

PRIFYSGOL CYMRU  UNIVERSITY OF WALES

INTERNATIONAL BAPTIST
THEOLOGICAL SEMINARY

Master of Theology

in

Contextual Missiology

COURSE HANDBOOK

2010/2011

CONTENTS

CONTENTS.....	2
SUMMARY OF THE COURSE.....	3
PURPOSE OF THE COURSE.....	4
WHAT YOU WILL GET FROM THE COURSE	5
APPLYING FOR THE COURSE	6
COURSE STAFF.....	8
THE LIBRARY AND ITS RESOURCES.....	9
STRUCTURE AND DELIVERY OF THE COURSE.....	10
TEACHING, LEARNING AND ASSESSMENT	13
BIBLE, COMMUNITY AND CONTEXT 1	18
BIBLE, COMMUNITY AND CONTEXT 2	21
INTRODUCTION TO CONTEXTUAL MISSIONOLOGY.....	24
CHRISTIAN PRESENCE AND WITNESS AMONG MUSLIMS	27
CHURCHES ENCOUNTERING IN MISSION	30
PRACTICE OF MISSION AND EVANGELISM.....	33
THEOLOGY OF MISSION.....	36
ESSAY THEMES AND QUESTIONS	39
BIBLE, COMMUNITY AND CONTEXT 1 – ASSESSMENT QUESTIONS.....	40
BIBLE, COMMUNITY AND CONTEXT 2 – ASSESSMENT QUESTIONS.....	40
INTRODUCTION TO CONTEXTUAL MISSIONOLOGY – ASSESSMENT QUESTIONS	42
CHRISTIAN PRESENCE AND WITNESS AMONG MUSLIMS – ASSESSMENT QUESTIONS.....	43
CHURCHES ENCOUNTERING IN MISSION – ASSESSMENT QUESTIONS	44
THE PRACTICE OF MISSION AND EVANGELISM – ASSESSMENT QUESTIONS.....	45
THEOLOGY OF MISSION – ASSESSMENT QUESTIONS.....	47
MTH DISSERTATION PROPOSAL FORM	49
IMPORTANT INFORMATION	51
OTHER COURSES AT IBTS.....	52

SUMMARY OF THE COURSE

The Master of Theology degree in Contextual Missiology 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 Contextual Missiology and a Postgraduate Diploma in Contextual Theology, also awarded and accredited by the University of Wales and taught through IBTS, Prague.

- ◆ The courses are designed for theology graduates and others who want to engage in postgraduate level study in Contextual Missiology.
- ◆ The courses have 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 Contextual Missiology are to:

- ◆ attract students from diverse age, geographical and confessional backgrounds to develop and expand their range of skills in Contextual Missiology
- ◆ 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 theory and practice of Contextual Missiology, with particular attention to the development of Missiology as a discipline, the tools it uses, its links to other disciplines, the importance it attaches to context, and the Biblical and theological resources it employs to reflect on and inform Christian mission today
- ◆ develop an awareness of the issues involved in mission as a place for encounter between Christian traditions and between Christianity and peoples of other faiths or none
- ◆ foster a critical understanding of the possibilities and problems inherent in different mission paradigms
- ◆ 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 in the field of Contextual Missiology at doctoral level

WHAT YOU WILL GET FROM THE COURSE

Upon successful completion of this programme, you will:

- ◆ be aware of the key issues in contemporary Missiology
- ◆ have a critical understanding of the place and complexity of context in Missiology
- ◆ possess a clear knowledge of the most recent research in the field of Missiology
- ◆ gain a detailed knowledge of at least one missiologist of central importance to the discipline
- ◆ know about the development of Missiology as a discipline and of the practice of mission and the relationship between the two

You will also be able to:

- ◆ assess critically the most recent published research in Contextual Missiology
- ◆ read and use key texts critically and empathetically
- ◆ evaluate critically the different methodologies employed in Missiology and be able where necessary to propose context-specific adaptations
- ◆ recognise different theological, ecclesial and social presuppositions underlying different missiological positions

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 to strengthen their 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, etc.).

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 references: completed by an officer of your Baptist Union or a leader of your denomination if you are not a Baptist, the pastor of your local church and one of your academic teachers. Please have them all mail the references 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 to: TOEFL, P.O. Box 1203, 6801 BE Arnhem, The Netherlands.

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

Application Forms are available from the Academic Registrar at IBTS.

Completed application forms should be sent to:

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

COURSE STAFF

COURSE LEADER

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

IBTS COURSE TUTORS

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

The Revd Docent Ivana Noble, Mgr, PhD, CES

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

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

VISITING COURSE TUTORS

The Revd Wesley H Brown BS, MDiv, PhD

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

The Revd David W. Shenk BA, PhD, PhD

The Revd Darrell R Jackson BA (Hons), ThD

ACADEMIC DEAN

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

THE LIBRARY AND ITS RESOURCES

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

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

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

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

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

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

STRUCTURE AND DELIVERY OF THE COURSE

The programme is structured in the following way:

Part 1

Compulsory Core Modules: Bible, Community and Context 1 (20 credits)
Bible, Community and Context 2 (20 credits)
Introduction to Contextual Missiology (20 credits)

EXIT POINT: PGCert in Contextual Missiology

Optional Modules: MTh in Contextual Missiology Module (20 credits)
MTh in Contextual Missiology Module (20 credits)
MTh in Contextual Missiology Module (20 credits)
Or
MTh in Contextual Missiology Module (40 credits)
MTh in Contextual Missiology Module (20 credits)
Or
MTh in Contextual Missiology Module (20 credits)
MTh in Contextual Missiology Module (20 credits)
MTh Module from other discipline (20 credits)
Or
MTh in Contextual Missiology Module (40 credits)
MTh Module from other discipline (20 credits)

EXIT POINT: PG Dip in Contextual Missiology

Part 2

Dissertation (20 000 words) (60 credits)

EXIT POINT: MTh in Contextual Missiology

In Part 1 all students must take the three core modules. At least 20 further credits must be taken from Contextual Missiology 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 Contextual Missiology:

- Theology of Mission
- Christian Presence and Witness Among Muslims
- The Practice of Mission and Evangelism
- Churches Encountering in Mission

Not all of these optional modules will be taught in every year. The anticipated timetable is as follows: The core modules will be taught each year, normally in September. Theology of Mission is available normally in November or February.

