

DOWNLOAD PDF THE CHRISTIAN EDUCATION OF CHILDREN AND YOUTH.

Chapter 1 : The Christian Education of Children and Youth

*The Christian Education of Children and Youth (Classic Reprint) [Samuel Miller] on calendrierdelascience.com *FREE* shipping on qualifying offers. Excerpt from The Christian Education of Children and Youth IN the General Assembly of , the following Resolution was adopted.*

During the era of British rule , Christian private schools were quite prominent and widely attended by both UK British and Indian students. Many of the schools established during this era, especially in areas with a heavy Christian population, are still in existence today. List of schools in Japan In Japan , there are many Christian schools and universities with mandatory religious education. Any religious education at private middle and high schools requires the teacher to be accredited by a university teaching the religious education standards. Religious or political education, or clubs that promote a specific religious or political group, are prohibited at public schools. Pakistan[edit] In Pakistan , Muslim students must take Islamic studies from primary to higher education. The subject is optional for non-Muslim students, who can choose the subject of ethics instead. South East Asia[edit] In Thailand , Burma and other majority Buddhist societies, Buddhist teachings and social decorum are sometimes taught in public school. Young men are expected to live as monks for several months at one time in their lives during which they can receive religious education. However, children belonging to minority religions, like Jewish , Buddhist and Latter Day Saints also study religious education in their various denominations. At many schools, secular classes in Ethics can be attended alternatively. Most of Finnish students study Evangelical Lutheran religious education. A student can receive religious education according to his or her own religion if the denomination is registered in Finland. Since religious education is a compulsory subject, pupils who do not belong to any religious group are taught Ethics. However, the state subsidizes private teaching establishments, including religious ones, under strict conditions of not forcing religion courses on students and not discriminating against students according to religion. An exception is the area of Alsace-Moselle where, for historical reasons it was ruled by Germany when this system was instituted in the rest of France under a specific local law , the state supports public education in some religions Catholic, Protestant, Jewish mostly in accord with the German model. Education in Germany still embodies the legacy of the Prussian education system introduced by Frederick the Great in The curricula of the various states of Germany since then have included not only basic technical skills but also music singing and religious Christian education in close cooperation with the churches. In one of the federal states this includes Orthodox Christian teachers as well. In Berlin, Bremen see Bremen clause and Brandenburg, religious education is not mandatory. The training is supposed to be conducted according to modern standards of the humanities , and by teachers trained at mostly state-run colleges and universities. Those teachers teach religion in public schools, are paid by the state and are bound to the German constitution, as well as answerable to the churches for the content of their teaching. Children who are part of no mainstream religion this applies e. The Humanistischer Verband Deutschlands , an atheist and agnostic association, has adopted to the legal setup of the churches and is now allowed to offer such classes. From the age of 14, children may decide on their own if they want to attend religion classes and, if they do, which of those they are willing to attend. For younger children it is the decision of their parents. These schools have to follow the same curricula as public schools of their federal state, though. The introduction of Islamic religious education in Germany has faced various burdens and thresholds, but it is being introduced currently. Students can opt out of these classes, if their parents state, in paper, that their children are not of the Greek Orthodox dogma. Poland[edit] In Poland, religious education is optional in state schools. Parents decide whether children should attend religion classes or ethics classes [19] [20] or none of them.

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Chapter 2 : Abington Presbyterian Church - Programs - Christian Education Programs

*The Christian Education of Children and Youth [Samuel Miller] on calendrierdelascience.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

Representative on earth of that divine Master who while embracing in the immensity of His love all mankind, even unworthy sinners, showed nevertheless a special tenderness and affection for children, and expressed Himself in those singularly touching words: And so, in the spirit of the Divine Master, We have directed a helpful word, now of admonition, now of exhortation, now of direction, to youths and to their educators, to fathers and mothers, on various points of Christian education, with that solicitude which becomes the common Father of all the Faithful, with an insistence in season and out of season, demanded by our pastoral office and inculcated by the Apostle: Now this same general condition of the times, this ceaseless agitation in various ways of the problem of educational rights and systems in different countries, the desire expressed to Us with filial confidence by not a few of yourselves, Venerable Brethren, and by members of your flocks, as well as Our deep affection towards youth above referred to, move Us to turn more directly to this subject, if not to treat it in all its well-nigh inexhaustible range of theory and practice, at least to summarize its main principles, throw full light on its important conclusions, and point out its practical applications. Let this be the record of Our Sacerdotal Jubilee which, with altogether special affection, We wish to dedicate to our beloved youth, and to commend to all those whose office and duty is the work of education. Indeed never has there been so much discussion about education as nowadays; never have exponents of new pedagogical theories been so numerous, or so many methods and means devised, proposed and debated, not merely to facilitate education, but to create a new system infallibly efficacious, and capable of preparing the present generations for that earthly happiness which they so ardently desire. The reason is that men, created by God to His image and likeness and destined for Him Who is infinite perfection realize today more than ever amid the most exuberant material progress, the insufficiency of earthly goods to produce true happiness either for the individual or for the nations. And hence they feel more keenly in themselves the impulse towards a perfection that is higher, which impulse is implanted in their rational nature by the Creator Himself. This perfection they seek to acquire by means of education. But many of them with, it would seem, too great insistence on the etymological meaning of the word, pretend to draw education out of human nature itself and evolve it by its own unaided powers. Such easily fall into error, because, instead of fixing their gaze on God, first principle and last end of the whole universe, they fall back upon themselves, becoming attached exclusively to passing things of earth; and thus their restlessness will never cease till they direct their attention and their efforts to God, the goal of all perfection, according to the profound saying of Saint Augustine: It is therefore as important to make no mistake in education, as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected. From this we see the supreme importance of Christian education, not merely for each individual, but for families and for the whole of human society, whose perfection comes from the perfection of the elements that compose it. From these same principles, the excellence, we may well call it the unsurpassed excellence, of the work of Christian education becomes manifest and clear; for after all it aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by cooperating with God in the perfecting of individuals and of society, in as much as education makes upon the soul the first, the most powerful and lasting impression for life according to the well-known saying of the Wise Man, "A young man according to his way, even when he is old, he will not depart from it. John Chrysostom say, "What greater work is there than training the mind and forming the habits of the young? But nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our

