



## PAST311 / MINS 407

### Preaching and Communication in a Contemporary Context

Course Outline 2021

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This course will nurture preachers whether beginners or experienced. For those new to preaching, it will support and encourage, providing frameworks to develop the preacher and Biblical engagement. For those who are experienced, it will sharpen and inspire, providing contemporary examples and a Biblical literature upgrade. For all preachers, it will provide tools to meet the challenges of preaching in contemporary contexts. The course will include engagement with various Biblical genres, differing forms of sermon structures, reflection on the cultural contexts we preach into and from, the place of Biblical theology and the overall Biblical narrative, connections with listeners, and the spirituality of the preacher. There will be opportunity to develop collegial networks and in prayerful space to nurture call, find the heart warmed and spirit nurtured through Biblical formation.

#### SEMESTER 1 2021

**Intensive:**

1pm on Monday 15<sup>th</sup> February to  
1 pm on Friday 19<sup>th</sup> February 2021

**Lecturers:**

*Dr Paul Windsor and Dr Geoff New*  
[paul.windsor@langham.org](mailto:paul.windsor@langham.org)  
[geoff@knoxcentre.ac.nz](mailto:geoff@knoxcentre.ac.nz)

**Course Coordinator:**

*Prof Paul Trebilco*  
03 4798 798450  
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As an Intensive Course, the paper requires all students to attend a week of lectures in Dunedin, at the University of Otago, from 1pm on Monday 15<sup>th</sup> February to 1pm on Friday 19<sup>th</sup> February. Students are expected to arrange their own travel and accommodation.

## OVERALL LEARNING OUTCOMES

Students who successfully complete PAST 311 should be able to:

1. Articulate and analyse factors that lead to effective preaching.
2. Articulate ways to move between text and context as they study the Bible, considering the needs of the listeners, the challenges of the wider society and the relevance of the Biblical text in preparing sermons.
3. Describe and critically evaluate trends in preaching styles that are relevant for our postmodern, post-Christendom, multicultural society in New Zealand, and for our globalised world.

Students who successfully complete MINS 407 should be able to:

1. Articulate and analyse factors that lead to effective preaching.
2. Articulate ways to move between text and context as they study the Bible, considering the needs of the listeners, the challenges of the wider society and the relevance of the Biblical text in preparing sermons.
3. Describe and critically evaluate trends in preaching styles that are relevant for our postmodern, post-Christendom, multicultural society in New Zealand, and for our globalised world.
4. Assess and modify their own preaching style in the light of new learning about how to move between text and context and how to consider audience issues.

**The generic and specific attributes of the Graduate Profile that are achieved by this paper:**

- **scholarship:** Commitment to the fundamental importance of the acquisition and development of knowledge and understanding;
- **critical thinking:** Ability to analyze issues logically, to challenge conventional assumptions, to consider different options and viewpoints, make informed decisions and act with flexibility, adaptability and creativity
- **cultural understanding:** knowledge and appreciation of multiculturalism; and an ability to apply such knowledge in a culturally appropriate manner.
- **ethics:** Knowledge of ethics and ethical standards and an ability to apply these with a sense of responsibility within the workplace and community

## OUTLINE OF TOPICS

The course topics is arranged according to the “Five Corners of Preaching” rubric created by Rev Dr Paul Windsor.

### **WORD: WRITTEN**

This module explores how the written Scriptures can inform and transform the preacher and the listener. It demonstrates the value of ‘praying the scriptures’ in shaping the sermon preparation process, as well as enabling the book of Acts to shape an understanding of Biblical preaching. It engages three specific Biblical genre – Old Testament narrative, Old Testament prophetic writings, and parables – by understanding their distinctives on the way to developing the skills to communicate them in church and society today.

**LISTENER**

This module focuses on the considerations, contexts, and communication approaches to best engage listeners with the gospel of Christ. It utilises a lens through which to look at the various spiritual dispositions in listeners and then responds by articulating the different types of communication appropriate for those dispositions: from parabolic to inductive, narrative and deductive. The module engages the issues involved in the creation of application within preaching

**WORLD**

This module concentrates on the preacher's commitment to live in the world and to listen to it. Topics to be covered include the importance of humility as the preacher faces other times and other cultures and the development of a methodology that enables the preacher to be a more proficient exegete of culture. This module recognizes that preaching is both a science and an art. With the latter, it is by involving the imagination that the preacher is able to respond to the world in a creative manner, especially in the quest for clear illustrations.

