

**Lilly Summer Youth Experience
Curriculum for the Summer Forum
(2003-2007)**

**Gardner-Webb University
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Introduction

The Lilly Summer Forum has two major foci: (1) theological reflection, and (2) an exploration of ministerial vocation. The purpose of the Lilly Summer Forum is to facilitate and encourage theological exploration among teenagers, especially those already considering ministry as a vocation. The primary pedagogy is an “action/reflection model.” More precisely, students are encouraged to reflect-in-action and reflect-on-action. The participants, in the classroom component of the experience, are given the language, tools, and framework/context necessary to engage in serious theological reflection in the real world. Participants are called upon to reflect theologically on what they have observed or experienced.

Theological reflection includes an awareness of the significance of a “God-dimension,” in the ordinary and routine. In guided reflective activities, students become more familiar with their capacity, even as teen-agers, to be able to give an informed response to the questions: “What does this have to do with God?” or “What is God up to here?”

Theological reflection is explored through media clips with the facilitator guiding students through making observations, raising questions, and identifying theological themes. A secondary use of theological reflection involves a discipline of study and reading. Divinity students serve as facilitators to guide group discussion about required readings from *The Cost of Discipleship*. A study guide has been developed to assist the group leaders in the discussion, although group leaders are free to add other material. A third use of theological reflection occurs at the end of Mission Service Day when students share their experiences from a day of ministry in the local community. Theological reflection on action and meaning is stressed with group leaders posing questions as they listen to the students. (See Appendix I, section 2.)

Youth experiencing a call to ministry often find such an experience to be both confusing and isolating. In order to assist students with their emerging sense of call, one session is devoted to an in-depth study of Call Narratives in the Bible (see Appendix II). This session is held early in the week and serves as a springboard to more informal conversations among participants for the rest of the week. Students are also guided through an overview of personality and how

different facets of personality relate to ministry (see Appendix III). A Myers-Briggs inventory¹ is conducted and students are introduced to the inventory in a Powerpoint presentation. During a brief break, students place their names on a large grid identifying for themselves and the entire group their own personality preference. Such a practice shows students that there are others just like them in the group and that God uses all kinds of personalities in ministry. This exercise helps the students connect with one another early on in the week.

Spiritual formation and spiritual practices are woven into the activities and methodologies of the program. The overall premise of the program invites the practices of discernment, testimony, and community-shaping (through participation in a new peer group of faith and learning), to use Dorothy Bass' categories of spiritual practices.² In addition, the program engages meditation, prayer, scripture, service, worship, guidance, and study as intentional practices to illuminate the mind and heart in the process of vocational exploration.³ These practices continue into other program-sponsored events, including reunions, retreats, and mission service projects.

Practices that have emerged beyond the program design involve hospitality that begins before the students arrive on campus and continues throughout the week. Such hospitality is evident in the communication that occurs before the Forum, the greeting practices (using former Forum students as greeters and tour-guides), the opening with a fellowship meal, and even the production of a printed "face-book."

Approximately four to six weeks before the Forum begins, all participants are sent a copy of *The Cost of Discipleship*, along with an introduction "Why Read Bonhoeffer?" complete with tips for reading the first 100 pages.⁴ (See Appendix IV) We have learned that students do better with this reading task if we do not require them to read the entire book ahead of time and if we reassure them that the group discussion process will help them sort through and make sense of the reading. One outcome is that students upon their return home complete the book on their own. In addition, they share the core concepts in their youth groups (on discipleship and "cheap vs. costly grace"), much to the delight of their youth ministers. Returning alumni admitted for a second year experience read *Life Together* by Dietrich Bonhoeffer. (See Appendix V) Thus, two different books are read with different evening discussion groups.

First Day (Arrival)

Registration takes place at the University Clubhouse overlooking a lake and adjacent to the apartment buildings that the students will occupy for the week. Students begin arriving after

¹ We have used a shorter version of the Myers-Briggs, the Keirsey Temperament Sorter, reprinted from *Please Understand Me*. We obtained our copyrighted forms from PN Books, Box 2748, Del Mar, CA 92014. Phone 800-754-0039.

² Dorothy C. Bass, ed., *Practicing Our Faith: A Way of Life for a Searching People* (San Francisco: Jossey-Bass, 1997).

³ Richard J. Foster, *Celebration of Discipline* (3rd ed.; San Francisco: Harper San Francisco, 1998).

⁴ Group discussion leaders are given a study guide for the evening group discussions. New discussion leaders rely more heavily on the guide than those who have participated in the program in previous years. See Appendices VI and VII.

lunch, although there has been an increasing need to accommodate early arrivals. (We take advantage of this opportunity by having meals together and thus begin the community building process.) Early arrivals assist in setting up for registration and share a lunch meal together. They are also encouraged to get to know the campus in order to serve as guides. The locations for the other sessions, as well as the dining hall, are across campus, so it is necessary to provide impromptu tours.

Parents and youth ministers are included in the greeting and welcome. Small snacks are provided as well as bottles of cold water. Every participant receives a backpack, complete with a journal, pens, highlighter, luggage tag, and name tag. A T-shirt is also given to the student. Pictures are taken for the directory. Forum alumni greet new students and take them to their apartment buildings. Alumni make significant contributions to the greeting process, as well as take the opportunity to catch up with one another. We have had different patterns of involvement with alumni in the past, with a few students being part of the entire week from 2004-2006. In 2007, 18 alumni were in attendance as part of a new second year curriculum. These alumni introduced newcomers to the program and to the campus.

First Evening (Saturday or Sunday)

The Forum begins with a pizza party in the large classroom that will be “home” for the rest of the week. The emphasis on hospitality eases the need for many ice-breakers, so the Program Orientation begins immediately after dinner. Program leaders and counselors are introduced before and after the short opening worship (mostly music). Rules for conduct and expectations are explained. A few other activities or skits might be included.

The first session offered on the first evening is on “Ministry and Personality.” (See Appendix III) A professor from the Religion Department teaches the session and students interested in counseling seek him out later for conversation. A Myers-Briggs inventory is completed prior to the session. This session includes group-building exercises as well as an overview of the dimensions of personality found in the Myers-Briggs with appropriate connections made to ministry. Students construct a model using toy connector pieces, first in pairs, then in groups of four, and eventually with the entire group. The model is kept on display for the entire week.

Full Day Schedule

Ideally, the program begins on Sunday and this was the schedule for 2007. However, in the past the program began on Saturday, and working around Sunday commitments was a challenge. With Sunday as the first full day, we had an hour long Bible Study (one year on the Sermon on the Mount, two years on Call Stories in the Bible, with the latter proving to be much more effective and helpful for the students). On Sunday afternoon, we held an introduction to Dietrich Bonhoeffer, and this session was modified over time (see next page). With Monday as the first full day, we used a different pace and rhythm with devotions after breakfast (using texts

from call narratives⁵), two sessions in the morning, lunch, a break, an afternoon meeting with ministry groups (for Ministry Service Day on Thursday) which may involve planning or training, free time, theological reflection sessions before dinner (using film clips), evening worship, and discussion groups (on required reading). (See Appendix IX for the 2007 schedule.)

Monday through Wednesday follow the same basic schedule, with mornings beginning with a devotional (30 minutes). Two sessions are scheduled for the morning with a break in between. The first morning session offered each day is on “Reading and Interpreting the Bible.” Through the years, two different professors have taught these sessions. One approach taken has been to introduce students to various “bibles” of the Christian tradition, translations of the Bible, and an introduction to biblical interpretation, often using a case study to illustrate principles of interpretation.⁶ A slightly different approach has focused on teaching basic hermeneutics, considering interpretation of the Bible as either “art or science.” Both approaches have introduced students to more nuanced use of biblical interpretation. The best schedule we have arrived at for these important sessions is to offer a one hour lecture in the morning for three mornings. Students need time to absorb and debrief each day.

On the first full morning, we offer a second session as an introduction to “The Life and Times of Dietrich Bonhoeffer,” using a simulation developed by a team of divinity students.⁷ This simulation places students within Nazi Germany and causes them to grapple with the question “what would it have been like to have lived in Nazi Germany if I were . . . ?” The simulation takes up half of the session (see Appendix VIII), with the latter half devoted to an introduction to Dietrich Bonhoeffer.⁸

Sessions on Intercultural Communication on the second and third day include another simulation of cross-cultural interaction between a group of Americans and a fictional people

⁵ Some resources to accompany these devotions include Alice Cullinan, *Sorting It Out: Discerning God's Call to Ministry* (Valley Forge: Judson Press, 1999); Larry L. McSwain and Kay Wilson Shurden, *Call Waiting: God's Invitation to Youth* (Valley Forge: Judson Press, 2005); *The Choice: Choosing a Life That Matters* (Macon, Ga.: Smyth & Helwys, 2004); Kathy Dobbins, Colin Harris, Doris Nelms, *Klesis: God's Call and the Journey of Faith* (Atlanta: Cooperative Baptist Fellowship, 2005). See also Appendix II for the teaching outline (with student worksheets) by Dr. Daniel Goodman.

⁶ For examples of similar approaches see Craig R. Koester, *A Beginner's Guide to Reading the Bible* (Augsburg: Minneapolis, 1991) or Rolf E. Aeseng, *A Beginner's Guide to Studying the Bible* (Augsburg: Minneapolis, 1991).

⁷ In earlier years, we tried a combination of lecture and use of video materials. The session was scheduled in the afternoon and we discovered this was not the best time for lecture/video. We were also struck by a rather blasé attitude on the part of some students: “Oh, we already know all of this from school.” We determined that an experiential activity might have a stronger impact on the students. The resulting simulation was a great success, even if in the first year we went a little over the top!

