

Making Space for Online Students to Create Relevancy from Course Content for Their Contexts

Axel Schoeber

I teach three courses entirely online: Supervised Ministry, Reimagining the Educational Mission of the Church, and Baptist Identity. Some colleagues will feel sorry for me; a few will assume my instruction is inferior to that delivered in a face-to-face classroom. Others might see it as an opportunity to engage in innovation. There are moments when I miss a physical classroom. I have always found it energizing to read faces and to interact with questions, hesitations, and challenges on the spot. However, the fact I am tempted to describe face-to-face teaching as the “old model of educational delivery” suggests my desire to avoid comparing modes and to focus on maximizing the educational impact of digital delivery. In my experience, though online courses are somewhat different from face-to-face instruction, they are just as effective in advancing course learning outcomes. A key reason is that I have discovered ways to enable students to create relevancy for their own contexts from the online course content.

Constructivist learning theory has helped us understand that adults learn best when they can connect content to their own life or work. For example, no pastor is as ready to explore and apply work-life balance proposals as one who has just had a serious spousal talk about being unavailable to the family too often. Jean Piaget is generally cited as the founder of construc-

Axel Schoeber is Associate Professor of Supervised Ministry, Carey Theological College, Vancouver, BC, Canada. Email: aschoeber@carey-edu.ca.

Reflective Practice: Formation and Supervision in Ministry

ISSN 2325-2847 (print)* ISSN 2325-2855 (online)

* © Copyright 2016 *Reflective Practice: Formation and Supervision in Ministry*
All Rights Reserved

tivist theory. An influential book Piaget co-authored in 1969 with Bärbel Inhelder, *The Psychology of the Child*, crystallized his work. It famously outlined three invariable successive stages in the cognitive development of children: the sensori-motor (roughly for preschoolers), the concrete (roughly for elementary school students), and formal thought (roughly for high school students).¹ It is pointless, they maintained, to introduce abstract concepts to six-year-olds. Though the stages represent cognitive learning, development is intertwined with affective growth in the child as well. When affective maturity is delayed, cognitive growth is also constrained.² Teachers of adults confirm that this insight applies to their students, too.

Four general factors contribute to enhanced learning, and their absence erects an obstacle to intellectual growth: physical growth, acquired experience, social interaction and transmission, and “finality” or equilibrium.³ Other findings by Piaget and Inhelder contribute to our understanding of adult learning, but the last factor particularly opens doors. Equilibrium is the outcome when “external disturbances” are processed by a combination of feedback loop systems that interact with past understandings and future anticipation of “compensations” in integrating new knowledge. In our digital era, adults are forced to pursue equilibrium constantly as the explosion of knowledge meets our past understandings and anticipations of the future. Often enough, it seems we settle instead for holding contradictory thoughts in tension with one another, more or less compartmentalizing our lives so these thoughts do not upset our tenuous equilibrium. Without a measure of equilibrium (“finality” sounds so modern and unachievable to our ears now), we cannot cope, grow, or learn. For adult education, the instructor can introduce “external disturbances” (sometimes without intending to!) that initiate the equilibrium-seeking process. Conversely—and this point is magnified by the prevailing information overload—if course work does not spark backward-looking feedback loops and future-oriented anticipations, an equilibrium-seeking wrestling between course content and student context, students will lose interest and fail to learn much. It is imperative, whether we teach face-to-face or online, that our instruction rides this dynamic to good effect.

Michael Matthews has argued that constructivist theory is heavily influenced by empiricism.⁴ We certainly can avoid the claims of some that knowledge exists only as it creates meaning for the individual.⁵ Yet, a more limited application is helpful. Lev Vygotsky proposed a “zone of proximal development” that argues that educators should devise educational chal-

lenges just beyond the current levels of knowledge or mastery the students possess.⁶ When we know our students well, it makes much sense to help them take that “next step” in our field. The concept not only applies to intellectual mastery but also to skill development and growth in character and spirit. Yet, we may have some students participating whom we do not know well. In these cases, we need to create space for the students themselves to discern course content or assignments that will help them take another step. To be faithful to the boards to which we are accountable, this space must fit under an umbrella that ensures learning outcomes are achieved. In a recent webinar, a new trend was articulated called “adaptive learning.”⁷ The webinar identified the need to individualize online instruction to address students in need of remediation. However, this adaptivity can be applied to all students in the interest of greater ownership of the learning process and deeper connection to learning outcomes. The qualification, of course, is that a professor can individualize only so much before instruction becomes overwhelming. Here is where assignments the students can choose or adapt to make them most applicable to their interests or contexts, within the framework of identified learning outcomes, can alleviate pressure on the professor. Learning becomes more collaborative, a key value in constructivist approaches.

