

# Andrews University

## DSLE 541 FOUNDATIONS OF BIBLICAL SPIRITUALITY SPRING 2022

### Southern Union

---

#### GENERAL CLASS INFORMATION

---

Class location: [Southern Union](#) Southern Union/OCFLFL  
Class time/day: 1/16 (6pm-9pm) 1/17-1/20 (8am-5:30pm)  
Credits offered: 3

---

#### INSTRUCTOR CONTACT

---

Instructor: Allan Machado  
Telephone: (786) 208-1964  
Email: [allan.machado@floridaconference.com](mailto:allan.machado@floridaconference.com)  
Office location: Florida Conference of SDA  
Office hours: Email appointments  
Class web: [LearningHub](#)

---

#### COURSE DESCRIPTION

---

This course explores the meaning of biblical Christianity and its relationship to faith and practice, giving special attention to spiritual growth through prayer, fasting, study of the Bible, journaling, stewardship, meditation, and personal retreats. The lectures form a paradigm of spiritual growth and maturity that would affect both the individual and the church. The course aims to develop a functional biblical definition of spiritual foundations fostering a greater desire for knowing and serving God.

---

#### COURSE MATERIALS

---

## Required Reading

- Bunyan, J. *El Progreso del Peregrino*. New Kensington: Whitaker House, PA 2013. (**Clásico de la Literatura, siglo XVII. Lectura requerida**)
- Dick, Dan R. & Miller, B. (2011). *Equipped for Every Good Work, Building a Gifts- Based Church*. Wipf & Stock Pub.
- Machado, A. (2017). *Creados para Adorar*. Pacific Press Publishing Association.

## Recommended Reading

- Heath, Chip & Heath, Dan. *The Power of Moments. Why Certain Experiences Have Extraordinary Impact*. Simon & Schuster, 2017.
- McNeal, Reggie. (2000). *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. San Francisco: Jossey-Bass.
- Cole, N. (1999). *Cultivating a Life for God: Multiplying Disciples Through Life Transformation Groups*. ChurchSmart/ CMA Resources. (**También en español en formato electrónico, 2012**)
- Habermas, Ronald T. (2008). *Introduction to Chistian Educacation and Formation*. Zondervan: Grand Rapids, Michigan.

---

## OUTCOMES

---

### Program Outcomes

1. Upon completion of this course, students will understand the biblical foundations and practices of devotional theology.
2. Understand the psychological, and sociological foundations for growth in the Christian life.
3. Know the Seventh-day Adventist contributions to spiritual growth and spiritual disciplines in a more holistic approach.
4. Understand that the depth of their relationship with God will be expressed in their relationships with others.

### Learning Outcomes for this Class

1. The student will be able to identify their present devotional needs—based on their temperament and interests, the nature of learning, and areas of their lives where growth is needed.
2. Skillfully practice basic Christian spiritual disciplines.
3. Participate effectively in spiritual retreats and small groups for spiritual growth

**Student Learning Outcomes. The student should be able to:**

Renew and commit to a personal devotional and spiritual life with Jesus, develop a consistent plan of growth through spiritual disciplines resulting in a deeper relationship with God.

**TOPICS AND ASSIGNMENTS**

Month	Day	Class Topic	Assignments Due Dates
January 2022	16	Syllabus review Course introduction <ul style="list-style-type: none"> <li>• In search of real transformation. Is it possible to be different?</li> <li>• What spirituality is NOT</li> <li>• Ten truths about spiritual transformation</li> <li>• Jesus grew holistically (He. 5: 7-10)</li> <li>• Paul spiritual journey</li> </ul>	Turn in required reading reports. Mail one MSW document by electronic file before 6 pm to <a href="mailto:allan.machado@floridaconference.com">allan.machado@floridaconference.com</a> and post in the LearningHub an electronic MSW document.
	17/18	General definition in relation to spiritual growth topics. <ul style="list-style-type: none"> <li>• Sin</li> <li>• Repentance</li> <li>• Confession</li> <li>• Forgiveness</li> <li>• Worship and communion</li> <li>• Soteriology more as a relationship than Knowledge</li> <li>• The difference between the biblical concept <i>gnosis</i> versus <i>ginosko</i></li> <li>• Maturity versus perfectionism</li> <li>• The influence of the Holy Spirit in the life of a believer.</li> <li>• True worship and spiritual growth</li> <li>• In spirit and in truth</li> <li>• Created to worship, created to grow spiritually</li> <li>• Worship, its true meaning</li> <li>• Worship as a lifestyle</li> <li>• Worship acceptable to God</li> </ul>	Devotional Group discussion
	19	Spiritual disciplines <ul style="list-style-type: none"> <li>• Fasting               <ul style="list-style-type: none"> <li>– Biblical fasting “The fast that God chooses” (Is. 58)</li> <li>– Purpose of fasting</li> <li>– Benefits of periodical fasting</li> <li>– Fasting could be more than ceasing eating</li> </ul> </li> <li>• Prayer               <ul style="list-style-type: none"> <li>– Jesus and prayer</li> <li>– Seven elements of efficient prayer</li> </ul> </li> </ul>	Devotional Group discussion