⁸ Some documentary videos include: *Bonhoeffer: Pastor, Pacifist, Nazi Resister* (2003); *Hanged on a Twisted Cross: The Life, Convictions, and Martyrdom of Dietrich Bonhoeffer* (1996); and, *Dietrich Bonhoeffer: Memories and Perspectives: The Life Story of Dietrich Bonhoeffer* (1983). A more recent presentation is *Bonhoeffer* (2006), a PBS presentation celebrating the 100 year anniversary of Bonhoeffer's birth. See www.journeyfilms.com for additional information and reading materials. A movie made about Bonhoeffer's life (not a documentary) provides different insights into his thoughts. See *Bonhoeffer: Agent of Grace* (1999).

A short, but rapid-paced 8 minute video (narrated by Bill Moyers) is available at <http://www.trinitywallstreet.org/welcome/?article&id=682> or <http://www.trinitywallstreet.org/multimedia/webcast.php?id=137>

group. Dr. Don Berry in the Divinity School developed the simulation called “Bali Hai.” The students are split into two groups: one group is American and the other is a fictional people group from the “Bali Hai” culture. The students are actively engaged in their attempts to communicate and understand a different people group. The activity is always a great hit with the students. The simulation is debriefed and provides the foundation for further conversation on cross-cultural communication interaction and understanding.⁹

The Dean of the Business School teaches an interactive session on cross-cultural communication. Dr. Anthony Negbenebor, originally from Nigeria, offers students a number of insights about language, communication, and learning new cultures. He leads the students through a number of activities designed to engage them in group reflection and actions.

Alumni attend alternative sessions to the Bonhoeffer introduction as well as the cross-cultural sessions (which they experienced in their first year). Instead of the Bonhoeffer introduction, we introduce them to the people of Le Chambon (as a case study of engaged community practices).¹⁰ Alternative sessions to Intercultural Communication are offered on Ministry and Community.

Free time on Monday and Tuesday afternoons allows for some special interest groups to meet as desired and needed. This may include a more informal conversation on such a topic as Women in Ministry or Serving as a Missionary. These are optional sessions, however and are arranged as needs are presented in each respective year. One afternoon may be dedicated to a time of fellowship at a local ice cream shop or recreational options.

On Wednesday afternoon, all free time is spent on the Broyhill Adventure Course. The Broyhill Adventure Course is located on campus and offers participants challenging initiatives designed to heighten self-esteem, team work, problem solving, and communication.¹¹ All students participate in small group exercises on the Course.

On Monday and Tuesday afternoons after free time and immediately before dinner, we teach sessions on Theological Reflection in which participants are introduced to the language, tools, and framework necessary to engage in, and to articulate with some precision, theological ideas and concepts (Appendix I). Students are led through a series of movie clips, each with aspects of theological themes or concepts. Different clips are used every year, so returning alumni have the opportunity to be challenged with new examples of how theological themes and ideas can be observed in every day culture.

The first film clip is pivotal in capturing an idea that is clear to the majority of the students, or short enough that the facilitator can lead the students through the theme. An element

⁹ For more information on this simulation, contact Dr. Don Berry, M. Christopher White School of Divinity, Gardner-Webb University, 704-406-3840.

¹⁰ Alumni read the chapter “The Power of Christian Practices” from Craig Dykstra, *Growing in the Life of Faith: Education and Christian Practices* (2nd ed.; Louisville: Westminster John Knox, 2005), 53-79. As an additional resource, leaders used Philip Haillie, *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There* (Minneapolis: Fortress Press, 1996).

¹¹ For a description of the Broyhill Adventure Course, see http://www.gardner-webb.edu/student_life/student-activities/broyhilladventurecourse/index.html

of modeling is critical pedagogically. If this process is rushed, students can be left feeling confused and uncertain of what they are supposed to be seeing. Thus, small groups facilitate the discussion as the clips become more complex. One older clip that has been used with great success in terms of the obvious connections to the Forum is the scene in the first *Lord of the Rings* movie in which the council is arguing about who will be the one to carry the ring to its destruction. Frodo clearly hears the ring calling him and he responds to the call. Students relate to this clip easily, and the facilitator can point out other subtle messages in the clip which invite students to take a deeper look.¹²

Students are encouraged to journal their ideas, thoughts, and experiences. They are given assignments after the Theological Reflection sessions which they turn in to the Campus Pastor for review and comment. Depending on other sessions, the Campus Pastor may give the students an assignment to prepare biblical text for a devotion, Bible Study, or sermon. When we have made this particular assignment, we have given students dedicated time for this work and have assisted them with their questions. For this activity, it is important to have the students limited to a space where the counselors can be present and help them when they encounter difficulty. Many students have never been challenged with such an assignment and realize for the first time that they have the capacity to delve into scripture (with guidance and support) and come away with thoughts or insights to share with others.

Free time is limited in a very tight schedule, but in the final year of the program (2007), we made a few changes in the schedule in order to allow enough free time for students to reflect and write. Students quickly understand that this experience is not “camp” and more along the lines of attending an academic academy.

In the evenings, students participate in worship with the larger camp held on campus at the same time as the Forum. After the worship service, students gather for small group discussions on their respective Bonhoeffer books.

Service-Oriented Activities (Thursday)

On the first full day of the Forum, participants are assigned to a ministry team for a variety of service-oriented activities for Thursday. Afternoons are devoted to group meetings and planning time. Examples of the mission service sites include: serving lunch at a homeless shelter or children’s center; working on a Habitat building site; sorting clothes at Habitat or a homeless ministry in Charlotte; visiting a nursing home; doing a program at the Boys and Girls Club.

Each group is assigned a leader (usually a divinity student) who assists the students in planning. However, the students are encouraged to take an active role and the leader serves more

¹² We used this clip from the *Lord of the Rings* in January 2003 at the first weekend Ministry Summit offered as part of the Lilly Program. We have used it in subsequent Forums as we have refined our pedagogy on theological reflection. Early on when we used this clip, most of the students had seen the movie. In 2007, we were surprised to discover that less than half of the students had seen the movie. Thus, movies quickly fall into “classic” categories and have the potential to reach new audiences.

as facilitator. The planning evolves around the assignment. Some groups may be creating lesson plans, while others hear a presenter who explains the mission of the organization before they actually go out on site. (This was quite effective for a group preparing medical supplies to be sent by Hands on Mission, a local medical mission organization. The Director of Hands On Mission spent one afternoon with the group explaining the mission of the organization and the kinds of work they performed.)

The groups are responsible for identifying and preparing the supplies they need for their Mission Day. The staff coordinates these needs which may involve an extra shopping trip and preparatory work (such as distributing fliers to advertise a program in a neighborhood). One recent project to paint a mission church resulted in an advance team doing preparation on site ahead of time.

The participants return to campus at the end of the day to reflect, both in their small and large groups, on what they did, what they experienced, and what significance it had. This session usually takes an hour. At the conclusion of the sharing time, the group worships together, either receiving communion or practicing foot-washing.

Note: the Mission Service Day requires advance planning to set up the ministry sites, provide adequate adult supervision, and arrange suitable transportation. For programs held in conjunction with a camp, other adult leaders with church vans or buses could be enlisted to help with such an important experience.

Other Possible Activities (Spiritual Formation)

Different spiritual formation sessions have been used in every year of the program. A portable labyrinth was set up in the gym and students were introduced to the labyrinth as “journey to the center” to meet and encounter God. The hush and silence that enveloped the students in this experience was duplicated the next year with a different spiritual formation activity for ministry groups to build a prayer altar (in silence). In a darkened room, students worked together with different materials to build their altar and then prayed together in groups. They wrote prayers on slips of paper and attached them to helium balloons that were released around the room and remained as mute reminders of their prayers for the rest of the week (until an enterprising student proposed that they be used for mission service day). Spiritual formation activities now include foot-washing at the conclusion of mission-service day and a time of communion sometime during the week.

If the evening worship services were not already part of another camp taking place on campus, evening worship services would be student-led, with some of the free time used to allow students planning time. Divinity students would also be key participants, as they have been for opening worship. It would be a wonderful addition to incorporate some creative, experiential worship experiences (such as those we have used on leadership retreats developed for the Lilly Program) as well as including students in worship leadership.

Closing Activities (Thursday)

The focus for the final evening of the program has been geared toward the practice of ministry. Groups consider different ministry scenarios and how they would respond to real-life ministry challenges. They share their work with the entire group. We also may invite ministry practitioners to speak to the students about their ministries. In 2006, two Army chaplains spoke to the group about the work of military chaplains, training for the chaplaincy, qualifications for service, and endorsement procedures. Female students had the opportunity to ask questions about denominational endorsement and learned that some denominations will not endorse females as chaplains, while others are eager to do so. Such information was quite helpful in a year when a critical mass of female students posed piercing and direct questions about their possibilities in ministry.

The last evening ends with ministry scenarios given to small groups for discussion and presentation to the larger group. (Each year these scenarios change in order to accommodate the second year learner.) This activity is the culmination of the week in terms of theological reflection and learning, ministry service, and consideration of vocation and call. It is interesting to note that in our follow-up work with students a year or two after the Forum, a number of students recall their ministry scenario and the challenge they faced in dealing with a real life situation as a minister.

Departure (Friday morning)

After breakfast, students attend the final session together with an extended conversation about their experience and “what’s next?” A worship service with the camp in progress follows. Students depart from the clubhouse where they initially registered; this process takes more than an hour, with many students lingering or waiting for parents to arrive. Departure activities may take a good part of the day with students requiring different transportation schedules.

