

Syllabi for Courses

SPIRITUAL FORMATION

COURSE SYLLABUS

Course Description:

This course will introduce students to foundational concepts and practices in the area of the spiritual disciplines, which provide a needed pathway for their own spiritual formation and thus equipping them with the knowledge to instruct others in their spiritual formation. We will examine some of the historical background of the spiritual disciplines along with the stages of and barriers to spiritual formation. 3 credit hours

Course Goals:

1. To understand what is meant by the term and concept “spiritual formation.”
2. To understand what it is in human beings that needs spiritual (trans)-formation.
3. To understand the process (stages and barriers) of spiritual (trans)-formation for a human being.
4. To learn and practice the means and disciplines of spiritual formation.
5. To recognize the uniqueness of a reformed worldview as it relates to spiritual (trans)-formation.
6. To learn how to teach others about the process and practices of spiritual formation.

Course Requirements:

1. Class attendance: Since lectures and discussions provide the basic perspective out of which to understand the course content, the student is responsible for what is said in class. Be in class on time. Unexcused absences will negatively influence your final grade.

Required Readings:

*A reliable English translation (no paraphrases) of the Bible [NIV, RSV, NRSV or NKJ preferred]

Making All Things New*, Henri J.M. Nouwen (Nouwen**)

Renovation of the Heart*, Dallas Willard (Willard**)

Celebration of Discipline*, Richard Foster (Foster**)

**Celebrating the Disciplines, Journal Workbook*, Richard J. Foster and

Kathryn A. Helmers (F& **HELMERS**)

Hudson Taylor's Spiritual Secret*, Dr. & Mrs. Howard Taylor (TAYLOR**)

Read and complete the assigned chapters before the class session on the scheduled date.

Optional reading:

**Spiritual Classics: Selected Readings*, Richard J. Foster and

Emile Griffin, editors (F & **GRIFFIN**)

2. Discussion in class: Lectures will be interspersed with class discussion. You should be willing to ask questions and be prepared to answer questions that the instructor asks, especially concerning assigned readings. The only "bad" question is the unasked question.
3. You will type three (3) interaction papers (also known as reflection paper) on each required reading and retreat. One for each of the following authors: Dallas Willard, and Richard Foster. NOTE: Interaction papers are not "summaries" or "book reviews." Instead it should display thoughtful reflection that arises out of the increase understandings. **This means you should comment out of the theological, historical, missiological and cultural reflection you have with your reading. And then with these disciplines in mind, you should address how the new insights you have pertain to your life and your ministry.** If you want, you can use the above as your outline for your papers. Each paper is to be **400 words minimally but no more than 500 words**. In addition, type a reflection paper about your spiritual retreat.
4. All papers are to be double spaced, typed, no larger than 12 points, and numbered. Include a cover page identifying course, Professor's name, Title of paper, date and YOUR NAME. All papers must be given in a paper form and sent by email.
5. On the date that papers are due, hand them in at the beginning of the class period. With a valid/permissible excuse, late papers are accepted at a rate of 1/3 letter grade reduction per day (not per class period). Papers more than seven days late will not be accepted.
6. Foster & YANNI journal workbook completed weekly as assigned. ** To dispel any confusion about the journal, let me state what it is not and what it is. It is not a

commentary on your life, on your feelings, or reaction to the class. Instead it should display thoughtful reflection that arises out of the disciplines of being formed for ministry. This means you should comment out of theological, historical, missiological and cultural reflection. And then with these disciplines in mind, you should address how the new insights you have gained pertain to your ministry of worship.

7. Memorize two selected Bible passages.
8. Attend the mandatory All Day Silent Retreat. There is a \$25 cost per student for this retreat. This cost is due on the week before the retreat. Date of this retreat is tentative.
9. Write a reflection paper about this Silent Retreat. The paper is to be **400 words minimally but no more than 500 words**.
10. Final Paper Spiritual Change paper: Based on all your readings, all your journal writings, write a 1500 to 2000 word paper using the same guidelines are your reflections on your readings. (*This means you should comment out of the theological, historical, missiological and cultural reflection you have with your reading. And then with these disciplines in mind, you should address how the new insights you have pertain to your life and your ministry.*) This paper is due at the end of the course – more details to will follow.
11. **Oral final exam** – schedule this with the professor - more details to will follow.

