



BETHEL SEMINARY

ML506

Discipleship in Community

SYLLABUS

Professor: Andrew D. Rowell

Term: Spring 2016

Delivery: Traditional

Dates: Thursdays, Apr 04, 2016 - May 20, 2016:

April 7, 14, 21, 28, May 5, 12, 19

Time: Thursdays, 1:30 pm - 4:30 pm

Location: Classroom Building Bethel Seminary St. Paul Room 103

Course credits: 1.5 credits

Enrolled: 8 students

BETHEL SEMINARY

Bethel University

3900 Bethel Drive

St. Paul, MN 55112

Description

This course introduces the biblical-theological foundations underlying approaches to discipleship within a congregational context. The role of Christian community for personal spiritual growth, Christian education, and congregational health is studied. Methods and ministry approaches for accomplishing discipleship in community, for various contexts and in different age groups, will be analyzed and discussed.

Learning Outcomes: General MDiv outcomes followed by course-specific iterations

Upon completing this course, students will be able to:

- 1) Demonstrate confidence in the trustworthiness and transforming power of Scripture
 - Demonstrate a willingness to be formed by the Spirit through Scripture
- 2) Communicate God's word effectively
 - Communicate the Bible effectively in a variety of settings.
- 3) Explain and differentiate various approaches to management and administration in ministry
 - Explain and differentiate various approaches to education and formation in ministry
- 4) Demonstrate the ability to contextualize the gospel in ways that respectively engage with realities of human diversity (e.g., culture, economy, gender)
 - Demonstrate the ability to contextualize the gospel in ways that respectively engage with the realities of human diversity (e.g., age, culture, economy, gender)
- 5) Evaluate the effectiveness of organizational structures to promote social justice built upon Scriptural truth
 - Evaluate the effectiveness of organizational structures in making disciples of Jesus Christ.

Instructor Information

Professor Andrew D. Rowell ("Andy")

Instructor of Ministry Leadership

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Bethel Seminary Office: A201

Facebook: My current policy is not to be Facebook friends with students. I only use it to occasionally post family photos so you are not missing anything.

Twitter: <https://twitter.com/AndyRowell> I sometimes post links to things I'm reading here but there is no need to watch this. Any resources for this class, I will share with you through Moodle.

Blog: <http://www.andyrowell.net/> which I also only rarely use.

Teaching Assistant

Kim Pareigat kmp26972@bethel.edu

You can call her "Kim." Kim will be assisting me with the course. Kim took this course with me last year online and received one of the highest grades in the class. She is personable and professional.

Course communication

In Moodle, I have chosen the option "forced subscription" for the "General Discussion Forum" so that you receive emails when I "add a new discussion topic" there as a class announcement. It is my way of emailing the class. You can also "reply" in case something needs clarification. Another student may be able to "reply" and help you or I will. These replies send an email to everyone since this is a "forced subscription." If you have a question or resource that all of us might benefit from, you can also post a "discussion topic" in the General Discussion Forum and everyone will be emailed. It is a way for you to email the whole class. If your question is more personal and does not need to be sent to the whole class, please feel free to use my email address: a-rowell@bethel.edu

- I will return email messages within 24 hours—usually within a few hours.
- Grading turn-around times: We will plan to return assignments within one week.

Required Resources:

Bonhoeffer, Dietrich. *Life Together; Prayerbook of the Bible*. Vol. 5. Dietrich Bonhoeffer Works.

Minneapolis: Augsburg Fortress, 1996. 9780800683252. You may use a different translation of *Life Together* instead. There is also an unabridged (3 hrs 37 mins) audiobook (CD or downloadable) available. <http://christianaudio.com/life-together-dietrich-bonhoeffer-audiobook-download> or <http://www.amazon.com/Life-Together-Classic-Exploration-Community/dp/1596444339/> or <http://www.audible.com/pd/Religion-Spirituality/Life-Together-Audiobook/B002V8MQG0/> It may also be available through some libraries: https://www.worldcat.org/title/life-together-the-classic-exploration-of-faith-in-community/oclc/123240668&referer=brief_results eBook also available. If you have already read Bonhoeffer's *Life Together*, please substitute: Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids, Mich.: W.B. Eerdmans, 1992.

