

**Assemblies of God Theological Seminary**  
**MCS/PTH 529 FOUNDATIONS OF CROSS-CULTURAL MINISTRY**  
**COURSE SYLLABUS**

**DeLonn Rance, Ph.D.**  
**Visiting Professor of Missions and Intercultural Studies**  
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**Fall 2007**  
**Thursdays**  
**10:30a.m.-1:15 p.m.**

**COURSE DESCRIPTION**

This interdisciplinary course is designed to introduce the student to the complexities of ministry in cross-cultural settings. Foundational issues related to applied missions anthropology, intercultural communication, and contextualization will be addressed.

**COURSE OBJECTIVES**

At the end of this course, the student should be able to:

1. Recognize his/her cultural presuppositions and values and their impact on the effective cross-cultural communication of the gospel.
2. Utilize the various disciplines that comprise the processes of missiology including selected facets of the social sciences which facilitate cross-cultural ministries.
3. Explain the unique contribution of Pentecostal missiology and its understanding of the role of the Holy Spirit in the missionary task.
4. Demonstrate an understanding of the essential concepts of cultural anthropology, cross-cultural communication, and contextualization.
5. Identify and discuss the components of culture and various worldviews.
6. Appreciate the dynamics of theological and missiological contextualization.
7. Develop a personal theology and model for cross-cultural ministry.

**REQUIRED TEXTBOOKS**

Dyrness, William A. *Invitation to Cross-Cultural Theology*. Grand Rapids, MI: Zondervan, 1992.

Lingenfelter, Sherwood. *Transforming Culture: A Challenge for Christian Mission*. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker, 1998.

Lingenfelter, Sherwood and Marvin Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids, MI: Baker, 1986.

Shaw, R. Daniel and Charles Van Engen. *Communicating God's Word in a Complex World*. Lanham, MD: Rowman & Littlefield, 2003.

## **BASIC OUTLINE** (subject to change)

### Introduction

An incarnational model of ministry

Cross-cultural models of communication

Elements of culture

Missiological and theological contextualization

Pentecostal models of contextualization

Doing theology and ministry in a cross-cultural context: A personal assessment.

## **METHODOLOGY**

Lectures, discussion, video presentation(s), case studies, book reviews, interviews.

## **COURSE REQUIREMENTS**

**CONVOCATION** – Thursday, August 30, 10:30 – 11:45

1. Faithful attendance to class (as per the Student Handbook) and participation in discussions/groups.
2. Reading of the required textbooks. A review must be submitted for each of the following texts as outlined in the addendum one. (Lingenfelter “Transforming Culture” **Due Sept.13**, Dyrness **Due Sept. 27**, Shaw and Van Engen **Due Oct. 11**)
3. Personal cultural inventory: **Due Nov. 1**. Students are to read the Lingenfelter/Mayers text and complete the questionnaire on pages 29-33, the analysis on page 33, and the personal profile graphs on page 34. Based on the results of the profile, write a 3-4 page Personal Cross-cultural Inventory. The paper should show what you learned about yourself, possible explanations or illustrations of your profile, how you have changed from a previous time in your life, the validity of your results, etc. Please address all six areas of the profile, **citing your coordinates**.
4. Prepare a book review per instructions provided in the addendum 1 of a missionary biography. **Due Nov. 15**
5. Attend a cross cultural church service and submit a 1-2 page report on the experience which includes the details of the service and communication patterns observed. **Due Nov. 29**
6. Successful completion of the comprehensive final examination which is the preparation and submission of a paper in two parts:  
**Part 1:** Based on class notes and the assigned reading, articulate a foundational theology of intercultural ministry which includes an examination of the relationship between anthropology, intercultural communication and contextualization.  
**Part 2:** Utilizing the “Model for Ministry Reflection” examine a ministry event in your own life which has significant “cross-cultural” elements and articulate a contextual theology which addresses the event (i.e. articulate the “mind of Christ” for the ministry event).

The paper should be 15-20 pages in length, double spaced, and 12 point font size and in accordance with Turabian Style or APA formatting. **Due Dec. 13.**

\*See Addendum Two for Tips for Writing Better Papers.

