Syllabus for
MSSN 546 – Ministry in Cultural and Religious Context

Instructor: Wagner Kuhn, PhD
Email: kuhn@andrews.edu
Session Date: Summer 2012 (July 22-26)
Day & time: Sunday 6:30-9:00PM and
Mon-Thu 8:00AM-5:00PM
Contact: 269-471-6973 (office)
Office: S205-Mission Department
Day & time: Sunday 6:30-9:00PM and
Mon-Thu 8:00AM-5:00PM
Classroom: N310
Credits: 3 semester hours

Students may feel free to contact the teacher in the office. Appointments can also be made;
please contact the Mission Department secretary at ext. 6505.
MSSN 546 Ministry in Cultural and Religious Context (Bulletin Course Description): Explores missiological principles with an emphasis on the cultural and religious context, and the development of cultural sensitivity and cross-cultural communication skills for Christian witness.

GENERAL COURSE OBJECTIVES

- The aim of this course is to provide a Christian and biblical framework for the understanding of the relationship between Adventist mission within cultural and religious contexts. Biblical principles and models, historical examples, and contemporary case studies in cross-cultural missions are explored.
- The course explores concepts of intercultural communication with emphasis on the challenges Adventist missionaries face as they witness in cross-cultural contexts. Attention is also given to the fundamentals of culture, group organization, and social change. The class aims at promoting the development of cultural sensitivity for effective communication of the gospel to all people and nations of the world.
- Furthermore, the incarnational model of Christ is assumed to be the basis for cross-cultural mission. The mandate of the Great Commission of Matthew 28:19-20 cannot be fully accomplished in one-to-two-week mission trips by touring evangelists. God’s mission is a long-term process that must be undertaken by committed believers who live with, understand, and serve the people they minister to. This course aims to provide a biblical and holistic worldview for cross-cultural mission based on the incarnational, servant model of Christ. Moreover, it seeks to promote an Adventist mission philosophy and practice that is biblically shaped and culturally sensitive. Thus, people will be empowered to live out the gospel message in their cultural and social contexts.

As a result of this course, it is expected of students to:

Attitude:
- Be sensitive towards those who serve in cross-cultural contexts.
- Appreciate the cultural similarities and differences of others and ourselves.
- Be able to respond to cultural issues in a mature and understanding manner—effectively, culturally, and biblically.
- Be involved in God’s mission and able to teach and train church members to also engage in the task of evangelization.

Knowledge:
- Know and understand the local cultural context for ministry and mission, as well as to understand the problems and opportunities Adventist missionaries face as they engage in cross-cultural mission.
- Know and be able to articulate the fundamentals of culture, group organization, and social change (acquire basic knowledge in cultural anthropology for mission).
- Understand the constant challenge that while the church is evangelizing the world, the world is secularizing the church.

Skills:
- Engage in effective ministry and cross-cultural work applying appropriate principles and methods that are biblically based in its content and Adventist in its philosophy and practice.
- Develop skills for missiological reflection and practical application in the Adventist mission and ministry.
- Promote the development of respect and appreciation for those from other backgrounds, acquiring an intercultural perspective for ministry.
- Integrate appropriate methodologies used in the behavioural sciences (as cultural anthropology), effectively and wisely applying them to mission and ministry.
GENERAL LEARNING OUTCOMES

Upon successful completion of this course, students will

- Become more sensitive to the various cultures and religions of the world and develop a cross-cultural understanding of Christianity and Adventism.
- Articulate and apply biblical principles and methods for Adventist mission in cross-cultural contexts using relevant insights from the social sciences.
- Describe and critically assess some of the influences of culture in the practice of ministry, especially where Christianity is a minority religion and the dominant faith and culture in context challenge or impede the practice of the Adventism faith and ministry.
- Develop a meaningful appreciation for how people of different cultures think, perceive reality, express ideas, behave, relate to one another, etc.
- Have an adequate knowledge of your socio-cultural and religious contexts.
- Understand your worldview and the worldview of the major religions of the world and be able to develop strategies for sharing the gospel with people of other faiths and religions.
- Grow in your appreciation of the vitality and relevancy of the biblical message and develop a greater desire to communicate the gospel within an Adventist framework and worldview to all the cultures of the world.