Evaluation:

Text book Reflection Papers 20%

Silent Spiritual Retreat Paper 10%

Attendance at the Retreat 10%

Oral Examine/

Memory verse 15%

Class Discussion

/Participation 15%

Completed Journal 10%

Final “Change” Paper 20%

And Attendance

Grading Scale: A (100-94);

A- (93-90);

B+ (89-86);

B (85-82);

B- (81-78);

C+ (77-74);

C (73-70);

C- (69-66);

D+ (65-62);

D (61-58);

D- (57-54);

F (53 or less)

GLOBAL RELIGIONS

SYLLABUS

Course Description:

With the demise of the Iron Curtain and the retreat of Communism, the major religions of the world are once again emerging as major forces of our world. From the role of Judaism and Islam in the on-going conflict in the Middle East to increasing ferment between Hindus and Muslims in India to the emergence of China with its ancient roots in Confucianism to the place of Shinto religion in Japan to the transformations occurring among Christians in the Third World – all of these phenomena are rooted in what are often called the world’s great religions.

This course is an introduction to these religions. The word “introduction” cannot be over-emphasized because any one of these religions deserves a lifetime of study and this course will be somewhat shorter. With that in mind, we will explore the roots of the great religions, the central beliefs and practices of them, and their place in our world. In other words, the object will be to become familiar with what for many of us is quite foreign and unknown.

The second major goal of studying these religions is to ask the question, “what do the truths of Christian faith have to do with these religions?” Do all roads lead to the same mountain top? If the Scriptures are true, then why do so many people hold to these other great religions? How does (and should) a Christian encounter these religions?

Readings:

Eerdman’s Handbook of the World’s Religions (Reserve)

Yechiel Eckstein, *How Firm a Foundation*

Ira Zepp, *A Muslim Primer*

Marshall, Green, and Gilbert, *Islam at the Crossroads*

Course Requirements:

There will be two tests corresponding to the two main sections of the course, a comprehensive final exam, and an 8-10 page paper. The paper requirements and due dates will be announced well ahead of time. In addition, each student will make a class presentation on a subject of his/her choice. Detail TBA.

Your final grade will be determined as follows:

Test I 20%

Test II 20%

Class presentation 15%

Paper 20%

Final Exam 20%

Class participation 5%

100%

Cultural Anthropology

Course Description

This course seeks to answer questions like: What is humanity? and What are the varieties of human settlement, ways of life, beliefs, social and economic systems, and ways of governing?"

Commitments (to each other, the college, to social science, and our world; one also can call these goals of the course; I list applications or objectives with each commitment)

1. To ask "What is humanness and humanity?"

- a. search Biblical and other Christian sources to answer that question;
- b. investigate the anthropological record of the development of humanity and culture.

2. To notice the origins, definitions, functions, complexity and diversity of culture:

- a. analyze the development of culture as patterns of living that are essential to human life;
- b. accentuate the rapid evolution of culture in face of technical society;
- c. come to know a holistic view of sociocultural systems that shows the interconnectedness of various aspects of culture;
- d. provide a framework for understanding sociocultural systems that takes into account the effects of material constraints, such as resources, technology, and the environment.

3. To recognize the basic unity of humanity:

- a. note common human needs, but different resources and techniques;
- b. observe the obscurity of this unity in the face of obvious diversity;
- c. posit the Christian principle of common origin, as a basis for unity.

4. To acknowledge the variant human responses to God's universal order of creation:

- a. note the conditions underlying diversity of cultures and ways of being human;
- b. develop interest in and close study of variant cultures and person;
- c. note the difference between relativity of life and culture, and relativism;
- d. note the diversity of adaptive, sustainable cultural strategies;

5. To equip ourselves for service in a world split by ideologies and misunderstanding of one another's rights, freedoms, and responsibilities.

REQUIRED TEXTS

Ember, Carole and Melvin. 2004. *Cultural Anthropology*, 11th ed. Upper Saddle River NJ: Prentice Hall.

