



Queensland
Theological College



PE789-4i & PE789-6i Mission and Ministry in a Secular Age Unit Outline

About this Unit Outline

This unit outline contains information essential to finding your way around the Philosophy and Ethics Seminar Unit **Mission and Ministry in a Secular Age: Historical, Theological and Missional Perspectives on Secularism**. It provides a structure for your learning, giving details of lecture topics, assessment requirements, and key resources.

SEMESTER 1 INTENSIVE 29 APRIL- 03 MAY 2019

Important notice

While every care has been taken to ensure accuracy in the information given below, **it is the personal responsibility of each student to check the current ACT Handbook**, copies of which may be found in the Library or online at the ACT website: www.acttheology.edu.au

It is very important that students plan their time carefully to ensure that reading and especially assignments receive adequate attention and so as to prevent a bottleneck of work at the end of the semester.

It is very important that all quoted material in assignments be properly footnoted and acknowledged. The attention of students is drawn to the ACT **Academic Misconduct Policy**, as well as ACT **Late Penalties Policy** and **Extensions Policy**, all of which are available on the ACT website. Failure to comply with the standards required will incur penalties as outlined in the relevant ACT Policies.

The attention of students is also drawn to the section in the current ACT Handbook, headed **"Guidelines for Essays in Coursework Units"** (see also the QTC Student Handbook). All essays and assignments should comply with these standards.

Information about this unit

Unit description

The phenomenon of secularisation has been a widely recognised feature of western culture over the last three hundred years. The origins, nature, causes and extent of secularisation are, however, widely contested. Cultural changes in the 1960s and the gender and sexuality movements of the last two decades have correlated with further changes in the relationship of western culture to the Christian gospel and Christian churches. Christian theology and practice have responded to these changes in a variety of ways, both within and beyond the evangelical tradition.

Learning Outcomes

On successful completion of this unit, students will:

A. Know and Understand:

1. The main elements of Charles Taylor's influential and seminal text *A Secular Age*.
2. Understanding the historical and sociological debates around the process of secularisation.
3. Critically understand and evaluate several significant theological and practical responses to secularisation.

B. Be Able to:

1. Critically apply Charles Taylor's thought to theology, mission, and formation;
2. Offer a robust account of the causes and nature of secularisation in our context;
3. Analyse both theological and practical proposals for responding to contemporary western culture against a rigorous grasp of the specific contours of our cultural moment, and within an orthodox biblical and creedal perspective.

C. Be in a Position to:

1. Apply some of the best practices of contemporary mission and apologetics to live ministry contexts;
2. Critically evaluate popular claims about contemporary culture and religion (from both within and outside the church) with a robust grasp of the scholarly literature.

Content Topics

This unit will involve four main parts:

Part A: A daily close reading and discussion of Charles Taylor's *A Secular Age*.

Part B: An in-depth lecture on the theory, history, theology, and practical responses to secularisation.

Part C: A daily lecture and discussion of a practical case study of mission and theology in a secular age.

Part D: Each day concludes with an integration session—a chance for the class to creatively integrate the reading, lecture and case study of the day.

This Unit & the MA Course

This unit is taught at the MA (700) level, and if successfully completed is worth 4 or 6 credit points towards the Australian College of Theology Master of Arts (Theology) and Master of Arts (Ministry) courses.

QTC offers a regular series of MA units which provide the opportunity to complete the MA (Theology), as well as selected units towards the MA (Ministry). Further details regarding the MA in Theology at QTC are available at: <http://www.qtc.edu.au/master-of-masters-theology/>. It may be possible for students to apply the credit gained from completing this unit to MA-level qualifications beyond the Australian College of Theology (ACT). Students should contact the relevant non-ACT provider for details.

Pre-requisites and Co-requisites

Students need to have previously completed the equivalent of at least three years full-time theological study previously, such as a BTh, MDiv, BD, BMin or equivalent, from the Australian College of Theology, Moore Theological College, or another recognized provider. Students who are enrolled in the MDiv and have completed 64 credit points may enrol in this unit with the permission of QTC.

The unit is delivered as an ACT MA-level course, coded **PE789-4** and **PE789-6**.

ELIGIBILITY FOR EACH STRAND OF THE UNIT

Students who have an ACT MDiv or ACT BTh (Hons) (or equivalent AQF Level 8 or 9 qualification) take PE789-4i - worth 4 credit points towards a 32 credit point MA.

