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# CHRISTIAN SCHOOL CLASS RULES

Melonheads Theme



Scripture Included

## Be Kind

And be kind to one another, tenderhearted...

## Be Respectful

A fool despises his father's instruction.

## Do Your Best

And whatever you do, do it heartily...

## Class Rules

1. Be Kind - Ephesians 4:32

2. Be Respectful - Proverbs 13:1

3. Be Honest - Ephesians 4:25

4. Do Your Best - Col. 3:23

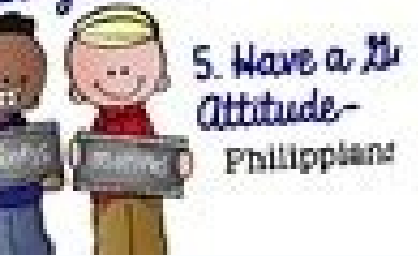
5. Have a Good Attitude - Philippians 2:14

## Be Honest

Therefore, putt[ing] away lying. "Let each one of you speak truth with his neighbor," for we are members of one another.

## Have a Good Attitude

Do all things without complaining and disputing.



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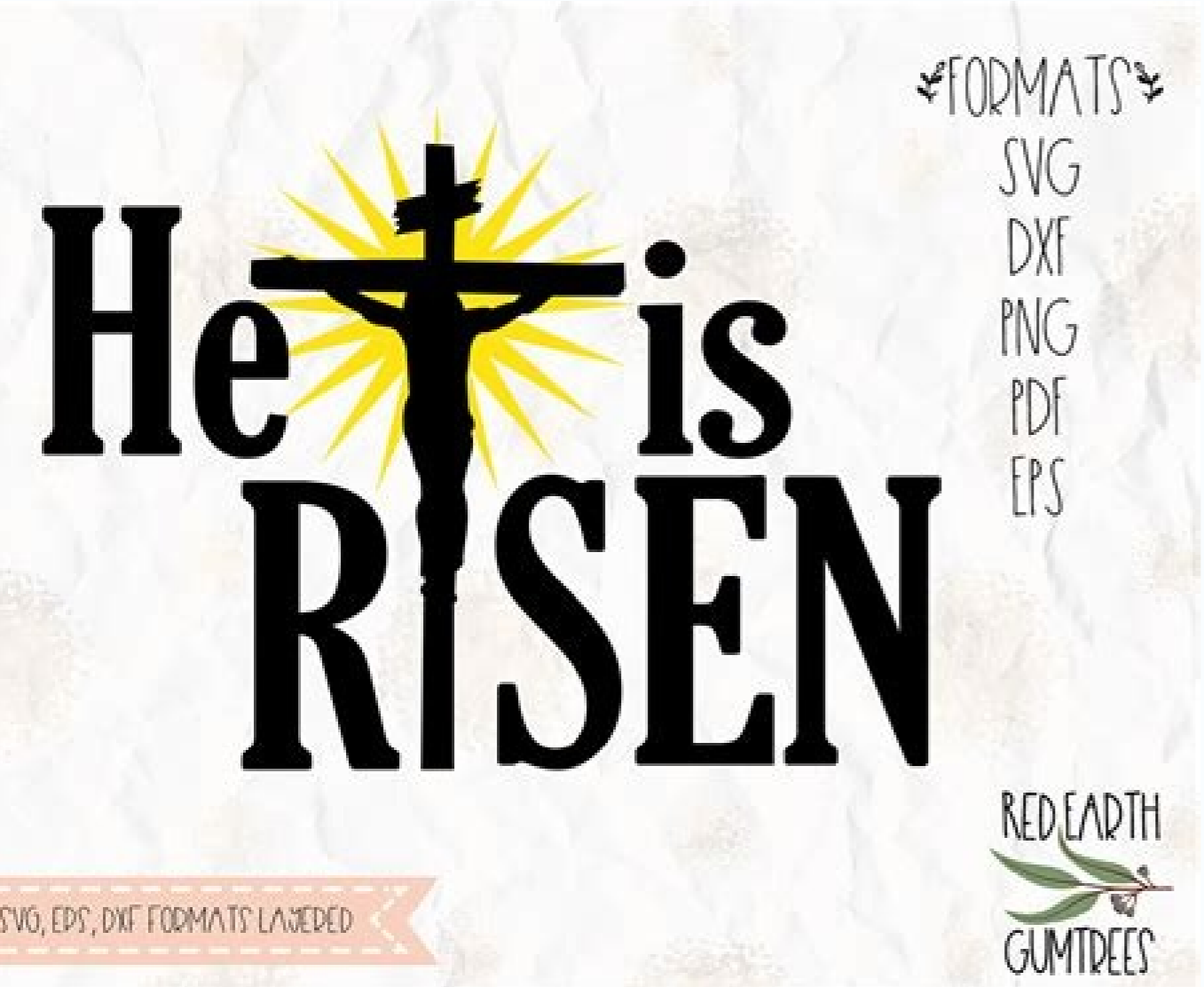


