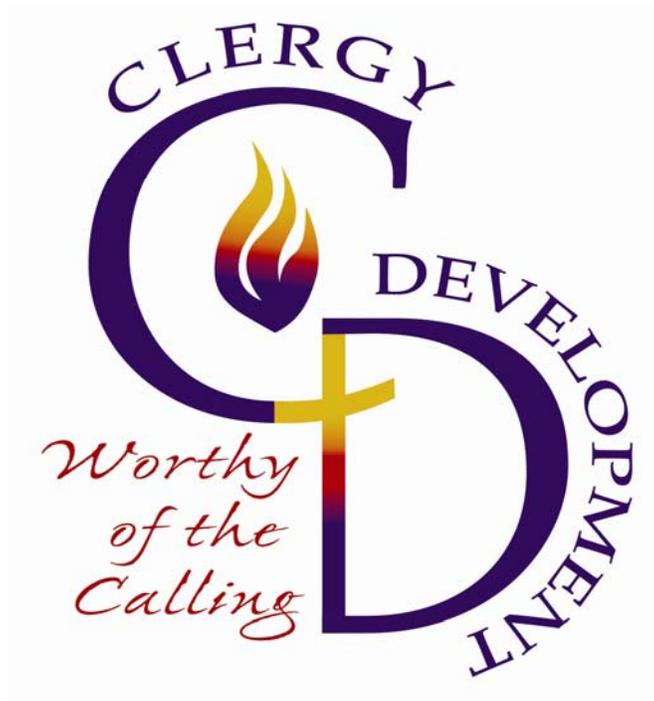

Faculty Guide

Providing Christian Education for All Ages



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-333-7000 ext. 2468; 800-306-7651 (USA)
2002

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Clergy Development
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131
USA

The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

Members of the development committee for the Modular Course of Study were

Michael W. Vail, Ph.D., Series Curriculum Editor
Ron Blake, Director, Clergy Development
Jerry D. Lambert, Commissioner, International Board of Education
Al Truesdale, Ph.D., Nazarene Theological Seminary (retired)
Robert L. Woodruff, Ph.D., World Mission Educational Coordinator
David Busic, Pastor, Central Church of the Nazarene, Lenexa, KS
Michael W. Stipp, Clergy Development

Series Foreword written by Al Truesdale

Journaling Essay written by Rick Ryding

Principal contributors for each module are listed in specific Faculty Guides.

Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, of all creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people, the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ, through preaching, the sacraments, in oral testimony, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form that is referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe that God calls and that persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry continue to be amazed that He would call them. They should continue to be humbled and amazed by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful

preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1: 7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6: 19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3: 8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1: 5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes that “the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; ‘in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left’ (2 Cor 6:6-7)” (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

In order to be a good steward of God’s Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world that He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ’s Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation—one’s education in all its dimensions—for ministry in Christ’s Church should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe that the call to and practice of Christian ministry is a gift, not a right or privilege. We believe that God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect that those

standards be observed from the time of one's call until his or her death. We believe that Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules that comprise the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

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Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of Christian education to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In many lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes that the pastor-teacher has some basic understanding of developmental psychology as would be presented in an introductory psychology course at the first-year college level.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is not different. Many people have contributed to this module. Every effort has been made to accurately represent the original intent of the principal contributors.

Principal Contributors

Ed Robinson and Kathy Mowry wrote the original content for a course they taught in Kyiv, Ukraine, in August 1997. It is important to note that the original material has been reworked and edited by many people.

Ed Robinson holds a doctorate in Christian education from Trinity Evangelical Divinity School. He currently serves as Dean of the Nazarene Theological Seminary in Kansas City, Missouri USA. In the past he has served as pastor, youth pastor, and professor of Christian education and Youth Ministry.

Kathy Mowry has an MA in Educational Ministries from Wheaton Graduate School and an MA in Intercultural Studies from Fuller School of World Mission. She currently serves as Director of Theological Education by Extension for the Church of the Nazarene in Russia, Kazakstan, and Ukraine. In the past, she has served as youth pastor, assistant pastor, Christian school director, and curriculum editor and writer.

This course was part of a ministerial development series funded by a grant from Masland Trust. One goal of the series was to train teachers who would then go out to additional centers and teach the course to other ministers.

Kathy Mowry produced the first Christian education manual and resource materials that were used to teach subsequent courses in the Confederated Independent States and Russia, CIS-Russia. Special thanks must go to the teachers in Russia, Ukraine, and Kazakstan who field-tested these materials and developed many of the creative ideas that have been included here.

Revision History

Third Quarter 2005, Revision 7, the current version

- reformatted content to conform to newer modules
- text was edited for gender inclusiveness
- revised the Faculty Introduction
- refining the coordination of the Faculty Guide with the Student Guide

First Quarter 2004, Revision 5,

- module title was changed from *Introduction to Christian Education* to *Providing Christian Education for All Ages*

Fourth Quarter 2003, Revision 4,

- copyright transferred to Nazarene Publishing House

Fourth Quarter 2002. Revision 3,

- copyright transferred from the Resource Institute for International Education to Clergy Development
- the teaching resource section was dropped to simplify revision. Teaching resources are produced in the Student Guide.

Spring 2001. In Revision 2,

- the series foreword was added.
- the syllabus and corresponding portions of Lesson 1 were reworked.
- additional corrections to text.
- a separate Student Guide was produced.

Summer 2000. In Revision 1,

- the Lesson Overview, Introduction, Body, and Close format was established.
- Motivators and Punctuate the Finish activities were added in each lesson.
- several resource pages were added.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

- CP4 Ability to write an integrative philosophy of ministry that will answer “why I do what I do when I do it”
- CP5 Ability to provide oversight of a congregation using management skills including leadership, conflict resolution, and administration
- CP6 Ability to manage ministry resources (time, human, financial, etc.) in a way consistent with a church’s size and characteristics
- CP7 Ability to conceive and articulate purpose, mission, and vision, and to develop strategic plans in a local church
- CP8 Ability to develop team building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems

- CP17 Ability to lead the church in discipling and assimilating new converts into the church
- CP19 Ability to describe the stages of human development and to apply that knowledge in leading people to Christian maturity
- CP20 Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving in it
- CP25 (Christian Education) Ability to prepare, organize and deliver a biblically sound basic scheme of teaching/learning discipleship in culturally appropriate ways, using appropriate techniques and skills
- CP26 (Christian Education) Ability to develop and utilize existing ministry forms such as (such as Sunday school administration and oversight, teacher education, curriculum planning and assessment, small group facilitation and training and family nurture and formation, etc.) by which individuals, families, and congregations may be formed into Christlikeness
- CP27 (Christian Education) Ability to assess and implement emerging approaches to Christian education in light of enduring theological (Bible, doctrine, philosophy) and contextual (history, psychology, sociological) perspectives
- CH1 Ability to apply basic understanding of ethical theories to teach and nurture ethical behavior in the Christian community
- CX2 Ability to analyze and describe congregations and communities
- CX3 Ability to describe socialization and to apply its dynamics to the life of the Christian community

About This Module

A module is composed of two major works—a Faculty Guide and a Student Guide. Both are necessary for the whole body of information and learning activities pertaining to the module topic. You will need a copy of both.

We have tried to design this module to be flexible and easy to adapt to your situation. You as the instructor will need to be familiar with the information, activities, questions, and homework that are provided in both works. In some cases you may need to modify the illustrations or questions to meet the needs of your group.

Rationale

The course is a basic introduction to the field of Christian education. Christian education has its foundations in two primary areas: (1) Christian theology and (2) education. Therefore, we will be exploring the theological roots—both in the Bible and history—of Christian education and the education principles and practices that enable our efforts to be effective and relevant. The primary context in which Christian education takes place is the community of faith, which is most often expressed in the local church. So our study will focus primarily on Christian education in the local church and the various types of educational settings and structures present there.

At the completion of the course, the students and teacher will have a clearer understanding of how Christian faith is nurtured in persons and communities. They will be equipped with some basic skills to create strong educational structures, materials, and practices for use in their own settings. They will also have a growing passion to see children, youth, and adults become Christians and be nurtured in Christian faith.

Notes from the Original Authors

In this course we are trying to teach our students to be intentional in their educational philosophy. You as teacher will be modeling from the beginning some things that the students will not understand till the end. Hopefully, they will look back as they make each new discovery and say, "Aha. That's why you did that." For this reason, it is crucial that the teacher be familiar with the entire course before starting to teach the first lesson. Studying the whole course, reading the textbooks, and writing an "I Believe" statement about Christian education should be the minimal preparation for teaching this course. It is even better if the teacher can be a student in this course before teaching it the first time.

In the field-testing of this course, it was apparent that some of the teachers-in-training didn't grasp many of the concepts when they took the course the first time. This kind of teaching was new for them. They still made many basic discoveries the second time through, as they were teaching the course. For this reason, we highly recommend gathering future teachers of this module and conducting the whole course just for them before asking them to teach it.

Module Development

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses that are not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe that a class like this is best taught and contextualized by someone from within the culture of the students. There are many fine teachers who are leaders in our churches around the world who do not have higher degrees in theology but who have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held on to it and insisted on teaching it ourselves.

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information-giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The Faculty Guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor or you may know additional reference materials you want to interject into the lesson.

A two-column format was chosen for the Faculty Guide. The right-hand column contains the contents of the lectures, descriptions of activities, and questions to keep students involved. Questions that are intended to be answered or discussed by the students are in italic type. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the Faculty Guide.

The Faculty Guide has two major components: the Faculty Guide Introduction, and the Lesson Plans. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each lesson of the Faculty Guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson.

The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

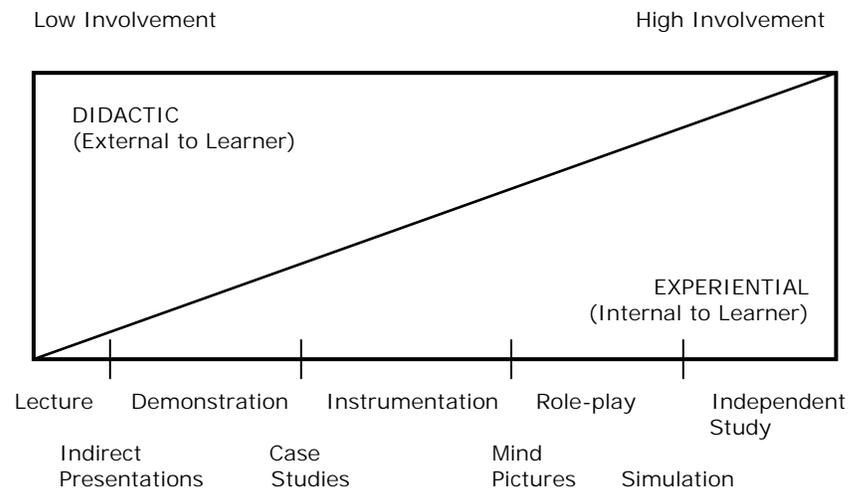
The three lesson elements follow a model presented by Michael Berger from Vanderbilt University. The key to the model is the Motivator and Punctuate the Finish. These two elements bracket the entire lesson just like capitalizing the first letter of a sentence and placing a punctuation mark at the end. The Motivator should grab the learner's attention and Punctuate the Finish should seal the main idea of the lesson.

The Lesson Introduction should get participants' attention, bring accountability for homework, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each individual has a set of preferred methods of learning and he or she has different life-experiences that can color or filter what he or she actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of his or her

learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Ideally homework should be returned at the beginning of the next lesson. Reviewing and responding to homework will also provide you with critical information about what your students are learning and how well the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Letter grades will not be issued at the end of the module as a measure of completion. Completion of the module is based on attendance, participation, completion of all homework, and showing competence in the ability statements.

Recommendations for printing. You may print this Faculty Guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the Student Guide should be printed on one side for use as transparencies.

About the Student Guide

The Student Guide for this module contains the series foreword, acknowledgments, syllabus, all resources, lesson objectives, and assignments. The Student Guide should be made available to each student in either hard copy or electronic format—CD or floppy disk.

Each resource sheet in the Student Guide is numbered at the top for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1." In the Faculty Guide, in the left-hand column, you will be informed when to refer to the appropriate resource.

The first page for each lesson

- Reminds the student of the assignments that are due

- States the learner objectives
- Gives the homework assignment instructions
- Sometimes includes relevant quotes

For each lesson, there are several support pieces, which we have called simply “resources.” They help guide the flow of the lesson. Some resources are basic outlines that guide the student through a lecture. Others direct small-group activities. For some lessons, data/statistic resources are given. And for some modules homework assignment information resources are included.

You must determine how each resource will be used in your context. If an overhead projector is available, then transparencies can be made by replacing the paper in your photocopy machine with special transparency material. They also can be used as part of a PowerPoint presentation.

The instructor may photocopy resources to use for his or her own lecture outlines. There is space to add notes from the Faculty Guide, from a textbook, or from the additional suggested readings. Add in your own illustrations too!

Recommendation for printing. For student use it would be best to print the Student Guide on one side of the paper.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor to always be looking ahead and planning for upcoming lessons.

Here are three suggestions—out of many—for ways that the meetings can be organized.

1. Resident campus. The class can meet two days—or evenings—a week for 90 minutes. Present one lesson per meeting time. Total time: 10 weeks.
2. Extension education. The class can meet one day-or evening—each week for 3 to 3½ hours. Present two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 10 weeks.
3. Intensive module. The class can meet five consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. Elapsed time including reading and written assignments: 3 to 4 months.

The module is divided into five units. The progression of these units can be seen in the chart below. Space is given for you to fill in the dates when your class lessons will meet.

Date	Lesson
	1. Introduction to Christian Education
	2. Definitions and Contexts of Christian Education
	Unit 1: Biblical Principles of Education
	3. Old Testament Education
	4. New Testament Education
	5. History of Christian Education
	Unit 2: How People Learn and Develop
	6. Important Information About Learning
	7. Developmentalism
	8. Physical and Intellectual Growth
	9. Developmental Approach to Christian Education
	Unit 3: Educational Philosophy
	10. Basic Questions for Teaching
	11. Educational Philosophy for Teaching
	12. Christian Teaching for Transformation
	Unit 4: Curriculum Design
	13. Curriculum Design and Lesson Writing
	14. Book, Look, and Took
	15. Lesson Planning
	16. Curriculum Scope and Sequence

	17. Curriculum Evaluation
	Unit 5: Implementing Christian Education
	18. Structures and Programs of Christian Education
	19. Recruiting and Developing Workers
	20. Dismissing Workers and Course Evaluation

Recommended Textbooks

Each module within the Modular Course of Study is intended to be textbook independent. This does not imply that the modules are textbook irrelevant or that the module content cannot be enriched by selecting and requiring that students study a textbook along with the lessons provided in this faculty guide.

If these modules are adapted for use outside of the English-speaking countries of North America, a specific textbook may not be available in the language of the students. Therefore, the module does not rely on one textbook. The instructor may select any doctrinally sound textbook that is available to the students.

The recommended textbook for this module is:

Steele, Les L. *On the Way: A Practical Theology of Christian Formation*. Grand Rapids: Baker, 1990.

Homework assignments have been given for this textbook. If you select another textbook or decide not to use this book you will need to make the appropriate changes in the homework.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says that you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing of stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Ministerial Preparation Course of Study. It is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which you participate. What is journaling and how can it be meaningfully accomplished?

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

Journaling is an effective way to get students to think beyond the classroom to real-life applications of classroom concepts.

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read several books, participate in discussions, and write papers. Content mastery is the goal.

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an ah-ha that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your Journal is essential. If there is no space etched out for journaling, it will not happen with the regularity

needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available. However, as computers become more and more an integral part of our lives the use of a computer for journaling may take on that special bond.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

Lesson 1

Introduction to Christian Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Motivate, Orient	Student Guide Bibles
0:10	Class Activity	Treasure Hunt	Resource 1-1
0:25	Syllabus and Student Guide	Lecture	Student Guide Resource 1-2 Resource 1-3
1:10	Identification	Focus Groups	
1:25	Lesson Close	Review, Assign	

Lesson Introduction

(10 minutes)

Motivator

Call on one of the students to read Genesis 12: 1-3.

God called Abram to leave his home and people to follow where He would lead. God not only called Abram but God also made a covenant with Abram to bless him if Abram would obey.

Read Genesis 12: 1-3.

Call on one of the students to read Genesis 17: 1-8.

Later in Abram's life God reaffirmed the covenant relationship, in Genesis 17: 1-8.

Read Genesis 17: 1-8.

Covenants include a call to relationship, a description of the responsibilities of each party to the covenant, and a promise for fulfilling the covenant responsibilities.

Orientation

Our purpose in meeting today is to begin studying the foundations and practice of Christian education. Today's activities are designed to help us get acquainted as people and then as teacher and learners. We'll also explore the syllabus for the course that presents the meeting times, topics, and requirements for the course.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- locate the requirements and purposes of this course in the Syllabus and describe the nature of the teacher's philosophy of education
- know the names and one fact about each of the other students

Lesson Body

Activity: Treasure Hunt

(15 minutes)

Refer to Resource 1-1 in the Student Guide.

Allow time to visit and get names.

You should participate also. The purpose of the treasure hunt is to learn more about people in the class and to begin formulating community. Getting everyone talking to each other early in the course will facilitate later group activities.

You may want to give a small prize, such as a piece of candy, to the person who fills the most blanks. Be prepared with duplicate prizes for ties.

This exercise is a Treasure Hunt. Your task is to get a person in the class to sign his or her name on the appropriate line. No one may sign your sheet for more than two items.

We'll take about 15 minutes for this Treasure Hunt.

Lecture: Syllabus and Study Guide

(35 minutes)

For this section a sample commentary to introduce the Syllabus is supplied. You should read it carefully and put the ideas into your own words.

Notes for the instructor will appear in this column, and the commentary is in the right-hand column.

Students should each have a copy of the Student Guide.

You also will need a copy of the Student Guide.

Commentary

This module is part of a series that was designed to prepare candidates for ordination in the Church of the Nazarene. The Series Foreword in your Student Guide provides perspective on the importance of this educational process.

The Syllabus shows not only what we will do but also some of the meaning behind it. You will find your copy of the Syllabus near the beginning of the Student Guide.

The Syllabus states beliefs about teaching and learning that were used in designing this course. They are the beliefs we will follow as we participate together. During this course, I want you to shape your own beliefs. You may want to use some like mine, but you must own them for yourself.

Every teacher has a philosophy of education. Some may not be able to tell you what it is, but all you have to do is watch them teach for a while, and you will know what it is. I want you to know my philosophy by the Syllabus.

Course Vision Statement

Read the first paragraph of the Course Vision Statement or have a student read it aloud.

Notice that the Syllabus begins not with objectives but with a course vision statement. There are some goals and objectives, but I didn't want to state them that way. Instead, I tried to imagine, "If this class happens the way I want it to happen, what will the result be?" As you read it, you will notice that there are some goals that are very short-term and some that are very long-term. This is my dream about what will happen through this class.

Read the second paragraph of the Course Vision Statement or have a student read it aloud.

You must do the same thing when you teach a class. You must ask, "What do I want to see happen?" "What do I want the results to be in the lives of my students?" Pastors do the same thing when they prepare a sermon. They not only try to put the words together correctly but also ask what they want to happen in the lives of their hearers as a result. What do I want to happen after they leave the church and live their lives in the community? It is the same for any class you will teach in Christian education.

Remember that Christian education is not that we will simply be smarter but that the gospel will transform our lives. This should be the philosophy every time a group gathers for Bible study. We can even say to them, "If you are coming just to be smarter about the Bible, don't come. The purpose is transformation."

Refer to Resource 1-2 in the Student Guide.

Three Kinds of Goals

Notice in the second paragraph that there are three areas in which I have goals. The first area has to do with understanding. Notice I said that the student and the teacher will have a clearer understanding. That has to do with our minds. But notice I also said that you would be equipped with some basic skills to do something. That has to do with action. And then notice the last statement in that paragraph is that you will have a growing passion. That has to do with the heart, with commitment, with will. Whenever we teach, we will always touch all three of these areas. We cannot help it.

When a question appears in italic, pause to give students an opportunity to think about the question and respond to the question verbally.

Have any of you ever learned something in such a way that you hated it?

The goal was that you would love it, but you ended up hating it because of the way it was taught. The teacher was only concerned with what you knew, not with how you felt about it.

As a teacher, I want to address all three. I have a goal that you will know, that you will act, but also that you will feel passionately about this. I could teach the course in such a way that we would have a lot of information, and you would spend every minute just writing everything down, and when the class was over, you would say, "Boy, I'm glad that's finished; I will never do that again."

Allow students to respond.

Have you had a class like that?

But when we teach in CE we must address all three of these areas. We must be concerned about how we teach. It is more than information. We are also drawing students into the truth. We want them to love it. We want them to live it. That doesn't mean that it will always be fun. Sometimes it will be very hard. In fact, some of the best classes you have ever had have been very hard, but they were taught in such a way that they drew you to them.

When you begin to plan a class, you need to ask what you want students to know, to be able to do, but you must also be concerned with how you want them to feel about the topic.

Notice in the last paragraph how my vision has expanded to after the class is over. We will not know the results of the goals of the last paragraph until later. We will not know next week whether there are strong faith communities in every region. In a year, we can have some idea if they are developing. But this goal may be 1, 2, 5, or 10 years down the road. I must teach now with that vision in mind.

Educational Assumptions

Have a student read the Educational Assumptions before commenting on each assumption.

These are the things I believe. I hope that my actions are built on these beliefs.

1. Holy Spirit

I will consistently request the Spirit's presence within us and among us every day.

2. Community

I cannot create community. A community is more than people gathered in the same room. It is the sharing of spirits, and only God can create that. We can help or we can hinder that process. We can help by drawing together, by sharing with each other, or we can hinder the work of the Spirit by staying as individuals and caring only about ourselves.

We can understand this concept when we talk about church, but sometimes we don't think about it the same way when we talk about a classroom because many of us were schooled in a system where we learned by ourselves and were evaluated by ourselves, and it didn't matter who else was there except that we knew they were our competition. In Christian education, learning takes place best when people are a community, and so we will work together in this class. When we study the Bible, you are not talking to me; you are talking to each other. I understand that I am the teacher, and I have some responsibilities, but that does not mean for me that I have power. It means that I have the responsibility to help us be a community of learners and to guide us on our way. I want to learn something in this class from you.

Communities have common values. We are moving toward the same goals. Communities have common stories. The common story of our community is the Story of God's people given to us in the Bible, but it is also the common story of the churches of which we are a part. Communities also have common practices. They do things together and sometimes they do things in the same way. It is helpful for us to eat together, to talk together when we are not in class.

Discussion question. Allow students to respond.

retreats, trips, camp

In a youth ministry, when does the group begin to know one another?

A community shares life together. When we are together here, I want us to do some things that will intentionally help the Holy Spirit to form community among us. This is very important to me.

3. Students are persons with significant knowledge and experience to contribute.

None of you has come here like a blank slate. All of you have been students somewhere. You already have ideas of what it means to be a student. Some of you may have enjoyed being a student, and

others have not liked it at all. You bring those memories to the class. All of us have had experiences in the church. Some of us have had them for a long time. Others of you have had them just for a short time, but we all bring some of our experiences to the class.

We want to share our experiences together. So, I will ask us in the class to work together. I will ask you to share your experiences. I will ask you to ask others to reflect on your experiences. As the teacher, I am not here to tell you what to do. I am here to help us discover together what to do. This kind of cooperation is a natural part of the Christian community.

Some educational systems are designed so that only the best come to the top. That is not Christian education. Our goal is that all of us will come to the top, be like Jesus Christ, and enjoy the fellowship of heaven forever. We are not here to pick out the best Christians in the group. We are on a journey, and I want us all to arrive safely. I also want us to pick up others on the way. That's why we cooperate with each other and work together. The principle is the same in formal or informal education. In my mind there are no good students or bad students. We are all students moving toward the same goal.

4. I want us to all be thinking in the context of a local church.

Even if you will someday be college presidents or district superintendents, your context before that will be in a local church.

These are my educational assumptions—my beliefs about Christian education.

Allow students to respond.

Do you have questions or comments?

Remember, I am going to ask *you* to say what *you* believe before this class is over. I want you to be thinking about what you believe.

Outcome Statements

Earlier, I mentioned that this module is part of a series of modules that help prepare candidates for ordination in the Church of the Nazarene. That series is based on program outcomes that were defined by a 10-year series of consultations that included educators, clergy, church leaders, and laity.

The result of the collaboration by these different groups was a set of outcome statements that define what ministers should know, what they can do and what they must be. Notice that these three categories—know, be, and do—are similar to the goal areas we defined in the Course Vision.

The outcomes have been stated as abilities that a candidate must develop. They are grouped into the four curriculum areas of content, competency, character, and context.

Have the students read through the outcomes for this module.

This Christian education module will contribute to the development of these abilities. Other modules in the series will also help you develop these abilities.

Reading

Recommended textbook. If you have selected a different text you need to make that information available to the students.

Reading assignments for this course will be taken from Les Steele's book, *On the Way*. Steele's book talks about the foundations upon which Christian education is built. It is written by a Wesleyan. He is a professor at Seattle Pacific University in the United States.

A Study Guide for *On the Way* is provided in the Student Guide. You will be expected to complete the study guide as you read the book.

Do you see all the work that we have done and all the conversation before we got to what we are going to do? This is intentional.

Because if we do not understand why we are doing it, then what we are going to do doesn't matter. Often when we teach, we simply teach the way we were taught without ever asking "Why?"

Course Requirements

Read through the Course Requirements with the class.

1. Attendance, Attention, and Participation

It is important to be here because we are an intentional community. The collaborative learning design makes us responsible for our own learning and gives us responsibility for the quality of learning within the whole community. If you are absent, the learning of the whole group suffers.

2. Reading

Reading assignments provide the content for many group discussions and learning activities. Do not let yourself get behind in reading and completing the Study Guide.

The assignments will depend on your course format. If your course is spread over many weeks, there will be time for reading along the way, and you will be able to evaluate in class discussion the quality of students' interaction with the reading. If students have read

the material prior to the course, the same situation is true. You will be able to evaluate this in class. However, if the class is taught as an intensive and students will read the material after the course, some kind of reading critique also becomes necessary.

3. Focus Groups

Within small groups you will find colleagues that will understand the situations you are attempting to apply what you learn. They can help give you ideas about how to proceed and ways that you can become more effective.

4. Sample Teaching Outline

For some of you, teaching a lesson that you wrote may seem overwhelming. We will work together in class on developing our lesson plans and making them the best they can be. It is OK to get all the help you can get on your teaching outline. Start early and bring your questions to class. We will all learn from each other about how to prepare a better lesson.

5. Three Lesson Critiques

Begin looking for opportunities to observe others in Christian education settings. These critiques are due on _____.

6. Journaling

The journal is a very important part of this class. I will not be collecting it to grade it, so it may seem that you don't need to do it. However, the reflection time that you spend after each session writing in your journal is vital to accomplish the goals of this course. If you take this assignment seriously, you will be able to use your journal to help you with the "I Believe" statement. Be sure to read the detailed description of journaling found at the end of this Syllabus. Some lesson assignments include questions to help get you started writing.

7. "I Believe" Statement

One of the main purposes of this course is for you to think through your own philosophy of Christian education. It is important for you to think through what makes education Christian. Without this kind of reflection and intentional planning, we will usually teach the way we were taught—which may not be Christian at all. This exercise will help me evaluate to what extent you have thought through this whole issue.

Point out the journaling essay at the end of the Syllabus.

If you have not personally done this assignment, you should write your own statement of beliefs about teaching before the class begins. It will be difficult to encourage students to do this kind of thinking if you have not struggled with the same process yourself.

Course Outline

The Course Outline provides a list of topics that provide the content for our discussions and organizes the lessons.

Course Schedule

Please make notes of the following dates on the Course Outline in your Syllabus.

Course Evaluation

The last section of the Syllabus is Evaluation.

This is often a neglected part of the educational process. We evaluate simply by giving tests, but what does a test evaluate? Usually tests evaluate only what you know—only the first item of the three. They do not evaluate how well you can do something, and they certainly do not tell how you feel about it.

We will do intentional evaluation in class together.

There are two kinds of evaluation that we do. First, there is formative evaluation. That is the kind of evaluation we do in process. This is part of the function of the focus group every day. The other form of evaluation is summative, or evaluation that is done at the end. We are going to do both.

Talking about what is helpful to you is a form of evaluation.

Your teaching plans will show me whether or not I have taught you well. The evaluation is for me and also for you. I not only want you to be a better student but I want to be a better teacher as well.

Evaluation is an important part of the educational process. However, I want you to know that I am not looking for ways to decide who is a good student and who is a bad student. I am more concerned that we all learn from one another and that together we all become better Christian educators. To that end, we will evaluate the class process and my teaching more than the individual student

These are the assignments for this course. I want all of us to succeed together. If you don't understand an idea, don't be afraid to ask me. If you think of another

Here there is a chart in the Syllabus that you will need to customize for your class. You may want to hand out a chart that you have made showing the lesson numbers, titles, and dates.

Refer to Resource 1-3 in the Student Guide.

way in which you can accomplish an assignment, don't be afraid to ask. Because I am a Christian teacher, I am here to serve you. You are not here to serve me. I think that's what Jesus said. If you want to be first, you must be a servant. I am here to be your servant.

Additional Information

Notice that I will be available to you at times other than in the classroom. This is important to my view of teaching. I believe that Christian education happens as we share life together. I am honored to be here. My desire is to be a teacher not only in the class but also out of class. You are my first priority. It is the same for every Christian teacher and pastor.

