

7-2017

Editorial

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Recommended Citation

Perry, Graeme (2017) "Editorial," *TEACH Journal of Christian Education*: Vol. 11 : Iss. 1 , Article 1.
Available at: <http://research.avondale.edu.au/teach/vol11/iss1/1>

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EDITORIAL

Graeme Perry

“We are in a crisis!” Barna has exclaimed, “If the church does not wake up and solve it [the crisis], biblical Christianity in the United States is in jeopardy” (cited in Jordache, 2017, para. 4).

This view has emerged from research by the American Culture & Faith Institute (ACFI, 2017). It reveals that 4% of 18-29 year-olds and only 7% of 30-49 year-olds hold a biblical worldview, but that the incidence doubles in older age groups (ACFI, 2017, para. 12). Claiming children form their worldview by age 13, Bana noted only 5% of parents of children 5-13 years-old have a biblical worldview, so he asserted “Our children usually make their spiritual choices by default, acquiescing to cultural norms” (Jordache, 2017, para. 4).

While 46% in the population of the USA claim to have a biblical worldview, the research measured only 10% as demonstrating a biblical worldview (ACFI, 2017, para. 7) as defined by the researchers (Relevant, 2017). Conflicted approaches in parenting by which children spent two hours in pursuits valued by 58-80% of the parents and eight hours in activities supported by 33-43% may account for outcomes mismatched to parental hopes and goals (Jordache, 2017, para. 3).

This research accentuates the necessity of creating, even within populations claiming biblical worldviews, cultural environments that explicitly cultivate and establish biblical worldviews and consequent Christian life styles. What proportion of Christian school parents chose to take children to see *The Case for Christ* (Hartcher-Travis, Horstmann, Lefebvre, Scott, White & Wolfe, 2017) the movie based on the award-winning investigative journalist, and avowed atheist Lee Stroebels’ conversion, a consequence of his wife’s commitment after a family crisis? Compared say, to a popular holiday movie attended? How intentional are we as parents and/or teachers in ensuring our children know, experience and choose Christianity?

In this issue, Swibel shares how St Andrews Cathedral School has intentionally changed its organisation structure and is implementing *The Teaching Christianly Framework*. Christian suggests educators cannot treat nature based learning as optional within a biblically based curriculum, rather that it is definitely essential, purposefully evoking emotions like awe, that challenge beginnings and help conceptualise the ‘continuing’ Creator. From this initial context, through a metanarrative, this author also invites reflection on classrooms and redemptive discipline. Parker considers the variety of perceptions that inform chaplains’ perceptions of

involvement in guiding students and communities. Is it as “fellow traveller” or “the God man”? What currently ‘inspires’ or ‘saps’ the motivation and effectiveness of a chaplain in a school?

Accepting that intentional purpose is not sufficient for successful achievement, how can educators optimise their practice? Gibbons describing professional development resulting in implementation of Explicit Teaching reports awarded NAPLAN score gains across a school population. Given that an expanding literature supports student involvement in ‘service learning’ as a strongly affirming activity for the developing faith and commitment of students, Watson and Rierson advise on ‘best practice.’ Shields’ offers ‘gracious’ methods of ensuring that autism does not prejudice students’ school participation, forming positive practice suggestions for optimising complete life courses.

In planning for successful Christian learning, avoiding short-sighted options, ‘doing what we have a reason for’ and imploring in prayer are all sound preparations for sharing our Christian legacy.

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