I. COURSE OUTCOMES

At the end of the unit, candidates should be able to:

1. Identify those elements of a culture that need to be considered in relation to the communication of the gospel and the development of the church and its theology within that culture.
2. Employ the principles of contextualisation taught and demonstrated in the Scriptures to provide a framework for approaching contextualisation in any specific cultural context.
3. Communicate biblical truth across cultural boundaries in a manner that minimises distortion of meaning or loss of theological integrity.
4. Apply the principles of contextualisation to a variety of ministry or ecclesiastical structures in specific cultural contexts.

II. COURSE CONTENT

1. The theory of contextualisation and its antecedents, including adaptation, accommodation and indigenization; communication theory and anthropological models relevant to contextualisation.
2. The biblical mandate for contextualisation; biblical principles, models and case studies of contextualisation.
3. Potential areas of application for contextualisation, including theology, preaching, evangelism, decision making, pastoral care and multicultural churches; controls, limitations and dangers of contextualisation.
4. Case studies for analysis, including examples from the ministry situations of the students.

III. COURSE DELIVERY

1. The unit will be taught as a five day intensive. The course will include lectures, discussion groups and student presentations. The students will be required to complete 500 pages of pre-reading from a prescribed list, as well as the pre-course assessment task.

2. Lectures and PowerPoints are available via the Web to enable “flipped” sessions in which students watch the lectures online out of class and in class we will focus on discussion of the material. Additionally, having the lectures available online enables those speaking English as a 2nd language the opportunity to avail themselves of the lecture material multiple times to aid comprehension. The URL for the lectures is: http://alturl.com/5ipec
IV. COURSE BIBLIOGRAPHY

Bevan, S. B. Models of Contextual Theology (Rev. Ed.) (Orbis, 2002)
Hiebert, P. G. Transforming Worldviews: An Anthropological Understanding of How People Change (Baker 2008)
________. The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions (Baker 2009)
Kraft, C. H. Christianity in Culture (Rev. Ed.) (Orbis, 2005)
________. (ed) Appropriate Christianity (William Carey Library, 2005)
Moreau, A. S. Contextualization in World Mission (Kregel 2012)
Ott, C. and H. Netland (eds). Globalizing Theology: Belief and Practice in an Era of World Christianity (Baker, 2006)
Parshall, P. Muslim Evangelism: Contemporary Approaches to Contextualization (STL, 2003)
Rah, Soong-Chan. The Next Evangelicalism: Freeing the Church from Western Cultural Captivity. (InterVarsity, 2009).
Sedmak, C. Doing Local Theology (Orbis, 2002)
V. COURSE ASSESSMENT

Assessment 1: Complete TWO (2) pre-course book reviews (1000 words, 10%, due Monday 7th July 2014 9am.

Pre-course 1: Read Moreau, *Contextualization in World Mission*, preparing a 500 word review, and come prepared to discuss one significant question or concern that you develop from reading the book. Come prepared to discuss this on the first day of the course. (5% - outcome #1)

Pre-course 2: Complete a 500 word critical review from the prescribed reading for presentation to the class. (5% - outcome #1) to be turned in the first day of the course.

Assessment item 2: Essay- Case study analysis (3,000 words, 40%, due Friday 29th August 2014 5pm)

Post-course 1: Write an analysis of a case study provided by the lecturer (due 5pm, Thursday July 31 via e-mail as a PDF (Acrobat) file to scott.moreau@wheaton.edu).

a) For this assignment you will write an essay analyzing a case study following the “Phenomenological Analysis of Dimensions of Religion” discussed in the course and following the case study procedures used during the course. You will present your discussion on each of the seven dimensions of religion, which are 1) social (includes association, kinship, exchange/economics, education/learning, leadership/governing), 2) myth, 3) ethics, 4) artistic/material, 5) ritual, 6) supernatural experience, and 7) doctrine. You will discuss each as follows:

i) Provide a BRIEF definition of each dimension and use that definition to discuss your observations about that dimension.

ii) Discuss examples you see and/or can appropriately infer from the information given in the case that pertain to that dimension as they are seen in the case study from the a) cross-cultural worker’s perspective and b) the indigenous perspective. If you find NO evidence of any particular dimension, be sure to still define it and explain briefly why you think there is no evidence of that dimension.

iii) Conclude your essay with a paragraph on the root of the issue as you see it. Which of the dimensions do you see as the most significant in developing a solution and why? For this exercise, you will not propose a solution.

b) To prepare for the analysis paper, you may use course notes, discussion with fellow students, and research in appropriate resources. I will give you the case study during the intensive week.

c) The scoring rubric is based on your ability to identify and discuss examples from each dimension (including the sub-components) in the case in terms of their bearing on discerning a viable solution.
Assessment item 3: Contextualisation project (4,000 words, 50%, due Friday 31st October 5pm)

The project consists of two parts as described below; please e-mail them to me (if they are too large for e-mail, you may them to an ftp or other web-based location and send me the URL to download).

**Part 1: Develop and implement a contextualised evangelistic/discipleship tool or method.** *There are no format requirements and no length limit to the tool or method itself.* The following options are intended to stimulate your thinking on the types of tools or methods that can be developed—you are not limited to this brainstorming list:

1) Write a case study illustrating an evangelistic or discipleship issue and use it in a small group, with an inner-city ministry, or in a campus or community meeting.
2) Lead a contextualised evangelistic or discipleship workshop for a group that would welcome your contribution: a church group, a short-term mission orientation program, or fellow students.
3) Develop a contextualised evangelistic or discipleship drama.
4) Develop a simulation (game, exercise, role play, or other) to help people learn about Christ.
5) Develop a PowerPoint presentation or video for use with a small group or class.
6) Create an object of art that conveys a Christian message/theme in a contextualised fashion.
7) Develop a ritual that enables believers to make a transition, deal with a crisis, or strengthen their identity as followers of Christ.
8) Compose/perform/record a contextualised piece of music communicating Christian truths.