The Student Guide

In the Student Guide you will find detailed descriptions of homework assignments and lesson objectives for each lesson.

Copies of the teaching resources are included for each lesson to assist you in taking notes. Feel free to use the white space on the resources to add your own notes and ideas about each topic.

Study Guide

The Study Guide for Les Steele's book, *On the Way*, is found in the last part of the Student Guide. This guide is to be completed as you read the book. Some lessons use the completed Study Guide as the content for small-group discussions and activities.

Group Reflection

(10 minutes)

Elicit questions about the Syllabus and Study Guide.

Do you have any questions or comments about the syllabus and course requirements?

Answer questions.

Focus Group: Identification

(15 minutes)

Divide participants into interest groups according to the age-groups with whom they work. These groups will serve as respondents for some assignments and at other

Arrange yourselves into small groups according to the age-groups with whom you work. These groups will serve as respondents for some of your assignments and at other times as discussion groups to focus

times as discussion groups to focus attention on age-specific application of concepts presented in lessons.

attention on age-specific application of concepts presented in lessons.

The groups are

- Group 1: all participants that work primarily with children
- Group 2: all participants that work primarily with youth
- Group 3: participants that work primarily with adults

Each member of the group should share his or her work context with the other members of your group. This will help develop a sense of community among the members of your group.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- locate the requirements and purposes of this course in the Syllabus and describe the nature of the teacher's philosophy of education
- know the names and one fact about each of the other students

Look Ahead

In the next lesson we will begin to give more formal definitions to Christian education and examine the effects of context on its practice.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

For the next lesson you will be asked to speak for two minutes on the following questions. Write your two-minute outline in your journal.

- *What are the key influences that helped you come to know Jesus and understand what it means to be a Christian?*
- *If you weren't raised as a Christian, how did you decide to be one?*

Remember to include your reflections and insights from this lesson in your journal.

Punctuate the Finish

We began this lesson with the covenant agreement between God and Abraham. The Syllabus we have reviewed is a covenant between the teacher and students in this class.

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*Lesson 2***Definitions and Contexts of
Christian Education***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Chalkboard, white board, or overhead
0:10	Definitions and Context of Christian Education	Lecture	Resource 2-1 Resource 2-2
0:35	Analysis of Earlier Reflection Activity	Guided Discussion	List developed earlier in the introduction Resource 2-2
0:40	Formation	Guided Discussion	Resource 2-3 Resource 2-4
1:20	Brainstorming	Group Activity	
1:30	Lesson Close	Review, Assign	

Lesson Introduction

(10 minutes)

Accountability

Collect study guide homework.

You will need to evaluate the homework, giving feedback on the content and level of thought but a letter grade is not necessary, as grades are not the measure of successful completion for a module as stated in the introduction.

Module completion is based on attendance, completion of all work, the level of participation, and overall accomplishment of ability statements.

Motivator

Have students give a two-minute presentation of their answer to the questions. They were assigned to write notes in their journals on these questions. Listen carefully to the students' stories so that you can use them later to illustrate the different contexts in which Christian education occurs.

List items they mention on a transparency, chalkboard or whiteboard for use later in the session.

Each of you will now have an opportunity to share your response to the two questions:

What are the key influences that helped you come to know Jesus and understand what it means to be a Christian? If you weren't raised as a Christian, how did you decide to be one?

Orientation

In this session we will be setting the foundation for the study of Christian education by defining Christian education and the influence of different contexts on the practice of Christian education.

Learner Objectives

Instruct students to locate objectives in the Student Guide. Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- identify contexts in which their own Christian education has occurred
- describe the three levels of Christian education and list several ways that formation occurs
- exhibit a passion for intentional formation in the lives of those with whom they minister

Lesson Body

Lecture: Definitions and Contexts of CE

(25 minutes)

Definitions of Christian Education

Integration of “Christian” and “Education”

Christian education takes ideas from two different areas: theology and education. *If Christian education is to be good, it must first of all be **Christian** and it must be **good education**.* Those two areas are not distinctively different. They are integrated. Our goals must be Christian. Our content must be Christian. Our method must be Christian. If I taught you in a way that treated you as a nonperson, that would not be Christian. It may be effective in terms of getting information across, but it would not be Christian. When we talk about Christian education, we must take both of those words seriously.

Definition 1: Christian education is the ministry of bringing people to maturity in Jesus Christ.

This is a simple statement but a difficult one to understand. *How can you tell when a person is mature in Christ?*

Allow students to respond.

Maturity is multifaceted. When we begin to talk about spiritual maturity, it is *more than simply what we know*. You can know all about the Bible and not be a Christian. It is *more than your actions*. I can teach you how to act like a Christian. I can even reward you for acting like a Christian, but you wouldn't be a Christian. *We must begin to put all the factors together:* understanding of God's Word, desire to live a holy life, becoming a model to others of faith, desire to serve, faithfulness—and when all of these come together, we get a picture of spiritual maturity. There is no end to the growth process. Helping people mature in Christ is the goal of Christian education.

Refer to Resource 2-1 in the Student Guide.

Definition 2: Christian education is one of the essential ministries of the church by which we prepare people to receive the gospel in conversion and total consecration. We also want to inspire and lead them to experience growth. Finally, we want to prepare them for effective service to the church and to the world.

Christian education is one of the essential ministries of the church. You cannot have the church without having people grow through Christian education. Otherwise the church is always only one generation old.

Review the circle again: evangelism, discipleship, equipping for ministry.

The circle keeps going, repeating itself. That's what Christian education is all about. That's why we can't do without it. We cannot all be babies in the church. We need people who are maturing in their faith so that they can help others to grow. As we engage in Christian education, we are investing in the future—in your children and in your children's children.

Think about where you were four or five years ago and how much growth has taken place in your life to this point. How has that happened for you? Because someone introduced you to Jesus Christ, helped you to make a total consecration to Jesus Christ, encouraged you to grow, and equipped you to serve. That's the way it works.

Think about the purpose of the church. The church is to declare the gospel to the world so that people receive it and become Christians. The church is a community where we grow in our faith, understand what it means to be Christian, and where our hearts are pulled toward God so that we love God with our heart, soul, mind, and strength and our neighbor as ourselves.

Three Contexts of Christian Education

Be sure to change the nationality to reflect your learners' nationality.

How do we learn how to be Christian?

How did you learn how to be American? (or whatever cultural group is represented in the class)

Allow students to respond.

Did you go to school to learn how to be American?

My guess is that you really didn't learn how to be American in school.

How do we learn to be Christian?

It has to do with where and how we live our lives. It varies from formal learning to informal. All of these areas are important to Christian education.

Refer to Resource 2-2 in the Student Guide.

There are three contexts in which Christian education happens. I will call them formal education, informal education, and formation.

1. Formal Education

Formal education is what we are doing here. It is school and lessons. We have a teacher and a curriculum and things that are written down. We learn some things this way. You learned something about what it means to be American (or whatever) this way.

2. Informal Education

Informal education isn't done in a classroom, but it is still intentional. How many of you have a skill? Did you learn to drive by going to class? No, someone taught you how to drive. You watched someone. He or she let you try. You practiced some, made some mistakes, but you learned how to drive. It was intentional. Education of this type happens between mother and daughter in the course of working together in the home. The mother gives advice and correction as the daughter learns skills.

3. Formation

Formation is what happens as we are in life together. It is almost what takes place naturally. Your parents didn't formally teach you to be American (or the local culture), but as you lived life together you learned it anyway.

Illustrating formation: Ask someone in the room for his or her last name. For example, "Taylor." Ask, "How did you learn to be a Taylor?" (Much of what he or she learned was never intentional. It was not formal education or even informal education. It happened in just living together and observing.)

In Christian education it takes all three contexts to learn what it means to be Christian.

We are becoming Christian together. This is the power of the Church. Our life in the community shapes us. There is power in what we are doing, our words, our values, and our actions. We are being shaped in terms of what it means to be Christian, but sometimes we don't think about it because it isn't formal. But every time the Church gathers we are becoming more and more Christian. Are we being shaped in the image of Christ or in some other image? It depends what the community is like.

Guided Discussion: Analysis of Earlier Reflection Activity

(5 minutes)

Refer to Resource 2-2 in the Student Guide.

Return to the list your students made in this session's introductory activity. Transfer the items to their proper place. For example, if someone had listed "observing a neighbor who was a Christian," you would list that under formation, because it was not intentional education.

If someone listed a Vacation Bible School, that would be formal education. A friend who carefully explained to you the teachings of the Bible would be informal education.

Perhaps your students mentioned only key individuals or activities that happened at the formational level rather than at a formal educational level. If so, this will serve as a clear example of how important to Christian education is the context that falls outside the classroom. Encourage them to also list the formal experiences they have had. On the other hand, perhaps your students went into this assignment thinking only of classroom experiences and ignoring the formational level. If so, encourage them now to think of the formational influences they would like to add to their lists.

Ask them to continue to reflect on this and add to their list as you share with them more about formation.

Which context of Christian education corresponds with each item on the board?

Let's look at what we have listed. *Are all three contexts covered? Are there other things that you would like to add?*

Guided Discussion: Formation

(40 minutes)

Refer to Resources 2-3 and 2-4 in the Student Guide.

Use the outline to lead a discussion on eight ways in which formation happens. Use your own examples or draw examples from the lives of your students or from the culture in which you are teaching this

Definition of formation: the intentional process of nurture for children within a Christian faith community and of assimilation of adults who are entering the Christian faith community for the first time.

course. Whenever possible, incorporate interaction and reflection from students. Stress that the context of CE is all of life. A teacher's influence cannot be limited to the classroom.

Allow students to respond.

Eight ways formation happens

1. Community Rites or Traditions

Our rituals shape us.

What rituals were specific to your family? E.g., holiday traditions, things you did on vacation, memory makers

What did these things teach you about family? About life?

What rituals are specific to your church family? Why do you follow these traditions? What would a newcomer think about this tradition? What is the meaning?

What do these rituals say about you? E.g., singing "Alleluia" at the end of the service with hands held in a circle says something about the church. What does it say?

Do you have baptism in your church? Why do you do it, besides the fact that the Bible says we should? Baptism is not protection but the marking of God on our lives that we now belong to Him. We have died with Christ and are now risen with Him. Baptism reminds us of our own baptism experience.

How about marriage? When you go to a wedding, do you remember your own wedding? Tradition helps us know who we are and how we are to be.

2. Environment

Our environment shapes us.

Emotional climate

Have you ever gone into a place that felt cold to you? You feel the message, "Don't come close." When I ride the subway we are very close, but I don't feel emotionally warm to the people around me.

Allow for response.

What climate do people feel in the church?

How do small children feel when they come to church? Do they feel like this is a place where they are welcome and where they are loved? What is the climate of the church like? Is it emotionally warm or cold?

All of these begin to shape our understanding of what it means to be Christian.

Space

What does room arrangement say about the philosophy of education in the classroom?

Look at the way this room is arranged. We are all around the table (or whatever arrangement). We are together. We could have been in rows facing the teacher. I could have stood in the front and lectured. You would have learned something different about students and teachers. Students are to listen and write and teachers are to talk because I know something you don't know, and you need to know. Sometimes the space says that. That is why I intentionally chose for us to sit this way. That is also why I am seated. If I stand up, then I am above you and you are my servants.

*They speak of the majesty of God.
There are holy places where not
everyone can go.*

What does the arrangement of space in an Orthodox or Catholic cathedral say about God?

*Why don't our places of worship say the same thing?
What do our churches say?*

3. Time

Our observance of time shapes us.

The day of worship

What day do you have church? Why?

Early Christians who were Jews went to synagogue on Sabbath and then celebration of Resurrection on Sunday.

I am not saying you cannot worship any other day, but the time of Sunday forms our understanding of what it means to be Christian. The Resurrection is what gives us life.

The Christian calendar

The Christian calendar begins with Advent. It is the way in which the gospel story is told throughout the year. We wait for Christ to come so that He is born in us again every year. Christmas is the celebration that God has come in Christ. We begin to understand more and more about the Incarnation. We teach the Story by our celebration. What do my children understand about

Christmas by the way we celebrate? What would they understand from your church?

Lent is a time of preparation and searching my own heart as I am going with Jesus toward Jerusalem. I think about my own faith and prepare myself to go with Jesus to the Cross. I think about the cost. Using this ordering of the Christian calendar helps me understand the meaning of the gospel.

In Holy Week, we relive the Cross and then the Resurrection. We die and then we live. This is what it means to be converted. The way we celebrate this in our churches and homes helps our children understand the gospel.

Pentecost should be important in our churches because it is the giving of the Holy Spirit, who is very important to our lives and theology and what it means to be the Church of the Nazarene.

As we live through the Christian calendar, we are shaped by the gospel. It becomes part of the fabric of our lives more each year.

4. Community Life

What we do or don't do together for enjoyment shapes us.

5. Discipline

Different groups' varying emphases shape them—Orthodox emphasis on deeds or Korean emphasis on prayer.

6. Social Interaction

Patterns for communicating shape us.

What does it say if a professor stands and uses a deep voice when he or she lectures?

What is different if a teacher sits and converses in a normal tone with students?

What are the rules concerning interaction with those in authority?

The Bible says that those in authority in the Church must not act powerful. Rather, they should act as servants.

Instructor should personalize here and share illustrations of your role models.

Choose role models that are like Christ.

We don't have a choice whether to have role models. Will we have good ones or bad ones.

7. Role Models

Our role models shape us.

Who are the heroes? Who are the people we look up to and try to imitate?

Who is honored in your church? If you can answer that question, I can tell you what your value system is.

Are the people who are publicly honored the ones who are most like Christ?

8. Language

What words are used over and over again in your church?

What words have you heard repeatedly already in this class about CE?

What does that tell you about the instructor's values?

Summary

In the Christian faith community, we must be intentional in all that we do in all of these eight areas.

All three ways of teaching persons to “be” Christian—formal education, informal education, and formation—are necessary. Without proper instruction, Christian education is impossible. Without good education, faithful formation is impossible. Without formation, instruction makes little difference and education is inadequate for helping persons to be Christian. It takes all three levels to really learn what it means to be a Christian.

We need formal instruction like Sunday School and Bible study. We need education, like worship or working together. We also need to understand that we are shaped as we live life together in our homes, on trips, at camp, fixing a house, doing ministry, etc.

We must help people understand that Christian education is more than school. It is life.

Group Activity: Brainstorming

(10 minutes)

You should have an overhead projector, white board, or paper flip chart to make quick notes of learner responses to the questions.

Ask a question and write quickly. Do not comment on responses! The objective is to encourage as much quick-fire response as possible.

Your only comment should be "Thank you. What else?"

Adjust national references where appropriate. If responses slow down, ask a new question.

In this exercise we are going to work as a group to generate practical ideas about how to implement intentional formation of Christians in our context.

I will ask a question and you should call out short answers that I will record. Our goal is to generate as many ideas as possible in the short time remaining. I'll write down your responses. Keep the ideas coming.

Sample Questions:

Children's Ministry: *In a culture like that in the countries of the former Soviet Union, where most people have not been raised Christian, it will take intentionality to reintroduce formational Christian rituals into the everyday life in the home. How can parents of young children be more intentionally formational in teaching their children about God in everyday life?*

Youth Ministry: *Who are the current role models in the lives of youth today in our society? Who are different role models we would want to introduce to the youth of our church, and how could we go about introducing them?*

Adult Ministry: *How would you design a new church sanctuary to be intentionally formational and shape people to understand God in a way that is life-changing?*

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson. Can you

- identify contexts in which your own Christian education has occurred
- describe the three levels of Christian education and list several ways that formation occurs
- exhibit a passion for intentional formation in the lives of those with whom you minister

Look Ahead

Seder Meal Preparation

Plan early for the next meeting!

Read instructions for the seder meal.

Obtain supplies and prepare the meal.

- apples
- cinnamon
- chopped nuts
- vinegar
- salt water
- parsley, lettuce, or cilantro
- horseradish—fresh stalk, grated
- small bone
- a platter or serving dishes
- grape juice
- unleavened bread—3 pieces
- drink cups (enough for each person and one extra)
- tablecloth
- candles and matches
- a small piece of candy or other gift for the child who finds the hidden matzo

Arrive early to set up the room to serve the seder.

Now that you know how we define Christian education for this course and have begun thinking about the contexts in which your Christian education tasks will be performed, in the next lesson we will examine education methods from the Old Testament and how they influenced current practice in Christian education.

In our next meeting we will be celebrating a Seder or Passover Meal together. This was one of the significant rituals from the Old Testament. The lesson may take about 30 minutes longer than our regular meetings so please plan on staying longer.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Read Chapters 1-4 of your textbook, *On the Way*, and complete the Study Guide for those chapters.

Locate and write out a definition of *seder*.

Journal from insights from this lesson and from the reading. Also, include a discussion of the following questions:

- *Which definition of Christian education do you prefer and why?*
- *What family traditions did you find most meaningful in your own family?*

Punctuate the Finish

As Christian Educators we are working with people from infancy through adulthood. Christian education takes many forms and covers a lifetime.

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Lesson 3

Old Testament Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	
0:10	Old Testament Education	Lecture/Guided Discussion	Resource 3-1 Resource 3-2
0:40	Seder/Passover Meal	Guided Activity	Grocery items, etc. Resource 3-3
1:25	The Seder	Guided Discussion	Resource 3-4
1:40	Lesson Close	Review, Assign	

Suggested Background Reading for the Teacher

Check the many web sites that give Passover resources. Key words: Judaica, Passover, seder, Haggadah. For a very basic introduction, try <http://www.holidays.net/passover> or <http://www.chosenpeople.com>

Special Note: Seder or Passover Meal

In every place where this course has been field-tested, the seder meal has been one of the things students learn the most from and remember the best long after the course. It can be very powerful. It takes a lot of preparation to do it right, but it is well worth it. You should be prepared for the rest of the session, but you

should also be prepared to take more time with this activity if necessary. In later sessions, there is time set aside for group lesson writing, etc. If necessary, that work can be moved outside the classroom to make up for material you might not get in this lesson. Simply, start with New Testament education next week and keep going.

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students compare their answers to the study guide homework. While the students are working check off each student as to whether they did the homework.

Return last lesson's homework.

Motivator

God intervened in the lives of His people when He gave them the Ten Commandments at Mount Sinai and the people agreed to do all that God commanded.

Read Exodus 24: 1-5.

Moses set up pillars or standing stones to remind the people of Israel what had happened at that place and of the promise they had made to God.

Orientation

Students can volunteer to read from their journals or summarize their insights.

What insights did you have in your journaling time?

Transition: There are two biblical foundations and one historical foundation for Christian education. We will examine the first of these, Old Testament education, today.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- be able to describe Old Testament educational practices
- have experienced the powerful teaching tool of ritual
- have an increasing desire to be intentional in the formation of children

Lesson Body

Lecture/Guide Discussion: Old Testament Education

(30 minutes)

Introduction

You will want to have each student follow the passage in a Bible.

_____ will you read Deuteronomy 6: 1-9? This is the passage in Judaism known as the Shema (4-6).

What do you think is the principle of this passage? How are they supposed to pass this on to the following generation?

Allow students to respond.

Have you ever seen pictures of Hasidic Jews with phylacteries? This is the Shema in a box on the forehead or wrists. I don't think that's what God had in mind. He was asking them to talk about their faith all the time. It was to be a daily part of life and family practices, economics, business, etc.

How does that translate into our lives and the lives of our churches? How do we teach our children the Word of God? Can three-year-olds learn "Jesus Loves Me"? Can they understand all about God's love? No, but they are learning at their level that Jesus loves them.

How does a family make a decision? Do they begin with making lists of pros and cons, or do they begin with prayer for wisdom? The habits that families have make a deep impression on the children raised in that home. They are formational in the lives of the children. We model our dependence on God by praying for wisdom.

How else do we demonstrate our dependence on God? Most of us prayed this morning early in the day, so why did we pray again at the beginning of class? We are trying to live by the principle of this scripture.

Do our children understand why we are generous to those in need, or is that something we don't talk about? If we want to nurture Christian faith in them, we must talk about those things. They must understand that we don't give an offering because we have to, but because we want to. How do we learn how to be generous? Usually we have seen someone who has modeled generosity, and we desire to be like them.

Refer to Resource 3-1 in the Student Guide.

The heart of the Old Testament was to live under God's command in all of life. Education was not reserved for

the school or for Sunday. In the United States, we have a problem in that many parents rely on the church to educate their children. They send them for one hour on Sunday and expect them in one hour to learn what it means to be Christian. I want all the families in our church to teach their families to be Christian every day.

From this passage in Deuteronomy, we see that the context for Old Testament education about God was the family. They defined family as several generations together. Where the older generations are not Christian, it is vital that the church be the family. When a baby is dedicated, the parents commit to raise the child as a Christian, but the congregation also responds. The Sunday School teacher becomes in some cases the only model of the father to teenagers who don't have one. It is important to model loving your spouse and being a Christlike authority.

Teaching others to be Christian is more than giving them information. It is creating a community by the Holy Spirit in which we can learn to be Christian.

Methods of Education in the Old Testament

There were some unique methods of education used by the people of God in the Old Testament. Some of these we would need to contextualize if we used them today, but the principles behind them are worth noting. I want us to look at five of these methods.

Refer to Resource 3-2 in the Student Guide.

1. Oral Tradition—the Telling of Stories

Because the people did not have the scriptures written down, they would tell each other the stories about God. Often we refer to this as sharing our testimonies. We must never quit telling our stories. Many pastors have never shared their testimony with their children about how they were converted. It is that story that gives the children their Christian identity.

Sometimes there are many preachers in one family. Why? Because as each generation looked at the story of those before, they found part of their own identity. We want to use that power for the glory of God. The result of looking back is to look forward.

In the Old Testament they looked backward so that they could trust God to move forward. In the Old Testament, God described himself as *essed*, steadfast or faithful loving-kindness of God.

Share a story like the following that illustrates "building an altar or monument." You do not need to share our stories with your students. We offer them as a way to help you remember your own "monuments." Sharing your own will make this very real for your participants.

Story 1:

When I was 45, my father came to visit. He took me around to show me where he used to live and work. While we were eating lunch, he said, "I want to tell you a story." He told me how he was sitting on the edge of the roof during a workday. Someone told him about a pastor who had been killed in the war. God immediately spoke to him and told him to take that pastor's place. "I cannot begin to tell you how faithful God has been to me through all these years. Son, never forget that you are an inheritor of that blessing." My father gave me a monument that day. We didn't put rocks on the restaurant table, but I will never forget. It has shaped my understanding of God's call in my life."

Story 2:

When my father was diagnosed with the cancer that would eventually take his life, the family gathered during his first chemotherapy regimen. It was a scary time. We had our own church service as a family one Sunday morning in the hospital room. Our family wasn't very accustomed to doing that or to really sharing, so I wanted to find an easy way for each person to participate. I picked up some smooth pebbles from the flowerbed outside the hospital and brought them with me. I gave one to each person. Then I told the story from Joshua 4 of the monument they had made. The stones they gathered for their monument were from the middle of the river. We were very much in the middle of the river that morning. I had each person testify to how God was helping them in the middle of the river, and as each person shared, they placed their stone in a pile. It was a

2. Altars or Monuments

They would take rocks and pile them to signify something significant that happened there. They might build an altar to make a sacrifice, but then they would leave the altar as a memorial.

The principle of this needs to be translated into our lives. How do we build the altar or the monument in our lives?

(story)

Make a commitment to share your own stories with your children.

3. Festivals or Celebrations

Some festivals were prominent in the lives of the Israelites, like Passover.

What special events do we choose to celebrate?

What we celebrate, we value. We will learn to value those things that we celebrate.

What will the children in your congregation learn about Pentecost by the way you celebrate it?

4. Symbols

Symbols represent something. We do not worship the symbols themselves. This is important to understand in a culture where icons are important.

What makes a space seem like a church?

What symbols do you put in your home to show that you are Christian?

We want our symbols to speak. You may want to have a banner in your church with a word written on it that you want the people to value.

5. Worship

Worship was a way of teaching. The seder service (Passover meal) is celebrated by Jews. It consists of several different kinds of food: lamb, unleavened bread, bitter herbs, horseradish. They wanted to remember what their people went through in the Passover and in the wilderness. Later in this session, we will experience this seder meal together.

Some things we do every Sunday form us. In our tradition, the most important part of the service is the preaching. In the Roman Catholic tradition, the central part is the Communion service. For the Church of the Nazarene, the way in which we worship shapes our encounter with God. In preaching, we have an

blessed time of sharing as we literally built a monument. Later, I took the stones home and glued them to each other and to a small wooden base. There are no words, no explanation on the monument, but it has a prominent place in my mother's home. We have taken it

back to the hospital on different occasions, like when my mother went through a bone marrow transplant for her own cancer not long after my father's death. Nurses and doctors and visitors would all ask us about the monument, and it gave us a chance to share. As we shared that story, we were reminded again that God was with us in the present. I cannot wait for the day when one of my children will ask what that pile of stones means. I will be able to tell them as the Israelites did how God was with us in the middle of the river in a crisis time in the life of our family. I want them to see that God can help them in the crises they face or will face down the road.

encounter with the proclaimed word of God. The question following preaching is "What shall we do?" Because we cannot have an encounter with God and say, "It doesn't matter." We want people to respond in obedience to God's call. Sometimes they respond by saying, "I must think about it more." When we have encountered God, we always give the people a chance to respond. Sometimes we give them help in how to live their lives that week. Sometimes we give an immediate chance for response. Sometimes we respond as a whole congregation by receiving an offering for someone, doing something compassionate for a neighborhood or family, or repenting corporately.

Every Sunday in our worship we teach the same thing. We are shaped by it to truly understand the gospel.

Guided Activity: Seder/Passover Meal

(45 minutes)

Preparation

Purchase or gather the items from the list in advance.

- *apples*
- *cinnamon*
- *chopped nuts*
- *vinegar*
- *salt water*
- *parsley, lettuce, or cilantro*
- *horseradish—fresh stalk, grated*
- *small bone*
- *a platter or serving dishes*
- *grape juice*
- *unleavened bread—3 pieces*
- *drink cups (enough for each person and one extra)*
- *tablecloth*
- *candles and matches*
- *a small piece of candy or other gift for the child who finds the hidden matzo*

Preparation before class

- *Clean the small bone and put it on a small plate.*
- *Prepare in a bowl a strong mixture of vinegar and salt water. Both the vinegar and the salt should be detectable in the taste.*
- *Prepare a mixture of grated apples, chopped nuts, and cinnamon. Use a little juice to make the mixture stick together. In an authentic seder, wine is used in this mixture. The mixture should be sticky, as it represents mortar.*
- *Prepare fresh grated horseradish.*
- *Arrange parsley, lettuce, or cilantro on the platter with the other foods or on a small serving plate.*
- *Take three pieces of matzo or unleavened bread, and put them in an envelope or wrap them in cloth.*
- *Set the table as if for a celebration. Use nice dishes. If possible, use a low table and have all the participants recline around it.*
- *Choose and prepare the actors. We suggest that the teacher play the part of the mother or father, whichever is appropriate. You will need three actors:*
- *Mother—needs a copy of Exodus 13: 8*
- *Father—needs a copy of Exodus 6: 6-7 and a copy of the four questions he should answer*
- *Son—give him a copy of the four questions he should ask.*
- *All other participants in the course will be children or extended family members, but they need no preparation.*
- *Practice telling the story of the Israelites' slavery in Egypt and their miraculous release. See the notes on this below. If you are not a good storyteller, choose someone who is and have that person play the role of the mother or father and prepare for this part of the lesson.*

Select and prepare the actors before class begins.

Readings

- *Exodus 13:8*
- *Exodus 6:6-7*

Refer to Resource 3-3 in the Student Guide.

Seat all the class members around long tables as if they are dining. Introduce the mother, father, and youngest son. The mother should light the candles.

Introduce the meal by reading Exodus 13:8.

Refer to Resource 3-3 in the Student Guide.

Have the youngest child ask the four questions. The father answers each one.

Serving the Meal

The Passover meal was celebrated annually on the 14th day of the first month of the Jewish year. The Passover meal or seder is a very special occasion. Special dishes are used that are never used at any other time. Different foods are eaten.

_____ would you read Exodus 13:8?

The Four Questions

1. *Why is this night different from all other nights of the year? On all other nights we eat either leavened or unleavened bread. Why, on this night, do we eat only unleavened bread?*

Answer: We eat unleavened bread to show how we hurried out of Egypt. There was no time to wait for bread to rise. This was the command of God.

2. *On all other nights we eat all kinds of herbs. Why, on this night, do we eat especially bitter herbs?*

Answer: We eat bitter herbs to show the bitterness we experienced in Egypt.

3. *On all other nights we do not dip herbs in any condiment? Why, on this night, do we dip them in salt water?*

Answer: The salt water represents our tears and misery in Egypt.

4. *On all other nights we may sit at the table erect or leaning. Why on this night, do we recline?*

Answer: Kings and emperors recline at the table to show their freedom. We do the same on this night because God has made us free.

The Exodus Story

Three matzo are in a special cloth bag in front of the leader. He breaks the middle matzo, which represents the Passover lamb, in half. Then while the children close their eyes tightly, one half of one matzo is hidden in the room for the children to find at the end of the seder.

It is important in the telling of the story never to mention Moses. This is done intentionally, for it was not Moses who led the people out of Egypt, but God. It is important to practice telling the story of the oppression of the Jews and the Exodus. Remember, you are telling it to children. You will need to keep their interest.

