

ENCYCLOPEDIA *of*  
CHRISTIAN EDUCATION

*volume one*



*edited by*

George Thomas Kurian *and* Mark A. Lamport

Published by Rowman & Littlefield  
A wholly owned subsidiary of The Rowman & Littlefield Publishing Group, Inc.  
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706  
www.rowman.com

Unit A, Whitacre Mews, 26-34 Stannary Street, London SE11 4AB

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British Library Cataloguing in Publication Information Available

**Library of Congress Cataloging-in-Publication Data**

Encyclopedia of Christian education / edited by George Thomas Kurian, Mark A. Lamport.  
pages cm

Includes bibliographical references and index.


ISBN 978-0-8108-8492-2 (cloth : alk. paper) — ISBN 978-0-8108-8493-9 (ebook)

1. Christian education—Encyclopedias. I. Kurian, George Thomas, editor. II. Lamport, Mark A., editor.

BV1471.3.E53 2015

268.03—dc23

2014021410

 The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.

Printed in the United States of America

# ENCYCLOPEDIA OF CHRISTIAN EDUCATION

Edited by  
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ROWMAN & LITTLEFIELD  
*Lanham • Boulder • New York • London*

## Prologue

J. I. Packer

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When education is casually defined as imparting know-what along with know-how, or as telling people where to look things up, it hardly sounds important. In truth, however, education is serious business. It is a process that solidifies society, as old and universal as the human race itself. Informally, parents have always taught their children, and chiefs their clans, things that need to be known in the family and the community, respectively. Schools of various sorts codifying and extending such instruction existed long before Christianity arrived, establishing standards of competence and expectation simply by doing their job. The Athenian academy of Plato and Aristotle, and other Greek schools derived thence, explored questions of truth, goodness, and beauty at a level of critical and analytical thought matching that which modern universities maintain. Over the centuries, most notably where Western Europe's Renaissance made its strongest impact, the idea of an educated person as one who can exercise good judgment on theoretical, practical, and moral issues across the board has taken firm root. All of this, be it said, is significant background for what is presented in these volumes.

Christianity has from the start understood itself as *gospel*. Gospel is a key word, almost a technical term, in the New Testament. The gospel that the apostles preached appears as a divinely authored good-news message that shows the way to a restorative transformation of our flawed humanity. Through all cultural variations and changes this gospel remains essentially unchanged, in every generation, calling on those in the grip of the anti-God evil called sin, as we all initially are, to recognize their plight and embrace God's remedy. Christianity may properly call itself a humanism, indeed the only true humanism, because it tells how, under God and by God's power in loving action, twisted human nature may be put straight and so become all that human nature was

meant to be. The process, fueled by faith, begins by making us face the facts and learn the truths to which faith is a response, so it is hardly surprising that education is Christian belief and its application to life has always been central in Christian strategy, both for strengthening the church's existing adherents and for engaging outsiders, who, it is hoped, will become insiders through a God-given change of heart. Not for nothing were the first Christians called *disciples*, a Greek word meaning, precisely, *learning*, and the content of the Christian communication was called *doctrine*, a Latin word with which its Greek counterpart (*didche*) means something *taught*. There have been times when the primacy of education in Christianity has been better understood than at others; it is encouraging that we seem to be moving into such a time once more, after a century of drift.

Generically, the Christian education curriculum has always consisted of authoritative intellectual and moral material drawn from God's own self-revelation in the history recorded, the thinking embedded, and the ethic delineated in the canonical Holy Scriptures, a reality that reaches its climax in the space-time, word-and-deed, provincial-Jewish, historical-redemptive ministry of Jesus Christ, whom Christians adore as the Son of God incarnate and risen, the perfection of humanness, the ultimate authority on all aspects of the relational knowledge, sovereign love, and saving action of God, himself the personal transformer of all who truly trust him. Catechetical schools covering this ground in a three-year course that all candidates for baptism were required to take seem to have been up and running in churches from early in the second century, if not before. Sermons in mainline churches were understood as, precisely, times for teaching and learning, at least until the First World War; they are now slowly but steadily becoming so again, while structured catechesis, long neglected, is also reviv-

ing. These facts, too, form significant background to this present encyclopedia.

