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00 EXL CD651 Syllabus

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Professional Foundations of Christian Education

CD651X Syllabus, Fall 2004

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Introduction

Welcome to the Professional Foundations of Christian Education learning adventure. Are you ready for this learning adventure? If you are a bit anxious, just relax, and remember, we're in this together! I really enjoyed teaching on-line for the first time last year. I have to admit that I was surprised by the depth of meaningful interaction as well as the community building that occurred. I am looking forward to getting acquainted and building meaningful relationships as a class. Let's ask God to guide us on this educational-technological journey, and expect the Holy Spirit to work among us as we invest ourselves in this learning endeavor. Life is short, so let's get started. First, read the syllabus carefully, and then move to Module 1.

What we can expect from each other

As we venture together down this path of on-line learning, there are a few things to keep in mind: 1) "The only dumb questions are the ones not asked". Ask and you will receive all the help I can give you. I am usually a kind, helpful person. I will do my best to respond to your needs as soon as possible; 2) I will do my best to communicate everything as clearly as possible. You must let me know if you do not understand my messages; 3) God has blessed us with the privilege of working together for sake of Christ. Let's determine to make the most of this opportunity; and, 4) If you happen to have moments during the course that you feel anxious or overwhelmed, close your eyes and repeat the following: "All shall be well, and all shall be well, and all manner of thing shall be well." (Julian of Norwich) We will share our prayer concerns in the prayer center, and I will do whatever I can to support you.

Posting On-line

When posting assignments and responses online it is important to pay attention to "how" your post will be read by others in the class. Be thoughtful with each response and always provide high quality posts, whether those are insights you have gleaned or questions you put forth from your dealings with the material and your experiences. Please DO NOT post such messages as "I agree", or "Good response", etc... I am looking for thoughtful, reflective responses that show me you are dealing with the material. A portion of your grade will reflect the quality of your responses in our Discussion Center and Team Folders (if we use these).

Please limit your Discussion Center postings and replies to 300 words, unless otherwise noted in the Module instructions. Being concise is a must!

In an online classroom, each of us will bring our experiences to the table - and this can be a powerful learning tool! Remember this, Christ-like humility involves a teachable spirit. We are not here to just impart our wisdom upon one another, we are here to learn from one another. I will lead and facilitate this learning process and trust that you will enjoy the learning experience.

Where to find me

Please post all course related postings and questions in the Discussion Center. This will be our "classroom" where we can all "hear" and respond to the entire class posts, just as we could in an on-campus course. You may send any private correspondence to me through the "To Office" icon in our classroom. Please only send private correspondence to the Office that you don't wish others to see. Do not ask general course related questions here. Post those questions to the Discussion Center so that others will be able to see them and my answer to them. I will encourage you to write to me from time to time by requesting that you post a response to the Office. So please don't feel that it is an intrusion or bad thing to do.

In case of an emergency, please send a message to the Office icon in our classroom and Cc the message to my personal Asbury account, and mark the subject as URGENT! I will read this email immediately and respond as necessary. My home phone number is (859) 223-6244, we are on Eastern Standard Time.

I will check my online correspondence regularly Monday through Thursday. I'm sure that on occasion I will need to be away from my desk and unavailable to be online. When that happens, I will let you know and I will also inform you when I will be back online so that you can better plan our conversation times. Why don't you do the same for me? Please send a message to our Discussion Center telling us that you will be away for a time. That way we can pray for you too! Don't be shy about asking me questions; others are probably as interested in the answers as you are. Please be aware of the limitations of trying to communicate through this medium and give others a chance to

express themselves as well.

Professional Foundations of Christian Education is a three-hour course that meets for a total of fourteen weeks. This course requires 107 hours of student involvement. If you can set aside approximately 8 hours per week for course work, you should do just fine. The way to succeed in a class like this is to try to spend time online (in our classroom) at least everyday, or every other day.

Course Purpose

The ATS catalog describes this class as "an examination of the key ideas set forth in the writings of 30 significant contributors to the development of Christian education, as a field of study and as an arena for the practice of Christian ministry". In other words, this course explores the development of Christian education from ancient times up to our present postmodern world. Historical, theological, and educational issues will be identified as well as the relationship between these issues and the future of Christian education. Understanding the birth and development of Christian education throughout the centuries is essential for a much needed educational renaissance. Together, we will allow the voice and vision from history to enrich and envision our professional efforts in the church today.

