



NORWEGIAN SCHOOL OF  
LEADERSHIP AND THEOLOGY

# COURSE CATALOGUE

## 2019/2020



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## Part I

### How to read the course catalogue

This course catalogue contains comprehensive information about The Norwegian School of Leadership and Theology (HLT) and our English bachelor degree program in leadership and theology. The catalogue is divided into two parts.

Part one contains information about HLT's vision and values, its pedagogical perspectives, the academic profile of the school, the structure and learning outcomes of the study program, and other useful information. Part two comprises of a detailed description of each course including its objectives, structure, scope, required reading, and assessment.

The first part has three sections: In the first section "Studying at HLT", in addition to a description of the contents of the catalogue, you find a presentation of HLT's vision and values, and the structure of the bachelor degree program.

In the second section "Academic Profile" you find general information about the program. This describes the study and curriculum requirements, various forms of evaluation, the pedagogical profile, the school's international connections, and the qualification framework for the study program (the expected learning outcomes of the program).

The third section is titled, "Degree Program" and it provides the overview of the course of study at HLT. A study program is a plan that leads to a degree. In this chapter, you will find a description of the main objectives, target group, and entrance requirements. In addition, the qualification framework and organization (which subjects that are included in the degree program) of the degree program is included here.

Finally, in the second part of the course catalogue provides a detailed description of the individual courses contained within the various degree programs. Here you will find a detailed description of the curriculum, study requirements and the various assessments for each subject.

## Studying at The Norwegian School of Leadership and Theology (HLT)

### HLT's Vision and Values

HLT's vision is:

“We want to be an innovative learning center that combines academic knowledge, experience of the Holy Spirit's power, and creative practice. A center that develops leaders and theologians who will be part of creating a whole new world.”

Our starting point is the connection we have to local churches<sup>1</sup> and their missional and diaconal work. We want to see churches which testify about Jesus Christ and which learn to embody the ethos of the “love your neighbor” commandment in a complex world made up of people with different beliefs. In the Book of Acts 1:8 it is stated:

“But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth.”

Our aim is to be a place where those who share this mission can grow in knowledge and experience. At HLT, students learn theology and develop practical leadership skills whilst being given the opportunity to experience God through a variety of Christian practices.<sup>2</sup> HLT aims to be a university college with high academic standards in the context of an increasingly diverse Norway. Students must develop academic skills such as understanding the perspectives of others and communicating the reasons for their own opinions based on critical and constructive reflection. An education at HLT is relevant for those who wish to work in churches, schools or other roles in society. We want to equip our students so that they will be able to build dynamic churches and a better society - locally and globally.

We have developed eight core values which express who we are and what we want to be. No students are forced into a mould at HLT, but we would like our students to embrace these values during their studies:

1. We envision a missional school that is ground-breaking in its contribution to the fulfillment of the Great Commission.
2. We envision a school characterized by Pentecostal spirituality.
3. We envision a school with academic integrity and practical relevance.
4. We envision a school which remains true to the Bible, proclaiming the Bible as the foundation for both life and doctrine.
5. We envision a school which educates leaders who are committed to fulfilling the Great Commission, and to practicing servant leadership in churches and in society.
6. We envision a transformational school that provides students with a holistic understanding of their relationship to God, themselves and others.
7. We envision a school which is prophetically relevant - innovative yet grounded in reality.
8. We envision a school characterized by the love of Christ and the dream of unity between the people of God.

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<sup>1</sup> HLT is run jointly by the Norwegian Baptist Union and the Pentecostal Movement in Norway.

<sup>2</sup> Christian practices such as prayer, worship and preaching, are a regular part of life at HLT. Participation is on a voluntary basis.

## Structure of Study Program

### *Full-time studies for students who are resident in Norway*

Full-time students who are resident in Norway will follow a structured study program comprised of 30 credits/ECTS per semester. A bachelor's degree at HLT is made up of 180 credits/ECTS and consists of the following modules<sup>3</sup>:

- Basic studies in Christianity (60 credits / ECTS)
- Studies in pastoral leadership (60 credits / ECTS)
- Alternative subjects (30 credits / ECTS)
- Advanced courses (30 credits / ECTS)

Our full-time study program is designed in a flexible way providing students with an optimal balance between classroom teaching and self-study. The modules are made up of different courses and each course takes six weeks to complete. Lectures at HLT usually take place in the first, third and fourth week of each course. During lecture weeks, we also have other activities such as Chapel, Holy Communion services, and extra time to interact with other students or HLT staff. Participation in Chapel and Holy Communion services is voluntary, but we encourage participation in these practices since they build fellowship and provide students with the opportunity to practice their faith. Students are given the opportunity to share testimonies and be involved in leading worship. Our experience is that the Chapel and Holy Communion services play a vital role in maintaining the spiritual dimension of the program.

HLT has a student council which organizes meetings and social events in cooperation with the school. Students are given the opportunity to represent the student body on different committees. As a full-time student, you play an important role in shaping school life at HLT, and we welcome your contribution.

### *Full-time studies for non-resident students*

HLT occasionally admits students on a “non-resident” basis. This means that students do not need to be present for lectures and seminars, but can follow the teaching via video recordings or live streaming. Non-resident students also have access to the library and online resources. HLT's regulations<sup>4</sup> apply to non-resident students in the same way as they do to resident students.

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<sup>3</sup> For more detailed information about our modules and courses, see «Degree Program» below.

<sup>4</sup> HLT is governed by The Act relating to Norwegian universities and university colleges and Regulations for Academic Studies and Examinations Norwegian School of Leadership and Theology. See our website to access these documents. <http://www.nslt.org/laws-regulations/>

## Academic Profile

Studies at HLT are research-based, maintaining high academic and pedagogical standards. Our goal is to prepare students for service in churches, on the mission field, in schools and in society. We also seek to facilitate a creative environment that focuses on professional, personal and spiritual formation. This is consistently expressed through the design of our courses, which are based on developing knowledge, skills and competencies.

We view ourselves as a stakeholder in society which is both influenced by and able to influence the field of practice our studies relate to. Therefore, HLT seeks to:

- Provide higher education in theology and leadership, preparing students for pastoral work and other types of service in churches, schools and society.
- Undertake high-level research and development.
- Impact church practice through the dissemination of knowledge and guidance.
- Encourage the development of values-based, innovative, and transformational leadership in churches, schools, and society.
- Follow up students on a personal basis, aiming to awaken, protect and deepen true Christian life in our students.

## Pedagogical Perspectives

The goal of your journey as a student at HLT is to become an active member of society, and to make a positive contribution in your workplace. Learning is at the heart of this journey. This is made up of knowledge-based learning, skills-based learning, and attitude formation. The study program is organized in a way that stimulates learning in each of these areas:

- We use a variety of pedagogical approaches ranging from lectures to group work. We believe that bottom-up learning is the most effective approach. In other words, when teaching is based on a specific need, it is more engaging, and easier to retain. One method used to achieve this, is problem-based learning and case methodology.
- We believe that evaluation is part of learning. In other words, when you take an exam or write an essay, you don't just do it to prove that you have learned something, you do it to learn. Therefore, students are issued many assignments during their studies. These assignments give you the opportunity to develop your material/content in relationship to specific issues. It also helps you to grasp theory in the context of concrete case examples.
- We believe that a healthy work culture should be characterized by effective teamwork/partnership work. When we deal with problems together, we manage them in a better way. Group work is therefore an important part of studies at HLT. If students learn to work well with others at school, it will be easier to do so in the workplace as well.
- We believe that learning is not just about being filled up with factual knowledge. Personal growth and development are equally important. If you work in a church, you should take on the church's values and spirituality. If you work in a charitable organization, you should replicate its ethos. If you work in a private company, or within the public sector, it is also important to work with integrity and values.

## Study Description

### The Academic Year

The academic year is made up of 40 weeks (10 months) divided into two semesters. The fall semester begins in August and finishes in December. This is followed by a Christmas break which is about 3-4 weeks. The spring semester begins in January and ends in June. Students undertake three courses per semester.

### Language of Instruction

English is the language of instruction for the English bachelor degree program. All lectures, group conversations with the teacher and mentoring sessions are held in English. The course literature is available in English and all information and assignments are given in English. Students must meet the current admission requirements for adequate language proficiency.

### Academic Level

Each course has a course code. The 1000-level stands for introductory courses within the field of studies. The 2000-level are advanced level courses. At least 20 credits of the Bachelor study must be at the 2000 level.

### Required Reading

The amount of required reading for each subject varies depending on the nature of the subject and forms of assessment. Normally, it is about 650 - 800 pages per 10 credits/ECTS.

### Scope of Written Assignments

The length of written assignments is defined in terms of number of words, where 400 words comprise about one page. Most assignments will be between 1000-3500 words in length. A 10% deviation in word count, plus or minus, is acceptable, unless otherwise indicated. Written requirements will not exceed 5000 words per course. The total number of words per course can be made up of various written examinations or other prescribed activities as defined in each course description.

### Hours of Instruction

The number of hours of instruction is specified for each course in the course descriptions. This is regarded as a maximum number. In most cases this will be 30-32 hours per 10 credits/ECTS. Instruction can also be provided in the form of guidance and supervision.

### Attendance

A minimum of 75 % attendance is required in each course. Student participation in lectures, seminars and other processes is a key part of the college's pedagogical program. Absence of 25% or more will lead to automatic failure of the course and a prohibition to take examinations / submit assignments. Exceptions may apply under special circumstances. See HLT's regulations for further details about absence due to sick leave, parental leave, etc.

### Assessments

In each course, the students' knowledge and skills will be tested. This may be in the form of a final examination, assignments submitted throughout the course, or other forms of assessment. The school uses the letter grades A-F as its grade scale. Often, evaluation for a course is made up of several different assessment forms. This is known as portfolio assessment. HLT's evaluation forms include:

- School (written) examinations
- Oral examinations
- Multiple choice tests
- Written (home) assignments
- Group assignments
- Participation in discussions

Only one grade is given in each course. Students must pass all the assessments in the course before the final grade can be given. For further information, see HLT's examination regulations.

### **Internationalization and Cooperation**

HLT carries out joint research and development work with other colleges and universities in Norway and abroad. In cooperation with Ansgar Theological College (Kristiansand – Norway) and Örebro Theological College (Sweden), HLT offers a joint master's degree program in leadership and church development. The language of instruction is in Norwegian. Further information is available via our website. HLT has also cooperation agreements with the Latvian Biblical Center in Riga, Latvia, Regent University in Virginia, U.S.A, Alphacrusis College in Sydney, Australia, and Maynooth University in Ireland. We are continually working towards the development of projects and opportunities through these agreements.

## Qualification Framework for the Study Program

Within the Norwegian higher education system, emphasis is placed on what the learning outcomes are of any given study program. It is the learning outcomes which determine the objectives, structure, and content of the program. This is known as the qualification framework. In a letter dated 20 March 2009, the Norwegian Ministry of Education laid out the qualification framework for Norwegian higher education. The table below represents the qualification framework for the 1<sup>st</sup> cycle, i.e. undergraduate education.

The learning outcomes expected from a higher education qualification are summarized below under three headings: knowledge, skills and competencies.

<b>Knowledge Bachelor (1<sup>st</sup> cycle)</b>	<b>Skills Bachelor (1<sup>st</sup> cycle)</b>	<b>Competencies Bachelor (1<sup>st</sup> cycle)</b>
<p>The candidate....</p> <ul style="list-style-type: none"> <li>• has broad knowledge of key themes, theories and issues, processes, tools and methods in the subject field.</li> <li>• has knowledge of the research and development work within the subject field.</li> <li>• can update their knowledge in the subject field.</li> <li>• has knowledge of the subject field's history, traditions, nature and place in society.</li> </ul>	<p>The candidate....</p> <ul style="list-style-type: none"> <li>• can apply scientific knowledge and relevant results from research and development of practical and theoretical issues and make reasoned choices.</li> <li>• can reflect on their professional practice and adjust this under guidance.</li> <li>• can find, assess and refer to information and technical material and present it in a way that highlights a problem.</li> <li>• can master relevant professional tools, techniques and forms of expression.</li> </ul>	<p>The candidate....</p> <ul style="list-style-type: none"> <li>• has insight about the relevant issues of the profession and the subject field.</li> <li>• can plan and execute a variety of tasks and projects that extend over time, alone and in groups, and in line with ethical requirements and guidelines.</li> <li>• can convey key subject matters such as theories, issues and solutions both in written, oral, and other relevant forms of expression.</li> <li>• can exchange views and experiences with others with a background in the field and thereby contribute to the development of good practice.</li> <li>• is familiar with creativity and innovation processes.</li> </ul>

The national qualification framework for undergraduate education forms the basis for the qualification framework for each study program at HLT. The learning outcomes for each course are also structured in the same way and are detailed in the course descriptions in part two of this course catalogue.

