Master of Divinity, Master of Ministry and Related Programs

MCE61-D
Integrating Faith and Work: Principles of Vocational Stewardship

Semester 1, 2017

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

MCE61-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).
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

The mission of Malyon College is “developing Christians of influence.” One of the greatest contemporary avenues for gospel influence is through our work, where we participate with God in transforming the world. Thus, we need wisdom to integrate our faith and our work.

Subtitled “Principles of Vocational Stewardship,” we focus upon our “frontlines” where we invest the majority of our waking hours. Vocation includes all of life—domestic, economic, political and cultural relational spheres and responsibilities—as divinely given avenues through which persons respond obediently to the call of God. This unit will critically construct the theological, cultural, ecclesial and pragmatic principles undergirding the stewarding of one’s vocation toward restraining sin and promoting shalom. That is, we will seek flourishing through right relatedness with God, each other, and this world God loves.

This unit will help students to theologically frame, discern and steward their vocation as a spiritual act of worship (Matthew 6:33; Colossians 3:17; Proverbs 11:10). It will also assist church workers to empower and equip Christians to seek God’s Kingdom in all of life. Beyond the largely individual focus of the undergraduate students (MCE41), MCE61 students will critique institutional practices of both the marketplace and the church, in aligning one’s various callings with a vision of holistic flourishing.

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. FRAMING VOCATION: Forming a Theology for Missional Work**

1. *Introduction to Vocational Stewardship:* defining vocation and calling; exploring the dimensions of work; framing our kingdom mission as restraining sin and promoting shalom.

2. *A Biblical Theology of Vocation:* considering key passages to construct a narrative theology of vocation, discerning the purposes and nature of God’s calling across the Biblical acts of creation, fall, Israel, Jesus, Church, and the New Creation.

3. *An Historical Theology of Vocation:* Church history perspectives on working for the kingdom, including both Catholic and Protestant distortions of vocation; particular emphasis on impact of monasticism, Luther and Calvin, Puritan thought, and the Protestant work ethic; rise of Faith at Work and Business as Mission movements; deconstructing Sacred–Secular dualism; language of Church gathered and Church scattered.

4. *Macroeconomic Context for Contemporary Vocation:* analysing contemporary forces shaping our vocation, including capitalism and consumerism, globalization and the global financial crisis, impact of technology, environmental degradation, and changing work patterns.

**Section B. DISCERNING VOCATION: Discovering and Sustaining Your Call**

5. *Discovering and Orienting Your Call:* inventories to discern the nexus between God’s priorities, one’s passions and gifts, and the world’s needs; exploration of the dimensions of vocational power, including knowledge/expertise, platform, networks, influence, position, skills, and reputation/fame; principles for orienting vocation as guided by love, shaped by shalom, and tested by discernment.

6. *Forming Spirituality for Shalom:* discerning one’s shadow missions that compromise vocation; cultivating vocational virtues including servanthood, responsibility, courage and humility; daily spiritual practices to sustain rhythms of work and rest.

7. *Deploying Vocational Power:* exploring four pathways for vocational stewardship, being (a) *Bloom,* promoting the kingdom and through your daily work; (b) *Donate,* volunteering vocational talent outside your day job; (3) *Invent,* launching a social enterprise; and (4) *Invest,* participating in the church’s targeted initiatives. The section includes a case study regarding participating in God’s redemptive work, and how we can turn our churches outward to serve the common good.

**Section C. STEWARDSING VOCATION: Seeking Shalom on Your Frontline**

8. *Elements of Vocation I, the Nature of Your Vocation:* offering a foretaste of God’s kingdom through the day-to-day tasks you do; exploring issues of empowerment, equity, enjoyment and efficiency; applying the strategy of modelling Godly character and service; case study regarding participating in God’s compassionate work.
9. *Elements of Vocation II, the Context of Your Vocation*: offering a foretaste of God’s kingdom through the work environment and relationships between people; exploring social capital and issues of leadership and followership; applying the strategy of ministering grace and love; case study regarding participating in God’s justice work.

