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What Difference Does it Make?

Digital Technology in the Theological Classroom

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ABSTRACT: Digital technologies can make a difference in helping theological educators to align their Christian convictions and pedagogical strategies more effectively by (1) providing a richer, more multiply intelligent environment within which to learn; (2) providing more opportunities for collaboration; (3) giving teachers a better angle of vision on the challenges their students are facing and the specific assumptions with which they enter courses; (4) providing better access to primary source materials; (5) overcoming constraints of geography and time; and (6) attending to the meaning-making contexts of our students and our communities of faith.

What real difference does it make to use digital technologies within graduate theological education? There are no doubt many directions in which I could take such a question, given the literature in the wider field of education,¹ but the most pressing angle from the perspective of my own experience and convictions is the angle that leads to a deeper question, namely, what difference does your underlying theory of learning make in graduate theological education? In asking that question I can then consider the implications of digital technologies as one element of the larger learning environment through the lens of that theory.

Models for learning and teaching

Consider for a moment Parker Palmer's two models for teaching and learning, as found in his book *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*.² His first model depicts a process in which the responsibility for learning is clear—the expert shares information that the amateurs take in. This is a model for teaching and learning that privileges a “transfer of information” paradigm, or perhaps what Paulo Freire once termed “banking education.” The benefits to such a model are obvious: teacher and student roles are clearly delineated, the nature of authority is directly linked to the expert's connection to the topic, it is relatively easy to measure the effectiveness of the teacher (did the information indeed get transferred?), the one-way nature of the process avoids the potential dilemma of situational or contextual factors contradicting the teacher, and so on.

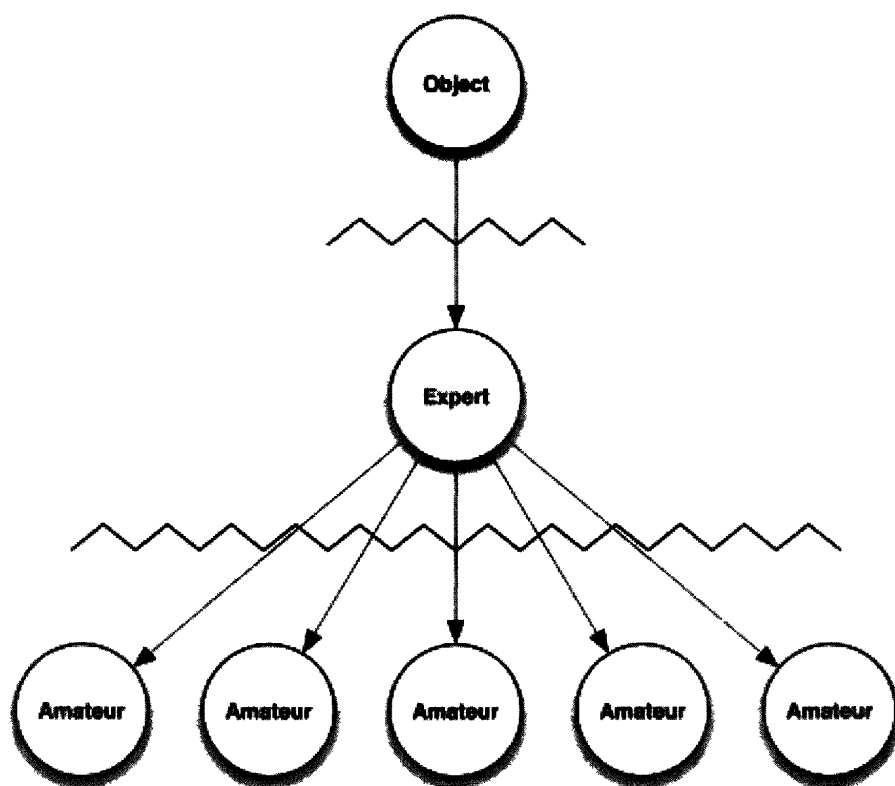


Figure 1. The objectivist myth of knowing.

