

PHILLIPS THEOLOGICAL SEMINARY SYLLABUS DISCLAIMER

The following syllabus is the teaching and learning guide for the last time this course was taught. It will give you a good idea of the descriptions of the course, how it was taught, the reading, the papers and other assignments, the intended outcomes, and the workload. By examining this syllabus and others, you will be able to form an impression of what graduate theological education at Phillips Theological Seminary requires of students.

Due to periodic curriculum revisions, course names and/or numbers may be different on this syllabus than what the name and/or number of the current offered course may be.

This syllabus is provided for your information only. The faculty reserves the right to revise the curriculum, and each professor reserves the right to decide how best to meet the learning goals of the curriculum. Therefore, the following syllabus is an historical artifact rather than a promise of how the course will be taught in the future, or that the course will be taught again.

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PHILLIPS THEOLOGICAL SEMINARY

Approaches in the Christian Education of Children

**SYLLABUS
2012 – 2013**

PT 661.06¹

Instructed by:

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Course Description

PT 661.06: Approaches in the Christian Education of Children (1 hr.) is an introduction to resources for and approaches to Christian education with children. Meets October 5 & 6, Friday and Saturday 8:30 a.m. – 12:00 noon and 1:15 p.m. – 4:45 p.m, in room 302. Saturday morning the class will meet in the Children Worship and Wonder Room at the Phillips Theological Seminary Library.

Teaching Strategies and Learning Outcomes

The following texts will be used during the course and students should be familiar with them:

Berryman, Jerome. *Godly Play*. Augsburg Books 1995.

Coles, Robert. *The Spiritual Life of Children*. Boston: Houghton Mifflin, 1990.

Elkind, David. *Sympathetic Understanding of the Child: Birth to Sixteen. (3rd edition)* Allyn and Bacon, March 1994.

Fowler, James. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. HarperOne, 1995.

Westerhoff, James H. *Will Our Children Have Faith?* Morehouse, Feb. 2000

Students should choose one of the following three texts for the Friday afternoon assignment.

Beckwith, Ivy. *Formational Children's Ministry: Shaping Children Using Story, Ritual, and Relationship*. Baker Books 2010.

Wigger, J. Bradley. *The Power of God at Home: Nurturing Our Children in Love and Grace*. San Francisco: Jossey-Bass 2003.

Yust, Karen Marie. *Real Kids, Real Faith: Practices for Nurturing Children's Spiritual Lives*. San Francisco: Jossey-Bass 2004

Friday morning the students will be expected to discuss Elkind's A Sympathetic Understanding of the Child, Fowler's Stages of Faith: The Psychology of Human Development and the Quest for Meaning and Westerhoff's Will Our Children Have Faith?.

Friday afternoon the students will be expected to discuss Wigger's The Power of God at Home and/or Yust's Real Kids, Real Faith and/or Beckwith's Formational Children's Ministry.

1. Students will be expected to make a short presentation regarding:
 - a) The strategies your church uses to nurture children's spiritual and religious faith formation.
 - b) The strategies your family of origin used to nurture your spiritual and religious faith formation.
 - c) The strategies you have implemented or are implementing to develop your children's or another young extended family member's spiritual and religious faith formation.
 - d) How can you become more intentional and thoughtful regarding spiritual and religious faith formation with your church and family?
2. Students will be expected to more fully develop their strategies based on class discussion and reading and present a three to five page paper by December 3, 2012. Papers should have 1" margins, be double spaced and use 12 point type.
3. Also on Friday afternoon, students will be expected to discuss the Sunday School Curriculum used at their church. If possible the student should bring a copy of the curriculum used by the elementary aged classes. Please plan to discuss the pros and cons

of the curriculum and be able to evaluate the faith formation and development found in the literature.

- 3.a. Students will be expected to present a two to three page paper by December 3, 2012 discussing the pros and cons of their church's Sunday School Curriculum and to evaluate the faith formation and development found in the literature. If a classmate's curriculum intrigued you, please state why and what your plans to incorporate those ideas might be. Papers should have 1" margins, be double spaced and use 12 point type.

Saturday morning students will be expected to discuss Berryman's Godly Play . Class will take place in the Children Worship and Wonder Room at the Phillips Theological Seminary Library. Students will be examining the worship model presented by Berryman and be participating in a full Children Worship and Wonder worship experience. Students will have the opportunity for hands on work with various stories included in the program.

Saturday afternoon the students will be expected to discuss Coles' The Spiritual Life of Children.

1. Prior to class the students are expected to interview an elementary age child from your church (not a relative).
2. Prior to class the students are expected to interview an elementary age child of another faith (Jewish, Catholic, Islamic, Mormon, i.e. not a typical protestant religion). Students must receive preapproval for the faith practice used in order to prevent duplication.
3. For both children interviewed, the student should be prepared to present in class a three to four page paper on how the child speaks and depicts his/her views on the nature of God's wishes, the devil, heaven and hell, and faith. How has the child developed his/her faith? Does "Sunday School" play a role? Who leads the faith development? What types of curriculum used (examples would be interesting)? Only one paper is required, not one per child. Papers should have 1" margins, be double spaced and use 12 point type.

Prerequisites

There are no course prerequisites.

Course Calendar and Schedule

The class will meet October 5 & 6, Friday and Saturday 8:30 a.m. – 12:00 noon and 1:15 p.m. – 4:45 p.m, in room 302. Saturday morning the class will meet in the Children Worship and Wonder Room at the Phillips Theological Seminary Library. Attendance is required. Students must be prepared to discuss texts as outlined above and should be prepared to participate during class discussions. Rev. Jordan Gillett reserves the right to alter the course schedule, if necessary, in order to achieve the desired learning outcomes.

