



Spiritual Formation for Ministry DSC530 WPG

The mission of MB Seminary is to educate and equip men and women to help lead the church in reaching Canada and beyond with the Good News of Jesus Christ.

Instructor: Andrew Dyck, Ph.D.
Email: adyck@cmu.ca
Credit Hours: 3
Prerequisites: none
Course Term: October 12 - December 12, 2026
MS Teams link: Will be provided during the Intensive

Course Sessions

Course Intensive Day 1	Friday, October 16th	3:00 pm - 9:00 pm
Course Intensive Day 2	Saturday, October 17th	8:30 am - 4:30 pm
Online Colloquia	Weeks 3, 5, and 8 (days and times TBD)	60-90 min/each

Course Description

This experience-centred course introduces students to practices and perspectives for growing in attentiveness to God's presence in order to be continually formed into Christlikeness by the Holy Spirit. The course helps cultivate spiritual habits that can sustain students in their ministries within and beyond local congregations. Both individual and communal spiritual formation will be explored.

During the course, students will be offered guided experiences of classical spiritual practices, augmented by lectures and biblical-theological reflection. Students will be introduced to the topic of spiritual formation, and to spiritual writers outside the students' own Christian traditions. The course will be structured around being attentive to God through self, through Scripture, in silence, and in community—all for the purpose of being formed by the Spirit.

Course Objectives

Upon successful completion of this course, each student will be able to

- give greater attentiveness to God's presence within their own experience in the company of other believers, in order to be formed by the Holy Spirit into the image of Christ.
- identify biblical-theological dimensions of spiritual formation practices.
- describe features of their own character, temperament, and history that are important for spiritual formation.
- select and use personal spiritual practices—both individual and communal—from various Christian traditions, integrating those practices into their own life for the sake of their Christian ministry.
- create a plan for nurturing their ongoing spiritual formation.
- think critically about issues of spiritual formation.

The most effective learning occurs as students carefully process information through higher-order thinking skills. Students' performance and evaluation in this course will be based on demonstrating their engagement and learning, not simply repeating basic facts. In all aspects of this course, students should use higher-order thinking skills, as described below.

- Comprehension demonstrates the ability to grasp meaning, explain, and restate ideas.
- Application demonstrates the ability to use learned material in new situations.
- Analysis demonstrates the ability to separate material into component parts and show relationships between the parts.
- Synthesis demonstrates the ability to put together separate ideas to form a new whole and to establish new relationships.
- Evaluation demonstrates the ability to judge the worth of material against stated criteria.

Required Texts

- Barton, Ruth Haley. *Invitation to Solitude and Silence: Experiencing God's Transforming Presence*; Expanded Edition. Downers Grove: InterVarsity, 2010. 164 pages
- Mulholland, M. Robert, Jr. *Shaped by the Word: The Power of Scripture in Spiritual Formation*, Revised. Nashville: Upper Room Books, 2000. 172 pages
- Reed, Angela, Richard Osmer, and Marcus Smucker. *Spiritual Companionship: A Guide to Protestant Theology and Practice*. Grand Rapids: BakerAcademic, 2015. 176 pages
- Willard, Dallas. *Hearing God: Developing a Conversational Relationship with God* (four lectures recorded at St. Peter's Anglican Church, Birmingham, AL, on August 5-6, 2011). At https://www.youtube.com/playlist?list=PLQ7tmLfYg7S9ugPhFt1nry9zKLWx_oQmW. 3½ hours.
- Other shorter resources (e.g., articles, book excerpts, videos) will be assigned during the course. These will be made available via Populi. c. 200 pages

If you have read any of these textbooks for another course in your MBBS program, please discuss with the professor the possibility of an alternative textbook.

See Supplementary Reading Suggestions for other recommendations.

