

The Kingdom Professional Model: Living our Faith Out Loud

DawnEllen Jacobs

Lindale Center for Innovation

Kristen K. White

Belhaven University

Abstract

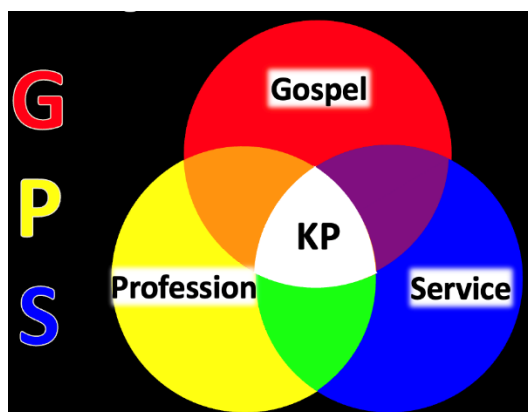
Current theoretical frameworks do not fully capture the complexities involved in developing students at faith-based institutions. The Kingdom Professional Model fills that gap by bringing together the aspects of faith, professional learning, and service to others. The authors explicate the development of the Kingdom Professional Model and discuss potential uses for student and faculty development.

Key words: presence; online; influence; discipleship

Introduction

The Kingdom Professional Model (KPM) is an ongoing collaborative journey that began in 2009. We copyrighted the model in 2016, and continue to use and refine it in the spirit of Kolb's (1984) theoretical framework for experiential learning.¹ This invited commentary discusses and reflects on the multiple iterations of a model that continues to impact our colleagues and students at numerous Christian colleges and universities as they pursue the Great Commission. We share some developmental chronology, but the goal is to introduce the thinking behind the KPM. The evolution of the model is central to understanding that the experience we have captured is also a *process* that we share not to judge anyone's faith walk, but to help them reflect on their journeys and live as fully as possible as Kingdom Professionals.

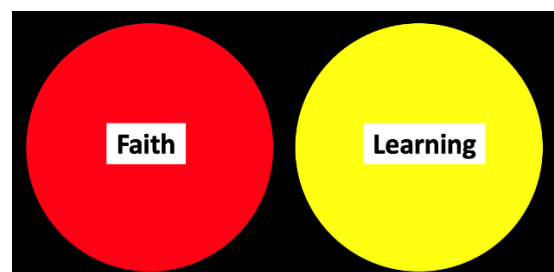
Figure 1. Kingdom Professional Model



A Kingdom Professional is defined by three simultaneous identities: Jesus follower, servant, and professional. The nexus of the three circles representing these identities — Gospel, Profession, Service — is where Kingdom Professionals live, move, and have their being (to borrow from Acts 17:28). It is significant that our model can be seen as Gospel, Profession, and Service, the GPS or navigation system for the engaged life of faith in Jesus. However, global engagement is more about the kingdom orientation of one's heart than the global positioning of one's feet.

The colors of the circles are strategic, and the model reflects the full spectrum of the Kingdom Professional's engagement with the world. To best understand that spectrum and the individual components of the Venn diagram at the heart of the model, a brief look at the historical and current state of higher education is probably helpful since the model was first developed within the professional field of academia.²

Figure 2. Christian Higher Education



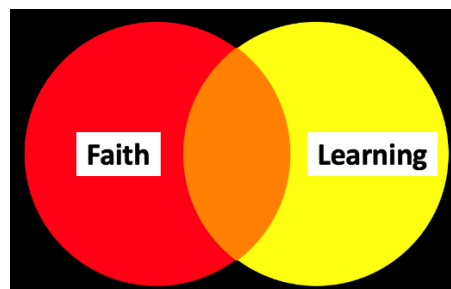
The **yellow** circle depicts the learning, or educational component, of a Kingdom Professional's life. Early universities such as Oxford and Cambridge engaged in religious and secular debate, eventually attracting scholars

from Europe and worldwide. Following Greco-Roman ideals for education, such universities sought to “contribute to society through the pursuit of education” (*University of Cambridge Mission Statement*, 2022). As institutions of higher learning emerged in the New World, colleges and universities retained their close connections with the various religious denominations from which they sprang. Puritan clergyman John Harvard founded Harvard for the primary purpose of training Congregational and Unitarian clergy. The Collegiate School (now Yale University) originally focused its curriculum on theology and sacred languages, adding the humanities and sciences following the American Revolution. The College of New Jersey (Princeton University) was founded in 1746 by the Presbyterian Synod with a commitment to the service of humanity (2022).

These ecclesiastical connections began to erode as Enlightenment thinking grounded truth in the human mind rather than in the biblical worldview. Morale became more important than morality in the academic schema, and more emphasis was placed on learning as a means of acquiring knowledge than building character. Chapel steeples were replaced with stadium domes. Students still rallied together, but in support of the institutional sporting teams rather than in prayer. Competition was valued over community.

