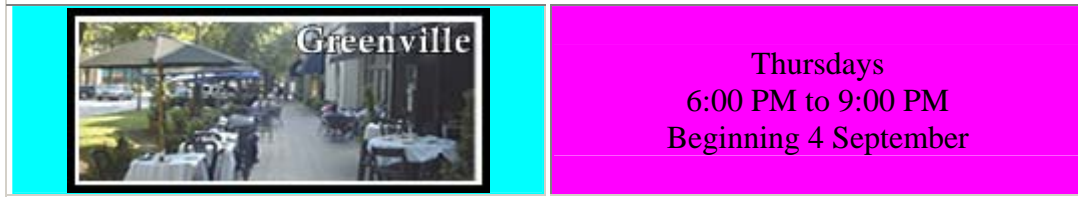


ERSKINE THEOLOGICAL SEMINARY  
PM720G: CHILDREN AND THE CHURCH  
FALL SEMESTER 2008

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



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Fax: 864-379-3171  
[Erskine Faculty Web](#)

OFFICE HOURS (Erskine Campus): Tuesdays: 1:00 p.m. – 4:45 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**

The Church's ministry and potential for ministry with children, for children and by children are all considered in this practical course. Models of education programs such as Vacation Bible School, Children's Church, and Children's Clubs are examined, together with resources and plans for implementation. The issue of children and worship is a particular focus, as is helping children with questions about faith issues.

*Elective. Three hours.*

## LEARNING OBJECTIVES AND COURSE FORMAT

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 this elective course to prepare Christian educators and pastors for ministry to children and to foster their integration into the life of the local church. The first goal of the course is to present a theological/developmental foundation for the Christian education of children. A second goal is to teach students to design and implement a model for children's ministry in the local church. A third goal is to aid students in the development of skills in teaching and training teachers for children's ministry.

Upon completion of this course, the student should be able to:

1. Identify and explain four theological/developmental components of "being a kingdom disciple."
2. Describe the current "context of discipleship" within the postmodern paradigm.
3. Identify and distinguish the similarities and differences between the current living generations.
4. Build and execute at least one model for children's ministry in the local church setting.
5. Develop and implement one phase of a teacher training program, specifically designed for a children's ministry within the local church.
6. Articulate the positive aspects as well as the negative aspects of children's curricula from the student's denomination or faith tradition.

The form of the course includes lectures by the instructor, presentations of content by students, and group discussions utilizing various teaching methodologies.

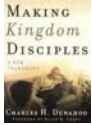
## REQUIRED READINGS AND RESOURCES

Two of the three required texts listed below are available for purchase in the [Erskine Seminary Online Bookstore](#). Click the link provided or on the book icons below:

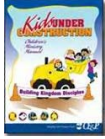


Barna, George. 2003. *Transforming children into spiritual champions: Why children should be your church's #1 priority*. Ventura, CA: Gospel Light Publications.

(Required Texts continued on page 3.)



Dunahoo, Charles H. 2005. *Making kingdom disciples: A new framework*. Phillipsburg, NJ: P&R Publishing.



Jakes, Sue. 2005. *Kids under construction: Children's ministry resource*. Lawrenceville, GA: Christian Education and Publications.

## COURSE REQUIREMENTS AND EXPECTATIONS

**Official Seminary Class Attendance Policy** – Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected and required to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. If students have to be absent for any reason, they are still responsible for all work missed and all work due. A student who misses more than three class sessions for any reason will automatically fail the course.

1. Students are allowed up to three hours of unexcused absence without penalty. Notify the professor in advance if absences are anticipated.
2. Should the student be by illness, death in the family, or other absence (excused by the professor) miss more than three hours of class, the material must be made up. See “MAKE-UP WORK” below:

**MAKE-UP WORK:** An essay assignment based on one of the MISSED classes is required as make-up work. Select make-up reading from the reference list, paying special attention that the selection covers the material missed in class. A three-page essay analyzing the material and evaluating its applicability to the student's ministry is required in the professor's hand, two class sessions after the one missed, or during the final class session (whichever falls first).

**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 and those permitting their papers to be returned to that 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).

**Respect for Divergent Viewpoints** – Erskine Theological Seminary is strongly committed to the Biblical and reformed understanding of the Christian faith. Admission is open to students from diverse denominational backgrounds. The teacher of this course respects theological and denominational diversity. As long as a student documents definitively his/her doctrinal persuasions according to his/her denominational standards

and according to Scripture, the student will not be penalized if his/her persuasion does not line up with the Reformed theological standards of the teacher and institution.

