PHI 943-12 Orthodoxy and Orthopraxis

Vera Halezina

Omega Graduate School

May 12, 2023

Professor

Dr. Anique Elmes-Matthew

Assignment

### *60 Day Developmental Readings*

Review 100-day assignment, course essential elements, assigned readings, and recommended readings to identify selections of books and scholarly articles to identify and select developmental reading sources and entries.

Each OGS program and Core has specific grading criteria for Developmental Readings. Follow the **Developmental Reading Rubrics** for the **required number of sources, comments, and quality criteria**.

See the **General Helps** in **AA-101 The Gathering Place in DIAL**for the following resources:

* Refer to the “NEW Student Guide to Developmental Readings” for updated information on sample comments, rubrics, and key definitions related to developmental readings.
* Download the “NEW Developmental Reading Assignment Template” Word document to begin writing your developmental reading assignment.
* For **grading criteria**, go to the “NEW Developmental Reading Rubrics” document.
* Document all sources in APA style, 7th edition ([APA 7 Reference Example](https://drive.google.com/file/d/1MOW2xmjS9fBRboojA-ADFQBlpahm2iFM/view?usp=sharing), [APA 7 Quick Guide](https://owl.purdue.edu/owl/research_and_citation/apa_style/apa_formatting_and_style_guide/documents/APA%20Poster%2010.22.12.png)) for in-text citations and for Works Cited. Include page numbers.
* Include a separate **Works Cited** page, formatted according to APA style, 7th edition.
* Submit through **DIAL** to the professor.

**Source 1: Roberto, J. (2020). Partnering with parents to nurture family faith - insights from research. *United States conference of catholic bishops*.**

**Comment 1: Quote/Paraphrase: "It is critically important that parents are authentic examples of what they claim to believe. Their authenticity includes faithful living as well as sharing with their children their struggles and failings. ...Parents have only one good and hopefully effective way to raise children to understand and carry on their family's religion. ...That is for parents simply to practise their own religious faith, naturally, as role models for their children. ...children will over time learn, absorb, and embrace ...that faith, almost unconsciously."**

**Essential Element: This comment is associated with the subject of Orthopraxis.**

**Additive/Variant Analysis: This is additive to the discussion of parents role in promoting faith in young people, and parents influence on their children spiritual outcomes. The central role of parents and their spiritual personality in forming the faith of their children has been affirmed in research. The importance of the family as the primary community of faith practices cannot be overestimated. Educators should support parents and partner with them to develop and strengthen families of faith.**

**Contextualization:**  Working on ourselves is often most challenging. But we do it not only for ourselves or to take care of ourselves. What is more important is to be authentic role models for our children, naturally practicing and living out our faith, so that we can improve and change our life for the better today to build a better tomorrow that belongs to our children.

**Source 2: Wane, N.,N et al. (2011). Nourishing the authentic self: teaching with heart and soul. *Spirituality, education and society. An integrated approach*. p. 37 - 48**

**Comment 2:**

**Quote/Paraphrase: "Learners will feel empowered to want to understand the why, rather than simply reproducing knowledge they will desire to be part of the knowledge production. Interdependent learning allows both the teacher and the student to engage in a mutual exchange of knowledge. ... It provides students with the opportunity to reflect on their ideas, assumptions and beliefs which raise their consciousness ... which in turn inform their actions. This leads to a shift in consciousness that permanently alters their way of being. It helps to nurture the whole student. It gives students the opportunity to speak from a place of authenticity. This authentic space comes from their heart where they feel empowered to raise ideas that are relevant and important in their own lives ... Therefore, when we connect with the heart and spirit, change is truly possible in the lives of our students."**

**Essential Element: This comment is associated with the subject of Orthopraxis.**

**Additive/Variant Analysis: This is additive to the discussion of an integrated learning approach through both teacher and students sharing and reflecting on their experiences, ideas, assumptions and beliefs, thus, enriching their learning experiences. This nurtures the student and creates an authentic space which helps students to feel empowered strengthening their desire to learn. It provides opportunities for self-discovery and reflecting critically on our inner self to awaken our spirituality and encourage learner spiritual development embracing respect, humility, compassion and gentleness.**