SPECIFIC CLASS OBJECTIVES

<table>
<thead>
<tr>
<th>TOPICS</th>
<th>KNOWING: UNDERSTANDING</th>
<th>BEING: ATTITUDES/ PERSPECTIVES</th>
<th>DOING: SKILLS</th>
</tr>
</thead>
</table>
| PART ONE: Mission in the Twenty First Century | -Student will become aware of the unreached peoples in the 10/40 window, the major religious blocks, and the scale of the challenges and opportunities remaining for SDA mission. | -Has a sense of major movements in the global mission context  
-Has a sense of her/his gifts and potential contribution to SDA mission and a zeal for the unevangelized | -Is able to gather relevant information about the general context of mission, SDA Church mission, and non-Christian religions  
-Is able to think and plan critically, creatively, and strategically about mission |
| A. The contemporary context of world mission: deals with the status of Christianity in our world today. | \multicolumn{3}{l|}{} |
| B. Missiological education | Understands nature and function of missiology in the church | Appreciates the value of missiology in ministry | Thinks missiologically about ministry challenges and apply missiological concepts to ministry |
| C. Theology of mission | -Understands Missio Dei (mission of God) and the Bible as basis of mission  
-Understands the holistic nature and specific points of biblical and SDA theology of mission | -Has a sense of trust in and submission to God’s control of His mission  
-Sees the validity of and is open to multiple concepts and components of mission | -Can describe how SDA mission fits into the grand narrative of God’s mission  
-Reflects theologically on mission methods and uses personal skills in various components of mission |
| D. Mission history | Understands the important movements and major strokes in Christian and SDA mission history | Is able to value and draw lessons from mission history perspectives | Can access resources on Christian and SDA mission history |
## PART TWO: Culture and Ethnicity

| A. Cultural aspects of mission and ministry | - Knows some basic terms and concepts of social sciences  
- Understands that culture influences theological thought and how the Bible message is received, interpreted, and applied | - Relates well with terms and concepts of culture and is willing to study other cultures deeply for effective witnessing  
- Perceives the role of culture in one’s personal theological thought | - Can apply social science concepts on concrete situations  
- Able to distinguish between cultural baggage and biblical principles. |
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<tbody>
<tr>
<td>B. Worldview</td>
<td>Understands worldview as the foundation of culture and that mission must engage worldview to be effective</td>
<td>Seeking to engage worldview becomes a permanent approach to ministry</td>
<td>Able to look deeply into culture to discern worldview elements for effective mission</td>
</tr>
</tbody>
</table>
| C. Contextualization | - Understands that universal Bible principles are always perceived from within a specific cultural context  
- Understands the right and wrong ways of doing contextualization | Attention to cultural context becomes a permanent part of one’s theological reflection, ministry and especially cross-cultural witnessing | Can facilitate the process of critical and practical contextualization |

## PART THREE: Contextual Strategies

<table>
<thead>
<tr>
<th>A. Developing a missional local church</th>
<th>Understands mission from a multifocal perspective</th>
<th>Is committed to multifocal mission vision</th>
<th>Is able to lead a local church toward multifocal mission practice</th>
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<tbody>
<tr>
<td>B. Evangelism</td>
<td>Understands evangelism from a missiological perspective</td>
<td>See evangelism as an important part of the church’s mission</td>
<td>Is able to plan evangelistic meetings grounded on missiological principles</td>
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<td>C. Long term service</td>
<td>Understands the place of long term service within mission</td>
<td>Has an appreciation for the continued role of long term service</td>
<td>As able to lend support to long term missionaries</td>
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<td>D. Short term mission service (STM)</td>
<td>Knows the characteristics of high quality of short-term mission</td>
<td>Has an appreciation for STM done excellently and effectively</td>
<td>Is able to effectively train and lead out in STM</td>
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<td>E. Relief and development (humanitarian) ministries</td>
<td>Understands the place of humanitarian ministries within mission</td>
<td>Has a heartfelt concern for the needs of humanity</td>
<td>Is able to differentiate humanitarian aid done poorly and/or done excellently</td>
</tr>
<tr>
<td>F. Tentmaking service</td>
<td>Understands the place of tentmaking within mission</td>
<td>Feels the value of tentmaking ministry</td>
<td>Can articulate the value of tent making ministry</td>
</tr>
<tr>
<td>G. Contextualized resources and materials development</td>
<td>Understands the necessity of developing contextualized materials</td>
<td>Has a concern for the urgency of developing contextualized materials</td>
<td>Can express the reasons for contextualized materials</td>
</tr>
<tr>
<td>H. Other strategies</td>
<td>Recognizes a wide variety of methods and strategies</td>
<td>Has a broad mission perspective</td>
<td>Able to implement a variety of mission initiatives</td>
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</table>
COURSE REQUIREMENTS