**Assignments** – The design of assignments is to enhance the student’s learning experience and to stimulate vision for children’s ministry. Assignments are due *in class* on the date indicated in the Course Calendar (p.10-11). 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 of one letter grade reduction. 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.

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 (Due Dates according to Course Calendar)***

- a. Small Group Preparation and Discussion and Required Reading – 15 points
- b. Two Essays – 40 points (20 points each essay)
- c. Annotated Bibliography – 20 points
- d. Class Team Presentation – 25 points

**a. Group discussion** is a significant element of learning during class sessions. Such teaching methodologies as goldfish bowl, group reflection in buzz groups, case study, role-play, dialogue, dyads or triads, and panel discussion **MAY** be used at the discretion of the professor during various class periods. Students **MAY** be selected at random during any class session by the professor.

Prior preparation necessary is keeping current with textbook reading assignments. Handouts provided electronically by the professor may require students to complete short reading or reflective thinking activities to be done before the next class day. The student is responsible to complete such tasks before class, in order to participate in class discussions and small group activities that the professor might assign. Total points for on-

time completion of textbook reading assignments and preparation for small group discussions are **15** toward the final grade.

***b. Two Essays - 40 points (20 points each essay)***

Topics for the two essays cover Sunday morning, worship for children, and music in the Christian nurture of children. See Course Calendar for due date.

1. CHILDREN WITH PARENTS IN THE PEW: In a 6-8 page essay, write your philosophy of family worship in the local church. Include personal experience, as well as comparisons of firsthand observations of positive and negative worship experiences of children in a local church setting. Suggest Sunday morning, worship activities for children and prompts for parents to use that encourage “family worship” during the Sunday morning worship service. Use at least two outside references (See reference list at the end of this syllabus for suggested resources). 20 points **Due 9/25/08**

2. MUSIC AND CHILDREN: In a 6-8 page essay, discuss your philosophy of music as a teaching and worship tool for children. Assess the spiritual impact of music from the following three avenues of music ministry: Sunday school, special events, and children’s choirs. You must personally attend one session from each of the three avenues above. What is the positive impact of the music on children? What is the negative impact of the music on children? Include the cognitive, affective, and behavioral components of human life (to be explained in class and to be found in the Dunahoo textbook). Use at least two outside references (See reference list at the end of this syllabus for suggested resources). 20 points **Due 11/06/08**

***c. Annotated Bibliography (20 points)***

Develop an *annotated bibliography* of educational and teaching resources that you would recommend to your Sunday school teachers in children’s ministry. Organize journal articles, books, curricula, and other resource material into subjects, such as: historical foundations, Biblical and theological foundations, human development, learning styles, curriculum, and other. **Include** in the annotation the weaknesses and strengths of the resource, and its significance for children’s educational ministry in the local church (***each annotation = ½ page***). **Merely selecting the reference list at the end of this syllabus is inadequate preparation for this assignment.** Include no less than 20 resources that you have personally examined. You do not have to read every page in each resource, but you should know each well enough to recommend them. Assessment of this assignment includes the student’s ability to choose resource material based on his/her denominational affiliation and theological foundations, as well as the student’s ability to analyze and evaluate each source. (*See pages 12-13 of syllabus for examples of the requirements of this assignment. Length as shown in the examples is not required.*)

***If utilizing Internet resources, the student may select sources ONLY from ATLA, WORLDCAT, and ERIC databases, as well as academic libraries’ electronic journals. (Click on this link to see a sample webpage showing journals that are acceptable for***

*this assignment: <http://www.erskine.edu/library/index.htm>.) Documentation must reflect these sources; otherwise, the student will lose points. An example of documentation is on page 14 of the syllabus.* Gather resources early, consulting the ILL librarian from McCain Library or academic libraries in your area. Please do not wait until the last minute to do your research. The paper is due at the beginning of the last class session. *A cover sheet is required for hard copies as well as with electronic submission.* This assignment counts 20 points toward the final grade. **Due 12/11/08**