Christianity, for the most part, has in the past sought to Christianize the communities within which it has been planted; that is, to make Christian values and behavioral standards culturally normative within them. Out of this purpose came the Western school system, until recently, when humanistic scientism took over, and the same purpose has yielded the plethora of independent Christian educational institutions—universities, colleges, schools, academic communities—that confront us today. The educational path that these bodies have followed has mainly been some sort of blend of Christian and Platonic perspectives, and scholars working within this frame produce material critiquing non-, sub-, and anti-Christian views and reaffirming their own stance in face of them. Throughout the Christian world today—Roman Catholic, Eastern Orthodox, and Protestant evangelical—intellectual vitality is clearly renewing itself, vigorous profes-

sionalism among all who teach is called for, the discipling significance of Christian education is appreciated, and debate in all directions is encouraged. All of this seems likely to continue for the foreseeable future.

At the outset I hinted that there is more to education than knowing where to look things up, and so there is: more, but not less. In an era such as ours, in which knowledge has exploded to the point of information overload almost everywhere, encyclopedias—comprehensive printed resources compiled directly for the purpose of enabling us to look things up—are necessary aids to intellectual life. It is an unhappy anomaly that the *Encyclopedia of Christian Education* should be the first encyclopedia covering the whole range of Christian education, past and present, but its emergence now is a very happy step forward. The thoroughness with which it has been put together merits applause, and for its existence we should most profoundly thank George Thomas Kurian and Mark A. Lamport, Rowman & Littlefield Publishers, and Almighty God.

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# D

## DALLAS THEOLOGICAL SEMINARY

The Dallas Theological Seminary (DTS) was founded in 1924 by Lewis Sperry Chafer in Dallas, Texas, with 13 students as a nondenominational seminary and has grown to 2,024 students in all programs and locations. It is an evangelical and theologically, dispensational graduate institution for theology and professional ministry preparation. The seminary's academic departments include biblical counseling, biblical exposition, Christian education, New Testament studies, Old Testament studies, pastoral ministries, spiritual formation, theological studies (which encompasses systematic, biblical, and historical theology), and world missions and intercultural studies. In terms of Christian education, DTS has attempted to progressively explore every creative and effective approach to teaching the Bible and training Christian servants. While insisting on the highest academic standards, DTS has focused on a practical approach to introducing students to biblical content, reasonable and accurate hermeneutics, and a faithful evangelical theology. Christian education techniques at this institution have affected and enhanced the teaching in each of the other academic disciplines offered by the school.

The Christian education (CE) department is renowned for its recently deceased and longtime resident scholar (1946–2013), Dr. Howard Hendricks, author of 16 volumes on Christian living, ministry, and education. He was the seminary's first professor of Christian education, the builder of its CE department,<sup>1</sup> and his approach to Christian education can be characterized as a blend of theological foundation-building with practical and

ministry-related technique and application. Hendricks ingrained the simple rule of good Bible study—observation, interpretation, and application—in thousands of seminary students. The seminary's CE department offers basic courses to Christian educators in Christian pedagogy, the Christian family, and church leadership formation. These have gradually been joined by more innovative courses, on audiovisual media, Christian camping, creativity, journalism, discipleship, programming for youth ministries, ministry among women, Christian school administration, legal and financial issues, and so forth. The current full-time faculty of six (all possessors with PhD or DMin degrees) includes Linden McLaughlin (chair), Michael Lawson, Jay Sedwick Jr., Sue Edwards, Mark Heineman, and James Thames; there are 10 adjunct professors.<sup>2</sup> The media element of CE has been introduced, expanded, and creatively developed by longtime audiovisual specialist Donald Regier, whose work at the seminary began around 1980. DTS quickly exploited electronic presentation methodologies in both its curriculum and instructional pedagogy.

