MISSION IN PERSPECTIVE  
CANADIAN MENNONITE UNIVERSITY  
COURSE SYLLABUS

BTS-5310 Mission in Perspective  
Josh Wallace, DMin cand., Northern Seminary  
Winter 2020  
Africa Room, MCC Centre, Saskatoon  
Thursdays 6:00 p.m. to 8:45 p.m. 
(March 17, Last day for voluntary withdrawal)

Overview
In a time when "missional" is trumpeted as the church’s future while cross-cultural missions are viewed with suspicion, what is the meaning of mission for the local congregation? This course will explore this question first historically, following the history of mission from the New Testament to today and examining closely developments in the 20th century missionary movement as well as current transformations of global Christianity. We will also listen to voices critiquing missionary implication in colonialism, particularly as evident in Canadian Settler-Indigenous history. Finally, we will examine the variety of “missional” responses, neo-Anabaptist and otherwise, offered by the contemporary North American church.

Learning Objectives
By taking this course, students will:

➢ Engage with varied understanding of the missio Dei and Christian participation within it.
➢ Familiarize themselves an account of the complicated histories of Christian mission and colonization.
➢ Understand and articulate ways in which they and their communities are located within this history.
➢ Examine varied ways in which the rhetoric of “mission” and “missional” are employed within Christian communities.
➢ Develop a contextualized missiology for their community’s location.
➢ Evaluate how their own perspectives on mission compare with the ideas of others on this topic, and appreciate how critical thinking at such intersections can shape their self-understanding and praxis.

Required Texts

Additional articles, book chapters, and other excerpts will be made available online.

**Required Tasks**

I. Participation (20% of final grade): You will read approximately 100-150 pages of primary reading per week for this course, and classes will include both lecture and discussion on the readings. Active reading—annotating texts and recording notes and questions—is the first step to thoughtful engagement in the classroom. You are not required to read all the supplementary readings, though reading these will enhance your course experience.

Our goal is a collegial space where we are free to disagree with each other—but always with respect. Do your best to stretch yourself either to speak (if it’s hard for you) or to make space for others (if you tend to contribute a lot). Your participation will be assessed at the end of term following the grading framework listed below.

II. Discussion Starters (15% of final grade): You will write five one-page, double-spaced discussion course outline starters at various points over the course of the semester as indicated on the tentative course outline. These discussion starters will include, among other things, responses to questions about the readings and personal reflections on how readings or class discussion position you within the dynamics of mission.

III. Colonial & Theological Location Exercise (25% of final grade): You will write a six-to-eight page paper locating your community’s position within history of mission and colonialism in response to Tinker’s *Missionary Conquest*, class discussion/readings, and research on your community. This paper should (1) explore the land/people/power position of your community, (2) sketch the self-perception of your community, (3) postulate the theological assumptions/roots of this self-perception, and (4) draw these into dialogue with Tinker and other class discussion.

In the weeks leading up to this assignment’s due date, we will workshop in class skills and tools for locating our communities. On February 27, we will workshop working drafts of this exercise. **Final Draft DUE MARCH 5.**

IV. Contextualized Missiology (40% of final grade): The major course requirement is an eighteen-to-twenty page double spaced essay developing a missiology appropriate to your location. The paper should
(1) locate yourself/your community with respect to land, peoplehood, and power;
(2) propose a model (in dialogue with other missiological discourse) for how your praxis, or that of your community, participates within the *missio Dei* (especially as regards church, Trinity, and society, as well as dynamics of presence and power);
(3) compare and differentiate your missiology within the relevant history of Christian performances and understandings of mission (with particular attention to Kreider’s depiction of early Christian mission in Patient Ferment)
(4) explain how your missiology is uniquely rooted in your land/people/power location; and
(5) include a brief sketch of what your missiology might look like in practice.

A fair amount of research and extra reading is required for this assignment. You should not only draw on the readings assigned in the course as you construct your paper. Rather, you should also locate and incorporate into your essay three to five supplementary books, articles, and/or other sources.

Grading criteria will include: (1) clear, arguable thesis; (2) compelling and coherent development of argument; (3) good use of and substantive engagement with source material; (4) depth and breadth of research; (5) clarity and eloquence of expression; (6) originality, creativeness, and boldness in thinking.

DUE APRIL 10.

The instructor will indicate which assignments should be submitted electronically versus in hard copy. When assignments are submitted electronically, the instructor will reply confirming reception of the assignment. If you do not receive a confirmation within 24 hours, please contact the instructor.