Course Objectives

The goal of this course is that you will:

1. become well-acquainted with the major movements and figures in the history of Christian education
2. envision ways in which historical studies may inform contemporary Christian education practice
3. develop lenses and skills for critical response and analysis of Christian education theories
4. come to understand the historical, theological, and philosophical bases for professional understanding of Christian education

Required Reading

Models of Religious Education: Theory and Practice in Historical and Contemporary Perspective by Harold Burgess

Sourcebook of the Christian Faith: Primary source readings from the history of Christian education (latest edition), edited by Robert F. Lay, Taylor Universtiy, 2003.

Augustine and the Catechumenate by William Harmless

The Big Little School: Two Hundred Years of the Sunday School, by Robert W. Lynn and Elliott Wright

Recommended Reading

A History of Christian Education by Reed and Prevost is an excellent reading investment. It largely covers the history of Christian education in early centuries.

Philosophy of Education

It is necessary for me to describe some of my beliefs about education since my views on education will guide the shape of this course. I believe that in order for something to be called education, it must be truly educative. Transmitting bodies of information and rules or values collected in the past does not equal education. Education involves movement beyond limitations, and frees people to live life more fully as God intended. Education involves people in co-explorer relationships, problem solving, and personal ownership in the learning experience.

The learning experience in this on-line class will be based on this philosophy of education that calls for participatory, interactive, reflective, bilateral, and dialogical learning activities. For example, you will be asked to reflect on, and openly discuss, your personal experiences and understandings related to various topics. Your presence and enthusiastic participation in all on-line class activities will determine the value of your learning experience.

Course Evaluation Procedures (Your grade will be based on how well you complete the following requirements.)

Requirements:

1. Regular and frequent postings in the discussion center (10%).
2. Reading Reflection Papers (20%).
3. Two short projects (20%).

#1 Written Report Due: September 28

The Ancient Catechumenate and the Postmodern Church

In this paper you will discuss the relationship between the ancient catechumenate and the educational practices in a specific congregation today. There will be three parts to this five page paper: 1) a description of the educational practices in a congregation of your choice (you may find it convenient and

beneficial to focus on the congregation you are currently participating in); 2) a description of the catechumenate in the early church; and 3) a critical comparative analysis with suggestions on how/what the church of today can learn from the ancient educational/formational church practices.

2 On-line Debate Due: October 26

Everybody Ought to Go to Sunday School?

In this on-line debate, you will present a persuasive argument for why the Sunday School is or is not needed today. Your argument will be based on ideas and insights gleaned from the history of the Sunday School movement (18th through early 20th century). In this debate you will refer to some of the formational dynamics of the Sunday School movement, and argue for or against the significance of these dynamics for the church today.

4. One Major Seminar-Type Research Report

First Draft Due: November 16

Final Draft Due: December 14

This research paper will focus on a major figure or movement in the history of Christian religious education. The report must include significant biographical information and a thoughtful discussion of the figure's beliefs and practices regarding Christian education as well as the relationship between the biography and their theory and practice of Christian education. In other words, it would be beneficial to identify the ways in which people, events, historical context, and other gave shape to their expression of Christian education. The reports must also demonstrate the historical impact of these major figures including the significance of their life and work in contemporary practice of Christian education. The written report should be twelve to fifteen pages.

Each participant (you) is asked to take an intensified research and teaching role for one of the seminar topics. The participant will take responsibility for posting a presentation/discussion of your topic in the discussion center on an assigned day. The teaching should include some biographical insight and a presentation of related historical context, significant contributions and developments, and supplementary bibliography. Creativity and class participation in your presentation is encouraged. In this presentation, you will not post your entire fifteen to twenty page report however, in your teaching presentation, you will need to highlight the major ideas and insights for the class. The report and teaching must demonstrate the historical impact of the major figure/movement, particularly for contemporary practice of Christian education. It is important that you identify the ways in which your study challenges your current/future theory and practice of Christian education.

Through these reports, you will demonstrate your understanding of a major figure/issue/practice/movement in the history of Christian education as well as the

significance of this figure/issue/practice/movement in contemporary practice. These reports will aid in the development of critical analysis skills and provide insights on the historical, theological, and philosophical bases for a professional understanding of Christian education.

All reports must include appropriate footnotes and a bibliography with a minimum of five scholarly sources in addition to/other than the required texts (either primary or secondary sources, books or journal articles). Please plan to use the required readings as possible sources for these reports. Opportunities to discuss the issues that are central to these reports will be provided in our on-line class discussions.

GRADING POLICY

Papers

All papers must be typed, double-spaced, 1" margin all around, using a 12-point font, such as Times New Roman. Papers must adhere to MLA format according to Slade [available in the ATS bookstore and in the library].