Nov 2010 Theology of Mission *and* Churches Encountering in Mission

Feb 2011 Practice of Mission and Evangelism *and* Christian Presence and Witness Among Muslims

Nov 2011 Theology of Mission

This pattern will then repeat itself in subsequent years.

- ◆ 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 4,000 to 5,000 words each. In discussion with the Course and Module Tutors, other forms of assessment can be used.
- ◆ 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 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 must be in some aspect of Contextual Missiology, 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, teaching and assessment are structured in the following ways:

- *Intensive residential courses* comprising lectures, seminars and individual tutorial support. You will experience different teaching and learning approaches in order to develop skills such as critical analysis, synthesis and evaluation. The teaching styles will depend on the particular modules and class size.
- *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 Contextual Missiology 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 perspectives. 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, 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. His function is to provide for the programme's coherence and to ensure the quality of teaching and learning across different modules. Normally he is one of the internal markers for the assessment in each module. He 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 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 consist of lectures or seminars. 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 Contextual Missiology 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, Bible, Community and Context 1 and 2, and Introduction to Contextual Missiology, combine to ground the student in the study of the church's mission in different contexts. Of determinative importance is first the Word of God, as encountered and understood in the Bible, within the context of a particular Christian tradition, always rooted in a given culture. Thus, Bible, Community and Context 1 and 2 investigate these areas, fostering a hermeneutical, and thus, contextual approach. The Introduction to Contextual Missiology module leads students into the study of missiology, its development and present situation.

Building upon the core modules, there is an interconnection with and between optional modules which focus on both theoretical and practical dimensions of mission. Thus, the Theology of Mission module offers students deeper insights into different theologies of mission which have been used and are in use today. These in some way or other underpin the Practice of Mission and Evangelism, something which takes place always in specific contexts. For many IBTS MTh students these contexts will include encounter with Christians from other denominations that will frequently form the dominant Christian expression in their countries. Churches Encountering in Mission will address this reality, whilst another common reality is the encounter with Muslims, a topic dealt with in the Christian Presence and Witness Among Muslims module.

The programme thus encourages students to reflect more deeply on their own Baptist traditions, while engaging with other traditions in a critically positive manner, which will enable them to deepen their understanding of the nature of Christian mission in different contexts.

Attendance

The Master of Contextual Missiology 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 teach 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 Contextual Missiology 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 following their enrolment 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.

BS-C701
BIBLE, COMMUNITY AND CONTEXT 1
20 UW Credits
(Compulsory Core Module)

Course Tutors

Lina Andronovienė BA, BA, MTh, PhD (cand)
The Revd Keith G Jones BA (Theol), MA, PhD, FRHistS, MCM
Lydie Kucová BA (Hons.), MTh, PhD
The Revd Docent Ivana Noble, CES, BD, MA, PhD,
Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd Docent Parush R Parushev, BSc, MSc, MDiv, PhD, PhD, FRASA
The Revd Ian M Randall, MA, MPhil, PhD, FRHistS.

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

Methods of Assessment One essay of up to 5000 words

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

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

- Demonstrate skills for Bible study and be able to use helpful literature to inquire into the meaning of texts
- Appreciate different traditions, their identity, values, and mission and ministry praxis
- Gain insight into various Christian traditions and understand her/his own tradition from this context
- Show an awareness of the importance of contextual issues in both Biblical interpretation and theological reflection
- Display an understanding of the complexity of the theological tasks and of different tools for approaching that task

Content This module explores issues in the Christian community's interpretation of the Bible for its identity and mission within various contexts. This module will also expose students to the ethos and faculty of IBTS.

1. Introductions
 2. Introductions
- The Task of Textual Interpretation (Biblical Studies)*
3. Biblical Hermeneutics task
 4. Exegetical Method and Tools

5. From Word to World

The main streams of Reformation (Baptist/ Anabaptist Studies)

6. Luther
7. Zwingli
8. Calvin

Contextual Missiology

9. A basic introduction to contextual missiology
10. Contextual theology
11. Missiological hermeneutics

Applied Theology

12. Contemporary context and the life of the church traditions
13. The essence of the task of theology and theological method
14. Lindbeck's Nature of Doctrine and Christian theological inquiry
15. Summing up (a round table)

Transferable Skills: Practiced / Assessed

- **Analytical:** You will be able to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments.
- **Synthetic:** You will appreciate the issues involved in integrating and synthesizing the different areas of theological studies and be able to develop a wider theological horizon, that otherwise would be narrowed to only one area.
- **Theological:** You will gain insight into various Christian traditions, their use of the Bible, their understanding of Christian community, and their theology and practice of mission in various contexts. Students will be encouraged to articulate their own approach to using the Bible as an authority for their ministry.
- **Applicatory:** You will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry.

Indicative Bibliography

- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World*. Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series 16. Maryknoll: Orbis, 2001.
- Bradshaw, Bruce. *Change Across Cultures: A Narrative Approach to Social Transformation*. Grand Rapids, MI: Baker Academic, 2002.
- Bray, Gerald. *Biblical Interpretation Past and Present*. Leicester: IVP, 1996.
- Chadwick, O. *The Early Reformation on the Continent* (Oxford: OUP, 2001)
- Clasen, C-P. *Anabaptism: A Social History, 1525-1618* (New York: Cornell, 1972)
- Dixon, C.S. *The Reformation in Germany* (Oxford: Blackwell, 2002)
- Dockery, David S., ed. *The Challenge of Postmodernism: An Evangelical Engagement*. Grand Rapids: Baker Books, 1995.
- Estep, W. R. *Renaissance and Reformation* (Grand Rapids: Eerdmans, 1986)
- Evans, G. R. *Problems of Authority in the Reformation Debates* (Cambridge: CUP, 1992)
- Fee, Gordon. *New Testament Exegesis*. Westminster Press, 1993.
- Goldingay, John. *Models for Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 1995.
- Gordon, B. *The Swiss Reformation* (Manchester: Manchester UP, 2002)

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

BS-C702
BIBLE, COMMUNITY AND CONTEXT 2
20 UW Credits
(Compulsory Core Module)

Course Tutors

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

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

Methods of Assessment One essay of up to 5000 words

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

Prerequisites Bible, Community and Context 1 (This is a compulsory core module)

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

- Display insights from the historical and current discussion on biblical interpretation
- Understand different hermeneutical approaches, be able to compare and to point out their strengths and weaknesses
- Recognise, appreciate and criticise your own community hermeneutics
- Practice different hermeneutical methods by applying them in Bible interpretation.
- Critically evaluate mission and ministry theology and praxis from the biblical text.

