



**Malyon**  
**THEOLOGICAL COLLEGE**

**Master of Divinity, Master of Ministry  
and Related Programs**

**PC621**  
**Theology for Everyday Life**

**Semester 1, 2019**

**Malyon College**  
is an approved institution of the  
**Australian College of Theology**

PC621 is offered by Malyon College as part of the Master of Divinity and Related Programs authorized for distance and contact delivery by the college, which is an accredited award of the Australian College of Theology (ACT).

## ***MALYON COLLEGE***

At Malyon we recognise that the world is changing. These are times of great challenge and opportunity. Our commitment is to raising up a generation of influential Christians who have a strong biblical base, skills in leadership and ministry, and a heart for God.

We have been training Christian leaders for over 100 years, and we've learnt a few things about theological training. Our graduates are serving all over the world as pastors, cross-cultural workers, workplace leaders, chaplains, church leaders and theological faculty.

Malyon offers full-time and part-time study options through lecture, intensive and distance modes. We have excellent resources for students including a large library, wireless internet and 24 hour access to the campus. All our awards are accredited through the Australian College of Theology.

## ***The Australian College of Theology***

The ACT was established under the auspices of the General Synod of the Anglican Church of Australia in 1891. The ACT is a company limited by guarantee governed by a nine-member Board of Directors. The Anglican Primate of Australia presides as the chairman of meetings of the company which consists of 54 persons (in 2010). The ACT is an Australasian provider of state accredited higher education courses leading to awards in theology and other disciplines related to Christian ministry. The ACT operates as an ecumenical consortium of some 2,500 students enrolled in 19 Bible and theological colleges approved to teach the awards of the ACT. These awards range from two-year diplomas, three-year undergraduate and coursework masters degrees to masters and doctoral research degrees.

The ACT has a centrally devised and managed curriculum and a quality assurance process that are applied across the whole network of affiliated colleges. The day-to-day educational system is managed by the Dean from the ACT office in Sydney. Academic governance is the responsibility of the Academic Board which oversees all academic activities of the College. The standing committees of the Academic Board share this responsibility by monitoring the quality of delivery and resourcing, developing policy, and reviewing the course structure for research, coursework and diploma courses. The membership of the Academic Board and its committees is comprised mostly of faculty members of affiliated colleges. A number of senior university academics are represented to help ensure that ACT practice (especially in the outcome of the consideration of research examiner's reports and general academic policy) remains comparable with the standards of and best practice in the university sector.

As a HEP under the Higher Education Support Act, the College was required to undergo a quality audit conducted by the Australian Universities Quality Agency (AUQA). The AUQA Audit Report was publicly released on the AUQA website in February 2007.

In 2010 the company consists of 54 members composed in the following way:

- (1) the Anglican Primate of Australian and the Dean of the ACT,
- (2) the principals of 10 Anglican Theological Colleges,
- (3) 21 persons elected by the House of Bishops of the General Synod,
- (4) the principals of 11 affiliated colleges approved to deliver the research degrees of the ACT,
- (5) 5 graduates holding an ACT research degree,
- (6) 5 graduates holding any other degree of the ACT.

## ***UNIT DETAILS***

### ***Unit Description***

PC621 Theology for Everyday Life is an elective unit within the GradDipDiv and MDiv in the department of Ministry and Practice. The unit aims at enabling students to make much deeper connections between what we believe as Christians and the way we live our everyday lives—in a very broad sense, to cultivate reflective Christians who will be distinctly, recognisably and intentionally Christian on a 24/7 basis.

### ***Credit Points***

This unit is valued at 4 credit points.

### ***Co- and Pre-Requisites***

None.

### ***Exclusions***

None.

### ***Unit Content***

The unit is made up of the following sections and sub-sections:

#### **Section A: Theological Reflection on Everyday Life (40% of the workload)**

A reflective study of the following broad themes in the light of the gospel:

1. The routine activities of everyday life, including meals and eating, dress, greetings, transport, sleep and rest, hobbies.
2. The culture within which daily life is lived, including the use of time, the influence of radio, television and printed media, consumerism, sport, gender roles, sexual pressure.
3. Personal relationships, including friendship (with both men and women), family, colleagues, neighbours (in each case considering relationships with people within and beyond the faith).
4. Major social structures as contexts for ministry, including paid work, social security, schooling, housing, community and political involvement.

## **Section B. Personal Reflection on Everyday Life (30% of the workload)**

1. Biography and spiritual autobiography as categories of Christian theology.
2. Prayer, meditation, and the practice of the presence of God in everyday life.
3. Personal beliefs and values; commitments and loyalties; the tensions between social solidarity and individual uniqueness.
4. The planning and management of personal ministry and development.

## **Section C. Lay Ministry in Practice (30% of the workload)**

Students are to undertake substantial autobiographical work (with supervised reflection), including the use of a journal, and a written review of their use of time.

### ***Unit Outcomes***

*On successful completion of this unit, student should be able to:*

#### **A. Know and Understand (Knowledge):**

- A1. The shape of everyday life
- A2. The social structures and culture of everyday life
- A3. The relationship of the gospel with everyday life
- A4. Methods of theological reflection on everyday life
- A5. Selected approaches to theology for everyday life

#### **B. Be Able To (Skills):**

- B1. Discuss: a) the elements of everyday life; and  
b) the effects of social structure and culture on everyday life
- B2. Analyse the relationship between the gospel and everyday life
- B3. Apply the methods of Christian reflection on everyday life
- B4. Present a critical evidence-based theological reflection on everyday life
- B5. Evaluate selected approaches to theology for everyday life

#### **C. Be In a Position To (Application):**

1. Integrate perspectives from theology for everyday life with their other theological studies
2. Reflect upon everyday life from a Christian standpoint

### ***Workload Requirement***

A unit will generally require about 10 hours per week for lectures for contact students or home study for distance students, preparation and revision, and assignment work over thirteen weeks. In addition, two study weeks are worked into each semester. Excluding the study weeks, this generally averages out in this subject as follows:

- a. Lectures/Home study and Reflection Activities – 3 hours per week;
- b. Preparation: Pre-Reading and Notes Review – 3 hours per week;
- b. Forums & Assessments – 4 hours per week.

## ***Learning Guides***

Students should access the Learning Guides on the unit Moodle page for guidance through their studies for the semester.

## ***Assessment Requirements***

The student shall complete the following assessment requirements:

1. **1500 word Reflective Essay:** Rule of Life (25%, assessing sections B and C of the Unit Outline). Due *April 29, 2019* (week 10).
2. **2000 word Journal**, 10 entries & proposed lifestyle changes (30%, assessing section B and C of the Unit Outline).  
Journals 1-5 (750 wds) due *March 25, 2019* (week 7) = 10%  
Journals 6-10 (1250 wds) due *May 13, 2019* (week 12) = 20%
3. **3000 word Research Essay** (45%, assessing sections A and B of the Unit Outline).  
Due *May 28, 2019* (SWOT Vac).

*Contact students will be expected to attend all lectures; while the forum posts are the distance student's equivalent of classroom interaction. Just as class attendance is compulsory for on-campus students, forum participation is compulsory for distance students.*

***Students who fail to attend lectures or complete forum posts satisfactorily may be failed.***

## Required Resources

There is no set text for PC621. In order to complete the unit, the student will be required to have access to learning resources made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities. These resources may include articles, extracts, contact lecture notes and other learning activities. Beyond that, I hope you will cultivate a keen, observant eye for the culture which surrounds us and an ability to be ruthlessly honest with yourself in the application of the gospel and its implications to the “everyday life” that is specifically yours.

The following texts, while not required, are central to this course:

- Ballard, Paul, and John Pritchard. *Practical Theology in Action: Christian Thinking in the Service of Church and Society*. London: SPCK, 1996.
- Banks, Robert. *Redeeming the Routines: Bringing Theology to Life*. Wheaton, IL: Victor, 1993.
- Bass, Dorothy C., and Mary Shawn Copeland. *Practicing Our Faith: A Way of Life for a Searching People*, rev. 2d ed. Hoboken, N.J.: Jossey-Bass, 2010.
- Forrester, Duncan. *Truthful Action: Explorations in Practical Theology*. Edinburgh: T. & T. Clark, 2000.
- Grenz, Stanley, and Roger Olson. *Who Needs Theology? An Invitation to the Study of God*. Downers Grove, IL: InterVarsity Press, 1996.
- Osmer, Richard. *Practical Theology: An Introduction*. Grand Rapids, MI: Eerdmans, 2008.
- Scandrette, Mark. *Practicing the Way of Jesus: Life Together in the Kingdom of Love*. Downers Grove, IL: IVP Books, 2011.
- Scazzero, Peter. *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. Nashville, TN: Thomas Nelson, 2011.
- Volf, Miroslav, and Dorothy C. Bass. *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids, Mich: Eerdmans, 2002.
- Banks, Robert J, and R. Paul Stevens, eds. *The Complete Book of Everyday Christianity: An A-to-Z Guide to Following Christ in Every Aspect of Life*. Downers Grove, IL: InterVarsity Press, 1997.