In our feast, we will not drink four times, but some wine—grape juice—needs to be left in the cup for the telling of the plagues.

Pour the juice—the wine. A prayer of sanctification is prayed over the wine. Pour each person a cup of juice and have them drink some of it. Traditionally four cups of wine are drunk in the Passover Feast. These four times represent the four promises in Exodus 6:6-7:

- “I will bring you out”—the Cup of Sanctification.
- “I will free you”—the Cup of Judgment.
- “I will redeem you”—the Cup of Redemption.
- “I will take you to Me for my own people”—the Cup of Praise.”

The food on the table helps tell the story. Tell the story of the Exodus—never mentioning Moses—and as you come to each item, stop to taste together.

As you tell this part of the story, these are used as “edible” object lessons.

Oppression in Egypt

Maror—The horseradish should be bitten until tears come. This represents the bitterness and hardship Israel endured as slaves.

Haroseth—The apple and nut mixture represents the mortar the Hebrew slaves used in constructing Pharaoh’s building projects.

Karpas—The lettuce or parsley is dipped in salt water and vinegar and then eaten. The lettuce or parsley represents the meager diet we had in Egypt. The salt water symbolizes the tears we shed in our misery.

The Plagues

Tell the story of the plagues as God began to work out His plan for Israel’s deliverance. At the mention of each plague, all participants spill a drop of wine from their cups. Oftentimes, the father will use object lessons to demonstrate the plagues. You can make this section as elaborate or as simple as you wish, but be sure to gear it for children and make it engaging.

The Passover

Shank bone—This represents the lamb that was sacrificed for the Passover and whose blood the Israelites placed on the doorposts. Participants don’t need to taste this. In earlier times, this would have been an actual lamb eaten at the feast.

The Matzo—Break the bread to represent the breaking of the Passover Lamb. Distribute it and eat it. Conclude your story with the good news of the Passover and the Exodus. Now have the children search for the hidden matzo in the room. Give a prize to the child who finds

it. Divide the matzo so that everyone has a piece. This concludes the meal.

It was the Passover meal that Jesus was celebrating with His disciples when He took the bread and broke it and said it was His body and when He passed the cup and said it was His blood. He was showing himself to be the fulfillment of the Passover Feast.

Conclude the telling of the story and the feast with a prayer.

Discussion Questions: The Seder

(15 minutes)

Conduct a group discussion using these questions. Refer students to Resource 3-4.

Allow for response.

- *What do you observe about the methods of education in Old Testament times?*
- *What elements of the celebration were especially designed for children?*
- *What impact does it have on a person to realize he or she is part of a larger story of the people of God?*
- *What senses were involved in teaching?*
- *What has been your attitude in the past about tradition and ritual? How would this experience inform or alter your former attitude?*
- *How do we teach children in our homes today about God? In what ways could we improve?*

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Can you

- describe Old Testament educational practices
- relate your personal experience with the powerful teaching tool of ritual
- demonstrate a desire to be intentional in the formation of children

Look Ahead

The Old Testament method of education relied heavily on rituals and traditions. In the next lesson we will examine the teaching methods of Jesus.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Read the Sermon on the Mount, Matthew 5—7, and characterize the teaching method used by Jesus.

Paraphrase Matthew 5:1-12 (The Beatitudes) in today's vernacular and cultural context.

Journal on insights from this lesson and from the reading. Also, include discussions of the following questions:

- *How did you feel about using ritual to teach Christian lessons?*
- *What impressed you the most about experiencing a seder meal?*
- *Does this seder meal communicate truths to your culture and students?*
- *What "standing stones" do you point to in life to define key elements of your spiritual journey?*

Punctuate the Finish

Traditions expressed in rituals were the key opportunities to train the next generation of people. These rituals required purposeful planning and intentionality. Just as the people of Israel erected "standing stones" to commemorate God's supernatural actions on their behalf, God wants each of us to be a living, standing stone so that when people see our lives they will ask, "What has God done in your life?"

Stones do not stand upright by accident.

Lesson 4

New Testament Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Motivate, Orient	Student Guide
0:10	Ways Jesus Taught	Group Activity	
0:30	Jesus as Teacher	Guided Discussion	Resource 4-1 Resource 4-2
1:00	Reflection	Focus Group Activity	Resource 4-3
1:15	Study Guide	Guided Discussion	
1:25	Lesson Close	Review, Assign	Rope Student Guide

Lesson Introduction

(10 minutes)

Accountability

Call on one student to read his or her characterization of the teaching method used by Jesus.

Call on another student to read his or her paraphrase of the Beatitudes.

Return and collect homework.

Motivator

Short word phrases can form powerful pictures and stir forgotten memory and deep emotions—sour milk, bitter fruit, crushing blow. These kinds of phrases can cause us to recall stories—sour grapes, prodigal son.

Allow students to respond.

What other catchphrases remind you of stories?

Orientation

In the last lesson we looked at the Old Testament roots of Christian education. *What do you remember about the specific methods used in Old Testament times?*

This lesson will examine Jesus' example as a teacher. These lessons together present the biblical foundations for Christian education.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- understand several features of Jesus' teaching ministry
- desire to follow the model of Jesus as Teacher
- synthesize insights learned from Old and New Testament education into a list of principles

Lesson Body

Group Activity: Ways Jesus Taught

(20 minutes)

For this activity students can be grouped by focus groups or in random groups to allow interaction with different people.

Assign one topic to each group.

Allow 10 minutes for groups and 10 minutes for discussion.

Use group reports as discussion opportunities. Remember, adult learners have many insights to enrich the learning experience.

We are going to look at passages on ways in which Jesus taught.

- The Sermon on the Mount
- Parables
- The story of the woman at the well

Look for examples of what made Him effective in His teaching.

Have the groups report back to the class.

Guided Discussion: Jesus as Teacher

(30 minutes)

Refer to Resource 4-1 in the Student Guide.

One of the terms Jesus was known by was "rabbi," which translated means "teacher." There are five parts of the teaching ministry of Jesus that can help us in understanding our own teaching ministry. We will look at them as five questions.

What was Jesus' Primary Purpose as a Teacher?

How would you respond?

Press them for the ultimate purpose.

The primary purpose of Jesus' ministry was the transformation of lives, to allow persons to participate in the kingdom of God in its fullness. In the same way, the purpose of Christian education is the transformation of lives, not simply the giving of information.

When Jesus encountered the Pharisees, He desired their transformation. Jesus even desired Judas' transformation. When we teach, this must be our goal as well. We don't teach ideas, we teach people, and we must teach for their transformation.

Where Did Jesus' Authority to Teach Come From?

How would you respond? What was the regular avenue of authority in Jesus' day? How was His authority different?

Allow students to respond.

When the other rabbis taught in Jesus' day, they always quoted somebody else. They always said, "*It is written. . .*" Jesus had an authority that came from God, and the people recognized it. At the end of the Sermon on the Mount, they said, "*We have never heard anyone speak with the authority that Jesus has.*"

Who gives preachers authority to preach?

It is the same. The authority comes from God. So you must be very careful that the words are not your words. You cannot say to the congregation, "This is what I think." You say, "Thus says the Lord."

Who gives us authority to teach in the church?

God does, but we are also accountable to the church because we are part of the community of faith. We are accountable to speak truth.

Can Sunday School teachers in your church teach anything they want?

No. They are accountable to God and to the church, both of whom have authority over us. What if a Sunday School teacher in your church was teaching that Jesus wasn't God? He was saying that Jesus was just a good man, but this was your strongest teacher and all the children liked him very much because he was very kind. Would you let him continue? No, the teacher was taking authority on himself. Just as Jesus' authority came from God, so ours must come from God and the church.

Practical point: It is important for the pastor and church leaders to know what is being taught in the Bible studies and in Sunday School. *How can they know that?* Go and observe occasionally. Ask questions regularly. Authority and accountability go together. Jesus said, "I do not speak on my own authority, but I speak the words the Father has given me."

Does this apply only to those of us who teach adults?

No it applies to all Christian teachers everywhere, even to the teachers of the smallest children. This is why James says, "Not everyone should desire to be a teacher."

What Was Jesus' Relationship with His Students?

Allow students to respond.

Suggested answers: servant, chose them, fellow pilgrim, trusted them enough to allow them to fail sometimes, but He didn't leave them in their failure, wept for them, celebrated with them

Give illustrations from your own ministry.

What do you think?

A Christian teacher cannot just come and give information and leave. He or she must share life with the students. When you sign up to be a teacher, it is more than signing up for one hour a week. You must do things together outside of class.

What Were Jesus' Teaching Methods and Why Did He Use Them?

Allow the students to respond.

Suggested answers: use of questions, modeling, parables, object lessons, sent them out for experience, prayed with them, lectured, sometimes He taught large crowds and sometimes just one person

What do you think?

How did He know what to do and which method to use?

He used what would communicate to His hearers. The context determines the method. The context is composed of the people who are there.

How did Jesus teach the woman at the well? What object did He use?

He had the ability to engage that one person in conversation. When He talked to the crowd on the mountainside, he used a different method. He went from what they knew to what they didn't know. "You have heard it said, but I say . . ." He moved from the familiar to the unfamiliar. This was effective with a large crowd.

When He was in the Temple as a 12-year-old child, He was talking about the law with the teachers of the law. But when He was in the field with the farmers, He used other illustrations.

You and I cannot do the same miracles Jesus did in the same way. God has given all of us the ability to teach in a variety of ways depending upon the context. With each age-group, we need different

methods of teaching. If there were 55 in this class, we couldn't teach it around a table like this. But if I taught a class of 55, I would talk, and then I would have you talk to each other. The context, the situation, and the people determine the method. *A good teacher cannot have only one method.* That doesn't mean you have to like all of them the same. You should be able to teach a small group, a larger group, children and adults. *Hint* about how to teach children: Watch a good teacher and learn from him or her.

You need to be able to distinguish between good methods and poor methods. Some of us just teach the way we were taught without stopping to think if it was a good way or a bad way. Sometimes university faculty have only a few students, but they still stand at the end of the table and lecture the four people. I want to say to them, "There are only four people. Why don't you just talk?" It's because they don't know how. They only have one method. A good teacher will follow Jesus in having many methods and knowing when to use them at the right time.

What Was Jesus' Message?

Allow students to answer.

What is your response?

Jesus' message was truth. It wasn't a philosophy or an idea. It was truth.

How do we know truth?

What is the clearest revelation of truth that we have?

Jesus is the clearest revelation of truth.

How do we know about Jesus?

Through the revealed word of God, through the witness of the Holy Spirit, but God also speaks to us through other believers.

One of the characteristics of truth is that it doesn't contradict itself. When the truth begins to come together from Jesus, the Holy Spirit, and the witness of the community, they must agree with each other. The most reliable source of truth out of those is Scripture. It reveals to us the clearest revelation of God in Jesus Christ.

What if I came to you and said that God's Spirit has revealed to me that only bald people will be in

heaven? What would you say to me? You would point me to the Scripture and you would say, "That voice that you heard is not the voice of God because it is not consistent with Scripture." Jesus' message was truth. Christian teaching must be truth as well.

Does that mean that we cannot share from our experience?

No, but we can share our experience only as it is consistent with the Scripture. Even tradition must place itself against the Scripture. This is one of the critical points when we talk about the Orthodox faith, because they would say that tradition created Scripture. However, God by His Spirit created Scripture, and the Church was only an instrument. The Scripture belongs to God and not to the Church. If the Scripture belonged to the Church, we could change it, add to it, and ignore parts. Not everything we teach will come from Scripture. Not everything in this class will come from Scripture, but we can use them because they do not contradict Scripture. But what if we used a philosopher who said that people are like machines that are born, live, and die and that is all. Could we base our teaching on that kind of philosophy? No, because it is not consistent with Scripture? What if we used methods that treated people that way?

Refer to Resource 4-2 in the Student Guide.

Four Sources of Truth

The four sources of truth in Wesleyan theology are Scripture, Tradition (story of the Christian faith from the beginning until now), Reason, and Experience. John Wesley took experience very seriously. It was not enough to believe well. We were also supposed to live well. He often explained things from his experience. He would search the Scripture to find out what had just happened to him.

Scripture is the most important.

When we begin to talk about truth, we don't need to be afraid of science. We can explore truth found in science, but if science tries to tell us there is no God, we will reject that. If science tells us how things were created, we don't need to be afraid to explore it. We must ask critical questions about the truth.

The primary textbook of Christian education is the Bible. It is fine to read other Christian books, but if we study them at the expense of the Bible, we have a

problem. We will become like the Jews reading about what other people say about the Bible rather than studying the Bible ourselves.

The Bible must be our book, from the youngest child to the oldest adult with appropriate method. Is there a verse in the Bible that says, "Jesus is my friend"? No, but is the truth there? Of course it is. So when we teach the two-year-old that Jesus is my friend, we are teaching the Bible.

In the United States, there are many Christians who know more about other books than they know about the Bible. Nothing else can substitute for the Bible in Christian education.

Focus Group Activity: Reflection

(15 minutes)

Refer to Resource 4-3 in the Student Guide.

These groups should be the special interest groups—learners working with children, youth, and adults.

Reflect on today's lesson as well as the reading from Steele. In light of all this, prepare a list of 10 biblical principles for Christian education that you would like to teach your workers in your children's program, youth program, and adult program. There can be only 10 and the group must agree on the 10.

Guided Discussion: Study Guide

(10 minutes)

Find out now if students have questions or insights they wish to share from their study of New Testament Christian education in Les Steele's book.

The book *On the Way* and the Study Guide address other aspects in New Testament education. In this lesson, we have only looked at the teaching of Jesus.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson.

Can you

- describe features of Jesus' teaching ministry
- demonstrate the model of Jesus as Teacher
- synthesize insights learned from Old and New Testament education into a list of principles

Look Ahead

In the last two lessons we have looked at the two biblical foundations for Christian education. The method of education in the Old Testament relied heavily on rituals and tradition. In New Testament education we looked at Jesus' methods of teaching principles through short stories called parables. Both Old and New Testament methods involve the learner as an active participant in the learning process.

Next time we will look at the historical development of Christian education as methods have evolved since New Testament times.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Select one of the parables told by Jesus. Rewrite or paraphrase the parable using a contemporary setting to relate to today's culture.

In your journal, define Christian maturity. What does it look like? What are the key principles from the OT and NT that guide us in Christian education today?

Continue writing in your journal. Include your reflections and insights from this lesson.

Punctuate the Finish

Make a loop, like a lasso, out of a length of rope. Throw the lasso around one of the people in your audience and begin gently pulling them toward you as you speak.

Jesus actively involved His audience in the learning process by telling stories to illustrate principles.

To involve your learners in the Christian education process you need stories and examples from everyday life to draw in the learner.

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Lesson 5

History of Christian Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Motivate, Orient	Student Guide
0:10	Review	Guided Discussion	
0:20	History of Christian Education	Lecture	Resource 5-1
0:50	Truths From the History of Christian Education	Focus Groups	Resource 5-2
1:05	Important Biblical Ideas About Education	Unit Summary	Resource 5-3 Resource 5-4
1:20	Lesson Close	Review, Assign	

Lesson Introduction

(10 minutes)

Accountability

In pairs have the students read each other's parables.

Return and collect homework.

Motivator

Each of us has a personal history that brought us to this meeting today. Turn to your neighbor and tell them the three most important events that led you to take this course.

Orientation

The form and methodology of Christian education in the church today has been influenced by educational practices of the Old and New Testament and by changes in secular education throughout church history. Today we will explore the evolution of Christian education in church history to help us understand "Why we do what we do when we do it."

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- name two forms of education found in the Early Church
- identify influences on the development of CE in the history of the Church
- discuss the importance of informal education in the history of Christendom

Lesson Body

Guided Discussion: Review

(10 minutes)

Have students share.

What have been the important concepts for you so far?

What insights would you like to share?

What have you been writing in your journal that you would like to share?

Lecture: History of Christian Education

(30 minutes)

The purpose of studying today's topic is not so you will receive a church history lesson, but that you will understand the how and why of Christian education throughout history.

Refer to Resource 5-1 in the Student Guide..

Two Kinds of Schools Developed in the Early Church

1st century to AD 1000

Formal

Formal schools were for preparation of those who would be leaders in the church—pastors or teachers in formal schools. These schools became universities after a time. Only very few people in the church ever went to this kind of school.

Informal

Preparation for baptism or church membership was taken seriously.

The informal schools were to instruct new believers in the faith. Some of the curriculum they used was the Scripture. Some were oral tradition of the apostles' teaching. These schools prepared people for baptism. Only after people had gone through the classes were they eligible to be baptized. During this time of history, the church was being persecuted. The people in the church were very careful to be sure that someone wanted to be a Christian. To be a Christian meant that you would suffer and perhaps die for your faith.

There were even false statements being made about the church and about Christians. They said that Christians were cannibals who met together to eat

flesh and drink blood. So it was very important for the people to know what they were committing to. It was something they took very seriously. The closest thing we have to this today is church membership. We need to give thought to how we prepare people for membership. What do we want them to know? What kind of faith commitment do we want them to have? What expectations do we have for their behavior?

This is not to keep people from coming to church. We don't want to make it impossible for people to become members, but we also don't want it to be shallow and without commitment. These informal schools in the Early Church left enough time for a person's commitment to be obvious.

Some churches today ask a member to serve as a sponsor of a candidate for membership. They study the Scripture and the doctrines together. They talk about the expectations of how to live together and what it means to be a member of the Church. This can take two to six months. So when it comes time for membership, the sponsor witnesses to the person's readiness for membership.

It adds strength to that person's commitment to the church. It also helps the new believer get an image of what it means to be a mature Christian. It is part of education and formation. This isn't the only way this can be done, but it is one way that people thinking about this process have decided to do it. You must decide how to do it best in the setting where you are.

How are you preparing people for church membership now?

Give examples from your own church.

In our congregation, the pastor immerses people in the water, and then the whole congregation says, "Now that you have been baptized, we receive you into the Church and we call on you to live a holy life." We understand that baptism is initiation into the Church of Jesus Christ.

If we take church membership seriously, then the people who become members will take it seriously. We must take it as seriously as the Early Church did.

Baptism is the initiation into the Church of Jesus Christ, not the Church of the Nazarene, but the Church of Jesus Christ around the world. The command of God is to be baptized. It is the way God puts His mark on us that now we belong to God. We wouldn't keep people from being a member because they weren't

baptized, but we should encourage them to be baptized. If they want to be a Christian, they will want God's mark on them.

Popular Christianity: Informal Schools Disappeared

As the church developed, Constantine announced that Christianity would be the religion of the empire (A.D. 313), and everyone was baptized, including children. In 988, Vladimir of Russia decided to adopt Orthodox Christianity as the religion of the people, and he copied Constantine by marching thousands of people in one day down to the Dnieper River to be baptized as Christians.

Both in the east and in the west, the schools of preparation for baptism began to disappear when the government endorsed Christianity. The only schools that remained were schools for pastors and leaders or the children of the rulers of the land, but the common people did not go to any sort of school anymore. This situation lasted for several centuries.

The people would come to church and watch the priest perform rituals, and they would receive comfort and strength from watching but not much help in how to live their lives every day. When they were sad or in trouble, they went to the church, but it didn't help in the real world. Faith and life did not intersect. Faith was something you experienced for a short time in church, but it made no difference the rest of the time. Does that sound familiar? It does to me too. It is that way in many churches in the United States today.

Bringing Back the Informal School of Discipleship

When some people began to recognize what had happened, the Holy Spirit helped them do something about it. They began to write out the Scriptures in the language of the people and to gather the common people together to teach them the Scripture. Some of those that did this were burned at the stake because the Church said the Bible was only for those educated in the formal schools.

Cyril and Methodius were willing to suffer to give the gospel to the common people. Cyril (826-869) and Methodius (815-884) were Greek missionaries and linguists, known as the "Apostles to the Slavs." They were brothers and members of a noble family of Thessaloniki. Cyril was librarian of the church of Hagia Sophia in Constantinople until 860, when he resigned to join Methodius, the abbot of a Greek monastery, in missionary journeys to the Slavic people.

In 862, Emperor Michael III sent them to Moravia, where they taught and celebrated the liturgy in the Slavonic vernacular, now known as Old Church Slavonic. To translate the Bible into this previously unwritten language, the brothers invented an alphabet based on Greek characters. The Cyrillic alphabet used in modern Slavic languages was attributed to St. Cyril, but it was probably the work of his followers.

Cyril died in Rome, where the brothers had gone to defend themselves against German leaders who wanted to enforce the use of the Latin liturgy among the Slavs. The German authorities later imprisoned Methodius until the pope secured his release. These monks were Christian educators who understood that people needed to learn, worship, and read the Scriptures in their heart language. Many others like them were persecuted by the established church for trying to start informal schools for common people.

However, the Holy Spirit was in these attempts to give the Scriptures and informal education to the people, and the number of persons who tried it continued to grow until it came to a head in the 16th century in what we have come to know as the Protestant Reformation.

The Second Millennium

Protestant Reformation

There was a theological element to the Reformation: only by faith, relying only on Scripture, tradition must submit itself to Scripture. But there was also a practical element: schools for the common people, teaching people to read and study the Scriptures for themselves. They developed a course of study for adults to teach what it meant to be a Christian. It started with the Ten Commandments, then had lessons from the New Testament, and then principles or beliefs of the Protestant church. These things began to be taught throughout Europe. The common people had been living in darkness too many centuries, but now they could read and study for themselves, and they began to meet in various kinds of ways. Some would meet in schools, some in homes. Yes, they had home Bible studies in the 16th century.

The Pietist Movement

After about 100 years a movement was started known as the Pietist movement. It started in Halla, Germany, in a congregation where the pastor would preach every

Sunday, and the people would be so concerned about how to respond that they would dialogue for an hour after the service with the pastor at his home. They would ask, "What did you mean when you said . . . How can we respond? What shall we do to be obedient?" The group grew, and more groups were started.

The people then started to show compassion to the people of Halla. They went into the poor neighborhoods with food and clothing. They bought a house to provide protection for girls who had fallen into prostitution out of need. They were doing compassionate ministry. This was the 17th century.

That is exactly how the Church of the Nazarene began. People who were hearing the preaching of the message of holiness and showing love to the world began to ask the question, "What shall we do?" They started going into the streets and finding people in need and meeting those needs. We are not involved in something that is new. It is new for us, but it is not new for God or His Church.

John Wesley

About 100 years after the Pietists, there came a man named John Wesley, who lived in England. He was part of the Anglican Church, the state church of England. There was a searching in his soul for something more than he was experiencing: the holiness of God in his life. He began to preach in his church about this yearning, but the people were not interested. He began to preach in the road where the workers were on the way to the factory. The people stopped and listened because someone cared about them enough to take the gospel to them. They repented and believed.

John Wesley created a system of groups. There were three levels of groups. The largest level was called the society, and it was open to anyone who was interested. The next level was the class. You had to be a Christian and make a commitment to come to a class. Attendance was required. In the class, they learned the basics of what it meant to be a Christian. These were common people who had not been to church before or had not understood.

The third level was called the band. It was a group of 6 to 10 people who met every week and made a commitment to each other to read Scripture, to spend time in prayer, to be honest with each other, to tell the truth about their lives to each other, and to confess to the group when they sinned. They gave the group

permission to correct them or ask questions of their lives. It was very intimate, and the requirements were very hard. You also had to be willing to share your money with those who were in need. It had all the best elements of the New Testament Church.

In this organization of society, class, and band, you can see various levels of commitment. The whole purpose of the organization was to move people through these levels as they matured in their faith. Wesley's goal was for everyone to come to the place where he or she would open himself or herself to the band. Wesley's followers were not a church. They were still expected to attend the state church. This was just a system of discipleship and nurture. However, they became a church, the Methodists. Part of the roots of the Church of the Nazarene are in that movement.

Now I want you to think about your own local church. *Can you identify these three groups in your own local church?*

Allow students to respond.

1. *Who would be the society?*
It is everybody who comes. We are trying to draw them into the center, but often they are not yet willing to come. We still keep track of them and their needs.
2. *Can you identify those who are in the class?*
They are learning about faith, and they may even at times be very interested in learning more, but they are still unwilling to make a total commitment of their lives.
3. *Can you identify the band?*
Those are the ones who are at the center. They are willing to give their lives and their resources. They are willing to be honest about their lives. They are totally committed.

John Wesley provided a way in which the church could minister to all of these levels. It was a very effective way of reaching the people. It was also a very effective way of nurturing them in faith. *Do you remember the circular definition of Christian education?*

Do you have comments about the system of education in your own church? How do you provide Christian education for those different groups? Later in this course we will talk about structures or programs in Christian education, and I want you to keep these three groups in mind when we get there.

Wesley's system was primarily for adults. However, there was another development in Christian education that was essentially for children. It happened in the latter part of the 18th century in England. When people began to move from the country to the city for industry, there was a huge population in the cities, and even children worked six days a week. Sunday was the only day on which they did not work. On Sunday, the children of the poor just ran around in the streets. They could not read or write.

Robert Raikes and the Sunday School

A man named Robert Raikes began to get a burden for these children. He invited some of them into his home, so that he could teach them how to read. Guess which book he used to teach them how to read? The idea began to catch on in other places. All over England they started Sunday Schools. The pastors didn't like it because someone else was teaching the children about faith, and they felt they were the only ones qualified to teach, but they couldn't stop the movement. It spread across Europe and to the United States. The Sunday Schools were started by laypeople, and they were not even a part of churches till the 20th century. Children began to learn to read and write, and they also learned the Scriptures.

As Sunday Schools have grown in the 20th century, they are no longer the place where we learn to read and write. It is still, however, the primary way in which children learn about the Scripture. Sunday Schools have changed over the years. They used to always meet on Sunday afternoon in a building that was not a church. In the 20th century, the Sunday School moved to the church and was placed before the worship service. In most churches, the Sunday School was larger than the worship service. In the last 20 to 30 years, this has reversed, and the worship service is larger than the Sunday School. In most churches, the Sunday School is the primary vehicle of care. We take attendance and know whether or not you are there. In many Sunday Schools, there is a planned curriculum so that the truths about God are taught in a systematic way.

Unit Summary

What I want you to understand from this quick journey through history is that the Church has always found it necessary to teach people in faith. The darkest times of history have been when the laypeople didn't know the Scripture, and the brightest, most prosperous times in the Church have been when the Scripture has

been in the hands of the people, and they have had a chance to study it. But remember, we study the Scripture not only so that we will understand it better but also so that we will grow. Christian education is not just about information. It is about right knowledge, right belief, and right passion or commitment.

Focus Groups: Truths From the History of Christian Education

(15 minutes)

Refer to Resource 5-2 in the Student Guide.

Some of your focus groups will easily discuss today's ideas and apply them to their local church programs. However, some classes need a little encouragement to begin discussion. If your students tend to be of the second type, you might try this idea.

Divide students into three discussion groups. Write each of the questions at the top of a separate blank piece of paper. Have each group begin with one question and write their responses on the paper. At the sound of a bell or buzzer, have each group move to the next piece of paper, read what the last group wrote, and add their comments. Do this until all groups have dealt with all questions. Report back and zero in on key areas of class interest or debate.

In your focus group discuss the three groups of questions.

Wesley had an effective system of three levels of incorporation into Body life: society, class, and band. Where do you see these reflected in our churches? Where are we strong? What are we lacking? What deficiencies would this lack give us as a church? What should we do about it?

The Early Church put a major emphasis on preparing people for baptism or initiation into the church. *What does our church do to prepare people for church membership? How could this process be improved?*

The informal school always put the Gospel in the language of the common people by translating the Scriptures, writing new songs to popular tunes, and even teaching people to read so that they could go on learning. *What could we do today to make the Scriptures, our worship services, etc., more understandable to everyday people in our society who are not familiar with religion?*

Summary: Important Biblical Ideas About Education

(15 minutes)

Refer to Resource 5-3 in the Student Guide.

In the New Testament church, there was a balance of three things that were very important to them. All three were necessary for mature Christian living: Truthful thinking or believing—right doctrine, truthful action, truthful passion or commitment—believe not only with their minds but also with their hearts. Steele calls these three orthodoxy, orthopraxy, and orthopathy.

During times of persecution, many, who said with their mouths that they believed, gave up. Jesus spoke about this in the parable of the seeds. They needed more than right doctrine. They needed right commitment.

The church is also concerned about right action. We want people to live in the truth. So Paul says to the Corinthians, "Stop doing that. Stop doing that. Start doing that."

All three are important. They must come together as a whole.

In lesson 1, we asked, What is spiritual maturity? It is the integration of these three things: right belief, deep faith, and right living. Then it becomes evident that there is spiritual maturity there.

Refer to Resource 5-4 in the Student Guide.

Discuss each of these briefly before moving on.

Steele gives four summarizing statements about biblical education.

1. Christian education is a process. It is always going on. None of us are ever finished with our Christian education.
2. We never strive for Christian growth as isolated individuals. We always grow as a part of the church, the community of faith.
3. Christian education always takes place in the context of life. We do not learn what it means to be Christian only in the classroom, but in life together.
4. Christian education is concerned with belief, faith (commitment), and behavior or action.

Lesson Close

(10 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- name two forms of education found in the Early Church
- identify three influences on the development of CE in the history of the Church
- discuss the importance of informal education in the history of Christendom

Look Ahead

The next unit of study in this course will be How People Learn and Develop. We will explore concepts like the nature of learning, and different types of human development.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Research one of the people or movements from today's lesson and write a two-page report giving information not presented in today's lecture.