The stated purposes of DTS's Department of Christian Education are (1) to equip students to explore and understand biblical and other foundations basic to effective Christian education; (2) to formulate a biblically based philosophy of Christian education for ministry in home, church, and school; and (3) to develop skills essential to competent Bible teaching and administration in Christian organizations.

In recent years, as online education has escalated, DTS has kept pace and has efficiently exploited its opportunities, offering courses, seminars, and individual lectures through various Internet avenues. As with

1. John D. Hannah, *An Uncommon Union (Dallas Theological Seminary and American Evangelicalism)* (Grand Rapids, MI: Zondervan, 2009).

2. Dallas Theological Seminary Catalog, 2012–2013.

many educational institutions, this has significantly broadened the appeal of and access to CE offerings to a wider audience.

—NEIL C. DAMGAARD

### DANCE AS CHRISTIAN PRACTICE

Dance, an expressive movement of human body and spirit and an art, has been used as a critical means of communication. Scholars in the field of religious education have agreed that dance in its origins is attached to "sacredness" and used to express and convey religious meanings (Oesterley 1984, 16). In the Christian tradition, dance has been included in Christian worship and labeled "sacred dance," "liturgical dance," "rhythmic choirs," "motion choirs," "symbolic movement," "body worship," "worship in movement," "creative movement," and "creative rhythmic movement."

There is evidence in the Old Testament that dance was a normative feature of Israelite worship. Some of the more commonly used terms for sacred dance in the OT are *chul* (vigorous, energetic dancing) and *ragad* (more diverse dance forms, employing instruments and/or singing) (Long 1986, 28). Miriam's dance of thanksgiving (Exod. 15: 20–21), David's dance of ecstasy before the ark (2 Sam. 6:12–23), the dance of the daughters of Shiloh (Judg. 21:16–25), and dance in the Psalms (Ps. 118:27, 149:3, 150:4) are good examples. In the New Testament, sacred dance is in the parable of the Prodigal Son (Luke 15:25). According to Adams, the Greek term used to describe "dance" in this passage is *chorea*, which means a group or communal dance that grew in significance in the life of the early church (1976, 20).

In the early church up to the fourth century, the term *chorea* was used repeatedly, and it involved a variety of movement rituals incorporating music (Taylor 1981, 8). Scholars and historians have confirmed that dance was commonly used in the church in the second and third centuries. Justin Martyr wrote, "It is not for the little ones to sing alone, but rather together with instruments and dancing and rattles, just as one enjoys songs . . . in church." Clement of Alexandria, Origen, and others wrote favorably of the Miletians in Alexandria, who danced while singing, clapping their hands, and striking bells (cited in Taylor 1981, 73).

When the house-church moved to public worship settings due to the growing numbers of Christians, worship became much more formal, and people became more passive observers rather than participants in worship. Dance became the sole movement of the priests. In the 16th and 17th centuries, the Roman Catholic Church formalized church liturgy and defined every gesture and

movement for the priests. By the 18th century, religious dances were scarce, and they had almost completely faded away during the Enlightenment, with the exception of certain religious sects like the Shakers, for whom religious dance was central (Kline-Chesson 1989, 314).

According to Kline-Chesson, liturgical dance began to reappear in the church in the late 1930s and 1940s. Deitering writes, "The liturgy as dance has gone from activity to spectacle, and is now returning to community activity" (cited in Kline-Chesson 1989, 314). Margaret Fisk Taylor (dance choirs); Carla de Sola, the founder of the Omega Liturgical Dance Company; Judith Rock, the founder of the Body and Soul Dance Company; and Doug Adams at Pacific School of Religion are some of leading people in this trend (Bentley 1982, 601).

