

CZECH MINISTRY OF EDUCATION

**INTERNATIONAL BAPTIST
THEOLOGICAL SEMINARY**

Magister

**(European Union Bologna format
2 year degree studied on a full time basis)**



COURSE HANDBOOK

2011/2012

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SUMMARY OF THE COURSE

The course consists of a Magister in Theology degree to European Union Bologna criteria. The Accreditation Commission of the Czech Ministry of Education has validated this course as a new model taught master's degree in theology. The course is in accord with the new Bologna model master's (graduate) degree of 120 European credits (120 ECTS)

The course is designed for theology graduates and others who want to engage in postgraduate level study in Theology.

The course has been specially designed by IBTS, Prague, and is delivered and assessed in English.

The Magister course operates a modular structure and is in two parts. Part One of the course consists of the equivalent of 90 ECTS credits from taught modules and research work with "Interpretations: Bible, Theology and Society" and "Types of Systematic Theologies" being required modules for Part One. Part Two of the course consists of a dissertation of not more than 20,000 words (30 ECTS credits). The course concludes with an oral defence of the dissertation and an oral examination based on modules taken in Part One. A virtual module on "Critical Thinking, Academic Research and Writing" is a prerequisite for entering the programme for those students who have not taken a similar module in their undergraduate study. This module can also be considered as an elective module part of Magister study for 10 or 20 credits.

An IBTS Postgraduate Diploma is available to students who are either unable, with good cause, to continue with the dissertation, or who do not reach the standard required for the Magister degree.

The course is available in a full-time (residential up to 24 months) and a part-time (non-residential) mode. The normal length of the full-time mode is up to two years while the part-time mode lasts for at least two years up to a maximum of five years.

The course is intended to encourage students to develop their own independent study skills in researching material, producing seminar contributions, written papers and a dissertation.

All taught modules will be conducted through tutorial and seminar group-discussions. Students will be required to produce papers for seminars and to discuss their contributions with their peers.

Bibliographical support will be provided, and tutors will give guidance before and after the production of oral and written work.

Modules are normally assessed by means of research papers of 4000 – 5000 words or in specified cases by an oral examination. Modules for 10 ECTS are assessed by one such paper or examination, modules for 20 ECTS by two papers, or one paper and one oral examination.

PURPOSE OF THE COURSE

The course is designed for those who wish to pursue their interest in different aspects of Theology beyond undergraduate level to whatever is appropriate to their abilities and circumstances. It is suitable both for students who wish to develop their interest in Theology to M-level and for those who require a secure basis for proceeding to postgraduate research studies (MPhil/ PhD) in different areas of Theology.

The Magister is similar to the Continental Master's degree. It is a governmentally accredited degree typical for Continental European educational systems. It has a wider theological profile and, apart from the core modules, a flexibility of choosing from any of the available existing modules offered at M-level by IBTS. A solid foundation is laid through the required modules: "Interpretations: Bible, Theology and Society" and "Types of Systematic Theologies" and "Types of Systematic Theologies". The wider theological framework, the emphases on applicatory and communal hermeneutics and the exploration of different systematic theological paradigms provide for more flexible future employment. Whilst keeping the rigorous academic standard of IBTS M-level study and laying the ground for future doctoral level research work, the Magister degree's wider profile fits well also into equipping those who complete it for undergraduate teaching in Bible colleges and denominational seminaries for ministerial training. IBTS academic staff have set the programme in full accord with the Bologna process of integration of the EU educational systems.

There are two required modules, each of 10 ECTS, for the Magister degree. "Interpretations: Bible, Theology and Society" and "Types of Systematic Theologies" are the core modules, and are designed to provide hermeneutical tools from Biblical Studies, Baptist and Anabaptist studies, Applied Theology and Contextual Missiology, presenting the contribution of each to interpretation and at the same time demonstrating an integrative approach. The fourfold task (*Biblical Interpretation, Synthetic, Historical-Theological and Contextual Applicatory*) leads to the text, community, tradition and its context, and helps to understand the diversity, complexity and integrity of interpretation. A team from all of IBTS departments teaches this module.

"Types of Systematic Theologies" is a module designed to meet the requirements of the Czech Ministry of Education for examination of a student's proficiency in systematic theological inquiry. It is a necessary condition for receiving a governmentally validated M-level degree in theology. It is available for 10 ECTS credits (required) or 20 ECTS credits (optional) delivery.

The Magister is constantly reassessed to synchronize it with the requirements of the Bologna process. IBTS consistently secures the quality of our supervision across all our M-level programmes. It is with that purpose in mind that a virtual module "Critical Thinking, Academic Research and Writing" is offered to all incoming IBTS M-level students as a virtual module or in 10 or 20 ECTS credits delivery.

The course aims to build on a person's previous academic experience by deepening their understanding of specific areas of theological study and by bridging the gap between the contrasting demands of undergraduate study and postgraduate research.

The course is highly suitable as a form of in-service training for those professionally engaged as ministers, teachers, missionaries, etc., but it is also appropriate for others with an interest in different fields of theological inquiry at postgraduate level. Some may have the opportunity to take a year or two for full-time study, while others will wish to follow the course through on a part-time basis.

The objectives of the course are that participants will:

- have acquired an informed and critical understanding of the main themes of the practical life of the church and the context of the larger culture in their chosen area of study;
- be conversant with some of the major issues in recent theological research and have a grasp of major research methodologies in their area of study;
- have developed independent judgement in analysing evidence, producing critical reviews and constructing sustainable hypotheses;
- understand the basic conventions and patterns of research and have produced a coherent, cogently argued research projects and a dissertation.

APPLYING FOR THE COURSE

Entry Qualifications

Qualifications for entry to the course will conform to the appropriate regulations of the Czech Ministry of Education. All applicants should note that, irrespective of a person's qualifications, IBTS would need to satisfy itself that a candidate has achieved the necessary academic standard to complete the course satisfactorily.

- ◆ Applicants will normally possess a Bachelor's-level degree in Theology, Religious Studies, Social Studies or Humanities or in some other related subject and have graduated at an approved institution with at least second class honours (GPA B- or 4,00 on a 1-5 scale). Applicants whose first degree is in a subject unrelated to Theology, Religious Studies, Social Studies or Humanities may be admitted if they have followed a course of study in Theology whose standard is equivalent at least to a completed second year of a theological degree or if they are complementing their study with additional modules available at IBTS for strengthening the student's theological proficiency.
- ◆ Official transcripts of all previous academic work, including post-secondary school, university and seminary studies should be mailed directly to the Academic Dean of the Seminary by the institution issuing the transcript. If your programme of studies is in progress, a transcript should be sent at this time and a final transcript sent following completion of the programme. In addition, you must send a copy of your secondary school leaving certificate (*Maturita*, 'O' or 'A' level results, high school diploma, International Baccalaureate, etc.).

The IBTS Application Packet includes the following forms:

The Application for Admission

The Health Examination Report (To be completed by prospective full-time students only). This form should be completed by an examining physician and mailed by the physician directly to the Academic Registrar at IBTS.

The Housing Application Form (To be completed by prospective full-time students only)

Three reference letters; completed by an officer of your Baptist Union or a leader of your denomination if you are not a Baptist, the pastor of your local church and one of your academic teachers. Please have them all mail the reference letters directly to the Academic Registrar at IBTS.

Other documents needed:

A 10-page typed Research Paper

The research paper is part of the application and is evaluated by the Admissions Committee to help determine research ability and English proficiency. The paper

may be a research project completed as part of the applicant's previous studies at another theological institution. The paper should be the work solely of the applicant, including the translation, without help from other people.

Evidence of English Competence

The language of instruction at the International Baptist Theological Seminary is English. ALL applicants, except those from Great Britain, the United States, Canada, Australia and New Zealand, must provide evidence of their English competence. Non-native English-speaking students who have completed their prior theological or other studies at an English-speaking institution may also be exempted from the English language test score requirement. If you are not a native of one of those five countries, you must either: 1) submit proof that you have achieved the Advanced Cambridge Certificate, or, 2) submit IELTS results, or, 3) have an official Test of English as a Foreign Language (TOEFL) score (no less than 550 or 270, depending on which of the two scales is used) sent to us directly by the TOEFL organisation. (For your reference, the Seminary's code number is 9574 for the TOEFL exam.) Information regarding this test may be obtained by writing to: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

Czech authorities will require, for visa purposes, the original of your birth certificate and a declaration that you have no criminal record from the authorities in your country.

Application Forms are available from the Academic Registrar at IBTS.

Completed application forms should be sent to:

IBTS

THE ACADEMIC REGISTRAR
NAD HABROVKOU 3
164 00 PRAHA 6
CZECH REPUBLIC

COURSE STAFF

COURSE LEADERSHIP

The Revd Doc Ivana Noble BD, Mgr, PhD, CES
Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD

IBTS COURSE TUTORS

Lina Andronovienė, BA, BA, MTh
Course Leader in Applied Theology, Lecturer in Theology
The Revd Keith G Jones, BA (Theol), MA, PhD, FCMI
IBTS Rector, Lecturer in Theology and Ecumenism
Lydie Kucová BA (Hons.), MTh, PhD
IBTS Registrar, Lecturer in Biblical Studies
Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
Course Leader in Contextual Missiology, Lecturer in Theology
The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD
IBTS Pro-Rector and Academic Dean, Lecturer in Applied Theology
Zdenko Širka, Mgr
IBTS Head Librarian, Lecturer in Philosophy and Hermeneutics
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS.
Senior Research Fellow

RESEARCH PROFESSORS

Professor Graham W Ashworth CBE, DL, BArch, MC.D
Professor David R Holeton DTh PhD
Professor J H Y Briggs MA FRHistS

OFF CAMPUS ASSOCIATE LECTURERS:

The Revd David M. Brown, BA, MDiv, ThM, PhD
The Revd. Wesley H Brown, BS, MDiv, PhD
The Revd Dr Ruth M B Gouldbourne MA, BD, PhD
Rollin G. Grams, BA, MTS, PhD
The Revd Darrell R Jackson BA(Hons), PhD
The Revd J. Andrew Kirk BD, AKC, BA, MPhil
The Revd Prof Nancey Murphy, BA, PhD, ThD
Einike Pilli, BA, MA-Ed, PhD
The Revd Toivo Pilli, BA, ThM, PhD
The Revd Robin L Routledge, BA, MA, PhD
The Revd. David W. Shenk, BA, PhD, PhD
Prof Glen H Stassen, BA, BD, PhD
The Revd John D Weaver MA, BSc, PhD

PRO-RECTOR / ACADEMIC DEAN

The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD

THE LIBRARY AND ITS RESOURCES

Students will have full access to the IBTS library, one of the largest English-language theological libraries on the continent of Europe, which is well stocked in all areas of theology for postgraduate purposes. Library holdings number around 65,000 volumes, including materials in German and other European languages. The library is fully computerised, and the facilities for research are constantly being upgraded.

A professional library staff manages the collection and serves the needs of library users. Besides the qualified and theologically trained staff, students and volunteers give help in the library. In some cases the volunteers are qualified librarians from other countries, for example giving help with archives and research studies. Library staff and volunteers place an emphasis on service and reference help and seeking effective ways to meet the research needs of, especially, remote part-time students. Please refer to the Library web site (www.ibts.cz/library) for further information and contact opportunities.

In addition to books in the lending section of the library, there is a large collection of periodicals and reference books. Periodicals number approximately 300 titles and electronic access is available to older journals and collections. There are audio-visual materials, microfilms and microfiches, and rare books and treatises. ATLA Religion, EBSCO's Religion and Philosophy and ProQuest Religion databases offer access to abstracts and the full text of periodicals in the field of theology. Access is also provided to the Internet, and students are able to consult key academic databases for detailed searches for bibliographical information. The library web site provides a listing of helpful, freely available theological information on the Internet, related to Contextual Missiology and other fields of theological studies (literature, trends and developments, organisations).

The Library is a member of the inter-library loan scheme and has working agreements with the Protestant Theological Faculty of the Charles University, the National Library of the Czech Republic and with the library of the University of Tübingen. Our Library is a member of several associations and networks of European theological libraries that offer professional support, shared periodical resources and acquisition and cataloguing help.

The library offers students ample reading space and the use of seven computers equipped with access to the catalogue, electronic databases, Internet and word processing software. There is also a photocopier, a microfiche/film scanner/printer, 2 traditional scanners and a DVD writer. IBTS also has a student computer room which can be used for research and writing of papers.

An introduction to the Seminary Library and information technologies will be given to all new students at the commencement of the course, but students can approach librarians at any time for further information and clarification.

STRUCTURE AND DELIVERY OF THE COURSE

PART ONE (THE MODULES)

- ◆ Part One of the Magister comprises three compulsory modules (30 ECTS credits total) plus 60 ECTS from elective taught modules (of 10 or 20 ECTS credits each). Students must complete Part One (90 ECTS credits) of their course to a required standard before proceeding to Part Two (the dissertation, 30 ECTS credits).
- ◆ All students will follow the compulsory *core modules*
 - Interpretations: Bible, Theology, Society
 - Types of Systematic Theologies


MAGISTER MODULE STREAMS

Although all students will take the three compulsory modules, they are then free to choose from all the modules offered by IBTS at M-level. They will elect to follow as their major area of study one of the four streams of study at IBTS:

- Applied Theology (AT)
- Baptist and Anabaptist Studies (BAS)
- Biblical Studies (BS)
- Contextual Missiology (CM)

All streams require that, apart from the core modules of Interpretations: Bible, Theology and Society and Types of Systematic Theology, students take a further 10 ECTS credits from the specific core module of the particular stream (AT, BAS, BS and CM). Of the 60 ECTS credits of elective modules, it is generally expected that 40 ECTS credits will come from the area of major study, with the other 20 coming from another area of minor study. There should be some logic behind the choices, based on the student's needs, future expectations and desires. The choice of modules will be discussed with the Magister Course Leader and leaders of the other Courses at the beginning of the student's time at IBTS.

In tabular form, the streams are as follows:

<i>Area of Study/ Modules</i> 	Applied Theology	Baptist and Anabaptist Studies	Biblical Studies	Contextual Missiology
<i>Joint Core Modules</i>	Interpretations: Bible, Theology and Society Types of Systematic Theology Critical Thinking (Virtual Delivery)			
<i>Specific Core Modules</i>	Baptist Theological Perspectives	The Origins and Early History of Anabaptism	Understanding Biblical Texts in their Original Languages	Introduction to Contextual Missiology
<i>Specific Electives</i>	40 ECTS credits from list of Applied Theology courses below	40 ECTS credits from list of BAS courses below	40 ECTS credits from list of Biblical Studies courses below	40 ECTS credits from list of Contextual Missiology courses below
<i>Optional Electives</i>	20 ECTS credits from other courses listed below, in consultation with the Course Leader	20 ECTS credits from other courses listed below, in consultation with the Course Leader	20 ECTS credits from other courses listed below, in consultation with the Course Leader	20 ECTS credits from other courses listed below, in consultation with the Course Leader

- ◆ Modules available at M-level at IBTS

Applied Theology

Baptistic Theological Perspectives (Required for AT stream)
 Spiritual Formation
 Christian Learning and Leadership
 Homiletics and Communication
 The Church and Social Ethics
 Church and the Environment
 Practical Ministry in the Church Today (Ministerial Formation)
 Youth Leadership and Faith Development
 Critical Thinking, Academic Research and Writing

Baptist and Anabaptist Studies

The Origins and the Early History of Anabaptism (Required for BAS stream)
 Anabaptist/ Baptist Theology of the Church
 Anabaptists, Authority and the Bible
 Baptist Origins and Development in Continental Europe

Biblical Studies

Understanding Biblical Texts in their Original Languages (Required for BS stream)
 Biblical Narrative
 Biblical Ethics

Themes in Biblical Theology
Bible, Community and Context 1
Bible, Community and Context 2

Contextual Missiology

Introduction to Contextual Missiology (Required for CM stream)

Theology of Mission

Practice of Mission & Evangelism

Christian Presence and Witness among Muslims

Churches Encountering in Mission

- ◆ Not all of these optional modules will be taught in any one year. Students will be asked to list their order of preferences prior to the commencement of the course and these preferences will be taken into consideration in respect of the options offered.
- ◆ All selected optional double (20 ECTS credits) and single (10 ECTS credits) modules must build towards a coherent trajectory in a particular field of theological research.
- ◆ For full-time students, each module will generally be conducted through regular seminars, focusing on a particular aspect of the overall research theme. These seminars will be given by teaching staff and also students will do research and make presentations themselves.
- ◆ Each module will normally also be available for students working in part-time mode through intensive teaching over one to two weeks during intensive teaching sessions throughout the academic year.
- ◆ Modules will be assessed normally on the basis of one (10 ECTS credits) or two (20 ECTS credit) written research papers of between 4000 and 5000 words each or oral examinations.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the IBTS Academic Board.
- ◆ Successful completion of Part One is an entitlement and requirement for continuing to Part Two of the degree programme or termination of the study with IBTS Post Graduate Diploma.

Special Provisions

- ◆ Cheating and plagiarism: cheating (the presentation of someone else's work which the student ought to have done personally) or plagiarism (the use of ideas and information from a specific source without giving credit in some manner to the source) will result in the disqualification of the unit of the course affected by it.

- ◆ Late submission of papers and dissertation: except for illness, unless arrangements are made with the course director *in advance* or there are extenuating circumstances which could not have been foreseen, all late submissions will automatically be reduced in grade by 10%.

PART TWO (THE DISSERTATION)

- ◆ All candidates for the Magister degree must submit a dissertation and defend their research work at the State Examination, normally held in mid-May.
- ◆ The dissertation will be not more than 20,000 words, including footnotes but excluding bibliographies.
- ◆ The dissertation will be the result of the student's own authentic research, and is expected to provide evidence of a person's independent analytical, evaluative and creative abilities.

Arrangements for starting the dissertation

- ◆ A student may only proceed formally to the dissertation writing once the following conditions have been met:

The IBTS Rector and Academic Board have indicated that the student has been successful at Part One;

The research title has been approved by the Course Leader and the Pro-Rector (Academic Dean);

A supervisor has been appointed.

- ◆ Students may receive initial guidance on the nature and methods of the dissertation research before work for the modules has been completed and before the result of the student's performance at Part One is known. This guidance will concern the choice of a subject and title and preliminary reading. For that purpose, IBTS organises dissertation research and writing seminars every academic year. Students' participation in the seminar and report on the subject of research is compulsory. Preparatory work may only be undertaken on the dissertation at this stage provided a student's performance in individual modules is not jeopardised and it is recognised that formal approval for the dissertation is still required.
- ◆ A proposed dissertation title must be submitted, accompanied by a brief outline, on the appropriate form supplied by the Seminary, for approval by the Course Director and the Pro-Rector (Academic Dean). In approving a title, the following criteria will be considered:
 - a) The subject matter may be in any aspect of Theology, though it need not be closely related to the student's work in one of the modules previously studied on the course;
 - b) The proposal should demonstrate a student's ability to analyse and evaluate critically a chosen topic;

- c) The proposal should provide evidence of the student's independent judgment and creative abilities in synthesising and developing their thinking;
- d) The subject for study should be based upon an adequate and sufficient body of knowledge to which the student has access and which will enable the student to engage with the material at the appropriate level;
- e) Academic Staff must be assured that the student has access to appropriate resources, including any requirements for supervision on a regular basis during the research and dissertation writing process.

A supervisor will be allocated to each student when the title of the dissertation is approved. The supervisor will normally be appointed from the full-time staff of IBTS, though a second supervisor may also be appointed in appropriate cases.

Supervision of the dissertation

The supervisor will have particular concern for the subject matter, bibliography, structure, style and academic level of the dissertation. The final form of the dissertation, however, remains the responsibility of the candidate.

It is the student's responsibility to ensure that adequate time is allowed in arranging dates for supervisions and in submitting work to their supervisor.

Teaching, learning and assessment

Teaching and learning

The main teaching and learning components for the Magister of Theology Programme are lectures, seminars, tutorials, case study and research project evaluations, and exercises in oral communication. The student's input is through class and seminar discussions, student seminar presentations, case study reports, guided student performance in experiential settings, oral communication and oral and written reflections based on the students' previous and current life experience.

Both full time and part time students are provided with no less than 15 class contact hours for single module delivery and 30 class contact hours for double. At least 10 hours (20 for double) of this is teaching, lecturing, and seminar discussion and up to 5 (10 for double) hours is personal tutoring. In addition, all full-time and on campus part-time students and academic staff have 2 hours for weekly academic discussions and exchange in the IBTS Graduate Research Seminar.

A teaching team

Each module in the Magister of Theology is delivered by team teaching. Taking into account the diverse background and life experiences of the IBTS students, the teaching team balances Eastern and Western European perspectives, as well as Continental European and Anglo-American perspective. The teaching-staff includes male and female members. To ensure the fluidity of teaching at least one of the members of the team is from the academic staff of IBTS. The diversity of church

and cultural perspective is brought by teachers with different denominational background (e.g. Anglican, Brethren, Disciples of Christ, European and American Baptist, Hussite, Mennonite, Orthodox, etc.).

All members of the team are involved in setting the objectives and the goal of each module. They plan, exchange ideas, update the reading list and evaluate the module's performance once a year in direct contact with the Course Leader.

The Course Leaders are members of the teaching team. Their function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules. The Course Leaders may act as one of the internal markers for the assessment in each module and will assist the teaching team in finding suitable tutors and supervisors for students' research or dissertation work.

Modes of delivery

- ◆ Delivery of a module depends on the student's enrolment (full-time, part-time local and part-time distance students).
- ◆ The delivery of the module for full-time students is based on no less than 30 contact hours (one or one and a half-hours weekly lectures/seminar discussions and additional tutorial work). Lectures/seminars for each module are scheduled in advance and announced in the Seminary's academic programme at the beginning of each academic year.
- ◆ Dependent upon the student's availability, these options are open to part-time local students as well.
- ◆ Part-time local students can attend the regular teaching available for full-time students, but they will do normally only one or at most two modules per year.
- ◆ For part-time distance students a special intensive teaching format of 30 class-contact hours over two weeks is designed for each module. For the core module it will normally coincide with the orientation week. Additional intensive delivery is offered in November and February. Depending on the number of students enrolled, the intensive delivery may follow lecture type or seminar format. Additional tutorials for the research work of each student are available for part-time students, in part via electronic mail.

Learning progression

The structure and the content of the Magister in Theology Programme follow certain theological presuppositions. They (the structure and the content) are set in the tradition of baptistic emphases on learning together.

The core modules on the Bible, Community and Context are designed to provide tools for clarifying a baptistic vision, for understanding the life of a particular culture, the biblical narrative and for the hermeneutical engagement with it. They provide also for study and reflection upon the rich variety of different models of Christian theological responses to and social engagements with the life of society. The life of the church is critically examined and the church is challenged by the call to be a witness for God's Kingdom and bring transformation of the culture.

Building upon the core module, there are interconnections with and between optional modules, which naturally cluster in learning tracks to account for the student's personal needs and experience. There is a close relation between the integrity of the biblical text, tradition of interpretation and the life of the church, between worshipping and witnessing community in spiritual formation and learning and leadership; spiritual formation and preaching, teaching and communication; and spiritual formation, mission and social witness, etc. There are links between the practice of the church and its public place in society.

The integrity and coherence of Magister of Theology programme and its modules are defined along outlined ecclesial presuppositions. They reflect both the life experience and the learning expectations of the programme's participants.

The baptistic perspective of the core module and of the optional modules of the programme is assured by selected required readings, by the theological perspective of the principal academic teaching staff and by the shared experience of the life and worship together in baptistic ecclesial settings of the student's choice.

Interaction with the perspectives provided by the larger Christian tradition take place through recommended and useful readings and the active involvement of students, lecturers and tutors from a variety of Christian denominational background. The Seminary's academic life as centre of multi-cultural, multi-ecclesial exchange in a spirit of a gathering community plays an important role in widening students' perspectives.

Attendance

- ◆ The Magister of Theology degree at IBTS is demanding, especially given the fact that most students are working in English as a second language. Therefore, it is imperative that students take the maximum opportunity to participate in all forms of learning and research activities such as lectures, seminars, colloquies, group discussions, case studies and personal tutorials.
- ◆ Each tutor will keep an attendance record for all those registered as participants in the particular class or module.
- ◆ Any student who has to be absent from a lecture, seminar or tutorial because of illness, personal or family reasons, must seek the permission of the Course Leader or the Pro-Rector (Academic Dean).
- ◆ The Registrar will note any student not attending regularly and the situation will be brought to the attention of the Pro-Rector (Academic Dean), who will interview the student concerned.
- ◆ A student failing to meet the attendance requirement for reasons not judged legitimate may be required to repeat the lectures and seminar requirements of the module concerned.

Evaluation of student's progress

As the Magister degree concludes with an oral State Examination in which the student will be expected to defend their dissertation and respond to questions based on modules they have studied, the assessment will consist of a mixture of oral and written work. Normally, students will be expected to write 6 (**six**) essays and to take 3 (**three**) oral examinations.

Unless there are exceptional circumstances and only in agreement with the Course Leader, the student will be examined orally for Bible, Community and Context 1. This will be a requirement to be admitted to Bible, Community and Context 2. The specialist core module chosen according to the stream the student is following will normally be examined by a written essay. Other modules will be assessed according to the advice of the Course Leader, module tutor and depending on the student's own preferences.

For written examination of modules, each module (10 ECTS credits) will be assessed on the basis of one written paper of between 4,000 and 5,000 words each. Double modules (20 ECTS credits) will be assessed on the basis of two written assignments of the same length, or one written paper and one oral examination. To account for the specifics of a student's experience or of the topic being researched other ways of assessing student work may be used.

- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the Academic Board of IBTS.

Assistance available

- ◆ To assist student's achievement and progress in accomplishing their work, a virtual module on critical thinking, academic research and writing methodologies is provided. It is set to assure the quality of students' research and writing. It is a compulsory module for all full-time and part-time students. The academic staff of IBTS teaches the module.
- ◆ The outline of the module, the reading list and a Course Reader for the *Critical Thinking, Academic Research and Writing Methodologies* are available to every student admitted on to the programme.
- ◆ To assist full-time and part-time students' research work, a Course Reader will be provided for the core module and the optional modules whenever appropriate.
- ◆ To assist students for whom English is a second or third language, consultations in advanced academic English writing, style and grammar can be provided through the IBTS English Language Department on the request of the Course Leader.
- ◆ To assist students' work on the dissertation project, suggestions concerning the format and the content of a dissertation, as well as arrangements for starting, supervision, progress evaluation and submission of the dissertation are outlined in *IBTS Magister in Theology Dissertation Handbook*.

ASSESSMENT REGULATIONS

Part One (The modules)

Full-time students

- ◆ Full-time students must complete their work for Part One (90 credits) by a set date in December of the second year of enrolment. The work for the core modules and an additional 30 credits of optional module work (= **60 ECTS of assessed work**) is **required** by a set date towards **the end of May** of the first year. **Failure to produce this work is likely to result in the student being moved to part-time studies.**
- ◆ The written assignments for each module should be completed by dates set by the course leader.
- ◆ It is expected that the dissertation will be completed by mid-April of the second year of enrolment.
- ◆ Oral Examinations are planned for May and November.

Part-time students

- ◆ Part-time students will normally complete **work for the core modules** during their **first year** (twelve months) of enrolment in the program and the remaining three modules during the second and the third year of enrolment and proceed to their dissertation writing in the last two years of their study. **Failure to complete work on time may lead to students being removed from the programme.**
- ◆ The written assignments for each module should be completed by a date set by the course leader.

Awards at Part One

- ◆ Candidates who achieve the required minimum pass standard and complete 60 European credits (50% of the academic requirement) will be awarded IBTS Postgraduate Certificate.
- ◆ Candidates who achieve the appropriate standard at Part One may proceed to Part Two. If they are unable, with good cause, to proceed to Part Two, they will be awarded IBTS Postgraduate Diploma. IBTS defines 'good cause' as personal illness (medical certificates required), serious domestic difficulties or inordinate professional commitments.
- ◆ The final assessment of a module and of the student's research work depends on the student's performance in the final oral examination. Each module therefore will be

assessed by one or two written essays of 4000 - 5000 words, or by oral examinations, and by the student's oral responses in the final State Examination.

- ◆ A candidate who fails a module may be re-examined once only within the overall time-limit prescribed for the degree either in the module as a whole or in those parts which she or he has failed.
- ◆ A pass list for Part One will be published after the Academic Board has reached its final decision.

Part Two (The Dissertation)

Submission of the dissertation

- ◆ Dissertations should be submitted in the form and under the conditions prescribed by IBTS.
- ◆ Full-time candidates may submit their dissertation from 1st January of the second year of enrolment onwards. The final date for submission of the dissertation is 31st August that falls two years after the beginning of the student's enrolment.
- ◆ Part-time candidates may submit their dissertation from 1st September of their third year of enrolment onwards. The final date for submission is 31st August which falls five years after the beginning of the student's enrolment.
- ◆ All candidates should take particular care to ensure that their dissertation is submitted by the final date allowed under the Regulations. Any candidate who has failed to submit her or his dissertation on time will not be eligible for the mark of Distinction irrespective of the level of performance achieved in any subsequent submission of the dissertation.

State Oral Examination of Magister in Theology Degree

Procedure leading to the state examination

At the beginning of each module chosen by Magister students, they are given a list of questions for the final oral exam, and a list of recommended literature. These may coincide with the assessment questions and the essential literature in the Course Handbook but not necessarily. It is the responsibility of the Tutor for the Module to update the list of assessment questions and bibliography and to make sure that the students will have them before enrolling the module and that they understand the procedure of the oral examination.

The Pro-rector (Academic Dean) of IBTS nominates and the Rector appoints an examination committee which usually consists of a chair of the committee (Professor or Docent recognised by Czech Ministry of Education), the Rector and Pro-Rector (*ex officio*), and an expert-observer to be appointed by the Ministry of Education (suggested to the Ministry by the Rector and Pro-Rector) together, normally, with one habilitated and two other members from the IBTS faculty. The State representative is given notice when the exams will take place, but the Committee is not invalidated by the absence of the State representative, though the protocol of the event will always be sent to the State Representative who is usually an expert from the field of theology from another theological faculty. The Pro-Rector also proposes the date of the State exams, which are then published on the Academic Notice Board by the Rector.