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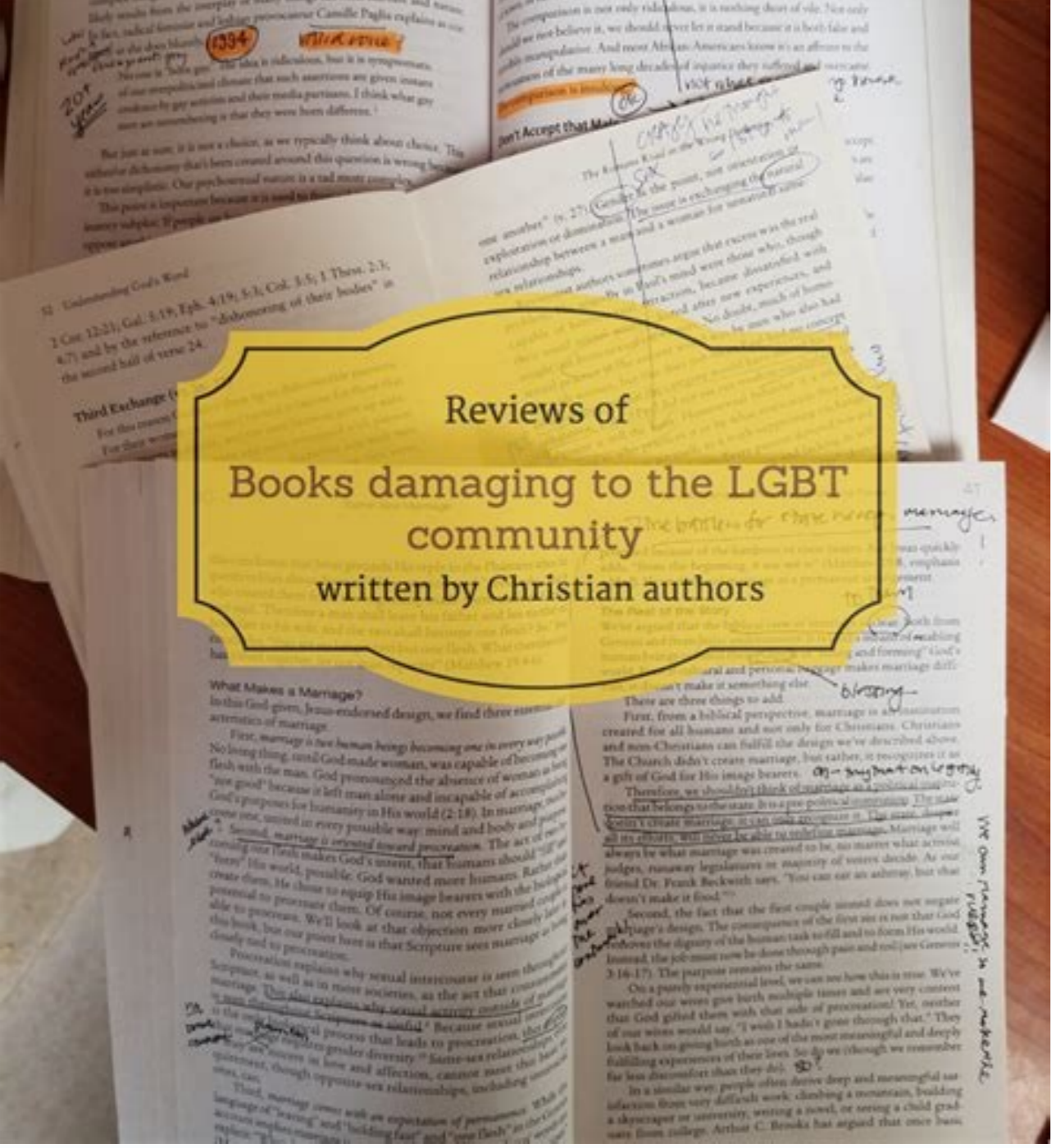
### A Philosophy of Christian Education