Blessed Lord, identifying Himself with children, "Whosoever shall receive one such child as this in my name, receiveth me. Education is essentially a social and not a mere individual activity. Now there are three necessary societies, distinct from one another and yet harmoniously combined by God, into which man is born: In the first place comes the family, instituted directly by God for its peculiar purpose, the generation and formation of offspring; for this reason it has priority of nature and therefore of rights over civil society. Nevertheless, the family is an imperfect society, since it has not in itself all the means for its own complete development; whereas civil society is a perfect society, having in itself all the means for its peculiar end, which is the temporal well-being of the community; and so, in this respect, that is, in view of the common good, it has pre-eminence over the family, which finds its own suitable temporal perfection precisely in civil society. The third society, into which man is born when through Baptism he reaches the divine life of grace, is the Church; a society of the supernatural order and of universal extent; a perfect society, because it has in itself all the means required for its own end, which is the eternal salvation of mankind; hence it is supreme in its own domain. Consequently, education which is concerned with man as a whole, individually and socially, in the order of nature and in the order of grace, necessarily belongs to all these three societies, in due proportion, corresponding, according to the disposition of Divine Providence, to the co-ordination of their respecting ends. And first of all education belongs preeminently to the Church, by reason of a double title in the supernatural order, conferred exclusively upon her by God Himself; absolutely superior therefore to any other title in the natural order. The first title is founded upon the express mission and supreme authority to teach, given her by her divine Founder: Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world. Hence the Church "was set by her divine Author as the pillar and ground of truth, in order to teach the divine Faith to men, and keep whole and inviolate the deposit confided to her; to direct and fashion men, in all their actions individually and socially, to purity of morals and integrity of life, in accordance with revealed doctrine. The second title is the supernatural motherhood, in virtue of which the Church, spotless spouse of Christ, generates, nurtures and educates souls in the divine life of grace, with her Sacraments and her doctrine. With good reason then does St. Hence it is that in this proper object of her mission, that is, "in faith and morals, God Himself has made the Church sharer in the divine magisterium and, by a special privilege, granted her immunity from error; hence she is the mistress of men, supreme and absolutely sure, and she has inherent in herself an inviolable right to freedom in teaching. Hence with regard to every other kind of human learning and instruction, which is the common patrimony of individuals and society, the Church has an independent right to make use of it, and above all to decide what may help or harm Christian education. This truth is clearly set forth by Pius X of saintly memory: Whatever a Christian does even in the order of things of earth, he may not overlook the supernatural; indeed he must, according to the teaching of Christian wisdom, direct all things towards the supreme good as to his last end; all his actions, besides, in so far as good or evil in the order of morality, that is, in keeping or not with natural and divine law, fall under the judgment and jurisdiction of the Church. It is worthy of note how a layman, an excellent writer and at the same time a profound and conscientious thinker, has been able to understand well and express exactly this fundamental Catholic doctrine: The Church does not say that morality belongs purely, in the sense of exclusively, to her; but that it belongs wholly to her. She has never maintained that outside her fold and apart from her teaching, man cannot arrive at any moral truth; she has on the contrary more than once condemned this opinion because it has appeared under more forms than one. She does however say, has said, and will ever say, that because of her institution by Jesus Christ, because of the Holy Ghost sent her in His name by the Father, she alone possesses what she has had immediately from God and can never lose, the whole of moral truth, omnem veritatem, in which all individual moral truths are included, as well those which man may learn by the help of reason, as those which form part of revelation or which may be deduced from it. Therefore with full right the Church promotes letters, science, art in so far as necessary or helpful to Christian education, in addition to her work for the salvation of souls: And this work of the Church in every branch of