## Lecture Schedule

Lectures are **Tuesdays, 9:30-10:20am** (period 1, with morning tea break 10:20-10:35am), **10:35-11:25** (period 2, stretch break 11:25-11:30), and **11:30-12:20** (period 3, with lunch straight after), in Lecture Room 3.

Typically period 2 will be focused on small group discussion (working through regular journaling/accountability questions), wisdom for everyday life (A-Z Practices), practising spiritual disciplines, and debriefing the readings.

Wk	Date	Period 1	Period 2	Period 3	Pre-reading for this week <sup>1</sup>
<u>1</u>	<b>12 Feb</b>	The "Everyday Gap": All of Life for God's Glory	Course Overview + Weekly Praxis	Who Needs Theology, Anyway?	Robert Banks, "Setting the Scene," in <i>Redeeming the Routines</i> , 15-39  Stanley Grenz and Roger Olson, "Defining Theology," in <i>Who Needs Theology?</i> , 36-49
<u>2</u>	<b>19 Feb</b> (share <a href="#">A-C</a> theology)	Building Your House on the Rock: <i>Pistis, Phronēsis &amp; Praxis</i> in the Sermon the Mount	The Reflective Practitioner: Models of Practical Theology		Richard Osmer, "Four Tasks of Practical Theology," in <i>Practical Theology</i> , 1-11, 20-29  Amy Plantinga Pauw, "Attending to the Gaps between Beliefs and Practices," in <i>Practicing Theology</i> , 33-48
<u>3</u>	<b>26 Feb</b> (share <a href="#">D-F</a> theology)	Normative Sources for Theological Reflection: Living in God's Story	Reflecting God in the Everyday: Community		N. T. Wright, "How to get Back on Track," in <i>Scripture and the Authority of God</i> , 87-103  Stanley Grenz and Roger Olson, "The Theologian's Tools," in <i>Who Needs Theology?</i> , 87-102
<u>4</u>	<b>5 March</b> (share <a href="#">G-I</a> practices)	The Journey to Transformation: An Inventory of Spiritual & Emotional Maturity + Keeping Tabs on time	Resources for Emotionally Healthy Spirituality: Daily Office, Sabbath, Rule of Life & Spiritual Friendship		Peter Scazzero, "Develop a 'Rule of Life'," in <i>Emotionally Healthy Spirituality</i> , 195-210  Explore the <i>Rule of Benedict</i> <a href="#">here</a>
<u>5</u>	<b>12 Mar</b> (share <a href="#">J-L</a> theology)	Situational and Experiential Sources for Transformative Theological Reflection	Ruth's Story: Love Always Lifts You Up		Robert Banks, "The Texture of Daily Life," in <i>Redeeming the Routines</i> , 71-95  Antoine Rutayisire, "Rwanda's Gospel of Reconciliation" 8pp Lausanne Paper
<u>6</u>	<b>19 Mar</b> (share <a href="#">M-O</a> theology)	Subverting the Empire: God's Community in Our Cultural Context	Seeing God in Popular Culture – Analysis of Cold Play's <i>Viva la Vida</i>		Charles Ringma, "Introduction," in <i>Catch the Wind</i> , 15-26  Hugh Mackay, "Project Australia: A Work in Progress," in <i>Advance Australia—Where?</i> , 3-17
<u>7</u>	<b>26 Mar</b> (share <a href="#">P-R</a> theology)	Joseph's Story: God's Sovereignty and the Confusions in Life	Mapping Your Spiritual Autobiography, and Defining Core Beliefs, Values & Commitments		Neil Pembroke, "Conversion to the True Self: Storied Prayer," in <i>Moving Toward Spiritual Maturity</i> , 101-118  Philip Yancey, "Recovering from Church Abuse," in <i>Soul Survivor</i> , 1-10
<u>8</u>	<b>Apr 2</b>	Everyday Theology I: TIME	Higher Time: Living the Rhythms of the Church Calendar		N. T. Wright, "Reshaping the Church for Mission: Living the Future," in <i>Surprised by Hope</i> , 255-276  Bobby Gross, "Foreword" and "Discovering Sacred Time," in <i>Living the Christian Year</i> , 9-11, 13-34

<sup>1</sup> Aim to read 40 pages per week (~2 ½ hours at 4 minutes per page) = \*one\* recommended pre-reading (in the schedule above) plus whatever else is of interest in either recommended or optional readings on [pp. 22-28](#).

	<b>9 Apr</b>	<b>Study Week</b>			
	<b>16 Apr</b>	<b>Study Week</b>			
<b>9</b>	<b>23 Apr</b> (share <a href="#">S-U</a> theology)	Everyday Theology II: BODY – “ <i>Profane Practices for Drifting Disciples</i> ”		The Childlike Faith: Play in the Kingdom of God	Jaco Hamman, “Playing,” in <i>The Wiley-Blackwell Companion to Practical Theology</i> , 42-50  Richard Foster, “The Spiritual Disciplines: Door to Liberation,” in <i>Celebration of Discipline</i> , 1-12
<b>10</b>	<b>30 April</b> (share <a href="#">V-X</a> theology)	Everyday Theology III: TECHNOLOGY		God @ Work: Focusing Your Vocation to Bridge the Kingdom Gap	Quentin Schultze, “Identifying Our Techno-Moral Crisis,” in <i>Habits of the High-Tech Heart</i> , 15-24  Gordon Preece, “Vocation in a Post-vocational World,” in <i>The Bible and the Business of Life</i> , 192-215
<b>11</b>	<b>7 May</b>	Everyday Theology IV: EATING & HOSPITALITY (Watching and discussing the movie <i>Chocolat</i> ) + Lunch Together Afterwards			Dorothy Bass, “Eating,” in <i>The Wiley-Blackwell Companion to Practical Theology</i> , 51-60  Ana Maria Pineda, “Hospitality,” in <i>Practicing Our Faith</i> , 29-42
<b>12†</b>	<b>14 May</b> (share <a href="#">Y-Z</a> theology)	Everyday Theology V: NATURE & NOISE		Mt. Cootha ascent	Jeremy Begbie, “Introduction” and “Music in God’s World,” in <i>Resounding Truth</i> , 13-27, 211-236  David Benson, “Tjukurpa Versus the Tourist,” <i>Wonderingfair.com</i> <a href="#">here</a> (3pp)
<b>13</b>	<b>21 May</b>	Finishing Well: A Legacy That Outlasts the Fire	Course Consolidation & Evaluation	Shared Insight from across the course and Life Dedication	N. T. Wright, “Building for the Kingdom,” in <i>Surprised by Hope</i> , 207-232  Gordon Macdonald, “Renewing Your Spiritual Passion,” in <i>Restoring Joy</i> , 338-349

† N.b. For Module 12—weather permitting—we’ll meet at J. C. Slaughter Falls (Mt. Cootha [here](#)), conducting the session off-site.



## UNIT LECTURER



**Dave Benson** (*BAppSci.HMS-Ed; MA; PhD*) is the course preparer, lecturer and marker for this subject. As a former high school teacher, youth worker and Pastor of Evangelism and Community Outreach, he is passionate about commending Christ and His Kingdom in Australia's post-Christendom culture. Dave lectures at Malyon College in the areas of evangelism, apologetics, worldviews, faith–work integration, and practical theology. This parallels Dave's work as Director of [Traverse](#) (the Malyon centre for bridging church and culture), the founder of "[Christ's Pieces](#)" with his wife Nikki as an intentional Christian community, the founder and ongoing associate of [Logos](#) apologetics ministry, blog writing with "[Wondering Fair](#)", consultancy and generating resources with [Scripture Union](#) and the [Bible Society](#) for cultural and [Scripture Engagement](#), [Christian Schools Australia](#) on [Locating Learners in God's Big Story](#) ("[God's Curriculum](#)"), and his ongoing work with the [Lausanne World Evangelization Movement](#), serving as Chair of the Programme Committee for the 2016 [Younger Leaders Gathering](#) (YLG) in Jakarta. In 2009 he completed a research Masters at Regent College (Vancouver) under Prof. John G. Stackhouse, Jr., entitled "[The Thinking Teen](#)", exploring how to commend the plausibility, credibility and relevance of the Bible to non-Christian adolescents. This laid the foundation for Dave's 2016 [Practical Theological dissertation](#) under A/Prof. Neil Pembroke at The University of Queensland. Entitled "[Schools, Scripture and Secularisation](#)," this project considers the telos of competing curricular visions and the place of religions and their revelations in Australia's contemporary pluralistic educational sphere.

