THEO5244 MODELS OF PRACTICAL THEOLOGY
2020-2021 T1

Wed 7:00PM - 9:30PM
Zoom

Course Outline
Website: Blackboard

Professor Simon Shui-Man KWAN
smkwan@cuhk.edu.hk
Office/ Whatsapp: 3943-6709

Course Descriptions and Objectives

Here are some statements from Richard R. Osmer, a leading scholar within the International Academy of Practical Theology as well as founding editor of the International Journal of Practical Theology (IJPT):

In recent decades the discipline of practical theology has seen a number of far-reaching innovations, including its scientific emancipation and the broadening of its scope……The “new” practical theology no longer views itself as a discipline concerned merely with applications and techniques. It no longer understands itself to be a form of applied exegesis or applied dogmatics, charged with formulating principles that can guide ecclesial practice……its scope is no longer that of pastoral theology……The new focus of practical theology as an academic discipline is closely related to fundamental hermeneutical reflection on the practical character of theology as a whole. (Fr. Editorial of 1st volume of IJPT)

These statements represent not only the new shape of practical theology but also a theological tradition, more or less suppressed, according to which theology is fundamentally practical.

This course aims at familiarizing the students with this recent trend as well as a tradition of theology which stresses that “theology is a practical science.” It also aims at helping students to see how the theological theories that they learn through lectures and readings may have bearings on their Christian lives and ministries.

Expected Learning Outcomes

1 Knowledge Aspects
   1.1 Concrete meanings of theology as a practical science
   1.2 Methods and Methodologies of practical theology
2 Attitude Aspect: fully appreciate that theological study is practically-oriented
3 Skill Aspect: theory-practice integration via theological reflection

Holistically, students would begin to acquire the habits of a reflective practitioner/practical theologian.

Course Assessment

1 Critical Book Review (within 3000 words) 60%
   - Critically discuss One Book marked with * in the Reference List of this Outline
   - Language: either in Chinese or English
   - Submission Deadline: One week after the final lecture
   - Submission: submitted via Blackboard ONLY (Pls do NOT send in hardcopies)
   - Style of Reference: The Chicago Manual of Style (17th edition) OR APA (6th edition) should be used as the style of reference

---

1 Examples are available from the official website addressed https://www.chicagomanualofstyle.org/home.html (you need to connect to the CUHK VPN when you are not on the CUHK LAN).
2 Examples are available from the official website addressed http://www.apastyle.org/
Assessment Rubrics: Please make sure that it is NOT only a reading REPORT, but a critical dialogue between you and the author.

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Excellent</th>
<th>Good</th>
<th>Average</th>
<th>Poor</th>
<th>Fail</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Organization &amp; Presentation Weight 20.00%</strong></td>
<td>Review is very well organized, containing an introduction, body paragraphs, and conclusion. Paragraphs contain clear topic sentences, focus on a single issue, are coherent, and organized according to an obvious pattern of argument. Effective use of transitional expressions and other signposts that make the structure of the document clear. Student’s tone and diction enhance the argument being made about the text under review.</td>
<td>Review is well organized, containing an introduction, body paragraphs, and conclusion. All paragraphs contain topic sentences, focus on a single issue and are coherently structured. Some use of transitional expressions and other signposts that make the structure of the document clear. Student’s tone and diction are appropriate for the argument being made about the text under review.</td>
<td>Review has separate introduction, body paragraphs, and conclusion, but connections among these could be improved. Most paragraphs focus on a single topic and are coherently structured. Topic sentences signal structure of argument, but may require more focus. Transitions are present and help connect parts of argument. Student’s tone and diction are occasionally inappropriate for the target</td>
<td>Distinction between introduction, body paragraphs, and conclusion is unclear. Paragraph structure needs improvement (some may be incomplete, or focus on too many issues, or be incoherent). Topic sentences do not effectively signal structure of argument or lack focus / clarity. More transitions are needed to develop argument. Student’s tone and diction are marginal. Paper is</td>
<td>General structure of review is difficult to follow, and/or student failed to follow the prescribed format. Paragraphs are unfocused, incoherent or require restructuring. Topic sentences are absent or unconnected to the paragraphs that follow. Transitions are absent or used incorrectly. Student’s tone and diction are inappropriate. Paper is unreasonably too long or too short.</td>
</tr>
<tr>
<td>Criteria</td>
<td>Excellent</td>
<td>Good</td>
<td>Average</td>
<td>Poor</td>
<td>Fail</td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-----------------------------------------</td>
<td>--------------------------------------------</td>
<td>-------------------------------------------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td><strong>Levels of Achievement</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weight 20.00%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Criticality and Reflectiveness</strong></td>
<td>Critically engage the thesis, ideas, assumptions behind the thesis and ideas, and the concepts advanced by the author. Meaningfully identify the contemporary and practical relevance of the work.</td>
<td>Critically engage the thesis, ideas, and the concepts advanced by the author. Identify the contemporary and practical relevance of the work.</td>
<td>Engage the thesis, ideas, and the concepts advanced by the author. Briefly touch upon the contemporary and practical relevance of the work.</td>
<td>Inadequately and superficially engage the thesis, ideas, and the concepts advanced by the author. Reflection includes mainly student's feelings toward the work and some learnings after reading the work.</td>
<td>Do not engage the thesis, ideas, and the concepts advanced by the author. Simply accept what the author says. Reflection include mainly student's feelings toward the work.</td>
</tr>
<tr>
<td>Weight 20.00%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Argumentativeness</strong></td>
<td>In arguing for or against the work, student remains outstandingly logical, mobilizes relevant evidence to support his/her arguments, connects individual arguments clearly and organically, arrives at conclusions that are logically derived from the arguments, commits no logical fallacies.</td>
<td>In arguing for or against the work, student remains logical, mobilizes evidence to support his/her arguments, tries to connect individual arguments, arrives at conclusions that are logically derived from the arguments, commits only a few logical fallacies.</td>
<td>In evaluating the work, student tries to be logical, to substantiate his/her judgments, arrives at conclusions that are not forcefully argued.</td>
<td>In evaluating the work, student remains assertive, showing only limited awareness of the need to argue for his/her opinions.</td>
<td>In evaluating the work, student remains very assertive without showing an attempt to argue for his/her opinions.</td>
</tr>
<tr>
<td>Weight 20.00%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2 Integrative Seminar

