

University Mission Statement

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

**Master of Arts in Transformational Urban Leadership (MATUL) Program**

Department of Global Studies

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

**TUL520: *Urban Spirituality (3 units)***

**I. Course Description**

This course explores the development of a personal urban spirituality, as well as the skills of leading spiritual formation among the urban poor. It includes a personal inventory of character, calling, and giftedness and addresses human development and family life in the slum context**.**

**II. Expanded Description**

* 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

**III. 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 the classical 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 on urban poor spiritualities (a largely uncharted academic area) not a traditional course on classic Western or Catholic spiritual exercises (though these are a significant 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.  Engaging these issues of urban poor spirituality and relating these cultural characteristics to ancient Western or more middle class traditions is critical.

On the other hand Pentecostal pastors from among the urban, the poor and the working classes will be expanding their understanding to see the whole field of spirituality as a critical element for long-term wholeness.  Classic 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 centred around doctrine, psychological approaches or the work of the Holy Spirit. Evangelical spirituality has always centred 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, practising the presence of God, the exercise of spiritual gifts with an attitude of servanthood, and practising moral integrity and ethics.

***Sprituality as God in Humanness: Self Awareness and Dealing with Pain:*** This is not a counseling 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 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.

Parallel to this course for those going cross-culturally, is the requirement to go through *psychological and medical prefield screening*, as the basis of “confirmation to proceed” to the field.

***Spirituality 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 ones 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.

***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

**Retreats:** 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 they have developed on Filipino (or Tamil or Maori) Spirituality or Slum Spirituality, and Reflections on 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.

**Program Level Outcomes**

Part of this course (along with psych and medical testing) 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. For those who receive an “affirmation to continue”, this involves designing a 2 year character formation plan with the candidate. 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, paranoias, narcissistic tendencies or other psychological extremes etc).

While the initial application to the program involves evaluation of academics, character references and potential leadership, it is inadequate for evaluating capacity to cope with the depths of poverty and cultural transition students will go through.  This level of screening cannot be done in the initial application to the program, as among other requirements it requires extensive time with students in community and ministry as a major component.  As part of the pastoral care requirements of the program, if it becomes evident a student does not have the capacities for extended involvement in living in such extreme conditions overseas, it is to the student’s advantage to make that decision earlier in the program, and encourage them into other career/learning options.  Such a decision will be made no later than a month prior to projected departure dates.

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.  It should also result in candidates developing resource material for family seminars.

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.  This course runs parallel with the Building Faith Communities course, so these issues are covered in both courses.

**IV. Student Outcomes**

(Measurement of outcomes will be a sampling derived from among the following). By the end of this course, masters’ candidates will be expected to:

*Cognitive “Head”*

1.1 Understand the Biblical framework of the work of the Holy Spirit and various styles of spirituality from a holistic and contextual perspective.

1.2. Have collaborated in and analysed processes of urban spirituality among the poor.

1.3. Articulate multiple dimensions of national spirituality and of slum spirituality

*Affective “Heart”*

2.1. Have identified personal styles of hearing God, areas of blockage to the work of the Holy Spirit in their own lives, are experiencing his presence and power, and have identified areas of primary gifting, calling and capacity.

*Skills “Hands”*

3.1. Have developed a personal Lifestyle and Values and a plan for personal spiritual growth and exercise of spiritual disciplines in an ongoing relationship with a spiritual mentor.

**V. Required Course Materials**

**Course CD and Reader:** Each student will be given a CD with much of the course materials on it, or may buy a course handbook with many of the assignments, plus a reader. Many of the articles below can be found in this CD or reader.

Abeledo, Yago. (2002). The Slums: The Challenge of a Crucified People. In Franceso Pierli and Yago Abeledo (Ed.), *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. *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). Warfare with the Flesh. *Conformed to his Image*. Grand Rapids: Zondervan. BV4501.2 .B592 2001, ISBN 031023848X $18.47 (A)

Boa, Ken. (2001). Walking in the Power of the Spirit *Conformed to his Image*. Grand Rapids: Zondervan. BV4501.2 .B592 2001, ISBN 031023848X $18.47 (A)

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

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)

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

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)

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

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)

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

Grigg, Viv. (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)

Grigg, Viv. (2005). [Group Structures for Squatter Churches](../../../../../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.

