



## CM 626 Teaching and Learning for Discipleship Spring 2026

Professor: Yau Man Siew, PhD  
Email: [ysiew@briercrest.ca](mailto:ysiew@briercrest.ca)  
Phone: 416-858-9020  
Course Dates: May 4-8, 2026  
Times: 9 am to 12 pm; 1 to 4 pm  
Course Delivery Method: Online

3 Credit Hours

### COURSE DESCRIPTION

This course provides a vision for Christian Education 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

Affirming Jesus' commission (Mt. 28:18-20), Graham Cray, former Cambridge theologian and now missionary in Fresh Expression, UK, notes that "Churches have to realize that the core of their calling is to be disciple-making communities, whatever else they do."<sup>1</sup> Pastors and ministry leaders may not fully grasp the meaning of biblical discipleship and its challenges in contemporary culture. In addition, many do not understand best practices in Christian nurture and educational ministries. This course seeks to address this important need.

### COURSE TEXTS

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

**Note:** this book may be purchased as an e-book or as a hard copy from the author's website: <https://www.alisonmorgan.co.uk/AJMPublications.htm>

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. It is recommended that you purchase a personal copy; this would be a significant book in your ministry.

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<sup>1</sup> Graham Cray, *Making Disciples in Fresh Expressions of Church* (Fresh Expression, 2013)

Palmer, Parker Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*, 20<sup>th</sup> anniversary edition (Hoboken, NJ: John Wiley & Sons, 1998/2017).

Selected articles and book chapters (250-300 pages, posted on the course page on Canvas).

## RECOMMENDED READING

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

Alex Fogleman, *Making Disciples: Catechesis in History, Theology, and Practice* (Grand Rapids, MI.: Wm. B. Eerdmans Publishing Co., 2025).

Thomas H. Groome, *What Makes Education Catholic: Spiritual Foundations* (Maryknoll, NY: Orbis, 2021).

Kyles R. Hughes, *Teaching for Spiritual Formation: A Patristic Approach to Christian Education in a Convulsed Age* (Eugene, OR.: Cascade Books, 2022)

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

James K. A. Smith, *One the Road with St. Augustine: A Real-World Spirituality for Restless Hearts* (Grand Rapids, MI.: Brazos Press, 2019).

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.briercrestseminary.ca/seminary-life/documents>.

These texts are available in store and online at the Briercrest Bookstore: <https://www.briercrestseminary.ca/seminary-life/bookstore>.

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

## SEMINARY-WIDE OUTCOMES

Students will graduate:

1. Describing and demonstrating evangelical faith and values.
2. Preparing to serve God's kingdom in its diversity. Describe God, God's kingdom, and your calling (vocational sensitivity) within it, including the types of contexts and people you feel best prepared to serve.
3. Participating in the action of our Triune God through formation of the soul (i.e., virtue and spiritual integrity), mind (academic rigour), and strength (vocation).

## 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 teaching 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 flourishing kingdom communities in light of the Gospel.

Note: The course seeks to meet one of the Master of Divinity learning outcomes stipulated in the Association of Theological School (ATS) Commission Standards of Accreditation, approved June 2020, (d): “*Religious and public leadership*, including cultivating capacities for leading in ecclesial or denominational and public contexts and reflecting on leadership practices.”

### COURSE OUTLINE AND CONTENT

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

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

#### Readings to be completed before class

To prepare, see “ Discussion Questions for Readings” in Appendix (after Bibliography).

#### Day #1 (May 4)

Topics:

Review of Course & assignments

Covenant, Community & a Culture of Learning

Whither Christian Education (CE)?