Frazee, Randy. *The Connecting Church 2.0: Beyond Small Groups to Authentic Community*. Grand Rapids: Zondervan, 2013. 978-0310494355. Please read the 2.0 version from 2013 NOT the 2001 version. Frazee learned a lot in 12 years. eBook also available.

Parrett, Gary A., and S. Steve Kang. *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church*. Downers Grove, Ill.: IVP Academic, 2009. 9780830825878. eBook also available.

Articles and selections from other books (not including the required texts) are available on Moodle as PDFs.

General Activity Guidelines

Total hours: 60 hours

Reading: 24 hours

Classroom hours: 21 hours (7 classes X 3 hours)

Assignments: 15 hours

Classroom attendance (21 hours)

This is a time to hear lecture material and process material.

Assignments (15 hours)

Papers

Papers 1, 2, 3, and 4 are to be 398-530 words (1.5 to 2 pages). Your papers are due 30 minutes before the class session begins. Assignments must be submitted electronically through Moodle as a Microsoft Word or PDF document.

If they are late, you will lose a full letter grade (A to B, etc.). The rationale is that you will be prepared for class.

I do not ask students to inform me how much they have read. I expect that students may need to skim or omit reading under the pressure of time. The posts will give some demonstration about the degree of the student's engagement with the reading.

You can paste in the prompt questions and answer them one after another or in groups. Or, you can address them all in an essay. You can paste in the prompt into your document and then answer the questions. The prompt words do not count against your word total. It helps if you put the prompt in bold so it is easy to differentiate from your answer.

2 hours writing X 4 papers = 8 hours allotted.

Lesson Plan

For the last session, manuscript an interactive 795-1060 words (3-4 pages) 15-20 minute lesson plan using Thomas Groome's Shared Praxis (five movements model). The topic should be one paragraph of Scripture. (Likely one chapter is too much and 1-2 verses is too little). Please script in your paper exactly what you will say under each of the five movements. Movements 1, 2, 4, and 5 will be interactive. Movement 3 will be more didactic or presentation oriented of the biblical material and will take up 5-10 minutes of your presentation. You will present on the last day of class. You can prepare the lesson plan and presentation for any audience (children, high school students, etc.) and your listeners can pretend to be that audience. Hopefully this is material you can use in the future.

Lesson Plan (7 hours) = 7 hours allotted

Rationale for the Lesson Plan assignment

In addition to having you be aware of and thoughtful about different models for programming discipleship in community, I think what I can do best to catalyze you to effectively nurture "discipleship in community" is to teach you to be a fantastic facilitator of "discipleship in community" by utilizing what is the gold standard Christian education model: Thomas Groome's Shared Christian Praxis "Five Movements" approach. Parrett and Kang commend it and summarize it in chapter 9 "Toward a Community of Learners" (pp. 244-247) of *Teaching the Faith, Forming the Faithful* (which is assigned reading). Groome's approach can really move you from having no idea how to structure a lesson beyond starting by saying: "Today's Bible passage is . . . Let's work through it" or "Let me tell you a funny story to open today's talk" or "Let's do an icebreaker question." Groome's approach gives you a rationale for how to use Scripture (Movement 3) and a way of thinking about when humor fits the aim of a certain portion of the lesson.

Yes, a student can use something they have done before as a sermon or lesson. BUT, I really want them to structure the teaching plan with the five movement method and they are graded on that.

Students in the MDiv as far as I know are not taught how to teach besides preaching. This course ML506 unit on Groome is a small opportunity (2/6th of a 1.5 credit course) to introduce you to another fantastic model that can be used in settings that are not conducive to preaching / one-way communication / monologue / speech / lecture such as teaching Sunday school classes, seminars, devotionals, small groups, and writing curriculum. AND, the approach can also improve the one-directional-communication as well! This approach jives theologically with Christian values (i.e. on a superficial level with the Jesus on the Emmaus Road story and more profoundly in its assumptions about human beings and God's revelation) as well as secular research on teaching and learning. I do not think I should spend the entire ML506 course on "Teaching the Bible in the classroom or small groups" but I do think it is a very valuable approach to introduce students to because it may literally vault them from being poor teachers to excellent ones.