(Figures 1 and 2 reprinted by permission of Jossey-Bass/John Wiley & Sons publishers)

This model of teaching and learning shares some striking similarities with assumptions that many religious institutions hold about the ways in which mass media function. Adán Medrano points to four such assumptions:

The first such assumption is that media and church are distinct, bounded, separate realities. Although they are related to each other, they nevertheless exist as two separate worlds. . . . The second operative assumption is that media are instruments of transmission and they are necessary to the church so that we can deliver a message. . . . The third operating assumption is that the voice of the church commands attention because of its traditionally strong moral authority both in the family and in society. . . . Lastly, church leaders assume that the meaning of media messages is determined by the producer, and the practice of media use and consumption is predictable. That is, one can more or less determine the effects of media and their messages upon people.³

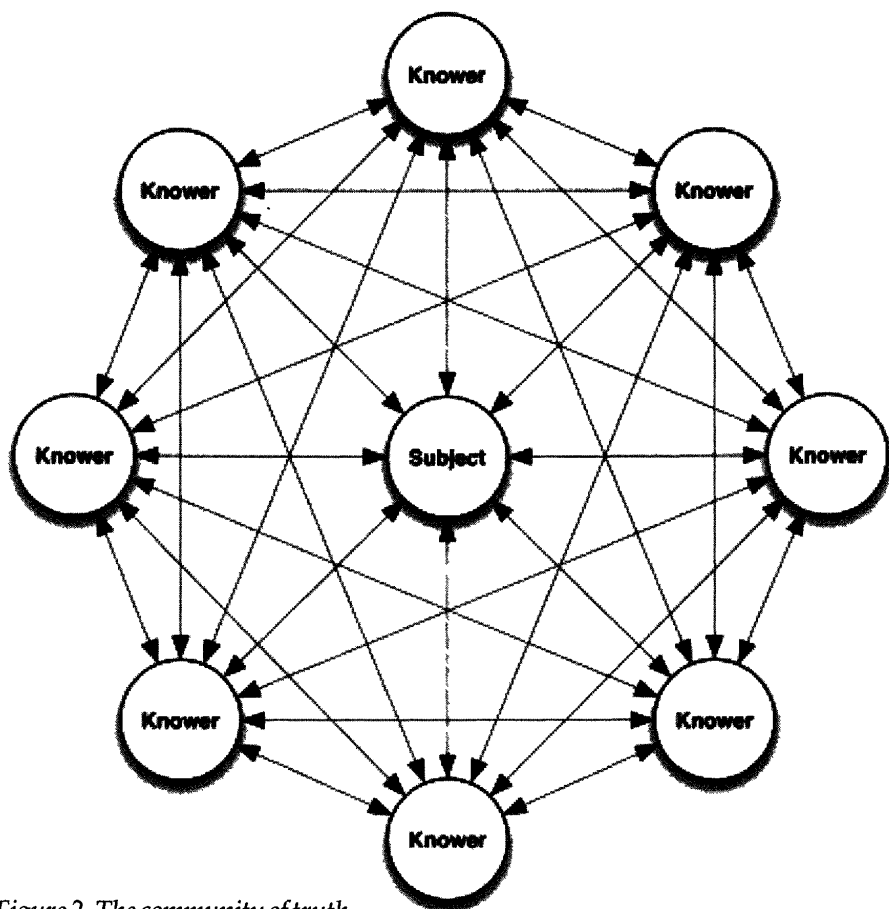


Figure 2. *The community of truth.*

Given the easy match between this prevalent understanding of mass media and Palmer's first model of teaching and learning, it is perhaps not a surprise that many people advocate for the use of digital technologies in the classroom by pointing to the many ways in which they can enhance the transmission of information—making it faster, moving it further geographically, and so on. Indeed, this use of digital technology in teaching has in some ways completely overwhelmed many other conceptualizations through the equation of *digital technology + teaching = distance learning*. These are perhaps useful ways of thinking about the differences that technology might produce in a classroom, but they obscure the underlying problem: an understanding of the teaching/learning process that is fundamentally not a good match with Christian belief and practice.