2.1 Presentation

2.2 Participation

30%

10%

Contents

<table>
<thead>
<tr>
<th>Theme</th>
<th>Topic</th>
<th>Suggested Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is Practical Theology?</td>
<td>• Nature of Theology—Theoretical or Practical or “theoretical vs. practical”?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Duns Scotus and the debate over the nature of Theology in the Thirteenth/Fourteenth Century</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Practical Theology as a discipline—historical development</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Types/ Models/ Paradigms of Practical Theology</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• On Practical Theology in Chinese Speaking Societies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Methods and methodologies of Practical Theology</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Empirical (qualitative inquiry) approach</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the approaches widespread in the British circles</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Illustrations</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• A research on Protestant Death rites</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Spiritual Care in multifaith settings</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Practical Theology as Action Research</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Hermeneutical Approach</td>
<td></td>
</tr>
<tr>
<td></td>
<td>theory and practice, application</td>
<td></td>
</tr>
<tr>
<td></td>
<td>What is “Practical”/“Practice”?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>“Application” and Understanding: the Fundamental Hermeneutic Problem</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Illustration: Wesleyan reflection on Pathological Gambling</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Stephen Pattison’s Practical Theology as “Critical Conversation”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Practical Theology as Critical Social Theory</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Illustrations:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Lutheran reflection on local Higher Education in the context of Economic Globalization</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Church Growth discourse (HK)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• WHO spirituality vs. Asian Spirituality</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Class Experiment: enjo kosai</td>
<td></td>
</tr>
</tbody>
</table>

Basics


PT & Scotism


Methods

• Cameron, H., Bhatti, D., Duce, C., Sweeney, J., & Watkins, C. (2010). Talking about God in practice: theological action research and

3 Guideline and a sample for Presentation will be available later.
Some Domains (examples) of Practical Theology

- Theological Education
  - Models of theological reflection
  - Disjuncture and theological reflection
  - Learning style and theological reflection
- Theological Reflection
- Reflection via integrative seminar

Theological Education


Theological Reflection


Integrative Seminar Students’ presentation (no audit [except special students] is allowed)

References (Selected)

Practical Theology—General, Trends, Reconceptualizations, Models

＊董家騏 (2019)。《21世紀門徒現場—實踐神學新探索》。新北市：校園書房。
Bible and Practical Theology


**Theological Education**


蕭克諧 (2006)。《中文神學教育簡史》，香港：道聲。

**Preaching**


Pastoral Theology


Christian Social Action

Theological Reflection


**Journals**


*Journal of psychology and Christianity*. New Braunfels Texas: Christian Association for Psychological Studies.

*Journal of psychology and theology*. La Mirada, Calif.: Rosemead Graduate School of Professional Psychology.


