

WORLDVIEW AND SPIRITUALITY TH 2C03

McMaster Divinity College Fall 2011 (Term 1)

Patrick S. Franklin, BA, MDiv, ThM, PhD. Wednesday 8:30–10:20 am

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Catalogue

Developing a Christian worldview and spirituality, including its implications for life in community and wider society.

Description

This course explores the characteristics of Christian worldview and spirituality and how these can be integrated in one's vocation. We will discuss implications for our lives in Christian community and our wider society, including how we might respond to the most pressing challenges and objections to Christian faith and practice today. We will also discuss the church's role in cultivating and forming holistic Christian worldview and spirituality.

Course Objectives

In this course you will have the opportunity to develop

Knowing

The pervasive influence of worldview and spirituality in human existence

Contemporary challenges to Christian worldview and spirituality

How to cultivate and form Christian thinking and affections in ecclesial contexts

Being

Increasingly self-aware concerning our beliefs and desires and their influence on our living

Open with discernment to learning from other perspectives

Centered on what matters most, in community with others, immersed in the Christian tradition

Doing

Articulate with sensitivity and clarity both your worldview and spirituality, and that of others

Readily recognize and evaluate plausibility structures and lines/webs of argument

Reflect on, analyze, and participate in formative Christian practices and disciplines

Engage more effectively as a Christian within the wider society

Required Texts

Norman Klassen and Jens Zimmermann, *The Passionate Intellect: Incarnational Humanism and the Future of University Education* (Grand Rapids: Baker Academic, 2006).

Kelly Monroe Kullberg, *Finding God Beyond Harvard: The Quest for Veritas* (Downers Grove: InterVarsity Press, 2006).

James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009).

John Stackhouse, *Humble Apologetics* (Oxford: Oxford University Press, 2002).

The required textbooks are available from the College's book service- READ On Bookstore, Room 218, McMaster Divinity College. For advance purchase, you may contact READ On Bookstores, 304 The East Mall, Suite 100, Etobicoke, ON M9C 5K1: phone 416-620-2934; fax 416-622-2308; email books@readon.ca.

The textbooks will begin our study. Your own reading beyond will be crucial to gaining adequate coverage and depth.

Assignments and Evaluation

Grade Tabulation

Vocational presentation with class handout on assigned date	(10%)
Team challenge presentation on assigned date	(20%)
Reflection paper on forming Christian worldview	(30%)
Research paper	(40%)

Vocational Presentation Instructions

From the list below select and confirm one contemporary leader on the first day of class. Read at least one piece by that author and prepare for the class a one sheet front and back description of her most important contributions and the role of Christ in that person and her work. Including a picture inset is appreciated. Email the description to the professor by Monday noon before the class so that it may be duplicated as a one page, two sided handout. If you do not meet the deadline you are responsible to provide enough copies for all class members. At the class briefly highlight in two minutes what you think is most important and interesting about your figure's evident worldview and vocational contribution.

Anthropology: Irving Hexham

Apologetics: Ravi Zacharias

Astronomy: Jennifer Wiseman, Owen Gingerich, Michael M. DeRobertis, Robert Jastrow

Biochemistry: Abraham Vema

Business: William Pollard, Truett Cathy

Chemistry: David Humphries, Henry F. Schaeffer III

Economics: Glenn Loury, Kenneth G. Elzinga

Chemical Engineering: Chul Park³

Computer science: Donald Knuth

Electrical Engineering Entrepreneur: H. Douglas Barber

Environment: Calvin DeWitt

Evolution: Denis O. Lamoureux

Film Director: Howard G. Kazanjian, Ralph Winter, Tom Shadyac

First Nations Leader: Ray Aldred

Geography: Olav Slaymaker

Genetics: Francis Collins

Government: Steven Harper, Condoleeza Rice, Jimmy Carter

History: George Marsden, Mark Noll, William Shea, Grant Wacker

Journalism: Lorna Dueck, Ann Rodgers

Law: Ian Hunter, Stephen Carter, Antonin Scalia

Literature: Dennis Richard Danielson, David L. Jeffrey

Mechanical Engineering: Walter L. Bradley

Medical Physics: David Chettle

Music: Ben Heppner
Neurology: David Chechetto, Malcolm Jeeves
Novelist: John Grisham
Nuclear Physics: Ian Hutchinson, Vinoth Ramachandra, Robert Kaita
Nuclear weapons technology: Ken Touryan
Painter: Makoto Fujimura
Philosophy: Dallas Willard, Alvin Plantinga, Richard Swinburne
Physics: Robert Mann, William Phillips, Arthur Schalow, John Polkinghorne, John William McConkey, Charles Townes
Political Science: Glenn Tinder, Robert George
Psychology: Paul Vitz
Psychotherapy: Armand Nicholi
Research University President: David T. Barnard, Nathan Hatch
Science and Theology: Nancey Murphy, Alister McGrath, James C. Peterson
Social Service Organizations: Jonathan Reckford, James Reese, Dave Toycen
Sociology: Mary Stewart Van Leeuwen, James Davidson Hunter
Theology: Ruth Padilla DeBorst, Clark Pinnock, Miroslav Volf