## Degree Program for the Bachelor of Theology and Leadership

HLT offers a bachelor's degree in theology and leadership. The degree program consists of 180 credits/ECTS and is comprised of the following modules:

<b>1<sup>st</sup> year</b>	<b>Basic Studies in Christianity (60 credits/ECTS)</b>		
<b>2<sup>nd</sup> year</b>	<b>Alternative Courses</b> (30 credits/ECTS) PAL2010E, TEO1140E, PRA1010E	<b>Advanced Studies</b> (30 credits/ECTS) KRI2050E, TEO2110E, KTR1010E	<b>Subject Group</b> (60 credits/ECTS) One-year Study in Pastoral Leadership PAL1110E, PAL1020E, UNG1110E VEL1110E, VEL1120E, VEL1130E
<b>3. year</b>			

Basic Studies in Christianity consists of 60 credits that introduce students to Christian theology, church history, Christian spirituality, the major world religions and contemporary ethics. This is followed by 60 credits in basic pastoral leadership subjects, and 30 credits in advanced courses, providing the study program with the necessary depth. The study program concludes with 30 credits of alternative subjects.

### Diploma

The degree awarded by the study program is a *Bachelor of Theology and Leadership*<sup>5</sup>. The diploma is issued when students complete all the required courses.

### Main objective of the degree program

The program's main objective is to provide an introduction to Christian theology, history and practice, and to train students to meet the leadership challenges related to the leadership of churches and volunteer organizations.

### Target Group and Admission requirements

The primary target group is students who want to work as leaders within churches/congregations and volunteer organizations. Secondly, the program is for those who want to work with value-based leadership and teaching in the public and private sector.

The program qualifies students for further/postgraduate studies in both Theology and Leadership.

<sup>5</sup>”Forskrift om grader og yrkesutdanninger, beskyttet tittel og normert studietid ved universiteter og høyskoler” § 59 (<http://lovdata.no/forskrift/2005-12-16-1574/§59>).

«Regulations concerning degrees and professional diplomas, protected titles and normed studies at universities and colleges” § 59 (<http://lovdata.no/forskrift/2005-12-16-1574/§59>).

HLT uses the same admissions criteria as NOKUT (the Norwegian Agency for Quality Assurance in Education) for students who wish to study at higher-education level (bachelor degree and above) in Norway. These criteria relate to both educational background and language proficiency and differs from country to country. Therefore, new applicants need to check the requirements for their respective country by studying the information on NOKUT’s webpage.<sup>6</sup>

For individuals with relevant work experience (for example previous volunteer work in churches), it may be possible to be enrolled based on individual evaluation (Mature student program). See the school's admission regulations available on our website for further details.

**Qualification Framework for the Bachelor in Theology and Leadership**

The learning outcomes upon completion of the bachelor’s degree in theology and leadership are as follows:

Knowledge	Skills	Competencies
<p>The candidate will...</p> <ul style="list-style-type: none"> <li>• have good knowledge of the Bible and Christian traditions.</li> <li>• have good knowledge of central theological and ethical themes and spirituality within the Free Church, Pentecostal and Baptist traditions.</li> <li>• have good knowledge of church development, mission and Christian social engagement in today's world.</li> <li>• have knowledge of theological models for servant and transformational leadership in churches and other organizations.</li> <li>• have good knowledge of scientific methods and models for reflection and dialogue.</li> <li>• have good knowledge of religion and culture within the late modern global context, knowledge of cultural analysis and the various models for religious dialogue.</li> </ul>	<p>The candidate will</p> <ul style="list-style-type: none"> <li>• have the ability to interpret and apply the Bible to today’s context.</li> <li>• Have the ability to develop and lead an effective fellowship on a biblical and theological foundation.</li> <li>• Have the ability to engage in conflict dialogue and cross-cultural dialogue</li> <li>• Have learned to apply models for critical academic reflection in relationship with regards to one’s personal point of view and the opinions of others.</li> <li>• Can present research results in a clear and structured manner, both in written and oral forms.</li> </ul>	<p>The candidate will...</p> <ul style="list-style-type: none"> <li>• develop an integrated life vision based upon ethical and theological reflection.</li> <li>• Be able to contribute to transformative practice in church and society - in dialogue with others in late modern society.</li> <li>• Have the ability to develop discernment through practical experience, knowledge based reflection, and authentic Christian spirituality.</li> <li>• Be capable of developing moral virtues that can contribute to the development of positive relationships in church and society.</li> </ul>

The learning outcomes for each subject are described in part two of this course catalogue. Collectively the courses contribute to the learning outcomes for the overall study program.

<sup>6</sup> <http://www.nokut.no/en/Facts-and-statistics/Surveys-and-databases/GSU-list/>

## Part II – List of Courses

**KRI1110E Introduction to the Bible (10 credits /ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	<i>KRI1111E Introduction to the Old Testament (5 credits/ECTS)</i> <i>KRI1112E Introduction to the New Testament (5 credits/ECTS)</i>
Assessment	Students must: <ul style="list-style-type: none"> <li>Submit a 3000-word essay. The essay will be comprised of six shorter essays of 500 words each. The questions for the shorter essays will be equally divided between KRI1111E and KRI1112E. The essay counts as 100% of the final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>32 hours of lectures and study sessions</li> <li>1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The course *Introduction to the Bible* is divided between *Introduction to the Old Testament* and *Introduction to the New Testament*. The subject *Introduction to the Bible* introduces the student to the background and central themes of the Old and New Testaments, and equips the student to interpret biblical texts independently. The course provides the basis for the course *TEO2110E Advanced Biblical Hermeneutics*, but it is also a foundational subject for a variety of other courses, and for an overall theological awareness. Below are the specific course descriptors for KRI1111E *Introduction to the Old Testament* and KRI1112E *Introduction to the New Testament* respectively.

**Modes of Instruction**

The course incorporates traditional lectures with interactive class- and group discussions. The student is encouraged to complete the required reading in advance in order to maximize the learning outcome.

**KRI1111E Introduction to the Old Testament (5 credits ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	KRI1111E Introduction to the Old Testament (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>• See KRI1110E</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 16 hours of lectures and study sessions</li> <li>• 45 min of online group discussion for non-resident students</li> </ul>

**Course Description**

The course aims to provide training in the interpretation of Old Testament texts. Students will gain an insight into a variety of both historical and literary methods, and use them in a sensitive manner in the interpretation of Old Testament texts based on an assessment of the text's distinctive character.

This course introduces the Old Testament books, both in terms of books' genesis and characteristics. It focuses primarily on literary techniques used in the interpretation of the text, but the text's historical framework is illustrated through historical-critical evaluation. The main themes of the Old Testament such as creation, exodus, law, and Davidic and Prophetic ideology are presented. Emphasis is placed on how the Old Testament themes can be seen in dialogue with both the New Testament and church theology.

**Learning Outcomes**

Studies in the course OT Introduction and Interpretation aims to provide the following learning outcomes:

**Knowledge**

The subject will provide:

- Knowledge of the Old Testament structure, its various books and main theological themes
- Knowledge of the processes of development of the Old Testament
- Knowledge of the Old Testament core history and the historical characteristics of the Old Testament times.
- Knowledge of the historical, prophetic and poetic literature of the Old Testament.
- Knowledge of narrative as well as the poetic methods of interpretation of the Old Testament.
- Knowledge of the Old Testament's function as pre-history and as a religious foundation for the Jewish people and the belief of the Christian church.
- Knowledge of the relationship between the Old and the New Testament.

**Skills**

The course will strengthen student's

- Ability to read the Bible with assistance of a variety of different interpretive methods.
- The ability to distinguish between historical and poetic literature and to understand their differences.

**General Competence**

The course will provide:

- Sensitivity in relation to the Old Testament's different genres and their interpretation.
- Respect for the literary diversity in the Old Testament
- Respect for the Old Testament as pre-history and the foundation for faith for the Jewish people and for the Christian church.

## Curriculum Literature

A thorough study of the following chosen texts on the foundation of an English translation:  
Genesis 1-3; 12,1-9 & 22,1-19. Exodus 3 & 20,1-17. Isaiah 6; 7,1-17; 9,1-7 & 52,13-53,12 and Psalms 2; 8 & 23.

A general knowledge of the narrative content in the following larger text selection based on an English translation:

Genesis (whole). Exodus 1-15; 19-24 & 32-34. Leviticus 16. Deuteronomy 1, 1-18; 26, 1-28,14 & 34. Joshua 24. Judges 1, 1-3, 6. 1 Samuel 8-10 & 15-18. 2 Samuel 2, 1-3, 1 & 5-7. 1 Kings 1, 1-2, 12; 6; 8-12 & 18. 2 Kings 5 & 17-25. Ezra 1 & 5-9. Nehemiah 8-9. Proverbs 1 & 8, Isaiah 1-2; 5; 12; 40-41 & 44-45. Jeremiah 1 & 27-29. Ezekiel 37. Daniel 1-2; 7 & 12. Hosea (whole) and Amos (whole).

The following introduction to Old Testament:

- Longman III, Tremper and Raymond B. Dillard (editors) (2007): *Introduction to the Old Testament*. Apollos, pp. 13-91, 102-143, 151-189, 202-212, 237-277, 301-341, 354-408, 420-434.

**KRI1112E Introduction to the New Testament (5 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	KRI1112E <i>Introduction to the New Testament</i> (5 credits)
Scope	<ul style="list-style-type: none"> <li>• 16 hours of lectures and study sessions</li> <li>• 45 min of online group discussion for non-resident students</li> </ul>

**Course Description**

The course KRI1112 *Introduction to the New Testament* provides an overview of central themes in all the books of the New Testament. An introduction will be provided, which will include the content of scripture, genre, authorship, purpose, recipient group and theology. The course will also present how the Acts of the Apostles has been used as a paradigm for Christian faith in practice.

**Learning Outcomes**

The course will provide:

**Knowledge**

Knowledge of central themes in New Testament scripture. These include:

- Knowledge of the origins of the New Testament books, their structure and core message.
- Knowledge of the literary genres in the NT: Gospel, historical writings, letters and apocalypse.
- Knowledge of the New Testament developmental process (canonical history)
- Knowledge of central themes in the gospels and in the Acts of the Apostles
- Knowledge of central themes in the Pauline epistles and Johannine scripture.

**Skills**

- The ability to reflect on the message of the individual books of the New Testament in relationship to the New Testament.
- The ability to read the New Testament as a part of a historic reality.

**General Competence**

- Ability to understand the relationship between text and lived reality in religious contexts.
- Ability to understand the relationship between form and content in religious texts.
- Ability to understand the relationship between religious testimony and historical research.

**Modes of Instruction:**

Instruction will be provided in the form of interactive lectures, independent study of course literature and other resource literature.

**Curriculum Literature:**

- Burge, Gary M., Lynn H. Cohick and Gene L. 2009. *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Context*. Zondervan Academic
- **Source literature**
- All the books of the New Testament.

**Recommended Reading**

- Carson, D. A. (2001) *New Testament Commentary Survey*. 5. edition. Grand Rapids, Mich: Baker Academic.
- Carson, D. A., and Moo, Douglas J. (2005). *An Introduction to the New Testament* (New Testament studies. Grand Rapids, Mich: Zondervan.
- Martin P. Ralph. (1999). *New Testament Foundation. A Guide for Christian Students*. 2nd edition. Grand Rapids, Mich: Eerdmans.

**One of the following English study Bibles**

- *Henry Matthew Study Bible*, KJV, 1994 World Bible Publishers.
- *Spirit Filled Life Bible*, NKJ Thomas Nelson Publishers, first edition 1980.
- *NASB Study Bible*, Zondervan 2000 or other editions.
- *The NIV Study Bible*, International Bible Society, first edition 1973.

