

**INTERNATIONAL BAPTIST
THEOLOGICAL SEMINARY**

Master of Theology

in

Applied Theology

COURSE HANDBOOK

2011/2012



**University of Wales
Prifysgol Cymru**

This degree is validated and awarded by the University of Wales, UK. For further details regarding the University and its validation services, please log on to www.wales.ac.uk/validation or email validation@wales.ac.uk

CONTENTS

SUMMARY OF THE COURSE	4
PURPOSE OF THE COURSE	5
WHAT YOU WILL GET FROM THE COURSE	6
APPLYING FOR THE COURSE	7
COURSE STAFF	9
LIBRARY AND IT RESOURCES	10
STRUCTURE AND DELIVERY OF THE COURSE	11
TEACHING, LEARNING AND ASSESSMENT	15
AT-C703 BAPTISTIC THEOLOGICAL PERSPECTIVES	21
INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY	25
AT-V737 SPIRITUAL FORMATION	29
AT-V731 CHRISTIAN LEARNING AND LEADERSHIP	32
AT-V735 HOMILETICS AND COMMUNICATION	35
AT-V733 THE CHURCH AND SOCIAL ETHICS	38
AT-V732 CHURCH AND THE ENVIRONMENT	41
AT-V738 TYPES OF SYSTEMATIC THEOLOGIES	44
AT-V734 CRITICAL THINKING, ACADEMIC RESEARCH AND WRITING	47
AT-V736 PRACTICE OF MINISTRY IN THE CHURCH TODAY	51
AT-V739 YOUTH LEADERSHIP AND FAITH DEVELOPMENT	55
BAPTISTIC THEOLOGICAL PERSPECTIVES – ASSESSMENT QUESTIONS	59
INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY – ASSESSMENT QUESTIONS	61
SPIRITUAL FORMATION – ASSESSMENT QUESTIONS	62
CHRISTIAN LEARNING AND LEADERSHIP - ASSESSMENT QUESTIONS	64
HOMILETICS AND COMMUNICATION – ASSESSMENT QUESTIONS	67
CHURCH AND SOCIAL ETHICS – ASSESSMENT QUESTIONS	69
CHURCH AND THE ENVIRONMENT – ASSESSMENT QUESTIONS	70
TYPES OF SYSTEMATIC THEOLOGIES – ASSESSMENT QUESTIONS	72
CRITICAL THINKING – ASSESSMENT QUESTIONS	74
PRACTICE OF MINISTRY IN THE CHURCH TODAY – ASSESSMENT QUESTIONS	75
YOUTH LEADERSHIP AND FAITH DEVELOPMENT – ASSESSMENT QUESTIONS	77
MTH DISSERTATION PROPOSAL FORM	79
IMPORTANT INFORMATION	81

SUMMARY OF THE COURSE

The Master of Theology degree in Applied Theology is awarded and accredited by the University of Wales, a major British University, and taught through IBTS, Prague. It is also possible to gain a Postgraduate Certificate in Applied Theology and a Postgraduate Diploma in Applied Theology, also awarded and accredited by the University of Wales and taught through IBTS, Prague.

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

◆ The course has been specially designed by IBTS, Prague.

◆ The MTh course operates a modular structure and is in two parts. Part One of the course consists of 120 UW credits, (=60 ECTS credits), which can be made up from varying combinations of 40 UW credit and 20 UW credit modules. Part Two of the course consists of a dissertation of not more than 20, 000 words (60 UW credits).

◆ The Postgraduate Certificate consists of 60 UW credits and the Postgraduate Diploma is equivalent to Part One of the MTh course. These are available to students who are unable to complete respectively Part One or the dissertation, or who wish to move on to doctoral level studies sooner. (This latter possibility is for people registered on the Postgraduate Certificate in Theology programme).

◆ The course is available in a full-time (residential) and a part-time (non-residential) form. The normal full-time course is from one to two years while the part-time version normally lasts from two 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.