Journal on insights from this lesson and from the reading. Also, cover the following questions:

- *What informal educational experiences have you had in your life? How have they formed you?*
- Name two people that you would call your "teacher." *What one specific lesson do you remember that this teacher taught you?*

Punctuate the Finish

Imagine trying to balance yourself on a chair that only has one leg. How about two legs?

Read James 2: 14-24.

It takes at least three equal length legs to provide a stable seat

- True belief
- True commitment
- True action.

*Lesson 6***Important Information About Learning***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Motivate, Orient	Shoe with laces Student Guide
0:10	A Holistic Understanding of Learning	Mini-lecture	Resource 1-2
0:15	Writing Holistic Objectives For a Lesson	Pairs Activity	Resource 6-1
0:30	Ways We Learn	Lecture	Resource 6-2
0:50	Extent of Learning	Lecture	Resource 6-3
1:20	Learning	Summary	Resource 6-4
1:25	Lesson Close	Review, Assign	Student Guide Paper, scissors

Lesson Introduction

(10 minutes)

Accountability

Call on 1-2 students to read his or her paper.

Return and collect homework.

Motivator

Display a pair of shoes with laces.

Have students respond.

How did you learn to tie a pair of shoelaces? What knowledge, physical skills, and motivation were necessary before you mastered the task?

Orientation

This is the first lesson in a new unit on How People Learn and Develop. A critical question for today is "What is learning?" If we understand the nature of learning, then we can begin to design situations in which people can learn.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- name the three holistic domains of learning
- identify models of learning
- identify, in the proper order, the six stages of the knowledge domain

Lesson Body

Lecture: A Holistic Understanding of How People Learn

(5 minutes)

Refer to Resource 1-2 in the Student Guide.

The Whole Person

When we teach, we teach the whole person. There are three areas of the person that reflect a holistic understanding of how people learn:

- Knowledge—the intellect
- Attitudes and values—the will and emotions
- Physical skills and habits—the body

These areas are typically called domains.

Knowledge

This is the domain of teaching we know most about because we often teach only toward the mind. This is where we deal with information or content—that which we understand.

Attitudes, Values, or Commitments

This is a very important part of teaching, because not only do we want people to understand a concept or an idea, but we want them to value it, or make a commitment to it, or have some sense of passion about it or enthusiasm for it. This is often a very neglected part of learning, but it is important. When we begin to think about our objectives for a learning situation, we must always think about how a person feels about a topic—if he or she values it or is willing to make a commitment to it. We need to ask the question, “What do we want students to feel or value?”

Physical Skills or Habits

Sometimes we teach so that people will act. They will have a new skill, or they will go from the teaching session to live out the principles from that particular session.

Teaching to the Whole Person

The first domain, knowledge, has to do with the question, “What do we want students to know?” The second domain—attitudes, values, commitment—has to do with the question, “What do we want them to

feel?" And then the last domain, having to do with physical skills and habits, is "What do we want them to do?"

Every good teacher thinks about all three of these domains of learning when he or she prepares a lesson. Think about the last lesson you taught. What was it that you wanted your students to know? In the lesson, what kind of commitments did you want them to make? How did you want them to feel about what you were teaching? And then finally, what were the goals you had in terms of what you wanted them to do with the lesson? After they understood it, after they made a commitment to it, how did you then want them to act? If we will care for all three of these areas of learning, then we will make sure that we have a holistic approach to Christian education.

Pairs Activity: Writing Goals

(15 minutes)

Refer to Resource 6-1 in the Student Guide.

Break the class into pairs and give each group a topic of a lesson and the age group for whom they will prepare the lesson. Have them write three goals that reflect these three areas.

When the groups are finished, have each group share their objectives with the class. Let them help each other to refine the objectives.

A common mistake is for students to write three knowing objectives, such as "The students will know that God loves them. The students will know the things they can do to follow God better."

Help them rephrase until they have objectives that truly match the three areas and fit the theme and age-group they have been given.

You can move through this quickly if it appears that students understand.

I want you to break into pairs and write three goals that reflect the three areas, *Knowledge, Attitude, Physical Skill*, using the topic that is given to your group.

Lecture: Ways in Which We Learn

(20 minutes)

Refer to Resource 6-2 in the Student Guide.

Three Models of Learning

There are three different models of learning or ways in which we learn.

1. Information Processing (Mind)

This model involves the communication of information from teacher to student. The teacher also gives students tools to find information for themselves. The movement is from what is known to what is not known, like building blocks on the existing foundation. The goal is that eventually students will be able to think for themselves. So while we are teaching facts, we are also teaching methods of discovery.

Can you think of examples of this?

How do we do this in a Bible study?

We don't just tell people what the Bible says; we teach people the tools to study the Bible for themselves. I sometimes use the discovery model even with my teenagers. I will ask them, "What are the primary ideas in this passage?" I am trying to teach them how to think. You see how these methods move them in that direction. When we begin to train people in the local church, that is the kind of maturity we want from them as well.

So we don't always give them the answers. Sometimes we give them the tools to find the answers: understanding the context (to whom was the book written, how did the culture of the day affect the way it was written?), picking out the key words, looking for the ideas that run throughout the passage. The tools and our ability to think grow together. We don't have to wait till students have all the tools before we let them discover. Remember that Christian education is a process.

2. Conditioning (Physical Skills and Habits)

Do you see how the first model is linked to the domain of knowledge? This second model is linked to the domain of physical skills and habits.

In this model, learning is tied to consequences. If you will do it this way, you will get a reward. If you do it

the wrong way, you will be punished. This is what our parents used to do with us. "If you eat all of your food, you get dessert." You learn behaviors based on consequences.

How many of you ever were in a class where there was a chart on the wall with the names of all the students? When you passed something, you got a star or a check on the wall. That is a form of this kind of learning. In the United States in Sunday School, this method was often used for Scripture memorization, learning to bring Bible to church, etc. In the process, we learned Scripture, and we learned to bring our Bible, and when the rewards stopped, we still did these things. This kind of model can be helpful.

When you work with children, this model becomes a very important one, but you must use it responsibly. You can use it to manipulate people to do whatever you want them to do.

Can you think of examples of this model?

Grades are a consequence of learning. If you learn well and do what the teacher wants you to do, you get a good grade. Sometimes grades motivate us to do better, and sometimes they discourage us.

Sometimes bosses use this system with your salary/job. "If you will do what I want, then I will give you more money. If you don't do what I want, you are fired." They can get you to do what they want unless you say, "No, I quit." That power can be misused. This model can be used to create people who are dependent on the consequences for all of their action. For instance, we tell people to show love to their neighbor. They ask, "What will I get if I do?" We can teach in such a way that we make people dependent on rewards or punishments.

Why should I become a Christian? You will gain heaven. OK, then I'll become a Christian. But after you become a Christian, life becomes hard, and you choose not to be a Christian anymore because it wasn't the heaven you expected.

This model must be used very carefully because it has power over people.

Though we often start with this particular model, we cannot stay with it. Its strength, however, is teaching physical skills and habits.

3. Social Model of Learning (Attitudes and Commitment)

The third model of learning is tied to the third domain of attitude and commitment. This model requires a mentor or an example. We show an example of what we mean in terms of a person's life. It could be a person who is present or someone from history or a character in the Bible. We learn attitudes, skills, and commitment from watching another person. We learn by being around other people. *How many of you have a favorite character in Scripture? Does that character's life help you live your life? How many of you have a person who is living now who is a model for you in some facet of your life?*

Remember we talked about church membership and the idea of a sponsor? That is also a form of this model.

When we teach, we often use a form of all three of these models. In my Sunday School class, I try to help them discover the Scripture for themselves. I also give a positive consequence to their attendance by making them feel welcome. Once in a while, I give away a prize in class. But I also try to have my life be a model they could follow. I use a combination of all three of these models in the classroom. Some I use specifically and intentionally in a certain part of the lesson, but I understand that I am teaching in all three of these ways.

Relate to your own personal experience

Summary

The second model isn't very good for teaching commitment or attitude. It teaches skills, behaviors, and patterns. We hope out of the development of patterns, we can teach people to love those behaviors not because of consequences but because it's right. This model is an OK place to start, but it can't stop there.

Be aware as a teacher that you are teaching with several different models all at the same time. We are talking about being intentional and knowing what we are doing, rather than just teaching the way it was done for us.

If the teacher is not consistent with a Christlike model, there will be confusion. When the life of the teacher and the Bible character complement each other, then the teaching has even more strength.

Transition

We've looked at domains in which we learn—holistic learning, and ways in which we learn—three models. Now we want to look at how well we learn—the extent or depth of learning in each of these areas.

Lecture: Extent of Learning

(30 minutes)

Stages of Knowledge

We have discussed three domains of learning: knowledge, attitudes and values, and physical skills and habits. Within each of these domains there is a progression. For instance, we can understand the knowledge domain better if we see it in three stages. These stages are awareness, understanding, and wisdom.

Awareness

Display a Bible.

Awareness is simply recognizing something. If I ask you, "What is this book?" you might look and answer, "That book is the Bible." That is simply awareness. You cannot tell me yet what is in this book or why this book is important, but you do recognize the fact that this book is the Bible.

Understanding

Understanding is the level where you not only recognize something but you can also tell something about it. You can tell me what is in the book. You can say that the Bible has stories about God's people and that there are Gospels, which explain the life of Jesus. You might say there are letters from the apostle Paul to the churches in the first century. Then you begin to demonstrate to me that you have some understanding of what is in this book.

Wisdom

Wisdom, however, is more than simply being aware, more than simply understanding or being able to tell about something. I might ask you the question, "Why is this book important?" And you might say to me, "Because it is the Word of God, and it has in it lessons for us to be able to live our lives." And so the book is a very important book for us. It is God's guide for living. You might even say something to me about how God

gave us this book through revelation. By those answers you would demonstrate to me that you not only understand what is in this book but also that you value this book. You have wisdom about this book.

What we want to do when we teach is push our students to these higher stages of learning. It is not simply to have awareness or understanding of something. We want them to have wisdom.

What we want to do when we teach is push our students to these higher stages of learning. It is not simply to have awareness of something or understanding. We want them to have wisdom.

We have seen three stages within the area of knowledge. Let me give you another way of looking at this. It is an extended version that has not three but six stages:

Refer to Resource 6-3 in the Student Guide.

Talk through the chart as this part of the lecture.

Explain the stages carefully and go through the examples from each domain. Explain each column completely and make sure it is understood before moving on to the next column.

Expanded Version of Learning Stages

Follow the chart as we talk through these six stages.

The first stage is awareness.

That is simply being able to recognize.

Stage two is comprehension or understanding.

It's being able to say in your own words, to make meaning out of what you recognize.

Stage three is application.

It is being able to take your sense of understanding and apply it in a particular situation.

Stage four is analysis.

It is a bit more sophisticated than application because you do not really need to analyze something in order to use it. You just need to know how it works. But when you analyze something, you can tell the parts of it, you can take it apart and put it back together, you can understand what goes into it, how it's made.

Stage five is synthesis or creativity.

It is in this stage that we can take ideas from two different places and put them together to make a new

idea. It is what happens when we can take several rules from different places and put them together to derive a principle or when we can take scripture verses from different parts of the Bible and put the ideas together to find a principle to apply to our lives as Christians. This is what we call synthesis.

Stage six is evaluation.

It is here that we are going to give value to our idea, where we are going to be able to make judgments about it, where we begin to make a strong sense of commitment based on all of our understanding, analysis, and synthesis.

When we look at these six stages in the **knowledge domain**, we can begin to see that in most of our education, we are only concerned about awareness and comprehension. For the most part, those are the only areas we are tested over. However, in Christian education, we want our students to think at higher levels. We want our students to be able to value ideas. We want them to be able to live with complexities of life by biblical principles. This requires us to ask them to think with analysis, synthesis, and evaluation.

We can make these stage applications in the other domains as well.

Summary

(5 minutes)

Refer to Resource 6-4 in the Student Guide.

So we have three kinds of learning, all of which are components of spiritual maturity, and we have three kinds of teaching that correspond with the three types.

- *Which kind of learning do we need to emphasize the most in our Christian education programs?*
- *Which type of learning is usually emphasized the most in Bible study groups in your church right now?*
- *In children's Sunday School? In your leadership development program?*
- *What are the implications for the spiritual maturity of your people?*

Within each of these types of learning, there are different levels too. We need to be moving people toward the upper levels by planning to address more than just awareness and comprehension.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- name the three holistic domains of learning
- identify models of learning
- identify, in the proper order, the six stages of the knowledge domain

Look Ahead

Now that you have a more formal knowledge about learning and its different stages, the next lesson will explore the effects of human development on learning.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Read Steele, *On the Way*, chapters 5—6 and complete the Study Guide for these chapters.

Using Luke 15: 1-7, prepare Bible study questions that would address each of these six learning stages:

- Awareness
- Comprehension
- Application of Learning
- Analysis/Problem Solving
- Synthesis or Creativity
- Evaluation

Make the questions applicable to the age level you work with most often. There should be at least two questions for each stage.

Journal on insights from this lesson and from the reading. Include discussions on the following questions:

- *How does “teaching the whole person” differ from traditional academic methods?*
- *Which model of learning (information processing, conditioning, social) are you most comfortable with? Why do you think that is true?*
- *What stage of learning describes the Christian education materials you are using to teach. How can you adjust them to a more appropriate stage?*

Punctuate the Finish

While students are watching, fold and cut a paper ladder. Practice this before class.

1. Start with a half sheet of paper cut lengthwise (approx. 4x11).
2. Fold the paper over four times to about 4x1. (Alternately you can fan-fold the paper to 4x1.)
3. While folding say, "In Christian education we are trying to develop a sequence of learning experiences—layering one activity on another."
4. From one of the long edges, cut a rectangle that extends within 5/8" of the other three sides.
5. Say, "What you are doing is erecting a Christian education program . . ."
6. Unfold the paper and hold it vertically like a ladder and say, ". . . that takes your learners higher."

*Lesson 7***Developmentalism***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Resource 7-1 Resource 7-2 Student Guide
0:15	Readiness for Learning —What Is Learning?	Lecture	Resource 7-3
0:25	Introduction to Developmentalism	Lecture	Resource 7-4 Resource 7-5
1:10	Learner Comments	Guided Discussion	
1:20	Lesson Close	Review, Assign	Student Guide Resource 7-2

Lesson Introduction

(15 minutes)

Accountability

Refer to Resource 7-1 in the Student Guide.

Compare your questions that you prepared with the suggested solutions in Resource 7-1.

Have students share insights from their work in the study guide—On the Way.

Where do you think you need to improve?

Return and collect homework.

Motivator

Refer to Resource 7-2 in the Student Guide.

As a group match the image of the person from the left column with the appropriate tool from the right column.

Allow for response.

Why did you make these choices?

What role did physical development play in your decisions?

Orientation

Today we will wrap up the discussion of learning with two more ideas: readiness for learning and evaluation of learning.

How do we know when someone is ready to learn? How do we know when they have learned?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

At the end of this lesson, participants will

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

- define readiness for learning
- explain "If there is no learning, is there teaching?"
- define developmentalism
- discuss three characteristics of a developmental approach and four developmental assumptions

Lesson Body

Lecture: Readiness for Learning—What Is Learning?

(10 minutes)

Refer to Resource 7-3 in the Student Guide.

Readiness for Learning

How can we tell when we are prepared to learn? This has to do with two things:

Ability to Learn

This involves a level of maturity and prior learning.

Obviously we cannot teach everything to children because they are not ready for it. We have to determine their level of ability. We must teach at their level or just a little bit ahead of their level. Have you ever tried to teach something to someone who was not ready? He or she just looks at you.

Motivation or Willingness to Learn

It is very difficult to teach someone who does not want to be taught. Sometimes he or she wants to quit, and we have to know how to make him or her willing again.

We evaluate a student's ability and willingness. Sometimes we can take advantage of circumstances in their lives that make them willing where before they were not.

For example, you witness to friends about Christ, but they are not interested. They are satisfied with their life. But then something happens like an illness, and they begin to think about what will happen to them. They remember your discussion about Christ. Now they are ready to learn whereas before they were not. That is a spiritual example, but there are others.

Reflection Activity

Allow students time to write.

Think about people in your church or in your class. Think of one or two people in particular. *What is their ability and what is their level of willingness?* Write their name on your paper and make an evaluation now.

Allow for response.

- *How many chose someone who has the ability to learn but isn't willing?*
- *How many chose someone who is willing but doesn't yet have the ability?*
- *How many chose someone who is both willing and able? That is the easy kind.*
- The most difficult kind have the ability but are not willing. They are the biggest challenge as students. Those are the ones that we must not give up on. At times we must be patient because we cannot make them learn.
- We must remember that in a classroom full of people, each of them is at a different place.
- *Do you know what is one of the major factors causing willingness? Relational attractiveness and enthusiasm of the teacher.*

What Is Learning?

Allow students to respond.

If we teach, does it mean that learning has taken place?

How do we know when we have learned or if the students have learned?

Learning means that something has changed. My understanding has grown. My attitudes are different or stronger. My actions are different. Just because I have been to class does not mean that I have learned. When I begin to exhibit a change, then you can know that I have learned. I think in more mature ways. My commitments are deeper or stronger or changed. I demonstrate new behaviors.

When you set up objectives for your class session, your objectives must be tied to the changes that you want. The objectives are not what the teacher is going to do. The objectives are about what will happen to the students. The object is learning, not teaching. When we talk at the end of this course about evaluation, we will look at this more specifically.

If our goal is only teaching, then we teach and walk away. However, if our goal is learning and change in the students, then when I have finished teaching, we have really only just begun. We must be careful that when we begin to think about our objectives, we put them in terms of the students and not in terms of the teachers. We are teaching for a change. We are not just teaching to teach.

Lecture: Introduction to Developmentalism

(45 minutes)

Introduction

It is important for us to understand people and how they grow, learn to think, develop the ability to make decisions, relate to one another.

We are more than biological machines. We are much different from plants. We have a spirit, mind, and soul. We have an ability to relate to one another in ways that the rest of creation does not. You will remember from the story of creation that Adam and Eve were created at the very end. After God created them, he said, "It is very good." God created man so that He would be glorified. How does this special creation grow? We must understand this to be more effective teachers.

Refer to Resource 7-4 in the Student Guide.

Characteristics of a Developmental Approach

- 1. Developmentalism predicts what people will be like at different stages of life.**

Have someone young stand.

Is _____ an old man? How do you know?

- 2. Developmentalism views the stages as having an established order and direction.**

You cannot be an old man and then a baby and then a teenager. There is an established order.

- 3. Developmentalism affects what people learn and how they learn it.**

- 4. Developmentalism is a respectful and a disciplined way to view people.**

It is a way of studying people that is respectful. We do not do experiments on people. We do not cut a healthy person apart to find out what he or she looks like inside. We do not withhold food to see how a person starves. Some political regimes have done these kinds of experiments on people. That is evil.

Developmentalism, by contrast, observes what happens to people. It respects their value, but it is also scientific. It can be trusted.

Developmental Assumptions

Refer to Resource 7-5 in the Student Guide.

1. In essential attributes, people are more alike than they are different.

Look around the room. *Are we more the same or different?*

2. The essence of who we are is in our genetic structure.

We gain new knowledge, our body grows, we have new experiences, but we are essentially the same person we were when we were born.

3. The patterns of human development are in the nature of what it means to be human.

We cannot decide to grow a third arm. We cannot decide not to be middle-aged.

4. These patterns cannot be significantly altered.

Even the way we relate to the world is built into our lives. If every one of us was different and we developed differently, we couldn't say much about how people learn, but we are very similar.

5. Development in our lives can be seen in several interconnected areas of life: physical, personality, social, moral decision-making.

As I have given this description, what part of our development have I not mentioned? All of the things I have described before are things that can be seen or heard. I cannot always see the spiritual growth that takes place. Does that mean that there is not spiritual development? No, but it does mean that I can only see that spiritual development through the development of your relationships, personality, decision-making, etc. Spiritual development is at the center and affects all of the others.

6. Development must be understood holistically.

Different kinds of growth are all related to one another. Even though we will look at them in class one at a time, I don't want you to look at them as being separate from one another. They must be understood holistically.

7. Environment can help or hinder our development.

For example, if we took a baby and laid him in a crib and did nothing but feed him—didn't hold him, love him, etc.—what happens to the development of the baby? He does not develop the ability to think well, and even though he is receiving nutrients, his body does not grow. He does not develop awareness of the world around him. The context causes him not to grow.

Let's put another baby in the crib. We feed the baby, hold her, make her feel safe and loved. What happens to that baby if she is healthy? She grows. She learns to think. She becomes aware of the world around her. It all depends on the context. At the beginning the babies were the same. The only difference is the way they were nurtured or not nurtured.

What does that say to us about helping people grow the way they should?

How do we provide the kind of context that helps them grow? We will talk about that later.

8. Development is best understood as a matter of losing limitations rather than adding something.

If you are a gardener, you know that the pattern for the flower is in the seed. The gardener makes sure that the conditions are right for the flower to develop. He does not put things on the flower to make it pretty.

In the same way, God has a desire for us to grow. He put the plan in the seed, and we spend the rest of our lives growing.

9. Development can be stopped by adverse conditions.

Children born into a home where both parents are alcoholics do not receive the care God desired for them to receive. Their understanding of the world and relationships are affected, and they often have trouble relating to other people. They often have trouble being in healthy relationships, and often they marry someone like their parents.

10. Fulfilling the continuing pattern of human development throughout life is a requisite for fulfilling humanness.

When we talk about what it means to be fully human or alive, we are talking about fulfilling the pattern that God has for us in our lives. When we think, we think with the fullness that God gave us to think with. We are at peace with who we are, and we do not spend our whole life wishing we were someone else. Our relationships are healthy with the people closest to us and with people on the other side of the world.

Even in our moral decisions, we make decisions based on God's principles and not on selfish motives of reward and punishment. We begin to understand that our fullness as a person comes in fulfilling God's pattern for us. This even happens in our physical lives. There is a sense of health and wholeness about us, and even if we have a disease or disability, God gives us the grace to not focus on it, but to understand that that is who we are. We learn to live with it in a healthy way, even if it someday causes our death.

Summary

God has a pattern for our growth. It begins when we are conceived and continues throughout our whole life. We can begin to talk about what babies are like and how we should teach them. We can talk about what young children are like and how we should care for them. We can talk about what teenagers are like and how we need to minister to them. We can even talk about senior adults and what generally happens at that point in life.

We can know how people are going to grow, and we can plan our Christian education in light of our understanding of what is appropriate at various stages of life. We choose the way in which we set the classroom for different ages and the kinds of concepts or ideas that we talk about in light of the specific needs of that age-group. Remember that all of the ways we develop are integrated together, so when we are addressing an area, we are never addressing it in isolation. Even though we have been talking about people generally as a large group, we must also remember that every person is unique. Even the rate at which we grow is not the same. As a minister, you must remember that your ministry is to individuals as well as groups.

Guided Discussion: Learner Comments

(10 minutes)

Elicit questions, answers, and insight from the lecture.

Lesson Close

(10 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Can you

- define readiness for learning
- explain "If there is no learning, is there teaching?"
- define developmentalism
- discuss three characteristics of a developmental approach and four developmental assumptions

Look Ahead

There are many ways in which people grow:

Physical
Intellectual
Personality
Social
Moral
Vocational

As Christian educators, we must understand all of these.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Select a Bible story. Write a description of how you would teach the story to preschoolers, adolescents, and adults. Describe the method, the amount of detail, and the length of time you would use.

Now describe changes you would make if the group had never been in a church before or never heard a Bible story before. What difference would the background of the audience make in the story you selected?

Journal on insights from this lesson and from the reading. Include a discussion on the following:

- Describe a situation in which you were "ready to learn." *How did you feel about the experience?*
- *Did you ever participate in a learning activity for which you were unprepared?*
- *How could the activities have been made more appropriate for you?*

Punctuate the Finish

Refer to Resource 7-2 in the Student Guide.

Just as physical development prepares you to use different tools, spiritual development prepares you to receive spiritual truth.

Read Hebrews 5:12-14.

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Lesson 8

Physical and Intellectual Growth

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Motivate, Orient	Resource 8-1
0:05	Physical Growth	Group Activity	Resource 8-2
0:35	Physical Growth	Group Reports	
0:55	Development of Thinking	Guided Discussion	
1:15	Study Guide	Review	Resource 8-3 Resource 6-3
1:30	Lesson Close	Review, Assign	Resource 8-4

Lesson Introduction

(5 minutes)

Accountability

Ask students to share their stories and ideas from their homework.

Return and collect homework.

Motivator

Refer to Resource 8-1 in the Student Guide.

Many educational tasks require skills that are built over time. Leave out an intermediate skill and more advanced development is hindered.

Orientation

The development of intellectual skills is a well-documented hierarchy. Intellectual skill development is as observable as watching a person gain physical skills. A Christian educator's selection of learning activities must account for the intellectual stage of his or her learners.

Learner Objectives

Instruct students to locate objectives in the Study Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- correlate physical maturation and cognitive development
- identify four stages of Piaget's theory of intellectual development

Lesson Body

Group Activity: Physical Growth

(30 minutes)

Changes take place throughout life that affect the way we teach. I am making the assumption that we all know enough about biology to understand how the body grows. I want you to make application to the way in which we teach.

Divide the class into five groups.

If you do not have enough students for five groups of at least 2 students each eliminate 1 or 2 of the age designations.

Refer to Resource 8-2 in the Student Guide.

Suggest that your groups first list characteristics, then implications.

Divide into five groups, each taking one age-group: Birth to 4, 5 to 11, 12 to 18, adulthood (19 to 65), and older adulthood. Remember that we are ONLY talking about the physical body. Write down physical characteristics of that age level. What are the physical issues they are dealing with? What do these imply in terms of how we are to teach them or what we are to teach them in Christian education? Consider the physical environment—what should the classroom be like?, their limitations, etc.

Finally, design a room for Sunday School for this age group.

Group Reports: Physical Growth

(20 minutes)

Have each group report. They can sketch their room plan on a chalkboard or marker board. Listen to see that they have realized the implications for a learning environment and comment or ask further questions.

Conclusion

If you are going to be an educational leader in the church, you have to be concerned about Christian education from the beginning of life to the end of life, and you must know something about all of those age levels. In the local church, you are going to be the expert. You will have people who will know some things about every age level, but you are the one who keeps the whole span of life in mind, and as you train lay leaders, you will need to train them to see the whole span of life.

We have just demonstrated how many things we must be concerned about just in the realm of physical development. So often we don't think through all this,

and we just do it the way we have seen it done somewhere. We must be intentional.

We have just used a teaching method that is consistent with my philosophy of education. Remember in my educational assumptions, I said that the students bring to the classroom knowledge and experience, and I want to take that knowledge and experience seriously. All of us have grown up, and all of us have observed adults and older adults in our families. Rather than assume that you don't know anything about that, I decided to use what you already know and allow you to state some implications for education, so even though I am the teacher of this class, in this session, we taught each other.

I would have not have said all the things you said in the way you said them, but that is OK because we arrived at the desired place. You can use this same methodology with people you will teach. It is your responsibility as a teacher to arrive at the right place. You may not get there as fast as you would like, but you will arrive, and you will have come there as a community of learners. In this lesson, we have not only learned about physical development but also experienced a teaching methodology.

Guided Discussion: The Development of Thinking

(20 minutes)

Besides physical growth, we also grow intellectually. In your Study Guide—*On the Way*, chapter 6—you filled in a chart on Piaget's theory of intellectual development. Let's look at that now.

A Swiss psychologist named Jean Piaget began to study thinking. He determined that we can not only think more but in different ways as we develop. Both quantity and quality of thought changes. He outlined four stages.

Refer to Resource 8-3 in the Student Guide.

Go through the chart in the Study Guide. Have different students share their answers on the chart. After doing the reading, they can teach each other the facts.

You draw implications or help them discover implications they have not thought of.

As the class shares ideas from their charts you can create a compilation of ideas on Resource 8-3.

Piaget's Stages of Development

1st stage—birth to 2 years

At this stage children believe that all the toys in the world are theirs even though they belong to someone else. "If I see them, they are mine. They are part of me."

Children at this age have very basic communication skills. They do not yet speak in sentences, but they indicate and communicate what they want. They need a classroom to be full of things to touch and experience. Their play is not orderly or organized.

2nd stage—2 to 7 years

They begin to work with symbols and pictures. Words begin to have meaning. They begin to enjoy picture books and to associate pictures with words. Play begins to take on meaning for them. They can pretend that they are a soldier or a cook or a driver. They begin to imitate the actions of adults. They can even begin to write some words at the end of this period. They talk in sentences. Their thought processes are developing. They begin to understand that other people have thoughts as well. Everyone does not think the same way they do. All the toys in the world are not theirs. They can begin to think with an awareness of others.

3rd stage—8 to 11 years

Children begin to think in patterns and systems. They can organize or classify their thoughts. They begin to do mathematics, but they still can't do square root. That takes higher thought. At this age, they want to have the right answers. They all wave their hands when a question is asked. Every question must have a right answer. They like to fill in the blanks. A curriculum for Christian education must involve very basic kinds of facts. At this age, they begin to enjoy memorizing Scripture. They can learn tools at this age to use later in their life, for example, where the books in the Bible are.

In Sunday School, after a story, before talking about the meaning, the teacher may ask fact questions. Sometimes children may dress themselves up as characters and reenact the story. The focus is on the right answers of the story. Only after the facts are in place, we might ask about the message of the story.