To further collaboration, Douglas Fisher, Nancy Frey, and Carol Rothenberg stress the need to create “an environment for talk.”⁸ Interaction that is educationally fruitful is not automatic. So, in the online welcome and introductions in all three courses described below, the students and I create the needed social environment. In the syllabus and introductory course material, expectations are clearly described and then week-by-week (often through course announcements emailed to students) the routines necessary to move smoothly through the course are reinforced. A supportive climate is sustained. Within such a climate, a wide variety of instructional methods are possible. Constructivist thinking originally identified many approaches for face-to-face classes. In the next section of this paper, I will lay out the ways in which I adopt or adapt these methods to the online learning world, using the three classes I teach online as case studies. A key reason I do so is to invite interaction and feedback to improve for the sake of my students. Perhaps this sharing of methods will also benefit other students. As a reader, consider yourself invited into dialogue.

SUPERVISED MINISTRY

For convenience and clarity, here is a list of the course assignments and online discussion topics mentioned in this section on the class I teach on Supervised Ministry.

<i>Assignments</i>	<i>Discussion topics</i>
Ministry Agreement Form	Introduction to other students and individual goals
Self-Study Reports 1 and 2	<i>Welcome to Theological Field Education</i>
Mentors' Reports 1 and 2	<i>Introducing the Practice of Ministry</i>
Lay Intern	Memorial services
Committee Reports 1 and 2	
Book review	Weddings, child dedications, baptisms
Ministry Experience Reports 1 and 2	Ministry finances
Philosophy of Ministry paper	Short caring conversations
Profiles of Ministry	<i>The Disciplemaking Church</i>
	Servant leadership
	"How have I changed?"

This course is typical of most courses on this topic in that the student and the mentor provide the specifics for a learning contract called a Ministry Agreement Form. The ministry agreement outlines the ministry activities the student will engage in over the nine months of the course under the supervision of the on-site mentor and creates a relational framework for their interactions. Crucial to my grading of this report is the congruence of the activities with the course goals the student has already identified. If a student articulates a desire to prepare to serve as a solo pastor in a church on the Canadian prairies, I will insist—if missing from the ministry agreement—that preaching opportunities and a wide exposure to pastoral care occasions (home, coffee shop, hospital, community interactions, weddings, memorials, baptisms) be included. Someone preparing for ministry on urban streets will need a different set of experiences.

These goals have already been articulated in an initial online discussion in which students introduce themselves to classmates and so initiate peer learning relationships. The students also commit to confidentiality concerning information they hear from one another. Two common mistakes arise in these articulations: too many goals to achieve in a limited period and goals that are too vague to be useful (e.g., “I want to be a better pastor”). I insist that lengthy lists get shortened. One student whom I knew well, however, tried to remove a goal that she develop a sense of humour to cope with ministry stressors. I would not let her, and we agreed at the end of the course it was good that she had made progress on that goal. I have a mixed response to vagueness. If it is impossible to discern when the student has made progress toward the goal, I push immediately for greater specificity. Other times, I invite the student to revisit the goal during the course and make it more specific so they can gauge progress more clearly. Both the mid-course and final self-study ask students to review their goals and assess their growth. I do not insist on “measurable goals” since much of ministry is intangible. Yet, the student should realize that helpful goals are observable. Thus, it is good when a member of the Lay Intern Committee or the mentor reports the student laughing more. When the goals and the ministry agreement are congruent, the student has an individualized course plan.

This initial exercise already advances all four learning outcomes for the course:

1. Clarify and affirm your sense of call to ministry and the particular expressions of that call to which you are drawn.
2. Demonstrate ability to integrate new perspectives in your ministry—both for the present and for the future—through reflection on ministry experience, Scripture, course texts, and your own faith background.
3. Demonstrate increasing competence in pastoral practice.
4. Show openness to relationships and community as important settings in which ministry effectiveness can be sharpened.