Papers will be returned within one week of submission. Substantial feedback will be provided on all papers except reading reflections and mini assignments. Papers are expected to be submitted on their due date. Late papers must be approved by the instructor and may not be returned within one week and/or may not include feedback from the instructor. Late paper grade deductions will be made at the professor's discretion. If you need to negotiate an alternate due date, please see your professor BEFORE the assignment is due.

Incomplete Policy

A grade of "I" denotes course work has not been completed due to an unavoidable emergency, which does not include failure to turn in course work or attending to church work or other employment. See the Asbury Seminary Catalog for further clarification.

GRADING CRITERIA

Professor's Assessment of Your On-line Attendance & Participation 10%

Two Short Projects 10% each (total 20%)

Through these projects you will demonstrate meaningful and visionary reflections on significant aspects of the history of Christian education.

Reading Reflection Papers (20 %)

Reflection papers will demonstrate comprehension and engagement of texts and research data.

Major Seminar-Type Research Paper 50 % total

Your grade will be determined according to the following criteria: organization, including appropriate form and style; thorough and insightful description/reflections of the biography, historical context, significant contributions, bibliography, demonstration of historical impact on contemporary practice, and engaging teaching presentation.

Through these reports, you will demonstrate your understanding of a major figure/movement in the history of Christian education as well as the significance of this figure/movement in contemporary practice. These reports will aid in the development of critical analysis skills and provide insights on the historical, theological, and philosophical bases for a professional understanding of Christian education.

GRADING PROCEDURES

The grade descriptions written in italics have been determined by the faculty at Asbury Theological Seminary and provide the guidelines for grading. The explanations that follow clarify the meaning of each grade designation.

A (5) = Exceptional work: surpassing, markedly outstanding achievement of course objectives

Exceptional work is constituted by such things as: substantive reflection that reveals engagement of the “big ideas” of Scripture/theology or the “big ideas” represented in the existing body of knowledge from the social sciences in a particular area of study and represented via assigned texts and presentations; thorough and penetrating personal insight gained from consideration of one’s experience through the lifespan thus far; creativity in translating assignments into useful pedagogical presentations; and excellence in grammatical, stylistic, and communicative aspects of writing.

B (4) = Good work: strong, significant achievement of course objectives

Good work is constituted by: solid reflection on the assigned readings and presentations in response to the given guidelines for a particular assignment; the capacity to utilize classroom discussions and readings to understand and critically engage one’s own story; accurate ability to name specific ministry implications from one’s processing of information; and carefulness in grammatical, stylistic, and communicative aspects of writing.

C (3) = Acceptable work: basic, essential achievement of course objectives

Acceptable work is constituted by: obvious acquaintance with the assigned readings and classroom discussions at a level that allows for theological and pedagogical thought in response to the guidelines for a particular assignments; references to one’s own story at a level that makes application of truth and would interest a congregational

member in the insights being expounded; capacity to communicate grammatically and stylistically without detracting from the presentation.

D (2) = Marginal work: minimal or inadequate achievement of course objectives
Cursory reading of the texts that fail to represent the author's intent; a flat restatement of the author's work void of any personal appropriation of the material; grammatical or stylistic errors that frustrate the reader and detract from the thought of the paper; or other failures to fulfill reasonable expectations flowing from a seminary course of this nature.

F (1) = Unacceptable work: failure to achieve course objectives
Unacceptable work is usually willful, unexplained, or inexcusable lack of fulfillment of class assignments.

CALENDAR

A calendar for the teaching roles and project presentations will be determined in class on September 2. The list of suggested figures and movements are as follows. Although I do not expect all of them to be selected, they need to be presented in our classroom in the order listed.

1. Jesus
2. The Desert Fathers/Mothers _____
3. Monastic Education _____
4. Martin Luther _____
5. John Calvin _____
6. Radical Reformers/Anabaptists _____
7. Ignatius of Loyola _____
8. The Impact of the Enlightenment on C.E. _____
9. John Wesley's Legacy in C.E. _____
10. Robert Raikes S.S. Movement _____
11. Stephen Paxson (American S.S. Pioneer) _____
12. The Illinois Band (S.S. Movement) _____
13. Influence of Women Prior to 20th Century _____
14. Horace Bushnell _____
15. George AlbertCoe _____
16. Sophia Fahs _____
17. Hulda Neibhur _____
18. Randolph Crump Miller _____
19. Iris Cully (or Sara Little) _____

- 20. Lois/Mary LeBar
- 21. Henrietta Mears
- 22. Larry Richards
- 23. John Westerhoff
- 24. Thomas Groome
- 25. Mary Elizabeth Moore
- 26. Robert Pazmino
- 27. Other

Module Listings and Sequence This is a tentative outline of the course modules and is subject to change. Details will be described within each module.