**Contextualization: With regard to interdependent and integrated learning, it is vitally important to be persevering, keep up and stay the course. Creating true change takes a lot of time, effort and patience. There might be no immediate results. Teachers should remember about that and must not get discouraged. As Christians, we must remain firm in our faith and our beliefs.**

**Source 3: Dollahite, D.C., Marks, L.D., Babcock, K.P., Barrow, B.H., Rose, A.H. (2019). Beyond religious rigidities: religious firmness and religious flexibility as complimentary loyalties in faith transmission. *Religion and family life*. p.2-19**

**Comment 3:**

**Quote/Paraphrase: "...one possible reason for intergenerational retreat from religion is that parents did not strike a healthy balance between devoted adherence to religious belief and practice and willingness to adapt their religious devotion to the needs, challenges, and circumstances of family members. ...Many parents wonder how to best transmit their religious beliefs and values to their children and how to help their children have a desire to maintain these values through adolescence and into adulthood. Parental behavior has been identified as an important factor in transmitting values to adolescents. Children are often observant of their parents' actions and values, including to what extent they are consistent in their religious beliefs and practices. ...Across studies, it appears that when parents found a balance between emotional support and control with adolescents, they were more likely to be successful in transmitting their religious values."**

**Essential Element: This comment is associated with the subjects of orthodoxy and orthopraxis.**

**Additive/Variant Analysis: This comment is additive to the discussion of finding a balance between religious firmness and religious flexibility in intergenerational faith transmission. The authors discuss the ways to successfully combine firmness and flexibility in transmitting religious practices and beliefs to the younger generation. Families should be flexible and responsive to normative development and non-normative changes and circumstances in the family. It is also important that parents practise warm and respectful parenting and belief-behavior congruence.**

**Balanced family systems with effective communication and family expressiveness prove to be positively adaptable to various situations, which helps in transmitting religious beliefs and practices.**

**Contextualization: There are obviously as many solutions for happiness as there are families, and life is more complex than any scheme. But teaching confidence, diligence and patience, as well as being able to give advice, share wisdom and offer support at the moment of hardship and confusion are of the utmost importance.**

**Source 4: Gamage, K. A. A., Dehideniya, D. M. S., Ekanayake, S.Y. (2021).**

**The role of personal values in learning approaches and student achievements,**

***Behavioral sciences*, 11(7): 102**

**Comment 4:**

**Quote/Paraphrase: "Generally, values are viewed as inner realities of an individual that are reflected through behaviours, beliefs, expectations and relationships. Values lay the foundation for an individual's pattern of thinking and way of acting. ... various studies on personal values have shown that they often guide decision making in all aspects of life such as career, religion, social circles and self-identity. ...Consequently, values can be seen as the perceptions of psychological expressions or frame of mind. ...Hence, the realization of personal values by the self is crucial and determines the growth and the existence of the self in any situation. ...Values education has always been a part of the school curriculum in many countries aiming to inculcate religious beliefs, moral values, duties and social responsibilities as the social values are of crucial importance for an individual's life."**

**Essential Element: This comment is associated with the subjects of orthopraxis and faith-reflection.**

**Additive/Variant Analysis: This is additive to the discussion of developing students' personal values and the way these values influence their choice of learning approaches and how that affects their academic achievements. The authors discuss the concepts of personal values and value education that address the process of moral and spiritual development through such contributory factors as religion, social relationships and education. The development of students' personal values is essential for their social, academic and professional life, as it encourages the development of students' positive personal qualities such as responsibility, flexibility, respect, eagerness to share with, care about and help others, being open-minded, tolerant, forgiving and compassionate, which contributes to value gain and benefits the society and the whole world.**

**Contextualization: The challenges of the current time do not facilitate the task of promoting learner personal values development. I believe this role requires thorough preparation on the part of teachers and parents. These issues require our urgent attention and research.**

**Comment 5:**

**Quote/Paraphrase: "Providing students with the knowledge and insight into values and beliefs that enables them to reflect on their experience in a way that develops their spiritual awareness and self-knowledge, teaches them the principles which distinguish right from wrong and teaches students to appreciate their cultural traditions and the richness of other cultures are among the basic functional aspects of value education provided through the school education. Accordingly, ... value education is directly related to inculcating moral values in students, and it can be identified as another phase of personal value development ..."**

