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# CD 651 Professional Foundations of Christian Education

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Professional Foundations of Christian Education

CD651X Syllabus, Fall 2007

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**\*\*\*\* This syllabus is subject to change prior to the first day of class. Text book list will not change.**

Introduction

Welcome to the Professional Foundations of Christian Education course. 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 the past four years. I have to admit that each year I have been surprised by the depth of meaningful interaction as well as the community building that occurred. I am looking forward to getting acquainted and developing meaningful relationships as a class. Let's ask God to guide us on this technological-educational journey, and expect the Holy Spirit to work among us as we invest ourselves in this learning endeavor. Life is short, so lets get started. First, read the syllabus very 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 when 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. My only goal in teaching this course is your success.

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 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. Responses in the form of questions are always welcome. (Remember, the only "dumb" question is the one not asked.) Comments or questions that emerge from your personal experience as well as those that demonstrate some attempt to integrate your experience and perspective with the course material are desired and highly valued. A portion of your grade will reflect the quality of your responses in our Discussion Center (or Team Folders if we decide to use them). We will **only use the team folders** if the size of our class requires smaller groups for quality discussion. My preference is to keep the class in one discussion group so we will begin as one group and you will be notified of any changes. You **will not** be expected to respond to every comment however you **will** be expected to dive in the learning conversation and keep going.

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, Christ-like humility involves a teachable spirit. We are not here to just impart 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 unless notified otherwise.** 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. As I have already mentioned, it is possible, depending on the size of the class, that I will divide the class into discussion teams. I will let you know within the first 2-3 weeks of the class if discussion teams are needed. Unless you hear otherwise, all comments and questions for discussion go in the Discussion Center. **You may send any private correspondence to me through the "To Office" icon in our classroom. This includes all papers to be graded.** 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 to send messages to the office.

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 office phone number is (859) 858 2092, 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 description (2006-2007) states: "Guides students in the process of envisioning the future of Christian Education through an exploration of the major figures, issues, and trends throughout the history of Christian education". 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

*A History of Christian Education* by James E. Reed and Ronnie Prevost.

*Sourcebook of the Christian Faith*: Primary source readings from the history of Christian education (latest edition), edited by Robert F. Lay, Taylor University, 2004. (This text can **only** be purchased at the ATS Cokesbury bookstore.)

*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

*Religious Education in the African American Tradition: A Comprehensive Introduction* by Kenneth H. Hill

## Recommended Reading

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

*Exploring the History and Philosophy of Christian Education: Principles for the 21<sup>st</sup> Century* by Michael J. Anthony and Warren S. Benson.

## 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 (25%).
3. One Short Report (15%).

Written Report Due: Friday, September 29

### 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. Please organize your paper according to these three parts.

### 4. On-line Debate

Scheduled: October 25 - October 28 (Debate should continue from Tuesday through Friday.)

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

**Paper Due: December 2**

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. Describe the central vision of the person/movement, the impact of the vision, and practices/discipline/activities/strategy/passion that enabled the birth/realization of the vision. 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 twelve to fifteen 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 MLS 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 alternative 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%

One Short Report (15%)

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

Reading Reflection Papers (25 %)

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. African American Sunday School \_\_\_\_\_  
 \*\* See Note below
28. Other - Must be approved by Prof. \_\_\_\_\_

**\*\*Note:** I am currently working on an article related to the History of the African American Sunday School. If you are interested in this topic and would like to assist me in my research, please let me know. Only one student can sign up for each topic.

**Module Listings and Sequence**

This is outline of the course modules and is subject to change. Details will be described within each module.

**Important Note:** All reading reflections are due by **Friday** of the week in which they are scheduled. For example, the first Reading Reflection assigned for the week of September 13 (Tuesday), must be turned in by Friday, September 16th. The second Reading Reflection assigned for the week of September 21 (Tuesday), must be turned in by Friday, September 24, and so on..... Let me know if this is not clear.

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

Module 1: Week of September 6  
 Course Introductions  
 Everybody Ought to go to Sunday School?  
**Begin Reading:** Augustine and the Catechumenate  
**Begin Reading:** A History of Christian Education. This required text provides a brief, easy read, but valuable overview that will help you understand the flow Christian Education history. Read this text at your own pace. The Reading Reflection paper #8 is **due:** November 18.