**PREACHER**

This module explores the preacher's character, spiritual history, and personal presence during the sermon. Topics to be covered include the priority of integrity in life, in the preacher, and in the preaching itself; a spirituality of remembrance, auditing the events and personalities (human and divine) which have led to this current season of life; and the risk of authenticity, examining and developing the appropriate level of self-disclosure in the sermon.

**WORD: LIVING**

This module recognizes that every sermon from every Biblical passage need to be preached in harmony with the arc of the Biblical narrative culminating in the Christ event. Topics in this module include: recognising the difference between being Christocentric and Christotelic in the sermon, by practicing with different passages from the Old Testament; using the metaphor of 'four chairs' to unearth the single, sweeping Biblical narrative; and using the metaphor of a 'tapestry' to see the significance of Biblical theology in the journey to the sermon.

**TEACHING**

The course is taught as a Summer Intensive course at the University of Otago, Dunedin, commencing at 1:00pm on Monday 15 February and concluding at 1pm on Friday 19 February.

Students are required to provide their own meals, or purchase locally. (Cafes are available onsite.) Students wishing to study this paper for interest only (audit) will need to contact registrar@knoxcentre.ac.nz to arrange this.

**NOTE: All students are required to attend the Intensive, and will need to arrange their own travel, meals and accommodation.**

## ASSESSMENT

The course is assessed at 300 level by two **2500 word essays**, each worth 35%, and one **2000 word essay** worth 30%.

The course is assessed at 400 level by two **3000 word essays**, each worth 35%, and one **2500 word essay** worth 30%.

There is no final examination for this paper.

## BIBLE

The New Revised Standard Version (NRSV) published in 1989 is the recommended Bible text. Note that there are editions with or without the Apocrypha/Deuterocanonical books. The full edition (with the Apocrypha/Deuterocanonical books) is recommended. It is sometimes helpful to compare the NRSV's translation with that of other modern English versions, but the NRSV is the text from which we shall be working.

## CLASS SCHEDULE

### Day 1: Monday 15 February

#### WORD

1pm-2:45pm

Theology of the Word; Vocabulary of Preaching in Acts

3:15pm-5pm

Preaching Old Testament narrative and Prophets

#### Learning Outcomes:

Theology & Acts

- ◆ Discover how the Word of God both informs and transforms, by listening to the engagement with it across different Biblical genre
- ◆ Enable the variety of words used for preaching in the book of Acts to lead us towards a more spacious understanding of what Biblical preaching is.

OT Narrative

- ◆ Be able to articulate the distinctive features of Old Testament narratives and how these shape the sermon.
- ◆ Understand the need to deeply engage with the Old Testament text before making connections with the gospels

OT Prophets

- ◆ Be able to articulate the distinctive features of Old Testament prophecy and the distinctive role it can play in contemporary church and society.

**Day 2: Tuesday 16 February**

<b><u>WORD (Continued)</u></b>	
9am-10:30am	The imagination and praying the Scriptures – <i>lectio divina</i> and Ignatian Contemplation
11am-12:30pm	Preaching the Parables – theory and practice

**Learning Outcomes:**

Praying the Scriptures (*lectio divina* and Ignatian Gospel Contemplation)

- ◆ Gain a working knowledge of two ancient prayer disciplines to aid sermon preparation.
- ◆ Be able to make connections between praying the Scriptures and developing a Biblical-formed imagination.

Preaching the Parables

- ◆ Be able to articulate the keys for understanding a parable, as expressed across the history of their interpretation.
- ◆ Become familiar with a template illustrating four movements of a parable and how this can shape the sermon.

<b><u>LISTENER</u></b>	
1:30pm-2:45pm	Audience analysis; parabolic and subversive preaching
3:15pm-5pm	Inductive preaching

**Learning Outcomes:**

Audience Analysis

- ◆ By working with the Gray Matrix, appreciate the importance of being sensitive to where the listener can be located in their journey to Christ and onto maturity.
- ◆ In observing similarities between the parable and the advertisement, develop some basic skills in communicating with people who are hostile to the gospel.