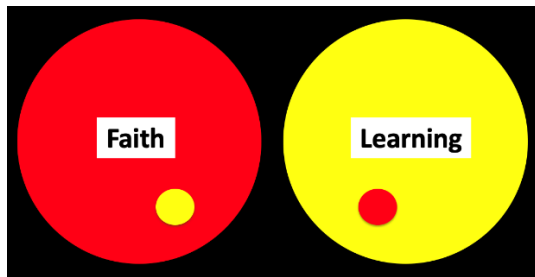
The Civil War era evidenced the consequences of the nation’s failure to develop the moral character of its rising leaders, and a new generation of colleges and universities rose to fill the gap. Christian colleges purposefully reintroduced a component of faith, depicted by the **red** circle. These Christian colleges were designed to foster both faith and learning, but as the KPM diagram (Fig. 3) illustrates, faith (red) and learning (yellow) were not often cultivated in tandem. As was the case in the life of the culture from which these new institutions sprang, pursuing faith in higher education had become compartmentalized and was too often treated as something separate. Life on a Christian college campus became different from life on a secular campus. Christian colleges sponsor and, in many cases, still require chapel. However, faculty and students then return back to classrooms and lessons that are fundamentally the same as those at secular schools.³ The components of devotions and prayer can be quite distinct and separate from the academic component. In the modern faith-based institution, the spiritual and the academic life is often handled by distinctly separate units of the institution. *The integration of faith and learning* emerged in an attempt to reconcile the disconnect.

Figure 3. *Integration of Faith and Learning*



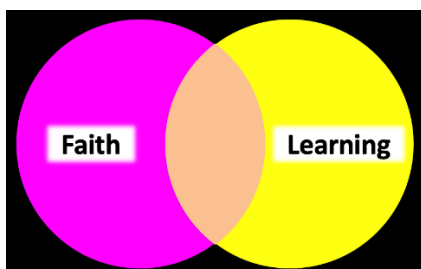
Ostensibly, efforts to integrate faith and learning would bring these two spheres of faith and learning together. In the Figure 4 diagram **red** and **yellow** make **orange**. This blending harkens back to a time early in our history when a Christian worldview pervaded American culture, and learning was grounded in and filtered through a common Christian worldview. The Council for Christian Colleges and Universities (2022) claims a membership of more than 150 evangelical schools all over the country. These institutions generally share a commitment to integrate faith to some degree in every course, and many claim to intentionally weave it through the general education curriculum, if not always in the majors.

In an attempt to document how well such institutions accomplish this important distinctive in a climate of ever-increasing assessment and accountability measures, end-of-semester course evaluations invariably contain at least one question related to faith integration. Sadly, many of the students we have encountered in our decades of experience in higher education don't know what integration of faith and learning looks like. A common thread of student thinking, gleaned from over a decade of reviewing the evaluations of an ever-growing faculty, runs like this: “Yeah, this professor seemed to like Jesus and even prayed in class sometimes.” The student then affirms the professor's successful integration of faith and learning. Conversely, faculty who actually *do* incorporate a biblical view of their subject matter in the course content but do not use the prayer and devotion approach are criticized in their evaluations as *not* integrating faith and learning *even when faculty intentionally point out various elements as integrated faith with the content material*. We ask college students to assess the integration of faith and learning when they have no idea what it looks like because we may not be able to articulate what integration truly is. The problem perpetuates when graduates of Christian schools implement faith integration as it was modeled for them. They teach their discipline as they saw it taught in their largely secular graduate programs with an added, although not always relevant, prayer or scripture pinned on like a pretty bow on an Easter Sunday hat. It is nice; it is good Jesus stuff, but it is not seamless integration of faith and learning.

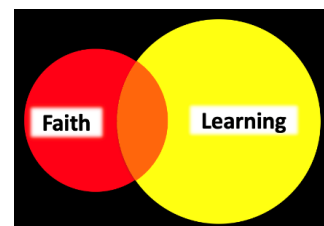
Figure 4. Not Integration

Faced with this sad state of affairs, we must violate a core scientific principle and explain what integration is *not*. A little dab won't do it. Professors cannot simply throw a little bit of higher learning into the student's belief system, theology, or faith and call that *integration*. That is simply a yellow dot in a sea of red. Similarly, a dab of solid yellow academic content in a red Bible class does not help students think deeply about what it means to be Jesus-following professionals who apply Scripture to all aspects of their lives. Compartmentalization is the antithesis of integration.

When we discuss Figure 5 with Christian educators, we are fascinated at how often our colleagues realize this is what they do. They confess they dab and dot — but do not integrate — faith in their classrooms. For example, colleagues in nursing and other medical programs may share a scripture about Jesus healing the sick but may neglect to weave these stories into their lessons on infectious diseases. Or a general science professor might start a lesson on plants with a devotion on creation but may neglect to encourage students to consider humanity's role in biblical stewardship of that creation. Students in social work or education are embroiled in discussions of diversity and inclusion relative to law and policy but may never be asked to consider the implications on those mandates on a life lived in adherence to the biblical command to love one another. Business students might assume a "Christian" businessman is ethical without understanding the role of being a Jesus follower playing those ethics. These examples affirm the purpose of the Kingdom Professional Model as a tool to help Christian educators understand and explain what integration of faith and learning truly is by giving students and professors a framework to put their faith into action in service to others.