If you are an experienced effective teacher and wondering what this method is about, I think the Socratic way I would approach this with you would be to ask you: "What would YOU say to someone who lectures at their adult or children's Sunday school class (and bores them to tears)?" As a pastor, I often had to try to explain to Sunday school teachers why interaction was important theologically and educationally. The flow given by Groome encourages you to start where students are at (1), then probe further (2), then when they are hungry for the content, give them some (3), then have them reflect further / push back on that content (4), then try to articulate a response (5).

Theologically there are some profound truths embedded here. Does not Movement 1 resonate with Jesus' coming in our direction in the incarnation and beginning with where we humans were at? Does Movement 2 not honor the human mind--engaging it to think rather than dumping information on it? Does Movement 3 not indicate that humans beings need more than just general revelation but also special revelation? Does Movement 4 not affirm the dignity of human beings to process material under the prompting of the Holy Spirit and draw their own conclusions? Does Movement 5 not pay attention to the Scripture's emphasis to be "doers of the Word" and not just hearers?

I have had most people with teaching background really resonate with this approach as consistent with their experience of what works and what they were taught about teaching and learning in their undergrad and masters programs on educational psychology. In the lecture, I cite some parallels from *Make it Stick* (2014) Amazon.com's number 1 best seller in [Educational Psychology](#).

Other students exclaim that it resonates with other things they have learned about effective preaching: "Oh yes, this is sort of like the map Andy Stanley teaches in his preaching book *Communicating for a Change* (pp. 46-49): ME-WE-GOD-YOU-WE." "Oh yes, this is like Lutheran Law-Gospel preaching--helping people see their need and then presenting the gospel." "Oh yes, this is how Tim Keller preaches!"

Others recognize how they knew nothing about best practices in teaching and learning and are thus deeply relieved to have some solid model from which to launch: "Thank you. You have saved my poor students from me just lecturing at them. Now, I see that it is important to engage them at the beginning and the end. Now they are with me! This gives me a framework!"

Anyway, what I am hoping is that by studying Groome's two chapters (and if necessary reading the other two optional chapters from his earlier work *Christian Religious Education* which go over the same five movements but just with different wording, and looking at other resources on Groome's method I have provided), you will have an "aha" moment that "This would really help my teaching to keep something like this flow in mind as I prepare to teach. I can see how this draws students in, provokes them to do some own thinking and motivates them to see why this content might be valuable, and then also leaves space for them to ponder and process it."

I don't utilize this approach perfectly but I have used this method since 1994 for about every sermon, course lecture, and Bible study I have done since then and I have found it wonderfully

helpful. Of course, you don't have to use this model in the future, but I think it is valuable in case you have trouble figuring out the "discussion vs. lecture" balance. I offer it as something that could dramatically take you from boring lecturer, or on the other extreme, a-lacking-content-discussion-leader. If you are already a trained educator, I hope you will still find the approach thought-provoking in how it affirms or challenges your standard teaching approach.