Ember, Carole and Marvin, and Peter Peregrine, eds. *Research Frontiers in Anthropology*, compiled by Brad Breems. Upper Saddle River, NJ: Prentice Hall.

Johnson, William, R.P. Rettig, G.M. Scott and S.M. Garrison. 1998. *The Sociology Student Writer's Manual*. Upper Saddle River, NJ: Prentice Hall. **(Ch. 4 on library reserve.)**

COURSE REQUIREMENTS

Participation and attendance 10%

Quizzes (3 @ 5% each) 15%

Mid-term exam 10%

Final exam 20%

Course paper (5-7 pages) 20%

Summaries of readings and general assignments 25%

COURSE PAPER -- 20% of total grade.

See the "Guidelines for the Course Paper" section at the end of this syllabus.

COURSE OUTLINE

You should complete the readings by the date with which they are listed. Dates given here are *estimates* of the progress we will make. You are responsible for the readings whether or not we have time to deal with them in class, unless I specify otherwise. I will change test- and other due-dates to accommodate our needs. Please keep track of those changes.

I invite you to raise significant anthropological issues. This might include references to journal, magazine, newspaper or serious radio coverage of relevant issues or events. Please connect your comments with the concerns of the course. Depending on the time and appropriateness of your examples, we will deal with them in class. Because such discussion affects the amount of other material we can cover, I invite you to voice your opinions concerning whether or not class discussions are helpful.

Ecuador 250: History, Politics, and Culture of Ecuador

- Ecuador 250: History, Politics, and Culture of Ecuador: 3 credits
 - Students who participate in the Ecuador Semester Program will take this course.

II. Detailed Proposal

B. Course Description

This course provides an overview of the history, politics, and culture of Ecuador, along with the relationship between various factors. The course includes guest speakers from local organizations and visits to community groups, along with lecture and readings. Open only to students who participate in the Ecuador Semester Program. 3 credits.

C. Course Objectives

- Learn the historical and political structure
- Develop a Christian perspective on the politics and culture of Ecuador, including God's call for justice and the community of God's people
- Understand the development of Ecuador in the context of living
- Experience and understand expressions of Ecuadorian culture

D. Course Number and Rationale for Choice of Course Number

250: A course open to sophomores, juniors, and seniors

E. Course Outline and Suggested Course Materials

1. History of Ecuador
2. Modern Latin America
3. History of Missions movement

F. Pedagogical Methods

- Lecture, readings, guest speaker, visits to organizations in Ecuador, discussion, and written responses.

Library Resources

- The students will have access to resources in Quito. Library, and local resources for history, culture and political realm

Prerequisites and Relationship of Proposed Course Change to the Curriculum

- This course will meet the Cross-Cultural Studies (CCS) general education requirement. The goals of CCS are listed below, with information on how this course meets them.

1. *Students will articulate understanding of the world and life view and practices of one or more cultures that are not the historically dominant culture of the United States.* A wide diversity of people live in Quito, the capital of Ecuador, including mestizos, people with a mixture of indigenous and European ancestry. The course will focus on the culture, history and politics of the people of Ecuador.

2. *Students will competently interpret modes of expression indigenous to such cultures.* This is included in the course objectives, and will be facilitated through guest speakers and field trips.

3. *Students will reflect on the relationship between the culture(s) being studied and the dominant culture.* The course examines the history, politics, and culture of Ecuador in the context of South America and other world influences.

4. *Students will discuss means by which cultures can coexist interdependently.* As students read, discuss and articulate a Christian perspective, including God's call for justice and the ways in which Christians contribute to the development of community.

5. *Students will identify avenues of service across cultural boundaries.* The course and program includes a service component in the Quito community.

I. Recommended Scheduling: offered every semester

Worldviews and World Religions

Syllabus

Learning Leader: David E. Schroeder, Ed. D.