Students have to submit their dissertation; the dissertations are marked by the supervisor and by one opponent (appointed by the Pro-Rector and usually from IBTS faculty). It is expected that students and committee members will receive marking reports at least a week before the exams. At least one copy of the dissertation should be available to the committee members via the Registrar (before the exam) and during the examination.

The conditions for admission to the exams are: fulfilment of all previous study duties (with marking agreed by the Examination Board for Magister in Theology degree); recommendation for passing the dissertation for defence by at least one of the marking reports. If either the supervisor or the opponent does not recommend the dissertation for a defence, they will be invited to take part in the deliberations of the examination board.

If neither the supervisor nor the opponent recommends the dissertation for defence, the dissertation must be reworked following critical comments to the satisfaction of at least either the supervisor or the opponent and may be resubmitted for oral defence no more than twice in a span of one calendar year.

The exams consist of two parts: one is a defence of the dissertation, and the other is an oral exam on the **core module** and **two other modules** (sub-disciplines of the student's field of study) chosen by the student from those having been studied and marked in Part I of the student's studies. For the purposes of the State Examination, the core modules are as follows: Bible, Community and Context 1 or 2, Types of Systematic Theology, and the specialist core module of the discipline in which the student has majored. The student may also choose which of the four she or he

wishes to be examined in. The whole of the exam usually takes about an hour maximum. The head of the Committee or the person appointed by the head conducts the whole examination process, invites the contributions of the examiners and is responsible for keeping the timing.

Oral defence and oral examination are considered equivalent to the external examination in regard to other M-level programmes at IBTS. Research papers and the dissertation will be marked by two internal markers only.

Defence

It is chaired either by the supervisor or by the head of the examination committee if the supervisor is absent.

The student should introduce first his or her dissertation theme, method, structure, outcome, etc. (c.10 min, not reading from a paper, but an oral presentation). Then the Chair summarises the marking reports emphasising critical comments and positive assessments. The student responds to the critical points in the reports (up to 10 min). This leads into a dialogue (up to 15 min), in which all committee members are invited to take part.

Generally the oral defence of the dissertation can be a public event with members of IBTS academic community and invited guests present, unless the student requests specifically to have the defence at a closed session. The initiative of inviting guests is of the student. Generally the oral exams are carried out at a closed session, unless the student specifically requests to have them in an open session.

Oral exams

Each part or the three-part oral exam is led by a specialist in the field of examination and will normally last up to 10 minutes. A set of possible questions for the exam are submitted by the department and made known to the student in advance. The particular question for the examination is chosen from the set by the head of the examination committee and normally will be relevant to the student's area of studies. If the Committee does not have a habilitated specialist in the field of examination, the Pro-Rector will nominate an IBTS faculty member responsible for the discipline as an expert leading the discussions for this specific examination.

The students should be instructed to answer the questions right to the point instead of trying to impress the examiners with information and details of the wider field. The student may choose to answer the questions without preparation or to take time to think them through. In the latter case, the student remains in the room preparing for responding on all three questions (up to 30 minutes) while another student is examined. The oral examination takes the form of a dialogue between the student and the members of the committee. All members of the board can ask clarifying questions (but rarely do).

Generally the oral examination is arranged in the form of a round-table dialogue with the student and the examiners (but not the guests) sitting in a circle with the student facing the examination committee.

The head of the examination committee should discourage public expressions of support or congratulation of the student by the present guests or by the examiners before the examination committee has passed its final marking of all parts of the oral examination.

When the exam is finished, the student is sent out and the committee discusses the marking, which in the end is agreed by making an average of all proposed evaluations.

All members evaluate all parts of the examination. Marks are given for defence of the dissertation, for each of the examined disciplines (modules) and then a general mark for the whole exam. Marking of the dissertation and its defence contributes 40% of

the general mark. Each of the oral examinations on specialist modules contributes 20% to the final grade.

The final grade is usually an average of the marking of each component, but in “in between” situations the board either upgrades or downgrades the mark. If examining more than one student, the Committee may postpone judgment on the final marking until the performance of all students is evaluated and the median of the group is clearly defined.

Students’ research work during the course of study is considered a preparation (Part I) for writing the dissertation and passing the examination (Part II) of Magister in Theology studies. Marking of students’ research work in form of essays or other assignments during the course of study is recorded in the student’s index and is listed separately following the standardised form of Bologna Diploma supplement (transcript).

A report is made on each of the exams. We will have three records for each student:

For defence, including the title and the field of the dissertation, and the final mark (which can differ from the ones proposed by the two reports). It may include a summary of the essential comments made during the examination of the dissertation. It is signed by the head of the examination committee and by the supervisor, if present, otherwise by the Course leader of Magister in Theology studies.

For all other oral exams, includes questions the student was given from each module and the average marking, it is necessary to have these signed by the head of the examination committee and the experts in charge of each exam.

The whole of the state exam (this is required by the Ministry of Education), includes dissertation defence, partial marks of all oral exams, and the general mark. It has to be signed by all members of the examination committee, having taken part in the examination.

The reports are prepared by IBTS Registrar (serving as the clerk/ academic secretary to the examination committee), filled in and signed immediately after the student’s examination.

The head of the committee will announce the results of the exams (general marking only) together to all of the students at the end of the examination session after all students are examined.

At the graduation the students should receive three documents: a Diploma of the Magister in Theology Degree (of IBTS particular design); report for the whole of the state exam as required by the Ministry of Education and a diploma (transcript/Bologna diploma supplement) with a record of students’ marking at the State examination and of the marking from modular studies.

Award of Magister degree

- ◆ Both parts of the State examination must be passed in order to qualify for the Magister degree.
- ◆ The Magister with Distinction will be awarded to candidates who achieve the required level of quality performance in both research and State examination of the degree.

- ◆ A candidate who fails the dissertation may re-present it once only, not less than six months and not more than twelve months from the date of the official communication to the candidate of his or her result by the IBTS Registry.
- ◆ A pass list for the Magister will be published after the Academic Board has reached its final decision.
- ◆ A candidate who produces a dissertation which is deemed by the examiners to have failed will be awarded the IBTS Postgraduate Diploma.
- ◆ A candidate who produces a passable dissertation and fails the State Examination will be awarded the IBTS Postgraduate Diploma.

GEN –C701

INTERPRETATIONS: BIBLE, THEOLOGY AND SOCIETY

10 ECTS Credits

(Compulsory Core Module)

<i>Module Tutors</i>	Lina Andronovienė, BA, BA, MTh The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI Lydie Kucová BA (Hons) MTh PhD Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD The Revd Docent Ivana Noble, BD, MA, PhD, CES The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD, PhD, FRASA The Revd Ian M Randall, MA, MPhil, PhD, FRHistS The Revd Robin L Routledge BA, MA, PhD Zdenko Širka, Mgr
<i>Module Co-ordinator</i>	Timothy Noble BA (Hons), BA (Hons), MEd, STB, PhD
<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Critical Thinking, Academic Research and Writing (at least as a virtual module)
<i>Learning Outcomes</i>	On successful completion of this module, students should: <ul style="list-style-type: none">• Understand the main streams of contemporary biblical and philosophical hermeneutics• Appreciate the variety of hermeneutical approaches in the major areas of study at IBTS• Have a clearer grasp of the questions involved in doing theology in their chosen area• Perceive the similarities and differences in approach in the various theological disciplines

- See the concrete applications of ideas studied in the Critical Thinking Module
- Be prepared to start more specialised studies in their chosen area

Content This module consists of five Units. The first unit will focus on biblical hermeneutics. Starting with a brief overview of histories of biblical interpretation, both within the scriptures themselves and in the subsequent history of theology, it will move on to look at what might be termed the place of the Bible, focusing on both the setting in which the Bible is read and its role within that setting. This covers areas such as the relation to tradition or traditions of interpretation and the part the community plays in determining which interpretations are given precedence. The third lecture will examine the ways in which the Bible is used in theology and church life, the developments of canons within the canon, and the performative function of the Bible in the church.

In the second unit, consisting of two lectures, students will be introduced to modern philosophical hermeneutics, with particular reference to Hans-Georg Gadamer and Paul Ricoeur. The lectures will consider the turn to the hermeneutical in the second half of the twentieth century, and its importance and influence on theology. The lectures will help the student see that in itself a hermeneutical approach offers a potential for dialogue with the broader intellectual culture, as well as providing a useful tool for doing theology.

The third unit will be concerned with history, especially in terms of Baptist and Anabaptist Studies. However, the first lecture will consider the notion of history itself and how interpretations of history have themselves been subject to change. The second lecture will focus more specifically on the nature of church history and some of the challenges and questions raised by the conflicting demands of theology in its more prescriptive sense and the reality of church life as testified in available records. Finally, the third lecture will address some of the more specific questions relating to Baptist and Anabaptist Studies, looking at both technical questions relating to the search for sources, as well as ideas concerning histories of marginalised groups.

The fourth unit comes out of Contextual Missiology. The first lecture will return to the Bible and look at contemporary attempts to read the Bible missionally. The second lecture will address some of the theological challenges to mission, occasioned by the growing contact with people of other faiths, and by the de-Christianisation of much of Europe. What do these mean for the study of mission and what are appropriate tools for responding to them? The third lecture will focus on the issue of contextuality. How does one go

about reading the signs of the times, understanding and responding to the context in which one finds oneself?

The fifth unit responds to questions from Applied Theology. It starts by considering ways in which the world can be read theologically – in other words, how different approaches to theology affect our understanding of culture. The second lecture will look at the ethical challenges involved in a Christian living in the world. The final lecture will consider whether there is any such thing as a specific baptistic hermeneutic for theology.

The course will end with a round table discussion in which students will be invited and encouraged to respond critically to the content of the course and consider how and what to take further and develop in their ongoing studies.

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

Indicative Bibliography

Adam, Andrew, *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*, Grand Rapids, Baker Academic, 2006.

Bartholomew, Craig (ed.), *“Behind” the Text: History and Biblical Interpretation*, Grand Rapids, Paternoster, 2003.

Bauckham, Richard, *Bible and Mission: Christian Witness in a Postmodern World*, Carlisle, Paternoster, 2003.

Bevans, Stephen, *Models of Contextual Theology*, Maryknoll, Orbis Books, 1992 (rev. and expanded ed. 2002).

Bevans, Stephen and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, Maryknoll, Orbis, 2004.

Cosgrove, Charles (ed.), *The Meanings We Choose: Hermeneutical Ethics, Indeterminacy and the Conflict of Interpretations*, London, T & T Clark, 2004.

Dunning, Stephen, *Dialectical Readings: Three Types of Interpretation*, University Park, Pennsylvania State University Press, 1997.

Fiddes, Paul, *Tracks and Traces: Baptist Identity in Church and Theology*, Carlisle, Paternoster Press, 2003.

Gadamer, Hans-Georg, *Truth and Method*, New York, Continuum, 2003.

Habel, Norman and Peter Trudinger (eds.), *Exploring Ecological Hermeneutics*, Atlanta, Society of Biblical Literature, 2008.

Henige, David, *Historical Evidence and Argument*, Madison, The University of Wisconsin Press, 2005.

Jeanrond, Werner, *Theological Hermeneutics*, London, S.C.M., 1991.

Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Philadelphia: Westminster, 1984.

McClendon, James Wm. Jr. *Systematic Theology: Ethics, Doctrine, Witness*. 3 vols. Nashville: Abingdon Press.

Murphy, Nancey, Brad J. Kallenberg, and Mark Thiessen Nation, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg, PA: Trinity Press International, 1997.

Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*, Kitchener, Ontario, Pandora Press, 2000.

Ricoeur, Paul, *Essays on Biblical Interpretation*, (ed. Lewis S. Mudge), Philadelphia, Fortress Press, 1980.

Ricoeur, Paul, *Conflict of Interpretations: Essays in Hermeneutics*, (ed. Don Ihde), Evanston, Northwestern University Press, 1974.

Thiselton, Anthony, *The Hermeneutics of Doctrine*, Grand Rapids, Eerdmans, 2007.

Vanhoozer, Kevin, *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge*, Grand Rapids, Zondervan, 1998.

Westphal, Merold, *Whose Community? Which Interpretation? Philosophical Hermeneutics for the Church*, Grand Rapids, Baker Academic, 2009.

Wright, Christopher, *The Mission of God: Unlocking the Bible's Grand Narrative*, Downers Grove, IVP Academic, 2006.

AT-V738

TYPES OF SYSTEMATIC THEOLOGIES

10 / 20 ECTS Credits
(Compulsory Core Module 10 ECTS Credits)

Course Tutors

	<p style="text-align: center;">Timothy F T Noble BA (Hons), BA (Hons), MEd, STB, PhD The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA The Revd Docent Ivana Noble, BD, MA, PhD, CES The Revd Doc Petr Macek, Mgr, PhD Lina Andronoviene, BA, BA, MTh, PhD (cand)</p>
<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	<p>For 10 credits: (Compulsory for all Magister students) One essay of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 20 credits: Two essays 4,000-5,000 words each</p>
<i>Teaching Method</i>	<p>For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions</p>
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	<p>Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)</p>
<i>Learning Outcomes</i>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none"> ◆ Recognise and engage with different types of systematic theological reflection ◆ Work with particular biblical texts, outlining and interpreting their key theological emphases ◆ Demonstrate a sound knowledge of particular theologians or theological traditions, and engage with them critically

- ◆ Display an informed understanding of the influence of the historical context for particular ways of addressing theological questions, and show an appreciation of the differences and similarities between theologies produced in different historical contexts
- ◆ Give evidence of having gained a sense of the historical developments of systematic theology and the external and internal reasons for these developments.

Students who take the module for 20 credits will further be able to:

- ◆ Demonstrate a sound understanding of what is involved in different theological methods applied to systematic theological reflection and to discuss their relationship to different forms of church life
- ◆ Display an in-depth knowledge of several major theologians
- ◆ Show an ability to critically and constructively compare different theological traditions or their representatives

Content

Unit 1: This unit will serve as an introduction, looking at questions of theological method, as it has developed over the centuries, and considering the implications of the choices made concerning how theology is done. Particular attention will be given first to patristic methodologies and then to contemporary ones.

Unit 2: The methodologies introduced in the first unit will now be seen at work in different theologies of revelation, looking at how Christians have understood that God reveals himself, and what can be said about this revelation. Attention will be paid to what these theologies say about the context in which they were written.

Unit 3: Different Christian traditions have seen authority as residing in different places, and these will be examined in this unit. What is the nature of Christian authority and what counts as authority for different Christians? This will also necessitate reflecting on the relationship between scripture and systematic theology.

Unit 4: This unit will reflect on the nature of time and space in Christian theology, and look at the different ways in which they have been treated, dealing with topics such as eschatology and utopia.

Students taking this module for **20 credits** will engage in a deeper study of one or two chosen themes in systematic theology. These will be chosen in consultation with the student, but will typically include Christology, Trinitarian theology and soteriology. They will also be introduced to a more in-depth study of theologians from at least two different Christian traditions.

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

Core Reading: Ivana Noble, *Tracking God: An Ecumenical Fundamental Theology*, Eugene: Wipf and Stock, 2010.

*(Extended reading list is
available through the
Course tutor.)*

Kenneth Cauthen, *Systematic Theology: A Modern Protestant Approach*, Edwin Mellon, 1986
Bernard Lonergan, *Method in Theology*, Herder and Herder, 1972
Colin Gunton (ed.) *The Cambridge Companion to Christian Doctrine*, Cambridge University Press, 1997
Colin Gunton, *The Christian Faith*, Blackwell, 2002
Peter C. Hodgson, *Winds of the Spirit*, SCM, 1994
George A. Lindbeck, *The Nature of Theology*, SPCK, 1984
David Tracy, *The Analogical Imagination*, Crossroad, 1981
Hans W. Frei, *Types of Christian Theology*, Yale University Press, 1992
Stanley Grenz, *Theology for the Community of God*, Paternoster, 1994
Gregory Boyd / Paul Eddy, *Across the Spectrum: Understanding Issues in Evangelical Theology*, Baker Academic, 2002
R. Wayne Stacy, (ed.), *A Baptist's Theology*, Smyth and Helwyn, 1999
A. James Reimer, *Mennonites and Classical Theology*, Pandora Press, 2001
Gustavo Gutiérrez, *A Theology of Liberation*, Orbis / SCM, 1988 (Revised Edition)
Joel B. Green / Max Turner (eds.), *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, William B. Eerdmans, 2000
John Meyndorff, *Byzantine Theology*, Fordham University Press, 1979
John Zizoulas, *Being as Communion*, DLT, 1985.

AT-C703

BAPTISTIC THEOLOGICAL PERSPECTIVES

10 or 20 ECTS Credits

(Compulsory Core Module for AT Stream)

Course Tutors

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
 Lina Andronovienė, BA, BA, MTh, PhD (cand)
 The Revd Nancey Murphy, BA, PhD, ThD
 The Revd Doc Petr Macek, Mgr, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a case study/theological reflection of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays (or alternatively an essay and a case study/theological reflection) 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> ◆ Discuss the relationship between the faith community, the world and the kingdom of God with particular emphasis on intentionality of gathering communities ◆ Analyse the implications of the nature of contemporary European society and the structural changes that are taking place for the shape of the faith communities and for their Christian mission and ministry ◆ Work with particular models of theological reflection on the life of a faith community in contemporary (postfoundationalist, postmodern, postcommunist) societies

- ◆ Undertake research which will analyse specific examples of congregational models of the church operating in different social contexts in multicultural Europe and beyond
- ◆ Account for the way in which different understandings of the Christian gospel influence and shape the faith community's responses to societal matters

Students who take the module for 40 credits will further be able to:

- ◆ Integrate theological perspectives for the purpose of relating them to faith community's ministry and reflection on contextual issues within globalised European society
- ◆ Discuss the concept of 'doing theology' as a way of relating practices of the faith community to academic theological discourse
- ◆ Propose what new approaches to ministry of baptistic communities in society might be appropriate in the light of their studies

Content

In this module, students will develop habits of probing into the theological identity of baptistic communities and relating it to their engagement in contemporary issues in (primarily) European society. The study is organised around the following themes:

1. Introduction: The nature of the theological task in today's context
2. Ethics as a starting point of theologizing (the context of the theological task)
 - ◆ Organic ethics (the existential self);
 - ◆ Communal ethics (the social self);
 - ◆ Faith centered ethics (the eschatological self);
 - ◆ Contextual nature of ethical discourse (narrative and ethics)
3. Doctrine as practice in its context
 - ◆ Virtues, practices and tradition
 - ◆ The rule of God and the newness in Christ;
 - ◆ The Lordship of Christ and the narrative of God;
 - ◆ The Spirit of God and the gathering community of Christ
4. Theology of culture & the mission of the church
 - ◆ On the religious nature of culture & the quest for Christian theology of culture;
 - ◆ On the culture's self-awareness: the culture under God, human response and the lasting memory;
 - ◆ On the theology of philosophy and philosophy of religion;
 - ◆ On the search for Christian identity and theology of witness

For the double module, the content will also include further probing into particular expressions of primary theological discourse (e.g., hymnody, testimonies, prayers), as well as into narrative- and community-laden theologies of particular schools of baptistic thought (e.g., Yoderian, Hauerwasian, McClendonian and others)

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

*(Extended reading list is
available through the
Course tutor.)*

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- Finger, Thomas N., *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive* (Downers Grove: InterVarsity Press, 2004)
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- George, Timothy, and David Dockery (eds.), *Theologians of the Baptist Tradition* (Broadman & Holman, 2001)
- Grenz, Stanley, and J.R.Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (W/JKP, 2001)
- Hartt, *A Christian Critique of American Culture: An Essay in Practical Theology* (New York: Harper & Row, 1967).
- Hauerwas, Stanley, et al (eds.), *Theology Without Foundations* (Abingdon, 1994)
- Hauerwas, Stanley and William H. Willimon, *Resident Aliens: A Life in the Christian Colony* (Nashville: Abingdon Press, 1989)
- Koop, Karl, *Anabaptist-Mennonite Confessions of Faith: The Development of a Tradition* (Pandora Press, 2004)
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- McClendon, James Wm., Jr., and James M. Smith, *Convictions: Defusing Religious Relativism* (Valley Forge, PA: Trinity Press International, 1994) (Originally *Understanding Religious Convictions* (Notre Dame: University of Notre Dame Press, 1975)
- McClendon, James William, Jr., *Systematic Theology: Ethics*, Volume I (2002, 1986), *Doctrine*, Volume II (1994), *Witness*, Volume III (Abingdon Press, 2000)
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- Stassen, Glen, et al, *Authentic Transformation* (Abingdon, 1995)
- Wright, Nigel G., *New Baptists, New Agenda* (PaterNoster, 2002)
- Yoder, John Howard, *For the Nations: Essays Evangelical and Public* (Eerdmans, 1997)

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(Brazos, 2002)
Yoder, John Howard, *The Royal Priesthood* (Herald Press, 1998)

AT-V737
SPIRITUAL FORMATION
10 / 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Ian M Randall, MA, MPhil, PhD, FRHistS

Lina Andronovienė, BA, BA, MTh, PhD (cand)

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA

The Revd Docent Ivana Noble, BD, MA, PhD, CES

The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a project of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays (or alternatively an essay and a project) 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ Describe the process of spiritual growth including the idea of discipleship in the New Testament and in the different traditions of the Christian Church

- ◆ Demonstrate an informed awareness of theological, social and personality-related influences on the process of the formation of Christian spirituality
- ◆ Reflect, theologically and historically, on the role of church discipline and communal discernment, and examine particular expressions of this practice in the local church today
- ◆ Account for the role of spiritual disciplines such as prayer and fasting, rules of life, and the place of retreats
- ◆ Recognise the theological and liturgical aspects of the relationship between conversion, spirituality and corporate worship, between personal and communal aspects of spirituality, and the practical implications of that relationship
- ◆ Evaluate the appropriateness of different types of spirituality for the holistic mission of the local church

Students who take the module for 20 credits will further be able to:

- ◆ Demonstrate an in-depth knowledge of, and critical engagement with, the selected number of representatives of different Christian spiritual traditions and their contribution to spiritual formation

Content

In this module, the students will seek to understand the traditions of the Church in the area of spirituality. This will include the monastic tradition emerging from the Desert Fathers and expressed in the Rules of the Orders such as the Benedictine, as well as the Anabaptist and Baptist traditions' emphases on holiness and living out Christian faith in community guided by the Sermon on the Mount.

They will seek to understand their own spiritual growth in the context of virtues and practices of the Christian community, and to explore ways to help others in their spiritual growth as disciples of Christ.

The module will be concerned with different areas of spiritual practice. Each area will be considered from the standpoint of current thought and the practice of character formation and all of this will be set in the context of the traditional teachings and practices of the Church, such as the monastic tradition and the tradition of spiritual direction.

For the double module, the content will also include an in-depth analysis of those who have contributed to thinking about the Spirit and prayer, solitude and reflection, rules of life, spiritual direction and the dark night of the soul

Transferable Skills: Practiced / Assessed

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

Indicative Bibliography

(Extended reading list is available through the Course tutor.)

- Bonhoeffer, Dietrich, *The Cost of Discipleship* (Touchstone Books, 1995)
- Ellis, Christopher J., *Gathering: A Theology and Spirituality of Worship in Free Church Tradition* (SCMP, 2004)
- Foster, Richard, *Celebration of Discipline* (HarperSanFrancisco, 1988)
- Furr, Gary, and Curtis W. Freeman, *Ties that Bind: Life Together in the Baptist Vision* (Smyth & Helwys, 1994)
- Green, J.B., ad S.L.Palmer, eds., *In Search of the Soul: For Views of the Mind-Body Problem* (IVP, 2005)
- Gill, Athol, *The Fringes of Freedom: Following Jesus, Living Together, Working for Justice* (Lancer, 1990)
- Jones, Cheslyn, et al. (eds.), *The Study of Spirituality* (SPCK, 1986)
- Leech, Kenneth, *Soul Friend: An Invitation to Spiritual Direction* (HarperSanFrancisco, 1992)
- McGrath, Alistair, *Christian Spirituality-An Introduction* (Blackwell, 1999)
- Nouwen, Henry M., *Reaching Out* (London: Fount, 1998)
- Sheldrake, Philip, *Spirituality and Theology* (Orbis Books, 2000)
- Wakefield, Gordon S., *Groundwork of Christian Spirituality* (Epworth Press, 2001)
- Yoder, John Howard, *Royal Priesthood: Essays Ecclesiological & Ecumenical* (Eerdmans, 1994)

AT-V731

CHRISTIAN LEARNING AND LEADERSHIP
10 / 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
 Lina Andronoviene, BA, BA, MTh, PhD (cand)
 David R Goodbourn, BA, MEd, PhD
 Einike Pilli, BA, MA-Ed, DrTheol
 The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a project of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays (or alternatively an essay and a project) 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> ◆ Display a sound understanding of the current state of research in the fields of learning and leadership and the types of methods of education and of leadership models ◆ Critically evaluate particular methods and models, taking into consideration their theological and cultural presuppositions and their historical situatedness

- ◆ Demonstrate an informed understanding of the skills involved in Christian learning and leadership and in working with teams for different ministries within the local church
- ◆ Analyse particular case studies and explore good practice and innovative approaches in effective Christian education and leadership with a view of developing knowledge and skills that are reproducible

Students who take the module for 40 credits will further be able to:

- ◆ Show an ability to critically and constructively compare and integrate different theological perspectives that bear on the issues of learning and leadership

Content

1. The course will begin by considering texts which examine current approaches to Christian education and leadership and which reflect upon biblical and theological perspectives in the context of a learning community.
2. Contemporary secular thought on education, leadership and teamwork will be compared and contrasted, with particular emphasis on identifying helpful and transferable insights and skills.
3. The qualities and functions of Christian teacher and leader will be considered from biblical and theological perspective. The relationship between spirituality, moral character and leadership ability will be explored.
4. The course will include exploration of teaching and leadership styles in different contexts, and adaptability and flexibility of different approaches will be experimented within group exercises and evaluations.
5. The course will contain studies of content and process in relation to specific educational and leadership tasks.

Students taking this module for **20 credits** will engage in a deeper study of one or two chosen themes in the field.

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

(Extended reading list is available through the Course tutor.)

- Adair, John, *Effective Leadership* (London: Pan, 1988)
- Adair, John, *Effective Leadership Masterclass* (London: Pan, 1997)
- Astley, J. and Francis, L. J. (eds.), *Christian Perspectives on Faith Development* (Leominster: Gracewing, 1992)
- Anthony, Michael (ed.), *Foundations of Ministry* (Baker Books, 2000)
- Banks, Robert, *Reenvisioning Theological Education* (Eerdmans, 2000)
- Bennett, David W., *Biblical Images for Leaders and Followers*, (Regnum Lynx, 1993)
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- Grimmitt, Michael, *Pedagogies of Religious Education*. (McCrimmon Publ. Co. 2002)
- Hunter, James, *The Servant: A Simple Story About The True Essence Of Leadership* (Prima, 1998)
- Kouzes, James, and Barry Posner, *Credibility: How Leaders Gain and Lose It* (Jossey-Bass, 1993)
- Miller, Randolph, *Theologies of Religious Education* (Religious Education Press, 1995)
- Nouwen, Henry, *In the Name of Jesus: Reflections on Christian Leadership* (DLT, 1989, 1998)
- Palmer, Parker, *To Know as We Are Known* (Harper - San Francisco, 1993)
- Pazmino, Robert, *God Our Teacher* (Baker Academic 2001)
- Shenk, Sara Wenger, *Anabaptist Ways of Knowing* (Cascadia/Herald Press, 2003)
- Spears, Larry (ed.), *Insights into Leadership* (New York: John Wiley & Sons, 1998)
- Spears, Larry, *Reflections on Leadership* (New York: Wiley, 1995)
- Yoder, John Howard, *Body Politics: Five Practices of the Christian Community before the Watching World* (Discipleship Resources, 1994)

AT-V735
HOMILETICS AND COMMUNICATION
10 or 20 ECTS Credits
(Optional Module)

Course Tutors

Lina Andronoviene, BA, BA, MTh, PhD (cand)
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI
The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
The Revd David M. Brown, BS, MDiv, ThM, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay 3,000 words and a homiletics exercise (typically a sermon) (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays 3,000 words each and a homiletics exercise (see above)
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> ◆ Show critical engagement with the major homiletical theories, demonstrating an awareness of their inter-relation with other fields of study (e.g., baptistic ecclesiology and theology of worship, hermeneutics, communication theory, cultural studies) ◆ Account for the way scriptural and theological resources can be used in shaping the homiletical practice

- ◆ Assess the relationship between the practices of communication and the cultural climate of a particular context
- ◆ Assess different models of preparation, delivery and reflection on preaching and their appropriateness in a particular context
- ◆ Reflect theologically on the factors which have shaped their own participation in the practice of preaching or other modes of communication
- ◆ Work with particular biblical texts and/or artefacts of contemporary culture and recognise their possibilities for the homiletical practice

Students who take the module for 40 credits will further be able to:

- ◆ Demonstrate an in-depth knowledge of several key homileticians
- ◆ Show an ability to critically and constructively compare different homiletical traditions

Content

1. The course will begin by analysing recent developments in the writing and preaching of contemporary homileticians such as Craddock, Lowry, Buttrick and Long.
2. Participants will engage in an overview of the major trends in biblical hermeneutics, with particular emphasis on contemporary questions.
3. The qualities and effectiveness of key Christian preachers and teachers as interpreters and communicators will be investigated.
4. The wider world of communication will be explored and analysed so that participants can learn from contemporary methods of communication.
5. Participants will explore models of preparation, delivery and reflection on preaching and teaching that involve both listeners and speaker.
6. The particular significance of the postfoundational (postmodern, postcommunist) context to preaching and Christian communication will be examined.

Students taking this module for **20 credits** will engage in a deeper study of one or two chosen themes of interest.

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

(Extended reading list is available through the Course tutor.)