Course discussions are particularly important in establishing a community of learning with both student peers and the professor. Three of the one-week discussion periods involve interaction with the course texts. In each case, students assess the assigned book positively or negatively and “test” their understanding against the responses of others. I also attach a specific topic that advances the course in some fashion. During the second of ten discussions, the students read *Welcome to Theological Field Education!*,

edited by Matthew Floding.⁹ The specific question concerns setting up a Lay Intern Committee and includes encouragement to process their potential anxiety around receiving course feedback from several members of the laity. In the third discussion, Kathleen A. Cahalan's *Introducing the Practice of Ministry* is the focus.¹⁰ Beside their general observations, I ask students to identify aspects of ministry that are "timeless"—in other words, that need to be part of ministry practice in any century. Sometimes, relating to the second learning outcome, "new" perspectives really are old ones. The eighth discussion considers Glenn McDonald's *The Disciple Making Church: From Dry Bones to Spiritual Vitality*, and the specific question relates to the value of small groups in which even a moribund church can be impacted by the cultivation of the spiritual life of a handful of people interested in growing.¹¹ Similar to these three discussions are the student book reviews (two pages of summary and one page of evaluation). From a predetermined list, students must choose a book to review for their classmates, generating further interactions. Topics include conflict, resilience, people connections, power, shame, weakness, integrity, membership, and maturity.¹² Since students select their book, they are able to choose one relevant to their current life or future ministry.

The discussions can also sharpen a specific ministry practice or "coach" students, as constructivist methodologists call it. For example, the fourth discussion requires students to view a forty-five minute video I produced. I model a very poorly done memorial service, mercifully cut off after seven minutes, debrief on this bad example, and then demonstrate a service that weaves together warm memories of the deceased, pastoral care for loved ones, and gospel hope. Prior to this discussion, the students attend or participate in a memorial in their community with an eye to what seems effective in the service and what does not. The discussion sharpens their awareness of healthy approaches to death and grieving. The fifth discussion has similar videos and interactions on weddings, child dedications, and believers baptisms (since I am a Baptist). I encourage students who baptize infants to ask an experienced pastor in their tradition the same questions raised in the video on baptism. Pastors who have not had such guidance in their own Master of Divinity program have asked to view these videos. The seventh discussion also has an advance exercise: the students must engage in as many caring conversations as they are able to (and still care about the individuals!) on a Sunday morning (or equivalent in non-pastoral ministries). In the discussion, they reflect on the value of short conversations to further

pastoral care and to set a tone of caring for one another in the congregation. Most students discern a helpful challenge in how they steward this precious block of time throughout their ministry lifetimes.

The sixth discussion merits special focus. It develops a framework in which students can actively participate in decisions about ministry finances in the future. Here is the full invitation to this discussion:

Finances, particularly nowadays, are a significant issue affecting the effectiveness, even the viability, of many ministries and churches. Yet, too often students for the ministry receive no training in how to approach this topic. So, let us give it a try. Please obtain the latest budget of your ministry. Condense it to a summary that is about half a page long. (We do not wish to have any sensitive information, so please “hide” it as you condense.) Post this version and answer these questions about it: How is anticipated income determined? Is it realistic? (Please remember the commitment to confidentiality you all made at the beginning of the course.) How do spending projections get made? Is their realism evaluated each year? Are there spending categories that are politically untouchable? If so, does this reality cause financial strains? Does the pastor’s (or equivalent) salary get treated with fairness and dignity? What theological statements are made by these uses of money? Finally, what safeguards are in place to ensure that the money gets handled with integrity? It may take more words than normal to answer these questions. Remember, though, you are helping each other learn to engage this crucial part of Christian community.

When the students have discussed the budgets of a number of different ministries, coached by the above questions and further comments from the professor, they have learned a fair bit about finances that they carry with them. Most students (including those in non-pastoral settings) find these coaching discussions significantly formative for their ministry practice.