		<ul style="list-style-type: none"> <li>- How to spend an hour in prayer</li> <li>- “My house shall be called a house of prayer.” Church prayer ministry</li> <li>• The study of the Bible <ul style="list-style-type: none"> <li>- The Word of God. Solid foundation</li> <li>- EGW and the preeminence of the Word</li> <li>- Relationship with God and the study of the Bible</li> <li>- A church founded on the Word (Sola Scriptura)</li> <li>- Daily Bible reading plan</li> </ul> </li> <li>• Journaling <ul style="list-style-type: none"> <li>- How to make a daily journal</li> <li>- Write with your heart</li> <li>- Find time to write</li> <li>- Daily reflections on the Word</li> <li>- Practical tools to make a daily journal</li> </ul> </li> <li>• Stewardship <ul style="list-style-type: none"> <li>- God is the owner of everything</li> <li>- God honors our faithfulness</li> <li>- When we give, we are transformed as others benefit</li> <li>- Give without expecting anything</li> <li>- Being faithful must be the priority of your life</li> <li>- The joy of giving</li> <li>- Teaching by example</li> </ul> </li> <li>• Meditation <ul style="list-style-type: none"> <li>- To meditate in Jesus should be our first daily priority</li> <li>- The merit of silence</li> <li>- Learning to listen to God</li> <li>- Reflection at days end</li> </ul> </li> <li>• Personal Retreats <ul style="list-style-type: none"> <li>- Take charge renewals (vacations)</li> <li>- Take time for spiritual retreats (at least once a month)</li> <li>- Remember the Sabbath day</li> <li>- Find time during the day to grow in a specific spiritual discipline</li> <li>- Find time during the day to disconnect in healthy and physical activities</li> </ul> </li> </ul>	
	20	Spiritual inventory (Questionnaire) <ul style="list-style-type: none"> <li>• Personal core values</li> </ul>	Spiritual Retreat Group Discussion

		<ul style="list-style-type: none"> <li>• Spiritual maturity and true transformation</li> <li>• The Holy Spirit's ten answers</li> <li>• The super seven</li> <li>• Designing a "Rule of Life"</li> <li>• Self-assessment of spiritual maturity</li> </ul> <p>Spiritual retreat</p> <ul style="list-style-type: none"> <li>• What is a spiritual retreat?</li> <li>• Retreat objectives</li> <li>• God's presence in my past, present and future</li> <li>• The prayer walks and the promises of God</li> <li>• Meditate on the Word</li> <li>• A joyful heart</li> <li>• Reflections</li> </ul>	
<b>April</b>			<b>Post intensive project due April 17.</b> Mail one MSW document by electronic file before 6 pm to <a href="mailto:allan.machado@floridaconference.com">allan.machado@floridaconference.com</a> and post in the LearningHub an electronic MSW document.
<b>May</b>			Late assignments receive no more than a <b>B+</b> by 6 pm by <b>May 16.</b>
<b>June</b>			Late assignments receive no more than a <b>C+</b> by 6 pm by <b>June 16.</b>
<b>July</b>			<i>172 days from the first day of class</i> , Student who have not completed all intensive requirements by <b>July 10</b> , will receive a <b>F</b> and will need to repeat the class.

---

**GRADING AND ASSESSMENT**

---

<b>Course description by hours</b>	<b>(3 Credits)</b>
• Lectures/Guided Studies	45 hours
• Reading	20 hours
• Project	20 hours (guided hours)

- Post intensive project 60 hours
- **Total** 145 hours

### Criteria for Grades

#### A. *Punctual attendance* at all classes is required

- Students exceeding 10% of total course appointments will need a written excuse from the dean's office.
- Absences not due to illness also need written approval from the dean's office.

#### B. *Reading report*—30 points

- Students need to invest a minimum of 45 hours reading for this class.
- 20 hours reading should be from several of the required books (see list above) **pre-intensive**. A four-page report should be submitted **of at least 3 books** with the following information: (a) the name of the student, (b) the author and title(s) of the book(s) read, and (c) the number of hours read.
- This report is due on **January 16, 2022**—The first day of class.
- There is *a 5-point deduction for submitting this report late*.

#### C. *Post Intensive Project*—70 points

- Students need to write an essay of minimum 25 pages in 5 chapters. It should be turned in by **April 16**. This paper will describe the experiences of the post intensive project regarding the development of one or more of the spiritual disciplines.

### Course assignment description

Please, consider the following steps for requirements during intensive and when writing the book reports and essay.

#### Requisitos previos al intensivo

1. Leer **20 horas** de los libros recomendados arriba.
2. Este requisito cuenta por **30 puntos** del puntaje total del curso y debe ser entregado el primer día de clase—**enero 16, 2022**. Informes que se entreguen tarde serán penalizados con 5 puntos.
3. Los informes deberán entregarse por escrito y cada reporte debe contener los siguientes componentes:
  - a) Nombre del alumno
  - b) Título del libro y nombre del autor
  - c) Número de horas leídas
  - d) Mención del tema o asunto que trata
  - e) Principales ideas de la lectura
  - f) Resumen, síntesis o reseña del texto
  - g) Opinión del contenido de la lectura
  - h) Conclusiones de la lectura.