**d. Class Team Presentation - 25 points THIS IS THE EQUIVALENT OF A FINAL EXAM.**

See the course calendar for Class Presentation dates. The first day of class students will be assigned to one of three specific teams (Sunday School, Summer children's events (i.e., Vacation Bible School, Christian camps, other), or Seasonal Events (i.e., 31 October celebrations, Thanksgiving, Christmas, Easter). Each team will design and implement a presentation for the rest of the class, lasting 2 hours. At least 3 outside references are required. It is the responsibility of each team member to make valid and specific contributions to the overall creative design and to articulate well his/her portion of the content presented. Each team member must have a speaking role during the class presentation session. Each team will be awarded a group score for your research, creativity, participation, presentation, and evaluations. On the day of and prior to the presentation, hand to the professor a schedule or sequence of the presentation. In addition, hand in the reference list for the specific presentation. Total points for this exercise is 25 toward the final grade. **Bear in mind that for each event teachers/recruits/volunteers are adults rather than children. This is important in implementing your presentation.** *Each member of the class will fill out evaluations on him/herself and his/her group as well as give constructive criticism/encouragement to the other groups' presentations. (These forms, located on pages 15-16 of the syllabus, indicate what the professor will be looking for in your presentations.)* **ABSENCES ON TEAM PRESENTATION DAY WILL RESULT IN FAILURE OF THE COURSE.**

**The last half-hour of class (8:30p.m. until 9p.m.) per presentation will be your evaluation of the respective class team presentation, guided by the professor. Required in this half-hour is the presenting team's self-critique in addition to the constructive criticism and encouragement given by the rest of the class.**

## **SEMINARY POLICIES**

### ***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 a 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 email 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 of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

### ***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").

### ***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.

### ***Chapel Attendance Policy (FOR TUESDAY-THURSDAY ON-CAMPUS CLASSES)***

All morning and afternoon on-campus classes (except for Friday and Saturday courses) carry a chapel attendance requirement. Consult the catalog or registration booklet for the specifics of the chapel attendance policy. There is a per chapel fee if you attend fewer chapels than required.

### ***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 and/or project. The paper's cover page and bibliography are not counted towards page requirements.

## **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 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.]

Occurrences of plagiarism shall be considered 'documented' when the instructor is

able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.'

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.

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

ERSKINE THEOLOGICAL SEMINARY  
PM 720G: CHILDREN AND THE CHURCH  
FALL SEMESTER 2008

**COURSE SCHEDULE**

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENTS DUE</u>
4 September 2008	<b>INTRODUCTIONS:</b> Roll, Syllabus, Teams Texts—Dr. Dunahoo Lecture	
11 September 2008	Syllabus, Q&A, Presentation	<b>DUNAHOO TEXT – CHS. 1-6.</b> <i>Making Kingdom Disciples</i>
18 September 2008	<b>My First Book of Questions &amp; Answers</b>	<b>Begin reading Barna text.</b> <i>Transforming Children into Spiritual Champions</i>
25 September 2008	<b>Music in the Life of Children</b>	“Children with Parents in the Pew” Essay Due in Class
2 October 2008	<b>VIDEO:</b> George Barna’s “Transforming Children into Spiritual Champions”	<b>Dunahoo Text: Chs. 7-12</b>
9 October 2008	TOPIC - TBA <b>ONE OR 1 1/2 HOURS FOR TEAM MEETINGS</b>	<b>Barna Text: Chs. 1-4</b>
16 October 2008	<b>LECTURE:</b> <i>THE CHRISTIAN NURTURE OF OUR CHILDREN</i>	<b>Barna Text: Chs. 5-8</b>
23 October 2008	<b>Kids Under Construction Resource Manual</b> <b>ONE OR 1 1/2 HOURS FOR TEAM MEETINGS</b>	<b>Review generally the Kids under Construction Resource Manual</b>
30 October 2008	<b>Sue Jakes, PCA Director of Children’s Ministries Guest Lecturer</b>	
6 November 2008	<b>Mark Lowrey, Great Commission Publications Lecture—Children’s Curriculum</b>	“Music and Children” Essay Due in Class

<u>CLASS DAY DATE</u>	<u>TOPIC</u>	<u>ASSIGNMENT DUE</u>
13 November 2008	<b>TEAM 1: CHILDREN'S SUNDAY SCHOOL CLASS</b>	<b>No Reading Assignment Due</b>
20 November 2008	<b>TEAM 2: CHILDREN'S SUMMER EVENTS</b>	<b>TEAM PRESENTATIONS</b>
4 December 2008	<b>TEAM 3: SEASONAL EVENT</b>	
11 December 2008	<b><u>NO CLASS—EXAM DAY</u></b>	<b>Annotated Bibliography DUE BY 12 NOON</b>

## **EXAMPLE OF AN ANNOTATION FOR THE FINAL PROJECT #2 ANNOTATED BIBLIOGRAPHY**

Graham, Donovan L. 2003. *Teaching redemptively: Bringing grace and truth into your classroom*. Colorado Springs, CO: Purposeful Design Publications.

