Master of Divinity and Related Programs

EM524-D
Principles of Evangelism

Semester 1, 2016

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

EM524-D 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).
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 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

This unit provides an excellent biblical and practical introduction to evangelism. It looks at numerous questions and issues. For example: What is the gospel message? What is the connection between God’s sovereignty and human freedom in evangelism? What hinders productive evangelism? Is everyone an evangelist? What is the role of an evangelist? How can I powerfully communicate my faith? What varieties of evangelism can be effective in different contexts? And what about small group evangelism and mass evangelism? Alongside class explorations of such questions, each student will engage in twenty hours of evangelistic outreach, both individual and corporate, reflecting upon these experiences in formulating his or her own approach.

Rationale

Christ’s parting directive for his followers is that they would make disciples of the nations. Implicit in the Great Commission is the call to evangelize: to announce the gospel of Christ and His Kingdom. Yet in the western world we find ourselves in a time of massive cultural upheaval. We are rapidly moving from the religious and rational certitudes of premodernity and modernity, to the confusing and increasingly post-Christendom context of a pluralistic postmodernity. As such, our paradigms and praxis of evangelistic outreach can no longer be “business as usual.” And nor can we take shelter in pet theologies that prop up formerly effective strategies. Instead, we must fuse theology, cultural awareness, and practice. We must rebuild our understanding of evangelism from the Bible up (Section A), understanding the particulars of our cultural context and the particular sub-cultures we seek to reach for faithful and effective contextualization (Section B), then applying these understandings in the marketplace (Section C). In turn, these practical experiences should drive us back to refine our understanding of both our call and context in a hermeneutic spiral. Both the structure of the unit, and the assessment items therein, facilitate such a process.

Credit Points

This unit is valued at 4 credit points.

Co- and Pre-Requisites

None.

Exclusions

None.
The unit is made up of the following sections and sub-sections:

Section A: Biblical and Theological Perspectives

1. An examination of evangelistic proclamation in Acts and the other New Testament texts, with attention to what constitutes the gospel message and varied approaches according to audience
2. Divine sovereignty and human response, faith, conversion and baptism
3. Motivations for evangelism; the relation of proclamation to meeting human need
4. Proclamation, witness and presence; the place of evangelism in Christian education and worship
5. Hindrances to evangelism, including brief consideration of common objections to the gospel

Section B: Principles of Evangelism

6. The role of the evangelist: the vocation to be an evangelist; lifestyle and message; the role(s) of the congregation in the evangelist’s ministry
7. Communicating faith: person to person; through relationships; small groups; life networks; earning the right to speak; mass evangelism
8. Evangelism of various groups: for example youth, nominal church members, ethnic groups, secular humanists, factory workers
9. Appropriate evangelistic methods for different situations and contexts (including dialogue meetings, evangelistic church services, distinctive approaches for women and men); examination of two methods of personal evangelism

Section C: Field Work

10. Personal involvement (with supervision) in not less than 20 hours in specifically evangelistic programmes, including at least 5 hours of direct evangelism by the student. These hours exclude preparation and writing-up time. This work should include both inter-personal and small group contexts, using the methods studied in topic 9. This work should include people known to the candidate as evangelist, and those unknown. Large group and media settings may also be used.
Unit Outcomes

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

A. Know and Understand (Knowledge):
   A1. Biblical and theological perspectives on evangelism
   A2. Principles and practices of evangelism
   A3. Selected approaches to evangelism

B. Be Able To (Skills):
   B1. Discuss biblical and theological principles of evangelism
   B2. Analyse the principles and practice of evangelism
   B3. Employ the tools of cultural exegesis to facilitate evangelism in a specific context
   B4. Under supervision, participate in evangelistic activities
   B5. Evaluate selected approaches to evangelism

C. Be In a Position To (Application):
   C1. Integrate perspectives from ‘Principles of Evangelism’ with their other theological and ministry studies
   C2. Engage in evangelism as a reflective practitioner
   C3. Employ the tools of cultural exegesis to facilitate evangelism in a specific context

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:

1. Contact students:
   a. Lectures – 3 hours per week;
   b. Preparation – 3 hours per week;
   c. Assessments – 4 hours per week.