As liturgy is for both personal and communal encounter with God, dance as part of liturgy has been used to achieve specific purposes such as community building, repentance, rejoicing, and rededication. One of the very specific purposes of liturgical dances has been to create active participation in worship. In fact, the Hebrew term "company" is derived from the term *mecholah*, meaning "dancing with others." Also, dancers are referred to as a "band (*hebel*)," meaning "rope," which indicates connectedness and unity (Oesterley 1984, 108). *Processional dance* is used as a community-building function.

Dance as part of liturgy was also used to create an environment for people to repent before God. *Encircling dances*, which were related to sacrifice in the OT tradition, were practiced to have a consecrating effect (Oesterley 1984, 36–42). Today, prayer dances and reflective dances are practiced as a means of the repentance function. Prayer dances offer the congregation a means to focus on God, and reflective dances involve thoughtful exegesis of a scripture or other meditative material (Kline-Chesson 1989, 316).

Rejoicing dances were practiced in order to create the people's response to God's grace and goodness. In the NT the Aramaic word for "rejoice" in Luke 6:23 is synonymous with the term for "dance" (Adams 1976, 11). *Harvest dance* in the OT is a rejoicing dance. Today, celebration dances express joy and thanksgiving.

Dances aiming at rededication to God focus people on the awareness of their nature, their relationship with God, and their commitment to all of God's creatures. In the OT, the Israelites expressed God's purposes and actions upon their lives through dances. Today, congregations create various communal movements during communion in order to encourage the member's rededication to God. *Recession dances* is another moment that can inspire the rededication of the members. *Wedding dances, funeral dances, prostrations, bowing, lifting hands in prayer, and swaying* are all embraced as individual as



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—JOHN SULLIVAN

### FAITH DEVELOPMENT

An almost innumerable multiplicity of writers have attempted to define “faith” in psychological, sociological, and religious-community contexts, but Emory University professor James Fowler ([1981] 1995) has offered a standard definition: faith is “our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives.” A seminal writer in this field, he hypothesized seven stages in the development of faith: infancy (undifferentiated), intuitive-projective, mythic-literal, synthetic-conventional, individuative-reflective, conjunctive, and universalizing, each stage building on or altering a previous one. Coyle (2011) summarizes the critical responses to Fowler’s theory and cites an over-emphasis on cognition, lack of attention to emotional aspects, gender bias, cultural specificity, and other aspects. However, many other writers (Powers, Sparkman, Wilcox and Stephens) also see faith development as an essentially linear progression, beginning in youth or early adulthood and progressing through the various experiences of life, each stage adding maturity, learning, and adaptation. Westerhoff offers a more simplified outline, including “affiliative,” “searching,” and “mature” expressions of faith: trustworthiness in others and God, critical judgment and experimentation, and finally a sense of personal union with God independent of the seeming contradictions between earlier stages. Dennis Dirks (Talbot) has written extensively in this area from an evangelical Christian education perspective.

Christian education’s application of faith development begins with the biblical statement “Faith is the assurance of things hoped for, the conviction of things not seen” (Heb. 11:1). The *development* of faith and the factors contributing to it vary widely depending on the specific experiences and culture of the person being observed. For Christian education (CE), the goal is to assist the child, the young adult, the mature adult, the seeker,

and even the pre-seeker to develop a personal trust in God, in His Word, and in His community of believers. Various forces and negative experiences collaborate to diminish or even undo that faith and to arrest its development. This is often the focus of much preaching and instructional ministry within CE circles: to impede the effects of negative experiences on a person’s faith. Then CE seeks to cultivate positive and documented demonstrations of God’s faithfulness to His promises and to form in the person a basis for believing God about those promises. This development of faith is assisted by many tools and resources that CE in churches, on the mission field, within communities, and within institutions of higher learning can access and exploit: printed, audio-visual, mission experiences, community living, outreach and social justice endeavors, and so forth. Faith development is seen within CE not only for its observable components, but also for its opportunity to engage active instruction and stimulation.

Synonymous with “faith development” is the newer term “spiritual formation,” which is seen as simply the progress of religion in the soul. Within the CE context and in the macro sense, Christian education *is* spiritual formation in every possible aspect, meant to bring the whole person into subjection to Jesus Christ.