Content

1. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (OT)

2. The Task of Textual Interpretation: History of Interpretation (overview) and Historical-Critical Method (NT)
3. The Task of Textual Interpretation: Recent Developments in Interpretation (OT)
4. The Task of Textual Interpretation: Recent Developments in Interpretation (NT)
5. Workshop: Hermeneutics and Exegesis
6. Interpretation in the Baptist/Anabaptist Tradition
7. The Synthetic Task: Biblical Theology (An overview)
8. The Task of Contextual Application: Uses of the Bible for Mission Theology and Practice
9. Biblical Understandings of the People of God: Identity and Mission, Old Testament
10. Biblical Understandings of the People of God: Identity and Mission, New Testament
11. The Task of Contextual Application: Biblical (and other) arguments for Christian Social Ethics
12. The Task of Contextual Application: The Context of the Missional Community
13. The Task of Contextual Application: Rival Versions of the Mission of the Church - D. Bosch
14. The Task of Contextual Application H Richard Niebuhr's 'Christ and Culture'
15. Workshop and Summing Up (a round table)

Transferable Skills: Practiced / Assessed

- **Analytical:** Students will gain insights into various hermeneutical approaches and be able to evaluate them critically. They will further develop the ability to use literature designed for Biblical study to inquire into the meaning of texts and gain some critical awareness of the proper use of texts for theological arguments. (See BCC 1)
- **Synthetic:** Students will appreciate the issues involved in synthesizing the diverse Biblical texts in developing a biblical theology of mission. They will be able to develop a synthesis of texts, which has intellectual and theological integrity (See BCC1).
- **Theological:** Students will be able to start with the task of textual interpretation and move through the synthetic task to the contextual application.
- **Applicatory:** Students will learn how to use Scripture in their own theology of the church and missions and to apply Scripture to the issues they face in their ministry (see BCC 1).

Indicative Bibliography

- Adna, J. and H. Kvalbein, eds. *The Mission of the Early Church to Jews and Gentiles*. WUNT 127. Tübingen: Mohr Siebeck, 2000.
- Bauckham, Richard. *Bible and Mission: Christian Witness in a Postmodern World*. Carlisle: Paternoster Press and Grand Rapids, MI: Baker Book House, 2003.

- Bolt, P. G. and M. Thompson. *The Gospel to the Nations: Perspectives on Paul's Mission*. Leicester: IVP, 2000.
- Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series 16. Maryknoll: Orbis, 2001.
- Bray, Gerald. *Biblical Interpretation Past and Present*. Leicester: IVP, 1996.
- Brown, William P., ed. *Character and Scripture: Moral Formation, Community, and Biblical Interpretation*. Grand Rapids, MI: Eerdmans, 2002.
- Fee, Gordon. *Listening to the Spirit in the Text*. Grand Rapids, MI: Eerdmans, 2000.
- Fee, Gordon. *New Testament Exegesis*. Westminster Press, 1993.
- Goldingay, John. *Models for Interpretation of Scripture*. Grand Rapids, MI: Eerdmans, 1995.
- Goodman, M. *Mission and Conversion: Proselytizing in the Religious History of the Roman Empire*. Oxford: Oxford University Press, 1994.
- Grams, Rollin G. *Gospel and Mission in Paul's Ethics*. Unpublished Ph.D. Dissertation. Duke University (1989).
- Green, Joel B. ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids, MI: Eerdmans/Carlisle: Paternoster, 1995.
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven, CT/London: Yale University Press, 1989.
- Kaiser, Walter C. *Mission in the Old Testament: Israel as a Light to the Nations*. Grand Rapids: Baker. 2000.
- Köstenberger, A. J. and P. T. O'Brien. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. New Studies in Biblical Theology 11. Leicester: Apollos/ Downers Grove: IVP, 2001.
- Larkin, W. J. and J. F. Williams, eds. *Mission in the New Testament: An Evangelical Approach*. American Society of Missiology Series 27. Maryknoll: Orbis, 1998.
- Murray, Stuart. *Biblical Interpretation in the Anabaptist Tradition*. Kitchener, Ontario: Pandora Press, 2000.
- Osborne, Grant. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, IL: IVP, 1991.
- Park, E. C. *The Mission Discourse in Matthew's Interpretation*. WUNT II.81. Tübingen: Mohr Siebeck, 1995.
- Peace, R. V. *Conversion in the New Testament: Paul and the Twelve*. Grand Rapids, Cambridge, UK: W. B. Eerdmans, 1999.
- Schottroff, W. and W. Stegemann, eds. *God of the Lowly: Socio-Historical Interpretation of the Bible*. Maryknoll, NY: Orbis Books, 1984.
- Senior, Donald and Carrol Stuhlmüller. *The Biblical Foundations for Mission*. Maryknoll: Orbis, 1983.
- Stassen, Glen H., D. M. Yeager, and John Howard Yoder. *Authentic Transformation: A New Vision of Christ and Culture*. Nashville: Abingdon Press, 1996.
- Stott, J. M. *Paul and the Nations: The Old Testament and Jewish Background for Paul's Mission to the Nations*. WUNT 84. Tübingen: Mohr/Siebeck, 1995.
- Stuart, Douglas. *Old Testament Exegesis*. Philadelphia: Westminster Press, 1984.
- Thiselton, Anthony. *New Horizons in Hermeneutics*. Grand Rapids, MI: Zondervan, 1992.
- Vanhoozer, Kevin. *Is There a Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge*. Grand Rapids, MI: Apollos, 1998.

CM-C706
INTRODUCTION TO CONTEXTUAL MISSIOLOGY
20 UW Credits
(Compulsory Core Module)

Course Tutors

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

<i>Mode and Place of 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>Learning Outcomes</i>	On successful completion of this module, you should be able to: <ul style="list-style-type: none">• Demonstrate a sound grasp of Missiology as a theological discipline• Show that they possess an appreciation of the history and significance of Christian Mission• Display a clear understanding of the major missiological concepts and paradigms• Show a critical engagement with the importance of context in mission• Indicate an awareness of the position of Christianity in the world today• Demonstrate solid acquaintance with at least one key missiological text
<i>Content</i>	In this module, students will learn to situate themselves within the missiological debate. They will consider questions regard-ing the nature and content of missiology and mission, its place within theology, its history, practice and methods. The module will allow them to engage with the complexity of context and the relationship of the Gospel to different cultures. Students will learn to engage with missiological literature and work towards building their own coherent position. The course begins with an overview of ideas about Missiology and its relation to mission (Unit 1), before moving on to look at the history of the discipline (Unit 2). Unit 3 considers the main

features of the history of Christian mission, focussing on different missionary paradigms. Unit 4 considers the contemporary state of Christian mission, especially the relationship to culture and to other faiths. Unit 5 looks at questions of contextualisation, and Unit 6 at the relationship and place of the church in Christian mission.