**Essential Element: This comment is associated with the subjects of orthopraxis and faith-reflection.**

**Additive/Variant Analysis: This is additive to the discussion of the functional aspects of value education that provides students with the insight into beliefs and values and develops students' spirituality, self-awareness and self-reflection through reflecting on their experiences. This is an essential phase of personal value development provided by the school education. The authors discuss the role of planned and implicit value education and the pedagogies used by educators to create learning experiences to promote students moral and spiritual development.**

**Contextualization: With regard to planned and implicit value education, I would like to point out that it is absolutely essential to develop and prepare a curriculum and course syllabi in order to plan and allocate time for learner personal values development and consider ways to provide opportunities for student reflection on their values, beliefs, their experiences and self-discovery. The inculcation of moral values and developing students' spiritual awareness require a complex approach to planning and preparation, including studying the literature on these issues, designing a variety of engaging activities, learning materials, visual aids, applying a diversity of teaching methods, decorating a classroom to create an encouraging classroom learning environment, designing displays, as well as arranging discussions of the curriculum, syllabi, designed materials, learning approaches and activities with colleagues.**

**Source 5:** Mills, L. (2019). Growing together? Spiritual development in schools

and communities. *Spiritual development. Interpretations of spiritual*

*development in the classroom. The church of England education office*  p.4-11

**Comment 6:**

**Quote/Paraphrase:** "Research into 'spiritual styles' has sprung naturally from a desire to recognize, value and to encourage spiritual expression in a range of different ways and to encourage a respectful understanding and ...valuing of all these styles. According to Csinos, there are four key 'spiritual styles': ... Words: ... spiritual expression and understanding through words, through loving the structure and clarity of well-crafted words ... Emotions: .. the freedom of spontaneous emotional expression ... empowering and enabling ... Symbols: ... the simple but multilayered depth and mystery of symbols ... Actions: ... the practical everyday expression of faith in actions. ... All of these styles should be encouraged at different times so that they complement each other ... Schools and their communities have a role to play in considering this to encouraging understanding and appreciation of different spiritual styles."

**Essential Element:** This comment is associated with the subject of orthopraxis.

**Additive/Variant Analysis**: This is additive to the discussion of the importance of valuing and encouraging different spiritual styles. The author emphasizes that it is vital to encourage the four key spiritual styles, such as words, emotions, symbols and actions, as they are all valuable and contribute to spiritual development. Through encouraging diversity, creativity and appreciation of spiritual styles, school communities will encourage a true sense of spiritual growth.

**Contextualization: With regard to my teaching practice, I primarily see my role in encouraging students' spiritual development through 'words' when designing and setting tasks for students, or while evaluating their work and providing them with feedback and guidance. In terms of encouraging emotional expression, extracurricular activities, such as staging a school performance based on the stories from the Bible or school events devoted to the Holy Days celebrations could be arranged. As for symbols, decorating the classroom in a certain way would also help to create an encouraging atmosphere, and with respect to actions, the best practice would be inviting to join in a prayer.**

**Source 6: Popa-Bota, I. (2019). Church, family and school - factors of religious education. *Astra Salvensis*, VII, no.14, p.201-211**

**Comment 7:**

**Quote/Paraphrase: "In the Christian perspective family is the first factor that has the role of forming the person. ...The family needs to form more than to inform. It is known that every child "absorbs" the first impressions and behaviors from the homely environment. ...Accomplishing the Christian education of children within the family becomes unrealistic without a suitable psychological and pedagogical climate, to which agreement, love and peace between family members contribute decisively. ...That is why love within the family must reflect the divine intratrinitarian love. ...Every member of the family is both a factor and a subject of education, by constantly learning from one another; Parents ... offer young children the environment for experimentation of the religious belief."**

**Essential Element: This comment is associated with the subject of orthopraxis.**

**Additive/Variant Analysis: This is additive to the discussion of family as the first educational factor that provides the first learning environment and forms a person. This paper discusses the specificity and correlation of the factors involved in religious education comprising the family, the school, the religious teacher, so that the purpose of the education would be fulfilled. The family environment and the psychological climate of love, peace and agreement are essential for a child to flourish and develop to become a good respectable person and a faithful Christian.**

**Contextualization: In terms of the family environment as the educational factor, it is important that parents see and monitor what kind of books and information their children read. Parents should devote more time to discussions daily and direct their children's thoughts and ideas in the right path, even while simply watching films or reading books together. I would also advise teachers to communicate with their students' parents to find common ground and offer support to them, as well as encourage parents to talk to their children about Christianity and Christian values.**

