

ERSKINE THEOLOGICAL SEMINARY  
CE-560: EDUCATION AND THEOLOGY  
FALL SEMESTER 2009

PLEASE **NOTE HYPERLINKS** TO HELP YOU NAVIGATE SYLLABUS

[Erskine Theological Seminary](#)  
P.O. Box 668, Due West, SC 29639

Tuesdays  
7:00 pm to 10:00 pm  
Beginning 9/1 – Ending 12/8

Professor: M. Jerdone Davis, Ed.D.  
Office: 864-379-6554  
P. O. Box 668  
Due West SC 29639



[jdavis@erskine.edu](mailto:jdavis@erskine.edu)

Fax: 864-379-2171  
[Erskine Faculty Web](#)

OFFICE HOURS:

(Erskine Campus)

Tuesdays: 1:00 p.m. – 4:00 p.m.

Wednesday: 12:00 p.m. – 1:00 p.m.

*However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment. I welcome your telephone calls to my home phone (no later than 9:30 p.m. in the evening) if you do not make contact with me by my office telephone. When not in the office, I do check office voice mail messages once or twice a day.*

BOLD PRINT BELOW IS THE STUDENT'S UNDERSTANDING  
REGARDING THIS COURSE:

**Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a **BINDING CONTRACT**, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a "drop/add" form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of "F" for the course and full tuition charges will apply. **NO EXCEPTIONS WILL BE MADE TO THIS POLICY.****

COURSE DESCRIPTION

This course examines the implications of theological propositions, assumptions, and traditions for the practice of Christian Education. Theological approaches to Christian Education are examined from the perspectives of knowledge about God, revelation, the nature of the church, the nature of humanity, and the mission of the Church in the world. The aim of the course is to ensure consistency between theology and Christian Education in the Church's education programs and ministries.

Required. 3 hours.

## COURSE GOALS AND LEARNING OBJECTIVES

The mission of Erskine Theological Seminary is to educate persons for service in the Christian Church. As a part of that mission, the Seminary offers courses in Christian Education and the Master of Arts in Christian Education degree. Two goals for that degree program relate particularly to this course:

1. To help students gain or develop the capacity for critical and constructive theological reflection regarding the content and processes of educational ministry.
2. To help students gain or develop a theology of educational ministry arising from Biblical and theological foundations, and consistent with the student's church tradition.

In addition to these goals, the professor intends that students will accomplish the following objectives, by being able to:

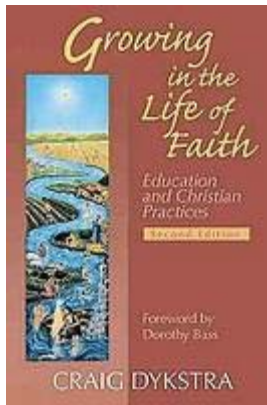
1. Articulate a beginning understanding of possible relationships of theology and education in Christian education theory and practice.
2. Construct into words their thinking theologically about educational theory and practice.
3. Use critical theological thinking to plan for, implement, and evaluate educational ministry programs.
4. Identify and compare educational implications from the students' faith traditions' theological foundations and beliefs to their own. (The students' theological foundations and beliefs may or may not be the same as those of their faith traditions.)

## REQUIRED READINGS AND RESOURCES

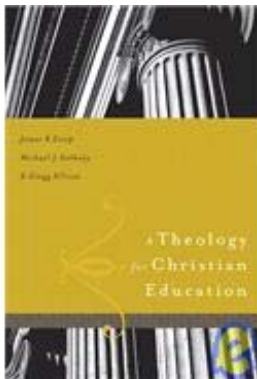
The required texts listed below are available for purchase from the [Erskine Seminary Online Bookstore](#). "Control + click" on this icon for details:



**PLEASE NOTE: A SIGNIFICANT PORTION OF READING IS DUE BY THE SECOND CLASS IN SEPTEMBER. IT IS YOUR RESPONSIBILITY TO OBTAIN/PURCHASE/BORROW THE TEXTBOOKS IN ORDER TO HAVE THE ASSIGNED READING COMPLETED BEFORE COMING TO CLASS.**



Dykstra, Craig. *Growing in the Life of Faith: Education and Christian Practices*, 2<sup>nd</sup> Ed. Louisville, KY: John Knox Press, 2005.



Estep, James R., Jr., Michael J. Anthony, and Gregg R. Allison. *A Theology for Christian Education*. Nashville, TN: B&H Publishing Group, 2008.