Goals:

1. To understand the nature of a worldview and the function of faith and reason in developing a worldview.
2. To define and analyze eight basic worldviews (Christian theism, deism, naturalism, nihilism, existentialism, Eastern pantheism, New Age spirituality and postmodernism).
3. To explore and critique six major world religious traditions: Judaism, Christianity, Taoism & Confucianism, Hinduism, Buddhism, and Islam.
4. To offer an internal critique of each worldview and an evaluation from the standpoint of historic Christianity.
5. To understand the issues involved in the makeup of a worldview, such as the nature of persons, the nature of the universe, the nature of knowledge, the place of science and personal values and the question of a supreme being.
6. To provide a tool for assessing alternate religions or philosophies of life.
7. To introduce the theoretical and practical dimensions of Christian apologetics, primarily in relation to worldviews so that students can develop a relevant apologetic for ministry in their own country at this time.

Required Texts

Bible

James W. Sire, *The Universe Next Door* (InterVarsity Press)

Recommended texts for those who read English

James W. Sire, *Why Should Anyone Believe Anything at All?*

James W. Sire, *Naming the Elephant*

David E. Schroeder, *“Follow Me” – Discipleship By the Book*

David E. Schroeder, *Matthew: The King and His Kingdom*

David E. Schroeder, *Ephesians: God's Glory and Grace in the Church*

Course Plan

1. Introduction: What is a Worldview?
 - a. Worldview as System (Seven Basic Questions)
 - b. The meaning of "worldview"
 - c. Types of worldviews
 - d. Faith and reason
2. The Basic Beliefs and Practices of Judaism
 - a. Three prominent branches of Judaism

1. Testing Worldviews
2. Sire's Eight Worldviews (Student Presentations, Sire, chapters 2-5)

"If this were my worldview, I would defend it by making the following points..." No more than four minutes.

- a. Christian Theism
- b. Deism
- c. Naturalism
- d. Nihilism
- e. Existentialism
- f. Eastern Pantheistic Monism
- g. New Age
- h. Postmodernism

3. Christian View of Persons
 - a. Class activity
4. The Basic Beliefs and Practices of Christian Theism
 - a. The Kingdom of God
 - b. The Church

1. Sire's Eight Worldviews (Student Presentations, Sire, chapters 6-9)

“If this were my worldview, I would defend it by making the following points...” **No more than four minutes.**

- a. Synopsis of Sire’s Argument
2. Introduction to Worldview Issues
 - a. Arguments for the Existence of God
3. The Basic Beliefs and Practices of Taoism and Confucianism

1. The Teleological Argument
 - a. Debate or Class Discussion
2. The Problem of Method
3. Ten Theories of Human Nature – Stevenson & Haberman
4. The Basic Beliefs and Practices of Hinduism
5. The Basic Beliefs and Practices of Buddhism

1. Freedom and Determinism
 - a. Debate or Class Discussion
2. Ten Theories of Human Nature – Stevenson & Haberman (continued)
3. Theories of the Origin of the Universe and Life
4. The Basic Beliefs and Practices of Islam

1. The Basic Beliefs and Practices of Islam (continued)
2. Modern Christendom

The **final exam** will consist of two parts: (1) an essay describing your own worldview and how you have come to have it and (2) written answers to a series of questions based on the text, the handouts and the class lectures and discussions. The **summary paper** (due by April 15) will be a 12-15 page essay discussing the merits of Sire’s eight worldviews in relation to (in English) the four “C’s”: Consistency, Coherence, Congruity and Comprehensiveness.

Evaluation

Your grade will be based on the quality of your participation in class activities (20%), the exam (30%), and the summary paper (50%).

Notes Comparing Christian Theism and Other Worldviews

Christian Theism	Deism
PRIME REALITY	PRIME REALITY
GOD-Infinite: Omnipotent, Omnipresent, Omniscient, Personal, Triune, Good.	GOD-Infinite, Omnipotent, Transcendent, Impersonal, Good (or amoral)
EXTERNAL REALITY	EXTERNAL REALITY
Created as an objective uniformity of cause and effect in an open system.	Created as an objective uniformity of cause and effect in an essentially closed system.
HUMAN BEING	HUMAN BEING
Created in the image of God-personal; capacity for intelligence, morality, creativity. Responsible to God-fallen, redeemable, but not necessarily redeemed.	Created with some god-like characteristics but with not personal relationship to God.
AFTER DEATH	AFTER DEATH
Life with God and his people; separation from God.	Some deists would affirm a vague sort of heaven, others leave the issue unaddressed.
KNOWLEDGE	KNOWLEDGE
Possible because of human god-likeness; the all-knowing Knower of all things has made us to be sometimes knowing knowers of some things.	Human beings have the innate and autonomous capacity for reason. In principle human reason is capable of giving guidance for life and insight into the workings of the natural order.
MORALITY	MORALITY
	Possible because of the reason itself can discern what is good and what is evil.