Course Schedule

Date	Topic	Reading Due	Assignment Due
Thurs, April 7 1:30-4:30 pm 3 allocated hours for session = 3 hours	Introduction to the course Why discipleship in community (and Christian education, spiritual growth, and spiritual formation)?		
Thurs, April 14 1:30-4:30 pm (Work due 30 minutes before) <i>5 hours reading + 2 hours writing + 3 hours session = 10 hours</i>	What might discipleship achieve?	PDF Barth ¹ = 16 pages (1 hour) (See page numbers halfway down the sides of the pages) PDF Willard ² = 40 pages (1.5 hours) PDF Gladwell ³ = 33 pages (1 hour) You may also listen to the audiobook version of this chapter instead of reading it. Link to the audiobook version of that chapter: https://drive.google.com/folderview?id=0B9sm4alri386YXNUbnZSQLF2Z1E&usp=sharing You will have to listen for a minute until chapter 1 finishes. Some of chapter 3 is included. It is about 50 minutes. PDF Brown = 33 pages (1.5 hours) ⁴	Theologian Karl Barth writes that human beings without God live in confusion (693-696). He says Christians are to (1) be a shining alternative for the world (769-772); (2) have compassion for and be among the world (773-776); and (3) help the world (776-780). In light of this reading from Barth, how does the way Christians live affect non-Christians? According to philosopher Dallas Willard, why is following Jesus the best way to live? Though journalist Malcolm Gladwell is not discussing Christian discipleship, what might it look like to put time and effort into following

¹ Karl Barth, *Church Dogmatics*, 4 vols. in 13 parts vols. (Edinburgh, New York: T&T Clark, 1956-1969, 1975, 2009), IV/3.2, 693-696, 769-780.

² Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (San Francisco: HarperSanFrancisco, 1998), xiii-xviii, 1-33.

³ Malcolm Gladwell, *Outliers: The Story of Success* (New York: Little, Brown and Co., 2008), 35-68.

⁴ Jeannine K. Brown, "Chapter 5 Being and Becoming: The Scriptural Story of Formation and Chapter 6 Wholeness and Holiness: Toward Communal Fullness of Life," in *Becoming Whole and Holy: An Integrative Conversation About Christian Formation*, ed. Jeannine K. Brown, Carla M. Dahl, and Wyndy Corbin Reuschling (Grand Rapids, MI: Brazos Press, 2011), 65-98.

		= 5 hours	Jesus? According to New Testament scholar, Jeannine Brown what is God's purpose for the formation of whole and holy people? Extra question: Do you see why discipleship—something that is usually sober and inward focused—is good news for Christians and for the world? = 2 hours writing
Thurs, April 21 1:30-4:30 pm (Work due 30 minutes before) <i>6 hours reading + 2 hours writing + 3 hours session = 11 hours</i>	Classic examples of planning discipleship in community.	Read <i>Life Together</i> by Bonhoeffer ⁵ = 94 pages You don't have to read introductory material or <i>Prayerbook of the Bible</i> . (4 hours) PDF Baxter ⁶ - 22 pages (1 hour) PDF Wesley ⁷ = 11 pages (.5 hour) PDF Yoder ⁸ = 15 pages (.5 hour) = 6 hours	You read about four approaches to discipleship: (1) Richard Baxter in the 17 th century—pastoring rural Anglican churches in England; (2) John Wesley in 18 th century London, England—reforming Anglican churches and beginning the Methodist movement; (3) Dietrich Bonhoeffer in 1930's Nazi Germany—secretly training pastors for the German Lutheran Church; and (4) John Howard Yoder in the 1990's United States Mennonite church—recommending

⁵ Dietrich Bonhoeffer, *Life Together; Prayerbook of the Bible*, trans., Daniel W. Bloesch and James H. Burtress, Dietrich Bonhoeffer Works, vol. 5 (Minneapolis: Augsburg Fortress, 1996), 25-118.

⁶ Richard Baxter, *The Reformed Pastor: A Pattern for Personal Growth and Ministry* (Portland, Ore.: Multnomah Press, 1982), ii-12, 105-117.

⁷ John Wesley, *The Methodist Societies: History, Nature, and Design*, The Works of John Wesley, vol. 9 (Nashville: Abingdon Press, 1989), 67-79.

⁸ John Howard Yoder, "Sacrament as Social Process: Christ the Transformer of Culture," in *The Royal Priesthood: Essays Ecclesiological and Ecumenical*, ed. Michael G. Cartwright (Grand Rapids, Mich.: Eerdmans, 1994; reprint, Herald Press), 359-373.

