

## CURRENT RESEARCH SEMINARS: NAPCE, 2003

Friday, October 24<sup>th</sup>

N o.	Research Focus	Name	Title/Abstract
1	Theological Education	Octavio Esqueda (Email: <a href="mailto:octavio_angelica@juno.com">octavio_angelica@juno.com</a> )	<p><b>Theological Higher Education in Cuba: A case study of the Eastern Cuba Baptist Seminary</b></p> <p>This research presentation attempts to provide an overview of the Eastern Cuba Baptist Theological Seminary within the context of theological education in Cuba and the Cuban Revolution. Three major purposes directed this research. The first one was historical: to document and evaluate the rise, survival and achievements of the Eastern Cuba Baptist Theological Seminary, which has continued its mission through extraordinary political opposition and economical difficulties. The second major purpose was institutional: to gain insight into Cuban seminary <i>modus operandi</i>. The third purpose of the study was to identify perceived needs of the seminary. This presentation seeks to provide information that can facilitate a better understanding of Cuban Christian theological higher education.</p>
		Jane Thayer & John Matthews, Andrews University (Email: <a href="mailto:thayerja@andrews.edu">thayerja@andrews.edu</a> ; <a href="mailto:johnmatt@andrews.edu">johnmatt@andrews.edu</a> )	<p><b>The Religious Education Program at Andrews University: Its Journey from the School of Education to the Theological Seminary</b></p> <p>"There is a time . . . and a season for every activity under heaven: . . . a time to plant and a time to uproot . . . , a time to tear down and a time to build up" (Eccl 3:1, 3 [NIV]). The purpose of this presentation is to examine the ideological foundations of the Religious Education program at Andrews University at the time of its inception about 1970, and the reconceptualization of the program since 2000. This reconceptualization, besides demanding a serious examination of the mission, structure, and delivery of Religious Education, has led to a relocation of the program within the overall administrative structures of Andrews University. There has been a "tearing down" as Religious Education has weaned itself from the womb in which it was nurtured, that is, the educational division of the University. At the same time there has been a "building up" as ties with the Theological Seminary at Andrews University have been strengthened. This journey from the School of Education to the Theological Seminary has demanded a rigorous analysis of the history, ideology, mission, vision, and curriculum of the Religious Education program. The lessons learned from this journey, the philosophical quest, the practical challenges, and the joys and sorrows of the experience, are the major considerations of this presentation.</p>

	Children's Ministry	<p>Scottie May, Wheaton College (Email: <a href="mailto:Scottie.May@wheaton.edu">Scottie.May@wheaton.edu</a>)</p>	<p><b>Children's Spirituality and the "Third" Brain</b>  Children engage in a variety of environments using repertoires of responses. Intense, stimulating settings often energize and activate children. When children are in a setting that appears to evoke wonder and awe, they become slow-paced and calm, appearing to reflect. What, if any, might be the role of the limbic system of the brain in children's responses to contrasting ministry settings?  Those in ministry are familiar with the functions of the left and right brains even if that understanding is simplistic. If those two hemispheres are considered "first" and "second" brains, the limbic system might be regarded as the "third" brain.  The following questions beg consideration: In what ways might this "third" brain be involved in children's encounters with God? How might we enable communication between God and young child? What is the goal of knowing and the role and form of teaching in that knowing? What implications might there be for curriculum development?</p>
		<p>Donald Ratcliff, Biola University (Email: <a href="mailto:don.ratcliff@biola.edu">don.ratcliff@biola.edu</a>)</p>	<p><b>Numinous Research with Children: Topic and Method</b>  German theologian Rudolf Otto described spiritual experience as a non-rational complement to the rational thought involved in theology. The experience of the "numinous" (a term he coined), which includes the world of the Holy, Otherness, and God, is an important topic for study, and fits well with the theory of children's spirituality developed by David Hay and Rebecca Nye, as well as Godly Play and similar models of children's spiritual formation. The experience of the numinous can also be an important component in the research process, particularly in the data collection and analysis phases of qualitative research.</p>
2	Theology & Social Science	<p>Jim Estep, Lincoln Christian College (Email: <a href="mailto:jestep@lccs.edu">jestep@lccs.edu</a>)</p>	<p><b>Theology of Christian Education</b>  What does theology provide Christian education? What does it do for the Christian educator? As we ponder the future and course of Christian education, <i>one</i> influence will be the degree or level to which theology influences the form and substance of education that is Christian. The theological base of education has become an assumption within the Christian community, particularly since Randolph Crump Miller, serving as a foundation, framework, or core of education that is Christian. However, the degree or level to which the influence has been exerted may vary between Christian educators.  This presentation will address the relationship of theology and education using the following questions: (1) <i>Has</i> Christian education been related to theology in the past? (2) <i>Does</i> contemporary Christian education reflect theology? (3) How <i>should</i> theology influence Christian education? (4) <i>How well</i> do we integrate theology and the social sciences? And, (5) How does theology inform the theory and practice of Christian education and influence the Christian educator?  The presentation will conclude with a discussion on implications for Christian educators and theologians. Participants will receive a copy of the text and power point presentation.</p>