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

Morning readings:

Edie & Lamport (2021), chapters 1-2

Afternoon readings:

Farley (1985, 2005) articles, Canvas

Morgan (2015), chapter 1

#### Day #2 (May 5)

Topics:

A Vision for CE & Discipleship

Person of the Teacher & Teaching as Creative, Spiritual Act

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

## Morning readings:

Edie & Lamport (2021), chapter 9  
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

**Day #3 (May 6)**

## Topics:

Jesus, Master Teacher I & II  
Thomas Groome, Shared Christian Praxis Model  
David Kolb, Experiential Learning Theory & Learning Styles  
Presentations: Learning on the Hoof (Morgan, ch. 4); The Plural of Disciple is Church (Morgan, ch. 5)

## Morning readings:

Groome (1980) chapter 10 (briefly review first few pages; focus on “five movements”); Groome (2018), Canvas  
Keith Ferdinando (2013), article, Canvas  
Morgan (2015), chapter 4

## Afternoon readings:

Edie & Lamport (2021), chapters 3-4  
Chang & Floding (2020), chapter 1, Canvas  
Morgan (2015), chapter 5

**Day #4 (May 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)

## 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

**Day #5 (May 8)**

Topics:

Understanding Adult Learners

Toward a Better Understanding of Preaching & Teaching

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)

Morning readings:

Mary Hess' Summary of Jane Vella (2002), 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

**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.

To prepare for this assignment, see "Discussion Questions for Small Groups" in Appendix (after Bibliography). You are advised to complete as much of the readings as possible (as "pre-course assignment").

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)

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

Assignments 2a and 2b are related to learning outcome #2.

Depending on enrollment, you may work in pairs.

You would be assigned a chapter from Morgan (2005). Prepare a short presentation of the major discipleship theme in the chapter. In the first 10 minutes, summarize the key points of the major theme, and highlight strengths/limitations OR ideas sparked by the theme.

For the second half of the presentation, you will briefly (5 minutes) outline how these insights have helped you reflect more deeply on your discipleship. Conclude 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 chapters in Morgan (2005) and reflect on how insights from these themes can deepen discipleship in your faith community. Outline each major theme (one in each chapter) with the author's supporting ideas (direct or indirect quotations). Engage with the various ideas (agree/disagree or questions sparked by them) before one application to your context.

Before you begin, identify a specific ministry group you are associated with (e.g. children, youth, small group, women/men, young adults, etc). Where are the people in relation to these three discipleship themes? What questions or issues do you want to raise? What ideas/practices may facilitate growth in discipleship?

Due Date: May 18

Length: 2-3 pages, single-spaced

Evaluation criteria: Clear outline of three discipleship themes (with supporting points and quotations), their relevance to a ministry group you are associated with, and 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 and supporting ideas (with direct or indirect quotations) in each chapter.
- (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 a pastor or ministry leader at your church?

For Palmer (2012/2017)

- (a) Select three chapters in Palmer that are significant to you. Outline the major theme and supporting ideas (with direct or indirect quotations) in each chapter.
- (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: June 1 (2-3 pages, single-spaced)

Palmer reflection: June 8 (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. No author's name or year, unless you cite another book or article.

#### 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: July 3

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: July 3

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](#).

### ***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.

### ***Modular Course Schedules***

Modular 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 without instructor authorization 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.

Generative AI is an umbrella term for a type of machine learning and a group of algorithms that can create new content, such as text, code, images, videos, music, or a combination of all these formats. Generative AI produces output in response to a query or prompt using generative models such as Large Language Models (LLMs) that rely on large datasets. Generative AI features are also often embedded within tools such as Grammarly, allowing these tools to generate new content, such as the rewriting, paraphrasing, or summarizing of existing text. The generated responses of these tools are probabilistic, which can result in errors and biases in responses.

The use of generative AI to create audio or visual media, to produce outlines, to generate partial or complete drafts of assignments, to answer questions on quizzes or exams, or to edit the grammar of assignment drafts is considered unauthorized unless it is explicitly permitted by the course instructor in writing. All use of generative AI tools must be properly documented.

Students are responsible for ensuring they are using their sources and completing their assignments with transparency and honesty. For more details, consult the [Seminary Calendar](#) and the Briercrest Format Guide. 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](mailto: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 significance 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).