10. *Elements of Vocation III, the Income from Your Vocation*: offering a foretaste of God’s kingdom through the flow of work finances; exploring economic profitability and issues of ethics, integrity and investment; applying the strategy of multiplying resources for kingdom impact; case study regarding participating in God’s providential work.

11. *Elements of Vocation IV, the Product of Your Vocation*: offering a foretaste of God’s kingdom through the central goods and services of work; exploring environmental sustainability and issues of culture keeping and culture making; applying the strategy of making good work and culture; case study regarding participating in God’s creative work.

12. *Celebrating Shalom*: case study regarding participating in God’s revelatory work; exploring spiritual capital and issues of witness and fellowship through your vocation; applying the strategy of being a messenger of truth/justice and the gospel; reframing all of life as dedicated to God’s glory; entering the Lord’s rest after your work week.

Note: Sections A, B and C are weighted approximately 40%, 20% and 40% respectively.

### Unit Outcomes

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

**Knowledge** (know and understand):
- a. Construct a narrative theology of vocation and calling, situating their “work” in a missional frame
- b. Analyse vocational themes from biblical, theological, cultural and historical perspectives
- c. Explain the key elements of, and a spirituality to support, their calling
- d. Critically compare and contrast the various dimensions of vocation and strategies for restraining sin and promoting shalom through their work

**Skills** (be able to):
- e. Appraise their vocation from a biblical, theological, historical, and cultural perspective
- f. Evaluate their callings and align them with God’s work in the world
- g. Strategise, at an institutional level, how to live their vocation for greater witness, creating a plan that is both faithful and fruitful

**Application** (and be in a position to):
- h. Develop and implement spiritual practices which sustain their vocation
- i. Plan church-wide approaches to support and deploy those with the same vocation, toward holistic evangelization.
**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:

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. Theology of Work Essay and Reflection (35%, assessing section A of the Unit)
2. Forum Posts (25%, assessing sections A, B and C of the Unit)
   **N.b. Submit Reflection Activity Log at this time**
3. Vocational Stewardship Essay and Reflection (40%, assessing sections B and C of the Unit)

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**

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

While not a set text, it would be helpful to also have access to this 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

Wednesdays 6:15 - 9:00pm, Rm. 3  
KC = Kingdom Calling by Sherman  |  FGW = Faith Goes to Work by Banks

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| 1   | 15 Feb | Introduction to Vocational Stewardship | Unit + Student Introduction  
Contribute shalom scenarios | "What on Earth are we here for?" - Lk 4 and the quadruple bottom line | KC: Foreword + Introduction (11-23); William Messenger, "Vocation Overview," Theology of Work Project, October 30, 2010, here (20pp); Explore Maloyon Workplace, Theology of Work, also here for a KC site with articles, references & more ("occupational stewardship") |
| 2   | 22 Feb | Construct Biblical Theology of Vocation: Creation, Fall & Israel | Kingdom Taste + Readings  
Shalom Scenarios (see, judge, act) | Share Biblical Theology of Vocation: Creation, Fall & Israel | KC: Ch 1 (27-44) + Appendix A (235-241) |
| 3   | 1 Mar | Construct Biblical Theology of Vocation: Jesus, Church & New Creation | Kingdom Taste + Readings  
Shalom Scenarios (see, judge, act) | Share Biblical Theology of Vocation: Jesus, Church & New Creation | KC: Ch 2 (45-63) + Ch 4 (77-87) |
| 4   | 8 Mar | Historical Theology of Vocation 1: monasticism, Reformation, Catholic and Protestant contributions and distortions | Kingdom Taste + Readings  
| 5   | 15 Mar | Interview/video on work today, esp. economic forces and globalisation | Kingdom Taste + Readings  
| 6   | 22 Mar | Discovering Your Call: Inventory of gifts, heart, abilities, personality and experience | Kingdom Taste + Readings  
Shalom Scenarios (see, judge, act) | Dimensions of Vocational Power, and Orienting Your Call | KC: Ch 6 (101-115) + Ch 7 (116-128); Engage Australia stimulus (11pp) |
| 7   | Mar 29 | Discerning How Your Vocation Forms You, for better or worse | Kingdom Taste + Readings  
| 5+12 Apr | Study weeks | | | | |
| 8   | 19 Apr | Case Study: Joining in God’s redemptive work ... church for the common good | Kingdom Taste + Readings  
Shalom Scenarios (see, judge, act) | Deploying Vocational Power: Bloom, Donate, Invent & Invest | KC: Ch 9 (143-150) + Ch 13 (199-222) + Appendix B (242-244) |
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*Study Week + Semester examinations*
**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.