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culture is of immense benefit to families and nations which without Christ are lost, as St. Hilary points out correctly: Again it is the inalienable right as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning and every regulation in so far as religion and morality are concerned. Nor should the exercise of this right be considered undue interference, but rather maternal care on the part of the Church in protecting her children from the grave danger of all kinds of doctrinal and moral evil. Moreover this watchfulness of the Church not merely can create no real inconvenience, but must on the contrary confer valuable assistance in the right ordering and well-being of families and of civil society; for it keeps far away from youth the moral poison which at that inexperienced and changeable age more easily penetrates the mind and more rapidly spreads its baneful effects. For it is true, as Leo XIII has wisely pointed out, that without proper religious and moral instruction "every form of intellectual culture will be injurious; for young people not accustomed to respect God, will be unable to bear the restraint of a virtuous life, and never having learned to deny themselves anything. In the first place, it extends over all the Faithful, of whom she has anxious care as a tender mother. For these she has throughout the centuries created and conducted an immense number of schools and institutions in every branch of learning. As We said on a recent occasion: Right back in the far-off middle ages when there were so many some have even said too many monasteries, convents, churches, collegiate churches, cathedral chapters, etc. To these we must add all the universities, spread over every country and always by the initiative and under the protection of the Holy See and the Church. That grand spectacle, which today we see better, as it is nearer to us and more imposing because of the conditions of the age, was the spectacle of all times; and they who study and compare historical events remain astounded at what the Church has been able to do in this matter, and marvel at the manner in which she had succeeded in fulfilling her God-given mission to educate generations of men to a Christian life, producing everywhere a magnificent harvest of fruitful results. But if we wonder that the Church in all times has been able to gather about her and educate hundreds, thousands, millions of students, no less wonderful is it to bear in mind what she has done not only in the field of education, but in that also of true and genuine erudition. For, if so many treasures of culture, civilization and literature have escaped destruction, this is due to the action by which the Church, even in times long past and uncivilized, has shed so bright a light in the domain of letters, of philosophy, of art and in a special manner of architecture. All this the Church has been able to do because her mission to educate extends equally to those outside the Fold, seeing that all men are called to enter the kingdom of God and reach eternal salvation. Just as today when her missions scatter schools by the thousand in districts and countries not yet Christian, from the banks of the Ganges to the Yellow river and the great islands and archipelagos of the Pacific ocean, from the Dark Continent to the Land of Fire and to frozen Alaska, so in every age the Church by her missionaries has educated to Christian life and to civilization the various peoples which now constitute the Christian nations of the civilized world. Hence it is evident that both by right and in fact the mission to educate belongs preeminently to the Church, and that no one free from prejudice can have a reasonable motive for opposing or impeding the Church in this her work, of which the world today enjoys the precious advantages. This is the more true because the rights of the family and of the State, even the rights of individuals regarding a just liberty in the pursuit of science, of methods of science and all sorts of profane culture, not only are not opposed to this pre-eminence of the Church, but are in complete harmony with it. The fundamental reason for this harmony is that the supernatural order, to which the Church owes her rights, not only does not in the least destroy the natural order, to which pertain the other rights mentioned, but elevates the natural and perfects it, each affording mutual aid to the other, and completing it in a manner proportioned to its respective nature and dignity. The reason is because both come from God, who cannot contradict Himself: This becomes clearer when we consider more closely and in detail the mission of education proper to the family and to the State. God directly communicates to the family, in the natural order, fecundity, which is the principle of life, and hence also the principle of education to life, together with authority, the principle of order. The Angelic