Figure 5. Diluted Integration

The disproportional preparation with which individuals approach the task is a barrier to robust integration of faith and learning. Figure 6 illustrates the diluted integration described above with various shades of the primary colors. Faculty spend years honing their knowledge of a particular profession or content area. They are experts in their profession or academic field of study, yet they too often bring a Sunday school understanding of faith to the mix and hope to integrate in a balanced way. Faith that is not red hot is faith lite as represented with pink rather than red in the figure above. When pink combines with even the most robust yellow, the result is a fuzzy peach color rather than a vibrant orange. People are then only integrating faith in proportion to the degree, depth, or maturity of their faith.

Figure 6. Integration of Different Sizes

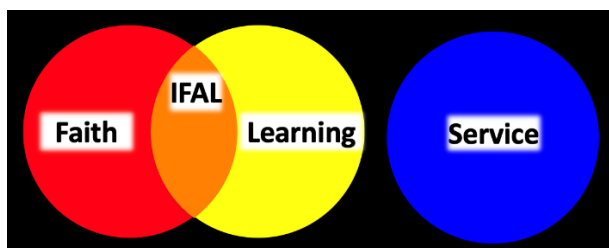
Another way to represent this disproportional integration approach is with the circles' size. When we asked people to draw their faith circle compared to their learning circle, we often observed them drawing their red faith circle smaller than their yellow learning circle. Even faculty who are truly passionate about their faith admit to spending more time and energy cultivating their academic and professional pursuits than developing their spiritual lives (for such are the demands of teaching loads and the need to secure tenure and promotion at our Christian institutions). Our saddest discovery through the years has been the number of our colleagues who admit to never having read the Bible in its entirety. They have a red hot, but thoroughly incomplete, sense of the faith they are trying to integrate. We knew this was probably true of the average American Christian, but call us naive and overly optimistic, we did not expect to find that university professors are no different than other professionals who visit their local church pew weekly. According to a study by Barna (2018), 50% of churchgoers are not familiar with, let alone able to articulate, what it means to live out, the Great Commission.

Another interesting insight gleaned from our experience with colleagues at more than 30 Christian institutions is that those who teach in traditional academic content areas and have additional biblical training, such as seminary, are quicker to grasp what it means to integrate their faith with their discipline. They have more biblical knowledge and theological principles to draw on and have often spent more time intentionally contemplating biblical truths than the average church member. Even those who have not engaged

in such intentional contemplation but have additional Bible knowledge are more confident as they approach faith integration because they have spent more time discussing and thinking about theology, the Bible, and faith. These individuals have had to not only think about such topics but may have also had to write a lot about them, so these truths are more deeply ingrained in them. They have been immersed in the knowledge of faith, even if they recognize they are not intentionally living out the practice of it.

The following sample is typical in our experiences. In a faculty of one hundred members, fewer than a dozen have attended seminary. Two professors teach in biblical studies; the other ten are randomly sprinkled throughout other disciplines. Faculty trained at state schools before going to work in Christian higher education need to stop and rethink everything they know about science, education, or literature through the lens of faith. Although it is certainly not a requirement to have additional biblical training to teach at a Christian university, the more Bible knowledge and training professors have, the better and more likely they are to integrate it successfully. Professors can only integrate as much biblical knowledge as they bring into their academic discipline. Those who have never been put in a position to explore their disciplines through the lens of faith or Scripture, probably won't do it naturally.

Figure 7. *Mission of the Institution: Service*



These experiences shaped our understanding of the integration of faith and learning as the paradigm for the first several years of our work with this distinctive of Christian higher education. However, our paradigm began to shift in 2016 during a qualitative study comprised of 48 qualitative interviews conducted across the country at 17 different Christian colleges and universities (White, 2016). An insight from a campus pastor in Tennessee stopped the study in its tracks: "We no longer say 'the integration of faith and learning' because we think it falls short. We now tout 'the integration of faith, learning, *and living*.'" What would have been interview 49 was excused from the study to delve into the implications of the statement.

