

BRIERCREST

CM 626 Teaching and Learning for Discipleship Spring 2024

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Course Dates: June 10-14, 2024
Times: 9am – 12pm; 1-4pm
Course Delivery Method: Online

3 Credit Hours

COURSE DESCRIPTION

This course provides a vision for Christian education (CE) in the life and mission of the church and seeks to understand some of its major challenges today. Drawing from key passages in scripture and the wider field of educational theory, learners will develop a biblical theology for CE and discipleship, be familiar with some key pedagogical theorists, reflect on the character of the teacher, study Jesus' model of teaching, experiment with and evaluate different creative teaching approaches. The goal is to build strong theological and educational foundations for effective CE and discipleship in church and mission.

COURSE INTEGRATION

Jesus' great commission is to "make disciples of all nations, baptizing ... and teaching them to obey everything I have commanded...." (Mt. 28:18-20, NRSV). Affirming this, Graham Cray stated that, "Churches have to realize that the core of their calling is to be disciple-making communities, whatever else they do; the primary purpose of Christian community is formation as disciples."¹ However, many pastors and ministry leaders do not fully grasp the nature or role of CE in Christian ministry, and often lack basic understanding in teaching, curriculum theory and even biblical discipleship. This course seeks to address these needs.

COURSE TEXTS

Required Reading

Alison Morgan, *Following Jesus: The Plural of Disciple is Church* (Somerset, UK: ReSource, 2015).

Fred P. Edie and Mark A. Lamport, *Nurturing Faith: A Practical Theology for Educating Christians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021).

Note: a single-user e-book is [available](#) in the Archibald Library.

¹ Graham Cray, *Making Disciples in Fresh Expressions of Church* (Fresh Expression, 2013).

Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, 20th anniversary edition (Hoboken, NJ: John Wiley & Sons, 2017). The 1998 or 2012 editions are acceptable.

Selected articles and book chapters (posted on the course page, Canvas).

Recommended Reading

James K. A. Smith, *You Are What You Love* (Brazos Press, 2016).

Smith outlines powerful cultural liturgies that shape our desires (*eros*) and critiques the common "schooling model" of teaching and discipleship. He calls for a greater understanding of worship in shaping our passions. We will read a chapter from this book.

Ajith Fernando, *Discipling in a Multicultural World* (Wheaton, IL: Crossway Book, 2019).

Fernando, Director of Youth for Christ, Sri Lanka for most of his life, reflects on discipleship in the areas of personal, family, and church life.

Jack L. Seymour, *Teaching the Way of Jesus: Educating Christians for Faithful Living* (Nashville, TN: Abingdon Press, 2014).

Seymour discusses CE in relation to the reign of God and public life. Along with a survey of the different approaches, there is a strong focus on Jesus' model.

Groome, Thomas H. *Will There Be Faith? A New Vision for Educating and Growing Disciples*. Harper One, 2011.

Groome's "shared Christian praxis" approach, which first appeared in his *Christian Religious Education* (HarperSanFrancisco/Jossey-Bass, 1980/1999), remains a major theme in this book. He outlines his vision of Christian religious education in the Roman Catholic tradition. We will learn his acclaimed "shared Christian praxis" model of teaching.

J. I. Packer and Gary Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker Books, 2010).

Packer and Parrett brings us back to the history, value and structure of catechesis for faith formation in the early church. We will look at their implications for today.

Students are expected to refer to Briercrest Seminary's Format and Style Guides and Guide for Writing Research Papers, available as PDF documents here: <https://www.mybriercrest.ca/seminary/documents/>.

These texts are available in store and online at the Briercrest Bookstore: <http://briercrest.ca/bookstore>.

Students are responsible for course materials and communication on Canvas (<https://briercrest.instructure.com>) and their myBriercrest.ca email account.

COURSE OUTCOMES

At the end of the course, students will be able to:

1. Outline a biblical theology of Christian education, see its role in learning and discipleship in the church, and understand some of its challenges today.

2. Develop greater self-awareness and development as “disciple” and “teacher” through reflections on a biblical understanding of “discipleship,” readings in Christian education, and review of the impact of past mentors (and their teaching values) in one’s life.
3. Acquire a working knowledge of some important educational theorists (especially Jesus’ model) for one’s practice as pastor and ministry leader to form, renew and transform persons and nurture flourishing kingdom communities in light of the Gospel.