2. Distance students:
   a. Home study; including forums and revisions – 6 hours per week;
   b. 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. **Field Work Forum Posts**
   (due May 10, 2016; 1700 words, worth 30%; assessing unit content C10)
   **N.b. Distance students submit Reflection Activity Log at this time**

2. **Program Evaluation**
   (due May 17, 2016; 1800 words, worth 30%; assessing unit content B6-9)

3. **Research Assignment**
   (due May 31, 2016; 2500 words, worth 40%; assessing unit content A1-5)

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

Students who fail to attend 80 per cent of lectures or complete forum posts/reflection activities satisfactorily may be failed.

Required Resources

In order to complete the unit, the student will be required to have access to the following resource:


Additionally, further learning resources will be made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities.
# Lecture Schedule

* Tuesday nights 6:15 - 9:00pm.  
* **SE** = *Study of Evangelism* by Chilcote & Warner

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[^1]: Note that 3 hours are assigned to class preparation per week (Unit Guide page 5). Across the 13 weeks there are 551 pages of pre-reading total, which at 4 minutes/page averages out at 42 pages per week, 2 hrs 48 mins. Students must read and engage with a minimum of one chapter of the set-text/recommended reading per week, then one other reading (see table above and Moodle), whether from recommended or optional readings.
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<td>5 Apr</td>
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| 7    | Benson, “Why Youth Ministry Must Leave the Building” (6pp); *SE* “Centripetal Mission, or Evangelization by Hospitality,” 424-435; Frost, “Missional Communities” (28pp); Colemen, “The Lifestyle of the Great Commission” (15pp)  

**Optional:** Cole, *Church 3.0* “Catalysing Evangelism” (36pp) |
| 8    | Catch Out: *Quick Answers to Tough Questions*  
Leading Seculars to Christ: *Evangelistic Preaching*  

**SE** “Evangelism in the Context of Secularization,” 46-54; “Deconstructing Defeater Beliefs” Tim Keller (9pp); Lon Allison and Mark Anderson, *Going Public with the Gospel*, 38-68, 81-84 (35pp)  

**Optional:** Thiessen, “Defending Proselytism” (54pp) |
| 9    | Salvations & Justice: *Good Words + Good Deeds*  
Faith at Work: *Marketplace Mission*  


| 10   | Evangelism and the Arts: *Capturing the Imagination*  
Power Evangelism, Prayer, & the Missio Dei  

John Wimber, *Power Evangelism*, pp. 75-94 OR Stibbe, “Prophetic Evangelism” (21pp). *Optional:* *Lop 42* “Prayer in Evangelism” (52pp); *Lop 46* “Redeeming the Arts” |
| 11   | Personal Evangelism 1: *SIGN Post*  
SIGN course devotions + recapping, pp12-20; Stibbe, “Many Methods” (21pp) |
| 12   | Personal Evangelism 2: *SIGN Language*  
| 13   | Personal Evangelism 3: *SIGN Writer*  
SIGN course devotions + recapping, pp. 37-54; Chris Wright, “Calling the Church back to Humility, Integrity and Simplicity” (5pp); Summary of the Cape |
UNIT LECTURER

Dave Benson (BAppSci.HMS-Ed; MA; PhD Candidate) 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.

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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%
Graduate Diploma and Master’s students at the foundational graduate degree 500-level should note that grades are awarded on the following criteria:

Units at a foundational level introduce graduate students to the introductory features, broad scope and principles of a discipline or topic. The study of primary sources and the principles underlying their analysis are introduced, especially in Biblical Studies and Church History and where relevant in other fields of study. The foundation for the critical evaluation of ideas is established.

**Pass**
- ✓ Demonstrates an engagement with primary sources
- ✓ Has begun to grasp the foundational features of the discipline.
- ✓ Is beginning to engage with a range of scholarly viewpoints.