Thus, the course consists of 6 units:

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

Transferable Skills: Practiced / Assessed

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

Indicative Bibliography

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

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

CM-V751

CHRISTIAN PRESENCE AND WITNESS AMONG MUSLIMS

20 or 40 UW Credits

(Optional Module)

Course Tutors

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

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

Methods of Assessment **For 20 credits:**
 One essay of up to 5000 words
 (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)

For 40 credits:
 One essay of up to 5000 words
and
Either: A second essay of up to 5000 words
Or: A research project on particular initiatives involving Christian witness to Muslims and Muslim-background believers

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

Prerequisites Completion of core modules

Learning Outcomes On successful completion of this module, if you take this module for **twenty credits**, you should be able to:

- Show a basic grasp of the major principles of Islam
- Display an understanding of the similarities and differences between Christian and Islamic faith communities in various regional contexts,
- Demonstrate an awareness of how to live as individuals or as a Christian community with Muslim neighbours or in a Muslim context, being sensitive to how to give witness to Christian faith.
- Show, from a study of the Qur'anic texts and the variety of its interpretations, a grasp of the roles and status of women and men in Muslim societies in comparison to differing Christian views.
- Demonstrate knowledge of basic principles of relating to Muslim communities and how to choose appropriate and sensitive methods to

bring a witness to Jesus and his uniqueness in different contexts and social groups.

- Display a grasp of the major theological foundations in both Christian and Muslim faiths, in comparison, to facilitate dialogue between them.
- Understand the relation between submission to God in Islam and Kingdom of God in Christianity

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

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

Content

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

There are, thus, seven units:

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

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

Transferable Skills: Practiced / Assessed

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

Indicative Bibliography

- Abu-Nimer, Muhammed. *Nonviolence and Peace Building in Islam*, University Press of Florida, 2003
- Adeney, Miriam. *Daughters of Islam: Building Bridges with Muslim Women*. Downers Grove, IL: IVP, 2002.
- Ayoub, M., *A Muslim View of Christianity: Essays on Dialogue*, Maryknoll, Orbis, 2007
- Beaumont, M., *Christology in Dialogue with Muslims*, Carlisle, Paternoster, 2005
- Bodman, Herbert L. and Nayereh Tohidi, eds. *Women in Muslim Societies: Diversity within Unity*. Boulder, CO: Lynne Rienner Publishers, 1998.
- Braswell, George W., Jr. *Islam: Its Prophet, Peoples, Politics and Power*. Nashville, TN: Broadman and Holman, 1996.
- Caner, E.M., (ed.), *Voices behind the veil: the world of Islam through the eyes of women*, Grand Rapids, Kregel, 2003
- Cragg, Kenneth. *Jesus and the Muslim: An Exploration*. London: George Allen & Unwin, 1985.
- Denny, Frederick M., *An Introduction to Islam*, MacMillan, 1994
- Esposito, John L. *The Unholy War: Terror in the Name of Islam*. New York: Oxford University Press, 2002.
- George, Timothy. *Is the Father of Jesus the God of Muhammad?* Grand Rapids: Zondervan, 2002.
- Hixon, L., *The heart of the Qur'an: an introduction to Islamic spirituality*, Wheaton, Quest Books, 2003
- Kateregga, Badru D. and David W. Shenk. *Islam and Christianity: A Muslim and a Christian in Dialogue*. Herald Press, 1997.
- Khalidi, T. (ed.), *The Muslim Jesus: sayings and stories in Islamic literature*, Cambridge, MA, Harvard University Press, 2001
- Krabill, J., Shenk, D.W., Stutzman, L., *Anabaptists meeting Muslims: a calling for presence in the way of Christ*, Scottdale, Herald, 2005
- Küng, Hans, *Islam: past, present, and future*, Oxford, Oneworld, 2007
- Love, Fran, and Jeleta Eckheart. *Longing to Call Them Sisters: Ministry to Muslim Women*. Pasadena, CA: William Carey Library, 2000.
- Roland Miller, *Muslims and the Gospel, Bridging the Gap*, Lutheran University Press, 2005
- Parshall, P., *Understanding Muslim teachings and traditions: a guide for Christians*, Grand Rapids, Baker, 1994
- Parshall, P., *Muslim evangelism: contemporary approaches to contextualization*, Waynesboro, Gabriel Publications, 2003 (revised edition)
- Penner, P. (ed.), *Christian presence and witness among Muslims*, Schwarzenfeld, Neufeld, 2005
- Pratt, D., *The challenge of Islam: encounters in interfaith dialogue*, Aldershot, Ashgate, 2005
- Ramadan, Tariq. *Western Muslims and the Future of Islam*, OUP, 2004
- Rippin, Andrew. *Muslims: Their Religious Beliefs and Practices*. 2nd edition. New York: Routledge, 2001.
- Shenk, David W. *Journeys of the Muslim Nation and the Christian Church, Exploring the Mission of two Communities*, Herald Press, 2003.
- Weiss, Bernard. *The Spirit of Islamic Law*, University of Georgia Press, 1998

CHURCHES ENCOUNTERING IN MISSION

20 or 40 UW Credits

(Optional Module)

Course Tutors

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

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	<p>For 20 credits: One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 40 credits: One essay of up to 5000 words and <i>Either:</i> A second essay of up to 5000 words <i>Or:</i> A research project on particular inter-church initiatives and / or relations in a context with which the student is familiar.</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of core modules
<i>Learning Outcomes</i>	<p>On successful completion of this module for twenty credits, you should be able to:</p> <ul style="list-style-type: none">• Demonstrate familiarity with the beliefs and practices of at least two other Christian churches (normally Orthodox and either Roman Catholic or Lutheran)• Display awareness of different ecclesiologies, both within and between Christian churches• Indicate an understanding of the notion of territoriality in Orthodoxy and the challenges it poses for mission• Show a familiarity with concepts of mission in different Christian churches

- Demonstrate a grasp of the key ecumenical conversations between Baptists and other Christian churches
- Display an awareness of different understandings of the relationship between church and state, both in the various churches and in different states in Europe
- Show an appreciation of the possibilities for co-operation in mission between different Christian churches

