

Syllabus

Practicing Wesleyan-Holiness Spiritual Formation

Winter Semester 2018

Educational Institution, Setting, or Educational Provider:
Virginia District Training Center

Location of the Course: Roanoke Hollins

Course Dates: November 13, 27 – December 4,11,18 & January 8
Time: Tuesdays 6:00 pm – 9:30 pm

Name of the Instructor: Rev. Lynn Riddle

Instructor's Address, Telephone, and E-mail Address:
7039 Plantation Road
Roanoke, VA 24019
540.366.8701 Office
540.312.9190 Cell
lriddle@juno.com

Course Vision Statement:

What if the learning leader and students really opened their minds and hearts to all that God may want to do during this course? Suppose God wanted to launch a life-changing transforming movement of faith, fervor, and devotion that we cannot now even imagine through the experiences of this course.

Therefore, the vision statement begins with a call to the learning leader and students to put themselves at the disposal of God, the Holy Spirit. Let us make ourselves His—His if He wants to set us on fire for Christ. His if the Lord chooses to bless us with His silence. His if He seems to hide beyond the clouds beyond the reach of our prayers (Lam 3:44). His even if God's silence can become for us a time of fertile emptiness in which we examine ourselves, submit to transformation, and imagine new beginnings. Let us be open to all the possibilities of grace.

While we look for whatever bonuses and blessings God has for us beyond the printed page and our dialogues, we set these objectives for this course.

1. What should the students come to KNOW?
The content and knowledge aims (cognitive aims) of this course include:
 - A growing understanding of the biblical and theological foundations for spiritual formation
 - An enlarged perception of the grace of God experienced in transforming moments and the transforming journey

- The ability to define, explain, and teach the personal and corporate spiritual disciplines and devotional skills
 - To understand that Christian service is a spiritual discipline
2. What should the students inwardly EMBRACE (BE)?
The affective aims of the course include:
 - Embracing the call to the journey of transformation, owning it as their own call to holiness and Christlikeness
 - Identifying themselves with the mission of Christ in this world
 - Desiring to share the spirit gifts of God with others
 3. What should students, as a result of and in response to this course, DO?
The psychomotor objectives of the course include:
 - Demonstrating their growing knowledge by successfully completing written and verbal exercises
 - Demonstrating, in class and beyond the classroom in formal and informal ways, a growing desire to make the quest for Christlikeness the central aim of life
 - Incorporating into their formal and informal acts of ministry, both now and in the future, the principles of spiritual formation encountered in this course

Educational Assumptions

1. The work of the Holy Spirit of Christ is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Base Groups and other group work will take place in every lesson.
3. Every adult student has knowledge and experience to contribute to the class. We learn not only from the learning leader and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason that so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.
5. One universal teaching-learning device is storytelling. Stories almost always mean more than they say. Thus they inspire reflection, analysis, and dialogue. Stories usually have more than one level of meaning. Thus, everyone can relate at some level to the story.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OUTCOMES

- CN19 Ability to identify and explain the main characteristics of the nature of God, Christ, the Holy Spirit, the Human Person, Sin, Salvation, the Christian Life, the Church and Sacraments, and Eschatology

- CN23 Ability to identify and explain the Doctrine of Holiness from a Wesleyan perspective
- CP21 Ability to envision, order and participate in contextualized theologically grounded worship and to develop and lead appropriate services for special occasions (i.e. weddings, funeral, baptism, and Lord's Supper)
- CH6 Ability to pursue holy character (Christlikeness) by practicing Christian formation and the classic spiritual disciplines as means of grace
- CH7 Ability to locate, understand, and use the resources for individual and corporate spiritual formation
- CH8 Ability to take responsibility for his or her own continuing spiritual development
- CH9 Ability to apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character
- CH10 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth