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

**Distinction**
- ✓ 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.

**High 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.
**ASSESSMENT REQUIREMENTS**

**Requirement 1: Field Work Forum Posts**

As part of the field work component in this course (20 hours total), students are to **reflect upon their evangelistic experiences** in **10 x 170 word forum posts**. Alongside their own organised outreach (10 hours), students are set **10 x 1 hour challenges** (for **modules 1-10** inclusive, highlighted in the **module notes**). Drawing on one of the **recommended readings** for each related module (preferably the set text, *Study of Evangelism* by Chilcote and Warner), students are to write a **150 word first-person response** comprising the following:

- **a)** Details of where and with whom you conducted your field work, and how the two hours that week were spent (40 words)
- **b)** In dialogue with a recommended reading for the related module, evaluate the evangelistic approach in the challenge and how you went (100 words)
- **c)** Crystallise in a proverb one key insight you have gained from this experience/challenge that will wisely shape your future evangelistic endeavours (30 words)

Students are strongly encouraged (though not required) to **engage with one other student’s reflection and/or question**, to advance the conversation as reflective practitioners.

Learning Outcomes addressed: A2-3; B2-5; C2-3.
Unit Content covered: C10.

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

1. Creative and comprehensive participation in the field-work challenge
   *Overall, the requirements for 20 hours practical work must be met, including 5 hours of direct evangelism (keeping a field work journal and/or log will help)*
2. Insightfully evaluates strengths and weaknesses of the evangelistic approach each challenge in touch with both a well rounded theology of evangelism, and understanding of contextualization and culture
3. Key insights gained clearly emerge from the outreach experiences, and wisely guide future evangelistic endeavours
4. Integrated, direct and meaningful interaction with recommended readings that reflects familiarity with related course materials

**Length:** 1700 words (no penalty for longer reflections in this instance)

**References:** 10 (one recommended pre-reading per reflection)

**Due:** Tuesday May 10, 2016 by electronic submission on Moodle

**n.b. students are to collate all 10 forum posts and a log of the 20 hours into one appropriately formatted word document with a title page, submitted via Moodle.**

**Mark allocation:** 30%
Reflection Activities

Note that for distance students—equivalent to class participation for on-campus students—there is also a non-graded but compulsory series of reflection activities (four per week). Failure to complete these tasks is viewed as failure to complete the unit requirements.

The reflection activities will assist the student to process and apply the information. They are equivalent to the questioning and discussion that occur in attendance at lectures. Each reflection activity must be completed with a response of at least 30 words. These will not be seen by anyone except the student, who is required to submit an honesty report at the end of the semester. This will indicate that he or she has completed each of the reflection activities.

Length: 1000+ words
References: None required
Due: Tuesday 10th May (only submit report below, wk. 11 with forum posts)
Mark allocation: Non-graded but compulsory (80% completed to pass the course)

Report on Completion of Reflection Activities

I have written at least 30 words in response to the following Reflection Activities.

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Name: _____________________ Signature: __________________  Date: __/__/____
Requirement 2: Program Evaluation

Students are to evaluate one prominent evangelistic program/approach presently used within the Australian context, and recommend modifications toward both greater biblical faithfulness and cultural effectiveness in reaching a particular social grouping in Australian society.

The assignment must be structured as follows:

a) A description of the particular Australian social grouping under consideration, by which you will evaluate the evangelistic program/approach’s effectiveness (100 words)

b) A summary of the nature and application of the evangelistic program/approach under consideration (300 words)

c) Strengths and weaknesses of the program/approach biblically, theologically and culturally (800 words)

d) Recommended modifications toward greater biblical faithfulness and cultural effectiveness, were you to use this program/approach with the aforementioned demographic (600 words)

This task is an opportunity for students to demonstrate their understanding of principles of evangelism, as expressed for a particular situation and context. Obviously, the task will be more effectively completed if students have had first hand experience of the particular program/approach under consideration.

Learning Outcomes addressed: A1,2,3; B1,2,3,5; C1,3.
Unit Content covered: B6-9.

