

Course of Study School of Ohio

www.cosohio.org

Term	Class Dates	Registration Deadline	Dorm Availability
2021 Summer	Jun. 25-26 & Jul. 16-17	4/26/2021	Meeting fully online
2021 Summer 2-week	Aug 2-6 and 9-12	6/3/2021	
2021 Fall 422 and 524 are FULL	Sept 24-25 & Oct 22-23	7/26/2021	FULL-email Grace to join waitlist
2022	Registration is open on Populi	Dec 2021+	Available

FROM THE DIRECTOR

I hope that you and your congregation had a blessed and glorious Easter!

In John 20:19-23 is found Jesus' commissioning of his disciples for mission. The risen Jesus was calling his disciples to a new task: "As the Father has sent me, so I send you" (v. 21). One important question is, "What were the disciples sent for?" or "What specifically was their task?" There seems only one clue: "as" and "so" in "As the Father has sent me, so I send you." The church is being sent by Jesus exactly the same way Jesus was sent by God. And that takes us to the Incarnation. Our mission is to follow the pattern of Jesus' Incarnation, which is best described in the first chapter of John: "The Word became flesh and dwelt among us . . . full of grace and truth" (v. 14).

The church is sent into the world to be among people, rather than remaining in their own place with the doors locked and simply waiting for people to come. It is, as a community of faith, sent into the world to be in mission—to give a visible and tangible form to the grace and truth of Jesus.

As Richard Hays perceptively pointed out, it is noteworthy that in the resurrection of Jesus the power of death was overcome but his wounds still remained. Yet anything other than the marks of the nails "would trivialize the struggle [and the suffering of Jesus], trivialize the power of evil in the world, [and] trivialize [the power of] the resurrection" ("Fingering the Evidence," *Christian Century* 109/11 [1992]: 332).

As the risen Jesus still carried his wounds of the crucifixion, Christians are to be a people formed by the cross. Christian mission is a journey with a cost and the cross remains at the center of our discipleship and mission. Christian mission and passion (which means, in its original sense, suffering) cannot be separated. Unless the world witnesses the life of a people who are willing to love others to the point of self-giving sacrifice, it will not be compelled to believe that Jesus was and is risen.

As you have been informed, our classes will be offered fully online through the Summer Two-Week Term this year due to the pandemic. We will soon decide whether the Fall Term courses will be fully online or in a hybrid format.

All of us on the Course of Study School of Ohio staff are delighted to welcome you all—including seven new students and seven graduating students—to the Spring Term.

May God continue to guide and bless you and your ministry with Easter joy and hope!

In the Risen Christ,

Joon-Sik Park

Dr. Joon-Sik Park
Director of the Course of Study School of Ohio
E. Stanley Jones Professor of World Evangelism



FROM THE WRITING LAB

A common comment I leave in student essays submitted for feedback is: "I'm having trouble finding your voice." There are a few different reasons why a writer's voice may be obscured, but first we should ask what we mean by "voice" in writing. Since writing is a non-audible exercise, the idea of it having a "voice" may seem strange, but it is more intuitive than most people realize. Most of us can identify the writing of a person we know very well, because we can match the "voice" of the writer with the person we know. In academic writing, we are usually writing to a general, anonymous reader who does not know us. Even still, this anonymous reader instinctively looks for the voice of the author to guide them through the paper. If a reader cannot find an authorial voice, or if there are many voices running throughout a piece of writing, it can make the reader feel lost, confused, suspicious or any number of unwanted reactions from the perspective of both the reader and the writer.

The most common way in which a writer's voice can become hidden in academic writing is through too much quoting of other writers. Of course, there are many good reasons to quote another writer, especially one with more authority and credibility on the subject than the student. But if we are always quoting other writers then our voice will get lost in the mix. To avoid losing your voice, only quote another author when it makes sense to use their words instead of your own. Whether or not you quote directly, you still must cite the source if you are referring to their ideas. Paraphrasing and citing a source is often more effective because it allows the writer to maintain a consistent voice in the paper while still distinguishing between their own ideas and the ideas of others.

Dr. Trad Noguiera-Godsey
Writing Instructor



2021 WINTER GRADUATES— CONGRATULATIONS!



Karen Hollingsworth
East Ohio

Peter Dittman
Susquehanna

Sue Acker
Upper New York

Steve Place
Michigan

MEET YOUR INSTRUCTORS



Dr. Randy Litchfield

COS 123: Formation & Discipleship

Dr. Randy Litchfield received his Master of Religious Education from Anderson University School of Theology and his Ph.D. from Claremont School of Theology. He currently teaches Christian Education at MTSO.