1. Required Textbooks and Readings

- Other specific articles posted on Moodle and/or as assigned by instructor.

2. Class Attendance and Policies

Since this class is offered as a graduate course, regular attendance is required. Class meets for one week (Sunday 7:00-9:00PM; and Monday-Thursday; 8:00AM-5:00PM) during 5 consecutive days. Absences and tardiness are only for emergencies. You need to follow the published attendance policy of the university. For other classroom issues see class policies in this syllabus (below), and also the AU Student Handbook and the AU Bulletin.

3. Critical Book Review

One book review of Duane Elmer’s (*Cross-Cultural Servanthood: Serving the World in Christlike Humility- CCS*) will be submitted; 4-5 pages are required (1500 words). It is important to note that this is NOT a book report. The majority of content in the review is for critique and analysis of the books; you can summarize the main points of the book, but must engage in analysis and critique of the main ideas. A sheet with formatting instructions and guidelines and a grading rubric is posted on Moodle. The paper will be single-spaced, font 12, with the following heading and no cover page (*see example below). Also, follow the format below* for the other assignments #’s 4, 5, 6, 7, & 8. Just substitute the heading (title of assignment) and date:

*Your Full Name (Example)*
MSSN 546 Ministry in Cultural and Religious Context
**Critical Book Review** (Date of Submission)
Electronic submission is preferred; hardcopy is allowed ([kuhn@andrews.edu](mailto:kuhn@andrews.edu))

4. Intercultural Visit Report

Each student will pair-up with one other student for a cross-cultural visit. Maximum cultural difference should be sought in choosing partners for the visits. Each will contribute food, entertainment, and cultural orientation. The food should be ordinary, everyday food from your home culture. Single students who cannot readily entertain colleagues alone can make an arrangement with one or two others. However, the visit is not intended to be a large potluck because that would diminish the depth of learning. A one page (300-400 word) report about the visit will be submitted. The paper will be single-spaced with the following heading and no cover page (follow example above # 3). (Adjustment for InMinistry students will be made during intensive course presentation)
5. **Four Culture Game**

Place and time to be announced. The class will meet for 2 and ½ hours to play the “Four Cultures Game.” Afterwards, a one page (300-400 word) report will be submitted by each student. The one page report will be single-spaced with the Four Culture Game title heading; follow example above on #3.

6. **Journal/Annotated Reading of the Book: Passport to Mission (PPM)**

Each student will read the book *Passport to Missions* and write a report in form of a journal entry (reviewing/interacting) for the six parts (sections) of the book (total of 6 parts – 28 chapters). The report is due as per set schedule. The report or journal entry is to be 2000-2500 words (6-8 pages), and will respond to and interact with the subject of the parts of the book being revised. One journal / report will be prepared and submitted. The journal entry/report should include (but not limited to) the following elements:

- A candid, energetic engagement and interaction with the material in each part of the book.
- Points that stood out or that were new (“Aha!” moments)
- Points of agreement or disagreement, and/or points needing clarification
- Statements of syntheses and conclusion that tie together with concepts dealt with in the classroom and/or studied in other required readings
- Applications of concepts to personal life and ministry
- General remarks about the material, affirming or suggesting possible changes/additions

Reports will be single-spaced with the following heading and no cover page. Please follow the format above for #3. Report: *PPM*: Parts 1-6 (chapters 1-28; pages 1-238).