- Bailey, Raymond (ed.), *Hermeneutics for Preaching: Approaches to Contemporary Interpretations of Scripture* (Boardman, 1992)
- Blomberg, Craig L., *Preaching the Parables: From Responsible Interpretation to Powerful Proclamation* (Baker, 2004)
- Brown, David, *Transformational Preaching: Theory and Practice* (College Station, TX: Virtualbookwarm.com, 2003)

- Brueggemann, Walter. *Texts that Linger, Words that Explode* (Fortress, 2000)
- Buttrick, David, *Homiletic, Moves and Structures* (SCM, 1987)
- Cox, James W., *Preaching* (HarperSanFrancisco, 1993)
- Craddock, Fred, *Preaching* (Abingdon, 1985)
- Goldingay, John, *Models for Interpretation of Scripture* (Eerdmans/Paternoster, 1995)
- Greiser, David B., and Michael A. King, *Anabaptist Preaching: A conversation between Pulpit, Pew and Bible* (Cascadia, 2003)
- Jensen, Richard A., *Telling the Story: Variety and Imagination in Preaching* (SPCK, 1996)
- Long, Thomas, *The Witness of Preaching* (Westminster, 1989)
- Lowry, Eugene, *The Sermon: Dancing the Edge of Mystery* (Abingdon, 1997)
- Stott, John R.W., *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Eerdmans, 1998, 1982)
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- Vanhoozer, Kevin J., *Is There a Meaning in This Text* (Zondervan, 1999)
- Yoder, John Howard, *To Hear the Word* (Wipf&Stock Publ., 2001)

AT-V733
THE CHURCH AND SOCIAL ETHICS
10 or 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
 Lina Andronoviene, BA, BA, MTh, PhD (cand)
 The Revd Glen H Stassen, BA, BD, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a case study of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	For 20 credits: Two essays or one essay and a case study 4,000-5,000 words each For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> ◆ Demonstrate critical understanding and reflection upon social ethical issues in the light of the biblical narrative, their own experience, and factors which may influence moral decisions ◆ Recognise a number of important theological and contextual factors which have a bearing on the way in which moral life in European and Middle Eastern cultures is shaped

- ◆ Account for the theological and social grounds of a particular ethical issue
- ◆ Identify and analyse particular ethical problems from the student's own context (or another chosen context) and estimate the role that the Christian community might play in addressing them

Students who take the module for 40 credits will further be able to:

- ◆ Integrate different ethical perspectives which bear upon particular social issues
- ◆ Conceptualise the relationship between key concepts in ethical debates
- ◆ Contribute to the theological appropriation of the holistic biblical witness for human rights, the role of family and singlehood, peace and justice, the integrity of community, the care of God's creation.

Content

The course lays out the method framework of ethical discourse, with particular emphasis on holistic moral reasoning (Unit 1). Second, the course examines several contemporary ethical issues, especially issues of peace and justice, that are of concern to the witness and the ministry of the church in the societies of Eastern and Western parts of Europe (Unit 2).

For the double module, the content will also include:

Further engagement with the modes of reasoning and practices of moral living (Unit 3). It also examines the key points in the contemporary ethical debate on issues such as violence and peacemaking, gender issues, economic justice, church and state, etc. (Unit 4)

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

(Extended reading list is available through the Course tutor.)

- Bonhoeffer, Dietrich, *Ethics* (Touchstone, 1995)
- Cook, David, *Living the Kingdom: the Ethics of Jesus* (Hodder & Stoughton, 1992)
- Hays, Richard B., *The Moral Vision of the New Testament* (HarperSanFrancisco, 1996)
- Stassen, Glen H., *Just Peacemaking* (Westminster/ John Knox Press, 1992)
- Stassen, Glen H., and David Gushee, *Kingdom Ethics: Following Jesus in Contemporary Context* (IVP, 2002)
- Walzer, Michael, *Spheres of Justice* (Basic Books, 1984)
- Wink, Walter, *Jesus and Non-violence: A Third Way* (Fortress Press, 2003)
- Wink, Walter, *The Powers*, 4 vols *Naming the Powers* (Fortress Press, 1984); *Unmasking the Powers* (1986); *Engaging the Powers* (1992); *The Powers that Be* (Doubleday, 1998)

- Yoder, John Howard, *The Original Revolution: Essays in Christian Pacifism* (Herald, 1971, 2003)
- Yoder, John Howard, *The Politics of Jesus: Vicit Agnus Noster* (Paternoster Press, 1994)
- Yoder, John Howard, *The Priestly Kingdom: Social Ethics as Gospel* (Notre Dame: UNDP, 1986)

AT-V732
CHURCH AND THE ENVIRONMENT
10 or 20 ECTS UW Credits
(Optional Module)

Course Tutors

Lina Andronoviene, BA, BA, MTh, PhD (cand)
 Professor Graham W Ashworth, CBE DL B.Arch.M.C.D. FRIBA FCIEH FIEEnvSc
 FRSA FCMI
 The Revd John D Weaver MA, BSc, PhD
 JUDr Petra Veselá, Mgr, DipEurLaw
 Roman Juriga, MgrTh

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a project of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays (or alternatively an essay and a project) 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ Demonstrate an informed awareness of the extent and the nature of current global environmental crisis and its theological implications

- ◆ Engage critically with the latest published research in the field of environmental ethics
- ◆ Discern the relationship between theological positions and the attitudes towards sustainable development and economic justice
- ◆ Contribute to the discussion regarding the role of the church, strategically and locally, in responding to current environmental issues
- ◆ Account for the role of society as a whole and non-governmental organisations (such as churches) and governments in particular in implementing the idea of sustainable development

Students who take the module for 40 credits will further be able to:

- ◆ Display a detailed knowledge of a particular environmental issue and reflect on it theologically

Content

The module will begin by analysing the current world environmental situation, including such issues as global warming, ozone depletion, water pollution, deforestation, wetlands destruction, bio-diversity loss and genetic modification programmes (Unit 1). The students will then examine the relationship between theological convictions and ecology and address the criticism of the role of Judeo-Christian tradition in viewing the creation as merely a background to or platform for a gospel of personal salvation. (Unit 2). The course will include an exploration of the biblical material reflecting God's concern for, and interest in, the proper stewardship of the world (Unit 3). Particular relevance of the ecclesiology of baptistic churches (in teaching, management and community leadership) will be examined. There will be an examination of the history of the successes and failures of the church and individuals within the churches to engage and relate to matters affecting the quality of life, including issues of economic regeneration, social inclusion, environmental liberty and justice, management of workplaces, housing and unemployment (Unit 4). In the last part of the module (Units 5 and 6), participants will study the development of the interest in environment and sustainable development and the role of the United Nations, European Union, WCC and the European Evangelical Environmental Network, as well as the campaigning work of major NGOs active in the field of sustainable development. Participants will explore ways in which resources published in this field, particularly those related to eco-congregations, may be used or adapted to different political, cultural and social circumstances.

The double module will normally include a field trip to the Orthodox Christian Academy at Vilémov where the participants will be exposed to theoretical and practical work in the area of sustainable development and especially environmentally friendly energy generation and energy conservation (wind turbines, solar panels, bio-mass heating etc)

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

*(Extended reading list is
available through the
Course tutor.)*

- Berry, R.J., ed., *When Enough is Enough: A Christian Framework for Environmental Sustainability* (Nottingham: Apollos, 2007)
- Eco-congregations: The Churches' Environmental Programme* (CTBI, 2000)
- Hart, John, *Sacramental Commons: Christian Ecological Ethics* (Lanham: Rowman&Littlefield Publishers, 2006)
- Hays, Richard, *The Moral Vision of the New Testament* (HarperSanFrancisco, 1996)
- Murphy, Nancey, and G F R Ellis, *On the Moral Nature of the Universe* (Fortress, 1996)
- Ray, Darby Kathleen, ed., *Theology That Matters: Ecology, Economy, and God* (Minneapolis: Fortress Press, 2006)
- Redekop, Calvin, (ed.), *Creation and the Environment: An Anabaptist perspective on a Sustainable world* (John Hopkins University press, 2000)
- Taylor, Michael, *Christianity, Poverty and Wealth* (SPCK, 2003)
- Weaver, John D, *Earthshaping Earthkeeping – a Doctrine of Creation* (SPCK, 1999)

AT-V734
CRITICAL THINKING, ACADEMIC RESEARCH AND
WRITING

Virtual Delivery, 10 or 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Docent Dr Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th),
FRASA

Lina Andronoviene, BA, BA, MTh, PhD (cand)

Zdenko Širka, Mgr

Einike Pilli, BA, MA-Ed, DrTheol

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For those taking it as a virtual module: Attendance and participation in class work, seminars and follow-up work For 10 credits: Two critically argued and publicly presented outlines of student's essays in progress up to 3,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Additionally writing one essay of 4,000-5,000 words
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ Demonstrate an ability to critically select, read, and engage with the sources in perceptive, logical and justifiable ways ◆ Demonstrate skills of organising their arguments in a coherent way, using clear methodological perspectives

- ◆ Display knowledge of current thought and practice of critical inquiry relevant to different fields of theology and religious studies
- ◆ Examine the logical and convictional structure of the arguments of the particular authors considered
- ◆ Choose the most effective qualitative and quantitative research tools for collecting and processing data relevant to student's field of research

Students who take the module for 40 credits will further be able to:

- ◆ Display a thorough knowledge of critical thinking strategies, or different research methodologies, or qualitative and quantitative research techniques relevant to student's current research
- ◆ State clearly a research question and outline a structured argument for addressing a research question apply critical argumentative skills to analyse analytically sustained arguments such as book reviews or other forms of analytical evaluation

Content

Unit 1: Entering Theological Reasoning

Reading and Writing Academic English

1. Reading and Study skills
2. Working with the text
3. Writing skills
4. Writing Academic papers
5. Research skills
6. Library search skills
7. Information technologies and E-net theological data base
8. Choosing and narrowing the topic of an academic research project
9. Peers support and discussion groups
10. Public critical evaluation of an academic project

Unit 2: Developing Research Skills: Qualitative and Quantitative Techniques

1. Development of three approaches in scientific research
2. Characteristics of good theory
3. Quantitative and qualitative methods – practical differences
4. Quantitative and qualitative methods – opportunities and limitations
5. Starting practically – what theme to choose, what is already there, deciding the mode of research, writing purpose-sentence and hypotheses
6. Choosing methods and preparing research
7. Quantitative methods: survey, experiment, and content-analysis
8. Qualitative methods: Field research, historical-comparative analysis, interview, case study
9. Quantitative and qualitative data analysis
10. How to express results graphically

Unit 3: Developing Theological Reasoning: Critical Thinking Paradigms

1. Introduction and critical thinking survey
2. Convictions and modes of their expression
3. Critical analyses and constructive syntheses
4. The logic of an argumentation: the use of reasoning
5. The elements of reasoning
6. The author and the text: rhetoric and integrity
7. Use of arguments in biblical studies
8. Use of arguments in historical research
9. Use of arguments in missiology
10. Use of arguments in theological studies

The double module will also include

Unit 4: Critical Inquiry into Specific Methods in Research and Reasoning

Unit 5: Research Method Frameworks of Particular Field of Theological Studies

Unit 6: Practicing Skills of Research and Reasoning in Public Discussion and Critical Evaluation of a Research project at supervised student led seminars and academic research seminars

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

*(Extended reading list is
available through the
Course tutor.)*

- Adler, M. and C. van Doren, *How to Read a Book* (Simon&Schuster, 1994).
- Brookfield, Stephen, *Developing Critical Thinkers: Challenging Adults to Explore Alternative Ways of Thinking and Acting* (Jossey-Bass Higher Education Series, 1987, 1995)
- Denscombe, Martyn, *The Good Research Guide for Small-scale Social Research Projects*, 2nd edition (Open University Press, 2003, 1998)
- Neuman, W. L., *Social Research Methods – Qualitative and Quantitative Approaches* (Boston: Allyn and Bacon, 2000)
- Murphy, Nancey, *Reasoning and Rhetoric in Religion* (TPI, 1994)
- Stone, Howard W., and James O. Duke, *How to Think Theologically* (Fortress Press, 1996)
- Toulmin, Stephen E., *The Use of Argument*. Updated edition (CUP, 1958, 2003)
- Willis, Gordon B. *Cognitive Interviewing: A Tool for Improving Questionnaire Design* (SAGE, 2005)

AT-V736
PRACTICE OF MINISTRY IN THE CHURCH TODAY
(MINISTERIAL FORMATION)
Virtual Delivery, 10 or 20 ECTS Credits
(Optional Module)

Course Tutors:

The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS.
The Revd Docent Ivana Noble, BD, MA, PhD, CES
Lina Andronoviene BA, BA, MTh, PhD (cand)

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: A project or a journal and an essay of 2,500 words each or one 4,000-5,000 word essay (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆Recognise and critically engage with different forms of theological reflection on pastoral ministry and by application appraise the role and activity of a separated enabling leader in a particular community context

- ◆ Exhibit sound understanding of the typical activities of ministry envisioned within gathering churches such as the conduct of worship, presidency at the Eucharist, preparation for and conducting specific rites (infant thanksgiving, baptism, marriage ceremonies and funerals) and discern their grounding in the theology upheld by the practices of a believing community
- ◆ Have an understanding of the scope and the limitation of pastoral ministry, with recognition of the need for the acquisition of further competencies in terms of counselling
- ◆ Demonstrate a sound grasp of issues involved in facilitating meetings of a congregation or smaller group
- ◆ Appreciate the importance of having an adequate personal spiritual pattern and framework

Students who take the module for 40 credits will further be able to:

- ◆ Engage in further critical reflection upon their ministry, both in the leadership of worship and in the pastoral care of the congregation
- ◆ Assist others in developing their own competences in practical ministry by having a sound understanding of the ability to reflect theologically on contemporary features of ministerial life and formation
- ◆ Assess most appropriate strategies for the development of multidisciplinary ministerial teams

Content

Examination of both historical and contemporary practice of the church will feature in the module. Engagement will take place with the four streams of Christian life and thought – Orthodoxy, Roman Catholicism, Magisterial Protestantism and the baptistic or Gathering church, traditions. The focus of the module is on applying theological insights to the practical life and mission of gathering communities of believers. It is organised around the following themes:

- ◆ Anyone for ordination? The meaning and practice of ordination amongst baptistic communities – does it have a purpose and a future? The historical development of separated forms of leadership will be explored by reference to the emergence of patterns of ecclesial life in the New Testament and subsequent development in the Orthodox and Catholic churches and from the Reformation era
- ◆ Models of ministry. This section will explore some contemporary understandings and models of ministry from the four major streams of Christian life

- ◆ On being the conductor of an orchestra – the practicalities and responsibilities of leading a gathering community in worship. This section will explore the history and development of Christian worship in outline and examine the role of worship enabler in contemporary worship events
- ◆ The art and liturgy of baptism. This section will reflect on the New Testament and early church understanding of baptism and the different theological elements of contemporary baptism within the gathering churches and within the infant-baptising churches. The preparation for baptism, the post-baptismal (discipleship) experience and the liturgy of baptism will be discussed
- ◆ The art and liturgy of the Eucharist. The participants will examine, contrast and compare historical and contemporary actions of and in the Eucharist
- ◆ To bless, dedicate or give? This section will explore the theology of the child and the liturgical possibilities of welcoming the new-born into gathering communities
- ◆ Christian funerals – preparation, conduct and post event. This will include an exploration of the theology of death, pastoral care of the grieving and funeral rites and customs
- ◆ Sustaining a regular preaching ministry. Developing approaches to use of the Lectionary, the place of series, avoidance of repetition
- ◆ On the art of visiting “in sickness and in health”. Pastoral care in the modern context
- ◆ On the looseness of the tongue – keeping confidences. The minister as confident, counsellor, soul friend
- ◆ Binding and loosing – practicalities of achieving community discernment discipline and decision making in gathering communities
- ◆ Discerning the mind of Christ. The art of administration and management within the church. A look at various forms of “management” within community contexts, comparing and contrasting these models
- ◆ Can you have friends in the church? The professional isolation of the pastor. Reflection on the pressures on pastors within their communities and how they relate with others. An examination and comparison of various forms of formal and informal support structures

- ◆ Maintaining a spiritual discipline – retreat to advance? Application of contemporary forms of spiritual life and development to the realities of the actual situation
- ◆ Developing priorities, managing the calendar – the art and discipline of planning
- ◆ A reading pattern? – Developing methods of intellectual and spiritual stimulation in the midst of a busy life

Students taking this module for **20 credits** will engage in a deeper study of one or two chosen themes. These will be chosen in consultation with the student, but will typically include theology and practice of worship, of separated ministry, and team ministry

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

*(Extended reading list is
available through the
Course tutor.)*

- Baxter, Richard, *The Reformed Pastor* (Religious Tract Society, London, 1799)
- Beasley-Murray, Paul (ed) *Anyone for Ordination?* (MARC, Tunbridge Wells. 1993)
- Dakin, Arthur, *The Baptist View of the Church and Ministry* (London: Baptist Union Publications, 1944)
- Fiddes, Paul S., *Tracks and Traces – Baptist Identity in Church and Theology* (Paternoster, 2003)
- Messer, Donald E., *Contemporary images of Christian Ministry* (Abingdon Press, Nashville, 1989)
- The Meaning and Practice of Ordination amongst Baptists* (Baptist Union of Great Britain, 1946)
- Tidball, Derek J., *Builders and Fools: Leadership in the Bible Way* (Leicester: IVP, 1988)
- Wright, Nigel G., *Free Church/Free State –The Positive Baptist Vision* (Paternoster, 2005)
- Yoder, John Howard, *Body Politics: Five Practices of the Christian Community before the Watching World* (Discipleship Resources, 1994)

AT-V739
YOUTH LEADERSHIP AND FAITH DEVELOPMENT
10 or 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Jeffrey D Carter BSc (Agt) MRE, MDiv, DMin
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI
Lina Andronoviene, BA, BA, MTh, PhD (cand)

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part- Time
<i>Methods of Assessment</i>	For 10 credits: One essay or a case study/theological reflection/project of 4,000-5,000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.) For 20 credits: Two essays (or an essay and a case study/theological reflection/project) 4,000-5,000 words each
<i>Teaching Method</i>	For part-time students, intensive teaching, involving seminars, some lectures, and presentations For full-time students, in addition, weekly seminars or personal tutoring sessions
<i>Prerequisites</i>	N/A
<i>Contact Hours</i>	Assessed according to the student's needs and normally 15 (10 credits) 30 (20 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none"> ◆ Demonstrate a solid understanding of the dynamics of youth work, taking into account varying definitions of 'youth' in terms of age reflected in different ecclesial cultures across Europe ◆ Have a good grasp of influences on, and the shape of, expressions of today's youth culture

- ◆ Recognise important theological and contextual factors which have a bearing on the way in which churches relate to youth inside and outside their communities
- ◆ Appreciate different ways and particularities of faith development, especially as it relates to today's youth
- ◆ Reflect critically and theologically on case studies and specific issues related to working with young people in contemporary European societies

Students who take the module for 20 credits will further be able to:

- ◆ Account for different theological perspectives as they relate to youth ministry and contextual issues within globalised European society
- ◆ Propose what new approaches to work with young people might be appropriate in the light of their studies

Content

- ◆ This module will introduce youth ministry practices through a theological lens for enabling participants to create a theological rationale for effective youth ministry strategies.
- ◆ Participants will engage in sociological and theological reflection on the areas of youth, popular, and ecclesial cultures. They will also examine the effects of increasing secularisation and shifting social contexts surrounding the lives of young people and reflect on the strategies necessary to minister to them.
- ◆ The module will look at a variety of appropriate contextual and missiological approaches to ministry in order to engage with various segments of young people in Europe.
- ◆ Participants will consider the impact of socioeconomic influences in the lives of European youth, including the issues of materialism and insecurity in self worth among young people.
- ◆ The module will examine various theories of faith development as it relates to youth and their acquisition of faith in their own unique situations.
- ◆ Participants will investigate the dynamics and challenges of relations between the traditional ecclesial structures and its leadership and contemporary youth with respect to generational differences.
- ◆ The module will investigate the increasing technological and media saturation as a reality for youth and their world, exploring their impact on the lives of young people.

For the **double module**, the content will include further theological probing into particular expressions of youth culture and youth ministry.

*Transferable Skills:
Practiced / Assessed*

- ◆ Presentation of sustained and coherent argument in written form
- ◆ Understanding and critical analysis of a variety of texts
- ◆ Research Capabilities and Use of Databases

*Indicative
Bibliography*

*(Extended reading list is
available through the
Course tutor.)*

- Borgman, Dean, *When Kumbaya is Not Enough: A Practical Theology for Youth Ministry* (Hendrickson Publishers Inc., 1997)
- Carroll, Colleen, *The New Faithful: Why Young Adults are Embracing Christian Orthodoxy* (Chicago: Loyola Press, 2002)
- Codrington, Graeme, *Mind the Gap* (Johannesburg: Penguin Books, 2005)
- Cote, James E., et al, *Generation on Hold: Coming of Age in the Late Twentieth Century* (Toronto: Stoddart, 1994)
- Creasy Dean, Kenda, et al, *Starting Right: Thinking Theologically about Youth Ministry* (Grand Rapids: Zondervan, 2001)
- Eckert, Anne Marie, *Ministry Resources for Youth Leadership Development* (Total Youth Ministry) (U.S.: St Mary's Press, 2004)
- Fowler, James W., *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (New York: Harper Collins, 1995)
- Fowler, James, W., *Faithful Change: The Personal and Public Challenges of Postmodern Life* (Abingdon Press 1996)
- Gribbon, Robert T. *Developing Faith in Young Adults: Effective Ministry with 18-35 Year Olds* (Washington, DC: Alban Institute, 1990)
- Hilborn, D. and M. Bird (eds.), *God and the Generations: Youth Age, & Church Today* (Paternoster, 2002)
- Howe, Neil, *Millennials Rising: The Next Great Generation* (New York: Vintage Books, 2000)
- Jones, Tony, *Postmodern Youth Ministry: Exploring Cultural Shift, Creating Holistic Connections, Cultivating Authentic Community* (Grand Rapids: Zondervan, 2001)
- Klau, Max, *Youth Leadership: New Directions for Youth Development*, No. 109 (Zondervan, 2006)
- Losey, John, *Experiential Youth Ministry Handbook: How Intentional Activity Can Make the Spiritual Stuff Stick* (Zondervan, 2004)
- Lynch, Gordon, *Understanding Theology and Popular Culture* (Oxford: Blackwell Publishing, 2005)
- McIntosh, Gary L., *One Church, Four Generations: Understanding and Reaching All Ages in Your Church.* (Grand Rapids: Baker Books, 2002)
- Mueller, Walt, *Engaging the Soul of Youth Culture Bridging Teen Worldviews and Christian Truth* (Downers Grove: IVP, 2006)
- Rabey, Steve, *In Search of Authentic Faith: How Emerging Generations are Transforming the Church* (Colorado Springs: Waterbook Press, 2001)
- Thrall, Bill, *The Ascent of a Leader: How Ordinary Relationships Develop Extraordinary Character and Influence A Leadership Network Publication* (San Francisco: Jossey-Bass, 1999)

A-C704

**THE ORIGINS AND EARLY HISTORY OF
ANABAPTISM**

10 or 20 ECTS Credits

(Core Module for BAS Stream)

Course Tutors

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS

The Revd Toivo Pili BA., ThM, PhD

The Revd Keith G. Jones BA (Theol), MA, PhD, FRHistS, FCMI

The Revd Ruth M. B. Gouldbourne, MA, BD, PhD

<i>Mode and Place of Time Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-
<i>Methods of Assessment</i>	For 10 credits, one essay of up to 5,000 words For 20 credits, two essays of up to 5,000 words each.
<i>Teaching Method presentations</i>	Intensive Teaching, involving seminars, some lectures, and
<i>Learning Outcomes able to:</i>	On successful completion of this module, students should be
	<ul style="list-style-type: none">* demonstrate knowledge of the key issues in contemporary historical study of the Anabaptist movements* show that they possess a critical awareness of current problems and new insights in the field of Anabaptist history and identity* display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses* show awareness of the development of historical study within the baptistic community and the importance of such study for an understanding of the radical traditions* display an ability to use an historical perspective to illuminate and evaluate contemporary issues within baptistic life

- * indicate solid acquaintance with at least one major Anabaptist figure and/or stream

Students who take the module for 20 credits will further be able to:

- * display a clear knowledge and understanding of the older and more recent historiographical trends – key research and writing - in the field of Baptist and Anabaptist studies and related areas of historical study
- * show that they possess a critical understanding of the place of and complexity involved in using primary and secondary sources to produce fresh historical arguments regarding Anabaptist origins and development, especially in respect of the varieties of radical tendencies
- * indicate a critical awareness of current problems and new insights in the field of Anabaptist history and identity in the context of Reformation studies

Content

In this module students will learn to explore why and how Anabaptist movements emerged in the socio-political context of the sixteenth century. They will consider the factors that made up the wider context, including factors relating to the religious beliefs of the period. Students will learn to engage with primary and secondary sources and work towards building their own coherent positions. The course begins by looking at Anabaptism in its sixteenth-century context (Unit 1). The intention of this unit is that students identify the value of the various primary and secondary sources available for the study of Anabaptism and delineate significant features of the political and ecclesiastical context within which Anabaptism emerged. The next topic is the emergence of Anabaptist groups (Unit 2). Students here discuss possible historical and philosophical influences on the emerging Anabaptist movement and evaluate their significance, and delineate the early history of the major branches of Anabaptism. The course then moves to central Anabaptist theological convictions (Unit 3). The aim is to summarise and evaluate Anabaptist convictions in the areas of Christology, pneumatology and soteriology. In the next section (Unit 4) ethical issues are examined - Anabaptist thinking on discipleship, truth-telling, swearing of oaths, equality and suffering. In the final section (Unit 4) students will learn to delineate the main discussions and developments in the areas studied in this module as the Anabaptist movement reached the middle of the sixteenth century, and assess the contemporary significance of the Anabaptist tradition.

For those students who take the module for 20 credits, the same units will be studied but there will an emphasis on further study in the following areas.

First, students will give more attention to the historiographical debate concerning monogenesis and polygenesis and will assess the extent to which Anabaptism can be described as a movement. As well as delineating the early history of the major branches of Anabaptism, they will compare and contrast in greater depth their characteristic emphases. Students will identify and explore the main characteristics of other radical tendencies in the early sixteenth century, giving more attention to the spiritualists, the revolutionaries, and those with apocalyptic beliefs. They will also discuss the extent to which Anabaptist convictions derived from or deviated from the teachings of the Protestant reformers, and in particular will critically assess the distinctive Christological and soteriological teachings of key Anabaptists.

Transferable Skills: Practised / Assessed

- * Presentation of sustained and coherent argument in written form
- * Understanding and critical analysis of a variety of texts
- * Research Capabilities and Use of Databases
- * Evaluation of methodologies involved in historical study
- * Ability to propose new ways of approaching evidence

Indicative Bibliography

- Bender, H.S., *The Anabaptist Vision* (Scottsdale, Pennsylvania, and Waterloo, Ontario: Herald Press, 1944)
- Biesecker-Mast, Susan and Gerald, eds., *Anabaptists and Postmodernity* (Pandora Press, 2000)
- The Chronicle of the Hutterian Brethren* (Rifton, NY: Plough, 1987)
- The Complete Works of Menno Simons, 1496-1561* (Scottsdale, PA: Herald Press, 1956)
- Estep, W., *Anabaptist Beginning 1523-1533* (Nieuwkoop: B De Graaf, 1976)
- Estep, W. *The Anabaptist Story* (Grand Rapids: Eerdmans, 1975)
- George, T., *Theology of the Reformers* (Nashville: Broadman, 1987)
- Gordon, B., *The Swiss Reformation* (Manchester and New York: Manchester University Press, 2002)
- Harder, L., *The Sources of Swiss Anabaptism* (Scottsdale, PA: Herald, 1985)
- Isaak, H., *Menno Simons and the New Jerusalem* (Kitchener, Ontario: Pandora Press, 2006)
- Klassen, William, and Klaassen, Walter, eds., *The Writings of Pilgram Marpeck* (Scottsdale, PA: Herald Press, 1978)
- Lindberg, C., *The European Reformations* (Oxford: Blackwell, 1996)
- MacCulloch, D., *Reformation: Europe's House Divided 1490-1700* (London: Allen Lane, 2003)
- Packull, Werner, *Hutterite Beginnings: Communitarian experiments during the Reformation* (Baltimore: Johns Hopkins University Press, 1995)

- Packull, Werner and Dipple, G., *Radical Reformation Studies, Essays Presented to James M. Stayer* (Aldershot: Ashgate, 1999)
- Pipkin, H. W., and John H. Yoder, eds., *Balthasar Hubmaier* (Scottsdale, PA: Herald Press, 1989)
- Pipkin, H. W., ed. *Essays in Anabaptist Theology* (Elkhart, Indiana: Institute of Mennonite Studies, 1994)
- Riall, Robert, *The Earliest Hymns of the Ausbund* (Kitchener, Ontario: Pandora Press, 2004)
- Snyder, A., *Anabaptist History and Theology: An Introduction* (Kitchener, Ontario: Pandora, 1995)
- Snyder, A., *Following in the Footsteps of Christ: The Anabaptist Tradition* (London: Darton, Longman and Todd, 2004)
- Snyder, A. and Hecht, Linda, eds., *Profiles of Anabaptist Women* (Waterloo, Ont.: Wilfrid Laurier University Press, 1996)
- Snyder, A., ed., *Sources of South German/Austrian Anabaptism* (Kitchener, Ontario: Pandora Press, 2001)
- Stayer, James M., Packull, Werner O., and Deppermann, Klaus, 'From Monogenesis to Polygenesis: The Historical Discussion of Anabaptist Origins', *MQR* (1975)
- Williams, G. H., *The Radical Reformation* (Kirksville, Mo. : Sixteenth Century Journal Publishers, 1992)
- Williams, G. H., ed., *Spiritual and Anabaptist Writers* (Philadelphia: Westminster Press, 1957)
- Yoder, John H., *The Schleitheim Confession* (Scottsdale, PA: Herald Press, 1977)

BA-V743

BAPTIST ORIGINS AND DEVELOPMENT IN CONTINENTAL EUROPE

10 or 20 ECTS Credits

(Optional Module)

Course Tutors

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS
The Revd Toivo Pili BA., ThM, PhD
Professor John H. Y. Briggs MA, FSA, FRHistS
The Revd Keith G. Jones BA (Theol), MA, PhD, FRHistS, FCMI
The Revd Gregory L Nichols BA, MDiv, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	For 10 credits, one essay of up to 5,000 words For 20 credits, one essay of up to 5,000 words and one case study.
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: <ul style="list-style-type: none">* demonstrate knowledge of the reasons why Baptist churches emerged in different parts of Europe from the nineteenth century* show that they possess a critical awareness of how religious, social, political and cultural factors influenced developments* display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses* show awareness of the development of historical study within the baptistic community and the importance of such study for an understanding of the radical traditions* give evidence of an ability to analyse the common features which link Baptists and also the differences between Baptists

and other Christian traditions across Europe – Catholic, Orthodox and Protestant

- * display an ability to use an historical perspective to illuminate and evaluate contemporary issues within baptistic life in such areas as baptism, ministry and spirituality

Students who take the module for 20 credits will further be able to:

- * indicate solid acquaintance with at least one major Baptist figure and/or stream of Baptist life, using material drawn in the main from primary sources
- * show that they can utilise primary sources to conduct detailed historical research in the form of a case study of Baptist developments relating to their own region
- * demonstrate that they are able to contribute to an area of current debate about Baptist ecclesial and or/missional identity in Europe

Content

The module begins by analysing Baptist origins in the seventeenth century, examining the contribution of John Smyth and Thomas Helwys to Baptist beginnings in Amsterdam and London. The main focus for the students will then be mainland Europe, and students will explore the way Baptists emerged in the nineteenth century in particular. As with all new movements, Baptists in Europe are indebted to a number of broader shaping influences. These can be cultural and can also be specifically religious. Students will discuss the main features of this process as they had an impact on Baptists. They will examine the confluence of different streams of ecclesiological understanding in this period, both from within and outside the continent of Europe. This was a time of new thinking about questions relating to the church and to society. These will be analysed in order to provide more understanding of the way Baptist life was shaped. Students will focus on and critically examine the work of Johann Oncken, who is often seen as the father of Continental Baptists. The enormous contribution of the German Baptists to Baptist growth will be delineated. Sections of the module will look at Baptist life as it emerged in predominantly Protestant, Roman Catholic and Orthodox contexts in Europe. Students will explore the impact of context and the implications of this for today. Mainland European Baptist links with America and Britain will be discussed. Students will also look at features of Baptist mission in and beyond Europe from the later nineteenth century.

