

**COURSE:** THE670 Christian Social Ethics (3 credits)

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**SCHOOL:** Grand Rapids Theological Seminary/Cornerstone University

**PROGRAM:** Various Master Degree Programs

**CURRENT ENROLLMENT PERIOD:** Summer 2011 (Grand Rapids Cohort)

**COURSE PREREQUISITES:** None

## **COURSE DESCRIPTION**

### **THE670 Christian Social Ethics**

This course engages a number of contemporary social issues from a biblical and theological perspective. Through guest presentations, lectures, readings, case study analysis, and interactive discussion, students consider such issues in Christian social ethics as work and economics, racism and affirmative action, marriage and homosexuality, domestic and international poverty, personal and corporate stewardship, differing roles of government, church, private initiative, entrepreneurship, power relations within the church, and leadership integrity.

## **STUDENT LEARNING OUTCOMES**

The course is designed to advance the student's knowledge and competency in the area of Christian social ethics with particular emphasis upon developing a sound, biblically and theologically informed response to key moral issues that the urban ministry professional is likely to encounter in ministry today. The course is organized to enable students to achieve the following learning outcomes:

- a) Explain and employ several different models for moving from the text of Scripture to normative evaluation of social ethical issues.
- b) Discern the basic theological and ethical principles that ought to define Christian approaches to money, power, sex, economics, work, poverty, race relations, and family life.

- c) Demonstrate a philosophy of ethical leadership appropriate to ministry settings that is theologically and practically informed.
- d) Demonstrate competency to apply an understanding of whole-life discipleship (biblical oikonomia) to social ethical issues that arise out of the matrix of congregational life.
- e) Demonstrate skill at being able to isolate the various lenses through which ethical issues can be viewed, and then provide a balanced and integrated response according to biblical principles.
- f) Be able to develop a response to ethical issues where the Bible functions as a source and an authority, but that utilizes insights and expresses its conclusions in a way that remains accessible to both Christians and non-Christians.

## **INTRODUCTORY NOTES TO STUDENTS**

### **Educational Philosophy**

The on-line courses available through Grand Rapids Theological Seminary were designed according to the learning paradigm. This paradigm shifts the focus from teaching to learning and places greater authority and responsibility upon the learner. The role of a course instructor is not primarily to impart their knowledge, but to create valuable learning experiences utilizing diverse resources and educational methods. Success within this paradigm and in on-line learning requires significant student initiative, discipline, and commitment. On-line learning is not for everyone, since it assumes greater levels of student ownership and engagement in the teaching and learning process.

### **Interactivity Requirement**

Threaded discussions are a required aspect of all GRTS graduate level on-line courses. Each course will differ in the frequency and nature of interaction. There are two types of on-line interaction: synchronous and asynchronous. Synchronous interaction consists of on-line discussions that occur in real time and at the same time. Asynchronous interactions consist of on-line interaction over an extended, and sometimes defined, period of time. Consult the course syllabus for the nature of interaction required for each on-line course.

There are two types of on-line posts: original posts and response posts. Original posts should include the student's reflections on the theoretical content, meaning, relationships of ideas, and implications of course material. Original posts should be insightful, inquisitive, and reflective in nature. Typically, original posts will be crafted as responses to a set of questions posed by the course instructor, questions designed to foster reflection and discussion. Response posts are offered in reply to the original posts of peers and should seek clarification for deeper understanding and/or extend the level of critical reflection on the topic of discussion.

All on-line interactions should be substantive, succinct, and grammatically accurate. By substantive, we do not mean extended descriptions of personal opinion and personal experience. Nor do we mean comments that lack coherence and critical reflection. By substantive, we mean comments that are reflective and insightful, coherent, theoretically informed, and link theory to practice. By succinct, we mean that on-line posts should be between 120-150 words, unless otherwise define within the given course. Finally, all posts should be grammatically clean, which requires editing before the post is submitted. The interactivity grade for the course will be determined based on the number of posts as well as the character of the post (i.e., substantive, succinct, and grammatically accurate).