Inductive Preaching

- ◆ Understand the rationale for inductive preaching, together with its characteristics
- ◆ Develop the skills for inductive preaching by practicing them with both texts and topics.

**Day 3: Wednesday 17 February**

9am-10:30am	Narrative preaching
11am-12:30pm	Deductive preaching
1:30pm-2:45pm	Application in preaching
<b><u>WORLD</u></b>	
3:15pm-5pm	Double Listening A Case Study: The Seven Churches of Revelation

**Learning Outcomes:**

Narrative Preaching

- ◆ Understand the key features and movements which mark a narrative sermon in response to the Biblical text.

- ◆ Be able to draw on the metaphor of a pōwhiri to identify and apply the elements of a narrative sermon.

#### Deductive Preaching

- ◆ Understand the rationale for deductive preaching, together with its characteristics.
- ◆ Develop the skills for deductive preaching by practicing them with specific Biblical passages.

#### Application in Preaching

- ◆ Be able to survey the pressing issues in a range of individual and community contexts.
- ◆ Be able to reflect on the varying types and levels of application to utilise in a sermon.

#### Listening to the World

- ◆ Using John Stott's 'urgent plea for double listening' as a starting point, develop a simple methodology for listening to the world as a preacher.
- ◆ Identify the double listening that is evident in the letters to the Seven Churches in Revelation 2-3.

<b>Day 4: Thursday 18 February</b>	
9am-10:30am	Beyond Snobbery – to Humility
11am-12:30pm	Creativity and Imagination

#### Learning Outcomes:

##### History, Geography – and Humility

- ◆ Engage with CS Lewis' chronological snobbery (and a related geographical snobbery) and explore the dimensions of humility in the preacher, as they face the history and cultures of the world.

##### Creativity and Imagination

- ◆ Affirm that preaching is art, as well as science.
- ◆ Understand the significance of creativity in the journey to the sermon, developing skills to use it in the quest for strong, clear illustrations.

<b><u>PREACHER</u></b>	
1:30pm-2:45pm	The Integrity of the Preacher
3:15pm-5pm	Spirituality of Remembrance; Vulnerability in Preaching

#### Learning Outcomes:

##### Integrity

- ◆ Understand the reality of who they are, not just what they can do, is of ultimate significance in preaching
- ◆ By utilizing an interactive exercise, discover how integrity plays a central role in life, in the Bible - and in preaching and the preacher

##### Spirituality of Remembrance

- ◆ Gain an awareness of the personal spiritual heritage which has formed your preaching ministry
- ◆ Gain an appreciation of the wider spiritual heritage of generation-to-generation and Biblical-world which continues to form your preaching ministry.

##### Preaching and Authenticity

- ◆ Be able to identify the range of ways in which a preacher might express vulnerability in a sermon.

- ◆ Reflect on the strengths and weaknesses of being vulnerable and examine their own preaching ministry in the light of this.

<b>Day 5: Friday 19 February</b>	
<b><u>WORD: LIVING</u></b>	
9am-10:30am	Being Christotelic
11am-1pm	Biblical Theology in Preaching

Learning Outcomes:

Being Christotelic

- ◆ Distinguish between Christocentric and Christotelic as they relate to preaching.
  - ◆ Practice the skills of being a Christotelic preacher with different OT passages
- Biblical Theology
- ◆ Utilise the 'four chairs' to tell the story of the Bible and how it helps provide the Biblical context for the preacher
  - ◆ Utilise the imagery of thread/tapestry to recognise the role that Biblical theology plays in the journey to the sermon.

## REQUIRED READINGS

All the readings are available on eReserve via Blackboard. Readings will be made available for audit students who enrol through KCML. Audit students are strongly encouraged to undertake the reading, in order to enhance their learning and the work done in group sessions.

**WORD: Written**Theology of Word

Kevin DeYoung, *Taking God at His Word: why the Bible is worth knowing, trusting and loving* (Nottingham: IVP, 2014), 43–93.

Paul Windsor, "What is Preaching?", *Text Messages: Preaching God's Word in a Smartphone World* ed. John Tucker (Eugene OR: Wipf and Stock, 2017), 1–17.

Preaching from OT Narrative and OT Prophets

Abraham Heschel, *The Prophets* (New York, HarperCollins, 2001), 3–26.