Students who have an ACT BTh (or equivalent AQF Level 7 qualification) take PE789-6i – worth 6 credit points towards a 48 credit point MA.

If you are already enrolled for an MA under the previous ACT rules, then your course will need to be converted to one of these awards. Please contact us beforehand about this.

Please contact the QTC Registrar if you have any questions about which course or unit is appropriate for you. registrar@qtc.edu.au

The teaching will be the same for both units, but there is more pre-reading and there are longer assessment pieces for PE789-6i. Further details are listed in this unit outline.

How this unit is organized & what we expect of you

Students will be expected to attend all lectures, with the lectures being held in Intensive mode: **Monday 29 April – Friday 03 May 2019**.

The unit will be taught through 26 teaching hours, with four teaching periods per day for each day of the intensive week.

Each teaching day will commence at **9:30am** and conclude at **4.00pm**. Please arrive in good time each time for the commencement of the lectures.

To complete the unit, students need to attend the intensive classes with Rory Shiner and Stephen McAlpine, complete the set pre-reading, and submit both assignments at a satisfactory level. The due dates for submission of the assessment items are listed in this unit outline. Full details regarding study at QTC and on matters such as using the QTC Library and applying for extensions on assessment due dates can be found in the QTC Student Handbook, available on the QTC website.

Teaching staff

Dr Rory Shiner (Unit Coordinator and Assessments Marker)

BA (University of Western Australia), BD, Dip Min (Moore Theological College),
PhD (Macquarie University).

Rory Shiner is Senior Pastor of Providence Church, Wembley, in the western suburbs of Perth. He has very extensive experience in Christian Ministry, including pastoring, church planting, local and international student ministry, and inner-city evangelism. He has a number of published articles.

PhD Thesis: *Reading the New Testament in Australia: The Origins, Development and Influence of D.W.B. Robinson's Biblical Scholarship.*

Contact Dr Shiner via the Discussion Forum on Moodle

Mr Stephen McAlpine

BA (Curtin), BTh (ACT – Felix Arnott Prize)

Stephen McAlpine is Senior Pastor of Providence Church, Midland, in the eastern suburbs of Perth, and has worked in pastoral ministry in various churches since 1993. He writes at stephenmcalpine.com and has published in a variety of online and hard copy journals and monographs.

Contact Mr McAlpine via the Discussion Forum on Moodle

Prior to the Intensive, any general questions about the unit should be addressed in the first instance to QTC Registrar, Ted Brennan, at: registrar@qtc.edu.au

Other Key Contacts

Registrar's office

Contact the Registrar's office for any queries about which unit to enrol in next, if you wish to change your enrolment, defer due to illness, family circumstances etc., or request an extension for your assessment (criteria apply).

P 07 3062 6939, extension 2

E registrar@qtc.edu.au

Moodle functions and queries

Contact the Registrar or the Assistant Registrar for help if something on Moodle is not working, if you need help using Moodle etc.

P 07 3062 6939, extension 2

E registrar@qtc.edu.au

Library/Resources

Contact the Librarian for help with finding resources for your assessment, finding full-text database articles, for help with logging into the library databases and catalogue, to request a chapter of a book or article emailed to you, to request a book posted to you, and for help with how to renew a book for longer or place a hold on a book currently out to another person.

P 07 3062 6939, extension 3

E library@qtc.edu.au

Unit timetable: topics & teaching and learning activities

SESSION	TOPIC
Monday 29 April 9.30am – 4.00pm	Introduction: What is secularisation? Close reading of Taylor & Case Study #1
Tuesday 30 April 9.30am – 4.00pm	History: Historical and theoretical accounts of secularisation Close reading of Taylor & Case Study #2
Wednesday 1 May 9.30am – 4.00pm	Theology: Theological responses to secularisation Close reading of Taylor & Case Study #3
Thursday 2 May 9.30am – 4.00pm	Mission: Evangelism and Apologetics in a secular age Close reading of Taylor & Case Study #4
Friday 3 May 9.30am – 4.00pm	Formation: Discipleship and Church in a secular age Close reading of Taylor and Case Study #5

Daily timetable:

- 9:30am-10:30am: Close reading & discussion of Charles Taylor's *A Secular Age*
Rory Shiner.
- 11:00am-1:00pm: Lecture: History, Theology, Mission etc + Secularisation
Rory Shiner
- 1:40pm-3.00pm: Case Study
Stephen McAlpine
- 3:00am-4:00pm: Integration: Bringing together the writings of Charles Taylor, the main lecture and the case study.
Rory Shiner

Pre-Intensive Reading

The Pre-Reading is to be completed by Sunday 28 April 2019.