### **Research at Miller Library**

Miller Library provides online access for GRTS students to all of its subscription databases, as well as rapid-response email to students seeking research assistance, using the “Ask-A-Librarian” link on the Library website ([www.Cornerstone.edu/library](http://www.Cornerstone.edu/library)). The Library Director is also a “theological librarian,” and therefore readily able and eager to assist with most biblical and theological research questions. In addition to the Library’s very adequate in-house collection of resources, several thousand full-text journals and ebooks are available online, linked to the library’s catalog. Please visit Miller Library at [www.cornerstone.edu/library](http://www.cornerstone.edu/library).

### **Papers and Projects**

Papers in Bible and Theology courses should be formatted and sources documented according to the *GRTS Guideline for Papers and Theses* (see sample footnotes and bibliography on pp. 13-16). This guideline is based on the Turabian/Chicago Manual of Style and the *SBL Handbook of Style*. Please consult these works at the following link: <http://grts.cornerstone.edu/programs/research>

Papers in Ministry and Counseling courses should be formatted and sources documented according to APA Style. Information on this style can be found at the following link: <http://grts.cornerstone.edu/programs/research>

### **Technology Support**

Students experiencing technological difficulty in accessing a course and/or negotiating technological aspects of the course are encouraged to contact the Cornerstone University Informational Technology Center. IT staff can be reached at 616-949-5300 (ext. 1510), [http://www.cornerstone.edu/departments/information\\_systems](http://www.cornerstone.edu/departments/information_systems) , or e-mail to [technologysupport@cornerstone.edu](mailto:technologysupport@cornerstone.edu)

### **Statement concerning Email Communication**

Email is the official means for communication with every enrolled student. Students are expected to receive and read those communications in a timely fashion. Since the seminary will send official communications to enrolled students by email using their Cornerstone University email addresses (i.e., first.last@cornerstone.edu), students are expected to check their official email addresses on a frequent and consistent basis to remain informed of seminary communications.

Students can access their Cornerstone University email account as follows:

- Go to [gmail.cornerstone.edu](mailto:gmail.cornerstone.edu)
- Enter CU username (e.g., n0236522) and password

Students can forward or IMAP their “@cornerstone.edu” email to a preferred address as follows:

- Log into CU email
- Select “Settings” in the upper right hand corner
- Select “Forwarding and POP/IMAP”
- Follow the on-screen instructions

Students are responsible for any consequences resulting from their failure to check their email on a regular basis for official seminary communications.

### **Student Course Evaluation**

In the last two weeks of each course, all students are expected to complete a course evaluation. Since this is an online course, the assessment will be distributed electronically within Odyssey. You will find the student evaluation survey as one of the items (generally the last item) under the “Lessons” tab. The assessment is anonymous and provides an opportunity for students to offer feedback to the professor on the quality of the learning experience, feedback that informs future offerings of the course. More information about this evaluation process will be provided later in the semester.

### **Inclusive Language**

As noted in the GRTS academic catalog, writing and discussion should reflect the GRTS policy on inclusive language when referring to other people, regardless of their gender, nationality, culture, social class or religion.

### **Disability Accommodation**

The University will make reasonable accommodations for students with disabilities, in compliance with Section 504 of the Rehabilitation Act of 1973 and with the Americans with Disabilities Act of 1990. The purpose of accommodation is to provide equal access to educational opportunities to students affected by disabilities, and the university does not intend that the standards be altered, nor that the essential elements of programs or courses be changed. Students having documented disabilities may apply for accommodations through Student Disability Services (SDS), which is part of the Cornerstone University Learning Center located in Miller Hall on the main campus.

In the event that students have questions regarding whether they are eligible for accommodations, how they might provide appropriate documentation of disabilities, or how they might handle a disagreement with a professor over questions of accommodation, the Director of Academic Support should be contacted immediately at (616) 222-1596 or via email at [learningcenter@cornerstone.edu](mailto:learningcenter@cornerstone.edu). Further information about applying for and utilizing accommodations is provided in the Student Handbook and on the university’s website.

### **Copyright Violation and Plagiarism**

Copyright violation and plagiarism have serious ramifications for Cornerstone students, both legally (the former) and ethically (the latter). Unauthorized copying or use of copyrighted materials, including downloaded files of various kinds, can result in criminal

charges and fines. Plagiarizing another's words *or ideas* (passing them off as your own) can result in loss of grade or failure. For a fuller explanation of these issues or of CU's copyright policy, see Miller Library's website under "[Research: Copyright Questions.](#)"

## ASSIGNMENT OVERVIEW

- \*Student to purchase at Hoch Bookroom
- \*\*Student to pick up at Hoch Bookroom (no cost to student)
- \*\*\*Book on reserve at Miller Library
- \*\*\*\*Professor will provide as a pdf in Odyssey

## ASSIGNED READING

\*Bradley, Anthony B. *Liberating Black Theology: The Bible and the Black Experience in America*. Wheaton, Ill.: Crossway Books, 2010.