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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. 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: Theology of Work Essay and Reflection (Section A Content)**

(a) With clear reference to Scripture, other Christian theologians and your own thought, develop an ordered and comprehensive narrative theology of work specifically for your primary vocation. This should be structured around the six acts of the Biblical story: creation, fall, Israel, Jesus, Church, and the New Creation. (1800 words).

(b) How is the way you think about and behave at your “frontline” consistent with this theology? How is it inconsistent? Can you account for the inconsistencies? What significant changes might you make to be more faithful in your vocation? (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 Christian worldview, framed by the Biblical story of creation, fall, Israel, Jesus, Church, and the New Creation.
3. Relevant and insightful analysis and application of this worldview to personal experience, critically reflecting on both belief and practice.
4. The number and diversity of sources is indicative of appropriate research, dialoguing with a range of perspectives.
5. Requirements for the writing of assignments have been adhered to.

**Length: 2300 words**

**References:** At least 8 meaningful references

**Due:** Wednesday 19th April (Week 8 of lectures)

by electronic submission on Moodle OR
to the College office by no later than 4.30pm

**Mark allocation:** 35%

**Unit Content:** Section A

**Learning Outcomes:** b, e, g
**Requirement 2: Forum Posts (Sections A, B, C Content)**

Students will submit a 200 word forum post responding to each of modules/topics 4 through 12 (inclusive), comprising:

(a) A personal response to the assigned vocational question emerging from the module notes. This response must engage with the set text and one other set or optional pre-reading, and centre on a story from your frontline.

(b) Forum interaction with at least one other student, including a comment or question.

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

1. You have reflected perceptively and critically on the set question, centred on your frontline experience
2. You demonstrate proficiency with the related course materials
3. You have referenced and meaningfully interacted with both the set text and one set or optional pre-reading in your response
4. You have advanced the conversation with another student on the key question

Students will upload their journal entries to Moodle, interacting online, even as they must submit these forum posts in one word document after week 12.

**Length: 1800 words (200 per entry)**

**References: Citation of and interaction with the set-text and one other reading each post**

**Due:** Wed. 5th April, 2017 (study wk. 1, after wk. 7 of lectures) for *Journals 1-4* (800 wds)

**Wed. 24th May, 2017** (wk. 13 of lectures) for *Journals 5-9* (1000 wds)

*by electronic submission on Moodle OR to the College office by no later than 4.30pm*

**N.b. Submit Reflection Activity Log with Journals 5-9**

**Course Content: Sections A, B, C**

**Mark allocation: 25%**

**Learning Outcomes: a, b, c, d, e, f, g, h, i**
Further details for Requirement 2:

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

**Journal #1 (re: module 4):** What “distortion” in your theology most affects how you steward your vocation? Historically, where does it trace back to, and how might you address this error?

**Journal #2 (re: module 5):** What have been the biggest changes in your vocation in recent decades? How does this stem from macroeconomic forces (e.g., capitalism and consumerism, globalization, financial crisis, technology, environmental degradation, changing work patterns)?