Schedule of Course Intensive

Friday, April 17, 2026	3:00 pm-9:00 pm
Session 1	Introductions to each other, and the course. Attentive to God to be spiritually formed...
Sessions 2 & 3	...through attentiveness to self.
Saturday, April 18, 2026	8:30am-4:30pm
Session 4	...through attentiveness to Scripture.
Session 5	...through attentiveness in silence
Session 6	...through attentiveness in spiritual direction.
Session 7	...through attentiveness in community.

The Intensives will include a 10-minute stretch break approximately every hour, and a 1-hour meal break each day. Students need to provide their own meals.

Schedule of Assignments

Week & Focus	Due Dates	Required Readings & Videos	Assignments (as detailed below)	% of Grade	Cumulative %
1 Attentive to God...	Oct 15	Dallas Willard (details above)	Pre-Intensive reflection	10	10
1 Attentive to God...	Oct. 16	---	Presentation to class	10	20
<i>Attentive to God...</i>	<i>Oct 16-17</i>		<i>Course intensive</i>		
2 ...through self	Oct 24	On Populi			
3 ...through self	TBD (Oct 26-30)	On Populi	Online Colloquium 1 about spiritual formation activities (MS Teams)		
3 ...in silence	Oct. 31	• Ruth Haley Barton (details above)	Pre-retreat reflection	10	30

		• On Populi			
4 ...through Scripture	Nov 7	Robert Mulholland (details above)	Critical book review	15	45
5 ...through Scripture	TBD (Nov 9-13)	On Populi	Online Colloquium 2 about spiritual formation activities (MS Teams)		
6 ...in silence	Nov 21	On Populi	Post-retreat reflection	10	55
7 ...in community	Nov 28	Angela Reed, et al. (details above)	Reflection and questions	5	60
8 ...in community	TBD (Nov 30-Dec 4)	On Populi	Online Colloquium 3 about spiritual formation activities (MS Teams)		
9 ...for spiritual formation	Dec 12	On Populi	• Theology paper with appendix • Participation self-grading	25 15	85 100

Graded Assignments

1. Pre-Intensive Reflection

Write a 3-page (900-word) response to *Hearing God*, answering succinctly the four questions below.

- i. In this series, what attracts me or gives me rest, and what arouses feelings of resistance or unrest in me?
- ii. How might my MBTI personality preferences be influencing my responses to these sessions?
 - Students who have *not* recently completed a Myers-Briggs Temperament Inventory (MBTI) should complete the inventory at www.humanmetrics.com/cgi-win/JungType.htm (click on the link “Take the Test”) and use those results in this assignment.
 - Students who *have* recently completed a Myers-Briggs Temperament Inventory (MBTI) should draw on those results in this assignment (click on your personality preference [or type] in the table at www.humanmetrics.com/cgi-win/JungType.htm to read its appropriate description).
- iii. Based on what attracted me and/or made me restless, what would I therefore like to ask the author about paying attention to God?
- iv. Conclude by reflecting on your own experiences of noticing (or not noticing) God in the past month.

Come to class prepared to share your reflections.

2. Presentation to Class

During the intensive on Friday, October 16, present to the class

- (a) Willard's most important points in *Hearing God* (i.e., what he considers most important, not what you think is most important);
- (b) your substantiated evaluation of one of these points; and
- (c) one open-ended theological question about Willard's views, for discussion by the class.

Each student will be given 6 minutes for their presentation.¹

3. Pre-Retreat Reflection

Write a 2 -page (600-word) reflection paper, outlining your expectations for your personal retreat in light of reading *Invitation to Solitude and Silence*.

4. Critical Book Review

Write a 5-page (1500-word) critical and researched book review of *Shaped by the Word*. Focus especially on the author's convictions about paying attention to God. By drawing on other authors and Scripture, you will strengthen the review's critical engagement. Use Appendix A (at the end of this syllabus) as a guide.

5. Post-Retreat Reflection

After your personal retreat, write a 2-page (600-word) reflection paper in response to two questions: "What did you notice during the retreat? What did you notice 'of God' during the retreat?"