4. Debe entregarse por lo menos 3 reportes de los libros recomendados arriba con un mínimo de 4 páginas por reporte. (Siga el formato del “**Book Report**” anexo al final del prontuario).

#### **Requisitos durante el intensivo**

- Asistencia puntual a todas las clases.
- El curso de Fundamentos Bíblicos de Crecimiento Espiritual envuelve el estudio y desarrollo de conceptos básicos de crecimiento/madurez espiritual, la participación interactiva durante la clase y completar los proyectos asignados durante el intensivo.
- Retiro Espiritual. La mejor forma de descubrir las áreas en las que podemos crecer es a través del desarrollo de las disciplinas espirituales. Cada estudiante debe participar del retiro espiritual. Este retiro espiritual es requisito inexcusable de la clase. Los detalles del retiro se discutirán durante la clase. Este tomará lugar el miércoles 19 de enero en la mañana.
- Presentación del proyecto del grupo. Parte esencial del crecimiento espiritual es la *koinonia*. Cada estudiante será parte de un pequeño grupo de apoyo y crecimiento. Se reunirán para orar, estudiar la Palabra, y preparar y presentar el proyecto asignado durante la clase.

#### **Proyecto posterior al intensivo**

Escribir una monografía con un mínimo de 25 páginas compuesta por 5 capítulos. La monografía debe ser entregada para **abril 17, 2022**. Este requisito cuenta por **70 puntos** del puntaje total y deberá enviarse en un archivo electrónico (MSWord). Documentos que se entreguen después de esa fecha serán penalizados con 10 puntos.

El proyecto trata de desarrollar, profundizar y poner en práctica las siguientes disciplinas espirituales: ayuno, oración, estudio de la Palabra, diario personal (*journaling*), mayordomía, meditación y retiros personales. El proyecto debe desarrollarse idealmente con una disciplina espiritual que no sea parte de la rutina devocional del alumno. En otras palabras, el proyecto debe estar basado en alguna disciplina espiritual que no sea practicada con regularidad por el alumno.

- **Capítulo 1** (3-5 páginas). Escoger una disciplina espiritual entre todas las estudiadas que pueda ayudar en el crecimiento y madurez espiritual del alumno. El área de crecimiento personal será definida durante el retiro espiritual que tomará lugar durante el intensivo. Describir la importancia de crecer en el área específica y cómo impactaría el ministerio.
- **Capítulo 2** (6-8 páginas). Desarrollar el fundamento teológico sobre la disciplina espiritual escogida. ¿Qué dice la Palabra sobre el tema?
- **Capítulo 3** (6-8 páginas) ¿Qué dice la literatura contemporánea del tema? Usar las fuentes citadas en la bibliografía. Citar por lo menos 10 autores diferentes. La Biblia no cuenta como fuente en este capítulo y EGW cuenta sólo por una fuente.

- **Capítulo 4** (6-8 páginas). Desarrollo del plan de crecimiento espiritual. Poner en práctica la disciplina espiritual escogida. Describir el plan con detalles y llevar un diario con reflexiones y resoluciones que puedan ayudar al momento de escribir la conclusión.
- **Capítulo 5** (3-5 páginas). Conclusión. ¿Cómo ayudó el estudio teológico y la investigación literaria al entendimiento general del tema? ¿Cuán beneficioso fue el proyecto en el crecimiento espiritual del alumno? Testimonio personal basado en las reflexiones y resoluciones tomadas durante el proyecto.

**Nota:**

- Los informes deberán escribirse a doble espacio y de acuerdo con las reglas establecidas en el libro: *Andrews University Standards for Written Work*—Este libro puede bajarse de nuestra página: <http://www.andrews.edu/grad/documents/andrews-university-standards-for-written-work-as-of-october-2011.pdf>
- La monografía debe tener la primera página o “cover page” con el título y la información del estudiante, la página de contenido por capítulos y al final del documento, la bibliografía. Todo esto en formato *Turabian*.
- Cada monografía será calificada tomando en cuenta el siguiente criterio:

Contenido	50 puntos
Organización	5 puntos
Formato	5 puntos
Investigación	<u>10 puntos</u>
	<b>70 Puntos</b>

**Assessment Summary**

**Points**

Reading	30
Post intensive project	<u>70</u>
<b>Total</b>	<b>100</b>

**Grading Scale**

<b>A</b> (95-100%)	<b>B</b> (83-86%)	<b>C</b> (73-76%)
<b>A-</b> (90-94%)	<b>B-</b> (80-82%)	<b>C-</b> (70-72%)
<b>B+</b> (87-89%)	<b>C+</b> (77-79%)	<b>D</b> (60-69%)