The last two discussions also advance course learning outcomes. The ninth one usually leads to increased cross-cultural awareness as different students bring their cultural understandings to bear on the question of pastoral authority considered in light of Jesus’ emphasis on servanthood. The tenth and final discussion asks students to share with one another how they have changed as they have engaged their field education and the course activities.

This course work allows students to create relevancy to their own contexts in a number of ways: creating specific course goals, attending local memorial services and reflecting on public celebrations, engaging in caring conversations, writing reviews of books they choose, reflecting on culturally

specific applications of Jesus' teaching on servant leadership, and discussing ministry finances. Three other assignments personalize the course for students. The first one teaches them to assume things will not always go as they hope. Students reflect on an act of ministry that was "less than ideal" and articulate the improvements in practice suggested, not by relational dynamics or psychological insights—important though these factors are—but by the gospel. In doing two of these Ministry Experience Reports, students learn to examine ministry action in light of what they believe and to change as needed. The second assignment is a three-page Philosophy of Ministry in which students identify three core beliefs that motivate them deeply as they anticipate their future ministry as a pastor or otherwise. The paper is short so it will be useful in communicating with pastoral search committees, ordination councils, and so on. The third assignment accesses the Profiles of Ministry tool available from the Association of Theological Schools. Though its questions now seem dated to many, the profiles generated are still profoundly accurate. I have had many students (in person, over the phone, or via Skype from a different continent) marvel at the depth of insightful comments or questions this tool enables me to offer. It affirms leanings in ministry in the categories of evangelistic, justice-seeking, pastoral, or Sunday morning leadership. Sometimes self-perceptions are challenged. It also flags personal characteristics that are and are not effective for ministry leadership. The tendency to burn out or to place family below ministry success and the temptation to manipulate others are among the risks I have identified. Sometimes ministry spouses communicate their deep gratitude for my input. These conversations, even over huge distances, are transformative.

I do not claim these assignments are unique to my Supervised Ministry course. In fact, I think they are generally "typical" of most courses. I describe them because they engage the ways adults learn and because I want people to know that such work can be done online.

REIMAGINING THE EDUCATIONAL MISSION OF THE CHURCH

Most pastors delegate the church's educational work to the laity. Two prominent explanations are (1) some pastors are genuinely uneasy in working with children and (2) pastors anticipate that educational ministries will run concurrently with their primary duty of leading Sunday morning worship. In both cases, the assumption prevails that a traditional Sunday school is the extent of a congregation's Christian education program. (For over two

hundred years, Sunday schools have taught literacy and advanced the social benefits it brings, as well as formed large numbers of people in an active faith in Christ. In many current settings, however, they fail to excite.) This assumption is one reason a Christian education course seems minimally relevant to theological students. Another factor is the nature of the assignments in some (but only some) courses. When a course, for example, focuses on refining the student's philosophy of education, it has integrity within the field of education but little connection to ministry realities, and it motivates few. What new ministry leaders need is to reimagine the possibilities for the educational ministries of the universal church. When students recognize that some of their own passions can lead to educational ministries, their motivation increases and their engagement in a course on Christian education is high. Here is how I invite such engagement online.

I phrase the learning outcomes so students look for relevance of their course work in their ministry context. As a result of the course, they should:

1. Understand more fully the learning needs of various age groups within the church and possibilities for unleashing their capacities to serve Christ faithfully.
2. Gain experience in planning an initiative in Christian education somewhere within their ministry setting.
3. Grow in their desire to fulfill the call to help others love the Lord their God with all their hearts, souls, and minds and love their neighbours as themselves (Matt. 22:37–39).

The course begins and ends with theology. Early on, it is called a theology of Christian education; at the end, it is a theology of disciple making. It is this theology that "fills the sails" so students move past the misconception of Sunday school as a form of babysitting to long for formative ministries with different ages in a variety of settings that have disciple making as the ultimate goal. Realizing people have different learning styles opens the imagination to various ways in which to teach (drama, visual arts, physical activity, and more). The teacher's role is described as facilitating learning, bringing together the individual learner and the Holy Spirit who is active in transformation. These reflections on learning styles and the teacher's role are influenced by constructivist thinking, but, theologically we must ask ourselves, "Can a Christian teacher ever do more than facilitate the work of the Holy Spirit?" We certainly do not merely dispense knowledge; like midwives, we support a process that is happening and try to remove poten-

tial stumbling blocks. Another motivating theological topic is understanding Christian education as both discovering ministry giftedness (largely for use within the church) and releasing vocational engagement by the people (largely impacting their day-to-day world).