6. Spiritual Direction Reflection and Questions

After reading *Spiritual Companionship*, write a 1-page (300-word) reflection in two parts:

- a) a description and/or definition of spiritual companionship (and/or spiritual direction) as presented by Reed, et al., and
- b) two open-ended questions for stimulating a meaningful class discussion during the upcoming colloquium.

Be prepared to share from your reflection paper as part of the colloquium.

7. Theology Essay and Appendices

Write a 9-page (2700-word) paper that provides a theology of attentiveness appropriate to your Christian theological tradition and/or denomination.² As conversation partners in your paper, engage resources from the tradition and/or denomination you are addressing. (The books marked † in the bibliography below can help you describe your Christian tradition.)

The paper needs to argue a theologically-oriented thesis (not simply address a theme, or summarize a topic). Therefore, although you will need to describe the practice(s) of attentiveness evident in your Christian tradition, you must go further than description by presenting a theological perspective on this approach to attentiveness. That theology will be

¹ If the class size is such that this time needs to be reduced, the professor will notify the class of this change a week before the intensive.

² If you do not identify with a Christian denomination or tradition, have a conversation with the professor about how to focus this assignment.

enhanced by providing comparison with other Christian traditions, addressing counter-arguments, and including substantiated evaluation.

In a 4-page (1200-word) appendix, select two spiritual practices that you propose to adopt in order to nourish your own attentiveness to God. Choose one practice that feels comfortable and relatively easy, and another practice that feels foreign and difficult (yet not impossible). Drawing on the findings of your theology paper,

- a. briefly describe these practices and how you propose to conduct them;
- b. suggest how these practices could help you be attentive to God in light of your needs, desires, unique personhood, and ministry; and
- c. name your desires for the spiritual formation you want God to accomplish through these practices, and briefly explain why those desires are important for your ministry.

Your reflections will be stronger if you draw on your assignments, lecture notes, and/or textbook readings from this course.

8. Participation

In addition to attending all in-person intensives and online colloquia (see explanation below), you are expected to engage personally with the assigned spiritual formation activities and discussions, and to contribute substantively during all class discussions. As a guide to what comprises personal engagement and substantive contribution, please read the participation self-grading rubric in Appendix B. At the end of the course, you will complete and submit this rubric. The professor will use your rubric as a basis for determining your course participation grade.

Although not all these assignments are formal research essays (e.g. reflections), all assignments should conform to academic standards of formatting and of citing sources (cf. details below).

Non-Graded Course Requirements

To pass the course, a student must attend all in-person intensives and online colloquia, complete all spiritual formation activities, and submit the course evaluation, even though no grades are assigned for these components of the course.

1. Spiritual Formation Activities

Throughout the course, students will be assigned spiritual formation activities. These activities will be posted on Populi before the start of the course.

2. Online Colloquia

Students will discuss their experiences of these activities during the three online colloquia. Dates and times for these colloquia will be decided as a class during the first day of the Intensive.

3. Course Evaluation

At the conclusion of this course, you will be asked to complete a course evaluation. Because feedback is very important to MB Seminary, the course evaluation is a required part of the course and is tied to the submission of your last assignment on Dec. 12. The course evaluation will be available on Populi no later than Week 8.