For those students who take the module for 40 credits, the same units will be studied but there will be an additional task.

Students must engage in research using primary source material and undertake an investigation into some aspect of Baptist development in their own region/country. This is to be in the form of case study, presented as a scholarly historical essay. Primary sources will be dependent on the region/country chosen. The primary sources will normally include church records, local magazines, local history records and in some cases oral evidence. These will be in the local language and will have to be translated into English for the essay.

It will be possible for students, if they so wish, to build on the material gathered for the case study and engage in further primary source research in their own area for the MTh dissertation.

Transferable Skills: Practised / Assessed

- * Presentation of sustained and coherent argument in written form
- * Understanding and critical analysis of a variety of texts
- * Research Capabilities and Use of Databases
- * Evaluation of methodologies involved in historical study
- * Ability to propose new ways of approaching evidence

Indicative Bibliography

- Baptist Work in Denmark, Finland, Norway and Sweden* (Stockholm: Baptistmissionens Bokforlags, 1947)
- Barnes, I., *Truth is Immortal: The Story of Baptists in Europe* (London: Carey Kingsgate Press, 1955)
- Bebbington, D. W., ed., *The Gospel in the World: International Baptist Studies* (Carlisle: Paternoster, 2002)
- Beeson, T., *Discretion and Valour, Religious Conditions in Russia and Eastern Europe* (Glasgow: Collins Fontana Books, 1974)
- Byford, C. T., *Peasants and Prophets: Baptist Pioneers in Russia and South Eastern Europe* (London: Kingsgate Press, 1911)
- Coggins, J., *John Smyth's Congregation* (Scottsdale: Herald Press, 1991)
- Coleman, H.J., *Russian Baptists and Spiritual Revolution 1905-1929* (Bloomington and Indianapolis: Indiana UP, 2005)
- Cooke, J. H., *Johann Gerhard Oncken: His Life and Work* (London: Partridge, 1908)
- Davies, N., *Europe: A History* (Oxford: OUP, 1996)
- Dieter, M. E., *The Holiness Revival of the Nineteenth Century* (Metuchen, NJ: Scarecrow Press, 1980)
- Franks, J. D. ed., *European Baptists Today* (Zurich: Baublatt, 1950)
- Green, B., *Crossing the Boundaries* (Didcot: Baptist Historical Society, 1998)
- Green, B. *Tomorrow's Man: A Biography of J. H. Rushbrooke* (Didcot: Baptist Historical Society, 1997)

- Hopper, J. D., 'A History of Baptists in Yugoslavia, 1862-1962', Southwestern Baptist Theological Seminary PhD dissertation (Fort Worth, Texas, 1977)
- Kirkwood, D. R., *European Baptists: A Significant Minority* (New York: Houghton Mifflin, 1972)
- Lee, J., *Theology of John Smyth* (Macon: Mercer University Press, 2003)
- Leonard, B., *Baptist Ways, A History* (Valley Forge: Judson Press, 2003)
- Lord, T. F., *Baptist World Fellowship: A Short History of the Baptist World Alliance* (Nashville: Broadman Press, 1955)
- Lumpkin, W. L., ed., *Baptist Confessions of Faith* (Valley Forge: Judson Press, 1959)
- McBeth, H. L., *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987)
- McConnell, R. T., 'Indigenous Baptists and Foreign Missionaries: Baptist Communities in Romania, Hungary and Yugoslavia 1872-1980' (PhD Dissertation, University of South Carolina, 1996)
- Moore, J. A., *Baptist Witness in Catholic Europe* (Rome: Baptist Publishing House, 1973)
- Parker, G. K., *Baptists in Europe* (Nashville: Broadman Press, 1982)
- Payne, E. A., *Out of Great Tribulation: Baptists in the USSR* (London: Baptist Union, 1973)
- Randall, I., Pilli, T., and Cross, A.R., eds., *Baptist Identities* (Carlisle: Paternoster: 2006)
- Randall, Ian, 'Every Apostolic Church a Mission Society: European Baptist Origins and Identity', in Anthony R. Cross, ed., *Ecumenism and History: Studies in Honour of John H. Y. Briggs* (Carlisle: Paternoster Press, 2002)
- Reports of Baptist World Alliance Congresses
- Rowe, M., *Russian Resurrection, Strength in Suffering – A History of Russia's Evangelical Church* (London: Marshall Pickering, 1994)
- Rushbrooke, J. H., *The Baptist Movement on the Continent of Europe* (London: Kingsgate Press, 1923)
- Wagner, W. L., *Growth Patterns of Baptists in Europe* (South Pasadena, Calif.: William Carey Library, 1978)
- Wardin, A., ed., *Baptists Around the World: A Comprehensive Handbook* (Nashville: Broadman and Holman, 1995)
- Wardin, A., *Evangelical Sectarianism in the Russian Empire and the USSR. A Bibliographic Guide* (Lanham, MD, and London: ATLA and Screech Press, 1995)
- White, B.R., *The English Baptists of the 17th Century* (Didcot: Baptist Historical Society, 1996)
- Wright, S., *The Early English Baptists 1603-1649* (Woodbridge: Boydell Press, 2006)

An updated booklist will be given to those taking this module.
In addition there are articles in the major Baptist historical journals. These will be referred to within the module.

BA-V742
ANABAPTIST/BAPTIST THEOLOGY OF THE
CHURCH

**10 or 20 ECTS Credits
(Optional Module)**

Course Tutors

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS
The Revd Toivo Pili BA., ThM, PhD
Professor J.H.Y. Briggs MA, FSA, FRHistS
The Revd Ruth M. B. Gouldbourne MA, BD, PhD
The Revd Keith G. Jones MA, BA (Theol), PhD, FRHistS, FCMI

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	One essay of up to 5,000 words
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Module: The Origins and Early History of Anabaptism
<i>Learning Outcomes</i>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none">* demonstrate knowledge of the key issues in Anabaptist and Baptist ecclesiology, for example the relationship between ecclesiology and missiology, worship, sacramental practice, leadership, inter-church relationships and the understanding of church and state* show that they possess a critical awareness of the ways in which distinctive Anabaptist and Baptist thinking about the church was shaped in specific historical contexts* display independent judgment in analysing relevant historical and theological material, producing critical reviews of material and constructing sustainable hypotheses* show awareness of the development of the study of ecclesial issues within the baptistic community and the importance of such study for an understanding of the radical traditions* display an ability to use an historical perspective to illuminate and evaluate contemporary ecclesiological issues within baptistic life in Europe

- * indicate a critical awareness of current problems and new insights in the field of Anabaptist and Baptist ecclesiology in relation to other ecclesial traditions.

Content

In this module students delineate the features of Anabaptist and Baptist ecclesiology. In the first section (Unit 1) they differentiate Anabaptist ecclesiology from other sixteenth-century views; assess the significance for Anabaptist ecclesiology of Anabaptist understandings of discipleship and church discipline; and account for the development of congregations characterised by the participation of the members in mission and ministry. The next section (Unit 2) directs students to outline and explain the distinctive features of early General and Particular Baptist ecclesiology; to evaluate the role of ministerial leadership in Baptist life; and to account for the views of the wider church and society to be found among seventeenth-century Baptists. In the following section (Unit 3) students discuss tensions within Anabaptist ecclesiology between the principle of the priesthood of all believers and the perceived need for leadership; identify features of Anabaptist approaches to baptism and the Lord's Supper and their implications for ecclesiology; and critically evaluate Anabaptist practices of mutual aid and sharing of resources. The next section, on Baptist life (Unit 4), analyses the reasons for Baptist decline in the early eighteenth century with particular reference to ecclesiology; outlines and explains how growth developed through revival and how this altered Baptist theologies of the church; evaluates the significance of the Baptist Union and its place within a changing ecclesiology; and accounts for views of church, ministry, sacraments and mission which became prominent in Baptist thinking. In the final section (Unit 5) students assess the significance of Anabaptist and Baptist ecclesiological thought and practice for contemporary churches and indicate areas where these traditions might contribute towards contemporary ecclesiological developments.

Transferable Skills: Practised / Assessed

- * Presentation of sustained and coherent argument in written form
- * Understanding and critical analysis of a variety of texts
- * Research Capabilities and Use of Databases
- * Evaluation of methodologies involved in historical study
- * Ability to propose new ways of approaching evidence

Indicative Bibliography

- Avis, P., *The Church in the Theology of the Reformers* (Eugene, OR.: Wipf and Stock, 2002)
- Briggs, John, *The English Baptists of the Nineteenth Century* (Didcot: Baptist Historical Society, 1994)
- Brown, Raymond, *The English Baptists of the Eighteenth Century* (London: Baptist Historical Society, 1986)
- Coggins, J. R., *John Smyth's Congregation* (Scottsdale: Herald Press, 1991)
- Cross, Anthony, *Baptism and the Baptists* (Carlisle Paternoster Press, 2000)
- Cross, Anthony, and Philip E. Thompson, eds., *Baptist Sacramentalism* (Paternoster Press, 2003)
- Dulles, Avery, *Models of the Church* (Dublin: Gill and Macmillan, 1988)
- Durnbaugh, D., *The Believers' Church* (Scottsdale: Herald Press, 1985)
- Dyck, Cornelius J., *Spiritual Life in Anabaptism: Classic Devotional Resources* (Scottsdale: Herald Press, 1995)
- Fiddes, P., *Tracks and Traces* (Carlisle: Paternoster, 2003)
- Friedmann, R., *The Theology of Anabaptism* (Scottsdale: Herald Press, 1973)
- Friesen, Abraham, *Erasmus, the Anabaptists, and the Great Commission* (Grand Rapids: Eerdmans, 1998)
- Jones, K.G., 'The European Baptist Federation: A case study in European Baptist interdependency, 1950-2006', University of Wales PhD thesis (2007)
- Klaassen, W., *Anabaptism in Outline* (Scottsdale: Herald Press, 1981)
- Klaassen, W., *Anabaptism - Neither Catholic nor Protestant* (Waterloo: Conrad, 1973)
- Klaassen, Walter, *Anabaptism Revisited* (Scottsdale: Herald Press, 1992)
- Klassen, W., *Covenant and Community* (Grand Rapids: Eerdmans, 1968)
- Koop, K. and Schetz, M. eds., *Without Spot or Wrinkle: Reflecting Theologically on the Nature of the Church* (Elkhart, Indiana: Institute of Mennonite Studies, 2000)
- Lee, J., *Theology of John Smyth* (Macon: Mercer University Press, 2003)
- Littell, F., *The Anabaptist View of the Church* (Boston: Starr King, 1958)
- Marby, Eddie, *Balthasar Hubmaier's Doctrine of the Church* (University Press of America, 1994)
- Murray, S., *Post-Christendom: Church and Mission in a Strange World* (Carlisle: Paternoster, 2004)
- Packull, Werner, *Hutterite Beginnings: Communitarian Experiments during the Reformation* (Baltimore: Johns Hopkins UP, 1995)
- Packull, Werner, and Dipple, G., eds., *Radical Reformation Studies, Essays Presented to James M. Stayer* (Ashgate, 1999)
- Payne, E.A., *The Fellowship of Believers* (London: Carey Kingsgate, 1944)
- Pipkin, H. W. and Yoder, J. H., eds., *Balthasar Hubmaier* (Scottsdale: Herald Press, 1989)
- Pipkin, W., ed., *Essays in Anabaptist Theology* (Elkhart, Indiana: Institute of Mennonite Studies, 1994)
- Randall, I.M., *The English Baptists of the Twentieth Century* (Didcot: Baptist Historical Society, 2005)
- Sell, A.P., *Saints Visible, Orderly and Catholic: The Congregational Idea of the Church* (Geneva: WARC, 1986)
- Shenk, W., *Anabaptism and Mission* (Scottsdale: Herald Press, 1984)

- Underhill, E. (ed.), *Records of the Churches of Christ gathered at Fenstanton, Warboys, and Hexham, 1644-1720* (London: The Hansard Knollys Society, undated)
- Walker, M., *Baptists at the Table* (Didcot: Baptist Historical Society, 1992)
- White, B. (ed.), *Association Records of the Particular Baptists of England, Wales and Ireland to 1660* (Parts 1-3) (London: Baptist Historical Society, 1971-4)
- White, B., *The English Baptists of the Seventeenth Century* (London: Baptist Historical Society, 1983)
- Whitley, W. (ed.), *The Works of John Smyth*, Vols. 1 & 2 (Cambridge: CUP, 1915)
- Wright, N.G., *Disavowing Constantine* (Carlisle: Paternoster, 2000)
- Wright, N.G., *Free Church, Free State* (Milton Keynes: Paternoster Press, 2005)
- Wright, N.G., *New Baptists, New Agenda* (Carlisle: Paternoster, 2002)

BA-V741
ANABAPTISTS, AUTHORITY AND THE BIBLE
10 or 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Ian M. Randall MA, MPhil, PhD, FRHistS
The Revd Toivo Pili BA., ThM, PhD
The Revd Keith G. Jones MA, BA (Theol), PhD, FRHistS, FCMI

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	For 20 credits, one essay of up to 5,000 words
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Module: Origins and Early History of Anabaptism
<i>Learning Outcomes</i>	<p>On successful completion of this module, students should be able to:</p> <ul style="list-style-type: none">* demonstrate knowledge of the different views about the state which were to be found among Anabaptists in the sixteenth century* show that they possess a critical awareness of how religious, social, political and cultural factors influenced these developments* give evidence of an understanding of the approaches to biblical interpretation and the application of the Bible to be found among sixteenth-century Anabaptists* display independent judgement in analysing historical evidence, producing critical reviews of material and constructing sustainable hypotheses* show awareness of the development of thinking about issues such as peace-making within the baptistic community and the importance of such issues for radical Christian witness in a post-Christendom context* give evidence of an ability to analyse the hermeneutical approaches in the radical traditions and to assess the relevance of these approaches in the context of the use of the Bible in other traditions* display an ability to use an historical perspective to illuminate and evaluate a range of contemporary issues related to authority within baptistic life
<i>Content</i>	In this module students look at two main areas of authority as they shaped the early Anabaptist story: issues related to the state and

to the Bible. In the first section (Unit 1) students assess the relationship between the Peasants' War and Anabaptism; differentiate between and evaluate the different attitudes to 'the sword' found in first-generation Anabaptism; and discuss the emergence of a settled Anabaptist tradition and set this within the broader Peace Church tradition. The task in the second section (Unit 2) is to set the attitudes to the state within Anabaptism in the broader context of dissent in the medieval church and to evaluate the various perspectives within early Anabaptism on the relationship between the church and the state. The module then looks at authority in relation to the Bible. In this unit (Unit 3) students evaluate the significance of different kinds of authority for early Anabaptists and discuss their inter-relatedness; evaluate the use made by Anabaptists of the Bible; and consider the extent to which Anabaptists developed a coherent and distinctive approach to biblical interpretation. The focus of the next section (Unit 4) is the role of the congregation in Anabaptist hermeneutics. In this unit students also compare and contrast Anabaptist and other sixteenth-century approaches to biblical interpretation. The final section (Unit 5) evaluates the view that the Anabaptism represents a 'Christ against Culture' position; compares the hermeneutical approaches and the attitudes to social issues of Anabaptism and Latin American liberation theology; discusses the relevance of Anabaptist hermeneutics for radical witness today; and seeks to assess the contributions of the Anabaptist tradition to contemporary social issues and developments in Christian social ethics, particularly in a post-Christendom context.

Transferable Skills: Practised / Assessed

- * Presentation of sustained and coherent argument in written form
- * Understanding and critical analysis of a variety of texts
- * Research Capabilities and Use of Databases
- * Evaluation of methodologies involved in historical study
- * Ability to propose new ways of approaching evidence

Indicative Bibliography

- Augsburger, M., *Principles of Biblical Interpretation* (Scottsdale: Herald Press, 1967)
- Bowman, S. Loren, *Power and Polity among the Brethren: A Study of Church Governance* (Brethren Press, 1987)
- Deppermann, Klaus, *Melchior Hoffman: Social Unrest and Apocalyptic Visions in the Age of Reformation* (Edinburgh: T&T Clark, 1987)
- Goertz, H-J., *The Anabaptists* (London: Routledge, 1996)
- Greiser, David B. and King, Michael A., *Anabaptist Preaching* (Cascadia Publishing House, 2003)
- Hauerwas, Stanley, *The Peaceable Kingdom* (London: SCM Press, 1983)
- Hershberger, G., *War, Peace and Non-Resistance* (Scottsdale: Herald, 1969)

- Klaassen, W., *Anabaptism in Outline* (Scottsdale: Herald Press, 1981)
- Klaassen, W., *Sixteenth Century Anabaptism - Defences, Confessions and Refutations* (Waterloo: Conrad Grebel, 1981)
- Klassen, W. & Klaassen, W., *The Writings of Pilgram Marpeck* (Scottsdale: Herald Press, 1978)
- Loewen, H., *One Lord, One Church, One Hope and One God* (Elkhart: Institute of Mennonite Studies, 1985)
- Loewen, Jacob A., and Wesley, J., *Only the Sword of the Spirit* (Winnipeg: Kindred Press, 1998)
- Muller, Richard, and Thompson, John, eds., *Biblical Interpretation in the Era of the Reformation* (Eerdmans, 1996)
- Murray, S., *Biblical Interpretation in the Anabaptist Tradition* (Kitchener, Ont: Pandora Press, 2000)
- Packull, Werner and Dipple, G., eds, *Radical Reformation Studies, Essays Presented to James M. Stayer* (Aldershot: Ashgate, 1999)
- Pipkin, W. & Yoder, J. eds., *Balthasar Hubmaier* (Scottsdale: Herald Press, 1989)
- Ramseyer, R., *Mission and the Peace Witness* (Scottsdale: Herald Press, 1979)
- Redekop, B. and C., eds., *Power, Authority and the Anabaptist Tradition* (Baltimore and London: Johns Hopkins University Press, 2001)
- Rideman, P., *Confession of Faith 1545* (Rifton: Plough, 1970)
- Schipani, D., *Freedom and Discipleship: Liberation Theology in an Anabaptist Perspective* (Maryknoll, New York: Orbis Books, 1989)
- Scriven, C., *The Transformation of Culture* (Scottsdale: Herald Press, 1988)
- Snyder, A., *The Life and Thought of Michael Sattler* (Scottsdale: Herald, 1984)
- Snyder, A., ed., *Sources of South German/Austrian Anabaptists* (Kitchener, Ontario: Pandora Press, 2001)
- Stayer, James M., *Anabaptists and the Sword* (Lawrence: Coronado Press, 1973)
- Stayer, J.M., *The German Peasants' War and Anabaptist Community of Goods* (Montreal: McGill-Queens UP, 1991)
- Stayer, J.M. & Packull, W., *The Anabaptists and Thomas Muntzer* (Dubuque: Kendall/Hunt, 1980)
- Swartley, W., *Essays on Biblical Interpretation* (Elkhart: Institute of Mennonite Studies, 1984)
- Swartley, W., *Slavery, Sabbath, War and Women* (Scottsdale: Herald, 1983)
- Wenger, J., *God's Word Written* (Scottsdale: Herald, 1966)
- Yoder J., *The Christian Witness to the State* (Newton: Faith & Life, 1964)
- Yoder, J., *The Legacy of Michael Sattler* (Scottsdale: Herald Press, 1973)
- Yoder, J., *The Politics of Jesus* (Grand Rapids: Eerdmans, 1972)
- Yoder, J., *The Schleithem Confession* (Scottsdale: Herald Press, 1977)

An updated book list will be given to those taking this module.

BS-C705

UNDERSTANDING BIBLICAL TEXTS IN THEIR ORIGINAL LANGUAGES

20 UW Credits

(Compulsory Core Module)

Course Tutors
Rollin G. Grams BA, MTS, PhD
Lydie Kucová BA (Hons.), MTh, PhD

Mode and Place of delivery Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

Methods of Assessment A portfolio of assignments
and
one essay of up to 3.000 words.

Teaching Method Intensive Teaching, involving seminars, some lectures, and presentations

Prerequisites Students will need to have achieved an appropriate level of competence in Biblical Hebrew and/or Greek before undertaking this module, preferably equivalent to at least two years full-time study within an undergraduate course. If necessary, a qualifying examination will be held. (This is a compulsory core module).

Contact Hours N/A

Learning Outcomes On successful completion of this module, students should be able to:

- Engage in advanced level reading of the Hebrew/Greek text of the Old/New Testament.
- Develop their ability to interpret the Hebrew/Greek text in light of various modern hermeneutical approaches, to make informed judgements on textual variants, and to assess the influence of set texts on later interpretation.
- Appreciate and critically engage with secondary literature such as commentaries and other exegetical literature.

Content

1. Theory and practice of textual criticism
2. Guided literary and theological analysis of selected texts, chosen by the instructor(s) from different genres, e.g. narratives, legal material, poetry, prophetic and wisdom, gospel, epistle and apocalyptic literature.
3. Studies of the historical, social and geopolitical world of the Bible
4. The application of exegesis: philological, grammatical, syntactical and contextual analysis
5. The application of appropriate methods of biblical criticism
6. Guided literary, exegetical and theological analysis of material as listed in the assignments for the essay.
7. From exegesis to communication; Meaning and message

Transferable Skills: Practiced / Assessed

- **Analytical:** Students will develop advanced skills to work with biblical language and the original text.
- **Synthetic:** Students will appreciate the variety of methods and skills learned as they move from analytical textual work to the synthetic, developing the message of the text.
- **Theological:** Students will gain insight into solid biblical studies that starts with a particular text and develops its theology, comparing this outcome with the wider biblical theology.
- **Applicatory:** Students will learn how to move from text to the meaning of it and from the meaning to the message.

Indicative Bibliography

Reader: Grams, Rollin. *Handbook for NT Interpretation*, unpublished draft version on IBTS Moodle.

Barr, James. *The Semantics of Biblical Language* (Oxford: Oxford University Press, 1961)

Carson, Don A. *Exegetical Fallacies* (Grand Rapids, MI: Baker, 1984)

Conybeare, F.C. Stock S G. *Grammar of Septuagint Greek* (Hendrickson, 1995)

Davis, Ellen F. and Hays, Richard B. (editors). *The Art of Reading Scripture* (Eerdmans, 2003)

Ewert, David. *From Ancient Tablets to Modern Translations: A General Introduction to the Bible* (Grand Rapids: Zondervan, 1993)

Fee, Gordon. *New Testament Exegesis*, 3rd ed. (Westminster Press, 2002)

Goldingay, John. *Models for Interpretation of Scripture* (Grand Rapids, MI: Eerdmans, 1995)

Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995)

Köhler, L.W. Baumgartner et al. *The Hebrew and Aramaic Lexicon of the Old Testament*, 5 vols., trans. M. E. J. Richardson (Leiden/New York: Brill, 1994-2000)

Louw, J.P., E.A. Nida. *A Greek-English lexicon of the New Testament based on Semantic Domains* (New York, 1988)

Matthews, V.U. and J.C. Moyer. *The Old Testament: Text and Context* (Hendrickson, 1997)

Mounce, William D. *Basics of Biblical Greek: Grammar*. Second Edition, with CD Rom (Grand Rapids, MI: Zondervan, 1993, 2003)

Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, revised and expanded (Downers Grove, IL: InterVarsity, 2006)

Patico, Gary D. and van Pelt, Miles V. *Basics of Biblical Hebrew Grammar* (Michigan: Zondervan, 2001)

Schertz, Mary & Perry Yoder. *Seeing the Text: Exegesis for Students of Greek and Hebrew* (Nashville: Abingdon. Shillington, 2001)

Steck, Odil H. *Old Testament Exegesis: A Guide to the Methodology* (Atlanta: Scholars Press, 1995)

Stuart, Douglas. *Old Testament Exegesis*, 3rd ed. (Philadelphia: Westminster Press, 2001)

Tov, E. *Textual Criticism of the Hebrew Bible*, 2nd rev. ed. (Minneapolis: Fortress; Assen: Royal Van Gorcum, 2001)

Tuckett, Christopher M. *Reading the New Testament: Methods of Interpretation* (Philadelphia: Fortress, 1987)

Wallace, Daniel B. *Greek Grammar: Beyond the Basics* (Zondervan, 1996)

Waltke, Bruce K. and O'Conner. *An Introduction to Biblical Hebrew Syntax* (Winona Lake; Eisenbrauns, 1990)

Würthwein, Ernst. *The Text of the Old Testament* (Grand Rapids: Eerdmans, 1979)

BS-V751

BIBLICAL ETHICS

10 /20 ECTS Credits

(Optional Module)

Course Tutors

Rollin G. Grams BA, MTS, PhD
Lydie Kucová BA (Hons.), MTh, PhD
The Revd Robin L Routledge BA, MA, PhD

Description:

This course on Biblical ethics begins with a section on ‘theology and ethics’ or ‘Christian ethics’ as a way of introducing ‘ethics’ to students as well as providing a link between Biblical interpretation and the theological and pragmatic tasks of Christian studies. Next, the module covers the literature on Old Testament Ethics, New Testament Ethics, and Biblical Ethics, introducing students to the literature, the points under discussion, and methodology. The third section of the module focuses on ethics in specific texts or authors in the Bible. The fourth section of the module examines specific topics in Christian ethics in order to explore how to use the Bible in Christian moral inquiry.

The authors and Biblical texts in the third section of the module and the ethical topics in the fourth section may change from year to year. Examples for the third section might be: the Holiness Code in Leviticus, ethics in Isaiah, the Sermon on the Mount, Matthew, Luke, Paul, James, etc. Examples for the fourth section might be: unity in the church; marriage and divorce; holy war, just war and pacifism; economic ethics; sexuality; etc.

The module is designed so that it can be either a single module (10 ECTS credits) or a double module (20 ECTS credits).

Aims:

- To have a basic grasp of overall approaches to Christian ethics.
- To read and evaluate literature on OT, NT and Biblical ethics.
- To wrestle with the question of the unity and diversity of Scripture with respect to Biblical ethics.
- To appreciate careful Biblical interpretation and proper use of the Bible for Christian ethics.
- To gain particular familiarity with ethics in certain Biblical books and/or authors and the secondary literature on these.
- To gain particular familiarity with particular ethical topics and with the use of the Bible in moral argument.
- To understand ways to engage the Biblical text for contextual moral issues arising in ministry.

Learning Outcomes:

- To gain an introductory knowledge of Christian ethics and Biblical ethics, including the primary and secondary literature involved;

- To learn methodologies scholars have used and, hopefully, settle on an approach to Christian ethics for ministry that is consistent with one's theological tradition;
- To be able to address ethical issues from a Biblical and Christian perspective.

Content:

- Section One: Introduction to Christian Ethics
- Section Two: Key Texts in OT, NT, and Biblical Ethics
- Section Three: Ethics in Specific Biblical Texts and/or Authors
- Section Four: The Use of the Bible in Specific Topics for Christian Ethics

Assessment:

- The module is normally a 10 credit module and will be assessed by one 5,000 word essay in Biblical ethics.
- If a student wants to deepen his/her understanding of biblical ethics, the module can also be taken for 20 credits and requires a second essay. A second 5,000 word essay would demonstrate the use of the Bible in addressing a moral case in the student's context.

