

An evaluation of the Accelerate Christian
Schools for reaching children for the
Kingdom of God as part of Missio Dei
in South Africa

BY DJC JONES

20726015

Dissertation submitted in partial fulfilment of the requirements for the degree of *Master of Arts in Missiology* at the Potchefstroom Campus of the North-West University

Supervisor: Prof Dr SJ van der Merwe

Submitted: Potchefstroom

November 2011

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ACKNOWLEDGEMENTS

I express my sincere thanks to the many people who supported me during my study, namely:

- Dr Sarel van der Merwe: His guidance during this research enabled me to allow God's creativity to flow through me. His love for missions was the inspiration that sparked the desire in me to be back on the mission field, fulfilling the call of God in my life.
- My husband, Dave: My enrolment as a student at the Faculty of Theology, Potchefstroom was a preparation for the future. In 2010, I met Pastor Dave Gilbert, co-founder of King's College Christian School in Lephalale. He has been a missionary in Russia for more than eleven years. We are now joined as a husband and wife team in *missio Dei*. He endured my study with patience and supported me in every way.
- My four children, Clifton, Thomas, Peter and Christie: I thank them for soaking me with prayer, patience and love. Raising them in the fear of the Lord was my training ground and preparation for my ministry to children.
- My precious grandchildren: They had to forfeit many hours of my attention due to the research.
- Me Gerda van Rooyen and the staff of Ferdinand Postma Library: Their support with research requests and posting of resources needed for this research was invaluable.
- Mariaan Palmer, Gawie and Irene Barnard: They provided me with accommodation in Potchefstroom.
- My sister Tienie Buys, for her help and support, during my studies.
-

I also give homage to my late husband Clifton Denham Jones who supported me so that I could present Bible stories to children in the many schools we visited as missionaries.

ABSTRACT

Secularist views are a challenge to the field of religious education. Their worldview and influence in society will be discussed. This study evaluates the theocratic model under the apartheid regime, the co-operative model and the religion policy under the new democratic government.

The areas that the researcher investigated in this study are centred on the effectiveness of the mission calling of the School of Tomorrow, Accelerated Christian Education. In order to achieve this outcome, the history of ACE Schools in America and South Africa will be discussed, as well as the role of the school, the parent and the teacher in *missio Dei*.

An analysis and evaluation will be done on Christian educators such as Martin Luther, John Calvin and John Knox, as well as educational deform under Hitler.

A study will be done on how Biblical doctrine was formed in children's lives in the Old and New Testament.

Sekulêre beskouings is 'n uitdaging op die gebied van godsdiensoonderrig. Hulle wêreldbeskouing en invloed op die gemeenskap sal bespreek word. Hierdie studie doen 'n waardebeplanning van die teokratiese model onder die apartheidsregime, die koöperatiewe model en die godsdienstebeleid onder die nuwe demokratiese regering.

Die areas wat die navorser in hierdie studie ondersoek het, is gesentreer om die doeltreffendheid van die sendingroeping van die School of Tomorrow, Accelerated Christian Education. Ten einde hierdie uitkoms te bereik, sal die geskiedenis van ACE-skole in Amerika en Suid-Afrika bespreek word, sowel as die rol van die skool, ouer en onderwyser in *missio Dei*.

'n Ontleding en waardebeplanning sal gedoen word van Christelike opvoeders soos Martin Luther, Johannes Calvyn en John Knox, sowel as die opvoedkundige deformatsie onder Hitler.

'n Studie sal uitgevoer word oor hoe Bybelse leerstellings in die lewens van kinders gevorm is in die Ou en Nuwe Testament.

PREFACE

Jesus has been the landmark of the Great Commission. The disciples, the Apostle Paul and many heroes of faith were consumed with this objective.

To make Jesus known to all men, creative ideas were birthed: Schools, orphanages and churches were built. Books that applied Biblical principles were written and lectures were given to influence educational, commercial and political arenas. The Good News of Jesus spread throughout the globe. However, there are still children who are unreached, souls crying out for relief. There are boys and girls in need of the Master's touch.

“The life orientation of the Christian schools is geared to:

1. lay the foundations of a personal relationship with the Lord;
2. minister to the family;
3. minister to the body of Christ; and
4. minister to the community and the world.

Through advanced technology, a greater opportunity is given to young people to have an impact for the Lord today.” (Life Orientation Manuel, Foundation Phase 2.)

Doherty (1996:18-19) states that Moses made it very clear to the children of Israel that they should teach their children (*cf.* Deut 11:19) and again he commanded them: “Thou shall teach them diligently unto thy children so that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the Land that flowed with milk and honey.” (Deuteronomy 6:7.) According to Doherty (1996:18), “Moses emphasized to them that their future in that land depended upon their attitude, and approach to their children”.

TITLE

An evaluation of the Accelerated Christian Schools for reaching children for the Kingdom of God as part of *missio Dei* in South Africa.

KEY WORDS: *Missio Dei*; School of Tomorrow, Accelerated Christian Education, referred to as ACE Christian Schools; Secularism; Religious Bible Education; Religion Education; CNE (Christian National Education).

CHAPTER 1: INTRODUCTION

1.1 FORMULATING THE PROBLEM

1.1.1 BACKGROUND

Since 1994, democracy has brought about a lot of change in South Africa, including religion in conventional schools. The Christian National Education of the apartheid regime had to make way for the co-operative model in our new non-racial and democratic country with its diversity of religion.

During the dispensation of apartheid, schools and institutions operated under the emblem of a Christian ethos. With this era of Christian National Education (CNE), religious Bible education was part of the curriculum. God as the Father, Jesus as Saviour and the Holy Spirit as Helper were honoured. School assemblies and staff meetings were opened with Bible reading and prayer.

Malherbe (2008:1) stated that “post 1994, South Africa was boasting a long tradition of relative religious freedom and tolerance”. However, this season was soon to be changed. An Austrian chancellor, Schuschnigg (1935), stated that “the road for the New State begins in the school”. The philosophy of deform in education under Hitler and Mussolini also started in school where they promoted their own ideology.

In 2003, Professor Kader Asmal, the minister of education at the time, published a Policy Document on Religion and Education, introducing a compulsory programme in ‘Religion Education.’ According to Asmal (2003), “this policy genuinely advances the interest of religion by advocating a broad-based range of activities in schools to serve best our democratic society”.

In the National Policy for Religion and Education (2003) it is stated that apartheid barriers will be dissolved and that the classroom will become a space of linguistic, cultural and religious diversity. The spirit of this policy is to embrace the religious diversity in South Africa.

The multi-religious or pluralistic approach and the omission of Christian Bible education had many churches and committed Christian parents in uproar. Newspapers and church publications heralded the concerns of parents nationwide.

The multi-religious or pluralistic approach affects every school phase:

Foundation phase pupils are introduced to rituals and symbols (for example the crucifix and *intsimbi*, which are ethnic bracelets or beads, and *rakhi* bracelets) (Hayward, 2010).

Intermediate phase pupils have to sing songs that other religions sing to praise their gods.

The senior phase is dominated by religion philosophies and rituals. Already the teachings of Harry Potter and Halloween have penetrated our schools with force. Some of these teachings will be, and are, evil in the eyes of God, and yet the Christian teachers are to stand neutral and “are not allowed to encourage children to join a particular faith” (Hayward, 2010).

Mohlala (2007) reports on evolution which will be offered as part of Life Sciences under the new grade 10 to 12 curriculum in public and private schools. He said that some educational experts rate this very highly, as it teaches learners to think critically and analytically. Recently, an amount of R16m was offered by Holland to sponsor this secular programme in South African schools.

Technological development has become an “object of reverence and several secular writers call technology the power of our times” (Van der Walt, 2007:254). This power infiltrated the home environment with force and has brought about a neglect of the command given by God concerning the upbringing of children in the fear of the Lord.

It is in a time like this that Accelerated Christian Education (ACE), nationally and internationally, “has taken up the responsibility to guide and shape with Biblical values each life entrusted to them. Dedicated Christian teachers are led by the Holy Spirit to fulfill God’s destiny for each individual learner” (Yoko, 2010:1).

ACE Schools were birthed in America by Dr and Mrs Howard as a method of educational reform in response to the secular American government system. It has been adopted in South Africa by Pastors Trevor and Val Yoko and is a lighthouse in preparing and equipping students in Christian values and *missio Dei*. The ACE Schools emphasise missions strongly.

ACE Christian Schools have been in existence for forty years. Different denominations accommodate these schools worldwide.

It is a God-centered Education. The heart and soul of our program is God-centered. We offer Biblical education. It is Bible-centered. Students memorize Scripture in their PACES (prescribed workbooks) and memorize monthly Scripture passages. Principles and stories from the Bible are woven throughout the curriculum to teach students to see life from God’s point of view.

Our school’s curriculum is individualized, Biblical, and theistic.

(ACE Parent Education, 1999:5.)

At the 2010 Christian Educators Convention, the brilliance of the ACE system was highlighted: “It is clear that the schools, using this amazing Christian education tool, witness learners graduating with a clear understanding of God and God’s plan for their lives.” (Yoko, 2010:1.)

There has been no previous research recorded on this subject.

1.1.2 PROBLEM STATEMENT

Previously, the school was an open mission field to evangelise and disciple children, but currently spiritual guidance must be done in a religious-unfriendly secular environment (Van der Walt, 2007:12).

The multi-religious or pluralistic approach to the study of religion places all religions on equal ground (Section 7. 2001:32-33): “There is no place in the classroom then for an education that promoted any one Creed or belief over any other.” The Word of God clearly states that the only way to the Father is through his Son, the Lord Jesus Christ (*cf.* Jn.14:6).

Pupils will be exposed to a variety of religion and secular belief systems. The study of evolution is also included in the Life Science curriculum. Secularism is exposed in our schools and our children have become the victims of this ideology.

Advanced technology power has opened the doors for secularism into our homes. Due to this, even some covenant parents neglect the command that has been given to them by God concerning the upbringing of their children in the fear of the Lord. Ideologies are not formed from Biblical views, but from what children see and hear by means of technology.

The problem is that the young generation is faced with the dangerous and insidious power of secularism, which is a threat to *missio Dei*.

1.2 CENTRAL RESEARCH QUESTION

The central research question of this study is to find out if School of Tomorrow, Accelerated Christian Education is a possible model for the missionary solution in South Africa in order to reach the child for the Kingdom of God as part of *missio Dei*.

The questions arising from the abovementioned problem are the following:

- i. Is the School of Tomorrow, Accelerated Christian Schools the missionary solution in South Africa to bring the child back to the Word of God? Do they obey the Great Commission to “go and make disciples?”
- ii. What is the role of the parent in *missio Dei*?
- iii. What is the role of the school in *missio Dei*? May the school be used as a mission field?
- iv. What is the role of the teacher in *missio Dei*?
- v. How was Biblical doctrine formed in the lives of children in the Old and New Testament?

1.3 AIM AND OBJECTIVES

1.3.1 AIM

The main aim of this research is to make an evaluation of the ‘mission calling’ of the ACE Christian Schools as a possible missionary solution in order to reach the child for the Kingdom of God as part of *missio Dei*.

1.3.2 OBJECTIVES

The specific objectives of this research are the following:

- i. To study and evaluate the effectiveness of the mission calling of the School of Tomorrow, Accelerated Christian Schools.
- ii. To study and evaluate the role of the Parent in *missio Dei*.
- iii. To study and evaluate the role of the School in *missio Dei*.
- iv. To study and evaluate the role of the Teacher in *missio Dei*.
- v. To study how Biblical doctrine was formed in children’s lives in the Old and New Testament.

1.4 CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that the ACE Schools give mission opportunities with their curriculum and foundation to reach the world for Christ through children. The students are taught to be disciples and are equipped to make disciples. The school portrays a model to be used in *missio Dei* to fight secularism.

1.5 METHODOLOGY

This research is done from within the reformed tradition.

Comparative literature study will form the primary method through which this research intends to achieve its objectives.

In answering the different research questions, the following methods have been used:

- i. The study of relevant literature regarding the role of the School of Tomorrow, Accelerated Education *missio Dei*.
- ii. To study, analyse and evaluate scholarly works on the lives of the following Christian educators: Luther, Calvin and Knox.
- iii. To study, analyse and evaluate the educational deform under Hitler.
- iv. An exegetical study of certain pericopes on the accountability of parents in *missio Dei* and education in the Old and New Testament.

There is remarkable evidence, from as early as 1800, that secularism is a threat to *missio Dei*. Through the means of new technology, it has gained more ground and reached more people with its ideology. The government of a country is instrumental in advancing such ideologies through legislation, as was the case in many countries and, since 1994, in South Africa too. Therefore, attention will be given to secularism.

In the field of education, it has become more visible in all the disciplines, as scientific reasoning is elevated above the Theistic reasoning that God is the source of all creation. Christian educators have striven since the sixteenth century to move the pendulum back to the importance of the Word of God in education. Since ACE is supported by educators from the reformation, the contributions of the Reformers will receive attention.

Throughout history, dictators have tried to use education for their own purposes. Hitler is an example and educational deform under his reign will be discussed.

Jesus's Great Commission, namely to "go and make disciples", is all inclusive, meaning that children are included in *missio Dei*. Therefore, *missio Dei* will be discussed, as well as the way in which the ACE is part of it.

CHAPTER 2: SECULARISM EXPOSED

Secularism is a threat to the acknowledgement of the existence of God, his Word and his Gospel. The number of secularists is rapidly increasing and Ledewitz (2009:126) predicts that secularism will become the dominant worldview in the near future. Through secularisation, views have changed in religious education and modern society. In order to establish if Accelerated Christian Education offers a possible missionary solution in this secular age (Taylor, 2009:1), it is necessary to discuss the concepts of ‘secularism’, ‘secularisation’, and ‘secularists’ and their worldview.

2.1. WORLDVIEWS

A person’s worldview influences his thinking and behaviour. The term ‘worldview’ is borrowed from the German word *weltanschauung*. According to Funk (2001), the concept ‘worldview’ refers to a person's fundamental world outlook or perspective on life.

Sire (1976:16) defines a worldview as “a basic set of beliefs and concepts that work together to provide a more or less coherent frame of reference for all thought and action”. From one's worldview, a person evaluates, makes decisions, and makes meaning and sense of life.

Hurd (1966:1) states that understanding their worldview helps people to make sense of their world and make choices for living their lives.

2.1.1 THE CHRISTIAN WORLDVIEW

A worldview refers to the way in which people perceive God and the world. Every worldview has a concept of God and his ordinances, or a concept of an idol. According to Van der Walt (2007:245), every worldview is confronted with the ontology of the Reformational philosophy’s three realities, namely God, his creation, and his ordinances which are valid to his creation. Van der Walt (2010:5) states that the Reformational worldview strives to maintain the following threefold confession and live accordingly in every area of life:

- i. The world is God’s world.
- ii. I am at home in this world.
- iii. I have a divine calling to turn the sinful world into a better place in the power of the Spirit.

The worldview of a Christian is founded on the Word of God, starting from Genesis 1:1: “In the beginning God created [...]” From this verse, it is clear that God exists, that He is the Creator and that all things are subject to his rule and reign. The Christian worldview places God as the highest authority over all of his creation.

Christians believe that the Lord Jesus Christ is the Son of God. He died, rose on the third day, ascended into heaven and is coming again to judge the living and the dead. John 3:16 states: “For God so loved the world that he gave his only begotten son, that whosoever believeth in him shall not perish but have everlasting life.” To be a born-again believer of Christ offers hope of a heavenly reward and eternal life.

The Holy Spirit has been given as the *parakletos* to Christ’s followers and He functions as part of the trinity.

The Biblical worldview is built on Scripture in the firm belief that it is the authoritative revelation of God. “All Scripture is inspired by God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim 3:16.) Carter (2010) states that the Word of God is archeologically and scientifically proven, and is prophetically correct.

Christians believe that the principles for moral living, ethics and other subjects are found in the Bible and these principles form their worldview. Gregory (1853:39) is of the opinion that “a person’s behaviour flows from his beliefs and his practices are the offspring of his principles”.

The raising of children is also connected to ones worldview or outlook on life. It is interesting to see how different individuals can approach a seemingly straightforward issue, like the education of children.

The Christian worldview is that one should train a child for the path that he should follow and that when he is old, he will not depart from it (Proverbs 22:6). Truths and principles of the Bible are integrated in the School of Tomorrow, ACE curriculum and it enables the child to develop a Biblical worldview in each subject. It also teaches them the skill to judge according to the values and standards of God’s Law. The Biblical worldview helps the child to see that they are created in the image of God and that everything they do should be to the greater glory of God, *Ad Maiorem Dei Gloriam* or *Solo Deo Gloria*.

In contrast to a Christian worldview, the characteristics of the secularists’ worldview lack a religious experience.

2.1.2 THE SECULARIST WORLDVIEW

According to Ware (2005:1), “Secularists believe that *this world* and *this age* (Latin: *saeculum*) is all that exists. In the arena where secularists operate, the roof is always closed. There is nothing and no-one upstairs. It’s a closed arena. There is no ‘god’ to whom we should make reference. We’re alone in the arena. There is no life beyond this one, no supernatural realm, no evil presence, no divine plan and purpose, no divine guidance or revelation, no loving God, no God who hears our prayers, no God who is always there for us.” Darwin’s theory of evolution is approved, rather than the reality of *Imago Dei*.

Hammond (2010:1) explains that the battlegrounds in which this world war of worldviews is being fought are in the schools, colleges and on the airwaves. “The media and the entertainment industry have been so subverted as to glamourize evil, popularize profanity and celebrate ugliness. Humanism seeks to kill God in the minds of children through secular humanist education, occult books and films. Advanced technology has taken the lead to promote attitudes and values consistent with a secularist worldview.”

