


“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”

Course	SALVATION ARMY MISSIOLOGY SALV 0502 1A
Date, Time, and Delivery Format	MAY 6, 2024 – AUGUST 2, 2024 (follows Booth UC’s schedule) ASYNCHRONOUS ONLINE
Instructor 	Lieut Colonel (Dr.) DEAN PALLANT, DTh Telephone/voice mail: UK Based – Teams (Dean.Pallant@salvationarmy.org.uk) or WhatsApp (+44 7552878531) Email: Dean.Pallant@salvationarmy.org.uk
Class Information	Delivery Mode: Online (Primarily Asynchronous) This is an online course that is asynchronous, meaning that there are no mandatory lectures or meetings at set times (there may be optional virtual meetings). Students complete the course materials and course requirements on their own time, taking due dates and the availability of any quizzes or exams into account. Office Hours: The instructor is an active Salvation Army officer based in the UK so time difference needs to be remembered. Email is the best way to contact me in the first instance. I am happy to have conversations on Teams or FaceTime.
Course Material	Course Material: Access course material through Booth UC’s learning management system, Populi: https://boothuc.populiweb.com/ .

I. COURSE DESCRIPTION

This course describes the principles of Salvationist mission, examines the motives for the principles, and assesses how they have been implemented. The course also addresses changes that have taken place in Salvationist missiology.

II. LEARNING OUTCOMES

At the end of the course, students should be able to:

1. Reflect on the historical understanding of Salvationist Missiology over the past 158 years.
2. Identify principles and key debates in contemporary Christian mission studies.
3. Identify the principles of Salvation Army mission through engagement with authoritative Salvation Army statements such as the *Handbook of Doctrine*.
4. Demonstrate awareness of contextual factors that shape the application of Salvationist Missiology principles in The Salvation Army.
5. Reflect on the six dimensions of Mission Accountability Framework and use related tools in reflection of practical ministry contexts.
6. Identify areas of challenge and opportunity for the application of Salvationist Missiology principles in The Salvation Army.
7. Apply principles of Salvationist Missiology principles to practical cases in the context of Salvation Army ministry.
8. Create and maintain a safe and welcoming environment for dynamic online discussions in identifying and applying Salvationist mission principles.
9. Access and use relevant electronic resources effectively for the purposes of completing readings and assignments.

III. COURSE REQUIREMENTS

For purchase:

- Edge, Lynnette and Morgan, Gregory. *Partnering with God – Being A Missional Salvationist*. Eugene, OR: Wipf and Stock, 2017. ISBN: 978-1498238106

Available online:

- The Salvation Army. [*The Salvation Army Handbook of Doctrine*](#). Salvation Books: London, 2010. ISBN: 978-0-85412-822-8
- [*Journey of Renewal*](#)
- [*Building Deeper Relationships*](#) using Faith-Based Facilitation
- Needham, Phil. *Community in Mission*. 2nd Edition. Frontier Press: Long Beach, CA, 2016. ISBN: 978-0-9968473-6-0 (Available on Populi for download)

- PDFs with required reading are available each week for download from Populi. Master's students are expected to read all the pdfs.

Additional required readings listed in the Course Schedule (below) will be available on the course website. Full bibliographic information is provided after the Course Schedule. Students in this course are expected to use both Tyndale's [Horsey Library](#) and Booth University College's [Fairbank Memorial Library](#). The Horsey Library has a larger collection of online databases and eBooks, and the Fairbank Memorial Library has a large collection of physical books about The Salvation Army. The Fairbank Memorial Library will ship or scan items for pickup at the Horsey Library. Please contact [Horsey Library](#) or [Fairbank Memorial Library](#) for research help.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class at announced times
 - Headphones (preferred), built-in microphone, and web-camera
 - Well-lit and quiet room
 - Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
 - Full name displayed on Zoom and Microsoft Teams for attendance purposes*
 - A commitment to having the camera on to foster community building*
- *exceptions with permission from professor

D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at classes.tyndale.ca.