---

**RUBRIC FOR ASSESSING THE CASE STUDY**

---

<b>Criteria Category</b>	<b>Outstanding</b>	<b>Excellent</b>	<b>Satisfactory</b>	<b>Needs Improvement</b>	<b>Unsatisfactory</b>	<b>Score</b>
<b>Title Page</b>	Includes: 1) institution's name, 2) title, 3) name of the course, 4) course period, 5) name of the student, 6) date submitted, 7) follows AU Standards for Written work (AUSWW). Shows 0 errors.	Misses 1 of the 7 components.	Misses 2 of the 7 components.	Misses 3 components.	Misses more than 3 components.	
<b>Introduction/ Overview</b>	The introduction is engaging, states the main topic and purpose of the paper, and previews the structure of the paper.	Introduction states the main topic and purpose of the paper and previews its structure.	States the main topic and purpose of the paper but does not adequately preview its structure.	States the main topic and purpose of the paper but does not adequately preview its structure.	There is no clear introduction or main topic, and the structure of the paper is missing.	
<b>Content</b>	Content is focused, ideas are well developed, and transitions are used to enhance ideas. Each paragraph has thoughtful supporting sentences. Meets paper length requirements. Uses recently published sources and exceeds the use of sources and number of pages recommended.	Content is focused. Good transitions. Paragraph development is present. Meets paper length requirement. Uses a minimum of 15 sources published in the past 10 years.	Content is focused. Transitions are deficient. Paragraph development is present but not perfected. Meets paper length requirements.	Content is not well focused. Transitions and paragraphs are weak. Does not meet paper length requirements	The paper is written and completely out of focus.	
<b>Project Description</b>	Project is described in detail. Protocols to be followed are presented. Specific aspects of the organization, implementation, and evaluation are	Project is well described. Some details regarding protocols, organization, implementation, and evaluation of the project are	Project is satisfactorily described and meets paper length.	Project is poorly described and does not meet number of pages.	The report misses entire sections of the project description. Does not meet paper length.	

	offered. Meets paper length requirements.	missing. Meets length.				
<b>Organization</b>	Report provides a table of contents, and is organized using different subhead levels, following AUSWW. Subheadings are exceptionally well-worded and reflect upon the main subject. Exceeds all organizational specifications stated in the syllabus.	Table of contents and subheading levels follow AUSWW Standards. Subtitles reflect upon the subject, but wording need can be improved.	Paper provides a table of contents and is organized using different subheading level. However, do not follow AU standards of written work.	Paper provides first level headings, but headings do not clearly reflect upon the subject. No table of contents. Does not follow all specifications stated in the syllabus and AUSWW.	Does not provide a table of contents and is not divided under headings and subheadings. Does not follow organizational specifications stated in the syllabus and AUSWW.	
<b>Format/ Style</b>	All text and reference following specification from AUSWW. Syntax and semantics are outstanding. Models language and style. No errors in punctuation, spelling, and sentence formation.	Follows consistently AUSWW with minor flaws. Syntax and semantics is very good. No major errors in style.	Follows consistently all format AUSWW. Syntax and semantics are good. Few errors in style.	Follows inconsistently some AUSWW. Syntax and semantics is poor.	Does not follow AUSWW. Syntax and semantics are deficient.	
<b>Conclusion</b>	Conclusion is engaging and provides an outstanding overview of the project and personal reflections on projected implementation. Exceeds expectations.	Conclusion restates the purpose, gives a good summary, and provides personal opinions about the outcome.	Conclusion restates the purpose and satisfactorily summarizes results Lacks personal reflection on projected implementation.	Conclusion attempts to summarize the trust of the project but is ambiguous. Lacks personal reflection.	Conclusion fails to summarize and to express personal reflection on the project.	
<b>Total Score</b>						

## Formato a seguir para el “Book Report”

**Student Name:**

**Instructor:**

**Class: DSRE 541 – *Foundations of Biblical Spirituality***

**Book Report**

### **“MARGIN, Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded lives” by Richard A. Swenson**

If your life is overloaded with work, family demands, church activities, and of course, stress, “Margin” is one of the best books you can read in order to be aware of those indispensable elements necessary to find balance in four key areas, good health, financial accountability, relationships, and spiritual stability. It is difficult to define “margin” without practical examples of the daily life so the author in simple words puts it like this: “Margin is having breath at the top of the staircase, money left at the end of the month, and sanity left at the end of adolescence.”<sup>1</sup> In other words, margin is the space that once existed between ourselves and our limits. It is something held in reserve for contingencies or unanticipated situations. On the other hand, living a marginless life is basically running on empty not for a short period of time, but always.

How to simplify our lives so that we can enjoy those irrelevant things nobody seems to enjoy anymore like energy at the end of the workday, time with family, checkbook in black, emotional stability (calm), sense of security, time to relax. The answer of our generation has been “progress”. “Progress has given us unprecedented affluence, education, technology, and entertainment.”<sup>2</sup> Yet, something has gone wrong. Our cars are full of extras, our paycheck is bigger than ever, our washing machines, clothes dryers, dishwashers, and vacuum cleaners

---

<sup>1</sup> “Margin” Richard A. Swenson, page 13

<sup>2</sup> Ibid, Page 15

declare our prosperous culture. There has never been so much progress; nevertheless, at the end of the day we are exhausted, depress, worn-out. Therapists' offices are full, sleep is less, and depressant pills are part of our daily life.