	Edward Newell, Columbia University (Email: <a href="mailto:ejn13@columbia.edu">ejn13@columbia.edu</a> )	<p><b>A Typology of Relations of Theology and Social Science, and Critique the Typology</b></p> <p>A crucial skill for Christian educators is interpreting social science findings. The variety of approaches to empirical findings is sometimes resolved into a menu of possible relationships between theology and social sciences. For instance, Sara Little sees choices of Theology as Source, Theology as Resource, or Theology as Norm. This presentation turns to philosophy of science to arrive at a vantage point from which educators can relate empirical findings to their theological commitments. Without dismissing social science findings, Christian educators may not be captivated by them. I aim to show the significance of Kuhn, Hanson, Quine and Polanyi, and theologians such as Gregory Baum or Don Browning, for solid Christian education foundations.</p>
Ministry and Leadership	Karen Van Galder, Westminster Presbyterian Church (Email: <a href="mailto:Westminkvg@cableone.net">Westminkvg@cableone.net</a> )	<p><b>Characteristics of Pastoral Support of Children's Educators in the PC (USA)</b></p> <p>Children's ministries in the local church play a significant role in church growth. The purpose of this research, therefore, was to explore the characteristics of pastoral support of children's educators in PC (USA) congregations.</p> <p>The research had two key parts. The first part was ethnographic interviews of children's educators, inquiring what has been, or would be, the most significant and meaningful expressions of support they have received from their senior pastors. That information was used to prepare a Likert-scale survey for senior pastors. Those results were combined with autobiographical information. Correlation coefficients and frequencies were calculated. The most frequently displayed supportive behavior was pastoral, the least frequently displayed involved public displays of support. The most significant autobiographical factor showing supportive behavior was being a parent of older children.</p>
	Heeja Kim, Chongshin University, S. Korea (Email: <a href="mailto:hjkim@chongshin.ac.kr">hjkim@chongshin.ac.kr</a> )	<p><b>Internet Addiction—Fact or Fiction?: A Case Study of Youth in South Korea</b></p> <p>Internet addiction is becoming a serious problem in Korea. It is estimated that around 54 % of Koreans (25 million out of 46 million people) use Internet, and 70% of all internet users are age 20 and younger. As the Internet is becoming an integral part of Koreans' daily lives, an alarming number of young people are becoming addicted to it. Internet addiction has become so serious among Korean youth that the Korean society now identifies it as a sociological and psychological disorder. The term <i>Internet addiction</i> describes a compulsive disorder experienced by individuals who spend too much time in Internet related activities. These individuals become impaired in important arenas such as study, work, family, social pursuits, self-care, and religious life.</p> <p>The purpose of this paper is to suggest possible solutions to prevent and correct Internet addiction disorder among Korean youth by doing the followings: (1) By identifying individual, social, and environmental factors that contribute to Internet addiction; (2) By discussing Code Regulation to control addictive behaviors among all Internet users; And (3) By introducing <i>Christian Value Education</i> as a preventive and corrective means to help those who are addicted. In order to address and resolve the problem of Internet addiction, Korean church and community leaders must work together.</p>