E. ASSIGNMENTS AND GRADING

1. Weekly Forum Participation: 30% of final grade

Active forum participation is critical to the learning experience of each student. Salvationist Missiology requires critical thought on the part of individual students nurtured in a community of learners. The instructor uses forum participation to ensure that students understand course content, including concepts and ideas. Forum participation also provides a way for students to engage in critical conversation about course content and facilitate online learning. The forum participation grade will be based both on the completion of posts and the quality of their content.

Students are responsible to complete assigned weekly readings by the Monday of each week. This is essential for quality participation in weekly discussion forums and activities. Each Monday morning, the instructor will provide an orientation to the primary concepts and ideas presented in the [required readings](#). The instructor will also provide a series of questions for discussion.

Each week, students will participate in the online forum in the following ways:

- a) post responses to each question;
- b) post any questions of clarification regarding readings or other materials;
- c) respond to the posts of at least 3 other students.

It is important that students post as early and as often as possible each week. Weekly postings must be completed no later than Friday at 11:55 PM (Central Time). On Saturday or Sunday, the instructor will provide the class with a summary of the conversation, identifying where there is room for growth or new learning opportunities. The instructor will respond to individual student posts on a discretionary basis. The primary points of evaluation will be based on evidence that student has read the [required readings](#) and carefully completed required posts.

2. Case Study: Due on June 24, 2024, at 11:55 PM (Central Time); 30% of final grade

Write a case study on: 'Reflect on an issue related to Salvationist Missiology in light of contemporary mission studies using the Faith-Based Facilitation process to structure the case study.' Case Studies should be 7 to 10 pages in length for Masters students. Marks will be given for personal reflection that engages with material from the required reading list.

3. Final Paper: Due on August 5, 2024, at 11:55 PM (Central Time); 40% of final grade

Papers must include an identifiable thesis statement related to Salvationist missiology along with supporting argumentation. The analysis is to be presented in a way that is original, thoughtful, organized, and intelligible. Any unanswered questions should be highlighted as they may lead to areas of further exploration. Good papers will also be persuasive to the reader.

The paper should be in the range of 15-20 pages in length for Master’s students. The primary points of evaluation will be based on the accuracy, clarity, and a demonstration of understanding the complexities of the issue under analysis.

FORUM DISCUSSION GRADING RUBRIC

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed limit; comprehensive response	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive	Addresses some parts of question; shorter length; incomplete post	Rarely addresses question; far too short or far too long; incomplete post
Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar in most posts
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are substantiated with class material and additional resources; active reflection & questioning; obvious	Thoughtful; opinions and ideas are occasionally substantiated with class material; some reflection & questioning; some integration with one’s ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with	Opinions and ideas are not substantiated with class material; no reflection & questioning; no integration with one’s ministry context

	integration with one's ministry context		one's ministry context	
Promptness & quality of responses	Posting on time; responds to all group members' postings in timely manner; thoughtful responses	Posting on time; responds to most postings in timely manner; somewhat thoughtful responses	Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses	Late posting; rarely responds to group members' postings; responses not thoughtful

Turnitin Text-Matching Software

Tyndale has a subscription to text-matching software called Turnitin. This software is used to *ensure the originality of academic writing and to check that all of the sources used have been cited correctly*. The instructor for this course may be using this software for the assignments that are submitted through your course resource page at classes.tyndale.ca. When you submit your assignment, you will see a summary of your submission, which includes the file(s) that you submitted as well as a similarity report generated by Turnitin.

Below are some useful resources:

- [Student Guides](#) for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Forums	30%
Case Study/Reflection Paper	30%
Research Essay	40%
Total Grade	100%

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

Students are encouraged to consult [Writing Services](#). Citation and other [tip sheets](#).

Students should also consult the current [Academic Calendar](#) for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Research Ethics

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Dean’s Office (aa@tyndale.ca) before proceeding.

I. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student’s learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Late registrants are responsible for the consequences of partial preparation.