Margin has been stolen away, and progress was the thief. There can be little doubt that the contemporary absence of margin is link to the march of progress. In general sense, those cultures with most progress are the same as those with the least margin. There are natural consequences of how progress sabotages margin. The author mentions a list of 5 of them:

1. Progress works by differentiating our environment, thus always give us more and more of everything faster and faster. The American definition of happiness is, after all, "more than I have now" and progress provides "more" in abundance.
2. The spontaneous flow of progress is toward increasing stress, change, complexity, speed, intensity, and overload.
3. All humans have physical, mental, emotional, and financial limits that are relatively fixed.
4. The profusion of progress is on a collision course with human limits. Once the threshold of these limits is exceeded, overload displaces margin.
5. On the unsaturated side of their limits, human can be open and expansive. On the saturated side of these limits, however, the rules of life totally change.

The author does not see progress as our enemy but for sure we need room to breathe, freedom to think and time to heal. "Discerning Christians have long known that God is not impressed with our wealth, education, or power. Nevertheless, we have labored eagerly in those fields. What if, instead, we were to measure our progress not by our wealth but by our virtue, not by our education but by our humility, and not by our power but by our meekness?"<sup>3</sup>

We really need to go back to a simpler and balanced lifestyle. The spiritually minded have long sought it as a way of giving importance to what really matters most, the lordship of

---

<sup>3</sup> Ibid, page 33

Christ. This means seeking God's kingdom first, thus giving over our plans, our expectations, our future, our family, our reputation, and our possessions to Him. "The simple life sounds attractive when you are in love with the Truth."<sup>4</sup> Then, after you have freed yourself to pursue a different path, you will not desire more from your days on earth than simply to act justly, to love mercy, and to walk humbly with your God (1Tim. 6: 6).

The balanced life today seems inaccessible, too many activities, too many choices, too many decisions, too many commitments, too many expectations, too much change. Overloads, stress, complexity, all are unbalancing pressures. In essence, we need to recognize that everything begins with priorities. In order to find balance, we need to have our priorities well defined, and we need to find the strength to stay in the plan. Moreover, we need to understand that we are limited by our own finite condition. Although we belong to a culture that preaches that everything is possible, the reality is another. God gave us limitations to help us find balance. "We should work hard to please our Master, but we also rest confidently knowing that He understands our condition."<sup>5</sup>

Part of living with margin is rest. We are a tired generation; we are sick of "hurry" we are burning up the engine. We are in need of rest: physical rest, emotional rest, and spiritual rest. God has instructed us that life is more than work. It includes relationships, worship, and of course, rest. Gordon Macdonald notes: "We do not rest because our work is done; we rest because God commanded it and created us to have a need for it." "When our bodies find rest, we feel refreshed. When our emotions find rest, our countenance is lifted. When we find spiritual rest, we find acceptance of God."<sup>6</sup>

---

<sup>4</sup> Ibid, Page 181

<sup>5</sup> Ibid, Page 192

<sup>6</sup> Ibid, Page 200

---

## CLASS POLICIES

---

### **Classroom Seating**

In order to facilitate learning everyone's name, please select a permanent seat until instructed otherwise.

### **Disability Accommodations**

If you qualify for accommodation under the American Disabilities Act, please contact Student Success in Nethery Hall 100 ([disabilities@andrews.edu](mailto:disabilities@andrews.edu) or 269-471-6096) as soon as possible so that accommodations can be arranged.

### **Late Assignment Submission**

All late assignments incur the penalties specified under the heading Grading and Assessment.

### **Additional Policies**

During the preaching practicum, when students preach a sermon before their peer, the classroom door will be closed to avoid distractions to the preacher. Once closed, students will not be allowed into the classroom until the sermon ends.

### **Examinations**

"Credit is not granted in courses unless the required examinations are completed by the student. Students are expected to follow the published examination schedule. In cases where the schedule requires a student to complete four exams in one day, arrangements may be made with the dean to complete one of the examinations at another time."

*AU Bulletin*

### **Class Attendance**

Regular attendance at all classes, laboratories and other academic appointments is required for each student. Faculty members are expected to keep regular attendance records. The syllabus notifies students of the attendance requirements.

*AU Bulletin*

### **Teacher Tardiness**

"Teachers have the responsibility of getting to class on time. If a teacher is detained and will be late, the teacher must send a message to the class with directions. If after 10 minutes no message has been received, students may leave without penalty. If teacher tardiness persists, students have the right to notify the department chair, or if the teacher is the department chair, to notify the dean."

*AU Bulletin*

### **Class Absences**

"Whenever the number of absences exceeds 20% (10% for graduate classes) of the total course appointments, the teacher may give a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension,

and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

Registered students are considered class members until they file a Change of Registration form in the Office of Academic records.”

*AU Bulletin*

### **Excused Absences**

“Excuses for absences due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the dean’s office. Excused absences do not remove the student’s responsibility to complete all requirements of a course. Class work is made up by permission of the teacher.”