2023. Wills, Ruth. "Reclaiming Icons for a Post-Pandemic Christian Pedagogy." *Christian Education Journal: Research on Educational Ministry*, 20(2). DOI: 10.1177/07398913231201188

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).

2016. Woolfolk, Winne & Perry, *Educational Psychology*, 6th Edition. (Pearson), 32-62; 82-93.

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

2010. Beckwith, Ivy. *Formational Children's Ministry: Shaping Children Using Story, Ritual and Relationships*. (Grand Rapids, MI: Baker Books).

2009. Berryman, Jerome W. *Teaching Godly Play: How to Mentor the Spiritual Development of Children* (New York, NY.: Church Publishing).

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

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2005. May, Scottie, Beth Posterski, Catherine Stonehouse and Linda Cannell. *Children Matter: Celebrating Their Place in the Church, Family, and Community*. (Grand Rapids, MI: William B. Eerdmans Publishing Company).

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1997. Dawn, Marva V. *Is it a Lost Cause? Having the Heart of God for the Church's Children*. (Grand Rapids, MI: William B. Eerdmans Publishing Company).

### **Inter-Generational Learning**

2023. Allen, Holly Chatterton, Christine Lawton, and Cory L. Seibel. *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community and Worship*. Revised (Downers Grove, IL: IVP Academic).

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2022. Csinos, David M. *A Gospel for All Ages: Teaching and Preaching with the Whole Church*. (Minneapolis, MN: Fortress Press).

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2008. Martineau, Mariette, Joan Weber and Leif Kehrwald. *Intergenerational Faith Formation: Learning the Way We Live*. (Twenty-third Publications).

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**

2021. Brown, Megan G. "Youth Ministry & Crisis," *Christian Education Journal: Research on Educational Ministry* (online version), 1-14.

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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### **Cross-Cultural Learning**

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### **Christian Higher Education**

2023. Mills, Jason. *Glassroom Learning: Virtual Culture and Online Pastoral Education*. (Eugene, OR: Pickwick Publications).

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### **Discipleship**

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## **APPENDIX**

### Discussion Questions for Readings

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. 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 (May 4)Morning

*Edie & Lamport (2021), Part One: Chapter 1: Leaving the Faith*

The authors noted that more than half who grew up in Christian families leave the faith at some point in their lives.<sup>2</sup> What reasons do they cite (p. 28)? Do you see some resemblance in your contexts?

Review the “projected cumulative change due to religious switching, 2010-2050.” What strikes you? Review the “challenges to nurturing faith” inside and outside of the church (pp. 30-34), and the “six obstacles in fulfilling the Christian educational mission” (pp. 46-48). What do you affirm? What do you want to critique? Are there applications to your context?

*Edie & Lamport (2021), Part One: Chapter 2: Modernism/Postmodernism*

Review “faith as knowing” and “faith as living” (pp. 53-4). How does scripture generally portray people of faith (p. 55)? If so, what is the task of the Christian educator (p. 55)?

Review Comte’s stages of progression from modernity to postmodernity (p. 57), the “postmodern mindset” (pp. 58-59), and “the faith of postmoderns” (pp. 64-70). Share a story from your interaction with some of your “postmodern” friends that is similar or different.

Review the “opportunities” to nurture faith for a postmodern world (pp. 70-73). What do you like or want to add?

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 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. Farley was an astute critique 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 the perspective of gospel” (a practical wisdom). He encourages us to nurture this kind of “wisdom” as habitus rather than theology as merely “academic” and a “possession of schools and a group of scholar-teachers in schools.”

Review Farley’s argument for a proper view of “theology” as “wisdom” or “life lived from the perspective of gospel.” Do you agree? Why is such an understanding important? How do we nurture such a practical “wisdom” in church?

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<sup>2</sup> In Canada, “Of those raised in a Christian tradition, 71 % stayed in the faith, while 7% changed denominations and 19% left for no religion, and 3% changed faiths entirely.” Bible Society of Canada, “Canada Spiritual Landscape, 2022.” [https://biblesociety.ca/wp-content/uploads/2022/08/Canadas-Spiritual-Landscape-2022\\_july22-final.pdf](https://biblesociety.ca/wp-content/uploads/2022/08/Canadas-Spiritual-Landscape-2022_july22-final.pdf)

*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.