Comments on Program Personnel

With an established program, it is possible to manage a program of this kind with 55-65 students with many of the resources already present in a divinity school. Professors lead key sessions and devotions. A coordinator leads the sessions on theological reflection and helps tie various elements together. Divinity students serve as Mission Service Coordinator, Housing Director, Worship Leaders, Discussion Leaders (one leader per 6-8 students), and Camp Counselors. Some of these roles may be combined, or a divinity student may serve only as a discussion leader. Additional clerical help is needed prior to the program to help the administrative assistant prepare packets, make purchases, set up for registration, etc.

Divinity students with extensive experience in other denominational camp settings have commented that this kind of program could be duplicated in those settings, provided the external resources of quality professorial staff could be secured. The challenges are in the recruitment of students and marketing of the program. Another consideration is the number of participants. We

have had 50-60 students in any given year, but this pushes us on Mission Service Day. Further challenges exist for following up on the students, as well as the desire they have to reconnect with persons in the program.

The unique elements of a Theological Program for High School Youth that set it apart from a camp include the more intentional emphases on the deeper Christian life, along with resources teenagers do not often encounter in their churches: seminary and university professors who lead sessions designed to ask and answer more probing questions. These unique elements combined with camp counselors who are personally attentive to the real questions students bring to the program infuse the entire experience with intentional reflection and action.

Outcomes of the Summer Program

There are numerous outcomes possible for a theological program for high school youth. One short-term outcome (evident within the first year after completion of the program) is increased leadership involvement in church, school, and community. Four fall reunion events of approximately half of the summer participants reveal significant leadership involvement of every student attending the reunion. In fact, some of the students could not attend the reunion, due to leadership commitments in their churches!

We have also observed that teens seek our opportunities for mission service, some made possible by the grant in the Lilly Youth Program. The mission trips sponsored by four years in this grant have all taken place in Colorado and Arizona at two different Native American reservations. Originally, locations outside of the U.S. were planned, but the world situation at this time created concern that parents might hesitate to send their minor children on trips that were not church-sponsored.

We have had consultation from a faculty member who once served as a missionary and is a specialist in missiology. In addition, our ministry partner provided the contact and introduction to a church in Colorado and a ministry with connections to pastors on reservations. Our Campus Pastor for the Forum (who also serves as the Minister to Students at a Baptist church in North Carolina) joined with our ministry partner to provide follow-up teams from his church. Thus, instead of a one-shot mission trip, we have ended up with relationships forged between our ministry partner's organization and a Baptist church in North Carolina. The teams have made significant inroads into a missionary presence with the Navajo people. Tribal leaders have welcomed the high school students from our program. The groups have been given unprecedented access to high school students at the reservation school. Our faculty consultant tells us that this ministry opportunity is significant and has encouraged our ministry partner and partnering church to continue the work beyond the grant's financial support. This experience has proven to be transformational for the students who have been part of the work.

A longer term outcome of the program is revealed in a qualitative study of some of the program participants.¹³ Findings indicate that the Summer Forum combined with on-going

¹³ Melanie Greer Nogalski, *Vocational Imagination: The Spirituality of Vocation Among Baptist Participants in a Youth Theology Program* (D.Min project, Columbia Theological Seminary, 2007).

leadership opportunities and significant mission experiences result in a new awareness of how theological reflection and action provide meaning and purpose for individuals open to God's call to ministry. Students continue to seek out and read theological books. Students seek out conversation partners and benefit from applying insights from scripture into their own lives as they discern life direction. They learn from mentors and learn from ministry experiences which enhance a growing and profound relationship with God. Such a process of "explore, connect, understand" encourages students to continue to discern vocation in ways that engage others in the process. The result for some students is a commitment to vocational ministry. The most committed students are following through in their universities with campus ministry involvement, majors selected to provide suitable undergraduate preparation, and future plans to attend seminary. The students who are still exploring direction, while uncertain about vocational ministry, display similar learnings (increased interest in theology, a growing relationship with God, and leadership commitments). These students believe that they too are ministers and will minister through any vocational direction they pursue, whether as a nurse or a public school teacher. These students exhibit more vocational ambiguity and uncertainty, and it is possible that some of them will find themselves in vocational ministry one day.

In summary, three groups emerge from our ongoing study: 1) Students committed to vocational ministry and making plans toward that goal; 2) Students committed to Christian vocation, believing that "every Christian is a minister" and espousing the notion that they will minister as a Christian in any vocation they choose; 3) Students tenuously committed, with neither direction resolved.¹⁴ All three groups exhibit similar characteristics in terms of a growing and maturing faith life, an interest and involvement in theological reflection and action, and a capacity for leadership evident in their activities and commitments.

At the onset of this program, it was presumed that teenagers have the capacity, curiosity, and imagination to engage in theological reflection and give informed responses to the questions: "What does this have to do with God?" and "What is God up to here?" We have discovered that teenagers are engaging these questions with their own: "Where does God want ME in all of this?" and "What is God up to in my life and my future?" They turn to one another and ask the same questions of their neighbor and wait for a response. Thus, they begin a journey of personal and communal engagement even as they consider the broader questions of life and faith.

¹⁴ Melanie Greer Nogalski, *Observations of Youth and Their Call to Christian Vocation and Ministry: Ministerial, Familial, and Ecclesial Systems of Support: A Report of the Lilly Youth Program (2003-2007)*.

Appendix I

Theology in the Theater: An Exploration for God in Unlikely Places Brian Burgess

Point of Interest:

It has been said that “if you want to know the spiritual climate of the world look to the cinemas.” To be sure, most of what takes place in the theater is not what we would accept on Sunday mornings, but most of those participating in Sunday Morning may have been to the cinemas the night before. Thus, they and the surrounding world have been exposed to a tool that may be used. In this class, we seek to find “Words about God” in the most unlikely places to use as vantage points for conversation and illustrations to make a connection to the Gospel.

Using Media for Positive Results

1. Learn how to do theological reflection with every activity in life.
 - a. Theology—words about God
 - b. Theological reflection asks two questions:
 - i. What is God up to?
 - ii. What in this world is God up to?
 - c. Theological reflection is a “conversation” among three “conversation partners:
 - i. Faith Tradition (Scripture, Theological tradition, and Church History)
 - ii. Culture in which you live
 - iii. Personal Experience
 - d. One of these “conversation partners” will be more “privileged” than others.
2. Begin looking for motifs in movies that resemble themes that are described in the Bible. Classical Theological Doctrines (Revelation, God, Creation, Humanity, Sin, Soteriology, Church, The Christian Life, Eschatology).
 - a. Ask questions like:
 - i. What does this say about God, Jesus, or the Holy Spirit?
 - ii. What does this say about sin, evil, and suffering?
 - iii. What does this say about human persons and the world we live in?
 - iv. What does this say about salvation, redemption, grace, or eternal life?
 - v. What does this say about God’s creation and how we are to live out lives in relationship to one another?
 - vi. What does this say about God’s purposes for us, God’s love for us or God’s interest in us?
 - vii. What does it say about the church and its mission?
 - viii. What biblical passages does it suggest?
 - ix. What does it say to me personally?
 - x. What does this make me feel uncomfortable?
3. Train yourself to integrate your life so that scripture infiltrates all areas.

4. Practice writing what you feel:
 - a. Limit your comments to one sheet of paper.
 - b. Briefly describe the event, movie, or scene.
 - c. Identify the “conversation partner” that grabbed your attention.
 - d. Integrate the scene and the “conversation partner” to make a conclusion or metaphor that scores the same point.

Film Motifs: Capturing the essence by story line

1. Nostalgia: Movies that are born out of tumultuous or politically charged era. The best era for nostalgia is 1968-1975. Movies from this era not only highlight the thought of the day, but also are revered as classics. Examples of movies from this era are *Easy Rider*, *Jaws*, *Amityville Horror*, *Exocist*, *2001: A Space Odyssey*, *Planet of the Apes*, *The Wild Bund*, *The Godfather I, II*, and *M*A*S*H*. These films will incorporate all of the best of images that will carry through to your theological awareness.

2. Quests: Journey is the Destination. Journey is the most familiar for Christian Discipleship because it fits so well with biblical metaphors. This motif has a problem, crisis, exodus, ultimate challenge, and resolve. Journey motifs will always employ sin, demonic, grace, salvific, and savior themes. Examples of these films are *Lord of the Rings*, *Gladiator*, *Troy*, and *O Brother Where Art Thou?* These movies will make use of the Outsider motif and Paradigm shifts.

3. Savior: Movies that depict the strong resolved character that offers himself for the well being of his family, nation, or cause. Examples of this motif are *Patriot*, *Braveheart*, all Jesus films, *Constantine*, *The Matrix*, *Batman*.

4. War: War motifs always employ the search for meaning. Questions about life, death, evil, and the created order will surface throughout the movie. Many times the external battle will mirror a personal battle in the life of the character. Examples of this motif are *Band of Brothers*, *Saving Private Ryan*, and *A Thin Red Line*.