Grading
All course requirements are evaluated with letter grades. The numerical value of letter grades follows CMU’s official valuation:

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<tr>
<th>Letter Grade</th>
<th>Percentage</th>
<th>Grade Points</th>
<th>Descriptor</th>
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<tbody>
<tr>
<td>A+</td>
<td>95-100</td>
<td>4.5</td>
<td>Exceptional</td>
</tr>
<tr>
<td>A</td>
<td>88-94</td>
<td>4.0</td>
<td>Excellent</td>
</tr>
<tr>
<td>B+</td>
<td>81-87</td>
<td>3.5</td>
<td>Very Good</td>
</tr>
<tr>
<td>B</td>
<td>74-80</td>
<td>3.0</td>
<td>Good</td>
</tr>
<tr>
<td>C+</td>
<td>67-73</td>
<td>2.5</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>C</td>
<td>60-66</td>
<td>2.0</td>
<td>Adequate</td>
</tr>
<tr>
<td>D</td>
<td>50-59</td>
<td>1.0</td>
<td>Marginal</td>
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<tr>
<td>F</td>
<td>0-49</td>
<td>0</td>
<td>Failure</td>
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Norms for grading all written work (including exam essays) are as follows:
A work: Not only meets the norms for a B but it also shows originality and/or creativity. Spelling, punctuation, and grammar are perfect or nearly perfect.

B work: Covers the information necessary to discuss its subject(s) adequately. Expression is precise and organization is logical. Spelling, punctuation, and grammar are perfect or nearly perfect.

C work: Substantially accurate but imprecise in expression and/or deficient in providing support for main points and/or deficient in logic. Mistakes in spelling, punctuation, or grammar obscure the ideas.

D work: Substantially inaccurate although some effort to deal with the issues at hand is detectable. Mistakes in spelling, punctuation, or grammar obscure the ideas.

F work: Slight or non-existent grasp of the issues and lack of substantial work or thought.

Policies
I. Academic integrity. Academic integrity is a crucial part of how the academic community tries to equitably engender learning and the sharing of important information. It means you take full credit for your own ideas and expressions, and gratefully acknowledge those whose ideas have been important in your own thinking process. CMU’s Academic Integrity Policy defines plagiarism as presenting language or an idea from a source of any kind as if it were one's own, that is, without explicitly and clearly citing and documenting the source. The following are examples of plagiarism:

- Copying an essay in its entirety from a single source, or copying sections from several sources and connecting them together with a few sentences of one’s own, and submitting the product as one’s own work.
- Copying a phrase, a sentence, or a paragraph from a source into a written submission without acknowledging the source by providing a reference and documentation.
- Presenting a paraphrase or summary of material from a source in one’s paper without acknowledging the source through a reference and documentation.
- Quoting a phrase, sentence, or paragraph from a source without enclosing it in quotation marks or setting it off as a block quotation, even if one is acknowledging the source through a reference and documentation.

Besides plagiarism, cheating is also a concern. CMU Academic Integrity policy describes cheating as dishonest or attempted dishonest conduct during examinations or tests or in the completion of any other requirement for a course, whether this conduct is to benefit
oneself or to benefit another student. Cheating includes the following actions, but it could take many other forms:

- Copying from another student’s test/examination paper in the test/examination room, or making one’s test/examination visible to another student to copy.
- Communicating with another student during a test or examination.
- Bringing unauthorized material into the test or examination room, whether on paper, in electronic form, or in any other medium.
- Copying from another student’s assignment, lab report, problem solutions, etc., and submitting it as one’s own work, or making one’s own work available for another student to use.
- Submitting the same work for more than one course without gaining permission in advance to do so.
- Acquiring a copy of a test or an examination in advance of the scheduled time for the test or examination.

Both plagiarism are cheating are violations not only of university policy but also of basic ethical standards and fairness to your fellow students. If I suspect you of plagiarizing or cheating, intentionally or unintentionally, I will ask, in consultation with the Academic Dean’s Office, for you to meet with me. If our meeting confirms my suspicions, I will notify the chair of the department and you will receive a zero on the assignment. Everything will be conducted in accord with CMU’s Academic Integrity policy. The best way of avoiding plagiarism is to cite everything you are using as a source, and the best way to avoid cheating is to keep up with course readings and assignments to reduce the temptation to find and use shortcuts.

II. Citation. For this course we will use Chicago citation style with footnotes. Details on Chicago style, with how to cite various sources, can be found at the Purdue Online Writing Lab website, https://owl.purdue.edu/owl/research_and_citation/chicago_manual_17thEdition/cmso_formatting_and_style_guide/chicago_manual_of_style_17thEdition.html.

Besides citing (as footnotes, etc.) the sources you quote or summarize, you should also put any other references you consult in your bibliography. In other words, if you consult a general book to get a basic understanding of your topic, you should put it in your bibliography, even if you don't end up using any quotations from that book in your paper.

III. Late Work & Extensions. Extensions may be available to students who contact the instructor in advance of assignment due dates. Otherwise, late assignments will be receive grade deductions at a rate of 10% per day.

IV. Respectful participation. When we talk about issues in theology, mission, and colonialism, we are talking about things that matter to real people. In order for our classroom to be a safe space
where everyone feels their voice is respected, we will abide by the following ground rules in class discussions, especially when issues become heated.