◆ The course will be conducted through tutorials and seminar groups. 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.

◆ Each module is usually assessed by means of one (20 UW credits) or two (40 UW credits) research papers of 4, 000-5, 000 words each. In some modules other forms of assessment can be employed.

PURPOSE OF THE COURSE

The aims of the MTh in Applied Theology are to:

- ◆ attract students from diverse age, geographical and confessional backgrounds to develop and expand their range of skills in Applied Theology within the tradition of baptistic emphasis on learning together
- ◆ provide students with a range of learning experiences that are supported by a variety of teaching approaches and delivered in a supportive learning environment
- ◆ offer students the opportunity to explore and reflect critically on the key themes of the practical life of the church and the context of the larger culture, paying particular attention to the rich variety of different models of Christian responses to, and engagements with, a culture's life
- ◆ develop an informed awareness of the theological presuppositions underlying different ecclesial identities and practices
- ◆ foster in students an ability to relate areas of Applied Theology to other disciplines
- ◆ use the research interests of staff to inform and enhance the students' learning experience
- ◆ foster in students an ability to undertake study and research independently
- ◆ enable students, where appropriate, to master necessary field skills
- ◆ promote the development of key transferable skills that will assist students in their career developments
- ◆ equip students to undertake original research at doctoral level

WHAT YOU WILL GET FROM THE COURSE

Upon successful completion of this programme, you will:

- ◆ assess critically the most recent published research in Applied Theology
- ◆ have a grasp of the variety of research methodologies employed in theological studies and to show an ability to judge their expediency for approaching various tasks within the field
- ◆ reflect critically on issues related to contemporary life and ministry in theological terms
- ◆ demonstrate the development in, and reflection on, practical skills in the chosen areas of concentration such as ministerial or spiritual formation, homiletics, learning and leadership, social ethics, etc

You will also be able to:

- ◆ demonstrate a critical understanding of the various approaches to the issues related to the field of Applied Theology, particularly from the viewpoint of the baptistic perspective, but in the interaction with the larger Christian tradition
- ◆ foster a critical understanding of the possibilities and problems present in the Christian community's interpretation of the Bible for its identity and witness within various context
- ◆ demonstrate a critical understanding of the relationship between the theology and practice of the church
- ◆ show the ability to handle biblical, historical and theological resources critically, including their integration with a range of human experience in today's world, and relate them in appropriate ways to ministries within the students' cultural context
- ◆ discern the theological dimension within the social structures, institutions and affairs in which faith is expressed
- ◆ demonstrate a detailed knowledge of the current state in least one major issue in the field of Applied Theology
- ◆ read and use key texts critically and empathetically

Apart from this, you will also have gained or expanded your skills in a number of other areas, including your ability to communicate your findings, use of electronic databases, skills in problem-solving and in working with others. You will also have been able to take advantage of the chance to enhance your own learning skills so that, if you wish, you are in a position to think about further research.

APPLYING FOR THE COURSE

Entry Qualifications

Qualifications for entry to the course will conform to the appropriate regulations of the University of Wales. 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 first 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 without a degree or 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).

The IBTS Application Packet includes the following forms:

- a) The Application for Admission
- b) 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.
- c) The Housing Application Form (To be completed by prospective full time students only)
- d) 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 all persons mail the reference letters directly to the Academic Registrar at IBTS.