\*\*\*\*Claar, Victor V. & Robin J. Klay. *Economics in Christian Perspective: Theory, Policy and Life Choices*. Downers Grove, Ill.: IVP Academic, 2007.

\*Corbett, Steve & Brian Fikkert. *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor and Yourself*. Chicago, Ill.: Moody Publishers, 2009.

\*\*\*\*DeKoster, Lester. *Work: The Meaning of Your Life—A Christian Perspective*. 2d ed. Grand Rapids, Mich.: Christian's Library Press, 2010.

\*\*\*Drury, Keith. *Money, Sex & Spiritual Power*. Indianapolis: Wesley Press, 1992.

\*\*Greer, Peter & Phil Smith. *The Poor Will Be Glad: Joining the Revolution to Lift the World Out of Poverty*. Grand Rapids, Mich.: Zondervan, 2009.

\*\*\*\*Gushee, David P., ed. *Toward a Just and Caring Society: Christian Responses to Poverty in America*. Grand Rapids, Mich.: Baker Books, 1999.

\*Jones, David Clyde. *Biblical Christian Ethics*. Grand Rapids, Mich.: Baker Books, 1994.

\*\*\*Mott, Stephen Charles. *Biblical Ethics and Social Change*. 2d ed. New York: Oxford University Press, 2011 [orig. pub. 1982].

\*\**NIV Stewardship Study Bible*. Grand Rapids, Mich.: Zondervan, 2009.

\*Oglesby, E. Hammond. *Pressing Toward the Mark: Christian Ethics for the Black Church Today*. Eugene, Ore.: Wipf & Stock Publishers, 2007.

\*\*\*Rodin, R. Scott. *The Steward Leader: Transforming People, Organizations and Communities*. Downers Grove, Ill.: IVP Academic, 2010.

\*\*\*\*Sider, Ronald J. *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*. 5<sup>th</sup> ed. Nashville: Thomas Nelson Publishers, 2005.

\*\*\*\*West, Traci C. *Disruptive Christian Ethics: When Racism and Women's Lives Matter*. Louisville, Ky.: Westminster John Knox Press, 2006.

## **INTERACTIVITY REQUIREMENTS**

### **In Class Discussion (10% of course grade)**

On select weeks (Weeks 3, 5, 8, 10, 13, and 15) students will meet on campus at Grand Rapids Theological Seminary (classroom to be announced). Classes will meet on Monday evenings from 6:20-9:10pm. The time allotted for the evening class session will be split roughly into thirds: 1) presentation on topic by a guest speaker/ministry leader, 2) lecture on topic with time for Q/A by course facilitators, and 3) moderated interaction around the assigned readings and/or small group-style discussion around video curricula or case studies. Lively participation based on each student's preparation for the class session and critical interaction with classmates is essential to the success of the course. Active and civil participation by all students is expected and will be graded on a scale of 20 points per class session. The maximum number of points that can be earned per evening class session is 20 points.

### **Threaded Discussion (10% of course grade)**

On select weeks students will be required to engage in asynchronous on-line discussions of the course readings (conducted within Odyssey—the online learning system of Cornerstone University). During these weeks students will be required to make four posts, two original posts and two responsive posts. The original posts should be substantive in nature (i.e., reflecting on theory from the readings and/or reflecting on the relationship of theory and practice), limited to 150-200 words, and crafted in response to the general guiding question outlined below. Original posts should be submitted by the end of the day on Wednesday of the weeks required. The responsive posts should be substantive in nature, limited to 150-200 words, and crafted in response to the original posts of peers. Response posts should be submitted by the end of the day on Saturday of the weeks required. Original posts should be written in response to the questions below. *There are more questions listed below than anyone can possibly answer in the two original posts. Students should make choices about which questions they will answer, and then provide their best possible posts within the allotted number of words.* Student threaded discussion for each week will be graded on a 20 point scale. A number will be assigned in relation to the four posts taken as a whole, and not for each post individually.