<p>MORALITY</p> <p>Possible because of human god-likeness; God's character and commands are the standard.</p> <p>HISTORY</p> <p>Concrete realization of God's purposes for humankind-the building of the Kingdom of God.</p> <p>CORE COMMITMENT</p> <p>To glorify God and to enjoy him forever; to seek first the kingdom of God.</p>	<p>HISTORY</p> <p>A realization of the intentions and actions of human beings.</p> <p>CORE COMMITMENT</p> <p>To the autonomy of human reason and the betterment of society through human actions.</p>
<p>Christian Theism</p> <p style="text-align: center;">PRIME REALITY</p> <p>GOD-Infinite: Omnipotent, Omnipresent, Omniscient, Personal, Triune, Good.</p> <p style="text-align: center;">EXTERNAL REALITY</p> <p>Created as an objective uniformity of cause and effect in an open system.</p> <p>HUMAN BEING</p> <p>Created in the image of God-personal; capacity for intelligence, morality, creativity. Responsible to God-fallen, redeemable, but not necessarily redeemed.</p> <p style="text-align: center;">AFTER DEATH</p>	<p>Naturalism</p> <p style="text-align: center;">PRIME REALITY</p> <p>Physical material only-matter in motion, or a highly complicated complex of matter and energy (no God or gods).</p> <p style="text-align: center;">EXTERNAL REALITY</p> <p>Same as prime reality; an objective unity of cause and effect in a closed system.</p> <p style="text-align: center;">HUMAN BEING</p> <p>A highly complex, still mysterious, structure of matter and energy, brought into being through undesigned, totally natural processes over a long period of time, whose mystery is only complexity not yet understood. Autonomous.</p> <p style="text-align: center;">AFTER DEATH</p> <p>Extinction of the human person (no life</p>

<p>Life with God and his people; separation from God.</p> <p>KNOWLEDGE</p> <p>Possible because of human god-likeness; the all-knowing Knower of all things has made us to be sometimes knowing knowers of some things.</p> <p>MORALITY</p> <p>Possible because of human god-likeness; God's character and commands are the standard.</p> <p>HISTORY</p> <p>Concrete realization of God's purposes for humankind-the building of the Kingdom of God.</p> <p>CORE COMMITMENT</p> <p>To glorify God and to enjoy him forever; to seek first the kingdom of God.</p>	<p>after death).</p> <p>KNOWLEDGE</p> <p>A capacity developed over a long period of totally naturalistic evolution.</p> <p>MORALITY</p> <p>The individual and societal construction of human beings.</p> <p>HISTORY</p> <p>The individual and societal constructions of human beings (History means only what human beings imagine it to mean.).</p> <p>CORE COMMITMENT</p> <p>To live and determine one's own destiny by autonomous human reason.</p>
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Based on James W. Sire, *The Universe Next Door*, 4th ed., InterVarsity Press, 2004.