Grading Scale

Letter Grade	Description	Grade Point	Meaning in Graduate Work
A+	Superior	4.30	Exceptionally well-reasoned, compelling development of position. Outstanding incorporation of personal vision as well as of references and resources. Strikingly appropriate examples. Extraordinary insight, critical analytical and evaluative ability, and creativity. Superlative style and language usage. Makes an original contribution and is potentially publishable.
A	Excellent	4.00	Well-argued and convincing development of position. Insightful incorporation of personal vision as well as of references and resources. Notably appropriate examples. Excellent insight, critical analytic and evaluative ability, and creativity. Impressive style and language use.
A-	Very Good	3.70	Thorough and plausible development of position. Skillful incorporation of personal vision as well as of references and resources. Very good examples. Very good insight, analytic and evaluative ability, and creativity. Commendable and fluent style and language usage.
B+	Proficient	3.30	Proficient development of position. Appropriate incorporation of personal vision as well as of references and resources. Relevant examples. Good quality insight, analytic and evaluative ability, and creativity. Clear and correct style and language usage.
B	Good	3.00	Competent development of position, but possibly with some gaps and/or limitations. Good incorporation of personal vision as well as of references and resources. Good examples. Reasonable insight, analytic and evaluative ability. Little creativity. Generally good style and language usage, but possibly with some minor flaws.
B-	Average	2.70	Average development of position, but with obvious gaps and/or limitations. Satisfactory incorporation of personal vision as well as of references and resources. Satisfactory examples. Reasonable insight, analytic and evaluative ability. Little creativity. Generally satisfactory style and language usage, but possibly with some minor flaws.
C+	Adequate	2.30	Adequate development of position with significant gaps and/or limitations. Some incorporation of personal vision as well as references and resources. Adequate use of examples. Very little creativity. Considerable number of issues related to coherence and style.
C	Acceptable	2.00	Limited development of position with a noticeable lack of consistency with personal vision or references. Limited integration with external sources. Acceptable analytic and evaluative ability. Numerous weaknesses in terms of clarity, coherence, and grammar
C-	Needs Work	1.70	Passable but unimpressive development of position. Position not completely consistent with personal vision or references and resources not taken fully into account or examples are basic or not completely convincing or barely acceptable insight and analytic and evaluative ability. Adequate style and language usage, but with weaknesses in some respects (e.g., clarity, coherence, grammar). Overall quality shows noticeable deficiencies.

F	Below Standard	0.00	Unacceptable work at graduate level. Shows lack of understanding and/or competence in several of the criteria described above. This grade is a failing grade at the graduate level.
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Academic Notes & Policies

Academic Integrity and Avoiding Plagiarism

As Christian scholars pursuing higher education, academic integrity is a core value of the entire MB Seminary community. Students are invited into this scholarly culture and are expected to adhere to the principles of sound academic scholarship at MB Seminary. Plagiarism is the presentation of another person's words, ideas, or work as one's own without proper acknowledgement, whether intentional or unintentional. This includes copying text without citation, closely paraphrasing a source without attribution, submitting work written by another person (including use of AI tools, per the policy below), and resubmitting one's own previously submitted work without the instructor's permission. Students are expected to cite all sources in Turabian format as outlined below. Suspected plagiarism will be addressed and may result in a reduced or failing grade on the assignment, a failing grade in the course, or further disciplinary action, depending on the severity and circumstances of the violation.

Artificial Intelligence

The inappropriate use of artificial intelligence tools is also a form of Academic Misconduct. Generative AI, when properly cited, may support a student's work, but it may not be used to transform it. Therefore, please note the following.

When students use generative artificial intelligence tools to **research** any course-related work, the generated material must be clearly and correctly indicated and cited using the Turabian referencing style for generative AI. Additionally, students must also cite the exact prompts used.

Citation is not required to document the use of simple proofreading. However, generative **AI tools may not be used to translate, paraphrase, or increase the fluency of a student's original work.** Therefore, if the AI tool's results produce material changes to your wording, structure, phrasing, language, or style, you are in contravention of this policy.

Failure to clearly indicate and reference AI-generated material or any use of AI paraphrasing tools that alter syntax, originality and/or clarity will be considered a violation of academic integrity and reported as academic misconduct.

For specific issues related to your course, students are encouraged to contact their course professors directly.

Paper Formatting

Students are required to adhere to the Turabian Notes (Bibliography) format for all papers. This is the standard for theological education. Please consult the following manual for instructions:

- Turabian, Kate, L. *A Manual for Writers of Research Papers, Thesis, and Dissertations*. 9th ed. Chicago, IL: The University of Chicago Press, 2018.

Extensions

The professor has full discretion in granting extensions. Extensions must be requested *before* the due date of an assignment—normally at least one week before the assignment’s due date. Extensions to due dates may not extend beyond December 19. Assignments associated with class presentations or discussions will normally be ineligible for extensions.