Steven D. Mathewson, "Prophetic Preaching from Old Testament Narrative Texts", *Text Message: The Centrality of Scripture in Preaching* e.g. Ian Stackhouse, Oliver D. Crisp (Lutterworth Press, 2014), 34–53.

Elie Wiesel, "The Sacrifice of Isaac: a survivor's" *Messengers of God: Biblical Portraits and Legends* (New York: Simon and Schuster, 1976), 69–97.

Preaching the Parables

Barbara Brown Taylor, "Beginning at the End" *A Chorus of Witnesses: model sermons for today's preachers*  
 Thomas G. Long and Cornelius Plantinga Jr (Grand Rapids: Eerdmans, 1994), 12–20.

Paul Simpson Duke, *The Parables* (Abingdon, 2005), 1–15, 97–111.

**LISTENER**Narrative Preaching

Mick Duncan, "Shifts in Speaking", Myk Habets (ed) *Kiwimade Narrative Sermons* (Auckland: Archer Press, 2014), 17–23.

Myk Habets, "The Drama is the Doctrine: Dramatic Developments in Biblical Preaching", Myk Habets (ed) *Kiwimade Narrative Sermons* (Auckland: Archer Press, 2014), 3–15.

John Tucker, "'The First Eleven': Eleven Steps for Researching, Writing, and Delivering a Narrative Sermon", Myk Habets (ed) *Kiwimade Narrative Sermons* (Auckland: Archer Press, 2014), 25–55.

Application in Preaching

Darrell W. Johnson, *The Glory of Preaching: Participating in God's Transformation of the World* (Downers Grove: IVP, 2009), 158–171.

Timothy Keller, "Preaching in a Secular Culture" (bibliographic details unavailable)

**WORLD**Listening to the World

Paul Windsor, "Preachers with Ears to Hear: Listen to the World", *Theological Formation for Christian Mission: a Festschrift for Ian Walter Payne* Roji Thomas George and Aruthuckal Varughese John (eds), (Bangalore: SAIACS Press, 2019), 215–229.

Creativity and Imagination

Elizabeth Achtemeier, *Creative Preaching: Finding the Words* (Nashville, Abingdon Press, 1980), 44–59.

Jared E. Alcantara, *Learning from a Legend: What Gardner C. Taylor Can Teach Us about Preaching* (Eugene, OR: Cascade Books, 2016) 49-67, 85-105.

**PREACHER**Authenticity

Simon Moetara, "Preaching with Vulnerability", *Text Messages: Preaching God's Word in a Smartphone World* ed. John Tucker (Eugene OR: Wipf and Stock, 2017), 113–136.

Jody Kilpatrick, "Free-for-all: How a Culture of Giving Voice Shapes Preaching", *Text Messages: Preaching God's Word in a Smartphone World* ed. John Tucker (Eugene OR: Wipf and Stock, 2017), 148–162.

**WORD: Living**Being Christotelic

Gary Miller and Phil Campbell, *Saving Eutychus: How to preach God's word and keep people awake* (IVP, 2013), 77–99.

**THIS IS IMPORTANT!**

**Please Note:** You **must have access to Blackboard and your University email address** in order to complete this paper. You will receive access once your enrolment is complete. Communications from your lecturer regarding teaching matters will be provided only through Blackboard and your University email address, as outlined in the University's Student Communications Policy, so you must check these emails regularly. eVision will also send important messages through your University email. If you have any concerns about your access to Blackboard or to other course resources, please contact the lecturer or administrative staff immediately so that these can be resolved.

You will find there is a lot of helpful information and resources on the Theology Programme website. In particular, we require you to read the section called "Essential Student Information." You will find it here:

<http://www.otago.ac.nz/theology/study/studentresources/>

This page provides a number of useful resources such as the Style Guide and the Plagiarism Declaration Form you must attach to your assignments. It supplies detailed information on assessment and student support. In particular, it contains guidance on the topics of plagiarism and deadlines, both of which can incur penalties if not heeded. This also is where you will find instructions for making online discussion posts and submitting assignments electronically. So it is very important you make yourself familiar with this material. Our assumption is that you have read it.

We will make reference to information on the website in the following pages, so do take the time to follow the links and absorb the material. It will save you from making costly mistakes and help to make the practical experience of distance study a straightforward one.

