Master of Divinity, Master of Ministry
and Related Programs

PC621
Theology for Everyday Life

Semester 2, 2016

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.
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 as follows:

**Contact students:**

a. Lectures – 3 hours per week;
b. Preparation – 2 hours per week;
c. Assessments – 5 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 October 5, 2016 (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 August 31, 2016 (week 7) = 10%
   Journals 6-10 (1250 wds) due October 19, 2016 (week 12) = 20%
3. **3000 word Research Essay** (45%, assessing sections A and B of the Unit Outline).
   Due November 2, 2016 (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:

### Lecture Schedule

Lectures are **Wednesdays, 1:20-2:15pm** (period 1), followed by Chapel 2:15-2:45pm and afternoon tea 2:45-3:00pm, **3:05-3:55pm** (period 2), and **4:00-4:50pm** (period 3), all in Lecture Room 2. Typically period 1 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.

* n.b. Lecturer is away weeks 3-4 (July 29-August 14). A guest lecturer will guide you through.

<table>
<thead>
<tr>
<th>Wk</th>
<th>Date</th>
<th>Period 1</th>
<th>Period 2</th>
<th>Period 3</th>
<th>Pre-reading for this week1</th>
</tr>
</thead>
<tbody>
<tr>
<td>4*</td>
<td>10 Aug (guest lecturer*)</td>
<td>The Journey to Transformation: An Inventory of Spiritual &amp; Emotional Maturity + Keeping Tabs on time</td>
<td>Resources for Emotionally Healthy Spirituality: Daily Office, Sabbath, Rule of Life &amp; Spiritual Friendship</td>
<td>Peter Scazzero, “Develop a ‘Rule of Life’,” in <em>Emotionally Healthy Spirituality</em>, 195-210&lt;br&gt;Explore the <em>Rule of Benedict</em> <a href="#">here</a></td>
<td></td>
</tr>
</tbody>
</table>

---

1. 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.
<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 Sep</td>
<td>Study Week</td>
<td></td>
</tr>
<tr>
<td>28 Sep</td>
<td>Study Week</td>
<td></td>
</tr>
</tbody>
</table>

† N.b. For Module 12—weather permitting—we’ll meet at J. C. Slaughter Falls (Mt. Cootha), 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, blog writing with "Wondering Fair", consultancy and generating resources with Scripture Union and the Bible Society for cultural and Scripture Engagement, and his ongoing service with the Lausanne World Evangelization Movement, most recently as Chair of the Programme Committee for the 2016 Younger Leaders Gathering (YLG) in Jakarta. In recent years, he has been studying the place of Sacred Texts in Secular Education, considering the place of religions in Australia’s pluralistic public sphere.

☎️ +61 (07) 3354 5656  📨 nikanddave (skype)  ✉️ david.benson@malyon.edu.au
**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 1% per 100 words, or part thereof, under or over the stipulated 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. 1st level – 1%
      ii. 2nd and subsequent levels – 2%
   b. **List of References and referencing:**
      i. 1st level – 1%
      ii. 2nd 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: Wednesday 5 October (week 10 of lectures)**

**Mark allocation: 25%**
\textbf{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:

\begin{itemize}
  \item a. Your personal experience of \textbf{and} Christian reflection on the assigned \textit{practice} for the module. Be sure to reference at least one of the pre-readings each entry
  \item b. A brief statement about your use of your time during the previous week, together with a concise self-evaluation
\end{itemize}

\textbf{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 \textbf{experience}. However, the \textbf{quality of your reflection} on that experience is gradable, and I’ll be assessing your journal entries on the basis of the following \textbf{key assessment criteria}:

\begin{itemize}
  \item 1. You have reflected seriously and perceptively on the assigned topic/practice
  \item 2. You have formulated a distinctly Christian response to the topic/practice
  \item 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
  \item 4. You provide an honest self-evaluation of the use of your time during the week
  \item 5. You have engaged at least one pre-reading per entry
\end{itemize}

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

\textit{Length: 2000 words (150 per entry + 500 for overall lifestyle changes in week 12)}\footnote{2 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 \textasciitilde300-400 words.}

\textit{References: At least 10 meaningful references to assigned pre-reading (1 per week)}

\textbf{Due:} \textbf{Wed. August 31, 2016} (week 7) = 10\% overall mark, for \textbf{Journals 1-5} (750 wds)
\textbf{Wed. October 19, 2016} (week 12) = 20\% overall mark, for \textbf{Journals 6-10} (1250 wds)
\textbf{Mark allocation: 30\%}

\textbf{PC621: Theology for Everyday Life}
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 3): 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.
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, and break the problem down into one to three facets/practices of everyday life like those contained in Section A of the Unit Outline. 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, empirically 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: Wednesday 2 November (end of SWOT Vac.)
Mark allocation: 45%

---

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 (500 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.
Developing Christians of Influence

“Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding.”
(Jeremiah 3:15)