Team Presentation Instructions

At the second class we will assign each course member to a team. Your team is to develop the strongest argument in favour of one of the following challenges and a response to it. The presentations will be scheduled and timed when course numbers are settled. As with the other presentation, a handout is helpful. Submit it to the Professor by noon Monday before the presentation for duplication, one or two pages, one or two sided (for a maximum of four pages of information). After noon, the team is responsible to provide enough copies for all class members.

Are Freud and Feuerbach right that God is just a projection of wish fulfillment?
Is Marx correct that religion is a human made opiate foisted upon the masses?
Wouldn't I be Hindu if I grew up in India?
Why are these books counted as scripture and not others?
Jesus was a great prophet but he could not be God, nor would God allow him to be crucified.
Does the cross indicate that God is vindictive or abusive?
Is Hell consistent with God's revealed character?
Does God condemn sincere believers of other religions?
Doesn't the suffering of the innocent show God as either weak or uncaring?
Does God commend holy war, crusades, and just war?
Does Christian scripture support slavery?
Does Christian scripture support the subservience of women?
Doesn't science render Christian faith untenable?
Does Christian faith destroy the environment?
I am spiritual, why bother with church?
If I become a Christian, will that make me happy?
Shouldn't religious views be excluded from public life?

Reflection Paper Instructions (Due Nov. 30 via e-mail by 7pm)

Write a reflection paper on James K. A. Smith's *Desiring the Kingdom* (no other sources are required for this reflection paper). Read the book carefully in order to reflect on the role of the church in shaping Christian worldview and spirituality. Reflect on insights gained from the book to evaluate

your present church's impact on forming people theologically and spiritually (Are people being formed? Are they being formed in the right ways?). OR, you can reflect on how the book has challenged your own thinking about church (choose this option if you are not presently attending a church). Questions to consider in your reflection might include, but do not have to be limited to, the following: (1) Is your church intentional about forming people holistically through worship, preaching, practices, and traditions? If so, how? (2) Does your church equip people to recognize and think critically about the influence of 'secular liturgies' and practices? How so? (3) Does your church capitulate in any way to secular values in its worship, preaching, and others ministries? If so, how? (4) Reflect on your church's worship services. Do they promote the values of the kingdom? Is the medium consistent or at odds with the message of the kingdom? (5) What changes might you suggest to your church to help it form people more effectively? The purpose of this reflection is not to be cynical or judgmental of your church or tradition, but to reflect critically, humbly, and prayerfully before God as a (developing) Christian leader in order to bless and enrich your church or tradition.

The paper should be typed, double spaced, well presented, page numbered, and no more than 6 pages in a Word format. You are welcome to turn the paper in as soon as it is complete. The paper is due by 7 pm on November 30 by e-mail to the professor. A receipt will be sent in return. Beginning after 7 pm November 30, and then each additional day late, the paper loses one letter gradation per twenty-four hours or fraction of a new day such as A to A- or B+ to B.

Research Thesis Paper Instructions (Due Dec.7 via e-mail by 7pm)

In one or two paragraphs describe a situation that you have directly experienced that involved a conflict between your worldview/spirituality with a contrasting one. In the first paragraph of your analysis that follows, state what your paper will accomplish. This is your thesis. A thesis is not a topic or an area of exploration. It is an assertion that you will attempt to prove. Also in the first paragraph of analysis state how you will prove your thesis, and why it is worth the attention of you and your reader. Defend your thesis throughout the body of your paper with appropriate argumentation. Stating and evaluating alternatives with fairness will strengthen your essay. Do not merely repeat material presented in this class or another course. This is your opportunity to pursue in more depth an investigation of particular importance to you.

The paper does not require a specific number of references, but it is unlikely that you will be the first person ever to reflect on your theme. It is to your advantage to learn from others rather than starting from scratch. Your analysis will be stronger for it. Whoever you learn from as you think through your issue should receive credit.