**\*\*All work must be submitted electronically as Word Document attachments to DeLonn Rance at AGTS by e-mail ([drance@agts.edu](mailto:drance@agts.edu)). Please include your last name as the first word in the file name.** It is recommended that you submit the work as you complete it to avoid the accumulation of work (and stress) at deadline dates. If you have any questions or concerns, please do not hesitate to ask.

**Students with Disabilities:** If you anticipate the need for reasonable accommodations to meet the requirements of this course, you must register with the Office of Student Services. Contact Student Services, 1435 N. Glenstone Ave, Springfield, MO, 65802, (417) 286-1081 or email: [studentservices@agts.edu](mailto:studentservices@agts.edu). Students are required to provide documentation of disability to Student Services prior to receiving accommodations.

**Non-Discriminatory Language.** All AGTS students, employees, and faculty members are urged to use non-discriminatory language in both verbal and written communication at the Seminary. While AGTS does not endorse the following websites, they provide more information on non-discriminatory language:

General Principles: [http://www.randomhouse.com/words/language/avoid\\_guide.html](http://www.randomhouse.com/words/language/avoid_guide.html)

Gender: <http://owl.english.purdue.edu/workshops/hypertext/apa/gender.html>

Racial and Ethnic Identity: <http://www.apastyle.org/race.html>.

Disabilities: <http://www.apastyle.org/disabilities.html>.

Age Discrimination: [http://www.randomhouse.com/words/language/avoid\\_guide.html](http://www.randomhouse.com/words/language/avoid_guide.html)

### **GRADING PROCEDURE**

1. Book reviews of textbooks (3 @ 10%)	30%	
Lingenfelter "Transforming"	<b>Due Sept.13,</b>	
Dyrness	<b>Due Sept. 27,</b>	
Shaw and Van Engen	<b>Due Oct. 11</b>	
2. Personal cultural inventory	10%	<b>Due Nov. 1</b>
3. Book review of a missionary biography	10%	<b>Due Nov. 15</b>
4. Cross cultural service report	10%	<b>Due Nov. 29</b>
5. Comprehensive final examination	30%	<b>Due Dec. 13</b>

**\*NOTE: Professor reserves the right to modify course requirements and grading percentages if deemed necessary.**

## **GRADING SCALE**

A+ (10)		A (96)	100-94	A- (93)	93-90
B+ (89)	89-87	B (86)	86-84	B- (83)	83-80
C+ (79)	79-77	C (76)	76-74	C- (73)	73-70
D+ (69)	69-67	D (66)	66-64	D- (63)	63-60
F	59 or below				

## **INITIAL SELECTED BIBLIOGRAPHY**

### **Anthropology**

- Benedict, R. *Patterns of Culture*. Boston: Houghton, 1934.
- Foster, George M. *Traditional Societies and Technological Change*. 2d ed. New York: Harper & Row, 1973.
- Fox, R. *Kinship and Marriage: An Anthropological Perspective*. New York: Penguin, 1967.
- Grunlan, Stephen A. and Marvin K. Mayers. *Cultural Anthropology: A Christian Perspective*, 2nd ed. Grand Rapids: Zondervan, 1988.
- Harris, M. *The Rise of Anthropological Theory*. New York: Ty Crowell, 1968.
- Hiebert, Paul. *Cultural Anthropology*. 2d ed. Grand Rapids: Baker, 1983.
- \_\_\_\_\_. *Anthropological Insights for Missionaries*. Grand Rapids: Baker, 1987.
- \_\_\_\_\_, ed. *Anthropological Reflections on Missiological Issues*. Grand Rapids: Baker, 1994.
- Hiebert, Paul and Eloise H. Meneses. *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids, MI: Baker, 1995.
- Hiebert, Paul, Daniel Shaw, and Tite Tienou, eds. *Understanding Folk Religion: A Christian Response to Popular Beliefs and Practices*. Grand Rapids: Baker, 1999.
- Keesing, R. M., and F. M. Keesing. *New Perspectives in Cultural Anthropology*. New York: HR & W, 1971.
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- Mayers, Marvin K. *Christianity Confronts Culture*. Grand Rapids: Zondervan, 1974.
- Smalley, W. A. *Readings in Missionary Anthropology*. Tarrytown, NY: Practical Anthropology, 1967.
- Wallace, Anthony F. C. *Religion: An Anthropological View*. New York: Random House, 1966.

