



Class Objectives

- To compare and contrast educational frameworks.
- To trace the historical tension between highly personalized, relational education and content-focused, institutional education.

Key Terms:

- think/pair/share
- educational framework
- goal and process
- tension
- learning theory

Pre-lesson Recommended Reading:

- Chapter 1 of M. Anthony's *Introducing Christian education*:
 - i. Lawson, K. (2001). *Historical Foundations of Christian Education*.
- Chapters 2-3 of Habermas' *Teaching for Reconciliation*.
- Kuhl, R. G. (1997). The reign of God: Implications for Christian education. *Christian Education Journal*, 1 (2), 73-88.

Educational Framework & History

I. Examples of Educational Frameworks:

A. The Kingdom of God is the focus of R. Kuhl's educational framework (1997)

1. "foster the advancement of God's reign on Earth by enacting the will of God"
2. "seeking God's will to permeate every aspect of life"
3. "acting in obedience to God together as the community of Christ"
4. "maintaining a counter-cultural ethic that transforms society"

B. Habermas (2001) – Reconciliation as a Framework

1. 2 Corinthians 5:17-6:1 - Long-range goals of Christian education are to advance reconciliation between the individual and:

- God
- self
- others
- creation

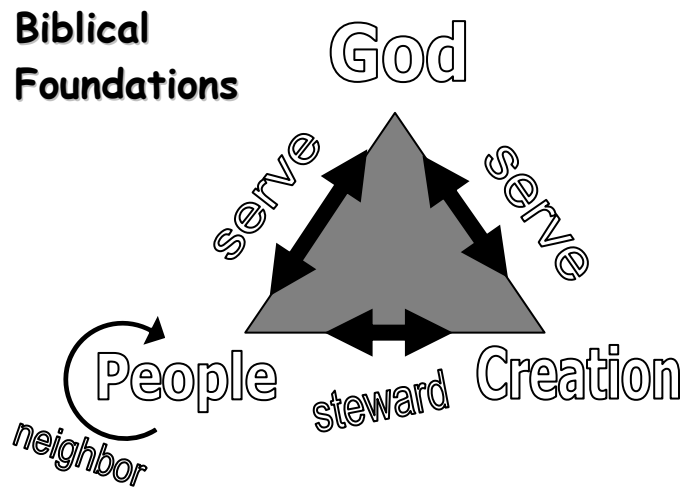
*The process of reconciliation begins with conversion, continues daily and is finalized with the new heaven and new earth. Col. 1:19-23.

2. Intermediate-range goals of Christian education are to foster Christian maturity via the process of reconciliation through:

- communion with God.
- character growth.
- community with others
- calling to live as God created

*Educational activities of the church should be linked with at least one of these four themes.

3. God/Humanity/Creation relationship visually expressed



The triangle exists within the context of Creation-Fall-Redemption-Restoration.

C. Comparing Habermas and Kuhl

D. Biblical Education Definitions

1. Evaluate against either framework by:

affirming what is helpful

critiquing what seems lacking

2. Think-Pair-Share

Think: by yourself, mark several definitions

Pair: describe some element you affirmed

Share: class discussion of observations

Please **PAUSE** the recording and complete the following **Activity** (3.1).

Answer the following questions of two or three of the quotes below.

1. Without making judgments, what do you observe about the statement?
2. Name two or three assumptions evident in the statement?
3. Using a framework discussed in class (Kuhl, Habermas, or triangle) as your guide, what do you affirm in the statement? Why?
4. Using a framework discussed in class as your guide, what do you challenge in the statement? Why?

The first four quotes are from *Introducing Christian Education* by Michael Anthony.

The last quote is from *Nurture that is Christian*, edited by Wilhoit and Dettoni.