If we consider the heartbeats of Christian thought, particularly the Trinitarian commitment that leads to an understanding of the fundamental relationality of God, then an instrumental paradigm for teaching is not appropriate. Parker Palmer's second model, on the other hand, depicted in a figure he has labeled "the community of truth," provides a rich and complex mapping of teaching and learning in theological contexts.

The Trinitarian nature of Christian belief is irrefutable, but the systematic theological exploration of that framework has been particularly robust and interesting in the last three decades.⁴ At the heart of much of that exploration has been a renewed and energetic defense of the essential relationality of Christian belief and of Christian community. A map for teaching and learning that depicts learning as a process of transmission of information from an expert to an amateur, with a hard notion of authority that reveals itself in unidirectional transfer, does not align with these convictions of relationality. A mapping that demonstrates the multidirectional nature of communication and sharing, however, provides a rich medium for such learning to take place. It is critical to understand that Palmer's notion here is not of relativism but rather of relationality. As Palmer writes,

...by Christian understanding we must go one step further—and it is a critical step. Not only do I invest my own personhood in truth and the quest for truth, but truth invests itself personally in me and the quest for me. “Truth in person” means not only that the knower's person becomes part of the equation, but that the personhood of the known enters the relation as well.⁵

You can see this understanding at work in the ways in which Jesus taught. Over and over again he drew on notions of relationship to carry meaning—siblings, parents, communities, and so on. He is most often depicted as teaching in the midst of communities, not in didactic, transmissive patterns of practice.

Trinitarian formulations lead us to many other themes that do not map easily onto the transfer of information or unilinear transmission model, while they *do* map more directly onto the community of truth paradigm. God created the world, and in doing so created it *whole*, and thus organically in connection, one to another. Palmer's model of the community of truth is a model that makes those connections visible, that points to the reliance upon such connectivity to make learning possible. As Malcolm Warford writes, “teaching is often viewed as a solitary venture of self and subject, but on another level we know that both teaching and learning are a matter of relationships significantly shaped by the community in which they occur.”⁶

God gave God's only Son that “all might have life and life eternal”—a self-giving that is the very definition of *kenosis*—of “pouring oneself out”—a form of teaching that points *not* to the expertise of the teacher but rather to the truth of the “great thing” around which we gather (to use another of Palmer's terms).⁷ While in Palmer's first model it is very easy to point to the role of the teacher—the expert—and to make specific claims about the authority of such a teacher, it is also easy to miss the way in which the learners have no direct connection to the thing about which they desire to learn. They have no relationship with the subject except as mediated through the teacher. While it is clearly appropriate to understand that Jesus *is* our mediator, that conviction *does not* make the theological educator the only mediator “through which” one encounters truth.

Indeed, the kenotic nature of the salvific event of Christ's entry into our lives is what must be kept at the heart of our learning. Palmer's second model provides a map for doing so if one puts that saving event at the heart of the map, as the "great thing" around which we gather as we seek to know and to learn. There is no obvious role for a teacher in this map, but that does not mean that teachers are not present. It simply points to the reality in Palmer's vision that *all* are teachers in some way, just as *all* are learners—we *all* "know as we are known." Indeed, the fundamental task of a teacher in this model is to get out of the way sufficiently to allow learners to engage the central topic; to create an environment in which direct relationship and direct engagement with the subject is possible. It is fundamentally a kenotic posture for a teacher, not an expert one.

It should go without saying, but nevertheless needs to be noted, that *kenosis* flows from a fundamental self-giving, and that one must first "have a self" to "give a self." In other words, this description is not a recipe for teachers simply to tell students whatever they want to hear or for people with varying amounts of ignorance to share that ignorance with each other; rather, it is for teachers to create learning environments in which differing knowledges can be tested, brought into relationship, and affirmed or discarded. In this model, teachers must be so deeply attentive to the subject they are teaching that they are able to be at once clearly loyal to a specific interpretation and yet demonstrably open to new insights. As Victor Klimoski points out, "being attentive is important in all aspects of a person's growth and development. First and foremost, it means being attentive to the movement of God in one's life, through the Word, and in the tradition one bears. When we are advised to listen for God's voice, it means we need to be still. We need *the ability to let go of our conclusions* long enough to grasp the sort of questions that should dog our steps."⁸