Doctor with his wonted clearness of thought and precision of style, says: The father is the principle of generation, of education and discipline and of everything that bears upon the perfecting of human life. The family therefore holds directly from the Creator the mission and hence the right to educate the offspring, a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatever of civil society and of the State, and therefore inviolable on the part of any power on earth. That this right is inviolable St. Thomas proves as follows: The child is naturally something of the father. Hence it would be contrary to natural justice if the child, before the use of reason, were removed from the care of its parents, or if any disposition were made concerning him against the will of the parents. The wisdom of the Church in this matter is expressed with precision and clearness in the Codex of Canon Law, can. On this point the common sense of mankind is in such complete accord, that they would be in open contradiction with it who dared maintain that the children belong to the State before they belong to the family, and that the State has an absolute right over their education. Untenable is the reason they adduce, namely that man is born a citizen and hence belongs primarily to the State, not bearing in mind that before being a citizen man must exist; and existence does not come from the State, but from the parents, as Leo XIII wisely declared: Therefore it is the duty of parents to make every effort to prevent any invasion of their rights in this matter, and to make absolutely sure that the education of their children remain under their own control in keeping with their Christian duty, and above all to refuse to send them to those schools in which there is danger of imbibing the deadly poison of impiety. It must be borne in mind also that the obligation of the family to bring up children, includes not only religious and moral education, but physical and civic education as well,[27] principally in so far as it touches upon religion and moralit. This incontestable right of the family has at various times been recognized by nations anxious to respect the natural law in their civil enactments. Thus, to give one recent example, the Supreme Court of the United States of America, in a decision on an important controversy, declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: History bears witness how, particularly in modern times, the State has violated and does violate rights conferred by God on the family. At the same time it shows magnificently how the Church has ever protected and defended these rights, a fact proved by the special confidence which parents have in Catholic schools. The family has instinctively understood this to be so, and from the earliest days of Christianity down to our own times, fathers and mothers, even those of little or no faith, have been sending or bringing their children in millions to places of education under the direction of the Church. It is paternal instinct, given by God, that thus turns with confidence to the Church, certain of finding in her the protection of family rights, thereby illustrating that harmony with which God has ordered all things. The Church is indeed conscious of her divine mission to all mankind, and of the obligation which all men have to practice the one true religion; and therefore she never tires of defending her right, and of reminding parents of their duty, to have all Catholic-born children baptized and brought up as Christians. We have therefore two facts of supreme importance. As We said in Our discourse cited above: The Church placing at the disposal of families her office of mistress and educator, and the families eager to profit by the offer, and entrusting their children to the Church in hundreds and thousands. These two facts recall and proclaim a striking truth of the greatest significance in the moral and social order. They declare that the mission of education regards before all, above all, primarily the Church and the family, and this by natural and divine law, and that therefore it cannot be slighted, cannot be evaded, cannot be supplanted. From such priority of rights on the part of the Church and of the family in the field of education, most important advantages, as we have seen, accrue to the whole of society. Moreover in accordance with the divinely established order of things, no damage can follow from it to the true and just rights of the State in regard to the education of its citizens. These rights have been conferred upon civil society by the Author of nature Himself, not by title of fatherhood, as in the case of the Church and of the family, but in virtue of the authority which it possesses to promote the common temporal welfare, which is precisely the purpose of its existence. Consequently education cannot pertain to civil society in the same

way in which it pertains to the Church and to the family, but in a different way corresponding to its own particular end and object. Now this end and object, the common welfare in the temporal order, consists in that peace and security in which families and individual citizens have the free exercise of their rights, and at the same time enjoy the greatest spiritual and temporal prosperity possible in this life, by the mutual union and co-ordination of the work of all. The function therefore of the civil authority residing in the State is twofold, to protect and to foster, but by no means to absorb the family and the individual, or to substitute itself for them. Accordingly in the matter of education, it is the right, or to speak more correctly, it is the duty of the State to protect in its legislation, the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education. It also belongs to the State to protect the rights of the child itself when the parents are found wanting either physically or morally in this respect, whether by default, incapacity or misconduct, since, as has been shown, their right to educate is not an absolute and despotic one, but dependent on the natural and divine law, and therefore subject alike to the authority and jurisdiction of the Church, and to the vigilance and administrative care of the State in view of the common good. Besides, the family is not a perfect society, that is, it has not in itself all the means necessary for its full development. In such cases, exceptional no doubt, the State does not put itself in the place of the family, but merely supplies deficiencies, and provides suitable means, always in conformity with the natural rights of the child and the supernatural rights of the Church. In general then it is the right and duty of the State to protect, according to the rules of right reason and faith, the moral and religious education of youth, by removing public impediments that stand in the way. In the first place it pertains to the State, in view of the common good, to promote in various ways the education and instruction of youth. It should begin by encouraging and assisting, of its own accord, the initiative and activity of the Church and the family, whose successes in this field have been clearly demonstrated by history and experience. It should moreover supplement their work whenever this falls short of what is necessary, even by means of its own schools and institutions. For the State more than any other society is provided with the means put at its disposal for the needs of all, and it is only right that it use these means to the advantage of those who have contributed them. Over and above this, the State can exact and take measures to secure that all its citizens have the necessary knowledge of their civic and political duties, and a certain degree of physical, intellectual and moral culture, which, considering the conditions of our times, is really necessary for the common good.