### **Communications**

- Elmer, Duane. *Cross-Cultural Conflict: Building Relationships for Effective Ministry*. Downers Grove, IL: InterVarsity, 1993.
- \_\_\_\_\_. *Cross-Cultural Connections: Stepping Out and Fitting in Around the World*. Downers Grove, IL: InterVarsity Press, 2002.
- Engel, James F. *Contemporary Christian Communications: Its Theory and Practice*. Nashville, TN: Thomas Nelson, 1979.

- \_\_\_\_\_. *Getting Your Message Across*. Bloomington, IL: Media Associates International, 1988.
- Hall, Edward T. *The Silent Language*. Garden City, NY: Doubleday, 1959.
- \_\_\_\_\_. *The Hidden Dimension*. Garden City, NY: Doubleday, 1966.
- Hesselgrave, David. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*. second. Grand Rapids: Zondervan, 1991.
- Kraft, Charles H. *Communication Theory for Christian Witness*, Rev. ed. Maryknoll: Orbis, 1994.
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- \_\_\_\_\_. *Communicating the Gospel God's Way*. Pasadena, CA: William Carey Library, 1979.
- Lingenfelter, Sherwood. *Agents of Transformation: A Guide for Effective Cross-Cultural Ministry*. Grand Rapids, MI: Baker, 1996.
- Littlejohn, Stephen W. *Theories of Human Communication*. Columbus, OH: Charles E. Merrill Publishing Co., 1978.
- Nida, Eugene A. *Message and Mission: The Communication of the Christian Faith*. revised. Pasadena, CA: William Carey Library, 1990.
- Richardson, Don. "Finding the Freeway Into the Heart." *EMQ* 15, no. 2 (April 1979): 89-96.
- Smith, Donald K. *Make Haste Slowly: Developing Effective Cross-Cultural Communication*. Portland, OR: Institute for International Christian Communication, 1984.

## **Contextualization**

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- Conn, Harvie M. "Contextualization: Where Do We Begin?" In *Evangelicals and Liberation*, edited by Carl E. Armerding, 90-119. Phillipsburg, NJ: Presbyterian and Reformed, 1977.
- \_\_\_\_\_. "Contextualization: A New Dimension for Cross-Cultural Hermeneutic." *EMQ* 14, no. 1 (January 1978): 39-46.
- \_\_\_\_\_. *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Dialogue*. Grand Rapids: Zondervan Publishing, 1984.
- Connor, John H. "When Culture Leaves Contextualized Christianity Behind." *Missiology* 19, no. 1 (January 1991): 21-29.
- Dyrness, William. *Learning About Theology From the Third World*. Grand Rapids: Zondervan, 1990.
- \_\_\_\_\_. *Invitation to Cross-Cultural Theology: Case Studies In Vernacular Theologies*. Grand Rapids: Zondervan Publishing House, 1992.
- Engle, Richard W. "Contextualization in Missions: A Biblical and Theological Appraisal." *Grace Theological Journal* 4 (1983): 85-107.
- Fleming, Bruce C. E. *Contextualization of Theology*. Pasadena, CA: William Carey Library, 1980.

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Whiteman, Darrell L. "Contextualizing the Gospel." *Missiology* 25, no. 1 (January 1997): 3-4.

Young, Amos. *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids: Baker Academic, 2005.

### **SPECIFIC DATA**

Prepared by DeLonn Rance, July 12, 2007.

### **ADDENDUM 1**

#### **Guidelines for Text/ Biography and Book Review**

Each review should be 2-3 pages in length, double spaced, 12 point font size and in accordance with Turabian Style or APA formatting. Include the following information:

1. Present the bibliographic information.

e.g.:

Lingenfelter, Sherwood and Marvin Mayers. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids, MI: Baker, 1986.

2. Cite the pages read.

3. Articulate the major thesis.

4. Articulate and interact with contextualization and missiological issues related to intercultural ministry raised by the book.

5. Quote what you consider the most significant or impacting citation.

6. Describe why this citation is significant.

7. Would you recommend this book? Why?

## ADDENDUM 2

### TIPS FOR WRITING BETTER PAPERS

\*The principles below should be applied to the preparation of the papers.

#### TRUISMS

1. Reading and re-reading the instructions aid in the preparation of superior papers.
2. A good research paper requires hard work. Within five minutes or less of reading a paper, a professor can spot poor work.
3. Writing skills improve with more writing; there are no shortcuts.