### **Week Two (Jones)**

- Based on your reading of chapter 2, explain what it means for the Kingdom of God to be a realm in which God's rule is exercised and experienced. How does

the earthly ministry of Jesus Christ alter the Old Testament concept of God's earthly reign? What bearing does an understanding of the goal of the Christian life have on the notion of human freedom? Provide some practical examples.

- In chapter 3 Jones discusses the motive of the Christian life. There are a number of components to his discussion, analyze and reflect on two of the following questions in the context of your own ministry efforts. How is fear of punishment both a proper and an improper motivator of Christian behavior? What does it mean to love God? Reflect on the Bible's view of the pursuit of one's self-love. Is self-love the same as selfishness? Why or why not? Is greed the natural outcome of being self-interested? What does it really mean to "love your neighbor as yourself" (Lev. 19:18)?
- In chapter 4 Jones discusses the role Scripture plays as a director of human action. Explain the difference between the understanding of Scripture as command and counsel for Christian ethics. Many Christians subscribe to an intuitive What-Would-Jesus-Do ethic. Jones criticizes this approach. Why? What is your take on all of this? Do you agree or disagree? Explain your position.

#### **Week Four (Gushee and West)**

- In his chapter on "Transforming American Welfare," Stanley Carlson-Thies outlines what he calls the "welfare" imperative. What implication does the imperative for public justice have for whether government assistance is viewed as temporary, supplemental, or exclusive? Social service assistance is often referred to as an "entitlement." Is there a moral and, therefore, a legal right to such assistance? Why or why not? How do the moral and legal dimensions of this question interrelate? Should churches be wary of partnerships with government agencies? Why or why not? What are some of the critical concerns at stake in the discussion of Charitable Choice and faith-based initiatives? Are there some immediately obvious economic implications? What have we learned about these programs since Carlson-Thies wrote his essay?
- In chapter 3 of *Disruptive Christian Ethics* Traci West addresses the intensely debated topic of the relationship between the Bible and welfare policy. Summarize her understanding of the role key biblical stories play in shaping the moral priorities of a "liberative" ethic. How does her use of Scripture differ from that of Stanley Carlson-Thies? Which approach, in your judgment, handles the text of Scripture more responsibly?

#### **Week Six (Jones)**

- In chapter 5 Jones addresses the primary forms of love. The apostle Paul teaches that loving our neighbor is a form of justice because it is something we owe to him or her. In light of this, the question becomes: What do I owe, and how do I know it? Respond to this question by unpacking, as best you can in limited space, the relationship between love and justice. Or, if you prefer, take one of the

cardinal personal virtues and apply it to an area of your ministry where growth in that area could help you become a more effective leader.

- In chapter 6 Jones discusses the universal norms of love. He spends a good deal of time explaining the structure of the Ten Commandments. Why are the Ten Commandments important today? With what degree of certainty can Christians appeal to the moral law when discussing ethical matters with nonbelievers? Is the moral law the same basic thing as the natural law? What is natural law? And what difference does it really make in the life of the minister? What variety of legalism does your congregation or denomination struggle to overcome?

### **Week Nine (DeKoster and Claar & Klay)**

- Based on your reading of DeKoster, summarize his understanding of vocation and reflect on the ways that work “sculpts” the kind of person we are becoming. State what you think about the integrated notion of whole-life discipleship, and focus particularly on the relationship between work and economics. Why do you think the evangelical church has largely missed this connection?
- From your reading of Claar & Klay, reflect on what insights ministry professionals can glean from their analysis of labor markets. Why do the good intentions of religious leaders regarding living wages often work at cross purposes with a sound understanding of economics? How can these good intentions be given a better application? What can pastors do to foster a broader understanding of ministry that accounts for other callings and vocations (i.e., “ministries”) among their members? What should the church do to help overcome the divide between Sunday and the other six days of the week? Be specific.

### **Week Eleven (Sider)**

- In chapters 3-6 Sider lays out a biblical perspective on the poor and possessions. Choose one of the chapters and in the first part of your post summarize its fundamental argument. In the second part of your post, evaluate Sider’s argument using the course readings and your own insights and knowledge base.
- In chapter 11 Sider shifts his focus to implementation and in the course of his discussion identifies several areas where the world could be made more equitable. Choose one of these areas and evaluate Sider’s proposal according to the adequacy of its biblical and economic rationale. Feel free to take either an affirmative or negative stance toward Sider’s proposal.
- Summarize and evaluate the basic understanding of stewardship and generosity that Sider employs in *Rich Christians*. What, if anything, is missing from his treatment of those core ideas? What does he do right?