**KRI1120E Biblical Hermeneutics (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits)
Subject	KRI1120E Biblical Hermeneutics (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Submit a 3000-word essay. This counts for 100% of the total grade. Before the deadline for the final essay, students are given the opportunity to submit a first draft of the essay and receive feedback on this.</li> <li>• A grade A-F is assigned based on the written assignment.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The subject KRI1120E Bible Hermeneutics shall give an overview of key interpretative frameworks that relate to the reading of the Bible and introduce hermeneutical issues.

The teaching of the subject is divided equally between the Old and the New Testament. The Old Testament comprises the first half of the subject, and the New Testament the second part. The subject serves as a prerequisite for TEO2110E Advanced Biblical Hermeneutics. The subject is also a general tool that will be important both in the Advanced Studies subjects and as a part of the general biblical understanding that undergirds other courses.

The subject KRI1120E will equip students to read and to understand key passages in the New Testament. The subject has two main areas:

- a) The Bible's different narratives and themes have been read throughout history as a part of a larger unit. The subject gives an introduction in these narratives and themes, and presents parts of their ramifications in history.
- b) An introduction in interpretative methods that give the student the competence to read the texts in their literary and historical context, and put the message of the text in our contemporary context. The shift that has taken place from a more historically anchored exegesis to a stronger focus on the biblical texts as literature will be discussed.

**Learning Outcomes**

The course *KRI1120E Biblical Hermeneutics* will enhance the student's

**Knowledge**

- Knowledge of modern methods of exegesis of biblical texts, and how different methodologies change the reading of the text.
- Knowledge of selected parts of Genesis, the Psalms, Isaiah, the Gospel of Matthew, the Gospel of John and the Book of Romans.
- Knowledge of the use of the Old Testament as Christian text and the relationship between the two testaments.

**Skills**

- Ability to provide a well-reasoned interpretation of biblical texts with the assistance of a diverse set of interpretive methods.
- Ability to communicate the New Testament texts with an awareness of the interpretive bridge between the New Testament times and our own (hermeneutic awareness).

**General Competence**

- An understanding and respect for the New Testament literature and theological diversity
- Insight into different ways the Bible is used today.
- Ability to use biblical text in a responsible fashion in personal ministry.

**Modes of Instruction**

Instruction will alternate between interactive lectures, group based teaching and student presentations. The course consists of a total of 32 hours of instruction.

**Interpretation of Texts**

The following biblical texts will be interpreted on the basis of English translations:

OT: Gen. 1-4; 12; 22; Ex. 3; Deut. 28; 2 Kings 22-23; Psalms 2; 8; 23; 51; Isaiah 6;39-40; 52-53; Amos.

NT: Matthew 5-7; 13; 16; 27-28; Joh. 1:1-18; 2:1-3, 21; 14:1-15, 17; and Rom. 5-8; 11.

**Required Reading**

- Bray, Gerald. *Biblical Interpretation: Past and Present*. IVP, 2000. pp. 461-588 (chs. 11-13)
- Dietrich, Walter. and Ulrich Luz (2002). *The Bible in a World Context: An Experiment in Contextual Hermeneutics*. Eerdmans. pp. 17-33 (Inculturation Hermeneutics:An African Approach to Biblical Interpretation)
- Gorman, Michael J. *Elements of Biblical Exegesis* (2009). Grand Rapids, MI: Baker Academic. pp. 9-276 (Full book)
- Köstenberger, Andreas. and Richard Patterson (2011). *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Kregel Academic. pp. 9-276 (Full book)

**Recommended literature**

- Barton, John (1994). *Reading the Old Testament. Method in Biblical Study*. London: Darton, Longman and Todd Ltd. 211 pages.
- Brueggemann, Walter (2002). *Reverberations of Faith: A Theological Handbook of Old Testament Themes*. Westminster John Knox.
- Pregeant, Russell (2009). *Encounter with the New Testament: An Interdisciplinary Approach*. Minneapolis, Mn: Fortress Press.

**Commentaries**

Students must read various excerpts from commentaries in relationship to the required texts. Students should read the commentary sections for the text selection given in the course description above in at least one of the following commentaries. Other commentaries of at least the same scope and level can be used upon the approval of the teacher.

- Ancient Commentary on Scriptures
- Hermeneia Commentaries
- New International Commentary on the Old Testament (NICOT)
- Sacra Pagina
- Word Biblical Commentary (WBC)

**KRI1030E Church History and Confessional Identities (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KRI1030E Church History and Confessional Identities (10 credits/ECTS)
Assessment	The student must: <ul style="list-style-type: none"> <li>• Complete one 6-hour school exam. The school exam counts as 100% of the final grade. Graded A-F. (Non-resident students submit a 3000-word essay)</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The subject KRI1030E aims to provide an overview of the historical development of the church from its beginning to the present time. It investigates the church's historical origins, its development and its global expansion. The subject also introduces the student to various denominations' confessional character. The course will particularly emphasize Baptist history and the development of the Pentecostal/Charismatic Movement in the 20<sup>th</sup> century.

**Learning Outcomes**

The subject will enhance the student's

**Knowledge**

- Knowledge of the main features of the history of the Church from the early period in the first century to the present-day.
- Knowledge of how Christian theology has evolved and has been interpreted throughout history.
- Knowledge of Baptist history with a focus on its historical background, its emergence in the 17<sup>th</sup> century, its central teachings, and its later expansion.
- Knowledge of the Pentecostal movement's historical background, its emergence in the early 1900s, its central teachings, and its later expansion.

**Skills**

- Ability to give an account of church history from the early church and up to modern times.
- Ability to discuss how the Christian church has interpreted and answered key theological issues throughout its history.
- Ability to participate in respectful dialogue with people from other denominations.

**General Competence**

- Ability to situate the history of the church in its larger historical context.

- Ability to discuss the place of the church in society in general.
- Understanding and appreciation for the distinctive aspects of other Christian denominations.

### Modes of Instruction

Instruction will occur through the use of interactive lectures and group discussions on campus as well as independent study of course literature.

### Required Reading

- Hill, Jonathan Hill (2007). *Zondervan Handbook to the History of Christianity*. Oxford: Lion Hudson. Pages 1-99, 130-273, 312-373, 410-469.
- Synan, Vinson (1997): *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., pages 1-8, 50-59, 84-116, 127-160, 167-175, 185-195, 200-210, 212-237, 243-259, 264-266, 271-278.
- C. Douglas Weaver (2008). *In Search of the New Testament Church: The Baptist Story*. Mercer University Press, Macon: GA. Pages 9-113, 146-179, 201-250.
- Bill J. Leonard (2003). *Baptist Ways: A History*. Valley Forge, PA: Judson Press. Pages 1-15. (Available for students on Moodle)

**KRI1140E Dogmatics and Spirituality (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KRI1140E Dogmatics and Spirituality (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Take a 4-hour school exam in Dogmatics. The school exam counts as 50% of the final grade. Graded A-F. (Non-resident students submit a 1500 word, 72 hrs take-home exam).</li> <li>• Write a 2000-word essay in Spirituality. The essay counts as 50% of final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

KRI1140E *Dogmatics and Spirituality* presents central tenets of the Christian faith such as the triune God, creation, man, sin and evil, Christology, soteriology, pneumatology, ecclesiology, baptism/communion, and eschatology. The course also highlights the importance of different views of Scripture and revelation, and how these doctrines should be communicated to people today. The student will also receive a practical and theoretical introduction to the various dimensions of spirituality within the Christian tradition, with a special emphasis on Charismatic and Pentecostal spirituality. The dimensions that are emphasized include prayer and worship, revival preaching, prayer for spiritual gifts, and the gift of prophecy and healing. Theological and sociological perspectives on spirituality will also be presented.

**Learning Outcomes**

The course provides the following learning outcome:

**Knowledge**

- Knowledge of the central tenets of the Christian faith such as the triune God, Scripture, revelation, creation, man, sin and evil, Christology, soteriology, pneumatology, ecclesiology, baptism and communion, eschatology.
- Knowledge of key doctrinal teachings in Baptist and /or Pentecostal theology.
- Knowledge of various forms of spirituality in the history of Christianity
- Knowledge of the central aspects of Pentecostal and Evangelical spirituality with an emphasis on revival preaching, prayer and intercession, approaches to the Baptism of the Holy Spirit/ filling of the Spirit, and the gifts of the Spirit.
- Knowledge of alternative forms of religiosity.
- Knowledge of key historical texts relating to spirituality throughout the history of the church.

**Skills**

- Ability to see the connection between the biblical material, the history of theology, and current doctrinal positions today.

- Ability to exercise critical reflection upon, and defend, one's own and other's theological beliefs.
- Ability to reflect on how spirituality is expressed individually and collectively
- Ability to assess different forms of Christian spirituality

### General Competence

- A reflected understanding of the relevance of theology for today's society.
- An ability to communicate the content of the Christian faith to people of today.
- Sensitivity and respect for different forms of spirituality
- Ability to demonstrate curiosity and critical thinking in the face of spiritual phenomena and experiences

### Modes of Instruction

Instruction includes interactive lectures on campus, group discussions, and independent study of course literature and online group discussion.

### Required Reading

#### Dogmatics

- McGrath, Alister E. (2017). *Christian Theology: An Introduction*, Wiley-Blackwell (6th Edition), pp. 135-170, 175–236, 243-244, 246-292, 299-313, 327-353 (184 pages)
- Horton, S. M. (ed.) (1995): *Systematic Theology*. Springfield, MO. pp. 81 - 115, 171 – 176, 423 - 454, 463 – 469, 489 - 517, 525 – 565, 597 – 637 (184 pages).

#### Spirituality

- Foster, Richard, J. (2005). *Devotional Classics: Selected Readings for Individuals and Groups*. New York : HarperOne, pp. 7–25, 41–47, 55–61, 65–71, 80–85, 143–155, 213–218, 258– 263, 271-276, 281–287, 288–300, 302–308, 316–328, 333–343 (104 pages)
- Andersen, Øyvind G. (2014). «The Gifts of the Holy Spirit» Unpublished article. 14 pp. Compendium
- Kay, William K. and Dyer, Anne E. (2008): *Pentecostal and Charismatic studies. A Reader*. London: SCM, pp. xiii-xv and ix–xxxiii, 25-41, 47 -76, 83 -123, 127-131, 140 -150, 160-166, 225- 234 (130 pages)
- McGrath, Alister E. (1999). *Christian Spirituality*. Oxford: Blackwell. pp 1-109 (108 pages)

The following articles:

- Ma, Julie (2002). "Korean Pentecostal Spirituality: A Case Study of Jashil Choi." *Journal of Pentecostal Studies*, 5:2 235-254, [http://www.aps.edu/aeimages/File/AJPS\\_PDF/02-2-JMa.pdf](http://www.aps.edu/aeimages/File/AJPS_PDF/02-2-JMa.pdf) (19 pages)
- Ma, Wonsuk, "Pentecostal Worship in Asia: Its Theological Implications and Contributions." *Ecumenical Institute*, <http://ecumenical-institute.pagesperso-orange.fr/serveur/Ma-Pentecostal%20Worship%20in%20Asia.pdf> (approximately 10 pages)
- Anderson, Allan (2004): "The Gospel and African Religion." *International Review of Mission*, LXXXIX No. 354, 373-283 (7 pages).

**KRI2050E Global and Pentecostal Perspectives on Mission (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KRI2050E Global and Pentecostal Perspectives on Mission (10 credits/ECTS)
Assessment	The student must: <ul style="list-style-type: none"> <li>Write a 3000-word essay. The essay counts as 100% of the final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>30 hours of lectures and study sessions</li> <li>1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The subject explores the great changes that have occurred in the global church in the last hundred years, and it addresses current missiological challenges from a global and Pentecostal perspectives. The course aims to provide a broader understanding of the Holy Spirit's work in the world by discussing Pentecostalism's emphasis on the Spirit's empowerment for ministry, and by reflecting on how missiology informed by pneumatology may engage other religions. The course also engages the phenomenon of missions in the complex contexts of globalization and migration.

**Learning Outcomes****Knowledge**

The subject will provide...