A. Mission Studies Foundations

Week	Topic and Assignments	Required Readings – All reading (apart from the books required for purchase or download) will be available for download as PDFs.
Week 1 May 6 to 12 2024	Introduction to Mission Studies In the first two weeks, we begin at the macro level to get a 'big picture' understanding of Christian mission studies. In later weeks, we will start zooming in on Salvationist missiology.	<ul style="list-style-type: none">• Edge and Morgan, <i>Partnering with God – Being A Missional Salvationist</i>, p3-34.• Ott, et al, <i>Encountering Theology of Mission</i>, pxi-xxx.• Bosch, David J, <i>Transforming Mission – Paradigm Shifts in Theology of Mission</i>, p501-532.• Frost, M and Hirsch, <i>The Shaping of Things to Come: Innovation and Mission for the 21st Century Church</i>, p15-49.• Wright, Chris <i>The Mission of God</i>, “The Bible and Mission,” p29-67, and “The Living God makes himself known in Jesus Christ,” p105-135. (Additional reading for Masters students)

		As you read, think about this question: 'Identify that least three of the key debates in mission studies in the past 150 years. What strikes you as interesting about these debates?' Online discussion with other students is not required in Week One and Week Two. Therefore, this is for personal use only.
Week 2 May 13 to 19 2024	Identifying Christian Mission Principles An important part of this course is identifying Salvationist mission principles. The reading this week covers key writers in the field of Christian missiology. You will not find many who explicitly set out mission principles. However, by reading their work, you can identify key aspects of Christian mission.	<ul style="list-style-type: none"> • Ott, et al. <i>Encountering Theology of Mission</i>, Chapter 4, "The Purpose and Nature of Mission," p79-105 • Edge and Morgan, <i>Partnering with God</i>, p35-52 • Wright, Chris, <i>The Mission of God</i>, "God's Model of Redemption," p265-323, and "Mission and God's Image," p421-453. • Frost, M. and Hirsch, A <i>The Shaping of Things to Come</i>, p53-121. • Wright, NT, <i>Surprised by Hope</i>, p207-289. <p>As you read, think about this question: 'Identify at least five Christian mission principles by reflecting on contemporary mission studies literature.' Online discussion with other students is not required in Week One and Week Two. Therefore, this is for personal use only.</p>
Week 3 May 20 – 26 2024	Reflecting on Salvation Army history This week we build on the reading in Weeks 1 and 2, and reflect on the history of The Salvation Army and start to identify some Salvationist Missiology Principles.	<ul style="list-style-type: none"> • Needham, <i>Community in Mission</i>, 2016, p5-73. • Pallant, <i>In Darkest England 130 Years On</i>, p44-60 • Edge and Morgan, <i>Partnering with God</i>, p53-66. <p>Online Discussion Questions Write a response to both questions: 1. How do you define a 'mission principle'? 2. Propose at least five Salvationist Mission Principles. Discuss your list of principles with your fellow students in light of your experience of The Salvation Army and required reading in the past three weeks.</p>
Week 4 May 27 – June 2 2024	Reflect on the motives and theology underpinning Salvationist Principles of Mission In Week Four, we focus on the theology underpinning Salvationist missiology. In	<ul style="list-style-type: none"> • <i>Salvation Army Handbook of Doctrine</i> (2010): Review the mentions of mission in the HOD. See particularly p85; p105; p198; p220; p244; p252-253; p262-268; • Needham, Phil, <i>Community in Mission</i>, 2016, p75-165. • Harris, Ray, <i>Convictions Matter</i>, p171-202. • Pallant, Dean, <i>To Be Like Jesus!</i>, p53-78.

	<p>particular the importance of relationships in light of God who is Father, Son and Spirit – a perfect relationship.</p> <p>Identifying the essentials of Salvationist missiology is a priority for this course. Building on last week's discussion on the principles of mission, this week we focus on the importance of relationships as holy covenants.</p>	<p><u>Online Discussion Questions</u></p> <ul style="list-style-type: none"> • Reflect on the implications for Salvationist missiology of the statement in the Handbook of Doctrine: 'To realise Jesus' radical ethic of love is to treat all our relationships as holy covenant' (p197). • Identify three practical examples in your experience of The Salvation Army where this ambition is put into practice effectively.
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B. Application