Students will be required to sign a declaration that the Pre-Reading has been completed.

PRE-READING FOR STUDENTS OF PE789-4i:

For PE789-4i, the required pre-reading is **300** pages:

Taylor, Charles. *A Secular Age*. Harvard: Harvard University Press, 2009. Pages 423-727

PRE-READING FOR STUDENTS OF PE789-6i:

For PE789-6i, the required pre-reading is **400** pages:

Taylor, Charles. *A Secular Age*. Harvard: Harvard University Press, 2009. Pages 322-727

The Pre-Reading is to be completed by Sunday 28 April 2019.

PE789-4i (4 Credit Point Unit) Post-Intensive Assessments

Assessments are submitted online via Moodle

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT Late Penalties Policy, the assessment marks will be reduced at the rate of 3% of the total possible marks for the assessment item per calendar day, up to 14 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within 10% of the required word limit, and failure to meet this requirement shall result in a penalty of 10% of the total possible mark being deducted. Please see the ACT Handbook for full details on what is included within your total word count. The Handbook is available at www.actheology.edu.au

ASSESSMENT TASKS	DESCRIPTION
<p>Essay 1</p> <p>3000 words</p> <p>Worth 40% of the total marks.</p> <p>Due Date: Saturday 20 July 2019</p>	<p>Write a 3000 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. Critically evaluate James K. A. Smith's 'How (Not) To Be Secular: Reading Charles Taylor' as an interpretation and application of Charles Taylor's 'A Secular Age'. 2. In Part 5 of 'A Secular Age', Charles Taylor described what he calls the modern "conditions of belief". What are these conditions? What challenges and possibilities do they create for the task of Christian formation in modernity? 3. How might Charles Taylor's understanding of modernity in 'A Secular Age' be used to inform a Christian response to the contemporary debate around sexuality and gender? 4. How might Charles Taylor's understanding of secularity in 'A Secular Age' inform contemporary evangelical apologetics and evangelistic practice?

<p>Essay 2</p> <p>4000 words</p> <p>Worth 60% of the total marks.</p> <p>Due Date: Saturday 21 September 2019</p>	<p>Write a 4000 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. What causes secularisation? 2. Critically evaluate Timothy Keller's 'Center Church: Doing Balanced, Gospel-Centered Ministry in Your City' as a mission and ministry response to secularisation. 3. How might the Emergent/Emerging Church Movement be understood as a response to secularisation? Discuss with particular reference to one major text from that movement. 4. Critically assess Richard Niebuhr's 'Christ and Culture' as a theological account of culture. 5. "Rod Dreher's 'The Benedict Option: A Strategy for Christians in a Post-Christian Nation' fails to put the church on a missional footing." Do you agree or disagree with this statement? Justify your answer. 6. Compare and contrast David Platt's 'Radical: Taking Back Your Faith from the American Dream' and Michael Horton's 'Ordinary: Sustainable Faith in a Radical, Restless World' as approaches to contemporary faith formation. 7. With reference to either 'Twelve Rules for Life: An Antidote to Chaos' and/or his online biblical lecture series, discuss Jordan Peterson's work and its reception as a response to secularism. What are its strengths and where might its deficiencies be from an evangelical perspective? 8. What are the primary features of identity politics, and how do they grapple with the quest for meaning in a secular age?
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PE789-6i (6 Credit Point Unit) Post-Intensive Assessments

Assessments are submitted online via Moodle

In order to pass the unit, you must submit all assessment pieces and attain a mark of at least 50% for the unit as a whole.

Unless an extension has been applied for and granted in accordance with the Policy found in the QTC Handbook, where a student submits an assessment past its due date, in accordance with the ACT Late Penalties Policy, the assessment marks will be reduced at the rate of 3% of the total possible marks for the assessment item per calendar day, up to 14 days late, after which point the mark awarded shall be zero.