If you take the module for *forty credits*, you will further be able to:

- Demonstrate familiarity with a third Christian tradition
- Show a deeper appreciation of issues involved with charges of proselytism
- Display an awareness of the challenges and possibilities of encounters with the major Christian tradition of their own context
- Indicate a more nuanced understanding of the range of opinions within at least one other Christian tradition on questions such as ecclesiology and church life and practice

Content

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

The eleven units are as follows:

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

Transferable Skills: Practiced / Assessed

- Presentation of sustained and coherent argument in written form
- Understanding and critical analysis of a variety of texts, especially reports of dialogues and other important policy documents
- Research Capabilities and Use of Databases

Indicative Bibliography

- Afonsky, G., *Christ and the church in Orthodox teaching and tradition* (Crestwood, N.Y.: St. Vladimir's Seminary Press, 2001)
- Avis, P., *Anglicanism and the Christian church: theological resources in historical perspective*, London, T & T Clark, 2002 (2nd ed., rev. and expanded)
- Baptists and Lutherans in conversation: a message to our churches: report of the Joint Commission of the Baptist World Alliance and the Lutheran World Federation*, Genf, Baptist World Alliance & Lutheran World Federation, 1990
- Beasley-Murray, P., *Proclaiming Christ Crucified and risen: the common mission of Baptists and Roman Catholics in England.*, EBF Home Mission & Evangelism Conference, Spain, 1992
- Binns, J., *An Introduction to the Christian Orthodox Churches*, Cambridge, CUP, 2002
- Bliese, R.H., van Gelder, C., (eds), *The evangelizing church: a Lutheran contribution*, Minneapolis, Augsburg Fortress, 2005
- Bria, I. *The Liturgy after the Liturgy: Mission and Witness from an Orthodox Perspective*, WCC, Geneva, 1996
- Clapsis, E., *Orthodoxy in Conversation*, Geneva, WCC, 2000
- Clapsis, E., (ed), *The Orthodox Churches in a Pluralist World: An Ecumenical Conversation*, Geneva, WCC, 2004
- Clendenin, D., *Eastern Orthodox Christianity*, Grand Rapids, Baker Academic, 2003 (2nd edition)
- Colson, C., Neuhaus, R.J., (eds.), *Evangelicals and Catholics Together: Towards a Common Mission*, Dallas / London, Word Publishing, 1995
- Conversations around the world 2000-2005: the report of the international conversations between the Anglican Communion and the Baptist World Alliance*, London, Anglican Communion Office, 2005
- Eidberg, P.A., & Osberg, S., *One Lord – One Faith – One Church: A Longing for One Baptism: The report from the bilateral conversations between The Church of Norway and The Baptist Union of Norway 1984-1989*, Oslo, 1989
- Evangelicalism and the Orthodox Churches*, Carlisle, ACUTE, 2001
- Gritsch, E.W., *A History of Lutheranism*, Minneapolis: Augsburg Fortress Press, 2002
- Kaerckkaeinen, V-M., *An introduction to ecclesiology: ecumenical, historical & global perspectives* (Downers Grove, IL: InterVarsity Press, 2002)
- Knox, Z., *Russian society and the Orthodox Church: religion in Russia after communism* (London: RoutledgeCurzon, 2005)
- Manley, K., *A Survey of Baptist World Alliance Conversations with other Churches and some implications for Baptist Identity*, Joint meeting of Baptist Heritage and Identity Commission and the Doctrine and Interchurch Cooperation Commission, Seville, 11 July, 2002., Washington, BWA, 2002
- Noll, M., Nystrom, C., *Is the Reformation over? An evangelical assessment of contemporary Roman Catholicism*, Grand Rapids, MI, Baker Academic, 2005.
- Pushing at the Boundaries of Unity: Anglicans and Baptists in Conversation*, London, Church House Publishing, 2005
- Randall, I. M., (ed.), *Baptists and the Orthodox church: on the way to understanding* (Prague: IBTS, 2003)
- Southern Baptist - Roman Catholic Conversation: Report on Sacred Scripture*, US Conference of Catholic Bishops, Washington, September 10, 1999
- Stamoolis, J.J., *Eastern Orthodox Mission Theology Today* .(Maryknoll, Orbis, 1986)

Stamoolis, J.J. (ed.), *Three views on Eastern Orthodoxy and evangelicalism*, (Grand Rapids: Zondervan, 2004)
Witte, J., Jr., Bourdeaux, M., (eds.), *Proselytism and orthodoxy in Russia: the new war for souls*, Maryknoll,
N.Y.: Orbis Books, 1999

CM-V753

PRACTICE OF MISSION AND EVANGELISM

20 or 40 UW Credits (Optional Module)

Course Tutors

The Revd Darrell Richard Jackson BA (Hons), ThD

The Revd Wesley H Brown BS, MDiv, PhD

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

*Mode and Place
of Delivery*

Mixed (Intensive Teaching and Distance Learning) Full or Part-Time

*Methods of
Assessment*

For 20 credits:

One essay of up to 5000 words

(In exceptional cases, you may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)

For 40 credits:

One essay of up to 5000 words

and

A reflection and analysis of a mission or evangelism project

Teaching Method

Intensive Teaching, involving seminars, some lectures, and presentations

Prerequisites

Completion of core modules

Contact Hours N/A

Learning Outcomes

On successful completion of this module, taking this module for **20 credits**, you should be able to:

- Demonstrate an awareness of changes in culture and their implications for Christian mission
- Show a critical grasp of methods of evangelism and their relevance to different cultural settings
- Display a good acquaintance with practical research methodologies for the study and practice of rural and urban mission
- Show an awareness of how minority groups have sought to give evangelical witness in the context of historical churches
- Demonstrate an awareness of the study of people groups, their religions and the opportunities present for Christian engagement
- Show a sound grasp of resources for authentic and faithful witness in pluralist societies.
- Display an understanding of the notion of holistic mission

If you take the module for forty credits, you will, in addition, be able to:

- Give evidence of an in-depth knowledge of at least one method of process evangelism

- Display an awareness of different elements in the theology of religions and their relevance for Christian mission and evangelism
- Demonstrate their capacity to do critical research into particular projects of mission and evangelism

Content

This module contains **6 units. For students taking the module for 40 credits some of these will entail more in-depth study.** The needs and interests of the student will be taken into account when determining which areas to give more attention to. The course begins with the location of the church within its various cultural settings, and the changes in culture and worldview which continue to affect Christian life and mission. The second unit considers methods of evangelism (Alpha, Emmaus, MasterLife, and others) and offers students ways in which to assess these methodologies critically. The next unit will consider different practical research methodologies for reflecting and analysing rural and urban mission projects, including areas such as multi-ethnicity, urban mission, community mapping, and others. Following this, a further unit considers how a minority group can give evangelical witness in the context of a much larger historical Christian church. A fifth unit looks at questions of different people groups, and ways of engaging with them. The final unit examines the nature of holistic mission and its practical consequences.