## ASSIGNMENT QUESTIONS

### At 300 level

**Assignment 1: Essay** Length: 2500 words

Value: 35% of final mark

Date due: Friday, 19<sup>th</sup> March, 11.59 pm

During the Summer Intensive, it was argued that the journey to an effective sermon is one that visits 'five corners': the word (written), the listener, the world, the preacher and the word (living). Furthermore it is widely agreed that the Letter to the Hebrews originated as a sermon. As an exercise in attending closely both to the 'five corners' model and to the text of Hebrews, you are asked to demonstrate how Hebrews provides us with an effective example of this model.

You will be expected to utilise secondary sources to validate your key observations.

### **Assignment 2: Sermon Manuscript**

Length: 2000 words

Value: 30% of final mark

Date due: Friday, 16<sup>th</sup> April, 11.59 pm

For this assignment you are required to write a sermon manuscript. Therefore, it needs to be written in a style that is ready to preach: it needs to read as a sermon not as an academic essay.

This sermon will draw on material taught during the Summer Intensive.

You have two options on which base this assignment on:

#### **Option 1**

1. Style of Sermon

Choose whether your sermon will be Inductive, Deductive or Narrative.

2. Genre of Scripture

Choose your Biblical passage from either Old Testament Prophets or Old Testament Narrative. Important: your sermon needs to expound the Old Testament text at hand and demonstrate the following features:

- ◆ a clear Christotelic trajectory
- ◆ a range of appropriate applications
- ◆ effective creative illustrations

**OR**

#### **Option 2**

1. Select a parable

2. Structure your sermon on the model taught during the Summer Intensive:

Picture-Mirror-Window-Door

Important: your sermon needs to demonstrate the following features:

- ◆ honour the original setting of the parable but also be located in the lives of 21<sup>st</sup> century listeners
- ◆ consistent with the message of the Kingdom of God in the way that it offers good news not just good advice
- ◆ a range of appropriate applications
- ◆ effective creative illustrations

### **Assignment 3: Essay**

Length: 2500 words Value: 35% of final mark

Date due: Friday 28<sup>th</sup> May, 11.59 pm

With the letters to the churches in Revelation (chapters 2-3) as a template, you are asked to write a letter to the church in the city or town you call home (800 words). The letter is to include a call to the church, a description of the character of Christ, a commendation, a conviction, a challenge, a covenant and a call to listen to the Spirit, while also utilising distinctive features in the culture and reputation of that place called home.

Once the letter is complete, you are asked to provide a commentary on what you have written. This commentary will (a) articulate a personal rationale for the content of the letter; and (b) demonstrate an understanding of what is happening in Revelation 2-3 by engaging with the scholarship on these letters (1700 words).

### **At 400 level**

### **Assignment 1: Essay**

Length: 3000 words (3000)

Value: 35% of final mark

Date due: Friday 19<sup>th</sup> March, 11.59 pm

During the Summer Intensive, it was argued that the journey to an effective sermon is one that visits 'five corners': the word (written), the listener, the world, the preacher and the word (living). Furthermore it is widely agreed that the Letter to the Hebrews originated as a sermon. As an exercise in attending closely both to the 'five corners' model and to the text of Hebrews, you are asked to explore the areas of *continuity and discontinuity* between the model and this Biblical text.

You will be expected to utilise secondary sources to validate your key observations.

### **Assignment 2: Sermon Manuscript**

Length: 2000 words

Value: 30% of final mark

Date due: Friday, 16<sup>th</sup> April, 11.59 pm

For this assignment you are required to write a sermon manuscript. Therefore, it needs to be written in a style that is ready to preach: it needs to read as a sermon not as an academic essay.

This sermon will draw on material taught during the Summer Intensive.

You have two options on which base this assignment on:

**Option 1**

## 1. Style of Sermon

Choose whether your sermon will be Inductive, Deductive or Narrative.

## 2. Genre of Scripture

Choose your Biblical passage from either Old Testament Prophets or Old Testament Narrative.

Include a section (500 words) - apart from your sermon - with audience analysis in mind and why the sermon approach you chose engages that particular audience most effectively.