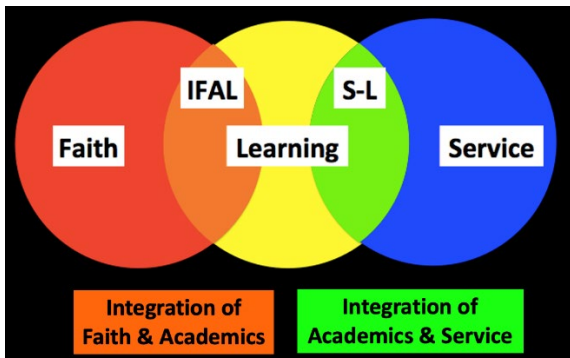
Many Christian institutions include service alongside faith and learning as a key component of their mission statements and the student experience. A catchphrase of "to serve, not to be served" or "in service to others" is not

uncommon. According to our colleagues, in at least 26 of these institutions, incorporating genuine integration of faith and learning in the classroom can still segregate service as a separate activity handled by a division of the institution other than academics. For the KPM diagram (Figure 8), service is depicted by the [blue](#) circle. This could represent students in a communications class learning everything there is to know about public relations and mass communication. They may even be taught how to integrate their faith in the discipline of communications. Then the communications professor takes the class downtown for a service project in a soup kitchen. Serving soup is good. There's nothing wrong with serving soup, but it does not integrate learning with serving. Too often, the integration of faith and learning is not lived out in the real world as an integrated act of service.

The phrase "the integration of faith, learning, and living" is only beginning to emerge in discussions of Christian higher education. However, that game-changing interview in 2016 catalyzed our KPM thinking. The original KPM model was not a three-circle model because our experiential learning gave us language for just two. Both of us had been living our faith personally with two circles for a while, although we did not realize that we did not operate with the same two circles in mind. As we began to develop language to examine this unrecognized discrepancy, we would find that one set of circles was blue and red (naively also representing Christian learning) while another was yellow and blue (unknowingly substituted for faith). At this stage, the KPM model did not have the language to describe similar but distinct journeys to becoming Kingdom Professionals.

This language of the Kingdom Professional was born in the crucible of many discussions during the analysis of the collected data. As we sought ways to describe our journeys, and those of the study's subjects this third, distinct blue circle emerged. The model aligns with the cognitive, behavioral, and affective learning domains. The blue hands of service complement and complete the red heart piece of faith and the yellow headpiece of learning. Integrating faith (what we believe) and learning (what we know) is a theory, but living it is practice. It brings people out of the ivory tower or church steeple and allows them to engage the world on the street, living their faith out loud. Now the tendency of most schools to relegate service to the side as an extracurricular activity seemed even more problematic – especially if service was in their mission statement.

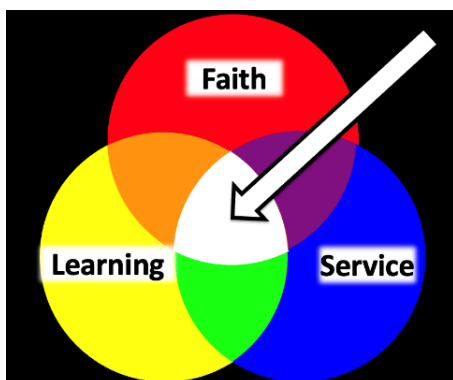
Figure 8. "Good" Christian Education



It must be noted that some schools that deliver "good" Christian education are living out their integration of faith and learning in service to others. These institutions demonstrate the integration of faith and academics (orange) as well as the integration of academics and service. This approach is often labeled service-learning (White, 2016). Yellow (academics or learning) and blue (service) make green, adding two secondary colors (orange and green) to the spectrum.

An example of integrated service-learning could be nursing students serving the community by doing public health assessments or giving flu shots on campus. They are learning while serving and serving while learning. Another example might be elementary education majors going to schools to volunteer in an afternoon reading program. They learn teaching skills while they serve their community; it's a win-win. It is worthy of note that in this modality, higher education is fulfilling one of its original, primary purposes – to benefit the public good.⁴ We noticed that the *helping* professions, like nursing and education, whether at Christian or secular institutions, were much more likely to participate in service and integrate it within their discipline. After all, they are the helpers, the natural servants.

Figure 9. "Great" Christian Education



Service-learning in a faith-based setting is distinctive from service-learning at secular and "good" Christian institutions, delivering what we call "great" Christian education that

integrates faith, learning, and service seamlessly in exciting and authentic ways. They aim for the nexus of our three circles.

Figure 10. Integration of Faith, Learning, and Living



This model situates the Kingdom Professional at the nexus. This faith, learning, and living iteration of the model served publicly during the early years of this work; however, the sixth and most powerful color, purple, was not yet identified or defined.