There are, thus, the following units:

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

Transferable Skills: Practiced / Assessed

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

Indicative Bibliography

Bakke, R., *A Theology As Big As the City*. (Leicester: IVP, 1997).
 Barrs, J., *The Heart of Evangelism*, Leicester, IVP, 2001

- Booker, Mike, Ireland, Mark, *Evangelism – Which Way Now? An Evaluation of Alpha, Emmaus, Cell Church and other contemporary strategies for evangelism*, London, Church House Publishing, 2005 (2nd ed.)
- Brueggemann, W., *Biblical Perspectives on Evangelism: Living in a Three-Storied Universe* (Nashville: Abingdon, 1993).
- Costas, O., *Liberating news: a theology of contextual evangelization*, Grand Rapids, Eerdmans, 1989
- Croft, S., et al., *Evangelism in a spiritual age: communicating faith in a changing culture*, London, Church House, 2005
- Escobar, S., *A Time for Mission: The Challenge for Global Christianity*, Leicester, IVP, 2003
- Hilborne, D., Bird, M., (eds.), *God and the Generations: youth, age and the church today : a report by the Evangelical alliance (UK) Commission on Unity and Truth among Evangelicals*, Carlisle, Paternoster, 2002
- Kallenberg, B., *Live to tell: evangelism in a postmodern world*, Grand Rapids, Brazos, 2002
- Lee, B., Cowans, M., *Gathered and sent: the mission of small church communities today*, Mahwah, Paulist, 2003
- Linthicum, R.C., *Transforming power: biblical strategies for making a difference in your community*, Downers Grove, IVP, 2003
- McGavran, D., *Understanding Church Growth*, (3rd ed.), Grand Rapids, Eerdmans, 1990
- Penner, P. (ed.), *Ethnic Churches in Europe: A Baptist Response*, Prague, IBTS, 2006
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, (Grand Rapids, Brazos Press, 2007)
- Sweet, L, (ed.), *The Church in Emerging Culture*, Grand Rapids, Zondervan, 2005
- Terry, J.M., *Evangelism: A Concise History*. (Nashville, Broadman, 1999).
- VV.AA., *The Mission of an Evangelist: Amsterdam 2000*, World Wide Publications, Minneapolis, 2001

CM-V754

CM-V754

THEOLOGY OF MISSION

20 UW Credits or 40 UW Credits (Optional Module)

Course Tutors

Timothy F T Noble BA (Hons), BA (Hons), STB, MEd, PhD
The Revd J Andrew Kirk BD, AKC, BA, MPhil
The Revd Wesley H Brown BS, MDiv, PhD
The Revd Keith G Jones BA, MA, PhD, FRHistS, MCMI

<i>Mode and Place of Delivery</i>	Mixed (Intensive Teaching and Distance Learning) Full or Part-Time
<i>Methods of Assessment</i>	<p>For 20 credits: One essay of up to 5000 words (In exceptional cases, the student may consult with the Module Leader concerning some other form of assessment, such as a presentation or specific project. These will be assessed according to IBTS guidelines for assessment of M-level student work.)</p> <p>For 40 credits: One essay of up to 5000 words and <i>Either:</i> A second essay of up to 5000 words <i>Or:</i> An extended literature review of a particular area of Research or a chosen author</p>
<i>Teaching Method</i>	Intensive Teaching, involving seminars, some lectures, and presentations
<i>Prerequisites</i>	Completion of Core Modules
<i>Learning Outcomes</i>	<p>On successful completion of this module, you should be able to:</p> <ul style="list-style-type: none">• Demonstrate a sound grasp of the key theological issues in contemporary mission• Show an awareness of the ways in which the concept of <i>missio Dei</i> is used in mission theology• Display an understanding of the ecclesiological presuppositions of theologies of mission• Show an appreciation of the place of the Kingdom of God in theologies of mission• Appreciate different ways of theological engagement with culture• Demonstrate an understanding of the theological issues involved in the encounter with people of other faiths• Give evidence of a clear understanding of baptistic and evangelical approaches to the theology of mission

If you take the module for 40 credits, you will further be able to:

- Display a detailed knowledge of one major theologian of mission
- Show a good understanding of theologies of mission in other major Christian traditions
- Demonstrate a sound acquaintance with the changes in mission theology over the past century

Content

In this module students will be confronted with major themes in the theology of mission. For students taking this module for **twenty credits**, there will be four major units of study. The module begins with some fundamental theological questions, concerning the Trinitarian mission of God, the role and place of the church in mission and the relationship between mission (in its various dimensions) and the Kingdom of God. Various approaches to the encounter between theology and culture will then be considered. Thirdly, students will study theological attempts to understand the encounters with and role of other faiths. Finally, students will consider some baptistic and evangelical approaches to the theology of mission.

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

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

1. The fundamental theological aspects of mission
2. Theologising Cultures
3. Theologies of Dialogue and Encounter with other faiths
4. Baptistic and evangelical theologies of mission
5. In-depth study of chosen theologian (in discussion with students)
6. Theologies of mission in different Christian traditions
7. History and Development of the theology of mission

Transferable Skills: Practiced / Assessed

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

Indicative Bibliography

Barnes, M., *Theology and the Dialogue of Religions*, Cambridge, CUP, 2002

Bevans, S.B., Schroeder, R. P., *Constants in context: a theology of mission for today*, Maryknoll, NY, Orbis Books, 2004