Other documents needed:

- a) 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.

b) 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: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

c) Czech authorities will require the original of your birth certificate and 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

ACADEMIC REGISTRAR
NAD HABROVKOU 3
164 00 PRAHA 6
CZECH REPUBLIC

COURSE STAFF

COURSE LEADER

Lina Andronovienė, BA, BA, MTh, PhD (cand)
Course Leader in Applied Theology, Lecturer in Theology

IBTS COURSE TUTORS

The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, FCMI
IBTS Rector, Lecturer in Theology and Ecumenism

The Revd Docent Ivana Noble, BD, MA, PhD, CES
Assistant Course Leader in Research Degrees, Lecturer in Theology

Timothy F T Noble BA (Hons), BA (Hons), MEd, STB, PhD
Course Leader in Contextual Missiology, Lecturer in Theology

The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD, FRASA
IBTS Pro-Rector and Academic Dean, Lecturer in Applied Theology

The Revd Ian M Randall, MA, MPhil, PhD, FRHistS.
Senior Research Fellow

Zdenko Širka, BA, MgrTh
Head Librarian and Lecturer in Theology

RESEARCH PROFESSORS

Professor Graham W Ashworth, CBE DL B.Arch.M.C.D. FRIBA FCIEH FIEEnvSc FRSA FCMI

VISITING COURSE TUTORS

The Revd David M. Brown, BA, MDiv, ThM, PhD

The Revd Jeffrey D Carter, BSc(Agr) MRE, MDiv, DMin

The Revd Docent Petr Macek, Mgr, PhD

The Revd Nancey Murphy, BA, PhD, ThD

Einike Pilli, BA, MA-Ed, DrTheol

The Revd Glen H Stassen, BA, BD, PhD

The Revd John D Weaver MA, BSc, PhD

ACADEMIC DEAN

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

LIBRARY AND IT 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 Applied Theology and other fields of 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

The programme is structured in the following way:

PART 1

Compulsory Core Modules: Interpretations: Bible, Theology, Society (20 credits)
Baptistic Theological Perspectives (20 credits)
An optional module (see below) (20 credits)

EXIT POINT: PGCert in Applied Theology

Optional Modules: MTh in Applied Theology Module (20 credits)
MTh in Applied Theology Module (20 credits)
MTh in Applied Theology Module (20 credits)

Or

MTh in Applied Theology Module (40 credits)
MTh in Applied Theology Module (20 credits)

Or

MTh in Applied Theology Module (20 credits)
MTh in Applied Theology Module (20 credits)
MTh Module from other discipline (20 credits)

Or

MTh in Applied Theology Module (40 credits)
MTh Module from other discipline (20 credits)

EXIT POINT: PG Dip in Applied Theology

PART 2

Dissertation (20 000 words) (60 credits)

EXIT POINT: MTh in Applied Theology

In Part 1 all students must take two core modules. At least 20 further credits must be taken from Applied Theology modules. In discussion with the programme leader, it may be possible for students to take up to 40 credits from another programme. Students must complete all modules for Part 1 before being passed to Part 2.

Marking arrangements are as standardised by IBTS.

The mode of delivery is described in each module.

Alongside the compulsory modules outlined above, students may choose from the following modules in Applied Theology:

- ◆ Spiritual Formation

- ◆ Christian Learning and Leadership

- ◆ Homiletics and Communication

- ◆ The Church and Social Ethics

- ◆ Church and the Environment

- ◆ Critical Thinking, Academic Research and Writing

- ◆ Types of Systematic Theologies (a required module for those without previous theological education)

- ◆ Practical Ministry in the Church Today (Ministerial Formation)

- ◆ Youth Leadership and Faith Development

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.

◆ For full-time students, each module will generally be conducted through regular seminars or tutorials, focusing on a particular aspect of the overall theme. These seminars will be given by teaching staff: students will also 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.

◆ Most modules will be assessed on the basis of one (for a single module) or two (for a double module) written research papers of between 4,000 to 5,000 words each.

◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal

to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.

◆ 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 an appropriate manner to the source) will result in the disqualification of the unit of the course affected by it.

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

Part Two (The Dissertation)

◆ All candidates for the MTh must submit a dissertation.

◆ 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 MTh dissertation once the following conditions have been met:

- a) The Board of Examiners has indicated that the student has been successful at Part One
- b) The research title has been approved by the Course Leader and the Academic Dean
- c) 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. 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 Leader and the Academic Dean. In approving a title, the following criteria will be considered:

- a) The subject matter may be in any aspect of Applied Theology, though it need not be closely related to 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 judgement and creative abilities in synthesising and developing their thinking;
- d) The subject for study should be based upon an adequate body of knowledge which will enable the student to engage with the material at the appropriate level;
- e) 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.