The paper should be typed, double spaced, well presented, page numbered, and no more than 12 pages in a Word format. You are welcome to turn the paper in as soon as it is complete. Since the paper relates most closely to Part II of the class schedule (see below), you are encouraged to begin working on it relatively soon. The paper is due by 7 pm on December 7 by e-mail to the professor. A receipt will be sent in return. Beginning after 7 pm December 7, and then each additional day late, the paper loses one letter gradation per twenty-four hours or fraction of a new day such as A to A- or B+ to B. All papers should be submitted according to the *Chicago Manual of Style* or the MacDiv Style Guide, which can be found on the web at:
<http://www.macdiv.ca/students/documents/MacStyleGuideApr1508.pdf>

Academic Honesty

Academic dishonesty is a serious offence in the academic world that may take any number of forms, including plagiarism, the submission of work that is not one's own or for which previous credit has been obtained, and/or unauthorized collaboration with other students. Academic dishonesty can result in severe consequences, e.g., failure of the assignment, failure of the course, a notation on the transcript, and/or suspension or expulsion from the College.

Students are responsible to understand what constitutes academic dishonesty. Please refer to the Divinity College Statement on Academic Honesty at www.macdiv.ca/regs/honesty.php.

Gender Inclusive Language

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected. The NRSV and TNIV are examples of the use of inclusive language for human beings. It is expected that inclusive language will be used in chapel services and all MDC assignments.

Sexual Harassment

Sexual harassment is a violation of the integrity of persons in the form of unsolicited, unwelcome, verbal or physical behaviour, which discriminates on the basis of gender about a person's body, attire, gender, marital status or economic status. Among faculty, staff, and students, sexual harassment of any kind will not be tolerated.

Class Schedule

Depending upon class understanding and interest, class content may at times be ahead or behind the following schedule.

PART ONE: CHRISTIANITY AND THE LIFE OF THE MIND

September 14

Welcome, introduction, and syllabus

What is a worldview and what is its relevance to spirituality?

The McMaster Divinity College Tradition

Study in advance: Klassen & Zimmermann, Introduction and chapter 1

Homework for next class: Read and reflect on C. S. Lewis's essay, "Is Theology Poetry?"

September 21:

The rise and decline of Christian humanism, Part 1

Study in advance: Klassen and Zimmermann, chapters 2–4

September 28

Vocational presentations

The rise and decline of Christian humanism, Part 2

Study in advance: Klassen and Zimmermann, chapters 5–8

October 5

Vocational presentations

Postmodernity and Christian Worldview

Worldview vs. Social Imaginaries

The relevance of the Incarnation for Christian worldview

Study in advance: Klassen and Zimmermann, chapters 8–10; Stackhouse, chapters 1–2

PART TWO: CHALLENGES TO CHRISTIAN WORLDVIEW AND SPIRITUALITY

October 12

Vocational presentations

Presentations on challenges

When worldviews collide: the call to conversion

Study before class: Stackhouse, chapters 5–7

October 29

Vocational presentations

Presentations on challenges

Communicating Christian worldview, part 1

Study before class: Kullberg text (chapters 1–3)

October 26

Vocational presentations

Presentations on challenges

Communicating Christian worldview, part 2

Study before class: Kullberg text (chapters 4–6)

November 2

Vocational presentations

Presentations on challenges

Communicating Christian worldview, part 3

Study before class: Kullberg text (chapters 7–9)

November 9

Vocational presentations

Presentations on challenges

Communicating Christian worldview, part 4

Study before class: Kullberg text (chapters 10–15)

PART III: CULTIVATING AND FORMING CHRISTIAN WORLDVIEW AND SPIRITUALITY

November 16 – NO CLASS

Study this week: Smith text (Introduction, chapters 1–3)

November 23

Vocational presentations

Presentations on challenges

The church as the context for Christian formation, part 1: renewing and forming Christian character

Study before class: Smith, chapter 4

November 30

Reflection paper on Smith's book in email before 7 pm.

Vocational presentations

Presentations on challenges

The church as the context for Christian formation, part 2: renewing and forming the affections

Study before class: Smith, chapter 5

December 7

Research thesis paper in email before 7 pm.

The church as the context for Christian formation, part 3: renewing and forming the mind

Study before class: Smith, chapter 6

Suggested Bibliography to start further investigation

If the book is available at Mills, its call number follows. If you choose to checkout a Mills book please be careful to return it quickly since fellow class members may well be looking for it.