COURSE OUTLINE AND CONTENT

<u>Class Format</u>	<u>Morning</u>	<u>Afternoon</u>
Lecture, Discussion, Q&A	9-10:30am	1-2:30pm
Break	10:30-10:45am	2:30-2:45pm
Breakout Group Discussions	10:45-11:30am	2:45-3:30pm
Morgan Presentation & Discussion	11:30am-12pm	3:30-4pm

Note: Day #5, class ends after the morning session

Readings to be completed before class

To guide your readings, see “ Discussion Questions for Small Groups” in Appendix (after Bibliography).

Day #1 (June 10)

Morning readings:

Edie & Lamport (2021), chapters 1-2

Afternoon readings:

Farley (1985, 2005) articles, Canvas

Morgan (2015), chapter 1

Topics:

Review of Course & assignments

Covenant, Community & a Culture of Learning

Whither Christian Education/Nurture?

Presentation: Called by Jesus (Morgan, ch. 1)

Day #2 (June 11)

Morning readings:

Edie & Lamport (2021), chapters 3-4

Robinson (2006), chapter 12, Canvas

Morgan (2015), chapter 2

Afternoon readings:

Palmer (2012/2017), Introduction and chapter 1

Martin, SJ (2006), chapters 2-3

Morgan (2015), chapter 3

Topics:

A Vision for Christian Education & Discipleship

Person of Teacher & Teaching as Creative, Spiritual Act

Presentations: What is a Disciple? (Morgan, ch. 2); Following Jesus Today (Morgan, ch. 3)

Day #3 (June 12)

Morning readings:

Groome (1980) chapter 10 (briefly review first few pages; focus on “five movements”); Groome (2018), Canvas

Edie & Lamport (2021), chapter 7

Morgan (2015), chapter 4

Afternoon readings:

Keith Ferdinando (2013), article, Canvas

Ken Robinson (TED Talk, 2006), 20 mins., Canvas

Morgan (2015), chapter 5

Topics:

Jesus, Master Teacher I & II

Thomas Groome, Shared Christian Praxis

David Kolb, Experiential Learning Theory & Learning Styles

Presentations: Learning on the Hoof (Morgan, ch. 4); The Plural of Disciple is Church (Morgan, ch. 5)

Day #4 (June 13)

Morning readings:

Edie & Lamport (2021), chapters 12

Nancy Going (2009), article, Canvas

Morgan (2015), chapter 6

Afternoon readings:

Edie & Lamport (2021), chapter 11

Mary Hawes, Intergenerational Learning (Toronto Children’s Ministry Conference, 2021), 45 mins. video, Canvas

Morgan (2015), chapter 7

Topics:

Erik Erikson, Theory of Psychosocial Development

Jean Piaget, Theory of Cognitive Development

Lev Vygotsky, Cognitive Mediation Theory

Presentations: Community with a Purpose (Morgan, ch. 6); Take Up Your Cross (Morgan, ch. 7)

Day #5 (June 14)

Morning readings:

Mary Hess’ Summary of Jane Vella (2002) OR Brookfield (2015), chapter 7, Canvas

Edie & Lamport (2021), chapter 13

Arthur Rowe (1999); Tretham (2023) articles, Canvas

Whole Life Preaching” video, LICC.org (2017), 12 mins., Canvas

Morgan (2015), chapter 8 & chapter 9

Topics:

Understanding the Adult Learner

Preaching and Teaching: Toward a Better Understanding

A Curriculum Model for Adult Discipleship

Review of Learning Journey (Wrap-up)

Presentations: Living in God's Story (Morgan, ch. 8); Growing Together (ch. 9)

ASSIGNMENTS

Please submit all written assignments to Canvas.

Pre-Course Assignments:

1. Small Group Discussions (12.5 % of final grade)

This assignment is related to learning outcomes #1, #2, #3.

Attendance, participation in small group discussions, and completion of assigned readings before class are expected. This is an intensive course, so class attendance is required. Missing any portion of the class is disruptive and would negatively impact learning.

Discussion questions on lectures for each day are posted on Canvas. For discussion questions on readings for each day, see "Discussion Questions for Small Groups" in Appendix (after Bibliography). You are advised complete the readings early as "pre-course assignment."

The instructor will join different groups to assess learning during small group discussions.