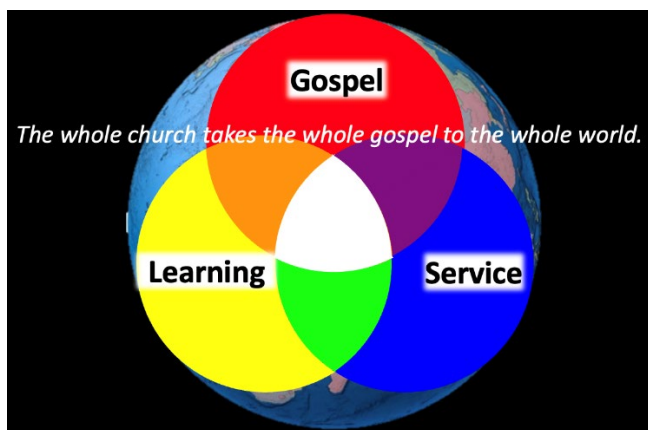
This Figure 11 version resonated because it aligned with the student learning outcomes for several institutions. Most student outcomes at faith-based institutions of higher learning can be collected into three broad categories that align with the primary circles. Some form of global awareness or engagement often emerges alongside the three other categories in recognition of our world's changing dynamics and increasingly cross-cultural nature. This very thing that brings faith-based institutions together, global service ministry, was the piece of the puzzle not yet represented. The faith, learning, and living of the follower of Jesus must be practiced in a global context. In a biblical context, *Global*, must be both local and global rather than just international. It is essential that we be globally minded to reach the lost world; to move from "great" Christian education to *Great Commission* education, one has to embrace God's heart for the nations.

Figure 11. Great Commission Education: Globally Minded



Positioning the globe over the nexus of the diagram captured the "globally minded" concept, but standard Great Commission education is not just globally minded; it must be globally *engaged*. Engagement is key. It is the expression of our faith in the real world. The world is the backdrop for the integrated life's purpose to advance God's kingdom worldwide, and placing the globe behind the diagram captures this essential truth. The Lausanne Conference Statement *The whole church takes the whole gospel to the whole world* articulates the model's overarching philosophy that we are called to partner with God to fulfil His plan to make His name known among the nations.

Figure 12. Great Commission Education: Globally Engaged

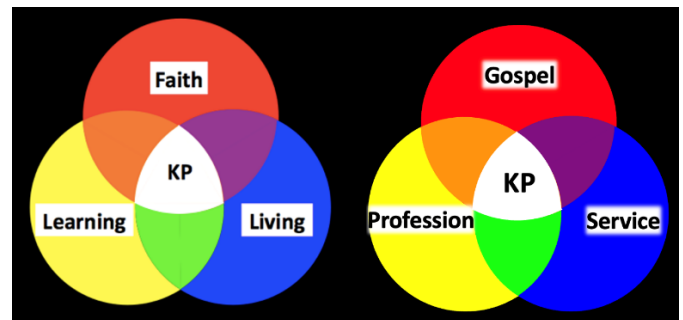


This missiological recalibration required another re-examination of terminology. "Faith" fell short of the intent. Any worldview, which is also a "worship-view," such as Islam or Buddhism, is a faith system and would work in this model. "Faith" could be faith in any belief system. Our faith is in the gospel of Jesus Christ. The advancement of the biblical gospel has to be clearly articulated, hence the red "gospel" circle in the revised diagram. The red, hot gospel, together with service (blue) yields purple, an excellent representation of the kingdom, which will be addressed below.

As we shared the Kingdom Professional Model more broadly, the limited perspective within a college campus context became apparent. Teachers live in the realm of learning. Our profession is learning, but this may not resonate in a church context. In our minds, the model applies to everyone because all followers of Jesus are called to be people who utilize their skillset to proclaim the gospel and serve their neighbors. (The whole church takes the whole gospel to the whole world.) The *whole church* means everyone from the pulpit to pew - from the ordained to the ordinary, is responsible for the Great Commission. Many church members seemed confused when looking at a yellow "learning" circle. "But we're not learners. We're not teachers." Clarification that "learning" represented

vocation for those of us in higher education led to understanding that yellow represents a person's profession. The yellow circle of "learning" is "profession."

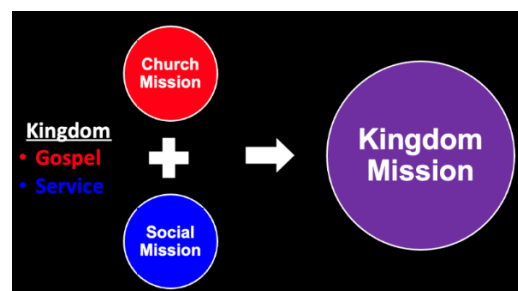
Figure 13: Kingdom Professional Model: Redefined



What started as faith, learning, and living eventually became gospel, profession, and service (GPS) in our Venn diagram with Kingdom Professional at the nexus of three circles. What began in Christian higher education as an examination of it because we were in it, can now be transferred to and applied by everyone in the pew. This is exciting because it lets people see how to share the model with anyone, whether they are pursuing a career in education or training in a discipline that will prepare them for various other careers. It has also proven a useful tool for professors and others whose responsibility is to prepare students to live out those careers in a global context in service to others.