*AU Bulletin*

### **Academic Integrity**

“In harmony with the mission statement (p.18), Andrews University expects that students will demonstrate the ability to think clearly for themselves and exhibit personal and moral integrity in every sphere of life. Thus, students are expected to display honesty in all academic matters.

Academic dishonesty includes (but is not limited to) the following acts: falsifying official documents; plagiarizing, which includes copying others’ published work, and/or failing to give credit properly to other authors and creators; misusing copyrighted material and/or violating licensing agreements (actions that may result in legal action in addition to disciplinary action taken by the University); using media from any source or medium, including the Internet (e.g., print, visual images, music) with the intent to mislead, deceive or defraud; presenting another’s work as one’s own (e.g. placement exams, homework, assignments); using material during a quiz or examination other than those specifically allowed by the teacher or program; stealing, accepting, or studying from stolen quizzes or examination materials; copying from another student during a regular or take-home test or quiz; assisting another in acts of academic dishonesty (e.g., falsifying attendance records, providing unauthorized course materials).

Andrews University takes seriously all acts of academic dishonesty. Such acts as described above are subject to incremental discipline for multiple offenses and severe penalties for some offenses. These acts are tracked in the office of the Provost. Repeated and/or flagrant offenses will be referred to the Committee for Academic Integrity for recommendations on further penalties. Consequences may include denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university

Departments or faculty members may publish additional, perhaps more stringent, penalties for academic dishonesty in specific programs or courses.”

*AU Bulletin*

### **Emergency Protocol**

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

---

### **INSTRUCTOR PROFILE**

---

Pr. Allan Machado currently serves as the President in the Florida Conference. He has served the church in various places and capacities, including as pastor, Youth Leader Director, Volunteer Lay Ministry Coordinator, Vice President for the Florida Conference Spanish-language Ministries, Assistant to the President for Strategic Planning and Senior Management for Communication and Executive Secretary.

Pr. Machado holds a DMin in Pastoral Ministry from Andrews University and serves as an adjunct professor in the University’s Theological Seminary in Berrien Springs, Michigan. Pr. Machado is currently working on the thesis for his second doctorate, Phd with emphasis in Religious Education. He is also the author of “Creados para Adorar,” “Transformación: Metamorfosis Espiritual Bíblica,” and “Transformation: Biblical Spiritual Metamorphosis.”

His desire is to serve Christ Jesus in the advancement of the gospel for the glory of God and has dedicated his life to proclaiming with passion the love of God and His saving grace. His greatest pride and joy is his personal relationship with God, and the love of his wife Elsa and their children Alan, Erich, and Tatiana.



---

## BIBLIOGRAPHY

---

- Allen, Ronald B., and Gordon Borrer. *Worship: Rediscovering the Missing Jewel*. Portland, OR: Multnomah, 1982. [L] [SEP]
- Augsburger, David W. *Helping People Forgive*. Louisville, KY: Westminster John Knox, 1996.
- Bacovcin, Helen (trans.). *The Way of a Pilgrim and The Pilgrim Continues His Way*. Garden City, NY: Doubleday, 1978.
- Baillie, John. *A Diary of Private Prayer*. New York: Charles Scribner's Sons, 1949.
- Barrier, Roger. *Listening to the Voice of God: How Your Ministry Can be Transformed*. Minneapolis: Bethany House Publishers, 1998.
- Benner, David G. *Psychotherapy and the Spiritual Quest*. Grand Rapids, MI: Baker Book, 1988.
- Boa, Kenneth. *Conformed to His Image: Biblical and Practical Approaches to Spiritual Formation*. Grand Rapids, MI: Zondervan, 2001.
- Bounds, E. M., *Power Through Prayer: Preacher and Prayer*. Grand Rapids, MI: Zondervan, 1961. [L] [SEP]
- Byrne, Lavinia, ed. *Traditions of Spiritual Guidance*. Collegeville, MN: The Liturgical Press, 1990. [L] [SEP]
- Campolo, Anthony. *Ideas for Social Action: A Handbook on Mission and Service for Christian [L] Young [L] People*. El Cajon, CA: Youth Specialties, 1983. [SEP]
- Canham, Elizabeth. *Journaling with Jeremiah*. New York: Paulist, 1992.
- Capps, Walter Holden, and Wendy M. Wright. *Silent Fire: An Invitation to Western Mysticism*. San Francisco: Harper & Row, 1978.
- Cargas, Harry J., and Roger J. Radley. *Keeping a Spiritual Journal*. Garden City, NY: Nazareth, 1981.
- Carothers, Merlin. *Prison to Praise*. Escondido, CA: Merlin R. Carothers, 1970.
- Cornwall, E. Judson. *Let Us Praise*. Logos International, 1983.