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Chapter 3 : Religious education - Wikipedia

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Goals for MA in Christian Education In addition to the goals common to all professional degree programs at the seminary, students in this program will be able to: Course Requirements Sixty-six semester hours of coursework are required as a minimum for graduation. No thesis is required. In addition, each student must select 12 hours from one of the 10 available ministry concentrations. MACE students who are not planning to be in residence in Dallas, Houston, or Washington DC for four consecutive fall and spring semesters must contact the Spiritual Formation Office concerning how to meet their Spiritual Formation requirement. In the Spiritual Formation curriculum, small groups of five to seven students focus on identity, community, integrity, and fidelity. The groups also provide an atmosphere for prayer, fellowship, and the integration of learning with life and ministry. Because students participate with the same group during four consecutive semesters, they should plan their schedules so they may meet on the same day and at the same time each semester. Spiritual Formation is a noncredit, transcribed experience. Additional Spiritual Formation courses focusing on leadership may be taken as electives. Stories Educational ministry in churches, schools, and parachurch ministries God has placed our graduates in a variety of ministry settings including churches, classical schools, seminaries, and global parachurch ministries. This is possible because of the generosity of our donors who make over 4 million dollars of scholarship funds available every year. Scholarship List Through our donors and Foundation, we are able to offer s of scholarships to students every year. See the full list of scholarships. Financial Aid Calculator Visit our tool to calculate your costs and see how affordable seminary can be with scholarships, church support, and payment options. Doctrine What we believe DTS faculty affirm our full doctrinal statement every year, while our diverse community of students are centered around these seven core doctrines of evangelical faith. Application Steps Begin your online application today. It should take about 2 hours. Send Transcripts and References Collect college transcripts and references from church and others. Committee Evaluation DTS will review your application and respond within weeks. Register for courses When you receive your acceptance letter, you can plan your first classes. Admissions Criteria Faith You show evidence of saving faith in Jesus Christ in your application testimony, and you adhere to the 7 core doctrines. Character Your references speak to your character and dependence on the Holy Spirit for life and work. Gifting You are endowed with appropriate spiritual gifts and involved in Christian ministry.

Chapter 4 : Divini Illius Magistri (December 31,) | PIUS XI

Report to the General Assembly, on Christian education. By the Rev. S. Miller. -- Report to the Synod of New Jersey on the subject of parochial schools.

Children and Christian Education By Sophie Koulomzin I realize quite clearly that Christian education is not merely a question of method, of techniques, of expensive manuals and books. Actually, the most important aspect of Christian education is the spiritual quality of the process that goes on in it. The teachers do their best when they recognize the tremendous challenge and importance of their work, which does not permit a slipshod, careless attitude. Textbooks, maps, equipment are not of ultimate importance in themselves. What matters is the realization of the importance of what we are doing and our trying to do the very best we can. He gave grades, failed and passed students, held a regular classroom routine of those days. No one thought then of modern techniques, audio-visual aids, progressive educ. I suppose Father John used the old and dry textbooks he had. And yet we know from people who were boys in his class that they were all deeply influenced by his teaching. Not because he was in any way original or special in the way he presented the material, but because of the relationship he established. Sometimes he would notice a boy in his classroom who looked unhappy. Perhaps something had gone wrong for him at home or at school. Father John would begin his lesson but then would be unable to concentrate on it. He would become restless and jerky, would make an effort to continue, but finally gave up. Then the lesson would continue serenely. I think this illustrates what is so important in a good lesson. I once saw a questionnaire given to children in a Protestant church school, asking them to describe their idea of God. And in our task of Christian education our honest and conscientious effort to do our best is what really matters and God will add His grace to make our work effective. I realized that there is a great analogy between the task of Christian education and the service of the Divine Liturgy. First, the name itself. It was not something one person could do, or one family. The whole city had to contribute work and money to build a large boat. And this term was chosen to be used for the service we call Divine Liturgy. I believe that the task of the Christian education of our children is a common task of the whole Church, of the whole parish, of all the families, not only of the church school. There is first the gathering of the Church: Our Lord Jesus Christ, the Theotokos, the saints, the living, the dead. And during the celebration of the Proskomedia the people gather in the church building. Then we have the time of instruction - the reading of the Epistle, the Gospel, the Sermon. The next movement is that of offering our gifts of bread and wine in the Great Entry. This bread and wine, basic food of human life are, in a sense, a symbol of our very life. We, thus, offer up our lives to God. We offer ourselves to Him. He gives Himself to us. And at the very end we leave the church. We go back to the world, to the life that is not enclosed in the church building. We try to live out in our life that which we have received. I think that these moments, or movements of the Divine Liturgy express very clearly the purpose of Christian education. In a sense the Divine Liturgy is the best school of Christian education. First there is the gathering within the church school. It must not be just an individual person who has the good idea to teach children. It must be a gathering of teachers, priest, parents, and other parishioners who are clearly conscious that the Christian education of the children is their responsibility, which they sponsor. The school must be closely tied to the home. Unless the parents reflect what is being taught in school, and the students feel that the teacher is interested in what happens at home, something will be missing in the educational process. An old Russian priest told me once about an experience he had. When he kept ignoring her comments and getting back to the lesson, she said: From that time on, even when the children interrupted, he gave them an opportunity to share with him whatever they had on their minds. As a good contrast to the above incident I might mention a priest who taught a similar age group and almost half of his teaching time was spent in repeating: Teachers often complain about parents. I feel, however, that a much closer cooperation can be established between teachers and parents. We can draw on the parents cooperation not only to ask them to serve coffee and gather money, but really ask them to contribute to