4th stage—12 years to adulthood

This stage begins at about 12 years old and continues to develop all the way through adulthood. We often refer to this as the formal operations stage. Now we can manipulate our thoughts. We can think about ideas and concepts and not simply objects. We can begin to put ideas together to come up with new ideas. We learn to discuss, to argue, to use logic. Using logic is the skill that begins to grow in adolescence. Arguing is testing one's ability to think, and it is an important part of adolescence. Think about the assignments that you did at this age in school and then in the university or college. You wrote essays, which required the ability to think in these terms. You have to think of the main idea and give supporting ideas.

Ask teenagers to pretend they are their parents. What would be difficult about parenting a teenager? Ask them to exchange places in their imagination.

Being exposed to another culture during the college years makes a difference in a student's life because it expands the way they think about the world. When we are younger we think that the whole world is like us or at least should be. As our thinking expands, we can understand that other cultures have something to teach us, even about what it means to be a Christian. Ten-year-old children could not think this way. They would have to say either that their way is right or give up their way for another way. A college-age student or someone older may see truths from each way and integrate them.

At this age, we can begin to think about abstract ideas like the grace of God or Christian love. We can think through doctrinal systems. With children, doctrine is simply catechism, like memorizing the Ten Commandments and Scripture verses, but doctrinal study with adults is more analytic.

Refer to Resource 6-3 in the Student Guide.

Remember the expanded learning stages chart? This level of formal operations is required before we can do analysis, synthesis, and application. We should begin to use these kinds of skills in the classroom. They should be gradually introduced.

Review: Study Guide

(15 minutes)

Spend any remaining time in today's session going through student responses or questions in the Study Guide.

If you have more time, talk about things the students are coming to believe that they may wish to include in their "I Believe" statements.

Lesson Close

(5 minutes)

Review

As a way of review, look at the learner objectives we showed at the beginning of this lesson.

Instruct students to locate objectives in the Study Guide.

Can you

- correlate physical maturation and cognitive development
- identify four stages of Piaget's theory of intellectual development

Look Ahead

This lesson provides a background in physical and intellectual development. To provide more complete foundation to a developmental approach, in the next lesson we will explore other types of human development.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Read Steele, *On the Way*, chapters 7—9. Complete the Study Guide for those chapters.

Write in your journal about your own experiences at the different stages in your life when teachers either really understood or failed to understand the needs of that stage. Also, discuss the question: *Can children understand concepts of doctrine?*

Punctuate the Finish

Refer to Resource 8-4 in the Student Guide.

Words to Stories

Intellectual development builds on previous foundational steps. To go up, you place your foot on one step at a time.

Lesson 9

Developmental Approach to Christian Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Resource 9-1
0:05	Kinds of Growth	Lecture	Resources 9-2—9-6
1:00	Summary of Developmental Issues	Focus Group	Resource 9-7
1:25	Lesson Close	Review, Assign	Jar, rocks, sand, water

Suggested Background Reading for the Instructor

Fowler, James. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. San Francisco: Harper and Row Publishers, 1976.

_____. "Conversation with James Fowler," *Psychology Today*, November 1983.

Hersey, P., K. H. Blanchard and D.E. Johnson. *Management of Organizational Behavior: Utilizing Human Resources*, 7th ed. Upper Saddle River, N.J., USA: Prentice Hall, 1996.

Stonehouse, Catherine. *Patterns in Moral Development*. Word Publishing, 1980. (See reference to Lawrence Kohlberg.)

Lesson Introduction

(5 minutes)

Accountability

In pairs have students compare their answers from On the Way.

Return homework.

Motivator

Refer to Resource 9-1 in the Student Guide.

Have you known grown adults who were still socially clumsy teenagers, obnoxious children or spiritual infants?

Orientation

This lesson is a continuation of the concepts of developmentalism we discussed in the last lesson. Today, we will extend our discussion of human development to psychosocial, moral, and spiritual development.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- identify the eight stages of psychosocial development
- compare and contrast the stages of psychosocial development with the stages of moral development
- name and describe four stages of vocational growth

Lesson Body

Lecture: Kinds of Growth

(55 minutes)

In the last session, we discussed two kinds of growth: physical growth and intellectual growth. Today we will continue with several other kinds of growth.

Psychosocial Growth

Personality is composed of two parts

1. Temperament

Temperament influences how we act or how we feel. We describe a person as shy, outgoing, introverted, extroverted depending on their temperament

2. Identity

Identity answers the question deep within us, "Who am I really?" When we feel good about our identity, we have a sense of emotional health. When we feel bad about our identity we have low self-esteem.

Eight Stages of Psychosocial Development

Eric Erikson studied personality development over the life span. He combined the ideas of self and our interaction with the world to study personality. He established in his theory that there were eight stages of life in which certain personality characteristics are developed. Each stage builds on the last stage. As we move through life, we shape our identity according to these challenges we face at each level. These stages are listed in the Study Guide.

1. Infancy: Trust

In infancy, the challenge is to develop trust. When a baby is first born, he or she must rely upon others for everything. Depending on how those needs are met, the baby either develops a sense of trust or a sense of not being able to trust others. That's why it is very important in the first stages of life that we show love to children.

Refer to Resource 9-2 in the Student Guide.

Refer students to the proper page as you go through this discussion.

2. Toddler: Autonomy

The second level begins at about age 2. Here the challenge is to develop a sense of autonomy, the desire to say, "I want to do that." It is the development of a sense of will. If they develop that will, they can move to stage 3.

3. Preschool: Initiative

This stage occurs right before one begins school. The challenge at this stage is to develop initiative or a sense of purpose. The children begin to plan things, for example, play. You can begin to see this in children right before school age. They want to choose their own clothes, feed themselves, and arrange their toys in the way they want. They develop a sense of purpose and initiative.

4. School-age: Competence

The school-age child wants to develop competence. This is the age of the right answer. It is the age of being able to say, "I did it. I filled in all the blanks. I memorized all the verses." It is the development of confidence. "I can. I will." The best thing at this stage is to develop that confidence because the next stage is a big challenge.

5. Adolescence: Identity

In adolescence, one must develop one's identity and answer the question, "Who am I?" I am not only my parent's child. I am uniquely me. Who am I? Erikson spent much time studying adolescence. Adolescence is a critical time for religious decisions, because the answer of the identity question has to do with personal beliefs. Adolescents can deal with abstract concepts, so they begin to ask questions of faith. What do I believe? That is why at teen camps, there are often many decisions made for Christ, even by children who have been raised in a Christian home. They have a new ability to really make a commitment to something. Erikson talks about committing to be faithful to something or someone. This is a part of identity formation. Adolescents must commit to someone or to something bigger than themselves. Unfortunately, some teenagers choose something other than Jesus Christ and Christian faith.

Teens are looking for something to commit to, and they have the ability to make that commitment. Most people who accept Christ as children have another adolescent encounter with God that really defines them as Christians.

If this commitment doesn't happen in a healthy way, then there is identity confusion. I don't know who I am, and I keep trying on identities like clothes.

I cannot impress on you enough what a great opportunity we have at this age to evangelize people to Jesus Christ. It is perhaps the easiest time of life for people to choose Jesus. The longer one waits, the harder that decision becomes.

6. Young Adult: Intimacy

The next level is the young adult. The challenge at this stage is to develop significant relationships with other people, to take this person that now has an identity and invest it in relationships with others. Often, one of those relationships is the relationship of marriage, but even if the person is not married, this time of life is about developing relationships with others. Friendships are not the same as they were when we were teenagers. They are more solid and involve real commitment to another person or to a group of people.

We also develop the opportunity to be intimate with others (not just physically, but spiritually). Think about the church and our ability to be open and honest with one another. That is risky, and it requires a strong sense of self and an ability to trust. Think about the close friendships you developed when you were a young adult; these have a tendency to be friends for life. As children, we weren't capable of that kind of intimacy. As adolescents, we were too busy working on identity. But in the young adult stage, relationships become so important that they last a lifetime. At this stage, we learn to love and give ourselves to another person.

Often at this stage of life, it is easier for women to relate to one another because they feel a greater sense of health. There is no competition between them—unless they want the same man— but they have the ability to develop deep friendships. Men, who are more competitive, are often afraid to be in relationship with other men and to share spirit together, because they are afraid of rejection and not being good enough. The Promise Keepers movement has been an opportunity for men to spend two days together in praise, listening to speakers. It is an interesting phenomenon. The men hug each other, cry together. They come back more interested in bonding with male friends. They

May need a cultural similar event for this illustration.

meet together to pray and study the Scriptures. They make commitments to each other and confess to each other. It is like someone has given them permission to be in an intimate relationship with other men, where they didn't think they could before. They thought if they were going to be real men, they couldn't do this.

Allow for response.

What things in your culture help or hinder close relationships?

As the church begins to grow, it is important that strong and intimate relationships begin to grow, so that people begin to understand that they belong, that they have a family, and that they can be intimate and trust others. Providing opportunities in the church for these kinds of relationships is important. In the world, there are some churches that are very large, for instance, three or four thousand people.

It is difficult to have close relationships in a group that size. So in these large churches, there are many small groups as a way to allow for this intimacy. Through the small group, we feel like we belong to the larger group. When a church is very small, the whole church is that group. Particularly if you have young adults in your church, it is important to provide opportunity for these relationships. The opportunity does not have to be spiritual. It can be recreational or sharing food. The purpose is to help people feel in a tangible way that they belong.

7. Middle Adulthood: Investing in the Future

The challenge here is to choose between two options: Shall I give myself to invest in the future, which means I will give my energies to develop the next generation who is coming after me, or will I protect everything I have done and focus on conserving everything and not allowing change. In the second choice, my value is wrapped up in what I have done rather than in what I have given so that the future can be better.

There are individuals in older churches that want their church to continue as it always has been. That is protecting the past rather than investing in the future. This is the stage of life in which the middle adult must make a decision to invest in the future or protect the past. If I am interested in protecting the past, then I close myself to anything new or to developing leadership in people who are younger

than I am. In fact, I do not trust anyone who is younger than I am. I say, "They are not mature enough. They don't have enough wisdom." My decisions protect my own investment. But when I make a decision to invest in the future, then I begin to share my knowledge and wisdom with those younger than I am, so that I can develop leadership in them. I begin to turn the leadership of the church or organization over to them more and more, so that in the last stages of my middle adult years, I am more of a mentor than a leader.

Insert an example of a mentor relationship from your own experience.

An example: When I went to teach at the seminary, the dean was my former teacher. He was my boss. After I had been there a few years, he began to teach me how to do his job. He began to give me wisdom about how to be a dean. He prepared me for the job I now have. And then he stepped away from his job so that someone else could step into it, while he was still employed by the seminary. When I took the job I now have as dean, I knew that he was the reason why I was there. He was investing in the future, and I have made a commitment myself to invest in the future. I am not going to be the dean until I retire. In another seven or eight years, I will give the job to someone else. I will spend the last years of my career back in the classroom. That is what I mean by investing in the future.—Ed Robinson

This is the application that I would like you to make. I would like you to begin thinking now about how you will develop leaders in the church for the future. How will you begin to invest in the next generation and the one following them? You have the same choice to make whether to conserve the past and protect what you have done and avoid changes or to invest in the future. Which will you choose?

8. Older Adulthood: Integrity

The final stage is the stage of older adulthood. The issue is integrity or wholeness. The goal is to be able to look back and say, "Yes, I have lived life well. What I have given myself to has been good. I can come to the end of my life with peace." It doesn't mean we come to the end of life with no regrets. It is just a sense of integrity.

Integrity means whole or complete, not lacking anything significant. It is more than being honest; it is being all that we were designed to be. In the latter stages of life, people often look back on all that they have done, and some people look back with despair because they gave themselves to things that didn't matter. Other people look back and believe that they lived life well. Wealth and success in business have nothing to do with this. It is a sense of wholeness in one's being that they have given themselves to something worthwhile and have done their best. In the last stages of life, this is what we need to help people understand.

The community of faith helps people understand how much they have contributed and how much they are valued. Too often the older people in our society feel they have nothing to give. We need to show them that we need their wisdom, their

prayers, and their example. Sometimes, however, people come to the end, and they have given themselves to all the wrong things. They feel like life has been wasted. We have the privilege of offering them the grace of God, so that they can ask God for forgiveness and receive His salvation. He takes what they thought was wasted and uses it for good. Even at the end of life, one can have a brand-new start.

Don't overlook the old as people who need conversion. They may not be able to offer a lot in terms of the future of your church, but you have the privilege of introducing them to Jesus Christ, and heaven will be richer because they are there. The end of life is a critical place for sense of wholeness and identity.

Sometimes we get so involved in building the church for the future, that we forget these people who will not be around in the future but still need the grace of God in their lives.

Applying the Stages of Personality Growth

I want to go back and make application to some of these stages. I am going to trust that you can make many of the applications by yourself, but I'll give a few by way of review.

1. Treat the babies with care and love. If they associate love with the church, they will associate it with God as well. Even as a pastor or church leader, take care of the babies.
2. School-age children are developing competence. Some can read well or have musical abilities. Do not be afraid to use them in worship to read the scripture and provide the special music. Remember that they are not just practicing; they are leading. Ask them to do things they can do. Give them opportunity to succeed. For example, give them the scripture a week ahead, and help them practice. Treat their contribution seriously by praying with them before the service begins. This will develop leadership in them, and it will show the congregation what you believe about them. If you have a children's choir, have them sing. Then value their contribution by what you say. Comment on the message they have proclaimed.

3. For early adults, provide opportunity for fellowship and significant relationships. If you help them make these significant relationships, they will be with you for a long time.

Social Development

Refer to Resource 9-3 in the Student Guide.

When we are infants, our world is very small. Everything is an extension of me, and I am the center of the world. My needs are the only ones that are important. As we begin to develop, our world grows larger and we become aware of people who are around us. We don't really know much about them, but we at least know they are there. We begin to go to school, and we are placed in a classroom with 15 to 30 other children, and we become like a large family in the classroom. We spend most of our time only with each other, and not with the other children in the school.

Then we are thrown into a larger world. For many of us, this was a high school when we were teenagers. We had a larger school and more relationships. We were forced to have an awareness of a much larger world. Eventually, I begin to understand that I am just a very small part in a very large world.

At 6 or 7, students learn about their own community. Later they learn about the region they are from. Then they learn the history of their country. Then they may study the history of the world. You see how the circles begin to grow even as we study at school.

What does this have to do with Christian education? Part of it has to do with our ability to make moral decisions. If I stay at the infancy circle my whole life, how will I make moral decisions? All of my decisions will be selfish decisions. I will do right if I am rewarded, it all has to do with me. As my world becomes larger, I become aware of others who are around me. I begin to understand that my decisions affect other people as well. At this age, we begin to have manners. I begin to make a decision based on how it affects others as well as myself. As I move further, I begin to see how my decisions affect people I have never met. I begin to decide that I will do what is right because of the principle rather than because of the consequence. There have been people throughout history who have been willing to die for the principle because they knew it affected the whole world. It is important that we understand how these relationships grow. Some people live their whole lives in the circle of early childhood and make all their decisions based on themselves.

How do you do missionary education here? How do you help people understand that they are part of a large church all over the world? How do we begin to understand that we are part of a global church that is attempting to live holy lives wherever we are? There are Christians in the United States who believe that Christians will have a lot of money because God blesses them. They believe that if you are a Christian, you will never suffer. This is a very American idea, but it is not biblical. Because their world is so small, this is all they understand about being a Christian. They are stuck in the middle of the chart. They interpret Christian faith from their own perspective.

Allow students to respond.

How will you keep your understanding from being simply tied to your culture?

How do we teach people to see the world the way God sees it?

We need to do missionary education in our churches and help people to have a global perspective. We don't do missionary education to feel sorry for others, but to have appreciation and vision for what God is doing all over the world.

Refer to Resource 9-4 in the Student Guide.

Moral Development

Where is our center of authority? This is important in spiritual maturity. When we first start to make decisions in our life, the center of authority is within us. We make decisions based on how it will affect our own life. Will I get a reward or will I be punished? It is very selfish.

As I begin to develop my ability to make moral decisions, the center of authority moves outside of me. I come to the place where I want to please my parents or my church. I want to be a good person. The center of authority is outside of me. I make my decisions based on what other people will think of me. Many people make their decisions based on this stage. They make moral decisions so that others will think them good or not be disappointed in them. It may even be that they want to make the right choice so that God will be pleased with them. The motivation is outside myself.

As they continue to develop, they see that there is a basic kind of moral authority in life. It may be the rules of the church or the laws of the land. It is those things that help us live in an orderly way with each other. I

make moral decisions because I want us all to be able to live in an orderly way. The center of authority is still outside of me. I am a person who keeps the law, even the religious law. This is where many of the Jews in the Old Testament were.

But there is still another level of development in terms of moral decision making. It is when we internalize the principles of morals into our own life. We make decisions based on a principle inside myself. I will do the right thing even if everyone else does the wrong thing. I will do the right thing even if I have to suffer for it. I will do the right thing simply because it is the right thing.

All of you are acquainted with the Covenant of Christian Character and Covenant of Christian Conduct in the *Manual* of Church of the Nazarene. What if every day we had to look up what we could and could not do? If I want to gamble, and then look it up and see that I can't and then choose not to because I want to please the leaders of the church, I have made the right choice for an immature reason. If I internalize the principle, I have no desire to gamble. It is not important to me. I don't need to do it. I have higher things that I want to do with my life.

In the Old Testament when Jeremiah was talking about the new covenant, he said that a person will not have to say to his neighbor "Do this or do that" but I will write my laws upon their hearts. This is the ethic of love. I live my life in such a way because I have the principle of God's love in my heart. I do not have to live by a rule book because the principles of the rules have become part of my life. I cannot begin there, but that is where I want to come to in moral development. We need to help each other live by principles and not only by rules.

The behaviors may be the same, but the motivation is much different. One motivation is because I am afraid that I will displease God. I don't want to make Him angry. That is not the way to live. The right motivation is to live right because I love God and want to be a good representation of Him to the world. Children by and large are not capable of this kind of motivation. They are still trying to please those who are around them. They are looking for affirmation. When we grow up, we have the ability to think in different kinds of ways.

We can live our lives on principles rather than on rules. It is much harder to live life on principles than by rules.

If you want rules, people will tell you what to do. If you live life on principle, you must do your thinking for yourself. You may not be able to do some things because even though they aren't bad, they aren't best. Anything that keeps us from the most important thing can become an idol. As we seek to nurture people to grow in grace, a part of that is to help them make wise moral decisions based on principles. It is what all of us want for our children, and it is what we should want for our spiritual children as well.

One of the ways we can do that is to share with others the process we go through in making our own moral decisions. My wife and I have principles about our choice of entertainment. There are some things we refuse to watch on television and some books or magazines we refuse to read. We share with our children why we made those choices. When they were younger we gave them rules about what they couldn't read or watch, but our prayer is that now they will be able to make those decisions on their own. Our reason for refusing certain entertainment is not because our church says we can't, but we have made a principled decision because of what it does to our mind and to our relationship. The Scripture says "whatever is holy, just and pure" are the things we should think on.

As we grow, our center of authority moves from inside us and selfish, to outside us, and then back inside us, but it is of a different quality.

Remember when I said our development must be understood holistically and that spirituality must be at the center of our total development? Do you begin to see that all of these areas of growth are related to each other? Even though we have looked at them separately, we have begun to understand that you cannot isolate them. They are connected to each other, and the most effective relationship between them is when we talk about spiritual development. The Scripture talks about all of these—body as living sacrifice, mind of Christ Jesus, anyone in Christ has a new identity, etc.

All of the domains of our life are drawn together by spiritual development. You, who are leaders in congregations, begin to think about what it means for a person to be spiritually mature. Think of the journey that they are on and the various components of their life. What does it mean for a 12-year-old to be mature? To be what a 12-year-old should be. What does it mean for a teenager to be mature? To be

everything God called him or her to be at the age he or she is.

Can all the relationship of life be what they should be if you are not a Christian? No, not as God has called us to be. Can all of the moral decisions of your life be motivated in the right way if you are not a Christian? Can your identity be all that God wants it to be if you are not a Christian? Can you have the mind of Christ if you are not a Christian? Notice that I didn't ask you if you could be intelligent if you aren't a Christian. Of course you can be, but you cannot think like Christ thinks. It is important to see a person as a whole, with the spirit at the center affecting everything that he or she does.

Vocational Growth

We are all called to serve God. Ephesians 2:10 states, "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." We are "called" (*vactio*) to serve God in everything we do, in every area of our lives. As we think about preparing others for service to the church and the world outside the church, we can keep in mind two criteria: *ability and willingness*.

Refer to Resource 9-5 in the Student Guide.

Level 1: Unable and Unwilling

People are not competent or confident in the skill or task. They may be unsure about what is expected of them. They may doubt that they can effectively grow in this area.

Level 2: Unable but Willing

People are confident, but they lack the specific training in the required skills.

Level 3: Able but Unwilling

People may be insecure about some aspect of the skill or task. They are hesitant for a number of reasons, including lack of dedication.

Level 4: Able and Willing

People are ready and equipped to serve. They probably require less supervision and a greater amount of encouragement.

Spiritual Growth

Refer to Resource 9-6 in the Student Guide.

It is my conviction that no separate area of spirituality exists. Our spirituality consists of the totality of our humanity made fully alive—whole—by Christ. We are complex. We cannot be divided into little parts that are unrelated to each other part. So, our spirituality is evidenced in our body, our thinking, our identity, our relationships, our morality, and our purpose in life. God has called us to be holy and whole. We can only be that if we have His life and fulfill His plan for every area. "Present your bodies as living sacrifices, . . . let this mind be in you which was in Christ Jesus, . . . If anyone is in Christ, he is a new creation, . . . love one another . . . love your enemies, . . . if you love me, keep my commandments . . . be holy, because I am holy."

Discuss the questions at the bottom of Resource 9-6.

Focus Group: Summary of Developmental Issues

(25 minutes)

Refer to Resource 9-7 in the Student Guide.

Work through the material on development that applies to your age group. Discuss the following questions:

What are the major issues for this age-group in each area of development: physical, personality, social, mental, etc.?

*What are the key things you need to remember?
How will this change your current strategy with this age-group? Current physical environment? Current kind of teaching?*

Write out a summary of the group's findings that could be distributed to new workers for that age-group.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Study Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- identify the eight stages of psychosocial development
- compare and contrast the stages of psycho-social development with the stages of moral development
- name and describe four stages of vocational growth

Look Ahead

In the next lesson we will begin to structure the concepts about how people learn and how we develop them into a philosophy of Christian education.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Work on lesson observations and critiques as described in the Syllabus.

Refine the summary from the Focus Group so that it is a report and information sheet that you can use in your ministry.

Write in your journal insights from this lesson. Include a discussion of the questions: *How do the stages of psychosocial development correlate to spiritual growth? Where are you?*

Punctuate the Finish

Display wide-mouthed, clear jar, small rocks, sand, and pitcher of water.

Fill the jar with rocks. Fill spaces around the rocks with sand. Pour water slowly into jar to fill around the sand and rocks.

How can we get the largest volume of rocks, sand, and water into this one jar?

By doing things in the appropriate way and in the right order we can effectively expand our learners' capacity to learn and develop.

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Lesson 10

Basic Questions for Teaching

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Orient	Student Guide
0:15	Educational Philosophy	Lecture	Resource 10-1 Resource 10-2
0:45	How Were You Taught?	Class Activity	Resource 10-3
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Background Reading for the Instructor

Wilhoit, James. *Christianity and the Search for Meaning*, ch 4.

Lesson Introduction

(15 minutes)

Accountability

In pairs have the students share with each other their work on the lesson summaries and critiques.

Return and collect homework.

Motivator

Create this scenario for your students.

Don't offer them any help or "leading" questions. Just find out all that they think would be necessary and the order that they would do them.

In other classes where this has been used, the emphasis has been on choosing a topic and doing research in commentaries, compiling notes for a lecture, and then making the tea.

For now, just keep a written list of all that your students share. You will need this list in lesson 14.

When they have finished listing, ask the last question.

Most likely they will come to the conclusion that this is the way they were taught or saw teaching demonstrated.

You have just been called and asked to lead the Bible study next Friday night for a home Bible study group. There are no materials available. The person who called did not give you a topic. The lesson is for young adults. *How will you plan for this lesson? What are the steps of how they would prepare up until the moment the students are arriving?*

"Why would you do it this way?"

In this unit, we will begin to look at why we teach the way we do.

Orientation

Just as we want to be intentional in educating our students, we should also have specific reasons why we select specific educational methods and activities.

Our underlying system of beliefs about the nature of learning, the characteristics of our learners, the intended outcomes we seek, and the values we hold constitute our educational philosophy.

In this lesson you will begin to organize what you have learned about these topics into a systematic philosophy that you can share with others.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

At the end of this lesson, participants will

- define the term “educational philosophy”
- describe their own educational philosophy

Lesson Body

Lecture: Educational Philosophy

(30 minutes)

Refer to Resource 10-1 in the Student Guide.

Look at box 5 of Resource 10-1.

This is the place where everyone usually starts. *How will I create this particular lesson?*

Introduction

To this point, we have been laying the foundation to give us the understanding from which we teach. Now we will spend some sessions on the task of teaching: what it means to teach, what it is we teach, the context in which we teach. I want us to move from the foundational to the very practical.

We will start by talking about the key components of teaching. There are questions that come before the question of the lesson plan. These questions fall into the category of educational philosophy and curriculum. Your educational philosophy represents your values and is a justification for why you teach the way you teach. Curriculum is the statement of what you will teach.

Every teacher needs to have thought through these questions because they impact how we teach. You remember that earlier in the course I told you that all teachers have a philosophy of education. They may not be able to tell you what it is, but they will show you what it is by the way they teach. I would like for you to be among those who could tell people what they believe about teaching.

I am going to give you two different ways of thinking about your philosophy of teaching. Many different ways of thinking models have been suggested by educators, and no one model works for everyone. The model you select must be useful to you in designing effective learning programs.

Have the students look at all the boxes of Resource 10-1 and stress their interrelationship.

As you answer the questions in these models, you will have your philosophy of teaching. If you are struggling for a way to address your "I Believe" essay, either of these might be a way to do it, but I am not saying you have to do it that way.

Let's look at how these five questions are related to one another.

Five Interrelated Boxes Represent the First Model

Box 1 is the **ultimate aim of education**. Why are we doing what we are doing? It makes a difference whether my ultimate goal is survival, personal or societal, or the glory of God. Different educators have different ideas of the ultimate aim of what they do. This shapes their teaching.

Box 2 is what we **believe about people in general, the nature of life and authority, how people learn**. Do I believe that people are basically good? Do I believe that people are fallen? What is the source of authority or truth? How do I believe that people learn and grow?

Box 3 is what kind of **goals or outcomes** I believe should be the result of education—in our situation Christian education. This is not to be confused with the ultimate aim. This box is a list of qualities or outcomes. For example, I ask the question, “What will the graduate of this school be like?” or “What characteristics should be part of the disciple who finishes this program?”

Box 3 is connected to boxes 1 and 2. The qualities we want to produce depend on what we see the aim of education—and life—to be and also on what we believe about people and how they learn.

Box 4 then asks about **methods**, specifically, “What methods are appropriate if I want to reach these outcomes? What does the teacher do? What does the room teach? What are the relationships like in the classroom?” It is like there is a hidden bridge between boxes 3 and 4. I might have a wonderful list of outcomes that I've developed in box 3, but if I teach only the way I was taught, my methods might actually contradict the outcomes I want to achieve.

For instance, if I want students to learn to study Scripture on their own—one of the items in my box 3—but I just do the kind of Bible study with them that I have always had teachers do with me in Sunday School—the kind of Bible study that is more like a sermon with all the right answers—then I may actually teach my students to be dependent rather than to be able to study the Bible on their own. By my method, I

have contradicted myself. You need to remember that if there is ever a conflict between your intention and your method, the method will speak louder.

Box 5, then, is the **specific curriculum**. It is the lesson plan for your Bible study or your Sunday School class. It is an outgrowth of what outcomes or changes you want to see in the students' lives and the methods you have chosen that can best accomplish those outcomes.

"What happens if we don't intentionally think through these four and only concentrate on box 5?" The answer is simple: We teach as we were taught.

Let me give you another way to think through your educational philosophy. It is parallel to these boxes, but it gives some other helpful questions.

Key Components of Teaching

Refer to Resource 10-2 in the Student Guide.

1. What is the primary purpose or goal of Christian teaching?

What are the ultimate outcomes that you desire from teaching?

Remember that I said for me the goal is transformation of life by the gospel in the power of the Spirit. You also have heard me say several times that I want that to affect all of life: mind, actions, commitment.

2. What is or who is the source of authority in your teaching?

Another way to ask this question is to ask, "What is truth?" or "Who is truth?"

3. What is your view of the teacher?

What do you want to say about the life of the teacher? What do you want to say about the relationship of the teacher to authority or to the students or to other teachers? What does the teacher do, and how does the teacher decide what to do?

Reflection Exercise:

Allow students to answer. As they give statements, ask, "How have you seen that?"

You have watched me teach now for nine lessons. *What is my view of the teacher?* You tell me what I believe about the teacher.

This is why I told you that all of us have a philosophy and all you have to do is watch for a while, and you will know what that philosophy is.

4. What is the view of the student?

Who are the students? What is the relationship of the students to the other participants in the educational setting? What is the relationship of the student to the authority—the truth? For example, does the student always need the teacher to be able to understand truth? No, particularly if we understand that the truth is in Jesus Christ and communicated to us by the Holy Spirit.