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## UNIT ASSESSMENT

### Assessment Instructions

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.
2. The current **Assignment Style and Writing Guides** are available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.
3. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 10% over the word limit and may be required to resubmit the assignment in terms of the stipulated word length.
4. With respect to the **List of References**, a specific number of references will not be set; however, students should note the guidelines indicated for the specific assessment requirement. However, students should note that:
  - a. Bibles (including study Bibles), basic dictionaries and devotional guides are not regarded as academic references.
  - b. Electronic sources should generally not number more than half the required number of references, and should be used with caution.
5. The failure to adhere to the stipulated assessment **format** requirements will be penalized as follows:
  - a. Body of assignment:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%
  - b. List of References and referencing:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%

## **Grade Criteria**

*Graduate Diploma and Master's students at the advanced graduate degree 600-level should note that grades are awarded on the following criteria:*

Units at advanced level build upon foundational studies. Critical issues raised by a broad range of contemporary scholars are introduced and evaluated; primary sources are analysed in depth; and the critical and evaluative faculties of the students are developed in dialogue with scholarly literature.

### **Pass**

- ✓ Demonstrates ability in engaging the primary sources, is beginning to understand their setting and historical context.
- ✓ Evidences a grasp of the foundational features of the discipline.
- ✓ Demonstrates emerging skills in the task of critically evaluating a range of scholarly viewpoints.

### **Credit**

- ✓ Demonstrates pronounced ability in engaging primary sources and understands their setting and historical context.
- ✓ Evidences a sound grasp of the foundational features of the discipline.
- ✓ Shows an ability to evaluate critically a range of scholarly viewpoints with empathy.

### **Distinction**

- ✓ Demonstrates pronounced ability in the analysis of primary sources and understands their setting and historical context.
- ✓ Evidences a confident grasp of the foundational features of the discipline.
- ✓ Exhibits an ability to evaluate and assess empathetically a range of scholarly viewpoints that suggests the emergence of independent thinking and research skills required at early postgraduate level.

### **High Distinction**

- ✓ Demonstrates superior ability in the analysis and critique of primary sources and ideas and understands their setting and historical context.
- ✓ Evidences a confident grasp of the foundational features of the discipline.
- ✓ Exhibits superior ability in assessing and reporting on a range of scholarly viewpoints empathetically that exhibits the emergence of independent thinking and research skills required at early postgraduate level.

## ASSESSMENT REQUIREMENTS

### **Requirement 1: Reflective Essay—Rule of Life (Sections B & C of the Unit Outline)**

With clear reference to Scripture, and reflecting on the four resources for emotionally healthy spirituality (module 4: daily office, sabbath, rule of life, spiritual friendship) and the Rule of Saint Benedict (RB), you are to construct your own *Rule of Life* and personal and ministry development plan for the next two years. This should be structured as follows:

- a. Opening visional statement, establishing your core values, commitments and loyalties (400 words)
- b. Rule of Life in numbered points (like RB), outlining your desired *praxis* (reflective practices) concerning (i) *loving God* (e.g. growing through worship and spiritual disciplines); (ii) *loving others* (e.g. serving through holistic experience of community in a Christ-like lifestyle); and (iii) *cultivating God's world* (e.g. using your gifts to work for the total flourishing/*shalom* of the world). Remember, God values spirit and body, work and rest/play (600 words)  
*N.b., If this structure is unwieldy, you can create your own—talk to the lecturer.*
- c. Personal and ministry development plan for the next two years, e.g. *head, heart, hands*; or *physical, spiritual, social, emotional/mental*, as per Luke 2:52. You may find this helpful to divide into *daily, weekly, seasonal* and *annual plans* (500 words)

The **key assessment criteria** for this requirement are as follows:

1. Sound grasp of underlying course content
2. Coherent and comprehensive communication of a realistic Rule of Life
3. Relevant and well-balanced Personal and Ministry Development Plan
4. Clear alignment between vision/values/commitments/loyalties and the Rule of Life and Development Plan

**Length: 1500 words**

**References: At least 4 meaningful references**

**Due: Monday 29 April, 2019 (week 10 of lectures)**

**Mark allocation: 25%**

## **Requirement 2: Journal Entries & Lifestyle Changes (Sections B & C of the Unit)**

In each of weeks 3 through 12 (inclusive) of the semester (dates listed below), please submit a 150 word journal entry on the previous module's topic comprising:

- a. Your personal experience of **and** Christian reflection on the assigned **practice** for the module, built around the simple **see–judge–act** model of theological reflection. Be sure to reference at least one of the pre-readings each entry
- b. A brief statement about your use of your time during the previous week, together with a concise self-evaluation

**PLEASE NOTE:** I am very aware of the fact that journal entries such as those envisaged here will by their nature contain personal material, and so let me: 1) assure you of confidentiality (except with your permission, my eyes will be the only ones to see what you have written); and 2) on that basis encourage you to let me walk beside you this semester as we attempt to narrow the gap between our faith and our behaviour.

It is neither wise nor possible for me to attempt to grade your **experience**. However, the **quality of your reflection** on that experience is gradable, and I'll be assessing your journal entries on the basis of the following **key assessment criteria**:

1. You have reflected seriously & perceptively on the assigned topic/practice = SEE
2. You have formulated a distinctly Christian response to the topic/practice = JUDGE
3. You suggest possible or necessary changes to your attitudes and behaviour as a result of your deliberately Christian reflection on these sometimes "mundane" issues = ACT
4. You provide an honest self-evaluation of the use of your time during the week
5. You have engaged at least one pre-reading per entry

It is expected that you will submit your journal entries in a neat (typed) and coherent form.

**Length: 2000 words (150 per entry + 500 for overall lifestyle changes in week 12)<sup>2</sup>**

**References: At least 10 meaningful references to assigned pre-reading (1 per week)**

**Due: Mon. March 25, 2019** (week 7) = 10% overall mark, for **Journals 1-5** (750 wds)

**Mon. May 13, 2019** (week 12) = 20% overall mark, for **Journals 6-10** (1250 wds)

**Mark allocation: 30%**

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<sup>2</sup> Students writing a very specific and concise reflection of 150 words are able to achieve full marks on this task. That said, you won't be penalised for entries of up to ~300-400 words. *Beyond this, there will be deductions.*

*Further details for Requirement 2:*

Following are the specific questions for each of the ten journal entries, to which you will respond.

***Journal #1 (re: module 2, due before class module 3):*** How intentional are you at reflecting on your faithfulness to Christ in everyday life? Thinking on the Sermon on the Mount (Matthew 5-7), where are the largest gaps between your beliefs and practices?

***Journal #2 (re: module 3, due before class module 4):*** Share and critically reflect on your practice of communally engaging the Scriptures—together living the Christian story.

***Journal #3 (re: module 4, due before class module 5):*** Give yourself a score out of 10 (10 being perfect, 1 being dysfunctional/non-existent) on each of the four resources for emotionally healthy spirituality: (a) *daily office*; (b) *Sabbath*; (c) *Rule of Life*; (d) *Spiritual Friendship*. Imagine you were discipling someone with the same profile as you on the *Inventory of Spiritual and Emotional Maturity*. What one piece of wisdom would you offer?

***Journal #4 (re: module 5, due before class module 6):*** Share and critically reflect on your practice of friendship, particularly as it relates to inclusion and exclusion of the Other.

***Journal #5 (re: module 6, due before class module 7):*** Share and critically reflect on your practice of simplicity, particularly as it relates to consumerism and caring for the poor.

***Journal #6 (re: module 7, due before class module 8):*** Share and critically reflect on your practice of lament, particularly as it relates to experiences of suffering in your life.

