

CT/DA/DM 2080P/ CT/DA/DM 2089P
 The Living People of God: Local, Global and Mission

Semester 1: Classroom-based (CT2080P, DA2080P, DM2080P); Online – (CT2089P, DA2089P, DM2089P)

Description

This unit will explore the roots of the church in the messianic ministry of risen, crucified Jesus Christ and the sending of the Spirit. Attention will be given to the classical marks of the church (one, holy, catholic and apostolic) as well as to the particular marks noted by the Reformers (preaching and sacraments). Church-dividing disputes around sacraments and ministry will be noted. The character and history of minority ancient Christian communities (e.g. India, China, Ethiopia) will also be addressed. Attention will turn to the twentieth-century emergence of churches in the global south and the post-Christendom realities faced by mainline churches in lands marked by "Western culture" (with particular reference to the Uniting Church in Australia). Consideration of these developments will assist our critical examination both of classical ecclesologies and of developing contemporary approaches to the body of Christ.

Learning Outcomes

Upon successful completion of this unit, it is expected that students will be able to:

1. Describe the origins of the church in the messianic ministry of Jesus
2. Explain the classical and the Reformed marks of the church
3. Describe the shifts in ecclesiological reflection prompted by the emergence of the non-Western churches during the twentieth century
4. Communicate the ways a post-Christendom ecclesiology can be developed in the context of a global church.

Assessment

Assessment Type	Weighting
Face to face	
1x1000 words web resource or study guide on biblical roots of ecclesiology	25%
1x1000 words collation of tutorial reflections	25%
1x2500 words research essay on the global, post-Christendom church	50%
Online	
1x1000 words web resource or study guide on biblical roots of ecclesiology	20%
1x1000 words collation of tutorial reflections	20%
1x2000 words research essay on the global, post-Christendom church	50%
Online Participation (500 words)	10%

Prerequisites: CT1000P or CT1009P – Christianity's Big Ideas

Lecturer: Geoff Thompson and Sally Douglas

Recommended Reading

* = set texts recommended for purchase

Bediako, Kwame. *Christianity in Africa: The Renewal of a non-Western Religion*. Maryknoll, NY: Orbis Books, 1995.

Bradbury, John. *Perpetually Reforming: A Theology of Church Reform and Renewal*. London: Bloomsbury, 2013.

Hill, Graham. *Salt, Light and a City: Introducing Missional Ecclesiology*. Eugene: Wipf and Stock, 2012.

Idowu, E. Bolaji. *Towards an Indigenous Church*. London: Oxford University Press, 1965.

Irvin, Dale T. "From One Story to Many: An Ecumenical Reappraisal of Church History." *Journal of Ecumenical Studies* 28, no. 4 (1991): 537–54.

Kalu, Ogbu U. "Preserving a Worldview: Pentecostalism in the African Maps of the Universe." *Pneuma: The Journal of the Society for Pentecostal Studies* 24, no. 2 (2002): 110–37.

Miller, Vincent J. "Where Is the Church? Globalization and Catholicity." *Theological Studies* 69, no. 2 (2008): 412–32.

Sanneh, Lamin O. *Translating the Message: The Missionary Impact on Culture*. Maryknoll, NY: Orbis Books, 2009.

Thiessen, Gesa. *Apostolic and Prophetic: Ecclesiological Perspectives*. Cambridge: James Clark, 2012.

Watson, Natalie. *Introducing Feminist Ecclesiology*. Eugene: Wipf and Stock, 1996.

White, James F. *Sacraments in Protestant Practice and Faith*. Nashville: Abingdon, 1999.

World Council of Churches. *The Church: Towards a Common Vision*. Geneva: World Council of Churches, 2013.

Yoder, John Howard. *Body Politics: Five Practices of the Christian Community Before the Watching World*. Nashville: Discipleship Resources, 1992.

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This unit will explore the roots of the church in the messianic ministry of risen, crucified Jesus Christ and the sending of the Spirit. Attention will be given to the classical marks of the church (one, holy, catholic and apostolic) as well as to the particular marks noted by the Reformers (preaching and sacraments). Church-dividing disputes around sacraments and ministry will be noted. The character and history of minority ancient Christian communities (e.g. India, China, Ethiopia) will also be addressed. Attention will turn to the twentieth-century emergence of churches in the global south and the post-Christendom realities faced by mainline churches in lands marked by "Western culture" (with particular reference to the Uniting Church in Australia). Consideration of these developments will assist our critical examination both of classical ecclesologies and of developing contemporary approaches to the body of Christ.

Learning Outcomes

Upon successful completion of this unit, it is expected that students will be able to:

1. Describe the origins of the church in the messianic ministry of Jesus and the origins of ecclesiology in the biblical witness
2. Explain the classical marks of the church, their origin and significance
3. Explain the major ecclesiological issues which emerged at the Reformation
4. Assess the shifts in ecclesiological reflection prompted by the emergence of the non-Western churches during the twentieth century
5. Produce the outline of a post-Christendom ecclesiology in the context of a global church.

Assessment

Assessment Type	Weighting
Face to face	
1x1500 words web resource or study guide on biblical roots of ecclesiology	25%
1x1500 words collation of tutorial reflections	25%
1x3000 words research essay on the global, post-Christendom church	50%
Online	
1x1200 words web resource or study guide on biblical roots of ecclesiology	20%
1x1200 words collation of tutorial reflections	20%
1x3000 words research essay on the global, post-Christendom church	50%
Online participation in regular tutorials (600 words)	10%

Prerequisites:

Lecturer: Geoff Thompson and Sally Douglas

Recommended Reading

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Bediako, Kwame. *Christianity in Africa: The Renewal of a non-Western Religion*. Maryknoll, NY: Orbis Books, 1995.

Bradbury, John. *Perpetually Reforming: A Theology of Church Reform and Renewal*. London: Bloomsbury, 2013.

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