PC689i
Developing a Whole-Life Disciple Making Church Community
 Semester 1, 2016

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

PC689 is offered by Malyon College as part of the Master of Divinity and Related Programs authorized for contact delivery by the college, which is an accredited award of the Australian College of Theology (ACT).
# Contents

About Malyon College..............................................................3  
About The Australian College of Theology ................................3  
Unit Details..................................................................................4  
  Unit Description ........................................................................4  
  Credit Points ...........................................................................4  
  Co- and Pre-Requisites..............................................................4  
  Exclusions ................................................................................4  
  Unit Content .............................................................................5  
  Unit Outcomes .........................................................................5  
  Workload Requirement ............................................................6  
  Required Resources ..................................................................6  
  Lecture Schedule (Intensive)....................................................7  
  Structure of the Intensive Unit ................................................8  
Unit Lecturer & Course Co-Ordinator .......................................9  
Unit Assessment ..........................................................................10  
  Assessment Instructions ...........................................................10  
  Grade Criteria ..........................................................................11  
  Assessment Requirements........................................................12  
    Requirement 1: Pre-reading and Response ............................12  
    Requirement 2: Survey and Analysis ......................................13  
    Requirement 3: Major Assignment .........................................14  
Unit Contribution to Graduate Attributes .................................16  
Recommended Readings ..............................................................17  
ACT Policies and Procedures ......................................................23  
  Key Policies .............................................................................23  
  Accessing Documents ...............................................................23
About 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.

About 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

The mission of Malyon College is the “development of Christians of influence for the 21st Century.” The purpose of this unit is to equip pastors and leaders to enable their churches to develop into communities that nurture Christians who are able to apply the full implications of their faith into every area of their lives.

The objective of the unit is to facilitate student interaction with the theology and scholarship pertaining to whole-life discipleship and offering students the opportunity to reflect on their own pastoral practice and be more intentional about developing whole-life disciple making communities.

Credit Points

This unit is valued at 4 credit points.

Co- and Pre-Requisites

None

Exclusions

None
**Unit Content**

In terms of the content of the unit, students will engage with the following materials:

1. **Context**
   - a. The history of the theological and social development that has encouraged a sacred–secular divide.
   - b. Personal church context and their own ministry development.

2. **Leadership**
   - a. Moving from ‘heroic’ leadership patterns to an enabling-equipping ministry
   - b. Practices that can be developed to support the local cultural changes that are being proposed.

3. **Theology**
   - a. In engaging with 1 Peter, developing a theology of work, power, home, or citizenship as a case-study for discipleship.

4. **Pastoral Ministry**
   - a. Reflecting on the pastoral practices of preaching, leading worship, spiritual direction and administration

**Unit Outcomes**

At the end of the unit students should:

**Knowledge and understanding**

Know and understand:

- a) the theological and sociological issues that have led to a sacred–secular divide in the lives of individuals and the practices of many church communities.
- b) the practical implications of the range of New Testament missiology.
- c) the range of practices that will enable a pastoral ministry to be shaped by a missional disciple-making paradigm.

**Skills**

Be able to:

- d) Identify and address the areas of the sacred–secular divide in their own church communities.
- e) Apply the theological reflections concerning the purpose and practices of church communities to their own contexts.
Application

And be in a position to:

f) Reflect on their current pastoral practice and experiment with new practices that will enable their church communities to gain greater confidence in living out the implication of whole-life discipleship in the whole of their lives.

g) Communicate their learning to their church communities by means of preaching, developing detailed frameworks for disciple making or a detailed plan for the leaders of the church’s various ministry areas.

Workload Requirement

A unit will generally require about 200 hours for contact students or distance students for preparation and study, and assignment work over the semester. This generally should be distributed as follows:

a. Preparation, reading and forum activities – 50 hours;
b. Lectures – 30 hours for one week intensive, plus 6 hour Friday 22nd tutorial;
c. Extra Reading and Assignments – 120 hours.

Required Resources

In terms of the set texts, be advised of the following three pre-reading sources as follows:


[For more information, see the London Institute of Contemporary Christianity here]


[This short booklet/pdf will be provided during the intensive, and may be read then.]