Module 2: Week of September 13  
 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. 11-14

Module 3: Week of September 20

The Catechumenate and Catechetical Schools  
Cyril of Jerusalem and Early Church Education  
**Due:** Reading Reflection #2 - On the Instruction of Beginners,  
Source Book, p. 61-67.  
On Christian Teaching, Source Book, p. 77-125.

Module 4: Week of September 27  
Augustine's Contributions to Education  
**Due:** Reading Reflection #3 - Augustine and the Catechumenate  
**Due:** Short Report - The Ancient Catechumenate and the Postmodern Church

Module 5: Week of October 4  
Monastic Education  
Student Teaching Begins  
**Due:** Reading Reflection #4 - The Rule of Benedict, Select Chapters, SourceBook, pp. 139-143 and Bernard of Clairvaux: "Lily of the Valley" sermon, SourceBook, pp. 154-156.

Module 6: Week of October 11  
Education of the Reformation  
**Due:** Reading Reflection # 5 - Intro. to the Shorter Catechism, Source Book, pp. 173-178

Module 7: Week of October 18  
The Turn of the Century Sunday School  
**Due:** Reading Reflection #6 - The Big Little School

Module 8: Week of October 25  
Liberal Theological Model of Christian Education  
The Influence of Liberal Theology  
**Due:** ON-Line Debate Postings - Everybody Ought to go to Sunday School?

Module 9: Week of November 1  
The Influence of Liberal Theology  
**Due:** Reading Reflection #7 Christian Nurture (Excerpt), Source Book, pp. 329-349

Module 10: Week of November 8  
Mainline Theological Model of Christian Education

Module 11: Week of November 15  
The Evangelical Theological Model  
**Due:** Reading Reflection # 8 - Exploring the History and Philosophy of Christian Education

Module 12: Week of November 22  
**Reading Week, no on-line class discussion**

Module 13: Week of November 29  
Current Writers in Christian Education  
Module 14: Week of December 6  
Where Do We Go From Here?: your vision and the future of Christian education

**\*\*Final Major Paper Due: Tuesday, December 2<sup>nd</sup>.**

### **ExL Contact Information:**

For **general questions and administrative assistance regarding the ExL program**, contact Dale Hale:

[ExL\\_Office@asburyseminary.edu](mailto:ExL_Office@asburyseminary.edu)

Phone: (859) 858-2393

For **technical support, library research support, library loans, and ExL media** contact Information Commons:

[Info\\_Commons@asburyseminary.edu](mailto:Info_Commons@asburyseminary.edu)

Phone: (859) 858-2233

Toll-free: (866) 454-2733

### **Accessing Information Commons Materials:**

#### **1. General Questions:**

- The Information Commons is a "one-stop shop" for all student research, circulation and technical needs. The Information Commons hours are posted here: <http://www.asburyseminary.edu/icommons/hours.shtml>.

#### **2. Materials Requests:**

- To search the library catalog for available materials, click here: <http://www.asburyseminary.edu/icommons/index.shtml>

- ExL Students may request books, photocopies or emailed attachments of journal articles/portions of reference books from Asbury Seminary's Library. Please allow 3-10 business days for all requests to be filled. Contact the Information Commons for costs and instructions on how to make requests.

- ExL students are encouraged to make use of local library resources. Students who live within a 50 mile radius of either the Florida or the Kentucky campus should come to campus to obtain their materials.

#### **3. Research Questions:**

- ExL students are encouraged to contact the Information Commons for research assistance including help choosing a paper topic, determining the best sources to use for a paper, finding book reviews, or research questions about using the online databases or any other library materials.

#### **4. Online Databases:**

- To access the online library resources including the library catalog and full-text journal databases, go to <http://www.asburyseminary.edu/icommons/index.shtml> and enter your 10-

digit student ID# number in the login box. Your student ID# is provided on the biographical information section of the student registration webpage. Add a 2 and enough 0's to the front to make a 10-digit number (20000XXXXX where XXXXX = your student id).

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## **ExL Media Copyright Information**

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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 professor 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 Power point Viewer, and a Real Audio Player.