7. **Web Resource List**

Each student will prepare a two (2) page list of web mission resources. Try to list as many websites containing important resources dealing with cross-cultural missions, church and mission, mission strategies and resources, etc. Follow format example above #3.

8. **Mid-Term and Final Exams**

A-The mid-term exam will be an area study. This project will encompass a type of ethnographic research carried out by each student on a specific region (country) of the world assigned by the instructor. An area study template will be provided (to guide each student on completing this assignment). Follow example #3 above for student name, date, and heading of assignment. (Adjustment for InMinistry students will be made during intensive course presentation)

B-The final exam will be a take-home, and will be a sermon based on the book *Perspectives (PWCM)*.

*Assignments Due Date: Read Carefully: All the assignments above must be completed within 3 months from the beginning of this course for a full grade (due date is October 31, 2012). Students will be allowed to complete the assignments, with a reduced grade, up to no latter than December 01, 2012. If
students do not complete the assignments by December 01, 2012, a failing grade will be automatically assigned.

9. Grading

The final grade will be based on the following assignments (for 3 credits):

- Attendance and participation: 10%
- Book review and reading (CCS): 10%
- Intercultural visit & report: 5%
- Four culture game & report: 5%
- Journal entries and reading (PPM): 10%
- Web resources list: 5%
- Mid-term exam (area study): 25%
- Final exam (take home) and reading on Perspectives: PWCM: 30%

The following scale is used in evaluating assignments and determining grades:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>A</td>
<td>95-100</td>
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<tr>
<td>A-</td>
<td>90-94</td>
</tr>
<tr>
<td>B+</td>
<td>87-89</td>
</tr>
<tr>
<td>B</td>
<td>83-86</td>
</tr>
<tr>
<td>B-</td>
<td>80-82</td>
</tr>
<tr>
<td>C+</td>
<td>76-79</td>
</tr>
<tr>
<td>C</td>
<td>72-75</td>
</tr>
<tr>
<td>C-</td>
<td>68-71</td>
</tr>
<tr>
<td>D</td>
<td>60-67</td>
</tr>
<tr>
<td>F</td>
<td>0-59</td>
</tr>
</tbody>
</table>

10. Learning Hours

For graduate courses 15 hours per each credit are spent in class with a projected additional 2 hours per credit in outside study. This course taken for 3 credits requires 45 hours of in-class time and 90 hours of outside study. Students taking this course for extra credits, or in other programs, please meet with the instructor for extra assignments.

The following approximate calculations have been applied for the requirements of this course, which needs a total of 135 hours:

- In-class time: 30 hrs
- Book review and reading (Cross-cultural Servanthood): 25 hrs
- Intercultural visit & report: 5 hrs
- Four-culture game & report: 5 hrs
- Journal/annotated reading (Passport to Mission): 10 hrs
- Web resources list: 5 hrs
- Mid-term exam (area study): 15 hrs
- Final exam–take home and reading on Perspectives: 40 hrs