An experienced educator in many realms, Graham contributes thought-provoking comparisons of two general philosophies of education. His philosophy that “Christian teachers are called to teach ‘redemptively’” (Graham 2003, xiii) highlights areas of traditional educational philosophy that call for passive learning, and cognitive development that may or may not result in heart transformation.

The purpose of the book is to “encourage and challenge Christian teachers . . . to teach redemptively” (Graham 2003, xiv) reaching the heart as well as the mind, by exploring the meaning of redemption in the light of the classic Biblical themes (the creation, the fall, anthropology, and Christology).

The weakness of this work stems from the fact that the philosophy explained is new or uncommon in educational circles. Those attempting to apply Graham’s principles of “grace teaching and learning” in classrooms of any kind face an arduous task of implementing practical steps as well as convincing school boards and accrediting agencies of the practicability and worth of Graham’s methods. The strength of this work is the exercise of critical thinking stimulated in those uncomfortable with present philosophies of education. For the interested educator, the book becomes a visionary experience firmly planted in sound Reformed foundations.

Pannenberg, Wolfhart. 1985. *Anthropology in Theological Perspective*. Translated by Matthew J. O'Connell. Philadelphia, PA: The Westminster Press.

Pannenberg's contribution of this work to seminary libraries is a contemporary classic. This exhaustive source of foundations for anthropological theology is dated from the perspective of post-modernism, but offers detailed research in ancient, medieval, and modern philosophy and theology.

Anthropological roots and development are documented in minute detail by Pannenberg's analyses of biology, psychology, culture, sociology, and history. He brings to each area biblical truth, but devotes most of his writing to the secular. His discussions pivot from the doctrines of creation and sin. Perhaps Pannenberg skimps on space devoted to biblical truth.

Because of the universal attempt by all to find meaning in an anthropological base, Pannenberg writes this book to alert Christendom to brainstorm issues. He says, "Without a sound claim to universal validity Christians cannot maintain a conviction of the truth of their faith and message" (15).

Though tedious to read, *Anthropology in Theological Perspective* is thought-provoking for the post-modern Christian or non-Christian thinker. This challenging book does not foster rest and relaxation. It alerts the reader to current spiritual battles in a relativistic world.

## **SETTING UP THE ANNOTATION PROJECT**

- I. Historical Foundations
  - A. Book
  - B. Journal
  - C. Video Series
  - D. Etc.

## **EXAMPLE OF DOCUMENTATION FROM ATLA OR OTHER DATABASES**

“There are several questions, namely that of the place of women in the Church . . .”  
(Behr-Sigel 2004, 49).

Behr-Sigel, Elisabeth. 2004. The ordination of women: A point of contention in ecumenical dialogue. In *St. Vladimir's Theological Quarterly* 48:1, 49.  
<http://www.erskine.edu:2074/pls/eli/ashow?aid=ATLA0001410517>. Downloaded 1 July 2005 at 10:55p.m.

# PM 720G CHILDREN AND THE CHURCH

## LEADER/TEACHER EVALUATION OF CLASS TEAM PRESENTATION

*Please evaluate your own team's presentation by responding to the following questions and/or statements.* (Please feel free to use another sheet of paper to write your responses.)

1. Summarize in one brief paragraph your team's presentation, based on your critical reflection of the entire event process (Purpose, goals, objectives, content, teaching methods, learning styles, activities, resources, etc.).
  
2. What would you change and why?
  
3. What would you not change and why?
  
4. What have you learned from the entire exercise about yourself as:
  - a. A Planner?
  - b. A Teacher?
  - c. A Learner?
  - d. A Team Player?
  - e. One Called into Children's Educational Ministry?
  