- Knowledge of important changes and challenges facing the worldwide church in the 21st century.
- Knowledge about the role of Pentecostalism in the global church and characteristics of Pentecostal mission thinking.
- Knowledge of different perspectives on mission, diaconia, and world religions.
- An introduction to how the church has understood its mission mandate throughout history.
- Knowledge of the phenomenon of globalization and migration, and their interaction and implications for mission.

**Skills**

The subject will enhance the student's...

- Ability to assess the theology of mission in various Christian traditions.
- Ability to discern the spirit(s) when encountering different belief systems.
- Ability to critically reflect on one's own theology of mission in dialog with other confessions, religions and worldviews.

### General Competence

The subject will provide ...

- A greater engagement and understanding of Christian mission.
- A greater respect for different beliefs, traditions and worldviews.
- Understanding of how societal changes and confessional identities affect Christian mission.

### Modes of Instruction

Instruction will occur through the use of interactive lectures on campus, online lectures, independent study of course literature and online group discussion.

### Required Reading

Mission – Global and Pentecostal Perspectives:

- Goheen, M. W. (2014). *Introducing Christian mission today: scripture, history and issues*. Downers Grove, IL: InterVarsity Press, pp. 15-32, 73-113, 117-186, 331-435 (231 pages)
- Anderson, A. (2010). "Patterns in Pentecostal and Charismatic Missions". In M. S. Mogensen (Ed.), *Den pentekostale bevægelse* (19). København: Unitas Forlag, pp. 9-28 (20 pages)
- Menzies, R. P. (2013). *Pentecost : This Story Is Our Story*. Springfield, Mo: Gospel Publishing House (Chapter 5 – Available in EBSCO).
- Ma, W., Kärkkäinen, V.-M., & Asamoah-Gyadu, J. K. (Eds.). (2014). *Pentecostal mission and global Christianity* (Vol. 20). Oxford: Regnum Books, pp. 1-65, 87-105, 182-206, 272-292 (131 pages)
- Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell (2005), *The Changing Face of World Missions: Engaging Contemporary Issues and Trends*. Baker Academics. Grand Rapids, Mi. (79-104, 131-182, 321-348) 103 pages

Mission, Migration and Multicultural Contexts (104 pages)

- Wan, Enoch (2012). *Diaspora Missiology: Theory, Methodology, and Practice* (p. 119-153). Kindle Edition. 34 pages
- Engelviken T., Lundebj, E. and Solheim, D. (2010) *The Church Going Glocal Mission and Globalization*. Regnum Books International – (pages 51-89, 179-189) – 50 pages available online

Mission and World Religions (100 pages)

- Gustavsson, Stefan (2010) *Can We – and Dare We – Present a Global Truth in a Pluralistic Age?* In Engelviken T., Lundebj, E. and Solheim, D. (2010) *The Church Going Glocal Mission and Globalization*. Regnum Books International – 10 pages – available online

**KTR1010E Conflict, Context, and Transformation (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	KTR1010E Conflict, Context, and Transformation (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>Write a 3000-word assignment. Counts as 100% of final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>30 hours of lectures and study sessions</li> <li>1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The KTR1010E course is an in-depth study on conflict understanding from a modern societal perspective. Conflict on various levels will be compared and analyzed to identify common themes and opportunities for conflict transformation. Through the application of various conflict models and analyses, the course highlights the foundational conflict dynamics of escalation and de-escalation. Gaining an understanding of the nature of conflict gives the student important knowledge on how conflicts can be transformed. The course examines how conflicts that arise today can transcend nationality, ethnicity, religion and ideology. The course also focuses on how migration, traditional media and social media are important in understanding how local and global conflicts are interconnected.

**Learning Outcomes****Knowledge**

The subject will provide ...

- General knowledge on the characteristics of conflict. This includes knowledge on the various phases and cycles of a conflict, and understanding on the different dynamics of conflict on both micro and macro levels.
- An understanding of the foundational conflict-theoretical models, methods and tools used in bringing constructive interventions to actual conflicts as well as for the causal analysis of conflicts.
- Knowledge of the causes of conflict, and the local and global repercussions of conflict.

**Skills**

The subject will enhance student's:

- Skills in effective communication and dialogue with those who hold different opinions.
- skills in diagramming a conflict to recommend or implement measures to de-escalate a conflict.

**General Competence**

The subject will develop ...

- A foundational understanding of conflict-reducing communication, empathic listening and dialogue.
- An increased awareness of their own and other's way of being in conflicts they become personally involved in.

### Modes of Instruction

Various kinds of teaching methods will be employed during the course, including lectures, dialogue, reflective work in plenum, and group exercises.

### Required Reading

- Collier, Paul (2015), *Exodus, Immigration and Multiculturalism in the 21st Century*. Penguin Press UK. (Chapters 1-10, 206 pages)
- Fisher et al. (2000, 3<sup>rd</sup> ed.), *Working with Conflict. Skills and Strategies for Action*. Zed Books London. New York. (Chapter 2, 20 pages)
- Glasl, Friedrich (1999), *Confronting Conflict: A First-Aid Kit for Handling Conflict*. Hawthorn Press, Gloucestershire. (pp 71-106, 35 pages)
- Miall et al. (2011, 3<sup>rd</sup> ed.), *Contemporary Conflict Resolution*. Polity Press. Cambridge (pp 3-34, 31 pages)
- Moisi, Dominique (2010), *Geopolitics of Emotion. How Cultures of Fear, Humiliation and Hope Are Reshaping the World*. Anchor Books. USA. (pp 1-122, 121 pages)
- Lederach, John Paul (2003), *The Little Book of Conflict Transformation*. Good Books Intercourse. (pp 3-71, 68 pages)
- Lederach, John Paul (2004), *The Moral Imagination. The Art and Soul of Building Peace*. Oxford University Press Oxford, New York. (pp 3-180, 177 pages)
- Rogers, Paul (2010, 3<sup>rd</sup> edition), *Losing Control. Global Security in the Twenty-First Century*. Pluto Press London. New York. (pp 1-10, 119-184, 75 pages)
- Film: *Promises*. An Oscar-nominated film from 2001.

### Recommended Reading

- Huntington, Samuel (1996), *The Clash of Civilizations and The Remaking of World Order*. Simon & Schuster. London.

**PAL1110E Practical Pastoral Leadership (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PAL1010E Introduction to Applied Theology (10 credits/ECTS)
Course	PAL1111E <i>Counselling</i> (5 credits/ECTS) PAL1112E <i>Church Administration</i> (2.5 credits/ECTS) PAL1113E <i>Ritual and Liturgy</i> (2.5 credits/ECTS)
Assessment	The student must <ul style="list-style-type: none"> <li>• Write a 1500-word essay on counselling (counts as 60% of the final grade)</li> <li>• Write a 750 words essay on Church Administration (Pass/Fail)</li> <li>• Participate in Christian service and write a 750 words essay (counts as 40% of the total grade).</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion for non-resident students</li> </ul>

**Course Description**

The subject PAL1110E *Introduction to Applied Theology* should introduce central aspects of having a leadership function in a free-church congregation. This is accomplished through the three courses PAL1111E *Counselling*, PAL1112E *Church Administration*, and PAL1113E *Ritual and Liturgy*. The subject is specifically interdisciplinary and interacts with different fields of study as psychology, psychology of religion, ethics, leadership theory and biblical studies.

**Course Objective**

The objective of the course is to give relevant insight into the many diverse challenges that are linked to pastoral leadership and counselling, within primarily free church congregations. It also aims to provide basic knowledge, skills, and tools that can be used in the encounter with modern people and today's challenges. The subject should also give the student good skills to work in a church context.

The course is comprised of 3 courses:

- PAL1111E *Counselling* (5 credits/ECTS)
- PAL1112E *Church Administration* (2.5 credits/ECTS)
- PAL1113E *Ritual and Liturgy* (2.5 credits/ECTS)

**Modes of Instruction**

Instruction will occur through the use of interactive lectures on campus, independent study of course literature and online group discussion.

**PAL1111E Counselling (5 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PAL1110E Practical Pastoral Leadership (10 credits/ECTS)
Course	PAL1111E Counselling (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>Write a 1500-word essay on counselling (counts as 60% of the final grade)</li> </ul>
Scope	<ul style="list-style-type: none"> <li>15 hours of lectures and study sessions</li> <li>45 min online group discussion for non-resident students</li> </ul>

**Course Description**

The course provides fundamental insight into the distinctive characteristics and means of pastoral counselling. In addition, the course provides insight into the Biblical foundation for counselling and its theological justification. A special focus will be placed upon the counsellor and the counselling relationship. Empathy, active listening, and the counselling conversation will be central themes. The same applies to the importance of setting, adequate limits, and establishing constructive frameworks. Brief attention will also be given to crises in everyday life, and needs of people affected by illness and loss.

**Learning Outcomes****Knowledge**

The course will provide...

- Knowledge of the many and varied challenges associated with pastoral care - primarily within a Free Church setting
- Knowledge of the biblical foundation for pastoral counselling and its theological justification
- Knowledge of the distinctiveness of Christian counselling, the conversation and the relationship in counselling
- Basic knowledge, skills and attitudes on key pastoral counselling issues
- Basic knowledge about ethical guidelines in counselling

**Skills**

The course will enhance student's...

- Ability to perform constructive pastoral counselling based on the knowledge, tools and skills that can be used in meeting today's people and today's challenges.
- Ability observation and reflection and ability to encounter all types of persons with respect
- Ability to communicate faith, hope and grace into people's life regardless of their situation in life

**General Competence**

The course will provide:

- Self-perception in relation to their own role, strengths and limitations as counsellors, and knowledge of when they themselves need to seek guidance, in addition to knowing when persons seeking counselling should be referred to other counsellors or other practitioners when it seems relevant or necessary.
- Students will have the opportunity to develop a healthy and balanced identity and integrity as Christians, pastors, and counsellors, influenced both by their relationship to God and their theological founding, in addition to their knowledge, skills, self-perception and professional attitudes.

**Required Reading**

- Benner, D. G. (1998): *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids: Baker. pp. 131-155, 205-215. (34 pages). Compendium
- Benner, D. G. (2003): *Strategic Pastoral Counseling: A Short-Term Structured Model*. Grand Rapids: Baker, pp.13-150 (143 pages)
- Patton, John (2005): *Pastoral Care. An Essential Guide*. Nashville, Abingdon Press, pp.7-116 (115 pages)
- Peterson, Sharyl B.: *The Indispensable Guide to Pastoral Care*. Cleveland (2008): The Pilgrim Press. pp.10-21 (10 pages)

### Recommended Reading

- Beek van, Art M. (1996): *Cross-Cultural Counseling*. Minneapolis: Augsburg Fortress.
- Benner, D. G. (1998): *Care of Souls: Revisioning Christian Nurture and Counsel*. Grand Rapids: Baker
- Clinebell, Howard: *Basic Types of Pastoral Care and Counseling. Resources for a ministry of healing and growth*. Third edition updated by Bridget Clare McKeever. Abington Press, Nashville 2011
- Hunsinger, D van D., D. (2015): *Bearing the Unbearable: Trauma, Gospel and Pastoral Care*. Michigan: Eerdmans.
- Johnson, D. and J. vanVonderen.: *The Subtle Power of Spiritual Abuse*. Minneapolis, Minnesota: Bethany, 1991.
- Mathew, Thomson K.: *Ministry Between Miracles: Caring for Hurting People in the Power of the Holy Spirit*. Fairfax: Xulon Press, 2002.
- Mathew, T. K.: *Spirit-Led Ministry in the 21st Century*. Fairfax: Xulon, 2004.
- Oden, Thomas C.: *Pastoral Theology: Essentials of Ministry*. San Fransisco: Harper, 1983.

**PAL1112E Church Administration (2.5 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PAL1110E Introduction to Applied Theology (10 credits/ECTS)
Course	PAL1112E <i>Church Administration</i> (2.5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>Write a 750 words essay on Church Administration (Pass/Fail)</li> </ul>
Scope	<ul style="list-style-type: none"> <li>5 hours of lectures and study sessions</li> </ul>

**Course Description**

This course addresses how a Free Church is organized, both in its internal and public operations. The student will learn about the laws, rules and practical arrangements pertinent to Free Church congregations in Norway. The course will also discuss good ways of leading a discussion in the different areas of decision making in the church. This course is designed to equip the student to be familiar with rules and regulations that are relevant to churches. The course will empower the student to take responsibility in a local Free Church congregation, and follow the laws and regulations that apply to churches and their respective relations with government bodies.