***Journal #7 (re: module 8, due before class module 9):*** Share and critically reflect on your practice of rhythms of life. What daily, weekly, and seasonal rhythms do you have? How do, or don't, they connect you in to the great cloud of witnesses across history and our eternal God?

***Journal #8 (re: module 9, due before class module 10):*** Share and critically reflect on your practice of *either* (a) a spiritual discipline such as fasting; (b) play/sport/recreation; (c) everyday existence (e.g. body image, eating/drinking, sleeping, sex), particularly as it relates to the physicality (bodily-dimension) of being human.

***Journal #9 (re: module 10, due before class module 11):*** Share and critically reflect on *either* (a) your use of technology: in what ways is it *enhancing* or *defacing* God's image in you?; (b) your everyday vocation: if someone were to observe your actions across the last week, how would they describe and rate your intentionality at seeking first the Kingdom of God in every facet of your work?

***Journal #10 (re: module 11, due before class module 12):*** Share and critically reflect on your practice of *either* (a) eating; (b) consuming resources; (c) hospitality, particularly for the stranger.

***Journal #11 (OVERVIEW, 500 words, also due before class module 12):*** Complete one final reflection as an OVERVIEW. In 500 words you are to (a) *explain* (describe), *understand* (interpret—make sense of) and suggest how to *change* \*one\* aspect of your life evidencing the greatest disparity between what you believe in your head, and practice with your body, i.e. aligning your thinking and doing; (b) suggest the most important lifestyle changes you plan to make in response to this course, to better use your time.

### **Requirement 3: Research Essay – Reflective Practice (Sections A & B of the Unit)**

In this research essay you will apply all you've learned this semester as a *reflective practitioner* (a thinking-doer). You will seek wise action in response to a complex situation you are presently facing, whether personal or communal. It will require you to adopt a recognised model for theological reflection,<sup>3</sup> and break the problem down into one to three facets/practices of everyday life like those contained in the Unit Outline/Lecture Schedule. It will then require you to **explain, understand, and change** this situation/problem toward a constructive and Christ-like outcome, i.e., in seeking *shalom*.

The **key assessment criteria** for this requirement are as follows:

1. The situation is clearly and accurately explained, broken into constituent facets/practices of everyday life, and placed within the current Australian context
2. The situation is insightfully interpreted, illuminated by a range of perspectives
3. Scripture and theological tradition are appropriately applied to the situation
4. A clear model of "mutual critical correlation" is evident, empathetically drawing diverse perspective into a wise and practical synergy to guide action
5. Suggested action plans are well-substantiated, realistic, student-centred, Christ-like, and clearly serve *shalom*.

**Length: 3000 words**

**References: At least 8 meaningful references beyond assigned-readings**

**Due: Tuesday May 28, 2019 (end of SWOT Vac.)**

**Mark allocation: 45%**

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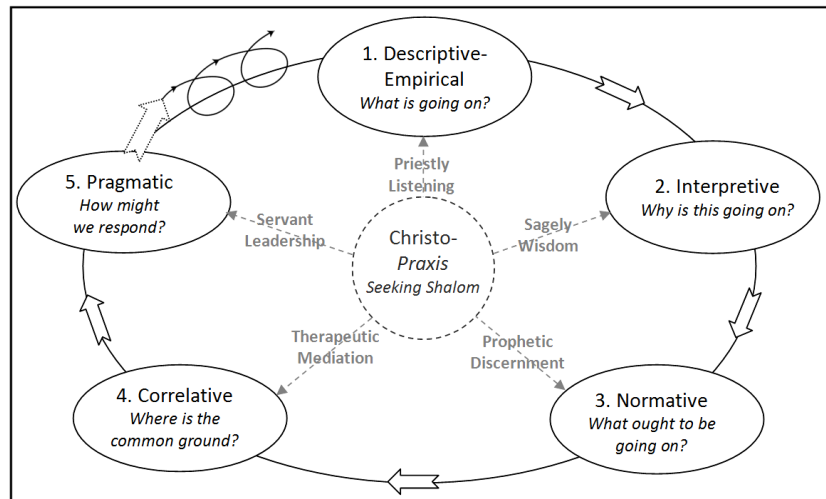
<sup>3</sup> For instance, liberation theology's *see-judge-act*; Paul Ballard and John Pritchard's "Pastoral Cycle" of *experience-exploration-reflection-action*; or Richard Osmer's "four tasks" of *empirical-interpretive-theological-pragmatic*. Whatever approach you choose, your method should be able to answer questions such as "**What is going on?**" "**Why is this going on?**" "**What ought to be going on?**" and "**How might we respond?**"

### Further guidelines for Requirement 3:

In structuring your essay, you must draw on three primary theological resources:

- Scripture and Theology (this is the “normative-hermeneutical” source, cf. Module 3)
- Cultural sources such as science, psychology, philosophy etc. (this is the “situational-empirical” source, cf. Module 5)
- Personal reflection (this is the “experiential-strategic” source, cf. Module 5)

For this, you are encouraged to adopt the “Five Movement Practical Theological Model” (a modification of Richard Osmer’s “four tasks” in *Practical Theology* [2008]) covered in Module 2 (depicted right and explained below).



- (a) *The Descriptive-Empirical Movement:* Drawing on experiential sources for theological reflection (e.g. your

personal observations and feelings) and relevant social scientific data (e.g. average income for your particular group of people, population density etc.), listen to explain “What is going on?” The situation/problem should be broken down into one to three facets/practices of everyday life like those contained in Section A of the Unit Outline, and placed within the wider Australian context (600 words)

- (b) *The Interpretive Movement:* Drawing on situational sources for theological reflection (e.g. Scripture/theology + 1-2 other disciplinary perspectives, such as psychology, sociology, anthropology, pedagogy, philosophy – read 1-2 articles or books from a secular angle), seek wisdom to understand “Why is this going on?” (500 words)
- (c) *The Normative Movement:* Drawing on normative sources for theological reflection (Scripture and tradition), prophetically discern “What ought to be going on?” That is, use Scripture and theological concepts to interpret the situation and decide how best to act (700 words)
- (d) *The Correlative Movement:* Bring the three perspectives (normative, situational and experiential) together in a cross-disciplinary dialogue to discover “Where is the common ground?” That is, where do these perspectives *affirm* one another, *challenge* one another, and *move beyond* the current impasse in timely *phronēsis* (wisdom). What principles should guide any response to the situation? (700 words)
- (e) *The Pragmatic Movement:* In a Christ-like attitude of servant leadership that seeks *shalom* (holistic flourishing), determine “How might we respond?” That is, develop strategies of action that will result in better *praxis* (reflective practices) (500 words)

**N.b.** In seeking wisdom (*phronēsis*) to faithfully modify one’s thoughtful practices (*pistis praxis* = *faith seeking truthful action*), students are encouraged to interview a mature Christian who seems to embody the way of Jesus in the key aspect of everyday life.



## UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES

### *“More than knowledge”*

To form faithful image-bearers of Christ, who love God, listen to His Word, serve the church, engage their culture, and are committed to the mission of God in this world.

	1.	2.	3.	4.
<b>Graduate Attribute 1: Personal Formation – 'Shepherds with God's heart'</b>				
a. Is secure in God, living in the truth and freedom of the gospel		✓		
b. Pursues intimacy with God and Christ-likeness, particularly through spiritual disciplines	✓			
c. Intentionally plans for growth, being aware of personal strengths and weaknesses	✓			
d. Grows spiritual, personal and relational health, especially through accountability	✓			
e. Is committed to influencing and serving others in the church and the world		✓		
<b>Graduate Attribute 2: Theological Formation – 'Knowledge and understanding of God's heart'</b>				
a. Understands the 'big story' of the Bible and the gospel		✓		
b. Is personally able to interpret and apply the Bible	✓			
c. Is formulating a biblical, historical and contemporary theology		✓		
d. Reflects biblically and theologically on life and practice	✓			
d. Is committed to communicating and demonstrating the gospel		✓		
<b>Graduate Attribute 3: Ministry Formation – 'Knowledgeable and wise shepherds'</b>				
a. Has a godly influence on others		✓		
b. Possesses the knowledge and skills needed for chosen ministry path			✓	
c. Ministers and communicates the gospel with clarity in a range of contexts	✓			
d. Works well in a team and intentionally does so				✓
e. Is committed to servant leadership and the mentoring of others			✓	
1. A major thrust of this unit		2. A contribution that this unit should make		
3. A possible function of this unit, but not targeted		4. An unlikely product of this unit		

**Note:** Graduates who have not completed the curricular and non-curricular ministry aspects of Malyon's courses will tend to be most developed in Graduate Attribute 2.