the process of education in the church school. There are often mothers and fathers who are qualified to give instruction and information on a subject that is related to the matter studied in class. We should invite them to speak to the class and the children will be quick to sense that we believe the importance of what the parents can contribute. Of course, it is difficult for the priest to find time for everything and I believe that it is a great achievement that the Orthodox Church in America has accepted that its lay men and women give religious instruction. However, this does not eliminate the role of the priest in education. I seem to be constantly quoting old Russian priests, but something one of them told me, really makes a point: There should always be a time when the priest drops into the classroom, to ask a few questions, to answer them, to discuss some matter, to show them something or show them around the church. If the child has gone through the whole church school and has not established a relationship of friendship and trust with the priest, great harm. One of the most important experiences we can give our children in the church school is playing and working together in the atmosphere, in the spirit of the church. Such an atmosphere of work and play together is established in public schools too, and it is important and good, but the atmosphere there is different. There is not even a very clear framework of ethics, based on a common world view. All the more important is it to establish this network of friendly relations, of working together, in a church school. Ideally, the church school should become a seedbed of friendship. The fun of playing and working together is easy to establish with the young children. Kindergarten games have a real meaning for growth if they are a friendly and happy experience. As the children grow older and there is more distinction between work and play, the work must also furnish an experience of fellowship. In assigning work or a piece of research the teacher can suggest: In a sense, class discipline becomes easier when the children are separated in small groups. The cure, of course, is for this pupil to become interested and giving him an interesting individual piece of work often helps the situation. The classroom atmosphere grows more relaxed and easier to manage with several small teams working. The second element in the Divine Liturgy is instruction, and, of course, this is the most emphasized aspect of the church school. Instruction is important but we must clearly understand the character and quality of the knowledge we want to convey and its limits. There is knowledge of God and there is knowledge about God and the second should always be only a tool to help acquire the first. You cannot say to a pre-school child: I remember how one priest in this country asked me once whether it would not solve all our problems if we published a small book where all the teachings of the Orthodox Church would be briefly stated. The children could be made to learn by heart the whole text and they would all become good Orthodox! One such matter is the nature of the Church in its relationships to other Christian faiths. We never teach our children clearly what they should believe about Roman Catholics, about Protestants, about Jehovah Witnesses and all other expressions of religious belief that they actually meet. There is no child that does not have a Jewish friend, or a Roman Catholic, or a Lutheran or a Baptist one. We have no text that gives a good explanation of other forms of Christianity. We are hesitant about learning what the other churches believe and leave it for our children to find out for themselves. What do we mean when we tell our children that the Church is one? The mysterious ties that unite the Church on earth with the rest of humanity are not made known to us and therefore we have no wish and no right to pronounce judgement on those who are outside the visible Church. Education is teaching self-expression I agree, with this point of view either. We can communicate and exchange ideas and we can discuss them only if we have some knowledge of them, some information on the subject. I remember my shock when my ten year-old daughter came home from public school very pleased because her class had discussed whether the United States should resume relationships with China. She was proud because she had defended recognition successfully. Now to me it seemed a shocking thing because the child was being taught to have an opinion and to defend it about a matter of which she knew nothing. I think a respect should be developed for accurate knowledge, for precise information. They must think together, and learn to work together, keep in touch with each other. How can a teacher teach well if she or he does not know what went on in the class before and what will go on in the class after? Teachers should have regular meetings and informal discussions. Occasionally someone can be invited to give a lecture on some aspect of

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teaching. And we can find professional teachers who can give valuable information on teaching methods, on class management, on creative activities, etc. Students should feel free to discuss any topic and to express all their opinions, but they should be taught to recognize and respect knowledge and the acquisition of knowledge will always remain part of education. We have to make sure that at each level, at each age, each student receives the information he needs on the Bible narratives of the Old and New Testaments, Church History, liturgical and doctrinal knowledge that he is capable to understand and that is meaningful in terms of his life experience. In celebrating the Divine Liturgy we, the participants, offer ourselves to God. This same principle applies to the teacher and the student in the process of Christian education. Only insofar as the teacher and student have given something of themselves to the task of learning, of growth, of education, only then has the educational process begun. A lesson is not a lesson if there is not some creative giving both on the part of the teacher and of the student: We encourage quite often a certain kind of giving in our church schools - raising money for children in Alaska or helping the Orthodox churches in Africa.

Chapter 5 : Training Our Children in God's Ways | Christian Reformed Church

IN the General Assembly of , the following Resolution was adopted, viz Resolved, That the Rev. Samuel Miller, Archibald Alexander, Charles Hodge, J. Adison Alexander, and James Carnahan, be a committee to inquire whether any, and, if any, what measures ought to be adopted for securing to the.