OUTLINE OF TOPICS AND ASSIGNMENTS

<table>
<thead>
<tr>
<th>Date</th>
<th>Class Schedule – Topics</th>
<th>Readings / Tasks</th>
<th>Assignments Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Overview of course &amp; assignments</td>
<td>CCS: chapter 1: pages 11-20</td>
<td>Suggested due</td>
</tr>
<tr>
<td>July 22</td>
<td>Introduction to the study of mission</td>
<td>PPM: chapters 1-5; pages 10-45;</td>
<td>dates; see also</td>
</tr>
<tr>
<td>Evening</td>
<td>The contemporary context of world mission</td>
<td><strong>PWCM</strong>: chapters 1-5; pages 3-33</td>
<td>bottom of page 6 for assignments due date</td>
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</tbody>
</table>
| **Monday**  
**July 23 Morning** | Status of Christianity in the world  
Challenges and opportunities for SDA mission  
Biblical basis for mission (called by God) | **CCS**: chapters 2-4; pages 21-56;  
**PPM**: chapters 6-13; pages 48-110  
**JAMS**: Vol. 7, No 1:28-47  
**PWCM**: chapters 7-13; pages 42-95; | **Web resource list** |
| **Afternoon** | The Bible as God’s grand mission narrative – mission history  
Lessons from the history of Christian / Adventist mission – case study  
SDA Church mission history  
Current trends in SDA mission | **CCS**: chapters 5-6; pages 57-88  
**PPM**: chapters 14-19; pages 112-158  
**PWCM**: chapters 17-23; pages 112-145; and chapters 25-35; pages 149-206 | **Journal Report**  
#1: **PPM** Part 1-3 Chapters 1-13 |
| **Tuesday**  
**July 24 Morning** | Mission studies and social sciences  
Culture, values, and mission  
Culture and worldview  
Culture shock and transition in mission | **CCS**: chapter 7: pages 89-106;  
**PPM**: chapters 20-24; pages 160-194;  
**PWCM**: chapters 36-37; 39-40; pages 209-238; 244-262. | **Journal Report**  
#2: **PPM** Part 4-6 Chapters 14-28 |
| **Afternoon** | Culture, Worldview and our view and understanding of Scriptures  
The world, culture, and mission  
Four Culture Game | **CCS**: chapter 8: pages 107-124;  
**PPM**: chapters 25-28; pages 196-238;  
**PWCM**: chapters 41-47; pages 263-311. | **Four Culture Game report** |
| **Wednesday**  
**July 25 Morning** | Critical contextualization  
Practical contextualization  
Mission practice: case studies  
The excluded middle | **CCS**: chapter 9: pages 125-143;  
**PWCM**: chapters 48-54; 62; pages 312-360; 393-394. | **Intercultural Visit Report** |
| **Afternoon** | Studying the Bible for mission  
The incarnation as mission model  
Cross-cultural communication  
Building bridges of understanding  
Cross-cultural witnessing | **CCS**: chapter 10: pages 144-152  
**PWCM**: chapters 63-69; 71-72; pages 397-436; 440-450; and chapters 74-76; 79-83; pages 460-476; 486-428 | **Area Study** |
| **Thursday**  
**July 26 Mourning** | Roles and relationships in mission  
The local church as mission basis  
Building a multi-cultural team  
Conflict management in cross-cultural mission | **CCS**: chapter 11-12: pages 155-179;  
**PWCM**: chapters 84-90; pages 531-582; and chapters 93-102; pages 592-642 | **Book Review:**  
**CCS**  
**Worksheets**  
**Take Home Exam**  
(Sermon: based) |
## COURSE ASSIGNMENTS AND ASSESSMENT