You will need access to reference books to complete the assignment work. There will be quite a few resources on the Moodle site that should provide an excellent start, but you will still have to read more widely. The Malyon College Library will send you books you request. You are encouraged to reference journal articles in Requirement 3. Malyon has access to almost 300 online, full text, journal articles through EBSCO which is an online database.
<table>
<thead>
<tr>
<th>Time</th>
<th>Mon 18 April</th>
<th>Tue 19 April</th>
<th>Wed 20 April</th>
<th>Thu 21 April</th>
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<tbody>
<tr>
<td>9.00 am</td>
<td><strong>Session 1</strong>  Christian Identity: Exploring the significance of the various 1 Peter metaphors in historical context</td>
<td><strong>Session 5</strong>  Mission from ‘Below’: Examples from positions of weakness in 1 Peter 2 &amp; 3:2</td>
<td><strong>Session 10</strong>  ‘In but not of’: Christian community at odds with empire. Suffering at the hands of ‘powers’ in 1 Peter</td>
<td><strong>Session 14</strong>  Towards a vision of Non-heroic Leadership: Exploring 1 Peter 5</td>
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|            | **Session 2**  Social Identity: The rise of a secular society and the response of the church:  
|            | Definitions of a secular society (Charles Taylor)  
|            | The role of the church in this development  
|            | The responses of the church (James Davison Hunter)  
|            | The lived reality of secular society (Australian and UK studies)  
|            | Challenges and opportunities offered for church (SSD etc.) | **Session 6**  Developing a Biblical Missional Perspective | **Session 11**  Developing a Community at Odds with Society  
|            |                                                                                                                                                          | Going beyond pastoral care to pastoral equipping | **Session 15**  Leadership Practice and Whole Life Disciple-making Churches |
| 10.30 am   | Morning tea break                                                             |                                                                                           |                                                                                           |                                                                                           |
| 10.45 am   | **Session 3**  Lived Identity: The mixed nature of the secular in popular culture. Case Studies: Florence & the Machine; Mumford & Sons |                                                                                           |                                                                                           |                                                                                           |
| 12.30 pm   | Lunch                                                                       |                                                                                           |                                                                                           |                                                                                           |
| 1.30 pm    | **Session 7**  Lived Mission Practices: Visits to or from people in ‘secular’ contexts living out intentional mission |                                                                                           | **Session 12**  Visit a New Ethnic Church in the City: hearing stories of identity and a struggle to belong | **Session 16**  Visit a Shopping Mall: reading cultural expectations |
**n.b. PC689 students have an optional 9am-2pm tutorial on Friday 22 April, to assist with course integration/reflection and assessment.**

### Structure of the Intensive Unit

1. **Pre-Intensive Preparation.** Before the Intensive, you will need to complete the first assignment task – Requirement 1 (for full details, see below). In turn, this requires you to have read and critically engaged with the set texts, relating this to your church context. Thoughtful engagement with this task will maximize the learning experience during the Intensive and ensure that you are well placed to participate in the Intensive program and complete Requirements 2 and 3.

2. **Intensive Week:** The lectures include input and explanation of the content, with discussion and application facilitated by the lecturer. The content of each day will be balanced between intensive engagement with Biblical text in terms of 1 Peter, theological reflection, experiential learning and reflections on ministerial practice in developing whole-life disciplermaking communities. Almost all students have been or are involved in church work, so extensive effort is made to draw on the experience of the students. The main purpose of the lecture component of the subject is to help you grapple with the content, grasp its application to various ministry contexts, and integrate appropriate principles into your leadership ministry.

3. **Post-Intensive assignments – Requirements 2 & 3:** The post-intensive assignments will be completed through the rest of the semester. They are designed to help students critically evaluate the input and apply their learning to their own ministry context.

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<th>Time</th>
<th>Mon 18 April</th>
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<tr>
<td>3.00 pm</td>
<td></td>
<td><strong>Afternoon tea break</strong></td>
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<tr>
<td>3.15</td>
<td><strong>Session 4</strong></td>
<td><strong>Session 8</strong></td>
<td><strong>Session 13</strong></td>
<td><strong>Session 17</strong></td>
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<tr>
<td></td>
<td>Discipleship Practices: Exploring how local churches establish Christian identity</td>
<td>Developing a Whole-life Mission – Practising Church: Perspectives and practices to sustain a changed culture in light of visit (session 7)</td>
<td>Debrief Session 12: Reflecting on current experience in the light of the visit and ways to enable church to establish a strong, healthy counter-culture</td>
<td>Worship Practices and Whole-life Discipleship as a Key Formative Process</td>
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<tr>
<td>4.30 pm</td>
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<tr>
<td>7.30pm</td>
<td><strong>Session 9</strong></td>
<td><strong>Alternative Session 9</strong></td>
<td>Optional evening dinner celebration</td>
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Rev Dr Neil Hudson (BA; PhD) is the Director of the Imagine project at the London Institute for Contemporary Christianity (LICC). This project has worked with churches over the past 10 years learning what it takes for churches to become communities where whole-life disciples develop and flourish. ‘Imagine Church: Releasing Whole-life Disciples’ (IVP, 2012) reflects on this process.

Neil is also an Elim church minister and shares leadership with a team of others in Salford, Manchester. He’s been part of that church community for over 25 years. During that time he also worked at Regents Theological College for 12 years, initially as a lecturer and then as Vice-Principal. Neil has published regularly in the area of Pentecostal history and spirituality which was reflected in his doctoral work.