“Christian education is the process by which those who have experienced personal spiritual rebirth in their relationship with God partner with the indwelling Holy Spirit to grow in the image of Christ.” (Michael Anthony, p.13)

“Christian education can be viewed as an effort to encourage people to gain an authentic relationship with God.” (Kevin Lawson, p. 17)

“Christian education is a reverent attempt to discover the divinely ordained process by which individuals grow in Christlikeness and to work with that process.’ Rom 8:28-29” (Nevin Harner by Klaus Issler, p. 35)

“Christian education is the ‘deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments and preeminently in the person of Jesus Christ, as well as any outcomes of the effort.’” (Robert Pazmino by Warren Benson, p. 27)

“Christian education is rightly conceived as the intentional process of helping a person to be formed in Christ, nurtured in Him through Scripture, by the Holy Spirit and the human teacher, and encouraged to continual development into a maturing disciple of Christ.” (Dettoni and Wilhoit, p. 25)

II. Guthrie Ed Framework – PCA²:

- A. Participants – stakeholders in the educational process
- B. *in a* Context
- C. *with a* Curriculum
 - 1. content, methodologies, resources
 - 2. Bible, creation are curriculum – Deuteronomy 6
- D. *through a* Process
 - 1. iteration
 - 2. moving in a direction
- E. *towards* Accountability
 - 1. we are not alone
 - 2. we are made for the sake of others
- F. *under* Authority

III. History of Christian Education:

- A. References to Augustine, Clairvaux, and Calvin
- B. Education in the Old Testament
 - 1. the family, iteration, and the *Shema*
 - 2. the Levitical order and God’s law in written form
 - 3. worship, ceremonies, and celebrations

4. education increasingly valued after the exile and increasingly institutional
5. movement from highly relational to very content-focused and curricular-focused

C. Education in the New Testament

1. Jesus taught all people (including women, Gentiles, and children)
2. Jesus taught wherever he was
3. Jesus used his life as a model
4. disciple-making
5. reliance on power of Holy Spirit

D. Very Early Church

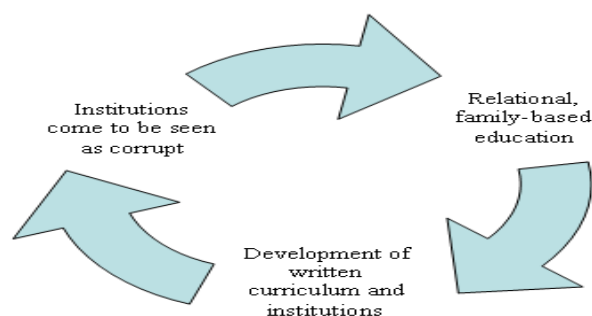
1. catechism schools for converts
2. movement again from very relational to institutional

E. Later in the Church

1. catechism schools dwindled
2. apprenticeship popular education model; high illiteracy rates
3. growth of monastic order and reestablishment of school system
4. cathedral schools became universities
5. schools became more separated from the church
6. printing press in 1450
7. reformers in 1500's developed schools

F. Current Trends

1. homeschooling
2. distrust of the institution
3. specialized professionals
4. homeschoolers developing schools, speaking back into the schools
5. we can see a cycle:



G. Tension is the Key

IV. Theory #1: The Goal and the Process of Educational Ministry is Maturity in Christ.

- A. Through the Critical Evaluation of Assumptions
- B. Under Scripture's authority
- C. With the Body of Christ
- D. For the Sake of Others
- E. By the Spirit's Power
- F. In God's World

Please complete the following **Activity** (3.2).

Take a few moments to reflect on Lesson 3 and briefly write down a couple "take-aways."

Take a few moments to reflect on Lesson 3 and write down the "Muddiest Point."

V. Questions for Consideration:

1. What are some of the ways in which having a framework is helpful in planning?

VI. Bibliography:

1. Anthony, M (Ed.). (2001). *Introducing Christian education: Foundations for the twenty-first century*. Grand Rapids: Baker Academic.
2. Dunahoo, C. (2005) *Making kingdom disciples: A new framework*. Phillipsburg, NJ: P & R Publishing.
3. Habermas, R. (2001). *Teaching for reconciliation: Foundations and practice of Christian educational ministry* (2nd ed.). Eugene, OR: WIPF & Stock Publishers.
4. Kuhl, R. G. (1997). The reign of God: Implications for Christian education. *Christian Education Journal*, 1 (2), 73-88.
5. Lawson, K. (2001). Historical Foundations of Christian Education. In M. Anthony (Ed.) *Introducing Christian education: Foundations for the twenty-first century*. Grand Rapids, Baker Academic.
6. Wilhoit, J. C., & Dettoni, J. M. (1998). *Nurture that is Christian: Developmental perspectives on Christian education*. Grand Rapids: Baker Academic.