## COURSE REQUIREMENTS AND EXPECTATIONS

1. **Attendance** – Your preparation for, presence at, and participation in all class sessions is assumed for a passing grade. Each student, therefore, is expected to arrive on time, including following class breaks, and to attend all class meetings for their duration. In the event that an absence is necessary—for whatever reason, including pastoral duties, work, or family responsibilities—the student is responsible for all assignments and all work done in class. Absences in excess of three (3) hours, may limit one’s final grade to no higher than a "B." Absences in excess of seven (7) hours likely will result in receiving no credit for the course. Any student who misses seven or more cumulative hours of class should complete a Drop/Add form and give to the registrar withdrawing from the course rather than failing it. Students who miss more than three hours of class are required to do extra work and are expected to take the initiative to secure the assignments for make-up work from the professor. Failure to complete extra work will result in the reduction of one’s final course grade by one full letter grade. **Students who miss the first class session are not permitted to take the course, and must drop the course.** (If dropping the course, complete the drop/add form and turn in to the Registrar or the charges for the course will stand, and an “F” grade will be recorded on the student’s record.)

2. **Return of Papers** – Students who wish to receive graded papers between class meetings must provide the professor with a self-addressed stamped envelope. Insufficient postage will result in the paper not being mailed to the student. Students having an Erskine Seminary campus box, please indicate your box number on the cover sheet of the paper, and graded papers will be returned to your box. These procedures are required by the FERPA (Family Rights to Privacy Act). Students are encouraged to turn in papers electronically.
3. **Language about God and Humanity** – Although God transcends the distinction between male and female, the Bible and the Church’s historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing “humanity” rather than “man” or “people” rather than “men”).
4. **Conduct in Theological Discussions** – Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.
5. **Assignments** – The design of assignments is to enhance the student’s learning experience and to stimulate vision for ministry. Assignments are due *in class* on the date indicated in the Course Calendar (p.8-9). An absence does not negate this requirement unless prior arrangements have been made. Late work will be accepted up to one week after the assignment is due but will receive a penalty reduction of one letter grade. Successful completion of the course is determined on a cumulative score of 70—100. Any cumulative score below 70 constitutes a failure for this course.
6. **Incompletes** – The grade of “I” or incomplete is given at the discretion of the professor. A grade of “I” is normally given when a student has substantially completed the requirements for the course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the

professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or e-mail rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions on incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

See Erskine Theological Seminary Catalogue for Details Concerning Grading Scale:

Grading Scale:

100-95	A	83-80	C
94-93	A-	79-78	C-
92-91	B+	77-76	D+
90-88	B	75-72	D
87-86	B-	71-70	D-
85-84	C+	69-0	F

***Required Assignments Summary - 100 points possible (Due Dates according to Course Calendar)***

1. Class Participation:	15 points
2. Personal Journey Journal	15 points
4. Article Reading and Reporting	20 points
5. Educational Ministry Research	30 points
6. Vision Summary	<u>20 points</u>
Total Points Possible	100 points

## **CLASS PARTICIPATION AND READING**

**REQUIREMENTS:** The success of each class depends upon group and individual participation in a seminar style format. Projects assigned the student are the fodder from which class discussion, exploration, and learning arise. It is incumbent upon each student to stay current with assignments and required reading in order to participate intelligently and effectively. Each student has unique experiences, owns unique gifts and talents, and will develop individual research to share with each other during the semester in this class.

A suggested schedule is included in the "Assignments Due" portion of the course schedule of this syllabus. The textbook readings are included to stimulate critical thinking about the projects required in this course. The principles and philosophies presented in these textbooks form the background for all discussions and all critiques of educational ministries in which students will participate during the semester. The professor assumes that students take seriously the reading assignments. Failure to read

the assignments in a timely manner will result in “end-of-the-semester” letter grade reductions. *See Course Schedule for Suggested Timetable* **15 points**

**PERSONAL JOURNEY JOURNAL:** During the **SECOND session of class**, we will discuss each person’s unique theological journey. This should include childhood experiences with or without the experiences of church attendance through adult ministry. As best as you can remember, reconstruct the theological base that presupposed the educational ministry by which you learned the great stories of the faith, including the oversight of the leadership, the pastor(s), and the individual teachers whom you remember. This exercise focuses on four primary areas: worship, children’s ministry, youth ministry, and adult ministry with each area subdivided as necessary to aid each individual’s audit of his/her theological experiences. [If you were brought up outside of the Christian faith, or without any formal faith tradition, discuss the underpinning work of legal guardians (i.e., parents, foster parents, other), educational systems, or other that formed in you a particular moral compass and/or belief system. Explain the process, the goals, and the results in your life.] On **22 September 2009**, a **written account** of the student’s theological journey is due. **15 points**