5. What advice would you give future students as they prepare to serve children in a Church-based educational ministry?

NAME: \_\_\_\_\_

BOX #: \_\_\_\_\_

**PM 720G CHILDREN AND THE CHURCH**  
**PARTICIPANT EVALUATION OF CLASS TEAM**  
**PRESENTATION \_\_\_\_\_**

Respond to the following questions/statements regarding the class team's performance in their particular presentation. **(Please feel free to use additional paper to write your responses.)**

- 1. Did the class team accomplish their goals and objectives?**
  
- 2. Briefly describe the content of the presentation, and evaluate the activities as to their complementing and/or enhancing the content for the learners sitting under their leadership/teaching.**
  
- 3. Comment on the overall leadership of the event (including self-confidence, body language, mastery of subject, ability to communicate, leader/participant interaction, time management).**
  
- 4. What types of observations did you make (constructive criticism or thoughts) as the team implemented this presentation?**
  
- 5. How will your observations impact your designing and implementing future educational events for children?**



**\*\* Available in McCain Library on the Erskine Seminary Campus**

Beckwith, Ivy. 1998. *Quick relief for children's ministry leaders*. Loveland, CO: Group Publishing.

Beller, Dyan. nd. *Creative Bible crafts: Ages 2-3*. Wallingford, CT: Rainbow Publishers. [http://www.rainbowpublishers.com/creative\\_bible\\_crafts.html](http://www.rainbowpublishers.com/creative_bible_crafts.html)

\_\_\_\_\_. nd. *Creative Bible crafts: Ages 4-5*. Wallingford, CT: Rainbow Publishers.

\_\_\_\_\_. nd. *Creative Bible crafts: Grades 1&2*. Wallingford, CT: Rainbow Publishers.

\_\_\_\_\_. nd. *Creative Bible crafts: Grades 3&4*. Wallingford, CT: Rainbow Publishers.

\_\_\_\_\_. nd. *Creative Bible crafts: Grades 5&6*. Wallingford, CT: Rainbow Publishers.

Berge, Zane. 2000. Components of the online classroom. *New Directions for Teaching and Learning*, no. 84: 23-28. Downloaded 5 December 2001.

Bruce, Barbara. 1996. *7 ways of teaching the Bible to children*. Nashville, TN: Abingdon Press.

Burke, James. 1985. *The day the universe changed*. Boston, MA: Little Brown and Company.

Brueggeman, Walter. 1982. *The creative word: Canon as a model for biblical education*. Philadelphia, PA: Fortress Press.

Careaga, Andrew. 2001. *eMinistry: Connecting with the net generation*. Grand Rapids, MI: Kregel Publications.

Castleman, Robbie. 2002. *Parenting in the pew: Guiding your children into the joy of worship*. Downers Grove, IL: InterVarsity Press.

*Choristers Guild*. [www.choristersguild.org](http://www.choristersguild.org) [A membership organization for children's choir directors; provides resource materials].

Christian Education & Publications. 2004. *Children's ministry conference: Plenary sessions and workshops. Set of 22 CD's*. Lawrenceville, GA: CE&P.

- \*\*Dawn, Marva J. 1997. *Is it a lost cause? Having the heart of God for the Church's children* Grand Rapids, MI: Eerdmans Publishing [ISBN 0-8028-4373-5].  
Chapter 5: The Heart of God Revealed in Worship
- Discovery Communications, Inc. 1999. Retrieved 5 December 2001 from <http://school.discovery.com>.
- Duska, Ronald. 1975. *Moral development: A guide to Piaget and Kohlberg*. New York, NY: Paulist Press.
- Eavey, C. B. 1968. *Principles of teaching: For Christian teachers*. Grand Rapids, MI: Zondervan Publishing House. Original edition, Grand Rapids, MI: Zondervan Publishing House, 1940.
- Eisler, Riane. 2000. Education for the twenty-first century. *The Humanist* 60, no. 1: 5-8. Downloaded 5 December 2001.
- Elmer, Duane. 1993. "Inductive teaching: Strategy for the adult educator." In *The Christian educator's handbook on adult education*, eds. Kenneth O. Gangel, and James C. Wilhoit, 135-147. Wheaton, IL: Victor Books.
- Foster, Charles R. 1994. *Educating congregations: The future of Christian education*. Nashville, TN: Abingdon Press.
- Fraenkel, Jack R. 1973. *Helping students think and value: For teaching the social studies*. Englewood Cliffs, NJ: Prentice-Hall, Inc.
- Gangel, Kenneth O., and Warren S. Benson. 1983. *Christian education: Its history and philosophy*. Chicago, IL: Moody Press.
- Gaukroger, Janet. 2001. *Sharing Jesus with under 5's*. Geanies House, Fearn-NE Scotland: Christian Focus.
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NOTE: AN EXTENSIVE BIBLIOGRAPHY IS LOCATED IN "THE TOOL SHED"  
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