**Source 7: Grasmane, I., Pipere, A. (2020) The psychopedagogical intervention for the development of children's spiritual intelligence: the quest for the theoretical framework. *Acta Paedagogica Vilnensia* 44.6**

**Comment 8:**

**Quote/Paraphrase: "A person intuitively engages in a spiritual experience, ...This intuitive spirituality is reflected in questions articulated regarding the meaning of life and the unique nature of each person. ... Spirituality can be viewed 1) both from a religious and a secular point of view, 2) from a religious point of view, 3) from a secular point of view. ... Scientific exploration of spirituality is inevitably connected to the scholarly discussion regarding the central feature of spirituality. ... central indicators of spirituality are viewed differently by different scholars of this field. ... Fowler considers faith as the central feature of spirituality and argues that the development of faith stimulates the awareness of the meaning of life, the uniqueness of personality, ... and capacity to live in harmony with one's internal values. ... Oser and Gmunder see the relationships with the Divine as the main feature of spirituality. ... Conn argues that the central characteristics of spirituality are ... autonomy, self-awareness, as they affect and are affected by relationships with others. ... Other theories, related to spiritual development, focus on the development of moral understanding. ... Scholar of children's spirituality, Boyatzis characterizes spirituality as faith, beliefs, values, and ability of practical application of these aspects of life."**

**Essential Element: his comment relates to the subject of faith-reflection.**

**Additive/Variant Analysis: This is variant to my understanding of how the concept of spirituality is explored and discussed by different scholars with regard to the central feature and essential indicators of spirituality. The authors discuss and provide rationale for the urgency of research on the issues of children's spiritual development. In terms of children's spirituality, it is determined by the major education goal of developing a harmonious personality. Furthermore, it is essential to lay emphasis on and facilitate the development of practical abilities related to these life aspects.**

**Contextualization: I remain firm in my Christian faith and beliefs, giving me confidence, wisdom and guidance in life. Considering the various views of scholars on the concept of spirituality, I would like to note that despite the differences in approaches, they all have a common goal - to change life and the world for the better.**

**Source 8: Knight III, H.H. (2003). Consider Wesley. Wesley's "Orthopathy". *Perspectives for Wesleyan-Methodist seminarians and leaders*.**

**Comment 8:**

**Quote/Paraphrase: "Knowing God by faith enables our transformation in love. ... as we grow in sanctification our hearts and lives are continually marked by love of God and neighbor, as well as other fruit of the Spirit. Wesley uses the terms "affections" and "tempers" to designate these fruit of the Spirit. While emphasizing our experiencing God, Wesley does not equate "affections" and "tempers" with transient feelings. ... feelings come and go; tempers abide. Put differently, the point of Christian experience is not to generate feelings of love but for us to become loving persons. Orthopathy, then, ... means Christians have a character which consists of holy tempers such as love for God and neighbor, faith, hope, peace, humility, and other fruit of the Spirit - what Wesley calls in one sermon the "marks of the new birth".**

**Essential Element: This comment is associated with the subject of Orthopathy.**

**Additive/Variant Analysis: This is additive to the discussion of the**

**term "orthopathy" suggested by Wesley and what it means to be**

**transformed and grow in the love of God. These are not just feelings of**

**love that we experience, but the transformation of our inner world,**

**and affections and holy tempers that become part of our character and**

**are the fruit of the Holy Spirit.**

**Contextualization: With regard to "affections and tempers", I would like to say that the deeper awareness of my inner world and my emotional motivation related to my orthopraxis and orthopathy, as well as all the cognitive and affective changes I have experienced have contributed to the transformation of my inner world. This spiritual growth and change has enabled me to feel empowered with God's truth and will. In following His guidance in my faith journey, I can have the confidence and strength that God gives me.**

**Source 9: Lumb, A. (2019) Spirituality: the woven fabric of school life? *Spiritual development*. *Interpretations of spiritual development in the classroom, The Church of England education office*.**