### **Week Twelve (Claar & Klay)**

- How have school funding and quality issues directly impacted your church and ministry? What economic insights can you glean from Claar & Klay to help you address this issue in a more substantive way within your own congregation?
- Does the urban church have enough capacity to address the problem of inner city education? If yes, what can it do to assist those in need? If no, will school choice proposals help or hurt those they are designed to serve? Why or why not?

### **Week Fourteen (Greer & Smith)**

- In chapter five (pp. 75-85), the authors talk about how capital empowers the poor, allowing them to improve their bargaining power and leverage, which can lead to lower costs, higher productivity, and an improved standard of living. Explain the economics behind this statement and develop some ideas of how your congregation might benefit from this teaching. Does knowing this about economics, for example, change the way you might preach biblical texts related to the poor and poverty?
- In chapters 6 and 7 the authors introduce the concept of microfinance. They point to its essential success in raising people out of poverty throughout the majority world. Does microfinance work? Why or why not? Can the concept of microfinance be applied domestically to help revitalize the inner city? What do you think are some potential pitfalls with this idea?
- In chapter 9 the authors acknowledge that microfinance can cause harm. What are some reasons why microfinance does, in some cases, lead to failure instead of success? Is microfinance an opportunity or a solution? State your reasons for whichever position you take in the debate.
- The authors claim (p. 155) that the church is the best distribution system in the world. Do you agree? Why or why not? What essential insight do you take from this discussion which you can then apply to your own church context?

## **PAPERS AND PROJECTS**

### **Reflective Essay on Oglesby Text (15% of course grade)**

After reading the Oglesby text and pondering its substance and implications, craft a 5-7 page reflective essay. Within the essay, make certain to devote identifiable sections of the essay to each of the four case studies that Oglesby presents in *Pressing Toward the Mark*. Use the prompts in the sections of each chapter titled “Ethical Approach” and “Issues for Study and Discussion” to help you frame your analysis of the issues Oglesby raises. Choose only one or two issues to focus on, as you will quickly run out of space. Conclude with reflections on the transformational implications of this material for your life and ministry. The essay should not be a mere content summary of the author’s ideas. Rather, the essay should be written in your own voice and be reflective in nature. This is

an opportunity to interact with and react to the ideas advanced in the text (i.e., name the ideas, describe the ideas, and then reflect on them in relation to your position as the moral leader of your church community). In your essay, you will want to demonstrate knowledge of the text, critical thinking concerning the ideas of the text, an awareness of the interplay between theory and practice, and offer disciplined reflections on your own thoughts and experiences in relation to the key ideas of the text.

***The Oglesby reflective essay assignment must be submitted via the drop box for the assignment located in Odyssey by 5:00pm on May 28. Hard copy and email submissions will not be accepted.***

### **Reading Journal on Corbett & Fikkert (20% of course grade)**

While reading Corbett & Fikkert the student should develop a reading journal. The journal should be 8-10 pages in length, single-spaced, and include at least two entries per chapter of *When Helping Hurts*. The entries should begin with a header and be about ½ page in length. The character of the entries can vary from defining key concepts, to describing models and frameworks, to critique and critical questions, to reflecting on the implications of the ideas advanced, to musing about prior or future teaching and preaching as a result of the reading assignment.

***The Reading Journal assignment must be submitted via the drop box for the assignment located in Odyssey by the end of the day on July 30. Hard copy and email submissions will not be accepted.***

### **Reflective Essay on Bradley Text (15% of course grade)**

After reading the Bradley text and pondering its substance and implications, craft a 5-7 page reflective essay. Within the essay, make sure to devote identifiable sections of the essay to the following topics: victimology in black liberation theology, theological anthropology, Cone's socio-political starting points, biblical interpretation and the black experience, and the relationship of economics to contextual theologies. The essay should not be a mere content summary of the author's ideas. Rather, the essay should be written in your own voice and be reflective in nature. This is an opportunity to interact with and react to the ideas advanced in the text (i.e., name the ideas, describe the ideas, and then reflect on them in relation to your understanding and practice of ministry leadership). In your essay, you will want to demonstrate knowledge of the text, critical thinking concerning the ideas of the text, an awareness of the interplay between theory and practice, and offer disciplined reflections on your own thoughts and experiences in relation to the key ideas of the text.