**ARTICLE READING AND REPORTING:** The selected articles from Randolph Crump Miller’s book, *Theologies of Religious Education*, included on a list to be handed out the first day of class, are on reserve in the library throughout this semester. A worksheet is provided at the end of this syllabus with guidelines to follow while working through the content of each article selected. Each student will read two of these articles (assignments to be made in class), write a one-to-two-page summary on the assigned readings—according to the worksheet guidelines (included at the end of the syllabus), and present these theological approaches to the class for discussion on the days designated. **20 points**

**EDUCATIONAL MINISTRY RESEARCH:** Over the course of the semester, each student will focus his/her attention on the four main areas of educational ministry in a church of the student’s choosing: worship service, children’s ministry, youth ministry, and adult ministry. Observations should detail selected classes/events in **EACH** area. Sunday school classes are one option, or other educational opportunities such as Sunday programs, youth Bible studies, service opportunities requiring a Bible lesson are other options for this assignment. Within these classes/events, the student listens for and documents “theological” approaches to the individual class/event studied:

- a. Denominational and/or Church theological presuppositions.
- b. Theological content embedded in the curriculum studied.
- c. Actual theological bias presented by the teacher.
- d. Theological doctrine implied by the teacher’s relationships with the pupils.
- e. Theological doctrine nuances suggested by pupils in the classroom.
- f. Type of theology transferred by methods used in teaching/learning (e.g., stars given for memory verses, ignoring those who do not participate, etc.)
- g. Identification of intent or lack of intent regarding teaching theology and this student’s critique.

Imbedded within the possible 30 points will be the student's presentation of findings during class on **17 November 2009**, as well as the **completed written project** due either by e-mail or by hard copy to the professor on **17 November 2009**.

**30 points**

**VISION SUMMARY:** Keeping a workbook of all projects and class discussions, the student will complete this course by evaluating his/her personal theological system and the theological system of his/her church or denomination as each relates to the educational ministry of the Church. Taking into consideration the observations made regarding each class/event observed throughout the semester, the student will write a vision summary of his/her intentional theological approach(es) to these areas of educational ministries in the Church. In formulating this vision, the student will incorporate and/or critique principles learned from both required textbook readings as well as the journal articles s/he read for the course. This summary should be no less than ten pages and no longer than twelve. ***FIVE REFERENCES BEYOND THE REQUIRED READINGS IN THIS COURSE ARE REQUIRED FOR THIS ASSIGNMENT. SEE BIBLIOGRAPHY INCLUDED IN THIS SYLLABUS.*** Utilize the McCain Library ILL librarian if necessary, making your requests for loan materials early in the term. Please do not wait until you are writing your papers to request. The turn around time for ILL requests is roughly two weeks or longer!!

Imbedded in the 20 possible points for this assignment will be the student's individual presentation of his/her vision summary (from a rough draft) in class on **1 December 2009**, as well as the **final written portion** of the assignment due by **NOON** on Tuesday, **8 December 2009**, either by e-mail or by hard copy. **20 points**

ADDENDUM: Also included at the end of the syllabus is a packet containing the grading templates the professor uses for each of your assignments to help you in knowing the professor's expectations. (There is no grading template for "Class Presentation and Reading Assignments.")

## **SEMINARY POLICIES**

1. **Style and Bibliographical Formatting Requirements** – All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented, following the standards in the "Style and Form Standards for All Masters Level Programs" (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper. The paper's cover page and bibliography are not counted towards page requirements. Click on this icon.



2. **Plagiarism** – Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and the integrity of the Christian community:

*Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.*

*Plagiarism creates an atmosphere of falsehood in the community's discernment and cultivation of gifts, both within the Christian community and in God's larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.*

*On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.*

*1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.*

*2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.*

*3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.*

*4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.*

*In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:*

*1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.*

*2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.*

*3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.*

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

For details refer to the Erskine Seminary Handbook under the Honor Code.

Click on this icon.



**NOTE:** Under no circumstances will the professor accept a paper containing others' work, either downloaded from Internet sites or used from other students' papers. (In other words, the purpose of the assignment is for the student to reflect critically on the topic at hand and to articulate those reflections in writing.) If the student turns in such a paper to the professor, the grade is an automatic "F" or "0". As in scholarly writing, the student may quote from a reference work using proper citations. The student may also reference others' work in the student's own wording but must give proper credit by citing the original source. (See Turabian for instructions on footnotes, parenthetical references, citations, reference lists, and bibliographies.)