Grigg, Viv. (2005).  The Nature of Revival. In  *The Spirit of Christ and the Postmodern City: Transformative Revival Among Auckland's Evangelicals and Pentecostals. Emeth press.* ISBN0981958249 $22.26 (Emeth Press)

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

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

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

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 Demonisation 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)

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)

Wimber, John & Springer, Kevin. (1986). An Unlikely Healer. *Power Healing*. London: Hodder & Stoughton. BT732.5 .W55 1986 ISBN 0060695412 $10.99 (A)

Examen Exercises

Other books or articles used in course

Slimbach, Richard. 2010. Becoming Worldy Wise: A Guide to Global Learning. Sterling, VA: Stylus.

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

H Busse. Experiential Education Abroad Thesis submitted for Global Studies senior semester, Azusa Pacific University, 2010.

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

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

Murphy, Ed. (1996). Six Sin Areas and the Possible Demonization of Christians. In The Handbook for Spiritual Warfare. Nashville, TN: Thomas Nelson.

Grigg, Viv. (2009). The Nature of Revival. The Holy Spirit and the Postmodern City: Transformative Revival Among Auckland's Evangelicals and Pentecostals. Lexington, KY: Emeth Press.

Nee, Watchman. (1965). The Release of the Spirit. Box 74 - Route 2, IN 46120, USA: Sure Foundation.

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

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.

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

Grigg, Viv. 2006. Group Structures for Squatter Churches. *Companion to the Poor.* Authentic.

---. 1980. *The Disciple and Self: Facets of the Inner Core of Selflessness from the Beatitudes*. Reach Communique. Urban Leadership Foundation.

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

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

Grigg, Viv, ( 2004) To Have or Not to Have. *Companion to the Poor*. Authentic

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)

Hanks, Thomas. (1983). *God So Loved the Third World: The Biblical Vocabulary of Oppression*. Maryknoll: Orbis. BS680.P47 H36 2000, ISBN 1579104673 $9.95 (A)

Willard, D. (2002). Renovation of the Heart. Colorado Springs: Navpress.

Boa, Ken. (2001). Warfare with the Flesh. Conformed to his Image. Grand Rapids: Zondervan.

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

Koch, Kurt. (1994). *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). *The Handbook of Spiritual Warfare*. Nashville: Thomas Nelson.

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)

Brother Lawrence of the Resurrection. (2009). *The Practice of the Presence of God.* Christian Books Today Ltd. BX2349 .H42 1982, ISBN 1907436200 $5.95 (A)

St. Ignatius of Loyola. (1999). *Spiritual Exercises.* Tan Books & Publishers. ISBN 1602063737 $9.85 (A)

**VI. Learning & Assessment Activities**

**Assignment 1: Slum Worship Styles** (Due Module 8)

Attend a “poor peoples’ ” church and conduct a simple ethnographic analysis. Write a one-page  “ethnographic” analysis that answers 3 questions: What was the physical context of worship?  What are the noticeable features of the participants?  Identify ten discernible characteristics of the worship? Papers will be used as basis for class discussion.

**Assignment 2: Course Reading Journal** (Due Module 13)

The readings assigned each Module are to be completed and carefully reflected upon before gathering. They analyze a range of spirituality perspectives that we will discuss in our class Threaded Discussions. 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 15 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.

Then compose a reading log [from Endnote to get the formatting right] that lists the articles/chapter (APA format) and the number of pages read. (Due weekly, graded three times over the course. Final submission of cumulative collation of reports in Module 13).

**Assignment 3: Identifying Capacities:** Values Questionnaires  (Due Module 3)

**Assignment 4A: Urban Poor Spirituality Logs** (Due Module 12)

Each day in your course journal, keep a log of two 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 slum community. Your log will be submitted in Module 12. Students will share examples in a course Urban Poor Spirituality Log class threaded discussion. These observations will be integrated into a paper (3-5 pages submitted in Module 12) in preparation a 3 min video presentation that will be submitted in a discussion in module 13 or 14.

**Assignment 4B: Spirituality of Community Paper** (Due Module 12)

Integrate your online journal from 4A above into a paper (3-5 pages) Submit it to the week 12 Urban Poor Spirituality Paper Dropbox

**Assignment 4C: Spirituality of Community Presentation** (Due Module 14)

The final paper will be completed in Module 13, and presented as a video or narrated power point (place on Authorstream) presentation in Module 13 or 14. You will make a three-minute audio-visual presentation of your paper, introducing and explaining it using the threaded discussion tool “Assignment 4C Spirituality Com. Pres.”

**Assignment 5: Designing a Rule of Life** (Due Module 11)

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 outcomes 3.1*

**Assignment 6: Personal Evaluation (Due Module 13)**

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.