Let me demonstrate to you with an illustration from preaching. Have you ever preached a sermon and realized it was terrible and prayed just to finish and just leave without anyone talking to you. Then, after the sermon someone says that the Lord really spoke to me today through your words? The Holy Spirit worked in spite of you. This is because the student has access to the Holy Spirit just as much as the teacher does. That gives us hope when we teach because even though we want to do our best every time, we don't have to be perfect. Even when we fail, God's Holy Spirit is still at work.

What is the students' relationship to each other? Do I see the classroom as a competition, or do I see the students as being in relationship to each other to help each other? That will make a difference in the way I teach. I must also ask how capable I feel the students are. How do they learn? Do I assume that they have no knowledge at all and are waiting for me to tell them everything? Or do I really believe that they are capable of discovering some things for themselves?

5. In what context does the teaching and learning take place?

- **Physical context:** Consider the size of room, arrangement of furniture, light, and temperature. What do I want the learning space to be?
- **Organizational context:** Is this a formal educational context with assignments and grades? Are people required to be there? Or is the context very informal, like a Bible study, where people are invited but not given grades or charged tuition?
- **Relational context:** How well did the group know each other? If I believe that a community of

learners is the best way to learn, then I must invest some time creating that relational context. Drinking tea in some cultures isn't for nutrition. It is a way to talk. We need to consider teatime as an intentional part of education. What do we do with children to create a relational environment? The teacher is ready to greet the child by name. The adults work to show love to the children—not primarily to get the children to behave, but to create a relational environment in the classroom.

Be sure to change the nationality to reflect your learners' nationality.

- **Emotional environment:** There is also an emotional environment in the classroom. Sometimes a classroom feels warm—emotionally—and welcoming. Other times a setting feels cold emotionally, and we don't know if we want to stay. Sometimes music can create environment. It is inviting. It draws our attention and spirit.
- **Cultural environment:** There is also in every classroom a cultural environment. This culture can be regional and local. There is an American culture, but there are also differences between a classroom at one church and one at another church. A teacher must understand the cultural context of the classroom.
- **Historical context:** How long has the class been organized? How long have the people known one another? What has the group already studied together? What do they already know? What needs have been expressed in the best? What kind of growth has occurred?

I am not teaching now the way I taught the first day with you. We have more history with one another.

6. What does the curriculum look like?

We will talk later about what we mean by curriculum. What happens in the class? What do we teach? How do we teach it? What do the students do? What does the teacher do?

As you write a lesson plan, I don't want you to just write what you will say or an outline of the class. If that is all you do in the curriculum plan, then I can understand that you will start at the top, end up at the bottom, stop talking, and the class is over.

Write out the process by which the content will be communicated. Curriculum is more than the printed

material you give to the students. It means everything that happens in that setting.

7. Evaluation

How do we know that we are moving in the direction of our primary purpose or goal? This last question is connected to the very first question. We need to ask critical questions of every stage of the curriculum. If we realize something is not working, we can ask if we are doing it in the right way. If we are doing it the right way and it is not working, are the methods wrong for this group in this context? Maybe we have made the wrong assumptions about the students. Maybe we need to go back to the beginning and reevaluate our purposes or our goals. Maybe we were aiming at the wrong things.

Summary

I have given you seven major questions. If you will honestly deal with these seven questions and think through the five boxes, you will have a complete philosophy of teaching. By using these simple questions, you can help everyone at every level understand a philosophy of teaching.

Class Activity: How Were You Taught?

(40 minutes)

Refer to Resource 10-3 in the Student Guide.

Probe a little as they make statements to add to the diagram.

Resource 10-4: Hammer and Sickle Model is available so that you can see how students in Russia in the mid 1990s completed this task. Let the students fill in the chart themselves. If students are from different countries or different educational backgrounds, you may need to do this task in groups. You can give guidance to show the box where some of their responses fit. For example, they may try to list qualities their educational system wished to produce in them in box 1 where the ultimate aim goes. You can redirect their responses to box 3 and press them to think of the ultimate aim for box 1.

Using the five questions on Resource 10-3 think through how you were taught and what the values or philosophy were behind it. This is also good practice in understanding the intent of each of the five boxes.

We have found that as we do this exercise, students remember experiences and feelings from their own education. Share these. The more personalized this exercise is for you, the better.

Why do you say that? Can you remember any specific instances of that? How did that make you feel? Was that true? When they used that method, did they achieve that goal?

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- define the term “educational philosophy”
- describe your own educational philosophy

Look Ahead

As you implement your philosophy of education, the philosophy you follow will dictate a specific curriculum and method of teaching. In our next meeting we will examine two philosophies of education and how the philosophies lead to different models of learning. They are called the factory model and the wildflower model.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Read Steele, *On the Way*, chapters 10—12 and complete the Study Guide.

In your journal reflect on the way you were taught. Select one positive “Christian education” experience you had as a student. *What does that experience tell you about the teacher’s view of the students? How does the student’s free will affect your primary goals as a Christian teacher?*

Punctuate the Finish

The last activity, “How were you taught?” serves as the finish.

Why did we do what we did when we did it?

*Lesson 11***Educational Philosophy for Teaching***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Paper, tape Resource 11-1 Resource 11-2
0:10	Factory Education	Guided Discussion	Resource 11-3
0:35	Factory Education	Activity	
0:50	Wildflower Education	Lecture	Resource 11-4
1:10	Wildflower Education	Activity	
1:25	Lesson Close	Review, Assign	Paper factory, paper flower, spray bottle, book

Lesson Introduction

(10 minutes)

Accountability

Call on 2 students to share something that they learned from the homework assignment from On the Way.

Return and collect homework.

Motivator

Prepare two standup two-dimensional models, a factory and a wildflower. These will be used in this motivator and also at the end of the lesson in Punctuate the Finish. To make the factory, cut out Resource 11-1. Fold back each edge to form a stand to allow the picture to stand upright.

For the wildflower, cut out Resource 11-2 and follow directions on the page.

Display the factory and the wildflower.

Set the factory and wildflower models on the desk or table.

What do the factory and the wildflower have in common?

Orientation

Preceding lessons have provided information and concepts about how people learn, readiness to learn, human development, and educational context. In this lesson we will begin to structure this information into an educational philosophy that will guide our decision-making.

Learner Objectives

Instruct students to locate objectives in the Student Guide. Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- discuss strengths and weaknesses of the factory and wildflower philosophies of education
- relate how the nature of learning and human development influence their personal educational philosophy

Lesson Body

Guided Discussion: Factory Education

(25 minutes)

Refer to Resource 10-1 in the Student Guide.

Let's review the boxes in Resource 10-1.

Refer to Resource 11-3 in the Student Guide.

Go through the descriptions of the answers to the five basic questions.

This model is the way much of public education is done in America. The factory model assumes that students are a blank slate and, given the right content mastery, they will become productive members of society. This is the background behind the back to the basics movement in American education. It is also the root of standardized testing and college entrance exams.

Allow students to answer.

What similarities and differences do you see between the factory model and the way in which you were taught?

In the case of Russian education, for instance, both the Russian system and the factory system use external motivators, and they both have a body of knowledge that they want every student to have, but for one system this is academic facts whereas for the other it is an ideology, etc. One system values individual excellence and initiative, and the other punished it.

Be sure to change the nationality to reflect your learners' nationality.

Activity: Factory Curriculum Planning

(15 minutes)

Have the groups report back. Make sure that they have been exactly true to their model, whether or not they agree with it. This activity helps the students realize the implications of the model. It is OK to have a little fun by taking the model to its extreme. If the group reports that they would explain the

Divide into two groups. Each group is to describe what the following events would look like if the factory model were used:

- Group 1: A youth camp, with the theme "The Big 10" on the Ten Commandments.
- Group 2: A children's Sunday School lesson on the same theme.

meaning of one of the Ten Commandments in each day's devotional time, you might ask, "Why? That is time that could be used making sure they memorized all ten for the closing program." The main point in the factory model is the knowledge, not internal change in the person.

Allow for response.

Begin a list of strengths and weaknesses of the factory model. See how many of these your students can determine for themselves. Do not let them only criticize. It is important to realize that the reward methodologies of these models are sometimes appropriate, for example, when a skill needs to be taught or something needs to be learned by rote memory. The major weakness of these models is that they do not necessarily bring about change at the deepest levels in the students' lives. They are not enough in themselves. See if you can get the students to come to this conclusion themselves.

What are the strengths and weaknesses of this model?

Christmas tree illustration: Discuss the comparison between a Christmas tree and what happens in a factory model approach to Christian education.

The Christmas tree is decorated with all the right trimmings, but it has been cut down, and in the decorating process, no real change is happening in the heart of the tree. Christian education that only follows the factory model—or its close twin the hammer and sickle model—will not necessarily lead to heart change or transformation in the life of the students.

Isaiah 29:13: This is an excellent verse to show what God thinks of outward changes, outward worship, rote memory of His commands, etc., without true heart change. You might have a little fun having students memorize the verse and rewarding them with candy when they get it right. *Did memorizing the verse for the candy really bring heart change?*

Guided Discussion: Wildflower Model

(20 minutes)

We have seen some of the flaws of the factory model. People who loved children through the centuries periodically called for a radically different model of education that was child-centered rather than content-

Refer to Resource 11-4 in the Student Guide.

Walk through the five boxes for the wildflower model until the students understand. Encourage students not to critique, but to follow it to the letter in the next activity.

centered. Rousseau, the French philosopher, was a major proponent of this kind of approach. Open schools and innovative preschools like those in the Montessori system began to stress individualized curriculum, where the teacher mostly supplied lots of materials for interaction and manipulation, and the child or older student chose what to study or do. This is the wildflower approach because it allows the child to develop freely from an internal blueprint, like that enclosed in a seed. The teacher merely provides raw materials and tries to prevent anything that would choke out the child's own plan of development.

Remember that we are not agreeing with this, we are trying to understand it and follow it to its logical conclusions.

Activity: Wildflower Curriculum Planning

(15 minutes)

Use the same small groups from the factory activity.

When the groups ask for the lesson topics, look at them blankly. The students themselves set the topic in this kind of approach taken to its extreme.

Call on the groups to report on their plans.

Develop an adult Bible study and a children's lesson for Sunday School using this model.

Bible studies are taught this way all over the world. This is the kind of Bible study where there is very little study and a lot more sharing prayer requests, fellowshiping over coffee, and supporting one another.

Children's classes might have many optional learning centers and lots of room to roam or do free play.

Discussion: What are the strengths and weaknesses of this kind of model?

Do not let them find only weaknesses.

This model takes into account that the student has a free will and will thus choose change for himself or herself. This model allows for development of creativity. On the other hand, it has an inadequate view of the learner. Yes, he or she has a free will, but that free will is also fallen. This model neglects the fact that there is authoritative content that must be passed on in truly Christian education.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we showed at the beginning of this lesson.

Can you

- discuss strengths and weaknesses of the factory and wildflower philosophies of education
- relate how the nature of learning and human development influence their personal educational philosophy

Look Ahead

Traditional educational models provide good starting points for developing a Christian educational philosophy, but they do not go far enough. In the next lesson, we will look at teaching for transformation.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Create and describe an analogy—model—that reflects your own educational philosophy.

Write in your journal. Include insights and reflections from this lesson in your journal, giving positive and negative reactions to both the factory and wildflower models.

Punctuate the Finish

Place the factory picture and the wildflower upright on the desk or table.

You have heard a lot about factory and wildflower models for teaching today. You should be aware that all models have both strengths and weaknesses. As they are put into practice, we begin to see additional weakness in the model.

Spray water on the thin stem of the flower model and watch the flower become limp.

Drop a book on the factory model.

Sometimes, when exposed to real-life situations models are completely crushed.

Lesson 12

Christian Teaching for Transformation

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	
0:10	Transformational Education	Guided Discussion	Resource 12-1 Resource 12-2
0:55	Lesson Design for Transformation	Guided Discussion	Resource 12-3
1:25	Lesson Close	Review, Assign	Resource 12-4

Suggested Background Reading for the Instructor

Eisner, Elliott. *The Educational Imagination*. New York: Macmillan, 1985. chapter 5.

LeBar, Lois. *Education That Is Christian*.

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share their analogies.

Return and collect homework.

Orientation

In the last lesson we looked at the strengths and weaknesses of the factory and wildflower models of education. If both of these models fail to describe our role in educating Christians, then we need to look further.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- list three reasons why Christian education is transformational

Lesson Body

Guided Discussion: Transformational Education

(45 minutes)

Refer to Resource 12-1 in the Student Guide.

The rail fence metaphor can help us understand the role of Christian education. The top rail is “Content” and the bottom rail is “Life.” The factory model of education could not produce real change because they only emphasized the top rail. The wildflower model could not produce real change because it only emphasized the bottom rail and neglected all imposed content.

Those who emphasize the top rail forget that a person has free will and can choose whether or not he or she will learn. Those who only emphasize the bottom rail forget that a person is fallen and in need of truth from God.

In Christian education, our task is to tie the two rails together so that there is an intersection between the Bible and life.

Refer to Resource 12-2 in the Student Guide.

Use the blank diagram of the boxes to work out together as a class what some of the answers would be in a Christian model of teaching. Don't just give the “right” answers. Struggle together to adequately answer the four questions. Here are just a few thoughts to spark discussion if yours dies down.

Box 1—*What is our ultimate aim? The glory of God? The kingdom of God? We are talking about transformation in people's lives, but for what end?*

Box 2—The student has a free will. The student is also fallen. We must respect his or her free choice but also deliver the clear plan for justification with God. This plan involves authoritative content.

The Holy Spirit is present in even the newest believer. This impacts the teaching process too. *How?*

Box 3—Transformation of the student—not just rote content—creates disciples who can learn from the Bible.

Use the illustration of the rail fence to help students grapple with how box 4 works.

Box 4—*What is the role of community? Can transformation happen in an individual without a community? How does motivation for learning happen? What is the role of the teacher? What metaphor can we use for that?*

A goal of Christian education has to be to tie these two rails together so the Content affects and changes life. *How do we start to do this?* The process can't begin from the top rail. *What if I walk in with my pages of notes and begin a lecture for which you don't see a need? What happens?*

A person has to perceive a need for the material before he or she will let it change him or her. The process of tying the rails together must start with this felt need, which is on the bottom rail. Thus, Christian educators talk about a movement that has been described in different ways.

Illustrate this process on your rail fence diagram, moving from the bottom rail to the top rail and back again. That is the movement of a transformational lesson.

Life— → —Bible— → —Life

What we do in box 4—methodology—is to try to help our students see a need that we know already exists. We get to the real needs through the gate of felt need. We do this by having the students themselves explain to us the need. This is done creatively so that the student may not even realize what he or she is doing. This is the first step of Life/Hook. We will look at that step for a long time next lesson.

When we move to box 5, we begin to talk about specific curriculum. We will do that next lesson. We will discuss practical ways to make the movement from life to the Bible and back to life.

Group Activity: Lesson Design for Transformation

(30 minutes)

Refer to Resource 12-3 in the Student Guide.

Using the chart on Resource 12-3 develop a lesson idea for your age group.

Divide participants into focus groups and have them use the chart to produce a sample lesson for children, youth, or adults. This may also be done as a large-group activity. Encourage discussion of the components of the table while designing your example.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- list three reasons why Christian education is transformational.

Look Ahead

In the next lesson we will discuss a way to design specific instructional lessons—The Hook, Book, Look, Took model.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Continue working on the Syllabus assignments for lesson observations and critiques and your “I Believe” statement.

Write in your journal. Include your thoughts about the “Rail Fence” as a model for education. Define “transformation.” *How is transformation related to evangelism and discipleship training?*

Punctuate the Finish

Display Resource 12-1: The Rail Fence.

To function correctly a rail fence must be able to stand on its own, be strong enough to withstand pressure and enclose an open area.

Display Resource 12-4: Functional Fence.

Christian education must tie the content and life rails together so that our congregations can function as God intended.

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*Lesson 13***Curriculum Design and
Lesson Writing***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Variety of hooks
0:10	Curriculum	Lecture	Resource 13-1 Resource 13-2 Resource 13-3 Resource 12-3
0:45	The "Hook" or Life Step	Hook Activities	Resource 13.4 Resource 13-5 Resource 13-6
1:20	Lesson Close	Review, Assign	"fishing pole," paper fish

Lesson Introduction

(10 minutes)

Accountability

Call on several students to report on their progress on the Syllabus assignments.

Return homework.

Motivator

Collect and display a variety of hooks—fish hooks, coat hook, shepherd's crook, Velcro, etc.

What is the function of these items?

Today we are going to look at ways to hook our learners and actively draw them into the learning activity.

Orientation

An educational philosophy will guide how we design our Christian education program. Decisions still need to be made about what we will teach and how we will teach it. Statements about what we teach are called curriculum. Statements about how we will teach are instructional plans.

First, we will talk about curriculum development and then we'll move into creation of an instructional plan.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- identify three curricula that schools teach
- list basic principles of curriculum development
- identify four steps of lesson preparation
- develop two hooks for a lesson on Christian education

Lesson Body

Lecture: Curriculum

(35 minutes)

Allow for response.

Refer to Resource 13-1 in the Student Guide.

Refer to Resource 13-2 in the Student Guide.

Curriculum Defined

When I talk about curriculum, what does that mean to you? How would you define that term?

People in the United States would usually think of printed material that could be purchased at a store. By curriculum we mean the organization of the goals and learning activities that we use in a teaching and learning event. Some would define curriculum as everything that takes place in the preparation and in the learning setting. I want us to think in these broad terms.

Three Curricula That All Schools Teach

There are different dynamics to a curriculum or all the activities of the learning setting. There are actually three curricula at work at all times.

1. Explicit Curriculum

This is the curriculum that the teacher or school intends and makes known whether through the Syllabus or through advertisements about the school. Everyone in the room is aware of it.

We often assume that this is the only kind of curriculum there is. It is also often the one at which we work the hardest.

2. Implicit—Hidden—Curriculum

This is the curriculum that is unstated. The culture of the educational environment socializes students to its values. The implicit curriculum is what the school teaches because of the kind of place it is—organizational structure, rules, buildings, teaching methods, etc. It can take three forms.

- **It can be intended, but not stated.**

Example 1: When you are having a Bible study with teenagers, your explicit curriculum is to study the

first chapter of John. We have a plan to study that chapter.

But the teacher also has the hidden curriculum of wanting the students to grow closer together and have better relationships. The teacher doesn't say, "I want us to grow closer together." It is still intentional, but it is not announced.

Example 2: The teacher wants the students to learn to study the Scripture for themselves. The goal is not stated, but the teacher has the goal, and his or her choice of method helps accomplish it.

- **It can be unintended, unplanned for, but positive.**

For example, students in a certain school might learn to be punctual or they might learn to delay gratification, simply because of the school rules and habits established there.

- **The implicit curriculum can be unintended and negative.**

For example, a teacher might intend for you to love history but teach the course in such a way that you learn to hate it. This kind of negative transfer can happen when teachers take teaching methods that were used on them in school and transfer them without evaluation to the realm of Christian education.

We have already talked about the fact that our methods speak louder than our words. From my methods, you might learn something I did not intend, but that is very good. However, these unintended results can also be negative. When there is a discrepancy between our intended outcomes and the methods we choose, the result can be different from what we intended.

3. Null Curriculum

This is what we choose not to teach. This can include intellectual processes that we neglect or content or subject areas that are not addressed in the curriculum. I might choose not to teach anything about any other viewpoint in theology other than my own tradition. These choices have an impact on our students.

In our own assignment, the explicit curriculum is for you to write a lesson plan. The hidden curriculum is to build your confidence in teaching.

Discuss the quote from Elliott Eisner found on Resource 13-2.

Null Curriculum Example: I will use an illustration from my own life. I was a pastor in the church, and I asked someone to serve as children's ministry director. I met with him each week to plan the children's ministry, and we also talked about the Bible and life. After we met for three or four months, he asked, "Are you discipling me?" He realized that though the explicit curriculum was planning for the children's ministry, the implicit or hidden curriculum was his own spiritual growth.

Read through the principles listed on Resource 13-3 and discuss them.

Review Resource 12-2: Rail fence diagram and show how the movement is from the bottom rail to the top rail and back again to the bottom rail.

In every classroom, we have an explicit curriculum and a hidden curriculum—intended and unintended. There is also always a null curriculum at work.

If you print the entire curriculum, and you always print the Scripture verse on the paper so that the students never have to hold a Bible, they never have to open a Bible or learn where things are in the Bible because the verse is printed on paper. This may be convenient, but the students never learn to use their Bibles. By using this method, we are teaching something we do not intend. We are trying to teach that they should study the Bible and know the Bible, but we are really teaching that they don't even need their own Bible—hidden curriculum—and we are not teaching skills of finding things in the Bible—null curriculum. This mistake is often made with children and teenagers. When you tell a Bible story to children, hold your Bible so that they begin to understand the source of the story.

Think about what is being taught by your method. Is that what you really intend?

Basic Principles of Curriculum Development for Christian Education

How many of you know what a plumb line is? It is used in construction. There is a weight at the end of a string. Because of the physics of gravity, the line will hang straight. You build the building to match the string. If the building is crooked, you must straighten the building to match the string. You do not bend the string to match the building. The building is our lives. The string is biblical truth. We do not bend biblical truth to match our lives and change biblical truth. We always want to shape our lives to match biblical truth, and that is the kind of connection we are talking about. It must be intentional. It will not happen if we just read the Bible, and it will not really happen if we just talk about our lives. We must talk about how the Bible and our lives connect and how our lives can be shaped by biblical truth.

When we talk about curriculum in the local church, we are talking about connecting life with the biblical truth. This is the same with children, youth, and adults. It is more than about biblical knowledge. biblical knowledge must be taught, but only as a means to an end.

Steps to Put a Lesson Together to Make This Kind of Connection

We are going to look at four different plans or sets of steps. By offering several examples, I do not mean to confuse you. I give several because you must be able to choose your own way of developing a lesson.

Refer to Resource 12-3 where these 4 plans are in chart form.

1. Life—Truth—Applied Truth

In this model, we start with life. Then we explore sources of truth that address this situation

We ask the question, “What does the Bible have to say about this issue?” For instance, one of the needs of adolescents is sexual purity. All of the culture that is around them and even many of their friends are involved in sexual immorality. This tempts them, but we want them to commit themselves to sexual purity. So we say, “What does the Bible have to say about that?” There is a lot. So we have the students look at the scriptures to see what it says. For instance, they might look up 1 Thessalonians 4. After we have studied the passage, we come to the third step in the lesson. How shall we apply this truth to our lives? What shall we do? What kind of commitment shall we make? How can we help each other keep this commitment?

In a teen SS class we had a lesson on this topic, and at the end of the lesson we gave each person a piece of white linen with a scripture from Hebrews saying that the marriage bed should be kept pure. We specifically chose the material and the color to remind them of a clean bedsheet. All the teens carried this piece of white linen in their Bible or in their purse. Some put in on a mirror in their rooms. In this way, we tried to make a connection between life and biblical truth.

2. Present—Past—Present/Future

This is just another way of looking at the same thing. *What is happening in the present with us? What is there from the past (God’s revelation, tradition of the church, our own experience) that can help us address this situation in the present?* We apply the truth to the present and project it into future situations that we will face. You see how the connection is made.

3. Hook/Book/Look/Took

The first step, **Hook**, is like the hook used in fishing. How can we capture the attention of our students? We

try to talk about something in their lives that they are interested in or concerned about.

I might begin a sermon by talking to teens about heroes and talking about people they know.

The next step is the **Book**. What does the Bible have to say about this particular thing? It is the study of the Scripture as it pertains to this particular idea or topic.

Show the example of young people in the Scripture who led great lives.

What made them heroes?

The third step is **Look**. We weigh what we have described about our lives (Hook) with what the Bible says (Book), and we look at possible applications of the biblical truth.

In my hero sermon, I might talk about heroes of mine that are now living—even teenagers who are making a difference in the world today because they are Christians. This plants in their minds the idea of real teenagers who are very common but who do uncommon things.

The final step is **Took**. What does the person personally commit to? We are not only talking about what we might do or possible applications. We have to answer the question, “What will I do?”

In my sermon, I challenged the young people not to find a hero but to be a hero. We used 1 Timothy 4:12, “Don’t let anyone look down on you because you are young, but be [a hero] to the believers in speech, in life, in love, in faith and in purity.” I came down to the place where the application was very personal.

This is the sequence of the lesson.

- Hook with an area of interest or concern.
- Book—see what God’s Word says.
- Look at possible applications of the Bible to our lives as described in the “Hook” section.
- Took—What will you do? Response or commitment.

4. Life—Truth—Vision

- Life—What is happening in our lives? It is a description.
- Truth—God speaks through the Bible, tradition, our experience, reason.

- Vision—What would God’s truth look like if we applied it to this situation in our lives?

All four of these examples have a similar kind of direction. We start with life, look at God’s Word, and then change our life. We come together again and start again with life, etc. We are beginning to develop a way in which we can develop more than knowledge of God’s Word, but a connection between God’s Word and our lives. As you begin to think about your own teaching, and the way in which you put lessons together, do you have a plan that you use? Do you know how to begin? Do you have a plan about how to compare Scripture and life? Do you have a plan for application? If you can get this plan in your mind, you will have a plan for developing curriculum for the classroom so that every time you sit down, you won’t have to ask where to start. We need a purposeful, intentional plan that is easy to train others in as well.

Activity: Hook

(35 minutes)

Note to the teacher: *In our field testing, we found that it was hardest for students to understand the beginning life step of the lesson, or the “hook.” They understood the reason for it, but they did not know how to do it. When their lesson plans had an inadequate first life step or “hook,” their final life step—look and took—suffered too.*

Refer to Resource 13-4 in the Student Guide.

Explain each of these criteria.

Divide the class into pairs to do the activity on Resource 13-5.

Review their responses before asking your students to think of a hook activity for themselves.

Hook Activity

The Hook step provides information on your lives. The Book step provides biblical principles. The Look step, which may be as simple as one question, is like a set of scales, weighing or contrasting what is true in our lives with what is taught in the Scriptures and looking at possible applications. If your Hook step was just a gimmicky introduction without making students think about and describe their lives, there will be nothing to weigh against the Bible, and the rest of the lesson will flounder.

Resource 13-4 explains what the hook is and what it is not.

Here are some possible responses:

1. This activity would get students to describe their lives by admitting that they have struggled with honesty.
2. Some have raised the objection that it is too threatening or embarrassing. Not enough life description.

3. No life description.
4. This one works. The students actively describe options and choices they make.
5. This might be an introduction to your Bible study topic, but it is not a hook. The students did not describe their lives at all and they were not active in the learning process.
6. Once again, a possible introduction to the Bible study, but not a hook.
7. A hook is not a review.
8. This one works.
9. No. *Which principles does it violate?*

Refer to Resource 13-6 in the Student Guide.

Hint: Encourage students to keep a page in their journal with a list of hook activities.

Hook Ideas

We are going to go through these Eleven Hook Ideas and I want your reaction or thoughts about each.

Let's add a couple more hook ideas now that you have studied the list.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we showed at the beginning of this lesson.

Can you

- identify three curricula that schools teach
- list basic principles of curriculum development
- identify four steps of lesson preparation
- develop two hooks for a lesson on Christian education

Look Ahead

We have worked on the first step in creating an instructional plan—the Hook. In the next lesson, we are going to examine the other components of the lesson plan—Book, Look and Took.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Continue working on Syllabus assignments:

- Lesson observations and critiques
- “I Believe” statement

Write in your journal. Include a discussion of the following questions: *Did you teach a Christian education lesson this week or were you a student in a Christian education experience? What was the point in the session where you became “engaged”? How could the experience have been improved?*

Punctuate the Finish

Make 2 small representations of fishing poles by attaching fishhooks—or paper clips—to a small pole with string. Attach a cutout of a fish to one of the hooks.

Stand behind a desk and hold the fishing pole.

Lower the fishing pole below the level of the desk and switch to the pole hidden behind the desk that has the fish attached. Raise the pole.

The purpose of fishing is to hook . . .

and retrieve fish. Be sure your hooks grab your students and pull them into the learning activity.

*Lesson 14***Book, Look, and Took***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Handout: Circle
0:10	Book, Look, Took	Lecture	Resource 14-1 Resource 14-2
0:30	Curriculum Evaluation	Focus Group	Resource 14-3 Resource 14-4
0:50	Formation	Class Discussion	
1:15	Lesson Close	Review, Assign	Resource 14-5

Lesson Introduction

(10 minutes)

Accountability

Call on several students to share how journaling is impacting their lives.

Motivator

Hand out a paper with a circle to each student and ask students to divide the circle into four parts. Do not give more specific instructions.

Have students get into pairs and share with each other how they divided their circle.

Draw several alternatives like dividing the circle with curved lines, unequal sections, concentric circles, etc.

There are a variety of ways to complete a set of instructions.

Orientation

In the last lesson we started examining a four-step model for planning instruction—The Hook, Book, Look, Took Model. Today, we will spend time with the Book, Look, and Took steps of the model.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- list characteristics and give examples of inductive and deductive Bible study
- select teaching methods based on learner characteristics, intended outcomes, and context
- use educational principles to evaluate lesson plans

Lesson Body

Lecture: Book, Look, and Took

(20 minutes)

The Hook, Book, Look, Took Model

Book: Deductive and Inductive Bible Study

When we do Bible study, it is important to keep in mind that students will remember and apply what they have discovered for themselves. We need to teach the Bible, but we also want to develop student confidence that they can learn for themselves what God is saying to them through the Bible.

Refer to Resource 14-1 in the Student Guide.