There is a distinction between these different concepts:

- a. Secularist
- b. Secularism
- c. Secularisation
- d. Secular

A. SECULARIST

This is a reference to those who deny religious assumptions concerning God and the supernatural. There are different types of secularists and to discuss them briefly opens one’s understanding of their different worldviews.

Practical secularists: Ware (2005:1) describes this group as those who may be open to the possibility of ‘something out there’ or ‘a life beyond this one’. However, they live as though God doesn’t exist and that the roof of the arena is closed. Such people may even speak of God, or align themselves with a church, but they do not bring any awareness of God into the practical outworking of their daily lives and their decision making.

Theoretical secularists are those who are intellectually committed to the view that this world and this age are all that exist. They would usually describe themselves as atheists.

According to Kurtz (2010:101), secularists are also called ‘skeptics’, because they are dubious of the claims that:

- i. God exists;
- ii. He is a person;
- iii. our moral principles are derived from God;
- iv. faith in God will provide eternal salvation; and
- v. a person cannot be good without belief in God.

Secularists and the Bible

No prophecy or miracle from the Bible can assure secularists of the veracity of God. They have tried to destroy the Word of God since the early days. To illustrate that secularism has been a threat to society from the early decades, I refer to Holoyake (1838:101), who states that “Christ’s teachings are disastrous and his precepts ambiguous and impracticable”. Some secularists study the Bible to use their knowledge as poisonous arrows against the truths in the Bible.

Secularists and Eschatology

Eschatology is a doctrine of the last and final things. To the born-again Christian believer, it is a spiritual security of eternal life in heaven.

Ledewitz (2009:193) states that the secularists limit any religious hope of a heavenly reward and final judgment, because they believe that there is no heaven and no Messiah. According to Holyoake (1853:153), the secularists are not threatened by the punishments of God for the life hereafter, because they do not believe in it. They believe that death is final and hell is not a reality.

Kurtz (2010:3) states that “the secularists do not look to salvation and confirmation of the afterlife as their overriding goal, but they focus on the temporal humanistic values in the here and now, happiness, self-realization, joyful exuberance, creative endeavors and excellence, the actualization of the good life, not for the individual but for the greater community”. Yet again, it is clear that secularism has been a threat to society from the early decades, which is why I refer to Gregory (1838:57): “Secularists believe in time only and not in eternity.” They have confined their abundant humanistic life only to the world of the now and refuse the view of Christianity on eschatology.

Secularists and Christianity

Holoyake (1853:128) states that Christianity is trying to teach mankind one rule of faith which cannot suit the diversity of humanity. “Christianity is like one prescription of medicine been handed out to heal all diseases but failed to heal the world since the 18th Century.”

Secularists and Education

According to Kurtz (2010:7), “education is high on the secularist’s agenda and they insist on the right of the child to appreciate and understand a wider range of cultural experiences – including the study of science, the development of critical thinking, and exposure to world history, the arts, philosophy, alternative political and economic systems and comparative study of religions”. Secularists are particularly concerned about education, because the church has “constantly perverted the purpose of education”. This has been the case since the early decades, hence I quote Oswald (1838:186): “They think that religious schools are devised, and damage the prospects of a harmonious and diverse society.” To them, education should cover non-religious ways of looking to the world.

“Moral education is also regarded as important, especially desirable traits of character and the appreciation of virtue and empathy.” (Kurtz, 2010:83.)

The secularists believe that a child must be self-reliant and think ‘clearly’. The Skeptic, Holoyake (2011:123), states that “education must raise an ally in every intelligent reader of the next generation so that secularists can impress the image of their souls on a younger mind, transmitting the cherished projects and theories through the medium of education”.

B. SECULARISM

Holoyake (2011:3,4) states that secularism is a “development of free thinking, including its positive as well as its negative side. The doctrinal basis of secularism is that justification by conduct is a higher and more reliable truth than justification by faith.

“The object of their study is the order rather than the origin of nature – the study of the law and operations of nature being the most fruitful in practical guidance.

“Science is the providence of man. The development of this truth is the protection of false dependencies.

“Secularism’s theory of morals is that morals exist in human nature, in utility and intelligence.

“The leading features of secularism are their moral deeds:

- They work for the common good willingly;
- they see possibilities to do it;
- their moral deeds are innocent; and
- they are independent of Scriptural sanctions.

The sphere of controversy is sacred books and existing religion”.

The secularist worldview serves as a religious function for many individuals. Van der Walt (2005:43) baptised the worldview of secularism as a religion and gives the following reasons:

Secularism displays many of the characteristics of an authentic religion.

• It places its final trust in someone:	• People
• It believes in a revelation:	• Secular science
• It has its own priests and prophets:	• Secular legal experts and scientists
• It has its own form of ‘evangelization’:	• Public schools and tertiary education
• It occupies public life:	• Own icons
• It has an expectation of the future:	• Continuation of the here and now

C. SECULARISATION

Warner, Van Antwerpen and Calhoun (2010:8) describe secularisation as “creating a zone of absence. It retreats religion from various public spaces, it is declining religious belief, and causes a reduction of religious practice”. Secularisation is changing the Godly atmosphere in schools and society to an empty hollowness. Febvre (1982:336) states that “Christianity was the very air we breathed. It was the atmosphere in which a man lived out his entire life – not just his intellectual life, but his private life in a multitude of activities, his public life in a variety of occupations”. Today secularisation has brought about a platform for the equality of all religions in this secular world and gives each person a “choice to be a Christian or not” (Febvre, 1982:336).

D. SECULAR

The word 'secular' is a word that was coined by Latin Christians. Secular means 'world'. Ledewitz (2009:2) states that the world is all there is and the world is full of shared human experiences. Secularists believe that the world, nature and science are theirs to enjoy.

Fennis (2003:9) defines the word as "that which is not divine, sacred, or ecclesiastical".

The word secular also refers to "a state of society which allows religious pluralism, but rules that no one religion shall be privileged in public policy" (Ware, 2005:1).

2.2 SECULAR STATE

According to Kurtz (2010:2), "a secular state follows the principle of 'non-establishment'. The non-establishment of religion means that the state is separated, not merely from one, but from all religions, for example in France and the United States of America".

"In a secular state, people belonging to different faiths and sections of society are equal before the law, the Constitution and government policy:

- There is no mixing of religion and politics.
- There is no discrimination against anyone on the basis of religion or faith.
- There is no room for the dominance of one religion or major religious sentiments and aspirations.
- There is no discrimination against anyone on grounds of faith and separation of religion from politics." (Jayaraman, 1997.)

2.3 CONCLUSION

Secularism is like a poisonous plaque, moving fast to kill and destroying religion from every sphere of society. Its deadly fangs are poisoning the minds and souls of the young in order to secure its existence from one generation to another.

It is clear that the Democratic Government of South Africa took a step towards secularisation. According to Asmal (2003:2), the South African government rejects the view of a modern secular state which presents a divorce between religion and state, but a secularist view sparkles in the

minister's Religion Policy as clear as the stars in the sky. In the field of Religious Education, religious pluralism glitters the most.

CHAPTER 3: RELIGION EDUCATION IN A DEMOCRATIC SOCIETY

3.1 THE THEOCRATIC MODEL

The structure of the New Democratic Government of South Africa reflects the beginning of a new era in which secularisation has gained a secure foothold, as Ledewitz (2009:63) rightly states: “Democracy can be a starting point to radical secularism.” Democratisation in South Africa has replaced our previous theocratic state and brought about a new change in Religious Education in all grade levels. The implementation of democracy in South Africa demolished the solo reign of the ‘Christian National Education’ which contributed to the school’s open mission field environment and it replaced the signboard of ‘Religious Education’ to a ‘free-to-all-religion’ zone (the multi-religion or pluralistic approach).

The objective of the research in this chapter, then, is to evaluate the previous theocratic model and the new co-operative model, including the Religion Policy that is currently used as the *modus operandi* in our conventional schools.

During the apartheid regime, South Africa was a theocratic state. Theocracy is a type of regime in which a close relationship exists between state and religion and the state promotes only one particular religious order. Education operated under the theocratic model. According to Vorster (2007:157), the term ‘theocratic model’ refers to a “political entity that is defined on the basis of a theocratic life-view. In practice, this model means that a specific religion controls a country’s rulers, and that the community at large is arranged according to the principles, laws and criteria applying to that specific religion. Other religions are accordingly either declared illegal or are, at most, tolerated as long as they do not interfere or clash with the ruling religion”.

According to Asmal (2003:par.3:2), the “theocratic model has resulted in a situation in which the state and religion become indistinguishable”. The theocratic model was a reformed view of the state and seen as an extension of the church; religion was not confined to the private realm only.

Vorster (2007:158) argues that, “although the theocratic option has long been part of the reformed line of thought and propagated in the articles of faith, its essential and fundamental legitimacy and soundness should be questioned”. During the apartheid regime, the theocratic option caused implications for the:

- i. church
- ii. Christian families
- iii. parents

- iv. schools
- v. learners
- vi. society in South Africa

The following remarks are made in evaluation of the theocratic model:

3.1.1 CHURCH

Instead of proclaiming the all-inclusive soteriology message, the church amplified segregation as the exclusive will of God and thus followed the teaching of apartheid instead of being a witness.

Vorster (2007:158) argues that the “application of the theocratic model did not promote or contribute towards the Kingdom of God”. The apartheid strategy was a moral degrading of black people and did not focus on unity to build God’s Kingdom.

3.1.2 FAMILIES

Families of other religious persuasions were forced by law to accept that which they did not believe in. Children from other faiths had to attend Religious Education classes, which were compulsory at school, and parents were bound by the legislation of the country.

3.1.3 RELIGIOUS FREEDOM

Such a model violates the fundamental right of religious freedom, as well as the right of minorities to observe their own traditions and religious beliefs. Other religions are accordingly either declared illegal or, at most, tolerated, as long as they do not interfere or clash with the ruling religion.

3.1.4 SCHOOLS

Prior to 1994, minority belief and value systems, in education in particular, were largely ignored in South African public schools. Instruction in one single religion was proclaimed and no other religious or secular norms were tolerated.

“Minimal, if any, attention was paid to the creation of policies and practices to accommodate different belief and value systems.” (Roux, 2005:293.)

3.1.5 STUDENTS

Religious instruction was compulsory for all students. In this way, one religion is imposed on everyone, and everyone is expected to abide by the spirituality, rules, morals and values of the dominant religion. “Children have been unfairly discriminated against on the basis of religious beliefs.” (Asmal, 2003:1.)

3.1.6 SOCIETY IN SOUTH AFRICA

The state identified with one particular religious grouping. Education and forced religious instruction was used to “manipulate all citizens into a religious dispensation against the will of many” (Vorster, 2010:208) and it “erected barriers of apartheid” (Asmal, 2003:par.69). No other social institution reflected the government's racial philosophy of apartheid more clearly than the theocratic education system. Vorster (2007:159) states that the “theocratic model deprives its God-given mission to maintain order and peace and to rule in such a way that everybody will have the choice to live in dignity”. The restriction to voice other religions created intolerance and violence in South Africa. Even though much negative influences were propelled by the theocratic model, benefits were also visible.

3.2 BENEFITS OF THE THEOCRATIC MODEL

There has been severe criticism against Christian National Education, but perceptions of South Africa being a predominantly Christian country were implicitly acknowledged in most schools, especially in the so-called ‘Former Model C-schools’ and in previously Afrikaans-speaking tertiary institutions. Schools and institutions operated under the banner of a Christian ethos, called ‘Christelike Nasionale Onderwys’. There was a freedom to voice the gospel in public schools, because the state was seen as “under God’s reign” (Coetzee, 2006). Christianity in our schools was protected by legislation and during this time a secular platform was outwardly unobserved in our schools. School assembly and staff meetings, as well as sport events, were opened with Bible reading and prayer.

Religious Bible Education, as part of the curriculum, opened the door for the proclamation of the Gospel of our Lord Jesus Christ. The school became a mission field and many lives were impacted by the truth of the Word of God. Children were taught to respect God and his Word.

However, the season for the theocratic model in the field of education was soon to be changed under the leadership of the new democratic government. As history repeats itself, new ideologies are bred at school.

3.3 A NEW DEMOCRATIC SOCIETY

According to Levey and Modood (2010:188), secularism presents the necessary preconditions for the exercise of democracy, where the power of the government derives from the people and the sovereignty of God is exchanged for the sovereignty of the people. Post 1994, democracy implied a total change for all spheres of the South African society and the introduction of the new Religion Policy caused a paradigm shift in education.

Asmal (2003:par.3:3) states that “the democratic government rejects the theocratic model of the religious state, such as the ‘Christian-National’ state that tried to impose religion in public institutions in South Africa’s history” and thus he introduced the new era in the field of Religious Education.

Asmal (2003:par.4:3) announced: “In regard to the relationship between religion and public education, we, the Ministerial Committee on Religious Education in 1999, and the Standing Advisory Committee on Religion and Education, established for this purpose in 2000, proposed that the co-operative model, which combines constitutional separation and mutual recognition, provides a framework that is best for religion and best for education in a democratic South Africa.”

The co-operative model is structured to show the relationship between religion and the state, and consists of the following criteria:

CO-OPERATIVE MODEL
Both the principle of legal separation and the possibility of creative interaction are affirmed.
Separate spheres for religion and the state are established by the constitution, but there is scope for interaction between the two.
While ensuring the protection of citizens from religious discrimination or coercion, this model encourages an ongoing dialogue between religious groups and the state in areas of common interest and concern. Even in such exchanges, however, religious individuals and groups must be assured of their freedom from any state interference with regard to freedom of conscience, religion, thought, belief, and opinion.
(Asmal, 2003:par.3:3)

3.4 THE CO-OPERATIVE MODEL

A new policy was formulated by Professor Kadar Asmal, advancing the interest of all religions. Following is a brief summary of the policy, according to Asmal (2003):

- “Religion Education, with educational outcomes, is the responsibility of the school” (par. 19:9).
- “Religion will be studied in public and independent schools like other fields of human endeavour” (par. 19:9).
- “Religion Education shall include teaching and learning about the religions of the world and worldviews, with particular attention to the religions of South Africa and it shall place adequate emphasis on values and moral education [...]. Religion Education is therefore an educational programme with clearly defined and transferable skills, values and attitudes as the outcomes” par. 19:9).
- “Religion Education at conventional schools will be used to create an atmosphere of respect and understanding in our religiously plural society. Pupils will be exposed to a variety of religion and secular belief systems which gives rise to the respect of adherents and practices of all of these without diminishing the preferred choice of the pupil” (par. 29d:13).
- “The teaching about religion, religions, and religious diversity needs to be facilitated by trained professionals” (par. 34:14).
- “A teacher training course, offered at UNISA by some of those who drafted this policy, prepares education students to teach Religion Education.”
- “It is about the equality of all religions” (par. 28:12).
- “It must reflect a sound appreciation of the spiritual, but it must be different from the religious education, religious instruction, provided at home” (par. 8b:5).
- Paragraph 45:18 states that the learning area for Life Orientation directs that pupils should develop the capacity to respect the rights of others and appreciate cultural diversity.
- “As apartheid barriers dissolved, the classroom will become a space of linguistic, cultural and religious diversity, and Religion Education is about diversity for a diverse society” (par. 30:13).
- “The application of this policy includes all levels of education, District, Provincial and National gatherings.”

Like the theocratic model under the previous government, the Religion Education Policy that was introduced by Professor Asmal and the co-operative model has implications. The secular ingredient in the policy effects the:

- i. church,
- ii. Christian families,
- iii. parents,
- iv. schools,
- v. governing bodies,
- vi. teachers, and
- vii. society in South Africa.

The following remarks are made in evaluation of the co-operative model:

3.4.1 THE CHURCH

Van der Walt (2007:107) states that “the problem the church is facing is the fact that the society in which it finds itself has become secular. Churches, which had an important voice in South Africa, are increasingly seen and treated as marginal phenomena of society”.

The freedom of religion enables all religions to propagate their beliefs freely and as a result there has been a fourfold increase in the Muslim faith in comparison to the threefold increase in the Christian faith. Bosch (1991:476-477) questions the viability of the church, being equipped to respond to the challenges that emanate from the multi-religions.

The pluralistic worldview of the co-operative model contradicts the Biblical teachings of the church of Jesus Christ. According to McCafferty (2007), “the Religion and Education Policy Document privileged the religion of secular humanism or religious pluralism as such and it clashes with Biblical Christianity”. This secular belief undermines Christian values and Biblical principles, and thus weakens the moral code and conduct of many citizens of our country. Secularism is the cause of moral degeneration, because “almost anything becomes permissible and even justified. The ‘acid’ of the secularist worldview not only erodes our belief in God and his law, but in a devastating way it also affects creation itself” (Van der Walt, 2007:250,249).

3.4.2 CHRISTIAN FAMILIES

In some cases, the policy is incompatible with the deeply-held beliefs about personal and family life that are based on the true teachings of the Word of God. The policy regards all religions as equal, but God-fearing families believe that only God exists and that He alone is to be worshipped. Believers reject the worship of idols.

3.4.3 PARENTS

The government set a new religion of pluralism and parents are expected to comply.

According to Van der Walt (2011:389), “the banning of sectarian religious education from the schools is to the satisfaction of the secularists and the state itself, but not to the satisfaction of the mainstream religious and religiously conservative parents”.

“The policy undermines the role of parents, because Religion Education has been made compulsory by legislation and there is no freedom of choice left to the Christian parents not to involve their children in the pivotal rituals of other beliefs.” (Van der Walt, 2007:168.)