Student participation will be graded on a scale of 1 to 4:

1—Present, not disruptive (D)

2—Responds when called on but does not offer much; infrequent involvement; adequate preparation, but no evidence of interpretation or analysis (C)

3—Offers straightforward information; contributes moderately when called upon (B)

4—Good preparation; offers interpretation and analysis, contributes well to discussion in on-going fashion (A)

Mid-Course Assignments:

2a. Presentation from Morgan (12.5 % of final grade)

This assignment, 2a and 2b are related to outcome #2.

Depending on enrollment, you may work in pairs.

You will be assigned a chapter from Morgan (2005). You will prepare a short presentation of the major discipleship theme in the chapter. In the first 10 minutes of the presentation, you will summarize the key points of the major theme, and engage with Morgan, highlighting strengths or limitations/ideas sparked by the chapter.

For the second half of the presentation, you will briefly (5 minutes) outline how these insights have helped you reflect more deeply on your own discipleship to Jesus. You will end by providing one question for class discussion (10 minutes).

Presentations will begin on day #2, and a schedule would be provided at the first class.

Post-Course Assignments:**2b. Ministry Reflection on Morgan (15 % of final grade)**

Select THREE major discipleship themes in Morgan (2005) and reflect on how insights from these themes can enrich discipleship in your faith community. Outline each major theme (one in each chapter) clearly, with the author's supporting ideas (referenced quotations). Engage with the various ideas (agree/disagree or questions sparked by them) before discussing applications and issues.

Before you begin, identify a specific ministry group you are associated with (e.g. your small group, youth, women/men ministry, or young adults). Reflect on where they are in relation to these three discipleship themes (from your observations, conversations). What are some questions or issues you want to raise? What ideas do you may want to try out to facilitate growth in discipleship among this group of brothers/sisters?

Due Date: July 5, 2024

Length: 2-3 pages, single-spaced

Evaluation criteria: Clear outline of three discipleship themes (with supporting points and referenced quotations), their relevance to a ministry group you are associated with; quality of questions/issues and thoughtful applications.

3. Reflection Papers on Edie & Lamport and Palmer (2 X 12.5 = 25 % of final grade)

This assignment is related to learning outcomes #1 and #3.

For Edie & Lamport (2021)

- (a) Select three chapters in Edie and Lamport that are significant to you. Outline the major theme in each chapter, and supporting ideas (with direct referenced quotations).
- (b) Explain why these ideas are important to the teaching ministry and mission of the Church.
- (c) What insights/questions and applications do these major themes/ideas spark for you as pastor and/or ministry leader with responsibility for learning and discipleship at your church?

For Palmer (2012/2017)

- (a) Select three chapters in Palmer that are significant to you. Outline clearly the major theme in each chapter, and supporting ideas (with direct referenced quotations).
- (b) Explain why these ideas are important for you as a person who teach, mentor or influence others in church or other settings.
- (c) What insights/questions and applications about "teacher" and "teaching" do these themes/ideas spark for you?

Due Date:

Edie & Lamport reflection: July 19, 2024 (2-3 pages, single-spaced)

Palmer reflection: July 19, 2024 (2-3 pages, single-spaced)

Evaluation criteria: As above.

References for these reflections only need to state the pages at the end of the quotation (e.g. p. 23).

No author name or year are needed.

4. Major Project (35 % of final grade)

Option A: Gifted Teacher

This assignment is related to learning outcomes #1 and #3.

You will interview a “gifted teacher” with substantial teaching experience in church or public setting (if you select a pastor, the emphasis is on “teaching” and not “preaching.”) You will ask this person to outline core values and practice in his/her teaching and how these were nurtured over the years. A list of questions for this interview is posted on Canvas and you should provide this to your interviewee a week ahead. If social distancing persists, a phone interview will suffice.

Relate what you discover in this interview-research with insights from lectures and readings. Engage with your interviewee’s comments, affirming insights shared with relevant direct referenced quotations from readings (Edie & Lamport, Morgan, Palmer, articles discussed, lectures), as well as raise issues/questions that were not discussed by your interviewee. Conclude with implications for your development and growth as pastor or teacher in your faith community.

Note: Select the person you interview carefully. S/he should be experienced and recognized for their teaching gift, so that you get some good data. If you interview a pastor, the focus of your conversation should be on “teaching” (interactive) and not “preaching” (proclamation).

Length: 7-8 pages, single-spaced.

Due date: August 9, 2024

Evaluation criteria: Posted on Canvas. Your major project will adopt the Chicago or APA style (footnotes preferred), submitted in MS Word (preferred, but PDF acceptable), with font size 12. An “A” piece of work should have at least 30 references (from class readings, lectures).