- Bosch, D., *Transforming Mission. Paradigm Shifts in Theology of Mission*. (New York:Orbis, 12th printing 1997).
- Brown, Delwin., Greeve Devaney, S., Tanner, K. (eds), *Converging on Culture*, (Oxford / New York, 2001)
- Carter, C., *Rethinking Christ and Culture*, Grand Rapids, Brazos, 2006
- Fiddes, P., (ed.), *Faith in the Centre: Christianity and Culture*, Oxford, Regents Park, 2001
- Heim, S.M., *The Depth of the Riches: A Trinitarian Theology of Religious Ends*, Grand Rapids, Eerdmans, 2001
- Kaerkaeinen, V-M., *An Introduction to the Theology of Religions*, Downers Grove, IVP, 2003
- Karotempel, S., *Following Christ in mission: a foundational course in missiology*, Boston, MA, Pauline Books & Media, 1996
- Kirk, J.A., *What is Mission: Theological Explorations*. (Augsburg Fortress Press, 2000).
- McDermott, G., *Can Evangelicals Learn from World Religions? Jesus, Revelation & religious traditions*, Downers Grove, IVP, 2000
- Newbigin, L., *The Open Secret: An Introduction to the Theology of Mission*. (Grand Rapids: Eerdmans, 1995).
- Shenk, W.R.,(ed.) *The Transfiguration of Mission. Biblical Theological & Historical Foundations*. (Scottsdale: Herald Press, 1993).
- Stackhouse, J., *No other Gods before me? Evangelicals and the challenge of world religions*, Grand Rapids, Baker, 2001
- Stone, B., *Evangelism after Christendom: The Theology and Practice of Christian Witness*, (Grand Rapids, Brazos Press, 2007)
- Thiessen, T. *Who Can Be Saved? Reassessing Salvation in Christianity and World Religions*, Downers Grove, IVP, 2004
- Van Engen, C.E., *Mission on the Way: Issues in Mission Theology*. (Grand Rapids: Baker, 1997).
- Vanhoozer, K., Anderson, C., Sleasman, M., *Everyday theology: how to read cultural texts and interpret trends*, Grand Rapids, BakerAcademic, 2007
- Verster, Pieter, *A Theology of Mission: What Should the Church Seek to Accomplish*, Lampeter, Wales, The Edwin Mellen Press, 2008
- Wijzen, F., Nissen, P. (eds.), *'Mission is a must': intercultural theology and the mission of the church*, Amsterdam, Rodopi, 2002
- Wright, C.J.H., *The Mission of God: Unlocking the Bible's Grand Narrative*, (Nottingham, IVP, 2006)

ESSAY THEMES AND QUESTIONS

Bible, Community and Context 1 – Assessment Questions

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

1. Outline what you consider would be the main features of a missiological hermeneutic for a context with which you are familiar, giving particular attention to the role of the Bible and the church.
2. Focus on two theologians, one historical and one contemporary, and discuss to what extent and in what way their theology is contextualised.
3. Elaborate carefully on formative elements of baptistic missional communities as derived from specific biblical texts and evaluate the use of these biblical texts.
4. Evaluate one or more Anabaptist leaders (Conrad Grebel, Michael Sattler, Balthasar Hubmaier, Menno Simons, etc.) on the issue of a centre of their biblical theology comparing it with one the Magisterial Reformers (Martin Luther, Johann Calvin, Ulrich Zwingli, Philipp Melancthon, etc.) and their centre in biblical theology.
5. Evaluate the influence of Erasmus of Rotterdam and 'humanism' on the approach to the Bible found in one of the leading sixteenth-century Protestant Reformers.
6. Analyse and compare the influences of biblical and contextual concerns in the approaches to reform of Martin Luther and Huldrych Zwingli.
7. Evaluate two different approaches taken to the understanding and application of Old Testament law for Christians (Reformed, Anabaptistic, Dispensationalist, etc.). What implications does the stance toward biblical law have on the theological understanding of biblical authority?
8. Starting from either the concept of Israel as a light to the nations (Isaiah 42, etc.) or that the nations would be blessed through Israel (Genesis 12), evaluate the possibilities and limitations of developing an Old Testament theology of mission.
9. What roles should the Bible and Christian tradition play in the ministries of outreach and social engagement of your faith community?
10. In the light of Lindbeck's cultural-linguistic understanding of the nature of theology, evaluate the relationship between the narrative integrity of the biblical text and narrative approaches to the task of theology.

Bible, Community and Context 2 – Assessment Questions

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

1. Critically evaluate Richard Hays' suggestions on intertextuality (*Echoes of Scripture in Paul*) in Biblical interpretation and the subsequent discussion among scholars.
2. Some scholars have advocated a move away from the foundationalist approach to Biblical theology that thought in terms of a 'centre'--the 'centre of OT theology,' 'the centre of NT theology,' 'the centre of Pauline theology.' One popular suggestion has been to explore the synthesis of Biblical texts in terms of narratives rather than concepts. Write an essay in which you critically evaluate this proposal.
3. In *Between Two Horizons*, Joel Green and Max Taylor ask, 'How does one engage in biblical exegesis oriented toward a constructive theological enterprise?' (p. 11). Write an essay in which you critically discuss various proposals (not only in this book) in answer to this question.
4. The role of a community in Biblical interpretation has been increasingly emphasised in the past thirty years. Examples of this emphasis are: 'theological exegesis,' 'canon criticism,' 'Biblical theology,' 'reader-response criticism,' 'Liberation Theology,' etc. What role does and should a community play in Biblical interpretation? You might focus this question on one of these examples, or on whether Old Testament Theology is an historical, Jewish, or Christian study. You may also focus this question on whether there is a 'Baptist' hermeneutic (or Pentecostal, Evangelical, etc.).
5. Some scholars (e.g., David Steinmetz, Stanley Hauerwas) have argued that we need to return to a pre-Enlightenment approach to Scripture. Write an essay in which you critically evaluate the positive and negative features of pre-Enlightenment Biblical interpretation, with reference to contemporary interest in such approaches.
6. Christopher Rowland and Mark Corner (*Liberating Exegesis*) assume that Biblical interpretation will involve 'eisegesis' (Hans Georg Gadamer is noted for arguing the same point.), but argue that this presents a possibility rather than a problem: Biblical interpretation must involve the community and its context and will, therefore, be relevant and engaging. Write an essay in which you critically engage this issue with respect to Liberation Theology (or related theologies--feminist, Black, postcolonial, etc.).
7. Contextual theologies (e.g., African theology) emphasise the importance of reading Scripture within certain contexts. Hermeneutically, this poses the question whether interpretation is a reader-centred or text-centred activity. Write an essay in which you explore this tension between text and reader with reference to contextual theology.
8. David Bosch (*Transforming Mission*) explored the history of mission theology in terms of 'paradigms'. Others have followed his lead. This approach seems to assume that alternative (even conflicting) theologies can be constructed upon various Biblical texts or motifs (e.g., liberation, reconciliation, life). Alternatively, Richard Bauckham (*Bible and Mission*) has argued that Biblical narratives and themes cohere, and therefore there is one 'metanarrative' for Christian, Biblical mission theology. Critically discuss this issue in mission theology.
9. John Goldingay argues that Christian life and thinking are not only shaped by Scripture but also by 'the church and its tradition, human reason and secular thought, human experience (religious and other), and the commitments we make' (*Models for Scripture*, p. 183). Evaluate this claim with respect to traditional Protestant convictions about the clarity and (sole or primary) authority of Scripture.