Your submitted assessment items must also be within 10% of the required word limit, and failure to meet this requirement shall result in a penalty of 10% of the total possible mark being deducted. Please see the ACT Handbook for full details on what is included within your total word count. The Handbook is available at www.acttheology.edu.au

ASSESSMENT TASKS	DESCRIPTION
<p>Essay 1</p> <p>3500 words</p> <p>Worth 40% of the total marks.</p> <p>Due Date: Saturday 20 July 2019</p>	<p>Write a 3500 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. Critically evaluate James K. A. Smith's 'How (Not) To Be Secular: Reading Charles Taylor' as an interpretation and application of Charles Taylor's 'A Secular Age'. 2. In Part 5 of 'A Secular Age', Charles Taylor described what he calls the modern "conditions of belief". What are these conditions? What challenges and possibilities do they create for the task of Christian formation in modernity? 3. How might Charles Taylor's understanding of modernity in 'A Secular Age' be used to inform a Christian response to the contemporary debate around sexuality and gender? 5. How might Charles Taylor's understanding of secularity in 'A Secular Age' inform contemporary evangelical apologetics and evangelistic practice?

<p>Essay 2</p> <p>4500 words</p> <p>Worth 60% of the total marks.</p> <p>Due Date: Saturday 21 September 2019</p>	<p>Write a 4500 word Essay on ONE of the following topics:</p> <ol style="list-style-type: none"> 1. What causes secularisation? 2. Critically evaluate Timothy Keller's 'Center Church: Doing Balanced, Gospel-Centered Ministry in Your City' as a mission and ministry response to secularisation. 3. How might the Emergent/Emerging Church Movement be understood as a response to secularisation? Discuss with particular reference to one major text from that movement. 4. Critically assess Richard Niebuhr's 'Christ and Culture' as a theological account of culture. 5. "Rod Dreher's 'The Benedict Option: A Strategy for Christians in a Post-Christian Nation' fails to put the church on a missional footing." Do you agree or disagree with this statement? Justify your answer. 6. Compare and contrast David Platt's 'Radical: Taking Back Your Faith from the American Dream' and Michael Horton's 'Ordinary: Sustainable Faith in a Radical, Restless World' as approaches to contemporary faith formation. 7. With reference to either 'Twelve Rules for Life: An Antidote to Chaos' and/or his online biblical lecture series, discuss Jordan Peterson's work and its reception as a response to secularism. What are its strengths and where might its deficiencies be from an evangelical perspective? 8. What are the primary features of identity politics, and how do they grapple with the quest for meaning in a secular age?
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Guide to Assessments

What are we looking for?

General Remarks

All students are expected to avail themselves of the guidelines for written assignments provided in the ACT Handbook (consult the table of contents) and in the QTC Student Handbook (beginning on page 31).

All written work for this course for this course should conform to the guidelines of the *SBL Handbook of Style* (with the exception of Australian spelling conventions).

Any Hebrew and Greek cited must be typed in a Unicode font; SBL BibLit is commended as one font covering Hebrew, Greek, and Roman Unicode ranges, but is not required. It is freely available from the SBL website: http://sbl-site.org/educational/BiblicalFonts_SBLBibLit.aspx

The appended bibliography is offered as a beginning point for research in completing assessments for this course; students are expected to engage the works listed there, but not limit themselves to these resources.

In order to pass this unit, you must gain a mark of at least 50% for the unit as a whole. All assignments should be submitted via the QTC Moodle website: <http://www.qtc.edu.au/moodle/>. Students will be provided with a Moodle account and details of how to access and use this account shortly before the Intensive commences.

Essays

In your essays it will be critical to engage deeply with primary sources. In the essays on Charles Taylor, I am looking for evidence that you have deeply engaged Taylor's own work, rather than second-hand perspectives on Taylor from secondary literature. In the second set of essays, evidence of a clear grasp of the primary text will be the fundamental basis on which essays are assessed.

I am looking for both sympathetic *and* critical essays. Even when you are arguing for a partial or substantial rejection of a theological or practical proposal, I expect to see that you have generously and sympathetically grasped the option you are rejecting, and that what you are arguing against is the position presented in its best light. A helpful question is: "Would the author or practitioner recognise their position in the way I have described it?" Do not caricature or impute motives.

A number of essay questions invite discussion of texts that were not self-consciously written as responses to secularisation. This is an invitation to integrate what you have learned in the course, to see what *implicit* account of secularity is at work in the text, and to evaluate it accordingly. Some of these texts are popular-level texts. As an MA unit, I expect you to treat them as artefacts for scholarly enquiry and to relate these texts to wider academic and scholarly literature, rather than merely compare them with more popular-level writing.

Essays are argumentative, not merely descriptive. The best essays will be those that mount and sustain a compelling argument and drive to a powerful conclusion. An essay which is well argued will do well, even if it happens not to be the personal view of the marker. Conversely, a poorly argued essay will not do well, even if it happens to agree with the marker's own point of view.