Sharing examples of professions being used in service for the kingdom through the lens of the KPM model is a powerful way to reshape people's thinking about how they, as an athletic trainer, a librarian, or an engineer, can be a Kingdom Professional. We have been privileged to see people nodding because, deep down, they always knew they were called to a profession but were unable to figure out how to align it with their desire to serve kingdom. The KPM gives them a language to articulate their service's goals and sees a way to bring all three roles of Jesus follower, professional, and servant into one cohesive and consistent identity. The model also helps them understand why they are so tired when they try to be all three things separately, never being completely fulfilled in any one role.⁵

Figure 14. Kingdom Mission



We have talked about Kingdom Professionals, but the term *kingdom* was not one of the three circles even though *profession* was. Should we call it *kingdom* anything? Maybe our red circle should be labeled “kingdom.” How would that be received? We didn’t want any misunderstanding that we were referring to other types of kingdoms, but we are all about the gospel and, specifically, the gospel of the kingdom. What is the kingdom?⁶

Ralph Winter (2009) wrote *Three Mission Eras: And the Loss and Recovery of Kingdom Mission, 1800-2000*, in which he explains that church and social mission work complementarily to make up kingdom mission. Around 1800, Christians focused on kingdom mission. William Carey, the father of the modern mission movement, and William Wilberforce, a politician who led the charge to abolish slavery in the United Kingdom, were paragons of this era. In the second era, Christians were primarily driven by church mission. Significantly, this second era began about the same time many of our Christian colleges were founded, just after the Civil War.

Church mission emphasizes *believing* the gospel while *proclaiming* biblical truth. This is the heart, or the mouth, of the gospel. This metaphor reflects the red circle of the gospel well. The social mission focuses on *doing* the gospel through service. This is the gospel’s hands, or the feet, exemplified by the blue circle of service. **Red** and **blue** make **purple**, representing kingdom mission. Today, the church is moving back into kingdom mission in the third era.

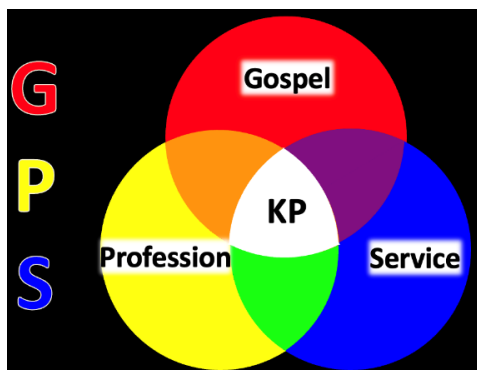
Another way of looking at the concept of mission is *proclamation and demonstration* (White, 2016). Students in White’s classes learn to pad – P A D – the gospel – proclaim and demonstrate the gospel. (This is simply a mnemonic device to remember the gospel that suggests anything needs to be added to the gospel.) *The whole church takes the whole gospel to the whole world.* What is the whole gospel? The *whole gospel* means meeting both spiritual and physical needs like Jesus did. He would give people physical water *and* living water. He would heal the blind *and* give them eyes of the heart to see spiritual truths. Jesus practiced both church mission (spiritual) and social mission (physical), which makes perfect sense because He was living out kingdom mission. For a rather too-long season, many in the church have been somewhat resistant to meeting physical needs for fear that focusing too closely on social mission, would cause the church to slide into the social gospel and move away from the church’s primary purpose of proclaiming biblical truth. We would argue that Scripture is very clear about kingdom mission, not just church mission.⁷

Figure 15. Kingdom Purpose



It is no accident that in the prayer Jesus taught His disciples, *kingdom* is a key feature. Verse 10 is heart-piercing. “Your kingdom come, your will be done, on earth as it is in heaven.” On earth as it is in heaven. On earth. As it is. In heaven. God whispers, “How does the world look more like heaven as a result of your time on earth?” Drop the mic. God is always dropping the mic – sometimes *on* us. He says so few words but speaks volumes. Jesus spends more time discussing kingdom than He does anything else in His earthly ministry, but the key point for now and for this model is this: His eternal kingdom is coming! We need to be all-in on His kingdom mission. Purple, gospel and service together, represents kingdom mission because the whole gospel is kingdom mission. All followers of Jesus, and the gatherings of these followers of Jesus—aka churches—should be living, moving, and having their being in the purple realm of the kingdom. Purple represents God’s people as a royal priesthood. Most churches we have experienced, be they in the Midwest, on the west coast, or in the south, decorate the Easter cross with a purple sash. Purple is regal and royal. Purple is kingdom.

Putting kingdom at the nexus of our diagram alongside the yellow “profession” circle resulted in the term *Kingdom Professional*. One who practices a profession is a professional. We are created for work and long to be competent at that work as educators, bankers, or engineers on kingdom mission. We desire to be Kingdom Professionals ourselves and to disciple and develop future Kingdom Professionals. If we could choose the colors for a university college, we would choose purple and gold. *On earth as it is in heaven.* Purple and gold would remind us every day that at this institution of higher learning, we will be about God’s kingdom, and train and equip our students with a profession that can be stewarded for His kingdom. Students would become Kingdom Professionals: Jesus-following professionals, able to integrate their identities as a servant, professional, and faith-follower, and equipped to utilize whatever it is they are trained to do in service to others to advance God’s kingdom and share their faith. Kingdom Professionals are globally minded and globally engaged. They develop and disciple future Kingdom Professionals.