The LICC exists to envision and equip Christians and their churches for whole-life missionary discipleship in the world. It seeks to serve them with biblical frameworks, practical resources, training and models so that they flourish as followers of Jesus and grow as whole-life disciplemaking communities. The LICC was found by John Stott in 1982 with the core belief that every part of our lives comes under the Lordship of Christ, and that all of life is a context for worship, mission, ministry and active Christian engagement.

Dave Benson (BAppSci.HMS-Ed; MA; PhD Candidate) is the course co-ordinator and marker for this subject. As a former high school teacher, youth worker and Pastor, 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, and his ongoing service with the Lausanne World Evangelization Movement. In recent years, he has been studying the place of Sacred Texts in Secular Education, considering the place of religions in a pluralistic public 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. The **due date** is non-negotiable; in exceptional circumstances students are to adhere to College protocol for requesting permission for late submission. Penalties for late submission are set at 5% per College week. The Assignment Style Guide contains details of the protocols to be followed.

4. 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.

5. 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.

6. 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**

The marking scale used for all ACT instruments is as follows:

- **High Distinction (HD)** = 85-100%
- **Distinction (D)** = 75-74%
- **Credit (C)** = 65-50%
- **High Pass (P+)** = 58-57%
- **Pass (P)** = 50-49%
- **Fail (F)** = 0-49%

*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: Pre-reading and Response

Read the following three sources (set texts) and submit a 1500 word response using the stimulus questions below as a guide to structuring your response.

- Smith, J. K. A. How (Not) to be Secular: Reading Charles Taylor. Eerdmans, 2014

Response structure:

1. What are two key themes that emerge from the three readings that are relevant to your church community? Are there areas that you agree/disagree with on theological, biblical or practical grounds—explain? [700 words]

2. What are two major challenges that emerge from the readings for your church community (e.g. what are the blockers and enablers for whole-life disciple making?). Try to identify some examples of where sacred–secular divide thinking has an impact in your current context? [700 words]

3. Identify 2-3 questions or themes that you would like to explore with your colleagues during the Malyon Intensive with Neil Hudson? [100 words]

Learning outcomes addressed by Requirement 1: (a), (b), (d) and (f).

Unit Content covered: 1a-1b, 2a-2b, 4a.

The key assessment criteria for this requirement are as follows:

1. Evidence of informed theological and cultural reflection on key themes and challenges that relate to the student’s particular church context
2. Critical interaction with each of the three sources, addressing each author’s central thesis
3. Insightful posing of questions and themes that emerge from the preceding analysis, facilitating whole-life disciple making in the student’s local context

Length: 1500 words

References: Each of the three required sources above
Due: Friday 8th April 2016 by electronic submission on Moodle
Mark allocation: 25%
**Requirement 2: Survey and Analysis**

**n.b. You cannot start this task—administer the survey and report on the data—until you have read and signed the “Ethics Protocol Form” uploaded on the Moodle page, next to the assignment submission tab. This will be discussed during the intensive week.**

In this task, you are taking on the role of ‘consultant’ as you explore current perspectives and disposition towards whole-life discipleship within your church community.

Using the provided questionnaire—details of, and links to which, will be provided in class and on Moodle—survey your church’s current posture towards whole-life discipleship.

*Students not in a position to conduct the survey with a whole church community can request a set of survey data for analysis from an anonymous church.*

The following tools have been provided to assist you in conducting the survey in your church community:

- After contacting Murray Wright (info@malyonworkplace.org.au) with your name as researcher, and your church’s name, you will be provided with a template participant email/letter and a survey web-link for the collection of data.

- The London Institute of Contemporary Christianity has a dedicated staff member who will process the data, after the survey closes, emailing this to you for further reporting. In turn, this report is to be sent to the church’s leadership team, made available to those completing the survey, and optionally the congregation as a whole at the leadership team’s discretion.

Submit a 1500 word analysis of the survey results using the sample report which will be provided as a guide. Please ensure that in the conclusion section of your report, you include comments about the key learnings and challenges that emerge within your church community. Note: the survey results will be used to inform the intensive discussions and your action planning (see Task 3)

Learning outcomes addressed by Requirement 2: (c), (d) and (f).

Unit Content covered: 1b, 2a, 2b, 4a.

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

1. Evidence of conducting the whole-life discipleship making questionnaire within a faith community.

2. Effectively collated and presented the survey data.

3. Critically analysed the data in order to identify the key learnings and challenges that emerge for the particular faith community.