Brad McCain  
**Tacoma Baptist Schools exist to glorify God by developing Disciple Leaders through a Christ-embodied community that is growing in faith, knowledge, and service.**

### Tacoma Baptist Schools exist to glorify God...

The Westminster Catechism begins with the question and answer, "What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever."<sup>1</sup> This statement stands as the starting point for all disciplines throughout Tacoma Baptist Schools. Tacoma Baptist Schools' first and foremost purpose is to bring glory to God. Every other statement and assumption within this Philosophy of Christian Education is built upon this foundation. The glorification of God serves as the purpose for our adherence to the eternal veracity of the word of God, how we interact in peer to peer, teacher to student, and student to student relationships; and serves as the primary target for any form of attained accomplishment. This being of preeminent importance, "to glorify God" becomes the opening for any purpose statement of Christian emphasis. Apart from this purpose our existence should cease.

<sup>1</sup> See the following web source for scripture citations that accompany this statement: [http://www.reformed.org/documents/wsc/index.html?\\_app=http://www.reformed.org/documents/WSC.html](http://www.reformed.org/documents/wsc/index.html?_app=http://www.reformed.org/documents/WSC.html)



Foundation of theology. Theological foundation of christian education pdf. Theological foundation of christian education. Theological foundation of education.

[2] Leonardo Boff, Holy Trinity, Perfect Community (Maryknoll, New York: Orbis Books, Trans. Creation projects community The Community was God's purpose for creation.[6] As Grenz expressed, The world exists in order to participate in the life of the social Trinity. [11] Dryness, The Earth is God's, 95. In the horizontal dimension, Jesus called human beings to mutual respect, generosity, a communion of sisters and brothers, and simplicity in relationships. Tarasar, "Orthodox Theology and Religious Education", in R. Hence, the essence of the community is the divine purpose in creation. Image of God includes the relationships with God, people, and the earth, and the way those relationships are enacted in our communal life. The purpose of creation is to bring justice and wholeness in all the created order. [4] William A. [17] Bradley C. [33] Groome, Educating for Life, 178. This indicates that God is a relational being.[3] It gives a picture of God who lives in unity with others. Creating in God's image indicates that humans represent God on earth.[17] Yet, humans are absolutely dependent upon God for their existence. a. The theological foundation is the primary basis for doing Christian education. [9] Tarasar, Orthodox Theology, 89. [6] Stanley J. Reign is the Father's way of acting by which he continually liberates creation from evil, sin, disease, division, and death, and established love, kinship, and life. C. First, the church has a faith to communicate, and this faith must be stated theologically. Humans are created as persons. God created the persons with body-soul union alive in God's spirit. Though the creation account in Genesis places humans in a special relationship with the Creator, this relationship is mainly for responsibilities that the creature is given to do in creation.[18] Humans are within the natural order of creation. The divine unity is communitarian because each Person is in communion with the other two. Our existence is communal.[13] Community is the deepest and most foundational reality that exists. [12] Dryness, The Earth is God's, 95. Second, God exists in a relationship. Four important points under theological foundations are considered. Dryness, The Earth is God's: A Theology of American Culture (Maryknoll, New York: Orbis Books, 1997), 30, 36-37. Hence, the education process should be rooted firmly in sound theology. [30] Leonardo Boff, EcclesioGenesis: The Base Communities Reinvented the Church (Maryknoll, NY: Orbis Books, 1986), 7. The divine image is a shared, corporate reality. Miller, "Ecological Theology and Religious Education", in Theologies of Religious Education, 342. Jesus touched all the systems of relations. Theology of human hood The creation account in Genesis placed humans in a special relationship with the Creator. Thompson (ed.), Religious Pluralism and Religious Education (Birmingham, Alabama: Religious Education Press, 1988), 133. God is still in the process of making, sustaining, and renewing creation through Jesus Christ, along with the continuing work of the Holy Spirit.