◆ Students will be offered a dissertation writing seminar and 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. A schedule of frequent meetings will be agreed before the student formally starts with the work. More information is available in the IBTS Dissertation Writing Handbook.

TEACHING, LEARNING AND ASSESSMENT

Learning and Teaching are structured in the following ways:

- ◆ *Intensive residential courses* comprising lectures, seminars and individual tutorial support. Students experience different teaching and learning approaches in order to develop skills such as critical analysis, synthesis and evaluation. Tutors use interactive teaching styles tailored to particular modules.
- ◆ *Distance learning* in which students are offered access to material through Moodle and are supplied with readers and other requisite material. Learning is supported by contact via Skype, e-mail, mail, phone and, as often as is feasible for the student, face-to-face meetings.
- ◆ *Occasional conferences* are organised to give students the experience of a wider range of scholarship and the opportunity of entering into academic discussion
- ◆ *Supervision* of dissertations involving regular contact with a supervisor, either by e-mail, or where feasible for the student, face-to-face. All students will receive intensive preparation for the writing of the dissertation by means of a residential seminar.
- ◆ *Research seminars* are regularly held for residential students and during intensive teaching periods, enabling students to present their research to their peers.
- ◆ *Assessment* is offered by coursework and dissertation. Where appropriate, students are offered the opportunity of presenting course work in other forms than traditional essays

Team teaching

Each module in the MTh in Applied 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 and Anglo-American perspective. To ensure the fluidity of teaching at least two of the members of the team are from the academic staff of IBTS. The diversity of church and cultural perspective is brought by teachers with different denominational backgrounds (e.g. Orthodox, Catholic, Hussite, Mennonite, Brethren, European and American Baptist).

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 Leader is a member of each of the teams. Her function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules. Normally she is one of the internal markers for the assessment in each module. She assists 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 the 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 MTh in Applied Theology programme follow certain theological presuppositions. The programme presumes a critical engagement with society within the tradition of baptistic emphases on learning together.

The core modules, Baptistic Theological Perspectives and Bible, Community and Context 1, combine to provide tools for clarifying the baptistic vision and for studying and reflecting upon the rich variety of different models of Christian responses to, and engagements with, a culture's life. This task is tied in with exploring issues in the Christian community's interpretation of the Bible for its identity and witness within various contexts.

Building upon the core modules, there is an interconnection 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 integrity in spiritual formation and learning and leadership; spiritual formation and preaching, teaching and communication; and spiritual formation and social witness. There are links between the practice of the church and its place in society.

The integrity and coherence of the MTh in Applied 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 Baptist perspective of the core module and the optional modules of the programme is assured by selected required readings, the theological outlook of the principal academic teaching staff, and the shared experience of the life and worship together in a baptistic ecclesial setting of the student's choice.

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

Attendance

The Master of Applied 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, colloquia, 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 permission of the Course Leader or the Academic Dean.
- ◆ The Registrar will note any student not attending regularly and the situation will be brought to the attention of the 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

- ◆ In most cases the research work on each module will be assessed on the basis of one (for a single module) or two (for a double module) written papers of between 4,000 and 5,000 words each. To account for the specifics of a student's experience or of the research topic other ways of assessing student work may be used such as a case study, oral presentation, or sermon delivery.
- ◆ To ensure the quality of assessment and objectivity of marking, all forms of oral presentations will be delivered in the presence of the two internal markers for the module. There will be a recording and taped materials will be sent for external evaluation.
- ◆ A candidate who does not agree with the results of the assessment is allowed to make an appeal to the University of Wales' Verification and Appeals procedure and the Unfair Practice Procedure.
- ◆ 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 piece of work affected. The IBTS cheating and plagiarism policy is described in the Seminary's *Academic Student Handbook*.
- ◆ Late assignments of papers and dissertation: except for illness, unless arrangements are made

with the Course Leader *in advance* or there are some type of extenuating circumstances which could not have been foreseen, all late assignments will automatically be reduced in grade by 10%. The policy of late submission is outlined in the Seminary's *Academic Student Handbook*.