ADDITIONAL OUTCOME STATEMENTS

- Ability to partner with a mentor/mentee community for accountability concerning spiritual growth, personal development, and ethical behavior
- Ability to explain the history and movements of Christian spirituality
- Ability to become acquainted with diverse spiritual disciplines
- Ability to sustain spiritual growth throughout the student's life
- Ability to learn the classical and contemporary devotional literature
- Ability to distinguish the difference between faddish "spiritualities" and distinctively, truly Christian spirituality
- Ability to discern and nurture God's call on one's life to fulfill His mission within the community of faith

Recommended Reading

Throughout the course many sources are recommended. Though we have no official textbook, the following are especially recommended. The Greathouse book is a biblical theology of holiness. The others are Wesleyan spiritualities organized according to the *ordo salutis*, the plan of salvation.

William Greathouse. *Wholeness in Christ*. Kansas City: Beacon Hill Press of Kansas City, 1998.

Robert Mulholland, *Invitation to a Journey*. Downers Grove, Illinois: Inter Varsity Press, 1993.

Wesley Tracy, *Reflecting God Workbook*.

Wesley Tracy, *Reflecting God Leader's Guide*.

Wesley Tracy, *The Reflecting God Journal* (available 2002).

Required Reading:

Wesley Tracy, E. Dee Freeborn, Janine Tartaglia, Morris Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994.

Wesley Tracy, et al., *Reflecting God*. Kansas City: Beacon Hill Press of Kansas City and Christian Holiness Partnership, 2000.

Course Requirements

1. **Class attendance, attention, and participation** are especially important.

Students are responsible for all assignments and in-class work. Much of the work in this course is Base Group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing the values of discussion, dialogue, and learning from each other are thwarted. If one or more lessons are missed, the learning leader will require extra work before completion can be acknowledged. If three or more classes are missed, the student will be required to repeat the whole module.

2. **Base Group Work.** Nothing is more important in this course than the Base Group work. The class members will be assigned to Base Groups of three to four students each. The group members will serve as study partners for many group explorations and discussion throughout the module. Base Groups will stay together for the whole course or the learning leader may reorganize them after Unit 2, at his or her discretion. Each Base Group should have persons assigned to the following roles.

- *Leader-Convener*—presides at all meetings, in class or beyond the class. Represents his or her group to the learning leader. Takes general responsibility for the progress of the group. Keeps members on-task during meetings.
- *Recorder*—takes notes and keeps records of important decisions, topics, and events in a “group life” journal (nothing formal, a legal pad or three-ring notebook or laptop computer will do fine).
- *Reporter*—the spokesperson for the group when report, teaching, and sharing times come. He or she does not have to do all the talking and may recruit his or her group members to help with the reports.
- *Pastor*—serves as the encourager, peacemaker, and healer of hurt feelings. Contacts absentees. Leads devotional exercises for the group in classroom and beyond-the-classroom meetings.

If the class is small, the Base Groups may have only three members. The office of “pastor” would then be omitted.

3. **Assignments**

Journaling: The only “term assignment” is your journal. It is to be used regularly, if not daily. On two occasions during the term the journals will be checked by the learning leader. One whole session is given to journaling as a spiritual discipline, but journaling begins with the first class meeting. Each week the homework assignment includes “Journal Prompts,” which start you on interpretation and application of the themes of the lesson.

The journal should become the student’s friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning “about” the Bible, or “about” the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling

experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments. **This Class Requires that you have a "Journal Book", all entries must be kept in this book.** For

Daily Work: This course has regular homework assignments. It is called daily work because even though the class may meet once a week the student should be working on the course on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the learning leader regular information about the student's progress in the course. That is much to be preferred to wait until a final exam or a term paper reveals only at the end of the course that a student is having difficulty.

The normal time for homework to be handed in is at the beginning of each class session. All assignments are to be completed.

Some daily work is not homework. At several times during the course students will be asked to write a "two-minute" paper on the theme right there in class. Whatever you write is to be handed in. This is not to catch you by surprise. It helps you synthesize the lesson information and it helps your learning leader know whether or not communication is taking place. In-class and homework assignments sometimes give the student a choice of assignments among several options. This recognizes that students have different learning styles.