**Journal #3 (re: module 6):** Judged by God’s priorities, your passions and gifts, and the world’s needs, in what sense is your “work” truly a calling? In this context, how do you leverage your “vocational power” for kingdom influence (i.e., knowledge/expertise, platform, networks, influence, position, skills, and reputation/fame)?

**Journal #4 (re: module 7):** What one vice, and one virtue, are most prominently formed in you by your vocation? How? Create a spiritual practice to counteract deformation. OR Compose a prayer specific to your vocation to dedicate your work and self to God each day.

**Journal #5 (re: module 8):** In what ways, and how well, does your church support you in your vocation? What strategic changes could they make to help those sharing your frontline more intentionally participate in God’s redemptive work, and also share about Christ with co-workers, participating in God’s revelatory work?

**Journal #6 (re: module 9):** How well do you model Godly character and service in your vocation? Modify the way you do one core task to better participate in God’s compassionate work.

**Journal #7 (re: module 10):** How well do you minister grace and love through your vocation? Modify one thing in your work environment or relationships to better participate in God’s justice work.

**Journal #8 (re: module 11):** How well do you multiply resources for kingdom impact through your vocation? Modify one thing in your financial/economic management to better participate in God’s providential work.

**Journal #9 (re: module 12):** How well do you make good work and culture through your vocation? Modify one thing in the goods and services you produce to better participate in God’s creative work.
**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: Wednesday 24th May (only submit report below, wk. 13 with journal 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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**Requirement 3: Integrating Faith & Work Essay & Reflection (Sections B, C Content)**

Students are to place their individual vocation within a larger cultural, institutional, ecclesial and theological context to consider how they may work with God in restraining sin and promoting *shalom*. This must draw on research specifically related to their vocation, informed by a related professional body or association (e.g. “Christians in Engineering”).

As a guide, the essay may be structured as follows:

(a) How does your vocation emerge from and reflect God’s own work in the world? (300 words) [n.b. Robert Banks’ categories in *Faith Goes to Work* are helpful here. Is your work primarily redemptive, creative, providential, justice, compassionate or revelatory?]

(b) What macroeconomic forces have most impacted your vocation, both in restraining sin and promoting *shalom*? (600 words)

(c) Considering a quadruple bottom line of economic profitability, environmental sustainability, social capital, and spiritual capital, re-imagine your vocation to best restrain sin and promote *shalom* (i.e., seek the common good). (1200 words—300 per “bottom line”)

(d) Imagine the Pastor of your church asked you to establish a support group for those with your vocation. Outline and justify your proposal to ensure that fellow workers may be sufficiently formed and fruitfully deployed to serve on their frontline. (600 words)

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

1. The student’s field of work is substantially situated within God’s work in the world, in line with course frameworks and pre-reading
2. The student’s work and institution is critically located within larger cultural forces relevant to the stewardship of one’s vocation
3. Each of the quadruple “bottom lines” have been analysed and creatively reworked to restrain sin and promote *shalom* in one’s vocational context
4. The ecclesial support plan justifiably emerges from the analysis above, and would effectively form and deploy a group of people sharing the student’s vocation
5. The number and diversity of sources is indicative of appropriate research, dialoguing with a range of perspectives, including the professional association.
6. Requirements for the writing of assignments have been adhered to.