Option B: My Growth as Disciple and Teacher-Mentor

This assignment is related to learning outcomes #2 and #3.

This assignment is an attempt to help you develop greater self-awareness of your growth as “disciple” and as “pastor/teacher-mentor.”

To prepare, draw a time line of your life and highlight critical moments where your discipleship to Jesus deepened significantly. What happened? What aspects of your life were challenged? How do these aspects relate to what you learned about discipleship in Morgan? What other aspects of discipleship has Morgan raised for deeper self-reflection and growth (include direct referenced quotations from Morgan)?

In another section of the time line, highlight important teacher-mentors who impacted you. What struck you about the way they taught or mentored you? What values did they pass to you that were important for your development as pastor-teacher-mentor? How do these “teaching values” relate to what you learned about effective teachers and teaching in lectures and readings from Edie & Lamport, Palmer, articles discussed?

Length: 7-8 pages, single-spaced

Due date: August 9, 2024

Evaluation criteria: Clear description of your development and growth as disciple and as pastor-teacher-mentor, with good engagement with Morgan, Palmer, Edie-Lamport, lectures and articles

discussed. Your major project will adopt the Chicago or APA style (footnotes preferred), submitted in MS Word (preferred, but PDF acceptable), with font size 12. An "A" piece of work should have at least 30 references (from class readings, lectures).

Note about all written assignments: I use the "review and track changes" feature in MS Word to grade all papers and find it easier when assignments are in single-spaced documents.

SEMINARY CALENDAR

Students are expected to be aware of the policies that govern course work at Briercrest Seminary, all of which are published in the current Seminary Calendar:

<https://www.briercrestseminary.ca/academics/calendar/>.

Attendance Policy

In order to benefit fully from a seminary education, to be good stewards of time and finances, and to be considerate of their classmates and faculty members, students must be in class at every opportunity.

Modular Courses

Students are expected to attend 100 per cent of each modular for which they register. If this is impossible due to extenuating circumstances, arrangements must be made with the course professor before the first day of class. If extenuating circumstances prevent a student from attending class, a maximum of one (1) full day of class can be foregone. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Online Courses

If extenuating circumstances prevent a student from attending scheduled meeting times, then up to 20% of meeting time can be foregone. Students missing scheduled meeting times should make every effort to inform the course professor prior to any time missed. If additional time is missed, the student will fail the course unless they first request to withdraw from the course or move the course to an audit.

Semester-Based Courses

All students missing more than two full weeks of a particular course from registration to the last day of classes will receive an automatic fail (0%). A student may appeal a course failure due to excessive absences. Successful appeals will be granted only in rare cases where all absences are clearly beyond the student's control. Appeals must be made through the Academic Appeal Process.

Course Schedules

Classes begin at 9:00 a.m. on Monday morning and run a minimum of 30 hours through the course of the week. The schedule is determined by the course professor. Students should check the syllabus for specifics. When the syllabus does not state class times, students are responsible to check with the professor prior to making travel plans.

Assignment Submission

All assignments must be submitted no later than eight weeks after the last day of class as stated in the syllabus. The correct due dates will be clearly noted in the syllabus and each faculty member will state in their syllabus how assignments should be submitted. Assignments submitted within a week after the due date will be accepted with a 10 per cent penalty. For additional information refer to the late assignment policy or the extension policy in the [academic calendar](#).

Return of Graded Assignments

Professors are expected to return graded assignments within six weeks of the due date. If they fail to do so, students may submit an inquiry to the [Seminary](#). If an extension is granted, the professor is no longer obligated to meet this deadline.

Academic Honesty

As members of the Briercrest learning community, students have a responsibility to conduct themselves with integrity and honour. Students who cheat on exams, plagiarize, inappropriately collaborate, or use generative AI (e.g., ChatGPT) without instructor authorization in the preparation and/or submission of their assignments violate the trust placed in them by their instructors, fellow students, and the seminary. Any such actions constitute a breach of academic honesty and will result in serious consequences, such as failure of an assignment, failure of a course, or expulsion from the seminary.

Plagiarism, whether intentional or involuntary, is the submission of the work of others, published or unpublished, in whole or in part without acknowledgment or proper documentation. All information, ideas and/or direct quotations taken from other primary or secondary sources must be documented appropriately. Students are responsible to ensure they are using their sources with transparency and honesty. For more details, consult the [Seminary Calendar](#). In addition to being familiar with these pages, instructors assume that you have completed the Briercrest Academic Integrity course on [Canvas](#) and understand the information contained in it.