Christian parents do not want their children to be exposed to pivotal interactions of other beliefs. The state wants Christian parents to tolerate the teachings and visions of false religions in our schools and be blindfolded to the ‘cause and effects’ on our generation and generations to come.

This new religion is imposed on everyone and the same criticism that has been voiced for the theocratic model can be voiced for this option. Van der Walt (2007:287-288) mentions that “parents must have the right to decide for themselves on the perspectives from which worldview their children should be taught”.

3.4.4 STUDENTS

Van der Walt (2007:184) argues that this “approach to religious plurality can do great damage to the faith of especially young, inexperienced and uninformed children/students who have not yet developed a clear worldview of their own”.

Meshoe (2003:1) argues that “the multi-faith religious instruction programme is an outright attack on diversity and on students’ right to their beliefs”. Vorster (2007:164) remarks that this option obliges pupils to become engaged in inter-religious worship activities. To gain knowledge of multi-religions can be a positive attribute towards tolerance and respect, but to expose vulnerable young lives to heathen activities is not acceptable in the sight of God, as there is only one true God to be worshipped,

according to the Bible. “Religious freedom does not mean that someone must take part in religious practices other than his own belief system. In fact, the Christian child would be sinning against God and disobeying his/her conscience by participating in any religious act of another religion.” (McCafferty, 2007.)

3.4.5 SCHOOLS

Vorster (2010:197) claims that “freeing public education from religion opens the door for the promotion of secularism with all the consequences. Secularism in school education nurtures the inclination to intolerance and even violence in secular states”.

Mtshali (2011:2) reports the traumatic incident of a teacher, Thembi Sithole, being stabbed by a Grade 9 student at a government school in Gauteng as an example of Vorster’s statement. Another reporter, Mtwali (2011:14), describes the situation as follows:

The situation in several Gauteng schools is becoming dire, with violence and threats of violence threatening to turn supposed places of learning into conflict zones.

Discipline has broken down to such an extent that a new social pact is needed. Education authorities, teachers, pupils and parents need to be brought together to forge a new beginning, with the Gauteng Department of Education bearing the responsibility.

According to McCafferty (2007), the “Religion Policy creates no new possibilities for Christians to proclaim the Gospel within its policy” and he further regards the policy as “a major loss of religious freedom in schools”. If a school decides to incorporate religious observances into assemblies, it must take into account the religious groupings in the school. Schools could choose to hold separate assemblies for each group or, if this is not possible, multi-faith or no observances are the options. A school in Carletonville, North-West Province, has chosen the option of ‘no observances’ and is thus depriving students from exposure to the Word of God and opening the door for secularism to triumph.

In many public schools, the name of the Lord Jesus as Christ and Saviour of the world is not to be mentioned, as it contradicts certain beliefs. The Bible is not read at assemblies, nor is Bible opening exercised in the mornings; it has been placed in the libraries as a literary book for reference purposes. It has been noted, though, that some schools have maintained their Christian Ethos and are still honouring the Word of God as the light unto their path and a lamp unto their feet (*cf.* Psalm 119:105). Taylor (2004:187) argues that secularisation does not mean that religion is absent from a secularised

society, but it is “the end of a certain kind of presence of religion or the divine in public space”. “Today the handwriting on the wall of many public schools in South Africa can be read as ‘No Christian Ethos’, because secularism has entered ‘as a thief in the night.’” (Van der Walt, 2007:224.)

3.4.6 TEACHERS

According to Asmal (2003:8.2), “a teacher must promote all religions on an equal basis” and “the goal of unity in diversity must be achieved within the formal learning programmes of the curriculum” (Asmal, 2003:par.71). This has placed pressure on the Christian teacher to promote double standards against the truths of the Bible. The Word of God states clearly that the **only way** to the Father is through his Son, the Lord Jesus Christ (*cf.* Jn.14:6). The teacher’s freedom to promote the gospel of the Lord Jesus in a classroom is restricted, as no religion is allowed to be promoted above others.

The policy also states that teachers must be trained in agnostic comparative religion and through their teaching must reflect a profound appreciation of spirituality. Hammond (2007:1) critically argues that on this course, trainee teachers are required to demonstrate that they have mastered the skill of helping each child to experience what it “feels like to be a devout follower of several different religions”.

However, Roux (2005:305) states that it is a fact that the majority of teachers in public schools who have to implement the new policy seem to be negative about the diversity of religions and are also not equipped with knowledge or understanding of the diversity of religions.

3.4.7 SOCIETY IN SOUTH AFRICA

In the Minister’s foreword in the 2003 policy, he states that South Africa does not have a state religion, neither is it a secular state in which there is a very strict separation between religion and the state. However, “in South Africa there is an interaction between the state and religion” (Asmal, 2003:par 3:2).

Van der Walt (2007:171) explains that to determine whether a constitution is secular or not, the deepest foundations on which it is built have to be examined. Even though the South African Constitution is more neutral towards religion than America’s, the state has taken a step towards secularism by relegating the confessional aspects of religious education to the private realm: “the parental homes, churches, mosques, temples, synagogues” (Van der Walt, 2010:88).

The privatisation of religion is a secular move which has been adopted from a secular worldview. This secular worldview was born due to the “bloody, religious wars” in Europe, especially during the 16th

and 17th century. “Religion was relegated to the private sphere, because it was regarded as intolerant and divisive and therefore dangerous to sound civil life” (Van der Walt, 2007:155). Vorster (2010:212) states that the potential for religious conflict is large, because this model is forced on everyone and people do not have the right to be instructed in the religion of their own choice.

Asmal (2003:par.13:4) assures religious individuals of their freedom from any state interference with regard to freedom of conscience, religion, thought, belief and opinion, but the policy is actually trying to restrict this freedom through moving in the direction of centralising power and control. “While this policy claims to promote ‘religious freedom’, it in fact dictates a religious position, that all religions are equal and as such denies the claims of Christ.” (McCafferty, 2007:par. 3:1.)

3.5 CONCLUSION

Due to the past and the negative experience of people (some of the citizens of SA) under the theocratic model, the government opted after 1994 for a secular view. In spite of religious freedom that is guaranteed in the Constitution, they opted for a division between religion and state.

The separation of church and state, and the move of religion to the private sphere in the United States of America, caused ACE Schools to be established in order to address this issue. Therefore, it is necessary to examine these schools closer.

CHAPTER 4: THE BIRTH OF SCHOOL OF TOMORROW, ACCELERATED CHRISTIAN SCHOOLS

4.1 HISTORY

School of Tomorrow, Accelerated Christian Education was birthed due to the degrading events of education in the United States of America and the ruling of the Supreme Court. The application of the separationist model in the United States brought about a complete separation between church and state, and attempts to completely divorce the religious and secular spheres of society.

This move has given secularism an open door in the field of Religion Education in the schools of America. Dr Howard, the founder and director of School of Tomorrow, Accelerated Christian Education was led by the Spirit of God to start an educational reform and to establish the Word of God in an educational environment again.

In this chapter, the history of Accelerated Christian Education will be discussed, following the events that influenced the move to the separation model in America.

The following summary, according to Jaygould (2005), gives a valid overview of the most significant court decisions which influenced the degrading process and caused state-church separation.

1947	Everson v. Board of Education Neither a state nor the Federal Government can set up a church. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa.
1948	Illinois ex rel. McCollum v. Board of Education The US Supreme Court ruled that religious instruction could not be conducted in public school buildings.
1961	Tocaso v. Watkins The Court unanimously ruled that a religious test violates the Establishment Clause. See Section VI, Clause 3 of the US Constitution. Clause 3: The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

1962	Engel v. Vitale The U.S. Supreme Court forbade public schools to require the recitation of prayers.
1963	Abington School District v. Schempp The Court prohibited any state law or school board to require that passages from the Bible be read or that the Lord's Prayer be recited in the public schools at the beginning of each school day.
1971	Lemon v. Kurtzman This case established the three part test for determining if an action of Government violates First Amendment's separation of church and state: 1) The Government action must have a secular purpose; 2) its primary purpose must not be to inhibit or to advance religion; and 3) there must be no excessive entanglement between Government and religion.
1980	Stone v. Graham The Supreme Court ruled that the Ten Commandments cannot be posted within the public school.
1985	Wallace v. Jaffree The High Court voted 6-3 to strike down an Alabama law requiring public schools to set aside a moment of silence for meditation or prayer.
1992	Lee v. Weisman The Court ruled that public schools may not sponsor invocations at graduation ceremonies.

Another degrading factor in education, according to Baumgardt (2006:32), is Charles Darwin's theory of macro-evolution and John Dewey's humanistic philosophies. Their secular views brought non-Christian philosophies to the forefront of modern educational philosophies and are felt in almost every educational discipline. "Education that is based on and permeated by constructs of evolution, relativism and humanism cannot be entertained by Christian believers. Hence the development of programmes like Accelerated Christian Education." (Baumgardt, 2006:34.) Mutch (2010) affirms: "With the forces that surround our children and the influences of secularism, humanism, materialism, communism and atheism, there became a need to give children the distinct advantages that come through studying the Word of God in a Christian School." God showed the need for Biblical education to the Reformers and he revealed this need to Dr Donald and his wife, Dr Esther Howard, from Garland, Texas. Howard (2010) said that God gave them the plan that was in his heart. They were instrumental in implementing School of Tomorrow, Accelerated Christian Education as a method of educational reform in response to the American government's constitution and the ruling of the Supreme Court on religious education.

According to Gibbs and Grace (2011:1), the United States Supreme Court removed devotional prayer and Bible reading from public schools in the 1960s. Between 1960 and 1990, teachers and school district personnel tried to purge public school classrooms of everything religious out of fear of disobeying the law. However, efforts to ban the Bible and religious books from public school libraries failed, because public school teachers were allowed to use the Bible in instructional ways, such as literature, history, comparative religion or ethics in the classroom.

During this time, the Christian Law Association was notified of public school students being reprimanded for reading their Bibles in school, praying over their lunch and sharing their faith with other students. Even the staff was restricted to certain criteria during working hours.

According to Gibbs and Grace (2011:1), teachers and school officials who were representatives of the government were not allowed to:

- do anything to favour religion or to favour one religion over another;
- conduct religious devotions – prayer or Bible reading at the start of the school day;
- sponsor prayers at graduation services; and
- post the Ten Commandments or other religious symbols.

Brougher and Skinner (2010:1-3) state the following: “Civil rights protections for religious schools and teachers may be better understood through the broadly applicable non-discrimination protections in the Civil Rights Act of 1964. Title VII of the Civil Rights Act of 1964 generally prohibits employers from discriminating against employees on the basis of religion. The First Amendment of the US Supreme Court prohibits a state from utilizing ‘its public school system to aid any or all religious faiths or sects in the dissemination of their doctrines and ideals’. The First Amendment of the Constitution, which is called the ‘Establishment Clause,’ requires that the government remain neutral in matters related to religion and not endorse one particular religion over another, or endorse religion generally.

“Generally, schools, administrators, and teachers may not require or lead students in religious activities.

“Students may not engage in private religious observances while in school. That means the Court has made an explicit constitutional distinction between the sponsorship of religious activities in the schools by government and the conduct of such activities by students on their own initiative.

“Accordingly, the Court has imposed restrictions on school prayer, but it has also found broad constitutional protection for private religious expression in decisions concerning moments of silence and equal access policies for student religious groups at the secondary school level. In doing so, the

Court held that the government, including public schools, could not mandate school prayer, even if it was brief and non-denominational as was required by the challenged state statute.

“Likewise, the Court has prohibited Bible readings as part of the official school day. The Court has been careful to note that voluntary prayer by students is not prohibited, but the implementation of moments of voluntary prayer by schools crosses the line of permissibility because the school at least appears to be promoting religious practice.

“In 1968, the U.S. Supreme Court’s First Amendment permitted schools to place no limitations on teaching evolution in the public school curriculum.

“The church and state, which shared obligations in religious education, separated.

“The ‘**wall of separation**’ term between State and Church has become a common expression to describe the concept pioneered in the United States that the government and churches should keep out of each other's way. The president, Thomas Jefferson, wrote a letter to the *Danbury Baptist Association of Connecticut* on 1 January, 1802. It contains the first known reference to the ‘wall of separation’. The essay states in part:

‘I contemplate with solemn reverence that act of the whole American people which declared that their legislature should ‘make no law respecting an establishment of religion, or prohibiting the free exercise thereof’, thus building a wall of separation between Church and State.’ The US Supreme Court, First Amendment, requires this ‘wall of separation’ between church and state.”

According to Dreisbach (2006:1), the phrase ‘wall of separation’ entered the lexicon of American law in the US Supreme Court’s 1878 ruling in *Reynolds v. United States*. “The wall of separation prohibits any government from adopting a particular denomination or religion as official, but also requires government to avoid excessive involvement in religion.” (Robinson, 2010:12.) According to Asmal, (2003:par3), the United States and France applies a ‘Separationist Model’ for the secular state, which attempts to completely divorce the religious and secular spheres of a society.

The Supreme Court’s First Amendment on religion in American schools has been interpreted by many teachers, principals and school boards so strictly in recent years that religion has become a forbidden topic in many public schools. As a result, many public schools have become religion-free zones.

Amidst the challenges of the influence of secularism, the concept of Accelerated Christian Education was initially launched by Dr Donald Howard and his wife as a new form of mission in America. Many pastors who started church schools were arrested and went to jail willingly to give Christian education to their church families. Church, school and parents stood together like a three-fold cord that is not easily broken (*cf.* Ecclesiastes 4:12). They had one aim in common and that was Biblical-based education for their children. Despite the enemy’s onslaught to stop this endeavour, there was great

interest from preachers and parents to support this method of educational reform. Dr Howard (1998(2):16) called it “educational missions, a process of education, academic training and building wisdom and character in the child”. Accelerated Christian Education has been the “trendsetter in Biblical educational reform. Its philosophy is built on basic principles of the Word of God” (Anon, 2011).

Dr. David Gibbs, President of ACE Christian Schools in America, set up eight characteristics whereby *each* ACE Christian School should be identified. Three of the eight characteristics deal with reaching the child for Christ, and equipping him/her through the Word to reach others.

According to Gibbs (1989), the eight characteristics of the ACE Christian schools with his Scripture references are the foundation of this independent school. ACE promotes the Kingdom of God and uses these characteristics, with the help of the Holy Spirit, to form the child as a disciple of Christ, according to Matthew 28:19 and to prepare him/her for a life of service in the Kingdom of God. The Kingdom of God is a “spiritual Kingdom and exists in the heart of men through the preaching of the Gospel and the work of the Holy Spirit” (Vorster, 2007:218). ACE, therefore, aims to build up the child, not only academically, but also spiritually. The following table explains how these characteristics are practically applied through the work in paces and outreach programmes. Each ACE School follows their own outreach programmes.

	CHARACTERISTIC	REFERENCE	APPLICATION
1.	Lead every child to the saving knowledge of the Lord Jesus Christ.	John 3:5: “Jesus answered, ‘I tell you the truth; no one can enter the Kingdom of God unless he is born of water and the Spirit.’”	Science Pace 1033:11. The supervisor is given the opportunity to speak to the child about salvation. Many opportunities in the curriculum, or behaviour that arose from the child and daily devotions offer opportunities to lead the child to the saving knowledge of Christ (see figure 1).
2.	Lead every child to knowledge of the Word of God.	Psalm 119:9: “How can a young man keep his way pure? By living according to your word.”	This is achieved through the study of our Bible Reading Story Paces, memorisation of Monthly Scripture passages (see figure 2), devotions, and Bible Stories on DVD.
3.	Teach every child to lead another child to Christ.	Proverbs 11:30: “The fruit of the righteous is a tree of life, and he who wins souls is wise.”	A subject called ‘Soul Winning’ is presented to the children and practical lessons are applied on outreaches (see figure 3).

4.	Teach children to fear (respect) God.	Job 28:28: “The fear of the Lord □ that is wisdom, and to shun evil is understanding.”	Relationship with God and the protection of the relationship is encouraged. The desire to please God and not to disappoint Him.
5.	Teach children to live holy.	Ephesians 1:4: “For He chose us in Him before the creation of the world to be holy and blameless in his sight.”	The children are taught about sin, consequences of sin and confession of sin. God’s righteousness, mercy and forgiveness. The Literature and Creative Writing Paces cover this teaching.
6.	Teach children stewardship of life. “Not my will, but thy will be done.”	Galatians 2:20: “I have been crucified with Christ, and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”	The students are taught to be responsible, to take good care of everything that is provided to them by their parents and school, and not to be a wasteful person.
7.	Biblical excellence	This is to get excited about that which God gets excited about. Building Christian character according to the 60 character traits of Jesus, recorded in the Bible.	Each learning Pace (workbook) teaches one character trait. Figure 6 is from Social Studies 1053:3. The character trait is ‘attentive’. Work from Theto Morifi, a Grade 5 pupil at King’s College, Lephale.
8.	Teach kids how to worship God.	Ps 95:6: “Come, let us bow down in worship, and let us kneel before the Lord our Maker.”	The children are taught to worship God through meeting together during assembly, praying, singing and listening to the Word of God, together or individually.