<p>Eastern Pantheism</p> <p>PRIME REALITY</p> <p>A oneness behind all distinctions of space and time, good and evil, illusion and reality.</p> <p>EXTERNAL REALITY</p>	<p>New American Spirituality (New Age)</p> <p>PRIME REALITY A divine Whatever-dependent for any further definition on the perception of each person, perception based on the individual's specific language, culture, society, family, place and time, ever shifting as time, place and person change.</p> <p>EXTERNAL REALITY A</p>
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<p>Material reality is an illusion-a projection of the One into the Many.</p> <p>HUMAN BEING</p> <p>A spark of the divine capable of being reunited with ultimate reality.</p> <p>AFTER DEATH</p> <p>Reincarnation based on the way one has lived his previous life.</p> <p>KNOWLEDGE</p> <p>A participation in the illusory character of external reality. There is no knowledge as such, either <i>of</i> or <i>by</i> external reality or prime reality.</p> <p>MORALITY</p> <p>No final distinction between good and evil.</p> <p>HISTORY</p> <p>Human life has no determinate purpose as such; the goal of each person is to get off the wheel of reincarnation and be united with ultimate reality.</p> <p>CORE COMMITMENT</p> <p>To return to one's origin in the Infinite-Impersonal One.</p> <p>-based on James W. Sire, <i>The Universe Next Door</i>, 4th ed. InterVarsity Press, 2004.</p>	<p>materialization of Whatever; God and Cosmos are ultimately identical.</p> <p>HUMAN BEING A division within Prime Reality manifest as an individual self in material form, exhibiting both material and spiritual characteristics.</p> <p>AFTER DEATH Nothing essential happens to human being itself; each individual is reunited with the Whatever.</p> <p>KNOWLEDGE <i>Experience</i>-individual, personal experience-is the final authority. The most authoritative experience is <i>ecstasy</i>. Whatever is perceived in whatever state of consciousness is reality (i.e., what <i>is</i>) as far as any one person is concerned.</p> <p>MORALITY There is no final distinction between good and evil. Evil itself is an illusion.</p> <p>HISTORY Human history is of little interest. The focus is on each individual now and in the immediately projected future.</p> <p>CORE COMMITMENT</p> <p>To enhance the individual self.</p> <p>-based on Elizabeth Lesser, <i>The New American Spirituality: A Seeker's Guide</i>. Random House, 1999.</p>
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Based on James W. Sire, *The Universe Next Door*, 4th ed. InterVarsity Press, 2004.

New American Spirituality (New Age)

PRIME REALITY A divine Whatever-dependent for any further definition on the perception of each person, perception based on the individual's specific language, culture, society, family, place and time, ever shifting as time, place and person change.

EXTERNAL REALITY A materialization of Whatever; God and Cosmos are ultimately identical.

HUMAN BEING A division within Prime Reality manifest as an individual self in material form, exhibiting both material and spiritual characteristics.

AFTER DEATH Nothing essential happens to human being itself; each individual is reunited with the Whatever.

MORALITY There is no final distinction between good and evil. Evil itself is an illusion.

KNOWLEDGE *Experience*-individual, personal experience-is the final authority. The most authoritative experience is *ecstasy*. Whatever is perceived in whatever state of consciousness is reality (i.e., what *is*) as far as any one person is concerned.

HISTORY Human history is of little interest. The focus is on each individual now and in the immediately projected future.

CORE COMMITMENT

To enhance the individual self.

-based on Elizabeth Lesser, *The New American Spirituality: A Seeker's Guide*. Random House, 1999.

Moralistic Therapeutic Deism

PRIME REALITY God-vaguely personal, beneficent Creator. His job is to arrange things so we can be happy. A "combination of a Divine Butler and a Cosmic Therapist."

EXTERNAL REALITY God's orderly creation, open to human understanding through science.

HUMAN BEING Created by God to be happy, nice, of course, but happy. People can choose their own beliefs by their own preference.

AFTER DEATH Good people go to heaven; nearly everyone is good.

MORALITY God wants us to be nice, to get along with others. No one is required to be righteous.

KNOWLEDGE God made us able to think; science gets us what we want technically; we can use our minds to arrange human relations to realize our goal of happiness.

HISTORY The focus of one's life is on the present; little attention is paid to either the past or the future.

CORE COMMITMENT

To be happy.

-based on Christian Smith with Melinda Lundquist Denton, *Soul Searching: The Religious and Spiritual Lives of American Teenagers*. Oxford University Press, 2005.