## RECOMMENDED READINGS

The list below provides the learner with references that relate to the unit material and topics under consideration.

- Anderson, Herbert, and Bonnie J. Miller-McLemore. *Faith's Wisdom for Daily Living*. Minneapolis, MN: Augsburg Fortress Books, 2008.
- Ballard, Paul, and John Pritchard. *Practical Theology in Action: Christian Thinking in the Service of Church and Society*. London: SPCK, 1996.
- Banks, Robert J 1993, *Redeeming the Routines: Bringing Theology to Life*, Victor, Wheaton.
- Banks, Robert J 1997, *The Tyranny of Time*, Wipf and Stock, Eugene.
- Banks, Robert J, and R Paul Stevens (eds) 1997, *The Complete Book of Everyday Christianity: An A-to-Z Guide to Following Christ in Every Aspect of Life*, InterVarsity Press, Downers Grove.
- Bass, Dorothy C. *Receiving the Day: Christian Practices for Opening the Gift of Time*. San Francisco: Jossey-Bass Publishers, 2000.
- Bass, Dorothy C., and Mary Shawn Copeland. *Practicing Our Faith: A Way of Life for a Searching People*, revised 2nd edition. Hoboken, N.J: Jossey-Bass, 2010.
- Bass, Dorothy C., and Craig R. Dykstra, eds. *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry*. Grand Rapids, MI: William B. Eerdmans Pub, 2008.
- Benedict, and Luke Dysinger. *The Rule of St. Benedict: Latin & English*. Trabuco Canyon, Calif: Source Books, 1997.
- Benner, David G. *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids, Mich: Baker Books, 1998.
- Bonhoeffer, Dietrich. *Life Together*. New York: Harper, 1954.
- Bosch, David J 1995, *Believing in the Future: Toward a Missiology of Western Culture*, Trinity Press International, Valley Forge.
- Boyer, E 1984, *Finding God at Home: Family Life as a Spiritual Discipline*, Harper, San Francisco.
- Browning, Don S. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis, MN: Fortress Press, 1991.
- Buchanan, Mark. *The Rest of God: Restoring Your Soul by Restoring Sabbath*. Nashville, Tenn: W Pub. Group, 2006.
- Calhoun, Adele Ahlberg. *Spiritual Disciplines Handbook: Practices That Transform Us*. Downers Grove, Ill: InterVarsity Press, 2005.
- Carson, D A 2008, *Christ and Culture Revisited*, Eerdmans, Grand Rapids.

- Claiborne, Shane, Jonathan Wilson-Hartgrove, and Enuma Okoro. *Common Prayer: A Liturgy for Ordinary Radicals*. Grand Rapids, Mich: Zondervan, 2010.
- Clifford, Ross 1999, *The International Gods of Sport*, Strand, Sydney.
- Deacy, Christopher, and Gaye Williams Ortiz, *Theology and Film: Challenging the Sacred/Secular Divide*, Blackwell, Malden.
- Detweiler, Craig, and Barry Taylor 2003, *A Matrix of Meanings: Finding God in Pop Culture*, Baker Academic, Grand Rapids.
- Ford, Leighton 2008, *The Attentive Life: Discerning God's Presence in All Things*, IVP, Downers Grove.
- Forrester, Duncan B. *Truthful Action: Explorations in Practical Theology*. Edinburgh: T. & T. Clark, 2000.
- Foster, Richard J., and Kathryn A. Helmers. *Celebration of Discipline: The Path to Spiritual Growth*. London: Hodder, 2008.
- Foster, Richard 1998, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*, HarperSanFrancisco, San Francisco.
- Frost, Michael 1998, *Eyes Wide Open: Seeing God in the Ordinary*, Albatross, Sydney.
- Gempf, C 2005, *Mealtime Habits of the Messiah*, Zondervan, Grand Rapids.
- Goheen, Michael W, and Craig C Bartholomew 2008, *Living at the Crossroads: An Introduction to Christian Worldview*, Baker, Grand Rapids.
- Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Methods*. London: SCM, 2005.
- Grenz, Stanley J, and Roger E Olson 1996, *Who Needs Theology? An Invitation to the Study of God*, InterVarsity Press, Downers Grove.
- Halter, Hugh, and Matt Smay. *The Tangible Kingdom: Creating Incarnational Community: The Posture and Practices of Ancient Church Now*. San Francisco, CA: Jossey-Bass, 2008.
- Hauerwas, Stanley 1988, *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church*, T & T Clark, Edinburgh.
- Heitink, Gerben. *Practical Theology: History, Theory, Action Domains*. Grand Rapids, MI: W.B. Eerdmans Pub. Co, 1999.
- Holt, S, and G Preece 2004, *The Bible and the Business of Life*, Australian Theological Forum, Adelaide.
- Holt, S, and G Preece 2005, *Mind the Gap Between Faith and Work*, Lausanne Occasional Papers, South Hamilton.
- Hughes, Philip, Stephen Reid, and Claire Pickering. *Shaping Australia's Spirituality: A Review of Christian Ministry in the Australian Context*. Preston, Vic: Mosaic Press, 2010.
- Johnston, Robert K 2006, *Reel Spirituality: Theology and Film in Dialogue*, second edition, Baker, Grand Rapids.

- Killen, Patricia O'Connell, and John de Beer 1994, *The Art of Theological Reflection*, Crossroad, New York.
- Lawrence. *The Practice of the Presence of God, Being Conversations and Letters of Nicholas Herman of Lorraine, Brother Lawrence*. Westwood, N.J.: Revell, 1958.
- MacDonald, Gordon, and Gordon MacDonald. *Renewing Your Spiritual Passion*. Nashville: Oliver-Nelson, 1989.
- Mackay, Hugh. *What Makes Us Tick?: The Ten Desires that Drive Us*. Sydney: Hachette Australia, 2013.
- Miller-McLemore, Bonnie J., ed. *The Wiley-Blackwell Companion to Practical Theology*. Malden, MA: Wiley-Blackwell, 2012.
- Newbigin, Lesslie 1986, *Foolishness to the Greeks: The Gospel and Western Culture*, Eerdmans, Grand Rapids.
- Ortberg, John. *The Life You've Always Wanted: Spiritual Disciplines for Ordinary People*. Johannesburg: Struik Christian Books, 2005.
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids, MI: William B. Eerdmans Pub. Co, 2008.
- Pearcey, Nancy 2010, *Saving Leonardo: A Call to Resist the Secular Assault on Mind, Morals, and Meaning*, B&H, Nashville.
- Pembroke, Neil. *Moving Toward Spiritual Maturity: Psychological, Contemplative, and Moral Challenges in Christian Living*. New York: Haworth Pastoral Press, 2007.
- Peterson, Eugene 2000, *A Long Obedience in the Same Direction: Discipleship in an Instant Society*, IVP, Downers Grove.
- Peterson, Eugene 1992, *Under the Unpredictable Plant: An Exploration in Vocational Holiness*, Eerdmans, Grand Rapids.
- Pierce, G A F 2001, *Spirituality @ Work: 10 Ways to Balance Your Life on-the-Job*, Loyola, Chicago.
- Poling, James N. *Rethinking Faith: A Constructive Practical Theology*. Minneapolis, MN: Fortress Press, 2011.
- Preece, G R 1995, *Changing Work Values: A Christian Response*, Acorn, Melbourne.
- Redmond, Matthew B. *The God of the Mundane: Reflections on Ordinary Life for Ordinary People*. Murfreesboro, Tenn.: Kalos Press, 2012.
- Sayers, Mark. *The Vertical Self*. Nashville: Thomas Nelson, 2010.
- Scandrette, Mark. *Practicing the Way of Jesus: Life Together in the Kingdom of Love*. Downers Grove, IL: IVP Books, 2011.
- Scazzero, Peter. *Daily Office: Remembering God's Presence Throughout the Day: Begin the Journey*. Barrington, IL: Willow Creek Assn, 2008.
- Scazzero, Peter. *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. Nashville, Tenn: Thomas Nelson, 2011.