Word Length

For this and other matters you should read the **Guidelines for Essays in Coursework Units** in the Australian College of Theology Handbook. This is available at www.actheology.edu.au

Some **brief extracts** from those guidelines:

*The essay must keep to a set length, within 10% variation. For example, a 3000 word essay should be between 2700 and 3300 words. This count **excludes** abstract, appendices, bibliographical referencing (such as endnotes, footnotes, in-text referencing) or bibliography.*

A limit of 10% on verbatim quotation applies in coursework unit essays.

Title Page:

This should contain the student's ACT number (but not name), course and unit, the full title of the essay, the date and the number of words in the body of the essay.

(A Title page in Word is available for downloading from QTC Moodle and insertion into your essay document.)

Read the full Guidelines on the ACT website for further details.

Learning Resources

Highly Recommended Reading:

Frame, Tom. *Losing My Religion: Unbelief in Australia*. Kindle Edition. Sydney: UNSW Press, 2009.

Harrison, Glynn. *A Better Story: God, Sex and Human Flourishing*. London: IVP UK, 2017.

Joustra, Robert, and Alissa Wilkinson. *How to Survive the Apocalypse: Zombies, Cylons, Faith, and Politics at the End of the World*. Grand Rapids: Eerdmans, 2016.

McLeod, Hugh. *The Religious Crisis of the 1960s*. Oxford: OUP, 2007.

Sayers, Mark. *Disappearing Church: From Cultural Relevance to Gospel Resilience*. Chicago: Moody, 2016.

Recommended Reading:

Asad, Talal. *Formations of the Secular: Christianity, Islam, Modernity*. New edition. Stanford: SUP, 2003.

Robert Barron, 'Evangelizing the Nones', *First Things*, 2018,
<https://www.firstthings.com/article/2018/01/evangelizing-the-nones>.

Pope Benedict. 'Regensburg Lecture', 2006. <http://www.catholic-ew.org.uk/Home/News/2006/Full-Text-of-the-Pope-Benedict-XVI-s-Regensburg-Lecture>.

Bouma, Gary. *Australian Soul: Religion and Spirituality in the 21st Century*. Cambridge: Cambridge University Press, 2006.

Brown, Callum G. *The Death of Christian Britain: Understanding Secularisation, 1800-2000*. Second Edition. London: Taylor & Francis, 2009.

———. 'What Was the Religious Crisis of the 1960s?' *Journal of Religious History* 34, no. 4 (1 December 2010): 468–79.

Calhoun, Craig, Mark Juergensmeyer, and Jonathan VanAntwerpen, eds. *Rethinking Secularism*. Oxford: OUP, 2011.

Carson, D. A. *Christ and Culture Revisited*. New edition. Grand Rapids: Eerdmans, 2008.

Chadwick, Owen. *The Secularization of the European Mind in the Nineteenth Century*. First Edition. Cambridge: CUP, 1990.

Chan, Sam. *Evangelism in a Skeptical World*. Grand Rapids: Zondervan, 2018.

Chavura, Stephen. 'The Secularization Thesis and the Secular State: Reflections with Special Attention to Debates in Australia.' 65 (2011): 92.' Religion and the State: A Comparative Sociology 65 (2011).

Chester, Tim, and Steve Timmis. Total Church: A Radical Reshaping Around the Gospel. Wheaton, Ill: Crossway Books, 2008.

Chilton, Hugh. 'Evangelicals and the End of Christian Australia: Nation and Religion in the Public Square, 1959-1979'. PhD Thesis, University of Sydney, 2014.

Dreher, Rod. The Benedict Option: A Strategy for Christians in a Post-Christian Nation. New York: Random House, 2018.

Eberstadt, Mary. How the West Really Lost God. First edition edition. West Conshohocken, Pennsylvania: Templeton Foundation Pr, 2013.

Gregory, Brad S. The Unintended Reformation: How a Religious Revolution Secularized Society. Cambridge, MA: Harvard University Press, 2015.

Hansen, Collin, Derek Rishmawy, and Alastair Roberts. Our Secular Age: Ten Years of Reading and Applying Charles Taylor. Gospel Coalition, 2017.

Hart, David Bentley. Atheist Delusions: The Christian Revolution and Its Fashionable Enemies. New Haven: Yale University Press, 2010.