***The Bradley reflective essay assignment must be submitted via the drop box for the assignment located in Odyssey by 5:00pm on August 19. Hard copy and email submissions will not be accepted.***

### **Case Study Projects (30% of course grade - 15% each)**

The student will engage in critical analysis of two case study storylines (provided by professor) utilizing select theoretical points of view (lenses) from the document "Integrated Ministerial Model for Case Studies" by John F. VerBerkmoes. The lenses from VerBerkmoes serve as tools in analysis, providing the student an opportunity to

develop the discipline and skill to critically reflect on complex ethical issues in the context of biblical and theological leadership.

Each of the critical analyses of the case storylines should consist of the following:

- **Storyline Summary** (1 page): This section should provide a summary of the case storyline with background on the ethical issue, a sense of the “stakes” involved in the case, and identification of the core problem or issue.
- **Analysis** (4 pages): This section should provide disciplined analysis of the case storyline utilizing the lenses in VerBerkmoes. Each section of the analysis should begin with a separate header (e.g., Biblical/Theological/Ethical/Cultural Lens) followed by a one paragraph summary of the key assumptions of the lens. For each lens, the student should draft a 1 page analysis section that offers critical reflection concerning how aspects of the lens aid in understanding the case (i.e., unpack the complexity of the case and provide understanding and meaning to the details of the case). Generally speaking, four to five threads or talking points should be addressed per lens. This should include reflections on how the theory of the lens helps bring clarity concerning the nature of the problem in the case and deepened understanding concerning the contributing factors to the central problem or conflict.
- **Recommendations** (1 page): This section should provide a succinct summary statement concerning the central problem, followed by a bullet-point outline of recommendations (corrective action steps) to resolve the conflict or problem and move the person or organization to a higher level of well being. It should be ordered and guided by the lenses selected and the analysis. The recommendations should be brief one to two sentence statements. These can be crafted as bullet points and organized under the following headers: Personal Recommendations, Ethical Recommendations, Organizational Recommendations, Cultural Recommendations, or other appropriate category.

*The case analysis assignments must be submitted on-time via the drop box for the assignment located in Odyssey. Hard copy and email submissions will not be accepted.*

**Due dates:**

Case Study Analysis #1 - Due by July 2 (Week Eight)

Case Study Analysis #2 - Due by August 6 (Week Thirteen)

**COURSE SCHEDULE & REQUIREMENTS**

Date	Topics & Assignments
Week One:  May 9-14	<b>Foundations I: Introduction to Biblical Social Ethics</b> Readings: <ul style="list-style-type: none"> <li>• Mott (Chapters 1-2, pp. 3-32)</li> <li>• Integrated Ministerial Model for Case Studies pdf</li> <li>• Stewardship Bible (pp. x-xii, 502, 948, 1098, 1311, 1367, 1415)</li> </ul>