Week	Topic and Assignments	Required Readings
<p>Week 5 June 3 to 9 2024</p>	<p>People</p> <p>Week Five is the start of a detailed reflection on the Mission Accountability Framework. We start with people - central to Salvationist missiology are people. God's mission to the world is to restore all creation with people-in-relationships central to the work.</p> <p>This week we will reflect on what we mean when we talk about a person and people. In other words, who did God create us to be? Many people in western societies are not convinced they were created by God. Individualism is a strong cultural value. What does this mean for Salvationist Missiology?</p>	<p>Please start with reading 'Journey of Renewal' and are aware of the six dimensions of the Framework. <i>Journey of Renewal</i>, p 5-37.</p> <ul style="list-style-type: none"> • I then recommend reading Rudman, <i>Concepts of person and Christian Ethics</i>, 1997, p1-10. • Edge and Morgan, <i>Partnering with God</i>, p108-128. • <i>Salvation Army Handbook of Doctrine</i> (2010), p223. <p>Include insights gained from previous required reading in class discussions.</p> <p><u>Online Discussion Questions</u></p> <ul style="list-style-type: none"> • What insight does theological anthropology offer in developing a Salvationist understanding of people? • What reasons are there to prioritize poor and marginalized people in Salvationist missiology? • To what extent has Gnosticism impacted salvationist missiology in separating body from soul? Give examples.

Week 6 June 10 to 16 2024 Reading Week		
Week 7 June 17 to 23 2024	<p>Case Study Due on June 24, 2024 at 11:55 PM (Central Time); 30% of final grade.</p> <p>Purpose 1 Two weeks are now allocated to focus on Purpose. Many people struggle to articulate the purpose of programmes and activities where they are responsible. They are good at planning but not good at explaining why they are doing the programme and what will change as a result of the programme. The MAF uses 'Theory of Change' methodology Here is one explanation for theory of change but you can find many other explanations online. This is not a new idea. Theologians also recognise the importance of being able to articulate the <i>telos</i> (purpose) of a journey/programme.</p>	<p>I recommend starting with Robinson, Bob. "Telos – Orientating ourselves to God’s Ultimate Purpose," The High Calling, August 16, 2015 https://www.theologyofwork.org/the-high-calling/blog/telos-orienting-ourselves-gods-ultimate-purpose</p> <p>Edge and Morgan, <i>Partnering with God</i>, p87-107 and particularly p87-94.</p> <p><i>Journey of Renewal</i>, p 46-50. provides a simple explanation of purpose.</p> <p>Finally, for the Master's students please read the closing chapter of Wright, Chris, <i>The Mission of God, "God And The Nations In New Testament Mission" and "Epilogue," p510-535.</i></p> <p>Include insights gained from previous required reading in class discussions.</p> <p><u>Online Discussion Questions</u></p> <ul style="list-style-type: none"> • Why is <i>telos</i> being challenged in a post-truth world? What are some possible risks of a loss of shared <i>telos</i>? • How is 'purpose' reflected in Salvationist mission principles?
Week 8 June 24 to 30 2024	<p>Purpose 2 This week we reflect on the significant changes that have occurred, and continue to occur, in the understanding of the purpose of Salvationist Missiology.</p> <p>The Salvation Army started in the East End of London, England. The first salvationists had a bold</p>	<p>The reading by Escobar, Samuel <i>The New Global Mission, p11-27</i> and p155-170 reflects on the changes to the purpose of missiology in light of our increasingly post-colonial world. All students are required to read this.</p> <p>Edge and Morgan: <i>Partnering with God</i>, p67 and p160-170 also reflects on what it means to be a global church.</p> <p>Include insights gained from previous required reading in class discussions.</p>

