**Christian Practices Integrated in Our Teaching**

**Wesleyan Center Reading Group**

**March 17, 2016**

**Kelli McCoy**

**World Civilizations II**

In Fall 2015, in two sections of the GE course World Civilizations II (90 students total), I included Christian/Wesleyan practices in the following two ways:

* At the start of class, a student read a brief passage of scripture they had chosen and then led us in prayer. We discussed that this Christian practice unites us with all Christians across time and space, consistent with our efforts in World Civ to learn about and understand people all over the world across a broad span of time. This practice also helps us engage in Christian reflection on what we’re learning about pain and injustice in the world, and helps us begin to respond to that in our own time.
* Students practiced serving those in need through listening to people whose stories do not otherwise get heard. This is related to “listening” to primary sources and oral histories, an important historical practice and also a Christian practice. Students connected with one of the PLNU Student Ministry options involved in serving the homeless or elderly. They had several weeks of options in terms of days/times to do this assignment and then wrote a two-page reflection on their experience.

**Christine Phillips**

**Management in Relational Development Capstone Project**

As their capstone project in the Management in Relational Development degree, each student developed a strategic plan to implement something in their organization. I wanted to embed the Christian practices of community and service into their thinking and planning, so I had them evaluate their research and planning through the lens of a biblical worldview. There were three areas specifically they were to address:
1. Evaluate their resources in their literature review with specific questions focused on authority, audience, and point of view.
2. Ask whether the plan would cause employees to compromise their Christian faith, or infringe upon their religious rights.
3. Evaluate their SWOT Analysis to see if there were any opportunities for Christian service within the plan, or threats to Christian practice because of it.

**Dianne L. Anderson**

**BIO 101: Human Biology & Bioethics**

In my GE biology course for non-majors, BIO 101 Human Biology & Bioethics, I introduced the students to the concept of practices, or disciplines, that can contribute to development in 5 areas of their lives: student, Christian, healthy person, scientific thinker, global citizen.

As a professor, my job is to create opportunities for students to learn in a variety of ways. In terms of Christian practices, I chose to focus on Sabbath, silence, solitude, simplicity, and shared meals.  Approximately every 3 weeks, I asked the students to spend 30 minutes of their Sabbath time in a quiet place, all alone, with their phone put away, and to reflect on a prompt that related to the class (for example: how can they conserve resources as a global citizen, or how can they use their own healthy bodies to be the hands and feet of Jesus, etc.).  They then submitted on Canvas a 200+ word written reflection.

In addition to these reflections, I set up a series of meals (three dinners at our home and two lunches in the caf) where students (up to 10 at a time) and I shared a meal together.

**Mark H. Mann
CHU 395: The Christian Tradition and Christian Practices**

In the past I have taught Christian Tradition with an almost complete emphasis on beliefs and historical developments, but rarely emphasized Christian practices. I became convicted that I should make Christian practice a significant and reoccurring theme throughout the semester.

* First, I took some of the activities students were already required to do (visiting other churches, adopting a saint whose perspective they would take for some assignments) and reframed them as Christian practice. Students weren’t just visiting a new church, but stepping into the religious life of a particular community and identifying ways that they experienced God’s presence therein. They weren’t just picking a saint to learn about, but venerating one by taking that saint as an example of Christ-like living.
* Second, I added new assignments engaging them in practices associated with the variety of traditions they were studying. When studying the monastic movement, I had them undertake a fast of their choosing, while learning about Catholicism they were required to practice the rosary, while investigating Anglicanism they did an exploration into Celtic spiritual practice by taking time to meditate in a quiet place outside while reflecting on God’s presence in Creation. And so on.