What of the third element of the Trinity? Images of the Holy Spirit *breathing* through our communities, images of tongues of fire crossing boundaries of language—these are not easily mapped onto linear, transmissive, unidirectional maps of learning. The communities of which I am a part (I am a Roman Catholic layperson, and I teach in a Lutheran seminary) take very seriously the role of the Holy Spirit in engendering change and the role of the community of faith in engaging that change relationally. The Holy Spirit may come upon an individual, but the sending into the world of that individual is never for the individual's gain or glory but always for the community, as part of the community, in the community.

From this brief reflection I believe that it is fair and appropriate to conclude that Palmer's second model is more adequately descriptive of teaching and learning within theological education than is his first, no matter how often the first model may be utilized in higher education contexts. That conclusion then allows me to use this second map to examine more closely the question of what difference digital technologies make in the theological classroom.

Questioning learning, questioning technology

My first observation is that any underlying paradigms for teaching that exist in a specific seminary setting likely do not rest on digital technologies for their efficacy, at least not yet. Both of Palmer's teaching/learning models can be mapped in contexts that have nothing to do with technology. Yet in a seminary context in which the first paradigm of information transfer is operative, adding technology to the mix often has the consequence of making more obvious the problems and contradictions of using that paradigm in the first place.

When the first model of information transfer is used in a face-to-face classroom (not in a distributed format), it is often still possible to overcome some of its drawbacks, to create a bit of the second, more relational model in the ways in which a particular teacher is observant of body language, in the manner in which nonverbal language cues are shared, in the patterns of familiarity and rhythms used as one enters and leaves a classroom. There are also often present in the larger context of the institution curricular elements—worship, informal meals, library gathering places, and so on—that can mitigate the worst aspects of the information transfer model.

Within online teaching contexts, however, when an information transfer model is used, there is no particular reason either to attend to, or even to create, such additional aspects of the curriculum. If an expert is transmitting his or her understanding of a topic to amateur students (wherever they might be geographically located as they sit in front of their computer screens) in a clear way, the information transfer paradigm does not offer any particular intimation of inadequacy. Indeed, in some ways there is no particular reason for the teacher not to simply "set up" their lectures and then disappear altogether. If the learning is only going in one direction, if the transfer of information happens via technology, why should a teacher stick around? Yet by not doing so, that is, by not mitigating the worst aspects of the model through the context of the seminary campus's other curricular elements, the drawbacks of that paradigm for teaching and learning become dreadfully apparent.

That recognition alone is a good outcome. One level on which digital technology can make a difference in theological classrooms is if it allows us to see the contradictions between our expressed convictions, and the ways in which we are putting them into practice. This is one reason why so many faculty members have been concerned about digital technologies: they have intuitive or unarticulated concerns about the contradictions between their Christian convictions and the modes of teaching practiced in their institutions—contradictions such technologies amplify and make visible.

But what about a seminary context in which the relational model is already in place? As I noted earlier in quoting Medrano, there are understandings of mass media that describe such technologies in instrumental ways that map very well onto the information transfer model of teaching and learning. Clearly the instrumental understanding of digital technologies does not work very well with this

more relational understanding of teaching and learning. Yet just as there are other models for conceiving of how teaching and learning works, there are multiple models for understanding media. I quoted Medrano earlier. Let me return to him now to outline the four assumptions he believes are more descriptive of how mass media function in our religious contexts than the earlier four he noted:

... these two worlds [the world of the media and the world of the church] are conflated and share the same space. By this I mean that we are encountering religious experience in everyday media culture, and it is in media culture that our religious myths and symbols are alive. . . . Media technology has become naturalized in our daily environment, and is in fact the material with which we form and inform our habits, relationships, conversation and identities. . . . More and more the church must recognize that it is one voice among many. It seems to me that as we search more deeply and thoroughly to find our appropriate voice, as a church we are operating from strength. That strength is a prophetic voice, a witness of community, and a storehouse of symbolic, narrative and sacramental voices. . . . The meaning of media messages is constantly being created, negotiated, constructed between the producer of the text and the receiver of the text. The locus of meaning is the viewing experience.⁹

His is an argument that works from a cultural turn, that is, it describes media technologies as being fundamentally elements of the cultural contexts we inhabit, vast pools of meaning, or databases, upon which we draw as we make sense of ourselves—not to mention our relationships with each other, and ultimately, with God. For the rest of this essay, I'd like to work with this understanding of media, and thus probe the difference digital technologies might make within seminary education if understood in this way and if embedded in a model for learning that takes seriously Palmer's community of truth.