There are two kinds of Bible study: deductive and inductive. We are generally more familiar with deductive. Many sermons are written this way. The pastor does the research, studies the commentaries, learns the word meanings, and deduces the main points for us. Then he or she tells us what they are and how they apply to our lives. Deductive Bible study has its place.

It is important, however, for teachers in Christian education to understand inductive Bible study. In this method, students start with the Scripture itself and discover all the meanings it can have. The discussion is built about discovery and sharing. Even the teacher may learn something new as the group explores the passage together. The teacher comes prepared with the problem and some resources, but the community investigates together and together plans for change.

Refer to Resource 14-2 in the Student Guide.

Part of leading a good inductive Bible study is being able to ask good questions that will lead the students to discovery.

Warn students about answering their own questions or asking questions whose answers are obvious. These behaviors quickly make students stop participating.

Look Step

The easiest way to understand this step is to think of scales. This is the step where we put life as the students described it on one side and biblical truth as they have discovered it on the other side. Then we weigh it out and decide what needs to change.

The most important thing to remember in making this step work is that you must have done what was required in the Hook step and Book step. If either of these was neglected or not done properly, then one side of the scale has nothing on it. However, if the students have described their lives in the Hook step, they have something to compare with the truths of Scripture. Then the Look step becomes simply coming up with possible solutions to the discrepancy.

Took Step

The last step of the lesson is the Took step. This is when we agree together how we will be transformed this week. What will we do differently? What kind of change will we embrace?

Teaching Methods

Which Methods Do You Use to Teach?

It would help to add some brief examples right here of effective lesson outlines, so that students get an idea of how this works.

Let us begin by stating a principle. The more you involve the students in the learning process, the more likely they are to learn and to remember. The more you can involve them in the process of the class, the more likely you are to meet your goals. We want the students to be active, not passive. That doesn't mean that you can only use certain methods, because you can lecture in a way that engages the students. You can create a conversation where they talk to you without using words.

Have you ever heard a preacher that was talking just to you? You were very engaged in the sermon even though you were only listening with your ears? So I am not saying that there are only certain kinds of methods you can use to engage students, but you must choose methods appropriate to the age level of the students, the context, and the purpose and goals of the lesson.

If I were trying to teach you to fix a car, being in this room would not be the right method. Let's go out and find a car and look at the engine. Let's touch it, name the parts, take it apart, and learn to put it back together again.

Methods must fit

- students
- goal
- context

Example: take magazines and cut out some pictures that show what life is like where we are and glue them on a piece of paper to create a collage that represents life now. By looking at the magazine, we have been thinking about our lives. We have to make decisions about what to put on our collage. Then the teacher can say, "What does God have to say about this?"

Example 1: *If you want students to think about their life, and they are 16 years old, what method might we use to get them engaged?* Let's share some examples or ideas.

Example 2: Give each student two cards, one for each hand. One card says, "I agree." The other card says, "I disagree." I will make some statements that are popular statements from the culture or statements from Scripture. I don't tell them which are which. I read the statement, and I ask them to agree or disagree. "On the count of three, I want you to hold up one of your cards." They have to declare something. Sometimes they disagree with each other. Then rather than telling them one is right and one is wrong, we explore and find out why.

Then after we have read all the statements, we can say, "I wonder if God has anything to say about this. Let's open our Bibles and look."

I might have them read the passage and try to decide if God agrees or disagrees with the statement. If God agrees, what should we do?

These methods involve the learners in learning. Those same methods may not work with preschool, so we have to choose methods that are appropriate for that age level, such as drawing a picture, filling in blanks in sentences, or acting out the story. Choose methods that work with the age level of the students, goals of the lesson, and context in which we are teaching.

You remember the session when we studied the teaching of Jesus, and I asked what methods Jesus used and why. He used methods that fit the people He was teaching, His goals or purposes, and the context in which He was teaching. You cannot use the same methods everywhere all the time.

Focus Group: Curriculum Evaluation

(20 minutes)

Refer to Resource 14-3 in the Student Guide.

Resource 14-3 is actually from a real lesson published by a Sunday School publisher in America.

Refer to Resource 14-4 in the Student Guide.

In your Focus Group discuss the Hook, Book, Look, and Took steps and respond to the questions.

Have the groups report.

Class Discussion: Formation

(25 minutes)

Refer to the list of preparations for lesson planning collected in lesson 10.

After discussing this, help students see that when you asked them earlier to give the steps in planning a lesson, this was the "Hook step."

After looking at curriculum principles, you are ready to weigh their answer before with what we have learned.

We have now completed the basic principles for planning lessons. I want us to think back to the beginning of this unit. I asked you how you would prepare a lesson. This is what you answered: (list their responses). Now we have looked at these principles.

Would you want to change anything in your response?

What changes would you want to make? How would you prepare a lesson differently now than before?

Lesson Close

(15 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- list characteristics and give examples of inductive and deductive Bible study
- select teaching methods based on learner characteristics, intended outcomes, and context
- use educational principles to evaluate lesson plans

Look Ahead

In the next lesson you will be working in your focus group to develop a complete lesson plan for a specific context where you work.

Assign Homework

Arrange students in Focus Groups to select an audience and theme for their lesson plan

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Start on a lesson plan with your group. Just begin talking through your intended audience and your theme. Write possible hook activities for the lesson for your group to discuss at our next lesson.

Write in your journal. *How has your thinking and teaching preparations changed since you began this class? Do you view writing lesson plans as a valuable activity or a waste of time?*

Punctuate the Finish

Refer to Resource 14-5 in the Student Guide.

Look at the top illustration. Most people come to us unbalanced. What they believe is heavily weighted by their life experiences and lightly weighted on side of Bible truth.

Now look at the bottom illustration. As Christian educators, our task is to help them balance their lives with biblical truth.

*Lesson 15***Lesson Planning***Lesson Overview***Schedule**

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	
0:10	Hook, Book, Look, Took	Review	
0:20	The Lesson Plan Form	Lecture	Resource 15-1 Resource 15-2
0:40	Writing a Lesson Plan	Focus Groups	
1:25	Lesson Close	Review, Assign	

Lesson Introduction

(10 minutes)

Accountability

Is there any aspect of the homework that you are having difficulty accomplishing?

Motivator

Draw two points on the board, flip chart, or overhead and label them A and B.

Today we will be thinking about ways to get from point A to point B. *How many ways are there to get from point A to point B?*

Point A is where our learners are today. Point B is where we want them to be. Let's look at ways of mapping their trip from A to B.

Orientation

Lesson 15 and lesson 16 are really two parts of the same lesson. They provide participants with time to work in focus groups to produce a group project and then report back to the class on their project.

During this lesson and the next lesson, you will be working in your focus groups to produce a complete detailed lesson plan. In the last lesson your focus group determined a theme for your lesson and defined your intended audience. Your homework assignment was to write a hook for the lesson. Your focus group will need to select one hook from the ones members have written to use in your lesson plan.

Your group will present the lesson plan to the class for review and evaluation.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- write a lesson plan that utilizes the lesson plan form
- review existing lesson plans based on sound educational principles

Lesson Body

Review: Hook, Book, Look, Took

(10 minutes)

Review the Hook, Book, Look, Took Model with participants.

Explain to me what is meant by each of the 4 words that we have been discussing.

Lecture: The Lesson Plan Form

(20 minutes)

Refer to Resource 15-1 in the Student Guide.

The Lesson Plan Format

This is a plan for the development of a unit of study, which is a collection of individual lessons around the same topic.

For instance, a unit on Biblical Foundations of Christian Education might include:

- Old Testament
- Jesus
- New Testament Church

Target audience—be very specific about to whom and where the unit should be taught

Introduction to unit—how does the topic fit into our broader goals of CE?

- Prepare some statement about where it fits in the scope of the curriculum.

Unit objectives—three areas: By this place in the course, you ought to know what those three areas are.

- Put them in an order that makes sense, rather than just listing them.

Materials/Resources—What kind of materials or resources are you going to need to teach these lessons? What kind of books will be necessary?

- Notes, videos, audiotapes, resources from the community, special guests

Plan for evaluation—how will we tell that we are moving in the direction of our purposes and goals? Will we have an examination, a survey at the end, etc.? What kind of responses will we listen for? What can the teachers look for in the students that will help them do

knowledge, commitment or attitude, action or skill

evaluation? Evaluation doesn't have to be very formal, but it must be intentional.

Notice that we have still not said anything about individual sessions within the unit. Up to this point, we are still talking about the big picture. Discussion of methods happens in the plan for the individual session.

When you make a unit outline, you don't need to write a lot of words. It is helpful to be brief and clear. We just need a clear picture of what the unit will be like. We should write it in such a way that an experienced teacher who looked at our unit would understand what it was about.

Detailed Planning Guide for Individual Session

Refer to Resource 15-2 in the Student Guide.

This is the guide you will use to develop your lesson plan.

Which session is this in the unit—beginning, end, or middle? Why would that make a difference?

- Session title:
- Scriptural focus—if there is one
- Student needs—ask what is going on in the lives of students that this lesson might address
- Previous concepts that have been studied—ideas from previous lessons that are important to the topic of this session
- Objectives—you have already listed unit objectives, but you may want to make the ones for this lesson more specific. However, they must still be consistent with the unit objectives. In how many areas do you want to think about objectives? What will those areas be?
- Learning context—What kind of physical or emotional climate is desired? Draw a diagram of the way you want the room arranged.

Actual lesson plan—There is not much space to write. The reason is so that you cannot write an outline of all of the content for the lesson. This is only a teaching guide, not a book. This is not your lecture notes. Rather it is a map by which you will teach the class.

Notice that there are three columns: activities/methods, time allotted to each section, materials for each section—Bibles, television and video player, papers and pens, tea, candy.

The first part of the plan begins before we start teaching. What will be happening while the students are gathering for class? Remember that must be intentional because we are trying to create a context. Many teachers do not think about this part of the lesson. It is important to consider it. Do you want to make sure that tea and cookies are available to create fellowship? Do you want to do something more formal, like have the students fill out forms? If it is the first lesson of the first day, maybe you need to take care of formalities, but think about how it fits into your curriculum?

How do you want to begin the lesson itself? How will you draw the students in? How do we close the lesson?

When the students leave the session, what kind of follow-up activities do you want them to be involved in to help reinforce the lesson? What have I asked you to do in this class that reinforces the lesson?

journals, focus groups

Notice that I didn't just ask you to go back to your room and review your notes. I asked you to look through your notes and write down key ideas. You were making evaluations of what was important. The same kind of thing happens in our focus groups. You are making application of what you are learning to your own situation. The focus group reinforces your knowledge by using it in application.

If this is not the last lesson in the unit, how will I link this lesson with the lesson that is coming next? How will I give you a little glimpse? When I have remembered to do so, at the end of the unit, I have almost always told you what we are going to do next. After the break we will do this . . . Next time we will do this. And as we start each day, I have tried to make the transition from what we did last.

Focus Group: Lesson Planning

(45 minutes)

Have additional copies of Resource 15-1 for the students to use for this activity.

If your meeting is three hours long, take a break and continue the Focus Group Activity that is Lesson 16.

In your Focus Group use this lesson planning form and create a teaching plan for a specific context where you will teach. Get as far into your planning as time allows. You have about 45 minutes to work today and in our next meeting you will finish the plan and prepare to report back to the class.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- write a lesson plan that utilizes the lesson plan form
- review existing lesson plans based on sound educational principles

Look Ahead

In our next meeting you will finish the plan your focus group is working on and prepare to report back to the class. We will also be talking more about the scope and sequence of curriculum.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Review the lesson plan your focus group has been preparing. Begin evaluating the completed portion for revision. Prepare suggestions for completing the plan to present to your group.

Write in your journal. Include discussions on the following: *In which learning domain (knowledge, attitude, skill) do you find it most difficult to write objectives and plan lessons? How well do committees work to plan instruction and curriculum?*

Punctuate the Finish

The next lesson, lesson 16, is a continuation of this lesson. No Punctuate the Finish is provided here.

Lesson 16

Curriculum Scope and Sequence

Lesson Overview

Schedule

Minutes	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Orient	
0:10	Writing Lesson Plans	Focus Groups	
0:50	Reports	Focus Groups	
1:05	Scope and Sequence of the Curriculum	Lecture	Resource 16-1
1:25	Lesson Close	Review, Assign	Resource 16-2

Lesson Introduction

(10 minutes)

Accountability

Do you have any questions about how to proceed with your lesson plan?

Orientation

In our last meeting you were working in focus groups on a lesson plan chosen by your group. Today you should have your suggestions for completing the lesson plan to share with your group. You will have about 35 minutes to complete your group plan and select a reporter to present the plan to the whole class.

Learner Objectives

Instruct students to locate objectives in the Syllabus.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- write a lesson plan that utilizes the lesson plan form
- name three structures of curriculum and describe their relationship
- review existing lesson plans based on sound educational principles

Lesson Body

Focus Groups: Writing Lesson Plans

(40 minutes)

The type of group presentation will depend on whether or not the students have already taught the lesson they developed. If they have, they may present the lesson and then the results. If the group has not yet taught the lesson, we have found it helpful for them to actually teach part of the lesson to the class. Often when teaching in a new, more active methodology, students are initially uncomfortable, and it helps to give them some practice in the classroom before they teach the lesson in Sunday School or before they lead the actual Bible study.

In our last meeting you were working in focus groups on a lesson plan chosen by your group. Today you should have your suggestions for completing the lesson plan to share with your group. You will have about 40 minutes to complete your group plan and select a reporter to present the plan to the whole class.

In our next meeting, the children and youth focus groups will each teach 15 minutes of their lesson plan to the class. Then the class will provide feedback to the groups on the effectiveness of the presented portion of the lesson. Your group will need to make assignments for teaching to group members.

During Lesson 18 the adult group will present their lesson.

Focus Groups: Reports

(15 minutes)

Allow each group about 4 minutes to present their plan.

Are all lesson plan components represented? Is the lesson plan coherent within itself?

Lecture: Structure of Curriculum

(20 minutes)

Refer to Resource 16-1 in the Student Guide.

Three Structural Components of Curricula

When we look at the total church plan, we must ask about the scope, sequence, and pacing of the Christian education curriculum.

Scope

What is the wide range of topics or issues we want to address over time? We call that the scope of the

curriculum. We might even consider—In the course of one year or three years, what are the topics we want to address? What do I want the people in the group to study? List it out. For example, if all the people in your church are new believers, what are the major Christian ideas you want them to study in their first six months? That is the range or scope of the curriculum.

Sequence

Then you must ask in what order to teach these things. What should be first? What would be better at the end of your time? This is called the sequence. When we look at curriculum development, we often talk about scope and sequence. Over a period of time, what will we teach, and in what order will we teach it? Every teacher or curriculum developer has to do scope and sequence. Remember that we are talking about an intentional plan.

The person doing children's ministry should not be trying to figure out each week what to teach. It is not that difficult to put together a scope and sequence plan. Sometimes if you can get a printed curriculum, it is easy because the developers have already done that for you. You can help the person doing children's Sunday School if you plan with him or her for three months or six months. Then the teacher can invest energies not in what to teach but in how to teach it.

Scope and sequence are very important things to think about when we do curriculum development, and they don't take an expert. It just takes effort and planning.

Pacing

Another element to think about is the pacing or timing of a lesson itself. Remember the four examples of the progression of a lesson. Our ultimate goal is to make a connection between life and Scripture. We must learn to pace the lesson so that we actually get to that connection. We don't want to spend so much time talking about life that we don't get to the Bible. In the same way, we don't want to spend so much time talking about the Bible that there is no time for application. So it is important for us to pace our time in teaching so that we can get to all the parts of the lesson.

Now sometimes we can't help it when something happens in the classroom that takes us away from our plan. Maybe the students will have so many questions about the Scripture that we can't finish, and that's OK.

But if we do that every time, then we have not accomplished our purpose. It is better to have a plan and not get to it all than to have no plan. Just as in a worship service, it is better to have a plan, and then if the Holy Spirit moves among us, we can divert from the plan.

We must care for the scope and sequence, progression of lesson, and timing of the lesson. In school, the teacher has to think in those same kinds of terms, but sometimes the teacher can say, "Oh, we will begin here tomorrow and start where we left off." We don't have that privilege in Christian education because we don't meet every day, and a lot can happen in a week. Much can be forgotten, or the context can change considerably. You can never say, "Next Sunday will be the same as this one, and we will start where we left off." This makes the concept of pacing all that much more important. The preacher also can't do this.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we started at the beginning of this lesson.

Can you

- write a lesson plan that utilizes the lesson plan form
- name three structures of curriculum and describe their relationship
- review existing lesson plans based on sound educational principles

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Finalize your focus group lesson plan and prepare to teach a 15-minute segment of the lesson to the class.

Journal on insights from this lesson. *Include discussion on the following: What did you learn from the reports of the other groups? How do curriculum sequence and human development relate?*

Punctuate the Finish

At the beginning of lesson 15 we started with two points and many possible ways to get from point A to point B. Point A represented where our learners were at the beginning of our lesson, and point B represented where we wanted them to be after our lesson.

Refer to Resource 16-2 in the Student Guide.

Now, we have a map and specific travel plans for our trip.

*Lesson 17***Curriculum Evaluation***Lesson Overview*

Schedule

Minutes	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	Resource 17-1
0:10	Curriculum Evaluation	Discussion	Resource 17-2
0:25	Presentation and Critique	Children Focus Group	
0:55	Presentation and Critique	Youth Focus Group	
1:25	Lesson Close	Review, Assign	

Lesson Introduction

(10 Minutes)

Motivator

Summative evaluation compares what was intended with what actually happened.

Refer to Resource 17-1 in the Student Guide.

What would your summative evaluation be in this situation?

Orientation

In this lesson we will discuss a way to evaluate our lessons and our teaching. We will also be participating in two lessons taught by the children and the youth focus groups.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- utilize the curriculum evaluation model to critique lesson plans.

Lesson Body

Discussion: Evaluation

(15 minutes)

Refer to Resource 1-3 in the Student Guide.

Evaluation is the process of comparing intended conditions and outcomes with what actually occurs—the realities. Just as educational outcomes must be intentional, the process of evaluation must be intentional as well. You will remember that there are two types of evaluation—formative and summative. Formative evaluation is conducted to improve components of the overall instructional plan. Summative evaluation, on the other hand, is aimed at examining the total program and its ultimate outcomes.

Refer to Resource 17-2 in the Student Guide.

Place emphasis on the difference between formative evaluation and summative evaluation.

Resource 17-2 can be used as an evaluation guide. It reminds us of the different components of lesson planning and the areas in which we must collect data while conducting the lesson with real students.

In the lesson plan, what kinds of assumptions are made about the learning context and the target learners?

In the lesson plan, what kinds of assumptions are made about the learning context and the target learners?

What is the relationship between intended outcomes and intended learning activities? How is formative evaluation applied to these two areas?

As the lesson plan is implemented, what questions will you ask about the real context?

What data will you need to describe what actually happened during the lesson presentation?

What kind of evidence will indicate that the intended outcomes have been met? Where does summative evaluation occur in this chart?

Do you have any questions concerning the evaluation?

Does the chart provide an accurate guide to curriculum evaluation?

Children Focus Group: Presentation and Critique

(30 minutes)

The type of group presentation will depend on whether or not the students have already taught the lesson they developed. If they have, they may present the lesson and then the results. If the group has not yet taught the lesson, we have found it helpful for them to actually teach part of the lesson to the class. Often when teaching in a new, more active methodology, students are initially uncomfortable, and it helps to give them some practice in the classroom before they teach the lesson in Sunday School or before they lead the actual Bible study.

Be sure that the class evaluates the plan and presentation based on intended audience, intended outcomes, and context.

We will start with the children focus group. They will teach a selected 15-minute portion of their lesson plan.

The overall plan and critique of their presentation will be discussed in the remaining 15 minutes.

Youth Focus Group: Presentation and Critique

(30 minutes)

Be sure that the class evaluates the plan and presentation based on intended audience, intended outcomes, and context.

Collect all lesson plans from the groups.

The youth focus group will now teach a selected 15-minute portion of their lesson plan.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we showed at the beginning of this lesson.

Can you

- utilize the curriculum evaluation model to critique lesson plans.

Look Ahead

In the next lesson, the adult focus group will present a 15-minute portion of their lesson plan for consideration by the class.

We will also examine how Christian education fits into the structure and program of the local church.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Write a lesson plan to present one component of the Hook, Book, Look, Took Model. At the beginning of the next lesson you will exchange your plan with another person and prepare a written evaluation of their plan.

Write in your journal. Include a discussion on: *How will you know students' lives are being transformed?*

Punctuate the Finish

No Punctuate the Finish is provided for this lesson since the next lesson is a continuation of this activity.

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Lesson 18

Structures and Programs of Christian Education

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Review, Motivate Orient	Resource 18-1 Homework: Lesson Plan
0:15	Presentation and Critique	Adult Focus Group	
0:45	Structures and Programs in the Local Church	Lecture	Resource 18-2 Resource 18-3 Resource 18-4 Resource 18-5
1:10	Analysis of a Local Church Program	Small Groups	Resource 18-6
1:25	Lesson Close	Review, Assign	Mobile

Lesson Introduction

(15 minutes)

Accountability

Your homework assignment for today was to write a lesson plan to teach one of the four segments of the Hook, Book, Look, Took Model. Choose another person in the class and exchange your lesson plans. You will have about 5 minutes to give any additional verbal information about the plan.

Between now and our next meeting, prepare a 1- to 2-page written critique of the lesson plan to give to your partner.

Return homework.

Motivator

Make a transparency of Resource 18-1. Cut out the square then cut along the lines to create a puzzle.

Place the pieces on the overhead so they can be seen and the labels can be read.

Rearrange the pieces to form a square.

There are many functions within a comprehensive Christian education program. One challenge of the Christian educator is to assemble these functions so they form a well-organized balanced program.

Orientation

Today, we will be looking at structures and functions of Christian education programs and how they fit into the overall program of the local church.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- create a Christian education ministry that incorporates balanced functions of education, accountability, and belonging.

Lesson Body

Adult Focus Group: Presentation and Critique

(30 minutes)

The third of the three focus groups will teach a selected 15-minute portion of their lesson plan. The overall plan and critique of their presentation will be discussed in the remaining 15 minutes.

Be sure that the class evaluates the plan and presentation based on intended audience, intended outcomes, and context.

Lecture: Structures and Programs in the Local Church

(25 minutes)

The Church as the Surrogate Family to Provide Formation

I want us to begin by talking about the structures or programs of CE. Just as it was in the Old Testament, the most powerful structure for CE is the family. More and more in your churches children will be raised in Christian homes. The family and the church will act as partners together to nurture faith in children. The Christian leader and teacher in the church must help parents understand how they, too, are teachers in the home. They don't have a classroom, but their whole family life is a classroom. As they make Christ the center of their home, their children will learn how to make Christ the center of their lives. Children learn how to pray at home. Think about the difference between the time they spend at home and the time they spend at church. **We must help parents to be Christian in the way they are around their children.** Help them develop habits of reading the Bible and praying in their home.

Example of family devotional patterns: Moving the tradition from supper to breakfast. Giving a blessing each day before the kids leave for school "May the blessing of God go with you today. Remember you belong to God. Remember who you are."

If we are to help families become a center of CE, it must be intentional. Most of us do not know how to do it naturally. We have to discover a way to do it on purpose.

When the generations of a family are together in a home, and when they are all Christian, the modeling is powerful.

Not everyone has the privilege of having a Christian home, so it is no mistake that one of the names by which we call the church is the family of God. The church becomes a surrogate family. Example: Who are the aunts and uncles and grandparents who will fill roles of nurture in the lives of my children? People in our church! They contribute to our children's lives in a way that parents cannot. It is not only the programs of the church but also the life of the family that shapes faith in us. When they work together, it is best. Never allow the church programs to become so busy that there is no time for family. And never allow a family to be so busy that they are not part of the church.

Programs and Structures of Christian Education in the Local Church

We want to look now at different kinds of programs of Christian education within the local church. I do not intend by listing these groups that you must have all of these programs in every church. I am saying that you will end up having some programs in addition to the worship service. Before we get to the list, let's look at three functions that all of these groups should serve.

Functions of CE Programs

There are three functions of Christian education programs.

1. Education

We have discussed the education function extensively. The other two functions are accountability and belonging.

2. Accountability

Take attendance and keep track of people—not in order to punish them for not coming, but to know who is there and who is not there. Often it is the responsibility of the teacher to call people and let them know they were missed. If they were sick, you may pray for them. It is hard for a pastor to keep track of all the people by himself. Each teacher in the SS becomes a pastor to a small group.

3. Belonging

All of us when we go to a church or group want to feel like we belong. We may go to church two or three times, but if we don't feel like we belong, we won't

Refer to Resource 18-2 in the Student Guide.

come back because we don't feel comfortable there. And remember the reason that we are having church is not to give the people a Sunday experience. We don't ask them to come to church just to pray and get some spiritual energy. We are asking people to come and be a part of our church so that they can be a part of a family, so that they can be part of a community of faith, so that they can have a whole new way of life. So we don't want them to just come on Sunday. We want them to feel like they belong. Sunday School provides a way for that to happen. They come into a group of 7 to 16 people who know their name and know when they aren't there.

As you begin to think about the educational structures of your church, keep all three of these functions of Christian education in mind. If these aren't met in Sunday School, you must do them somewhere else.

Christian Education Programs

- ***Sunday School***

Refer to Resource 18-3 in the Student Guide.

There are different times for having Sunday School. Sometimes it is before worship, sometimes after, and some places it happens on Sunday night. That's hard when you are renting a space, but as you plan for a permanent building, make room for Christian education.

Divide your children and teenagers intentionally and based on good information.

Sunday School is an organized way in which every age level studies the Bible at its own appropriate stage.

The more children you have, the more you can divide them into appropriate stages. If you have 30 children from ages 5-12, you can divide them into ages 5 to 6, 7 to 9, 10 to 12 because each of those groups has different skills and abilities and different attention spans, but if in your church you only have 5 children, you cannot have 3 different classes.

The same thing is true in terms of teenagers. They have unique needs. They cannot be put with the children or with the adults for the purpose of CE.

Adults also need Sunday School. In some churches where there is little space, there may be several classes in the sanctuary. It is not ideal, but it is better than nothing.

- ***Bible Studies***

These often happen during the week in homes. It is a way in which smaller groups gather to study the Bible. It serves in some ways the same functions as Sunday School for adults. It is education and a way to keep track of each other. It is also a way to feel like we belong. Do you see how it serves these functions? When you think about being a Bible study leader, it carries with it more responsibility than just teaching the Bible. The Bible study leader becomes a lay pastor. Many people will come first to the Bible study before they will come to worship. If we can make them feel welcome in the Bible study, then there is a good chance that they will feel comfortable at the church as well.

You see how every CE program has more than one aspect. It has an explicit curriculum and a hidden curriculum.

- ***Specialized Small Groups***

For example, a group that meets to lead music in worship. That group has an identity. When they come together, they aren't just learning songs, they are learning theology, learning to lead, and growing as Christians. The group has more than a function. There is an educational quality to that group.

church board, compassionate ministries committee, drama group

What specialized groups do you have in your churches?

As a leader you must recognize the CE quality of even a group like compassionate ministries. You can sit down with this group and say, "What are we learning about what it means to be Christian?" What I am talking about again is being intentional. Even though my title may be the leader of music, I am also a teacher.

- ***Special Groups According to Age or Gender***

The most obvious one that we usually talk about is the youth group. They have a high need for relationship. They are very active, and they want their own group to be away from their parents. In the life of that youth group, many young people learn what it means to be Christian. The quality of the lives of the people in charge of the youth group must be important. Often for many Christian teenagers the church youth group becomes the most important peer group in their lives. That is why in a youth group we do more than have class. Class is only one part of what a youth group is

about. Often it is more important to have a lot of activity together. Every youth group activity is a spiritual activity, not because we pray and have a devotional but because it is the gathering of a Christian community, and the relationships are different from those in the world. We must be aware that the years of youth are important for helping them develop good relationships. There may be only three in a group, but we who are leaders must treat that group seriously. Experiences like camp become very important.

Think about developing a group for women or a group for men, a prayer group, senior adults or any kind of small-group meetings that might strengthen the Christians in your church. These special groups can be a very important means to address specific issues.

education, accountability, and belonging

What three functions will this group serve?

The leader of the small group will do more than simply teach.

By the way, when you are teaching information, repetition is a good method.

- ***Special Seminars or Workshops***

These usually last for a morning or an afternoon. It isn't a group but a one-time event. These can be led by special guests. Do you know what an expert is? An expert is someone who knows what he or she knows but has to come from far away to tell you. Jesus said that a prophet is without honor in his own country. You invite someone in to reinforce what you have been saying for a long time.

You can have a special workshop on topics related to the family or marriage or the skill of evangelizing or teaching. You might want to plan these over the next year or three years. There could be a workshop on stewardship.

- ***Seasonal Programs***

Seasonal programs like Vacation Bible School or camp fit into the culture and the timing of the year in people's lives. We usually think about them in the summer when children are out of school.

What kind of Christian education can we provide when children have time on their hands?

This kind of program adds another element to the three purposes. Often camps and VBS are done for evangelism and to invite new children to the church. This is true around the world. One of the important things is to get names and addresses so that you can follow up on the children that come to VBS or camp. You can send a card to thank the parents for allowing their child to come and explain what you did. Thank them for trusting you and invite them back anytime they want to come. Keeping organizational records is very important so that you can communicate with people. Sometimes people aren't familiar with the Church of the Nazarene. **One of the characteristics of a cult is that they won't say what they do at their meetings. By contrast, we need to be very open.** Whenever we have seasonal events with an evangelistic purpose, we need to be as open as possible. We should not fail to communicate with the parents of the child.