Course Policies

“At PTS, class attendance and engaged participation are very important. Every member of the faculty and student community is, in fact, both teacher and learner. Therefore, a class absence means more than merely a missed delivery of educational content. It also means the irrecoverable loss of a unique dialogical ‘learning-through-teaching’ opportunity for oneself and others. In view of this understanding, PTS has an established *Attendance Policy* that states: Any student who misses 20% or more of the class contact hours for a course, for any reason, cannot pass or successfully audit that course. The intention of the policy is not to be punitive, but to recognize that students should retake courses for credit if they miss a significant number of the class contact hours. The 20% rule holds for online classes as well. In an online class, the instructor will set forth in the syllabus the requirements for what constitutes class attendance. The standard may change from week to week depending on the assignment. Typically, attendance is measured by the number of quality posts-per-week on the discussion board or other activities. The instructor sets the minimum number of posts-per-week required for a student to be considered present. If a student fails to make that minimum number of posts-per-week, s/he will be considered absent for the week. If a student is absent for 20% or more of the semester, s/he cannot pass the course.”

Grading

Attendance	20%
Class Participation	40%
Book Review	10%
Papers	30%

Deadlines for *adding or dropping courses*, or for *withdrawing from the Seminary* are published on the PTS website. Concerning *requests for Incompletes*, the PTS catalog reads: “An Incomplete may be granted for extenuating circumstances, but the approval is not automatic and must be justified. Approval must be requested on required forms and granted prior to the announced deadline, normally the Friday prior to the last week of classes. Incompletes may be granted for a maximum of 45 days from the last official day of classes. Only in unusual circumstances will an extension be considered. Work not submitted to the instructor by the deadline will receive the grade of ‘F.’”

Students may not fax term papers or other assignments to the Seminary. Students are expected to email all required papers to Rev. Jordan Gillett.

There is not a course website.

Disability Accommodation Statement:

”Phillips Theological Seminary is committed to providing equal access to its programs of graduate professional education for all qualified students with learning, physical, medical, or psychological disabilities. The Seminary aims to provide reasonable accommodation for qualified individuals with a disability (based on clinical documentation) to ensure their access and participation in Seminary programs. For details, see ‘Disabilities Policies and Procedures’ in the current Student Handbook. Please contact the Associate Dean for Admissions and Student Services for consultation.”

Netiquette Statement:

“All those engaged in teaching and learning in the Phillips Theological Seminary community deserve respect as they participate in critical theological reflection and ecumenical conversation on the range of issues enlivening contemporary discernment and debate within the church and the broader society. Among the critical dynamics of respect and open space is learning to keep confidences, which is hopefully understood as a primary ministerial skill. All the expectations and practices under which the seminary currently operates in its teaching/learning functions apply to both on campus and online courses.

“Participants in the online discussions do not have available the same visual and auditory clues as those in traditional classrooms for interpreting the tone and substance of contributed comments. It is, therefore, especially important that the following guidelines concerning appropriate ‘netiquette’ – i.e. etiquette for written communication shared via the internet – should be consistently observed. Although individual professors may have unique standards or procedures regarding class etiquette that are specific to their course design and learning goals, members of the seminary community should attend to the following general institutional standards:

- a. In online discussion, statements of disagreement and alternate understandings are welcomed, and even encouraged among participants. Yet disparaging personal ad hominem attacks cannot be permitted, even if purported to be intended light-heartedly. Overt references or those by innuendo that violate the seminary’s anti-discrimination policy will not be tolerated.
- b. Rude, offensive, or abusive comments are entirely inappropriate. “Flaming” (typing words in capitals) or an excessive use of exclamation marks must always be avoided because they are widely understood to signal expressions of anger, hostility, or disrespect.
- c. Attempts to use humor, and especially sarcasm, to advance one’s position in online discussions are most generally confusing and ineffectual. In addition, the seeming innocence of jokes can be lost in transmission.

d. Participants should be attentive to maintaining a professional style of communication. Posted contributions on discussion boards should be free of misspelled words and other distracting technical errors. As with written papers, it is essential to properly cite sources.

e. There are different modes of communication for online classes, e.g. discussion boards and chat rooms—formal and informal—where the standards may be nuanced accordingly to fit the class situation. However, when communicating online, participants should carefully review what they have written before they actually send or post it, making certain that chosen modes of expression convey what they want to say and how they want to say it.

f. Finally, members of the seminary community are to avoid forwarding any type of junk mail (e.g. advertisements, solicitations, or sexually explicit materials) to others. Moreover, they should not violate the privacy of others by divulging email address and comments outside of the class without express permission.”

Auditors.

Persons who wish to attend, with the permission of the instructor, more than a single class session must formally register and pay an appropriate fee, depending on their enrollment classification.

PTS Catalog Definition of a Semester-Hour.

“In accord with regulations announced by the United States Department of Education in October 2010, the PTS faculty defines one semester-hour of academic credit as that which may be granted for successfully completing over the course of a semester a set of required learning activities representing approximately forty-five clock hours of graduate-level study. The workload/credit calculations related to the documentation of student learning are based on projections of the minimum time that a typical PTS student should anticipate spending in each course in direct instruction by the instructor(s), recommended reading and library research, synchronous and asynchronous online discussion, creative theological reflection and writing, content review and testing procedures, and other appropriate educational assignments designed by the instructor to ensure that students achieve the learning objectives of the course as published in the course syllabus.”

Student Portfolio.

No items are required.