**Comment 10:**

**Quote/Paraphrase: "Although it is important to provide opportunities for individual development, we gain many of our best insights when exploring the company of others. ...The word 'pedagogue' from the Greek 'paidagogus' means 'the one who leads the child towards its home'. Weber argues that ...teachers should not be regarded as leaders who already know the truth 'but as experienced and trustworthy companions who encounter and accompany children on their path through life.' ...Where schools are actively facilitating the creation of space for everyday spirituality it is likely that all members of the school community are encouraged to engage with different notions of 'being'. ...When exploring the life of Jesus as a model for living, the question is often asked, 'What would Jesus do?' ...we might also ask 'What kind of person should I be in this situation?' ...to consider the nature of our 'being' and the values or virtues we are living out."**

**Essential Element: This comment is associated with the subject of Orthopraxis.**

**Additive/Variant Analysis: This is additive to the discussion of providing opportunities to explore spirituality and spiritual development in the classroom for all. The author discusses creating and managing opportunities and the space for 'every day spirituality' in a school day. There are various ways in which schools may create these opportunities and explore spirituality, both intentionally and unintentionally, but the best examples of those will be where the atmosphere is encouraging and spiritual development is part of the every day learning conversations, practice and experience of the whole school community.**

**Contextualization: As a mother of two young children, I know their curious minds are eager for knowledge. And in the digital age the situation is that even the most complicated theories are available in a simple explanation in the World Wide Web. It is impossible to control every move a child makes, but we must not reproach them for their thirst for knowledge. Therefore, we are to agree that there may be various views on different issues and problems, and any theory should be questioned. But it is only in one case that I will never doubt, when we talk about our Christian faith.**

**Works Cited**

**Dollahite, D.C., Marks, L.D., Babcock, K.P., Barrow, B.H., Rose, A.H. (2019). Beyond religious rigidities: religious firmness and religious flexibility as complimentary loyalties in faith transmission. *Religion and family life*. p.2-19 Texas Tech University <https://scholarsarchive.byu.edu/facpub>**

**Gamage, K. A. A., Dehideniya, D. M. S., Ekanayake, S.Y. (2021). The role of personal values in learning approaches and student achievements, *Behavioral sciences*, 11(7): 102**

**<https://www.semanticscholar.org/paper/The-Role-of-Personal-Values-in-Lea>**

**rning-Approaches-Gamage-Dehideniya/7f66c9f8c9b416880e1b9a418**

**966b4468a177815**

**Grasmane, I., Pipere, A. (2020) The psychopedagogical intervention for the development of children's spiritual intelligence: the quest for the theoretical framework. *Acta Paedagogica Vilnensia*, 44.6 [https://api.semanticscholar.org/CorpusID:221783422?utm\_source=wikipedi](https://api.semanticscholar.org/CorpusID:221783422?utm_source=wikipedia)**

**[a](https://api.semanticscholar.org/CorpusID:221783422?utm_source=wikipedia)**

**Knight III, H.H. (2003). Consider Wesley. Wesley's "Orthopathy". *Perspectives for Wesleyan-Methodist seminarians and leaders*. <https://catalystresources.org/consider-wesley-21/>**

**Lumb, A. (2019) Spirituality: the woven fabric of school life? *Spiritual development. Interpretations of spiritual development in the classroom, The Church of England education office*. <http://www.churchofengland.org/education>**

Mills, L. (2019). Growing together? Spiritual development in schools

and communities. *Spiritual development. Interpretations of spiritual*

*development in the classroom. The church of England education office* p.4-11 <http://www.churchofengland.org/education>

**Popa-Bota, I. (2019). Church, family and school - factors of religious education. *AstraSalvensis*,VII,no.14,p.201-211 <https://www.researchgate.net/publication/336319409_Church_Family_and_> School\_-\_Factors\_of\_Religious\_Education**

**Roberto, J. (2020). Partnering with parents to nurture family faith - insights from research. *United States conference of catholic bishops*. [https://www.usccb.org/news/2020/partnering-parents-nurture-family-faith-in](https://www.usccb.org/news/2020/partnering-parents-nurture-family-faith-insights-research)**

**[sights-research](https://www.usccb.org/news/2020/partnering-parents-nurture-family-faith-insights-research)**

**Wane, N.,N et al. (2011). An integrated approach. Nourishing the authentic self: teaching with heart and soul. *Spirituality, education and society.* p. 37 - 48 <https://link.springer.com/book/10.1007/978-94-6091-603-8>**