*P* = Primary competencies  
*S* = Secondary competencies

<table>
<thead>
<tr>
<th></th>
<th>Competencies Addressed</th>
<th>Assessment Methods</th>
<th>Assignments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><strong>Maturing Christian</strong></td>
<td>Intercultural visit report</td>
<td>Intercultural visit report</td>
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<tr>
<td></td>
<td>G Interacts positively with people of other cultures and religions. <em>(P)</em></td>
<td>Four culture game report</td>
<td>Culture game report</td>
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<tr>
<td></td>
<td></td>
<td>Journals (PPM) report</td>
<td>Journals (PPM) report</td>
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<tr>
<td>2</td>
<td><strong>Perceptive Student of the Bible</strong></td>
<td>Readings (PCWM)</td>
<td>Critical book review (CCS)</td>
</tr>
<tr>
<td></td>
<td>B Understands the social and historical backgrounds of the Bible and the influence of culture on biblical interpretation. <em>(S)</em></td>
<td>Final Exam (PCWM)</td>
<td>Critical book review (CCS)</td>
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<td>Critical book review (CCS)</td>
<td>Area study</td>
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<tr>
<td>3</td>
<td><strong>Developing Theologian</strong></td>
<td>Readings (PCWM)</td>
<td>Critical book review (CCS)</td>
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<tr>
<td></td>
<td>A Demonstrates advanced understanding of Christian history, theology, philosophy, ethics and mission. <em>(S)</em></td>
<td>Critical book review (CCS)</td>
<td>Area study</td>
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<tr>
<td></td>
<td></td>
<td>Class discussions / Area study</td>
<td>Area study</td>
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<tr>
<td></td>
<td>E Is conversant with major world religions and can communicate biblical truth cross-culturally. <em>(S)</em></td>
<td>Area study report</td>
<td>Area study report</td>
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<td>Journals (PPM) report</td>
<td>Journals (PPM) report</td>
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<td>6</td>
<td><strong>Persuasive Evangelist and Apologist</strong></td>
<td>Area study report</td>
<td>Area study report</td>
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<tr>
<td></td>
<td>A Is familiar with contemporary missiological, evangelistic and theological issues and trends. <em>(P)</em></td>
<td>Area study report</td>
<td>Journals (PPM) report</td>
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<td>Journals (PPM) report</td>
<td>Area study report</td>
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<td>B Has a practical knowledge of how to lead people, including those from diverse cultural and religious backgrounds to Christ. <em>(S)</em></td>
<td>Four culture game</td>
<td>Culture game report</td>
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<td>Journals (PPM) report</td>
<td>Journals (PPM) report</td>
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<td>Area study report</td>
<td>Area study report</td>
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<td>C Has a passion for lost people and calls individuals to a decision for Christ and the church in the context of the three angels’ messages. <em>(P)</em></td>
<td>Journals (PPM) and report</td>
<td>Journals/Annotated readings (PPM) and report</td>
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<td>Class discussion</td>
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<td>Readings (PCWM)</td>
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<td>D Is sensitive to all cultures and faiths in presenting the gospel. <em>(S)</em></td>
<td>Readings / Class discussions</td>
<td>Culture game report</td>
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<td>Four culture game</td>
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<td>7</td>
<td><strong>Transforming leader</strong></td>
<td>Area study report</td>
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<td>E Has the ability to minister to and to empower people for ministry in diverse and multi-cultural settings. <em>(P)</em></td>
<td>Four culture game and report</td>
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<td>Area study report</td>
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<td></td>
<td>Intercultural visit report</td>
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<td>F Is able to organize, equip, and mobilize congregations effectively for mission and ministry. <em>(S)</em></td>
<td>Four culture game and report</td>
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<td>Readings / Class discussions</td>
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<tr>
<td>8</td>
<td><strong>Prophetic Change Agent</strong></td>
<td>Four culture game and report</td>
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<td>D Is able to analyze, interpret, and critique contemporary social, cultural, and political issues in the light of biblical truth. <em>(S)</em></td>
<td>Readings (PPM) and report</td>
<td>Journals (PPM) report</td>
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<tr>
<td>E</td>
<td>RECOMMENDED READING</td>
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<td>Identifies social needs and responds in ways that incarnate the Gospel in the world. (S)</td>
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<td>Area study report Intercultural visit report</td>
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<td>Area study report Intercultural visit report</td>
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• Tennent, Timothy. 2008. Theology in the Context of World Christianity. Grand Rapids, MI: Zondervan.

CLASS POLICIES

1. **Classroom Seating**: To facilitate the instructor in learning each student’s name, please select a permanent seat.

2. **Disability Accommodations**: If you qualify for accommodation under the American Disabilities Act, please see the instructor as soon as possible for referral and assistance in arranging such accommodation.

3. **Eating and Drinking**: Because eating and drinking can distract oneself and others, in-class consumption must be limited to water.

4. **Use of Computers and Other Devices**: Computers are not to be used in class except for taking notes or if web searches are part of the class. “Multi-tasking” in class (doing email, surfing the web, etc.) diminishes participation and learning. Please keep cell phones off or on the silent setting.

5. **Special Circumstances**: Students with special situations should inform the instructor before the event or as soon as possible after the event. The teacher values verbal explanations but a written request
will ensure consideration at grading time.

6. **Changes:** The teacher reserves the right to change elements of the course outline, assuming that timely and adequate notification is given in writing.