Assistance available

- ◆ To assist student's achievement and progress in accomplishing their work, a 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.
- ◆ 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 are provided through the IBTS English language Department.
- ◆ To assist students' work on the dissertation project, suggestions concerning the format and the content of a dissertation in Applied Theology as well as arrangements for starting, supervision, progress evaluation and submission of the dissertation are outlined in IBTS *Master of Theology Dissertation Handbook*.

Assessment Regulations

Part One (The modules)

Full-time students

- ◆ Full-time students must complete their work for Part One (120 UW credits) by a set date in May in time for the external examiners' meeting.
- ◆ 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 during the autumn of the year following the year of enrolment.

Part-time students

- ◆ Part-time students will normally fulfil two-thirds (equivalent to 80 UW credits) of their contact hour requirements during the first year, and the remaining third in the first half of their second year. Alternatively, students may complete the equivalent of 40 UW credits, including written work, per year for three years. All written work for Part one should be completed within three years.

- ◆ 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 UW credits will be awarded the 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 the Postgraduate Diploma. The University of Wales defines 'good cause' as personal illness (medical certificates required), serious domestic difficulties or inordinate professional commitments.
- ◆ While a provisional indication concerning a student's progress may be given at the completion of each module, marks for each module will not be finalised until the Board of Examiners has made its decision at the conclusion of Part One.
- ◆ 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 Board of Examiners 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 the University of Wales in the Regulations for Master's Degrees by Examination and Dissertation (Modular Structure).
- ◆ Full-time candidates may submit their dissertation from 1st September onwards. The final date for submission of the dissertation is the September 30th which falls two years after the beginning of the student's enrolment.
- ◆ Part-time candidates may submit their dissertation from 15th April of their second year of enrolment onwards. The final date for submission is the September 30th 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.

Award of MTh

- ◆ Both parts of the examination must be passed in order to qualify for the MTh degree.
- ◆ The MTh with Distinction will be awarded to candidates who achieve the required level of distinctive performance in both parts of the degree.
- ◆ The examiners may require a candidate to undergo an oral examination.
- ◆ 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 University Registry.
- ◆ A pass list for the MTh will be published after the Board of Examiners has reached its final decision.
- ◆ A candidate who produces a dissertation which is deemed by the examiners to have failed will be awarded the Postgraduate Diploma.

AT-C703 BAPTISTIC THEOLOGICAL PERSPECTIVES

20 UW or 40 UW Credits
(Compulsory Core Module)

Course Tutors

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
Lina Andronovienė, BA, BA, MTh
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 20 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 40 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 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ 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 societies 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
- ◆ Discuss the concept of ‘doing theology’ as a way of relating practices of the faith community to academic theological discourse
- ◆ 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 society
- ◆ 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.)*

- Fiddes, Paul S, *Tracks and Traces: Baptist Identity in Church and Theology* (Paternoster, 2003)
- Finger, Thomas N., *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive* (Downers Grove: InterVarsity Press, 2004)
- Freeman, Curtis W., et al, *Baptist Roots: A Reader in the Theology of Christian People* (Judson Press, 1999)
- 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)
- McClendon, James Wm., Jr., *Biography as Theology: How Life Stories Can Remake Today's Theology* (Nashville: Abingdon Press, 1974)
- 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)
- Murphy, Nancey, *Theology in a Postmodern Age* (IBTS, 2003)

