Do not read Dr. Kamary's paper if you expect to find an annotated list of the latest technologies that have become useful in educational settings. Neither is his paper a quasi-Christian polemic against technology, nor is it an uncritical adoption of particular appliances or electronic classroom interactions. Kamary addresses the far more fundamental and a priori issue of what it means to live as faithful Christian educators in our contemporary technological age or, as Derek Schuurman puts it, his goal is to identify the relationship between faith and culture in a digitally saturated educational environment.

He does not dwell on it (though he does obliquely draw it to the reader's attention), but Kamary's approach reflects the Creation-Fall-Redemption-Fulfilment pattern of neo-Calvinist, reformational thinking. Therefore, he highlights the gospel imperative of the non-neutrality of life in which all activities are exercised either as a faithful or as an unfaithful response to the living Word. Kamary moves from a creation mandate reflection, through an acknowledgement of the ongoing impact of idolatrous sin on our understanding of and approach to technology in education, and then onto a discussion of the hope and direction that comes from celebrating the Lordship of Christ over this aspect of reality – along the way identifying several key perspectives that should be considered by Christians working in this area. For Kamary, technology is not the main issue, and in a sense neither is the particular pieces of technology one uses or the classroom pedagogies that are developed to make use of them. For Kamary, the basic concern is that the drivers of classroom approaches and priorities – that is, the teachers their textbooks and their policy directions - have their minds and hearts attuned to a biblically faithful understanding of education and technology. Equipment, pedagogies, and student outcomes, must all be seen in the light of a biblically faithful worldview understanding of the world and humanity. Thus, for example, Kamary draws attention to the importance of equipping students, through the proper use of technology, for appropriate cultural engagement. However, he stresses that this shalom or Great Commission approach requires that professional development (PD) resources are devoted to ensure that teachers spend time and energy on developing discernment in their approach to educational technology and its applications. This level of reflective PD goes much deeper than mere familiarity with technologies or pedagogies. It requires longitudinal study and consequential classroom experimentation and intervention that echo the great prayer of the apostle Paul in his letter to his students in Philippi when he prays that, "Your love may abound more and more in knowledge and depth of insight, so that you may be able to *discern what is best* and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God" (Philippians 1: 9-11).

Dr. Kamary avoids the common pitfall of rushing straight into dealing with an issue without first of all defining terms and boundaries. In a clear and uncritical manner, the first part of his paper provides a snapshot of history and the contemporary educational landscape, and only then does he critique it and provide a sound, reformational response. Based upon his biblically faithful, critical realist insights, he highlights four key concerns that should be considered by Christian educators when exploring the issue of educational technology and classroom practice:

1. Educational technology is a gift from God that can be used obediently or disobediently – good educators work in community to discover which is which.
2. Technology is not merely a tool. It is a medium that carries with it worldview assumptions that must be explored and critiqued by teachers and students alike, in a biblically faithful manner.
3. Acknowledging the work of J. K. A. Smith in the area of cultural liturgies, Kamary claims that the practice of technology both reflects and shapes cultural patterns which need to be brought under the Lordship of Christ.
4. Technology, like every aspect of a student's learning experience, should be equipping children to understand themselves and their world so that they can engage the culture in a Great Commission manner, as God's agents of shalom in the 21st century.

In the course of his paper, Kamary identifies several issues that need to be considered when reflecting upon technology and education. He mentions teacher professional development, legal issues such as plagiarism, and the virtual, impersonal nature of technology compared to interaction with a real, live teacher. Other issues that he might have considered it important to mention include inequality of access (both at school and at home), and the real challenge of idolatry and ICT addiction among contemporary youth - is incorporating new technologies into the classroom akin to giving an alcoholic a glass of wine?

Dr. Kamary's basic goal appears to be to explore educational technologies in a manner that demonstrates the gospel being brought to bear on the digital environment so as to bring it under the Lordship of Christ and equip teachers and students to use it faithfully in a God-honouring and hope-filled culture-shaping manner. He achieves this goal in a compelling and thoughtful manner.

This paper is not the end of the discussion. In a way, I'm sure that Kamary intends it to serve as an appetizer, to spur fellow educators in schools and universities to think more deeply about how to live and work with technology in contemporary education. In this regard, Kamary's "List of References" provides useful sources for further study. Two more items that I would add to that list are Derek Schuurman's little article "Forming a Christian View of Computer Technology" (available online at www.acmsonline.org/journal/2007/schuurman.pdf), and Quentin Schultze's book, "Habits of the High-Tech Heart."

Dr Richard J Edlin,
President, Edserv International
(redlin@edservinternational.org)