module. |
| **Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Rule of Life** | Submit your graphically designed Rule of Life paper to the Assignments Section. |

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| **Module 10b: Urban Spirituality**  **Outcomes** | By the conclusion of this module you should   1. Understand the context of urban poor spirituality and be able to analyze expected types of spirituality the context causes or requires; 2. Be able to evaluate the effectiveness of our spiritual disciplines in enabling us to cope with the pressures of urban life. |
| **Reading** | Browse one of the following urban missions texts and identify key elements of spirituality   * Bessenecker, S., Ed. (2010). *Living Mission: The Vision and Voices of New Friars*. Downers Grove, WI, Intervarsity Press. * Heuertz, C. (2008). *A Simple Spirituality*. Madson, WI, Intervaristy Press. * Heuertz, C. and C. Pohl (2010). *Friendship at the Margins*. Madison, IVP. * Pullinger, J. and A. Quicke (2007). *Chasing the Dragon*, Regal Books. |
| **Presentations** | View and reflect upon each presentation and reading in preparation for the assignments and conversations linked in this module. |
| **Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates’ initial response(s) to the prompt. |

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| Module 11: Family and Singleness Spiritualty Final Presentations Learning Outcomes | By the end of this module you should be able to:  * Reflect on issues that need to be addressed in sustaining a healthy family life when living and ministering among the poor. * Understand the effect of stress on spirituality and family by identifying three major stressors and applying changes of lifestyle or spiritual practices to cope with them. |
| Reading | Read two of the following:  * identify and outline the main theme and the sub-points. * provide a one paragraph summary * one paragraph personal response. * Include a key quote (not what the author quoted from someone else, but a quote from the author), with page number, that you feel encapsulates the author’s thesis. * Record this in your reading log   + Servants to Asia (March 12, 2004)  [Families with Servants](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/FamiliesWithServants.html).([www.servantsasia](http://www.servantsasia).org)   + John Stott on his [calling to be single](http://www.christianitytoday.com/ct/2011/augustweb-only/johnstottsingleness.html?start=2)   + Discussion on [missionary singleness](http://www.askamissionary.com/question/194)   + [A blog on Blessings](http://www.fabsharford.com/?cat=25&paged=3)   + [The role of pastors’ wives in India](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/12%20Family%20Life/pastors_wives.htm)   + Grigg, V. (1986). [*SERVANTS: A Protestant Missionary Order with Vows of Simplicity and Non-Destitute Poverty*.](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Readings/WhyVowsPoverty.pdf) Auckland: Urban Leadership Foundation. |
| Presentations | Spirituality is often seen in a different box in our mind to the stage of life and our marital status, as if they are in competition.  But if Fatherhood and motherhood are central to our understanding of spiritual leadership then we will see both singleness and marriage as developmental aspects of Gods leadership within us.   The trick is to know the stage of life and the appropriate way that status fits with that, so that life is in harmony and balance.  This topic does not fit with the topic of warfare but rather with the sense of the fullness of the Spirit as he brings the fullness of life where we express the fullness of love - when single to many, when married, particularly to a few and through them to many.  Either state can be full of his love and presence.  Of particular blessing for me were years of chosen (mostly) apostolic singleness where I could create communities of love in many places because I could love many more fully, and my sufferings did not burden a wife and children.  But leadership more widely meant family dynamics became more critical. God in his time knew to bring me the right partner. And the dynamics of raising kids define for me how to raise the family of God in each place. View and reflect upon each presentation in preparation for the assignments and conversations linked in this module.  Extend the discussion in:  * [Family Stresses in Urban Ministry](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2013/Family%20Stresses%20in%20the%20Urban%20Ministry.docx) * [The Spirituality of Apostolic Singleness](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2013/The%20Spirituality%20of%20Apostolic%20Singleness.docx) * [Lifestyle and Values of Servants Singless and Sacrifice in Marriage](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Presentations/10%20Incarnational%20Sp/Lifestyle%20and%20Values.ppt) |
| **Discussion** | Engage the online Group Discussion topics. Be certain to respond to each topic or subtopic listed. Be sure to engage a conversation with at least two of our classmates' initial response(s) to the prompt. |
| **Personal Evaluation** | **Assignment 6: Personal Evaluation**  The demands of ministry among the poor put high levels of stress on your personal relationships. Decide what steps you can take to manage these stresses and to turn them into positive factors for growth.  **Single People**: Complete the  [Singleness Questionnaire](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/ass6SinglePersonsEval.htm)  **Families or Couples:** Coping with the demands of ministry among the poor puts high levels of stress on the husband and wife relationship. Take your spouse out for 1-2 hours and discuss and document the extra stresses you face and how they affect your marriage for good and for bad. Is your marriage at a place where you fulfill the Biblical requirements of an elder or overseer?  Decide what steps you can take to manage these stresses and to turn them into positive factors for growth? Decide when you can get time together as a couple without kids or people just talking each week. Write down your conclusions and submit to the Assignments Section. |
| **Assignment 4: Urban Poor Spirituality Log** | Submit your Urban Spirituality Log. Also, make a 3-15 minute video or PowerPoint presentation and post in Module 13.  [Tools for Online Presentations](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/WebPResentations.html)   See a  [Final Presentation Grading Rubric](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Unit%2013/520PresentationRubric.xlsx) here. |

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| **Module 12: Final Integration & Presentations**  **Learning Outcomes** | Learning through action, giuded with reflection, in the presence of a supportive cluster of like-minded friends cements knowledge deeply into the emotional crevices of our heart and mind, laying a foundation for future wisdom.   * Wisdom: Intellectually and emotionally integrate the experiences of the course * Values: Through a presentation and personal story-telling confirm commitments and values that have developed in this course that may affect lifelong patterns of spiritual growth. |
| **Class Presentations** | We will use zoom for you to make your presentation.  Make sure your presentation is attached to a forum, so other class members can download it.  Briefly introduce your video presentation about your observations of spiritual development among people of poverty. Review the  [Final Presentation Grading Rubric](https://sakai.apu.edu/access/content/group/4277b756-c305-498b-accb-394735e06e5f/Rubrics/500gradingRubricPresentation.xlsx) |

**Assignments (Early version – waiting to get course pulled over for latest version)**

**Assignment 1: Pre-Course Slum Worship Styles**

SIMPLE ETHNOGRAPHIC ANALYSIS: Prior to the course attend a slum church. Write a less than one page analysis for discussion in class.