Submission of assignments

All assignments submitted after the specified due date and time will be penalized one letter grade for each day late (e.g. from B- to C+)—except for assignments indicated in the syllabus as ineligible for grading after the due date. The professor will not accept or grade assignments that are received more than five business days after the due date (unless an extension has been granted prior to the due date).

All assignments must be submitted electronically as PDFs or Word documents on the course’s Populi site. The student will be notified there of the time and date on which the assignment was received. It is the student’s responsibility to gain confirmation that the professor received his/her assignment.

It is my commitment to return graded assignments to the students in a timely manner. Assignments will be returned on the Populi site. Final course grades will be available on Populi by the end of December.

Communication

Students are encouraged to engage the professor outside of class hours (not including evenings or weekends). His contact details are above. You may also arrange to meet the professor via livestreaming (e.g., using MS Teams). In addition, email and the course’s Populi site will be considered the standard means of communicating with the class—including announcements and class handouts. Students should therefore check their MB Seminary email regularly.

Assignment Grade Appeals

Students may appeal a grade to the course instructor by submitting written reasons within one week of receiving the grade. Formal course grade appeals go directly to Dr. Brian Cooper, Academic Dean (briancooper@mbseminary.ca), or, in the case of Dr. Cooper’s courses, to Dr. T. Anderson, Academic Director (tanderson@mbseminary.ca). The result may be a higher, lower, or unchanged grade. This decision is final, and no further appeal is available.

Populi Student Portal — <https://mbseminary.populiweb.com>

All students at MB Seminary will receive a username and password to access the Seminary's Learning Management System, Populi. If you have difficulty with your password or login credentials, please contact Keith Reed, Director of Church Relations and Ministry Implementation (keithreed@mbseminary.ca).

Course Intensive/Campus Closure

In the event of deteriorating weather conditions or other emergencies, every effort will be made to communicate any class cancellations to your church host and contact. Please also refer to your course's classroom page in Populi.

Equity of Access

Students with a learning disability are responsible for informing the seminary and requesting accommodation before the course begins, so that necessary arrangements can be made to support their learning. Accommodation requests will be taken seriously, and every effort will be made to implement them. However, blanket extensions to due dates or other deadlines are not an appropriate request and will not be granted, and accommodations cannot be arranged retroactively once a course is underway.

For further information or assistance, please contact Dr. Brian Cooper, Academic Dean (briancooper@mbseminary.ca) or Dr. T. Anderson, Academic Director (tanderson@mbseminary.ca).

Supplementary reading suggestions:

This is a sampling of the many excellent resources available on spiritual formation and Christian spirituality. Libraries will offer many more. The books marked † can help you describe your Christian tradition for your final essay.