Christian formation for our young people What to expect Our ministry is to help children grow in faith, by teaching them to know and love God in ways they can feel and understand. We also welcome and encourage them to worship and pray alongside their families. After the Gospel reading, they are invited to follow the Junior Acolyte, who is holding the cross, to the Cloister door. Two adult leaders accompany the children upstairs to the Lloyd center. There they hear the Gospel, respond, and then pray together. The return to the sanctuary at the Peace, so that they may receive communion with their families. They can then carry this connection into their daily lives. Church School Our hope and desire is that each child will grow to be the unique individual God has created him or her to be, identifying and freely using the gifts that God has provided. We encourage families to bring children to Church School as often as possible in order to take full advantage of our Christian formation offerings. Christian formation is so important to us at St. By doing so, parents attend to their own faith formation, with adult formation programs happening concurrently. We are done early enough for everybody to be home before lunch. We offer an extensive Christian formation program for all ages from Godly Play Age 4 to Grade K Lloyd Center, 2nd Floor Children join together for prayer and song circle, experience small-group lessons grounded in the Bible or liturgy, independently work with beautiful hand-made materials, and participate in seasonal celebrations. Youngsters of this age are capable of great wonder and joy, and they respond positively to the order, security, ritual, and movement they find in the Montessori-based environment. This provides the foundation for all Christian formation. Please bring your children as often as possible, and if you want to assist, there are many easy ways you can lend a hand. Sparkhouse Series Holy Moly: This program helps children imagine what the Bible characters are saying and thinking while watching a short Bible story video and reading the story in the Bible. We then focus on hands-on learning by engaging in the Bible story with activities, interactive games, and creative crafts. We will encourage conversation in our faith community, dig deeper into the Bible and how it came to be, and explore our core faith practices. This resource will help spark a passion for exploring faith and learning from peers. Sparkhouse materials encourage participants to discuss, sketch, create, and share. Please subscribe to our children and youth newsletter [link coming soon] to receive more information, or contact Aimee Confer, Director of Children and Youth, at families.stjohnscarlisle. Nursery Loving care is provided for infants to age 4 every Sunday morning and for some special services and events. In addition to playtime with friends, your little one will begin learning about the Bible. A private nursing station is available inside the Nursery for mothers and babies to use. We welcome children to play while their older brothers and sisters and parents and grandparents are worshipping. Teens, parents, and grandparents are welcome to volunteer with the proper clearances and training. Please contact the church office for more information admin.stjohnscarlisle. Most nights we have dinner at 5: Adults meet with Father Adam and discuss various topics and how they relate to Christian life and the Episcopal Church. Alice Arter prepares our dinners. She appreciates weekly volunteers. Confirmation Adults and young people grade 7 and up are invited to prepare for the Rite of Confirmation. By title and design this program invites you to ask the deepest questions—questions of God, questions of promise, questions of belief. During Confirmation class and through reflection throughout the week, you will discover a variety of answers to these and other questions by actively responding to Scripture passages, to the history of the Anglican Church, and your own spiritual journey. Acolytes Acolytes are the young people of the congregation grades 2 and up and adults who help lead the congregation in worship and assist the clergy and lay ministers. Acolytes participate in most of the ceremonies of the church. Acolytes serve at the 8 and 9: Some training is required. This ministry gives young, middle-aged, and retired people an opportunity to

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assume a leadership position in the Parish, learn Anglican traditions, and actively participate in its liturgies in a unique and memorable way. Kiva Kiva encourages our young women middle school and high schoolers to meet once a month at a local bakery to discuss micro- investments. The group has a certain amount of money to spend, and they give small loans to women around in the world in need. Call the church office or email aconfer@stjohnscarlisle. Youth Investment Group Led by St. At the end of the fiscal year, a percentage of their earnings can be awarded to local charities. This activity also requires the group to investigate local non-profits and charities and to determine where the money they have earned can do the most good in the Carlisle community. We welcome youth singers from age 8 through 16 and adult male singers in all four parts: The group sings twice a month at the 9: In addition, they sing four times a year for Evensong and participate in special services such as Lessons and Carols, Christmas Eve, and the 12th Night Boars Head Festival. The structure of the choir is based on the traditional Anglican Men and Boys choir. The choir has grown from singing simplified two-part music to performing advanced four-part music. For more information, contact: Brian Rotz, Music Director, at brotz@stjohnscarlisle. We have had weekend projects helping the neighbors of our community do yard clean up, and we have worked with Project Share and Carlisle Cares in various situations to help our community. During Vacation Bible School we make it our mission to serve a larger community. Every other month in Youth Group we offer events where kids can gather and participate in a service event. We also offer a mission trip for our middle schoolers and high schoolers. The sense of accomplishment and the relationships built and strengthened on mission trips can last a lifetime. For the past two years, we have partnered with other churches in the area and traveled to Tangier Island to help the residents there. Vacation Bible School St. Youth, grades 6 and up, can come volunteer in various ways to create fun environment for all who participate. VBS is always an exciting time at St. Mark your calendars early and plan to be there for a wonderful week of fun. We are always looking for volunteers in many different capacities, so contact the church and watch for announcements to get more information.