1. What was the physical context of worship?
2. What are the noticeable features of the participants?
3. Describe ten characteristics of the worship
4. Why do you think they worship in this style? What is contextually determined? What is imported?
5. **Due:** Day 1 of class

**Assignment 2: Course Readings and Reflections**

There are about 15 chapters on the CD that can be printed off to read. Other texts are in the library. Read each, identify the main theme and subpoints, perhaps by highlighting. Do a reading log (unless a longer response is requested), with the title in APA format, the number of pages read, and do either a one paragraph summary or one paragraph response, and jot down a quote with page number.

When reading a longer book, you should browse more than read each detail. Review the index, introduction and conclusion, then browse each chapter, and focus in on one or two of significance.

A total of 1000 pages reading. You have about 6 hours per week designated for this reading and reflection activity

**Due:** The early weeks of this log are to be passed in, in week 4, for review, and the whole log passed in again for grading in week 10.

### Assignment 3: Spiritual Checkup

Self-analysis is part of spirituality. Knowing the state of our soul, the nature of our being, are critical processes in understanding who we will be when mature and how we interact with the Almighty.

There are multiple facets to understanding of ourselves. It is good to use some simple ones as a starting point for discerning where we are at and starting on the lifelong journey of self-discovery. The following categories are useful.

* Personality:
  + The complex set of characteristics that identify an individual.
  + The totality of an individual’s behavioral and emotional tendencies
  + The organization of the individuals distinguishing traits, attitudes or habits.
* Character: The inner core attributes of a person’s being, morality, life habits, attitudes and actions. These attributes may include such things as honesty, gentleness, obedience, grace, anger, rage, party-loving etc.
* Values: beliefs and worldviews that guide the way you make decisions, act and relate. The things you hold as non-negotiable in life, work, family and ministry. These may be values you have chosen to hold, implicit values imparted by the culture intentionally or unintentionally.
* Giftedness: Spiritual gifts, natural gifts, areas of life and ministry you naturally enjoy, acquired skills, and areas of expertise (see assignment 4) .
* Sense of Destiny: Inner convictions from experiences with God and life that give overall meaning and direction to life. These may occur in dreams, responses to speakers, prophecies prayed over us etc.
* Spiritual Pilgrimage: the processes of encountering God over time and your current relationship with God.
* Habits of the Heart: the disciplines of your life that continue to mold who you will become.

Begin to identify these in your spiritual journal.

### Developing a Spiritual Pilgrimage Timeline

Developing a timeline helps also in perceiving the individual nature of our spiritual journey.

First break up your page (A4 landscape or bigger sheet) into 5 year periods (or decades).

Then write in critical points

* Identify the four seasons of growth in your life (Phase 1-3 of Bobby Clinton), then various subsequent seasons of maturity of life experience, perhaps following Bobby Clintons 6 phases.
* Family influences
* Divine encounters and foundational promises
* Major boundary events between phases
* Areas of Knowledge and core theological understandings
* Major paradigm shifts
* Areas of training and Mentoring
* The discovery of gifts
* Crises
* Catastrophes and points of pain or damage (and healing)
* Seasons of preparation
* Seasons of fruitfulness
* Primary life’s work
* Types of leadership
* Areas of character development

##### Spiritual Vitality Checkup

This is an exercise to quickly identify both positive and negative dynamics affecting our spirituality at the beginning of this training. Rate each of these questions on a scale of 1 to 10, 10 being perfect.

|  |  |
| --- | --- |
| **Hearing:** Are you hearing from God in your prayer life? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Receiving Blessing:** Are you aware that God is hearing you? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Sensitivity to the Spirit**: In the last days has the Spirit prompted you to do something? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| Intimacy: Are you aware of his presence? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Acceptance:** Are you aware of his love? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Dependency:** Are you relying on him for strength? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Perspective/Faith:** Are you envisaging well his sovereignty over your future? (10) or confused?(0) | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Power:** Are you regularly experiencing God working through you in power? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Companionship:** Are you in fellowship with your spouse and family and a core group, or if single with a small cluster of other believers. | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Habits:** Are you disciplined in habits of quiet time, silence, prayer, chastity, etc. | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |
| **Health and Fitness:** Are you fit and have a regular fitness regime? | [\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_]  1 2 3 4 5 6 7 8 9 10 |

Sum up your numbers and divide by 11 to get your average. Identify what three most important changes you see are needed to up your average.

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Critical Destroyers

Do you have allergies or illnesses that critically limit you? Are you responsibly adapted to these? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Are there areas of past hurt or damage or violation or catastrophe that continue to resurface that need attention? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

If so, what steps are you taking to find resolution? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Are there areas of recurrent sin and addiction that need repentance, structures of accountability and healing? (Do not write here, but make a point of discussing with a mentor).

**Assignment 4: Fivefold Ministries Questionnaire**

Breen, M. (2002). Fivefold Ministries. In *The Apostle's Notebook*. Eastbourne, England, pp. 161-171, 220.

**Due:** Day 2 of class

Read through the statements and decide as honestly as you can whether you strongly agree, agree, or disagree, and check the appropriate box. Do not linger on each item, as your first thought is likely to represent the most accurate response.