**Learning Outcomes****Knowledge**

The course will provide:

- Knowledge of laws and regulations relevant for Free Churches in Norway
- Knowledge of different areas of communication with the government
- Knowledge of formal requirements in funeral and wedding ceremonies
- Knowledge of formal aspects of church leadership related to church democracy, accounting and statutes in organizations and associations

**Skills**

The course will strengthen the student's:

- Ability to prepare reports relevant to the church and its communication with the government
- Ability to lead discussions in an open and functional way

**General Competence**

The course will provide

- Insight to involve and pay attention to different groups in discussions.
- A reflected understanding of free, respectful and open communication.

**Modes of Instruction**

Instruction will occur through the use of interactive lectures on campus, online lectures, and independent study of course literature and online group discussion. There will be practical exercises related to fill out public papers, to lead a discussion in a meeting with avid debaters. The student's participation in the group is evaluated.

**Required Reading**

Compendium will be available on Moodle

**PAL1113E Ritual and Liturgy (2.5 credits/ECTS)**

Study Program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PAL1110E Introduction to Applied Theology (10 credits/ECTS)
Course	PAL1113E Ritual and Liturgy (2,5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>Participate in Christian service and write a 750 words essay (counts as 40% of the total grade).</li> </ul>
Scope	<ul style="list-style-type: none"> <li>5 hours of lectures and study sessions</li> <li>45 min online group discussion for non-resident students</li> </ul>

**Course Description**

The course will discuss various denominations traditions and rituals, as well as Norwegian legislation in this area. Particular emphasis is given to issues concerning ecclesiastical rituals for children and youth. There will also be practical exercises in conducting such rituals, seen from a Free Church perspective.

**Learning Outcomes****Knowledge**

The course will provide

- Knowledge of different traditions and forms of worship
- Knowledge of the Christian practices and their place in the life of the Christian and in the Christian tradition.
- Knowledge of different liturgies related to birth, weddings and funerals.

**Skills**

The course will strengthen the student's

- Ability to prepare, lead and implement baby dedications, funerals, weddings and confirmations
- Capability to develop local variations of traditional rituals.

**General Competence**

The course will provide

- A more clarified understanding of the meaning of the Christian practices especially in Christian identity formation
- An appreciation for the role of liturgy in the local church

**Modes of Instruction**

The course is based on learning in theory and practice through a combination of lectures, dialogue, experiential learning (case assignments and practice / training) and learning activities on Moodle. The subject consists of a combination of lectures, discussions and Moodle resources and activities.

**Required Reading**

- Jason Helopoulos (2015). *The New Pastor's Handbook: Help and Encouragement for the First Years of Ministry*. Grand Rapids, MI.: Baker Books.
- Frank C. Senn (2012). *Introduction to Christian Liturgy*. Minneapolis, MN.: Fortress Press.

**PAL1020E Communication and Preaching (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits)
Subject	PAL1020E Communication and Preaching (10 credits/ECTS)
Assessment	Students must complete: <ul style="list-style-type: none"> <li>• Oral Exam (60%) Prepare a sermon and give an oral presentation for a group of students and a teacher. The grade for the presentation counts for 60% of the total grade.</li> <li>• 3-day (72 hrs) Take-home Exam (40%) (1500 words).</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 26 hours of lectures and study sessions</li> <li>• 6 hours of preaching presentation</li> <li>• 1.5 hours online preaching seminar for non-resident students</li> </ul>

**Course Description**

This subject focuses on the creative processes that contribute to creating good preachers and communicators. Students will receive a practical introduction to varying sermon styles and methods of sermon preparation. The subject will also focus on the inner life and ethical integrity of the preacher, and assist the student in reflecting theologically in relationship to the function of the Holy Spirit in Christian preaching. Students will also receive an opportunity to participate actively in-group reflection on effective communication through classroom instruction, group discussions and videos.

**Learning Outcomes****Knowledge**

The subject will provide:

- Knowledge of models, methods and tools for creative processes in the preparation of sermons or lectures.
- Knowledge of various forms of communicational and preaching genres; their structure and most important elements
- Knowledge of both the theological foundation and the human view implicit in the varying forms, including models of preaching inspired by the Holy Spirit.
- Knowledge of the visual aspects of late-modern communication, including body language and the use of IT technology.

**Skills**

The subject will enhance the student's:

- Ability to deliver a basic sermon or a basic lecture /presentation.
- Ability to communicate effectively with an audience with and understanding of their type of language and interests.

**General Competence**

The study will provide:

- An attentive and humble attitude in relationship to an audience and the role of the preacher.

- Theological and ethical consciousness in relationship to processes of communication
- Courage, joy, and a passion for authentic and transformational communication

### Modes of Instruction

The course is based on learning in theory and practice through a combination of lectures, dialogue, and experiential learning (case assignments and practice / training). The subject consists of a combination of lectures, discussions and activities.

### Required Reading

- Quicke, M. J. (2003) *360 Degree Preaching*. Grand Rapids, Michigan: Baker Academic, pp. 19-209 (190 pages)
- Keller, T. (2015) *Preaching : communicating faith in an age of skepticism*. New York: Redeemer/Viking, an imprint of Penguin Random House. (218)
- Robinson, Haddon W. (2014, 3. edition) *Biblical Preaching. The Development and Delivery of Expository Messages*. Grand Rapids: baker Academic, pp 1-166 (165 pages)
- Brown, Sally A., and Rev. Luke A. Powery. (2016). *Ways of the Word : Learning to Preach for Your Time and Place*, Fortress Press. Chapters 1 and 2 (50 pages)
- Hussey, I. (2015). "The Other Side of the Pulpit: Listener's Experiences of Helpful Preaching". *Homiletic*, 39(2).  
<http://www.homiletic.net/ojs/index.php/homiletic/article/view/4026> (18 sider)
- Martin, L. R. (2016) "Towards a Biblical Model of Pentecostal Prophetic Preaching," *Verbum et Ecclesia*, 37(1). doi: 10.4102/ve.v37i1.1456. (10 pages) Available Online
- Leoh, V. (2006). *A pentecostal preacher as an empowered witness*. *Asian Journal of Pentecostal Studies*, 9(1), 35–58. (23 pages) Available Online

### Recommended Reading

- Astley, J., Day, David, Francis, Leslie J. (2005). *A Reader on preaching\_(Explorations in practical, pastoral, and empirical theology)*. Aldershot: Ashgate.
- Brueggemann, W. (1989) *Finally Comes the Poet*. Minneapolis, MN: Augsburg Fortress
- Childers, J., Schmit, Clayton J. (2009). *Performance in preaching*. Grand rapids: Baker Academic
- Gordy J.: "Toward a Theology of Pentecostal Preaching" i *Journal of Pentecostal Theology* 10.1 (2001), ss. 81-97
- Lewis & Lewis (1983). *Inductive Preaching*. Wheaton, Illinois: Crossway Books
- Lowry, E. L. (2001, 2. ed) *The Homiletical Plot*. Louisville, Kentucky: Westminster John Knox Press
- Rietveld, D. (2013). "A Survey of the Phenomenological Research of Listening to Preaching". *Homiletic*, 38(2), 3–47.
- Robinson og Larson, red (2005). *The Art and Craft of Biblical Preaching\_* Grand Rapids, Michigan: Zondervan

**PAL2010E The Church and Healing (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PAL2010E The Church and Healing (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Write 3000-word essay. Counts as 100% of final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The subject PAL2010E *The Church and Healing* provides a practical introduction to the healing ministry, which is part of the task of the church. It will provide a broad description of different theological approaches to the topics of health and healing, and the consequences these may have for such a ministry. The subject also discusses various approaches to disease and health in the health sciences, social anthropology and philosophy. Moreover, there will be a practical introduction to the various models of prayer for the sick.

**Learning Outcomes**

The subject in *The Church and Healing* aims to provide the following learning outcome:

**Knowledge**

The subject will provide:

- Knowledge of the New Testament background for the church's healing ministry
- Knowledge of different approaches to the church's healing ministry based on Catholic, Evangelical, liberal and classical Pentecostal theology
- Knowledge of recent Pentecostal and charismatic healing theology
- Practical knowledge of various models of prayer for healing
- Knowledge of the discussion of questions related to scientific investigation of healing by prayer.

**Skills**

The subject will enhance students:

- Ability to reflect theologically about the church's healing practice
- Ability to reflect theologically and philosophically about the relationship between faith and health

**General Competence**

The subject will provide:

- A coherent theological perspective on the relationship between illness and healing, faith and medical research.

### Modes of Instruction

Instruction will occur through the use of interactive lectures on campus, online lectures, and independent study of course literature and online group discussion.

### Required Reading

- Clark, Randy (2006). *Healing School Workbook: Spiritual & Medical Perspectives*. Global Awakening. pp. 118 – 121, 124 – 128. (9 pages)
- Brown, Candy Gunther (2012). *Testing Prayer: Science and Healing*. Cambridge, MA: Harvard University Press. pp. 71-109, 129-162, 194-206, 215-222, 234-274 (130 pages)
- Hiebert, P. (1994). "The Flaw of the Excluded Middle," in *Anthropological Reflections on Missiological Issues*. Baker Book House, Grand Rapids. pp. 189-202 (12 pages).
- Koenig, Harold G. (2013). *Spirituality in Patient Care: Why, How, When and What*. 3<sup>rd</sup> ed. West Conshohocken, PA: Templeton Press. pp. 23-190 (167 pages).
- MacNutt, Francis (1999). *Healing*. Ave Maria Press, pp. 17–236. (219 pages)
- McIntyre, J. (2002). *Healing in Redemption*. Refleks 1/2, pp. 20–35 (15 pages).
- Wimber, J. (2009). *Power Evangelism*. Regal. pp. 25 - 44, 74–93, 129–230 (139 pages).
- Wimber, J. (1986). *Power Healing*. San Francisco: Harper, pp. 164–171 (7 pages).

**PRA1010E Internship I (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	PRA1010E Internship I (10 credits/ECTS)
Assessment	<p>The student must:</p> <ul style="list-style-type: none"> <li>• Submit 2 reflection notes on themes defined by the teacher and 2 reflection notes on themes chosen by the student (500 words each).</li> <li>• Write down a faith and life journey and receive feedback on the text (minimum 1000 words).</li> <li>• Write a Life Vision document (minimum 1000 words). Students who have already written a life vision document, need to write a plan for how they will practically implement this vision.</li> <li>• Assessment in this subject will be pass/fail.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Take part in exercises and tests</li> <li>• Organize and structure the internship through a log book</li> <li>• Take part in internship study groups</li> <li>• Attend meetings with mentor</li> <li>• Attendance – students need to attend all lecture hours to complete the course. There is no exemption from attendance except for non-resident students.</li> </ul>
Scope	280 hours

**Course Description**

PRA1010E Internship 1 aims to prepare and equip the student for internship in churches and organizations. It functions as an introduction to internship. The student will be introduced to models for reflection. The VERT-model is used as the foundational model for understanding different internship situations. The reflective circle is also used as a foundation learning tool to meet challenges in the field with both cognitive knowledge and practical experience.

The central element in this subject is the student. The student is challenged through exercises, tests, and personal development tools to see themselves as leaders from an outsider’s perspective. The reflection notes aim to support this process that happens throughout the course. The overall aim is that through mentorship and self-reflection, the student will go through a personal and spiritual process that prepares them for internship.