Fig. 1: Poster

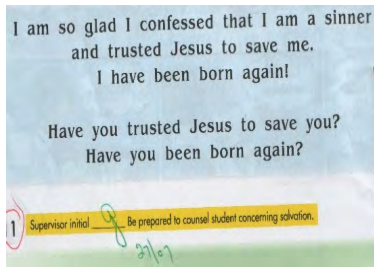


Fig. 2: Monthly Scripture passage

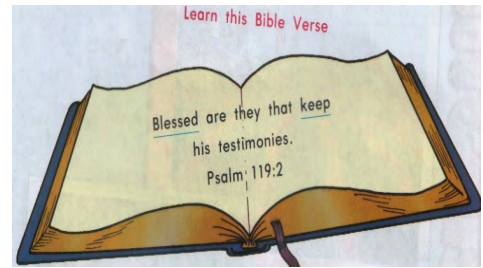


Fig. 3: Soul winning at schools



Even at Kings College, Lephalale ACE School, Mandisa Njio and Miriam Metlae are practicing soul winning on the younger generation.

Fig. 4: Witnessing



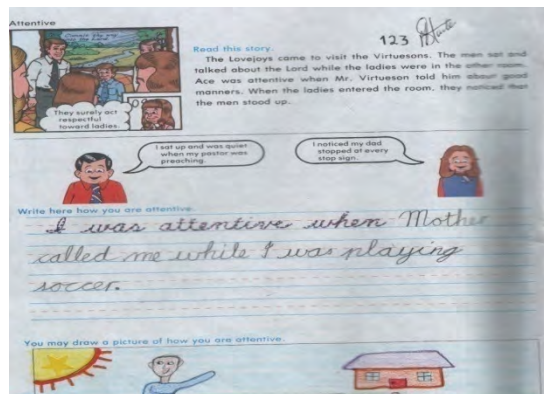
Nicola Hlongwane is witnessing, and Petro Barnard and little Jay-Dee de Klerk are observing.

Fig. 5: Witnessing and prayer



Petro Barnard is witnessing and Mpho Mutloane supports her in prayer.

Fig. 6: PACE workbook



The eight characteristics form the Christian ethos by which all ACE Schools can be identified globally.

When the Howards obeyed the call to be involved in *missio Dei*, they had no idea of the rippling effect of their obedience. "Since its humble beginning, with only eight schools in the first year in America, and 87 pupils, the following year the momentum was growing annually." (Howard, 2010.) ACE has spread to over 145 countries around the world, with warehouses located in the USA, Australia, UK, Canada, Philippines and South Africa.

In South Africa, the ACE Ministries head office is located in Glen Anil, Durban. It has been operating since 1988 under the leadership of Pastor Trevor and Mrs Val Yoko. After the death of Pastor Trevor Yoko, his son, Graham Yoko, stepped in; he is presently the National Overseer of ACE School of Tomorrow, South Africa.

Val Yoko (2010:15) records the following: "When God spoke to Pastor Trevor Yoko in 1983 and told him to build a school on the ground opposite the church, he came home and told me what had happened. He said, 'I don't know what a Christian School is, but I told God I would do it.' The rest is history and today many folk reading this article have done the same and are preparing the next generation for eternity. The office in South Africa serves all schools using the ACE system in Africa and Scandinavia. Present statistics indicate that over 26 500 students are involved in this system in the two regions. The vision God gave to the Howards has snowballed far beyond their expectations."

4.2 BENEFITS OF ACCELERATED CHRISTIAN EDUCATION CHURCH

ACE Christian Schools operate under the leadership of a church. Each school has an assigned pastor to oversee pastoral care and spiritual guidance.

Mutch (2010) says that the tremendous growth that ACE enjoys, is due to the fact that the school functions alongside the church and that the parent is there to disciple the child.

4.2.1 THE CURRICULUM IS BIBLE BASED

The Bible plays a major part in the education of the students. The ACE Bible-based curriculum is designed around the supremacy of God and is Christ centred. All of the subjects use Biblical references and Scripture, intertwined with the lessons. Dr Howard's motivation for such a curriculum is expressed as follows: "The Bible becomes the dynamic of life and the most dynamic force known to humanity. It's changed lives; it's changed nations; it's changed people; it has changed the world through enlightenment and periods of reform throughout the history of mankind. We read for knowledge, we study for understanding, and we memorize, meditate, and personalize for wisdom. This is how we build this philosophy, which is the pursuit of wisdom; we build the principles of wisdom into our life. The most powerful dynamic known to man is the ability to take this life-changing revelation from the mind and heart of God and transfer it into the mind and heart and life of the next generation." (Howard, 1998(2):19.)

In the curriculum, the 60 character traits are integrated in the academic material, which installs moral values and Biblical principals in the life of each learner. Character traits, such as honesty, kindness and loyalty, are taught within the learner and teacher support materials. The learner observes Godly living in the Christian character illustrations and applies the lessons to their own lives. This character training prepares the learner to deal with the joys and challenges of everyday life and teaches them how to live and not just how to make a living (*cf.* Prov. 22:6).

"Educational reform builds a foundation of wisdom, values, principles and character into the mind and heart and life of the child." (Howard, 1998(2):13.) Learners are taught to have a "Biblical worldview, to live a meaningful life and to be religiously involved in society" (Van der Walt, 2007:438). To motivate interaction between learners, educators, parents and leaders, different events are organised and they are aimed at different groups.

ACE Ministries hosts the following exciting, life-changing events throughout the year:

Administrators' seminar

The Administrators' seminar is an annual event for leaders of Christian schools and churches to be encouraged by inspiring speakers. "These seminars provide insights in a broad scope of school administration." (Howard, 1994(2):217.)

Educators' convention

The Christian Educators' Convention is held in seven venues around South Africa during the month of March. Educators are encouraged and motivated by dynamic speakers and receive in-service training during the various workshop sessions.

The All Africa Student Convention (AASC)

“The All Africa Student Convention (AASC) is an annual event over a period of one week in Bloemfontein at the University Campus. Grade 8 to grade 12 students across Africa and Scandinavia come together to compete in a variety of areas: academic, art, sport, music platform (speech and drama) and dance. This is a life changing event filled with rallies and healthy competition. AASC can best be described as a mini-Olympics for learners in schools using the ACE system.” (ACE, 2011.)

At the 2010 opening rally, the Rector and Vice Chancellor, Prof Jonathan Jansen of the University of the Free State, addressed the convention in attendance. He requested the principals to send them more students of the same caliber as those currently attending the university. These students have a reputation as academic achievers and are also setting an example in moral conduct.

Ryan Leigh Anderson's testimony is one of many that can be used to underline Prof Jansen's words. Anderson graduated from Shannan Christian School in Benoni in 2002. He records that his success at university is due to the “value of the ACE system where the Lord is always brought to the centre. Students of the ACE Christian Schools are impacted by Biblical values. It encourages the learner to have a personal relationship with the Lord and to live a Godly life, based on Biblical principles” (Anderson, 2010:14).

He received a distinction as well as the Top Honours Student Award for his BSc (Hon) Environmental Management and Analysis at the University of Pretoria in 2008. ACE education have produced many achievers, because it is built on the foundation of the Word. In Isaiah 55:1, God said: “[...] so shall my word be that go forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

International Student Convention (ISC)

Learners who excel in their events are nominated to attend the International Student Convention (ISC) which is held in the USA once a year. The ISC provides competition in 135 events. This competition encourages students to polish individual and group skills in athletics, music, arts and crafts, speech and academic areas. The discipline of intensive preparation and involvement in the competition builds

leadership potential. The ISC tour is a life-changing experience and an awesome opportunity for learners.

(SEE ADDENDUM)

4.2.2 GLOBAL CONNECTION

Each Accelerated School, nationally or internationally, is linked together by using the same Biblical Curriculum and set Workbooks. The prescribed curriculum also provides the staff globally with a sense of direction, “to ensure that the future generation knows what they believe and the difference those beliefs should make in their lives” (Nichols, 1970:163).

4.3 CONCLUSION

Accelerated Christian Schools believe in nurturing the spiritual development of young people through the Word of God in a safe, non-secular environment. Secularist beliefs cannot match what Christian education offers.

As their part in *missio Dei*, School of Tomorrow, Accelerated Christian Education proclaims the gospel with liberty and develops their students to be effective in God’s Kingdom.

Howard, as a reformational Christian, was led by God to build the Accelerated Christian Education Curriculum on the Word of God as the authority over our whole lives. He made extensively use of the views of the Reformationists like Luther, Calvin and Knox.

CHAPTER 5: PHILOSOPHY FOR EDUCATIONAL REFORM, BUILT ON THE VIEWS OF CHRISTIAN EDUCATORS

Educators of the 16th century, called the Reformers, paved the way for Christian schools and it is, therefore, necessary to give attention to their viewpoints against the educational background of that time. These educators were zealous to teach children the concept of the Kingdom of God and that God is King over all. In answering the different research questions, the scholarly works on the lives of Christian educators Luther, Calvin and Knox are studied, analysed and evaluated in this chapter, as well as the educational reform under Hitler.

5.1 MARTIN LUTHER (1483-1546)

According to Nichols (1970:150), Luther devoted many hours to teaching. He did not only teach his own children, but he catered for all the children of Wittenberg. He taught the children the essential truths of the Christian faith in ways they could understand. On Luther's list of credentials was added 'child educator'.

The establishment of Christian schools was important to Luther and 'education' was his major concern. Public education, from the 15th century up to the Reformation, was humanistic. Humanist educators designed teaching methods to prepare well-rounded, liberally educated persons. Scholars became more interested in the humanist features, the secular or worldly, rather than the religious aspects. The preparatory and secondary schools emphasised schooling in Latin and Greek. Luther desired to establish vernacular primary schools that offered a basic curriculum of reading, writing, arithmetic and religion for children in their own language.

"Luther wanted the entire body of Christian parents and children to be intelligent in their faith." (Latourette, 1975(2):722.) He regarded the youth as the church's nursery and fountainhead. "When we are dead, where are they who will take our place if there are no schools? Schools are the preservers of the church." (Nichols, 1970:163.) "Luther's chief works on education were written to the Councilmen of all cities in Germany to establish and to maintain Christian Schools." (Grimm, 1975:103.) In 1519, he began the process of building schools in Germany to teach children how to read the Bible and to have an understanding of Biblical principles. These Biblical principles have been adopted into ACE Schools.

In 1508, Luther lectured in moral philosophy on the study of Christian conduct at the Wittenberg University (Pittenger, 1969:57). He therefore regarded the development of character an important goal in education. "To ignore laws and disobey those in authority is a consequence of self-will and a

perversity which harms all people. He saw the importance to destroy the self-will and by example give them inner direction and stability.” (Grimm, 1975:103.)

Luther emphasised that the Bible should be the sole authority or *Sola Scriptura* in matters concerning our whole lives and his followers should read and understand it. Pittenger (1969:149) maintained that Luther’s question was always the following: “What does the Bible say to me, to us, about the problem we have to face as human beings?” Martin Luther warned: “I am very afraid that schools will prove to be wide gates to hell, unless they diligently labour in explaining the Holy Scriptures, engraving them in the hearts of the youth. I would advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not constantly occupied with the Word of God must become corrupt.”

In his ‘Sermon on Keeping Children in School’, Luther (Grimm, 1975:103) stated:

“If you raise a son who will be a pious Christian pastor, preacher or schoolteacher, (you will) have raised a special servant for God; an angel of God, a true bishop before God, a saviour of many people.”

All good education, according to Luther, should lead to communion with God. He believed that education should help young people to lead a prayerful life. Luther emphasised that learning is a free gift of God for which the individual must give thanks in prayer.

The vernacular schools that Luther established, covered not only academic achievements, but the child was taught to place his whole life under the Kingship of the Lord Jesus Christ. The principles of the Kingdom of God formed a vital part of early Christian education.

EVALUATION:

Pittenger (1969:169) said that “Luther’s death did not put an end to the movement which he had started”. The valuable contributions of Christian character and Biblical principles include the following:

Sola Gloria: To God alone the glory.

Sola Christ: Christ alone is the head of the church.

Sola Scriptura: Scripture alone is our authority.

Sola Gratia: Salvation is by the grace of God alone.

Sola Fide: Justification is received by faith alone.

Dr Howard adopted these truths and they have been alive in the curriculum of the ACE concept since 1970.

Luther's conviction of the Gospel and justification by faith did not only bring on reform in the 16th century church, but it also brought on reform in Christian education, with an ongoing rippling effect to the glory of God and his Kingdom through the lives of many children and adults. Even John Calvin studied Luther's educational programme and "maintained that Christian education to children is especially important" (Latourette, 1975:758).

5.2 JOHN CALVIN (1509-1564)

According to Dendy (1965:66), Calvin was also a Christian educator who "changed the patterns of Christian Education" and who solidly built upon the foundation that was laid by Martin Luther. Calvin wanted to give every child an opportunity to attend school, because the right to schooling was only available to those who were citizens of Geneva.

While in Geneva, Calvin set up a government whose citizens pledged to maintain a school to which all would be obliged to send their children, including the children of the poor, who would attend school free of charge.

Calvin received private donations and the building of the Geneva Academy became his first priority. In 1559, John Calvin's dream became a reality and he founded a school. Cottret (2005:263) wrote: "De academie telt in 1559 ongeveer 160 studenten en het college bijna 600 leerlingen. Al wordt de academie van Genève sterk bepaald door de leer van het calvinisme, toch vormt ze geen kerkelijke instelling."

Calvin understood that for the effects of the Reformation to continue, providing children with a Christian education was essential. This Academy became a leading institution of higher education in Europe and supplied the blueprint for universities.

"With his emphasis on proper schooling, he developed a curriculum and was very influential in creating Christian schools throughout the city of Geneva and in Switzerland, using the pilot academy as an example." (Howard, 1995(2):9.) "Good teachers were appointed. Discipline was strict. There was to be quiet and harmony in the classroom. The Psalms were memorised, as well as the Lord's Prayer, The Ten Commandments and the catechisms." (Selderhuis, 2009:184.)

Spijker (2004:53) indicates that "De Reformatie van die zestiende eeuw is vooral te beschouwen als een beweging van het Woord. De effectieve kracht van het Woord zelf. We zeggen daarom dat de

Reformatie een beweging van het Woord was, maar dan zo, dat dit Woord de mensen wil brengen bij de verlossing die in Christus is”.

The essential and secret ingredient of the success of the Reformation schools was the Word of God. Spijker (2004:67) made the following statement: “Wat het wezen van dit leerstuk betreft, staat voor Calvijn vast dat hij een leerling van de Schrift was.” Calvin gave daily lectures in the New Testament and his principal, Farel, from the Old Testament, in addition to instruction in reading, writing, arithmetic, and grammar.

The aim of these schools was to bring children to the saving knowledge of Jesus, to obedience and to the knowledge that one should work daily to glorify God. These schools were not only founded to reach the child, but, as Calvin also believed, for the parents to learn from the children. This concept, to reach the unsaved parent, is very important to the ACE Schools; students in the Life Orientation programme are encouraged to be witnesses at home.

Calvin emphasised the supremacy of God over every sphere of our lives. So much of the underlying presuppositions that are founded in the ACE educational curriculum can be traced back to Calvin (Morrison, 2001):

- The foundation of knowledge that comes from God
- The importance placed on the Word of God
- Salvation through Christ
- The goal of Christian education, namely that it is to live a life in keeping with Christian virtue and value
- Disciplined behaviour, cleanliness and promptness
- Memorisation of Psalms and other Scripture
- Reaching out to the unsaved homes
- Staff that should be gentle, not rude and harsh

According to Selderhuis (2009:184), another important influence Calvin had in Geneva was to give children a significant place in the church. Calvin wanted to look after the church and the child. He wrote catechisms for children that consisted of a workbook with questions and answers. They received teachings on the sacraments, because Calvin believed that “children who had been taken up into God’s covenant, who had received his promises and lived out of his love and grace, had the right to be told what the sacraments mean” (Selderhuis, 2009:183).

EVALUATION

To glorify God in all that we do and to build his Kingdom is an answer to secularism, which has privatised religion and operates in a Godless arena.

Calvin not only helped to establish many schools, but he was clearly a promoter of Christian education, an education that is founded on the Word of God. Calvin was Bible-centred and believed that Scripture is our only authority.

Calvin's Christian schools were involved in *missio Dei*. He aimed to unite the Word of God with education. Some of the activities of Calvin's school system describe the procedures that are now followed in the learning centres at an ACE Christian School. Discipline is strict and students study in a quiet, harmonious environment. Every month, the students memorise Scripture passages, of which the passage of the Ten Commandments is first on the list at the beginning of the year. The motivation for the memorisation of Scripture "is to develop the skill of wisdom in the child, in his lifestyle, in his performance, in his behaviour, so the behaviour of God reflects in the behaviour of the child" (Howard, 1998(2):17). Psalm 119:11 says: "Thy word have I hid in mine heart, that I might not sin against thee." One hides the Word or revelation of God in the heart, mind and life by memorising it. This reinforces correct conduct and develops the ability to think God's thoughts. It is like saving money in the bank, when you put wisdom into your memory bank (Howard, 1998(2):18).

Annually, at the Student Convention in Bloemfontein, a Golden Harp Reward is given to students who have memorised the Book of Psalms during a period of one year. The Golden Apple Award is a reward for the Book of Proverbs, and the Golden Lamb Award for the book of John.

A student from Kings College ACE Christian School, Lephalale, received the Golden Apple Award for memorising the book of Proverbs in 2010. She started to memorise the book of Psalms after the October convention in 2010. At the beginning of 2011, she was diagnosed with teenage cancer. Filled with God's Word, she was quoting verses from the Psalms to encourage herself and her unsaved parents through this painful experience in her life.

Psalm 116:3: "The sorrows of death compassed me and the pain of hell got hold of me, I found trouble and sorrow."

V4: "Then called I upon the name of the Lord, O Lord, I beseech thee, deliver my soul."

V9: "I will walk before the Lord in the land of the living."

V10: "I believed, therefore have I spoken."

