



**Bachelor of Ministry and Bachelor of Theology**

**EM415i**  
**Christian Ministry in**  
**Islamic Contexts**

**Semester 2, 2017**  
**Seminar: 26 - 30 June**

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

EM415i is offered by Malyon College as part of the Bachelor of Ministry and Bachelor of Theology degrees. This unit is an accredited award of the Australian College of Theology (ACT) and is authorised for distance and contact delivery by Malyon College.

## ***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***

Patrick Johnstone (2014, 124) observes that “many people who watch developments in the Muslim world have the impression that Islam is the fastest-growing religion in the world. This is due largely to, first, the higher birth rates and larger families in countries where Muslims constitute the majority and, second, the high visibility of increasing Muslim immigration into non-Muslim areas.” He goes on to predict that on current trends, “the number of Muslims worldwide will increase approximately fivefold” between now the year 2050. If this prediction is correct then one of the great challenges facing the Church worldwide in the years to come will be their effective engagement with and ministry to those in Islamic contexts. As will be seen through this course, this context is no longer restricted to those countries which have been traditionally associated with the Islamic faith. Increasingly, those living in the west will also need to consider how they might appropriately minister the gospel of God’s grace to those around them who have embraced Islam.

### ***Credit Points***

This unit is valued at 4 credit points.

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

None.

### ***Exclusions***

None.

### ***Unit Content***

1. Biblical and theological perspectives of Islam; Muslim beliefs and practices; Christian -Muslim worldview comparison;
2. Contemporary trends in Islam: reform movements; political Islam; popular Islam; modernisation; secularisation;
3. Diversification of 20<sup>th</sup> Century Islam; Muslim worldviews significance of Christian witness;
4. Christianity in Muslim majority countries; Christ-ward movements; Messianic Muslims; secret believers; persecution;
5. Issues in contextualisation among Muslims: doctrine; practice; church forms;

6. Christian conversion among Muslims: theological and sociological factors in religious change: belief; power; Christian lifestyle; mission approaches; socio-political factors;
7. Mission strategy among Muslims: evangelism; church-planting; holistic ministry; issues in Christian-Muslim dialogue;
8. Muslims in Australia; local church relations.

### ***Unit Outcomes***

On successful completion of this unit, students will:

- A. Know and Understand:
  1. Islamic faith and practice, especially from a Christian perspective
  2. The diversity of Muslim worldviews and practice in the contemporary world
  3. The contemporary interface of Christianity and Islam
  
- B. Be able to:
  1. Discuss Islamic faith and practice from a Christian standpoint
  2. Analyse contemporary trends in Islam
  3. Evaluate forms of Christian witness among Muslim people
  4. Assess the spiritual and socio-cultural factors in the growth of Christianity in Islamic contexts
  
- C. Be in a position to:
  1. Integrate perspectives from 'Christina Ministry in Islamic Contexts' with their other theological studies
  2. Engage in Christian ministry in Islamic contexts as a reflective practitioner

### ***Workload Requirement***

Students will be required to attend the entire week of intensive lectures. In addition, students will be required to spend an average of 4-6 hours a week for the duration of the semester, completing the unit assessment items.

*Students should note that permission will not be given for absence from any day or part thereof during the intensive.  
If students are unable to commit to every day, then they should not enroll for the unit.*

## Assessment Requirements

The student shall complete the following assessment requirements:

1. Pre-reading Assignment
2. Post-intensive Field Report
3. Post-intensive Research Assignment

*In addition, students will be required to attend all five days of lectures commencing at 8.30am and concluding at 5.00pm daily. Such lecture attendance is compulsory and **students will not be permitted to miss any part of the intensive week.***

### INTENSIVE OUTLINE 11-15 July 2016

#### Daily Schedule

<b>Lecture 1</b>	8.30 – 9.45 am (1 ¼ hours)
<b>Lecture 2</b>	9.45 – 11.00 am (1 ¼ hours)
	11.00 – 11.15 am <b>Morning Tea</b>
<b>Lecture 3</b>	11.15 – 12.30 pm (1 ¼ hours)
	12.30 – 1.00 pm <b>Lunch</b>
<b>Lecture 4</b>	1.00 – 2.15 pm (1 ¼ hour)
<b>Lecture 5</b>	2.15 – 3.30 pm (1 ¼ hours)
	3.30 – 3.15 pm <b>Afternoon Tea</b>
<b>Lecture 6</b>	3.15 – 5.00 pm (1 ¾ hours)

## Lecture Schedule

Lectures will be held over the period Monday 26 – Friday 30 June 2017.