- Murphy, Nancey, *Reconciling Theology and Science* (Kitchener/Scottsdale/Waterloo: Pandora Press/Herald Press, 1997)
- Perspectives in Religious Studies*, volume 27, # 1 (Spring, 2000). A posthumous Festschrift for James McClendon
- 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)
- Yoder, John Howard, *Preface to Theology: Christology & Theological Method* (Brazos, 2002)
- Yoder, John Howard, *The Royal Priesthood* (Herald Press, 1998)

INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY

20 UW Credits

(Compulsory Core Module)

Course Tutors

Lina Andronovienė, BA, BA, MTh
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, MCMi
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, BA, MgrTh

Module Coordinator

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>Contact Hours</i>	Assessed according to the student's needs and normally 15 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, you should be able to: ◆ 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*

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

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.

Bartholomew, Craig (ed.), *Canon and Biblical Interpretation*, Grand Rapids, Zondervan, 2006.

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.
- Gadamer, Hans-Georg, *Philosophical Hermeneutics*, Berkeley, University of California Press, 1976.
- 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.
- Kaiser, Walter and Moises Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning*, Grand Rapids, Zondervan, 2007.
- 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.
- Mueller-Vollmer, Kurt, *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present*, New York, Continuum, 2000.
- 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.
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Thiselton, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description with special reference to Heidegger, Bultmann, Gadamer, and Wittgenstein*, Exeter, Paternoster, 1980.
- Thiselton, Anthony, *The Hermeneutics of Doctrine*, Grand Rapids, Eerdmans, 2007.
- Tracy, David, *On Naming the Present: Reflections on God, Hermeneutics, and Church*, Maryknoll, Orbis Books, 1994 / London, SCM, 1994..
- Vanhoozer, Kevin, *Is There a Meaning in this Text? The Bible, the Reader, and the Morality of Literary Knowledge*, Grand Rapids, Zondervan, 1998.
- W.C.C. Commission on Faith and Order, *A Treasure in Earthen Vessels: An Instrument for an Ecumenical Reflection on Hermeneutics*, Geneva, World Council of Churches, 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-V737 SPIRITUAL FORMATION

20 / 40 UW Credits

(Optional Module)

Course Tutors

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

Lina Andronovienė, BA, BA, MTh

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, MCFI

<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 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 40 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 (20 credits) 30 (40 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 40 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, Alister, *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

20 / 40 UW Credits

(Optional Module)

Course Tutors

The Revd Docent Parush R Parushev, BS/MS, MDiv, PhD (Scs), PhD (Th), FRASA
Lina Andronoviene, BA, BA, MTh
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 20 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 40 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 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ 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 **40 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)
- Gangel, Kenneth, and Howard G. Hendricks, *The Christian Educator's Handbook on Teaching* (Baker Books, 2000)
- 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
20 UW/10 ECTS or 40 UW/20 ECTS Credits
(Optional Module)

Course Tutors

Lina Andronoviene, BA, BA, MTh
 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 20 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 40 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 (20 credits) 30 (40 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 interrelation 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 **40 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

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)
- 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
20 UW/10 ECTS or 40 UW/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
 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 20 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 40 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 (20 credits) 30 (40 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 particular ethical issues
- ◆ 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

20 UW/ 40 UW Credits

(Optional Module)

Course Tutors

Lina Andronoviene, BA, BA, MTh

Professor Graham W Ashworth, CBE DL B.Arch.M.C.D. FRIBA FCIEH FIEnvSc 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 20 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 40 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 (20 credits) 30 (40 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-V738 TYPES OF SYSTEMATIC THEOLOGIES

20 / 40 UW Credits

(Required module for those without previous theological education.
Optional module for others)

Course Tutors

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

<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 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 40 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 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ 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 40 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.

Unit 5: The focus of the fifth unit is the place and nature of religious experience and how different theologies have viewed it, either as central or problematic.

Unit 6: The final unit will consist of a summary of the material studied in previous units, and a reflection on the building blocks necessary in the construction of a systematic approach to theology.