**Length:** 2700 words

**References:** At least 8 meaningful references

**Due:** Wednesday 7th June (Exam Week)

- by electronic submission on Moodle OR
- to the College office by no later than 4.30pm

**Mark allocation:** 40%

**Unit Content:** Sections B, C

**Learning Outcomes:** a, b, c, d, e, f, g, h, i
**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

### Graduate Attribute 1: Personal Formation – ‘Shepherds with God’s heart’

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<td>✓</td>
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<td></td>
</tr>
<tr>
<td>b.</td>
<td>Pursues intimacy with God and Christ-likeness, particularly through spiritual disciplines</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>c.</td>
<td>Intentionally plans for growth, being aware of personal strengths and weaknesses</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>Grows spiritual, personal and relational health, especially through accountability</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e.</td>
<td>Is committed to influencing and serving others in the church and the world</td>
<td>✓</td>
<td></td>
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</tr>
</tbody>
</table>

### Graduate Attribute 2: Theological Formation – ‘Knowledge and understanding of God’s heart’

<table>
<thead>
<tr>
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<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>Understands the ‘big story’ of the Bible and the gospel</td>
<td>✓</td>
<td></td>
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</tr>
<tr>
<td>b.</td>
<td>Is personally able to interpret and apply the Bible</td>
<td>✓</td>
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<tr>
<td>c.</td>
<td>Is formulating a biblical, historical and contemporary theology</td>
<td>✓</td>
<td></td>
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<tr>
<td>d.</td>
<td>Reflects biblically and theologically on life and practice</td>
<td>✓</td>
<td></td>
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<tr>
<td>d.</td>
<td>Is committed to communicating and demonstrating the gospel</td>
<td>✓</td>
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</tbody>
</table>

### Graduate Attribute 3: Ministry Formation – ‘Knowledgeable and wise shepherds’

<table>
<thead>
<tr>
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<th>1.</th>
<th>2.</th>
<th>3.</th>
<th>4.</th>
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</thead>
<tbody>
<tr>
<td>a.</td>
<td>Has a godly influence on others</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b.</td>
<td>Possesses the knowledge and skills needed for chosen ministry path</td>
<td>✓</td>
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<tr>
<td>c.</td>
<td>Ministers and communicates the gospel with clarity in a range of contexts</td>
<td></td>
<td>✓</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td>Works well in a team and intentionally does so</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>e.</td>
<td>Is committed to servant leadership and the mentoring of others</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.
**RECOMMENDED READINGS**

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

**Set Texts**


**Recommended Reading**


**Additional Reading**


Hillman, Os. The 9 to 5 Window. Ventura, Calif: Regal, 2005.


Online Resources

- Vocational Stewardship [here](#)
- Malyon College’s Workplace Centre [here](#)
- Ridley College’s “Marketplace Institute” [here](#)
- Regent College’s “Marketplace Institute” [here](#)
- Andy Crouch’s “Culture Making” site [here](#)
- “For the Life of the World” DVD series [here](#)
- “Institute for Faith, Work and Economics” [here](#)
- “The Washington Institute for Faith, Vocation and Culture” [here](#)
- The Acton Institute for the Study of Religion and Liberty [here](#)
- Doug Spada’s “Work–Life Inc.” [here](#)
- “Theology of Work” project [here](#)
- Lindsay McMillan’s “A Future That Works”, plus “Reventure” [here](#)
- BAM (Business As Mission) [here](#) and [here](#)
- Mats Tunehag’s Global Think Tank on Business as Mission [here](#)
- Lausanne World Evangelisation Movement’s BAM network [here](#), with Lausanne Occasional Paper #40 “Marketplace Ministry” [here](#) and #59 "Business As Mission” [here](#) and [here](#)
- Redeemer Presbyterian’s Centre for Faith and Work (Tim Keller) [here](#)
- “Seed” incubator for social & cultural change [here](#)
- “City to City Australia” [here](#), with Centre for Faith and Work [here](#)
- London Institute for Contemporary Christianity [here](#)
- Guru R. Paul Stevens on marketplace [here](#)
- Q Ideas talks addressing the social sector and business, [here](#) and [here](#)
- Marketplace Leaders (Os Hillman) [here](#)
- Princeton “Faith and Work” Centre [here](#)
- Prominence Business Consultants [here](#)
- Compass Foundation Australia: know the gospel, “know the gospel, translate,” [here](#)
**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.*