One can rejoice with the words: “Mission accomplished.” A child from an ACE Christian school took the Word of God to her unsaved parents and became a witness for Christ in her own home. This young girl received healing and she is flourishing again in sport and academics.

Luther and Calvin have been discussed, but another Christian educator was John Knox. He was an influential disciple of Calvin and his philosophies in education also influenced the ACE Educational Reform that was started by Dr and Mrs Howard.

5.3 JOHN KNOX (1505-1572)

John Knox went to Geneva, where he studied under Calvin for about five or six years. He went to Scotland in 1559 with the mindset to spread the reformation of education by forming Christian schools in Scotland. According to Murray (2001:2), the education Knox had in mind had to be virtuous, a system geared towards the advancement of Christ’s glory and the continuation of the Lord’s benefits to the future generations. Howard (1998(2):9) notes that the theistic educational system that was developed by Knox spread throughout England and resulted in the British awakening, the King James Version of the Bible and the birth of the great British colonial empire.

In Scotland, only the sons of the very rich nobles got private tuition and Knox wanted every child to be exposed to Christian education. He set out an organised structure for a national system of education that was founded on the Word of God, namely the Bible. Knox believed that the only way to leave children blessed and happy was to instruct them rightly in God’s true religion.

John Knox wanted “a school, a Christian school in every parish, a Christian primary and secondary school in every town and a university in every city” (Murray, 2001:2). Later on, these parish schools were regarded as the ‘nursing-homes’ of Scotland’s vigorous intellectual life. These schools copied the example of Calvin and worked in conjunction with both the church and state. At that time, there was no separation between the two entities.

He saw education in learning, godliness and virtue, and the Word of God to be the first responsibility of the parents.

To Knox, real Christian education was a return to the Word of God. “Therefore God commands the fathers to teach their children his laws, ceremonies and rites. Parents’ life and conversation should be schoolmasters of the Word to their children as Abraham was to his generation.” (Knox, 1830:120.) His aim was to teach people to read in order for them to discover God’s Word. According to Dendy (1975:164), families were to read the Bible together and prayers were to be said in the morning and evening. Children were taught the church’s doctrine, the Ten Commandments, and the Psalms.

“God commands you to teach your children his law, statutes, and ceremonies that they likewise may teach the same to the generations following. God’s precepts is to be obeyed, not only for the love of the children, which greatly ought to move you, but also for the reverence, the awe due to God’s high majesty, whose precepts if ye continue ye and your posterity, to the third and fourth generation, shall be plagued, and shall lack the light of the Everlasting.” (Knox, 1830:121.)

Knox required a good qualification of all staff at the schools. Teachers with moral and religious characters were elected by the people. They were required to be faithful and submit to the principal and to God. Teachers had to value their professions.

Knox would be utterly filled with horror to view the system of education that he set up in its present state. The name of Jesus is not allowed to be mentioned in prayers or in some educational fields. Secularism in Scotland has become a threat to the valuable Christian education that John Knox implemented. An organisation, called the Centre for Intelligent Design (ID), has been set up in Glasgow with the stated aim of promoting the idea of ‘Intelligent Design’ as an alternative to scientific explanations.

In 2002, teachers and principals of schools have voted for a move towards a totally secular state education system in Scotland, like the one that already exists in the United States of America.

Three paragraphs from the Statement of Aims and Objectives of the Scottish secular education read as follows:

- (1) “Instruction in religion should be the province of parents and their religions, in homes and churches if they insist on indoctrinating their children in their particular faith. It should not be the business of the state education system to do other than educate, or to condone indoctrination.”
- (2) “While the organisations have different priorities and ways of approaching the problems of religion in the education system, their basic belief in the harm that sectarianism can do, is, I hope, not in question. There is more than enough work for all of us who believe in secular education as a good foundation for a modern secular state in which all opinions can flourish without the dangers of competing 'truth' claims.”
- (3) “Teachers should be free to teach their subject/s without having to undergo vetting on their religious affiliations, or lifestyle choices, and should be qualified and allowed to answer questions of ethics, belief etc. in an objective way.”

The following quote is an example of the negative views of secularists towards the teaching of Biblical education at schools in Scotland.

To religiously indoctrinate an immature, believing, sponge of a mind by preaching theology (with total state sanction through the school curriculum) to young children, should be made illegal; it is nothing more than a mental form of child abuse with an unbelievably selfish motive on behalf of the indoctrinator, making the process woefully shameful. (Anon)

Lamenting the decline of church schools, an Episcopalian wrote: “It may be observed that every advance in the national system of education in Scotland since 1871 has also synchronised with a decline in the response of the Scottish people to the claims of organised religion in their own country. Only by educating children in the Christian faith, and in the Episcopal faith, in day schools where all was coloured by a Christian ethos, would secularism be kept at bay. And it was clear to some, if not to others, that secularism was not being kept at bay.” (Scottish Chronicle, 1928:168.)

EVALUATION

John Knox helped to lay the foundations of Christian education in the 16th century. Unfortunately, over a period of time, secularism paved a way for itself into the education system and poisoned the educational system of John Knox that was enriched with the principles and values that are found in the Word of God.

Knox emphasised that the Word, the home, and the teacher played a significant part in the formation of the child’s life. Great emphasis was placed on the reading of God’s Word and the parents were encouraged to be an example of a Godly life and conversation. Christian homes had to be built from generation to generation. Teachers were regarded with great honour and had to be role models in Christian conduct.

The principles upon which the ACE Christian School curriculum is being developed in the 20th century had their roots in the works of these committed Christian educators who contributed reform to the field of Christian education.

Opposite to the valuable contributions of the abovementioned Christian educators, Howard (1:1995:9) refers to Adolf Hitler, who knew the importance of education, but misused it.

5.4 EDUCATIONAL DEFORM UNDER HITLER

Adolf Hitler (1933) declared: “My programme for educating youth is hard. Weakness must be hammered away. In my castles of the Teutonic Order a youth will grow up before which the world will tremble. I want a brutal, domineering, fearless, cruel youth. Youth must be all that. It must bear pain. There must be nothing weak and gentle about it. The free, splendid beast of prey must once

again flash from its eyes [...]. That is how I will eradicate thousands of years of human domestication [...]. That is how I will create the New Order.”

In his new order were the highly ranked Aryans. In his book, *Mein Kampf* (1933), Hitler divides humans into categories that are based on physical appearance, establishing higher and lower orders or types of humans. The German male, referred to as an Aryan, with his fair skin, blond hair and blue eyes, is ranked top of the list. Hitler declares firmly that the Aryan is the supreme form of human or master race. He assigns the position of racial inferiority to Jews and the Slavic peoples, the Czechs, Poles, and Russians.

His hatred for the Jewish nations propelled him into politics and he indoctrinated the German nation with the same hatred. Appearing before the Nazi Reichstag (Parliament) on the sixth anniversary of his coming to power, Adolf Hitler made a speech, commemorating that event and also making a public threat against the Jews.

“During the time of my struggle for power it was in the first instance only the Jewish race that received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevizing of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!” (Hitler, 1939.)

This conspiracy idea and the notion of 'competition' for world domination between Jews and Aryans became widespread beliefs in Nazi Germany and were even taught to school children. An outstanding case is found in the life of Eichmann, whom Hitler influenced with hatred for the Jews.

A young man, Karl Adolf Eichmann, was appointed Head of the Gestapo Department IV B4 for Jewish Affairs. When Hitler initiated the holocaust, Eichmann was threatened by death should he refuse Hitler's command to exterminate the Jewish people. Hitler's hatred for God's chosen people influenced Eichmann and with enthusiasm he travelled around the Reich, coordinating trainloads of Jews to the killing centres. A fellow Nazi reported: “Eichmann once said he would leap laughing into the grave because the feeling that he had five million people on his conscience would be for him a source of extraordinary satisfaction!”

This quote describes a young man's life that was ruined by the dictator. According to statistics from *The History Place* (2011), the total of Jews who died in the holocaust is 5 962 129. Many Jewish children died in the holocaust. There was no future for a Jewish child around Adolf Hitler, but he turned his attention to the patriotic education of Germany's youth. The whole curriculum of the

education system was fertilised by Hitler's ideology and the youth reflected the ideology of their dictator. Regarding Hitler's education, Gooch (1934:3) stated: "'Authority' is the 'gospel' of the day. There is only one party, one pattern, one creed! In such an authoritarian community, the most essential principle is to capture the child. Adult dissentients will disappear with the passing years and the new generation will be shaped in his desired mould. THE YOUNG IS PRESSING CLOSELY ON OUR HEELS. The general character of a regime is mirrored in its educational policy."

EDUCATION IN GERMANY BEFORE THE REVOLUTION OF 1933	EDUCATION UNDER HITLER
Teachers enjoyed the freedom of teaching religion at school.	Hitler taught that the Bible was superstition. The whole educational system, from top to bottom, was run by Nazis. Teachers were arrested in front of their pupils if their politics were not in line with Hitler's.
Children were encouraged to become self-reliant citizens. The flowering of personality was desired and approved.	Hitler denounced this system of rational individualism as the heresy of liberalism and the gospel of anarchy.
Rational individualism was embraced to prepare the young for a new world.	"The state is everything and the individual nothing", was Hitler's famous expression. The children were crushed into patriotic moulds.
In every school, the educational aims had to be moral training, public spirit, personal and vocational fitness and, above all, the cultivation of German national character and the spirit of international reconciliation.	Religious instruction was introduced as a compulsory subject without moral teachings. Lessons in the religious instruction class were about Herr Hitler and Germany's victories. Children were taught that Hitler was greater than Jesus, because he had more power behind him.
Teachers were free to practice Christian faith.	Hitler wrote laws and passed laws, refusing the right of teachers who believed in God to teach in schools. Against their own Christian belief, teachers had to turn to the politics of Hitler to earn a living.
Education was open to all.	Jewish children were sent home from school. The young men who served as Nazi troops were favoured to receive bursaries for furthering their education. Young ladies were not given the opportunity to pursue further studies, as their duties were limited to the home environment.

The Bible was respected as the Word of God; children were taught that in Jesus they would have peace.	Literature that proclaimed peace was not allowed in the schools or private hands. Bibles were burned.
	Hitler declared that the children were to be instructed to venerate the army as Germany’s highest achievement. ‘Patriotic passion’ was drilled into them, as well as the automatic lifting of the arm, proclaiming ‘Hail Hitler’. They were taught that ‘blood and iron’ was the only way to settle grievances.

Ogilvie (1934:13) states that the dangers of Hitler’s education were the following:

- “To whip up patriotic passion – history and religion subjects suffer.
- The creation of a morbid self-consciousness as German.
- The creation of an exclusive admiration for the Fatherland, combined with depreciation of all other lands.
- The creation of a conviction that other lands are trying to ‘down’ the Germans, especially the Jews.
- The creation of a blind devotion to Hitler and National Socialism, combined with violent hostility towards every other form of political opinion.
- Nazi educational policy ignores the nature and needs of the child, and takes advantage of his tender age and inexperience to mold him into a political fanatic and to feed him information which every honest student knows to be untrue.”

EVALUATION OF HITLER’S EDUCATION SYSTEM

Hitler burned Bibles. He passed laws, refusing Christian teachers to teach in schools. The reform under Luther in Germany that lasted more than 200 years was brought to ruin under Hitler.

The Christian educators Luther, Calvin and Knox promoted the Word of God in educating their students. In the history books, an awakening was recorded due to the return to the values and presuppositions of the Bible. ACE Schools are bringing the light of God’s Word to many children and the aim of these schools will always be to reach out and make disciples according to Matthew 28:19. Bosch (1991:503) states: “We live between the times, between Christ’s first and his second coming; this is the time of the Spirit, which means that it is the time for mission.”

CHAPTER 6: *MISSIO DEI*

6.1 IMPORTANT ASPECTS OF *MISSIO DEI*

All Biblical-reformed education is God's education. He instructs his people to teach the children his commands, because He cares for them as the next generation. He wants to live with them in his covenant. It is, therefore, also important to reach children for the Kingdom.

Reaching children for the Kingdom of God is part of *missio Dei* as seen from the perspective of the Old and New Testament. School of Tomorrow, Accelerated Christian Schools, and their parents and teachers are actively involved in this mission. In this chapter, the separate roles of ACE Schools, parents and teachers are discussed to evaluate the effectiveness of their involvement in *missio Dei* in South Africa.

In the first place, *missio Dei* will be described.

6.1.1 *MISSIO DEI* IS GOD'S MISSION

According to Wright (2008:25), the term *missio Dei* expresses a vital Biblical truth □ it is 'the mission of God'.

Missio Dei has a long history. It seems to go back to a German missiologist, Karl Hartenstein. He summarised the teaching of Karl Barth, who had connected mission with the doctrine of the Trinity in a lecture on mission in 1928. The phrase originally meant 'the sending of God', in the sense of the Father sending the Son and them sending the Holy Spirit. Mission flows from the inner dynamic movement of God in personal relationship. In this perspective, all human missions are seen as a participation in and extension of this divine sending.

Missio Dei, then, implies that God himself is actively involved in missions and that he is a Missionary God. The book of Genesis paints a picture of God as the Creator and proclaims that He is mission-minded. According to Wright (2008:62), "God has a goal, a purpose, a mission, and that is the redemption of people and an eschatological hope of a new creation".

Bosch (1991:75) states that a careful reading of both Old and New Testaments reveals that God himself is the author and subject of mission. According to Murray (2001:39), mission is not the invention, responsibility, or programme of human beings, but flows from the character and purposes of God.

The following attributes describe the missionary character of God:

THE ATTRIBUTES OF GOD	MEANING	SCRIPTURE REFERENCE
LOVE	God is love. God's love is manifested through his Son.	1 John 4:16 John 3:16
GRACE	God's undeserved favour upon people. "The very meaning of the law is grounded in the gospel of God's saving grace in history." (Wright, 2008:59.)	Ephesians 2:8-10 2 Corinthians 12:9
MERCY	God's mercy does not give to the sinner what he deserves.	1 Timothy 1:13-16
PATIENCE	God's long suffering in his dealings with Israel and sinners.	Israel: Acts 13:18 Sinners: Romans 2:4
FAITHFULNESS	God is faithful to his covenant.	Deuteronomy 7:9

6.1.2 *MISSIO DEI* HAS A CHRISTOLOGICAL CONCENTRATION

Mission has a Trinitarian basis, but in such a way that it has a Christological concentration, because it is precisely Christology that accentuates God's entrance (his mission into the world).

What seems very clear is that Jesus built his own agenda on what he perceived to be the agenda of his Father. John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me." God's mission determined his mission. "In Jesus, the radically theocentric nature of Biblical mission is most clearly focused and modeled. In the obedience of Jesus, even to death, the mission of God reached its climax. 'God was reconciling the world to himself in Christ' (2 Cor. 5:19)." (Wright, 2008:26.)

God's intervention in a sinful world brought about redemption, and He wrought salvation only through his Son, the Lord Jesus Christ.

6.1.3 *MISSIO DEI* HAS A SOTERIOLOGICAL MOTIF

“The soteriology motif may indeed be termed the throbbing heart of missiology, since one’s theology of mission is always closely dependent on one’s theology of salvation. Salvation is a process initiated by one’s encounter with the living Christ.” (Bosch, 1991:393.)

Wright (2008:26) explains that into the midst of people – saturated with Scriptures, sustained by memory and hope, waiting for God – *Jesus steps with a mission*. Jesus did not just arrive. He had a very clear conviction that He was sent. This was his Father’s redemptive mission which He had to complete.

JESUS, THE MISSIONARY SAVIOUR	
TRADITIONAL INTERPRETATIONS OF SALVATION (Bosch, 1991: 393)	
‘Jesus’ means ‘saviour’ Jesus: <i>Kyros</i> (Lord) and <i>Soter</i> (Saviour)	“[...] and you are to give him the name Jesus, because he will save his people from their sins.” (Matt 1:21.)

According to (Wright, 2008:26), Jesus’ identity had two dimensions and each role was energised with a sense of mission.

A. THE SERVANT FIGURE

Isaiah 42:1: “Behold my servant, whom I uphold; mine elect in whom my soul delighteth.” The voice of his Father at his baptism combined the identity of the Servant figure in Isaiah (*cf.* Matt. 3:17; Mark 1:11; Luke 3:22).

The mission of the Servant was both:

- to restore Israel to **YHWH** (Isa. 49:6: “It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel.”),

and also

- to be the agent of God’s salvation, reaching to the ends of the earth. John 3:16: “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

B. THE DAVIDIC MESSIANIC KING

The mission of the Davidic messianic king was both:

- to rule over a redeemed Israel, according to the agenda of many prophetic texts,
- and also
- to receive the nations and the ends of the earth as his heritage. Ps 2:8: “Ask of me and I shall give the heathen as thine inheritance and the uttermost parts of the earth as thy possession.”

6.1.4 THE PNEUMATOLOGY FACTOR OF *MISSIO DEI*

The Trinitarian foundation of mission is also manifested in pneumatology, which describes the acts of the Holy Spirit in *missio Dei*. The work of the Trinity in *missio Dei* is inseparable, as Bosch (1991:390) describes the classical doctrine of *missio Dei*:

- God the Father sending the Son, and
- God the Father and the Son sending the Spirit.

This Trinitarian identity of the divine mission is expressed in John 16:13-15: “The *Holy Spirit* will guide the apostles into all truth, speaking not on his own authority, but whatever he hears he will speak. He will glorify Jesus, proclaiming what he will take from him and from the Father, for all that the Father has, belongs to Christ.”