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Item No. |  | Often | Sometimes | Rarely |
| 1 | I remember names or at least where I first met someone |  |  |  |
| 2 | I have expressed my feelings about God as pictures or analogies |  |  |  |
| 3 | My ability to present Scripture clearly and accurately has been commented on |  |  |  |
| 4 | I can be counted on to contribute original ideas |  |  |  |
| 5 | I find myself talking about my faith to the people I meet |  |  |  |
| 6 | I get frustrated when I feel I'm not experiencing ‘new' things as a Christian |  |  |  |
| 7 | When I communicate biblical truths to others, I see resulting changes in knowledge, attitudes, values or conduct |  |  |  |
| 8 | I share what knowledge I have with others |  |  |  |
| 9 | I have an urge to share thoughts with people that I felt when I prayed and I have been told they meant something or were relevant to the person's current situation |  |  |  |
| 10 | I get upset at other people's difficulties and problems even if I haven't experienced them myself |  |  |  |
| 11 | I have a strong sense of what God wants to say to people in response to a particular situation |  |  |  |
| 12 | I enjoy studying the Scriptures and find that I get fresh insights that people find interesting and helpful |  |  |  |
| 13 | When reading the Bible I am more able to grasp the wider picture or message than the specific details |  |  |  |
| 14 | I like to share what I believe |  |  |  |
| 15 | I have been successful in developing Christian discipline in others |  |  |  |
| 16 | I'll try things out if it will encourage others to do the same |  |  |  |
| 17 | I am quick to help when help is needed and often do things which I see need to be done without even being asked |  |  |  |
| 18 | I have been able to spot a 'person of peace' who is ready to receive a word from God and have seen a positive response |  |  |  |
| 19 | I have a clear vision and others have said that they feel confident to go along with me |  |  |  |
| 20 | I try explaining things in different ways if people are finding a concept difficult to grasp or understand |  |  |  |
| 21 | I think before I speak |  |  |  |
| 22 | I really fear that people I know will not be saved |  |  |  |
| 23 | I like to be clear and decisive when speaking about what I believe God has said to me |  |  |  |
| 24 | I am by no means an expert on Scripture, but I can grasp the point of a passage quite quickly |  |  |  |
| 25 | I get frustrated and even depressed at the lack of faith or understanding of others around me |  |  |  |
| 26 | People tell me that the things I say often help them to try new things for God |  |  |  |
| 27 | I am interested in living and working overseas or among people from a different culture |  |  |  |
| 28 | I am good at listening and taking in what people say |  |  |  |
| 29 | I have contrived situations so that non-Christians are prompted to ask spiritual questions |  |  |  |
| 30 | I have helped fellow believers by guiding them to relevant portions of the Bible |  |  |  |
| 31 | I get excited when I discover new understanding, insights and applications of God's word |  |  |  |
| 32 | I have reminded people of the foundations of their faith |  |  |  |
| 33 | Despite not enjoying the nitty-gritty details of the leadership, I still often end up leading things |  |  |  |
| 34 | People have told me that I have helped them be restored to the Christian community |  |  |  |
| 35 | I feel that I know exactly what God wants to do in ministry at a specific point in time |  |  |  |
| 36 | I dig out information and passages to explain a concept |  |  |  |
| 37 | I mix easily with a wide variety of people without having to try to be one of them |  |  |  |
| 38 | I have a deep concern to encourage people towards spiritual growth and achievement |  |  |  |
| 39 | I try to think of different ways of expressing the truth to gospel |  |  |  |
| 40 | Friends ask me to help clarify a situation or scripture |  |  |  |
| 41 | I am quite persuasive when encouraging people to examine their spiritual motives |  |  |  |
| 42 | I empathize with those who are hurting or broken and can support them through their pain to wholeness |  |  |  |
| 43 | When in a group, I am the one others look to for vision and direction |  |  |  |
| 44 | I enjoy being with non-believers because of my desire to win them to Christ |  |  |  |
| 45 | I will see a job through to the end so that no one has to pick up the pieces after me |  |  |  |
| 46 | My prayers surprise me with their clarity and unexpected direction |  |  |  |
| 47 | People comment that they remember what I tell them about God |  |  |  |
| 48 | I *expect* opportunities for witnessing to arise rather than react in surprise when they occur |  |  |  |
| 49 | I desire the gift of healing in greater measure (that the Lord would heal others through me) |  |  |  |
| 50 | The things I say in a spiritual context make people feel uncomfortable |  |  |  |
| 51 | I have enjoyed relating to a certain group of people over a period of time, sharing personally in their successes and their failures |  |  |  |
| 52 | People have told me that I have helped them learn biblical truth in a meaningful way |  |  |  |
| 53 | I have led someone to a decision for salvation through faith in Christ |  |  |  |
| 54 | God has enabled me to reveal specific things which have happened or meant something at a later date |  |  |  |
| 55 | There have been times when I felt sure I knew God's specific will for the future growth of his work, even when others have not been so sure |  |  |  |
| 56 | People have told me that I have communicated timely words or pictures which must have come directly from the Lord |  |  |  |
| 57 | People call on me to help those who are less fortunate |  |  |  |
| 58 | I get great satisfaction from studying the Bible and sharing my insights with others |  |  |  |
| 59 | Others have suggested that I am a person of unusual vision |  |  |  |
| 60 | Non-Christians have noted that they feel comfortable when they are around me, and that I have a positive effect on them towards developing a faith in Christ |  |  |  |
| 61 | I am willing to challenge or confront people in order to help them mature |  |  |  |
| 62 | I regularly need to get space alone or long periods of time out to reflect, pray and think |  |  |  |
| 63 | I have just suddenly known something about someone |  |  |  |
| 64 | I enjoy taking notes when someone is speaking and pay close attention to the details of what they are saying |  |  |  |
| 65 | I am faithful in providing support, care and nurture for others over long periods of time, even when others have stopped |  |  |  |
| 66 | I enjoy mentoring individuals |  |  |  |
| 67 | I enjoy relating stories and sharing my experiences |  |  |  |
| 68 | I enjoy coming up with new and original ideas, dreaming big and thinking about visions for the future |  |  |  |
| 69 | I find non-Christians ask me questions about my faith in Christ, and my church involvement |  |  |  |
| 70 | I can accurately assess a person based on first impressions and know instinctively when something is not quite right |  |  |  |
| 71 | I like to provide a safe and comfortable environment where people feel they are welcome, that they belong, are listened to and cared for |  |  |  |
| 72 | I would like to start a church or a new ministry in an area which is not catered for at present |  |  |  |
| 73 | I have a heart to share my faith and to pray for those in my work and neighborhood who do not attend church |  |  |  |
| 74 | When I hear about situations of need I feel burdened to pray |  |  |  |
| 75 | I like to help churches, organizations, groups and leaders become more efficient and often find myself thinking about how things function |  |  |  |
| 76 | I enjoy spending time studying Scripture and prefer to do so systematically |  |  |  |
| 77 | I look for opportunities to socialize and to build relationships with non-Christians |  |  |  |
| 78 | People come to me to ask me my opinions on particular parts of the Bible or to answer their queries |  |  |  |
| 79 | I find that people trust me and come to me regularly, wanting to chat and looking for my advice, prayers and help |  |  |  |
| 80 | I can clarify goals, develop strategies, and use resources effectively to accomplish tasks |  |  |  |