Appendix II

“NOW I HAVE PUT MY WORDS IN YOUR MOUTH”

Three Ways of Evaluating Your Call to Ministry

Taught by Dr. Dan Goodman, Associate Professor of New Testament Studies

School of Divinity, Gardner-Webb University

Forum 2005

Introduction

- First, let me say that you're way ahead of the curve, sitting here at your young age pondering God's call to ministry! In the 4th century, for example, the Church officially decided that the earliest someone could be recognized as formally called to the ministry was 30.
- So I want to congratulate you and encourage you, and I also want to walk you through some of the more prominent stories of GOD'S CALL in the Bible, not so much to show you hidden secrets that you didn't know were there, but more to start a conversation with you about how God calls, why God calls, etc. I want you to talk back to me, ask questions, share experiences. We only have an hour, but let's make sure that we give this hour our best effort as we reflect on what it means to be called to ministry by God

The Biblical Call

- **Jonah** (Jonah 1:1-3). “The word of the Lord came...” is the indication that the call to Jonah was from a divine source. Sometimes, like Jonah, people run from God's call (for Jonah's reason, see 4:2). Also, God's call sometimes means investing your life among your enemies, not people that look and believe just like you
- **Amos** (Amos 7:14-15). Actually, if you read the beginning of v. 16 as well, you again see the authority of the “word of the Lord.” But sometimes, like in the case of Amos, God's calls people for a one-off ministry—a specific task, a special moment in time, not for a lifetime career or vocation. That may have been true for Jonah, but it's definitely true for Amos. And like Jonah, Amos had to go to a hostile audience to deliver God's message and fulfill his calling. He was a prophet of the South told to preach judgment in the North. While Amos didn't run, he didn't relish his call either.
- **Moses** (Exodus 3:1-12). This is a powerful call story, with a number of rich themes. First, sometimes God's call comes to the “wrong” kinds of people—Moses was a murderer, after all! And Moses was also “wrong” in the sense that he wasn't eloquent and self-confident to be God's spokesperson. Second, God's call creates a moment of holiness—take off your sandals!—you see, the moment is made holy because it holds God's presence and because God is separating you—setting you apart—for the Lord's service. Finally, as the last verse in the reading underscores, ministry is never done as a substitution of God but is, rather, done with the accompaniment of God. God is with you!
- **Isaiah** (Isaiah 6:1-8). Occasionally, as with this story in Isaiah, God's call comes draped in pomp, circumstance, bells, whistles, fireworks, and the like. You'd have to be an idiot

to miss it! It's a classic call story, in that the prophet initially confesses his shortcomings in the face of God's holiness, but after hearing the voice of the Lord he simply offers himself, "Here am I. Send me!"

- **Jeremiah** (Jeremiah 1:4-10). Sometimes God's call is practically invisible—it's been there all along and for years and years we just didn't see it, didn't know it. Jeremiah is told that he was set apart for his prophetic role even before his birth. Again, the one who is called knows enough to understand his own limitations and unworthiness. But, just like with Isaiah, after God's touch, the prophet is transformed and his words become the very words of God.
- **Abraham** (Genesis 12:1-3). This is an important one: sometimes God's call isn't as much about what you will SAY or DO; sometimes it's really about what God wants you to BE—God wants to make something out of you. This is probably the calling that we know the least about, that we pursue the least, and that we trust the least. BEING, students is always so much more difficult than SAYING or DOING. It is immensely easier to DO ministry than it is to BE a minister. Abraham is called, yes, but the thrust of his calling is what God wants to make him become.
- **Paul** (Acts 9:1-19). This is important too: sometimes God calls you for a future that you know nothing about. Paul is powerfully and miraculously called in this passage, but he has no specific idea what his calling is! For Paul, the challenges to follow God even without a clear roadmap really started right at his calling. Not all of you here today know what ministry God wants to prepare you for. Sometimes, God doesn't provide many details, just the calling, and you have to learn to "walk by faith" and adjust as you go. Often, that means serving God in a way that's very different from what you expected or even what you thought you were called to originally.
- *What all of these call stories have in common is that each person knew that God was speaking to him—the responses were different, the circumstances were different, but the consistent thing is that God spoke every time!*
- *And remember, if it's God's voice that calls you, then it's God who is waiting on your answer (not your parents, not your church, not your youth group, not your Christian teachers, etc.). When you realize that God is the one listening for your response, then you know there's no point in faking it, or pretending you're someone that you're not. Honesty is a difficult habit to get into. It's especially difficult being honest with God. Start early. Start right away, after God's calls you, with how you talk back to God.*

The Inward Call¹⁵

- This is about self-examination—something about which you have to be relentlessly honest and determined to do right.

¹⁵ For the full reflection of "inward" and "outward" aspects of the call to ministry, see Thomas Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: Harper & Row, 1983).

1. Is the call to ministry persistent or occasional?

Be especially cautious and slow-moving if you hear your call occasionally (e.g., in settings like this). Even if it's persistent, still be attentive and "live with it" for a while, get to know it, etc. After receiving his call, Paul went away for 3 years. He doesn't do anything—anything!—in public ministry for more than 10 years. But when he finally bursts onto the scene, he's someone incredibly convinced and passionate about what God's call on his life is.

2. Does my own life reflect the habits of grace?

A call to ministry is not something that only comes to the spiritually elite, but one of the major ways we hear God's voice is when our habits are God-centered. Worship, prayer, Scripture—these three things need to be deeply ingrained in you, part of your natural being. If you haven't developed good habits of participating in all three of these, I wouldn't trust your call.

3. Am I willing to give my life sacrificially in order to serve others?

In ministry, very often your life is not your own any longer. Families, friends, hobbies, etc. often (and despite our best efforts otherwise) get less of us because we are ministers. If you're selfish with your time, ministry is going to be rough for you. Are you prepared to sacrifice some things that are important to you, to serve others, to take up the cross of Christ not in some Christian bookstore way but in real, practical choices with your life?

4. Am I willing to be trained and taught in the wisdom of Christian tradition?

If the last point is about selfishness, this point is about arrogance. Arrogant people make lousy ministers (note, I didn't say preachers). You're not the first person in history to be called to ministry. You're not the smartest. You're not the most creative. You're not the most dedicated. You need to be willing to submit yourself to the wisdom of those who went before you. That means learning, taking classes, getting advanced education—sometimes these things seem just to get in the way, but they're ways to glean wisdom and they're signals of your own humility and submission.

5. Is my ministerial call strong enough to endure criticism and challenge?

One of my students just took a position at a church, and he told me he was recommended unanimously. I told him, "Enjoy it, because it will be the last time you get unanimous support in that church for anything!" God's people can be very hard on their leaders—look at the Israelites under Moses, or the way the people treated the prophets, or even the dissension that Paul endured. If you're in ministry for the pats on the back or to please your parents or your home church, those things won't be enough to hold you up when you face intense criticism and challenge.

The Outward Call

- This is where the focus shifts from inward interpretation to a confirmation from those outside of yourself, especially your church. Ministry is not a private affair—it is

conferred upon someone first by God and then validated by believing Christian communities. Historically, churches who have recognized persons as called by God to ministry have done so according to the following criteria:

1. *Having struggled with the inward call, are you convinced that ministry is the best way to fulfill his/her response to God?*
2. *Do you have personal gifts for ministry (e.g., self-awareness, patience, compassion, love, respect for others)?*
3. *Are you in good health and able to perform ministry?*
4. *Is your character for ministry confirmed by those who know you best?*
5. *Do you have the ability to teach and preach the gospel in good conscience and under the authority of Scripture and tradition?*

** The purpose of this is to safeguard the Christian community from poor leaders, misinformed teachers, and bad ministers who could do harm to God's people.

** Your call should be confirmed by those outside of yourself—your church should encourage you and nurture you, but also hold you accountable to the high standards of what it means to be a minister of God.

“NOW I HAVE PUT MY WORDS IN YOUR MOUTH”

Three Ways of Evaluating Your Call to Ministry

Daniel E. Goodman

Associate Professor, School of Divinity

I. The Biblical Call:

Jonah's Call

Amos' Call

Moses' Call

Isaiah's Call

Jeremiah's Call

Abraham's Call

Paul's Call

My Call

**** Despite their differences, what do all of these *calls* have in common? ****

II. The Inward Call:

Five Questions...

1.

2.

3.

4.

5.

III. The Outward Call:

Five Questions...

1.

2.

3.

4.

5.

IV. Concluding Reflections:

APPENDIX III

Ministry and Personality: Reflections

C. Doug Bryan, Ph.D.
Gardner-Webb University
July 15, 2006

Thoughts on Ministry

1. Definitions of Ministry
2. Principles of Ministry
 - A. Ministry is a lifestyle.
 - B. Ministry involves behavior and proclamation/explanation.
 - C. Language of ministry is conditioned by our experiences.
 - D. Ministry is not misery.
 - E. Ministry, while often involving frustrations and challenges, also brings peace.

Thoughts on Personality

1. Definition of personality: the total of your thoughts, feelings, and actions.
2. Guiding Principles
 - A. Personality is a gift.
 - B. Personality is to be developed.
 - C. Personality involves responsibility
 - D. Personalities are to be equally valued.
 - E. Honesty and acceptance contribute to personality development.

Thoughts on Vocational Calling and Choice

1. Vocational Calling
2. Principles of Vocational Choice
 - A. Knowledge and exploration are critical.
 - B. Understandings of specifics may change.
 - C. Vocational decisions may be influenced by experiences and role models.
 - D. A “good fit among person, place, and time” is critical.
 - E. Vocational choice should involve God, self, and others.

APPENDIX IV



Assignment: First Year Students: Read pages 11-101 in *The Cost of Discipleship* before the opening of the Summer Forum.