Week Two: May 16-21	<p><b>Foundations II: The Goal, Motive, and Direction of the Christian Life</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Jones (Chapters 2-4, pp. 17-76)</li> <li>• Stewardship Bible (pp. 306, 450, 727, 827, 1175, 1502, 1687)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by May 18</li> <li>• On-line Interaction: Two response posts-Due by May 21</li> </ul>
Week Three: May 23-28	<p><b>Sexual Ethics (Marriage, Adultery, Pornography, and Homosexuality)</b></p> <p><b>Class Session #1- May 23 (6:20-9:10pm)</b></p> <p><b>Guest Speaker: Rev. Dr. Clifton Rhodes Jr.</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Jones (Chapter 8, pp. 153-75)</li> <li>• Drury (Chapters 5-9, pp. 45-76)</li> <li>• Stewardship Bible (pp. 384, 604, 852, 855, 1300, 1496, 1672)</li> </ul> <p>Assignment Due:</p> <ul style="list-style-type: none"> <li>• Submit Oglesby Reflective Essay by 5:00pm on May 28</li> </ul>
Week Four: May 30-June 4	<p><b>The Bible and Welfare Reform</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Gushee (Chapter 14, pp. 473-98)</li> <li>• West (Chapter 3, pp. 75-111)</li> <li>• Stewardship Bible (pp. 69, 72, 164, 586, 845, 978, 1482)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by June 1</li> <li>• On-line Interaction: Two response posts-Due by June 4</li> </ul>
Week Five: June 6-11	<p><b>Pressures on the Family Unit: The Institution of Marriage and Shifting Societal Expectations</b></p> <p><b>Class Session #2- June 6 (6:20-9:10pm)</b></p> <p><b>Guest Speaker: Mr. Rudy Carasco</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Gushee (Chapter 15, pp. 499-530)</li> <li>• Jones (Chapter 9, pp. 177-204)</li> <li>• Stewardship Bible (pp. 393, 1039, 1165, 1237, 1259, 1566, 1588)</li> </ul>
Week Six: June 13-18	<p><b>The Importance of Love in Biblical Social Ethics</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Jones (Chapters 5-6, pp. 77-124)</li> <li>• Stewardship Bible (pp. 969, 1274, 1327, 1334, 1375, 1507, 1566)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by June 15</li> <li>• On-line Interaction: Two response posts-Due by June 18</li> </ul>
Week Seven: June 20-25	<p><b>The Importance of Justice in Biblical Social Ethics</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Mott (Chapters 3-5, pp. 33-89)</li> <li>• Stewardship Bible (pp. 154, 171, 234, 285, 454, 718, 839)</li> </ul>
Week Eight:	<p><b>Biblical Stewardship: The Framework and Application</b></p> <p><b>Class Session #3- June 27 (6:20-9:10pm)</b></p>

June 27- July 2	<p><b>Guest Speaker: Rev. Dallas Lenear</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Rodin (Chapters 4-7, pp. 91-178). Pick two of the four chapters and read them closely, skim the two remaining chapters.</li> <li>• Stewardship Bible (pp. 4, 242, 628, 801, 900, 919, 1081)</li> </ul> <p>Assignment Due:</p> <ul style="list-style-type: none"> <li>• Submit Case Study Assignment #1: Due by July 2</li> </ul>
Week Nine:  July 4-9	<p><b>Theology of Work and Economics</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• DeKoster (entire book, short easy read)</li> <li>• Claar &amp; Klay (Chapter 9, pp. 164-87)</li> <li>• Stewardship Bible (pp. 102, 517, 664, 1199, 1204, 1248, 1562)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by July 6</li> <li>• On-line Interaction: Two response posts-Due by July 9</li> </ul>
Week Ten:  July 11-16	<p><b>Poverty &amp; Social Justice</b></p> <p><b>Class Session #4 - July 11 (6:20-9:10pm)</b></p> <p><b>Guest Speaker: Mr. Rudy Carassco</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Corbett &amp; Fikkert (entire book)</li> <li>• Stewardship Bible (pp. 146, 234, 910, 939, 1009, 1197, 1453)</li> </ul>
Week Eleven:  July 18-23	<p><b>Generosity, Affluence, and Social Justice</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Sider (Chapters 3-6, 11, pp. 41-120, 219-67)</li> <li>• Stewardship Bible (pp. 60, 713, 847, 1175, 1180, 1526, 1617)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by July 20</li> <li>• On-line Interaction: Two response posts-Due by July 23</li> </ul>
Week Twelve:  July 25-30	<p><b>Christian Faith, Wealth Creation, and Economic Activity</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Claar &amp; Klay (Chapters 2, 3, 11, Epilogue, pp. 28-66, 213-41)</li> <li>• Stewardship Bible (pp. 462, 583, 1386, 1396, 1472, 1543, 1642)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>• On-line Interaction: Two original posts-Due by July 27</li> <li>• On-line Interaction: Two response posts-Due by July 30</li> <li>• Reading Journal for Corbett &amp; Fikkert-Due by July 30</li> </ul>
Week Thirteen:  Aug 1-6	<p><b>Education and Christian Social Responsibility to All</b></p> <p><b>Class Session #5- August 1(6:20-9:10pm)</b></p> <p><b>Guest Speaker: TBA</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Gushee (Chapter 10, pp. 305-39)</li> <li>• Mott (Chapters 6-7, pp. 93-121)</li> <li>• Stewardship Bible (pp. 223, 408, 413, 793, 1259, 1620, 1646)</li> </ul> <p>Assignment Due:</p> <ul style="list-style-type: none"> <li>• Case Study Assignment #2-Due by August 6</li> </ul>
Week Fourteen:  Aug 8-13	<p><b>Microfinance and Entrepreneurship: How Faith-Based Groups Can Help to Eradicate Poverty</b></p> <p>Readings:</p> <ul style="list-style-type: none"> <li>• Greer &amp; Smith (Chapters 4-11, 15-16, pp. 63-176, 213-36)</li> </ul>