Students taking this module for **40 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*

*(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-V734 CRITICAL THINKING, ACADEMIC RESEARCH AND WRITING

**Virtual Delivery, 20 UW/ 40 UW 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
Zdenko Širka, MgrTh
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 20 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 40 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 (20 credits) 30 (40 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* (IPI, 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, 20 / 40 UW Credits
(Optional Module)**

Course Tutors:

The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, MCFI
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 20 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 40 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 (20 credits) 30 (40 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 **40 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**
20 / 40 UW Credits
(Optional Module)

Course Tutors

The Revd Jeffrey D Carter BSc (Agr) MRE, MDiv, DMin
The Revd Keith G Jones, BA (Theol), MA, PhD, FRHistS, MCMI
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 20 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 40 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 (20 credits) 30 (40 credits)
<i>Learning Outcomes</i>	On successful completion of this module, students should be able to: ◆ 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 40 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)
- Ward, Pete, *Youthwork and the Mission of God* (SPCK, 1997)

ESSAY THEMES AND QUESTIONS

Baptistic Theological Perspectives – Assessment Questions

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

Section One

1. Explore critically a theological issue raised by the particular ministry of your faith community (or another community which is well known to you).
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. How does the church's perception of her theological identity affect her relationship to the society? Discuss, with reference to your own community and the work of Stanley Hauerwas and his critics (or another agreed author and his/her 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

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.

Book Review:

Following the Seminary's *Concise Handbook on Academic Reasoning*, write two analytical book reviews (2000-2500 words each) of the authors who you would consider especially relevant for the context of your church and/or culture. (The choice of the authors has to be agreed with your Module Tutor and the two authors chosen should complement each other's contribution.)

INTERPRETATIONS: BIBLE, THEOLOGY, SOCIETY – ASSESSMENT QUESTIONS

Assessed Work: 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.

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 representative 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. *WHICH SPIRITUAL DISCIPLINE, OR DISCIPLINES, MAY BE ESPECIALLY HELPFUL IN DEVELOPING THE SPIRITUAL LIFE OF YOUR FAITH COMMUNITY?*
This question presupposes that you take one or several disciplines which are not currently practiced in your ecclesial context.
4. *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.
5. *‘PRAYER IS THE FRUIT OF THE HOLY SPIRIT ACTING IN FREEDOM’. DISCUSS, WITH SPECIAL REFERENCE TO ONE OR MORE MOVEMENTS OF SPIRITUAL RENEWAL 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.
6. *EVALUATE ONE OR MORE EXAMPLES OF THE MINISTRY OF SPIRITUAL DIRECTION AS PRACTISED IN THE LIFE OF THE CHURCH TODAY.*
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:

1. *REFLECT THEOLOGICALLY ON A SUBSTANTIAL 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.

2. *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.

3. *REFLECT ON EXPERIENCES OF WORSHIP IN TWO DIFFERENT CHRISTIAN TRADITIONS, AND SUGGEST HOW WHAT YOU LEARNED COULD FACILITATE SPIRITUAL GROWTH IN YOUR CONTEXT.*

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

1. Engaging with particular teaching methods and models, comment on the teaching ministry of Jesus or Paul as indicated in the New Testament writings. 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 two developmental models of learning (e.g., Fowler, Westerhoff, Erikson, Perry).
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. 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.
6. Reflect on the use of creative arts in Christian learning, with reference to a particular setting you are well familiar with.
7. Compare and contrast two differing approaches to leadership, commenting on their relevance to your context.
8. 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.
9. 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 centre 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 centred 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?

10. Compare, contrast and evaluate your understanding of Christian leadership with leadership from another domain with which you are familiar.
11. Discuss Servant Leadership as the most appropriate form of Christian leadership, with special reference to the works of Robert Greenleaf and Larry Spears.
12. '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.
13. Compare, contrast and evaluate Covey's Seven Habits of Highly Effective People with the words of Jesus, 'Seek first His Kingdom.'
14. 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:

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.