The students frequently teach each other. First, early in the course they report briefly on an “exceptional educational opportunity.” I require that one person present on ministries instructing English as a foreign language and another investigate a church in our denomination (Canadian Baptists of Western Canada) that focuses on believers with visible functional handicaps.¹³ Students can then choose other educational opportunities to report on; the deaf, children born and raised in Canada to immigrants, and the depressed are examples of the types of choices that have been made. Second, midway through the course, students choose and present to one another from the following options: a review of a book on why many young people leave the church;¹⁴ an assessment of curricula available for any age or affinity group the student chooses; or writing a pastoral letter weighing the options of Christian schools and public schools for church families. Each presentation requires meaningful research and contributes to course learning outcomes. Yet, students choose what is relevant for their context or interests.

A third way students teach each other is by preparing a children’s story and posting their video for mutual edification and learning. For some students this is a hard task, but they begin to think of their interactions with children “educationally.” Fourth, the major assignment in the course is a 3500-word presentation (PowerPoint, Prezi, or videos are also acceptable formats) on the learning needs of different age groups—children, youth, young adults, career-age adults and older adults—and on strategies for addressing these needs.¹⁵ Alternative topics include education as justice, formation within families, and formation within intentional Christian communities.¹⁶ Although each topic must be addressed, most students take one of high relevance for their ministry contexts—and they practise teaching one another online.

The capstone assignment is shorter but important. The students develop a plan for a new educational initiative within their ministry context. The variety stands out as students fulfill course requirements in their own setting. Several examples: training Chinese elders to mentor younger folk; mentoring new leaders with the aim of reviving small groups in a congregation; discipling Japanese-Canadian teens and their parents; outreach to children in a small Alberta town that also equips their parents with skills

for their role; character formation for urban ministry interns; and revision of an integral mission class taught in Africa that deemphasizes the professor's lectures, involves the students in ministries, and has students teach one another.

By using constructivist approaches, I encourage students to take their course learning to their ministry sites and find its value there. The students have responded with enthusiasm in the course evaluations:

The children's story activity was particularly meaningful as it is the only assignment that places us in a teaching and learning context in real time . . . a surprising and welcome addition.

Having different students specialize in different age groups really enabled us to go deep with each category, without having to perform all of the research by ourselves.

An enriching experience.

BAPTIST IDENTITY

I often joke that a key reason why students come away from my course on Baptist identity pleasantly surprised is that they begin with low expectations. The excitement comes because they find much course content applicable to their local contexts, confirming the point in constructivist approaches that adults learn best when they find ready meaning in the material.

In the course learning outcomes, students are to:

1. Gain cognitive knowledge of key facets of the Baptist heritage, including significant aspects of the uniquely Baptist vision of the faith, significant events in the development of the Baptist tradition both in Canada and around the world, and crucial concerns facing Baptists today.
2. Acquire an appreciation for their heritage as a member of the Baptist fellowship and deepen their commitment to ministering as a Baptist leader in the church of Jesus Christ.
3. Develop expertise in appropriating insights from the Baptist heritage to meet current problems and situations.

The topics are no surprise for a course in Baptist identity. There are three historical surveys: Baptist beginnings (week 1), highlights from around the world of more than four hundred years of Baptist history (4), and the Canadian Baptist story (7). There are also three doctrinal topics: covenant (2), salvation (5), and the primacy of Scripture (10). Five weeks focus on "lived

polity”: authority in a Baptist church (3), separation of church and state (6), the implications of believers baptism (8) and the Lord’s Supper (9), church membership (9), and mission (11).