According to some texts, the Holy Spirit is sent by Christ, but in close relationship with the Father. “And behold, I send the promise of the Father upon you.” (Luke 24:49.) The first manifestation of the outpouring of the Holy Spirit is recorded in the New Testament, in the book of Acts when the Spirit was poured out on the disciples as a preparation for their mission into the world. Jesus is the baptiser in the Holy Spirit, as recorded in John 20:22: “Then he breathed on them, saying, ‘Receive the Holy Spirit.’”

Christology, pneumatology and missiology is brought into the closest possible relationship.

6.1.5 *MISSIO DEI* INVOLVES THE CHURCH

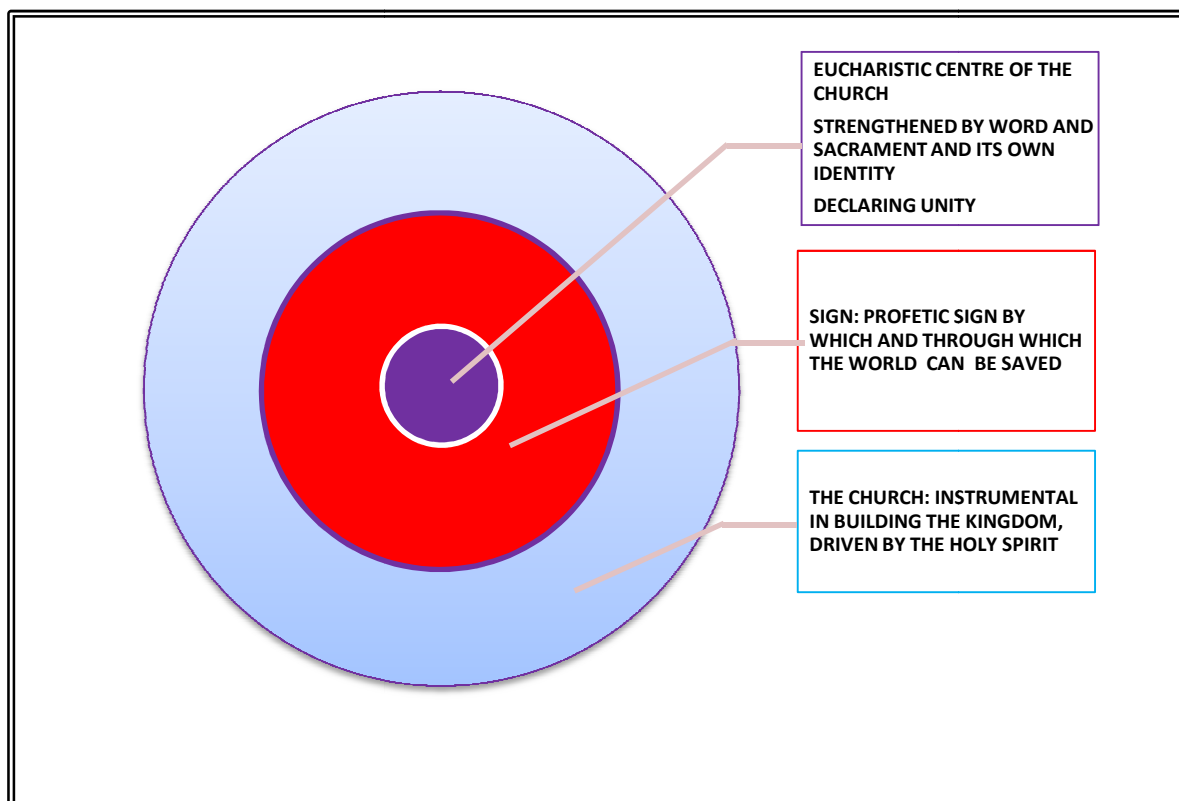
A centrifugal expansion of *missio Dei* includes the Father, Son and Holy Spirit, sending the church into the world.

Bosch (1991:391) sees *missio Dei* as God's activity in which the church may be privileged to participate. At the core of the missionary nature of the church, at the roots of its very existence, there is God who has revealed and given himself as Father, Son and Holy Spirit – the Trinity.

The church is being sent to proclaim in deed and word that Christ died and rose for the life of the world, that He lives to transform human lives (Bosch, 1991:400). The mission of the church is to proclaim the praises of him who has called them out of darkness into his marvelous light (*cf.* 1 Pet.2:9).

The church is also the sign and instrument of the reign of God which is to *come* (Bosch, 1991:386).

The following diagram illustrates Bosch's view of the church as the sign and instrument in the reign of God.



The task of the church in world-wide mission is:

- to await the coming of the Kingdom of God by praying for its coming;
- to proclaim it among all nations; and
- by living for the sake of it, day by day.

According to Kirk (1999:156), one important aspect of the task of the church is to overcome violence and to build peace. The church must set an example of how to solve conflict. The themes of reconciliation, peace and fairness must feature prominently in its teachings and preaching ministries and must teach how to resolve division. Division is a threat that seeks to destroy relationships in many areas of life and especially among families. Since the Old Testament, family disputes harmed children, as seen in the narrative of Hagar and Ishmael.

6.2 *MISSIO DEI* AND CHILDREN IN THE OLD TESTAMENT

6.2.1 THE COMPASSIONATE FACTOR OF *MISSIO DEI*

God reveals himself in the Old Testament as the One who, among other characteristics, has compassion for children. In Psalm 145:9, David describes the compassion of God: “The Lord is good to all; he has compassion on all he has made.”

One incidence of the ‘compassionate’ factor of *missio Dei* is described in the narrative of Hagar and Ismael, as recorded in Genesis 21:15-20:

When the water in the skin was gone, she put the boy under one of the bushes. Then she went off and sat down nearby about a bow-shot away, for she thought, I cannot watch the boy die. And as she sat there nearby, she began to sob. God heard the boy crying and the angel of God called to Hagar from heaven and said to her, what is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation. Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink. God was with the boy as he grew up. He lived in the desert and became an anchor.

This narrative describes the cries of a mother and a child in the wilderness who were sent into the desert to be disassociated from the family because of the conflict between Sarah and Hagar. God showed compassion on mother and child. He did not only hear their cries, but saw them in their distress and provided for their need.

Ps 107:28: “Then they cry unto the Lord and He brings them out of their distresses.”

6.2.2 THE EDUCATION OF CHILDREN IN THE OLD TESTAMENT

Education forms part of *missio Dei*. Bunge (2008:49) states that two things were urged upon the Old Testament community, namely:

- i. to tell (to make known), and
- ii. to recite or read at regular intervals through the years so that future generations of children will come to know the basic rules of the covenant and be part of *missio Dei*.

David recorded in Psalm 102:18: “This shall be written for the generation to come and the people which shall be created shall praise the Lord.”

Although the world of the Old Testament did not know formal schooling as we know it today, all children were educated. Education and upbringing in the Old Testament were in accordance with the covenant.

The special status of children in Scripture is determined by their creation in the image of God and by their inclusion within the Covenant.

Children in the Covenant were seen as fellow Covenant people, sharing fully in the promise. Parents, therefore, treated their children as co-inheritors of the promise of God and instructed them so that they would “perpetuate the covenant nation’s unique identity and purpose from one generation to the next” (NIB. 2006:588). To maintain vital relationship between the Israelites and their God, parents were charged to teach their children the fear of God by precept and example.

Vorster (2007:217) states that “the family is expressed as a Covenantal family”. According to Vorster (2007:174), the family is used as a metaphor to describe the spiritual Covenantal relationship between God and his people. The people of God are a family, with God acting as Father and the believers as his children. The idea in the relationship, initiated by God with Israel, was based on covenant and not law.

ABRAHAM

The Father heart of God is expressed through his love and faithfulness to the Covenant he made with Abraham. “The love of God desires the highest good for his creatures and by which he eternally gives of himself to the nations regardless of the sacrifice. The object of his love is his son; the world and his people.” (Doherty, 1996:57.) Deuteronomy 7:9: “God is also faithful, keeping his covenant of love.” Robertson (1980:6) states that God speaks to establish his Covenant. “He speaks graciously to commit

himself to his creatures and to declare the basis on which He shall relate to his creation.” (Vorster, 2007:218.)

In the Old Testament, God commended Abraham as a godly and responsible father role model. “God specifically commanded Abraham to teach his children and household to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring about for Abraham what he has promised him (*cf.* Genesis 18:19). This divine charge to Abraham was focused on the children’s religious education and its implications for their daily walk.” (Bunge, 2008:9.) According to Gen. 26:5, Abraham kept this divine charge to faithfully be the teacher of his children.

The story of Abraham is an illustration of *missio Dei* and God’s involvement as ‘Father’ with his Covenant people and the nations. Helberg (1990:45) states: “Jahwe is ‘n God wat in ‘n vader-kindverhouding tot sy volk wil staan.” The covenant is in its essence a bond. A covenant commits people to one another. By creation, God bonded himself to man in covenant relationship.

The covenant as an agreement had everything to do with relations between God and his people – between God and the individual, between husband and wife, between men and women and between parents and children.

MOSES AND THE FUTURE GENERATION

The book of Deuteronomy is a covenantal document and sets forth a way of life for the people of Israel. “Children come prominently into the picture. It gives attention to covenant children and how they are to be taught.” (Bunge, 2008:46.) The children are to learn the same as the parents, as God instructed Moses in Deut 6:7: “These commandments that I give you today are to be upon your hearts. Impress them upon your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.”

Doherty (1996:18) recorded that on several occasions Moses emphasised to the children of Israel that their future in the Promised Land depended upon their attitude and approach to their children.

COMMAND	PROMISE
1. Deuteronomy 4:9: “Teach them to your children and to their children after them.” 2. Deuteronomy 6:7: “Ye shall teach them to your children.”	God promises a blessing upon the home: “[...] so that your days may be multiplied, and the days of your children in the land” (cf. 11:21). Helberg (1990:4): “[...] land, nakomelinge en seën is die drie beloftes wat aan God se verbond gekoppel kan word.”
3. Deuteronomy 6:7: “Thou shall teach them diligently to thy children.”	“[...] that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee.” (cf. 6:3.)

Covenant promise and covenant obedience goes hand in hand to obtain covenantal blessings. God continues with his Covenant in the New Testament. Here we see God’s continued compassion for children and their important part in *missio Dei*.

6.2.3 *MISSIO DEI* AND CHILDREN IN THE NEW TESTAMENT

Missio Dei is ‘universal’ and ‘all inclusive’ (Bosch 1991:28). It includes all the children of the world. In Matthew 18:14, Jesus said: “It is not the will of your Father in heaven that one of these little ones should be lost.”

Bunge (2008:370) states that “it is impossible to omit children from the scope and coverage of the Great Commission. It is God’s will for the children to be saved, to be baptised and to be disciples in God’s Word to praise God and to become witnesses so that *missio Dei* will continue from generation to generation.”

JESUS AND THE CHILDREN

Mark 10:13-16 and Matthew 19:13-15 combine Jesus’ teaching about little children, the Kingdom of God and Jesus’ ministry to children. The disciples rebuked the children and saw them as a hindrance, while Jesus touched, lay his hands on and blessed them. The action of the disciples show the feeling of people towards children, but Jesus’ action shows God’s feeling about children. Jesus reveals in Mark 10:14 that children are included in *missio Dei*, when he said: “[...] to such as these little children belongs the Kingdom of God.”

According to Doherty (1996:60-61), the following explanation of Matthew 19:13-15 shows the contrast between Jesus' and the disciples' attitudes towards children:

MATTHEW 19:13-15	MARK 10:13-16 AND LUKE 18:16-17
Jesus was much displeased at what they did.	Mark 10:14: "suffer the little children to come unto me, and forbid them not: for such is the Kingdom of God."
He warned the disciples not to do it again.	"Jesus said: forbid them not [...]." Matt 19:14; Mark 10:14; Luke 18:16.
He gave a command concerning children to the disciples.	"Such people like this is the Kingdom of Heaven." Matt. 19:14; Mark 10:14-15; Luke 18:16.
He made a statement concerning children to the disciples.	"Such people like this is the Kingdom of Heaven."
He showed love to the children.	Mark 10:16: "He took them up in His arms, put his hands upon them and blessed them."

Matthew 18:2-5 relates to the teaching of Jesus about the Kingdom of God. Children were so important to Jesus that he placed a child in the midst of a "theological discussion" (Bunge, 2008:353), stating that his disciples should have the humble attitude of a child to be great in the Kingdom of God. Jesus also sides himself with children when he said: "Whoever welcomes one such child in my name, welcomes me." (Matthew 18:5.) "God's intervention in Jesus brings the Kingdom of God to the children and the childlike, through the power of the Holy Spirit that has come upon them." (Bunge, 2008:174.) Thus the teaching of children in the Covenant in the Old Testament is also applicable in the New Testament. In today's formal schools, therefore, the teaching in God's ways must receive central attention too.

6.3 *MISSIO DEI*: THE ROLE OF THE SCHOOL

"School of Tomorrow (ACE) is a training institution which supplements parental training." (Howard, 1998:21.) It provides a Theistic education that attends to the child's spiritual, academic, social, moral and physical development.

"The overarching focus of ACE is the complementary relationship between school, church and family. The school is a department of the church and an extension of the family." (Rose, 1998:95.)

According to Howard (1994, (2):217), School of tomorrow helps families to train their youth with all the tools and service of ACE education. They publish and produce curriculum and materials and provide educational training in relation to Biblical principles, and attempts to minister to parents and students according to these Biblical principles.

School of Tomorrow:

- is mission-minded and actively involved in *missio Dei*;
- is God-centered (THEISTIC);
- is Biblically based; “the teaching of the Bible is regarded as the starting point for all education” (Baumgardt, 2006:31);
- teaches Christian values and Christian education; and
- loves people and attempt to win them to God.

School of Tomorrow (ACE) is represented by the administrator, principal and educators who have the responsibility to encourage families to make the most appropriate educational choices for their children. In their role as leaders, they acknowledge their Biblical accountability to the parents and to God regarding their stewardship of the children that was entrusted to them in their lifetime. According to Vorster (2007:180), “stewardship is a unique Christian ethical principle. It reminds the individual to be there, to build, to share, to provide and to be *co passio* (compassionate)”.

School of Tomorrow staff members love the Lord and are committed to the welfare of parents and students.

Biblical values and character training is inseparable from true education and the ACE Schools are single minded in their faith, in contrast with the multi-faith teaching in public schools.

In comparison with the single faith approach of the ACE Christian School, the new task of the public schools in South Africa is the education and formation of a positive and constructive relation with people of other religious faiths as instituted under the new Religion Policy Act (2003). The whole environment of the school is expected to reflect the values of a pluralistic community – respect and tolerance for every person, equity and a welcoming attitude towards all religions. It is only possible to tolerate when you are comfortable in your own worldview.

The role of the public school in *missio Dei* in our current pluralistic society is to “underscore what is positive, good, beautiful, in the other religion, rather than its negative aspects, and emphasize whatever unites or fosters partnership and friendship, rather than what divides” (Jeanrond & Cahill, 2002:100). The missionary task of Christian teachers who are involved in public schools in South Africa is to proclaim, not only through words, but mostly through deeds, that Christ died and rose for the life of the world and that He lives to transform human lives. Bosch (1991:501) affirms that “the

indwelling God is working out his purposes in the world of people here and now”. Even though limitations have been setting borders for the gospel of Jesus Christ in our schools, we have the promise of God (*cf.* Matt. 16:18) “that the gates of hell shall not prevail” against the plans and purposes of a missionary God.

SCHOOLING IN A SECULAR WAY, IN CONTRAST WITH ACE CHRISTIAN EDUCATION

	SECULAR	ACE CHRISTIAN EDUCATION
<i>MISSIO DEI:</i>	Pluralism is propagated.	Mission-minded and actively involved in <i>missio Dei</i> .
TEACHERS:	Teachers of any religion, secularists or atheists, are appointed.	Teachers must be born-again children of God. The teachers are co-workers in <i>missio Dei</i> .
SUBJECT MATTER:	The subject matter is only academically and scientifically orientated.	The academic and scientific subject matter is presented from a Biblical worldview and includes teaching responsibility towards spiritual maturity of the learners. Baumgardt (2006:32) asserts that for Christian educators, the formulation of the three adjudications – metaphysical, epistemological and axiological – rests firmly on the Bible.
PUPIL-SUBJECT MATTER:	The teacher must be effective and well prepared to help students to be good achievers.	The curriculum facilitates individualised learning rather than teaching.
CLASSROOM CLIMATE:	“The climate differs from teacher to teacher, class to class and lesson to lesson.” (Kruger & van Schalkwyk, 1992:110.) Large numbers of students in a class make distractions unavoidable.	The Learning Centre environment is structured to minimise distractions and maximise concentration on learning. The supervisor’s consistency, love and interest build the student’s self-image and confidence and inspire him to succeed.

The school can never be defined as an institution apart from the parents who are represented in it. God keeps the parents responsible for the education of his children and therefore parents play an important role, and must see to it that their children are educated in God's way.

6.4 *MISSIO DEI*: THE ROLE OF THE PARENT

Van der Walt (2010:99) states that "to a believer, there are no matters that do not pertain to God and his Kingdom". How pleasant the aroma when there is unity about God and his Kingdom in the realm of the family life; the "family business is the love of the Lord" (Bunge, 2008:53). Kirk (1999:158) states that in the context of family life, the Bible seems to give to both parents equal authority and responsibility in bringing up children in love.

According to (Vorster 2007:195), the Bible teaches that Covenant parents have a responsibility towards their children and special obligations are stipulated regarding their duties. Covenant parents are required to:

- "educate their children;
- teach them to love God and to adhere to the instructions brought about by the covenant;
- teach the covenant relationship with God, as children are included in the blessings of the covenant;
- educate their children in the fear of the Lord; and
- teach their children the doctrine of redemption in Christ."