[5] This trinity gives us the picture that we are called to maintain relationships of communion with all, in giving and receiving, and together building of rich and open shared life, one that respects differences and does well to all. [32] Gelder, The Essence of the Church, 109. Jesus came proclaiming a Gospel that has at its very essence relationships. God is beyond gender and so the Trinity-God is both male and female, we as men and women can be its image and likeness.[20] There is no distinction between men and women but all are equal. To be in communion is to be 'in life'. Human existence is from the beginning a being-in-representation.[11] God intended a wonderful diversity in creation, the diversity of peoples, tongues, and nations must figure in God's good purposes. Just as the trine God is the eternal fellowship of the Trinitarian members, so also God's purpose for creation is that the world participates in the community.[7] Humans are created to have communion with God, one another, and with others. Education draws insights from biblical studies, church histories and theology in order to have a firm foundation as well as to integrate it in education process in a balanced way. Trinity reflects the diversity of creation, provides ample grounds for valuing human diversity. [10] Tarasar, Orthodox Theology, 91. [28] Kenneth O. [16] Groome, Educating for Life, 83. A sound theological foundation is required to develop a holistic education in the church. The church is a redemptive community, a living and growing organism centred in Christ who is the head of the body. So this earth person reflects that our human life is a sharing life in the very life of God.[14] This signifies that each human being is a unique person with dignity and rights. It is composed of families, races, tribes, sexes, and linguistic groups. [21] William A Dryness, The Earth Is God's, 39-40. Gangel, "What Christian Education is", in Robert E. This is the communion- the koinonia- for which we are created.[9] It is for this reason that the Holy Trinity, the Divine Community of Persons, is for us human persons a prototype for life in relationship and communion with others. This divine image is fully present in community.[8] At the same time, humans are relational beings and this relationship develops only in the community not in an isolated place. Third, theology affects the methodology of teaching.[1] Theology informs the life we live under God by providing structures for thinking, feeling, and acting with respect to what is known about God in the community of faith in the past, present, and future. Thirdly, the divine Trinity participated in creation. God exists because he is a union of persons- a Divine communion or community of persons united through love. c. The Church is holy in the sense that it consists of the company of the faithful, dedicated wholly to the service of God. The image clearly underlines the relationships into which the human creature is introduced. Miller (ed.), Theologies of Religious Education ( Birmingham, Alabama: Religious Education Press, 1995), 87. [15] Thomas H. [27] Everett Ferguson, The Church of Christ: A Biblical Ecclesiology for Today (Grand Rapids, Michigan: W. Seymour & Donald E. It shapes the purpose, nature and content of education. This community aspect is an important foundation for Christian education, that is, Christian education takes place in the community. Its authority is derived from God.[28] The incarnation of Jesus resulted in a new community and a new order.[29] Jesus transformed relations among human beings, reconstructed our human systems. Leonardo Boff stated: Jesus' whole preaching may be seen as an effort to awaken the strength of these community aspects. References [1] Howard Grimes, "Theological Foundations for Christian Education", in Marvin J. In the midst of a divided world, the church must find ways to bridge the differences as the "people of God." The church has the spiritual power and biblical mandate to transcend all other political realities. [7] Grenz, Theology for the Community, 147. Vertically he sought to open the human being to a sincere filial relationship with God, to the artlessness of simple prayer, and to generous love for God.