- †Alexander, Donald K. ed. *Christian Spirituality: Five Views of Sanctification*. Downers Grove: InterVarsity Press, 1988.
- Anderson, Fil. *Running On Empty: Contemplative Spirituality for Overachievers*. Colorado Springs: WaterBrook Press, 2004.
- Barry, William A. *Spiritual Direction and the Encounter With God: A Theological Inquiry*. Rev. ed. New York: Paulist Press, 2004.
- Bass, Dorothy, ed. *Practicing Our Faith: A Way of Life for a Searching People*. San Francisco: Jossey-Bass, 1997.
- Boers, Arthur Paul. *The Rhythm of God's Grace: Uncovering Morning and Evening Hours of Prayer*. Brewster: Paraclete Press, 2003.
- Chester, P. Michael, and Marie C. Norrissey. *Prayer and Temperament: Different Prayer Forms for Different Personality Types*. Charlottesville: The Open Door, 1991.
- Conde-Frazier, Elizabeth, Steve King, and Gary Parrett. *A Many Colored Kingdom: Multicultural Dynamics for Spiritual Formation*. Grand Rapids: Baker Academic, 2004.
- †Dieter, Martin E., et al. *Five Views on Sanctification*. Grand Rapids: Zondervan, 1987.
- Foster, Richard. *Celebration of Discipline: The Path to Spiritual Growth*. Rev. ed. San Francisco: HarperSanFrancisco, 1988.
- †———. *Streams of Living Water: Celebrating the Great Traditions of Christian Faith*. San Francisco: HarperSanFrancisco, 1998.
- Foster, Richard, with Kathryn Helmers. *Life with God: Reading the Bible for Spiritual Transformation*. San Francisco: Harper Collins, 2008.
- Green, Thomas H. *Weeds Among the Wheat: Discernment, Where Prayer and Action Meet*. Notre Dame: Ave Maria Press, 1984.
- †Holt, Bradley. *Thirsty for God: A Brief History of Christian Spirituality*, Third Edition. Minneapolis: Fortress Press, 2017.
- Howard, Evan B. *The Brazos Introduction to Christian Spirituality*. Grand Rapids: BravosPress, 2008.
- Imbach, Jeff. *The River Within: Loving God, Living Passionately*. Colorado Springs: NavPress, 1998.
- Journal of Spiritual Formation and Soul Care* (La Mirada: BIOLA University, 2009-present).
<http://search.ebscohost.com/login.aspx?direct=true&db=edspub&AN=edp554214&site=pf-live>
- Klassen, Erwin. "Grave Robber: Spirituality and the Art of Theft." *Direction* 34.1 (2005): 64-70.
- Linn, Dennis, et al. *Sleeping with Bread: Holding What Gives You Life*. New York: Paulist Press, 1995.
- May, Gerald. *The Dark Night of the Soul: A Psychiatrist Explores the Connection Between Darkness and Spiritual Growth*. San Francisco: HarperSanFrancisco, 2004.
- Miller, Wendy. *Invitation to Presence: A Guide to Spiritual Disciplines*. Nashville: Upper Room Books, 1995.
- †Moon, Gary W., and David G. Benner. *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Downers Grove: InterVarsity Press, 2004.

- Mulholland, M. Robert, Jr. *Shaped By the Word: The Power of Scripture in Spiritual Formation*. Rev. ed. Nashville: Upper Room Books, 2000.
- Peterson, Eugene. *Working the Angles: The Shape of Pastoral Integrity*. Grand Rapids: W. B. Eerdmans, 1987.
- . *The Contemplative Pastor: Returning to the Art of Spiritual Direction*. Grand Rapids: W. B. Eerdmans, 1989.
- Phillips, Susan S. *Candlelight: Illuminating the Art of Spiritual Direction*. Harrisburg: Morehouse Publishing, 2008.
- Scazzero, Peter. *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. Nashville: Thomas Nelson, 2006.
- †Sheldrake, Philip. *The Spiritual Way: Classic Traditions and Contemporary Practice*. Collegeville: Liturgical Press, 2019.
- †———. *A Brief History of Spirituality*. Malden: Blackwell, 2007.
- †———. *Spirituality and History: Questions of Interpretation and Method*. Maryknoll: Orbis Books, 1998.
- †Ware, Corinne. *Discover Your Spiritual Type*. Lanham: Rowman & Littlefield, 1995.
- White, John. *The Fight: A Practical Handbook for Christian Living*. Downers Grove: InterVarsity Press, 1976.
- Wilhoit, James C. *Spiritual Formation as if the Church Mattered: Growing in Christ Through Community*. Grand Rapids: Baker Academic, 2008.
- Willard, Dallas. *In Search of Guidance: Developing a Conversational Relationship With God*. Ventura: Regal, 1984. (Also titled *Hearing God*. Downers Grove: InterVarsity, 1999.)
- . *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco: HarperSanFrancisco, 1990.
- . *The Divine Conspiracy: Rediscovering Our Hidden Life in God*. San Francisco: HarperSanFrancisco, 1998.

The following is a small sampling of devotional and spiritual classics written in different centuries. Many of these classics have been published in various editions. Sometimes these classics are published within larger anthologies of works by one author.