Reflect on faith nurture in your faith community. Is there anything similar to the “ordered learning” that Farley suggests? Why?

*Section II, “Educated Clergy, Uneducated Believers” (pp. 164-71)*

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

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, which supplements Farley (1985) is an easier read. You may want to read this article first.

Farley highlights how theology professors (himself included) tend to teach theology as an academic discipline, with little consideration for the religious life and career of students as future clergy (pp. 201-202). Have you experienced this?

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)?

Day 2 (May 5)Morning

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

*Edie & Lamport (2021), Part 2, chapter 9*

Why, according to the authors, are practices pivotal in faith formation (pp. 203-4)?

Review the “theories of practices from Aristotle through Aquinas to MacIntyre” (pp. 205-6). What strikes you in this brief overview?

How do Dykstra and Bass define Christian practices (p. 206)? What are the connections to MacIntyre (pp. 207-09)?

How do practices help us “practice God’s kingdom” (pp. 209-12)? Review Miroslav Volf’s concept of divine joy as we practice God’s realm (pp. 212-3).

What insights from this section (pp. 207-213) are helpful for you?

Review the authors’ reflections on practices and their relationship to Wesley’s “means of grace” and “sanctification” (pp. 213-4)? Do you agree? What insights can you draw?

What implications for faith formation resonate with you (pp. 215-7)?

*Robinson (2006), chapter 12*

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)?

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?

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? (Personal reflection, not discussion)

Afternoon

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

*Palmer (2012/2017), Introduction and chapter 1*

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

"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"*

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

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."*

What is the "false self" and how is this acquired? What is the "true self" and how is this nurtured? 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 (May 6)

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*

For Groome (1980), chapter 10, briefly review the first few pages, but ensure you understand his “five movements.”

For Groome (2018), what are his “deep convictions” (p. 147)?

Review the people who influenced him and why they were important (pp. 150-2). Review his key lessons at Boston College, his “academic and pastoral home” (pp. 152-3).

Share a paragraph you like. Or a question you have? Or a lesson for yourself as you progress as pastor-teacher or scholar.

*Keith Fredinando (2013), article, Canvas*

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)?

Review Ferdinando’s implications for theological education (pp. 370-74). Identify one most relevant to you at Briercrest. What implications are there for your growth?

*Afternoon*

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

*Edie & Lamport (2021), Part 1, chapter 3*

Review the authors’ definition of “normalism” and how it is developed (social progression), pp. 75-77. Other than “American exceptionalism” (p. 80), are there factors in “Christian traditionalism” (pp. 82-3) or in “secularism” (pp. 88-90) that you sense are important in your context?

Review the authors’ reflections on the integration between belief and action (pp. 83-88; 90-95). What insight/s are helpful for your context? What would you like to add?

*Edie & Lamport (2021), chapter 4*

Find a quote about CE that you like in pp. 97-99. Why?

Review the six “challenges and opportunities for nurturing faith” carefully (pp. 98-119). Select one that is most relevant to your context. What insights may help you as pastor or leader in CE at your church?

*Chang & Floding (2020), chapter 1, Canvas*

Pp. 5-8.

What is 1-2 stories of “reflection” in the first section that you love? How does “reflection on experience” help you grow?

Why is it that sometimes we shy away from reflection?

What are some things we need to do if we are to embark on this journey of reflection?

Pp. 8-12

David Kolb outlines four kinds of exercises or abilities that one needs in order to practice experiential learning.

Review each exercise/ability (with their examples) and think about which ability you are strong in, and which you need to grow?



Pp. 12-16

Étienne Wenger's thesis is "learning is a social phenomenon and cannot be separated from its context" (p12). It is interesting that his early research focused on learning among apprentices (since "disciple" [*mathetes*] is best translated apprentice).