Welcome: Video Introduction at the beginning of the Module 1.

Module 1: Week of September 7
 Course Introductions
 Everybody Ought to go to Sunday School?
 Begin Reading: Augustine and the Catechumenate

Module 2: Week of September 14
 Space for Fresh Vision: issues, trends, and challenges in the history of Christian education
 Due: Reading Reflection #1 - Didache (Teaching) of the Twelve Apostles, Source Book, pp. 1-6.

Module 3: Week of September 21
 The Catechumenate and Catechetical Schools
 Cyril of Jerusalem and Early Church Education
 Due: Reading Reflection #2 – On the Instruction of Beginners, Source Book, p. 50-82.
 On Christian Teaching, SourceBook, p. 100-180.

Module 4: Week of September 28
 Augustine’s Contributions to Education
 Due: Reading Reflection #3 – Augustine and the Catechumenate
 Due: Report #1 - The Ancient Catechumenate and the Postmodern Church

Module 5: Week of October 5
 Monastic Education
 Student Teaching Begins
 Due: Reading Reflection #4 – The Rule of Benedict, Select Chapters,

SourceBook, pp. 229-236 and A Mystical
Avila, SourceBook, pp. 249-256.

Vision of Teresa of

Module 6: Week of October 12

Education of the Reformation

Due: Reading Reflection # 5 - Intro. to the Shorter Catechism, Source
Book, pp. 268-276

Begin Reading: The Big Little School

Module 7: Week of October 19

The Turn of the Century Sunday School

Due: Reading Reflection #6 - The Big Little School

Module 8: Week of October 26

Liberal Theological Model of Christian Education

The Influence of Liberal Theology

Due: ON-Line Debate Postings - Everybody Ought to go to Sunday
School?

Begin Reading: Models of Religious Education

Module 9: Week of November 2

Mainline Theological Model of Christian Education

Due: Reading Reflection #7 Christian Nurture (Exerpt), Source Book, pp.
329-349

Module 10: Week of November 9

Social Science Model

Module 11: Week of November 16

The Evangelical Theological Model

Due: First Draft of Major Paper

Module 12: Week of November 23

Current Writers in Christian Education

Due: Reading Reflection # 8 - Models of Religious Education

Module 13: Week of November 30

Reading Week, no on-line class discussion

Module 14: Week of December 7

Where Do We Go From Here?: your vision and the future of Christian
education

**Final Draft of Major Paper Due: Tuesday, December 14th

Available Resources

Libraries: ATS; Asbury College; Lexington Theological Seminary; and University of Kentucky.

Interlibrary loan services are also available and they may require two to four weeks to acquire the books and articles requested. I recommend that you gather all your research materials early in the semester. Appropriate resources will enable quality research projects.

On-Line Databases such as Religious & Theological Abstracts: On-line data bases are relatively easy ways to access the available literature about your research topic.

Personal Contacts: There are ways to contact the contemporary writers through your professor and other faculty at ATS. You may also consider locating close friends, relatives, or former students of the contemporary writers. Planning ahead and asking for assistance will be essential to your success with your research.

Technical Support

For technical difficulties with FirstClass, contact Jared Porter, ExL Support, at ExL_Support@asburyseminary.edu

For general concerns, questions, or problems email Extended_Learning@asburyseminary.edu or contact Kevin Osborn at ExL_Director@asburyseminary.edu

For library assistance contact Hannah_Kirsh@asburyseminary.edu

Windows and Icons:

The Course Center will contain a copy of the syllabus as well as all class modules (No interaction takes place here. This is where the prof. posts course materials only).

The Discussion Center will be used for all public, class communication. Anytime you have a question or comment about the course, the modules, the assignments, or anything else which would be of interest to your classmates and the professor, you should post to the Discussion Center.

The (Class Number) Office is for private correspondence between you and the professor. This will contain items that you do not want to appear publicly before all of your classmates, including assignments, papers, projects, and personal correspondence. This should not be used to ask general course-related questions.

The Archives Center will be used for storing conversations that have already taken place during the course of the semester. This keeps the Discussion Center from becoming too unmanageable.

The Chat Center is intended primarily for real-time interaction among students. You can get together with other members to study, ask questions, or to explore topics. Remember: None of the conversations carried on in this location are ever saved.

The Resource Center provides access to a number of specific tools available to all ExL students. These include access to the B.L. Fisher Library, chapel services in Estes Chapel, ExL Updates, Guidelines for Success, Helpful Hints, Interesting Links, a Powerpoint Viewer, and a Real Audio Player.