Describe a situation where you personally experienced good leadership sustained over some time (i.e. not just in an emergency or crisis). The leader may or may not have been on a position of authority. Reflect on the experience and, in dialogue with relevant sources, suggest what could be learned from your experience.

OR A PROJECT:

Prepare a 40-minute lecture or an address for your faith community (or other relevant group of your choosing) on the concept of the 'hidden curriculum,' and its presence in that particular context. (Note: You will be evaluated on the text of your lecture/reflection. It may be accompanied by visual material.)

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.

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?
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.

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 a particular problem 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:

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

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 on the work of either the United Nations or the European Union or WCC and the European Christian Environmental Network or a major NGO in sustainable development (chose 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.

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 QUESTIONS

***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 choice of the research question, primary sources for your research, 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.*

PRACTICE OF 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 to write two pieces of work, 4,000-5,000 words each, selected from the topics below, but must include one essay on Questions 3, 5 or 6.*

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?

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:

1. 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.
2. 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).
3. 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?
4. 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.
5. 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:

- a) Choose and describe a particular youth ministry run by a church or church-related agency.
- b) 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.
- c) 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.
- d) 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:

- a) Make note of the influence and effects of popular youth culture
- b) Substantiate your premise with appropriate theological reflection
- c) Take into account influences on youth culture today historically and presently (i.e. socio-political, economic, globalization, information technology, etc.)
- d) Illustrate the difficulties and opportunities within post Christian or postmodern Europe to manoeuvre and shape a youth work strategy around your area of interest.

MTh DISSERTATION PROPOSAL FORM

Regulations:

- ◆ Before writing their dissertation, each student must complete this form.
- ◆ A student cannot begin work formally on his or her dissertation until the following conditions have been met:
 1. The Board of Examiners has indicated that the student has been successful at Part One
 2. The title has been approved by the Course Leader and the Academic Dean;
 3. A supervisor has been appointed.

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 be about 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.

1. Working Title

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

2. 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.

3. 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. .

4. 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.

5. 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.

6. Methodology

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

7. 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 Leader)

2.....(Academic Dean)

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.

All students must take financial responsibility for their own visa, health insurance 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.

Basic costs of student life, if living full-time on campus, include housing, food, books, registration costs, teaching fees and required medical insurance, and can total up to about 35,000 Czech Crowns per month. Incidental expenses for transportation, clothing or other items vary according to each student's needs and habits.

It should be taken into account that all students of IBTS receive an EBF Foundation tuition scholarship; the figures quoted in the Tuition Fees information already reflect a subtracted portion of the tuition costs. Payment plans are agreed with students during the Orientation period.

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. Those full-time students who apply for and are granted scholarship funds are required to perform a certain number of hours of campus work per week, as assigned by the Student Work Supervisor.

Courses may be undertaken part-time. This option is considerably cheaper. A part-time student will normally come four times to IBTS for study purposes during an MTh course.

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

IBTS offers a full two years master's programme **Magister in Theology (Mgr.)** completely satisfying the requirements of the Bologna agreement for mutually recognized educational degrees of the European Union and fully accredited by the Ministry of Education of Czech Republic.

Apart from the Master of Theology in Contextual Missiology, IBTS at this time also offers three other **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 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 over one to a maximum of two years or part-time over a period of two 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. Part-time students should count with at least four such periods.

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.

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

EXCHANGE STUDENTS

Applicants enrolled in a post-graduate programme at a partner institution, such as through the European Union Erasmus Programme, may be admitted as exchange students. Exchange students are expected to pursue a tutor-approved and supervised programme of study which will be accepted by their school.

SHORT-TERM RESEARCH SCHOLARSHIP

Applicants interested in independent study or research may be admitted. Admission is based on a written programme of research which the Seminary approves. Applicants consult with the Academic Dean. Applicants are 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 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 Academic Team, 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 equivalent to one year of 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.eu

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