Academic Accommodations

Any student with a disability, injury, or health condition (mental or physical) who may need academic accommodations (permanent or temporary) should contact the ARC Coordinator in person (L234 in the Library), by phone (1-306-801-6159), or by email (arc@briercrest.ca). Documentation from a qualified practitioner will be required (i.e., medical doctor, psychologist, etc.). It is recommended that students meet with their professors to discuss the requirements of their accommodations (i.e., how the student will receive lecture notes, or how the professor wants to receive extension requests).

BIBLIOGRAPHY

I have included some “older” texts because of their influence in the field.

Children

2023. Klein, Rabbi Reuven Chaim. “The Passover Seder as an Exercise in Piagetian Education Theory.” *Religious Education* 118(4), 312-323.

2023. Pietsch, Evan P. "A Metacognitive Analysis of Conceptual Thinking in Spiritual Formation Utilizing Vygotsky's Concept Theory." *Christian Education Journal: Research on Educational Ministry*, 20(2), 245-65.

2021. Holmes, Sarah E. "The Changing Nature of Ministry amongst Children and Families in the UK During the Covid-19 Pandemic," *Christian Education Journal: Research on Educational Ministry* (online version), 1-18.

2020. Csinos, David M. *Little Theologians: Children, Culture and the Making of Theological Meaning* (McGill-Queen's University Press)

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2011. Nye, Rebecca. *Children's Spirituality: What It Is and Why It Matters* (London, Church House Publishing)

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2008. Allen, Holly Catterton, (ed.) *Nurturing Children's Spirituality: Christian Perspectives and Best Practices*. (Eugene, OR: Cascade)

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Inter-Generational Learning

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2008. Vanderwell, Howard (editor). *The Church for all Ages* (The Alban Institute).

2004. DeVries, Mark. *Family-based Youth Ministry*, Revised Edition (Downers Grove, IL: InterVarsity Press).

Youth and Adult

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2020. Dean, Kenda Creasy, Wesley W. Ellis, Justin Forbes and Abigail Visco Rusert. *Delighted: What Teenagers are Teaching the Church About Joy* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2020).

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Appendix

Discussion Questions for Small Group

You will be divided into small groups for discussion learning twice a day. You are expected to have completed the readings and come prepared to participate. During discussion learning, the instructor will move around various groups to assess participation. Full citation of the readings is in the Bibliography.

The discussions have five purposes:

- To challenge students to develop their critical, thinking skills.
- To enable students to improve their skills in understanding, expressing, and engaging with the key ideas in the readings.
- To empower students to foster the ability in leading fellow students in discussion.
- To have students take responsibility for their fellow students' education by mutually supporting one another.
- To encourage students to listen respectfully, and to engage with views not their own.

Responsibilities of group participants:

- Having read the assigned readings for discussion, each student in the group should come prepared to engage the questions.
- Do not interrupt, listen carefully, and always be respectful of another viewpoint (even though you may disagree, with reasons). Sometimes, different viewpoints can lead to new frameworks or ideas.
- Do give everyone a chance to share. Do not dominate the discussion inappropriately.
- For each group, one student will volunteer as "leader," another as "timekeeper," and another as "scribe" (who will give a report when we come together). For each day, different students will volunteer for these responsibilities.

Day 1 (June 10)

Morning

Edie & Lamport (2021)

Part One: Chapter 1: Leaving the Faith

Q3 or Q4

Part One: Chapter 2: Modernism/Postmodernism

Q2 and Q3

Afternoon

Morgan (2015), chapter 1 (presentation and discussion)

Edward Farley, "Can Church Education be Theological Education?" Theology Today, vol. 42, no. 2 (1985).

Read Farley (1985) slowly. In the first few pages, he goes into some complex but important philosophical arguments about faith and theology; re-reading sections is expected. Once you labored through his points and reasoning, the rest of the article is not difficult. He is one of the most

astute critiques of Christian education (CE) in the church, and this article is a classic in the field. Ensure you understand his key terms: "faith, theology, wisdom, ordered learning."