(Vorster, 2007:218 -219.)

Jeanrond & Cahill (2002:82) state: "As the first educators in faith, parents must harness every aspect of their lives to foster Christian identity and commitment." The child's worldview should be shaped according to the Word of God, his values and principles. Proverbs 22:6 instructs the parent to "train up a child in the way that it should go, and when he is old, he will not depart from it". It should be the desire of every Covenant parent that his child/children should come to the saving knowledge of Jesus Christ and should be affective in God's Kingdom. Luke 17:3: "And this is life eternal, that they may know you, the only true God, and Jesus Christ whom you have sent."

Families who are intertwined with prayer and the Word of God can do great exploits in the name of Jesus and impact the Kingdom of God.

Jeanrond and Cahill (2002:84-85) affirm that when the whole life of the home is suffused with values and perspectives of Christian faith and care for the spiritual, physical and emotional well-being of its own members, it can become a rippling witness in service to *missio Dei*.

In God's structure of the home, the father bears the primary responsibility. The result of a father's involvement is outstanding and brings security to the home. Fourie (2010:20) asserts that God is the ultimate, perfect example of what a father should be and the example the father should set at home must be derived from God.

In service to *missio Dei*, a father should take an active role towards the child. According to Rohrer (1970:149), fathers are commanded to bring up their children in the love and nurturing of the Lord. The apostle Paul states in Ephesians 6:4: "Fathers, do not exasperate your children, bring them up in the training and 'instruction' of the Lord." "The mind is that children should be nourished with wholesome discipline and instruction, which will bend them toward God and Christian living." (Dakes, 1992:212.)

According to Hammond (2006:143), the Christian educator and Reformationalist, Martin Luther, set an example of a father figure. "He placed the home at the center of the universe, made singing of hymns and Bible reading a part of the daily routine of his home and provided the church with its first and most prominent example of a pastoral family." Hammond (2006:147) maintains that he should be recognised as the true and original founder of Focus on the Family because "the Luther couple realized that they were the first educators God appointed over their children and became co-partners to support and train their children in the ways and precepts of God".

Parents should also be supportive in their children's education. "Every parent or legal guardian who wants to enroll a child in a school, should understand or realize the importance of a Biblically-based education." (Howard, 1998:2.)

According to Davis and Yang (2005:59), "children's developmental needs should be a foundation for how parents support their children's learning in school. The biggest problem in the classroom environment is undisciplined, lawless children who are following the stubborn ways of their parents".

Many Christian parents are concerned about the secular state and moral decline at some public schools.

Venter (2010:4) remarked on the importance of parent involvement in the lives of their children. He states: "Sedert 1994 kan die skole nie meer die verantwoordelikheid aanvaar vir die morele opvoeding van u kind nie. Hierdie opvoeding moet by die huis begin en deurgevoer word. Ouerbetrokkenheid versterk dissipline by kinders; dissipline versterk selfbeeld by kinders; 'n goeie selfbeeld by kinders versterk sy vermoë om staande te bly teen groepsdruk. Ouerliefde en ondersteuning versterk die kind se weerstand teen groepsdruk."

According to Marketos (2008), "all children really want are parents who can be present, consciously, connecting with them and giving them unconditional love and attention". "A number of researchers

have confirmed that children with authoritative parents tend to be higher on various dimensions of social competence and adolescents are less likely to follow peers when their parents are warm and supportive, and provide clear rules and appropriate discipline.” (Jessar, 1987:163-164.)

Secularist ideas are secretly entering our homes through the advancement in technology. Montefiore (1990:29) speaks of a “technological society, with its influence of the mass media of communication on entertainment, news, advertising and education; the capacity for technological innovations, leading to an information explosion and to an almost exponential dynamic of cultural change”. Even though advanced technology meets the needs of mankind, some programmes that are offered are in contrast with Christian values and “this degrading material can crush the human spirit and affect spiritual attitude” (Montefiore, 1990:29). Covenant parents are obliged to firstly set an example in their use of such facilities and guide their children accordingly.

A Biblical example of a Christian training from a parent and the fruit thereof is found in the young man Timothy. He received a Christian education from his mother, Eunice, and grandmother, Lois. His grandmother, Lois, was the first to be saved. Following the example of her mother, Eunice became a follower of Christ as well. Paul wrote in 2 Timothy 1:5: “I have been reminded of your sincere faith, which first lived in your grandmother, Lois and in your mother, Eunice and I am persuaded, now lives in you also.”

These two women influenced the young Timothy by training him in the Scripture from an early age. In 2 Timothy 3:15, it is written: “[...] and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.” Timothy was circumcised by Paul (*cf.* Acts 16:3) and became Paul’s assistant (*cf.* 16:3). Timothy’s father was a Greek (*cf.* Acts 16:1) and no mention is made of him as a follower of Christ. Paul became his spiritual father and exhorts him as “*my son*, be strong in the grace that is in Christ Jesus”. The life story of Timothy in the New Testament is an example of parents’ involvement in *missio Dei* and the success of Christian education.

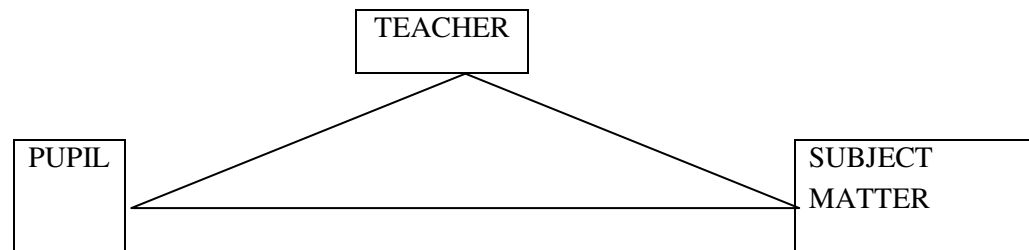
“Once children enter school, their education and development become a joint project of home and school, and both teachers and parents have critical areas of expertise to contribute.” (Davis & Yang, 2005:5.)

6.5 MISSION DEI: THE ROLE OF THE TEACHER

The teacher is commissioned by God as a co-worker in *missio Dei*. The calling and equipping comes from him. The appointed teacher at school is given authority to be a leader. Kruger and Van Schalkwyk (1992:47) state that “the teacher’s task as leader involves education, motivation and

development of the learner”. However, the role of the teacher in the didactical triangle cannot be overlooked and is vital for a wholesome relationship between teacher and pupil.

Van Wyk (1990:133) refers to the importance of the relationship of the teacher in the “didactical triangle”.



- i. “Teacher-subject matter: the teacher’s knowledge, understanding, selection and presentation of the subject matter.
- ii. Teacher-pupil: the attitude and relationship of the teacher to the pupil and vice versa.
- iii. Pupil-subject matter: what does the child learn and how does he learn? The relationship to the teacher and the subject matter is of vital importance.”

This interaction between the learner and teacher is important, as it influences the child’s attitude towards learning. Kruger and van Schalkwyk (1992:23) refer to the interaction between the teacher, learner and parent as the ‘mensdimensie van klaskamerbestuur’. “Die mensdimensie hou verband met die gehalte van die interpersoonlike verhoudinge tussen die onderwyser en die mense met wie hy werk. Die onderwyser sal dus ook menslike aspekte in ag moet neem, bv. behoeftes, gevoelens, strewens en ingesteldhede.’

Part of the educator’s role in *missio Dei*, therefore, is to be a positive Christian influence and to appropriately meet the educational, psychological, spiritual, and emotional needs of the child.

According to Marketos (2008), “children need to feel acknowledged and connected to their teachers. A connection between teachers and learners helps protect the child against emotional problems, as the teacher is aware of any concerns the child may have. Sometimes the teacher is the only adult the child can bond with”.

- a. **“Children need to be taught by kind, empathic teachers that respect children.** Screaming, shouting, demeaning, belittling and threatening children are all punitive ways of controlling children and seldom work.”
- b. **“Children need teachers who can act as mediators.** Facilitating dialogue between children in conflict can take five or ten minutes of break time, empowering children with empathy and the appropriate words to express themselves, helping reduce the cycle of violence in our schools. Teachers who are perceptive enough to know when children are not getting along

and put time aside for an intervention are teaching them that it is never acceptable to be a bystander when someone needs help.”

- c. **“Children need their basic needs met.** For most children in South Africa, food, shelter and love are not things they receive on a daily basis. School may be the only sanctuary they have, and so, while teachers are not social workers, sometimes they need to step in and organise help for the child.”

Gibbs (1998) tells a story of an elderly teacher who touched the lives of her students by giving extra attention to meet their emotional needs. Early every morning in her class, she would walk from chair to chair, interceding for each child by name. One of the students’ mother died as a result of sickness. After the death of his mother, this teacher was there to help, encourage and to care for him. When he graduated from university, he invited her to attend his graduation. He also invited her to his wedding and honoured her to be seated at the main table. She became part of his new family and filled the gap in the absence of his biological mother. This teacher fulfilled her role in *missio Dei* and impacted the life of her students more than just academically.

An important task of the educator at the Christian school is to oversee the spiritual growth, the total life commitment to the Kingdom of God. Special care is given to children with emotional problems and those children are loved into the Kingdom of God. 1 John 4:8 describes one attribute of the character of God as ‘love.’ Therefore, love is the most essential ingredient that the child/children should see in the teacher’s actions, hear it in his/her voice, and feel it in his/her touch. “From the very beginning of the day, the staff must set the pace by loving children and inspiring them to their greatest potential.” (Howard, 1994 (2):105.)

The educator that is part of *missio Dei* will bear the fruit of the Spirit, according to Galatians 5:22-25.

PEACE: GENTLENESS

The teacher can only portray peace when he/she has received it from Jesus. Jesus said: “In me you will have peace.” Children in the classroom environment sometimes make it very difficult to show self-control: it is in times like this when peaceful actions can be a witness for Christ.

PATIENCE: SELF-CONTROL

Many children need extra help and care, and they must experience peace because the teacher takes time to explain and not scream and yell, but is attentive to their needs.

KINDNESS AND GOODNESS

The child should experience the compassion of Christ through the teacher who meets the emotional needs of his/her students. If the child needs food, clothing or shelter, it will be a testimony to the glory of Christ to help where possible.

FORGIVENESS: (COL 3:12-13)

The teacher should not hold a grudge against any child, but walk in forgiveness. The example of an eraser could be apt here. The blood of Jesus erases my mistakes and he never thinks of it again. We are mirrors that must reflect the mercy and grace of God to the unsaved, family, friends and strangers around us.

The Christian teacher's involvement in *missio Dei* is a calling that should be taken up prayerfully and with perseverance, as it can give hope to many students.

6.6 SCHOOL OF TOMORROW, ACE MISSION-ORIENTATED SCHOOLS

It is not only the School of Tomorrow, ACE Christian Schools that are mission orientated. Thousands of schools have been established by many mission churches, because it was regarded as a form of evangelism. Mission educational schools played an important role during the apartheid regime. Most of the formal education that was provided to African children up until 1953 came from missionaries. Mission schools provided education and became a protégé to disadvantaged groups. For the field of this study, attention will only be given to ACE School's involvement in *missio Dei*.

6.6.1 ACE AS A MISSION IN HOPE

Howard (1998(2):16-17) studied the degeneration that came upon mankind through the disobedience of Adam and Eve, and the effects it had upon the spirit, soul and mind of man. Parallel to degeneration, he studied the regeneration of man and found in Scripture that the character of God, the Spirit of God and the atonement that God provided for us through Jesus lead to the regeneration of man. Howard (1998(2):17) asserts: "The most powerful dynamic known to man is the ability to take this life-changing revelation from the mind and heart of God and transfer it to the mind and heart and life of the next generation." He wanted boys and girls to be changed in heart and mind by accepting the atonement that Jesus Christ paid for on the cross. He desired them to develop in the skill of wisdom by studying the Word of God. With the passion for the regeneration of souls, Dr and Mrs Howard

were sent out by God on their new mission. They obeyed the call to “reach the world for Christ, one child at a time” (Howard, E 2010).

Every ACE School has testimonies of marginalised characters, like Zaccheus, whose lives were changed by the Master’s touch. The educator that is involved in the school becomes the witness to each child that is entrusted to him/her.

The skill of wisdom is built into the children by encouraging them to read, memorise, meditate and personalise the Word of God. This is done so that the “behaviour of God will reflect in the behaviour of the child” (Howard, 1998(2):17).

The ultimate aim is to make the student a disciple of Jesus who will do whatever He commands, to become a follower of Christ, who will be able to make other disciples while he/she is building the Kingdom of God.

ACE Ministries also promote ministry to others and embrace the Great Commission to go and make disciples. Vorster (2007:159) mentions that the “Christian religion is a missionary religion. Preaching the gospel to everyone – also those of other religions – is the heart of Christian faith”. Vorster (2007:159) points out that “the Kingdom becomes visible when people internalise the Kingdom of Christ in their lives and profess and live up to the principles of the Kingdom through inner conviction”. Laws do not make Christians □ but the gospel indeed does. ACE Ministries, therefore, aim at reaching communities with the Gospel of Christ through mission outreaches, involving the students through participation, prayer or various donations to the projects. It gives students in-service training of what is taught in class.

ACE Ministries are not only involved in soul saving, but also in serving the Kingdom of God. They are involved in the empowerment of children to be disciples and to make disciples for the Kingdom of God.

The BLESS (BASIC LITERACY EDUCATION SAVING SOULS) programme, presented by ACE Ministries, is used to instill a servant's heart in students (of all ages) by involving them in this mission. It is active in reaching out to indigent and underprivileged children in countries around the world, such as the Philippines and Africa. BLESS Centres teach children reading and basic math skills but, most importantly, introduce them to Jesus Christ through God's Word. This 14-16 week programme culminates with the reading of the Gospel of Mark.

Many children and families are being impacted as a result of people willing to give of their time and resources to the Lord. BLESS is a great opportunity and students are encouraged to become involved in this world missions project.

In 2008, God gave the leaders of ACE Ministries South Africa a vision to reach out to bush villages in Madagascar. It is a remote area without any schools nearby.

In each of the 20 villages, a building was erected to host the school children during the week and to be utilised as a church on Sundays. The BLESS literacy programme is effectively applied to train the children to read and write. After attending the school for two years and reading the Bible fluently, the first group of 800 children graduated in November 2010. Each family that was represented at school received a New Testament Bible from the Gideons. The intake for 2010-2012 is 4 000 learners, who will be blessed to receive the light of the Lord Jesus Christ in more ways than just literacy.

In South Africa, the programme 'Reach' is launched for postgraduates. This Life Orientation programme is geared to train the student to be actively involved in outreach at home, at church and in the community. Such a community project is launched by an ACE School and IXNA Christian Academy under the leadership of Jacques Rossouw. They are reaching out to the lost on the Cape flats. Preprimary schools have been started to educate the little ones in the ACE Shape learning programme that is geared for this level. Their aim is to enable the child to reach the parent. In 2010, at the All Africa Student Convention, they received an amount of R50, 000 for the school with the best missionary vision. The theme of the convention was 'Tell the World'. This convention at the Bloemfontein University Campus was attended by 665 ACE Schools. 1 261 students, from grade 7 to grade 12, were registered and challenged to go and 'Tell the World that Jesus Saves'.

Another mission outreach programme, used in ACE Schools in America, is called 'His Servant's Service Adventure.' This is a short-term mission trip where students have the opportunity to serve the Lord by serving others in need. Learners who attend this mission outreach testify that Service Adventure is a great opportunity to introduce the next generation to the mission field and gives them the opportunity to experience practical mission-field work.

In Africa, ACE Schools have been started to reach children with the Gospel through the educational programme. Temlett (2010:11) reported that Tom and Judy Gray were the first missionary couple to bring ACE to Nigeria in 1989. Since then, 200 additional schools have been started in Nigeria.

In Venda, the Shayandima ACE School of Tomorrow was founded in 1993 by Pastor Trevor Yoko of ACE Ministries in South Africa; at present it is overseen by a missionary couple, Brad and Hazel Palmer. "The mission base is frequently used to stage outreaches into the surrounding areas. Orphans are fed daily and supported in practical ways by the 'Build the Nation' mission project. We bless the poor around Shayandima and in Southern African countries by distributing food, clothing, and blankets to them, and we have hosted many medical teams and evangelistic outreach teams." (Palmer, 2011.)

In Tanzania, the ACE School was started by the Scott family, because parents were concerned about

the standard of education their children were receiving from the public schools. Scott (2011:17) reports: “We stand in awe of God, who is changing lives one at a time.”

When we reach a child for Christ, we can often reach into an unreached home and reach the rest of the family through him.

6.6.2 OUTREACH TO PARENTS

The ACE Christian Schools draw many children from homes where the parents are not saved. The high standard of education and change in lives are the attraction.

ACE Christian Schools became the environment to equip children to evangelise their own unsaved family members. The change in the lives of the children draws the attention to Christ who made the difference.