- À Kempis, Thomas. *The Imitation of Christ*.
- Augustine of Hippo. *Confessions*.
- Benedict. *Rule*. (e.g. Chittister, Joan. *The Rule of Benedict: Insights for the Ages*. New York: Crossroad, 1992.)
- Bonhoeffer, Dietrich. *The Cost of Discipleship*
- . *Life Together*.
- Brother Roger of Taizé. *Living Today for God*. Baltimore: Helicon Press, 1961.
- Bunyan, John. *The Pilgrims Progress*.
- Green, Thomas. *Opening to God: A Guide to Prayer*. **OR** *When the Well Runs Dry: Prayer Beyond the Beginnings*.
- Guyon, Madame Jeanne. *Experiencing Union with God Through Inner Prayer*.
- John of the Cross. *Dark Night of the Soul*.
- Jones, E. Stanley (an appropriate book of your choice).
- Julian of Norwich. *Showings*, also titled *Revelations of Divine Love*.
- Kierkegaard, Søren. *Purity of Heart Is to Will One Thing*.
- Lawrence, Brother. *The Practice of the Presence of God*.

Lewis, C. S. *Letters to Malcolm: Chiefly on Prayer*.
The Little Flowers of Francis of Assisi.

Norris, Kathleen. *The Cloister Walk*. New York: Riverhead Books, 1996.

Nouwen, Henri. *The Return of the Prodigal Son: A Story of Homecoming*. New York: Image, 1993.

———. *The Way of the Heart: Desert Spirituality and Contemporary Ministry*. New York: Seabury Press, 1981.

Simons, Menno. *The Complete Writings of Menno Simons* edited by J. C. Wenger. Scottdale: Herald Press, 1956. Note especially the following four chapters: “The Spiritual Resurrection” (p.51-62), “The New Birth” (p. 87-102), “The Cross of the Saints” (p. 579-622) and “Meditations and Prayers for Mealtime” (p. 953-958).

Teresa of Avila. *The Interior Castle*.

Tugwell, Simon. *Prayer: Living With God*. Springfield: Templegate Publishers, 1975.

———. *Prayer in Practice*. Springfield: Templegate Publishers, 1974.

Wesley, John. *A Plain Account of Christian Perfection*.

Appendix A: Critical Book Review Guidelines

The following outline is designed to provide the student with a set of categories and questions to consider when writing a critical book review. In a five-page critical book review (as outlined below, for instance), the student will not be able to address all of the items below. Therefore, the student is advised to use these guidelines in his/her preparatory work on the critical book review. Then, when writing the review, the student should address those items that are most important. For an A-, A, or A+ review, the student will go beyond completing or answering these individual items by weaving the paper into a coherent and compelling whole.

- Introduction (c. ½–¾ page):
 - A brief description of the book: title, author, subject and format. Here you can include details about who the author is, their credentials and expertise, how the title and subject matter are linked, etc.
 - A brief summary of the purpose of the book and its general arguments or themes. Include a statement indicating for whom the book is intended.
 - Your own thesis about the book. (This should include but is not necessarily limited to a consideration of whether the book is a suitable or appropriate piece of writing for the audience its author has identified).
- Summary of Content (c. 1 pages):
 - This can be done in the same way that is done for a simple book report (do not spend too many words on this section, as the subsequent analysis and evaluation of content are more important than a simple summary).
- Analysis of Text (c. 2–2½ pages):
 - What is the writer's style: simple/technical, persuasive/logical? Be brief.
 - How well do the organizational methods (comparison/contrast; cause/effect; analogy; persuasion through example) develop the arguments or themes of the book? (Give examples to support your analysis.) Be brief.
 - What evidence does the book present to support its argument(s)? How convincing is this evidence? (Select pieces of evidence that are weak, or strong, and explain why they are such. As you write, be attentive to ways in which the book has confirmed and/or challenged your biblical-theological understanding of the topic.)
 - Are there facts, perspectives, and/or evidence that the author has neglected to consider? (You will normally need to refer to other relevant material, including but not limited to the Bible.)
- Evaluation of the Text (c. ¾ page):
 - Briefly summarize of the weakness and strengths you have found in the book (incl. whether the book does what its author set out to do).
 - Evaluate the book's overall usefulness to the audience for whom it is intended.
 - Comment on the book's relevance to your life and ministry.