Now transfer your answers to the score sheet on the next page and add up your totals.

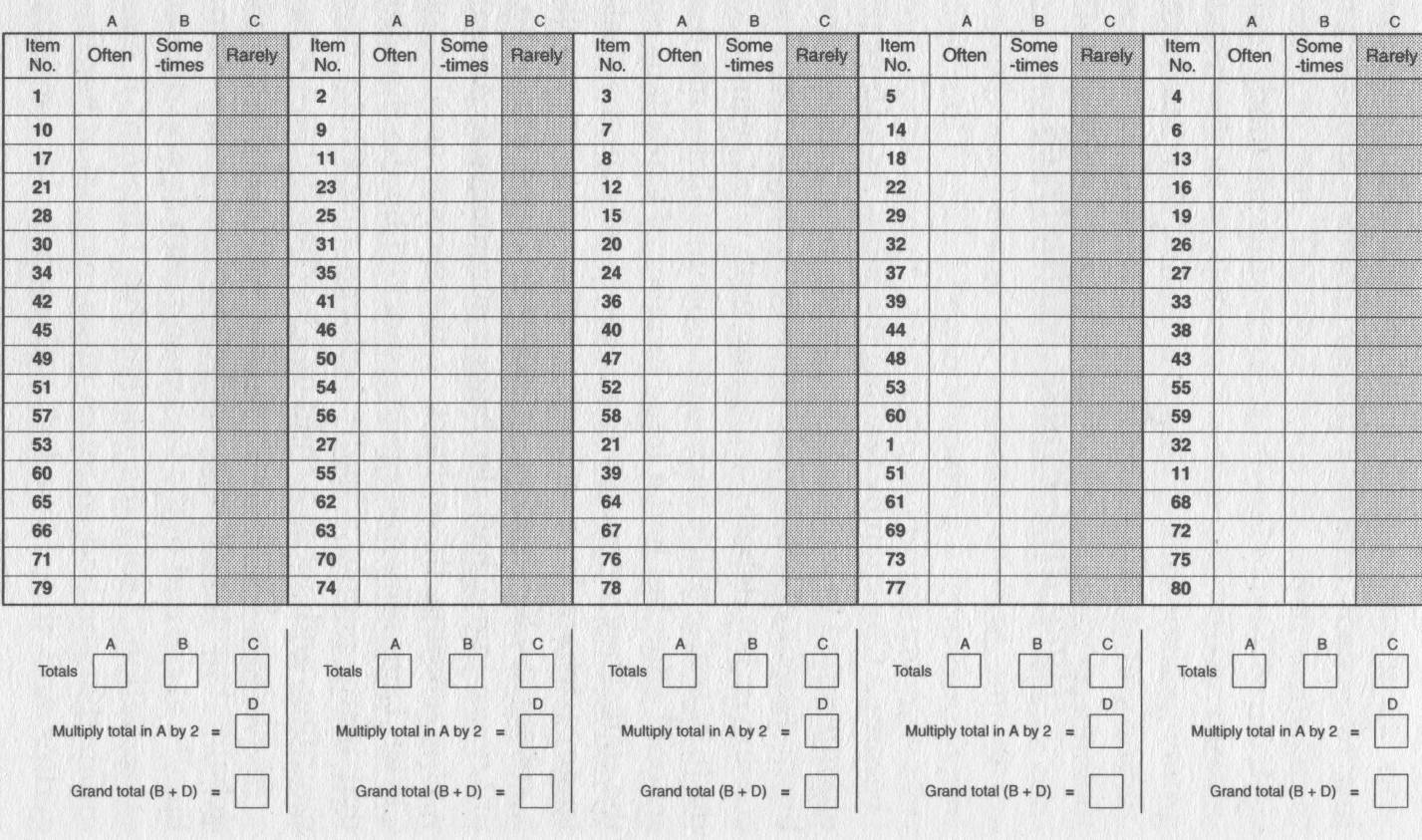
Place a check against each item number for which you answered 'often' or 'sometimes' (the 'rarely' answers are not counted, but you may wish to use the shaded column for 'rarely' to keep tabs on which answers you have transferred from the question sheet).