**Learning Outcomes**

This subject aims to have the following learning outcomes:

**Knowledge**

The subject will enhance the student’s:

- Knowledge about their own leadership abilities and how to develop an effective team
- Knowledge about the field in which they will be interning, focusing on organizations and the church
- Knowledge about the significance of one’s own history for behavior and action

### Skills

The subject will strengthen the student's ability to:

- Compare, reflect and apply theoretical and practical knowledge
- Develop themselves and others as leaders
- Reflect over their own behavior in relation to other individuals and the community around them

### General Competence

The subject shall give the student:

- Experience of being a reflective practitioner
- Insight into one's own behavioral patterns, leadership skills, and leadership practice

### Modes of Instruction

The subject will be taught over a whole school year. Part 1 of the subject will comprise of 3 different modules where the student through lectures, group work, exercises, and writing their faith journey and vision documents, is prepared for the internship. The starting point will be the following basic questions:

1. Where do I come from?
2. Where am I going?
3. Who do I want to become?

Part 2 of this subject will comprise of the practical aspect of the course. Each student will, together with their student advisor, choose a relevant internship place. The form of the internship will be individual, and the student will choose different themes for their reflection notes based on their own learning needs. This is made clear through the log book, reflection notes, mentor meetings, internship study group and finally evaluated in the subject reflection notes.

The internship should altogether comprise 280 hours divided between the lectures, reflection notes, personal study time, mentor meetings, internship study group, meetings with the student advisor, and internship hours. The internship hours are 120 hours divided into 6 hours per week for 20 weeks.

### Required Reading

- Scazzero, Peter (2015) *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World* Zondervan. Grand Rapids (336 pages)

## RLE1120E Social Analysis and Ethics (10 credits/ECTS)

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1121E <i>Culture and Social Analysis</i> (5 credits/ECTS) RLE1122E <i>Ethics</i> (5 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Write a 1500-word essay in RLE1121E. The Essay counts for 50% of the total grade. Graded A-F.</li> <li>• Write a 1500-word essay in RLE1122E Ethics. The essay counts for 50% of the total grade.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

### Course Description

This subject offers an introduction to theological and sociological analysis in order to help the student to reflect on her or his social context, and on her own role in society. Different forms of Christian and social activism will be presented, so that the student may reflect on how she or he can live ethically in the postmodern context, and serve the community in which we live, in the best possible way. The subject will give an introduction to Christian ethics and what the Bible says about different ethical issues. Key virtues and norms within the Christian and other ethical traditions will be presented, and the role of the Holy Spirit in Christian ethics will be reviewed. See the course descriptions for *RLE1121E Culture and Social analysis* (5 credits/ECTS) and *RLE1122E Ethics* (5 credits/ECTS) for learning outcomes and required reading.

### Modes of Instruction

Instruction will occur using interactive lectures on campus, online lectures and independent study of course literature.

## RLE1121E Culture and Social Analysis (5 credits/ECTS)

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1121E <i>Culture and Social analysis</i> (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>• See RLE1120E</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 16 hours of lectures and study sessions</li> <li>• (45 min online group discussion session for non-resident students)</li> </ul>

### Course Description

This course provides the student with an introduction to sociological and theological thinking about the community he or she lives in. The course also provides an elementary introduction to social science methods. The student will be presented with various forms of descriptive ethics, but the subject will also present a type of sociology, which seeks to be a morally practicing and morally challenging discipline. The course will also introduce various forms of Christian social engagement and help students to see themselves in a bigger context and to reflect upon how he or she can influence society.

### Learning Outcomes

#### Knowledge

The course will provide...

- Knowledge of descriptive ethics and empirical theology
- Knowledge of basic sociological perspectives (paradigms) for social and cultural analyses
- Knowledge of basic theological perspectives on social and cultural realities
- Knowledge of the critical applications of Robert Bellah's model for phronetic sociology
- Knowledge of social science methods

#### Skills

The course will provide:

- Ability to reflect on social and cultural phenomena with the assistance of social science perspectives
- Ability to understand ethical thinking in a social and cultural perspective
- Ability to write a project - description for a social science term paper

#### General Competence

The course will provide:

- A critical approach to causal and moral contexts of culture and society.
- Improved capacity for moral discernment

### Required Reading

- Cartledge, M. J. (2003): *Practical Theology: Studies in Pentecostal and Charismatic Issues*. Carlisle: Paternoster, pp 11-16, 41 -62, 69- 102 (59 pages).
- Fraser, D., Campolo, Tony. (1992): *Sociology through the eyes of faith*. Leicester: Apollos, pp 13-25 ,103-121, 138- 168, 191- 307 (176 pages).
- Lingenfelter, Sherwood (1998): *Transforming culture*. Grand Rapids: Baker Academic Press, pp 11 – 63, 83-105, 129-145 (90 pages).
- Flyvbjerg, B (2006): "Making Organization Research Matter: Power, Values, and Phronesis." In Stewart R. Clegg, Cynthia Hardy, Thomas B. Lawrence, and Walter R. Nord, eds., *The Sage*

*Handbook of Organization Studies*. Second Edition. Thousand Oaks, CA: Sage, July 2006, pp. 370-387 (17 pages).

- Flyvbjerg, B (2006): "Social Science That Matters." *Foresight Europe*, No. 2, October 2005–March 2006, pp. 38-42 (4 pages).

### Recommended Reading

- Bryman, A. (2008): *Social Research Methods* (3rd ed.). Oxford: Oxford University Press.

## RLE1122E Ethics (5 credits/ECTS)

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1122E <i>Ethics</i> (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>• See RLE1120E</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 16 hours of lectures and study sessions</li> <li>• (45 min online group discussion session for non-resident students)</li> </ul>

### Course Description

The course will give an introduction to Christian ethics, what the Bible says about ethical questions and the importance of Christian fellowship for an ethical life. The course seeks clarification of the central virtues and norms within Christian ethics, and will also touch upon the Holy Spirit's role in Christian ethics. Further, the course will illuminate the relationship between general and Christian ethics and present different ethical methods. The course will give the students help to discuss ethical questions with focus on current issues.

### Learning Outcome

#### Knowledge

The course will provide:

- Knowledge of Christian ethics and biblical view of ethics and ethical lifestyle
- Knowledge of the relationship between Christian ethics and general ethics
- Knowledge of various ethical methods
- Knowledge of selected topics within the area of ethics. This includes, human dignity, family and relationships, culture, work and profession, environment and stewardship responsibility, economics and politics

#### Skills

The course will provide:

- Ability to base ethical thinking in Biblical values
- Ability to reflect ethically upon social and cultural phenomena
- Ability to discuss and explain an ethical problem using various ethical methods

#### General Competence

The course will provide:

- Improved capacity for moral discernment and good ethical lifestyle
- Respect for one's own and others' ethical convictions

### Required Reading

- Castello, D. (2004). "Tarrying on the Lord: Affections, Virtues and Theological Ethics in Pentecostal Perspective." *Journal of Pentecostal Theology*, 13(1), 31-56. (25 pages)
- Rae, Scott (2016): *Introducing Christian Ethics: A Short Guide to Making Moral Choices*. Grand Rapids, Mi.: Zondervan, pp.7-172 (169 pages)
- Stassen, Glen and Gushee, David P. (2016). *Kingdom Ethics: Following Jesus in Contemporary Context*. 2<sup>nd</sup> ed. Grand Rapids, Mi: Eerdmans, s.3-85 (82 pages). Compendium.
- Wells, Samuel and Quash, Ben (2010). *Introducing Christian Ethics*. Oxford: Wiley-Blackwell, pp.336-359 (23 pages). Compendium.

### Recommended Reading

- Bretherton, Luke (2016). "Hospitality as Holiness. Christian Witness Among Moral Diversity". New York: Routledge.
- Fasching, Darrell J. (2011). *Comparative Religious Ethics: A Narrative Approach*. Hoboken, NJ: Wiley-Blackwell.
- Gill, Robin, (2011). *The Cambridge Companion to Christian Ethics* (Cambridge Companions to Religion). 2<sup>nd</sup> ed. Cambridge University Press.
- McClendon, J. W. (2002). *Ethics. Systematic Theology* (2nd ed., rev. and enl.). Nashville: Abingdon Press.
- Mott, Stephen Charles (2011). *Biblical Ethics and Social Change*. 2<sup>nd</sup> ed. Oxford: Oxford University Press.
- Twiss, Sumner (1999). *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue*. Boulder, Colo.: Westview Press.
- Vander Lugt, Wesley (2016). *Living Theodrama: Reimagining Theological Ethics*. New York: Routledge.
- Wells, Samuel (2004). *Improvisation: The Drama of Christian Ethics*. Grand Rapids, Mi: Baker Publishing Group.

**RLE1030E World Religions and Secular World Views (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	RLE1030E World Religions and Secular Worldviews (10 credits/ECTS)
Assessment	<p>Students must:</p> <ul style="list-style-type: none"> <li>• Complete a multiple-choice (MC) test. Counts as 10% of the final grade.</li> <li>• Attend a religious service and write an essay (2000 words). The essay counts as 60% of the final grade.</li> <li>• 3-day (72 hrs) Take-home Exam (1500 words). The final take-home exam counts as 30% of the final grade.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours online group discussion session</li> </ul>

**Course Description**

The course will provide knowledge of the world's major religions and humanistic philosophy so that students gain a better understanding of our pluralistic society. The course will draw some connections from these religions to the growing new age religiosity in today's society. Students will be capable of reflecting on the differences in practice and theory in the various religions, and will be able to explain the ethics within different religions. The subject constitutes one element within the necessary skills to teach RLE in a multicultural and multi-religious school context. This course provides an introduction to the four world religions, Islam, Judaism, Hinduism and Buddhism. An introduction to the history of religions will be provided, but there will also be a particular emphasis on the development of the theology of these religions and their religious expression in today's society. Students will examine variations of these religions, from the more culturally assimilated to the more extreme fundamentalist groups, plus the various religions' relationship to their national culture and their political significance. Many new religious movements have emerged in the last century. These so-called new-age movements often combine aspects from older religions with modern concerns. A selection of the most prominent new-age movements in contemporary Norwegian society will be reviewed. There will be a particular emphasis on their ideological construction. There will also be an introduction to current non-religious beliefs such as humanism, naturalism, and other ideological streams of thought.

**Learning Outcomes**

This course aims to provide the following learning outcomes:

**Knowledge**

The course will provide:

- Knowledge of religious science' understanding of and perspectives on religion.
- Knowledge of the major world religions: Christianity, Judaism, Islam, Hinduism and Buddhism
- Knowledge of their historical development, sacred writings, teachings and practices.
- Knowledge of their holidays and symbols.

- First-hand knowledge of selected texts in their scriptures.
- Knowledge of the diversity and background of new age religiosity.
- Knowledge of current non-religious beliefs such as humanism, naturalism, and other ideological streams of thought with an emphasis on their historical background, perception of reality, human view and ethics.

### Skills

The course will enhance student's:

- Ability to communicate religious ideas and the reasoning inherent in other belief systems than shared by oneself with fairness and respect.
- Ability to explain the similarities and differences between different religions and beliefs and relate them to one's own point of view.

### General Competence

The course will provide ...

- Understanding and respect for other's beliefs, worldviews and lives.
- Insight into the importance of taking other people's faith and beliefs seriously by investing enough efforts in the study of their religion or belief.
- Confidence in meeting people of other religions and other beliefs.

### Required Reading

- Corduan, W. (2012). *Neighboring Faiths: A Christian Introduction to World Religions*. 2<sup>nd</sup> ed. Downers Grove, IL: IVP Academic. Available in EBSCO.
- Rhodes, Ron (1995). *New Age Movement*. Grand Rapids, MI: Zondervan (96 pages).
- Herrick, Jim (2005). *Humanism: An Introduction*. New York: Prometheus Books (100 pages).

### TEO1140E Apologetics and Christian Initiation (10 ECTS)

Study Program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	TEO1140E Apologetics and Christian Initiation (10 credits/ECTS)
Courses	TEO1141E <i>Apologetics</i> (5 credits/ECTS) TEO1142E <i>Christian Initiation</i> (5 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Write a 1500-word essay in TEO1141E <i>Apologetics</i> (counts as 50% of final grade). Graded A-F.</li> <li>• Write a 1500-word essay in TEO1142E <i>Christian Initiation</i> (counts as 50% of final grade). Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 45 min online group discussion for non-resident students</li> </ul>

#### Course Description

The course *TEO1140E* is comprised of *TEO1141E Apologetics (5 credits ECTS)* and *TEO1142E Christian Initiation (5 credits ECTS)*. *TEO1141E Apologetics (5 credits ECTS)* gives an introduction into the most common objections to the Christian faith, and corresponding answers which can be given from a Christian point of view. The course *TEO1142E Christian Initiation (5 credits ECTS)* gives an introduction to different church traditions within the Charismatic movement regarding the relationship between faith, baptism and the baptism of the Spirit.