- Shamy, Andrew, Sam Bloore and Roshan Allpress 2011, *The Hare and the Tortoise: Learning to Pace Ourselves in a World Gone Mad*, Compass Foundation, Lynfield, Auckland.
- Smith, James K. A. *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Grand Rapids, Mich: Baker Academic, 2009.
- Starkey, M 1995, *Fashion and Style*, Monarch, Crowborough.
- Stevens, R Paul 1999, *The Abolition of the Laity: Vocation, Work and Ministry in Biblical Perspective*, Eerdmans, Grand Rapids.
- Stevens, R. Paul. *Disciplines of the Hungry Heart: Christian Living Seven Days a Week*. Wheaton, Ill: H. Shaw, 1993.
- Stevens, R. Paul. *Down-to-Earth Spirituality: Encountering God in the Ordinary, Boring Stuff of Life*. Downers Grove, Ill: InterVarsity Press, 2003.
- Stevens, R. Paul, and Michael Green. *Living the Story: Biblical Spirituality for Everyday Christians*. Grand Rapids, Mich: Wm. B. Eerdmans Pub. Co, 2003.
- Stevens, R Paul 2001, *Seven Days of Faith: Every Day Alive with God*, NavPress, Colorado Springs.
- Stone, Howard W, and James O Duke 1996, *How to Think Theologically*, Fortress, Minneapolis.
- Vanhooser, Kevin, Charles A Anderson and Michael J Slesman 2007, *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, Baker, Grand Rapids.
- Volf, Miroslav, and Dorothy C. Bass. *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids, Mich: Eerdmans, 2002.
- Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. San Francisco: Harper, 1998.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs, Colo: NavPress, 2002.
- Willard, Dallas, and Jan Johnson. *Renovation of the Heart in Daily Practice: Experiments in Spiritual Transformation*. Colorado Springs, CO: NavPress, 2006.
- Wilson, Jonathan R. *Living Faithfully in a Fragmented World: From After Virtue to a New Monasticism*. Eugene, Or: Cascade Books, 2010.
- Winner, Lauren F. *Mudhouse Sabbath: An Invitation to a Life of Spiritual Discipline*. Brewster, Mass: Paraclete Press, 2012.
- Zahl, Paul F. M. *Grace in Practice: A Theology of Everyday Life*. Grand Rapids, Mich: William B. Eerdmans Pub, 2007.

## Online Resources

Here are a few sites that contain material which will be helpful for the goals in this unit.

Wondering Fair Blog – All of Life from a Christian Perspective <http://wonderingfair.com>

Centre for Public Christianity <https://publicchristianity.org/>

Practicing Our Faith <http://www.practicingourfaith.org/>

Christ's Pieces <http://christspieces.org/> (practices [here](#))

The Gospel and Our Culture <http://www.gospel-culture.org.uk/index.htm>

[International Academy of Practical Theology](#) ([International Jn. of Practical Theology](#))  
+ [British and Irish Association of Practical Theology](#) (BIAPT [Practical Theology](#) Journal)

## Recommended and Optional Readings, by Module:

Students are expected to spend 3 hours per week in reading and preparation for lectures. This will involve going over lecture notes and reading at least \*one\* of the recommended pre-readings in the lecture schedule above. Besides the recommended reading, there are multiple optional readings uploaded to Moodle and available in the Library. See the readings list below. **In summary, I suggest that you read roughly 40 pages per week (on top of the lecture notes), comprising one recommended reading alongside one other reading that seems most interesting, whether recommended or optional.**

### **Module 1: Who Needs Theology?**

#### Recommended Reading:

Robert Banks, "Setting the Scene," in *Redeeming the Routines: Bringing Theology to Life* (Wheaton, Ill: BridgePoint, 1993), 15-39 (+ notes pp191-192).

Stanley Grenz and Roger Olson, "Defining Theology," in *Who Needs Theology?: An Invitation to the Study of God* (Downers Grove, IL: InterVarsity Press, 1996), 36-49.

#### Optional Reading:

Daniel Hames, "Why and How to do a Theology of Everything," *Theology Network* online [here](#) (6pp).

Robert Banks and R. Paul Stevens, eds. *The Complete Book of Everyday Christianity: An A-to-Z Guide to Following Christ in Every Aspect of Life* (InterVarsity Press, Downers Grove, 1997), pp. vii-ix, 1161-1166 (students choose from this list for their sharing spot).

Stanley Grenz and Roger Olson, "Everyone Is a Theologian," in *Who Needs Theology?: An Invitation to the Study of God* (Downers Grove, IL: InterVarsity Press, 1996), 12-21.

Susan Johnstone, "Finding God in the Ordinary," online [here](#) (2pp).

Explore the works of Michael Leunig [here](#) and [here](#), to appreciate the intersection of the mundane and the transcendent.

Explore "Theology of Everything" topics on *Theology Network* online [here](#) to see the scope of everyday theology, alongside some of the journal articles submitted to the [International Journal of Practical Theology](#) and [Practical Theology](#) online.

## **Module 2: The Reflective Practitioner: *Pistis, Phronēsis, Praxis***

### **Recommended Reading:**

Richard Osmer, "Four Tasks of Practical Theology," in *Practical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 2008), 1-11, 20-29.

Amy Plantinga Pauw, "Attending to the Gaps between Beliefs and Practices," in *Practicing Theology: Beliefs & Practices in Christian Life*, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2002), 33-50.

Paul Ballard and John Pritchard, "Tools for Practical Theology: Introducing the Pastoral Cycle," in *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (London: SPCK, 1996), 73-86.

### **Optional Reading:**

Mark Scandrette, "An Invitation to Experiment," in *Practicing the Way of Jesus: Life Together in the Kingdom of Love* (Downers Grove, IL: IVP Books, 2011), 1-25.

Duncan Forrester, "Theory and Practice," in *Truthful Action: Explorations in Practical Theology* (Edinburgh: T. & T. Clark, 2000), 3-10, 21-32.

Stanley Hauerwas, "Matthew 5-7: The Sermon; Practicing Prayer; The Way of the Church," in *Matthew* (Grand Rapids, MI: Brazos Press, 2006), 58-92 (esp. 84-92).

Herbert Anderson and Bonnie Miller-McLemore, "A Meditation on Practicing Theology," in *Faith's Wisdom for Daily Living* (Minneapolis, MN: Augsburg Fortress Books, 2008), 7-12.

Paul Ballard and John Pritchard, "Theory and Practice," in *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (London: SPCK, 1996), 43-56.

Craig Dykstra and Dorothy Bass, "A Theological Understanding of Christian Practices," in *Practicing Theology: Beliefs & Practices in Christian Life*, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2002), 13-32.

Elaine Graham, Heather Walton, and Frances Ward, "'Theology-in-Action': Praxis," in *Theological Reflection: Methods* (London: SCM, 2005), 170-199.

Rodney Hunter, "Ministry in Depth: Three Critical Questions in the Teaching and Practice of Pastoral Care," in *Secularization Theories, Religious Identity and Practical Theology*, ed. Wilhelm Gräb and Lars Charbonnier (Münster, Berlin: LIT Verlag, 2009), 372-379.

## **Module 3: Normative Sources for Theological Reflection**

### **Recommended Reading:**

N. T. Wright, "How to get Back on Track," in *Scripture and the Authority of God: How to Read the Bible Today* (London: SPCK, 2005), 83-103.

Stanley Grenz and Roger Olson, "The Theologian's Tools," in *Who Needs Theology?: An Invitation to the Study of God* (Downers Grove, IL: InterVarsity Press, 1996), 87-102.

### **Optional Reading:**

Dietrich Bonhoeffer, "Community," in *Life Together* (New York: Harper and Row, 1954), 17-39.

Elaine Graham, Heather Walton, and Frances Ward, "'Telling God's Story': Canonical Narrative Theology," in *Theological Reflection: Methods* (London: SCM, 2005), 78-108.

Dave Benson "Confessions of a Recovering Biblicist," Wondering Fair [here](#) (3pp).

Dave Benson, "Adventures in Doubt [epistemology]," Wonderingfair.com online [here](#) (3pp).

Dave Benson, "Mirror Image [identity]," Wonderingfair.com online [here](#) (3pp).

Dave Benson, "God on the Dance Floor [Trinity and male-female relationships]," Wonderingfair.com online [here](#) (3pp).



## **Module 4: Emotionally Healthy Spirituality**

### **Recommended Reading:**

Peter Scazzero, "Develop a 'Rule of Life,'" in *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2011), 195-210.

Explore the *Rule of Benedict* online [here](#).

### **Optional Reading:**

Dietrich Bonhoeffer, "The Day with Others," in *Life Together* (New York: Harper and Row, 1954), 40-75.