Day/date	Module	Lecture Topic
<b>Mon</b> <b>26 June</b>	<b>1</b> <b>2</b>	Muhammad – Biblical & theological perspectives on Islam The Quran - Biblical & theological perspectives on Islam
<b>Tue</b> <b>27 June</b>	<b>3</b> <b>4</b>	Islamic Beliefs and Practices Islamic History – Contemporary trends in Islam
<b>Wed</b> <b>28 June</b>	<b>5</b> <b>6</b>	Islamic Worldviews – diversification of 20th Century Islam Islam in Australia – visit to a Brisbane-based mosque
<b>Thu</b> <b>29 June</b>	<b>7</b> <b>8</b>	Mission strategies among Muslims Christianity in Muslim majority countries
<b>Fri</b> <b>30 June</b>	<b>9</b> <b>10</b>	Issues in contextualization among Muslims Christian conversion among Muslims

## Structure of the Intensive

1. Pre-Intensive Preparation. Before the Intensive, students will be required to complete a pre-reading assignment which will require them to engage with a range of foundational issues which are described in the text, “Unveiling Islam” by Ergun and Emir Craner.
2. Intensive Week. The intensive week will include five full days of intensive lecture input that will be accompanied by class discussion on the topics under consideration and a series of field excursions.
3. Post-Intensive Mosque Visit Report. In the post-intensive period students will be required to submit a Mosque Visit Report based on an arranged the field visit to a Brisbane-based Mosque. This report should provide a brief description of the observable physical features of both the mosque and the practices of those who are regular attendees; a brief and yet clear overview of the fundamental beliefs and practices of Muslims in the Australian context; and a discussion of the worldview of Muslims giving particular attention the relationship which Australian Muslims see between their faith and the modern secularised world. It should also Provide thoughtful reflection on how Christians in Australia may meaningfully engage with Muslims in their society.
4. Post-Intensive Research Assignments. The post-intensive assignments will be completed through the rest of the semester in which students will be required to submit an assignment on one of three possible topics.

## Required Resources

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

Caner, Ergum Mehmet and Emir Fethi Craner. 2009. *Unveiling Islam: An Insider’s Look at Muslim Life and Beliefs*. Grand Rapids: Kregel Publications.

Check availability through local Christian Book stores or <http://booko.com.au>

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.

## UNIT LECTURERS AND PREPARERS

### Unit Lecturer

**Rev Dr Peter Francis DipT, BEd, MDiv, Grad Theol, MA (Theol), DMin**

**Peter Francis** is Vice Principal, Field Education Director and a lecturer at Malyon College. Peter is married to Wendy who is the Queensland Director of the Australian Christian Lobby. Together they have three married children and ten grandchildren. After a 10 year career as a high school teacher, Peter entered into Pastoral ministry at Cleveland Baptist, having earned his Master of Divinity through Trinity Theological College (USA). Over the past 26 years Peter has pastored at Cleveland Baptist, Beenleigh Baptist and the City Tabernacle Baptist Church, as well as being involved in numerous short term missions in places such as PNG, Bangladesh, Thailand, Cambodia and South America. He has also given two years' service as a Regional Consultant with Queensland Baptists and has served on various mission boards such as the Far East Broadcasting Company and Global Interaction. Peter's theological studies include a Master of Divinity, a Graduate in Theology, a Master of Arts in Theology and a Doctor of Ministry.



Contact details:

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## UNIT ASSESSMENT

### Assessment Instructions

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.
2. The current **Assignment Style and Writing Guides** are available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.
3. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 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. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%
  - b. List of References and referencing:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%

## **Grade Criteria**

*Bachelor's students at the advanced undergraduate degree 400-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 at depth; and the critical and evaluative faculties of the students are developed in dialogue of scholarly literature.

### **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 primary sources.
- ✓ Evidences 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 a pronounced ability to engage 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 a 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: Pre-reading*

Based upon your reading of the text “Unveiling Islam” (250 pages) provide a 300-word response to each of the following questions:

1. Describe the origin of the Qur’an and discuss the significance it holds within Islam (300 words).
2. Describe the significance of both the Sunnah and the Hadith and roles these play in regulating the lives of Muslims today (300 words).
3. Outline the Five Pillars of Islam, briefly explaining each and their significance within the practice of Islam (300 words).
4. Discuss the ways in which Jesus is portrayed within the Qur’an, highlighting the ways in which these differ from his Biblical descriptions (300 words).

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

1. Identification of the key issues to be addressed in each of the questions above.
2. Demonstration of the significance of each issue in respect to Islamic beliefs and practices.
3. Understanding of essential differences in Christian and Islamic understandings of Jesus.