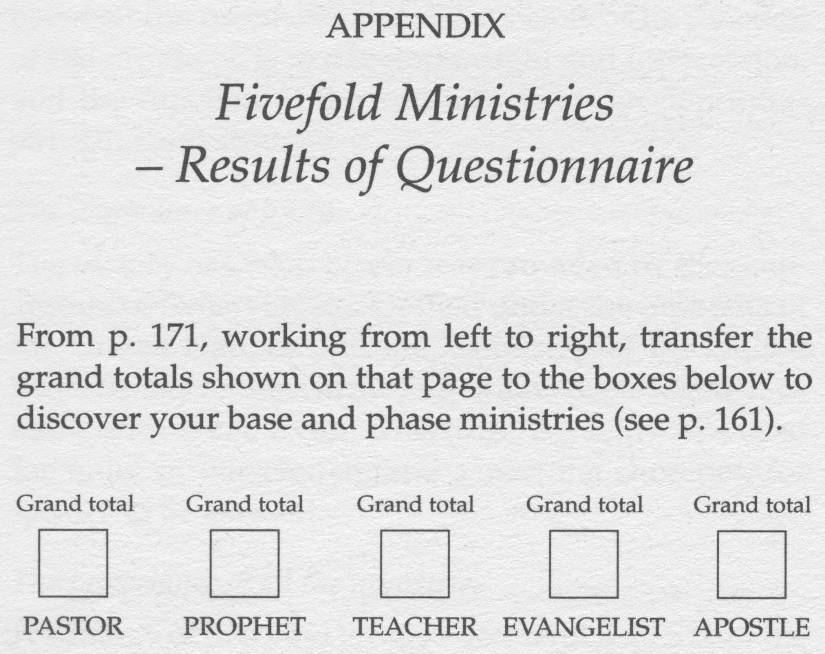
Note that some questions occur more than once in the columns on the score sheet.

Finally, add up the number of 'often' ticks, double the answer and add to the number of ticks for 'sometimes'.

Please refer to the appendix to discover which of the five ministries you are currently operating in.

Remember this is only a snapshot. If you want to use the questionnaire to provide a more accurate picture, you will have to use it on several occasions in the future and keep your results to compare. I think that if you answered the questions two or three times a year for two or three years, you would begin to get a clear picture of both of your base ministry and of the phases you were most regularly visiting.





**Assignment 5: Kiwi Spirituality and Migrant Poor Spirituality Logs**

Each day in the back of your journal keep a log of two things you notice:

* elements of Spirituality that are defined by Pakeha or Indian or Kenyan or --- Culture
* elements of Spirituality defined by Migrant/Urban Poverty

Integrate these into three to five page papers each in preparation for the retreat. Pass in at this retreat for marking. Search in the library or at other schools for other material on Kiwi spirituality, (recognising that that term is not always used). Where possible integrate any references, so that your reflections are both from in the field and from the literature. During the retreat these will be integrated into collective papers and presentations by groups. Ideally, one of these integrated documents will be published.

**Due:** Submit one week before the retreat

**Assignment 6 : Designing Your Own Rule of Life**

Read the *Lifestyle and Values of Servants*, and Scott Bessenecker, *The New Friars*.

Write your own Lifestyle and Values with your wife and/or team. Keep it simple. Not too many topics. Think through on how you can be accountable to each other and a spiritual director for the values you identify. Discuss with your spiritual director.

**Due:** Submit in week 6.

**( See samples of Tori et al on web)**

**Assignment 7a: Husband/Wife Evaluation**

Coping with the demands of ministry among the poor puts high levels of stress on the husband and wife relationship. Take 1-2 hours and discuss and document the extra stresses you face and how they affect your marriage for good and for bad. Is your marriage at a place where you fulfill the Biblical requirements of an elder or overseer? Decide what steps you can take to manage these stresses and to turn them into positive factors for growth? Decide when you can get time together as a couple without kids or people just talking each week.

**Due:** Day 5 of the first week’s course.

**Assignment 7b: Single Person’s Self-Evaluation**

Rate yourself on a scale of 1 to 5. This is not a scientific psychological analysis but the basis for reflection and discussion with a core of friends or your spiritual director

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | **Evaluation Item** | **First Date:** | **Need to grow()** | **FinalDate:** | **Need to Grow()** | |
|  |  | Score |  | Score |  |
| 1 | I have a good relationship with my family |  |  |  |  |
| 2 | I plan ahead to spend time/call my family regularly |  |  |  |  |
| 3 | I have worked through tensions with my father/mother |  |  |  |  |
| 4 | I maintain a real home environment for myself not just a place to sleep |  |  |  |  |
| 5 | I am content to remain single |  |  |  |  |
| 6 | I am at peace about looking for a husband/wife. I have trusted God to provide a godly partner for me and am careful not to make soul connections with non-believers of the other sex. Or I am committed to remain single for the sake of pioneering the Kingdom |  |  |  |  |
| 7 | Apart from natural (God-given) loneliness, I consider myself a whole person |  |  |  |  |
| 8 | I utilise my singleness to give greater energy into the Kingdom of God |  |  |  |  |
| 9 | I utilize my lack of one love to more deeply care for many people |  |  |  |  |
| 10 | I have a circle of friends who give me emotional support when I am in need |  |  |  |  |
| 11 | I have group contexts where I can meet people from whom I meet reasonably expect to find a mate if that is the way the Lord leads |  |  |  |  |
| 12 | I do not engage in counseling/ministry on my own at deep levels with singles of the other sex, and avoid soul ties that are inappropriate |  |  |  |  |
| 13 | I have learned to treat the other sex not as objects but as real people |  |  |  |  |
| 14 | I am making responsible plans for care of my elders, my future family and myself |  |  |  |  |
| 15 | I can give and receive love |  |  |  |  |
| 16 | I have memorized 20 passages from the word to use when desires overwhelm me |  |  |  |  |
| 17 | I have an accountable relationship with a peer or mentor that I can call on when faced with temptations |  |  |  |  |
| 18 | I know which situations to avoid and which to run from |  |  |  |  |
| 19 | I am careful to not be in situations of being alone in compromising contexts with someone of the other sex |  |  |  |  |
| 20 | I am often playing with children, so that if I have children in the future I will be a loving parent |  |  |  |  |
|  | **Total** |  |  |  |  |

What are the three immediate steps you can take to grow?