Remember when we talked about identity in adolescence and how important it is to make a decision for Jesus Christ at that age. Camp is very important for young people.

Which programs and structures will work best for your church?

You do need to do Christian education intentionally. You do need to provide a way for people to grow in faith and have education, accountability, and a place to belong.

When We Look at a Church's Programs, We Want to Think About Balance

Refer to Resource 18-4 in the Student Guide.

Five Functions of a Church

- Worship
- Education
- Fellowship
- Service—compassionate ministries, or caring for orphans and widows in the church, pensioners
- Evangelism

In your own local church, are you doing all five of these? I am not talking about giving equal time and energy to each, but making sure that you are involved in all five.

Are we in balance? Are we doing everything that we should do?

You can have churches that focus on worship and fellowship and do no evangelism. Other churches do lots of education but no service.

Even in the groups within a church, we should ask the question of balance.

Is there balance in the youth group? Do they ever worship? Are they being called to serve and evangelize? We can ask the same five questions of our children's ministry.

Refer to Resource 18-5 in the Student Guide.

Three Groups in the Church

I would like for you to look at the church as a collection of three different groups.

- Core group—group that is at the center, people who are always there and who have a desire to be leaders of the church and grow in their faith.
- Congregation—people who are there for Sunday worship, some are there only part of the time; they are not leaders; they are followers without commitment, and they need encouragement to come to things.
- World of influence—These are people who have never been to your church. They are the ones who come under the influence of the congregation and the core group. They are family and friends of church members or people who live in the community right around the church. They are reasonably within the influence of your congregation.

Do you understand these three groups?

Every church has these three groups. As we plan programs, we must keep all three of these groups in mind. Every program doesn't have to be for everyone. Some education may be just for the core group, for instance a workshop for Sunday School teachers. A program for men to pray at 5 a.m. will not be for every man in the church. You certainly wouldn't expect people from the sphere of influence to come, but you might expect some men from the core group to come and pray.

Some things you plan will be primarily for the core group, but if everything you plan is for the core group, then how will the congregation learn. Plan some programs for the congregation that are very basic. Do you want to leave them there at that level? No, we

want them to mature so that they can become part of the core group. We don't want them to be on spiritual milk all of their lives. We want them to move on to meat.

Allow students to respond.

What do you have in mind for the sphere of influence? What do you plan for them? Do you have educational programs that would be attractive to people who aren't Christians?

What about English classes or sports activities? Do you see how you plan those events as ways to reach into the sphere of influence? These are ways you can intentionally minister to everyone in the congregation. So often when we plan programs, we think that everyone must come to everything.

People in the sphere of influence will come to any event at church if they have a relationship with the person they come with. They might even come to a core group Bible study or an early morning prayer meeting if they have a strong friendship with a person who comes. You should always be ready for someone from the sphere of influence to come, but you should also plan some things specifically for them for the purpose of evangelism.

Who is the target audience for the compassionate ministries program of your church?

The core group or the sphere of influence? When you plan compassionate ministries, you have all three groups in mind, but you understand that there are three different purposes. With the core group, compassionate ministry is a way to care for the body. With the sphere of influence, it is a way to show them the love of Christ. We don't ask them to be Christians before we show Christ's love to them.

We have a principle of balance and the five functions of the church and also knowledge of the three groups that make up the church. What I have given you is a way to do some evaluation of your own church. You can ask, *Is our church balanced? Do our programs have all three groups in mind?*

Small Groups: Analysis of a Local Church Program

(15 minutes)

Refer to Resource 18-6 in the Student Guide.

Divide the class into groups of about 3 students each that are different than the focus groups that they have been in.

List the different kinds of groups—education or service—that can be found in your church.

Analyze where the gaps are in your church. Which programs are specifically designed for the core group? Which are designed for the congregation? Which are designed for the world of influence?

Based on your analysis, suggest a new ministry or program that would address a group that the church is not currently addressing or is not addressing well enough.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- create a Christian education ministry that incorporates balanced functions of education, accountability, and belonging.

Look Ahead

Carrying out the work of the Christian education program requires many committed people. Most, if not all, of these people will be volunteers who serve out of love for God and His people. The Christian educator needs to develop skills in recruiting and developing leaders and workers for the Christian education program.

In the next lesson we will be addressing the issues involved in working with volunteers.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Write a 1- to 2-page critique of the lesson plan you received from your classmate at the beginning of this lesson.

Write in your journal. Include a discussion on: *What church functions and people will place constraints on your ability to plan and deliver your Christian education program?*

Punctuate the Finish

Make a mobile to represent the need for balance and fluidity in a Christian education program.

Obtain two plastic drinking straws. Tie them together at their centers to form an X with a string that will suspend them horizontally.

Run strings of different lengths through the straws and tie paper clips to the strings' ends.

Cut four geometric shapes of different sizes from heavy paper and label each Service, Evangelism, Worship, or Education.

Complete the mobile by clipping the four shapes to the ends of the string.

Display the mobile by holding it by the center string. Allow the mobile to swing and find balance.

The church program must be balanced and fluid enough to support the needs of the congregation and fulfill God's intent for His community.

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Lesson 19

Recruiting and Developing Workers

Lesson Overview

Schedule

Minutes	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	
0:10	Recruiting Workers	Lecture	Resource 19-1
0:30	Writing a Job Description	Focus Groups	
0:45	Role-Playing	Focus Groups	
0:55	Developing Leaders	Lecture	Resource 19-2 Resource 19-3 Resource 19-4 Resource 19-5
1:15	Role-Playing	Focus Groups	Resource 19-4
1:25	Lesson Close	Review, Assign	

Suggested Background Reading for the Teacher

Hersey P., K. H. Blanchard, and D. E. Johnson.
Management of Organizational Behavior: Utilizing Human Resources, 7th ed. Upper Saddle River, NJ, USA: Prentice Hall, 1996.

Lesson Introduction

(10 minutes)

Accountability

Have the students share the critiques of the lesson plan with their partner.

Return and collect homework.

Motivator

Perform this skit.

A Sunday School superintendent meets a person at the church door.

SS Super:

"Hello, John. I sure am glad to see you! I just got a call from Jim Thorne. He is sick and won't be coming this morning. I need you to go to Room 12 and take care of his 6th grade boys' Sunday School class. I know you will do just fine."

(Quickly turn to the next person entering the church before Jim can answer.)

"Hi, Jack, I'm sure glad to see you!"

Is this the way you recruit workers? There really are better ways.

Orientation

Read Matthew 9:35-38.

Allow students to answer.

What do you notice in that passage that relates to Christian education?

The masses are not reached without leaders. We are instructed to pray for the leaders.

I want us to spend some time talking about recruiting and developing leaders for your church. We all understand that it takes leaders to have programs. The statement that Jesus made to His disciples is still true today, "The harvest is plentiful but the workers are few." So Jesus gave them and us the instructions to pray to the Lord of the Harvest to send workers.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

At the end of this lesson, participants will

- list the issues involved in recruiting and developing leaders
- create a plan for recruitment leader development
- exhibit a deeper burden for leadership development and care

Lesson Body

Lecture: Recruiting Workers

(20 minutes)

Refer to Resource 19-1 in the Student Guide.

Key Ideas in Recruiting People for Ministry and Leadership

Focus on People and Not on Programs

We are not just trying to organize good programs so that the people become instruments of the program. Christian education is about people. Oftentimes when we focus only on the programs, we have openings to fill and we just put names into those slots. When all the positions are filled, we are done. Instead, we need to focus on the right person for the right position.

Prayer—Ask God to Direct You to the Right Person

One of the primary responsibilities of your education committee is to pray about whom to ask to lead various ministries. Who do they ask to direct VBS, etc.?

1. ***We pray that God will give us wisdom to choose the right people.*** Leadership in the church is an important position, requiring not only leadership skills but also those who have a heart for serving. Remember the passage we read, “not many of you should desire to be teachers.” Many people would like to be leaders in the church just because they like to be in charge and have power, but the leadership we need in the church is servant leadership. They still lead, but they lead by serving.
2. ***We pray that God will speak to people by His Spirit*** about being leaders even before we talk to them. We pray that God will plant the seed in their lives that will grow them into being leaders. Think about your own stories. Most of you didn’t say, “Someday I want to grow up and be a leader in a Christian church.” God planted a seed in your heart, and it was there before someone ever talked to you. This is part of the grace that goes before us. When you recruit people, remember that the Holy Spirit has already been there before you.

Make Sure That You Are Helping the Present Leaders to Be Successful.

The present leaders who are doing a good job are symbolic of what you are asking other people to do. If everyone is tired and discouraged, it's like asking someone to take a ride on a boat that's sinking. If everyone is tired and miserable, why would I sign up to be tired and miserable too? We must take care of the people who are already working. We must help them do a good job so that when we invite other people they have a healthy image of what we are asking them to do. *How do we care for our current leaders?* We must make sure they have everything they need to do their work well: adequate materials, emotional support, vision. Before you start recruiting, make sure you are taking care of the leaders you have. Otherwise, you multiply your problems.

Have a Plan for Asking People to Serve

Ed's example: When I first started in leadership in the church, I was responsible to recruit people to serve. I quickly became very discouraged. I would ask someone to teach Sunday School, and they would ask what they have to do, and I would say teach Sunday School, and they would say no. I would have to ask about 10 people to get one. Then I learned that I had to be very intentional in the way that I asked them. I had to develop a plan by which to ask them.

(Insert an example.)

When God leads you to talk to someone, you must be ready to tell that person what you want him or her to do. Be very specific about the responsibilities of that particular job. What are the expectations for Sunday School teachers in their spiritual life, responsibilities, preparation, how many hours at the church each week, what kind of materials they will have, and how long they are being asked to serve. the *Manual* says that people are only asked to serve for one year, and then they may sign up for another year. That means that if a teacher has been teaching 11 years, he or she has been recruited and given a choice 11 times.

Refer to Resource 19-2 in the Student Guide.

Write a detailed job description outlining expectations and resources. When I started to write down expectations, I thought people would be afraid of that, but I found that when they could see the reality of the responsibilities on paper, it made a difference. *The purpose of writing it down is not so that you can control them, but so that you can give them a picture of the job.* Is the job of the children's church leader written down anywhere?

A good place to begin to write it down is to sit down with the current leader and ask what he or she does. If that person quits or goes somewhere else, you still have a record in the file. Having the job written out will also help when there are problems.

Talk to everyone personally. Instead of standing up in church and making announcements for Sunday School volunteers, I always made it a point to go and talk to people personally. Remember, I had asked God to guide me about who to talk to. I would talk to the people about the job and why I had come to talk to them. I had seen something in their lives, and I felt they would be good Sunday School teachers. I showed them the specific responsibilities of the job I was asking them to consider and went through it step by step. I would give them a chance to ask questions and answer all questions before they decided. Tell them everything that is involved. For instance, if there is a meeting once a month for leaders, they need to know that before they decide.

Give people time to think, pray, and observe before answering. When you present a plan to them, don't ask for an answer right away. Ask them to observe something that is similar to what you are asking them to do. Invite them to a meeting. For instance, have them visit the youth group. Then ask them to pray and ask the people who are important to them to help them pray. *People will serve with the same seriousness with which you recruit them.* If you tell them that the job is not important and it doesn't take much effort, do you think they will consider the job to be important? Let me ask you an important question. *Are there any jobs in the church that are not important?* The job of setting up the church or cleaning the church is important and worth praying about.

Ask for a decision. After people have had time to observe and pray, contact them again for a decision. If they say yes, you can begin to prepare them for the responsibility. If they say no, don't beg them. Have confidence that the Holy Spirit will lead you to someone else. We have no reason to become discouraged or to feel guilty because we have deceived someone into saying yes.

Review

Let's review this section. We need to have a plan by which we will ask people to serve in a position of responsibility. We need to write down the expectations we have for that responsibility. Then we should talk to someone personally about that job. We ask them to take some time to consider their decision, observe, and pray. Then we ask them for a decision. If they say yes, we develop them into a leader. If they say no, we don't let it discourage us, and we watch for someone else.

Ed's example: My wife, Nancy, had the new responsibility of finding people in our church to work with the young children. She had to find 26 people. The lady before her said it was impossible. So Nancy asked the lady how she had gone about recruitment. The lady had stood in the foyer after the service each week pleading with people to work with the children. Nancy followed the above plan and in two weeks she had almost everyone she needed. The first lady had been like a beggar, but Nancy was confident in what she was doing and showed the job as an important responsibility—so important that she was asking them. It was the same church and the same people. The difference was the approach.

(Insert your own example similar to the one in the left column.)

Focus Groups: Writing a Job Description

(15 minutes)

In your focus groups develop a job description for a specific role related to your age-group ministry. Outline all the expectations of the person who will fill the position and also all the resources, training, etc., which will be given.

Focus Groups: Role Playing

(20 minutes)

This may require more time depending on the size of the group. Instead of just having the groups report, allow someone from each group to ask someone not from their group to consider the assignment they have outlined. As they present the job, the person being recruited may ask questions. These questions may help each group think of things to describe differently or add to their job description. Have the groups help each other with suggestions on improving the recruitment talks.

Instead of having the groups report, we are going to do some role playing.

Lecture: Developing Workers

(20 minutes)

Refer to Resource 19-3 in the Student Guide.

Let's talk about developing the workers once they have said yes. I want to give you three main ideas here.

God Is the One Who Provides Us With the Skills and Abilities to Do the Work of the Church

What we are doing is helping the work of the Holy Spirit in terms of equipping people for ministry. We are helping them discover what God wants them to do and giving them the resources with which to do it. What do we need to provide?

Proper Instruction on How to Do What We Are Asking

That instruction may come in many forms: a book, a workshop or seminar, or asking them to assist us in teaching or serving until they are ready. Do you remember when we talked about the extent of learning and we used the example of teaching? And we said, "If you want to be a teacher, come and watch me teach. Then come and help me teach. Then I will help you teach. Now you teach." Some of you have learned to be a pastor by being with a pastor. Provide opportunities for people to learn how to do what you need them to do. Many of the things we have used in this class can be used in other ways. You can use some of these things in your local church with your leaders. You don't have to teach the whole course. You can teach certain parts as you need them. When you recruit leadership, you must equip them to lead. These are some of the things you can teach them.

Resources—Teaching Materials, Money, Enough People to Help

It is not fair to ask someone to lead children's church with 25 children and no one else to help. It is like asking someone to dig a big hole with a cup instead of a shovel.

A Strong Sense of Direction and Supervision

There is a very important point I want you to remember. *Supervision is not for the purpose of control. Supervision is to help people do a good job.*

How many of you have worked for someone who saw supervision as control? He or she watched over your shoulder and was critical. Have you ever worked for anyone who was really for you? When he or she came to watch you, you wanted to do a good job. One kind of supervisor didn't believe in you and the other did. If we want people to be successful, we need to provide them the right kind of supervision. We might need to correct them, but not as punishment. We correct them so that they can do a better job. It is the difference between discipline and punishment.

Limit a Person's First Assignment Until He or She Has a Vision For What You Are Asking

We need to remember that people will often serve in the way they have seen other people serve. We must be aware of their level of experience and realize that they may not have the skills or the right perspective to do what we want them to do at first. They may start as an assistant teacher or have a period of mentoring before they take over full responsibility.

Provide Them Consistent Encouragement and Affirmation

As a pastor, do you pray every Sunday for the people who are working in your church? Do you make it a point to visit them on Sunday morning as they prepare and say, "I'm praying that God will use you today." Teachers need to know that someone believes what they are doing is very special. As a pastor, you may not be able to do that with every teacher every Sunday, but you can visit one. Maybe every once in a while in the worship service, you will call all the workers together in the front and give the congregation a chance to say thank you and pray a prayer of thanksgiving for them and pray for them to have strength for the task.

That accomplishes two things. It tells the workers that they are important. It plants a seed in the minds of the people in the congregation that they may also be called to serve in some way. This is very, very important and should be done at least once a year. You may want to gather your leaders and have a special dinner for them. Have a celebration. It doesn't have to be fancy. Just make it the best you can do. They will feel appreciated, and they will keep serving. It is the conditioning model that we talked about before. All of

us like to be appreciated. It is always easier to get others to help if you take care of the workers you already have. Periodically analyze each leader's confidence and skill on each of the tasks you have assigned them. Adjust your leadership accordingly.

Periodically Assess a Leader's Skill Level and Confidence

It is important for us to recognize four different styles of leadership that a person needs as he or she matures in his or her abilities and willingness for a task.

When a person is not willing to do a task and not able, then we simply tell him or her what to do. That's the first style of leadership: **telling**. Because we believe that God calls people to minister and gives them gifts for ministry, this style should rarely be found in our church ministries. We can tell a person what is expected of him or her, but our style of leadership should not be one of merely giving orders. Remember that we are there to serve our leaders and not to have power over them.

When a person is willing, but not yet able to do a task, then we train him or her in what to do. The responsibility for the person's success in ministry depends not only on the person but also on the one responsible for providing training and resources. The second style of leadership is **training**.

Hersey and Blanchard call this "selling."

When a person is able, but not yet confident, the situation changes again. We must recognize the issue of confidence as a major one affecting willingness. With this kind of person, we must participate with them in the task until they feel confident. Agree to lead the Bible study with the person for a few weeks while confidence is building. This style of leadership is **participating**.

When a person is able and confident—willing—we delegate the task to them. They can do the task without our presence or assistance. We should be moving people toward this goal in their ministries. This style of leadership is called **delegating**.

So we have four leadership styles to use with those we are preparing for ministry: giving orders, training, participating, and delegating. The middle two areas are what most people need when they are preparing for a new ministry. New leaders need their leader to train them and to participate with them. However, unless we

intentionally plan for these things, most leaders find it easier to either give orders or simply delegate. We stand over people like a hawk or we leave them completely on their own.

What happens when I am willing to do something, but someone keeps giving me orders? The situation can be de-motivating.

What happens when I am willing to do something but I don't know how, and yet I am thrown in over my head with no assistance? I may flounder and even fail and the failure would be totally unnecessary. A little training would have saved the whole situation.

Refer to Resources 19-4 and 19-5 in the Student Guide.

I have found it helpful to sit down with someone who is beginning a new position and talk through the tasks of the job description together using these four categories. As each task on the job description is discussed, the individual decides which box the task falls in at this time. It becomes clear in which areas the person needs training and in which areas the person needs participation. We can agree together how to accomplish these to move the person on to the point where the task can be merely delegated.

Focus Groups: Role Playing

(15 minutes)

Use Resource 19-4 as the guide for this activity.

Allow each group about 4 minutes to demonstrate what they have learned.

Use the same job descriptions that your groups developed before. You have already recruited someone to do the job. Now using those same students or different ones, walk through the situational leadership contract with the new recruit. The leader and recruit should make a plan for training goals and participation.

Summary

When a person has said yes, our responsibility is to help them do a good job. We must provide them with the right instruction so that they know what to do. We must provide adequate resources and supervision, and supervision is not to control but to help them do the best they can do. Then we must remember that people will teach or serve the way they were taught, so we may want to limit their first assignment to give them time to get a vision of what we are asking. Then we must provide consistent encouragement and appreciation for what they do. We must adjust our leadership to help them do the best job they can. If we will take care of the people who are now working, it will be easier to get others to come and help.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- list the issues involved in recruiting and developing leaders
- create a plan for recruitment leader development
- exhibit a deeper burden for leadership development and care

Look Ahead

Recruiting and developing Christian education workers and leaders is only part of the task. In the last lesson we will look at ways to dismiss workers while retaining them in the church.

Remember that our next meeting will be our last meeting. All written assignments listed in the Syllabus will be due at that time.

Assign Homework

Students should plan on two hours of work outside the class to prepare for each hour of class time. If you are having three-hour sessions, try to allow for six hours of homework in between sessions.

Complete all Syllabus assignments to be evaluated by the instructor.

Write in your journal. Include a discussion on: *Describe the ideal Christian education worker. What would you include in a plan to develop CE workers?*

Bring your journal with you to class for the last lesson. The instructor will be checking the faithfulness to the writing assignment.

Punctuate the Finish

Perform this skit.

The Sunday School superintendent meets John after church.

Super:

"Hi, John. I've been watching you around the church. You really enjoy talking with the kids, and they respond well to you. I would like to make an appointment with you on Thursday evening to explore some ways we might use your gifts in service with our young people.

"I've got some ideas, and I'd really like to talk with you about them. We have a teacher training workshop coming up in a couple weeks, and it would be a great opportunity for you to talk with some of our volunteers about how they teach Sunday School."

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Lesson 20

Dismissing Workers and Course Evaluation

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Lesson Introduction	Motivate, Orient	
0:10	Dismissing workers	Lecture	Resource 20-1
0:30	Christian Education	Evaluation	Resource 20-2
1:00	Lesson Close	Wrap-up the Course	Homework: I Believe

Lesson Introduction

(10 Minutes)

Accountability

Quickly look through each students' journal to determine where or not the student was faithful to the assignment.

Motivator

Present this skit.

A Christian educator walks up to a volunteer.

CE Leader:

"I just heard about what happened in the class you taught this morning. We can't allow that. You're fired!"

Point your finger at the volunteer and make a shooting noise.

Orientation

There are better ways to dismiss volunteer workers. In this lesson, we will explore the idea of matching workers' skills to appropriate service tasks and proper ways to dismiss mismatched workers.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

At the end of this lesson, participants will

- formulate and demonstrate a method of dismissing workers in a redemptive way
- demonstrate a method for program evaluation

Restating the objectives for the learners serves as an advanced organizer for the session and alerts learners to key information and concepts.

Lesson Body

Lecture: Dismissing Workers

(20 minutes)

Dismissing Workers

One of the most difficult jobs of a Christian education director is to remove a person or dismiss him or her from responsibility. This is the hardest part of the work, but sometimes it is necessary.

Refer to Resource 20-1 in the Student Guide.

Here Are Several Reasons Dismissing Workers Is Difficult

- They may not have the ability to do what we've asked them to do.
- They may be unwilling to do what we asked them to do. They said yes but were unable to carry through.
- Sometimes people are just undependable. They don't have enough discipline to do it.
- Sometimes people have a negative attitude. They do their work but seem angry about it all the time. Or they don't like the pastor and constantly undermine his or her leadership.
- Sometimes people have major disagreements about the doctrine of the church.
- Maybe there is something about his or her personal life that is immoral. He or she has succumbed to the temptation of sin and is unrepentant.

Sometimes we think the easiest thing to do is simply wait and hope that the problem will go away. It usually doesn't. So a leader must take the responsibility to lead and do something about the situation.

What Are Our Options When This Happens?

- **Clarify the responsibility.** In this way, we might correct the problem so that the person can continue in his or her responsibility. If he or she isn't doing the job, we may ask if he or she doesn't understand the written job description. Communicate well using the written document. Perhaps he or she has forgotten or has misunderstood what was written. This will give you opportunity to correct that situation. Perhaps he or

she will say that he or she didn't understand and can't do the job as you wish.

- **Move him or her to something else or adjust the assignment to fit his or her abilities.** You may need to help him or her find something else better suited to his or her abilities that he or she can do. Maybe he or she doesn't have enough time to be the main teacher but would have time to be the assistant teacher. Maybe he or she thought he or she could work with children but didn't do well. You might try him or her leading an adult prayer meeting.
- The third option is the hardest. **Sometimes we have to ask him or her to leave the assignment because of a negative attitude, doctrinal difference, or immorality in his or her life.** In this case, he or she would only take the problem with him or her to a new assignment.

Always pray before you choose this option. Always seek the counsel of another leader in your church before you choose this option. It could be the counsel of another mature Christian in your church. It must be the counsel of a person who will not talk a lot. You must also be very specific about why you are asking the person to step down. It can't be done only on your feelings. You must be very specific when you talk to him or her. I will tell you now that sometimes the person will be very angry with you, but no one ever said that being a leader would be easy. That's why you must be sure that what you are doing is the right thing and you are doing it for the right reason.

Our Ultimate Goal in Asking Him or Her to Step Down Is Redemption

We are not forgetting about the person when we ask him or her to step down. We don't want the person to leave the church. Our responsibility to minister to him or her actually increases. That is very hard because he or she may not want your ministry, but that must be his or her decision and not yours. You must continue to pray for him or her, to call, to let him or her know that he or she is welcome to come to the church. Sometimes he or she will reject that and go to another church. There are times when, if we do it in the right spirit, the Holy Spirit will talk to him or her and he or she will say, "You are right. I need to repent." The Holy Spirit is faithful to show him or her how he or she is

wrong, and he or she submit himself or herself to the church and is redeemed back into the family. Then after a while they can again take a position of leadership. When it works well, that is the way it is supposed to happen. I'm sorry to say it doesn't always work that way.

In the New Testament, when discipline in the church is discussed, it is always for the sake of redemption. It is never to dismiss the person to judgment. It is always so that he or she will come back to faith. That is the principle even in the issue of excommunication. We are to always exhibit the grace of God. We cannot close our eyes to sin and pretend things are right when he or she is wrong, but we can let him or her know that the grace of God is available, and if he or she will repent, they will welcome him or her back.

Evaluation: Christian Education

(30 minutes)

Instead of having a whole lesson on evaluation, I want us to actually do evaluation. I have already given you several hints on how to do evaluation. The first and best principle I want you to remember is that evaluation must be tied to your purpose. If your purpose in teaching is to survive, then when you are done teaching, just take your pulse. If your heart is still beating, you have been successful. Sometimes that is all you can ask, but it is not really good Christian education.

We want to not only talk about evaluation but also do evaluation. We are going to spend half an hour evaluating this course. I am not going to evaluate you. You are going to evaluate me, and the evaluation will be based on my purposes and intentions for this class. My evaluation of you has been going on the whole time. I have been listening to your responses. I have your "I Believe" statements to evaluate your thoughts. When you presented your lesson plans, I was listening to see if you really understood what I was saying about curriculum development. Your lesson plans showed me that you did.

When We Do Evaluation, We Have to Ask Several Important Questions

1. What did we intend to do?
2. What actually happened? Did we do what we intended? What if I had come and said, "We have 10 videos to watch." But there was no VCR. I must

take that into account when I evaluate. The situation wasn't what I expected.

3. What was the result?
4. Were the results what I intended? What makes this difficult in CE is that some of our intentions and goals are into the future, and we cannot know the results of our teaching immediately when the class finishes. But there are some things that we can evaluate now. They are some of the short-term goals that I stated.
5. If not, why not? When I ask the question, "Did the class turn out the way I wanted?" What if the answer is no? Did I teach it the way I planned? Did I have everything I needed? If the answer to these is yes, maybe I need to reevaluate my intentions in the first place. Perhaps the next time I teach this class, I need to adjust my expectations.

We Have Three Stages In Evaluation

1. We state what our goals and intentions were.
2. We ask what really happened.
3. We ask what were the results.

Then we make adjustments at each stage so that next time it will be more like what we wanted.

I want you to talk to me. I'm going to ask you some questions that are important to me, and I want you to give me an honest answer. I'm going to ask ____ to write down your comments. I am asking him (or her) to do that so that I can listen to you without writing. I don't want to miss what you have to say. Even before I got here I wrote down eight questions that I wanted to use that were tied to what I wanted for this class. You will recognize some of the issues in these questions because I stated them up front in the Syllabus.

It doesn't help me for you to answer yes or no. I need to know how. If you say yes, then tell me how it happened for you. If I say no, then tell me what was the problem.

Refer to Resource 20-2 in the Student Guide.

1. *Did the teacher organize the topics of the course so that the student could follow the instructor's thought and also develop his or her own understanding of Christian education and teaching?*
2. *Did the teacher work to encourage a sense of community and cooperation in the classroom? Did the teacher treat the students with respect? How? What might he or she have done to improve this?*

3. *Were the teaching methods appropriate for the students and the context?*
4. *Were the assignments appropriately fair and helpful for the objectives of the course?*
5. *What were the most helpful parts of the course—content and/or activity?*
6. *What needs to be changed and improved—content and/or activity?*
7. *In their team teaching lesson, did the students have a sense of confidence in themselves and their presentation?*
8. *Do the students have a passion for reaching others for Christ and equipping them for ministry—as individual persons and congregations?*

Lesson Close

(30 minutes)

Review

Instruct students to locate objectives in the Student Guide

As a way of review, look at the learner objectives we stated at the beginning of this lesson.

Can you

- formulate and demonstrate a method of dismissing workers in a redemptive way
- demonstrate a method for program evaluation

Assign Homework

Write in your journal. Consider the questions:

Have you ever been removed from a job?

How did your supervisor handle your dismissal?

How did you feel?

Closing Activity: Punctuate the Finish

Use this activity to close the course.

We are going to form a circle and each of us is going to read his or her "I Believe" statement.

Group participants in a large circle.

As the instructor, take a ball of string or yarn in your hand while you read or summarize your "I Believe" statement. After completing the statement, pass the ball to another person in the group while retaining the end of the string. This person will read his or her "I Believe" and then pass the ball of string to another person in the circle while holding onto the string. Now, the string connects three people. Continue passing the ball of string until all participants have read their statements and are connected by a web of string.

Do you see how everyone we work with is interconnected? We really do need each other. No one lives or works independent of others. Just like this web of string we have formed, our lives and work are interconnected and interdependent.

Let's pray for one another as we carry out the work to which God has called us. God intended for us to function and grow as a living community, an organism.

Close in prayer.