	<p>vision - to win the world for Jesus. The Salvation Army expanded around the world on the coattails of the British Empire - Canada, USA, India, South Africa, Australia, New Zealand and many other countries had close links to the UK in the late 1890s and first decades of the 20th century.</p> <p>However, the UK is now a receiving territory more than a sending territory. Most of the growth in new soldiers is coming from recent migrants from countries like Zimbabwe, India, Pakistan, Kenya, Nigeria and Ghana. The Salvation Army is not uncommon. This week we explore the implications of this change and the opportunities that are emerging.</p>	<p><u>Online Discussion Questions</u></p> <p>General Linda Bond (international leader 2011-2103) talked about her vision for a unified, integrated Salvation Army: 'One Army, One Mission, One Message'. Although that vision is now more than a decade old, this vision still resonates with many people. Considering the opportunities and challenges for the international Salvation Army in serving a post-colonial world:</p> <ol style="list-style-type: none"> 1. Identify at least three barriers to the vision of 'One Army, One Mission, One Message' in the 21st century. How can these barriers be overcome or indeed should they be? 2. To what extent do Salvationist missiological principles permit relations with people of other faiths and non-Christian Faith-Based Organisations? <p>Remember to include insights gained from previous required reading in class discussions.</p>
<p>Week 9 July 1 to 7 2024</p>	<p>Plan</p> <p>No doubt you will know something about planning. At the most basic level, every day we make plans – what to eat; what route to take on a walk; etc. This week we need to go to consider the skills and vision needed to plan for 21st century salvationist missiology.</p> <p>The old ways of planning and operating are failing us. How should we plan?</p>	<p>You are advised to start with Frost and Hirsch, <i>The Shaping of Things to Come</i>, p169-245. In particular, focus on Chapter 11 (p205 -248).</p> <p>The Salvation Army has been encouraged new ways of planning and collaborating. For more information read:</p> <ul style="list-style-type: none"> • <i>Journey of Renewal</i>, p52-59 and p74-80. • Read: <i>Building Deeper Relationships</i> using Faith-Based Facilitation (www.salvationarmy.org/fbf) <p><u>Online Discussion Question</u></p> <p>Discuss this statement: 'In practice, Salvation Army people are pragmatic operators who care for people rather than followers of plans and protocols'. Is this accurate in some cases? Is it a sustainable way to operate today and tomorrow? If not, what needs to change to ensure Salvation Army mission is fruitful and faithful?</p>

<p>Week 10 July 8 to 14 2024</p>	<p>Progress In Week 10, the focus is on tracking progress. The Mission Accountability Framework (MAF) is designed to be used on a journey. Once we know who is on the journey (people); we know the destination and what we hope to accomplish (purpose); we have a plan to get us there (plan); we need to start off on the journey and make some progress. As we all know, journeys don't always go to plan! We need tools to help us measure progress.</p>	<p>A brief explanation of the importance of measurement is outlined in <i>Journey of Renewal</i>, 2016, p 62-66.</p> <p>A paper written for the senior leadership of The Salvation Army in 2014 is shared for study purposes only with students. It outlines an approach to measurement that was not adopted widely, as hoped, across The Salvation Army. However, it summarises many of the key challenges in measuring progress.</p> <p>An unpublished chapter (Bronkema, David et al) on the Joint Learning Initiative on Faith and Local Communities website outlines the opportunities and challenges of measurement in faith groups p 1-33. Draft-Spiritual-Metrics-Introductory-Chapter-7.6.15.pdf (jiliflc.com)</p> <p>Include insights gained from previous required reading in class discussions.</p> <p><u>Online Discussion Questions</u></p> <ul style="list-style-type: none"> • Describe in a couple of paragraphs the measurement information you find most helpful in your current work in church or community organisation. • What would help you to better measure mission progress in your church or community organisation?
<p>Week 11 July 15 to 21 2024</p>	<p>Procedures and Systems for Integrated Mission Week 11 examines the role of procedures and systems in Salvationist Missiology. Like every large organisation, The Salvation Army has procedures and systems. The priority is to make sure the systems serve the mission - and not the other way around! However, in every country, there are laws, regulations and culture expectations. The challenge is to</p>	<ul style="list-style-type: none"> • <i>Journey of Renewal</i>, p 68-71. • Edge and Morgan, <i>Partnering with God</i>, 2017, p108-118. • Towards a Theology of Accountability – Pallant, Dean. 2014 to IMC. (unpublished pdf). • <i>Reinventing Organizations – A Guide to Creating Organizations</i>, Frederic Laloux, Nelson Parker, 2014 <p>Include insights gained from previous required reading in class discussions.</p> <p><u>Online Discussion Questions:</u> <u>Discuss and comment on question 1 and either question 2 or question 3</u></p> <ol style="list-style-type: none"> 1. How do you define the term ‘integrated mission’?