- Respect one another. Whether or not we agree, we can always respect the courage it takes to voice an opinion. We respect one another by giving space to speak and by not silencing another person through our responses.
- Respect disagreements. The goal of dialogue is not to “fix” or “save” someone else.
- Separate the public and the personal. Sometimes an issue may affect you personally and emotionally. While you are welcome to share your experience, you shouldn't feel forced to share. When you speak about your personal life, only say what you feel comfortable disclosing.
- Don’t use pejorative or discriminatory language.
- Don't make assumptions. Everyone in the room will not share your exact same experiences or values. Respect the diversity present and do not assume that we are all of the same religion, ethnicity, citizenship, social location, gender, or sexual orientation.
- Speak for yourself – not for your church, faith, or for others in the room. This will require listening to yourself.
- Have fun! Speak up! Let your voice be heard! In learning we will all misspeak or will not say things as clearly as we could have. Be generous with one another and give your fellow learners the benefit of the doubt.

V. Technology in class. You are allowed to take notes on your computer, but please do not use your computer for things not related to class (e.g., social media, messaging).

VI. Changes in the syllabus. In consultation with the class, this syllabus may be revised and altered during the course of the semester.

CMU Notices

- Grades submitted by the instructor become final only after they are vetted by the Dean’s Council.
- CMU strives to provide a fair and supportive learning environment for students with disabilities. The Accessibility Services office coordinates with the Academic Office to provide academic accommodations to eligible students. If you are eligible for these services or have questions about becoming eligible, please contact Sandra Loeppky, Coordinator of Accessibility Programs at sloeppky@cmu.ca or 204-487-3300 x340.
- In recognition of individuals with asthma, allergies and severe environmental/chemical sensitivities, CMU is striving to become a scent-free campus. Students, staff and guests are asked to refrain from wearing fragrances and scented personal care products at CMU (and during extension site courses). This includes perfumes, colognes, aftershave and scented hair products. Your cooperation is greatly appreciated by those affected.
➢ Please become familiar with all academic policies, including those pertaining to attendance, academic misconduct, and grading.

**Tentative Course Schedule**

Readings should be completed before the class period mentioned on which they are listed. Written assignments are to be turned in at the beginning of the class period on which they are due unless otherwise indicated.

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<tr>
<th>Date</th>
<th>Primary Reading</th>
<th>Supplementary Reading</th>
<th>Assignments</th>
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| Jan 9 | A. Introduction & Framing Issues  
B. *Missio Dei* and a biblical story of communion | *No reading due.* Introduction to the course. |            |
| Jan 16 | A. NT perspectives on mission  
| Jan 23 | A. Medieval missions  
| Jan 30 | A. Enlightenment to Azusa Street  
[DS] Presence & Power in Ancient, Medieval, Reformation, and Enlightenment |
| Feb 6 | A. Missionary Sources of Colonialism & Race  
Epp, “There was no one here when we came, Lecture One,” 115-126;  
Barker & Battell Lowman, “Ways of Knowing and Being,” 45-47;  
*The Land God Gave His Children* (skim);  
*The Northern Lights* 87 (skim);  
Epp, “There was no one here when we came, Lecture Two,” 127-135;  
|---|---|---|
| Feb 13 | A. Indigenous Appropriation of Christianity  
B. How-To Locate Yourself | Neylan, *The Heavens Are Changing*, 3-26;  
Elbourne, “Managing Alliance, Negotiating Christianity,” 38-60 (or 102-118? 119-141?).  
Rifkin, “Settler Common Sense,” 322-340;  
Battell Lowman & Barker, *Settler*, 48-68;  
also something on social location. |
| Feb 18-21 | READING WEEK  
NO CLASS |
| Feb 27 | A. Workshop Location Exercise  
B. Discussion of *Missionary Conquest* | **Complete Missionary Conquest for class discussion.**  
[DS] Bring working draft  
Location Exercise for class discussion |
| Mar 5 | A. Edinburgh, World War I, and the Post-Colonial Mission  
B. Discussing Final Project | Stanley, *World Missionary Conference*, 1-17, 303-324;  
Bosch, *Transforming Mission*  
[TM], 372-376;  
Sunquist, *Understanding*, 132-168  
Allen, *Missionary Methods*, 181-193;  
Bosch, TM, 468-478 (ecumenism).  
Colonial & Theological Location Exercise, Final Draft, Due |
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<th>Date</th>
<th>A.</th>
<th>B.</th>
<th>Notes</th>
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<tr>
<td>Apr 10</td>
<td></td>
<td></td>
<td>Contextualized Missiology due.</td>
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[DS] Trinity and Mission


[Bosch, TM, 418-430 (evangelism); 523-532; Fitch & Holsclaw, “Mission Amid Empire,” 389-401; Keller, “The Missional Church.”]