* 1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
  2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
  3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

These questions are derived from Viv Grigg, **The Lifestyle and Values of Servants** and from Paul J Meyers, **Personal Goal Settings.**

**Assignment 8: Dealing with Pain**

Identify any major area of grief, loss, bitterness, pain that you have experienced. Write out the experience in your journal, but thinking of the presence of Jesus with you at each step of the journey. Identify if there are things you need to release, let go of, any actions you need to take to rectify relationships. Share this with another class member and pray for each other. Later in the course discuss these further with a spiritual director. Summarize these processes in less than a page and submit to the course facilitator.

**Due:** Week 8

**Assignment 9: Spiritual Growth Plan for Duration of Degree**

Identify who you would respect as a spiritual director. Discuss with the course facilitator. Evaluate with this person if this will work. Work together with this director and the course director on a plan for spiritual direction over the course of the program. Submit to Course facilitator

**Due:** by final retreat.

**Assignment 10: Pakeha (or Filipino or …) Spirituality and Urban Poor (Migrant) Spirituality Integration**

Students meet to integrate their assignments on Pakeha Spirituality and Urban Migrant Spirituality into an integrated (set of) paper(s). Ideally (some) to be published.

**Assignment 11: Weekly Examen Exercises**

At least each week take time to work through one of the following processes of personal examination. Keep notes in your journal. These may be part of the discussions with your spiritual director.

**The Ignatian Examen of Consciousness**

The Examen is a prayer practice articulated by Ignatius of Loyola in the 16th century. It is, in short, a way of listening to our own lives and of discerning therein the presence and absence of God. It is rooted in the belief that God is constantly revealing himself to us in our experience-- the scripture of our life—and desires to speak to us through our deepest feelings and yearnings (what he called consolation and desolation). Consolation is whatever helps us to connect in love to ourselves, others, God and the universe; desolation is whatever blocks that connection. Ignatius urges us to take time at least once each day to pause and reflect on our experience.

**Some Presuppositions in Doing the *Examen***

1. God’s creating is a continual sharing of Trinitarian life with all creation "that all may be one, as Thou, Father in me, and I in Thee, that they may be one in us." (John 17:21)

2. Thus present in creation and human history, God guides us toward the full attainment of this life with God and one another in unity and peace, justice and love.

3. We humans can discern the direction of God’s active guidance in our own daily history, and can collaborate with God to promote its realization in action.

4. The sign of God’s guidance is: what produces unity and peace among people and what instills feelings of peace, love, and integrity in us. By contrast, what produces dissension and hostility in society and selfishness and vengeance in us is a sign of the presence and activity of evil. (See Galatians 5:13-26)

**Steps in Making the *Examen***

1. We begin by quieting ourselves. Become aware of God’s goodness, the gifts of life and love. Be thankful.  Recall that without faith, the eye of love, the human world seems too evil for God to be good, for a good God to exist.

2. Pray for the grace to see clearly, to understand accurately, and to respond generously to the guidance God is giving us in our daily history.

3. Review in memory the history of the day (week, month, etc.) in order to be shown concrete instances of the presence and guidance of God and, perhaps, of the activity and influence of evil. These can be detected by paying attention to strong feelings we experienced that may have accompanied or arisen from situations and encounters.

4. Evaluate these instances in which we have either collaborated with God or yielded to the influence of evil in some way. Express gratitude and regret.

5. Plan and decide how to collaborate more effectively with God and how, with God’s assistance, to avoid or overcome the influence of evil in the future.

**John Wesley’s Self-Examination Questions**

John Wesley gave these nearly two dozen questions to members of his discipleship groups more than 200 years ago. The questions may have their origin in the spiritual accountability group started by Wesley when he was a student at Oxford -- a group that detractors called "The Holy Club."

1. Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Do I confidentially pass on to others what has been said to me in confidence?
3. Can I be trusted?
4. Am I a slave to dress, friends, work or habits?
5. Am I self-conscious, self-pitying, or self-justifying?
6. Did the Bible live in me today?
7. Do I give the Bible time to speak to me every day?
8. Am I enjoying prayer?
9. When did I last speak to someone else of my faith?
10. Do I pray about the money I spend?
11. Do I get to bed on time and get up on time?
12. Do I disobey God in anything?
13. Do I insist upon doing something about which my conscience is uneasy?
14. Am I defeated in any part of my life?
15. Am I jealous, impure, critical, irritable, touchy or distrustful?
16. How do I spend my spare time?
17. Am I proud?
18. Do I thank God that I am not as other people, especially as the Pharisees who despised the publican?
19. Is there anyone whom I fear, dislike, disown, criticize, hold any resentment toward or disregard? If so, what am I doing about it?
20. Do I grumble or complain constantly?
21. Is Christ real to me?