"Faith and Reality" (pp. 159-161)

Farley sees "faith" as "a way of existence in the world before God," associated with "truth" (a posture of the heart; wisdom found in God) and with "theology." While he acknowledges the importance of "theology" as a system of doctrines and beliefs, he prefers to see "theology" as "life lived from perspective of gospel" (a practical wisdom). He encourages us to nurture this kind of reflective "wisdom" as habitus (lifestyle, disposition) rather than see "theology" as a "possession of schools and a group of scholar-teachers in schools."

Q1. Review Farley's argument for a proper view of "theology" as "wisdom" or reflections on life from the perspective of gospel. Why is such an understanding important? How do we nurture such a practical "wisdom" among the people we teach?

Faith and Ordered Learning (pp. 161-164)

A community is "constantly formed by its inherited imagery and shaped by its normative events" but the church sadly lacks such an "ordered learning." Except for the "educated clergy" most laity are "uneducated," lacking the "disciplines and skills necessary for the understanding and interpretation of Scripture, doctrines, moral principles, policies and areas of praxis" for daily life.

Q2. Reflect on how faith is nurtured in your faith community. Is there anything similar to the "ordered learning" that Farley suggested? Why?

Section II, "Educated Clergy, Uneducated Believers" (pp. 164-71)

Farley's proposed "causes" for the unhealthy "educated clergy-uneducated believers" divide in many congregations are: (1) professionalization of theology; (2) homiletic paradigm for faith development; (3) pastors/teachers of faith are unclear about the nature and role of CE.

Q3. Do you agree with his reasoning? Which, among these "causes" is most evident in your faith community? Why?

Edward Farley, "Four Pedagogical Mistakes: A Mea Culpa," Teaching Theology & Religion, vol. 8, Issue 4 (2005)

This article is an easier read, and it supplements Farley (1985). You may want to read this article first, as he deals with the same major theme. In the article (1985) he critiques CE from perspective of church, here (2005), he focuses on theological education. In great humility Farley admits mistakes in his teaching of theology as professor; his suggestions for change are thought provoking.

Q1. Farley reiterates this theme of "professionalization of theology" (merely academic approach) in "Four pedagogical mistakes" (2005). He highlights how theology professors tended to teach theology as academic discipline, with little consideration for the religious life and career of students including future clergy (pp. 201-202). Do you agree? Have you experienced this?

Q2. What does Farley recommend about how we are to teach (and learn) theology if our concern is the critical and creative thinking of situations of life and world under the perspective of the Gospel (p. 203)? He does not sideline Bible or doctrine but where does he locate them?

Day 2 (June 11)Morning

Morgan (2015), chapter 2 (presentation and discussion)

Edie & Lampert (2021), Part 1, chapters 3-4

Q1. What struck you about the readings in either chapter 3 or 4?

Q2. What new and helpful insights did you find? Do you agree with the authors' views and arguments? Why or why not?

Robinson (2006), chapter 12

Q1. Robinson's image of pastor is that of "field-based teacher and scholar" (p. 215). He likens this to the work of a rabbi in the Jewish community. What is the nature of this work, and how does he relate this to pastor as teacher in the church (p. 215)?

Q2. Pastors and congregations must make choices among an array of possible ministry priorities, but Robinson recommends that a pastor be predominantly "teacher and theologian" and a congregation be a "learning community" (p. 216). Why?

Q3. The minister is both "pastor and teacher" but often in ministry, it's "pastoral care" that eclipses the "teaching" function. Yet, Robinson sees the two functions as "mutually dependent, and "when one goes or eclipses the other, a ministry and minister get out of balance in funny ways" (p. 219). What does he suggest if we are to honor these two important roles?

Review the suggestions Robinson provides for Christian education (CE) in the church (pp. 220-230). What do you find helpful for your church context? (For personal reflection; not discussion)

Afternoon

Morgan (2015), chapter 3 (presentation and discussion)

Palmer (2012/2017), Introduction and chapter 1

Q1. How does Palmer define "identity" and "integrity" and why are these important for a teacher?

Q2. When we lose heart in teaching, we are to remember our "mentors who evoked us" and the "subjects that chose us." What does Palmer mean, and how are these related to "identity-integrity" of a teacher?

Q3. "Any authentic call ultimately comes from the voice of the *teacher within*, the voice that invites me to honor the nature of my true self" (emphasis author's, p.30). What does Palmer suggest if we are to "attend to the voice of the teacher within" (p. 33)?