	<ul style="list-style-type: none"> <li>Stewardship Bible (pp. 96, 247, 419, 447, 563, 808, 1074)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>On-line Interaction: Two original posts-Due by August 10</li> <li>On-line Interaction: Two response posts-Due by August 13</li> <li>Complete course evaluation</li> </ul>
<p>Week Fifteen:  Aug 15-19</p>	<p><b>Race Relations &amp; Social Justice</b>  <b>Class Session #6- Aug 15 (6:20-9:10pm)</b>  <b>Guest Speaker: Dr. Rik Stevenson</b></p> <ul style="list-style-type: none"> <li>Bradley (entire text)</li> <li>Stewardship Bible (pp. 328, 718, 1404, 1498, 1536, 1550, 1603-04)</li> </ul> <p>Assignments Due:</p> <ul style="list-style-type: none"> <li>Submit Reflective Essay on Bradley by Aug. 19</li> <li>Complete course evaluation</li> </ul>

## EVALUATION CRITERIA

### Grading

Grades for individual assignments and the overall course grade will be determined using the following grading scale:

<u>Grade</u>	<u>Score</u>	<u>Grade</u>	<u>Score</u>
A	96-100	C+	76-79
A-	92-95	C	73-75
B+	87-91	C-	70-72
B	83-86	D+	66-69
B-	80-82	F	Below 66

### Late Work Policy

Student work must be submitted into the drop box within Odyssey by 11:59 pm on the date the assignment is due (per schedule above). Student work submitted after the posted due date, without prior approval from the course facilitator, will receive grade reduction according to the following:

Within the first week after the due date: One full letter grade reduction for the assignment (e.g., "A" will become a "B").

After the first week but before the end of the second week: Two full letter grade reduction for the assignment (e.g., "A" will become a "C").

After two weeks beyond the due date: "F" grade for the assignment.

### Final Grade: Percentages by Assignments

- Oglesby Reflective Essay - 15%
- Reading Journal for Corbett & Fikkert - 20%
- Bradley Reflective Essay - 15%
- In Class Discussion - 10%

- Threaded Discussion - 10%
- Case Study Analysis #1 - 15%
- Case Study Analysis #2 - 15%

### **Grading Rubrics**

- Grading for course assignments will be conducted on the basis of the following grading rubrics:

#### *In Class Discussions*

- Quality of preparation.
- Quality of critical interaction with peers.
- Depth of engagement with central ideas.

#### *Threaded Discussions in Odyssey*

- Number of posts (14 original posts and 14 response posts).
- Length of posts (150-200 words).
- Theoretical substance, critical reflection, substantive application and overall quality.

#### *Reflective Essays*

- Length of essay (target 5-7 pages).
- Demonstrated understanding of central ideas of text.
- Writing in one's own voice.
- Depth of critical reflection.
- Quality and clarity of writing and grammar.
- Fulfilling requirement to post final draft into drop box in Odyssey.

#### *Reading Journal*

- Length of Journal (8-10 pages).
- Number of entries (18-22).
- Demonstrated understanding of key concepts of texts.
- Depth of critical thought and interaction with theoretical substance of readings.
- Reflective quality concerning implications and application of central ideas of text.
- Quality and clarity of writing, including grammar, flow of thought, and proper citation of sources.
- Fulfilling requirement to post final draft into drop box in Odyssey.

#### *Case Studies*

- Length of analysis (6 pages).
- Summary of storyline, players and central problem.
- Depth of critical reflection in analysis using lenses from VerBerkmoes.
- Substantive and credible recommendations based on analysis and ordered by frames.
- Quality and clarity of writing, including grammar and proper citation of sources.
- Fulfilling requirement to post final draft into drop box in Odyssey.