

BETHEL UNIVERSITY

BETHEL
SEMINARY

ML506

Discipleship in Community

SYLLABUS

Professor: Andrew D. Rowell

Term: Spring 2014

Delivery: Traditional

Dates: Thursdays: Feb 6, 13, 20, 27, Mar 6, 13, 20, Time: 7:00-10:00 pm

Location: Seminary Building BSSP Preaching Center

Course credits: 1.5

Enrolled: 6 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.

Instructor Communication Information

Professor Andrew D. Rowell ("Andy")

Instructor of Ministry Leadership

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Office: Seminary A207

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 do not blog much and you should not feel compelled to watch what I am up to on Twitter or on the blog at all.

Twitter: <https://twitter.com/AndyRowell>

Blog: <http://www.andyrowell.net/>

Facebook: My current policy is not to be Facebook friends with students.

Email and voicemail turn-around times:

- I will return email messages within 48 hours. I would prefer that you not leave voicemails.

Grading turn-around times: I will try to return all assignments within 2 weeks.

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

Upon completing this course, students will be able to:

- Demonstrate confidence in the trustworthiness and transforming power of Scripture
 - Demonstrate a willingness to be formed by the Spirit through Scripture
- Communicate God's word effectively
 - Communicate the Bible effectively in a variety of settings.
- Explain and differentiate various approaches to management and administration in ministry
 - Explain and differentiate various approaches to education and formation in ministry
- 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)
- 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.

General Activity Guidelines

Total hours: 60

Reading (20 hours)

Required Resources:

Bonhoeffer, Dietrich. *Life Together; Prayerbook of the Bible*. Vol. 5. Dietrich Bonhoeffer Works. Minneapolis: Augsburg Fortress, 1996. 9780800683252

Frazee, Randy. *The Connecting Church 2.0: Beyond Small Groups to Authentic Community*. Grand Rapids: Zondervan, 2013.

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

Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids, Mich.: W.B. Eerdmans, 1992.

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.

Selections from the following books will be available on Moodle:

Barth, Karl. *Church Dogmatics*. 4 vols. in 13 parts vols. Edited by G. W. Bromiley and T. F. Torrance. Edinburgh, New York: T&T Clark, 1956-1969, 1975, 2009.

Baxter, Richard. *The Reformed Pastor: A Pattern for Personal Growth and Ministry*. Edited by James M. Houston. Portland, Ore.: Multnomah Press, 1982.

Breen, Mike, 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.

Fitch, David E., and Geoff Holsclaw. *Prodigal Christianity: Ten Signposts into the Missional Frontier*. San Francisco: Jossey-Bass, 2013.

Gladwell, Malcolm. *Outliers: The Story of Success*. New York: Little, Brown and Co., 2008.

Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Harper & Row, 1980.

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

Wesley, John. *The Methodist Societies: History, Nature, and Design*. Vol. 9. The Works of John Wesley. Edited by Rupert E. Davies. Nashville: Abingdon Press, 1989.

Willard, Dallas. *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. San Francisco: HarperSanFrancisco, 1998.

Yoder, John Howard. "Sacrament as Social Process: Christ the Transformer of Culture." In *The Royal Priesthood: Essays Ecclesiological and Ecumenical*, edited by Michael G. Cartwright, 359-373. Grand Rapids, Mich.: Eerdmans, 1994. Reprint, Herald Press.

Classroom hours (7 weeks X 3 hours = 21 hours)

Because of the participative nature of this course, please contact the professor before class if it is necessary for you to be absent. Please contact a fellow student rather than the professor to pick up handouts and inform you what you missed. If an absence beyond the allowed one class absence occurs there will be a grade reduction.

Assignments (19 hours)

Assignments must be submitted electronically through Moodle as a Microsoft Word or PDF document before 6:30 pm on the day they are due or they are “late” and will lose a full letter grade (A to B, etc.). The rationale is that you will be prepared for class. Class begins at 7:00 pm.

1. The weekly assignments for weeks 2-6 are 265-400 words (1 to 1.5 pages). (2 hours X 5 weeks = 10 hours allotted).
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 weekly papers will give some demonstration about the degree of the student’s engagement with the reading.
2. Manuscript an interactive 1060 words (4-page) 20-minute **lesson plan** using Thomas Groome’s Shared Praxis (five movements model). We will learn about that model the week before. 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 teach your lesson plan on the last day of class. You can prepare the lesson plan and presentation for your fellow seminary students and professor or for another audience (children, high school students, etc.) and we can pretend to be that audience. You will teach your lesson plan during the class hour on the last day of class. (9 hours allotted).

Criteria for weekly papers

These weekly papers should be without grammatical errors and spelling errors so that they are clear. I would encourage students 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.

An A- paper does most of the above and is almost an A but their paper may only cite half of the resources so it is not clear they have digested all of the materials.

A B+ paper probably does not demonstrate thorough interaction with almost all of the course materials and there are indications that the reader did not understand key ideas or identify the main themes—often because the readings and lecture were difficult and unclear and there was not sufficient time to work through them. Their questions may not be linked to specific statements or passages and they have not looked to other of the required resources for an alternative answer.

A B paper appears rushed and the person probably did not interact with all of the materials.

A B- paper is short, rambling, without much serious thought. But at least the person was able to get it done! That is good. The greatest danger is falling behind in a course like this. I assume life crowded out the course during this period and the person had to rush or scramble.

C / D / F. The person is not doing the work on time or is acting in a way that is unprofessional and inappropriate.

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 but still do their papers. In other words, the papers are required but students could coast or skim and still get quite a bit out of this course if their schedules do not allow for as much engagement with the course material as they would like.