Martin, SJ (2006), chapters 2-3

Chapter 2, "The Story of a (Corporate)Soul"

Q1. What was Martin's journey in trying to find himself? What were some of his struggles?

Q2. In p. 17, Martin shared about discovering Thomas Merton, *No Man is an Island*, and one sentence from the chapter, "Being and Doing" caught his attention (quoted on p. 17). Why was this quote from Merton so significant to him?

Chapter 3, "True Selves and False Ones."

Q1. What is the "false self" and how is this acquired?

Q2. What is the "true self" and how is this nurtured?

Q3. How do these insights help as you seek to better understand your "identity in Christ" and be a better disciple, teacher, or mentor?

Day 3 (June 12)Morning

Morgan (2015), chapter 4 (presentation and discussion)

Groome (1980) chapter 10 (briefly review first few pages, but focus on his five movements); Groome (2018) article

Q1. How does Jesus' teaching approach in Luke 24 (Siew, *Christ Master Teacher I, Lecture*) illustrate some of the elements in Groome's Shared Christian Praxis model?

Q2. What is one principle in Christ's approach and one principle in Groome's Shared Christian Praxis model that you appreciate?

Edie & Lamport (2021), chapter 7

Q1. What struck you about this chapter?

Q2. What new and helpful insights did you find? Do you agree with the authors' views and arguments? Why or why not?

Afternoon

Morgan (2015), chapter 5 (presentation and discussion)

Keith Ferdinando (2013), article

Q1. According to Ferdinando, what were the "means of theological education" for Jesus (pp. 365-68)? Why was "community" so important in Jesus' model (pp. 369-70)?

Q2. Review Ferdinando's implications for theological education (pp. 370-74). Share one most relevant to you at Briercrest.

Q3. How can we combine the best of formal and informal-nonformal education in your context of nurturing disciples?

Ken Robinson, "Do Schools Kill Creativity?" (TED talk, 2006), 20 mins.

Q1. Do you agree with Robinson's indictment of contemporary education in schools? How is it similar or different in your context?

Q2. Share a creative teaching session you experienced. How did it impact your learning? OR share a creative teaching session you tried. How did it impact your learners?

Day 4 (June 13)Morning

Morgan (2015), chapter 6 (presentation and discussion)

Going (2009) article

Q1. Review Erikson's theory on identity formation of youth (Siew lecture, slides 29-41). How does Going's ministry experience with youth call for a different approach?

Q2. Review some of Going's suggestions for working with youth. What did you find helpful? Are there things you want to critique or add?

Edie & Lamport (2021), chapter 12

Q1. What struck you about this chapter?

Q2. What new and helpful insights did you find? Do you agree with the authors' views and arguments? Why or why not?

Afternoon

Morgan (2015), chapter 7 (presentation and discussion)

Edie & Lamport (2021), chapter 11

Q1. What struck you about this chapter?

Q2. What new and helpful insights did you find? Do you agree with the authors' views and arguments? Why or why not?

Mary Hawes, Intergenerational Learning (Video, Toronto Children's Ministry Conference, 2021), 45 mins.

Q1. What did you find helpful in Hawes' presentation about intergenerational learning?

Q2. What suggestions do you think you can try in your context? What challenges do you anticipate?

Day 5 (June 14)

Morning

Morgan (2015), chapter 8 (presentation and discussion)

Morgan (2015), chapter 9 (presentation and discussion)

Jane Vella (2002), summary by Mary Hess OR Brookfield (2015), chapter 7

Edie & Lamport (2021), chapters 13

Q1. What two things about adult learners did either Brookfield (2015), chapter 7 OR Jane Vella (2002) highlighted that you did not know before?

Q2. Share an instance where one of these principles was not observed in an adult class you were part of. What was the impact on learning?

Q3. Find a paragraph in Edie & Lamport (2021), chapter 13 that you found helpful or want more clarification, or want to critique. How does engaging them improve your teaching of adults?

Rowe (1999) article

Tretham (2023), article

LICC (2017, video), 12 mins.

Kandiah (2005) articles

Q1. How did Rowe (1999) help you better understand "proclamation" and "instruction"? Do you agree with his arguments?

Q2. Share a paragraph you love in Tretham (2023). Why? OR Share a paragraph you somewhat disagree with in Tretham (2023). Why?

Q3. Review carefully Kandiah's reflections (2015) about the strengths and limitations of "preaching"? What does he recommend to strengthen the impact of "preaching"? How are some of these suggestions related to LICC (2017)?