**Part 2: Report on the project.** Write a report describing the project. This report is to be 4,000 words long. For the project report, include the following three sections. While I want you to use the main headings below, please do not use the sub-heading questions—they are intended as questions to guide your report:

1) **Project overview** (about 1000 to 1500 words)
   a) What tool or method did you develop?
   b) Why did you choose this project?
   c) Who was the intended audience?
   d) When and how do you plan to implement it?

2) **Theory** (about 1000 to 1500 words; may be combined with section 3)
   a) What role did each of the religious dimensions used in the course play in your thinking, planning, and ultimate product?
   b) In what way(s) did this inform your project?
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c) If there is space, you may want to concisely explain why you chose the perspective(s) (or theories) you used.

3) **Review of literature used in developing the project** (500 to 1,000 words)
a) Briefly discuss the literature you used in developing your project. You must use at least ten sources (includes journal/magazine articles, interviews, web-pages, chapters in books, course notes, etc.; does not include the Bible as a new source).
b) Limit discussion to the significance of each source for your project. In other words, in addition to any synopsis of the content of the resource you choose to include, I want you to include a capsule statement of its significance for the project.

• Assessment of the project and report will be based on:

1) Demonstrated understanding of theoretical frame of reference of contextual approach *in situ*
2) Demonstrated appropriateness of application in maintaining congruence with Scripture while appropriate to local setting.
# BST GRADUATE OUTCOMES

**Unit:** Contextualisation Of Theology & Ministry Practice  
**Lecturer:** Scott Moreau  
**Year/Semester:** 2, 2013  
**How this unit contributes to the College’s Graduate Attributes:**

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Emphases of Unit</th>
<th>Comment (elaborate in terms of teaching and assessment)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Passionate discipleship</td>
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<tr>
<td>2) Sound knowledge of the Bible</td>
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<tr>
<td>3) Humility and faithfulness</td>
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<tr>
<td>4) Communicating the Gospel</td>
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<tr>
<td>5) Commitment to mission</td>
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<td>6) Commitment to team ministry</td>
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<td>7) Basic ministry skills</td>
<td>√</td>
<td></td>
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<tr>
<td>8) Commitment to lifelong learning</td>
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</tbody>
</table>
BST Graduate Attributes

1) They will be passionate disciples of Jesus Christ. Graduates will maintain a vibrant relationship with God, be passionate about following Jesus and walk by the Spirit in every area of life. They will seek to love God above all else and others as themselves in attitudes, words and deeds. They will be imitators of Jesus, obey His Word, deny themselves, take up their cross and follow Jesus wherever He may lead (Mark 8:34).

2) They will have a sound knowledge of the Bible. Graduates will have an in-depth and comprehensive knowledge of the Bible. They will be committed to the infallibility and authority of the Bible as God’s Word in everything pertaining to salvation and the Christian life (2 Tim 3:14-17). They will do their best to be good teachers of the Bible who correctly explain the word of truth (2 Tim 2:15).

3) They will have genuine humility and demonstrate faithfulness in life and ministry. Graduates will live lives of holiness, humility and faithfulness. They will be willing to acknowledge their shortcomings and mistakes, and be open to receive constructive criticism and advice. They will do nothing out of selfish ambition, but in humility will consider others better than themselves (Phil 2:3). They will be prepared to suffer for the sake of Christ, knowing that “we must go through many hardships to enter the kingdom of God” (Acts 14:22).

4) They will be effective communicators of the Gospel. Graduates will know the Gospel and will be eager and able to communicate the Gospel, especially in word, but also through writing and other media, in ways that are culturally sensitive and intelligible to others. They will have compassionate hearts, listening empathetically to people in their particular contexts. They will be ready to preach the Word at any time with patience and care (2 Tim 4:2), trying to persuade people to believe the Gospel and to become followers of Jesus (2 Cor 5:11).

5) They will have a great commitment to God’s mission. Graduates will be aware of the needs and opportunities of local and global mission. They will endeavour to see the coming of God’s kingdom in every sphere of life, strive for justice for the poor and work towards community transformation. They will be passionately committed to and will be active in working towards the fulfilment of the Great Commission, to make disciples of all nations (Matt 28:18-20).

6) They will be committed to team ministry and servant leadership. Graduates will be committed to the local church as the family of God and as their context for ministry and base for mission (Heb 10:24-25). They will work enthusiastically and cooperatively with others in ministry teams. They will be open to Christians across various evangelical denominations and churches (Luke 9:49-50). As leaders they will be disciple-makers, following the Lord Jesus in serving, leading by example, and training and mentoring other leaders (Mark 10:43-45).
7) **They will be competent in basic ministry skills.** Graduates will be competent in basic ministry skills, including preaching, teaching, leading and caring for people. They will use their gifts to implement constructive change in the church and community (1 Tim 4:6-16). They will be culturally attuned and flexible in dealing with a range of issues (1 Cor 9:19-23). They will embrace accountability and maintain professional standards in various contexts. They will be “salt and light” in the world (Matt 5:13-14) and be able to “prepare God’s people for works of service, so that the body of Christ may be built up” (Eph 4:12).

8) **They will be committed to lifelong learning and personal growth.** Graduates will be proactive in expanding their knowledge and abilities. They will be open to new challenges, be willing to face unfamiliar problems and accept wider responsibilities. They will continue to grow in faith, knowledge and maturity, “forgetting what is behind and pressing … toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:13-14).