He developed the term, "communities of practice," which is groups of people who share a passion for something they do and learn to do it better through regular interaction (p12).

What are the three distinguishing characteristics of a "community of practice"? Read carefully what each means.

Fig. 1.2 summarizes "Learning through experience in theological field education."

You would be wise to keep this in mind during your internship at Briercrest (or you may have completed it).

#### Day 4 (May 7)

##### Morning

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

*Edie & Lamport (2021), Part 3, chapter 12.*

Review carefully the sections "adolescence, adolescent oppression, growing up too fast, going it alone, nurturing passionate faith in young people."

The authors ask an important question:

"But what if the passion of young people is not the root of their problem?" (p. 267).

They continue: "Consequently, the task of nurturing faith, rather than squelching young people's desire, will seek to connect it to God's unfailing pursuit of them in Jesus Christ. ...He alone is 'big enough to take it,' to meet fire with Fire." (pp. 267-8)

What do the authors suggest with regards to directing youth passion to bless the church and the world through worship (pp. 277-278) and mission (p. 279)?

What insights are there for Christian nurture and ministry with youth?

##### *Going (2009) article*

Going highlights both fallacies and problems when we approach youth ministry solely from the perspective of developmental theory. Why (pp. 3-5)?

The thesis in this article is founded on two critical but related questions, which she poses to the reader:

"But what if those who nurture faith development in young people were to claim the notion that the various phases of the human life cycle could be a 'sign,' as in the Gospel of John, each pointing us to experience unique aspects of God's nature and the way of Jesus?" (p. 5)

"...what if the church were to claim development itself as a process of God, progressively revealing to us God's nature and being, as we are biologically and psychologically most receptive to comprehending and taking them in?" (p. 6)

Why is this view of adolescent development important for Going?

Review the heart-warming faith stories of committed adolescents (pp. 5-10).



Share a story you love? Do you have similar stories of youth in your faith community?  
What does this suggest about the possible link between faith and identity development among youth (pp. 8-10)?

As she concludes, Going provides a few important implications for parents and youth pastors (p. 11).  
Share one that you find helpful.

#### Afternoon

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

*Edie & Lamport (2021), chapter 11*

What do the authors say about the “mandate for nurturing faith with children” (pp. 246-8)?  
What “foundational insights on educating children in faith” do you like (pp. 248-51)?

Review what the authors say about the limitations of the “schooling” model in children’s ministry (pp. 251-4). Do you agree? Are there “shades” of the “schooling” model in your children’s ministry?

Review some of the challenges from culture with regards children (254-56). Do you see this among children you know?

Share 1-2 principles for nurturing faith with children you love (256-64).

#### Day 5 (May 8)

##### Morning

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

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

*Fred Edie & Mark Lamport, Nurturing Faith (2021), Part 3, chapter 13*

Review carefully the different stages of adulthood with characteristics and needs (young, midlife, maturing, older adults, pp. 288-94). While a developmental framework is helpful, what are some limitations of this approach (pp. 294-5)?

Roberto, noted in adult faith formation, Edie & Lamport encourage us to address “the unique life tasks, needs, interests, and spiritual journeys of people at each stage of adulthood.” What specific principles may be helpful for your context (pp. 295-6)?

Cahalan, professor of practical theology, relates faith formation of adults to a powerful concept of “baptism as entrée to vocation” (297-8). What suggestions does she provide with regards: (1) covenantal commitments; (2) serving the common good; (3) being in Christ (pp. 298-301)?  
Select one and reflect on some implications for your context.

*Jane Vella (2002), summary by Mary Hess, Professor of Educational Leadership, Luther Seminary*  
Highlight two things about adult learners in Jane Vella (2002) that you did not know before.  
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?

*Rowe (1999) article*

*Tretham (2023), article*

*LICC (2017, video), 12 mins.*

*Kandiah (2005) articles*

How did Rowe (1999) help you better understand “proclamation” and “instruction”? Do you agree with his arguments?

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

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)?