	ensure people understand and use procedures and systems that 'make mission easier'.	<p>2. In your experience, to what extent do Salvation Army procedures and systems encourage and sustain an integrated mission?</p> <ul style="list-style-type: none"> In your ministry setting, how do Salvation Army procedures and systems help achieve purpose and aid progress?
<p>Week 12 July 22 to 26 2024</p>	<p>Passion People are more aware these days of the importance of wellbeing, mental health and resilience in all aspects of life. The Salvation Army must also take these matters seriously. On the journey through life we need to monitor our energy levels in all aspects of life.</p> <p>The Mission Accountability Framework uses the word 'Passion' to describe this important aspect of Salvationist Missiology. It is summarised in the question: Where do you get energy for the journey.</p> <p>We starts the MAF with People. Passion is all about ensuring people on the Salvation Army journey have the energy they need in all aspects of life - mental, physical, emotional, spiritual, relational.</p>	<ul style="list-style-type: none"> <i>Journey of Renewal</i>, p 40-43 and p82-88. Edge and Morgan: <i>Partnering with God</i>, p119-159. Blom, Hans and Eberlin, Mary Ellen: "How can The Salvation Army integrate employees into our mission and sustain their passionate engagement?" Two papers at The Salvation Army 2014 USA Salvation Army Conference for Social Work and Emergency Disaster Services. https://issuu.com/isjc/docs/session_4b.docx Laloux, Frederick: <i>Reinventing Organizations</i>, p327-331 <p>Include insights gained from previous required reading in class discussions.</p> <p><u>Online Discussion Questions:</u> <u>Discuss and comment any two of the following four questions:</u></p> <ul style="list-style-type: none"> How do you monitor your passion levels for being a partner in God's mission to the world? What habits or practices help sustain Salvationist mission principles? How is passion authentically built in teams of non-Christian employees? How is passion sustained during a period of culture change?
	Course Evaluation Due by August 1, 2024	
	Final Paper Due on August 5, 2024 at 11:55 PM (Central Time); 40% of final grade.	

V. SELECTED BIBLIOGRAPHY

([Tyndale Library](#) supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

- Bosch, David J. *Transforming Mission – Paradigm Shifts in Theology of Mission*, Orbis Books, Maryknoll, NY, 1991.
- Booth, William. *In Darkest England and the Way Out*, The Salvation Army, London, England, 1890.
- Cameron, Helen. *Resourcing Mission – Practical Theology for Changing Churches*, London, SCM Press, 2012.
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- Edge, Lynnette and Morgan, Gregory. 'Partnering with God – Being A Missional Salvationist', Wipf and Stock, OR. 2017. ISBN: 978-1498238106
- Escobar, Samuel, *The New Global Mission*, IVP Academic, Downers Grove, IL, 2003.
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- Hauerwas, Stanley. *The Hauerwas Reader*. Edited by John Berkman and Michael Cartwright. Durham, NC: Duke University Press, 2001.
- Laloux, Frederic *Reinventing Organizations – A Guide to Creating Organizations*, Nelson Parker, 2014.
- Munn, Janet. *Theory and Practice of Gender Equality in The Salvation Army*, Ashland, OH: Graceland Ministries, 2015
- Offutt, Stephen; Bronkema, David; Robb; [Vaillancourt Murphy](#), Krisanne; [Okesson](#), Gregg. *Advocating for Justice – An Evangelical Vision for Transforming Systems and Structures*, Grand Rapids, MI: Baker Academic, 2016.
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- Needham, Philip. 'Towards A Re-Integration of the Salvationist Mission' in *Creed and Deed - Towards a Christian Theology of Social Services in The Salvation Army*, edited by Waldron, John D. Oakville, Ontario: The Salvation Army Canada and Bermuda, 1986. 123-160.
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