Important: your sermon needs to expound the Old Testament text at hand and demonstrate the following features:

- ◆ a clear Christotelic trajectory
- ◆ a range of appropriate applications
- ◆ effective creative illustrations

**OR****Option 2**

## 1. Select a parable

## 2. Structure your sermon on the model taught during the Summer Intensive:

Picture-Mirror-Window-Door

Include a section (500 words) - apart from your sermon - with audience analysis in mind and why the sermon approach you chose engages that particular audience most effectively.

Important: your sermon needs to demonstrate the following features:

- ◆ honour the original setting of the parable but also be located in the lives of 21<sup>st</sup> century listeners
- ◆ consistent with the message of the Kingdom of God in the way that it offers good news not just good advice
- ◆ a range of appropriate applications
- ◆ effective creative illustrations

**Assignment 3: Essay** Length:

Length: 3000 words

Value: 35% of final mark

Date due: Friday 28<sup>th</sup> May, 11.59 pm

With the letters to the churches in Revelation (chapters 2-3) as a template, you are asked to write a letter to the church in the city or town you call home (800 words). The letter is to include a call to the church, a description of the character of Christ, a commendation, a conviction, a challenge, a covenant and a call to listen to the Spirit, while also utilising distinctive features in the culture and reputation of that place called home. Once the letter is complete, you are asked to provide a commentary on what you have written *and why you have written it*. This commentary will (a) articulate a personal rationale for the content of the letter; and (b) demonstrate an understanding of what is happening in Revelation 2-3 by engaging with the scholarship on these letters. (2200 words).

## REFERENCING SYSTEM

For writing essays, the Theology Programme requires that you use the 16th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities and is often recommended for theses in the humanities. The Programme has prepared a Style Guide, which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Theology Programme's "Student Resources and Information" page: <http://www.otago.ac.nz/theology/study/studentresources/>

## SUBMITTING WRITTEN WORK

All assignments shall be submitted **electronically** via the "Assignment" feature on Blackboard by **midnight** on the due dates notified. Please do not submit paper copies. For full instructions about how to submit assignments electronically via Blackboard as well as other important information on plagiarism, grading, and deadlines, please see the "Essential Information" web page.

All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form. They will not be deemed to have been submitted unless and until the Plagiarism Declaration Form has been submitted. It can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/>

It is also on the Blackboard site for this course.

## ACADEMIC INTEGRITY

**All Assignments submitted in the Theology Programme must be prefaced with a student Plagiarism Declaration Form.**

It can be downloaded from <http://www.otago.ac.nz/theology/study/studentresources/> It is also on the Blackboard site for this course.

Academic integrity means being honest in your studying and assessments. It is the basis for ethical decision-making and behaviour in an academic context. Academic integrity is informed by the values of honesty, trust, responsibility, fairness, respect and courage. Students are expected to be aware of, and act in accordance with, the University's Academic Integrity Policy.

Academic Misconduct, such as plagiarism or cheating, is a breach of Academic Integrity and is taken very seriously by the University. Types of misconduct include plagiarism, copying, unauthorised collaboration, taking unauthorised material into a test or exam, impersonation, and assisting someone else's misconduct. A more extensive list of the types of academic misconduct and associated processes

and penalties is available in the University's Student Academic Misconduct Procedures.

It is your responsibility to be aware of and use acceptable academic practices when completing your assessments. To access the information in the Academic Integrity Policy and learn more, please visit the University's Academic Integrity website at [www.otago.ac.nz/study/academicintegrity](http://www.otago.ac.nz/study/academicintegrity) or ask at the Student Learning Centre or Library. If you have any questions, ask your lecturer.

<http://www.otago.ac.nz/administration/policies/otago116838.html>

<http://www.otago.ac.nz/administration/policies/otago116850.html>

## STUDENT SUPPORT

The "**Essential Information**" web page provides helpful information on how to access the University Library's resources, as well as a guide to the support services available to students at the University of Otago, including the Student Learning Centre and Disability Support.

For all **administrative** enquiries, please contact the Theology Administrator: Email: [theology@otago.ac.nz](mailto:theology@otago.ac.nz) Phone: 03 479 8639

**We recommend that you contact the Programme as soon as possible if you have any problems participating in the course or accessing resources. Please remember to check your University email account regularly for updates and announcements.**

## THEOLOGY PROGRAMME

University of Otago, PO Box 56, Dunedin 9054, New Zealand  
[www.otago.ac.nz/theology](http://www.otago.ac.nz/theology)