## TEO1141E Apologetics (5 credits/ECTS)

Study Program	Bachelor in theology and leadership (180 credits/ECTS)
Subject	TEO1140E Apologetics and Christian Initiation (10 credits/ECTS)
Course	TEO1141E Apologetics (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"> <li>Write a 1500-word essay (counts as 50% of final grade). Graded A-F.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>15 hours of lectures and study sessions</li> <li>45 min online group discussion for non-resident students</li> </ul>

### Course Description

The course provides an introduction to some of the most common objections to Christian faith, and discusses these from a Christian point of view. These include among others the problem of evil, the meaning of life, arguments for the existence of God, the relationship between science and faith, and historical questions related to the reliability of the Bible.

### Learning Outcome

The course TEO1141E *Apologetics* aims to provide the following learning outcomes:

#### Knowledge

The subject will provide:

- Knowledge about classical dilemmas related to the problem of evil (theodicy)
- Knowledge about existential dilemmas and Christian faith
- Knowledge about various arguments for the existence of God and the debates regarding these
- Knowledge about various issues related to the historical reliability of the Bible
- Knowledge about the debate about the relationship between science and Christian faith

#### Skills

The study should enhance the student's:

- Ability to reflect independently about common arguments for and against a Christian belief in God
- Ability to discuss these issues with a non-Christian audience

#### General Competence

The subject will provide:

- A fundamental insight into issues related to philosophy of religion

#### Modes of Instruction

Instruction will occur through the use of interactive lectures on campus, online lectures, and independent study of course literature, and online group discussion.

#### Required Reading

- Boyd, Gregory A. (2008): *Letters From A Skeptic*. Colorado Springs, pp. 22–232 (210 pages)
- Craig, William L. (2008): *Reasonable Faith: Christian Truth and Apologetics*. Wheaton, Illinois: Crossway Books, pp. 15-25, 29-60, 65-88, 93-103, 106-114, 150--158, 170-181, 189-196; 360-400 (150 pages)
- Hick, John (1977). *Evil & the God of Love*. 2<sup>nd</sup> ed. London: The MacMillian Press, pp. 265-277, 324-325 (14 pages).
- Schaeffer, Francis A. (1990): *Trilogy*. Leicester: Inter-Varsity Press, pp. 93-97 (5 pages).

### TEO1142E Christian Initiation (5 credits/ECTS)

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Subject	TEO1140E TEO1140E Apologetics and Christian Initiation (10 credits/ECTS)
Course	TEO1142E Christian Initiation
Assessment	<ul style="list-style-type: none"> <li>Write a 1500-word essay (counts as 50% of final grade). Graded A-F.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>15 hours of lectures and study sessions</li> </ul>

#### Course Description

This subject is a study of various views of repentance, faith, baptism and the baptism of the Spirit. Different charismatic traditions will be presented and will be discussed in the light of Scripture.

#### Learning Outcomes

Studies in *Christian Initiation* aim to provide the following learning outcome:

##### Knowledge

The subject will provide:

- Knowledge of different church traditions regarding the relationship between faith, baptism, and the baptism of the Spirit.
- Knowledge of the most important interpretations of pertinent New Testament texts with an emphasis on Christian initiation in the Book of Acts.
- Knowledge of the empirical or experience-related aspects of receiving the Spirit and how they are interpreted.

##### Skill

The subject will enhance students’:

- Ability to evaluate the various views and perspectives on repentance, faith, baptism and the baptism of the Holy Spirit within the Charismatic movement.

##### General Competence

The subject will provide:

- Increased understanding of the theological foundations and practice of Pentecostal and charismatic forms of Christianity.

#### Modes of Instruction

Instruction will occur through the use of interactive lectures on campus, online lectures, and independent study of course literature and online group discussion.

#### Required Reading

- Brand, Chad Owen (2004). *Perspectives on Spirit Baptism – Five Views*. Nashville, TN.: Broadman & Holman Publ., 2004 (pp.1 - 290).
- Stronstad, Roger (2012). *The Charismatic Theology of St. Luke*. Peabody, Mass.: Hendrickson Publishers, pp.1 - 14, 37 – 98 (pp. 75).

**TEO2110E Advanced Biblical Hermeneutics (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Course	TEO2110E Advanced Biblical Hermeneutics (10 credits/ECTS)
Assessment	The student must <ul style="list-style-type: none"> <li>• Write a 2000-word exegetical assignment (50%). Graded A-F.</li> <li>• Write a 2000-word hermeneutical assignment (50%) Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>
Prerequisite	Requires the completion of KRI1110E (10 credits/ECTS) and KRI1120E (10 credits/ECTS)

**Course Description**

TEO2110E Advanced Biblical Hermeneutics (10 credits/ECTS) builds on KRI1110E Introduction to the Bible and KRI1120E Biblical Hermeneutics and offers in-depth knowledge on the biblical material. The course focuses on precise exegesis of selected texts from the New Testament through the use of a broad selection of biblical scientific methods.

The course is divided into two components that consist of exegetical material from:

- a) two of Paul’s larger letters: Romans and 1 Corinthians. Focus is placed on Paul’s gospel and the relation between his Jewish background and his universal intentions. Reflections on Paul’s theology and his image of God will also be central themes.
- b) the two writings of Luke: The Gospel of Luke and the Acts of the Apostles. Focus is placed on questions regarding the historical accounts in both of these works, including Luke’s focus on the poor and marginalized, the parables, his presentation of the development of the early church, and the Kingdom of God as a theological theme.

**Learning Outcomes**

The goal of the course is to give the student the following learning outcomes:

**Knowledge**

The course will give...

- In-depth knowledge on the societal conditions of the Greek-Roman world during New Testament times.
- In-depth knowledge on hermeneutical principles for working with New Testament texts.

- Foundational knowledge that answers elementary questions on the biblical texts that the exegetical texts are taken from.
- Detail knowledge on the content, thought development and translation challenges for a selection of key texts from Luke and Paul.
- Adequate knowledge about the conflicts that arose between Jewish foundations and universal objectives in an expanding church for both Jews and Gentiles.
- Adequate knowledge on the early Christian movement's mission thrust and its relation to contemporary culture.

### Skills

The course will strengthen the student's skills in...

- handling critical questions of a text.
- the reflective usage of New Testament exegetical methodology.
- independent reflection over the portion of biblical texts that are the focus of today's theological discourse.
- the critical evaluation of modern translations of the New Testament.

### General competence

The course will give ...

- Experience in interpreting Greek texts in the New Testament.
- Competence in extracting lessons from New Testament texts that can be used in sharing the gospel in the contemporary multicultural, multiethnic and multi-religious society.

### Modes of Instruction

Teaching primarily consists of interactive lectures, but also includes an assignment seminar that discusses student presentations of written work.

### Required Reading

#### a) Bible texts

The Gospel of Luke and the Acts of the Apostles:

- Luke 1:1-4; 4:1-30; 9:51-10,42; chapter 15; chapter 24.
- Acts 1:1-11; chapter 2; 10:1-11,18; chapter 15; 17:16-34; chapter 26.

The letters of Paul:

- 1 Corinthians chapters 1 and 2; 11:2-15,11
- Romans chapters 1 to 3, and chapter 8.

Bible translations: NRSV and Norsk Bibel 2011 (Bibelselskapet)

#### b) Textbooks

- Bock, Darrel L. (2012) *A Theology of Luke and Acts*. Grand Rapids: Zondervan.
- Gorman, Michael. (2003) *Apostle of the Crucified Lord: A Theological Introduction to Paul & His Letters*. Grand Rapids: Eerdmans.
- Gorman, Michael J. (2009) *Elements of Biblical Exegesis*. Grand Rapids, MI: Baker Academic.

### Recommended Reading

- Dunn, James D. G. (2006) *The Theology of Paul the Apostle*. Grand Rapids: Eerdmans.
- Mittelstadt, Martin William. (2010) *Reading Luke-Acts in the Pentecostal Tradition*. CPT Press.

- Spencer, F. Scott. (2011) *The Gospel of Luke and Acts of the Apostles*. IBT. Abingdon.
- Turner, Max. (1996) *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*. Journal of Pentecostal Theology Supplement 9. Bloomsbury T&T Clark.
- Wenk, Matthias. (2004) *Community-Forming Power: The Socio-Ethical Role of the Spirit in Luke-Acts*. Bloomsbury T&T Clark.
- Wright, N. T. (2015) *Paul and his Recent Interpreters*. Fortress Press.
- Haacker, Klaus. (2003) *The Theology of Paul's Letter to the Romans*. New Testament Theology. Cambridge: CUP.
- Kuhn, Karl Allen. (2015) *The Kingdom according to Luke and Acts: A Social, Literary and Theological Introduction*. Baker Academics.
- Language option:
- Metzger, Bruce. *Textual Commentary on the Greek New Testament*. 2 ed. Hendrickson, 2005.

### Bible commentaries

- Ancient Commentary on Scriptures
- Bibolverket, Nye Luther Forlag.
- Hermeneia Commentaries
- New International Commentary on the New Testament (NICNT)
- Sacra Pagina
- Word Biblical Commentary (WBC)

**UNG1110E Theological Foundation for Children and Youth Ministry (10 credits/ECTS)**

Study Program	Bachelor in Theology and Leadership (180 credits)
Subject	UNG1110E The Theological Foundation for Children and Youth Ministry (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Write an essay (3000 words). Counts as 100% of final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

Theological reflection and its derived values and principles constitute the basis of youth work. In theological reflection we ask ourselves the most fundamental questions such as: "Who is God?", "Where do we meet God?," Why are we doing what we do? And, "What is the "good news" for young people in the 21st century?" The course *Theological Foundation for Children and Youth Ministry* attempts to answer these questions, and assess the methods and models, as culturally conditioned "tools," used to communicate the answers to these questions in specific cultural contexts. As a result, the course will focus on identifying and seeking answers to the fundamental theological questions that constitute the foundation of youth and children’s ministry.

**Learning Outcomes**

**Knowledge**

The program will provide:

- Knowledge of theological perspectives on key theological themes that constitute a framework for child and youth work - eg. "Culture", "incarnation", "The Kingdom of God", "the sacral versus the profane" and "Missio Dei"
- Knowledge of fundamental theological perspectives about children and young people, including relevant theological perspectives on some areas of child and adolescent life - eg. Relationships, identity, sexuality etc.
- Knowledge of sources, models and practical methods related to theological reflection concerning child and youth ministry on both the individual and group level.
- Knowledge of both national and international discussion of current theological issues in relation to working with children and young people.

**Skills**

The program will strengthen the student’s:

- Ability to demonstrate independent theological reflection as an integral aspect of working with children and youth.
- Ability to understand the factors that are significant for the development of both individual and "collective" theological positions - personal history, tradition, cultural context, etc.

- Ability to lead individuals and groups into ongoing theological reflection processes in relation to both their daily life, devotional life, and congregational life, - in other words, strengthen the individual student's competence in relationship to engaging children and youth in independent theological reflection.
- Ability to enter into constructive dialogue with representatives of other theological views, as well as relating constructively critical to the latest models and trends in child and youth work.

### General Competence

The course will provide:

- A basic ability to both and listen and understand the background for the development of both different theological positions, and more general value-based assumptions.
- The individual student a form of "theological authority" – meaning that the student will experience having both expertise and "courage" to take part in theological reflection and in more general value discussions.

### Required Reading

- Clark, C. (2016) *Adoptive Youth Ministry: Integrating Emerging Generations into the Family of Faith* Baker Academic (350 pages)
- Clark C. (ed.) (2015) *Youth Ministry in the 21st Century: Five Views*. Baker Academic (200 pages)
- Dean C.K., Root A. (2011) *The Theological Turn in Youth Ministry*. Inter Varsity Press (pages 27-119)
- Keagler, L. (2014) *Youth Ministry in a Multifaith Society: Forming Christian Identity Among Skeptics, Syncretists and Sincere Believers of Other Faiths* Inter Varsity Press (224 pages)

### Recommended Reading

- Erwin, P: (2010) *A Critical Approach to Youth Culture: Its Influence and Implications for Ministry* (240 pp)
- Ballard, John & Pritchard, John (1996): *Practical Theology in Action*. London, SPCK, (186 pp).
- Borgman, Dean (1997): *When Kumbaya Is Not Enough. A practical Theology for Youth Ministry*. Peabody, Massachusetts: Hendrickson Publishers, (240 pp).
- Ward, Pete (1997): *Youthwork and the Mission of God*, London, SPCK, (140 pp).