			<p>five biblical church practices.</p> <p>What is similar and what is different in their approaches (as far as the role of mentors, community, and practices) to discipleship?</p> <p>Extra question: Which of the approaches do you resonate with? Which of them turn you off? Do you see how serious discipleship can look quite differently?</p> <p><i>= 2 hours writing</i></p>
<p>Thurs, April 28 1:30-4:30 pm (Work due 30 minutes before)</p> <p><i>5.5 hours reading + 2 hours writing + 3 hours session = 10.5 hours</i></p>	<p>Theoretical considerations for planning discipleship in community.</p>	<p>Parrett and Kang chapters 5, 9-10, 13-14⁹ = 160 pages (5.5 hours)</p> <p><i>= 5.5 hours</i></p>	<p>According to Gary Parrett and Steve Kang, what is the main content and processes of an intentional discipleship (or spiritual formation or Christian education) program? How might a more comprehensive approach such as this be implemented in your setting?</p> <p>Extra question: Do you see how the thoroughness of Parrett and Kang's approach plans for things that might get missed with just Sunday morning worship, small groups, and personal devotions?</p> <p><i>= 2 hours writing</i></p>

⁹ Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, Ill.: IVP Academic, 2009), 124-146, 236-305, 361-429.

<p>Thurs, May 5 1:30-4:30 pm (Work due 30 minutes before)</p> <p><i>4.5 hours reading + 2 hours writing + 3 hours session = 9.5 hours</i></p>	<p>Contemporary examples of planning discipleship in community.</p>	<p>Frazee, chapters 11, 13-16.¹⁰ = 66 pages (2.5 hours)</p> <p>Choose one of the following:</p> <p>PDF Stanley = 50 pages (2 hours)¹¹</p> <p>OR</p> <p>PDF Breen and Cockram¹² = 46 pages (2 hours)</p> <p>= 4.5 hours</p>	<p>According to Frazee, why does proximity to other people matter for discipleship? (Why does he recommend geographic groupings for discipleship?) What curriculum content (30 items + biblical narrative) does Frazee recommend and how does that intersect with what Parrett and Kang recommend?</p> <p><i>Choose one of the following.</i></p> <p>Compare the five elements stressed by Andy Stanley with some of the other readings for this course. OR:</p> <p>What kind of content, intentionality, and process does Mike Breen recommend for discipling people?</p> <p>Extra question: Do you think that isolation and loneliness are more difficult to address in our culture or instilling biblical content? What do you like or dislike about the contemporary models of Frazee and Stanley / Breen?</p> <p>= 2 hours writing</p>
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¹⁰ Randy Frazee, *The Connecting Church 2.0: Beyond Small Groups to Authentic Community* (Grand Rapids: Zondervan, 2013), chapters 11, 13-16.

¹¹ Andy Stanley, *Deep & Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, Mich.: Zondervan, 2012), 99-149.

¹² Mike Breen and Steve Cockram, *Building a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did* (Pawleys Island, SC: 3 Dimension Ministries, 2011), 43-62, 203-230.

Thurs, May 12 1:30-4:30 pm (Work due 30 minutes before) <i>3 hours reading + 3 hours session = 6 hours</i>	A model for effective teaching	PDF Groome ¹³ = 76 pages (3 hours) <i>= 3 hours</i>	
Thurs, May 19 1:30-4:30 pm (Work due 30 minutes before) <i>0 hours reading + 7 hours writing and presenting + 3 hours session = 10 hours</i>	Practicing a model for effective teaching	No reading Lesson plan assignment due. <i>= 7 hours writing</i>	
<i>60 total hours</i>	<i>21 hours of class</i>	<i>24 hours of reading</i>	<i>15 hours of assignments</i>

¹³ Thomas H. Groome, *Will There Be Faith?: A New Vision for Educating and Growing Disciples* (New York: HarperOne, 2011), 261-337.