The course work, however, allows students to concentrate their attention on points of greater relevance for their contexts. The discussions are critical to achieving this goal. Students respond to a discussion topic arising from each week’s assigned readings, either in one of three course texts,¹⁷ content I post myself, or an online link. (Three prominent links are: the Message from the 2005 Baptist World Alliance Congress in Birmingham, England, which students examine for contemporary doctrinal emphasis; the Baptist Joint Commission for Religious Liberty regarding separation of church and state; and Martin Luther King Jr.’s “Letter from Birmingham Jail.”) Each week they choose which topic to address, and they are required to make a considered response to a fellow student’s post. Usually there are three forums to choose from, but students read the posts on all topics. In this way, they learn from each other and still give most thought to a theme that draws their attention. To illustrate, in week 2 on covenant they can choose between these forums: addressing the ways the priesthood of all believers can be lived out (ministry); the implications of the Trinitarian dynamic of relationship for the interdependence and mutual commitments of believers with one another (theology); and assessing the strengths and weaknesses of a sample church constitution and bylaws (polity). Week 9 has two options, each of which includes a theological component and implications for the pastoral side of ministry: Is the distinction between sacrament and ordinance useful to you in expressing your understanding of communion? Or, How important is church membership in light of our earlier consideration of covenant? When answers to questions seem too generic, I press the students to expand upon their thoughts by describing them as lived out in their own congregations.

Three required posts sharpen further the input and reflection of students. Called Gradable Posts, students are urged to choose in advance which three postings they will be graded on. (They can see all topics from the beginning of the course.) They produce academic quality, five-hundred-word reflections that are especially well thought through because they apply them to their ministry contexts. (I worry less about grammar in regular posts if the communication is clear.) These Gradable Posts are double the length of normal posts, and students interact extensively around them. The posting stu-

dent learns more about a topic of personal relevance, and all students learn from each other in the ensuing discussions.

Assignments, too, allow for student choice within the framework of course learning outcomes. First, from the course bibliography students create a ten-page reading log from three hundred pages of reading. They choose one or more books, or portions thereof, from an extensive list that includes historical, theological, and ministry-related works, some with a Canadian focus. They choose readings helpful to them. Second, they write a brief biography; from a predetermined list, they choose a notable Baptist historical figure they wish to inform the class about. Third, their final paper requires them to read an eight-lesson study on Baptist emphases written for lay people and then write on the topic that most draws their attention. This assignment is a capstone, drawing together biblical, theological, and other course-related reflections, as they ponder the real-life significance of, say, the “freedom of the individual” for their local church. Both the biography and the final paper can be submitted as a video, PowerPoint, or other alternative format. I encourage a medium in which the student can use these assignments in their ministry setting.

Not only do I allow videos for student assignments, I also use videos as a teaching medium. A colleague produced a short one on what the church is to be and to do in the twenty-first century. I tell two stories to introduce the themes of salvation and authority in the local church. Similarly, two web conferences allow students geographically separated to interact with each other face-to-face and in real time. The first one invites questions about the course and provides an opportunity to become familiar with the technology; the second session asks the following questions: “Fiddes insists that Baptists do not believe in the independence of the local church, but rather they believe in its direct dependence on Christ. Do you agree? What are the implications of this statement?” I enjoy drawing out student reflections and slowly pressing them to consider the impact on the routine business meetings typical in most Baptist churches of a congregation learning how to discern the mind of Christ together. Their reactions as they realize the possibilities are delightful. This mix of media, both for presenting content and for students to submit their work, is again part of making space for students to create their own relevancy from the course content and within the given learning outcomes.

Fisher, Frey, and Rothenberg encourage instructors to “plan for purposeful talk.”¹⁸ Whether in the live web conferences in the Baptist Identity

course or the regular discussion topics given in all three courses, the questions chosen can generate important insights. My job as instructor is to affirm students as they appropriate the course learning outcomes more deeply or press them to go deeper if they have yet to grasp the significance of a topic. I work to unfold the possibilities contained in the question. D. H. Jonassen labels this approach “scaffolding”; the instructor starts where the students are and builds further.¹⁹

CONCLUSION

Advocates of constructivist learning often encourage a “democratic” class environment. I believe the instructor is still the instructor, yet I also believe a collaborative climate that expects adult students to contribute much to each other’s learning is highly motivating. To that end, I design class work that makes space for students to create relevancy to their own contexts from the course content. Since this structure advances course learning outcomes, course integrity is secure. Still, as I mentioned earlier, I welcome suggestions for improvement from readers; a learning community benefits everyone. Further, if readers find insights or motivation from this paper to deepen their efforts to maximize adult learning, including in online courses, I will be pleased.