Relational learning, relational technology

I've already suggested that one difference digital technology can make in the graduate theological context is that it provokes teachers to rethink their pedagogical models. Indeed, the literature is full of stories in which seminary professors who began to teach online found themselves rethinking the ways they were teaching in their more typical campus-based classrooms. Given the serious mismatch between the information transfer model of teaching and the convictions of Christian communities, this is quite a significant difference to produce. But are there other differences? I would point to six in particular.

1. providing a richer, more multiply intelligent environment within which to learn;

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2. providing more opportunities for real collaboration;
3. giving teachers a better angle of vision on the challenges their students are facing and the specific assumptions with which they enter courses;
4. providing better access to primary source materials;
5. overcoming constraints of geography and time; and,
6. attending to the meaning-making contexts of our students and our communities of faith.

As these are differences that are best seen in relation to specific examples, let me walk through each by pointing to a number of concrete examples.

Making possible a more multiply intelligent learning environment

One of the first digital technologies that professors have begun to experiment with in seminary classrooms is presentation software (e.g., Keynote, PowerPoint, etc.). These software programs make it relatively easy to bring images and sound into a classroom, whether that classroom is located in a campus building (in which case digital projectors and speakers support the process) or online (in which case the easy conversion that these programs offer into formats that work on the Web support the process). Teachers do not need to be experts in the manipulation of digital images or audio sound files but simply need to use standard interface commands (*insert file, copy and paste*, and so on) to import such files into a presentation. In doing so they can provide support for learning that engages more senses at once and that expands and layers the interpretations they are constructing. Of course, even here the information transfer model can rear its ugly head, with presentation programs becoming merely snazzier forms of the traditional overhead presentation, with long lists of bullet points that simply reiterate a lecture's main points.¹⁰ Still, to the extent that such software programs enhance a teacher's ability to connect students with the main topic around which they are gathered, such digital tools can have a significant impact that supports learning because they create an environment in which more than one form of learning is supported.¹¹

Providing more opportunities for collaborative learning

Digital technologies can make the web of connection depicted in Palmer's second figure much more visible and tangible. Students can use email to exchange papers in advance of gathering (either in a campus classroom or an online classroom) and in doing so refine and hone their thinking. The collaboration need not end at the boundaries of the classroom, however situated, because the Web makes it possible to share materials and collaboration across much larger contexts. Students can post reviews of books they are required to read at Amazon.com, they can keep weblogs on course topics (in the process inviting comments from outside readers), they can evaluate religious education materials found on the Web for use in specific congregations, they can create such materials

themselves and post them for sharing with others, and they can work with other people scattered across the globe on topics of shared concern.

These examples have been centered on ways in which students in typical seminary programs can utilize these technologies, but such examples point to much broader and more potentially transformative uses as well. What if communities of faith were more directly involved in the teaching and learning process so that “learners” was a category that included not only those enrolled in degree programs but also those worshipping in a local community who had decided to participate in the learning as well?

Christian commitments to relationality compel us to understand the Christian learning community in much broader terms than merely “graduate theological education,” and if seminaries exist to prepare leaders for communities of faith, then the possibilities for collaboration with these communities all throughout seminary education (not simply at the endpoint, when they must “consume” our graduates) are breathtaking. Indeed, the dawn of the World Wide Web was really the dawn of global networking. Digital technologies can open up our classrooms on this same scale. Imagine students in a seminary context writing Bible study plans that a specific congregation has asked be developed for them in their unique context. Imagine members of congregations across the globe working with students within a seminary to plan prayer vigils for a specific social issue that will then be held simultaneously across the globe. Imagine digital images from one community’s context bringing mission concerns alive in the prayers of another community. The possibilities for such collaboration are endless and point to the enormous opportunities available for helping students see the precise reasons why theological study is important.