1. The Memoir (pages 13-33).

Why are we reading this book and who was Dietrich Bonhoeffer? Dietrich Bonhoeffer was a Lutheran pastor, theologian, writer, and teacher during the rise of Hitler and the Nazi party in the early 1930's. In 1927 at the age of 21, Bonhoeffer earned the doctorate in theology from Berlin University. He served as a pastor of a Lutheran church before embarking on a promising career as a professor. With the rise of Hitler, Bonhoeffer became increasingly concerned about the church's cooperation with the Nazi regime and became a leader in the "Confessing Church," a group of Protestant Christians who disagreed with "German Christians" who supported Hitler. In 1935, Bonhoeffer established a seminary with other confessing Christians near Finkenwalde, Germany. Through this experience of community life, Bonhoeffer wrote *Life Together*, a reflection about how the Christian life can be lived out in the true spirit of brotherhood/sisterhood. The Gestapo closed down the school in 1940.

Bonhoeffer was given many opportunities to leave Nazi Germany and many of his friends in England and the United States encouraged him to join them away from the Nazi threat. But Bonhoeffer's heart was with the suffering Christians in Nazi Germany. He was also concerned about what would happen to Germany and to Christianity after the war ended. Bonhoeffer wrote one concerned friend that he did not know how he could participate in the reconstruction of Christian life in Germany after the war unless he shared the trials of the people through the war.

Bonhoeffer's growing concern with what was happening in Germany escalated with information from a family member about the murder of Jews and Christians in the concentration camps. Along with other members of his family, Bonhoeffer became involved in a plot to assassinate Hitler, only after much personal struggle. He was arrested and spent the remainder of the war in prison, encouraging others, writing letters, and being the best witness for Christ that he could be. Bonhoeffer was executed only weeks before the end of the war, and even in his last moments he was the Lutheran pastor who cared about those around him, praying with fellow prisoners even as they went to their execution together.

Bonhoeffer's life and witness along with his writings have served to bring the commitments of this Lutheran pastor and theologian before all of Christianity in challenges for how we live our lives as Christians, no matter the circumstances. Bonhoeffer's writings are considered Christian classics and Christians from around the globe continue to be blessed and challenged by his studies and reflections.

2. The Text (Grace and Discipleship; pages 43-103)

Why are we reading this text? Discipleship and the commitment to follow Jesus Christ in all of life is the very foundation of Christian life. For persons interested in ministry, the very notion of taking up one's cross and following Jesus is not only something that we **preach** and **teach**, but also something that we **do**. Obedience to the call to ministry as well as discipleship will push and stretch you and create a strong biblical foundation that is important to facing life commitments as well as growing in faith. Remember that Bonhoeffer was a young man when he was faced with challenges that tested him and challenged the very foundation of his faith. He found guidance in the scriptures, and it was his growing relationship with Jesus Christ that deepened his spiritual life. Bonhoeffer points us back to the scriptures and encourages us to deepen our faith and knowledge of Jesus Christ.

3. What do I do if I don't understand a lot of what I read?

First of all, don't worry, but don't give up. Read the text and makes notes about your questions. You can also *focus on the biblical passages* at the beginning of the chapter and those throughout the chapter. *Read those passages in your own Bible* and ask yourself some of these questions:

- 1) What does it say about God, Jesus, or the Holy Spirit?
- 2) What does it say about human persons or the world in which we live?
- 3) What does it say about God's purposes for us, God's love for us, or God's interest in us?

Second, it might help to let your pastor or youth minister know that you are struggling with the reading. A conversation with one of these persons may help you continue with your reading with new insight.

Remember, you will be discussing this text in a small group throughout the week of the Forum. You will have the opportunity to share your questions and insights with others.

APPENDIX V



First Assignment: Second Year Students: Read ALL of *Life Together: The Classic Exploration of Faith Community*) before the opening of the Summer Forum.

1. Introduction (pages 7-13).

Why are we reading this book? Dietrich Bonhoeffer was a Lutheran pastor, theologian, writer, and teacher during the rise of Hitler and the Nazi party in the early 1930's. In 1927 at the age of 21, Bonhoeffer earned the doctorate in theology from Berlin University. He served as a pastor of a Lutheran church before embarking on a promising career as a professor. With the rise of Hitler, Bonhoeffer became increasingly concerned about the church's cooperation with the Nazi regime and became a leader in the "Confessing Church," a group of Protestant Christians who disagreed with "German Christians" who supported Hitler. In 1935, Bonhoeffer established a seminary with other confessing Christians near Finkenwalde, Germany. Through this experience of community life, Bonhoeffer wrote *Life Together*, a reflection about how the Christian life can be lived out in the true spirit of brotherhood/sisterhood. The Gestapo closed down the school in 1940.

Note in the introduction (p. 10-11) the point in time in which Dietrich took a call to lead this "illegal" seminary back in Nazi Germany. During these years, Dietrich wrote both *Life Together* and *The Cost of Discipleship*. The introduction says that these two works are a distillation of Dietrich's main message: what it means to live with Christ. We could add to that: what it means to live with Christ . . . and with one another. Dietrich was keenly aware that Christians would ask "how do we do this?" and so his book written shortly after these two gives us a glimpse into his thought. Immediately after *Life Together* and *The Cost of Discipleship*, Dietrich wrote *The Prayer Book of the Bible: An Introduction to the Psalms*. (If you want a sense of what Dietrich says about reading and using the Psalms, see p. 43 in *Life Together*.) Thus, we might well sum up the general themes of his theological thought during these significant years as: **Community, Discipleship, and Prayer.**

2. The Text

A note on language: This book is translated from the German as Dietrich Bonhoeffer wrote it. You may note the use of "man," "brethren," "brothers," "mankind," etc. Today, updated translations make it clear that all persons are included. This use of "inclusive language" seeks to make sure that we know that men and women are included in the discussion. For

instance, on page 21, the text reads “the Christian is the man who no longer seeks his salvation, his deliverance, his justification in himself, but in Jesus Christ alone.” We know that this message includes all Christians, male and female. When you encounter language like this, know that it means “persons” or “men and women.”

3. How should I read this book?

First of all, remember that you worked through *The Cost of Discipleship*. This text also contains a number of biblical citations, but this book is more of a theological reflection on the church, the relationship between Christians and Jesus Christ, and how to live the Christian life (spiritual practices like prayer, reading the scripture, and meditation). One chapter on Ministry focuses our attention on the qualities as well as the actions of the minister. If your time is limited or you feel that this is taking on too much, focus on “Community” (Chapter One), “The Day Alone” (Chapter Three), and “Ministry” (Chapter Four). If that is too much, focus on community and ministry.

Read the text and makes notes about your questions. Underline sentences that jump out of you. Remember to ask yourself some of these questions as you read:

- 1) What does it say about God, Jesus, or the Holy Spirit?
- 2) What does it say about human persons or the world in which we live?
- 3) What does it say about God’s purposes for us, God’s love for us, or God’s interest in us?

Second assignment: read the enclosed article on “The Power of Christian Practices.” You will discuss the case study of the village of Le Chambon on Monday morning.

APPENDIX VI

Suggestions for Group Question and Answer Sessions *The Cost of Discipleship* by Dietrich Bonhoeffer

Sunday:

1. Summarize the Sunday afternoon presentation on Bonhoeffer. For group leaders who did not attend the Sunday session, ask the students to give their impressions first from the presentation. Then, compare that reflection to the Memoir of Bonhoeffer's life by G. Leibholz (pp. 13-33).
2. Focus on the text:
 - a. **Introduction:** Bonhoeffer's basic questions: What is Jesus' will for us today? How can Jesus help us to be good Christians in the modern world (p. 35)? What are the obstacles for people in hearing the word and responding to Jesus? (p. 36-37). We need to develop the concept of discipleship as that which liberates people from dogma, oppression, and anxiety (p. 37). How can we do this?
 - b. What is discipleship? (p. 37-38). Where does it lead? (p. 38).
 - c. **Chapter 1 Costly Grace:** What is cheap grace? (p. 43-44). What is costly grace? (p. 45). Why is grace costly? (p. 45). The call to follow: the example of Peter (p. 45). How did the idea of cheap grace evolve in the church? (p. 47-53). (Leader may want to summarize this section.) What has been the result of cheap grace in our own spiritual lives? (p. 54)

*Reflection: Focus on the last question: What has been the result of cheap grace in **my** life? Do I take my faith for granted? Is the faith that I have been taught by others becoming **my** faith?*

Monday:

1. Reflect on the questions from the previous session. Any insights or anything to share?
2. Focus on the text:
 - a. **Chapter 2 The Call to Discipleship:** How does call relate to obedience (p. 57). Discuss the text of Mark 2:14 in the context of discipleship. What does discipleship mean? (p. 59). Discuss the three disciples mentioned and their different responses to Jesus (pp. 60-61). Describe the first step taken in following Jesus (pp. 62-70).
Discuss the story of the rich young man and the problem of disobedience (p. 70-76). Compare this story to the parable of the Good Samaritan (p. 76-78).
 - b. **Chapter 3 Single-Minded Obedience:** If the rich young man is an example of disobedience, was is an example of obedience? (p. 79). Look at the rest of the story of the rich young man in the conversation between Jesus and his disciples (p. 85). Read the paragraph after the text. Discuss salvation and what implications this has for grace.

Reflection: Where am I right now in my pilgrimage of faith? Could I call myself obedient in following Jesus? If not, what obstacles do I need to overcome?