Donald G. Bloesch, *Spirituality Old & New: Recovering Authentic Spiritual Life*, Downers Grove: IVP Academic, 2007

F. F. Bruce, *The New Testament Documents: Are They Reliable?* Leicester: IVP; Grand Rapids, Eerdmans, 1988. Mills call # BS 2332 .B7 1988

Paul Chamberlain, *Talking About Good and Bad without getting Ugly: A Guide to Moral Persuasion*, Downers Grove: IVP, 2005

Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam*, Downers Grove: IVP, 2007. Mills BP 172.C418 2007. Mills call # BP 172 .C418 2007

Francis Collins, *The Language of God: A Scientist Presents Evidence for Belief*, Free Press, 2006. Mills BL 240.3 .C66 2006. Mills call # BL 240.3 .C66 2006

William Lane Craig, *Reasonable Faith: Christian Truth and Apologetics*, Wheaton: Crossway, 1994. Mills BT 1102 .C665 1994. Mills call # BT 1102 .C665 1994. Also available as an e-book

Paul Rhodes Eddy and Gregory A. Boyd, *The Jesus Legend: A Case for the Historical Reliability of the Synoptic Jesus Tradition*, Grand Rapids: Baker Academic, 2007. Mills BS 2555.52 .E33 2007. Mills call # BS 2555.52 .E33 2007

Anthony Flew, *There Is a God: How the World's Most Notorious Atheist Changed His Mind*, New York: HarperOne, 2007

Richard Foster and Gayle Beebe, *Longing for God: Seven Paths of Christian Devotion*, Downers Grove: IVP, 2009

Robert Garcia, *Is Goodness Without God Good Enough? A Debate on Faith, Secularism, and Ethics*, Lanham, MD: Rowman & Littlefield, 2009. Mills call # BJ47.184 2009

John F. Haught, *God and the New Atheism: A Critical Response to Dawkins, Harris, and Hitchens*, Louisville: WestminsterJohnKnox Press, 2008

- Colin Hemer, *The Book of Acts in the Setting of Hellenic History* (Tübingen: J.C.B. Mohr, 1989).
Mills call # BS 2625.2 .H396
- Christopher Hitchens, *God is not Great: How Religion Poisons Everything*, Hachette Book Group, 2007. Mills call # BL 2775.3 .H58 2007
- Paul D. Janz, *Command of Grace: A New Theological Apologetics*, T & T Clark, 2009. Mills call # BT 701.3 .J36 2009
- Charles Kraft, *Anthropology for Christian Witness*, Orbis, 1997.
- Kelly Munroe Kullberg, *Finding God at Harvard: Spiritual Journeys of Thinking Christians*, Downers Grove: IVP, 2007. Mills call # LD 2134 .F56 2007
- _____. *Finding God Beyond Harvard: The Quest for Veritas*, Downers Grove: IVP, 2006.
- Denis O. Lamoureux, *Evolutionary Creation: A Christian Approach to Evolution*, Eugene, OR: Wipf and Stock, 2008
- Sherwood Lingenfelter, *Leading Cross-Culturally*, Grand Rapids: Baker Academic, 2008. Mills call # BV 652.1 .L57 2008
- David A. Livermore, *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*, Baker Academic, 2009. Mills call # BR 115 .C8 L58 2009
- Ben Lowe, *Green Revolution: Coming Together to Care for Creation*, Downers Grove: IVP, 2009.
- Alister McGrath, *A Passion for Truth: The Intellectual Coherence of Evangelicalism*, Downers Grove: IVP, 1997. Mills call # BR 1640 .M42 1996
- _____. *The Order of Things: Explorations in Scientific Theology*, Oxford: Blackwell, 2006. Mills BT 75.3 .M335 2006. Mills call # BT 75.3 .M335 2006
- Alister E. McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion? Atheist Fundamentalism and the Denial of Divine*, Downers Grove: IVP, 2007
- Donald E. Miller, *Global Pentecostalism: The New Era of Christian Social Engagement*, Berkeley: University of California Press, 2007. Mills call # BR 1644 .M55 2007
- Terry Muck and Frances Adeney, *Christianity Encountering World Religions*, Baker Academic, 2009. Mills call # BV 2063 .M73 2009
- David G. Myers, *A Friendly Letter to Skeptics and Atheists: Musings on Why God is Good and Faith isn't Evil*, San Francisco: JosseyBass, 2008. Mills call # BR 128 .A8 M94 2008
- Leslie Newbigin, *The Gospel in a Pluralist Society*, Grand Rapids: Eerdmans, 1989. Mills call # BR 115 .C8 N468 1989
- H. Richard Niebuhr, *Christ and Culture*, New York: HarperSanFrancisco, 2001. Mills Call # BR 115 .C8 N5 1956
- Mark A. Noll, *What Happened to Christian Canada?* Vancouver: Regent College Publishing, 2007. Mills call # BR570.N65 2007
- Alan Padgett and Steve Wilkins, *Christianity and Western Thought, Volume 3: Journey to Postmodernity in the Twentieth Century*, Downers Grove: IVP, 2009.