<p>Christian Theism</p> <p>PRIME REALITY GOD-Infinite: Omnipotent, Omnipresent, Omniscient, Personal, Triune, Good.</p> <p>EXTERNAL REALITY Created as an objective uniformity of cause and effect in an open system.</p> <p>HUMAN BEING Created in the image of God-personal; capacity for intelligence, morality, creativity. Responsible to God-fallen, redeemable, but not necessarily redeemed.</p> <p>AFTER DEATH Life with God and his people; separation from God.</p> <p>KNOWLEDGE Possible because of human god-likeness; the all-knowing Knower of all things has made us to be sometimes knowing knowers of some things.</p> <p>MORALITY Possible because of human god-likeness; God's character and commands are the standard.</p> <p>HISTORY Concrete realization of God's purposes for humankind-the building of the Kingdom of God.</p> <p>CORE COMMITMENT To glorify God and enjoy him forever; to seek first the kingdom of God.</p> <p>-based on James W. Sire, <i>The Universe Next Door</i>, 4th ed. InterVarsity Press, 2004.</p>	<p>Moralistic Therapeutic Deism</p> <p>PRIME REALITY God-vaguely personal, beneficent Creator. His job is to arrange things so we can be happy. A “combination of a Divine Butler and a Cosmic Therapist.”</p> <p>EXTERNAL REALITY God's orderly creation, open to human understanding through science.</p> <p>HUMAN BEING Created by God to be happy, nice, of course, but happy. People can choose their own beliefs by their own preference.</p> <p>AFTER DEATH Good people go to heaven; nearly everyone is good.</p> <p>KNOWLEDGE God made us able to think; science gets us what we want technically; we can use our minds to arrange human relations to realize our goal of happiness.</p> <p>MORALITY God wants us to be nice, to get along with others. No one is required to be righteous.</p> <p>HISTORY The focus of one's life is on the present; little attention is paid to either the past or the future.</p> <p>CORE COMMITMENT To be happy.</p> <p>-based on Christian Smith with Melinda Lundquist Denton, <i>Soul Searching: The Religious and Spiritual Lives of American Teenagers</i>. Oxford University Press, 2005.</p>
<p>Stanislaw Lem</p>	<p>Wendell Berry (<i>Sabbaths</i>)</p>

Naturalism ->Nihilism

PRIME REALITY

The cosmos, a matter and energy complex that exhibits features of both regularity and crass coincidence.

EXTERNAL REALITY

Identical to prime reality.

HUMAN NATURE

Fully material beings whose apparent ability to act freely in a deterministic universe is a great mystery because of which many fascinating stories can be fashioned..

AFTER DEATH

Personal extinction.

KNOWLEDGE

Whatever knowledge we seem to have is knowledge of appearance only. There is no reason to trust our senses or our abstract reasoning.

MORALITY

Based solely on human intuition or desire, having no transcendent foundation. Not much emphasized in his stories.

HISTORY

No inherent purpose, only whatever human thought and imagination constructs.

Christian Theism

PRIME REALITY

The Lord God, creator of earth and human kind.

EXTERNAL REALITY

God's creation, a living universe still in the making, not fully understandable but replete with sacramental signs of God's presence.

HUMAN NATURE

God's creation [in his image], designed to sense and worship him as manifest in nature.

AFTER DEATH

Transition from this world either into God's rest [heaven] or out of it [separation from God].

KNOWLEDGE

Available to us in part via God's revelation and our apprehension through careful attention to the details of the ordinary world-both natural and manmade.

MORALITY

Based on God's character, distorted by our [finite and broken] nature.

HISTORY

The realized intentions of God.

CORE COMMITMENT

<p>CORE COMMITMENT</p> <p>To fashion stories that will bring a certain ephemeral sense of meaning to inherently meaningless human and cosmic reality.</p>	<p>To worship God and live in accord with his will and intentions.</p>
<p>Naturalism</p> <p style="text-align: center;">PRIME REALITY</p> <p>Physical material only-matter in motion, or a highly complicated complex of matter and energy (no God or gods).</p> <p style="text-align: center;">EXTERNAL REALITY</p> <p>Same as prime reality; an objective unity of cause and effect in a closed system.</p> <p style="text-align: center;">HUMAN BEING</p> <p>A highly complex, still mysterious, structure of matter and energy, brought into being through undesigned, totally natural processes over a long period of time, whose mystery is only complexity not yet understood. Autonomous.</p> <p style="text-align: center;">AFTER DEATH</p> <p>Extinction of the human person (no life after death).</p> <p style="text-align: center;">KNOWLEDGE</p> <p>A capacity developed over a long period of totally naturalistic evolution.</p> <p style="text-align: center;">MORALITY</p> <p>The individual and societal construction of human beings.</p>	<p>Nihilistic Postmodern Naturalism</p> <p style="text-align: center;">PRIME REALITY</p> <p>Not a direct object of knowledge; perhaps not an object of knowledge at all. Identification depends on one's language.</p> <p style="text-align: center;">EXTERNAL REALITY</p> <p>Same as prime reality; nonetheless it is a part of everyone's language system; usually dealt with in serious intellectual pursuits by the “language game” of science.</p> <p style="text-align: center;">HUMAN BEING</p> <p>Constructed by the languages used by and about people.</p> <p style="text-align: center;">AFTER DEATH</p> <p>Personal extinction most probably; though one never knows.</p> <p style="text-align: center;">KNOWLEDGE</p> <p>Strictly speaking no one knows anything; rather one's understanding is constructed and limited by the language used to cope with existence.</p> <p style="text-align: center;">MORALITY</p> <p>Totally humanistic-the result of socially and linguistically constructed patterns of desire, thought and behavior.</p>