Late Work Policy

Late work will be accepted up to one week with a full letter grade deduction (A to B, etc.). Work that is submitted less than a week late may be accepted for less than a letter grade 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.

Course Schedule

Class # and Date	Topic	Reading Due	Assignment Due
1. Feb 6	Introduction to course		
2. Feb 13	Why discipleship?	<p>Karl Barth, <i>Church Dogmatics</i>, 4 vols. in 13 parts vols. (Edinburgh, New York: T&T Clark, 1956-1969, 1975, 2009), IV/3.2, 693-696, 769-780. (1 hour)</p> <p>Dallas Willard, <i>The Divine Conspiracy: Rediscovering Our Hidden Life in God</i> (San Francisco: HarperSanFrancisco, 1998), xiii-xviii, 1-33. (1.5 hours)</p> <p>Malcolm Gladwell, <i>Outliers: The Story of Success</i> (New York: Little, Brown and Co., 2008), 35-68. (1 hour) You may also listen to the audiobook version of this chapter instead of reading it.</p> <p>= 3.5 hours</p>	<p>According to Barth, how is the non-Christian world affected by the discipleship of the church? According to Willard, why is discipleship important? According to Gladwell, how do one's habits lead to results?</p> <p>So, why is discipleship important for Christians?</p>
3. Feb 20	Classic examples of planning discipleship in community processes.	<p>Dietrich Bonhoeffer, <i>Life Together; Prayerbook of the Bible</i>, trans., Daniel W. Bloesch and James H. Burtness, Dietrich Bonhoeffer Works, vol. 5 (Minneapolis: Augsburg Fortress, 1996), 25-118. (5.5 hours)</p> <p>or</p> <p>Eugene H. Peterson, <i>Under the Unpredictable Plant: An Exploration in Vocational Holiness</i> (Grand Rapids, Mich.: W.B. Eerdmans, 1992). (5.5 hours)</p> <p>John Howard Yoder, "Sacrament as Social Process: Christ the Transformer of Culture," in <i>The Royal</i></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>Richard Baxter in the 17th century pastoring rural Anglican churches in England;</p> <p>John Wesley in 18th century London, England reforming Anglican churches and beginning the Methodist movement;</p> <p>Dietrich Bonhoeffer in 1930's Nazi Germany training pastors for the German Lutheran Church;</p> <p>John Howard Yoder in the 1990's United States Mennonite church;</p> <p>[or Eugene Peterson in the 1990's United States Presbyterian Church USA]</p>

		<p><i>Priesthood: Essays Ecclesiological and Ecumenical</i>, ed. Michael G. Cartwright (Grand Rapids, Mich.: Eerdmans, 1994; reprint, Herald Press), 359-373. (30 minutes)</p> <p>Richard Baxter, <i>The Reformed Pastor: A Pattern for Personal Growth and Ministry</i> (Portland, Ore.: Multnomah Press, 1982), pp. ii-12, 105-117. (15 minutes)</p> <p>John Wesley, <i>The Methodist Societies: History, Nature, and Design</i>, The Works of John Wesley, vol. 9 (Nashville: Abingdon Press, 1989), pp. 67-79. (15 minutes)</p> <p>= 6.5 hours</p>	
4. Feb 27	Theoretical considerations for planning discipleship in community processes.	<p>Gary A. Parrett and S. Steve Kang, <i>Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church</i> (Downers Grove, Ill.: IVP Academic, 2009), ch. 5, 9, 13-14. (5 hours)</p> <p>= 5 hours</p>	According to Parrett and 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?
5. Mar 6	Contemporary examples of planning discipleship in community processes.	<p>Randy Frazee, <i>The Connecting Church 2.0: Beyond Small Groups to Authentic Community</i> (Grand Rapids: Zondervan, 2013), chapters 11, 13-16. (1 hour 30 minutes)</p> <p>Mike Breen and Steve Cockram, <i>Building a Discipling Culture: How to Release a Missional Movement by Discipling People Like Jesus Did</i> (Pawleys Island, SC: 3 Dimension Ministries, 2011), pp. 43-62, 203-230. (30 minutes)</p> <p>= 2 hours.</p> <p>Optional: David E. Fitch and Geoff Holsclaw, <i>Prodigal Christianity: Ten Signposts into the Missional Frontier</i> (San Francisco: Jossey-Bass, 2013), signpost 7 "Church", pp. 96-113.</p>	According to Frazee, why does proximity to other people matter for discipleship? (Why does he recommend geographic groupings for discipleship?) What curriculum content does Frazee recommend and how does that intersect with what Parrett and Kang recommended last week? What kind of content, intentionality, and process do Breen and Cockram recommend for discipling people?

6. Mar 13	A model for effective teaching	<p>Thomas H. Groome, <i>Will There Be Faith?: A New Vision for Educating and Growing Disciples</i> (New York: HarperOne, 2011), 261-337. (2 hours)</p> <p>Parrett and Kang, <i>Teaching the Faith</i>, ch. 10. (1 hour)</p> <p>= 3 hours</p> <p>Optional: Thomas H. Groome, <i>Christian Religious Education: Sharing Our Story and Vision</i> (San Francisco: Harper & Row, 1980), 207-232.</p>	Describe Thomas Groome's five movements of Shared Christian Praxis approach to teaching. What benefits or concerns do you see with this approach?
7. Mar 20	A model for effective teaching	Presentations during class.	Lesson plan due.

Grading

Assessed Activity Weighting

Week 2 Paper: Why discipleship?	10%
Week 3 Paper: Historical foundations	20%
Week 4 Paper: Theoretical foundations	15%
Week 5 Paper: Contemporary examples	20%
Week 6 Paper: Teaching the Scriptures	15%
Lesson plan	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-

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.