NOTES

1. See the summary in Jean Piaget and Bärbel Inhelder, *The Psychology of the Child*, trans. Helen Weaver (New York: Basic Books, 1969), 152.
2. Piaget and Inhelder, *Psychology of the Child*, 158.
3. *Ibid.*, 154–57.
4. Michael R. Matthews, “Constructivism and Science Education: Some Epistemological Problems,” *Journal of Science Education and Technology* 2, no. 1 (March 1993): 359–70.
5. Andre Kukla, *Social Constructivism and the Philosophy of Science* (London: Routledge, 2000).
6. Lev S. Vygotsky, *Mind in Society: Development of Higher Psychological Processes* (Cambridge, MA: Harvard University Press, 1978), 86. Fisher, Frey, and Rothenberg call this “guided instruction.” Douglas Fisher, Nancy Frey, and Carol Rothenberg, *Content-Area Conversations: How to Plan Discussion-Based Lessons for Diverse Language Learners* (Alexandria, VA: Association for Supervision and Curriculum Development, 2008), 17, 123–24.

7. Scott Jaschik and Scott Straumsheim, "Evolving Learning for the New Digital Era," *Inside Higher Ed*, July 8, 2015. <https://www.insidehighered.com/audio/2015/06/17/evolving-learning-new-digital-era>
8. Fisher, Frey, and Rothenberg, *Content-Area Conversations*, chap. 4.
9. Matthew Floding, ed., *Welcome to Theological Field Education!* (Herndon, VA: Alban Institute, 2011).
10. Kathleen A. Cahalan, *Introducing the Practice of Ministry* (Collegeville, MN: Liturgical Press, 2010).
11. Glenn McDonald, *The Disciple Making Church: From Dry Bones to Spiritual Vitality*, rev. ed. (Grand Haven, MI: Faith Walk Publishing, 2007).
12. Roy D. Bell, *Biblical Models of Handling Conflict*, ed. Lloyd Mackey (Burlington, ON: Welch, 1987; reprinted, Vancouver, BC: Regent College, 2001); Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us about Surviving and Thriving* (Downers Grove, IL: InterVarsity, 2013); Larry Crabb, *The Safest Place on Earth: Where People Connect and Are Forever Changed* (Nashville: Word, 1999); Andy Crouch, *Playing God: Redeeming the Gift of Power* (Downers Grove, IL: InterVarsity, 2013); John A. Forrester, *Grace for Shame: The Forgotten Gospel* (Toronto: Pastor's Attic Press, 2010); J. I. Packer, *Weakness Is the Way: Life with Christ Our Strength* (Wheaton: Crossway, 2013); Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987); Thom S. Rainer, *I Am a Church Member: Discovering the Attitude that Makes the Difference* (Nashville: B & H Publishing, 2013); Gordon Smith, *Called to Be Saints: An Invitation to Christian Maturity* (Downers Grove, IL: IVP Academic, 2014).
13. See joyfellowship.bc.ca.
14. John Bowen, *Growing Up Christian: Why Young People Stay in Church, Leave Church, and (Sometimes) Come Back to Church* (Vancouver, BC: Regent College, 2010).
15. Healthy aging is a topic rapidly growing in prominence at Carey Theological College; see <http://www.carey-edu.ca/our-programs/chat/>.
16. These communities exemplify a new model of urban mission as people voluntarily form households to pool resources, including financial, and seek to release energies for works of mission and mercy.
17. Stanley J. Grenz, *The Baptist Congregation* (Vancouver, BC: Regent College, 1996); Joseph Early, Jr., *Readings in Baptist History: Four Centuries of Selected Documents* (Nashville: B & H Academic, 2008); Paul S. Fiddes, *Tracks and Traces: Baptist Identity in Church and Theology* (Waynesboro, GA: Paternoster, 2003).
18. Fisher, Frey, and Rothenberg, *Content-Area Conversations*, chap. 3.
19. D. H. Jonassen, "Constructing Learning Environments on the Web: Engaging Students in Meaningful Learning," presented at EdTech99: Educational Technology and Exhibition 1999: Thinking Schools, Learning Nation, Singapore.