Dallas Willard, "Spiritual Formation: The Issues," in *Renovation of the Heart: Putting on the Character of Christ* (Nottingham, England: InterVarsity Press, 2002), 1-18.

Peter Scazzero, "Discover the Rhythms of the Daily Office and Sabbath," in *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ* (Nashville, TN: Thomas Nelson, 2011), 153-174.

Rowan Williams, "Theology and Formation: TEAC Principals Consultation," 2011 online [here](#) (8pp).

## **Module 5: Situational and Experiential Sources for Theological Reflection**

### **Recommended Reading:**

Robert Banks, "The Texture of Daily Life," in *Redeeming the Routines: Bringing Theology to Life* (Wheaton, Ill: BridgePoint, 1993), 71-95 (+ notes pp193-194).

Antoine Rutayisire, "Rwanda's Gospel of Reconciliation" Lausanne Paper (8pp; video [here](#)). (Lausanne Movement resources and videos for bringing the gospel to bear on global issues of reconciliation can be found online [here](#).)

### **Optional Reading:**

Michael Frost, "Embracing Astonishment as a Spiritual Discipline," in *Seeing God in the Ordinary: A Theology of the Everyday* (Peabody, Mass: Hendrickson, 2000), 165-189 (+ notes pp202-203).

Miroslav Volf, "The Cross, the Self, and the Other," in *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon Press, 1996), 13-31.

Neil Pembroke, "Spirituality in the Everyday World," in *Moving Toward Spiritual Maturity: Psychological, Contemplative, and Moral Challenges in Christian Living* (New York: Haworth Pastoral Press, 2007), 83-100.

Elaine Graham, Heather Walton, and Frances Ward, "'Writing the Body of Christ': Corporate Theological Reflection," in *Theological Reflection: Methods* (London: SCM, 2005).

R Paul Stevens, "Friendship," in *Seven Days of Faith: Every Day Alive with God* (Colorado Springs, CO: NavPress, 2001), 113-122 (+ notes pp. 241-242).

Abigail Johnson, "Theological Reflection in a Small Group," online [here](#) (2pp).

Dave Benson, "Beer, BBQ, and a Baby," Wonderingfair.com online [here](#) (3pp).

## **Module 6: Church and Culture**

### **Recommended Reading:**

Charles Ringma, "Introduction," in *Catch the Wind: The Shape of the Church to Come, and Our Place in It* (Sutherland, NSW: Albatross, 1994), 15-27.

Hugh Mackay, "Project Australia: A Work in Progress," in *Advance Australia—Where?* (Sydney: Hachette Livre Australia, 2007), 3-17.

McCrindle, "Faith and Belief Infographics" 2017 online [here](#) (4pp summary; all resources [here](#)).



### Optional Reading:

Philip Hughes, Stephen Reid, and Claire Pickering, "Executive Summary," in *Shaping Australia's Spirituality: A Review of Christian Ministry in the Australian Context* (Preston, Vic: Mosaic Press, 2010), 9-12.

Lausanne Occasional Paper #20, "An Evangelical Commitment to Simple Life-style" online [here](#) (~30pp).

Craig Detweiler and Barry Taylor, "Music: Al Green Makes Us Cry," in *A Matrix of Meanings: Finding God in Pop Culture* (Grand Rapids, MI: Baker Academic, 2003), 125-154.

Darren Sarinsky, "Despair and Redemption: A Theological Account of Eminem," in *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, ed. Kevin Vanhoozer, Charles Anderson, and Michael Sleasman (Grand Rapids, Mich: Baker Academic, 2007), 81-98 (+ notes pp. 264-266).

Kevin Vanhoozer, "What Is Everyday Theology: How and Why Christians Should Read Culture," in *Everyday Theology: How to Read Cultural Texts and Interpret Trends*, ed. Kevin Vanhoozer, Charles Anderson, and Michael Sleasman (Grand Rapids, MI: Baker Academic, 2007), 15-60 (+ notes pp. 254-262).

Elaine Graham, Heather Walton, and Frances Ward, "'Speaking of God in Public': Correlation," in *Theological Reflection: Methods* (London: SCM, 2005), 138-169.

Rene Breuel, "Lady Gaga's Judas," Wonderingfair.com online [here](#) (3pp).

Dave Benson, "Why Church Control Must Be Crucified," Wonderingfair.com [here](#) (3pp).

## **Module 7: Mapping Your Spiritual Autobiography**

### Recommended Reading:

Neil Pembroke, "Conversion to the True Self: Storied Prayer," in *Moving Toward Spiritual Maturity: Psychological, Contemplative, and Moral Challenges in Christian Living* (New York: Haworth Pastoral Press, 2007), 101-118.

Dietrich Bonhoeffer, "After Ten Years," in *Letters and Papers from Prison*, ed. Eberhard Bethge (London: SCM Press, 1973), 25-40.

Philip Yancey, "Recovering from Church Abuse," in *Soul Survivor: How My Faith Survived the Church* (London: Hodder & Stoughton, 2003), 1-11.

### Optional Reading:

Joseph's biography can be found in Genesis 37-50 (online [here](#)).

Philip Yancey, *Soul Survivor: How My Faith Survived the Church* (London: Hodder & Stoughton, 2003) – for any chapter outlining how his story intersects with one of his "thirteen unlikely mentors": Martin Luther King Jr., G. K. Chesterton, Paul Brand, Robert Coles, Leo Tolstoy and Fyodor Dostoyevsky, Mahatma Gandhi, C. Everett Koop, John Donne, Annie Dillard, Frederick Buechner, Shusaku Endo, Henri Nouwen.

C. S. Lewis, "Checkmate," in *Surprised By Joy: The Shape of My Early Life* (London: Geoffrey Bles, 1955), 201-215.

Jim Wallace, "The Courage to Step Up," in *The Spirit of Oz*, ed. Paul O'Rourke (Smithfield, N.S.W.: Strand, 2012), 54-68.

Dave Benson, "Epic Story," Wonderingfair.com part I and part II online [here](#) and [here](#) (6pp) + "Good Gospel" [here](#) (3pp).

Dave Benson, "Nanna's Rainbows in the Tears [story of suffering and redemption]," Wonderingfair.com online [here](#) (3pp).

David Benson, "Poverty, Oppression and Freedom [Nelson Mandela's story]," Wonderingfair.com online [here](#) (3pp).

David Benson, "Pastel Dreams and Apartheid [Desmond Tutu's TRC]," Wonderingfair.com online [here](#) (3pp).

Explore John Bunyan's classic 17<sup>th</sup> century classic, *Pilgrim's Progress*—an allegory of our spiritual journey, online [here](#).

## **Module 8: Everyday Theology of Time: Living the Sacred Rhythms**

### **Recommended Reading:**

N. T. Wright, "Reshaping the Church for Mission: Living the Future," in *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 255-276 (+ notes pp312-313).

Bobby Gross, "Foreword" and "Discovering Sacred Time," in *Living the Christian Year: Time to Inhabit the Story of God* (Downers Grove, Ill: IVP Books, 2009), 9-11, 13-34.

### **Optional Reading:**

Robert Banks, "Towards an Ecology of Time," in *The Tyranny of Time* (Eugene, OR: Wipf and Stock, 1997), 167-201 (esp. 190-201).

Michael Frost, "A Religion of Time," in *Seeing God in the Ordinary: A Theology of the Everyday* (Peabody, Mass: Hendrickson, 2000), 109-139 (+ notes pp201-202).

Explore Brother Lawrence, *The Practice of the Presence of God* (1692), [here](#) (esp. 4th Conversation, 1st and 6<sup>th</sup> Letter).

## **Module 9: Everyday Theology of Body: Discipline & Play in God's Kingdom**

### **Recommended Reading:**

Mark Scandrette, "The Vision and Physicality of Spiritual Formation," in *Practicing the Way of Jesus: Life Together in the Kingdom of Love* (Downers Grove, IL: IVP Books, 2011), 55-69.

Jaco Hamman, "Playing," in *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie Miller-McLemore (Malden, MA: Wiley-Blackwell, 2012), 42-50.

Richard Foster, "The Spiritual Disciplines: Door to Liberation," in *Celebration of Discipline: The Path to Spiritual Growth*, 3d ed. (San Francisco: Harper, 2002), 1-12.

### **Optional Reading:**

James K. A. Smith, "Homo Liturgicus: The Human Person as Lover," in *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids, MI: Baker Academic, 2009), 39-62.