- 1. Reading: Required Text Books Assignments. Choose one books listed in Bibliographies listed below. Read and give a 2 page reflection paper on each book. Due Date is December 18,2018.**
- 2. Make sure to download the Student guide and be prepared, on November 13,2018, with completed homework assignments for the first three lessons.**

Course Outline and Schedule

The class will meet for 21 hours according to the following schedule:

Session Date	Session Time	
11-13-18	6:00 pm 9:30 pm	Unit 1: Foundations for Spiritual Formation 1. What Is Spiritual Formation? 2. Who Needs Transformation? 3. Three Key Questions 4. Devastated by Sin 5. What Is God Like? 6. What's So Special About Jesus?
11-13-18	6:00 pm 9:30 pm	
11-13-18	6:00 pm 9:30 pm	
11-27-18	6:00 pm 9:30 pm	
11-27-18	6:00 pm 9:30 pm	
11-27-18	6:00 pm 9:30 pm	
		Unit 2: Transforming Grace
12-4-18	6:00 pm 9:30 pm	7. Transforming Moment: A New Start with a New Heart 8. Sanctifying Grace: The Transforming Moment 9. Sanctification: The Transforming Journey
12-4-18	6:00 pm 9:30 pm	
12-4-18	6:00 pm 9:30 pm	
		Unit 3: The Personal Spiritual Disciplines
12-11-18	6:00 pm 9:30 pm	10. Three Ways to Read the Bible 11. Prayer: Adoration, Praise, and Thanksgiving 12. Prayer: Confession, Intercession, and Petition 13. Journaling as a Spiritual Discipline 14. Fasting and the Disciplines of Abstinence
12-11-18	6:00 pm 9:30 pm	
12-11-18	6:00 pm 9:30 pm	
12-11-18	6:00 pm 9:30 pm	
12-11-18	6:00 pm 9:30 pm	
		Unit 4: The Spiritual Disciplines of Community
12-18-18	6:00 pm 9:30 pm	15. Formative Christian Worship 16. The Sacramental Means of Grace 17. Companions on the Spiritual Journey 18. Faith Mentors and Soul Friends
12-18-18	6:00 pm 9:30 pm	
12-18-18	6:00 pm 9:30 pm	
12-18-18	6:00 pm 9:30 pm	
		Unit 5: The Spiritual Disciplines of Service
01-8-19	6:00 pm 9:30 pm	19. The Spiritual Disciplines of Service 20. Wesleyan-Holiness Spirituality: An Overview
01-8-19	6:00 pm 9:30 pm	

Course Evaluation

The learning leader, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the Base Group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Noting in-class assignments of art, writing, analysis, and discussion
3. Careful reading of homework assignments
4. Journal checks

The evaluation of the course materials and the teacher will be evaluated by:

1. Frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.
2. The curriculum and the teaching will be evaluated by all students using the questionnaire that is a part of the last lesson of the course.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Evaluation Format for this Class

Each student will be given a pass/fail grade. In order to assess your progress I will use the following point system.

Attendance 50 points each class session – Total 300

Participation 50 points each class session - Total 300

Home Work turned in on time 50 points each lesson assignment –

Total 1000(Late Work will result in 10 point deduction each for assignment turned in after due date.)

Journal - Total 1000

Text Books **Reading Assignment** Required - 500

Book Report/Reflective Paper - 500

Total Possible Point for this class – 3600 points

In order to receive a passing grade your total points must be at least 75% of total points.

Students will receive a "Pass," either "Fail" or "Pass with Distinction" for their course work.

75-95% = Pass 95-100% = Pass with Distinction

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the

class requirements exceedingly difficult should make an appointment with the learning leader as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the learning leader to see what can be done to help.

Learning Leader's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling as time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue

militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with course material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems that we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration, weaving together faith development with learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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