Hilliard, David. 'The Religious Crisis of the 1960s: The Experience of the Australian Churches'. Journal of Religious History 21, no. 2 (1 June 1997): 209–27.

Hirsch, Alan, and Michael Frost. The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church. Revised and Updated. Grand Rapids: Baker Books, 2013.

Hudson, Wayne. Australian Religious Thought. Melbourne: Monash University Press, 2016.

Judge, E. 'The Religion of the Secularists'. JOURNAL OF RELIGIOUS HISTORY 38, no. 3 (2014): 307–19.

Keller, Timothy. Center Church: Doing Balanced, Gospel-Centered Ministry in Your City. Grand Rapids: Zondervan, 2012.

Lake, Meredith. The Bible in Australia: A Cultural History. Sydney, N.S.W: NewSouth, 2018.

Leithart, Peter J. Delivered from the Elements of the World: Atonement, Justification, Mission. Downers Grove, Illinois: IVP Academic, 2016.

Linder, Robert D., and Stuart Piggin. The Fountain of Public Prosperity: Evangelical Christians in Australian History 1740-1914. Clayton, Victoria: Monash University Publishing, 2018.

- Martin, David. *On Secularization: Towards a Revised General Theory*. London: Routledge, 2016.
- McLeod, Hugh. *The Decline of Christendom in Western Europe: 1750-2000*. Cambridge: CUP, 2011.
- Milbank, John. *Beyond Secular Order: The Representation of Being and the Representation of the People*. Hoboken, NY: Wiley-Blackwell, 2014.
- . *Theology and Social Theory: Beyond Secular Reason*. Second Edition. Oxford: John Wiley & Sons, 2006.
- Newbigin, Lesslie. *The Gospel in a Pluralist Society*. New York: SPCK Publishing, 2014.
- Niebuhr, Richard R. *Christ and Culture*. Reprint Edition. San Francisco: HarperCollins, 1995.
- Piggin, Stuart. *Spirit, Word and World: Evangelical Christianity in Australia*. Kindle edition. Brunswick East, Vic: Acorn Press, 2012.
- Reno, R.R. *Resurrecting the Idea of a Christian Society*. Washington, DC: Regnery Faith, 2016.
- Root, Andrew. *Faith Formation in a Secular Age*. Grand Rapids: Baker Academic, 2017.
- Sayers, Mark. *Strange Days: Life in the Spirit in a Time of Upheaval*. Chicago: Moody Pub, 2017.
- Sheridan, Greg. *God Is Good For You: A Defence of Christianity in Troubled Times*. Allen & Unwin, 2018.
- Smith, James K. A. *How (Not) to Be Secular*. 1st edition. Grand Rapids, Michigan: Eerdmans Pub Co, 2014.
- , and Glen Stassen. *Desiring the Kingdom: Worship, Worldview, and Cultural Formation*. Grand Rapids: Baker Academic, 2009.
- Stark, Rodney. *The Triumph of Faith: Why the World Is More Religious than Ever*. Wilmington, Delaware: Intercollegiate Studies Institute, 2015.
- Taylor, Charles. *A Secular Age*. Harvard: Harvard University Press, 2009.
- Turner, Bryan S. *Religion and Modern Society: Citizenship, Secularisation and the State*. First Edition. Cambridge: CUP, 2011.
- Vance, John D. *Hillbilly Elegy: A Memoir of a Family and a Culture in Crisis*. London: HarperCollins, 2016.
- Watkin, Christopher. *Thinking through Creation: Genesis 1 and 2 as Tools of Cultural Critique*. Phillipsburg, New Jersey: P & R Publishing, 2017.

Williams, Roy. *Post-God Nation: How Religion Fell Off The Radar in Australia and What Might Be Done To Get It Back On*. Sydney: ABC Books, 2015.

Wilson, Jonathan R. *Living Faithfully in a Fragmented World: Lessons for the Church from MacIntyre's 'After Virtue'*. Harrisburg: Trinity Press International, 1998.

Wood, Malcolm. *Australia's Secular Foundations*. North Melbourne: Australian Scholarly Publishing, 2016.

ACT Standards: Grades

Grades in assessment instruments are awarded in the following categories-

Grade	Score	GPA
Fail (F)	0-49%	0
Pass (P)	50-57%	1
Pass+ (P+)	58-64%	1.5
Credit (C)	65-74%	2
Distinction (D)	75-84%	3
High Distinction (HD)	85+%	4