Dallas Willard, "Transforming the Body," in *Renovation of the Heart: Putting on the Character of Christ* (Nottingham, England: InterVarsity Press, 2002), 125-146.

Stephanie Paulsell, "Honoring the Body," in *Practicing Our Faith: A Way of Life for a Searching People*, rev. 2d edition, ed. Dorothy Bass and Mary Shawn Copeland (Hoboken, N.J: Jossey-Bass, 2010), 13-27.

Rob Bell, "Angels and Animals," in *Sex God: Exploring the Endless Connections between Sexuality and Spirituality* (Grand Rapids, Mich: Zondervan, 2007), 49-66.

Amos Yong, "Narrating and Imagining Down Syndrome and Disability," in *Theology and Down Syndrome: Reimagining Disability in Late Modernity* (Waco, Tex: Baylor University Press, 2007), 3-18.

R Paul Stevens, "Sacred Sexuality," in *Seven Days of Faith: Every Day Alive with God* (Colorado Springs, CO: NavPress, 2001), 87-94 (+ notes pp. 236-237).

R Paul Stevens, "Being Hungry [on spiritual disciplines, hunger for God]," in *Seven Days of Faith: Every Day Alive with God* (Colorado Springs, CO: NavPress, 2001), 145-156 (+ notes pp. 245-246)

R Paul Stevens, "Play," in *Seven Days of Faith: Every Day Alive with God* (Colorado Springs, CO: NavPress, 2001), 209-216 (+ notes pp. 249-251).

Rene Breuel, "Thank God We Have Bodies!" Wonderingfair.com online [here](#) (3pp).

Dave Benson, "Everything's Bent [on sexual orientation]," Wonderingfair.com part I and part II online [here](#) and [here](#) (6pp).

David Benson "Good News for Cutters Old and New [on self harm]," Wonderingfair.com online [here](#) (3pp).

Dave Benson, "Hide and Seek," Wonderingfair.com online [here](#) (3pp).

David Benson, "Last Words Approaching the Afterlife [on death]," Wonderingfair.com online [here](#) (3pp).

David Benson, "Why Jesus Won't Heal Disabilities," Wonderingfair.com online [here](#) (3pp).

## **Module 10: Everyday Theology of Technology: Vocation in the Wider World**

### **Recommended Reading:**

Quentin Schultze, "Identifying Our Techno-Moral Crisis," in *Habits of the High-Tech Heart: Living Virtuously in the Information Age* (Grand Rapids, MI: Baker Academic, 2002), 15-24.

R Paul Stevens, "Faith: Doing God's Work," in *Seven Days of Faith: Every Day Alive with God* (Colorado Springs, CO: NavPress, 2001), 19-29 (+ notes p230).

Gordon Preece, "Vocation in a Post-vocational World: The Meaning, De-meaning, and Re-meaning of Work," in *The Bible and the Business of Life*, ed. Simon Holt and Gordon Preece (Adelaide, South Australia: ATF Press), 192-215.

### **Optional Reading:**

Douglas Schuurman, "Vocation in the Wider World," in *Vocation: Discerning Our Callings in Life* (Grand Rapids, MI: Eerdmans, 2004), 173-181.

Andy Crouch, "Cultivation and Creation," in *Culture Making: Recovering Our Creative Calling* (Downers Grove, Ill: IVP Books, 2008), 65-77.

Wendell Berry, "Why I Am Not Going to Buy a Computer," in *What Are People for?* (Berkeley, CA: Counterpoint, 2010), 170-177.

R. Paul Stevens, "Doing the Lord's Work," in *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, MI: Eerdmans, 1999), 106-130.

David Benson, "A Label I'm Learning to Embrace [mobile-phones and being a 'luddite']" Wonderingfair.com [here](#) (3pp).

## **Module 11: Everyday Theology of Hospitality: A Culinary Reflection**

### **Recommended Reading:**

Dorothy Bass, "Eating," in *The Wiley-Blackwell Companion to Practical Theology*, ed. Bonnie Miller-McLemore (Malden, MA: Wiley-Blackwell, 2012), 51-60.

Ana Maria Pineda, "Hospitality," in *Practicing Our Faith: A Way of Life for a Searching People*, rev. 2d edition, ed. Dorothy Bass and Mary Shawn Copeland (Hoboken, N.J: Jossey-Bass, 2010), 29-42.

### **Optional Reading:**

Philip Yancey, "Babette's Feast," in *What's so Amazing About Grace?* (Grand Rapids, MI: Zondervan, 1997), 19-28.

Catherine Barsotti and Robert Johnston, "Introduction," and "Chocolat," in *Finding God in the Movies: 33 Films of Reel Faith* (Grand Rapids, Mich: Baker Books, 2004), 12-30, 298-306.

Wendell Berry, "The Pleasures of Eating," in *What Are People for?* (Berkeley, CA: Counterpoint, 2010), 145-152.

Darren Dakers, "Wisdom for Christians Engaging Cinema," 2011 (2pp).

Jeremy Kidwell, "On Food and Friends," Wonderingfair.com online [here](#) (3pp).

Also, explore some tasty online quotes [here](#) from Robert Farrar Capon, author of *The Supper of the Lamb: A Culinary Reflection* (New York: Modern Library, 2002).

## **Module 12: Everyday Theology of Nature: Hearing God Amidst the Noise**

### **Recommended Reading:**

Jeremy Begbie, "Introduction" and "Music in God's World," in *Resounding Truth: Christian Wisdom in the World of Music* (Grand Rapids, MI: Baker Academic, 2007), 13-27, 211-236.

David Benson, "Recovering Silence: Ancient Wisdom for Modern Evangelicals." Unpublished Essay. Vancouver, BC: Regent College, 2006 (9pp).

David Benson, "Tjukurpa Versus the Tourist," Wonderingfair.com online [here](#) (3pp).

### Optional Reading:

Ken Duncan, "In the Garden of God's Creation," in *The Spirit of Oz*, ed. Paul O'Rourke (Smithfield, N.S.W.: Strand, 2012), 98-109.

Philip Yancey, "Rumors" and "Paying Attention," in *Rumors of Another World: What on Earth Are We Missing?* (Grand Rapids, MI: Zondervan, 2003), 27-42, 43-58 (+ notes pp248-251).

Don Saliers, "Singing Our Lives," in *Practicing Our Faith: A Way of Life for a Searching People*, rev. 2d edition, ed. Dorothy Bass and Mary Shawn Copeland (Hoboken, N.J.: Jossey-Bass, 2010), 177-191.

Bruce Epperly, "Practicing the Presence of God in Ministry," 2011 online [here](#) (2pp).

Rob Bell, "Noise," Nooma Series #5, in part online [here](#).

David Benson, "The Frustrated Photographer," Wonderingfair.com online [here](#) (3pp).

Hélder Favarin, "Can You Hear the Music," Wonderingfair.com online [here](#) (3pp).

## **Module 13: Finishing Well: All of Life for God's Glory**

### Recommended Reading:

N. T. Wright, "Building for the Kingdom," in *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 207-232 (+ notes pp311-312).

Gordon Macdonald, "Renewing Your Spiritual Passion," in *Restoring Joy* (New York: Inspirational Press, 1996), 338-349.

### Optional Reading:

Michael Frost, "Epilogue: Premeditation and the Hallowing of the Everyday," in *Seeing God in the Ordinary: A Theology of the Everyday* (Peabody, Mass: Hendrickson, 2000), 190-197 (+ notes p203).

Miroslav Volf, "Theology for a Way of Life," in *Practicing Theology: Beliefs & Practices in Christian Life*, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, MI: Eerdmans, 2002), 245-263.

Dave Benson, "Sifting Trash, Sorting Treasure," Wonderingfair.com online [here](#) (3pp).

## **ACT POLICIES AND PROCEDURES**

### **Key Policies**

Students should take note of the following ACT policies:

1. Unit Moderation Policy.
2. Academic Misconduct Policy.
3. Academic Appeals Policy.

### **Accessing Documents**

These and other policy documents are publicly available in the following handbooks, through links on ACT's home page ([www.actheology.edu.au](http://www.actheology.edu.au)):

1. Undergraduate Handbook.
2. Postgraduate Handbook.
3. Student Policy Handbook.
4. International Student Handbook.
5. Distance Education Handbook.

*These should be read in conjunction with the 'Recent Updates' link found on the ACT website.*