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Chapter 6 : Christian Education for Children, Youth, and Adults “ St. John's Episcopal Church

Home > Ministries > Christian Education - Youth & Children Children's Church The children begin every Sunday at in the sanctuary where they are invited to come forward for a children's sermon.

Princeton was founded as a seminary, for example. But history teaches us that educational institutions tend to drift away from what they were originally designed. Many colleges in America have abandoned classical biblical education for pragmatism, utilitarianism, and a curriculum designed to indoctrinate its people with secular humanism. We have a vast educational void in America that is slowly growing. Home Schooling alternatives and private schools are increasing. The need is obvious. More and more, Christians do not want their children indoctrinated by unbelievers who actively teach beliefs contrary to biblical truth. The Schools are the Battle Ground What cannot be forced into the minds of adults, must be propagandized to the young. Reading, writing, and arithmetic have given way to humanism, anti-Christian indoctrination, and "values clarification. Is this the kind of moral relativists our schools are producing? Would you want a lawyer to defend you if he thought morality was relative? What about politicians and those in power over us? It is a scary thought. And things are getting worse. The educated in America are increasingly less knowledgeable and trustworthy. What is being promoted as the solution? In the total Federal funding of public education was over 17 billion dollars. State funding totaled over billion dollars. In fact, the educational system seems to be getting worse. Clearly, people want a change. As Christians, our responsibilities are to make sure that we and our children are educated in the most godly manner possible. We should not let unbelievers teach our children ungodly philosophies. God has entrusted us with children, and He will want an accounting of what we did with them. As people of God who are under His Lordship, we have been given the command to multiply and to subdue the earth Gen. Electricity, radio waves, light, sound, physics, biology, medicine, etc. He gave us the ability to discover them, to become educated about them. All areas of knowledge, science, math, art, philosophy, medicine, etc. The queen of the educational sciences should be biblical theology. I recommend that Christian parents seriously look into homeschooling as a preferable option over letting unbelievers teach in a manner contrary to biblical revelation. Nevertheless, some will say that it is difficult. My wife homeschools our children and we are financially strapped because of it. It is work and it is a sacrifice. But, our children are given to us by God to care for, raise for Him, and nourish in the ways of the Lord. We parents will answer to the Lord for how we raised our children. Connect with a local Christian homeschooling organization. The support there is great as well as encouraging. There are many viable options to public school. Another excellent alternative to public school is the Christian Day school. These are Christian schools that are dedicated to teaching biblical perspectives. The faculties are Christian, God-fearing people who know the great value of raising children for God. What does the Bible Say? Please consider the following verses NASB: They should be very active in governing the education that their children are receiving, especially in the home. The education of the young, and ourselves, is a responsibility given to us by God. For further information see the Center for Education and Reform at edreform.com. Also, check out the Classical Christian Schooling Network ccsnet.com.

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Chapter 7 : Christian Education - Children & Youth - ST. PAUL'S UNITED CHURCH OF CHRIST

Please subscribe to our children and youth newsletter [link coming soon] to receive more information, or contact Aimee Confer, Director of Children and Youth, at families@calendrierdelascience.com Nursery Loving care is provided for infants to age 4 every Sunday morning and for some special services and events.

Join our efforts to identify, disrupt, and dismantle racism in our church and community. Next team meeting is Tues. Oct 30 at 7 pm. The care giver is in the nursery on Sundays from 9: If you are attending a church event or meeting please contact the office to arrange for free child care at the church. Everyone age 3 – 11 gathers together for prayers and stories, and then breaks into groups by age for activities to enrich the story. Youth Youth in grades 6 participate fully in the life of St. Youth group currently meets Sundays from 1: Youth are encouraged to be part of our Service Project Planning Team which plans and carries out service projects for people of all ages, both at St. For more information email the rector. This group meets at New members are welcome to join this group which also helps shape the Sunday sermon. The rector leads a group for newcomers to the Christian faith, newcomers to Episcopal tradition, and those who would like explore their Christian journey. The class begins each year in February and meets on a weeknight evening throughout Lent. We have read a variety of fiction, non-fiction, plays, essays, and poetry. We have read classics and current works by men and women. Join in the discussion by reading one of the titles on our book list. As members of St. Members of the wider community are welcome to join us. Please contact Laura Singer. Check out our next event on the front page of our website.

Chapter 8 : Children's Ministry | AME ZION | Christian Education Department

Children are welcome and encouraged to attend all worship services. However, for parents who would like to worship in peace, the nursery is a wonderful place to play and is open to children under 5 during worship services.

Chapter 9 : Overview (Christian Education Ministry)

Faith formation is at the heart of what the Christian life is all about. In many ways, we engage in the practices of our daily lives and the rituals of our faith communities—through worship, mission, working for justice and peace, evangelism, and education—so that our faith may be nurtured.