**Renovare Questions of Examen**

RENOVARÉ Questions of Examen are designed for use within Spiritual Formation Groups. These are described by Renovare as “small fellowships that exist for mutual support, mutual encouragement, and mutual accountability as we participate in our transformation into Christlikeness. Drawing their format from small group models that span the centuries—from the Benedictines in the 4th Century to Methodism in the 17th Century to Alcoholics Anonymous in the 20th Century—participants in these gatherings of between two and seven people ask one another in various forms the old question, "How is it with your soul?" And this is how members of these groups help one another in their life for Christ.” Group members first covenant to Confidentiality. They then proceed to Questions of Examen based on six Christian traditions. At some point during each meeting individuals make plans for how they intend to partner with God in the growth of their souls before the next meeting. See <http://www.renovare.org/journey_spiritual_formation_groups_order.htm>

**Contemplative: The Prayer-Filled Life**

In what ways has God made his presence known to you since our last meeting? What experiences of prayer, meditation and spiritual reading has God given you? What difficulties or frustrations have you encountered? What joys and delights?

**Holiness: The Virtuous Life**

What temptations have you faced since our last meeting? How did you respond? Which spiritual disciplines has God used to lead you further into holiness of heart and life?

**Charismatic: The Spirit-Empowered Life**

Have you sensed any influence or work of the Holy Spirit since our last meeting? What spiritual gifts has the Spirited enabled you to exercise? What was the outcome? What fruit of the Spirit would you like to see increase in your life? What disciplines might be useful in this effort?

**Social Justice: The Compassionate Life**

What opportunities has God given you to serve others since our last meeting? How did you respond? Have you encountered any injustice to or oppression of others? Have you been able to work for justice and *shalom*?

**Evangelical: The Word-Centered Life**

Has God provided an opportunity for you to share your faith with someone since our last meeting? How did you respond? In what ways have you encountered Christ in your reading of the Scriptures? How has the Bible shaped the way you think and live?

**Incarnational: The Sacramental Life**

In what ways have you been able to manifest the presence of God through your daily work since our last meeting? How has God fed and strengthened you through the ministry of word and Sacrament?

**Assignment 12: Spiritual Growth Group**

In consultation with your mentor in church-planting, work with a local leder for 6-10 weeks with a small group training them in spiritual growth.

Report form for Church-planting Supervisor to fill in and send to course facilitator

Due date: before final retreat of course.

|  |  |
| --- | --- |
| Trainee Name: …………………………………………………………………………. | |
| Trainee No:……………………………………. | Date: ……………………………. |
| ***Details of Practical Service in a Small Group Ministry Project being offered for assessment*** | |
| Describe the Practical Small Group Ministry Service responsibility: | |
| ***Please report on the Trainees Small Group Ministry Service activities under the following headings:*** | |
| Christ Like attitude; Give specific examples of godly attitudes that were demonstrated during the Small Group ministry practical service activity; | |
| Punctuality and reliability and faithfulness in the small details and tasks: | |
| Friendliness, servant qualities, cultural, gender equity and sensitivity towards special needs, contribution to the Small Group unity and reconciliation: | |
| Pastoral qualities; such as caring, empathy, compassion, prayerfulness, assisting weaker members or persons, practical helps, etc: | |
| Respect, honor and shame issues, eagerness to learn new languages if appropriate, humility, incarnational considerations, advocacy: | | |
| Personal deportment, presentation, cleanliness and dress code: | |
| Competency in the task and accountability for all equipment, finances etc: | |
| Other general observations: | |
| ***Practical Service confirmed by the spiritual supervisor/director or leader:***  Name:……………………………………………………………………………………  Address:…………………………………………………………………………………  Position Held:…………………………………………………………………………………….  Telephone:………………………………………Fax:…………………………………  Email: … … ………………………… Website: ……………………………… | |
| ***Recommendation:***  *Would you recommend that this person continues to participate in Christian Pastoral*  *ministry ? YES/NO*  *What area of ministry do you think this person is most suited to? Please write your comments below. This form is* ***confidential*** *and should not be given to the trainee.*  *Please deliver it directly to the Course facilitator/Dean.* | |

**Assignment 13: Group and Individual Course & Facilitator Evaluation**

Facilitator to develop both an individual analysis of the course and facilitators role and do a group exercise that enables students to freely express their insights and opens any areas of complaint in a cathartic way. Utilize existing school formats or the format below for facilitator.

**Due:** To be completed at final retreat.

Please also bring with you a copy of the assignments and weighting table on page 7 with the grades you have received to date, so that the facilitator can double check his records.

**Course Evaluation**

Individual (Choose 4 of the following)

1. Redesign this program.
2. Draw a life line with this course on it
3. Predict how you will see this course next week, next month, next year, 10 years time.
4. Draw a picture or diagram that represents your experiences on the course and what you think you will 'take away' from the course.
5. Think of five very different people you will meet after this course, and what you will tell them about it.
6. Assess your progress on each course/individual objective

Group

1. Interview each other about the course and redesign the program
2. How did the staff help or hinder (or generally influence) you?
3. How did being in this group help or hinder (or generally influence) you?
4. On this course there should have been more opportunities for ..... because.....
5. On this course there should have been less ..... because....
6. Things that shouldn't be changed on this course (because they worked well for me).
7. What experiences on this course do you think might have most affected your personal and social development?
8. Can you think of three ideas (however big or small) that would help to make this a better and more valuable course.

**PARTICIPANT EVALUATION OF COURSE FACILITATOR**

Course Title:

Course Schedule:

Instructor:

Evaluation Date:

Introduction:

One of the most important sources of information for facilitator evaluation is the student. Facilitator evaluation has significant purposes: to provide feedback for the facilitator’s self-improvement, for personnel decisions and curriculum development, and for student’s own benefits in future learning experiences.

Before answering the questionnaire proper, please provide some personal information by checking which applies to you. (One answer for each item).

Gender: You are taking this course as:

\_\_\_ Male \_\_\_ required (with credit)

\_\_\_ Female \_\_\_ elective (with credit)

\_\_\_ audit (without credit)

Age Group:

\_\_\_ under 30 How many units are you taking this semester?