Tuesday:

1. Reflect on the conversation from the previous evening. Any insights or reflections?
2. Focus on the text:
 - a. **Chapter 4: Discipleship and the Cross:** Read the passage from Mark (p. 86). Discuss the points Bonhoeffer makes in distinguishing between suffering and rejection (pp. 86-87). How does suffering apply to discipleship (p. 87, 91)? Discuss the implications of this statement: “When Christ calls a man, he bids him come and die.” (bottom page 89). How does one know what kind of cross is for him/her (p. 91)? [You may want to bring in relevant aspects of Bonhoeffer’s life at this point.] Ask how group members imagine they might handle going through suffering. Can anyone share a personal story or one of someone they know?
 - b. **Chapter 5: Discipleship and the Individual:** Discuss the call of the individual person (p. 94). What is the role of family and community in the call of the individual? (p. 96). What is the role of Christ as Mediator (p. 95-97)? Focus on the last two pages of the chapter (pp. 100-101) to bring the discussion back to the unity Christ brings among individuals and communities. Discuss the role of the church in this process (p. 101).

Reflection: What have I learned this week about discipleship and following Jesus? How would I explain these new insights with a person who was not part of the Forum? (Choose a person and imagine what you would share with him/her. Who would you want to share your insights with and why?)

APPENDIX VII

Suggestions for Group Question and Answer Sessions *Life Together* by Dietrich Bonhoeffer Summer Forum 2007, Second Year Curriculum

Review Bonhoeffer's life and contributions. Focus on the Introduction, noting some significant sections for the discussion of *Life Together*. (Some of these points are contained in the instructions given to the students. See attached.)

- Bonhoeffer's view of Christianity: "responsible, obedient action, [living] the discipleship of Jesus in every situation of concrete everyday life, personal and public" (p. 8).
- Points of connection to our students: Bonhoeffer knew at the age of 16 that he wanted to study theology (p. 8). A young Bonhoeffer who made a comment at a lecture offered by the famous theological Karl Barth which delighted Barth and sparked a friendship between the two (p. 9). We have seen participants in our program do the same in college classrooms with professors!!!
- Spiritual practices as foundational to Christian living. Bonhoeffer's introduction to spirituals on his visit to the United States in 1930 was shared with his students in the underground seminary (p. 9). The point of morning devotions in community as including scripture, song, and prayer is taken up in the text on p. 44.
- The Underground Seminary Years: A response to a call to serve during difficult days (p. 10). Bonhoeffer's seminal works written during this period: *The Call to Discipleship*, *Life Together*, *The Prayer Book of the Bible: An Introduction to the Psalms*. These three works can be summarized into three major aspects of the Christian life: Discipleship, Community, and Prayer.
- Ministering in adversity: Note that pastor Bonhoeffer ministered to others in prison and was aided in this work by prison guards, who also acted with responsibility during difficult times (p. 12).
- The theme of gratitude: Bonhoeffer cultivated grace and gratitude and never ceased to be grateful for each day he was alive. Note the reflection on p. 13 and how Bonhoeffer embodied gratitude and grace to his fellow prisoners. This theme is continued in the first few pages on the chapter on Community. You might want to jump ahead into p. 29-30 for Bonhoeffer's discussion on thankfulness. Note his admonition to ministers at the bottom of p. 29.

Focus on the text:

- **Community (Chapter One):** Bonhoeffer's introduction: Quotes Ps. 133:1 "how good and how pleasant for people to dwell together in unity!" Focus on pages 17-21 and ask: How do we find God in one another? What does Bonhoeffer say? What do you say? Think through the aspects of being in community and being outside of community. Ask the college students about their experiences of community (in/out) between their home church and what they experience in college. How do we experience community and how does this compare to Bonhoeffer's examples on p. 21?
- **Community: Through Jesus Christ and in Jesus Christ.** What are Bonhoeffer's main points (pp. 21-24)?

- **Community: The Challenges of Living in Community.** Why and how does community break down? (pp. 26-28).
- **Community:** What is Bonhoeffer's final word about community at the end of the chapter (p. 39)?

Reflection: Focus on the last question: Where and how have I experienced the community that Bonhoeffer discusses? What have been the results in my spiritual life? What are my challenges in being a part of sustaining community?

Reflect on the questions from the previous session. Any insights or anything to share? Focus on the text **Chapter 2-3 The Day with Others and The Day alone:**

- Common life begins with worship at the beginning of the day (praise/thanks, read scripture, pray), p. 42.
- The significance of the psalms:
 - The tough passages (despair, anger, death), p. 45
 - The example of Jesus who prayed from the Psalms ("My God, why have you forsaken me?"), p. 46
 - We learn to pray in hope (47)
 - We recognize that the psalms encompass experiences beyond our own.
- Reading the scriptures: read the whole—not only individual verses. Read from the Old and new Testaments (not 1st paragraph on p. 51). Learn from the scriptures and know them (p. 52). Read "consecutive passages." Bonhoeffer advises reading an entire book, looking for themes (see p. 53).
- Singing our lives—what is the point that Bonhoeffer makes about singing in unison (p. 60). What do you think about this? What is the spiritual significance of singing hymns and songs?

The Day Alone: What are Bonhoeffer's observations about being alone and being in community (pp. 77-78)? Discuss the value of silence and time alone (pp. 79-81). What is the purpose of meditation (p. 81)? What is the outcome of meditation (p. 84).

Chapter 4 Ministry: Look at Bonhoeffer's main ideas and discuss each from the standpoint of ministry:

- Holding one's tongue (p. 91)
- Meekness (or humility) (p. 94)
- Listening (p. 97)
- Helpfulness (p. 99)
- Service of bearing other's burdens (p. 100)
- Proclamation (p. 103)
- Authority (p. 108)

Reflection: What have I learned this week about community? How would I explain these new insights with a person who was not part of the Forum? (Choose a person and imagine what you would share with him/her. Who would you want to share your insights with and why?)

APPENDIX VIII

Introduction to Dietrich Bonhoeffer “Life and Times in Nazi Germany” Role Play/Simulation

P. Scott Henson, Jennifer Janney, Craig Janney, Melanie Nogalski

Introduction: No introduction or comments about the session are permitted. The title of the session is “The Life and Time of Dietrich Bonhoeffer.” As the session begins, students are asked to come forward in a single line and wait for instructions.

Preparation:

1) **Make colored triangles out of construction paper in the following colors: brown, purple, red, pink, white, black, green, royal blue. Make any other colored circle with a line drawn through it and a different one with a question mark drawn on it. Make a cross in red.**

2) **Prepare identities in groups according to the number of persons in the simulation. Cut into slips of paper and prepare in envelopes for group leaders (label envelopes by group numbers).**

Role Play Process

The students are asked to quietly come to the front of the room. (It is very important that the leaders become quite serious and permit no talking or cutting up.) If appropriate, one leader may be designated to let the students know (with a very menacing tone) that this is a serious exercise.

Each student will receive a colored triangle, except for "faithful Germans" so as to draw a noticeable distinction. As the triangles are passed out, the leader will calm and assure the crowd that nothing is wrong and this action is for the good of the society and themselves.

Someone will burst into the room calling out for the different groups and directing them to other locations in the building. The students will leave the room in single file, no talking, etc. The groups will be sent to rooms with a "party official" (the group leaders) who will hand them each an envelope containing their identity. The party official will improvise with each group. For example, with the homosexuals, the party official may hint indirectly and directly for the people to out themselves or others. With the Christian dissenters, the party official may chide them for not being a good citizen of the Reich. All the while in the main room, the leader will assure the good Germans, after all others have left, that they have nothing to fear; all of the "subversive and degenerate" elements of the society are gone.

Once the Jewish group leaves the main room, a second yellow triangle will be given to the Jews and they will be told to add this to the yellow triangle they already possess (taping the second triangle criss-cross over the first).

The leaders of groups three and four will come in at the same time for their respective groups; thus creating a rushed and chaotic (at least to the students) feeling.

Note on Group Leaders: We have found proximity of the groups to be effective in the “interrogation” process. For instance, one group was located in a hallway with two other groups in nearby classrooms. The Jews were in a classroom and could hear an SS Officer verbally abusing a group in the hallway. When they realized they were “the Jews” they became quite docile and very quiet. Intimidation from across the hall was enough to keep them compliant and willing to do whatever they were told.

Obviously, group leaders need to be well briefed on this process and should be given guidance on how far to push the participants. We have had some group leaders who really got into the simulation, bringing some participants to tears. Care needs to be taken with each group to find an appropriate place of true engagement without emotional risk to the participants.

Group Leader Instructions: Group leaders will give each person an identity (according to their triangle)

Group One

- Your two groups are the Jehovah's Witnesses (brown triangle) and Gypsies (purple triangle). *Improvise some dialog.* The Jehovah's Witnesses are pacifists. They don't celebrate Christmas. They don't pledge allegiance to country or leader. They're bad Germans! The Gypsies are not ethnically German, and their culture is so indifferent and foreign to German culture. Gypsies are not to be considered human! *You have five minutes or less... act as though they are lower than dirt.*

Group Two

- Your groups are the Black Triangles (vagrants, alcoholics, lesbians, prostitutes, etc.) and Pink Triangles (homosexual men). *Improvise some dialog* Vagrants and alcoholics are lazy drains on society; they hinder the progress of good hard working Germans! Lesbians and prostitutes are detrimental to the family structure; they must be stopped! Homosexual men are immoral and weak. Good German men don't have sex with other men! *You have five minutes or less... give 'em “hell.”*

Group Three

- Your groups are Emigrants (royal blue), habitual criminals (green), and political prisoners (red). *Improvise dialog* The emigrants aren't German. If you're not German, you're an inferior human. Habitual criminals aren't good for the society. They need to be punished and put away! Political prisoners are subversive and undermine all of the progress that the Nazi party has made. Karl Marx was a lying Jew; those who follow his teachings are brainwashed by the Jewish lies. *You have five minutes or less... be quiet, secretive, and firm.*

Group Four

- Your group is the Jews (two yellow triangles). *Improvise dialog* Jews aren't human. They are

greedy thieves who hate good Aryan Germans. They are a disease upon the society. They need to be cleansed from among us. *You have five minutes or less... treat your group as though you are superior to them.*

Group Five

- Your groups are dissident Christians (cross), intellectuals (circle with a ?), and the mentally handicapped (circle with line through it). *Improvise dialog* The mentally handicapped are a drain on the society, especially good hard working Germans. They are of no use. The intellectuals are out of touch with average German life; they are too busy stuck in their books to realize the importance of the *Volk* (e.g. sense of German community and pride). The dissident Christians are subversive. Jesus was an Aryan, not a Jew. *You have five minutes or less... be forceful and loud.*

Group Six

The leader remains in the room with the “good Germans” and begins to talk about the need to purify Germany from unwanted “types.” Another good use of this time with the good Germans would be to show some film clips of Hitler speaking to mass crowds (from videos about Bonhoeffer currently available).