The key assessment criteria for this requirement are as follows:

1. Accurate and clearly presented summary of both the audience demographic and the chosen evangelistic program
2. Insightful evaluation of the chosen evangelistic program, in terms of cultural context
3. Insightful evaluation of the chosen evangelistic program, in terms of biblical faithfulness
4. Suggested modifications to the evangelistic program reflect a solid understanding and creative application of contextualization for the defined audience
5. Suggested modifications to the evangelistic program reflect a solid understanding and creative application of evangelism principles

Length: 1700 words

References: At least 4 meaningful references

Due: Tuesday May 17, 2016 by electronic submission on Moodle

Mark allocation: 30%
**Requirement 3: Research Assignment**

Students are to explore one of the following ‘relations’ that lie at the core of our theological understanding of, and practical approach to, evangelism.

*The relation of good words to good deeds in being a witness to the gospel; or*

*The relation of divine sovereignty and drawing to human response in faith; or*

*The relation of cultural forms and faithful communication of the ‘gospel’*

Having researched the issue, students are to:

a) Place this issue in the context of his or her own ministry and witness (150 words)
b) Define each term in the context of evangelism (250 words)
c) Explore some of the tensions theologically and practically inherent in the relation (500 words)
d) Formulate and explain his or her understanding of how these two aspects should properly relate in one’s understanding of evangelism, with reference to historic and contemporary Christian approaches to evangelism (1000 words)
e) In the closing third of the essay, students are then to highlight some of the key implications and applications of such a theology in their practical approach to evangelism (600 words).

Learning Outcomes addressed: A1,2,3; B1,2,3,5; C1.

Unit Content covered: A1-5.

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

1. The main aspects of each term in the ‘relation’ are clearly defined and delineated
2. Clear and comprehensive formulation and explanation of how the two aspects (e.g. good words to good deeds) should relate theologically
3. Insightful exploration of the implications and applications of this theology toward culturally effective and biblically faithful evangelism
4. Critically reflects on personal belief and practice and to identify inconsistencies with a biblical understanding of evangelism
5. The number and diversity of sources is indicative of appropriate academic research dialoguing with a range of scholarly perspectives and practical exemplars
6. Requirements for the writing of assignments have been adhered to

*Length: 2500 words*

*References: At least 8 meaningful references*

*Due: Tuesday May 31, 2016 by electronic submission on Moodle*

*Mark allocation: 40%*
**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)

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<td><strong>Graduate Attribute 1: Personal Maturity</strong> – <em>Shepherds with God’s heart</em></td>
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<td>a. grows a deepening relationship with Jesus</td>
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<td>b. is secure in God’s call with a desire and ability to learn and grow</td>
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<td>c. is self-aware and maintains self-care</td>
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<td>d. seeks and builds healthy relationships</td>
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<td>e. is committed to living with integrity and prayerful dependence on God</td>
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<td><strong>Graduate Attribute 2: Theological Maturity</strong> – <em>Knowledge and understanding of God’s heart</em></td>
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<td>a. knows and trusts the Bible</td>
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<td>b. understands the context of diverse theological ideas</td>
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<td>c. forms a personal theology which is both biblical and thoughtful</td>
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<td>d. reflects theologically and applies the Bible to real life</td>
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<td>e. is committed to helping others know God’s grace and truth and live God’s way</td>
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<td><strong>Graduate Attribute 3: Ministry Maturity</strong> – <em>Knowledgeable and wise shepherds</em></td>
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<td>a. is able to have a godly influence over others</td>
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<td>b. possesses skills needed for chosen ministry path</td>
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<td>c. understands cultures and contexts and is able to minister in a range of contexts</td>
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<td>d. is able to work with and lead a team</td>
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<tr>
<td>e. is committed to serving, evangelising and mentoring others</td>
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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. Extensive resources and web-links are also provided on Moodle.


Carson, D. A. Telling the Truth: Evangelizing Postmoderns (Grand Rapids: Zondervan, 2000).

Chapman, J., Know and Tell the Gospel (Sydney: Matthias Media, 1998).


Kallenberg, B. J., *Live to Tell: Evangelism for a Postmodern Age* (Grand Rapids: Brazos, 2002).


**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):

1. Undergraduate Handbook.
5. Distance Education Handbook.

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