Bibliography:

- Albertz, R. *A History of Israelite Religion in the Old Testament Period*, 2 vols. (London: SCM, 1994)
- Barker, P.A. *Triumph of grace in Deuteronomy* (Carlisle: Paternoster, 2004)
- Bauckham, Richard. *The Bible in Politics: How to Read the Bible Politically* (Louisville, KY: Westminster/John Knox Press, 1989)

- Birch, B.C. *Let Justice Roll Down: The Old Testament, Ethics and Christian Life* (Louisville: Westminster John Knox Press, 1991)
- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation* (Grand Rapids, MI: Eerdmans, 2002)
- Brueggemann, W. *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997)
- Charles E. Curran and Richard A. McCormick, S.J., eds. *The Use of Scripture in Moral Theology* (New York: Paulist Press, 1984)
- Fowl, Stephen E. and L. Gregory Jones. *Reading in Communion: Scripture and Ethics in Christian Life* (Grand Rapids: Eerdmans, 1991)
- Hays, Richard B. *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics* (San Francisco: Harper Collins, 1996)
- Janzen, Waldemar. *Old Testament ethics: a paradigmatic approach* (Louisville: Westminster, 1994)
- Kaiser, W.C. *Towards Old Testament Ethics* (Grand Rapids: Zondervan, 1992)
- Longenecker, Richard N., ed. *Patterns of Discipleship in the New Testament* (Grand Rapids: Eerdmans, 1996)
- Mott, Stephen Charles. *Biblical Ethics and Social Change* (Oxford University Press, 1982)
- Muilenberg, J. *The Way of Israel: Biblical Faith and Ethics* (New York: Harper and Row, 1961)
- Parry, R. *Old Testament story and Christian ethics* (Carlisle: Paternoster, 2004)
- Schrage, Wolfgang *The Ethics of the New Testament*, trans. David Green (Philadelphia: Fortress Press, 1988)
- Verhey, Allen. *The Great Reversal: Ethics and the New Testament* (Grand Rapids, MI: Eerdmans, 1984)
- Wenham, G.J. *Story as Torah* (T & T Clark, 2000)
- Wright, C.J.H. *Old Testament Ethics for the People of God* (Downers Grove: InterVarsity Press, 2004)

BS-C701

BIBLE, COMMUNITY AND CONTEXT 1

10 ECTS Credits

(Optional Module)

Course Tutors

Lina Andronovienė BA, BA, MTh
Rollin G. Grams BA, MTS, PhD
The Revd Keith G. Jones BA, MA, FCMI, PhD
Lydie Kucová BA (Hons.), MTh, PhD
The Revd Doc Ivana Noble Mgr., PhD, CES
Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd Doc Parush R. Parushev BSc, MSc, MDiv, PhD, PhD
The Revd Ian M. Randall MA, MPhil, PhD
The Revd Robin L Routledge BA, MA, PhD

Description:

This module explores issues in the Christian community's interpretation of the Bible for its identity and mission within various contexts. How does or should a community use or hear the Scriptures with attention to the tasks of theology (exegesis, Biblical theology, theology, and contextual application)? The module explores this question hermeneutically, historically, theologically, and contextually. Particular attention will be paid to how 'baptistic' churches (those which are congregational, evangelistic, not state supported, etc.) have approached and should approach Biblical interpretation for theology and practice. The module involves integration of Biblical studies, Baptist and Anabaptist studies, applied theology and contextual missiology.

Rationale:

Baptistic churches have a high view of Scripture, but present-day academic and theological discussions on the use of the Bible pose a host of challenges to those who wish to be faithful to Scripture as the people of God in mission. A robust and cross-disciplinary study of the Bible and our Christian (and especially 'baptistic') tradition, our community and mission, will launch students on a life-time of Biblical interpretation. The course has three sections in which these challenges are critically examined to the end of being 'missional' communities which are faithful to the Scriptures within our various ecclesial and cultural contexts:

Biblical Interpretation for Christian Theology and Practice

The Church as a 'Biblical' Community

Scripture and Mission Theology, Context and Practice

This module will also expose students to the ethos and faculty of IBTS.

Course Process:

The course containing 15 hours of lectures/seminars. Various lecturers will bring their research in Biblical studies, Baptist and Anabaptist studies, applied theology and contextual missiology to bear on the subject. Seminars will be opportunities for students to present work in progress for the assignments.

BCC1 will serve as a core module for all IBTS M-level programmes. It will normally be examined by oral examination, which is a pre-requisite for proceeding to BCC 2.

Skills, Competencies and Content:

1. **Analytical:** Students will be able to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments.

2. **Synthetic:** Students will appreciate the issues involved in synthesizing the diverse Biblical texts pertinent to a specific topic while being encouraged to develop a synthesis of the texts which has intellectual and theological integrity (particularly for community identity and mission practice).
3. **Theological:** Students will gain insight into various Christian traditions, their use of the Bible, their understanding of Christian community, and their theology and practice of mission in various contexts. Students will be encouraged to articulate their own approach to using the Bible as an authority for their ministry.
4. **Applicatory:** Students will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry.

Course Outline:

Introductions

Introductions

The Task of Textual Interpretation (Biblical Studies)

Biblical Hermeneutics task

Exegetical Method and Tools

From Word to World

Three main streams of the Reformation (Baptist/ Anabaptist Studies)

Luther

Zwingli

Calvin

Contextual Missiology

A basic introduction to contextual missiology

Contextual theology

Missiological hermeneutics

Applied Theology

Contemporary context and the life of the church traditions - Christian theological inquiry

The essence of the task of theology and theological method

Lindbeck's Nature of Doctrine

Summing Up (a round table)

Method of Assessment:

An oral examination, based on reading supplied by the module tutors.

Indicative Bibliography

Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World* (Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003)

Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series 16) (Maryknoll: Orbis, 2001)

Bradshaw, Bruce. *Change Across Cultures: A Narrative Approach to Social Transformation* (Grand Rapids, MI: Baker Academic, 2002)

Bray, Gerald. *Biblical Interpretation Past and Present* (Leicester: IVP, 1996)

Chadwick, O. *The Early Reformation on the Continent* (Oxford: OUP, 2001)

Clasen, C-P. *Anabaptism: A Social History, 1525-1618* (New York: Cornell, 1972)

Dixon, C.S. *The Reformation in Germany* (Oxford: Blackwell, 2002)

- Dockery, David S., ed. *The Challenge of Postmodernism: An Evangelical Engagement* (Grand Rapids: Baker Books, 1995)
- Estep, W. R. *Renaissance and Reformation* (Grand Rapids: Eerdmans, 1986)
- Evans, G. R. *Problems of Authority in the Reformation Debates* (Cambridge: CUP, 1992)
- Fee, Gordon. *New Testament Exegesis* (Westminster Press, 1993)
- Goldingay, John. *Models for Interpretation of Scripture* (Grand Rapids, MI: Eerdmans, 1995)
- Gordon, B. *The Swiss Reformation* (Manchester: Manchester UP, 2002)
- Hauerwas, Stanley, Nancey Murphy, and Mark Thiessen Nation, eds. *Theology Without Foundations* (Nashville, TN : Abingdon Press, 1994)
- Hays, Richard. *The Moral Vision of the New Testament: Community, Cross, New Creation* (New York: HarperCollins, 1996)
- Klaassen, W. ed, *Anabaptism Revisited* (Scottsdale: Herald Press, 1992)
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (New Studies in Biblical Theology 11) (Leicester: Apollos; Downers Grove: IVP, 2001)
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach* (American Society of Missiology Series 27) (Maryknoll: Orbis, 1998)
- Lindbeck, George. *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Philadelphia: Westminster, 1984)
- Lindberg, C. ed., *The European Reformations Sourcebook* (Oxford: Blackwell, 1996)
- McClendon, James Wm. Jr. *Systematic Theology: Ethics, Doctrine, Witness*, 3 vols (Nashville: Abingdon Press)
- Mullett, M. *The Catholic Reformation* (London: Routledge, 1999)
- Murphy, Nancey, Brad J. Kallenberg, and Mark Thiessen Nation, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre* (Harrisburg, PA: Trinity Press International, 1997)
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition* (Kitchener, Ontario: Pandora Press, 2000)
- Niebuhr, H. Richard. *Christ and Culture* (NY: Harper, 1951)
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: IVP, 1991)
- Randell, K. *Luther and the German Reformation* (London: Hodder and Stoughton, 2000)
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon Press, 1996)
- Stuart, Douglas. *Old Testament Exegesis* (Philadelphia: Westminster Press, 1984)
- Williams, G. H. *The Radical Reformation, 3rd ed.* (Kirkville: Sixteenth Century Journal Publ., 1992)
- Yoder, John Howard. *Body Politics: Five Practices of the Christian Community before the Watching World* (Nashville: Discipleship Resources, 1992)

BS-C702

BIBLE, COMMUNITY AND CONTEXT 2

10 ECTS Credits

Pre-requirements: BCC 1

(Compulsory Core Module)

Course Tutors

Lina Andronovienė BA, BA, MTh
Rollin G. Grams BA, MTS, PhD
The Revd Keith G. Jones BA, MA, FCMI, PhD
Lydie Kucová BA (Hons.), MTh, PhD
The Revd Doc Ivana Noble Mgr., PhD, CES
Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd Doc Parush R. Parushev BSc, MSc, MDiv, PhD, PhD
The Revd Ian M. Randall MA, MPhil, PhD
The Revd Robin L Routledge BA, MA, PhD

Description:

This module builds on the Bible, Community and Context 1 (BCC 1) and primarily develops issues of Biblical Hermeneutics and other issues in biblical and contextual studies. Different hermeneutical approaches will be presented and tested. Issues related to the use of the Bible in contextual readings will also be worked through in lectures and seminars. The focus of BCC 2 continues the relevance of the biblical text in relation to the interpreting community and its context through history and presence. At the end of the module, students should be able to compare and use different hermeneutical approaches

Rationale (as BCC 1):

Baptistic churches have a high view of Scripture, but present-day academic and theological discussions on the use of the Bible pose a host of challenges to those who wish to be faithful to Scripture as the people of God in mission. A robust and cross-disciplinary study of the Bible and our Christian (and especially 'baptistic') tradition, our community and mission, will launch students on a life-time of Biblical interpretation. The course has three sections in which these challenges are critically examined to the end of being 'missional' communities which are faithful to the Scriptures within our various ecclesial and cultural contexts:

Biblical Interpretation for Christian Theology and Practice
The Church as a 'Biblical' Community
Scripture and Mission Theology, Context and Practice

This module will be led primarily by lecturers in Biblical studies.

Course Process:

The course contains 15 hours of lectures/seminars. Various lecturers will bring their research in Biblical studies, and partly contextual missiology, to bear on the subject. Seminars will be opportunities for students to present work in progress for the assignments. The course will normally be delivered in February of the first year of a student's time at IBTS.

Skills, Competencies and Content (as BCC 1):

1. **Analytical:** Students will be able to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments.

2. **Synthetic:** Students will appreciate the issues involved in synthesizing the diverse Biblical texts pertinent to a specific topic while being encouraged to develop a synthesis of the texts which has intellectual and theological integrity (particularly for community identity and mission practice).
3. **Theological:** Students will gain insight into various Christian traditions, their use of the Bible, their understanding of Christian community, and their theology and practice of mission in various contexts. Students will be encouraged to articulate their own approach to using the Bible as an authority for their ministry.
4. **Applicatory:** Students will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry.

Course Outline:

- The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method
- The Task of Textual Interpretation: Recent Developments in Interpretation
- Workshop: Hermeneutics and Exegesis
- The Synthetic Task: Old Testament Theology Historical Overview
- The Synthetic Task: New Testament Theology Historical Overview
- The Synthetic Task: Issues in Biblical Theology
- The Historical-Theological Task: The Use of the Bible in the Free Church and Baptist 'Tradition'
- The Task of Contextual Application: Uses of the Bible for Mission Theology and Practice
- Biblical Understandings of the People of God: Identity and Mission, Old Testament
- Biblical Understandings of the People of God: Identity and Mission, New Testament
- The Task of Contextual Application: Biblical (and other) arguments for Christian Social Ethics
- The Task of Contextual Application: The Context of the Missional Community
- The Task of Contextual Application: Rival Versions of the Mission of the Church - D. Bosch
- The Task of Contextual Application H Richard Niebuhr's '*Christ and Culture*'
- Workshop and Summing Up (a round table)

Method of Assessment: One essay of 4,000 – 5,000 words.

Indicative Bibliography

- Adna, J. and H. Kvalbein, eds. *The Mission of the Early Church to Jews and Gentiles* (WUNT 127) (Tübingen: Mohr Siebeck, 2000)
- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World* (Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003)
- Bolt, P. G. and M. Thompson. *The Gospel to the Nations: Perspectives on Paul's Mission* (Leicester: IVP, 2000)
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission* (American Society of Missiology Series 16. Maryknoll: Orbis, 2001)
- Bray, Gerald. *Biblical Interpretation Past and Present* (Leicester: IVP, 1996)

- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation* (Grand Rapids, MI: Eerdmans, 2002)
- Fee, Gordon. *Listening to the Spirit in the Text* (Grand Rapids, MI: Eerdmans, 2000)
- Fee, Gordon. *New Testament Exegesis* (Westminster Press, 1993)
- Goldingay, John. *Models for Interpretation of Scripture* (Grand Rapids, MI: Eerdmans, 1995)
- Goodman, M. *Mission and Conversion: Proselytizing in the Religious History of the Roman Empire* (Oxford: Oxford University Press, 1994)
- Grams, Rollin G. *Gospel and Mission in Paul's Ethics*, unpublished Ph.D. Dissertation (Duke University, 1989)
- Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation* (Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995)
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul* (New Haven, CT/London: Yale University Press, 1989)
- Kaiser, Walter C. *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids: Baker, 2000)
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (New Studies in Biblical Theology 11) (Leicester: Apollos/ Downers Grove: IVP, 2001)
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach* (American Society of Missiology Series 27) (Maryknoll: Orbis, 1998)
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition* (Kitchener, Ontario: Pandora Press, 2000)
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: IVP, 1991)
- Park, E. C. *The Mission Discourse in Matthew's Interpretation* (WUNT II, 81) (Tübingen: Mohr Siebeck, 1995)
- Peace, R. V. *Conversion in the New Testament: Paul and the Twelve* (Grand Rapids, Cambridge, UK: W. B. Eerdmans, 1999)
- Schottroff, W. and W. Stegemann, eds. *God of the Lowly: Socio-Historical Interpretation of the Bible* (Maryknoll, NY: Orbis Books, 1984)
- Senior, Donald and Carrol Stuhlmueller. *The Biblical Foundations for Mission* (Maryknoll: Orbis, 1983)
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon Press, 1996)
- Stott, J. M. *Paul and the Nations: The Old Testament and Jewish Background for Paul's Mission to the Nations* (WUNT 84) (Tübingen: Mohr/Siebeck, 1995)
- Stuart, Douglas. *Old Testament Exegesis* (Philadelphia: Westminster Press, 1984)
- Thiselton, Anthony. *New Horizons in Hermeneutics* (Grand Rapids, MI: Zondervan, 1992)
- Vanhoozer, Kevin. *Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge* (Grand Rapids, MI: Apollos, 1998)

BS-V752

BIBLICAL NARRATIVE

10 / 20 ECTS Credits

(Optional Module)

Course Tutors

Rollin G. Grams BA, MTS, PhD
The Revd Robin L Routledge BA, MA, PhD

The aim of the module is to enable students to engage in sensitive interpretation of Biblical narratives in the light of recent developments in the field. Students will examine a variety of approaches and develop their own skills in interpreting different narratives in the light of the approaches considered.

- ◆ An investigation of various modern methods of reading Biblical narrative, including canonical approaches, holistic readings, rhetorical criticism, close reading, reader-response approaches, and feminist readings.
- ◆ The methods, structures and forms of Biblical narratives, the role of themes, motifs, and plots within Biblical narrative, and the nature of narrative theology.
- ◆ The role of narrative within the Bible, with a study of large and small scale narratives, selected from different areas of the scripture.

The module is designed so that it can be either a single module (10 credits) or a double module (20 credits).

The module is normally a 10 credit module and will be assessed by one 5,000 word essay. This essay would usually respond to essay questions of part one in the given assignment list.

If a student wants to deepen his/her understanding of narrative texts in the bible, the module can also be taken for 20 credits and requires a second essay. This essay would usually respond to essay questions of part two in the given assignment list.

Books relevant to the module include:

- Alter, R., *The Art of Biblical Narrative* (London, Sydney: Allen & Unwin, 1981)
Amit, Y. *Reading Biblical narratives: Literary criticism and the Hebrew Bible* (Fortress, 2001)
Bar-Efrat, S., *Narrative Art in the Bible* (Bible and Literature Series 17) (Sheffield: Almond, 1989)
Berlin, A., *Poetics and the Interpretation of Biblical Narrative* (Bible and Literature Series 9) (Sheffield: Almond, 1983)
Brown, Jannine K. *The disciples in narrative perspective: the portrayal and function of the Matthean disciples* (SBL. 2002)
Brueggemann, W., *Genesis* (Interpretation) (Atlanta: John Knox, 1982)

- Dennis, T., *Sarah Laughed: Women's Voices in the Old Testament* (London: SPCK, 1994)
- Exum, J.C., *Tragedy and Biblical Narrative: Arrows of the Almighty* (Cambridge: CUP, 1992)
- Fewell, D.N. (ed.), *Reading between Texts: Intertextuality and the Hebrew Bible* (Louisville: Westminster/John Knox, 1992)
- Gunn, D.M. and Fewell, D.N., *Narrative in the Hebrew Bible* (Oxford Bible Series) (Oxford: OUP, 1993)
- Hock, Ronald F., J. Bradley Chance and Judith Perkins, eds. *Ancient fiction and early Christian narrative* (Scholars Press, 1998)
- Lee, David. *Luke's stories of Jesus: theological reading of gospel narrative and the legacy of Hans Frei* (Sheffield Academic Press, 1999)
- McComiskey, Douglas S. *Luke an theology in the light of the Gospel's literary structure* (Paternoster, 2004)
- Miscall, P.D., *The Workings of Old Testament Narrative* (SBL Semeia Studies) (Philadelphia: Fortress / Chico: Scholars, 1983)
- Phelan, James and Peter J. Rabinowitz. *A companion to narrative theory* (Blackwell Publishing, 2005)
- Prewitt, T.J., *The Elusive Covenant: A Structural-Semiotic Reading of Genesis* (Bloomington: Indiana UP, 1990)
- Resseguie, James L. *Revelation unsealed: a narrative critical approach to John's Apocalypse* (Brill, 1998)
- Rhoads, David and Kari Syreeni, eds. *Characterization in the Gospels: reconceiving narrative criticism* (Sheffield Academic Press, 1999)
- Sheeley, Steven M. *Narrative asides in Luke-Acts*, JSNT 72 (Sheffield, 1992)
- Sternberg, M., *The Poetics of Biblical Narrative* (Indiana Literary Biblical Series) (Bloomington: Indiana UP, 1985)
- Tovey, Derek. *Narrative art and act in the Fourth Gospel* (Sheffield Academic Press, 1997)
- Trible, P., *Texts of Terror: Literary Feminist Readings of Biblical Narratives* (Overtures to Biblical Theology 13) (Philadelphia: Fortress, 1984)
- Wenham, G. J., *Story as Torah* (T&T Clark, 2000)

BS-V753

THEMES IN BIBLICAL THEOLOGY

10 /20 ECTS Credits

(Optional Module)

Course Tutors

Rollin G. Grams BA, MTS, PhD
Lydie Kucová BA (Hons.), MTh, PhD
The Revd Robin L Routledge BA, MA, PhD

Description:

This module explores various themes in Biblical theology. The first part of the module will look at some major texts in Old Testament, New Testament, and Biblical Theology. This section will examine issues of method and the salient contributions of these works. Special attention will be given to different schools of thought (e.g., systematic, historical, canonical, and narrative approaches). A second section of the module will explore particular topics within Biblical theology (e.g., Christology). Attempts to identify diverse views and historical development (diachronic approaches) within the canon will be examined alongside more synchronic and textual approaches to the topics. Special attention will be given to the Biblical text in this section. A third section of the module will be devoted to the use of Biblical theology in addressing pressing issues in the contexts where students minister and the theological traditions from which they come. The specific content of these last two sections will change from year to year.

The module is designed so that it can be either a single module (10 ECTS credits) or a double module (20 ECTS credits).

Aims:

- To read widely and write knowledgeably in Biblical Theology.
- To gain an overview of scholarly discussion in Biblical theology: the schools of thought, points of debate, development within the field, salient contributions by particular authors, and the present state of the field (OT theology, NT theology and Biblical theology).
- To gain an overview of scholarly discussion of particular topics in Biblical theology.
- To be able to appreciate the contribution of Biblical theology to the contexts and theological traditions of students in the class (typically, 'baptistic' churches in Europe and Central Asia).
- To develop analytical and critical skills for reading and research in Biblical theology.

Learning Outcomes:

- *Knowledge:* To have a basis of knowledge from which to continue further study in the field.
- *Analysis and Critique:* To be able to analyse and critique arguments in Biblical theology.
- *Method:* To gain a critically honed approach to Biblical theology.
- *Synthetic and Applicatory Abilities:* To be able to relate the synthetic task of Biblical theology to other tasks of theology (exegesis, theology, hermeneutics, pragmatic tasks such as missions, ethics, etc.) and to one's ecclesiastical community.

Teaching Methods:

This module places an emphasis on students' reading in Biblical theology and primarily involves reading recent literature. The seminar approach will be used for as many class sessions as possible (depending on the number of students enrolled in the module), with each student preparing two book reviews (about 1,250 words) to present in the seminar and guide the discussion. Otherwise, lectures and discussion will be the teaching method in class sessions.

Content:

Primary Works in Biblical theology: Old Testament, New Testament, Biblical theology (see indicative bibliography). Issues of method will be addressed here (approaches in different 'schools'; unity and diversity between the testaments, including the continuity/discontinuity of the Law and the use of the OT in the NT; suggestions about theological 'centres'; etc.).

Specific Topics and Recent Writings: OT, NT and Biblical theological topics will be chosen each year for the seminars and lectures. These might focus on a theme, such as Torah, covenant, Kingdom of God, Christology, the NT use of the OT, etc. They might focus on particular books or authors, such as the theology of the Pentateuch, Isaiah, Matthew, Paul, etc.

Biblical theology in One's Context and Tradition: Here an additional two themes will be discussed that are particularly relevant to students in their contexts and ecclesiastical traditions. Topics such as baptism, the Holy Spirit, the authority of Scripture in Biblical theology, prayer, missions, evangelism, etc. will be chosen for consideration in the module.

Assessment Criteria :

- The module is normally a 10 credit module and will be assessed by one 5,000 word essay. This essay would usually take up a topic in Biblical theology. This assignment relates to section two of this module.
- If a student wants to deepen his/her understanding of biblical theology, the module can also be taken for 20 credits and requires a second essay. This essay would usually respond to essay questions on a topic of particular relevance to the student in his/her context and ecclesiastical tradition. This assignment relates to section three of this module.

Indicative Reading:

Anderson, B. W. *Contours of Old Testament Theology* (Minneapolis, Fortress Press, 1999)

Barr, James. *The Concept of Biblical Theology: an Old Testament Perspective* (London: SCM, 1999)

Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997)

Caird, G. B. *New Testament Theology*, completed and edited by L. D. Hurst (Oxford: Clarendon Press, 1994)

Childs, Brevard. *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (London and Minneapolis: SCM; Augsburg Fortress, 1992)

Dumbrell, W. J. *The Faith of Israel: A Theological Survey of the Old Testament*, 2nd ed. (Downers Grove, IN: IVP, 2002)

- Dunn, James D. G. *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (Westminster, 1977)
- Eichrodt, Walter. *Theology of the Old Testament*, 2 vols. (The Old Testament Library), translated by J. A. Baker (Philadelphia, Pa.: Westminster Press Philadelphia, 1965-7)
- Georg Strecker. *Theology of the New Testament*, trans. M. Eugene Boring (Louisville, KY: Westminster John Knox Press, 2000), from *Theologie des Neues Testaments* (Berlin: Walter de Gruyter & Co., 1996)
- Gerhard Hasel. *Old Testament Theology: Basic Issues in the Current Debate*, rev. ed. (Grand Rapids: Eerdmans, 1972)
- Goldingay, John. *Old Testament Theology*, vol. 1: Israel's Gospel (Downers Grove, IL: InterVarsity Press, 2003)
- Goppelt, Leonhard. *Theology of the New Testament*, vols. 1 and 2, trans. J. Alsup (Grand Rapids, MI: Eerdmans, 1981)
- Hafemann, Scott J., ed. *Biblical Theology: Retrospect and Prospect* (Downers Grove: IVP, 2002)
- House, P.R. *Old Testament Theology* (Downers Grove, IL: Inter Varsity Press, 1998)
- Hubbard, R. L., Jr., R. K. Johnston, and R. P. Meye, eds. *Studies in Old Testament Theology* (Dallas: Word, 1992)
- Kaiser, Walter C., Jr. *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978)
- Ladd, George Eldon. *A Theology of the New Testament*, rev. ed. (Grand Rapids, MI: Eerdmans, 1993)
- Motyer, Steve. 'Two Testaments, One Biblical Theology.' In *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*, ed. by Joel B. Green and Max Turner (Grand Rapids, MI; Cambridge, UK: Eerdmans, 2000)
- Ollenburger, Ben C., Elmer A Martens, Gerhardt F. Hasel, eds. *The Flowering of Old Testament Theology* (Winona Lake: Eisenbrauns, 1992)
- Preuss, H.D. *Old Testament Theology* (Westminster, 1995-6)
- Rendtorff, Rolf. *Canonical Hebrew Bible: a theology of the Old Testament*, transl. by David E. Orton (Deo, 2005)
- Seitz, Christopher. *Word Without End: The Old Testament as Abiding Theological Witness* (Grand Rapids: Eerdmans, 1998)
- von Rad, Gerhard. *Old Testament Theology*, vol. 1: *The Theology of Israel's Historical Traditions*, vol. 2: *The Theology of Israel's Prophetic Traditions*, translated by D. M. G. Stalker (New York: Harper and Row, 1962, 1965)
- Watson, Francis. *Text and Truth: Redefining Biblical Theology* (Grand Rapids: Eerdmans, 1997)

CM-C706

INTRODUCTION TO CONTEXTUAL MISSIOLOGY

10 ECTS Credits

(Compulsory Core Module)

Course Tutors

Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd J Andrew Kirk BD, AKC, BA, MPhil

<i>Mode and Place of Time Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-
<i>Methods of Assessment</i>	One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Learning Outcomes</i>	On successful completion of this module, you should be able to: <ul style="list-style-type: none"> • Demonstrate a sound grasp of Missiology as a theological discipline • Show that they possess an appreciation of the history and significance of Christian Mission • Display a clear understanding of the major missiological concepts and paradigms • Show a critical engagement with the importance of context in mission • Indicate an awareness of the position of Christianity in the world today • Demonstrate solid acquaintance with at least one key missiological text
<i>Content</i>	In this module, students will learn to situate themselves within the missiological debate. They will consider questions regarding the nature and content of missiology and mission, its place within theology, its history, practice and methods. The module will allow them to engage with the complexity of context and the relationship of the Gospel to different cultures. Students will learn to engage with missiological literature and work towards building their own coherent position. The course begins with an overview of ideas about Missiology and its relation to mission (Unit 1), before moving on to look at the history of the discipline (Unit 2). Unit 3 considers the main features of the history of Christian mission, focussing on different missionary paradigms. Unit 4 considers the contemporary state of Christian mission, especially the relationship to culture and to other faiths. Unit 5 looks at questions of contextualisation, and Unit 6 at the relationship and place of the church in Christian mission. Thus, the course consists of 6 units: <ol style="list-style-type: none"> 1. Introduction to Missiology and Mission

2. Missiology's Self-Understanding
3. A History of Christian Mission
4. Christian Mission Today: Questions and Challenges
5. Contexts
6. The Mission of the Church

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

Indicative Bibliography

- Bevans, S., *Models of Contextual Theology*, Maryknoll, Orbis, 1992
- Bosch, D., *Transforming Mission. Paradigm Shifts in Theology of Mission*, New York, Orbis, 1997
- Brown, D., Greeve Devaney, S., Tanner, K. (eds.), *Converging on Culture*, Oxford, OUP, 2001
- Daneel, I., Van Engen, C., Vroom, H., (eds.), *Fullness of Life for All: Challenges for Mission in the early 21st Century*, Amsterdam, Rodopi, 2003
- Fiddes, P., (ed.), *Faith in the Centre: Christianity and Culture*, Oxford, Regents Park, 2001
- Gallagher, Robert and Paul Hertig (eds.), *Landmark Essays in Mission and World Christianity*, Maryknoll, Orbis, 2009
- Jenkins, P., *The Next Christendom: the Coming of Global Christianity*, Oxford, OUP, 2007 (rev. and expanded edition)
- Jongeneel, J., *Philosophy, Science and Theology of Mission in the 19th and 20th Centuries. A Missiological Encyclopedia. Part I: The Philosophy and Science of Mission*. Frankfurt, Lang, 1995
- Jongeneel, J., *Philosophy, Science and Theology of Mission in the 19th and 20th Centuries. A Missiological Encyclopedia. Part II: Missionary Theology*, Frankfurt, Lang, 1997
- Lutzbetak, L., *The Church and Cultures: new perspectives in missiological anthropology*, Maryknoll, Orbis Books, 1998
- Montgomery, R., *Introduction to the Sociology of Missions*, Westport, Praeger, 1999
- Moreau, A.S., et al., *Introducing world missions: a biblical, historical, and practical survey*, Grand Rapids, Baker, 2004
- Neely, A., *Christian Mission: a case study approach*, Maryknoll, Orbis, 1995
- Neill, S., *A History of Christian Missions*, Harmondsworth, Pelican, 1986
- Pears, Angie, *Doing Contextual Theology*, London, Routledge, 2010
- Pocock, M., van Rheenen, G., McConnell, D., *The changing face of world missions: engaging contemporary issues and trends*, Grand Rapids, Baker Academic, 2005
- Sanneh, L., *Translating the message: The missionary Impact on Culture*, Maryknoll, Orbis, 1992
- Sanneh, L., *Whose Religion is Christianity? The Gospel beyond the West*, Grand Rapids, Eerdmans, 2003

- Scherer, J.A. (ed.), *New Directions in Mission and Evangelization 2: Theological Foundations*. Maryknoll, Orbis, 1999
- Scherer, J.A., (ed.), *New Directions in Mission & Evangelization 3: Faith and Culture*, Maryknoll, Orbis, 1999
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, Grand Rapids, Brazos Press, 2007
- Tanner, K., *Theories of Culture. A New Agenda for Theology*. Minneapolis, Fortress, 1997
- Thomas, N., *International Mission Bibliography, 1960-2000*, Lanham, Scarecrow, 2003
- Vanhoozer, K., Anderson, C., Sleasman, M., *Everyday theology: how to read cultural texts and interpret trends*, Grand Rapids, BakerAcademic, 2007
- Verkuyl, J., *Contemporary Missiology: An Introduction*. (Grand Rapids: Eerdmans, 1978).
- Verstraelen/Camps/Hoedemaker/Spindler, *Ecumenical Introduction to Missiology*, Geneva, WCC, 1995
- Walls, A.F., *The Missionary Movement in Christian History*, Maryknoll / Edinburgh, Orbis/Clark, 1996
- Wright, C.J.H., *The Mission of God: Unlocking the Bible's Grand Narrative*, (Nottingham, IVP, 2006)
- Yates, T., *Christian Mission in the Twentieth Century*. Cambridge, CUP, 1996

CM-V751

**CHRISTIAN PRESENCE AND WITNESS AMONG
MUSLIMS**

10 or 20 ECTS Credits

(Optional Module)

Course Tutors

Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd Wesley H Brown BS, MDiv, PhD
The Revd David W Shenk BA, PhD, PhD

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part Time
<i>Methods of Assessment</i>	<p>For 10 credits: One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 20 credits: One essay of up to 5000 words and <i>Either:</i> A second essay of up to 5000 words <i>Or:</i> A research project on particular initiatives involving Christian witness to Muslims and Muslim-background believers</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of core modules
<i>Learning Outcomes</i>	<p>On successful completion of this module, if you take this module for ten credits, you should be able to:</p> <ul style="list-style-type: none"> • Show a basic grasp of the major principles of Islam • Display an understanding of the similarities and differences between Christian and Islamic faith communities in various regional contexts, • Demonstrate an awareness of how to live as individuals or as a Christian community with Muslim neighbours or in a Muslim context, being sensitive to how to give witness to Christian faith. • Show, from a study of the Qur’anic texts and the variety of its interpretations, a grasp of the roles and status of women and men in Muslim societies in comparison to differing Christian views. • Demonstrate knowledge of basic principles of relating to Muslim communities and how to choose appropriate and sensitive methods to bring a witness to Jesus and his uniqueness in different contexts and social groups. • Display a grasp of the major theological foundations in both Christian and Muslim faiths, in comparison, to facilitate dialogue between them. • Understand the relation between submission to God in Islam and Kingdom of God in Christianity

If who take this module for *twenty credits*, you will in addition be able to:

- Display a deeper understanding of Islam, especially in relation to its treatment and understanding of Jesus
- Show the ability to reflect on particular examples of Christian presence and witness to Muslims in a context they know
- Demonstrate a deeper awareness of the differences within Islam and their consequences for Christian mission
- Indicate a familiarity with the major theological questions regarding dialogue and encounter with Muslims

Content

The module will begin with an overview of Muslim faith and praxis in history and today, while at the same time looking at parallels in Christianity. It will enable an encounter with different Islamic communities today (communities in the Near East, in Central Asia and Central Europe, minorities in western Europe, folk-Islam, fundamentalism, etc.), looking at their responses to western influence and globalisation, at Christian mission, at some of the reasons for terrorism, etc. A further unit examines the role of women and men in Qur'anic and other texts and how they are interpreted in different Muslim communities, while comparing it with evangelical and western world views. The next unit will consider the theological underpinnings of the dialogue between Muslims and Christians and the practice of Christian witness in different Muslim communities (conflict resolution and the security sensitive setting of churches in Muslim contexts, forms and Christian approaches and lifestyle adaptations, persecution, contextualisation questions, etc.). The fifth unit will consider the relationship between the concept of submission (*Islam*) in Islam and the concept of the Kingdom of God in Christianity. A sixth

unit, especially for those who are taking the module for forty credits, will consider the role of the Qur'an in Islam, the place of Jesus in Islam, and their relationship to Christian understandings of the Bible and Jesus. A final unit will consider particular case studies of encounters between Christians and Muslims, depending on the interests and needs of the students.