*Practical Theology*. London: Routledge, Taylor & Francis

*Social compass*. London: SAGE.


*The journal of pastoral care & counseling*. Kutztown, PA: Journal of Pastoral Care Publications.

*Theological education*. Vandalia, Ohio, etc.: Association of Theological Schools, etc.

講師部分相關著作


3. 關瑞文 (2018.10.19)．亞洲實踐神學運動的展開與展望．《時代論壇》。


5. 關瑞文。 (2017)．死而不亡。載於馮家柏、陸亮 (編), 《坦然面對生死的21課》 (頁48-54)。香港：商務。

6. 關瑞文。（2017）．從牧養神學看教會新形勢。載於王家輝 (編), 《新網路中人—網絡與牧養》 (頁140-146)。香港：香港中文大學崇基學院神學係。

7. 關瑞文。（2016）．談 “治療性臨在” 的靈性。載於蔡貴恆 (編), 《靈性的光輝2：逆境中的光芒》 (頁86-96)。香港：靈根自植國際網絡。


9. 關瑞文。（1/7/2015）．神學乃實踐。《基道文字》，8-9。

* 中文版由基道書樓出版。
10. 關瑞文。 (2015)。雨斜下的點滴反思: 信仰、教會、俗世意識形態。《文藝通訊》，2-5。
11. 關瑞文。 (2014)。界域交切下的本土神學教育：一個後殖民凝思。載於邢福增、關瑞文、吳青 (編)，《人言我為誰乎？盧龍光院長榮休紀念文集》 (頁3-14)。香港: 基督教文藝。
12. 關瑞文。 (2014)。靈性關顧中的「盼望」構念及其本土化的探索：一項量化研究。《山道期刊》，34, 107-126。
13. 關瑞文。 (2012)。論中小型堂會—從整理堂會研究文獻到反思教會觀。載於李耀全 (編)，《中小型堂會—身份、掙扎與增長》 (頁24-39)。香港: 香港中文大學基督教神學院。
14. 關瑞文。 (2011)。哀傷輔導的突破：與摯愛亡者延繫的盼望。載於姚鏡鴻 (編)，《病榻旁的故事》，香港: 伊利沙伯醫院牧院牧事工。
15. 關瑞文。 (2011)。從衛斯理約翰的東、西救恩思想看濫賭及濫賭者之責任問題。載於何威達 (編)，《從亞洲循道衛理宗看社會倫理》 (頁63-86)。新加坡：新加坡基督教衛理公會。
16. 關瑞文 (2011) 哀傷輔導的突破：與摯愛亡者延繫的盼望。載於姚鏡鴻 (編)，《病榻旁的故事》 (頁101-106-86)，香港：伊利沙伯醫院牧院牧事工。
17. 關瑞文。 (2011)。從「與逝者連繫」的心靈需要看基督新教的喪葬牧養。《時代論壇》。
18. 關瑞文。 (2010)。《危機中見盼望：危機輔導的理論與實踐指南》，香港：基督教文藝。
22. 關瑞文。 (2010)。「民女」落戶中大事件與高等教育全球化的結構性罪惡。《時代論壇》, 1191。
23. 關瑞文。 (2009)。基督教殯葬禮儀的實踐與神學。《基督教週報》, 350(58-60)。
24. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
25. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
26. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
27. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
28. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
29. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
30. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
31. 關瑞文。 (2009)。論以盼望為本的基督教輔導中的正向心理學。《山道期刊》 (香港:香港浸信會神學院), 12(1), 25-46。
32. 關瑞文及盧龍光。 (2008)。覆水難收：牧養及輔導離婚者。《天風》 (上海:《天風》), 348, 38-40。
33. 關瑞文及盧龍光。 (2008)。牧養憂鬱者。《天風》 (上海:《天風》), 334, 28-29。
34. 關瑞文及盧龍光。 (2008)。走出沉溺。《天風》 (上海:《天風》), 336, 28-29。
35. 關瑞文及盧龍光。 (2008)。求主赦免。《天風》 (上海:《天風》), 332, 26-27。
36. 關瑞文及盧龍光。 (2008)。你的杖。你的杆：哀傷輔導。《天風》 (上海:《天風》), 346, 32-34。
37. 關瑞文及盧龍光。 (2008)。在乎盼望。《天風》 (上海:《天風》), 330, 38-40。
38. 關瑞文及盧龍光。 (2008)。主必醫治：論「牧養輔導」的獨特性。《天風》 (上海:《天風》), 328(40-43)。