Giving teachers a better angle of vision on their students’ thinking

One of the difficult challenges of supporting learning is that teachers must meet students where they are in their constructions of meaning if we ever hope to walk with them beyond those constructions into new understandings. As the famous video *A Private Universe* documents, if students’ fundamental assumptions are not directly engaged—particularly their misconceptions—they can conclude a program of study with the same misconceptions they had when they began.¹² Many teachers have begun to recognize the extent to which they can “see their student’s mind in action” when they include online discussion groups as part of their teaching (whether they are teaching in typical classrooms or in distributed formats). As Nysse points out,

... a threaded discussion allows time for everyone to contribute; everyone can “hear” by reading what everyone else has stated. There is no speaking over each other, and nothing is lost if there is a lapse in attention. If small groups are formed, the teacher can “hear” the contribution of every student.¹³

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Digital technologies make it possible to create spaces in which most if not all students can find a way to participate—indeed, in which they can be required to participate—and that also shows their thinking *in process*. There are ways to do this without using digital technologies of course, but digital technologies can make the process much easier, and can contribute to helping such work to feel in some ways safer for students. Dividing students into small discussion groups is a venerable practice in theological classrooms, but no teacher can possibly overhear all of the groups. Doing the same division but hosting the groups online in an asynchronous manner provides a way for a teacher to overhear what is going on while at the same time easing the pressure to perform that often attends such groups when run in real time.

Providing access to rich primary sources

One of my colleagues, a professor of Hebrew Bible who also teaches our Hebrew classes from time to time, has been heard to wonder out loud if it still makes sense to require study of Hebrew. He is not in any way suggesting that it is no longer useful to know some Hebrew when doing biblical exegesis but rather pointing to new software programs that bring original Hebrew words with definitions, grammatical explanations, and other resources readily to hand. He questions whether it might make more sense to teach a class that helps students to use such programs wisely and well in the process of preparing for preaching and teaching. This is one concrete example of the rich primary resources to which digital tools have given us access.

Professors of history regularly utilize the many collections of primary documents now available on the Web in digital formats, and professors of hymnody can access music recorded in MP3 files. Professors teaching cross-cultural mission courses can direct students to diverse collections of materials placed on the Web by communities of faith in specific locations, and professors teaching comparative confessions (or other courses that engage ecumenical and interfaith concerns) can point students to Web sites full of materials written from within a specific communion, rather than simply giving them secondary textbooks to read.¹⁴ Recently the American Theological Library Association and The Association of Theological Schools have collaborated on a digital image repository that makes the digital resources held by member libraries accessible—and more importantly, easily searchable—in one joint location.¹⁵ As theological educators grow more comfortable with the use of such resources, we will also grow more capable of creating additional collections. The American Studies Association has for years collaborated with a number of academic departments and philanthropic foundations to sponsor an innovative project (the Visible Knowledge Project) that supports professors within that guild in creating and teaching with such resources.¹⁶ The project has made a demonstrable difference in energizing and supporting creative teaching and scholarship. It should serve as both a vibrant example to us within theological education and perhaps a competitive prod as well.

Overcoming constraints of geography and time

Perhaps one of the most palpable differences digital technology can make within theological education is that of overcoming the constraints of geography and time that many of our students face. This is the context in which distributive learning has become so important, learning, in essence, that is “distributed” via online technologies allowing people to access seminary education in ways never before possible. Many ATS member schools now offer elements of their degree programs in online formats, most of them using asynchronous Web technologies. Some schools have gone so far as to place large portions of degree programs into distributive formats, making it possible for hundreds if not thousands of students in the United States to attend seminary who might not otherwise have been able to do so. If we take seriously the community of truth model, then this easing of the constraints of time and geography is enriching our learning enormously, bringing many more people into the fabric of our teaching and learning contexts. A community of truth model, however, also requires us to recognize that teaching in this way demands full support for *all* of the curricular elements that contribute to this model. More informal elements of learning—communal worship, library research materials, spontaneous gathering places, and so on—must all be made accessible to students studying in online formats.