There are, thus, seven units:

- Unit 1 An Introduction to Islam: Its History and Contemporary Practice
- Unit 2 Islamic Communities in the World Today
- Unit 3 Men and Women in Islam and Christianity
- Unit 4 Theologies and Practices of Dialogue between Christians and Muslims

- Unit 5 The Ummah and the Church: communities seeking submission to the reign of God.
- Unit 6 Jesus, the Bible and the Qur'an
- Unit 7 Case Studies of Christian Presence and Witness Among Muslims

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

Indicative Bibliography

- Abu-Nimer, Muhammed. *Nonviolence and Peace Building in Islam*, University Press of Florida, 2003
- Adeney, Miriam. *Daughters of Islam: Building Bridges with Muslim Women*. Downers Grove, IL: IVP, 2002.
- Ayoub, M., *A Muslim View of Christianity: Essays on Dialogue*, Maryknoll, Orbis, 2007
- Beaumont, M., *Christology in Dialogue with Muslims*, Carlisle, Paternoster, 2005
- Bodman, Herbert L. and Nayereh Tohidi, eds. *Women in Muslim Societies: Diversity within Unity*. Boulder, CO: Lynne Rienner Publishers, 1998.
- Braswell, George W., Jr. *Islam: Its Prophet, Peoples, Politics and Power*. Nashville, TN: Broadman and Holman, 1996.
- Caner, E.M., (ed.), *Voices behind the veil: the world of Islam through the eyes of women*, Grand Rapids, Kregel, 2003
- Cragg, Kenneth. *Jesus and the Muslim: An Exploration*. London: George Allen & Unwin, 1985.
- Denny, Frederick M., *An Introduction to Islam*, MacMillan, 1994
- Esposito, John L. *The Unholy War: Terror in the Name of Islam*. New York: Oxford University Press, 2002.
- George, Timothy. *Is the Father of Jesus the God of Muhammad?* Grand Rapids: Zondervan, 2002.
- Hixon, L., *The heart of the Qur'an: an introduction to Islamic spirituality*, Wheaton, Quest Books, 2003
- Kateregga, Badru D. and David W. Shenk. *Islam and Christianity: A Muslim and a Christian in Dialogue*. Herald Press, 1997.
- Khalidi, T. (ed.), *The Muslim Jesus: sayings and stories in Islamic literature*, Cambridge, MA, Harvard University Press, 2001
- Krabill, J., Shenk, D.W., Stutzman, L., *Anabaptists meeting Muslims: a calling for presence in the way of Christ*, Scottsdale, Herald, 2005
- Küing, Hans, *Islam: past, present, and future*, Oxford, Oneworld, 2007
- Love, Fran, and Jeleta Eckheart. *Longing to Call Them Sisters: Ministry to Muslim Women*. Pasadena, CA: William Carey Library, 2000.
- Roland Miller, *Muslims and the Gospel, Bridging the Gap*, Lutheran University Press, 2005
- Parshall, P., *Understanding Muslim teachings and traditions: a guide for Christians*, Grand Rapids, Baker, 1994
- Parshall, P., *Muslim evangelism: contemporary approaches to contextualization*, Waynesboro, Gabriel Publications, 2003 (revised edition)
- Penner, P. (ed.), *Christian presence and witness among Muslims*, Schwarzenfeld, Neufeld, 2005

- Pratt, D., *The challenge of Islam: encounters in interfaith dialogue*, Aldershot, Ashgate, 2005
Ramadan, Tariq. *Western Muslims and the Future of Islam*, OUP, 2004
Rippin, Andrew. *Muslims: Their Religious Beliefs and Practices*. 2nd edition. New York: Routledge, 2001.
Shenk, David W. *Journeys of the Muslim Nation and the Christian Church, Exploring the Mission of two Communities*, Herald Press, 2003.
Weiss, Bernard. *The Spirit of Islamic Law*, University of Georgia Press, 1998

CM-V752

CHURCHES ENCOUNTERING IN MISSION

10 or 20 ECTS Credits

(Optional Module)

Course Tutors

- Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd Darrell Richard Jackson BA (Hons), ThD
The Revd Keith G Jones BA (Theol), MA, PhD, FRHistS, FCMI
The Revd Docent Ivana Noble, CES, BD, MA, PhD
The Revd Docent Parush R. Parushev BSc, MSc, MDiv, PhD, PhD, FRASA
The Revd Ian M. Randall MA, MPhil, PhD, FRHistS

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part Time
<i>Methods of Assessment</i>	<p>For 10 credits: One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 20 credits: One essay of up to 5000 words and <i>Either:</i> A second essay of up to 5000 words <i>Or:</i> A research project on particular inter-church initiatives and / or relations in a context with which the student is familiar.</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of core modules
<i>Learning Outcomes</i>	<p>On successful completion of this module for ten credits, you should be able to:</p> <ul style="list-style-type: none"> • Demonstrate familiarity with the beliefs and practices of at least two other Christian churches (normally Orthodox and either Roman Catholic or Lutheran) • Display awareness of different ecclesiologies, both within and between Christian churches • Indicate an understanding of the notion of territoriality in Orthodoxy and the challenges it poses for mission • Show a familiarity with concepts of mission in different Christian churches • Demonstrate a grasp of the key ecumenical conversations between Baptists and other Christian churches • Display an awareness of different understandings of the relationship between church and state, both in the various churches and in different states in Europe • Show an appreciation of the possibilities for co-operation in mission between different Christian churches <p>If you take the module for twenty credits, you will further be able to:</p> <ul style="list-style-type: none"> • Demonstrate familiarity with a third Christian tradition • Show a deeper appreciation of issues involved with charges of proselytism

- Display an awareness of the challenges and possibilities of encounters with the major Christian tradition of their own context
- Indicate a more nuanced understanding of the range of opinions within at least one other Christian tradition on questions such as ecclesiology and church life and practice

Content

This module is divided into eleven units, although not all will be necessarily covered, even when the module is taken for 40 credits. The precise choice of themes will depend on the needs and interests of the students. However, in normal circumstances it will begin with a consideration of Orthodoxy, its history, ecclesiological self-understanding and concept of mission, and dialogues between Orthodox and Baptists and evangelical Christians. These units will also consider the charge of proselytism, what it means and why it is made. A similar encounter will then take place with another major Christian tradition, Roman Catholic or Lutheran, in which the same issues will be discussed. In general, for forty credits, the student will be expected to cover both these traditions, although, if appropriate, units are also available on relations between Baptists and Anglicans and Baptists and the Reformed tradition.

The eleven units are as follows:

- Unit 1 A History of the Orthodox Churches
- Unit 2 The Orthodox Understanding of Church
- Unit 3 Orthodox Understanding of Mission
- Unit 4 Orthodox and Baptists / Evangelicals in Dialogue
- Unit 5 Roman Catholicism: Recent History and Ecclesiology
- Unit 6 Roman Catholic Understanding of Mission
- Unit 7 Roman Catholics and Baptists in Conversation
- Unit 8 Lutheran Understanding of Church and Mission
- Unit 9 Lutherans and Baptists in Dialogue
- Unit 10 Baptists and Anglicans
- Unit 11 Baptists and the Reformed Tradition

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form

- Understanding and critical analysis of a variety of texts, especially reports of dialogues and other important policy documents
- Research Capabilities and Use of Databases

Indicative Bibliography

- Afonso, G., *Christ and the church in Orthodox teaching and tradition* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 2001)
- Avis, P., *Anglicanism and the Christian church: theological resources in historical perspective*, London, T & T Clark, 2002 (2nd ed., rev. and expanded)
- Baptists and Lutherans in conversation: a message to our churches: report of the Joint Commission of the Baptist World Alliance and the Lutheran World Federation*, Genf, Baptist World Alliance & Lutheran World Federation, 1990
- Beasley-Murray, P., *Proclaiming Christ Crucified and risen: the common mission of Baptists and Roman Catholics in England.*, EBF Home Mission & Evangelism Conference, Spain, 1992
- Binns, J., *An Introduction to the Christian Orthodox Churches*, Cambridge, CUP, 2002
- Bliese, R.H., van Gelder, C., (eds), *The evangelizing church: a Lutheran contribution*, Minneapolis, Augsburg Fortress, 2005
- Bria, I. *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective*, WCC, Geneva, 1996
- Clapsis, E., *Orthodoxy in Conversation*, Geneva, WCC, 2000
- Clapsis, E., (ed), *The Orthodox Churches in a Pluralist World: An Ecumenical Conversation*, Geneva, WCC, 2004
- Clendenin, D., *Eastern Orthodox Christianity*, Grand Rapids, Baker Academic, 2003 (2nd edition)
- Colson, C., Neuhaus, R.J., (eds.), *Evangelicals and Catholics Together: Towards a Common Mission*, Dallas / London, Word Publishing, 1995
- Conversations around the world 2000-2005: the report of the international conversations between the Anglican Communion and the Baptist World Alliance*, London, Anglican Communion Office, 2005
- Eidberg, P.A., & Osberg, S., *One Lord – One Faith – One Church: A Longing for One Baptism: The report from the bilateral conversations between The Church of Norway and The Baptist Union of Norway 1984-1989*, Oslo, 1989
- Evangelicalism and the Orthodox Churches*, Carlisle, ACUTE, 2001
- Gritsch, E.W., *A History of Lutheranism*, Minneapolis: Augsburg Fortress Press, 2002
- Kaerkkäinen, V-M., *An introduction to ecclesiology: ecumenical, historical & global perspectives* (Downers Grove, IL: InterVarsity Press, 2002)
- Knox, Z., *Russian society and the Orthodox Church: religion in Russia after communism* (London: RoutledgeCurzon, 2005)
- Manley, K., *A Survey of Baptist World Alliance Conversations with other Churches and some implications for Baptist Identity*, Joint meeting of Baptist Heritage and Identity Commission and the Doctrine and Interchurch Cooperation Commission, Seville, 11 July, 2002., Washington, BWA, 2002
- Noll, M., Nystrom, C., *Is the Reformation over? An evangelical assessment of contemporary Roman Catholicism*, Grand Rapids, MI, Baker Academic, 2005.
- Pushing at the Boundaries of Unity: Anglicans and Baptists in Conversation*, London, Church House Publishing, 2005

- Randall, I. M., (ed.), *Baptists and the Orthodox church: on the way to understanding* (Prague: IBTS, 2003)
- Southern Baptist - Roman Catholic Conversation: Report on Sacred Scripture*, US Conference of Catholic Bishops, Washington, September 10, 1999
- Stamoolis, J.J., *Eastern Orthodox Mission Theology Today* .(Maryknoll, Orbis, 1986)
- Stamoolis, J.J. (ed.), *Three views on Eastern Orthodoxy and evangelicalism*, (Grand Rapids: Zondervan, 2004)
- Witte, J., Jr., Bourdeaux, M., (eds.), *Proselytism and orthodoxy in Russia: the new war for souls*, Maryknoll, N.Y.: Orbis Books, 1999

CM-V753

PRACTICE OF MISSION AND EVANGELISM
10 or 20 ECTS Credits
(Optional Module)

Course Tutors

The Revd Darrell Richard Jackson BA (Hons), ThD
 The Revd Wesley H Brown BS, MDiv, PhD
 Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD

Mode and Place of Delivery Mixed (Intensive Teaching and Distance Learning) Full or Part Time

<i>Methods of Assessment</i>	<p>For 10 credits: One essay of up to 5000 words (In exceptional cases, you may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 20 credits: One essay of up to 5000 words and A reflection and analysis of a mission or evangelism project</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of core modules
<i>Contact Hours</i>	N/A
<i>Learning Outcomes</i>	<p>On successful completion of this module, taking this module for 10 credits, you should be able to:</p> <ul style="list-style-type: none"> • Demonstrate an awareness of changes in culture and their implications for Christian mission • Show a critical grasp of methods of evangelism and their relevance to different cultural settings • Display a good acquaintance with practical research methodologies for the study and practice of rural and urban mission • Show an awareness of how minority groups have sought to give evangelical witness in the context of historical churches • Demonstrate an awareness of the study of people groups, their religions and the opportunities present for Christian engagement • Show a sound grasp of resources for authentic and faithful witness in pluralist societies. • Display an understanding of the notion of holistic mission <p>If you take the module for twenty credits, you will, in addition, be able to:</p> <ul style="list-style-type: none"> • Give evidence of an in-depth knowledge of at least one method of process evangelism • Display an awareness of different elements in the theology of religions and their relevance for Christian mission and evangelism • Demonstrate their capacity to do critical research into particular projects of mission and evangelism

Content

This module contains **6 units**. For students taking the **module for 20 credits some of these will entail more in-depth study**. The needs and interests of the student will be taken into account when determining which areas to give more attention to. The course begins with the location of the church within its various cultural settings, and the changes in culture and worldview which continue to affect Christian life and mission. The second unit considers methods of evangelism (Alpha, Emmaus, MasterLife, and others) and offers students ways in which to assess these methodologies critically. The next unit will consider different practical research methodologies for reflecting and analysing rural and urban mission projects, including areas such as multi-ethnicity, urban mission, community mapping, and others. Following this, a further unit considers how a minority group can give evangelical witness in the context of a much larger historical Christian church. A fifth unit looks at questions of different people groups, and ways of engaging with them. The final unit examines the nature of holistic mission and its practical consequences.

There are, thus, the following units:

- Unit 1 Church in culture
- Unit 2 Evangelism: Its Methods and their Cultural Suitability
- Unit 3 Practical Research in Urban and Rural Mission Projects
- Unit 4 Minority Groups and their Evangelising Potential
- Unit 5 Other Peoples, Other Faiths and Christian Engagement
- Unit 6 Holistic Mission – what is it and what does it do?

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

Indicative Bibliography

Bakke, R., *A Theology As Big As the City*. (Leicester: IVP, 1997).

Barrs, J., *The Heart of Evangelism*, Leicester, IVP, 2001

Booker, Mike, Ireland, Mark, *Evangelism – Which Way Now? An Evaluation of Alpha, Emmaus, Cell Church and other contemporary strategies for evangelism*, London, Church House Publishing, 2005 (2nd ed.)

Brueggemann, W., *Biblical Perspectives on Evangelism: Living in a Three-Storeyed Universe* (Nashville: Abingdon, 1993).

- Costas, O., *Liberating news: a theology of contextual evangelization*, Grand Rapids, Eerdmans, 1989
- Croft, S., et al., *Evangelism in a spiritual age: communicating faith in a changing culture*, London, Church House, 2005
- Escobar, S., *A Time for Mission: The Challenge for Global Christianity*, Leicester, IVP, 2003
- Hilborne, D., Bird, M., (eds.), *God and the Generations: youth, age and the church today : a report by the Evangelical alliance (UK) Commission on Unity and Truth among Evangelicals*, Carlisle, Paternoster, 2002
- Kallenberg, B., *Live to tell: evangelism in a postmodern world*, Grand Rapids, Brazos, 2002
- Lee, B., Cowans, M., *Gathered and sent: the mission of small church communities today*, Mahwah, Paulist, 2003
- Linthicum, R.C., *Transforming power: biblical strategies for making a difference in your community*, Downers Grove, IVP, 2003
- McGavran, D., *Understanding Church Growth*, (3rd ed.), Grand Rapids, Eerdmans, 1990
- Penner, P. (ed.), *Ethnic Churches in Europe: A Baptist Response*, Prague, IBTS, 2006
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, (Grand Rapids, Brazos Press, 2007)
- Sweet, L. (ed.), *The Church in Emerging Culture*, Grand Rapids, Zondervan, 2005
- Terry, J.M., *Evangelism: A Concise History*. (Nashville, Broadman, 1999).
- VV.AA., *The Mission of an Evangelist*: Amsterdam 2000, World Wide Publications, Minneapolis, 2001

CM-V754

THEOLOGY OF MISSION

10 or 20 ECTS Credits

(Optional Module)

Course Tutors

Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD

The Revd J Andrew Kirk BD, AKC, BA, MPhil

The Revd Wesley H Brown BS, MDiv, PhD

The Revd Keith G Jones BA, MA, PhD, FRHistS, FCMI

Mode and Place

Mixed (Intensive Teaching and Distance Learning) Full or Part

<i>of Delivery</i>	Time
<i>Methods of Assessment</i>	<p>For 10 credits: One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 20 credits: One essay of up to 5000 words and <i>Either:</i> A second essay of up to 5000 words <i>Or:</i> An extended literature review of a particular area of Research or a chosen author</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of Core Modules
<i>Learning Outcomes</i>	<p>On successful completion of this module, you should be able to:</p> <ul style="list-style-type: none"> • Demonstrate a sound grasp of the key theological issues in contemporary mission • Show an awareness of the ways in which the concept of <i>missio Dei</i> is used in mission theology • Display an understanding of the ecclesiological presuppositions of theologies of mission • Show an appreciation of the place of the Kingdom of God in theologies of mission • Appreciate different ways of theological engagement with culture • Demonstrate an understanding of the theological issues involved in the encounter with people of other faiths • Give evidence of a clear understanding of baptistic and evangelical approaches to the theology of mission <p>If you take the module for 20 credits, you will further be able to:</p> <ul style="list-style-type: none"> • Display a detailed knowledge of one major theologian of mission • Show a good understanding of theologies of mission in other major Christian traditions • Demonstrate a sound acquaintance with the changes in mission theology over the past century
<i>Content</i>	In this module students will be confronted with major themes in the theology of mission. For students taking this module for ten credits , there will be four major units of study. The module begins with some fundamental theological questions, concerning the Trinitarian mission

of God, the role and place of the church in mission and the relationship between mission (in its various dimensions) and the Kingdom of God. Various approaches to the encounter between theology and culture will then be considered. Thirdly, students will study theological attempts to understand the encounters with and role of other faiths. Finally, students will consider some baptistic and evangelical approaches to the theology of mission.

For those students who take the module for **twenty credits**, there will be three **additional** areas of study. First, a chosen theologian of mission will be studied in depth. Secondly, theologies of mission from other Christian traditions will be considered more closely and lastly, the history and development of the theology of mission will be examined.

This module consists of **seven** units. **Units 1-4** are for **all** students, **units 5-7** only for those students who take the module for twenty credits.

1. The fundamental theological aspects of mission
2. Theologising Cultures
3. Theologies of Dialogue and Encounter with other faiths
4. Baptistic and evangelical theologies of mission

5. In-depth study of chosen theologian (in discussion with students)
6. Theologies of mission in different Christian traditions
7. History and Development of the theology of mission

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts
- Research Capabilities and Use of Databases

Indicative Bibliography

- Barnes, M., *Theology and the Dialogue of Religions*, Cambridge, CUP, 2002
- Bevans, S.B., Schroeder, R. P., *Constants in context: a theology of mission for today*, Maryknoll, NY, Orbis Books, 2004
- Bosch, D., *Transforming Mission. Paradigm Shifts in Theology of Mission*. (New York:Orbis, 12th printing 1997).
- Brown, Delwin., Greeve Devaney, S., Tanner, K. (eds), *Converging on Culture*, (Oxford / New York, 2001)
- Carter, C., *Rethinking Christ and Culture*, Grand Rapids, Brazos, 2006
- Fiddes, P., (ed.), *Faith in the Centre: Christianity and Culture*, Oxford, Regents Park, 2001
- Heim, S.M., *The Depth of the Riches: A Trinitarian Theology of Religious Ends*, Grand Rapids, Eerdmans, 2001

- Kaerkkainen, V-M., *An Introduction to the Theology of Religions*, Downers Grove, IVP, 2003
- Karotemprel, S., *Following Christ in mission: a foundational course in missiology*, Boston, MA, Pauline Books & Media, 1996
- Kirk, J.A., *What is Mission: Theological Explorations*. (Augsburg Fortress Press, 2000).
- McDermott, G., *Can Evangelicals Learn from World Religions? Jesus, Revelation & religious traditions*, Downers Grove, IVP, 2000
- Newbigin, L., *The Open Secret: An Introduction to the Theology of Mission*. (Grand Rapids: Eerdmans, 1995).
- Shenk, W.R.,(ed.) *The Transfiguration of Mission. Biblical Theological & Historical Foundations*. (Scottsdale: Herald Press, 1993).
- Stackhouse, J., *No other Gods before me? Evangelicals and the challenge of world religions*, Grand Rapids, Baker, 2001
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, (Grand Rapids, Brazos Press, 2007)
- Thiessen, T. *Who Can Be Saved? Reassessing Salvation in Christianity and World Religions*, Downers Grove, IVP, 2004
- Van Engen, C.E., *Mission on the Way: Issues in Mission Theology*. (Grand Rapids: Baker, 1997).
- Vanhoozer, K., Anderson, C., Sleasman, M., *Everyday theology: how to read cultural texts and interpret trends*, Grand Rapids, BakerAcademic, 2007
- Verster, Pieter, *A Theology of Mission: What Should the Church Seek to Accomplish*, Lampeter, Wales, The Edwin Mellen Press, 2008
- Wijzen, F., Nissen, P. (eds.), *'Mission is a must': intercultural theology and the mission of the church*, Amsterdam, Rodopi, 2002
- Wright, C.J.H., *The Mission of God: Unlocking the Bible's Grand Narrative*, (Nottingham, IVP, 2006)

ESSAY THEMES AND QUESTIONS

INTERPRETATIONS: BIBLE, THEOLOGY AND SOCIETY ASSESSMENT QUESTIONS

You should choose **one** topic and write an essay of between 4,000 and 5,000 words.

1. Outline one particular approach to hermeneutics (e.g., Gadamer, Ricoeur or other) and show how it has been used in one area of theology.

2. Choose a significant passage from the Bible and look at the different ways it has been interpreted, showing how the particular hermeneutic employed leads to the different conclusions.
3. To what extent is it possible to present history “as it actually was”, and what are the implications of your answer for biblical studies and theology?
4. Choose an episode from the history of the church and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
5. Choose an episode from the history of mission or a contemporary missionary situation and show different ways in which this episode could be understood. Which of these methods in your view is the most appropriate and why?
6. Through an engagement with, e.g., Richard Bauckham’s book *Bible and Mission: Christian Witness in a Postmodern World*, (or another agreed text), discuss the appropriateness of a missional hermeneutic of the Bible.
7. Give a description of an ethical issue or a ministry of outreach and/or social engagement you are familiar with, and outline possible biblical/theological interpretive approaches to it.
8. What are the advantages and disadvantages of the current turn to hermeneutics in theology?
9. Is there a way of interpreting the Scriptures and doing theology that can be termed ‘baptistic’? Discuss, with reference to your own church or a community well known to you.
10. In the light of a cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

TYPES OF SYSTEMATIC THEOLOGIES – ASSESSMENT QUESTIONS

Single Module

Write an essay of 4,000-5,000 words on one of the following topics:

1. Focussing on one New Testament author, show what the particular theological emphases of the work(s) in question are, and suggest reasons for them.
2. Choose one area of Christian theology (e.g., Christology, Trinity, Salvation) and show how selected Church Fathers approached this question and suggest reasons why.

3. Outline the theological method of St. Thomas Aquinas and show it is applied in a chosen example.
4. In what way do the Reformation theologians display continuity with what had gone before, and in what way do they differ?
5. Choose a theologian from the Radical Reformation tradition and show how he/she approaches the task of doing theology.
6. Comment on the main features of a chosen twentieth-century Protestant theologian and assess his/her importance.
7. Comment on the main features of a chosen twentieth-century Roman Catholic theologian and assess his/her importance.
8. Evaluate the strengths and weaknesses of at least two contemporary theological movements.
9. What do you understand to be the main themes of Orthodox theology?
10. Choose a pastoral situation with which you are familiar and discuss what type(s) of theology would be most appropriate for it.

Double Module

Write two essays of 4,000-5,000 words each on two of the following topics:

1. With the use of some examples, outline what you consider to be the main elements of a theological method.
2. "Systematic theologies are doomed attempts to bring order to that which cannot be ordered". Discuss
3. Compare and contrast two theologians of different traditions from the Middle Ages / Reformation period.
4. In which areas of Orthodox theology, if any, do you find points of contact with the Baptist theological tradition?
5. Assess the importance of one Protestant and one Roman Catholic theologian of the twentieth-century.
6. Choose a pastoral situation you are familiar with and discuss what theological approach it calls for and how it might influence that approach.

CRITICAL THINKING, ACADEMIC RESEARCH AND WRITING - ASSESSMENT

***Assessed Work:** For a single module, you are required to produce two critically argued and publicly presented outlines of your essays in progress, providing insights into the logical and convictional structure of the arguments of the authors considered and a research tool for collecting and processing data relevant to your field of research. For a double module, you are required additionally to write one essay of 4,000-5,000 words, evaluating critical thinking strategies, or different research methodologies, or qualitative and quantitative research techniques relevant to your current research.*

BAPTISTIC THEOLOGICAL PERSPECTIVES – ASSESSMENT QUESTIONS

***Assessed Work:** For a single module, you are required to write an essay or a project of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:*

Section One

1. Explore critically the theological issues raised by the ministry of a faith community within contemporary European societies.
2. How far, if at all, does post-foundationalism affect our understanding of the relationship between the faith community, the world and the Kingdom of God?
3. Using James McClendon's 'biography as theology' approach, analyse the concept of 'doing theology,' and relate this to your own community of reference. Emphasise the theological significance of formative convictions revealed in a person's biography.

4. Compare, contrast and evaluate the styles of theological reflection emerging from a principalist approach to theology (as exemplified by ONE of Reinhold Niebuhr, H. Richard Niebuhr, Paul Tillich or others) and a contextualist approach to theology.
5. Discuss the role of faith communities or churches in the society in which you are living, with special reference to the work of Stanley Hauerwas and his critics.
6. 'Theology is struggle' (James McClendon). Evaluate this statement, with reference to the theological struggles (or lack of them) in EITHER your own faith community OR the wider church in Europe.

Section Two

Case study:

Describe a community or social project run by a church or a church-related agency.

Explain the theological and social reasons which have led the church or organisation to embark on this project.

Provide a thorough evaluation of the project, assessing to what extent the aims for the project are being fulfilled. *(This evaluation should take into account both the views of those helped by the project and those of the people working in it.)*

In the light of this process, present your ideas as to the ways in which this project might develop during the next 3 years.

Theological Reflection:

Select a significant experience from your ministry - in the church or in society more widely - which raises questions about the role of the church in the contemporary world, and apply a theological reflection model to that experience. Describe how this reflection opens up new possibilities for action in the future.

CHRISTIAN LEARNING AND LEADERSHIP - ASSESSMENT QUESTIONS

Assessed Work: For a single module, you are required to write an essay, a case study, or a project of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:

Section One

Essays in Learning:

1. Describe the teaching methods of Jesus and Paul as indicated in the New Testament writings and explore the relevance of your findings for an account of successful Christian teaching today.
2. Describe the Montessori method and the ways in which it can be used in primary education. Using Jerome Berryman's works, evaluate its suitability for religious learning in other contexts, such as Sunday school or religious education classes at secondary level in a secular school.