[30] The church is the context within which Christian learning takes place. Since God in three persons have eternal communion among themselves, and so we are called to be in communion. Grenz, Theology for the Community of God (Nashville: Broadman & Holman, 1994), 147. The humans, male and female, find their ultimate roots in the Trinitarian mystery. [5] Dryness, The Earth, is God's, 16. 83. Creating in the Divine image (Imago Dei) implies that all human beings have innate rights to what is needed to become fully alive persons.[15] Freedom and rights are inalienable to human beings. Persons are agent-subject and in the process of becoming, knowing, and creating.[16] Thus, human life is in the process of becoming and capable of lifelong growth into the fullness of life. The reign of God in the Bible is profoundly a social symbol or, perhaps more accurately, a spiritual symbol that demands a social engagement and responsibilities of its members.[33] This requires the Christian community to work in the world for God's intentions of holiness and justice, love and compassion, peace and fullness of life for all, and the integrity of God's creation. [24] Boff, Holy Trinity, Perfect Community, 19, 44. [23] Boff, Holy Trinity, Perfect Community, 9. Howard Grimes described three important points of theology to Christian education. We need to emphasize this personal and communal dimension in the church. If we violate human nature, if we trample on the rights of the person, if we show contempt for the poor, we destroy all routes giving access to the God-of-life and communion.[24] (d) Ecclesiology- Church as a faith Community The church is a corporate community of believers. The church as a social community reflects the social reality of the Trinity.[31] The organic nature of the church may be understood better from Paul's analogies: Church as "the body of Christ" and the church as "the people of God". [29] Julia . b. Clowney, The Church (U.K: Inter-Varsity Press, 1995), 30-31. [13] Dryness, The Earth is God's, 99. Second, theology affects our understanding of the process of teaching. The church is also a community of corporate social agents called to bear witness individually and corporately in word and deed to God's intention for human life, that is, to be a radical community for others, a countercultural community. [8] Grenz, Theology for the Community, 231. Hanson, Introduction to Christian Theology (Minneapolis: Fortress Press, 1997), p. [22] David Ng, "Holy People in a Holy Creation", in Norma H. B. The Christian ekklesia is not just any gathering of people; it is the congregation of the faithful in Jesus Christ.[26] Theologically, the Christian church is the sum total of all believers in Christ irrespective of denominational churches.[27] It is an inclusive community of all believers without geographical, racial, or organizational bounds. [20] Boff, Holy Trinity, Perfect Community, 55. Reign does not mean a territory over which the king has dominion. Miller (eds.), Theological Approaches to Christian Education (Nashville: Abingdon Press, 1990), 129-130. [26] Cully, The Dynamics, 36-37. [18] Dryness, The Earth is God's, 39. They are called to work together with God on a common task of shaping the world into a vehicle that suits God's purposes of glorifying divinity. The image points to the place and role of the human partner in the ongoing creative purposes.[21] Our very personhood renders us responsible. The natural boundaries of nationality, gender, age, economic status must no longer be divisive (Gal 3:26-27), but a community of loving and caring. Being in a community with God means revolutionary rethinking in the arena of mutuality. If God is Trinity of Persons, the community of Father, Son, and Holy Spirit, then the creative principle sustaining the unity of all groups, in society and in the churches, ought to be communion among all participants, that is, loving convergence and brotherly and sisterly consensus.[23] Jesus made the message of the reign of God, the center of his preaching. We are related to God and neighbor and the whole of creation. This community includes people of diverse racial, ethnic, national, and political identities.[32] Our fragmented world needs to see that a community of diverse persons can live in reconciled relationships with one another because they live in reconciled relationship with God. Trinity exists in relational and so humans are relational, interrelated, and interconnected. Wholeness A good God created the whole good world. In the beginning, is the communion of the three Unique Ones.