7. **Examinations:** “Credit is not granted in courses unless the required examinations are completed by the student. Students are expected to follow the published examination schedule. In cases where the schedule requires a student to complete four exams in one day, arrangements may be made with the dean to complete one of the examinations at another time.” *AU Bulletin* 2011-12, page 29

8. **Class Attendance:** “Regular attendance at all classes, laboratories and other academic appointments is required for each student. Faculty members are expected to keep regular attendance records. The syllabus notifies students of the attendance requirements.” …“Whenever the number of absences exceeds 20% (10% for graduate classes), of the total course appointments, the teacher may give a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.” *AU Bulletin* 2011-2012, page 29-30

9. **Excused Absence:** “Excuses for absences due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the dean’s office. Excused absences do not remove the student’s responsibility to complete all requirements of a course. Class work is made up by permission of the teacher.” *AU Bulletin* 2011-2012, page 30

10. **Teacher Tardiness:** “Teachers have the responsibility of getting to class on time. If a teacher is detained and will be late, the teacher must send a message to the class with directions. If after 10 minutes no message has been received, students may leave without penalty. If teacher tardiness persists, students have the right to notify the department chair, or if the teacher is the department chair, to notify the dean.” *AU Bulletin* 2011-12, page 30

11. **Academic Integrity:** Andrews University takes seriously all acts of academic dishonesty. Academic dishonesty includes (but is not limited to) falsifying official documents; plagiarizing; misusing copyrighted material; violating licensing agreements; using media from any source to mislead, deceive or defraud; presenting another’s work as one’s own; using materials during a quiz or examination other than those specifically allowed; stealing, accepting or studying from stolen examination materials; copying from another student; or falsifying attendance records. For more details see the *AU Bulletin* 2011-2012, page 30.

   “Consequences may include denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university.” *AU Bulletin* 2011-2012, page 30
INSTRUCTOR PROFILE

Originally from Brazil, Wagner Kuhn has extensive cross-cultural experience. He has worked in three continents and in various capacities with the SDA Church, and traveled in the other three.

In Brazil he started his pastoral carrier working for the Publishing Department, and latter he served as professor of Mission and Theology for the SDA Theological Seminary in São Paulo.

His first missionary post as a pastor was in the United States where he helped establish the Framingham SDA Portuguese Speaking Church, Massachusetts. A couple of years later Wagner worked in Central Asia, first as ADRA’s regional and program director in the Autonomous Republic of Naxçivan and later as Country Director for ADRA Azerbaijan (1994-2003). In this capacity he coordinated several large relief and development programs and learned from and interacted with dozens of expatriate colleagues from various nationalities as well as hundreds of national co-workers.

In 1986, Wagner graduated with a B.Th. degree from Seminário Adventista Latino-Americano de Teologia (São Paulo). His major study interest has been missions, and in 1994 he obtained a Masters of Arts degree in Religion (Mission Studies) from Andrews University. Ten years later he completed his PhD in Missiology (2004), from the School of Intercultural Studies, Fuller Theological Seminary. His dissertation: “Toward a Holistic Approach to Relief, Development, and Christian Witness: with Special Reference to ADRA’s Mission to Naxçivan, 1993-2003,” won the Missiology Award from Fuller.

From his studies the book Christian Relief and Development: Biblical, Historical and Contemporary Perspectives of the Holistic Gospel (2005), was published in English by UNASPRESS, and in Portuguese by CePLiB (2008). Wagner has written several scholarly and popular articles which have been published in academic journals, magazines, and books.

From 2005 to 2011, Wagner has worked as Associate Director of the Institute of World Mission, and Associate Professor of the Department of World Mission, Andrews University. Since 2007 he has been the director of Global Partnerships, an initiative that provides cross-cultural training for tentmakers (self-supporting missionaries) in restricted access countries. In June 2011, he became a full time faculty (Professor of World Mission) at the Department of World Mission of the Seventh-day Adventist Theological Seminary, Andrews University.

His particular areas of interest are missiological education, holistic ministries, tentmaking training, and cross-cultural communication and witnessing. For hobbies he likes to travel, language learning, cooking, counseling, walking, swimming, and some gardening.

Wagner is married to Gisele Kuhn (a faculty in the Nursing Department). The couple has two daughters, Gielle (16) and Gillian (12), fruit of the mission field, with much love.
His life’s purpose is to honor and serve God by ministering, teaching, and serving the people of this world, God’s people.