Figure 16. Kingdom Professional Model

Here we conclude the story of our model and its development, and there are many more stories to be told as we continue to see how the model is being used by others with whom we have shared it. We never tire of listening to the conversations that emerge among audiences after we explain the model. Their excitement as they recognize they finally have a *language* with which to share the stories of their journey to becoming Kingdom Professionals is inspiring. It is exciting to share the model with students or faculty and then engage with them in self-evaluation that leads to the personal and professional development of their whole, integrated identity in Christ as Kingdom Professionals. We have even used the model to help institutions evaluate their programs in terms of a holistically Christ-centered curriculum designed to disciple Kingdom Professionals. When Wolfe and Heie (1993) in *Slogans or Distinctives* suggested it would be a game-changer if we were to take our Christ-centeredness seriously as Christian institutions, they were spot on. We have seen the Kingdom Professional Model become a tool to help Christian higher education do just that.

References

- Aragon, S. (2003). Creating social presence in online environments. *New Directions for Adults and Continuing Education*, 100, Winter, Wiley Periodicals.
<https://oklahoma.gov/content/dam/ok/en/career-tech/business-and-industry/education-partnerships-and-customized-services/chapter-5-creating-social-presence-in-online-environments.pdf>
- Biocca, F., Burgoon, J. K., Harms, C., & Stoner, G. M. (2001). Criteria and scope conditions for a theory and measure of social presence. *Research Gate*,
https://www.researchgate.net/publication/239665882_Criteria_And_Scope_Conditions_For_A_Theory_And_Measure_Of_Social_Presence
- Bowen, Jose Antonio, and Watson, C. Edward. (2017). *Teaching naked techniques*. San Francisco, CA: Jossey-Bass.
- Burkle, M., & Cleveland-Innes, M. (2013). Defining the role adjustment profile of learners and instructors online. *Journal of Asynchronous Learning Networks*, 17(1), 73-87.
<https://files.eric.ed.gov/fulltext/EJ1011383.pdf>
- Conklin, S., and Dikkers, G. (2021). Instructor social presence and connectedness in a quick shift from face-to-face to online instruction. *Online Learning Journal*, 25 (1).
<https://olj.onlinelearningconsortium.org/index.php/olj/article/view/2482/1018>
- Dixson, M. D. (2010). Creating effective student engagement in online courses: What do students find engaging? *Journal of the Scholarship of Teaching and Learning*, 10, 1-13.
<https://eric.ed.gov/?id=EJ890707>
- Ensmann, S., Whiteside, A., Gomez-Vasquez, L., & Sturgill, R. (2021). Connections before curriculum: The role of social presence during COVID-19 emergency remote learning for students. *Online Learning*, 25(3), 36-56.
<https://files.eric.ed.gov/fulltext/EJ1320185.pdf>
- Gangel, K., & Wilhoit, J. (1994). *The christian educator's handbook on spiritual formation*. Grand Rapids, MI: Baker Books.
- Glazier, R. A. (2016). Building rapport to improve retention and success in online classes. *Journal of Political Science Education*, 12(4), 437-456.
<https://socialscience.msu.edu/assets/docs-online-teaching/Building&20Rapport%20to%20Improve%20Retention%20and%20Success%20in%20Online%20Classes.pdf>
- Greenman, J., & Kalantzis, G. (2010). *Life in the spirit: Spiritual formation in theological perspective*. Downers Grove, IL: IVP Academic.
- Guidera, S. G. (2003). Perceptions of the effectiveness of online instruction in terms of the seven principles of effective undergraduate education. *Journal of Educational Technology Systems*, 32(2-3), 139-178.
<https://doi.org/10.2190/K148-9EDA-B842-U>
- Gunawardena, C., and Zittle, F. (1997). Social presence as a predictor of satisfaction within a computer-mediated conferencing environment. *American Journal of Distance Education*, 11(3), 9.
<https://doi.org/10.1080/08923649709526970>
- Hoey, R. (2017). Examining the characteristics and content of instructor discussion interaction upon student outcomes in an online course. *Online Learning*, 21(4), 263-281.
<https://files.eric.ed.gov/fulltext/EJ1163609.pdf>