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—NEIL C. DAMGAARD

### FAMILY

Society rests on the institution of the family, a reality that has biological, racial, ethnic, linguistic, and cultural implications. The family supplies an environment in which a child can grow and flourish in the presence of his kin, against whom he can understand himself, learn, grow, and achieve his true end.

A question arises about whether the family is merely a socially constructed institution or biology, race, and kinship play an essential role in the identity of the individual and often too in identifying peoples. If we assume that society is more than a loose congregation of peoples, then

ground for Christian character. In Cape Town, Murray aided in founding the Young Men's Christian Association, serving as its first president. He was instrumental in founding the Huguenot Seminary in Wellington, which served as a model for boarding schools for girls in southern Africa. Heavily influenced by Mary Lyon and the Mt. Holyoke system, Murray requested a teacher from Mt. Holyoke Seminary and was sent two women who made a profound impact. Due to the success of the seminary, the Huguenot College was founded to continue the education of women. Murray founded a high school for boys, an institute to train missionaries and missionary teachers, and a college to train teachers. His views on education were also influenced by Edward Thring and Herbert Spencer.

Murray believed the best pastors should give themselves to the Christian training of the young, and he taught that there should be a link among home, school, and church. Helping shed further light on how Murray felt about education, a student once remarked that Murray taught him the nobility of the office of the teacher. Murray's early writings often addressed Christian education in the home, with the most well known being *The Children for Christ*. A prolific author, his numerous books have been published in many languages and read around the world.

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—STEPHEN G. LEWIS

### MUSIC AS CHRISTIAN EDUCATION

Music has the unique physiological characteristic of engaging both hemispheres of the brain. Since Christian education is concerned with the whole person, that is, cognitive and affective, music is a powerful tool. Too often it is seen as a synonymous with worship or simply as filler. As Gunner Urang (1956) reflects, "Good church music is that which does its job reinforcing and emotionalizing the message of the words." Music has no chronological boundaries. Although taste and style may vary, each generation has a strong mnemonic connection with its music.

There are a variety of educational benefits to the use of music. First, the affective-emotional aspect is connected with the content. Imagine hearing the "Hallelujah Chorus" without being lifted to your feet. Second, the communal-cooperative nature of choral-orchestral music helps students better understand their role in a larger work. The sum is greater than the individual parts. There is an additional value in singing music from other cultures. The Body of Christ is multicultural, and music from other cultures will broaden our understanding of brothers and sisters in other lands (Rev. 7:9-12). One particular tribe in New Guinea, for instance, only has two notes in all its songs. Last, music increases retention. We are better able to recall the words (content) by singing. Singing the alphabet (John 3:16) or the Lord's Prayer provides a rhythmic mnemonic device.

Through the history of the church, music has been used to reinforce learning and retention. Hymns and songs were often used to rehearse doctrinal truth (Phil. 2:5-11), admonish those who had drifted (Col. 3:16), and memorize scripture. How many of us can better recall the Lord's Prayer by singing the classic music that accompanies it? In fact, during times when the vast majority of those in the church were illiterate, music and mosaics served as curricular vehicles.

In the early church, Gregorian chants were largely memorized and passed on orally. They were basically the words of scripture and rehearsed doctrinal truth, stated in unison. The interval of a perfect fifth was acceptable; harmony (third) was not, since it reflected the hedonistic culture. Psalters were the first "hymnals" and began to unify the church in its use of music. As printing and literacy increased, so too did the unification of church music. Gospel music was born out of the revivalist movements and the plight of the African slaves. The focus of Gospel music was on salvation and freedom in Christ. With the influence of various cultures and their musical genres in the development of Gospel music, the line between secular and sacred music blurred. Contemporary Christian music has been a powerful influence in church music from the 1960s to the present. There are few musical genres that are not represented in the work of some Christian musician.