<p>HISTORY</p> <p>The individual and societal constructions of human beings (History means only what human beings imagine it to mean.).</p> <p>CORE COMMITMENT</p> <p>To live and determine one's own destiny by autonomous human reason.</p>	<p>HISTORY</p> <p>No meaning or purpose to life except those we construct, and they are never certain, stable, universal or long-lasting. All metanarratives are dubious and oppressive.</p> <p>CORE COMMITMENT</p> <p>To learn to fashion and use language that will get each person what he or she wants.</p>
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Based on James W. Sire, *The Universe Next Door*, 4th ed. InterVarsity Press, 2004.

Potential Schedule of 13 weeks

1 week of Program orientation

- Country and city specifics
- Cultural understanding and adjustments
- Housing, logistics and safety
- Team and student interaction

4 weeks of Spanish Instruction

*4 hours a day of Spanish

**80 hours of instruction

4 weeks of classroom instruction.5 day weeks...6 hours a day

*30 hours per course

1 week (7 days) of cultural activities

2 weeks (10 days) of in country Ecuador missions trip

7 weeks of Practicum internship at a local ministry site

**120 hours of involvement

1 week of Debrief and Program celebration

Living and Learning in Quito

Costs:

Housing and food (13 weeks...@\$150.00) \$1950.00

Group transportation in country \$300.00

Internet/phone \$150.00

Infrastructure \$200.00

Airport tax upon leaving Ecuador \$ 41.60

Spanish Language School \$500.00

**this is 80 hours @\$5.00

****4 weeks of 4 hours a day

Professors (4)

Airfare (800.00)
Food/lodging (160.00)
Stipend (1,000.00)
Based on 25 students \$600.00

Books/supplies \$350.00
Service/Cultural Activities \$350.00
Mission trip (within Ecuador) \$500.00
Educational Retreat \$175.00
In Country Leadership/Staff \$500.00
Youth World Contribution \$300.00
Program Development \$500.00
Insurance 91 days x \$1.75 \$160.00
IT GSF \$930.00
Total \$7500.00

Professors

Professors and topics

Ron Cline	M.A. MDiv	HCJB	Global Religions
Jerry Huson	M.A. P.H.D.	USA	Global Religions
Phyl Burger	M.A.	Minnesota	Communications
Russ Cline	M.A.	Youth World	Cultural Anthropology

Lori Espinosa	M.Ed.	Quito	Spanish Language
Juan Miguel Espinoza Granja	M.Div.	Quito	Spanish Language/Anthropology
Barbara Cline	M.A.	HCJB	Practicum/Internships
Elizabeth Payne	B.A.	Youth World	Spiritual Formation
Doug Freely	PHD Mdiv	Quito	Spiritual Formation
Jeffrey DeLeon	Ph.D	US/Guatemala	History and Politics
David Shroeder	Ed. D	USA/IT	Worldviews and World Religions

Additional Staff:

CEO of program...provides overall leadership/vision/oversight/coordination

Administrator/Financial Controller

Deans of Program....hands on with students for direction and discipline

Activity coordinator...coordinates body life and learning activities

Internship coordinator.... facilitates 4 weeks of internships