- Hull, B. (2006). *The complete book of discipleship*. Colorado Springs, CO: NAVPRESS.
- Kehrwald, B. (2008). Understanding social presence in text-based online learning environments. *Distance Education*, 29(1), 94-95.
<https://www.proquest.com/docview/217776222/fulltextPDF/857D4A1604624280PQ/1?accountid=12085>
- Leh, A. S. (2001). Computer-mediated communication and social presence in a distance learning environment. *International Journal of Educational Telecommunications*, 7(2), 109-128.
<https://go.gale.com/ps/i.do?p=AONE&u=googlescholar&id=GALE|A78413639&v=2.1&it=r&sid=googleScholar&asid=8a95c7e0>
- Lehman, R. M., and Conceicao, S. C. O. (2010). *Creating a sense of presence in online teaching*. San Francisco, CA: Jossey Bass.
- McClendon, A. (2022). *Discipleship and spiritual formation*. Marks of a Disciple course video. Lynchburg, VA: Liberty University.
- Means, B., Toyama, Y., Murphy, R., Bakia, M., & Jones, K. (2010). *Evaluation of evidence-based practices in online learning: A meta-analysis and review of online learning studies*.
<https://www2.ed.gov/rschstat/eval/tech/evidence-based-practices/finalreport.pdf>
- Myers, J. R. (2003). *The search to belong*. Grand Rapids, MI: Zondervan.
- Nilson, L. B., and Goodson, L. A. (2021). *Online teaching at its best*. Hoboken, NJ: Jossey-Bass.
- Protopsaltis, S., & Baum, S. (2019). Does online education live up to its promise? A look at the evidence and implications for federal policy. *Research Gate*,
https://www.researchgate.net/publication/330442019_Does_Online_Education_Live_Up_to_Its_Promise_A_Look_at_the_Evidence_and_Implications_for_Federal_Policy
- Richardson, J., Besser, E., Koehler, A., Lim, J., & Strait, M. (2016). Instructors' perceptions of instructor presence in online learning environments. *The International Review of Research in Open and Distributed Learning*, 17,
<https://www.irrodl.org/index.php/irrodl/article/view/2330>
- Rourke, L., Anderson, T., Garrison, D. R., & Archer, W. (1999). Assessing social presence in asynchronous text-based computer conferencing. *Journal of Distance Education*, 14(2), 50-71.
<https://core.ac.uk/download/pdf/58774853.pdf>
- Shachar, M., & Neumann, Y. (2010). Twenty years of research on the academic performance differences between traditional and distance learning: Summative meta- analysis and trend examination. *Journal of Online Learning and Teaching*, 6(2), 318-334.
https://jolt.merlot.org/vol6no2/shachar_0610.pdf
- Steven, T., & Morgan, T. (2004). *Simply strategic stuff: Help for leaders drowning in the details of running a church*. Loveland, CO: Group Publishing.
- Turkle, S. (2017). *Alone together*. New York, NY: Basic Books.
- Turnitin. (2021). *Turning plagiarism into teachable moments*. A Turnitin Feedback Studios White Paper.
<https://www.turnitin.com/whitepapers/turning-plagiarism-into-teachable-moments>

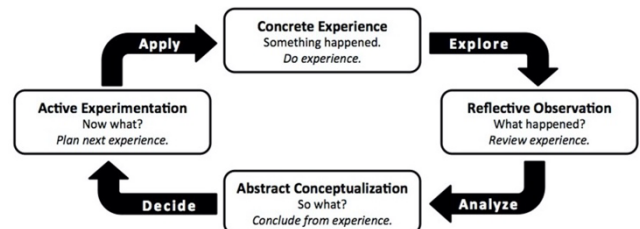
Author Information

DawnEllen Jacobs
Lindale Center for Innovation
phdnlit@gmail.com

Kristen K. White
Belhaven University
Okgal4ever@gmail.com

¹ Kolb's theoretical framework is most commonly employed for practice and research in service-learning (Bringle et al., 2013 and (Bringle & Hatcher, 1995).

Kolb's Experiential Learning*



*compiled by Kristen White

² For a more comprehensive overview of higher education, we heartily recommend *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (Reuben, 1996).

³ The disconnect between faith and learning has been discussed insightfully and at length elsewhere. We point particularly to works such as *The Soul of the American University* (Marsden, 1996), *Contending with Modernity* (Gleason, 1995), or *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* (Burtchell, 1998) to name a few at the forefront of this important discussion.

⁴ We want to point interested readers to a trend within the last 5-10 years of a requirement from accrediting agencies for institutions (faith-based and secular) to demonstrate their contribution to the public good. WSCUC, the western regional accreditor, provides a resource guide for institutions (2014).

⁵ An excellent book that underscores this principle of unleashing everyone in the church is *Kingdom Calling: Vocational Stewardship for the Common Good* (Sherman, 2011). We would love to see every church give every church member a free copy. Sherman fills her pages with the biblical foundation of stewarding one's vocation and then provides many practical applications of professions being used all over the globe for God's glory. Her work is in step with her mentor's book, *Every Good Endeavor: Connecting Your Work to God's Work* (Keller, 2014).

⁶ Works by George Ladd (1959) and Ralph Winter are tremendously helpful here. We should probably mention that both of us are strong proponents of *Perspectives on the World Christian Movement* (<https://www.perspectives.org/>) – both the book and the 15-unit discipleship course. We are both certified coordinators, facilitators, and instructors. This course and our collaboration with it have been an instrumental influence to this process.

⁷ If you would like to read more on this paradigm of the whole gospel, we would highly recommend *The Hole in Our Gospel* (Stearns, 2019); it won't disappoint. Prepare yourself to be convicted and moved into action.