If the student is a published author and chooses to cite from his/her copyrighted material, proper citations must be made as well. Not to do so is considered plagiarism.

**AN EASY CHECK: If the thought is not your original thought, give credit to the one from whom you borrowed the thought.**

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 FALL SEMESTER 2009

**COURSE SCHEDULE**

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENTS DUE</u>
1 September 2009	<b>INTRODUCTIONS:</b> Roll/Syllabus, <b>PERSONAL THEOLOGY</b> LIBRARY TIME	<b>BEGIN YOUR READING ASSIGNMENTS BEFORE THIS FIRST CLASS!</b>
8 September 2009	<b>STUDENT REPRESENTED DENOMINATIONAL THEOLOGIES</b> LIBRARY TIME	Estep: The First 43 pages of the text. Dykstra: ix -- 14.
15 September 2009	<b>FOUNDATIONS:</b> Biblical/Theological Roots LIBRARY TIME	Estep: Pages 44-101. Dykstra: Pages 15-33.
22 September 2009	<b>FOUNDATIONS (Con):</b> Biblical/Theological Roots	<b>Personal Theological Journey Paper</b>
29 September 2009	<b>THEOLOGICAL APPROACHES</b> Ref/Arminian & Process Theology	Dykstra: Pages 34-49. Articles with Written Summaries (See List)
6 October 2009	<b>THEOLOGICAL APPROACHES</b> Existentialist/Feminist/Narrative	Estep: Pages 102-146 Articles with Written Summaries (See List)
13 October 2009	<b>THEOLOGICAL APPROACHES</b> Liberation/Black/Ecological	Estep: Pages 147-199 Dykstra: Pages 53-79
20 October 2009	<b>EDUCATIONAL MINISTRY PROGRAMS</b> Integration of Theology	Articles with Written Summaries (See List)
27 October 2009	<b>ED. MIN. PROGRAMS</b> EVALUATION OF EXISTING PROGRAMS	Estep: Pages 200-263. Dykstra: Pages 83-128.
3 November 2009	<b>ED. MIN. PROGRAMS</b> Plan/Implement/Evaluate Future Programs	Estep: Pages 264—302.
10 November 2009	<b>LIBRARY DAY</b>	<b>CONTINUE WITH ANY UNFINISHED READING OF TEXTBOOKS</b>

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENT DUE</u>
17 November 2009	Present Ed'cl Ministry Research (to date)	<b>Ed'ctl Min. Research Due (11/17)</b>
24 November 2009	<b>HAPPY THANKSGIVING</b>	
1 December 2009	Present Individual Theological Vision Summaries	<b>FINISH UP UNREAD ASSIGNMENTS BY THIS DATE.</b>
8 December 2009	<b>NO MEETING DURING EXAM PERIOD</b>	<b>FINAL SUMMARIES DUE IN MY OFFICE or BY E-MAIL BY NOON ON 12/8/2009!!</b>



Carattini, Jill. "Hoax or History?"

<http://www.rzim.org/USA/Resources/Read/ASliceofInfinity/TodaysSlice.aspx?aid=9986>. (RZIM, 2008).

\_\_\_\_\_. "So Many Choices."

<http://www.rzim.org/USA/Resources/Read/ASliceofInfinity/TodaysSlice.aspx?aid=8701>. (RZIM, 2005).

Childs, Betsy. "The Spinning Compass."

<http://www.rzim.org/USA/Resources/Read/ASliceofInfinity/TodaysSlice.aspx?aid=8918>. (RZIM, 2005, 2007).

Copan, Paul. "St. Augustine and the Scandal of the North African Catholic Mind." In the *Journal of the Evangelical Theological Society* 41/2 (June 1998): 287-295.

<http://www.rzim.org/EU/EUFV/tabid/438/ArticleID/86/CBModuleId/1045/Default.aspx>. Additional reference:  
[http://www.earlychurch.org.uk/article\\_augustine\\_copan.html](http://www.earlychurch.org.uk/article_augustine_copan.html).

C.S. Lewis Institute. <http://www.cslewisinstitute.org/index.htm> Control/click on this website for a wealth of resources in apologetics and theology. Free podcasts, downloads of both audio and video recorded sermons/lectures, discussions, and more.

Dobson, Kevin James. The movie: "Miracle in the Wilderness."