Grading

Assessed Activity Weighting

Papers	Percent
What might discipleship achieve?	20
Classic examples of planning discipleship in community.	20
Theoretical considerations for planning discipleship in community.	20
Contemporary examples of planning discipleship in community.	20
Practicing a model for effective teaching	20
Total	100%

Final Grade Breakdown

Percentage	Point Range	Letter Grade
95.00%	95-100	A
90.00%	90-94	A-
87.00%	87-89	B+
84.00%	84-86	B
80.00%	80-83	B-
77.00%	77-79	C+
72.00%	72-76	C
70.00%	70-71	C-

Late Work Policy

Late work will be accepted up to one week late but with a 2-letter grade deduction (A to C, etc.)! This is to encourage the student to get their discussion in on time—for the sake of the whole class. Work that is submitted less than a week late may be accepted for less deduction at the instructor's discretion. Due date extensions with no penalty will only be granted due to the most extreme circumstances and at the discretion of the instructor.

Diversity of resources and assignments

Providing a variety of perspectives and giving students relevant assignments is very important to me as a teacher. I desire to give students resources from diverse sources: male and female, different parts of the world, different church and denominational traditions (Lutheran, Mennonite, Baptist, Reformed, etc.), difference social classes, ethnicities, races, large and small church, and city and rural settings. Therefore I am willing to consider substituting required course readings and assignments with other comparable ones if a student would benefit from this. This may also involve the student doing some research in identifying such resources.

General pedagogical approach

The first component of my approach is to provide superb materials for students to read. I am trying to provide stimulating, rich resources that I and others have found life-changing and inspiring. Often I require short readings from different authors from different backgrounds on the same topic to create a happy sense of synergy so the student reacts: "Aha! They are all saying similar things but with different words! I did not understand the first author but the second author helped me get it! And their slightly different perspectives are interesting too!" Usually, I do not want student to memorize a paradigm (which I think of as lower level "training") but instead to see a topic from different angles so students learn to think (this is "education" or "formation").

Second, I usually require students to write a short response to the readings before that week's class session. A different approach would be to assume students do the required reading or require them to write down a percentage of how much they read or to take quizzes or midterms or final exams or to have students take turns presenting the week's material. Another approach would be to stress a summative research paper due at the end of the term. Large papers and projects have the advantage of challenging students to research a topic. However, because most of my course are introductory courses, I mostly prefer for students to read and interact with what I have found to be superb resources for them to gain a foundation in the field. I also find that I tend to get better results from students writing smaller papers regularly than massive papers due at the end of the term which end up being quite stressful if the person has not been working regularly on the paper throughout the term. Furthermore, I think it is a useful habit to read and then process that reading by writing a bit. Research on writing shows that successful writers tend to write regularly rather than binge writing.

Third, I want students to learn from one another. If a student does not understand a reading or concept, often another student will be able to put it into words that can help another student. In online courses, I want students to read the posts of other students and reply to them before the class session. And during the class session, because students have just read and written on the topic, they are brimming with reactions, insights, and questions that help bring along any students that were previously disengaged or confused.

Fourth, I as a professor add supplementary examples and comments during the lecture. I also make available my PowerPoint which has links and citations of other resources for further reading.

Fifth, my teaching assistant and I give feedback to the students on their written responses. After grading their papers, I also often write a note to the class with additional clarifying comments that their papers prompted.

Through this progression, students go over the material in five different ways through reading, writing, interaction with classmates, input from professor, and feedback from the professor. So even if the reading material was difficult and the student did not fully understand it, the student has four more opportunities to understand it through interaction with fellow students and the professor.

Recommended approach to papers

I would encourage people to reinforce their points or assertions with either a very short quote (that captures exactly their point or question) with a citation/reference with page number or when they are commenting on a larger theme just put the citation/reference with page number without the quote.

An A paper demonstrates that the person has read, understood, and either summarized, applied, asked a question, or connected an idea to each of the required resources. So on the one hand, I am looking for interaction with all of the required resources but I am also looking for whether they have drawn connections among the ideas presented in the required resources—that they have understood and wrestled with the main theme and its implications. If they have a question or concern, they attempt to suggest an answer by citing a different required resource or they show they have really tried to hear carefully the writer they are questioning.

The course has been designed so that students can pass and get a lot out of the course even if they do not read or watch everything as long as they do the papers.