***Length: 1200 words***

***Bibliography: as required***

***Due date: Monday 26 June***

***Mark allocation: 25%***

### *Requirement 2: Report on Visit to a Mosque*

Write a report on your visit to a Mosque, reflecting particularly upon the following:

- (a) Muslim beliefs and practices
- (b) Muslim worldview and understanding of the relationship between faith and the modern secularised world.
- (c) How Christians in Australia may meaningfully engage with Muslims in their society.

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

1. Provide a brief description of the observable physical features of both the mosque and the practices of those who are regular attendees.
2. Provide a brief and yet clear overview of the fundamental beliefs and practices of Muslims in the Australian context.
3. Discuss the worldview of Muslims giving attention to the relationship which Australian Muslims see between their faith and the modern secularised world.

4. Provide thoughtful reflection on how Christians in Australia may meaningfully engage with Muslims in their society.

**Length: 1200 words**

**References: at least three references indicative of academic research**

**Due: 5 August by electronic submission on Moodle**

**Mark allocation: 25%**

### **Requirement 3: Research Assignment**

Write an essay on one of the following topics:

- (1) A description and evaluation of three different missiological approaches currently used in Christian witness in Muslim majority countries.
- (2) The theological and sociological challenges which are present when one converts from Islam to Christianity.
- (3) An examination of the diverse forms of modern Islam and the opportunities for a Christian response to these diverse forms.

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

#### **Topic (1)**

1. Provide a clear description of the three different missional approaches you have chosen, including a description of the context in which it has been used.
2. Provide a well-reasoned critical evaluation of each of the missional approaches identified.
3. Identify the approach which you believe is most appropriate and provide justification for your choice.

#### **Topic (2)**

1. Demonstrate a good understanding of the theological and sociological challenges facing those who convert to Christianity in these contexts.
2. Provide a clear and well-argued case for how these theological and sociological challenges might be addressed by those ministering in Islamic contexts.

#### **Topic (3)**

1. Provide a clear description of the diverse forms of modern Islam, making sure that you reference specific examples and cite relevant resources in establishing your descriptions.
2. Discuss the nature of the opportunities for Christian response to these diverse forms.
3. Describe and justify an approach which you believe would be appropriate in witnessing to people committed to 'one' of these forms of Islam.

**Length: 2600 words**

**References: at least three references indicative of academic research**

**Due: 30 September by electronic submission on Moodle**

**Mark allocation: 50%**

## UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES

### 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)

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

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

## RECOMMENDED READINGS

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

- Ahmed, A. 2002. *Discovering Islam*. London: Routledge.
- Caner, E.M. and E.F. Caner. 2009. *Unveiling Islam: An Insider's Look at Muslim Life and Beliefs*. Grand Rapids: Kregel.
- Catherwood, C. 2003. *Christian, Muslims and Islamic Rage*. Grand Rapids: Zondervan.
- Chapman, C. G.. 2003. *Cross and Crescent: Responding to the Challenge of Islam*. Downers Grove: IVP.
- Esposito, J. 2011. *Islam: the Straight Path*. Oxford: OUP.
- Greenlee, D. 2005. *From the Straight Path to the Narrow Way: Journeys of Faith*: STL.
- Livingston, L. 2001. *Planting Churches in Muslim Cities: A Team Approach*. Grand Rapids: Baker Books.
- Love, R. 2000. *Muslims, Magic and the Kingdom of God: Church Planting Among Folk Muslims*. Pasadena: William Carey Library.
- Mallouhi, C. 2004. *Mini-Skirts, Mothers & Muslims: a Christian Woman in a Muslim Land*. Oxford: Monarch Books.
- Musk, B. 2003. *Touching the Soul of Islam: Sharing the Gospel in Muslim Cultures*. Great Britain: Monarch Books.
- Parshall, P. 2003. *Muslim Evangelism: Contemporary Approaches to Contextualization*. Waynesboro: Gabriel.
- Robinson, S. 2003. *Mosques & Miracles: Revealing Islam and God's Grace* (2<sup>nd</sup> ed). Upper Mt. Gravatt: City Harvest.
- Saeed, A. 2006. *Islamic Thought: An Introduction*. New York: Routledge.
- Woodberry, J.D. 1989. *Muslims and Christians on the Emmaus Road: Critical Issues in Witness Among Muslims*. MARC.

## **ACT POLICIES AND PROCEDURES**

### ***Key Policies***

Students should take note of the following ACT policies:

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

### ***Accessing Documents***

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

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

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