<http://www.amazon.com/Miracle-Wilderness-Kris-Kristofferson/dp/6302326273>  
Produced by Turner Enterprises, 1991.

Downs, Perry G. *Teaching for Spiritual Growth: An Introduction to Christian Education*. Grand Rapids, MI: Zondervan Publishing House, 1994.

Eavey, C. B. *Principles of teaching: For Christian teachers*. Grand Rapids, MI: Zondervan Publishing House, 1968. Original edition, Grand Rapids, MI: Zondervan Publishing House, 1940.

Edge, Findley B. *A Quest for Vitality in Religion: A Theological Approach to Religious Education*. Macon, GA: Smyth & Helwys Publishing, Inc., 1994.

Fincher, Dale. "Why Would Anyone Believe in the Soul?"

<http://www.rzim.org/USA/Resources/Read/ASliceofInfinity/TodaysSlice.aspx?aid=8675>. (RZIM, 2005).

- Foster, Charles R. *Teaching in the Community of Faith*. Nashville, TN: Abingdon Press, 1982.
- Gaebelein, Frank E. *The Christian, the Arts, and the Truth: Regaining the Vision of Greatness*. Edited by D. Bruce Lockerbie. Portland, OR: Multnomah Press, 1985.
- Graham, Donovan L. *Teaching redemptively: Bringing Grace and Truth into Your Classroom*. Colorado Springs, CO: Purposeful Design Publication, 2003.
- Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco, CA: Harper & Row Publishers, 1980.
- Hart, D. G., and R. Albert Mohler, Jr., Eds. *Theological Education in the Evangelical Tradition*. Grand Rapids, MI: Baker Book House. 1996.
- Horne, Herman. *Jesus the Teacher*. Revised by Angus M. Gunn. Grand Rapids, MI: Kregel Publications, 1998. Originally published as *Jesus: The Master Teacher*. Grand Rapids, MI: Kregel Publications, 1920.
- Knight, George R. *Philosophy and Education: An Introduction in Christian Perspective*. Berrien Springs, MI: Andrews University Press, 1998..
- LeBar, Lois E. *Education That Is Christian*. Revised by James E. Plueddemann. Wheaton, IL: Victor Books, 1989.
- Little, Sara. *To Set One's Heart: Belief and Teaching in the Church*. Atlanta, GA: John Knox Press, 1983.
- McGrath, Alister E. *Christian Theology: An Introduction*. Cambridge, MA: Blackwell Publishers. 1994, 1997.
- Miller, Randolph Crump, Ed. *Theologies of Religious Education*. Birmingham, AL: Religious Education Press, 1995.
- Newbigin, J. E. Lesslie. *Foolishness to the Greeks: Gospel and Western Culture*. Grand Rapids, MI: Eerdmans Publishing, 1986.
- Pazmiño, Robert W. *Basics of Teaching for Christians: Preparation, Instruction, Evaluation*. Grand Rapids, MI: Baker Books, 1998.
- \_\_\_\_\_. *By What Authority Do We Teach? Sources for Empowering Christian Educators*. Grand Rapids, MI: Baker Books, 1994.
- \_\_\_\_\_. *Foundational Issues in Christian Education: An Introduction in Evangelical Perspective*. Grand Rapids, MI: Baker Books, 1995. Original edition, Grand Rapids, MI: Baker Books, 1988.

\_\_\_\_\_. *Principles and Practices of Christian Education: An Evangelical Perspective*. Grand Rapids, MI: Baker Books, 1992.

Ravi Zacharias International Ministries. <http://www.rzim.org/EU/Home.aspx>  
Control/click this link for a wealth of resources in apologetics and theology.

Richards, Lawrence O. *A Theology of Christian Education*. Grand Rapids, MI: Zondervan Publishing House, 1975.

Riley, Naomi Schaefer. "These Courses are Condemned"  
<http://www.opinionjournal.com/forms/printThis.html?id=110007468> In the Wall Street Journal, 10/28/2005.

Seymour, Jack, and Donald Miller. *Contemporary Approaches to Christian Education*. Nashville, TN: Abingdon Press, 1982.

Williamson, Clark M., and Ronald J. Allen. 1991. *The Teaching Minister*. Louisville, KY: Westminster/John Knox Press.

Zacharias, Ravi. "Christian Worldview: An Interview with Ravi Zacharias."  
<http://www.rzim.org/EU/EUFV/tabid/438/ArticleID/9989/CBModuleId/1045/Default.aspx> (RZIM, 2003).