\_\_\_ 30-39 \_\_\_ 3 units \_\_\_ 12 units

\_\_\_ 40-49 \_\_\_ 6 units \_\_\_ 15 units

\_\_\_ 50-59 \_\_\_ 9 units

\_\_\_ 60 & above

Academic Year Level How many times have you taken a course with

\_\_\_ Junior (30 units or less) this facilitator?

\_\_\_ Middler (31-60 units) \_\_\_ first time \_\_\_ third time

\_\_\_ Senior (61 units or more) \_\_\_ second time \_\_\_ more than 3 times

**Instruction:** Please take about **15 minutes** to read the questionnaire carefully and answer each question in accordance with your personal knowledge of the course facilitator. This questionnaire is asking for your evaluation of the facilitator on four aspects: course competence, pedagogical skills, student development, and professional conduct. Confidentiality will be strictly observed. Your answers will not affect your grade.

**Put a check** () **to indicate to what extent you agree to the following statements:**

**SA** = strongly agree; **A** = agree; **U** = undecided; **D** = disagree; **SD** = strongly disagree

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **COURSE COMPETENCE** |  |  |  |  |  |
|  | **SA** | **A** | **U** | **D** | **SD** |
| 1. The facilitator clearly defines or describes important terms, concepts, and principles. |  |  |  |  |  |
| 1. The facilitator regularly develops the fundamentals of the course. |  |  |  |  |  |
| 1. The facilitator rephrases explanations of major points of a topic. |  |  |  |  |  |
| 1. The facilitator cites varied sources of relevant information from his/her reading. |  |  |  |  |  |
| 1. The facilitator answers questions comprehensively. |  |  |  |  |  |
| 1. The facilitator expounds key ideas in depth. |  |  |  |  |  |
| 1. The facilitator discusses issues from different perspectives. |  |  |  |  |  |
| 1. The facilitator covers substantial course content. |  |  |  |  |  |
| 1. The facilitator relates new ideas to familiar ones. |  |  |  |  |  |
| 1. The facilitator shows mastery of the subject matter. |  |  |  |  |  |
|  |  |  |  |  |  |
| **PEDAGOGICAL SKILLS** |  |  |  |  |  |
|  | **SA** | **A** | **U** | **D** | **SD** |
| 1. The facilitator’s lectures are well organized. |  |  |  |  |  |
| 1. The facilitator asks questions that stimulate thinking. |  |  |  |  |  |
| 1. The facilitator uses examples/illustrations/analogies to explain a word or idea. |  |  |  |  |  |
| 1. The facilitator provides for interaction in class. |  |  |  |  |  |
| 1. The facilitator uses various means of assessing the student’s progress. |  |  |  |  |  |
| 1. The facilitator has clear learning objectives in assignments. |  |  |  |  |  |
| 1. The facilitator shows evidence of good communication skills. |  |  |  |  |  |
| 1. The facilitator returns papers with corrective feedback within two to three (2-3) weeks. |  |  |  |  |  |
| 1. The facilitator uses class time well. |  |  |  |  |  |
| 1. The facilitator follows his/her plans in the syllabus. |  |  |  |  |  |
| **STUDENT DEVELOPMENT** |  |  |  |  |  |
|  | **SA** | **A** | **U** | **D** | **SD** |
| 1. The facilitator cultivates the student’s sense of |  |  |  |  |  |
| 1. responsibility and hard work. |  |  |  |  |  |
| 1. The facilitator develops the student’s capacity to think for oneself. |  |  |  |  |  |
| 1. The facilitator provides opportunities for students to work cooperatively rather than competitively. |  |  |  |  |  |
| 1. The facilitator develops the student to communicate ideas. |  |  |  |  |  |
| 1. The facilitator cultivates the student’s ability to integrate information and ideas. |  |  |  |  |  |
| 1. The facilitator stimulates the student’s enthusiasm for learning. |  |  |  |  |  |
| 1. The facilitator enhances the student’s sense of personal capability for a task assigned. |  |  |  |  |  |
| 1. The facilitator nurtures the student’s spiritual development. |  |  |  |  |  |
| 1. The facilitator motivates the student to do his/her best. |  |  |  |  |  |
| 1. The facilitator prepares the student for ministry. |  |  |  |  |  |
|  |  |  |  |  |  |
| **PROFESSIONAL CONDUCT** |  |  |  |  |  |
|  | **SA** | **A** | **U** | **D** | **SD** |
| 1. The facilitator attends all class meetings except for prior announced absence(s). |  |  |  |  |  |
| 1. The facilitator models behavior of good work ethic. |  |  |  |  |  |
| 1. The facilitator is available for out-of-class consultation. |  |  |  |  |  |
| 1. The facilitator is well prepared for each class. |  |  |  |  |  |
| 1. The facilitator observes punctuality. |  |  |  |  |  |
| 1. The facilitator has a positive attitude to life. |  |  |  |  |  |
| 1. The facilitator shows integrity in his/her speech. |  |  |  |  |  |
| 1. The facilitator demonstrates respect for students. |  |  |  |  |  |
| 1. The facilitator demonstrates respect for colleagues. |  |  |  |  |  |
| 1. The facilitator maintains professional standards in his/her job. |  |  |  |  |  |

**USE THE ATTACHED SHEET FOR ANY COMMENTS AND/OR SUGGESTIONS.**

Thank your for your time and cooperation.

COURSE COMMENTS

**Course Name** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Day & Time of the Course** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

We want to help course facilitators improve the way any of the courses you are currently taking are taught or handled.

Please write freely your comments, suggestions, concerns or encouragement concerning the course you are taking.

Name (Optional) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Please complete the course evaluation when it is made available to you by student services.

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