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—LARRY H. LINDQUIST

### MUSIC EDUCATION

Since at least midway into the first millennium of Christianity, music has been the tool of Christian education.

From the time when most Christians could not read or write, music and hymnology have served the efforts of Christian education to inform, animate, and encourage believers in the truth of the Gospel. Even during the centuries before Christ, Judaism made use of the Psalms—songs in themselves—to instruct and deepen God's people in their love and trust of Him. New Testament references to music include Matthew 26:30; Mark 14:26; 1 Corinthians 14:15, 26; Ephesians 5:19; Colossians 3:16; James 5:13; and a number of references in Revelation. The specific use of music in education or instruction is more elusive in the New Testament itself (beyond Eph. 5:19), though the early historian Pliny reported about the earliest Christians that, among other things, "They sing responsively a hymn to Christ as to a god" (*Epistulae* 10.97). In 1889, Edward Steele noted: "It is impossible to set as the true standard of musical education anything lower than the best existing products of the art. In the first place, the best is the true standard in music for the same reason as in any other pursuit requiring an enthusiasm for excellence." Luther had music close to his heart and naturally (as a German) held music education to be essential in his view of Christian education. He offered deeper reflections on the importance of joining musical education with the task of overall Christian teaching. Another view, from a modern scholar, is offered by Joshua Drake (2010), who views music theory itself as part of God's general revelation.

Hymn-learning and singing and use in worship and liturgy served as one of the main tools for instruction during the long centuries before the Reformation. After that time, Reformation-based churches placed focus on the psalter, then hymn and "spiritual song" singing within their congregations. With the invention of the pipe organ and other similar instruments, church worship was greatly enhanced, and instrumental "Christian" music joined the large repertoire of vocal music available to use in instruction. Church-based instrumental music, highlighted by German and baroque-era composer and organist Johann S. Bach, added to the culture of religious music alongside the church's efforts to educate in Christian truth. The song-service itself became a means of educating in Christian history, tradition, doctrine, and sanctification. Gangel (2009) identified basic principles of music in Christian education: utilization of simple instruments, teaching the unknown by appealing to the known, focus on "listening" activities, remaining positive and encouraging, effective use of grouping, use of songbooks and Christian folk music, and so forth. Integration of pedagogical goals *within* worship has opened the door for more creative use of music while worshippers express their love of God. In more recent decades, many instrumental innovations have accompanied the efforts

of Christian education, especially with the introduction of the industry of praise music, which has come to almost dominate the Western Christian world since 1970. Choral music (high and also less formal) has informed worshippers and participants of the Christian story. The impact of Sunday school-related songs and youth group singing, and the explosive popularity of "kid's praise," should not be overlooked. Singing has enhanced the Christian education efforts of vacation Bible schools, Christian camping environments, Bible clubs, children's church, and neighborhood outreach ministries. As in the earliest times of Christianity, music has become the servant of any effort to instruct in Christian theology, living, and evangelism.

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—NEIL C. DAMGAARD

## MUSLIM CULTURES

Within the league of Arab states, as well as African and Asian nations that claim that Muslims (people who practice Islam) make up the majority of their population, people are normally allowed to practice their own religion even if it differs from Islam. In nations that claim to be of a singular faith, contract workers from distant nations are often permitted to privately practice their religion while working in the country.

This article focuses on Christian education in Muslim-dominated communities. In Egypt, Iran, Iraq, Jordan, Lebanon, Pakistan, Palestine, Sudan, Syria, and other Muslim majority countries, there are indigenous Christians. In these nations, church buildings are permitted, and Christians teach their children the principles of Christianity. In some other Islamic countries, such as Algeria, citizens are turning to Christ and petitioning the government to allow them to license churches. In all these situations, church leaders are continuously developing age-specific literature for the believers in their churches.

In the Arab world and beyond, those who face the greatest difficulty in obtaining Christian education are

in theology and education from Boston College. Born and raised in the Philippines, his academic, research, and pastoral commitments are deeply rooted in US immigrant life.

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