Cite page numbers when you write

Please cite page numbers when referring to the readings. I am looking for reference to the readings in what you write. So for example I should see things like this: (Barth 781) (Willard 32) (Gladwell 67). I DON'T want to have the impression that you are just answering the prompt questions without reading. This is your chance to interact with the readings. (If you are out of time, well then, answer the prompt off the top of your head and get partial credit! Turn something in on time!) I DO NOT need a bibliography or works cited listing unless you are bringing in other books and articles from other courses or your own reading. In that case, give us the full citation so we know what resource you are referring to.

1. Cite page numbers when you are referring to ideas in the reading.

An outstanding paper will include references to all the assigned readings. You can use short quotations or just paraphrase the writer's idea in your own words without quotation marks. So, your paper will look like this:

Gladwell points out . . . (Gladwell 3). Tolkien argues . . . (Tolkien 70). Robert Woodberry's research says . . . (Dilley 36). Geisinger shows us . . . (Jenkins 5). Katogole and Rice suggest . . . (Katogole and Rice 25). Hart argues . . . (Hart 36). Spufford says . . . (Spufford 3).

You of course ideally will do this creatively--with your own fresh organization of the ideas. But I am just trying to make clear that it would be good somewhere in your paper to demonstrate you have engaged all the week's readings. (If you don't get to all of them, that's fine--still turn something!--but just expect you'll be penalized some points).

There are four reasons that I appreciate it when you cite page numbers:

- (a) It helps me to see that you have read and engaged with the material. It is not apparent to me if you read anything if you just answer the prompt without referring to the readings.
- (b) It makes you a better writer and thinker if you cite page numbers because you will need to go back and look carefully at what the writer wrote.
- (c) It will help you later remember the page number of where you found an interesting idea.
- (d) It is a good habit to cite your ideas for integrity--avoiding plagiarism, etc.

Again, I'm trying to make this as easy as possible. Just put the page number. (I have put a bit more information below about citation styles if you are interested in the details).

2. You should spend about 2/3 of your paper interacting with the ideas in the readings.

This is similar to the idea above about citing page numbers. I don't want people to respond just off the top of your head to the prompt. I want you to try to process and digest what you read. The last 1/3 can be more personal reflection and application.

3. The prompt is just a guide—trying to show you approximately what I am wanting you to reflect on.

You do not have to address every question in the prompt. In all cases, I am trying to have you respond to the readings. You do not need to respond to them. But if you have space and find them interesting, you can. I provide many questions in case you are having trouble knowing what to write about.

4. Please turn in something!

You will do fine in this course if you turn in all the assignments on time. I realize you may not be able to read all the readings as thoroughly as you would like. Still, please do your response. If you are running out of time, skim, read the first sentence of every paragraph, or read the first paragraph and last paragraph of the readings. Then write and turn in something. These papers will be provisional, "drafts," imperfect. I would like them to be beautifully written and thorough but I want you to just do your best with the time you have. I just make this point because when overwhelmed, it is tempting to give up and not turn something in and thus get behind and get discouraged. Don't do that. Turn in something. Keep up the pace. You can do better the following week.

5. MLA citation style is easiest for my courses.

I would recommend using in-text citation to cite page numbers in your writing. You do not need to do a bibliography, works cited page, or footnotes or endnotes. But you are welcome to do that if you want.

Even though when I write, I use footnotes, I recommend for my courses that students use MLA Style. But I don't care what you use. I recommend the MLA style because it is easy and because for my courses you are usually interacting with the assigned readings. The only thing I care about is that you regularly cite page numbers when you write (see above).

Basic citation with MLA style.

We can tap into the kingdom of God (Willard 30-31).

"The power that could make their lives far better was right there near them" (Willard 31).

If there are two readings from the same author and you need to tell us which one you are referring to:

We can tap into the kingdom of God (Willard, *Divine Conspiracy*, 30-31).

Note the period is after the last parenthesis.