[2] The Tri-Personal God signifies the Divine Community. Image of God is for agent. [31] Craig Van Gelder, The Essence of the Church: A Community Created by the Spirit (Grand Rapids: Baker Books, 2000), 108. Christian education needs a concrete theological grounding. [25] Edmund P. To be alive is to be alive in God. Theology of community The doctrine of the Trinity affirms that living in a community is the fundamental nature of God. Trinitarian coexist with all eternity. This affirms the idea that living in a community is the fundamental nature of all living beings including God himself. Creation has a wholeness, shalom- well-being, harmony, and justice.[22] God is the Lord of all creation. As persons we are responsible to live with integrity to our own best selves, caring for the neighbor, to care for creation, and for the common good for all. The existence of the church is to serve the world, to participate with Christ in the extension of His kingdom. This was being misinterpreted and placed humans between God and nature.[19] The image of God implies equal partners of both men and women. The fact that ethnic relationships are the ground for human identity expresses something very important about human existence: it is invariably corporate and communal.[12] In creating human persons, God intends that they reflect in their human and created way this relational existence. The word "church" is derived from the Greek word ekklesia and the Hebrew word qahal, which denote an actual assembly rather than a congregation.[25] Originally it meant an assembly of free citizens summoned by the crier. Eerdmans Publishing Co., 1996), 132. [14] Susanne Johnson, "Education in the Image of God", in Jack L. It is a corporate community and so there is no place for individualism. Clark, Lin Johnson Allyn K (eds), Christian Education Foundations for the Future (Chicago: Moody Press, 1991). Human persons are created in God's own image for communion with God, for it is God who creates and sustains them in life by the power of his Word and his Spirit.[10] God created a global world, rather than provincial terms with diverse people and cultures. God created a community of diverse persons- women and men, from a myriad of cultures, races, and languages. Gorman, A Community that is Christian: A Handbook on Small Groups (Victor Book, 1993), 42. [3] Constance J. In Paul's image of the Church, the church as the body of Christ places equal stress on both the personal and communal aspects of life. In the body of Christ, each individual is valued, cherished, needed, and has a unique function. An Introduction to Christian Education (Nashville: Abingdon Press, 1966), 32-33. The existence of the church is not for its own sake, but to be a sacrament of the reign of God in the world. [19] R. Taylor, ed. 2000), 3. They are one and united. Leonardo Boff expressed this Trinitarian divine community, thus: Trinitarian existed in unity... Groome, Educating for Life: A Spiritual Vision for Every Teacher and Parent (ThomasMore: RCL Company, 1998), 77, 81. God has a divine purpose in creation, that is, God loves the world (Jn. 3:16), and to have a continuing personal and intimate commitment to the world.[4] God made the world and continues to work in it. God in three persons- Father, Son, and Holy Spirit, are one in essence. God created the world of the interrelatedness of humans, nature, and the whole of creations. Three are united and are therefore one sole God. To be the church is to be in reconciled relationship, inactive fellowship and to live in interdependence with others.

Asbury Theological Seminary is a Christian Wesleyan seminary in the historical Methodist tradition located in Wilmore, Kentucky. It is the largest seminary of the Wesleyan-Holiness movement. [2] It is known for its advocacy of egalitarianism, giving equal status for men and women in ministerial roles and for ordination. A seminary, school of theology, theological seminary, or divinity school is an educational institution for educating students (sometimes called seminarians) in scripture, theology, generally to prepare them for ordination to serve as clergy, in academics, or mostly in Christian ministry. The English word is taken from the Latin seminarium, translated as seed-bed, an image taken ...

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