10. Critically evaluate the Reformed versus Dispensationalist approaches to interpreting OT prophecy and apocalyptic literature about Israel: how does one's hermeneutic affect whether one finds a future for a national Israel in God's plan or not?
11. Critically evaluate the contribution to understanding a particular text of Scripture made by the historical-critical method and one other, non-author centred method. For the alternative method of interpretation, you may choose a text-centred method (such as rhetorical, structural, narrative or canonical criticism) or a reader-centred criticism (such as reader-response, poststructuralist, or ideological [feminist, liberation, cultural] criticisms). You will find that the literature you read on the alternative method of interpretation will determine which passage of Scripture becomes your focus for discussion.

**INTRODUCTION TO CONTEXTUAL MISSIOLOGY –
Assessment Questions**

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

1. Should missiology be understood as a separate discipline, or as a dimension of all theology? Comment on the practical implications of your answer for the mission of the church.
2. Is the adjective “contextual” in Contextual Missiology really necessary?
3. To what extent is it accurate to describe the Church as a ‘sign and instrument of the Kingdom’ in its mission?
4. What do you consider the major challenges for missiology today?
5. With reference to one or more particular contexts, comment on the relationship between theory and practice in mission, showing in what way, if any, theories have influenced the way of doing mission and/or practice has necessitated rethinking the theory.
6. The root meaning of the word ‘mission’ is ‘sending’. Trace the development of this theme in Scripture and comment on its implications for the relationships between God, the Church and the World.
7. “Evangelism cannot be divorced from the preaching and practice of justice” (David Bosch). To the extent that you agree with this statement, what are its implications for mission?
8. What are the particular contributions of Baptist missionary work to the developments of contextual missiology?

CHRISTIAN PRESENCE AND WITNESS AMONG MUSLIMS – ASSESSMENT QUESTIONS

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

following topics.

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

Essay topics:

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

Project topics:

1. The Missiological Significance of an Understanding of Revelation as *Tanzil* (Islam) or Incarnation (Gospel) (This research will combine field work combined with serious exploration of current Muslim and Christian theological/missiological reflection.)
2. The Missiological Implications of Understanding God as *Tawhid* (Muslim *ummah*) or as Trinity (Christian church) (This research will explore issues of diversity and unity and the nature of mission as an extension of our understanding of the nature of God. The study will combine field research with a breadth of reflective reading of Islamic and Christian theology.)
3. Present a case study of a missiologically-motivated Christian ministry in a predominantly Muslim country, then assess its effort to contextualise its witness, with recommendations for the future.
4. Compare and contrast Muslim and Christian forms of worship and piety. In your view, what traditional Islamic practices must new followers of Jesus reject and abandon? What criteria should a faith community use in making such decisions?

**CHURCHES ENCOUNTERING IN MISSION – ASSESSMENT
QUESTIONS**

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

If you take the module for 40 CREDITS, you are required to write ONE essay of 4,000 – 5,000 words on one of the following topics

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

THE PRACTICE OF MISSION AND EVANGELISM – ASSESSMENT QUESTIONS

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

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

Essay topics

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

Project topics

1. Conduct an analysis of church planting initiatives in a regional setting. Compare different approaches and practical implementation from the same region and evaluate them. To what extent are they contextualised and what methods and principles need to be more carefully adapted to the local situation?
2. Describe and analyse the role that ethics may play in mission practice, particularly taking into account the different ethical expectations and standards sometimes displayed by nationals and missionaries. Suggest ways in which each could learn from the other, understand and appreciate each other's ethical views, and still be able to co-operate while maintaining differences in their practice (consider topics such as bribery, financial accountability, saving face, saying one thing and meaning something else, etc.)
3. Select an appropriate resource for mission and evangelism developed in a context that is not your own. Critically assess the strengths and weaknesses of this resource were it to be translated for your own context. Make particular suggestions about the ways in which the material would need to be adapted for your own context.
4. Develop an appropriate interview methodology and identify and interview up to three individuals known to you who do not share your Christian perspective and worldview. You should pay particular attention to the cultural, philosophical, religious, ideological, and other influences that shape their worldview. Through a critical analysis of your transcript material, reflect critically on your own Christian worldview in the light of their responses and draw out the implications for the mission and evangelism of the churches.

5. Van Engen says that the motif of the Kingdom is likely to provide evangelical mission theology with a more careful use of technology (Van Engen 1996 p144). Describe and critically evaluate, with reference to a theology of the Kingdom, the use of technological means to advance the mission and evangelism of the churches in a particular context that is either your own or is chosen by you for the purposes of analysis.

THEOLOGY OF MISSION – ASSESSMENT QUESTIONS

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

Essay topics:

1. What are the implications of the concept *missio dei* for the theology and practice of mission?

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

If you take this module as a UoW 40 credit module, you are additionally required to write ONE essay of 4,000 – 5,000 words on one of the following topics

1. To what extent can we discern developmental stages in the formation of an ecumenical mission theology and how important will such theology be in the twenty-first century?
2. Present and evaluate a definition of mission from a church in your region (Armenian, Russian Orthodox, Greek Catholic, etc.). Analyse, discuss and compare it with your understanding of mission, showing both common ground and differences. What is specifically unique and different from the standard definition of terms in the evangelical ecumenical debate? Use for your study documents, interviews, conference papers, synod material, etc. from the original language of this church group.
3. Compare, contrast, and critique Roman Catholic and Evangelical understandings of an appropriate attitude/approach to people of other faiths or no faith, making use of the Catholic Documents of Vatican II and encyclicals, the Lausanne Covenant and subsequent documents, and World Council publications.
4. Assess the strengths and weaknesses of the approaches of other Christian traditions to mission from a baptistic perspective.
5. In what sense can mission be a place for positive encounter between members of different Christian traditions?
6. Assess the importance of the evangelical / ecumenical debate
7. Critically evaluate the work of a chosen missiologist whom you have studied

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 the following 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>