3. Discuss the similarities and differences of faith development theories described by James Fowler and John Westerhoff.
4. Compare Knowles' approach of *andragogy* to your church community's practice of teaching adults both in historic perspective and at present. Evaluate the relevance of this approach to contemporary adult education in church.
5. Compare and contrast different pedagogical approaches to religious education discussed by Grimmitt. Reflect on how theology has influenced understanding of teaching aims and how it is expressed in teaching methodology.
6. Discuss the concept of "Learning Organisation" (Senge) and relate it to the dynamics of life in the church community or denomination you are a part of.

Essays in Leadership:

1. The current field of leadership studies offers a wide range of leadership models for use and study. Some of these models have been suggested for the appropriation in the studies of leadership in the church. Many churches throughout the world are attempting to resolve their leadership problems and are looking for the best leadership models, majority of them coming from North America. Reflect theologically on such universal use of leadership models. What are the benefits and the pitfalls? Are they transferable? What of the leadership studies can be useful for the church leadership? You may use any particular model(s) of leadership for critical evaluation in your paper.
2. Nancy Murphy notes that through the Middle Ages and the Enlightenment the idea of power and authority in human societies was shaped by the rule of a king who was in the center of power, suggesting that leadership concepts are historically conditioned, reflecting the era and the context they were born in. Today, in spite of the appearance of many other forms of structured human life and a growing realization that one-person centered forms of leadership may not be most functional, most churches still hold onto the figure of a single pastor-leader. Are there theological grounds for a different order for the churches to operate in or are there not?
3. Explain and critique Adair's Functional Leadership theory and show how it may be of value to leadership team in the church.
4. Compare, contrast and evaluate your understanding of Christian leadership with leadership from another domain with which you are familiar. Is the Christian minister a leader or pastor?
5. Discuss Servant Leadership as the most appropriate form of Christian leadership, with special reference to the works of Robert Greenleaf and Larry Spears.
6. 'Leadership is a gift from God. A person cannot be trained to become a leader.' Critically evaluate the arguments that can be raised for and against this statement.

7. Compare, contrast and evaluate Covey's *Seven Habits of Highly Effective People* with the words of Jesus, 'Seek first His Kingdom.'
8. What elements of leadership are contained within the 'I have a Dream' speech of Martin Luther King, Jr. (Washington 1963) and how do you account for its lasting impact?

Section Two

EITHER A CASE STUDY:

Case study in Learning:

Evaluate an undergraduate curriculum (Diploma or Bachelor's level) of a theological institution you are (or have been) a part of or analyse a series of Christian education lessons for different age-groups in your faith community. Reflect on the embedded theology of education and the need for improvement from your critical theological perspective.

Case study in Leadership:

1. Describe in a paragraph a situation where you personally experienced good leadership sustained over some time (i.e. not just in an emergency or crisis). This may or may not be at your work on your ministry, and the leader may or may not have been on a position of authority.
2. Compile a list of qualities and skills which the leader demonstrated.
3. From the list, select the three or four most important attributes and explain the reasons for your choice.
4. From this work, prepare a case for 'essence of leadership.'

OR A PROJECT:

Project on a Learning Exercise:

Prepare a 40 – minute lecture for Christian youth leaders (with visual aids) about a successful learning exercise for the youth in your faith community. Consider the effect of secularisation, youth developmental issues, with a particular emphasis on peer relationship, influence of information and communication technology in learning, globalisation and other factors relevant to your community's context.

Project on Value Exercise in Leadership (adopted from Kouzes & Posner, *Credibility*, 1993)

Background

Imagine that you are about to take a six month sabbatical from your church ministry or organisation. Your expense will be paid in full. Your domestic arrangements are taken care of and you are ready to leave for that well deserved break.

Unfortunately there are some conditions to this break. You will not be allowed to communicate with anyone at the church or organisation. No letters, phone, fax or email. There will be just you, some books to read, some music, your family or a friend.

Before your leave the people that you work with need to know what should guide their actions whilst you are absent. They need to know the values and beliefs that, you think, should steer them in their actions and their decision-making. You cannot leave a lengthy report, only an A4 memo (one side).

Task

- Produce a one-side A4 memo;
- Identify adjust the key values from it;
- Explain why these values are important to you in your leadership;
- Discuss where they come from;
- Describe how they have influenced your leadership in the church or organisation you work with.

CHURCH AND THE ENVIRONMENT – ASSESSMENT QUESTIONS

***Assessed Work:** For a single module, you are required to write an essay or a project of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:*

Section One

1. Moltmann described the activity of human beings upon the environment in the following way: "for the victim nature, scientific and technological civilisation is undoubtedly the most terrible monster ever to appear on earth." Explore a theological response to this statement.
2. If developing nations need to exploit the environment to survive, let alone develop, how should responsible and just global environmental policies be constructed?
3. Formulate a global environmental policy in the light of theological discussions around the concepts of "covenant", "justice" and "redemption."

4. Explore the ways in which a variety of theological positions and biblical interpretations determines the ways in which the church approaches environmental and trade justice issues.
5. What can the Church learn from the mistakes and achievements of "Greenpeace" that would strengthen its practical approach to global environmental issues?
6. Examine from a theological perspective the available sources of non-renewable and renewable energy and discuss the merits and demerits of the use of the various resources or consider the pros and cons of nuclear power, wind turbines, hydro power and biomass as "clean" sources of energy from a theological viewpoint.
7. Evaluate and reflect theologically the work of either the United Nations or the European Union or WCC and the Evangelical Environmental Network or a major NGO in sustainable development (choose one).
8. Reflect on the place of environmental issues in the worship and spiritual life of the church community to which you belong. How far is the agenda of sustainable development addressed in this life and with what results?

Section Two

Case study:

1. Describe an environmental project run by a church or a church-related agency.
2. Explain the theological and social reasons which have led the church or organisation to embark on this project.
3. Provide a thorough evaluation of the project, assessing to what extent the aims for the project are being fulfilled. *(This evaluation should take into account both the views of those helped by the project and those of the people working in it.)*
4. In the light of this process, present your ideas as to the ways in which this project might develop during the next 3 years.

Theological Reflection:

Select a significant positive or negative experience related to the environment - in the church or in society more widely - which raises questions about the role of the church in the sustainable development of the contemporary world, and apply a theological reflection model to that experience. Consider your explorations in practical developments in sustainable development at Orthodox Christian Academy in Vilémov, Czech Republic or at your field research project. Describe how this reflection opens up new possibilities for environmentally friendly actions in the future.

CHURCH AND SOCIAL ETHICS – Assessment Questions

***Assessed Work:** For a single module, you are required to write an essay of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:*

Section One

1. Discuss the contribution that the Christian community might make towards resolving ONE or TWO problems in contemporary Europe. (Note: Examples might be racism, economic injustice, unemployment, immigration, asylum seeking, violence, genocide, ethnic conflict or the future of work).
2. In what ways has the pastoral task of the church in enhancing human dignity and social justice been changed by shifts in contemporary culture?
3. Discuss theologically the relationship between Church and State, with special reference to ONE or TWO particular situations of conflict.
4. Discuss biblical and social ethical grounds for a theology of peacemaking in resolving violent conflicts.

5. Analyse the ethical life of any ONE church community in Europe, with special reference to such concepts as 'virtue', 'practice', 'character' and 'tradition'. What are the practical expressions of the community's life?
6. Analyse influential contemporary approaches to environmental issues in the light of a theology of creation.

Section Two

Case study:

1. Describe one or more contemporary ethical issues with which you have been engaged in your church community.
2. Explain the theological and social reasons that have led the church or church-related group in its ethical thinking.
3. Provide a through evaluation of the ethical stance taken.

In the light of this process of reflection, present your ideas as to the ways in which such ethical challenges might be handled in the future. What are the implications of your reflection for how ethical actions may be taken.

HOMILETICS AND COMMUNICATION – ASSESSMENT QUESTIONS

Assessed Work: *For a single module, you are required to write an essay of 3,000 words. For a double module, you are required to write two pieces of work, 3,000 words each, one of which must be from Section One. Select from the topics below. In addition you are required to prepare and present a sermon which is worth 20% of the total marks for this module and is graded with Pass/Fail grade.*

Section One:

1. What scriptural and theological resources can best equip Christian preacher and/or other communicators to understand the postmodern cultural climate, and speak effectively within it? Give reasons for your answer.
2. Write an evaluation which reflects on the significance of narrative theology for the preacher.
3. Compare the homiletic theories of Buttrick and Lowry with special reference to sermon preparation.

4. What might recent writing on communication theory contribute to an understanding of contemporary preaching?
5. Describe your own spiritual journey, and reflect theologically on how it has influenced the content and style of your preaching.
6. Review and assess the main points of view in recent literature on homiletics regarding the position of the sermon in community worship.
7. Evaluate the main hermeneutical principles underlying Craddock's approach to preaching.
8. How is the 'dominance of the oral and visual' in the current culture perceived in recent homiletical literature related to preaching?

Section Two

1. Analyse one of your recent sermons (typed out from a tape), and write a critical evaluation on the basis of the following questions:
 - what are the personal factors which have gone into the shaping of the sermon?
 - how has the relationship with the hearers influenced the preparation?
 - how have you made the transition from understanding the text to conveying the message in detail?
2. Draw up a guide on preaching the parables of Jesus for those beginning a preaching ministry. Chose one of the following options:
 - either emphasise the teaching preaching using parables as an example of a biblical text (consider broader overview of what preaching is, a specific syllabus or curriculum detailing overall structure and topics of a homiletic course, and/or discuss different pedagogical methodologies for homiletics, etc.) ;
 - or emphasise specific ways of preaching parables in the context of worship as event (highlight possible hermeneutic approaches and applications in dramatic preaching, transformational preaching, etc.)
3. List the texts you have used, and the contemporary issues you have addressed, in your own preaching or other public communication event over the last year. Analyse the patterns which emerge and offer some critical theological reflection.
4. Present a theological reflection on the basis of a short survey of the role and function of preaching or public communication in two local faith communities.
5. Gather some expressions of contemporary culture – drawn from such areas as advertising, TV, film, music, art, architecture or literature - which seem to you to be good examples of the post-modern spirit. Justify your choice and discuss how you might incorporate one or more of them in preaching or communication on a specific occasion.

PRACTICAL MINISTRY IN THE CHURCH TODAY (MINISTERIAL FORMATION) – ASSESSMENT QUESTIONS

***Assessed Work:** For a single module, you are required EITHER to prepare a journal reflecting on one of the main seminar topics and in the light of that reflection construct a liturgy based on your theological understanding of the topic with explanatory commentary, OR write one essay from the following list. For a double module, you are required EITHER to write two pieces of work, 4,000-5,000 words each, selected from the topics below, OR alternatively write one essay of 4,000-5,000 words and prepare a journal (see above).*

1. Compare, contrast and evaluate the different understanding of ordination in the Catholic, Orthodox, Reformed and Radical Reformation traditions commenting on the ecclesiological implications of the contrasting theologies.
2. Donald Messer says “A need exists for rethinking the image of ministry in our time, reappropriating the central biblical and theological understandings in contemporary metaphors appropriate to the age.” What might some of these metaphors be? What images from your own context (country) are now inappropriate? Does Messer himself provide any useful new metaphors? Discuss with particular relationship to the country in which you intend to minister.
3. Christopher J Ellis summarises worship as “a gathering of the Church in the name of Jesus Christ and in the power of the Holy Spirit in order to meet God through Scripture, prayer, Proclamation and sacraments and to seek his Kingdom”.

Comment critically and reflectively and in comparison with other styles of Christian worship to your own on this statement with regard to the worship of your home church. How is this achieved what theological convictions are expressed and does it satisfy the spiritual needs of the people?

4. “While the possibility that infant baptism was also practised in the apostolic age cannot be excluded, baptism upon personal profession of faith is the most clearly attested pattern in the New Testament” (BEM IV. A. 11). Compare and contrast the Baptist understanding and practice of baptism as enunciated by such scholars as George Beasley-Murray, with the views of the Community of Protestant Churches in Europe (CPCE) as expressed in their dialogue with the European Baptist Federation (Leuenberger Text 9).
5. What kind of theology of leadership needs to be developed by European church leaders in order for pastors and ministers of the church to have an adequate grounding to engage with society?
6. “In the mystery of his person and work, Jesus Christ unites divinity and humanity, eternity and history” (William H Lazereth). How can a “eucharistic lifestyle” of dying and rising with Christ advocated by Lazereth be understood and developed in the life of a local Christian community so that the worship of the Sunday is expressed authentically Monday – Saturday? What place does the pastor have in such a development? Discuss with reference to the course materials and your own experience.
7. Compare and contrast the models of ministry expounded by Richard Baxter in his classic book “The Reformed Pastor” (1656) with the ideas of Derek J Tidball in “Builders and Fools” (1999). What features of each model might you make use of in your own ministry and why?
8. “Effective leadership is concerned about outcomes, but it also keeps returning to all of the other features.” (Robin Gill and Derek Burke). What would you regard as effective outcomes in local church ministry and why?
9. “Children come with a spiritual health- warning. They are dangerous for us because they embody the values of the Kingdom of God. Yet we do not see children and what they represent.” (Anne Dunkley, Whitley Lecture, 1999). Other Christians accuse Baptists of having no adequate theology of the child, particularly because of our practice of the baptism of believers. Reflect on the place of children in the church, especially in the light of current debate on the catechumenate and the relationship of children to worship and the Eucharist. What approach should the church take to the nurture of children in Christian believing and why?

SPIRITUAL FORMATION – ASSESSMENT QUESTIONS

Assessed Work: For a single module, you are required to write an essay or a project of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:

Section One

Essays:

1. Choose ONE representatives from each of TWO different spiritual traditions within the Christian Church, and compare and critically evaluate their work and contribution.
2. ‘Spirituality, then, is about preparing a person to wait on God in stillness’ (Andrew Louth). Evaluate the place of stillness and silence in the life of your church community and the role it might have in your church's development.
3. *ANALYZE THE SIGNIFICANCE OF CIRCUMSTANCES IN THE FORMATION OF SPIRITUALITY. ILLUSTRATE YOUR CASE BY EXAMINING ONE SCHOOL OF SPIRITUALITY OR ONE INDIVIDUAL.*
If you so wish, feel free to concentrate on a selected form of ‘circumstance’. For example, you could examine the historical circumstances surrounding a spiritual tradition, or the influence of personality or personal circumstances in shaping spirituality, or you could examining the influence of a number of circumstances. You may wish to include looking at the context in your own country.
4. *PRAYER IS THE FRUIT OF THE HOLY SPIRIT ACTING IN FREEDOM’. DISCUSS, WITH SPECIAL REFERENCE TO ONE OR MORE CHARISMATIC MOVEMENTS IN THE HISTORY OF CHRISTIANITY*

Note: This question encourages an examination of one or more movements in the history of the church that have emphasised the role of the Holy Spirit – Celtic

Christianity, Anabaptism and Pentecostalism are examples – and an evaluation of the theological and historical issues raised.

5. *EVALUATE ONE OR MORE EXAMPLES OF THE MINISTRY OF SPIRITUAL DIRECTION AS PRACTISED IN THE LIFE OF THE CHURCH TODAY.*
6. You may want to discuss the role in the light of the emphases and current needs of your own tradition. The question, however, could also be answered through a general discussion of Spiritual Direction, evaluating its worth from the historical and contemporary viewpoints.
7. *ASSESS THE VIEW THAT THE SERMON ON THE MOUNT IS TOO UNREALISTIC TO SERVE AS RESOURCE FOR DISCIPLESHIP AND HEALTHY SPIRITUAL FORMATION.*
The answer to this question should include some comment on the traditions for which the Sermon on the Mount has been important and should also engage in comments on the biblical material.

Section Two

Projects:

REFLECT THEOLOGICALLY ON A TWO-MONTH EXTRACT FROM YOUR OWN SPIRITUAL JOURNEY OR FROM A PUBLISHED TEXT OF SPIRITUAL AUTOBIOGRAPHY.

If you do this using your own spiritual journal or prayer diary the written project to be assessed is not the journal itself. The assessed work is to engage in a theological reflection on the journal, to compare what you have written with the tradition of spiritual autobiography, and to consider pointers for future directions in your own vocation.

PREPARE A WEEKEND RETREAT FOR THE PEOPLE IN YOUR CHRISTIAN SETTING OR CHURCH.

The key part of this project will be a commentary on the plans for the retreat, showing evidence of your thinking about the tradition of retreats. For example, describe the participants you have in mind, and their likely previous experiences of retreats and quiet days. How do you see their likely personality needs, and how will these be taken into account in your plans? State your objectives. Justify the form and content of your retreat in terms of the needs of your people and the objectives you have set yourself. If there are to be any talks include an outline, explaining why they are as they are. If you conduct the retreat yourself, you can reflect on the experience.

REFLECT THEOLOGICALLY AND EXPERIENTIALLY ON EXPERIENCES OF WORSHIP IN THREE DIFFERENT CHRISTIAN TRADITIONS, AND SUGGEST WHAT CAN BE LEARNED FOR WORSHIP IN YOUR CONTEXT.

YOUTH LEADERSHIP AND FAITH DEVELOPMENT – ASSESSMENT QUESTIONS

Assessed Work: For a single module, you are required to write an essay of 4,000-5,000 words. For a double module, you are required to write two pieces of work, 4,000-5,000 words each, one of which must be from Section One. Select from the following topics:

Section One:

There are significant differences in the way that various age groups acquire faith. Compare and contrast particularities of faith development as it relates especially to youth in comparison to adults. Refer to established theories of faith development by James Fowler, John Westerhof and Robert Kegan.

Construct a theological reflection on youth ministry as it relates to your particular cultural setting, considering the presuppositions contained in either *Starting Right* (Kenda Creasy Dean, ed.) or *When Kumbaya is Not Enough* (Dean Borgman).

Discuss the role of the youth leader as “bridge builder” between the generations. What particular steps can be taken to enable a healthy and mutual understanding between those in ecclesial leadership roles (i.e., pastors, elders, deacons, etc) and the particular needs of young people?

Reflect on theoretical and practical steps necessary for a traditional faith community to reach out to contemporary youth both within and without that faith community.

From a particular perspective on the relation between a faith community and surrounding culture, compare and contrast the impact of media and popular culture on European youth inside and outside the church from the sociological and theological point of view.

Section Two:

Case Study:

Choose and describe a particular youth ministry run by a church or church-related agency.

Explain the theological and social reasons which have led the church or organization to create a youth ministry with this type of focus or emphasis.

Elaborate in detail the goals, methods, rationale of this particular youth ministry and complete a thorough investigation to determine if it is meeting its ministry objectives. It would be particularly helpful to base a portion of the assessment on a survey of those who are leading youth and those youth who directly benefit from the ministry.

Based on the subsequent study and evaluation of this particular ministry, share your ideas and project where this ministry may develop over the next three years.

OR

Theological Reflection:

Select a significant experience from your youth ministry which raises questions about the role of the youth of a believing community in the contemporary world, and apply a theological reflection model to that experience. Describe how this reflection opens up new possibilities for action in the future.

OR

Project:

Prepare a 40 minute lecture for an adult audience (youth leaders, pastors, elders, parents, congregation etc) which will help to illustrate a facet of youth leadership and faith development as it relates to a particular youth ministry (real or desired).

With the aid of visual material and relevant statistical information to support your thesis, create a rationale for your topic using the following guidelines:

Make note of the influence and effects of popular youth culture

Substantiate your premise with appropriate theological reflection

Take into account influences on youth culture today historically and presently (i.e. socio-political, economic, globalization, information technology, etc.)

Illustrate the difficulties and opportunities within post Christian or postmodern Europe to manoeuvre and shape a youth work strategy around your area of interest.

THE ORIGINS AND EARLY HISTORY OF ANABAPTISM - ASSESSMENT QUESTIONS

Assessed Work: The module can be delivered as a single (10 ECTS credits) or double (20 ECTS credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery), worth 50% each. The topics are:

1. To what extent were economic and political factors more significant than theological or ecclesiastical factors for the emergence of the Radical Reformation?
2. Was there an “Anabaptist movement” in the early sixteenth century? Discuss with reference to the monogenesis/polygenesis debate.
3. Critically assess the legitimacy of Harold Bender’s delineation of the ‘Anabaptist Vision’. Does this vision represent the enduring legacy of Anabaptism or are there other more significant elements?
4. Examine the relationship between the early Anabaptists and those known as Spiritualists. What were the main differences between these groups and in what ways did they influence each other?
5. Critically evaluate the contribution to the early Anabaptist movement of either Menno Simons or Pilgram Marpeck.
6. Assess the influence of Balthasar Hubmaier on early Anabaptism and consider to what extent it is legitimate to describe him as an Anabaptist.
7. How far is it fair to dismiss the events at Munster in 1534-5 as an aberration that in no way reflected the concerns and ethos of early Anabaptism?
8. What distinctive views did Anabaptists hold in the areas of either Christology or soteriology, and what factors account for these?
9. Discuss the significance in the early sixteenth century of the issue of ‘community of goods’ and the diverse expressions of this practice in Anabaptist groups.

10. Why did Anabaptists raise questions about the use of oaths and why did their contemporaries outside the Anabaptist groups find this so disturbing?

ANABAPTISTS, AUTHORITY, AND THE BIBLE - ASSESSMENT QUESTIONS

Assessed Work: The module can be delivered as a single (10 ECTS credits) or double (20 ECTS credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery), worth 50% each. The topics are:

Was the contemporaneity of the Peasants' War and the emergence of Anabaptism an advantage or a disadvantage for the Anabaptist movement?

Discuss the diverse approaches to the issue of the sword in early Swiss Anabaptism and account for the emergence of a pacifist tradition among the Swiss Brethren.

Should a Christian be a magistrate? Discuss with reference to the views of Anabaptist writers in the first half of the sixteenth century.

“As we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Gal 6:10). How did the early Anabaptist groups understand their social responsibility towards their own members and outsiders?

Is it fair to characterise the Anabaptist stance on church and society as “Christ against culture”?

Evaluate the relative importance of medieval and Reformation theological traditions as sources of Anabaptist principles of biblical interpretation and assess the extent to which Anabaptists developed a distinctive hermeneutic.

“Anabaptists disregarded the Old Testament to the point of being justly accused of Marcionitism”. Discuss with reference to a range of representative Anabaptist writers.

Why were Anabaptists confident that every believer could participate confidently in the task of biblical interpretation? Was this simply naiveté?

How successful were the Anabaptists in their attempts to hold in balance “Word” and “Spirit”? Discuss in relation to their disputes with Reformers and Spiritualists and reflect on the contemporary significance of the issues.

Compare and contrast the approaches to society of sixteenth century Anabaptists and contemporary Liberation theologians. To what extent do the differences reflect differing hermeneutical principles and practices?

What significance do Anabaptist perspectives on hermeneutics, society and authority have for contemporary post-Christendom society?

To what extent should present day churches admit or reject the Anabaptists' view of church discipline?

ANABAPTIST/BAPTIST THEOLOGY OF THE CHURCH - ASSESSMENT QUESTIONS

Assessed Work: The module can be delivered as a single (10 ECTS credits) or double (20 ECTS credits) module. Assessment will be by means of one essay/case study of 4,000-5,000 words (single module) or two essays of 4,000-5,000 words each (double module delivery), worth 50% each. The topics are:

In what ways is it legitimate to describe Anabaptism, and especially Anabaptist ecclesiology, as 'neither Catholic nor Protestant'?

How compatible are the convictions of many of the sixteenth-century Anabaptist groups about church discipline and non-violence?

Evaluate the distinctive features and contemporary significance of either Anabaptist views of baptism or Anabaptist views of communion.

How relevant is the early Anabaptist critique of Christendom to contemporary issues of church and society in Europe?

Evaluate the significance of early Anabaptist perspectives on the church for an understanding of mission.

Analyse the relative importance of Anabaptist thinking and Separatist influences in the development of early English Baptist ecclesiology.

To what extent did the early General Baptist Assemblies represent a coherent and workable framework for association?

How far is it possible to draw from the ministry of English Baptist Messengers in order to create effective translocal and missiological ministries in contemporary Baptist life?

In what ways did the eighteenth-century Evangelical Revival influence the ecclesiology of either the New Connexion of General Baptists or the churches of the Northamptonshire Association of Particular Baptists?

Assess the relevance of Baptist thinking about church and state, as it developed from the seventeenth century to the nineteenth century, for contemporary Western society.

What contribution might the Baptist and Anabaptist traditions make to current debate about the role of the Holy Spirit in the churches?

“Church without spot and wrinkle.” To what extent is this Anabaptist concept relevant for today's ecclesiological discussions?

Analyse the Anabaptist view of the priesthood of all believers in the light of the wider Reformation background and assess its significance for present day baptistic communities.

BAPTIST ORIGINS AND DEVELOPMENT IN CONTINENTAL EUROPE - ASSESSMENT QUESTIONS

Assessed Work: Assessment will be by means of two essays of 4,000-5,000 words each (double module delivery) or one essay/case study of 4,000-5,000 words (single module).

Section One

is compulsory (unless the student has no access to the relevant primary sources), and is a case study.

Choose one of the following:

Investigate and give a critical account of Baptist origins and early development in one particular area or region, in your own country or in some other country, using primary source material.

Using primary sources, analyse the role and influence of one of the early Baptist leaders in your own country or in some other country.

Section Two (if doing this module as a double module)

Choose one of the following:

Analyse some of the crucial ways in which early Baptist churches in mainland Europe were affected by existing religious movements and reflect on the significance of this process for Baptists churches today.

To what extent do the stories of Baptist origins in Europe in the nineteenth century confirm or otherwise the description of Johann Oncken as the Baptist pioneer?

Assess the early and ongoing significance of the strength of the German Baptist movement in relation to some other expressions of Baptist life in Europe.

In what ways, and with what results, did Baptists in nineteenth-century and early twentieth-century Europe engage in the process of formulating distinctive theological positions?

Why did European Baptists make relatively little headway in traditionally Roman Catholic areas of Europe in their earlier history and what might this indicate for Baptist mission in such areas today?

Give a detailed account of the historical relationships, and the implications of the relationships, between Baptists and the Orthodox Church in one of the countries or regions of Eastern Europe in the nineteenth/early twentieth century period.

Evaluate the influence of North America on early European Baptist life.

Analyse both the contribution that Baptists in mainland Europe have made to wider mission and also what shaped that missionary contribution.

Give a comparative account of the formation of early Baptist distinctives and the present day challenges to Baptist identity in one European country or region.

Analyse the issue of unity and diversity among Baptists, with reference to a specific cultural context.

Understanding Biblical Texts in their Original Languages – Assessment Questions

You are required to write ONE essay of 3,000 words on one of the following topics:

Old Testament:

1. Discuss the relationship between the hand of God and the Ark of God in 1 Samuel
2. Evaluate the nature of God's purposes for the nations in Isaiah 49
3. Analyze and discuss the characterization of the key figures in Job 1-2
4. Explain the significance and meaning of the Ark in 1 Samuel 4.
5. Discuss the relationship between covenant and kingship in 2 Samuel 6 and 7
6. Analyse the main theological themes in Isaiah 6
7. Discuss the implications of the servant's suffering in Isaiah 52-53
8. Does Job 1-2 serve as a good prologue to the book?
9. What theological views are expressed in Job 42?

New Testament:

Choose a passage read in class, then write an exegesis paper on the passage which demonstrates a knowledge of the passage, how the passage fits in the epistle, and, to the extent that this is helpful for interpreting the passage, how the passage relates to Pauline theology and/or ethics.

Or chose one of the following for NT:

1. What understanding of Jesus and his saving work underlies Paul's letter to the Romans?
2. From your reading of Romans, suggest how Paul would defend himself against a charge of offering 'cheap grace'?
3. Compare the relationship of the Church to Israel in Romans and Ephesians.
4. What did Paul mean by 'principalities and powers' and how should we understand them?
5. Write an essay on the unity of the church in Ephesians.
6. Why did Paul write Romans?
7. Are we to relate the message of Romans to universal theological and individualistic concerns? Or are we to relate this epistle strictly to the question of Jews and Gentiles?
8. Critically assess James D. G. Dunn's understanding of 'works of the Law' in Romans.
9. Critically assess C. K. Barrett's argument in 'Deuteropauline Ethics: Some Observations,' in *Theology and Ethics in Paul and His Interpreters*, ed. E. H. Lovering, Jr. and J. L. Sumney (pp. 161ff.), vis-à-vis Romans and Ephesians.

... and a portfolio of assignments

BIBLICAL ETHICS – ASSESSMENT QUESTIONS

Assessed Work: You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

Section One

During the module lectures, you will be asked to write up a moral case study which relates to your context for discussion in a seminar. This should be about two or three pages in length, but the length is not an issue. This case study will not be part of the mark, but must be handed in with your essay. (There are examples of moral case studies in Central/Eastern Europe for you to use.)

The model for this essay in the New Testament area will be the five examples found in the last section of Richard Hays' *The Moral Vision of the New Testament*. He considers the following issues:

1. Divorce
2. The Use of Violent Force
3. Homosexuality
4. Ethnic conflict
5. Abortion.

My examples of case studies will suggest issues relevant to the Central/East European context. You must have your topic approved during the first week and ready for discussion by Monday of the second week of lectures/seminars.

The essay should demonstrate your ability to analyse a moral situation with respect to ethical categories, use Scripture in an appropriate and defensible way (following Hays' four tasks for Christian ethics—descriptive, synthetic, hermeneutical, and applicatory), and use secondary sources appropriately and critically.

Section Two

Choose **one** of the following (OT or NT):

From Old Testament:

- 1) *Throughout the course of history, women have rarely been allowed to name their experiences. Just as Rachel's child and Rachel's ordeal [Gen. 35:18] are renamed by her husband so women's experiences have countless times been inscribed or reinscribed by men* (D.N. Fewell, 'Reading the Bible Ideologically, p. 239]). Discuss and evaluate Fewell's comment insofar as it relates to the voices, experiences and treatment of women in the Old Testament.
- 2) Outline the main sources of ethical teaching in the Old Testament. What are the key issues in the debate about the ethical authority of the Old Testament for the Christian life?