Rev. Dr. Paul Kim

COS 221 Bible II: Torah & Israel's History

Rev. Dr. Paul Kim received his M.Div. and Th.M. from Princeton Theological Seminary, and his Ph.D. from the Claremont School of Theology. A Presbyterian elder, he currently teaches Hebrew Bible at MTSO.



Dr. Brad Binau

COS 323: Congregational Care

Dr. Brad Binau received his M.Div. from Trinity Lutheran Seminary and his Ph.D. from Princeton Theological Seminary. He is Professor of Pastoral Theology at Trinity Lutheran Seminary.

Dr. Yvonne Zimmerman

COS 424: Ethics

Dr. Yvonne Zimmerman received her M.T.S. from Candler School of Theology and her Ph.D. from Iliff School of Theology/University of Denver. She is Associate Academic Dean and Associate Professor of Christian Ethics at MTSO.



Dr. Mark Powell

COS 521: Bible V: Acts, Epistles, & Revelation

Dr. Mark Allan Powell received his M.Div. from Trinity Lutheran Seminary and his Ph.D. from Union Theological Seminary in Virginia. He is retired Professor of New Testament at Trinity Lutheran Seminary.

SPIRITUAL FORMATION

ON THE EDGE OF EVERYTHING

Everyone will someday undergo emptiness, the “dark night of the soul” that Saint John of the Cross describes so vividly. It is the point when the rug is pulled out from under you and everything you know, or thought you knew, changes. The feeling of loss is overwhelming, your whole body and soul ache with emptiness. According to Joan Chittister (in *The Liturgical Year*), this is the point when our understanding of faith “matures.” It’s how we learn that faith is more about growing in hope than counting our blessings.

As I write this, we are on the edge of Lent and moving into Easter when the light will disperse our feelings of emptiness and “dark nights,” or so we hope and pray. But it will take more than Easter to take away these feelings that many of us have experienced for over a year. Locked in with the pandemic and beaten down with negative voices, our bodies and souls are weary. Many of you have struggled through these Covid times with family members and parishioners, community and conference leaders, social media and newscasters demanding your attention, and you have been trying to respond with all your faith in order to offer God’s love.

Everything has been empty for so long – our churches, our favorite get away places and, we ask, where is the light we have prayed for? Where is the one who was dragged to the cross, died, was buried, and rose again? Where is God when we are clawing our way out of our own tombs? This is when our experience of hope becomes real, when we are on the edge of everything that we thought we could take for granted. This is when God becomes as real as our despair, and hope is as real as the empty tomb.

All that we have struggled with, when we were just going through the motions, floods over us and brings us to the edge (or over the edge), leading us to know that God is here. God has been here all along, carrying us through all the emptiness and holding us in all those dark nights. Where then is God, you ask? There in the light of Easter which is everywhere, whether we can see it or not, even when we need it most - when we are on the edge of everything.

Take heart, dear ones, the light shines.

Rev. Dr. Rebeka Maples
Spiritual Formation Director

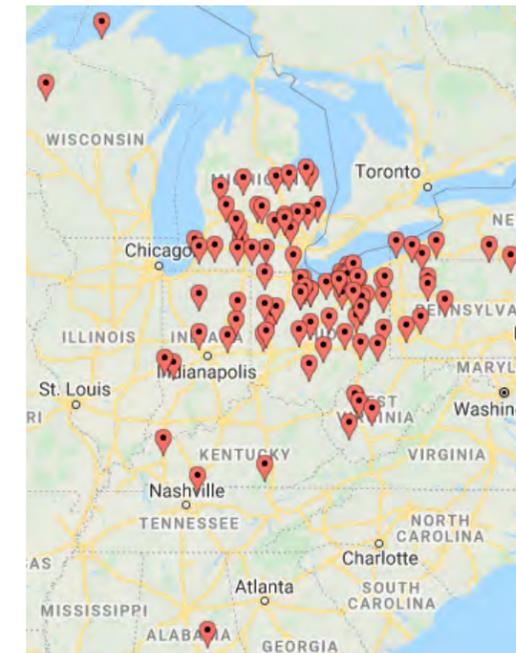


FROM THE COORDINATOR

COURSE PLANNING NOTES:

- 2021 Fall COS 422 and 524 are **full** (COS 422 is also offered in the 2022 Spring and Summer 2-Week terms, and 524, in 2022 Winter and Summer 2-Week)
- 2022 course dates are posted and registration is open! You can find the course planning grid [here](#) to help you plan your classes.

Students from 11 Annual Conferences are attending COSSO this term:



Grace Wallace



Coordinator

FROM THE CHOIR ROOM

As the old saying goes, “*the one who sings prays twice.*” We look forward to singing together again when we can safely meet in person.



Lori Douglas Weaver, MEd
Choir Director