Attending to the meaning-making of our students and communities of faith

This category of significant impact is perhaps the one that is least visible within more traditional, historically grounded institutions of theological education. Although there are frequent calls to reform theological education, even going so far as to suggest that we move beyond the “theological encyclopedia,” or the “current fourfold academic division (biblical studies, church history, theology and ethics, and practical theology),” few if any of these proposals actually take much notice of the digitally mediated environments we inhabit.¹⁷ Consider the ways in which younger people living in the United States access news sources: “less than a fifth of 18–34 year olds rank newspapers as their primary source of news, while 44% check out internet portals such as Google and Yahoo for updated information.”¹⁸ When combined with another interesting statistic—

... more than one-third of Americans under 30 now get their news primarily from late-night comedians, and that 79 percent of this age group (and half of the adult population generally) say they sometimes or regularly get political information from comedy programs such as Saturday Night Live or nontraditional outlets such as MTV. . . .¹⁹

—theological educators should begin to ponder how to give students access to meaningful ways in which to critique their constructions of reality through news consumption. But we must also ask ourselves if we are sufficiently aware of such

contexts to pursue our work in faithful ways. Quite frankly the satirical edge to news events that is regularly promoted on shows such as *The Daily Show with Jon Stewart* requires more awareness of current events than what most regular TV news broadcasts impart.

Yet how are we to add “becoming aware of mass mediated news” to the already overwhelming tasks we face? Simple digital tools—good RSS [Really Simple Syndication], for example, feeds from a limited assortment of the common sites our students attend to—exist that can help us to stay current with the meaning-making contexts we are embedded within.²⁰ Using such tools would be one good response to our predicament. But this example also illustrates a key advantage of the relational mapping of learning over the information transfer model—in a world of exponentially increasing numbers of information sources, there is no realistic way to attain expertise or mastery. Instead we must be increasingly attentive to the multiple webs of knowing that we are embedded in and increasingly alert to ways to make our learning and teaching more collaborative and participatory.

Indeed, a recent review of “Elements of Effective e-Learning Design” in the prestigious *International Review of Research in Open and Distance Learning* points to the utility of the relational model: five of the six elements they identify cannot be described apart from such a model. The six elements are (1) paying attention to the provision of a rich learning activity; (2) situating this activity within an interesting story line; (3) providing meaningful opportunities for student reflection and third-party criticism; (4) considering appropriate technologies for delivery; (5) ensuring that the design is suitable for the context in which it will be used; and (6) bearing in mind the personal, social, and environmental impact of the designed activities.²¹

Conclusion

In the beginning of this essay I pointed to one big difference that digital technologies make in our classrooms—they alert us to the contradictions that can exist between our Christian convictions and our typical pedagogies. Let me conclude by noting the reciprocal impact: digital technologies can make a huge difference in helping us, as theological educators, to align our Christian convictions and our pedagogical strategies more effectively. They can do so in at least these six ways that I have described:

1. providing a richer, more multiply intelligent environment within which to learn;
2. providing more opportunities for real collaboration;
3. giving teachers a better angle of vision on the challenges their students are facing and the specific assumptions with which they enter courses;
4. providing better access to primary source materials;

5. overcoming constraints of geography and time; and
6. attending to the meaning-making contexts of our students and our communities of faith.

Each of these differences plays a role in making more visible and tangible the deep and enduring ways in which we truly know as we are known by the One who creates, redeems, and sanctifies. To the extent that we embody the community of truth, then our teaching and learning will make a huge difference. To the extent that theological education can support that community using digital technologies, then digital technologies can make a very real difference.