**Assignment 7: Dealing with Pain (Due Module 4)**

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

**Assignment 8: Guided Silent Retreat (Due Module 8/Spiritual Retreat)**

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

*Supports outcomes 1.1, 1.2*

**VII. Prerequisites**

This course is based on an understanding that students

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

**IX. Assignments and Weighting**

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| --- | --- |
| **Assignment** | **Points Possible** |
| **Assignment 1**: Slum Worship Styles  (Due Module 1) | **4** |
| **Assignment 2:** Course Reading Journal  (Weekly, Final Due Module 13) | **26** |
| **Assignment 3:** Identifying Primary Giftings: Values Questionaire (Due Module 2)  | **2** |
| **Assignment 4 a**: Urban Poor Spirituality Logs (Weekly, Due Module 12)Assignment 4b: Spirituality of Community Paper (Due Module 12)Assignment 4c: Spirituality of Community Presentation (Due Module 14) | **10****12** |
| **Assignment 5**: Designing a Rule of Life (Due Module 10) | **8** |
| **Assignment 6**: Personal Evaluation (Due Module 12) | **4** |
| **Assignment 7**: Dealing with Pain (Due Module 13) | **4** |
| **Assignment 8**: Guided Silent Retreat (Due Module 3/Spiritual Retreat) | **4** |
|  **Threaded Discussions (Weekly except 8)** | **26** |
| **Total:** | **100** |

**IX. Course Policies**

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

# Make up and extra credit: If a student has an “excused” absence from a weeks work that delays an assignment, they may make that up within the next week. If they have no excuse from the weeks work, they will receive a 10% drop in grade if submitted the next week, and 20% if submitted two weeks later. Assignment will not be accepted three weeks late. We all tend to mess up on an assignment, so there is recourse in one extra credit assignment for 2 extra marks.

# Writing Style: Generally use 10 or 12 point Cambria, or Arial font size, number pages from 1 onwards, lower right corner, use APA citation style, only 3 levels of headings using style sheets, single space with line between paragraphs.

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

# Submission of Work: Specify the form in which you want assignments submitted, specifically whether you accept emailed assignments. Also, indicate your exact definition of late work and the penalty that lateness incurs. You are strongly advised to retain copies of all work submitted and to keep returned assignments and put these into your student portfolio.

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

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

# Disability Procedure: Students in this course who have a disability that might prevent them from fully demonstrating their abilities should meet with an advisor in the Learning Enrichment Center (ext. 3849) as soon as possible to initiate disability verification and discuss accommodations that may be necessary to ensure full participation in the successful completion of course requirements.

**X. Expectations & Grading**

The Meaning of the Grading System:

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

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| --- | --- |
| Grade | Numeric |
| A+ |  |
| A | 93-100 |
| A- | 90-92 |
| B+ | 87-89 |
| B | 83-86 |
| B- | 80-82 |
| C+ | 77-79 |
| C | 73-76 |
| C- | 70-72 |
| D+ | 67-69 |
| D | 63-66 |
| D- | 60-62 |
| F | 0-59 |
| Inc |  |

**X. Bibliography**

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

Abraham, K C. (1993). Liberation Themes in Philippine Popular Religiosity A Case Study. In K C Abraham (Ed.), *Voices from the third world*. India.

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)

Bessenecker, S., Ed. (2010). *Living Mission: The Vision and Voices of New Friars*. Downers Grove, WI, Intervarsity Press. ISBN 0830836330 $10.88 (A)

Biot, Francois, O.P. (1963). *The Rise of Protestant Monasticism*. 1120 N. Calvert St., Baltimore, Maryland, 21202: Helicon Press Inc. **ASIN** B0007EBC10 $15.68 (AU)

Boa, Ken. (2001a). *Conformed to his Image*. Grand Rapids: Zondervan. BV4501.2 .B592 2001, ISBN 031023848X $18.47 (A)

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Bonaventure. (1978). *The Soul's Journey into God, The Tree of Life, The Life of Saint Francis* (Ewert Cousins, Trans.). New York: Paulist Press. ISBN 0809121212 $17.69

Bridges, Cheryl. (1993). *Pentecostal Formations: A Pedagogy Among the Oppressed*. Sheffield: Sheffield Academic Press. ISBN 1850754381 $39.99 (AU)

Brother Lawrence of the Resurrection. (1977). *The Practice of the Presence of God.* Garden City: Image. BX2349 .H42 1982, ISBN 0883681056 $5.99 (A)

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