- Chan, Simon. *Spiritual Theology: A Systematic Study of the Christian Life*. Downers Grove, IL: InterVarsity, 1998.
- DelBene, Ron, and Herb Montgomery. *Alone With God: A Guide for a Personal Retreat*. San Francisco: Harper & Row, 1984.
- DeMello, Anthony. *Sadhana, A Way to God: A Christian Exercise in Eastern Form*. Image, 1978.
- Dodson, Peter. *Contemplating the Word: A Practical Handbook*. Wilton, CT: Morehouse- Barlow, 1987.
- Duewel, Wesley L. *Mighty Prevailing Prayer*. Grand Rapids, MI: Zondervan, 1990.
- Dybdahl, Jon. *Hunger for the Soul*. Hagerstown, MD: Review and Herald Publishing Association, 2008.
- Edwards, Tilden. *Living in the Presence: Disciplines for the Spiritual Heart*. San Francisco: Harper & Row, 1987.
- Engelkemier, Joe. *Whatever It Takes Praying: How our Yes to what God asks brings His Yes to what we ask*. Fallbrook, CA: Hart Research Center, 1993.
- Foster, Richard J., *Prayer: Finding the Heart's True Home*. New York: HarperCollins, 1992.
- Foster, Richard. *Celebration of Discipline*. San Francisco: Harper & Row, 1988.
- Hull, Bill. *Choose the Life*. Grand Rapids: Baker Books, 2004.
- Foster, Richard. *Freedom of Simplicity*. San Francisco: Harper & Row, 1981.
- Gangel, Kenneth O. & James C. Wilhoit, eds. *The Christian Educators Handbook on Spiritual Formation*. Grand Rapids, MI: Baker Books, 1994.
- Goldsmith, Malcolm. *Knowing Me, Knowing God: Exploring Your Spirituality with Myers-Briggs*. Nashville: Abingdon, 1998.
- Groeschel, Benedict J. *Spiritual Passages: The Psychology of Spiritual Development*. New York: Crossroad, 1986.
- Hallesby, O. *Prayer*. Minneapolis: Augsburg Fortress, 1994.

- Hayford, Jack W. *Worship His Majesty*. Waco, TX: Word Books, 1987.
- [L] [SEP] Heureux, Conrad E. *Life Journey and the Old Testament: An Experiential Approach to the Bible and Personal Transformation*. New York: Paulist, 1986.
- Hinson, Glenn (ed.). *The Doubleday Devotional Classics Vol. II*. Doubleday. (Journals of George Fox, David Brainerd, and John Woolman), 1978.
- Huggett, Joyce. *The Joy of Listening to God*. Downers Grove, IL: InterVarsity, 1986.
- Hybels, Bill. *Too Busy Not to Pray: Slowing Down to Be with God*. Downers Grove, IL: InterVarsity Press, 1988.
- Instant Society*. Downers Grove, IL: InterVarsity, 1980.
- Jeremiah, David. *Prayer: The Great Adventure*. Sisters, OR: Multnomah Publishers, 1997.
- Kaisch, Ken. *Finding God: A Handbook of Christian Meditation*. New York: Paulist, 1994.
- Kaplan, Aryeh. *Jewish Meditation: A Practical Guide*. New York: Schocken Books, 1985.
- Keating, Abbot Thomas. *Finding Grace at the Center*. Petersham, MA: St. Bedes, 1978.
- Keating, Charles J. *Who We Are is How We Pray: Matching Personality and Spirituality*. Mystic, CT: Twenty-third Publications, 1987. [L] [SEP]
- Keirse, David, and Marilyn Bates. *Please Understand Me*. Del Mar, CA: Prometheus Nemesis, 1984.
- [L] [SEP]
- Kelly, Thomas R. *A Testament of Devotion*. San Francisco: Harper & Row, 1941.
- Kelsey, Morton T. *Adventure Inward: Christian Growth Through Personal Journal [L] [SEP] Writing*. [L] [SEP] Minneapolis: Augsburg, 1980.
- [L] [SEP]
- Kelsey, Morton T. *Companions on the Inner Way: The Art of Spiritual Guidance*. New York: Crossroads, 1983.
- Kelsey, Morton. *Encounter with God*. Bethany Fellowship, 1976.

- Kidder, S. Joseph. *Majesty: Experiencing authentic worship*. Hagerstown, MD: Review and Herald Publishing Association. 2009. [L] [SEP]
- Klug, Ronald. *How to Keep a Spiritual Journal*. Minneapolis: Augsburg, 1993.
- Lawrence, Brother. *The Practice of the Presence of God*. Old Tappan, NJ: Fleming H. Revell, 1958.
- Lawrenz, Mel. *The Dynamics of Spiritual Formation*. Grand Rapids, MI: Baker Books, 2000.
- Leech, Kenneth. *Experiencing God: Theology as Spirituality*. San Francisco: Harper & Row, 1985.
- Leech, Kenneth. *Soul Friends: A Study of Spirituality*. New York: Harper & Row, 1980.
- Linn, Dennis, Matthew Linn, and Sheila Fabricant. *Prayer Course for Healing Life's Hurts*. New York: Paulist, 1983.
- Maas, Robin, and Gabriel O'Donnell. *Spiritual Traditions for the Contemporary Church*. Nashville: Abingdon, 1990.
- Maxwell, Randy. *If My People Pray*. Boise, ID: Pacific Press Publishing Association, 1995.
- McCormick, Thomas & Sharon Fish. *Meditation*. Downers Grove, IL: InterVarsity, 1983.
- McCullough, Michael E., Steven J. Sandage, Everett L. Worthington Jr. *To Forgive is Human: How to Put Your Past in the Past*. Downers Grove, IL: InterVarsity, 1997.
- [L] [SEP]
- McNeal, Reggie. *A Work of Heart*. San Francisco: Jossey-Bass, 2000.
- Miller, J. Keith. *A Hunger for Healing: The Twelve Steps as a Classic Model for Christian Spiritual Growth*. New York: HarperCollins, 1991.
- [L] [SEP]
- Mulholland, M. Robert Jr. *Invitation to a Journey*. Downers Grove, IL: IVP, 1993.
- Mulholland, M. Robert, Jr. *Shaped by the Word: The Power of Scripture in Spiritual Formation*. Nashville: The Upper Room, 1985. [L] [SEP]
- Neufelder, Jerome M., and Mary C. Coelho, ed. *Writings on Spiritual Direction: By Great Christian Masters*. Minneapolis: The Seabury Press, 1982.