Clark Pinnock, *A Wideness in God's Mercy*, Grand Rapids: Zondervan, 1992. Mills call # BR 127 .P56 1992

Alvin Plantinga and Michael Tooley, *Knowledge of God*, Oxford: Wiley-Blackwell, 2008. Mills call # BT 103 .P58 2008. Also available as an e-book

George A. Rawlyk, *Is Jesus your personal saviour? In Search of Canadian Evangelicalism in the 1990s*, McGill-Queens University Press, 2003. Mills call # BR 1642 .C3 R385 1996 (also available as an e-book)

Sam Reimer, *Evangelicals and the Continental Divide: The Conservative Protestant Subculture in Canada and the United States* (Montreal and Kingston: McGill-Queen's University Press, 2003. Mills call # BR 1642 .C2R44 2003

Bertrand Russel, *Why I Am Not A Christian*, Simon and Schuster, 1957. Mills call # BL 2780 .R87 1993

Waldron Byron Scott, *The Renewal of All Things: An Alternative Missiology*, Eugene, OR: Wipf & Stock, 2009. Mills call # BV 2063 .S383 2009

James Sire, *Naming the Elephant: Worldview as a Concept or The Universe Next Door*, Downers Grove: IVP, 2004. Mills call # B 53 .S634 2004

John G. Stackhouse Jr, *Canadian Evangelicalism in the Twentieth Century: An Introduction to Its Character*, University of Toronto Press, 1993. Mills call # BR 1642 .C3 S73 1993

_____. *Humble Apologetics*, Oxford University Press, 2002. Mills call # BT 1103 .S73 2002

Rodney Stark, *The Victory of Reason: How Christianity led to Freedom, Capitalism, and Western Success*, Random House, 2006. Mills call # BR 115 .C5 S63 2005.

Robert B. Stewart, editor, *The Future of Atheism: Alister McGrath and Daniel Dennett in Dialogue*, Fortress, 2008. Mills call # BR 128.A8 F87 2008

Lee Strobel, *The Case for Christ: A Journalist's Personal Investigation of the Evidence for Jesus*, Grand Rapids: Zondervan, 1998. Mills call # BT 202 .S82 1998

Richard Swinburne, *Was Jesus God?* Oxford University Press, 2008. Mills call # BT 220 .S95 2008

Charles Taylor, *Modern Social Imaginaries*, Durham: Duke University Press, 2004. Mills call # H 61.15 .T39 2004.

_____. *Sources of the Self: The Making of the Modern Identity*, Cambridge, MA: Harvard University Press, 1989. BD 450 .T266 1989

Stephen Travis, *Christ and the Judgment of God: the Limits of Divine Retribution in New Testament Thought*, Hendrickson, 2009. Mills call # BT 180 .J8 T73 2009

Paul Vitz, *Faith of the Fatherless: The Psychology of Atheism*, Spence Publishing, 2000.

Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good*, Grand Rapids: Baker Academic, 2011.

John H. Walton, *The Lost World of Genesis One*, IVP, 2009.

Keith Ward, *God and the Philosophers*, Fortress, 2009. Mills call # BT 103 .W37 2009

Keith Ward, *Is Religion Dangerous?* Grand Rapids: Eerdmans, 2007. Mills call # BL 51 .W21 2007

William J. Webb, *Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*, Downers Grove: IVP, 2001. Mills call # BS 476 .W38 2001

Dallas Willard, *Knowing Christ Today: Why We Can Trust Spiritual Knowledge*. New York: HarperCollins, 2009.

_____. "Living in the Vision of God," *Tell the Word*, 2005. Find the article at <http://www.dwillard.org/articles/artview.asp?artID=96>

_____. *Renovation of the Heart*. Colorado Springs: NavPress, 2002.

Nicholas Wolterstorff, *Justice: Rights and Wrongs*, Princeton University Press, 2008. Mills call # BR 115 .J8 W65 2008

Keith Yandell, *Buddhism*, Downers Grove: IVP, 2009.

Yousef, Mosab Hassan, *Son of Hamas: A Gripping Account of Terror, Betrayal, Political Intrigue, and Unthinkable Choices*, Salt River Publishing, 2010.

Ravi Zacharias, *Can Man Live Without God*, Nashville: W Publishing, 1994.

Congratulations on completing Christian Worldview and Spirituality

This syllabus is for information only and remains the property of the professor. The syllabus is prepared with the best information available, but the professor reserves the right to change the content and format of the course.