DeBriefing

About the debriefing, we tie in some themes. one theme is that of living in a pluralistic society, i.e. not always condemning and polarizing those who are different, but loving them as God loves them. Also, we should tie in that Bonhoeffer and his interpretation of costly grace/discipleship urged him to stand up against those who weren't treating God's loved creation as God's loved creation (e.g. killing and harming Jews, etc.). We need to make sure that we ask for student input such as how they felt, their response to their identities, etc.

Role Play Identities

GROUP ONE

Gypsies - Inverted Brown Triangle

- You (age 16) are the oldest of three sons in a family of Gypsies. As a Gypsy (or Roma), you have your own culture that is distinctive from the “mainline” German culture. Since you don't fit into the “norm,” people are suspicious of you and your people. You've heard that some Gypsies have been sent to camps along with huge ovens. Rumor has it that people are incinerated in these ovens.
- You are a 26 year old father of two. You love your family, especially your twin 3 year old daughters. The catch is that you're a Gypsy. As a Gypsy, you have your own culture that is distinctive from the “mainline” German culture. Since you don't fit into the “norm,” people are suspicious of you and your people.
- You are a 15 year old Gypsy girl. As a Gypsy, you have your own culture that is distinctive from the “mainline” German culture. You've heard about something called “Porajmos” where Gypsies are being killed off by Nazi soldiers, because they aren't pure Aryans.

Jehovah's Witnesses - Inverted Purple Triangle

- You are a 27 year old business woman; you and your husband run a printing business outside of Berlin. One of your main clients are the Jehovah's Witnesses. Their Watchtower Society uses you a regular basis to print their literature. The Gestapo visited your printing business yesterday asking a lot of questions about your religion. You've heard that a Jehovah's Witness printer in Danzig was closed by the Gestapo last week.
- You are a 45 year old lawyer in Hamburg. You are a good German who loves his family and the Fatherland. Despite your patriotism, the Gestapo have been following you, because you were once a Jehovah's Witness.
- You are a 22 year old boy who has just been drafted by the Wehrmacht (army), but you have refused military service due to your religious beliefs as a Jehovah's Witness.
- You are a 7 year old girl in grade school. During assemblies and during class, you refuse to sing patriotic songs and say “heil Hitler,” because your parents said that good Jehovah's Witness do not do such a thing. Your teachers and classmates are suspicious of you. Bullies have hit you for being unpatriotic.
- You are a 11 year old girl in grade school. During assemblies and during class, you refuse to sing patriotic songs and say “heil Hitler,” because your parents said that good Jehovah's Witness do not do such a thing. The authorities have just taken you away from your parents and put you in home to be raised by good Christian, Nazi parents.
- You are a young Jehovah's Witness who has received word from a Nazi party official to publicly denounce your beliefs or face imprisonment. Despite the warning, you have still been going to meetings at the “underground” Kingdom Hall.
- You've heard that those labeled as *Bibelforscher* (those who only seek guidance from the Bible and reject all Nazi ideas) have been arrested and taken away to prison. Though you're a faithful Christian who hates the Nazis, you've kept quiet about your opinions and beliefs, except for telling your best friend.

Role Play Identities

GROUP TWO

Vagrants (habitually work-shy), Alcoholics, Women jailed for anti-social behavior (Lesbians, prostitutes, women who used birth control) - Inverted Black Triangle

- You're a happily married woman with two kids, but you also have certain urges. Your progressive husband allows you to have a lesbian fling every now and then to fulfill your bisexual urges. Your current lover has been arrested by the Nazis for her sexuality, and you fear that she will confess of her affair with you.
- You are a 21 year old lesbian film star living in a suburb of Berlin. Your lover and yourself have shared an apartment for 2 years now, but most don't know your sexual preference, except for your brother who is a member of the Nazi party.
- The Nazis have closed the gay club at which you perform a musical number (while dressed as a member of the opposite sex), and they've arrested all of your co-workers who were there that last night. Luckily for you, you were sick last night and weren't at work. You're driving to the country to your parents house, but a suspicious car has been following you. You're not a lesbian, but you could only find a job at a gay club. Maybe you're guilty by association.
- You are a prostitute in Berlin. You are not a common street walker; you are a high-end call girl. Your clients include top business men and even Nazi party officials.
- Your name is Heidi, and you are a prostitute in Dresden. Though the police and officials haven't given you trouble before, you're afraid that the Nazis may arrest you because of your profession.
- You are Gerhard, a business man from Hamburg. You only drink socially and to relax from a long day of work, but your wife accuses you of being an alcoholic. You don't agree with her, but sometimes you do black out. Your wife claims that her black-eye is the result of you hitting her, but you don't remember doing it.
- You're a 18 year old frauline who has been dating a young officer in the SS. Your boyfriend says that the higher-ups want him to have a child to further the "master race." You two have been using various forms of birth control.
- You and your husband frequent the cabaret scene in Berlin for entertainment. Although you think that the homosexual performers are unpatriotic and immoral, you do enjoy their entertainment. Your husband has disappeared. Rumor has it the Gestapo have arrested him for being a homosexual. Do the Nazis think you're a lesbian?

Homosexuals - Inverted Pink Triangle

- You are Erich, the nephew of Magnus Hirschfeld. Your uncle played an important role in the early 20th century for gay rights; Magnus fought to over turn Paragraph 175 of the German penal code. Paragraph 175 read: "An unnatural sex act committed between persons of male sex or by humans with animals is punishable by imprisonment; the loss of civil rights might also be imposed." The Nazi party's secret police have been following you; you believe that they think you're a homosexual.

- You are a cabaret performer in Berlin. Though many of your co-stars are homosexuals and lesbians, you are heterosexual. Many of your co-stars have feared arrest under Paragraph 175 of the penal code, which bans homosexual activity. You think you have nothing to fear, because you're straight.

- You are a homosexual male. The Nazis have been arresting some gay men from your social circles. You hope that the Gestapo do not find out about your sexuality. Therefore, you marry your friend Ursula as a cover.

- You are a 27 year old homosexual male living in Bonn. You've heard rumors that the Nazis are arresting gay men because of their sexual preference. You've heard Ernst Rohm, a leader in the Nazi party was a homosexual; therefore, you think that the rumors are simply rumors.

- You're a 23 year old gay man. Your father, who is a Nazi officer, has sent you off to a Nazi program to try to turn you straight. He says that you're a part of the "Master Race," but you're just stuck in a bad choice.

- You have been locked up for over a year and subjected to "treatment" to cure you from your homosexuality by the Nazis. Now that you're "cured," the Nazis have released you. You have found a new lover, and you fear that the Nazis may lock you up again for reverting back to your inferior lifestyle.

- Your name is Hans, and you are an officer in the Wehrmacht (army). You live in constant fear of arrest, because you are closeted homosexual.

- You and your homosexual lover have lived together for 40 years. You both have been active in the social night-life of Berlin.

- You are Deitrich, and you are a sociologist at the University of Bonn. You have been involved in research of sexuality, especially homosexuality. Also, you are gay. Your more conservative colleagues at Univ. of Bonn, think that your work and lifestyle are moral perversions.

Role Play Identities

GROUP THREE

Political Prisoners – Inverted Red Triangle

- You are a student at the local university, and you head up an association of students who support Communist beliefs.

- Your name is Erica, and you have been studying about communism and Russia a lot at the local library. The librarians have been giving you odd looks the past few days, and a man in a trench coat followed you in the library today.

- You are the member of a worker's union. You're not political at all, but some people think you're a social because of your union affiliation.

- Your boyfriend is an active member in the Communist Party in Heidelberg. You have been to a meeting

or two, but you're not political. You have noticed a car parked across the street from your building for the past few days, and you thought you were followed yesterday while riding the bus.

- The Gestapo raided the local office of your trade union. They claim that they are looking for socialist traitors. Your friend and fellow trade unionist, Paul, has disappeared.

- You and your friend have been teaching the neighborhood friends about the teachings of Karl Marx. Your friend was arrested yesterday. The Gestapo called him a *Politischer* (a political prisoner).

Habitual Criminals – Inverted Green Triangle

- You have been arrested many times for theft and assault, but this time you fear that you won't simply be let go with a slap on the wrist. The Nazi Party has just passed the *Law Against Dangerous Habitual Criminals and Measures for Protection and Recovery*.

- You have been convicted of rape twice fifteen years ago, but now you're an upstanding factory worker. You haven't even thought of committing a crime in years.

- About a decade ago, you spent a few years in jail for assault. You've been involved in a few drunken brawls since then but nothing serious enough to merit serious jail time.

- Your uncle is also your partner in a gambling ring. He was arrested and forced to sign a Form D-11; ("Order For Protective Custody"). By signing this, he agreed to go to prison and ultimately a concentration camp (not a death camp). You're afraid that he may tell the police about you while being tortured.