- Nouwen, Henry J. M. *Making All Things New: An Invitation to the Spiritual Life*. San Francisco: Harper & Row, 1981.
- Ortberg, John. *The Life You've Always Wanted*. Grand Rapids, MI: Zondervan Publishing House, 1997.
- Ortlund, Anne. *Up with Worship*. Ventura, CA: Regal Books, 1975.
- Oswald, Roy M., and Otto Kroeger. *Personality Type and Religious Leadership*. New York: The Alban Institute, 1988. [L] [SEP]
- Patterson, Ben. *Deepening Your Conversation With God: The Life-changing Power of Prayer*. Minneapolis: Bethany House Publishers, 1999.
- Patterson, Ben. *Serving God: The Grand Essentials of Work & Worship*. Downers Grove, IL: InterVarsity Press, 1994.
- Peck, M. Scott. *The Road Less Traveled: A New Psychology of Love, Traditional Values and Spiritual [L] [SEP] Growth*. New York: Simon and Schuster, 1978.
- Peterson, Eugene H. *A Long Obedience in the Same Direction: Discipleship in an Instant Society*. Downers Grove, IL: InterVarsity Press, 1980.
- Postema, Don. *Space for God*. Board of Publications, Christian Reformed Church, 1983.
- Richardson, Peter Tufts. *Four Spiritualities: Expressions of Self, Expressions of Spirit*. Palo Alto, CA: Davies-Black, 1996.
- [L] [SEP]  
Riggs, Charlie. *Learning to Walk With God*. Minneapolis: World Wide Publications, 1988.
- Rohre, Richard, Andreas Ebert, and others. *Experiencing the Enneagram*. New York: Crossroad, 1994.
- Seamands, David A. *Healing of Memories*. Colorado Springs, CO: ChariotVictor, 1985.
- [L] [SEP]  
Shewmake, Carrol Johnson. *Practical Pointers to Personal Prayer*. Washington, DC: Review and Herald, 1989.
- Sider, Ron. *Rich Christians in an Age of Hunger*. Downers Grove, IL: InterVarsity, 1984.
- Sine, Tom. *The Mustard Seed Conspiracy*. Dallas: Word, 1981.

- Smedes, Lewis B. *The Art of Forgiving: When You Need to Forgive and Don't Know How*. New York: Ballantine Books, 1996.
- Swenson, Richard A. M.D. *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives*. Colorado Springs: NavPress, 1992.
- Thomas à Kempis. *Of the Imitation of Christ*. New York: The New American Library, 1957.
- Toon, Peter. *From Mind to Heart: Christian Meditation Today*. Grand Rapids, MI: Baker Book House, 1987.
- Venden, Morris L. *The Answer is Prayer*. Boise, ID: Pacific Press Publishing Association, 1988.
- Vest, Norvene. *Bible Reading for Spiritual Growth*. New York: HarperCollins, 1993.
- Watson, David. *You Are My God: A Pioneer of Renewal Recounts His Pilgrimage in Faith*. Wheaton, IL: Harold Shaw Publishers: 1983.
- Webber, Robert E. *Worship is a Verb*. Waco, TX: Word Books, 1985.
- Weber, Hans-Reudi. *Experiments in Bible Study*. Westminster, 1981.
- Webster, Douglas D. *Finding Spiritual Direction: The Challenge & Joys of Christian Growth*. Downers Grove, IL: InterVarsity Press, 1991.
- Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. Colorado Springs, CO: NavPress, 1991.
- \_\_\_\_\_. *Wild Hope: Crises Facing the Human Community On the Threshold of the 21<sup>st</sup> Century*. Dallas: Word, 1991.
- Willard, Dallas. *The Divine Conspiracy*. San Francisco: HarperCollins, 1997.
- Willard, Dallas. *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco: Harper & Row, 1988.
- Wink, Walter. *Transforming Bible Study*. Nashville: Abingdon, 1980.
- \_\_\_\_\_. *Working the Angles: The Shape of Pastoral Integrity*. Grand Rapids, MI: William Eerdmans Publishing Co., 1987.