<table>
<thead>
<tr>
<th>Graduate Attribute 1: Personal Maturity – ‘Shepherds with God’s heart’</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. grows a deepening relationship with Jesus</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. is secure in God’s call with a desire and ability to learn and grow</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. is self-aware and maintains self-care</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. seeks and builds healthy relationships</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. is committed to living with integrity and prayerful dependence on God</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graduate Attribute 2: Theological Maturity – ‘Knowledge and understanding of God’s heart’</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. knows and trusts the Bible</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. understands the context of diverse theological ideas</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. forms a personal theology which is both biblical and thoughtful</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. reflects theologically and applies the Bible to real life</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. is committed to helping others know God’s grace and truth and live God’s way</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Graduate Attribute 3: Ministry Maturity – ‘Knowledgeable and wise shepherds’</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. is able to have a godly influence over others</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b. possesses skills needed for chosen ministry path</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c. understands cultures and contexts and is able to minister in a range of contexts</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d. is able to work with and lead a team</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e. is committed to serving, evangelising and mentoring others</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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


Deacy, Christopher, and Gaye Williams Ortiz, Theology and Film: Challenging the Sacred/Secular Divide, Blackwell, Malden.


Hauerwas, Stanley 1988, Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church, T & T Clark, Edinburgh.


Pierce, G A F 2001, Spirituality @ Work: 10 Ways to Balance Your Life on-the-Job, Loyola, Chicago.


**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](http://wonderingfair.com)


**Recommended and Optional Readings, by Module:**

Students are expected to spend 2+ 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:**


**Optional Reading:**


Explore the works of Michael Leunig [here](http://www.michaelleunig.com) and [here](http://www.michaelleunig.com), to appreciate the intersection of the mundane and the transcendent.

Explore “Theology of Everything” topics on *Theology Network* online [here](http://www.theologynetwork.com) to see the scope of everyday theology, alongside some of the journal articles submitted to the International Journal of Practical Theology online [here](http://www.ijpt.org/).
Module 2: The Reflective Practitioner: Pistis, Phronēsis, Praxis

**Recommended Reading:** (n.b. This week a student shares theology of A-C aspect of everyday life)


**Optional Reading:**


Module 3: Normative Sources for Theological Reflection

**Recommended Reading:** (n.b. This week a student shares theology of D-F aspect of everyday life)


**Optional Reading:**


Dave Benson, “Adventures in Doubt [epistemology],” Wonderingfair.com online [here](https://example.com) (3pp).

Dave Benson, “Mirror Image [identity],” Wonderingfair.com online [here](https://example.com) (3pp).

Dave Benson, “God on the Dance Floor [Trinity and male-female relationships],” Wonderingfair.com online [here](https://example.com) (3pp).

---

4 For possible topics, see Moodle, Module 1 upload of Robert Banks and R. Paul Stephens, 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. 1161-1166 (students choose from this list for their sharing spot).
Module 4: Emotionally Healthy Spirituality

Recommended Reading:


Explore the Rule of Benedict online here.

Optional Reading:


Rowan Williams, “Theology and Formation: TEAC Principals Consultation,” 2011 online here (8pp).

Module 5: Situational and Experiential Sources for Theological Reflection

Recommended Reading: (n.b. This week a student shares theology of G-I aspect of everyday life)


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:


Abigail Johnson, “Theological Reflection in a Small Group,” online here (2pp).


Module 6: Church and Culture

Recommended Reading: (n.b. This week a student shares theology of J-L aspect of everyday life)


Optional Reading:


Dave Benson, “Why Church Control Must Be Crucified,” Wonderingfair.com here (3pp).

Module 7: Mapping Your Spiritual Autobiography

Recommended Reading: (n.b. This week a student shares theology of M-Q aspect of everyday life)


Optional Reading:

Joseph’s biography can be found in Genesis 37-50 (online here).


Dave Benson, “Nanna’s Rainbows in the Tears [story of suffering and redemption],” 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 17th 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.b. This week a student shares theology of P-R aspect of everyday life)


Optional Reading:


Explore Brother Lawrence, The Practice of the Presence of God (1692), here (esp. 4th Conversation, 1st and 6th Letter).

Module 9: Everyday Theology of Body: Discipline & Play in God’s Kingdom

Recommended Reading: (n.b. This week a student shares theology of S-U aspect of everyday life)


Optional Reading:


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.


Rene Breuel, “Thank God We Have Bodies!” Wonderingfair.com online here (3pp).

Dave 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);

PC621: Theology for Everyday Life
Module 10: Everyday Theology of Technology: Vocation in the Wider World

Recommended Reading: (n.b. This week a student shares theology of V-X aspect of everyday life)


Optional Reading:


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: (n.b. This week a student shares theology of Y-Z aspect of everyday life)


Optional Reading:


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:


David Benson, “Tjukurpa Versus the Tourist,” Wonderingfair.com online here (3pp).
Optional Reading:
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:

Optional Reading:
**ACT POLICIES AND PROCEDURES**

### Key Policies

Students should take note of the following ACT policies:

1. Unit Moderation 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.
5. Distance Education Handbook.

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