PowerPoint presentations are posted on Moodle

The PowerPoint presentation slides are posted after each course session to Moodle so you do not need to take notes on what is in the PowerPoint during the lecture. Sources of quotations are provided on the slides so that you can explore further any topics of interest. Sometimes we will not cover every slide in the presentation because the point has been made adequately—often by students making the point. The additional slides provide additional examples or corroboration that emphasize the point. If those additional explanations are necessary in a session, those slides will be shown during the class lecture. If they are not shown in the lecture, they may still be of interest to students who find the idea exciting or unpersuasive, as the slides provide additional evidence for or explanation of the point as well as citation of the source where students can read more.

If you are interested in this topic because you do teaching or speaking, here are my reflections on slide deck presentations.

Reflection on the use of slide deck presentations like PowerPoint and Keynote

I am using more plain slides in my presentations because while I love using cool fonts and designs (and I'm a little embarrassed about how uncool these are), when I present on Adobe Connect, some of the fancy designs get garbled. Also I often shift slides to new presentations and the different designs get messed up. It did not help that my first year teaching all of these courses I used Keynote instead of PowerPoint so the formatting for half of my slides is formatted crazily.

By the way, there is lots of criticism of PowerPoint out there. Sheryl Sandberg of Facebook and *Lean In* says she doesn't want any slide presentations to her. Talk to her. It is something we're all trying to figure out. Does it help for listeners to have some cues? Or does it distract and stress people out and mess up pacing? Most TED talk presenters and megachurch pastors do use some visuals. As a professor, I'm delivering more dense information than a megachurch sermon, so does it make sense to provide more content in a presentation?

For more on PowerPoint / Keynote slide deck presentations: listen to: Slide Deck Presentations Don't Have to Be Terrible: NOVEMBER 14, 2015 <https://hbr.org/ideacast/2015/11/slides-deck-presentations-dont-have-to-be-terrible.html>

based on: Evan Baehr and Evan Loomis, *Get Backed: Craft Your Story, Build the Perfect Pitch Deck, and Launch the Venture of Your Dreams* (Harvard Business School Press, 2015).

(I think Evan Baehr is a Christian.)

Evan Baehr and Evan Loomis talk about two kinds of slide deck presentations:

(1) Sparse slide deck for oral presenting. An oral presentation that just has images and key data. Perhaps this is what I should be thinking about when I teach class. For me, the data are often

quotations. It is something to stimulate—to discuss. I don't really want to just have images. I want to support what I am saying with evidence so students can see where I'm getting my ideas so they can move with me—questioning, pushing back, agreeing, reading more.

(2) A document that people can read through on their own. Baehr and Loomis also talk about a different use of a slide deck and that is a written medium (like a book or blog post) that someone will read before or after your presentation. A person who hasn't heard your presentation should be able to understand it. I need to present orally but I also want students to be able to go over it later and get more out of it if they are interested. I want the slide deck to contain "footnotes" for my oral presentation—documentation and further reading. Some professors have handouts or outlines of their lectures (or even have students read a book they have written on the topic). Sometimes my PowerPoint presentations are quite complete in that a student could understand my lecture by just reading through the presentation but I think the social science literature says this makes oral presentations boring: "Don't just read your PowerPoint."

So ideally, I would orally present a much more scaled down presentation with just pictures, few words, etc. Stress face-to-face human interaction. Then I would post on Moodle a much more elaborate PowerPoint, which gives students more to wrestle with. Baehr and Loomis are talking about people who give the same presentation over and over and over (for fundraising - the "pitch"). With the 100 different presentations I give as a professor per year, it is impractical for me to do an oral and written PowerPoint presentation. My solution is to have an extensive PowerPoint slide deck (though it may not be fully comprehensible without my explanation) but then only show students some of the slides. I post the full slide deck on Moodle for students who want to reflect more.

Link to more information about Bethel Seminary Academic Course Policies

Please familiarize yourself with the catalog requirements as specified in Academic Course Policies document found on the Registrar's website at: <https://bethelnet.bethel.edu/ureg/bssp/acp> You are responsible for this information, and any academic violations, such as plagiarism, will not be tolerated.

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