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ENDNOTES

1. The literature on the impact of digital technologies within education is growing by leaps and bounds. Significant Web sites that maintain current research include Pew Internet and American Life Project (<http://www.pewinternet.org/>), the Carnegie Foundation (<http://www.carnegiefoundation.org/ourwork/index.htm>), the Digital Divide Network (<http://www.digitaldividenetwork.org/>), the Visible Knowledge Project (<http://crossroads.georgetown.edu/vkp/>), and the Apple Classrooms of Tomorrow research archive site (<http://www.apple.com/education/k12/leadership/acot/library.html>). I have also included key books in the bibliography included with this paper.
2. Parker J. Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco: Jossey-Bass, 1998).
3. Adán Medrano, "Making Religious Media, Notes from the Field," in *Belief and Media: Cultural Perspectives on Media and Christianity*, eds. Mary Hess, Peter Horsfield, and Adán Medrano (Burlington, VT: Ashgate, 2004): 146–148.
4. Here I am thinking of the writings of Catherine Mowry LaCugna, Elizabeth Johnson, Roberto S. Goizueta, Stanley Grenz, and others.
5. Parker J. Palmer, *To Know as We are Known: Education as a Spiritual Journey* (San Francisco: HarperSanFrancisco, 1993), 58.
6. Malcolm L. Warford, "Introduction," in *Practical Wisdom: On Theological Teaching and Learning*, ed. Malcolm Warford (New York: Peter Lang, 2004).
7. See in particular Palmer's discussion of the "grace of great things" in *The Courage to Teach*, 107–108.
8. [Emphasis added] Victor Klimoski, "Evolving Dynamics of Formation," in *Practical Wisdom: On Theological Teaching and Learning*, ed. Malcolm Warford (New York: Peter Lang, 2004), 33.
9. Medrano, "Making Religious Media, Notes from the Field," 147–148.
10. Tom Creed's classic essay on the reasons why *not* to use such programs is illustrative of this problem. His essay is available online at: http://www.ntlf.com/html/pi/9705/creed_1.htm.

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11. A wonderful example of this on the Web can be found at the journal *Kairos* (<http://english.ttu.edu/kairos/8.1/>) and Daniel Anderson's essay in particular (requires a plug-in). Recent research into how the brain functions is also particularly pertinent here, and an excellent introduction to that literature in the context of teaching and learning is James Zull's *The Art of Changing the Brain* (Stylus Publishing, 2002).
12. *A Private Universe* was produced by the Harvard-Smithsonian Center for Astrophysics and documents the sometimes startling ways in which people learn. The video documents the problem of countering enduring misconceptions with traditional teaching practices (read: instrumental notions of information transfer). Information on accessing the video and a wealth of additional learning resources are available online at <http://www.learner.org/resources/series28.html>.
13. Richard Nysse, "Online Education: An Asset in a Period of Educational Change," in *Practical Wisdom: On Theological Teaching and Learning*, ed. Malcolm Warford (New York: Peter Lang, 2004), 205.
14. Some of my own favorite examples include O'Donnell's August site (<http://ccat.sas.upenn.edu/jod/augustine.html>), the Jesuit Plantation Project site (http://www.georgetown.edu/departments/amer_studies/jpp/coverjpp.html), Hymnuts (<http://hymnuts.luthersem.edu/>), and the War Posters site (<http://digital.lib.umn.edu/warposters/warpost.html>).
15. This repository is available online at: <http://www.atla.com/digitalresources/>.
16. More details at: <http://crossroads.georgetown.edu/vkp/>.
17. Jason Byassee, "Book Review," in *The Christian Century*, February 8, 2005.
18. Clare Goff, "Youth Abandoning Old Media," *netimperative*, http://www.netimperative.com/2005/04/25/youth_abandoning_old_media (accessed May 7, 2005).
19. "Heeeeeeeere's Democracy!," *Chronicle of Higher Education*, April 19, 2002.
20. A good basic introduction to RSS news feeds can be found at the Digital Divide Web site: <http://www.digitaldivide.net/blog/marniewebb/view?PostID=929>.
21. Andrew R. Brown and Bradley D. Voltz, "Elements of Effective e-Learning Design," in the *International Review of Research in Open and Distance Learning*, March 2005, http://www.irrodl.org/content/v6.1/brown_voltz.html (accessed May 11, 2005).

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