4. Presented the findings with sufficient detail in the required report format.

*Length: 1500 words*

*References: Nil*

*Due: Friday 20th May, 2016 by electronic submission on Moodle*

*Mark allocation: 20%*
Requirement 3: Major Assignment

Choose one of the following options:

1. Prepare a 3-part teaching series designed to encourage individual and corporate commitment to whole-life discipleship in both gathered and scattered church contexts.
   a. Provide an introduction outlining the rationale (biblical, theological, practical, strategic) for the scope and sequence of the teaching series [25 marks, suggest 1400 words].
   b. Provide an outline of the three sermons including the texts chosen, exegesis and main point(s) for each sermon including application [15 marks, suggest 1200 words].
   c. Discuss what steps you would take within your ministry context to maximise the impact of this teaching series in terms of developing a culture of whole-life discipleship within your ministry context [15 marks, suggest 1400 words].
   
   Note: reference to the data collected in Task 2 would be appropriate.

2. Prepare a detailed strategic action plan for deepening the commitment and capacity of your church community to whole-life disciple making including:
   a. A SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis of the current church posture in relation to whole-life discipleship. Note: reference to the data collected in Task 2 would be appropriate [10 marks, suggest 1000 words].
   b. A strategic plan for the development of a whole-life discipleship culture over a 2 year period in key areas of church activity (e.g. worship, preaching, small groups, evangelism, prayer, pastoral care, workplace support etc.). The plan should include typical features of a strategic planning cycle—a clear vision, long and short term goals/objectives, detailed strategies and proposed responsibilities for implementation [20 marks, suggest 1200 words].
   c. A detailed rationale (biblical, theological, practical, strategic) for the design of the strategic plan [25 marks, suggest 1800 words].

Learning outcomes addressed by Requirement 3: (a), (b), (c), (d), (e), (f) and (g).

Unit Content covered: 1a-1b, 2a-2b, 3a, 4a.
The **key assessment criteria** for this requirement are as follows:

1. Constructs a solid rationale (biblical, theological, practical, strategic) that supports the subsequent series/strategic plan for whole-life discipleship.

2. Critically reflects upon and insightfully responds to one’s particular church context.

3. Clearly developed and creatively articulated sermon series/plan that aligns with the rationale and facilitates a sustainable culture of whole-life discipleship within the nominated faith community.

4. The number and diversity of sources is indicative of appropriate academic research dialoguing with a range of scholarly perspectives and practical exemplars.

5. Requirements for the writing of assignments have been adhered to.

**Length: 4000 words**

**References: 8 solid sources beyond set texts**

**Due: Monday 30th May, 2016 by electronic submission on Moodle**

**Mark allocation: 55%**
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)

**Unit Contribution to Graduate Attributes**

<table>
<thead>
<tr>
<th>Graduate Attribute 1: Personal Formation (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 mature relationship with God</td>
<td>✓</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>b. seeks and builds healthy relationships</td>
<td>✓</td>
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<tr>
<td>c. is self-aware and maintains self-care</td>
<td></td>
<td>✓</td>
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<tr>
<td>d. is secure in God’s call but wanting and able to learn and grow</td>
<td>✓</td>
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<tr>
<td>e. committed to living with God-dependence and character</td>
<td>✓</td>
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<tr>
<th>Graduate Attribute 2: Theological Formation (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>
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<tr>
<td>b. understands the context of diverse theological ideas</td>
<td>✓</td>
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<tr>
<td>c. forms a thoughtful, biblical, personal theology</td>
<td>✓</td>
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<tr>
<td>d. reflects theologically and applies the Bible to real life</td>
<td>✓</td>
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<tr>
<td>e. committed to helping others know and live God’s way</td>
<td>✓</td>
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<tr>
<th>Graduate Attribute 3: Ministry Formation (Knowledgeable and wise shepherds)</th>
<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
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<tbody>
<tr>
<td>a. understands how to have godly influence</td>
<td>✓</td>
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<td></td>
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<tr>
<td>b. possesses skills needed for chosen ministry path</td>
<td>✓</td>
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<td>c. able to adapt to and minister in a range of ministry contexts</td>
<td>✓</td>
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<tr>
<td>d. able to work with and lead a team</td>
<td>✓</td>
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<tr>
<td>e. committed to serving, evangelising and mentoring others</td>
<td>✓</td>
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**Scale:**
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

Specific readings and other resources are stipulated in the Learning Guides on Moodle. In addition to the set texts (see above), the following bibliography is provided.

Recommended Readings:


Everist, N.C. & Vos, N. *Where In the world are you?* New York: Alban, 1996.


Hunter, J.D. To Change the World. New York: OUP, 2010


**Online resources:**

Helpful articles can be found here:


[http://www.provenmodels.com](http://www.provenmodels.com) has a good variety of leadership, management and change models.


[http://www.alban.org/](http://www.alban.org/) The Alban Institute is a consultancy organisation that has written extensively about congregational life and the implications for leaders.
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 publically available in the following handbooks, through links on ACT’s home page (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.