**VEL1110E The Value-Based Transformational Leader (10 credits/ECTS)**

Study Program	Bachelor in Theology and Leadership (180 credits)
Subject	VEL1110E The Value-Based Transformational Leader (10 ECTS)
Assessment	Students must: <ul style="list-style-type: none"> <li>• Write an essay (3000 words). Counts as 100% of the final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The VEL1110E subject is based on biblical models for leadership, and gives an introduction to late modern leadership theory with the intention of assisting the student to become a leader who can lead value-based change processes. Teaching will be organized in two modules. In the first module the student will learn the basics of late modern management theory and in which ways that Jesus is a role model as a leader. Students will gain insight into how organizations and organizational culture are shaped. At the end of this module the participant will be better equipped to develop vision and values in their own organization and to initiate change. In the second module the student will learn the basics of how to implement change, and in which areas that problems arise in change. The subject will demonstrate how change can occur in a positive and constructive manner when initiated on the foundation of theories of transformational leadership and servant leadership. Students will also gain knowledge of how they can cope with resistance to change.

**Learning Outcomes**

**Knowledge**

The program will provide...

- Good knowledge of the various theories of leadership in organizations with an emphasis on theories of transformational, servant and value-driven leadership in organizations, including critical perspectives on these models
- Knowledge of relevant practical interpretations of Jesus as a role model for servant and transformational leadership
- Good knowledge of different models for managing change and managing resistance to change
- Knowledge of how culture and organizational culture affect our understanding of leadership, change and conflict
- Good knowledge of how to develop vision, values, goals and strategies in self-organization

**Skills**

The program will enhance students’:

- ability to formulate images of the future
- ability to contribute to change in organizations in a constructive and ethical manner
- ability to reflect the theologically and ethically over culture and change within one's own organization

### General Competence

The program will...

- contribute to developing a combination of courage, innovative thinking and humility as foundational attitudes

### Modes of Instruction

Instruction is given in the form of interactive lectures in the subject, and in the form of a supervised case study. In addition, the independent study of academic literature is included. The subject consists of a total of 30 hours of instruction and study sessions and online group discussion seminars.

### Required Reading

- Lingenfelter, Sherwood (2008). *Leading Cross-Culturally*. Baker Academic. pp. 11 -154 (143 pages)
- Marshall, Tom (2003). *Understanding Leadership*. Grand Rapids: Baker Books. pp. 9-129 (120 pages).
- Northouse, Peter. *Leadership: Theory and Practice*. London: Sage, 2012. pp 1- 18, 43-70, 161 -256, 397 -426 (189 pages)
- Banks, Robert, Bernice Ledbetter, (2004). *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Grand Rapids: Baker Academic, pp.15 -135 (120 pages).
- Blanchard, Ken and P. Hodges (2003). *The Servant Leader*. Nashville: Thomas Nelson
- Covey, Stephen R. (2013), *7 Habits of Highly Effective People: Powerful Lessons in Personal Change*, New York: Simon & Schuster, 2013, s. 54-190, (136 pages)

### Articles

- Bekker, Corné: Towards a theoretical model of Christian Leadership. *Journal of Biblical Perspectives in Leadership* 2, no. 2 (Summer 2009): 142-152. (10 pages)
- Avolio, Bruce et. Al: Leadership: Current Theories, Research, and Future Directions. *Annual Review of Psychology*, 2009, Vol. 60: 421-449 (27 pages)
- Ford, J.; Ford, L.; Amelo A: Resistance to change. The rest of the story. *Academy of Management Review*. 2008, Vol. 33, No. 2, 362–377. (15 pages)
- Kotter, J. P. (1995). Leading Change: Why Transformation Efforts Fail. *Harvard Business Review OnPoint* (March-April), 1-10 (10 pages)

**VEL1120E Value-Based Relational Leadership (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Course	VEL1120E Value-Based Relational Leadership (10 credits/ECTS)
Assessment	The student must write: <ul style="list-style-type: none"> <li>• A 1500-word case study assignment. Counts as 50% of final grade. Graded A-F.</li> <li>• A 1500-word, 72-hour take-home exam. Counts as 50% of final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 32 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

The course offers an introduction to value-based relational leadership for various types of organizations, with a focus on volunteer organizations. The course raises questions like: How do we create an organization that workers and volunteers want to be a part of and contribute to? How do we create healthy relationships and fellowships, while inspiring people to perform at their highest level? How can we train leaders and motivate workers to develop their potential in our organization? Students will become acquainted with practical and theoretical insights that can be applied in diverse leadership settings. Students will also acquire an understanding of various models for creating well-functioning teams, effective cooperation and conflict resolution in groups.

**Learning Outcomes**

*Knowledge*

The course will provide knowledge on...

- what motivates workers to identify with the organization they work for.
- how to lead teams and create effective cooperation.
- moral virtues and their relevance for leadership and for the development of healthy fellowships and organizations.
- various types of power exhibited in interpersonal relationships, and how power is influenced by judicial regulations and structures in an organization.
- various theories on empathic communication, dialogue and conflict resolution.
- how workers and new leaders can be developed using training, supervision and personal development.
- Relational leadership in intercultural context

### Skills

The course will strengthen the student's ability to...

- Reflect on theological and ethical questions on relationships within a given organization.
- Listen with empathy and to communicate clearly.
- Practice situation-based leadership.
- Resolve conflict.

### General Competence

The course will stimulate the student to....

- Lead with ethical awareness.
- Lead with the view to serve, and practice with empathy in the leadership role.
- Create healthy fellowships that workers want to be a part of.

### Modes of Instruction

Teaching is given in the form of interactive lectures, as well as supervised case studies. Personal study of the academic literature comes in addition. The course consists of 32 lecture hours, plus eight hours dedicated to a case study assignment with accompanying group supervision.

### Required Reading

- Walter C Wright, Richard J Mouw, Eugene H Peterson (2015) *Relational Leadership: A Biblical Model for Influence and Service*. 2nd ed. Downers Grove: InterVarsity Press eBook – available. (276 pages)
- Ospina, S & Uhl-Bien, M 2012, *Advancing Relational Leadership Research: A Dialogue Among Perspectives*, Leadership Horizons, Information Age Publishing, Charlotte, NC, P. 13-32 (20 pages) – Available Online
- Ford, Leighton (1991). *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values & Empowering Change*. Downers Grove: InterVarsity, 1991, pages. 161-199 (38 pages).
- Wood, M. O. and Dibben, M. (2015) 'Leadership as Relational Process', *Process Studies*, 44(1), pp. 24–47 (23 pages) – Available Online
- Marshall, Tom, (2003): *Understanding Leadership*. Grand Rapid: Baker Books. p. 130-178 (48 pages)
- Kessler, Volker (2010) Leadership and Power *Bulletin For Christian Scholarship* Vol 75 No 3 <https://doi.org/10.4102/koers.v75i3.95> (24 pages)
- Covey, Stephen R (2013): *7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. New York: Simon & Schuster,. p. 195-295 (100 pages)
- Northouse, Peter (2014). *Introduction to leadership*. London: Sage p. 151-201(50 pages)
- Northouse, Peter, 2015. *Leadership. Theory and Practice*. London: Sage, p. 363 – 396 (33 pages)

### Recommended Reading

- Arbington Institute (2010) *Leadership and Self-deception*. Oakland: Berrett-Koehler Publishers.
- Fisher, R., Ury, W. L., Patton, B. (2011) *Getting to Yes: Negotiating Agreement Without Giving In*. London: Penguin.
- Hauerwas, Stanley, Burell, David. (2001) *Self- Deception and Autobiography. Reflections on Speers Inside the Third Reich* in Berkman, J. and M. Cartwright: *The Hauerwas Reader*. London:Duke UP, s. 200-220 (20 sider).

- MacAdams, Dan. (2006): *The Person. A New Introduction to Personality Psychology*. Hoboken: John Wiley.
- McAdams, D. P., & Olson, B. (2010). "Personality development: Continuity and change over the life course." In S. Fiske, D. Schacter, and R. Sternberg (Eds.), *Annual Review of Psychology* (Vol. 61, pp. 517–542). Palo Alto, CA: Annual Reviews, Inc (s25 sider)
- Quirk, M.P, Fandt, (2000) P.M.: *The 2nd language of leadership*, Psychology Press.
- Velsor, E., Mccaley, C D., Rudemann, M. E (2010): *The Center for Creative Leadership Handbook of Leadership Development*, 3. Ed.

**VEL1130E The Value-Based Organization (10 credits/ECTS)**

Study program	Bachelor in Theology and Leadership (180 credits/ECTS)
Course	VEL1130E The Value-Based Organization (10 credits/ECTS)
Assessment	Write a 1500-word paper. Pass/Fail. Write a 2000-word paper. Counts as 100% of final grade. Graded A-F.
Additional requirements	<ul style="list-style-type: none"> <li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> </ul>
Scope	<ul style="list-style-type: none"> <li>• 30 hours of lectures and study sessions</li> <li>• 1.5 hours of online group discussion sessions for non-resident students</li> </ul>

**Course Description**

VEL1130E *The Value-Based Organization* introduces topics such as organizational structure, organizational culture, motivation, vision, strategy, values, financial management, governance, communication, change, and learning. The student will learn to understand, analyze and develop good organizational forms and processes adapted to their context. An important aspect of the course is to provide a practical introduction to financial management. The course also highlights different types of organizations, and key issues for private companies and non-profit organizations, including churches. Emphasis will be placed on making the content relevant for the voluntary sector.

**Learning Outcomes**

**Knowledge**

The course will provide knowledge about:

- Organizing, and how organizing contributes to the development and performance of business and non-profit organizations
- Visions, strategy, and values in an organization, and how these can support and shape the organization’s performance
- Motivation and performance, groups and teams, communication, power and politics in organizations, structure and culture
- Basic principles for financial stewardship and management
- Change management and learning and how to handle resistance to change

- How the questions discussed in this course is relevant to different types of organizations and what contextual and situational considerations must be taken when the knowledge is used in a voluntary sector

### Skills

The program will strengthen the student's ability to:

- Reflect on how to develop an organization through vision, strategy, values, structure, culture incentives, etc.
- Reflect ethically on organizational development and change
- Be able to understand and reflect on how sustainable financial management is ensured, how budgets are developed and followed up, and how costs and revenues are analyzed in practice
- Understand how fundamental ethical, ideological and theological circumstances are important for the development of NGO's and churches

### General Competence

The study will help to:

- Develop an understanding of how organizing affects performance and capacity for change
- Develop a respect and understanding of the tension between structure and flexibility in organizations
- Create an understanding of how the type of organization should affect how they are organized and developed (business, public sector, volunteer/church)

### Modes of Instruction

The course is given in the form of interactive lectures, as well as through a number of supervised case studies. There is also self-study of the required reading.

### Required Reading

- Robbins, Stephen P., Judge, Timothy A. (2017). *Essentials of Organizational Behavior*, Global edition, 14th edition. Pearson. ca. 350 sider
- Tschirhart, Mary; Bielefeld, Wolfgang. *Managing Nonprofit Organisations*. Jossey-Bass, s. 1-279 (279 sider)

### Recommended Reading

- Brand, C. O. (ed) (2005) *Perspectives on Church Government: Five views of Church Polity*. Nashville: B & H Academic.
- Dockery, D. S. (ed) (2015) *Christian Leadership Essentials: A Handbook for Managing Christian Organization*, Nashville: B & H Acadmics
- Grudem, W. (2012). *Church Government*. Zondervan, Digital short. Zondervan/Amazon Kindle (available in different e-book formats) (ca 40 pp)
- Tangen, Karl Inge, (2014): Om å kategorisere ledelse i lys av etikk og spiritualitet. / *Scandinavian Journal of Leadership and Theology*, vol 1. (12 pp)