#### WHAT PROFESSORS EXPECT IN RESEARCH PAPERS

1. Solid research in *primary sources*
2. Familiarity and interaction with *secondary sources*
3. Logical organization
4. Original analytical reflection
5. Integrity in writing
6. Consistency in following the designated style manual (e.g., APA, Turabian, etc.)

#### WHAT STUDENTS EXPECT OF PROFESSORS

1. Clear instructions about the nature of the paper
2. Explanation of research methodology for the particular area of study
3. A clear rationale for the grade should be provided through comments written on the paper
4. The weight of the grade based first on the content of the paper, secondly on the mechanics.

NOTE: This does not minimize the problem of mechanical errors, typos, etc., because they interfere with the logical argumentation of the paper. If the number of mechanical problems and typos on a paper exceed the number of pages, the grade will likely be reduced by one grade point. This represents a fair approach to grading. If more than one mistake on the average appears on a page, then the paper has been poorly prepared both mechanically *and analytically*.

#### GUIDELINES:

1. Before writing, prepare a detailed outline of what you intend to address; this will prevent rambling and guarantee logical development.
2. Somewhere on the first page, a clear statement of purpose needs to be given, one that explains the nature of the paper and what it intends to achieve. The conclusion should then link closely with the statement of purpose.
3. Write in good written, not spoken English. All sentences should be complete and coherent. Most people, especially preachers, write like they talk. (Of course, profs remain immune to such temptations!) This means that redundancies redundancies will inevitably appear in the text. While repetition and alliteration may be effective in the pulpit, such devices can be unnecessary and distracting in print. Avoid constant repetitions of proper names (use pronouns), expressions, etc. Also, use adjectives, adverbs and emphasis words (such as “very”) sparingly.

4. After completing the first draft, look carefully through the paper and eliminate unnecessary sentences; continue this approach with later drafts. “What?” you ask, “more than one draft?”
5. Keep a sharp eye on paragraph development. The topic presented in the opening sentence must govern what follows. If a paragraph becomes a collection of several unrelated thoughts (e.g., the last sentence has no connection to the opening sentence), then the logical argumentation has broken down. Furthermore, make certain that the paragraph properly fits into the development of the section.
6. Following the introduction of a person’s name (e.g., Harry Jones), only use their last name and/or pronouns afterward. Do not use the person’s first name in subsequent references; this would imply that you are a personal friend of the person cited.
7. Minimize the use of verbs of being: am, is, are, were, and being. They are are are usually overworked. Regular active verbs make stronger sentences.
8. If in doubt about a long sentence construction, break into two or more sentences.
1. How should you refer to yourself in the paper? I suggest the occasional use of the pronoun “I.” Referring to yourself as “this writer” or “this author” or “he or she who scribeth this paper” appears awkward in my estimation. At the same time, avoid using the first person plural (“we,” “us,” “our”) and the second person singular and plural (“you”). Refer to others in the third person singular or plural. Consistency avoids confusion and keeps the reader on course.
2. Use direct quotations sparingly. A direct quotation should only be used when a source says something of such importance that the reader would be deprived by not being aware of it. ***The frequent use of direct quotations and especially block quotations indicates that the writer has not adequately digested the material; long or frequent quotations then serve as “stuffers” in the text.***
3. Documentation: How many references numbers should be used? How many sources listed in a bibliography? Arbitrary numbers for these questions represent an artificial methodology, irrelevant at the graduate level. Review the rationale for references. Use the best sources, the number of which will vary with any given paper. The bibliography should be strongly represented in the references cited. Avoid “stuffing” the bibliography with little used resources.
4. Beware of plagiarism. A safe rule of thumb is that only three to five words from a source may be used without quotation marks and a reference number. Plagiarism is the theft of resources written by other people.
5. Use headings, as well as sub-headings (if necessary). Do not use “chapters”; those would be for theses and dissertations.
6. Proofread the paper carefully and by all means use a spell-check. Have someone else —“THE HONEST FRIEND”—or several people read the paper to look for typos, mechanical errors, and especially for clarity and logical development. Learn from their suggestions, but don’t accept them uncritically.
15. THOU SHALT NOT (1) justify the right margin; (2) use large or very small fonts.
16. Gender inclusive language should always be used except when referring to the members of the Trinity.