- 3) 'Proverbs seems to say 'Here are the rules for life; try them and find that they will work'. Job and Ecclesiastes say 'We did, and they don't' (Hubbard, 'The Wisdom Movement and Israel's Covenant Faith', p. 6). Discuss the ethical tensions within the Wisdom Literature of the Old Testament.
- 4) Discuss and evaluate the view expressed by Brueggemann (*Theology of the OT*, pp. 359-99) that the OT description of the character of God contains ambiguous and even negative elements. What are the implications of this for Old Testament ethics?
- 5) Analyse and discuss the response of Old Testament prophets to the corruption of state institutions in ancient Israel/Judah.
- 6) To what extent are the Old Testament writers 'interested parties', with what they write coloured by world-view, gender, status and position in society? How far do Old Testament texts reflect the ideology of those with the ability and power to ensure that their view prevails?
- 7) Discuss and evaluate various approaches proposed for the use of OT law for Christian ethics. Examine the issues involved, which laws are binding, or even if that is the right question.
- 8) Describe the differences in using prescriptive v. descriptive passages in constructing an OT ethics – could include use of a section of law/proverbs v. a narrative piece (e.g., 2 Samuel 11-12)
- 9) Brueggemann's assertion of ambiguous God in context of a specific passage (e.g., servant songs in Isaiah, holy war in Joshua and elsewhere, plagues on Egypt in Exodus) – this would need further fleshing out

From New Testament: (Essay questions that have been approved with the NT Ethics module in the past)

- 1) Write an essay in which you consider the appropriate use of Scripture at the *moral rule level* by NT writers and Christians today.
- 2) Evaluate the interpretations of the *role of the Mosaic Law* for Christians to be found in *one* of the following NT writings: Matthew, Romans, Galatians, James. How should Christians use the Law today?
- 3) Write an essay in which you outline the issues involved in developing a *Christian social ethic* based on the New Testament and defend your own position.
- 4) Write an essay in which you critically assess Richard Hays' approach to *the synthetic task for Christian ethics*.
- 5) Evaluate Thomas Ogletree's conclusion that the tendency of many NT writings is towards a *perfectionist ethic*. Does this mean that Christian ethics today should primarily focus on the virtues of Christian character?
- 6) **Matthew.** Evaluate, with particular reference to the issue of *action*, the following statement: 'One might say that the Sermon on the Mount is primarily concerned with the prayer of *active* men and women, or that its central thrust is the justification

by grace alone of those who *strive for righteousness*' (Ulrich Luz, *The Theology of the Gospel of Matthew*, pp. 49f, emphasis mine).

- 7) **Paul and the Key to His Ethics.** Critique the following idea as it pertains to Pauline ethics: '...the heuristic key to Pauline theology as a whole, the point in which his major themes are rooted and to which they are ultimately oriented, is the apostle's eschatological perspective' (Victor Paul Furnish, *Theology and Ethics in Paul*, p. 114).
- 8) **Luke-Acts.** Evaluate the following statement through the positions of various Lukan scholars and in your own reading of Luke-Acts: 'Most scholars...think that Luke is more interested in issues and principles than in specific political programs. He does not, for example, seem to endorse any particular social or economic system to the exclusion of others' (Mark Allan Powell, *What are they saying about Luke?*, p. 102).
- 9) **1 Peter.** Explore the nature of the relationship between indicative and imperative for 1 Peter's moral vision (to use Richard Hays' term).
- 10) **Comparison of Two NT Authors:** Compare and contrast 'moral guidance' or 'moral empowering' (state which one you choose) in **two** of the following (state which two you choose): Matthew, Paul, Luke, or 1 Peter. Give attention in your argument to scholarly positions and be sure to present your own interpretation of the Biblical texts.

Bible, Community and Context 1 – Assessment Questions

You may either answer one of these questions or take this examination orally.

You should consult with the Course Leader on this.

1. Outline what you consider would be the main features of a missiological hermeneutic for a context with which you are familiar, giving particular attention to the role of the Bible and the church.
2. Focus on two theologians, one historical and one contemporary, and discuss to what extent and in what way their theology is contextualised.
3. Elaborate carefully on formative elements of baptistic missional communities as derived from specific biblical texts and evaluate the use of these biblical texts.

4. Evaluate one or more Anabaptist leaders (Conrad Grebel, Michael Sattler, Balthasar Hubmaier, Menno Simons, etc.) on the issue of a centre of their biblical theology comparing it with one the Magisterial Reformers (Martin Luther, Johann Calvin, Ulrich Zwingli, Philipp Melanchthon, etc.) and their centre in biblical theology.
5. Evaluate the influence of Erasmus of Rotterdam and 'humanism' on the approach to the Bible found in one of the leading sixteenth-century Protestant Reformers.
6. Analyse and compare the influences of biblical and contextual concerns in the approaches to reform of Martin Luther and Huldrych Zwingli.
7. Evaluate two different approaches taken to the understanding and application of Old Testament law for Christians (Reformed, Anabaptistic, Dispensationalist, etc.). What implications does the stance toward biblical law have on the theological understanding of biblical authority?
8. Starting from either the concept of Israel as a light to the nations (Isaiah 42, etc.) or that the nations would be blessed through Israel (Genesis 12), evaluate the possibilities and limitations of developing an Old Testament theology of mission.
9. What roles should the Bible and Christian tradition play in the ministries of outreach and social engagement of your faith community?
10. In the light of Lindbeck's cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

Bible, Community and Context 2 – Assessment Questions

You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

1. Critically evaluate Richard Hays' suggestions on intertextuality (*Echoes of Scripture in Paul*) in Biblical interpretation and the subsequent discussion among scholars.
2. Some scholars have advocated a move away from the foundationalist approach to Biblical theology that thought in terms of a 'centre'--the 'centre of OT theology,' 'the centre of NT theology,' 'the centre of Pauline theology.' One popular suggestion has been to explore the synthesis of Biblical texts in terms of narratives rather than concepts. Write an essay in which you critically evaluate this proposal.
3. In *Between Two Horizons*, Joel Green and Max Taylor ask, 'How does one engage in biblical exegesis oriented toward a constructive theological enterprise?' (p. 11). Write an essay in which you critically discuss various proposals (not only in this book) in answer to this question.
4. The role of a community in Biblical interpretation has been increasingly emphasised in the past thirty years. Examples of this emphasis are: 'theological exegesis,' 'canon criticism,' 'Biblical theology,' 'reader-response criticism,' 'Liberation Theology,' etc. What role does and should a community play in Biblical interpretation? You might focus this question on one of these examples, or on whether Old Testament Theology is an historical, Jewish, or Christian study. You may also focus this question on whether there is a 'Baptist' hermeneutic (or Pentecostal, Evangelical, etc.).
5. Some scholars (e.g., David Steinmetz, Stanley Hauerwas) have argued that we need to return to a pre-Enlightenment approach to Scripture. Write an essay in which you critically evaluate the positive and negative features of pre-Enlightenment Biblical interpretation, with reference to contemporary interest in such approaches.
6. Christopher Rowland and Mark Corner (*Liberating Exegesis*) assume that Biblical interpretation will involve 'eisegesis' (Hans Georg Gadamer is noted for arguing the same point.), but argue that this presents a possibility rather than a problem: Biblical interpretation must involve the community and its context and will, therefore, be relevant and engaging. Write an essay in which you critically engage this issue with respect to Liberation Theology (or related theologies--feminist, Black, postcolonial, etc.).
7. Contextual theologies (e.g., African theology) emphasise the importance of reading Scripture within certain contexts. Hermeneutically, this poses the question whether interpretation is a reader-centred or text-centred activity. Write an essay in which you explore this tension between text and reader with reference to contextual theology.
8. David Bosch (*Transforming Mission*) explored the history of mission theology in terms of 'paradigms'. Others have followed his lead. This approach seems to assume that alternative (even conflicting) theologies can be constructed upon

various Biblical texts or motifs (e.g., liberation, reconciliation, life). Alternatively, Richard Bauckham (*Bible and Mission*) has argued that Biblical narratives and themes cohere, and therefore there is one 'metanarrative' for Christian, Biblical mission theology. Critically discuss this issue in mission theology.

9. John Goldingay argues that Christian life and thinking are not only shaped by Scripture but also by 'the church and its tradition, human reason and secular thought, human experience (religious and other), and the commitments we make' (*Models for Scripture*, p. 183). Evaluate this claim with respect to traditional Protestant convictions about the clarity and (sole or primary) authority of Scripture.
10. Critically evaluate the Reformed versus Dispensationalist approaches to interpreting OT prophecy and apocalyptic literature about Israel: how does one's hermeneutic affect whether one finds a future for a national Israel in God's plan or not?
11. Critically evaluate the contribution to understanding a particular text of Scripture made by the historical-critical method and one other, non-author centred method. For the alternative method of interpretation, you may choose a text-centred method (such as rhetorical, structural, narrative or canonical criticism) or a reader-centred criticism (such as reader-response, poststructuralist, or ideological [feminist, liberation, cultural] criticisms). You will find that the literature you read on the alternative method of interpretation will determine which passage of Scripture becomes your focus for discussion.

BIBLICAL NARRATIVE - ASSESSMENT QUESTIONS

Assessed Work: You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

Section One

- 1) Evaluate Robert Alter's view that OT narrative is 'historicised prose fiction'.
- 2) To what extent should historical issues be taken into account in interpreting biblical narrative?
- 3) Assess the strengths and weaknesses of the final form approach to Biblical narrative.

Section Two

Old Testament

To what extent can Laurence Turner's concept of 'announcements of plot' enhance the reader's appreciation of the story of Jacob?

Evaluate the view that 1 Samuel 15 may be regarded as the theological and psychological (in the sense having to do with personality and character) centre of the story of king Saul.

Assess the role played by women in the development of the story of David.

Analyse the methods used by the narrator to characterise and denote the varying points of view of the participants in the story of Amnon and Tamar (2 Samuel 13:1-22)

Examine the ways in which the narrative techniques you have studied contribute to the interpretation of 1 Kings 1.

Analyse the structure and techniques of the narrative in the book of Esther, with particular reference to the theme of the Providence of God.

New Testament

John's gospel contains a number of significant discourses and dialogues of Jesus with individuals. Discuss the narrative effect of these dialogues in the gospel of John.

Analyse the miracle narratives of Matthew 8 and 9 with particular interest on christology and soteriology. How does the Sermon on the Mount influence this text?

The Acts narratives are set in the framework of 1:18. Analyse the methods used by the narrator and the results of one particular narrative in Acts.

Different attempts have been made to study the various narrative parts in the book of Revelation and to find a unifying pattern. Discuss with different Revelation exegetes if such a pattern exist and what it may be.

Examine the ways in which the narrative techniques you have studied contribute to the interpretation of one of Mark's stories about Jesus.

Critically evaluate Tannehill's approach to interpreting Luke-Acts as a unified narrative. How has his perspective been confirmed, critiqued and expanded by other authors in the field?

THEMES IN BIBLICAL THEOLOGY – ASSESSMENT QUESTIONS

Assessed Work: You are required to write TWO essays of 4,000 – 5,000 words for a double module, one from Section One and one from Section Two. For a single module write one essay of 4,000 – 5,000 words from Section One.

Section One: Overview of major texts/ schools of thought

Biblical Theology has shifted between attempts to outline a singular theology of the Bible (or one testament) and the examination of themes or the theology of individual biblical books. What are the problems involved with constructing a theology of the entire Bible? Is such a project possible?

For the most part, Jewish scholars have been reluctant to engage in Old Testament Theology. Is Biblical Theology an inherently Christian project? Why or why not? Be sure to incorporate Jewish voices in your discussion.

In attempting a Biblical Theology, scholars have usually employed a unifying concept or theme around which to base their theology (covenant, salvation history, etc.). Compare and contrast at least two of these 'centres' and critique their strengths and weaknesses.

Section 2: Issues in Biblical Theology

Examine Genesis 2–4 on the basis of what it tells us about the basic human situation. What is the situation? Is a solution given? If so, what? In your exegesis, relate your insights to the wider field of Biblical Theology. [Could narrow the text selection to 2.7, 15-25; 3.1-24 or 4.1-16(or 26)].

Outline a basic understanding of covenant in the Old Testament. How is this concept of covenant reworked and renewed in the New Testament?

Examine the reinterpretation of covenant in Hebrews 7. [or chapter 9 or some other]

Discuss how the authority of the Old Testament is reflected in the writings of the New Testament and how can that shape our understanding of the authority of Scripture as Christians.

To what extent is it possible to derive a NT Christology from Jesus' self-understanding?

Write a critical summary and evaluation of scholarly positions on one of the following:

‘Adam Christology’ in Paul.

‘Son of Man’ Christology in the Gospel of John.

Matthew’s development of Markan Christology.

INTRODUCTION TO CONTEXTUAL MISSIOLOGY – ASSESSMENT QUESTIONS

You are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

Should missiology be understood as a separate discipline, or as a dimension of all theology? Comment on the practical implications of your answer for the mission of the church.

Is the adjective “contextual” in Contextual Missiology really necessary?

To what extent is it accurate to describe the Church as a ‘sign and instrument of the Kingdom’ in its mission?

What do you consider the major challenges for missiology today?

With reference to one or more particular contexts, comment on the relationship between theory and practice in mission, showing in what way, if any, theories have influenced the way of doing mission and/or practice has necessitated rethinking the theory.

The root meaning of the word ‘mission’ is ‘sending’. Trace the development of this theme in Scripture and comment on its implications for the relationships between God, the Church and the World.

“Evangelism cannot be divorced from the preaching and practice of justice” (David Bosch). To the extent that you agree with this statement, what are its implications for mission?

What are the particular contributions of Baptist missionary work to the developments of contextual missiology?

CHRISTIAN PRESENCE AND WITNESS AMONG MUSLIMS – ASSESSMENT QUESTIONS

You are required to write ONE essay or project of 4,000 – 5,000 words on one of the following topics.

If you take it as double module, you must write ONE essay and ONE project.

Essay topics:

1. Assess the statement: Both the Muslim and Christian movements consider Abraham to be the father of faith. This reality provides a helpful foundation for peace and understanding between Muslims and Christians.
2. To what extent do you agree with this statement: The Jesus of the Qur'an is in conflict with the Jesus of the Gospels? Give reasons for your response.
3. Compare the role of prophets in Islam with that of prophets in biblical faith.
4. Describe the theological and practical significance of the Hijra for Muslims and the implication of the Hijrah for the mission of the Muslim community.
5. Comment on this statement: Jesus Christ occupies a similar position in the Christian faith that the Qur'an occupies in the Muslim faith.
6. Present a study of shared Muslim and Christian beliefs that you believe may be common ground and thus represent a helpful point of beginning in dialogue and witness with Muslims. Illustrate how this might be used.
7. Compare and contrast Muslim understandings of the sovereignty of God and predestination as revealed in the Qur'an, with similar theological affirmations in Calvinism and Reformed theology.

Project topics:

1. The Missiological Significance of an Understanding of Revelation as *Tanzil* (Islam) or Incarnation (Gospel) (This research will combine field work combined with serious exploration of current Muslim and Christian theological/missiological reflection.)
2. The Missiological Implications of Understanding God as *Tawhid* (Muslim *ummah*) or as Trinity (Christian church) (This research will explore issues of diversity and unity and the nature of mission as an extension of our understanding of the nature of God. The study will combine field research with a breadth of reflective reading of Islamic and Christian theology.)

3. Present a case study of a missiologically-motivated Christian ministry in a predominantly Muslim country, then assess its effort to contextualise its witness, with recommendations for the future.
4. Compare and contrast Muslim and Christian forms of worship and piety. In your view, what traditional Islamic practices must new followers of Jesus reject and abandon? What criteria should a faith community use in making such decisions?

CHURCHES ENCOUNTERING IN MISSION – ASSESSMENT QUESTIONS

If you take the module for 10 CREDITS, you are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

If you take the module for 20 CREDITS, you are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

1. Assess the most significant theological principles of the ecclesiology of one of the major Christian traditions and its significance for mission
2. Evaluate the different ways in which Christian churches have sought to relate to the state and their significance for mission
3. What possibilities are present in Orthodox theology to permit Christian mission to the unchurched in Orthodox countries?
4. Outline the practical theology underlying the attitudes of the major Christian tradition in a setting you are familiar with and suggest ways forward in dialogue with that tradition
5. What is the role of liturgical life and expression in creating and / or resolving tensions between Christian churches?
6. What responses are available when there are (perceived) clashes of religious freedoms?
7. What can the baptistic tradition learn from other Christian traditions, and what does it have to offer to them?
8. How can minority Christian groups contribute to mission in countries with a dominant Christian majority of another tradition?

THE PRACTICE OF MISSION AND EVANGELISM – ASSESSMENT QUESTIONS

Single Module: *You are required to write ONE essay or project of 4000 – 5000 words on one of the following topics*

Double Module: *You are required to write ONE essay AND ONE project of 4000-5000 words each from the following topics*

Essay topics

1. It is had been said that the primary agent of mission is the local gathered community. With reference to one or more Baptist Mission statements, discuss how and why local congregations known to you have succeeded, or indeed why they may have failed, in putting into practice the key missiological insights and innovations of your selected Mission Statements.
2. Describe and evaluate mission and evangelism programmes in the history of a particular region and suggest ways in which your reflections bear upon the current priorities faced by the church, or churches, of the region.
3. Develop through collecting different materials a Baptist (or other denominational) understanding and definition of mission and evangelism and critically evaluate it, comparing it with documents that reflect one of the following: an Orthodox, Roman Catholic, Ecumenical, or Evangelical understanding of mission.
4. Baptists have historically stressed freedom of religious expression. Develop a theology of religions that reflects this perspective, and critically evaluate it with reference to either an ecumenical or an evangelical theology of religions, drawing out practical implications for the manner in which you would approach those of other religions in your region
5. Selecting a specific context with a dominant Christian tradition (or other religion) and a minority Christian community, describe and assess the nature of the dialogue between these two, paying particular attention to issues of mission, evangelism, and proselytism.

Project topics

1. Conduct an analysis of church planting initiatives in a regional setting. Compare different approaches and practical implementation from the same region and evaluate them. To what extent are they contextualised and what methods and principles need to be more carefully adapted to the local situation?
2. Describe and analyse the role that ethics may play in mission practice, particularly taking into account the different ethical expectations and standards sometimes

displayed by nationals and missionaries. Suggest ways in which each could learn from the other, understand and appreciate each other's ethical views, and still be able to co-operate while maintaining differences in their practice (consider topics such as bribery, financial accountability, saving face, saying one thing and meaning something else, etc.)

3. Select an appropriate resource for mission and evangelism developed in a context that is not your own. Critically assess the strengths and weaknesses of this resource were it to be translated for your own context. Make particular suggestions about the ways in which the material would need to be adapted for your own context.
4. Develop an appropriate interview methodology and identify and interview up to three individuals known to you who do not share your Christian perspective and worldview. You should pay particular attention to the cultural, philosophical, religious, ideological, and other influences that shape their worldview. Through a critical analysis of your transcript material, reflect critically on your own Christian worldview in the light of their responses and draw out the implications for the mission and evangelism of the churches.
5. Van Engen says that the motif of the Kingdom is likely to provide evangelical mission theology with a more careful use of technology (Van Engen 1996 p144). Describe and critically evaluate, with reference to a theology of the Kingdom, the use of technological means to advance the mission and evangelism of the churches in a particular context that is either your own or is chosen by you for the purposes of analysis.

THEOLOGY OF MISSION – ASSESSMENT QUESTIONS

If you take this module as a 10 credit module, you are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

Essay topics:

1. What are the implications of the concept *missio dei* for the theology and practice of mission?
2. Outline what you consider to be the principal theological themes in mission.
3. Assess different views on inter-religious dialogue and consider their applicability to particular places and contexts.
4. What kind of contextualisation of the Christian message would be most appropriate in a particular context with which you are familiar?
5. What does it mean to talk of the uniqueness of Christ in the presence of religious diversity?
6. What scriptural ideas would you use to formulate a theology of mission? (You may focus on one book, e.g., Acts, or write thematically.)
7. Discuss the criteria for assessing the validity of cultural expressions of the Christian faith. How should decisions be made to avoid the use of certain cultural elements?
8. Is there a particular baptistic theology of mission?

If you take this module as a 20 credit module, you are additionally required to write ONE essay of 4,000 – 5,000 words on one of the following topics

1. To what extent can we discern developmental stages in the formation of an ecumenical mission theology and how important will such theology be in the twenty-first century?
2. Present and evaluate a definition of mission from a church in your region (Armenian, Russian Orthodox, Greek Catholic, etc.). Analyse, discuss and compare it with your understanding of mission, showing both common ground and differences. What is specifically unique and different from the standard definition of terms in the evangelical ecumenical debate? Use for your study documents, interviews, conference papers, synod material, etc. from the original language of this church group.

3. Compare, contrast, and critique Roman Catholic and Evangelical understandings of an appropriate attitude/approach to people of other faiths or no faith, making use of the Catholic Documents of Vatican II and encyclicals, the Lausanne Covenant and subsequent documents, and World Council publications.
4. Assess the strengths and weaknesses of the approaches of other Christian traditions to mission from a baptistic perspective.
5. In what sense can mission be a place for positive encounter between members of different Christian traditions?
6. Assess the importance of the evangelical / ecumenical debate
7. Critically evaluate the work of a chosen missiologist whom you have studied

MAGISTER DISSERTATION PROPOSAL FORM

Regulations

- Each student who intends to write a dissertation as part of their Magister course must complete this form.
- A student cannot begin work formally on his or her dissertation until the following conditions have been met:
 - 1) IBTS Academic Board has indicated that the student has been successful at Part One;
 - 2) The title has been approved by the Course Director and the Pro-Rector;
 - 3) A supervisor has been appointed and a schedule has been agreed for the supervision (by frequent meetings of the supervisor and student) of the dissertation.

Please complete 2 copies of this form. One copy will be signed and returned to you once the title has been approved and a supervisor appointed.

Student Name: _____

A dissertation proposal should contain the following parts and should not exceed 5 pages in length. The order of topics in the proposal is not crucial. Remember to include your name and the date in your proposal.

Working Title

The title should reflect the nature and scope of the proposed research.

Research Question

State the research question clearly and briefly. The idea is to state the area of research rather than what will be argued. A proposal that sounds too little like a proposal for research and too much like a study intended to prove what one already believes will not be accepted.

Motivation for This Research

Why do you want to do this research? You may also need to deal with questions of your objectivity or subjectivity. .

Location of and Need for the Research in Current Scholarship

Here you should show how your proposal fits within the contemporary debate on your topic. This may include a brief listing of the most important literature you will refer to, primary material you will need to access, and, in any case, what your research will contribute.

Scope and Limitations of the Research

The scope may be defined by persons, groups, geography, chronology, purpose or methods. It specifies the particular area of the topic you will deal with. The limitations address potential weaknesses (access to necessary materials, linguistic, the inability to cover all the aspects of a given question). You can either turn this to your advantage by appealing to what this allows you to do or seek to limit the disadvantages by justifying the work despite these limitations.

Methodology

What method(s) do you plan to use for your study?

Working Outline

You may write this either in the form of a detailed draft Table of Contents, including not only chapter headings but also sub-headings, or giving chapter titles and a paragraph on what you plan to do in that chapter. Of course this outline may well change. It should be about one page.

8. Bibliography

Significant works should appear here, if not already referred to above. Try to ensure that they demonstrate a broad coverage of the topic, including using works in other languages where possible and relevant.

TO STUDENTS: Please do not write below this line.

Title approved:

Date

Supervisor(s) appointed:

(Name of supervisor)

(Name of second supervisor).....

Signed:

1.....(Course Director)

2.....(Pro-Rector)

IMPORTANT INFORMATION

All fees and expenses due are to be paid in advance for a full semester.

The Seminary must be assured that the student has adequate financial resources, including funds for return transportation to the home country, before final acceptance is given. As part of the application process, students must provide a financial statement which shows personal resources, family resources, and aid from home churches and/or Baptist unions.

Prospective students not able to pay all of their expenses at IBTS may apply for financial aid through the scholarship/work grant programme, but should understand that approval is not automatic and is reviewed during the year. At the present moment there is no scholarship grant available for the student's spouse or family members. All full-time students must take financial responsibility for their own visa costs and travel costs. It is essential that all those who come as residential students have a long-term visa for entry to the Czech Republic before they arrive here. Please note that obtaining a visa is often a lengthy process.

Insurance cover available in Czech Republic is quite limited. The seminary can take no responsibility for medical cover for a student or a spouse of a student who is pregnant when she arrives here and IBTS does not provide insurance for any student or spouse who becomes pregnant while here. Pregnancy does not affect the decision of IBTS to accept a student but falsifying or failing to disclose information about pregnancy may result in dismissal from the IBTS programme.

A scholarship award covers teaching fees only. Students must pay the sum set by the Rector for accommodation on campus and lunch Monday to Friday in the IBTS Dining Hall. All IBTS students are granted a foundational scholarship counted towards a portion of their tuition fees.

Basic costs of student life, if living full-time on campus, include housing, food, books, registration costs, teaching fees and required medical insurance: these basic costs can total up to about 30,000 Czech Crowns per month. Incidental expenses for transportation, clothing or other items vary according to each student's needs and habits.

Those full-time students who apply for and are granted scholarship funds are required to perform ten (10) hours of campus work per week, as assigned by the Student Work Supervisor. Each student will have a written job description which is signed by both the student worker and the Student Work Supervisor.

Courses may be undertaken part-time. This option is considerably cheaper. In this case travel to and from the seminary for intensive teaching weeks can be covered by scholarship, if a full scholarship is awarded. A part-time student will normally come four times to IBTS for teaching/study purposes during their Magister course.

Interruption of Studies

Any student who meets the conditions set out below may apply to interrupt their studies.

A student may apply more than once to interrupt their studies. The total period of time including interruptions cannot exceed **eight** years from the date of initial registration.

The authority to grant this interruption lies with the Rector, unless in particular circumstances it is clearly delegated by the Rector to someone else. Although all requests will be looked at sympathetically, it is up to the student to supply a reasoned argument for the interruption, and the Rector is not bound to grant the request.

It is also possible for the Rector to decide to interrupt a student's studies, if in consultation with the Academic Team, it is considered that this is in the student's best interest. In such cases, the student, if they do not agree with the decision, will have the right of appeal to IBTS Board of Trustees.

Students who do not pay fees demanded of them can have their studies interrupted at the instigation of the Rector, until such time as they pay their fees.

In both the previous cases, the overall time limit of eight years from the first registration, including the time of interruption, remains valid.

CONDITIONS FOR INTERRUPTION OF STUDY.

- No student may apply to interrupt studies (except in cases of serious ill health) until they have completed the first year of study.
- Normally, no student will be granted an interruption to their studies until they have completed work worth at least 30 ECTS (this is the expectation for part-time students in their first year).
- Students must make a written request to the Rector, applying for interruption and giving reasons for this request. Reasons can include: health problems, maternity leave, severe pressure of work, major changes in life circumstances.

TIMING OF INTERRUPTIONS

- Students who wish to apply for an interruption of their studies can apply for an interruption of either half a year or an entire year.
- Students who wish to apply for a whole year's interruption of studies must write a letter to the Rector with their request by June 30th if they wish to interrupt their studies from the beginning of the following academic year, or by November 30th if they wish to interrupt their studies for a year beginning in the middle of the academic year.
- Students who wish to apply for half a year's interruption may do so either by June 30th, for the period from September 1st to January 31st, or by November 30th for the period from February 1st to August 31st.

- There will be no financial advantages or disadvantages to students who request a year's interruption of studies. Thus, they will be eligible for support they would receive if they completed their studies in the normal time, but no more. Timing of visits in the case of students needing to participate in a dissertation writing seminar will be discussed in advance, in consultation with the Course Leader and other relevant people.

Students who interrupt their studies are not officially students for the period of interruption. If changes occur to the programme during the time of interruption, it is up to the Rector in consultation with the course leaders to decide whether the student should resume under the old or new programme.

OTHER COURSES AT IBTS

IBTS provides higher academic theological training as a support centre for European Baptist seminaries to send well-prepared students for advanced academic work. The courses are designed to prepare students further for pastoral ministry, mission work, other forms of church vocation, and further study in theology.

MASTER'S STUDIES

In addition to our **Magister** in Theology (European Union Bologna Process compatible and valued in ECTS), IBTS offers four **Master of Theology (MTh)** courses:

The Master in Theology in Applied Theology

The Master of Theology in Biblical Studies

The Master of Theology in Baptist and Anabaptist Studies

The Master of Theology in Contextual Missiology

The University of Wales, a major British University, validates all these courses.

All master's level courses offered by IBTS can be taken as full-time study in one up to two years or part-time over a period of two up to a maximum of five years, in which case the student must come to IBTS for intensive periods of teaching and studying normally of two to three weeks duration.

DOCTORAL STUDIES

In addition, IBTS offers qualified candidates the possibility to pursue research degrees MPhil and PhD - in appropriate theological disciplines validated by the University of Wales. Advanced research degrees of Th dr and/or Dr Lic in theology are still in the process of accreditation by Czech Ministry of Education.

Master's and Doctoral students will take part in Baptist Identity and postgraduate seminars as well as in other occasional academic sessions, colloquia and academic conferences on campus.

EXCHANGE STUDENTS

Applicants may be admitted each academic year as exchange students, enrolled in a post-graduate degree program at a partner institution, for duration of time normally one or two semesters. Exchange students are expected to pursue a tutor-approved and supervised programme of study that will be accepted by the partner institution.

SHORT-TERM RESEARCH SCHOLARSHIP

Applicants interested in independent study or research may be admitted. Admission is based on a written programme of research that the Seminary approves. Applicants consult with the Pro-Rector. They are admitted free from all course requirements but may audit some sessions or seminars.

CONTINUING EDUCATION

Strategic non-degree programmes are also offered through our Directors' conference and theological assistance courses ministry. These short-term courses and conferences may be held on or off campus, and are specifically designed for trained or untrained pastors, lay leaders, educators, and Union administrators. Further, through the Directorate, opportunities are available for personal and corporate spiritual renewal and short-term academic study.

CAT PROGRAMME

This is a one year programme which combines English language teaching with a full programme of theological studies worth of one year first degree college education. It leads to the Certificate in Applied Theology (CAT).

This is designed for lay people who wish to be more fully equipped for service in their local Churches.

FOR MORE DETAILED INFORMATION ABOUT THE COURSES AND APPLICATIONS

PLEASE CONTACT ACADEMIC REGISTRAR AT
REGISTRAR@IBTS.CZ

Information about IBTS can be found on the IBTS web-site <http://www.ibts.cz>

IBTS Academic Team
10 June 2009