In Rustenburg Deo Gloria Christian School, the prayer lives of two boys became a testimony to their father. He was absent in their education and far away from God. We interceded at school daily. Today the father is studying to become a pastor and he said the following: “I am now part of the furniture of the school.” To the joy of these boys, he now supports his children in all their school activities. This is a wonderful testimony of how God is using children in *missio Dei* today to impact the lives of their parents. It is, therefore, important to focus on the child’s place in *missio Dei*. Several examples from Scripture show how God used children to fulfill his purpose in the lives of adults. The Biblical narrative in 2 King 5:1-19 records the healing of Naaman that was prompted by the witness of a little servant girl from Israel; she witnessed to Naaman’s wife concerning the power of God through Elisha (*cf.* 2 Kings 5:2, 3). Through her witness, Naaman was healed and became a true believer in the God of Israel. Maier (1997:194) records the following observations about the healing of Naaman:

- The Naaman narrative is a powerful story from several different perspectives, including the missiological. This tone is set from verse 1, with the information that God had used Naaman to give victory to Syria. Such a fact, along with the rest of the narrative, must have astounded many of the first Israelite readers of 2 Kings 5. The story reaffirms that Yahweh is Lord of all nations, who had concern for all the people of the earth. God directed everything in Naaman’s life – giving him power, the favour of his king, but also a skin disease, so that Naaman might come to faith.
- A key element in the story is the witness given by a little Israelite girl, a captive maiden. God can use the lowly of this world to accomplish mighty deeds and to carry out his will. Bunga

(2008:143) states that the narrative presents a sustained and ironic contrast between what appears 'big' and important, and what appears 'small' and insignificant. "The words of kings have come to nothing, while words from lowly persons prevailed." (Maier 1997.)

- Concerning the Israelite maiden, Maier (1997) notes that "the unhappy dispersing of the people of God has sometimes proved the happy occasion of the diffusion of the knowledge of God" (*cf.* Acts, 8.4). God uses even the smallest child in his *missio Dei* to reach powerful people and humbles them before him to be a witness for him.

6.7 CONCLUSION

From the perspective of the Old and New Testament, God's children are important to him. The soteriology motif of *missio Dei* includes children. The Bible teaches that Covenant parents have a responsibility towards their children.

School of Tomorrow, Accelerated Christian Schools are effectively involved in *missio Dei* in South Africa, as well as internationally. From the research of this study, the following aspects are in favour of School of Tomorrow, Accelerated Christian Education as a possible model to the missionary solution in South Africa in reaching the child for the Kingdom of God as part of *Missio Dei*:

- The aim of ACE is to bring educational reform through the Bible-based curriculum.
- Every student is seen as precious and valuable and forms part of God's divine plan for his Kingdom.
- The soteriology message of *missio Dei* forms the centre of this education.
- The teacher in the Learning Centre leads the students to develop academically and spiritually.
- The students that graduate from the ACE Schools make a difference for the Kingdom of God.
- A strong relationship is developed between the School of Tomorrow, Accelerated Christian Schools and home, and together they form a partnership in *missio Dei* to reach the child for Christ.

The conclusion of this study is that School of Tomorrow, Accelerated Christian Schools present a missionary solution in South Africa to bring the child back to the Word of God.

6.8 FINAL CONCLUSIONS OF THIS STUDY

The areas that the researcher investigated in this study centred on the effectiveness of the mission calling of the School of Tomorrow. The philosophy of School of Tomorrow, Accelerated Christian Education is built on the Christian philosophies that were set by Martin Luther and followed up by Calvin and Knox. These reformers paved the way for Christian schools which impacted the lives of many students and teachers.

The education under the dictator Hitler mirrors another spectrum of education, totally opposite to the Christian philosophy of Martin Luther.

The problem areas shown in this study are the adoption of secular views and the application of a multi-religious or pluralistic approach to the study of religion. In the classroom, pupils are exposed to a variety of religion and secular belief systems and no creed or belief is promoted over any other. Previously, the school was an open mission field to evangelise and make disciples of children, but at our conventional schools, borders have been set for religion. The open space for the Gospel under the theocratic model has been restricted and the co-operative model under the new democratic government has opened the path for secular ideologies.

From the research, the following aspects are in favour of School of Tomorrow, Accelerated Christian Education to be a possible model to the missionary solution in South Africa in reaching the child for the Kingdom of God as part of *missio Dei*:

- The aim of ACE is to bring educational reform through the Bible-based curriculum.
- Every student is seen as precious and valuable and forms part of God's divine plan for his Kingdom.
- The soteriology message of *missio Dei* forms the centre of this education.
- The teacher in the Learning Centre leads the students to develop academically and spiritually.
- The students that graduate from the ACE Schools make a difference for the Kingdom of God.

The conclusion of this study is that School of Tomorrow, Accelerated Christian Schools is a missionary solution in South Africa to bring the child back to the Word of God.

6.9 AREAS RECOMMENDED FOR FURTHER RESEARCH

The researcher did not research all the possibilities of this field and the following areas are recommended for further research:

- The broad spectrum has been studied, but not every Pace (workbook) has been analysed to evaluate the student's contribution in character forming in the Kingdom of God.
- Building ACE Schools as a mission method to reach the unsaved.
- Can ACE reach and sustain the poorest of the poor? Poor families cannot meet the financial commitment to enrol their children into this Christian Educational Programme.
- The state's responsibility in providing subsidy to ACE Schools in terms of the religious freedom policy.

KING'S COLLEGE



Est. 1996

KINGS COLLEGE

CHRISTIAN SCHOOL AND PRE-SCHOOL

P.O. BOX 6822, ONVERWACHT, 0557
TEL/FAX: 014 7634162

kingscollege@gwisa.com

ACE = DECIDING FACTOR

"We are grateful to have known you for three years. It has been an amazing journey we have travelled with you." The Khosa-family, King College.

Kings College Lephalale recently lost the Khosa-family, as well as three other much-loved families due to better career opportunities presented to them.

Although it is always sad to lose a part of your school family, we take comfort in knowing that ACE has laid a solid foundation in their lives. The result of seeing the learners grow and blossom is due to the meticulous application of ACE-principles, together with much love, devotion, and commitment in the lives of the learners.

Encouraging to us is the fact that we have made a difference -to the extent that these parents were adamant in placing their children in ACE-schools when they relocated. Some of these parents even considered not relocating at all if it weren't for the Ace-schools in their new hometowns.

We have learned that the Njio -family who relocated to the Free State, initially settled for a general Christian school but found it lacking, and, therefore decided to put their children in a hostel far from home so that they could receive the benefits of an ACE-School.

Also, recently the Paul-family relocated to Nelspruit, but not before considering staying in Lephalale for the benefit of what the Ace-school offered them. As soon as they learned that there was an ACE-school in their new town, they lifted their roots to begin their new life.

Along with them, the Metlaes inquired about an Ace -school in Pretoria before they would make the big decision of where to buy a new home.

The van Achterbergh family bought a business in Lephalale when their work contract expired, because their children were so happy in ACE.

These are wonderful examples of families who discovered the rich benefits of the ACE-program and were prepared to build their lives around it, fully knowing what difference it made to their children's growth and progress. Invaluable testimonies to us as Christian educators!

We trust that these families will continue their journey with ACE as long as possible, and, although we miss them dearly, we pray God's love and favour over them in the years to come. We can truly reiterate the words of the Khosa-family: "We are grateful to have known you for these years. It has been an amazing journey we have travelled with you." God bless you!

TESTIMONY BY NICOLA HLONGWANE

GRADE 9 STUDENT 2011

KINGS COLLEGE LEPHALALE

I had always seen myself as an ordinary girl destined for an ordinary future, but through these past few years, God has opened a whole new world of possibilities for me. Every challenge experienced has not only brought me closer to Him, but has availed itself as stepping stone to His perfect plan for my life.

My loving parents, the greatest blessing I have received from God, have supported all my adventures in discovering self-purpose as a young adult. I was raised in a Christian School named Kings College, which has not only given the best possible education, but also introduced me to Christ. It is in this place, that I gave my heart to the Lord, and later recommitted my life plans to Him.

Throughout my school career, I have been blessed abundantly with various awards and recognitions, which I am ever grateful for. Of course it has nothing to do with my earthly talents, it is simply giving my little bit to the Lord and allowing Him to multiply it, all for His glory.

After my fifteenth birthday, I was diagnosed with stage 2 ovarian cancer. For a while, I found myself doubting His plan, and failing to understand why He was allowing this to happen to me. However, I found so much comfort and answers in His Word. It was challenging, but I have grown so much spiritually from this experience, and have never felt so near to His presence.

INTERNATIONAL STUDENT CONVENTION (ISC) 2011 TEAM REPORT BACK

(Accelerator, 3rd Quarter Issue No 71, 2011:11)

Our ISC Team Report Back

Rohula Kgobu
ISC was amazing and life-changing. For the first time ever, we as Africans were invited to dine instead of being meals. I enjoyed the preaching more than anything. I had the best week of my life. (Divine Kingdom Academy)

Wim Strydom
The ISC was an amazing experience. I met so many people from different countries and I was able to learn a lot from them. (Faith Revival Christian School)

Kyle Dyer
The ISC was amazing. I enjoyed meeting different people. (Faith Revival Christian School)

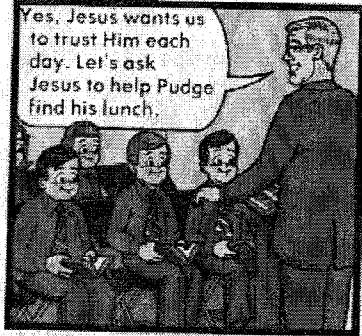
Wanga Mulaudzi
In my 16 years, the best week I've ever had in my life. Because it changed me to be a better person in life. ISC was amazing and very enjoyable, and I got the chance to learn more about other countries. (Divine Kingdom Academy)

Ciska Nel
ISC is just what I needed. It is my farthest experience one could ever have. The best part is being challenged to make life-changing decisions for God and not turn back. This is definitely the best week I've had in my whole life. (Bluff Christian Academy)

Sithembiso Zwane
ISC is just amazing, especially getting a chance to compare with people from all around the world. Oh, the food was great, everything was delicious. I loved the food at the ISC. (Divine Kingdom Academy)

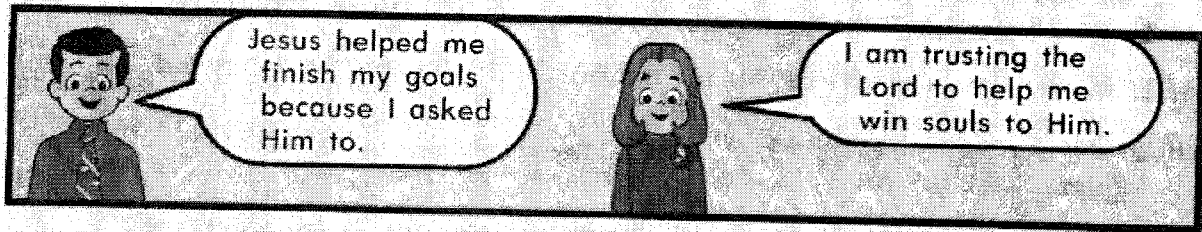
Rtaliwizwa Rambuda
The ISC is the greatest event I have ever attended. It is life-changing; the speakers have been great and touching. I only wish I could attend next year too. Thank God for giving me the opportunity of attending, because my life will never be the same again. (Faith Revival Christian School)

Committed



Read this story:

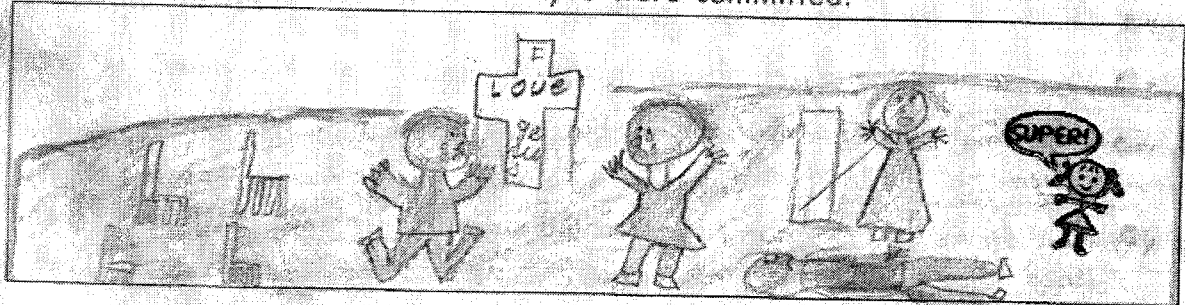
In devotions one day, Pastor Alltruth told us to trust Jesus in everything. Pudge raised his hand and said he had lost his lunch. Jesus is interested in Pudge finding his lunch. The students will pray he will find it.



Write how you will or how you have trusted Jesus with your life.

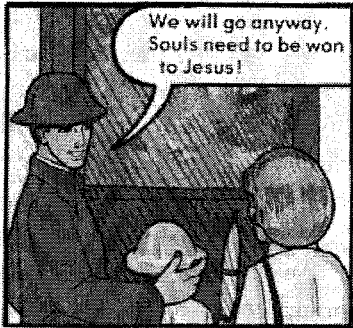
Trusting Jesus & wants Him to use me to save others.

You may draw a picture here of how you were committed.



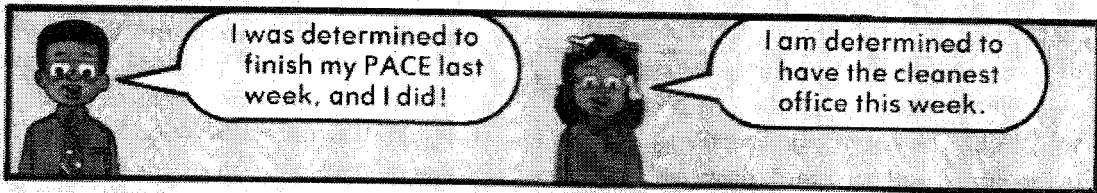
Supervisor initial *GA* 15/04

Determined



Read this story.

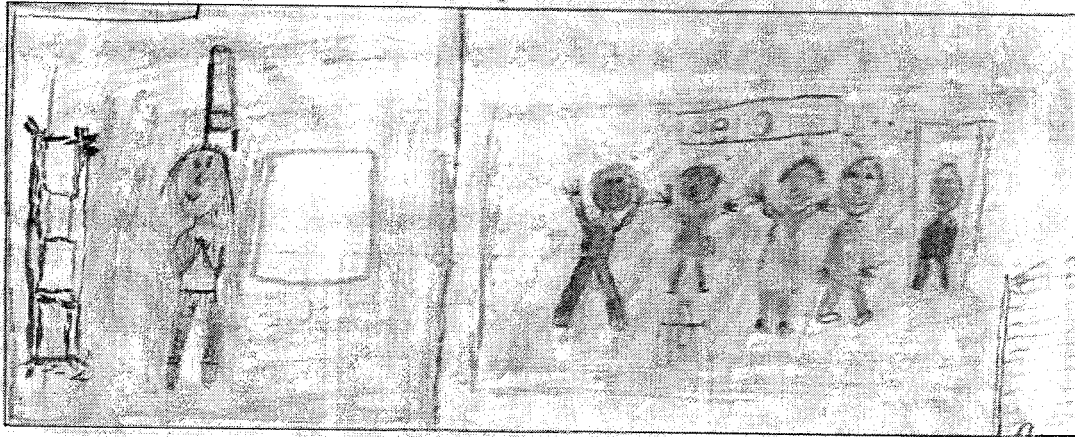
The Virtuesons were going soul-winning. When they started out the door, they found it was raining very hard! They put on raincoats and boots and went out. They were determined to win people to Jesus.



Write here how you were determined.

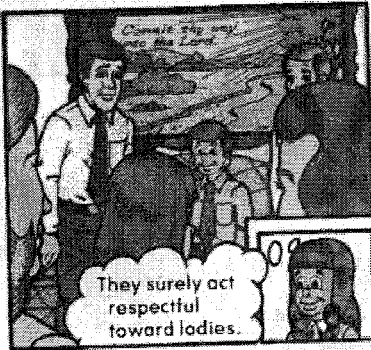
This week I pray that you will help Zenth to do well in his work.

You may draw a picture here of how you were determined.



Supervisor initial *J* *6/24*

Attentive



123 *Theto*

Read this story.

The Lovejoys came to visit the Virtuesons. The men sat and talked about the Lord while the ladies were in the other room. Ace was attentive when Mr. Virtueson told him about good manners. When the ladies entered the room, they noticed that the men stood up.



I sat up and was quiet when my pastor was preaching.

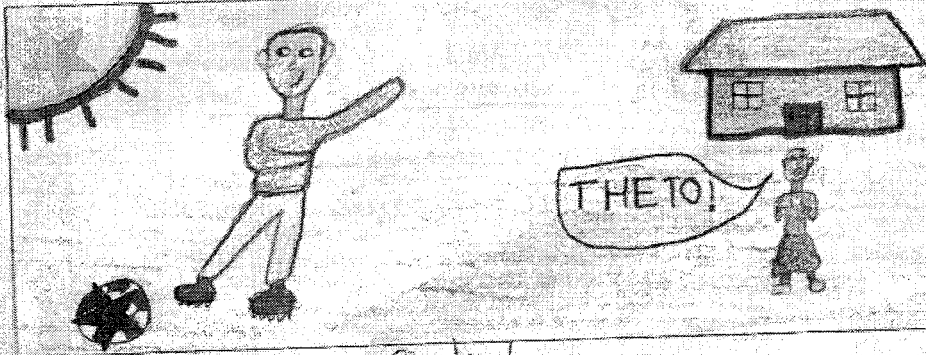
I noticed my dad stopped at every stop sign.



Write here how you are attentive:

I was attentive when Mother called me while I was playing soccer.

You may draw a picture of how you are attentive.



3 three

Supervisor Initial

Theto
18/3/11

Use the words **the Bible** in a sentence.

The Bible is true.

Use the words **my toys** in a sentence.

My toys are cool.

Use the words **my supervisor** in a sentence.

My supervisor is kind
to us.

Use the words **my mother** in a sentence.

My mother is so loving
to us at home.

Use the words **our school** in a sentence.

Our school is a fun
school, a very fun school.

Ask your supervisor:

Please score pages 16 and 17.

17 ✓

6/09

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