- One Gestapo official threatened arresting you if you made fun of Hitler or the Nazi Party again. While at a cafe yesterday in Berlin, you told a joke about an Nazi official named Himmler. Thinking back about yesterday, you realized that the guy at the table next to you acted odd after you told the joke. Did he over hear you? Is he a Gestapo agent?

Emigrants (Foreign Forced Laborers) Royal Blue Inverted Triangle

-You are a Pole with specialized machinery skills. You were working at a factory in Poland, doing all you could to avoid being sent to a work camp. A German contractor conscripted you to come and work in Germany at his factory. You are doing your best to survive as a "hated Pole."

Role Play Identities

GROUP FOUR

Jews – Inverted Yellow Triangle on Yellow Triangle (Give 2 yellow triangles)

- You are a 30 year old cabaret performer who has been very popular in the artistic circles of Berlin. You have attempted to cover up your homosexual lifestyle after you heard that the Nazis are arresting homosexuals. Now you hear that Jews are being arrested. Now you fear, because you may be arrested either for being a Jew or a homosexual.

- You are a violinist for the orchestra in Leipzig. You are very well known among the upper-crust of the city's society. Although you are Jewish, you are respected for your talents.

- You are shop owner in Dresden. Your modest little shop specializes in kosher foods. You've had Hitler Youth vandalizing your store on an almost weekly basis. This morning you arrived at your shop to find the words "Die Jew Die" written on the walls and all of the windows were smashed.

- You were once a faithful practicing Jew, but now you are an agnostic. You haven't read the Torah in ages, and you could care less.

- You and your family have been hiding your Jewish heritage fearing persecution from your German neighbors. You've heard rumors that the Jews in Warsaw have been moved and imprisoned in a walled section of the city.

- You are a 19 year old university student. As you travel the streets of Berlin, you've noticed Jews wearing yellow stars of David. You inwardly gasp in horror, because your maternal grandmother was a Jew.

- You are a Jew living in Stuttgart. You fear that antisemitism may increase as the Nazi party rises in power.

- You are a 17 year old Jewish girl living in a suburb of Berlin. Your uncle, a rabbi at the local temple, has been missing for a week. Rumors have been going around the community that the Gestapo took him.

- You are a 7 year old Jewish boy living in a suburb of Hamburg. Your uncle, a jewelry dealer and leader at the local temple, has been missing for a week. Rumors have been going around the community that the Gestapo took him.

- You are a simple accountant at a local factory on the outskirts of Dresden. You work hard all day and then come home to your family. Your life is consumed by family and work, nothing else. You have no time for religion, but by heritage, you are Jewish.

- You are a 21 year old university student at the University of Heidelberg. As you travel the streets of Heidelberg, you've noticed Jews wearing yellow stars of David. You inwardly gasp in horror, because your maternal grandmother was a Jew.

- You are now an American citizen, but you used to be a German citizen. You changed citizenship after you fell in love with the United States during college in New York. You've returned to Germany to visit your grandfather, who is dying of cancer. Though you're an atheist, you are considered an ethnic Jew by Nazi standards.

- You own a jewelry shop in Bremen. You live a quiet life. Your life is centered around work, family, and your faith. You study the Torah daily.

- You are a newspaper reporter in Wiesbaden. Though your grandmother was a Jew, you and your family faithfully attend the local state church, just like our parents. Your loyalty is to God and Fatherland.

Role Play Identities

GROUP FIVE

Mentally Handicapped (Circle with a line through it). Group leader tries to persuade the group that perhaps the handicapped need to be placed in a hospital where they will get better care and attention.

- Your son, Franz, is mentally handicapped. He is 17 years old, but his mental capacity is that of a 5 year old. Franz can be a burden at times, but he is your son whom you love dearly. He has been taken away by the secret police. You don't want to part from him, so you told the Gestapo that you want to be “put away” with Franz.
- You are a 7 year old with Downs Syndrome. You don't know exactly what is going on, but your mom and dad have been trying to hide you from “the bad people.”
- Your parents and caretakers tell you that you're “special.” Men with guns are taking to your parents saying that they are going to take you away and give you a “good death.”

Intellectuals (Circle with a ? on it; groups leader takes you away to persuade you to not inflame the situation)

- You are a professor of ethics at a major university. You gave a lecture last week about evils of the Gestapo taking away people. One of your students, who was wearing a Nazi party pin, was very angry as he stormed out of the lecture hall.
- You are a pastor and lecturer in theology at a university. You've been preaching and teaching about the government overstepping their God granted authority to govern the people.

Dissident Christians (A Cross; Group Leader is a religious person who takes the group away to persuade them to go along with the Nazi regime)

- You're a Christian who attended a huge religious rally last week. You were struck by the stage décor. On one side there was painting of Jesus on the cross, and on the other side there was a huge picture of Hitler. In between the painting and picture, in the middle of the stage, a swastika and a cross stood side by side. The image of the stage icons have permeated all of your thoughts for the last week. You have been so bothered that you express your upset state to the pastor of the church which hosted the rally.
- It bothers you that the minister's sermon last Sunday seemed to put Hitler on the same level as Jesus. In fact, the minister even called Hitler a “savior.” You wrote letter to the local bishop about the sermon.
- Hitler and the Nazi Party have been good for Germany. Germany now has a strong economy, good jobs, cheap cars, good highways, etc., but you're upset. The German Christians keep putting up posters with Jesus carrying a swastika-like cross. Nazi fervor is now going a little too far.
- Hitler and the Nazi Party have been good for Germany. Germany now has a strong economy, good jobs, cheap cars, good highways, etc., but you're upset. The leaders in the hierarchy of the state church are “card carrying” Nazi party members, and now they're encouraging church members to support the Nazi Party.
- You're a minister who has heard about the “pulpit prohibition,” a rule that bars ministers from criticizing Nazi Party actions no matter how humbly you express those critiques. Despite the “pulpit prohibition,” you've decided to preach against the Gestapo (secret police) harassing other Christian dissenters.

Role Play Identities

GROUP SIX

“Faithful” Germans

- You are good middle class German who works in a factory in the midst of Berlin. The city life is so stifling, or at least you think so. You are glad that Hitler built the autobahn highway system. Thanks to those open roads you have easy access to the country, away from the numbness of the city.
- You remember the years after WWI oh so well. The times were lean with no jobs and little food. You and your siblings would have starved if it had not been for your parents skipping an occasional meal in order to give you all food. Hitler has brought jobs, and thanks to Hitler you can buy food easily at the local grocery shop.
- You are a good officer in military. You were generally suspicious of politicians, because they make decisions concerning the military without having served in the military. Hitler is different; he served in the great war. He can resonate with you and your lifestyle. You trust him, and his decisions.
- You are a 13 year old boy who lives in Bavaria. You and almost all of your friends are members of the Hitler Youth. The Hitler Youth provides you and your friends an opportunity to camp, fish, play army, race, etc. It helps you more like a man and less like a pimple ridden teen.
- You are a good Catholic. The Pope supports the Nazis, and he encourages all good Catholics obey the Nazi leadership in Germany.
- After WWI, the times were tough. Print money was worthless; it seemed as though a suitcase of print money could only buy a loaf of bread. In the midst of those tough economic times, you, like many others, lost your job. Thanks to Hitler and the Nazis, you have a job working in a car factory making “the peoples' car” (Volkswagen).
- You are a good German. Hitler and the Nazi party were rightly elected to power, so why question them.
- You are a good German. You have no reason to complain about the government, because Hitler has given the country jobs, a hearty economy, good roads, cheap cars, and a strong military.
- You are a mother of two children in Mecklenburg. You have no reason to complain about the government, because Hitler has given the country jobs, a hearty economy, good roads, cheap cars, and a strong military.
- Some communist burned down Reichstag (similar to congress) building. You are a good Nazi party member and think that those “red terrorists” need to pay.
- You are a good Nazi Party member. You hate that a small handful of Christian leaders have tried to harm Hitler, despite all of the good he's provided for Germany.

APPENDIX IX

Schedule for Forum Year 2007

Sunday

3:00 Check-in
5:00 Dinner
7:00 Introduction and Worship
8:00 Break
8:30 Ministry and Personality
10:00 Free Time
11:30 Lights out

Monday-Wednesday

8:00 Breakfast
8:30 Devotion
9:00 Break
9:15 Session I (Interpreting the Bible)
10:15 Break
10:30 Session II (options for 1st/2nd years)
12:15 Lunch
1:00 Free time (Wed=Adventure Course)
4:00 Theological Reflection I
5:00 Ministry Groups
6:15 Dinner
7:00 Worship
9:00 Discussion Groups
10:15 Free Time
11:30 Lights out

Thursday

8:00 Breakfast
8:30 Ministry Experiences
3:00 Arrival Back/Debriefing
6:15 Dinner
7:00 Worship
9:00 Ministry Scenarios
10:15 Free Time

Friday

8:00 Breakfast
8:30 Devotion
9:00 Evaluation/Closure
10:00 Departure

Options for First/Second Year in Session II

Monday: Intro to Bonhoeffer (1)
Intro to Le Chambon (2)
Tuesday: Intercultural Communication
and Group Work (1)
Ministry and Community (2)
Wed.: Intercultural Communication: Bali
Hai Simulation (1)
Ministry and Community (2)

Free Time Options (Mon-Wed. 1:00-4:00)

Monday: Pool Open
Tuesday: Ice Cream Social at Kerry's
Ice Cream Parlor
Wednesday: Broyhill Adventure Course