Appendix B: A Self-Grading Rubric for Class and Colloquia Participation

Student Name: _____

Date: _____

The numbered points address five categories of effective participation in classes and colloquia:

- 1) listening,
- 2) preparation,
- 3) 'cognitive' quality of contributions (cf. Bloom's taxonomy),
- 4) frequency and quality of discussion, and
- 5) impact on the class.

A student's participation in classes and colloquia will deserve the grade that corresponds to that student's quality of participation in most categories most of the time.

- A. Demonstrates ongoing and very active involvement.
- B. Demonstrates consistent ongoing involvement.
- C. Demonstrates sporadic involvement.
- D. Demonstrates very infrequent involvement.
- F. Absent.

Students are to circle the grade within each category that best represents their class and colloquia participation. The professor will use this rubric as a basis for the student's final participation grade.

	<u>Assign yourself a grade within each category.</u>
1.	Listening: A. Actively and respectfully listens to peers and instructor. (Also attends all classes and colloquia, and always arrives punctually.) B. Usually demonstrates respectful listening to others. (Also attends nearly all classes and colloquia, and is nearly always punctual.) C. Present and not disruptive. (Also attends most classes and colloquia, and is regularly punctual.) D. Present; often displays lack of interest or disrespect for others. (Also attends classes and colloquia often, and is often punctual.) F. Absent from most classes and colloquia; often tardy.
2.	Preparation: A. Demonstrates excellent preparation: has completed activities and other preparatory material exceptionally well, relating it to readings and other material (e.g. course material, discussions, experiences, etc.). B. Demonstrates good preparation: knows activities or reading facts well, and has thought through implications of them. C. Demonstrates adequate preparation: knows basic activities or reading facts, but does not show evidence of trying to interpret or analyze them. D. Demonstrates insufficient preparation: exhibits little evidence of having read or thought about assigned activities and material. F. Absent

3.	‘Cognitive’ quality of contributions: A. Offers analysis, synthesis, and evaluation of assigned activities, material, lectures, and previous remarks of other students (e.g. puts together pieces of the discussion to develop new approaches that further the class’s learning). B. Offers interpretations and analysis of activities, readings, lectures and discussions (i.e. more than just facts, but based on facts) to class. C. Offers straightforward information (e.g. facts directly from the assigned activities and readings) without elaboration, unrelated to lectures or students’ comments, or very infrequently (perhaps once a class). D. Comments reflect little understanding of either the assignment or previous remarks in the class. F. Absent
4.	Frequency and quality of discussion: A. Contributes in a very significant way to ongoing discussion by actively participating at appropriate times (e.g. keeps analysis focused, responds very thoughtfully to other students' comments, contributes to the cooperative argument-building, suggests alternative ways of approaching material and helps class analyze which approaches are appropriate, etc.). B. Contributes well to discussion in an ongoing way (e.g. responds to other students' points, thinks through own points, questions others in a constructive way, offers and supports suggestions that may be counter to the majority opinion, etc.). C. Does not offer to contribute to discussion, but contributes to a moderate degree when called on. D. Seldom participates, and is generally unengaged; tries to respond when called on but does not offer much. F. Absent
5.	Impact on the class: A. Comments frequently help move the class’s conversation forward. B. Comments sometimes advance the conversation, moving it forward. C. Comments do little to advance the conversation or move it forward. D. Comments do not advance the conversation or are actively harmful to it. F. Absent

This rubric is based on grading guides from the University of Virginia (http://trc.virginia.edu/Publications/Teaching_Concerns/Spring_1996/TC_Spring_1996_Maznevski.htm) and Villanova University (www46.homepage.villanova.edu/john.immerwahr/TP101/EvDay/discussion%20rubric.pdf).