



Certificate of Theology

Portfolio Transcript

The Certificate of Theology degree (C.Th.) is granted for demonstration of rudimentary competencies associated with building biblical theology and theology in culture.

A Portfolio System is used to support development and provide evidence of competencies related to the program. The following is a list of competencies that must be demonstrated in a portfolio and validated by Antioch School faculty.

At the heart of each Antioch School program is an emphasis on life and ministry development, not a set of courses. Further, the training modules themselves are not just an accumulation of isolated academic experiences, but development opportunities that are interwoven with the unique needs of individuals and particular ministry situations in a manner that support comprehensive growth.

1. Life and Ministry Development

1.1 Motivated Abilities Pattern (MAP) Responses demonstrate your ability to use insights from the MAP about how you are “hard-wired” to understand yourself and develop for life and ministry.

- _____ 1.1.1 Initial Response
- _____ 1.1.2 Annual Responses

1.2 Personal Development Plans demonstrate your ability to plan according to your unique purpose, story, abilities, roles and responsibilities, resources, disciplines and determinations, and lifelong wisdom.

- _____ 1.2.1 Initial Plan
- _____ 1.2.2 Annual Revisions

1.3 Personal Development Assessments demonstrate that you are receiving benefit of in-service mentoring by those whom God has put into your life with a primary responsibility for your development. Each is to be completed by a designated mentor at least quarterly while in the program.

- _____ 1.3.1 Life and Ministry Assessment
- _____ 1.3.2 Becoming Established Assessment
- _____ 1.3.3 Giftedness Self-Assessment
- _____ 1.3.4 Ministry Team Profile
- _____ 1.3.5 Current Ministry Assessment
- _____ 1.3.6 Journal of Mentor’s Assessment

2. Training Modules (Leadership Series II Courses)

2.1 *Toward a Theology in Culture.* Developed firm convictions on the need for the Church to return to the center of the theological enterprise and the importance of the study of theology in the life of leaders and communities of faith themselves, so that they can address cultural and global issues with clarity and relevance—both as a form of kerygma (proclamation of the gospel) and didache (teaching).

2.2 *Old Testament Theology: The Law.* This is the first of 8 courses in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by the



national leadership of that culture. In each course, students should develop an author's intention statement for each book that pays close attention to the literary design.

- 2.3 *Old Testament Theology: The Former Prophets.*** This is the second in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.4 *Old Testament Theology: The Latter Prophets.*** This is the third in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.5 *Old Testament Theology: The Writings.*** This is the fourth in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.6 *New Testament Theology: Luke-Acts and Paul.*** This is the fifth in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.7 *New Testament Theology: Peter, James, and Jude.*** This is the sixth in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.8 *New Testament Theology: Matthew and Mark.*** This is the seventh in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.9 *New Testament Theology: John.*** This is the eighth in a series that builds a biblical theology of the Old and New Testaments, which follows the natural categories of Scripture as they unfold through the Bible rather than Western systematic theology categories. The natural categories are then used to develop theology in culture by leaders in that culture.
- 2.10 *Toward a Theology in Civilization.*** Develop the ability, in this complex time of conflict of civilizations and the remaking of world order, to do comprehensive theology work in the context of civilization, with the view of developing a comprehensive theology to empower churches to address in a fresh and relevant manner core issues of their civilization with the view of both engaging their culture in the "great conversation" with the God of the universe, and impact the culture with the gospel of Jesus Christ.



3. Teaching Practicum (Learning by Teaching)

Portfolio should include documented review of each teaching experience by:

- a ministry leader (identifying strengths and areas for improvement);
- a participant (identifying specific things that were accomplished and suggestions of other things that would have been helpful);
- one's self (identifying a plan for improvement as a teacher/mentor and progress since other previous teaching experiences).

3.1 The First Principles Series

_____ 3.1.1 *The First Principles Series III (and Series I, if not done previously)*