

# DOWNLOAD PDF RECONSTRUCTING RELIGIOUS, SPIRITUAL AND MORAL EDUCATION

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Theonomy Christian reconstructionists advocate a theonomic government and libertarian economic principles. They maintain a distinction of spheres of authority between family, church, and state. However, some believe these distinctions become blurred, as the application of theonomy implies an increase in the authority of the civil government. Reconstructionists argue, though, that under theonomy, the authority of the state is severely limited to a point where only the judicial branch exists. Reconstructionists also say that the theocratic government is not an oligarchy or monarchy of man communicating with God, but rather, a national recognition of existing laws. Kennard, a Professor Theology and Philosophy at the Houston Graduate School of Theology, wrote with regard to Christian reconstructionism, that Christians of non-Reformed traditions, such as some "Baptist, Methodist, Catholic, [and] Orthodox", would be "under threat of capital punishment as fostered by the extreme Theonomist. Dominionism Although relatively small in terms of the number of self-described adherents, Christian reconstructionism has played a role in promoting the trend toward explicitly Christian politics in the larger American Christian right. They also allegedly have influence disproportionate to their numbers among advocates of the growth of the Christian homeschooling and other Christian education movements that seek independence from the direct oversight or support of the civil government. Because their numbers are so small compared to their influence, they are sometimes accused of being secretive and conspiratorial. In that light, some theologians interpret the Great Commission as a command to exercise that authority in his name, bringing all things including societies and cultures into subjection under his commands. Rousas Rushdoony, for example, interpreted the Great Commission as a republication of the "creation mandate", [33] referring to Genesis 1: For Rushdoony, the idea of dominion implied a form of Christian theocracy or, more accurately, a theonomy. For example, he wrote that: The man who is being progressively sanctified will inescapably sanctify his home, school, politics, economics, science, and all things else by understanding and interpreting all things in terms of the word of God. It is difficult to assess the influence of Reconstructionist thought with any accuracy. Because it is so genuinely radical, most leaders of the Religious Right are careful to distance themselves from it. At the same time, it clearly holds some appeal for many of them. Jerry Falwell and D. James Kennedy have endorsed Reconstructionist books. Ligon Duncan of the Department of Systematic Theology of Reformed Theological Seminary in Jackson, Mississippi, warns that "Theonomy, in gross violation of biblical patterns and common sense, ignores the context of the giving of the law to the redemptive community of the Old Testament. He views their denial of the threefold distinction between moral, civil, and ceremonial law as representing one of the severe flaws in the reconstructionist hermeneutic. According to the Reformed theocrats apparently the only satisfactory goal is that America become a Christian nation. It also stated that it "borders on a call for outright theocracy". Marsden, a professor of history at the University of Notre Dame, has remarked in Christianity Today that "Reconstructionism in its pure form is a radical movement". He also wrote, "[t]he positive proposals of Reconstructionists are so far out of line with American evangelical commitments to American republican ideals such as religious freedom that the number of true believers in the movement is small. Rushdoony and Gary North as: There is no room for any other view or policy, no democratic tolerance for rival parties, no individual freedom. These critics claim that the frequent use of the word dominion by reconstructionist writers, strongly associates the critical term dominionism with this movement. As an ideological form of dominionism, reconstructionism is sometimes held up as the most typical form of dominion theology. Some separate Christian cultural and political movements object to being described with the label dominionism, because in their mind the word implies attachment to reconstructionism. In reconstructionism the idea of godly dominion, subject to God, is contrasted with the autonomous dominion of mankind in rebellion against God.

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