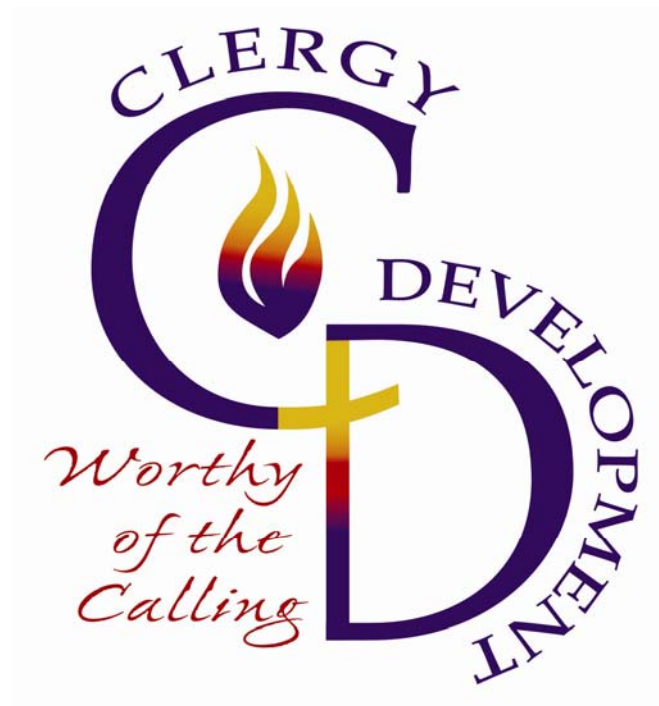

Student Guide

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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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.

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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.

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.

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, and every effort has been made to accurately express the position of the original authors.

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.

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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.

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Syllabus

Providing Christian Education for All Ages

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Course Vision Statement

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.

Educational Assumptions

1. The work of the Holy Spirit is essential to the process of Christian education at any level. We will consistently request the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class.
3. Students are valued not only as persons who have potential to learn but also as persons who already have significant knowledge and experiences to contribute to the course. Consequently, some of the course assignments will require cooperative efforts among students. Such cooperation is natural in a Christian community of learning.

4. The course focuses on the community of faith expressed in a local church. In order for the purposes of the course to be fulfilled, each student should have a local church in which he or she regularly participates and should project the concepts and applications of the course to that setting.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *US Sourcebook for Ministerial Development*:

- 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

Recommended Textbook

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

Course Requirements

1. **Class attendance, attention, and participation** are important for each student. Students are responsible for all assignments and in-class work even for sessions where they are absent. If two or more lessons are missed, the instructor will require additional assignments. If four or more

lessons are missed, the student will be required to repeat the entire module at a later date.

2. **Reading.** The assigned book should be read completely. There is a Study Guide for the book *On the Way*, which should be completed as part of homework assignments.
3. **Focus Groups.** Each student will be asked to meet each class session with a group of persons working with the same age-group (children, youth, adult) to allow reflection on educational concepts, provide feedback on application of some of the materials presented in class, and to work on cooperative projects.
4. **Sample Teaching Outline.** Each focus group will be asked to plan a lesson, teach the lesson in a real Christian education setting, and critique both the lesson and their teaching of it. The lesson plan will include vision statement and objectives, educational assumptions, description of the context, session content outline, planned learning methods, and an evaluation plan. This will be turned in before the lesson is taught.
5. **Three Lesson Observations and Critiques.** Each student will visit two other Christian education settings and observe someone else teaching a lesson. At least one of these settings must be outside the student's home church. In addition, the student will write a critique of his or her own teaching in the lesson that his or her group developed. These written critiques will follow the format given in class. All three lesson critiques will be due on _____.
6. **Journal.** Each student will keep a journal or notebook, to be written in after each class session. In this journal, the student will make personal reflections of what he or she is coming to believe about Christian education as well as ideas he or she wants to implement in the classroom. The journal may also be used as a place to interact with the reading.

Journaling is the integrating element that helps you draw spiritual meaning and ministerial application from the content of each lesson whether the lesson 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. Further explanation of the journaling process is provided at the end of the Syllabus.

7. **"I Believe" Statement.** Each student will be asked to write an essay at the close of the class that expresses his or her personal beliefs concerning Christian education and the task of teaching. This essay should be understood as a "work in progress" and should not be considered as the student's final statement on the topic. This is an essay, not a composition. It should be written concisely in less than three pages. It should give evidence that the student has thought through all the major questions of educational philosophy for Christian education. The essay will be due by the close of the last class session on _____.

Course Outline

Introductions

Definitions and Contexts of CE

Biblical Foundations of Christian Education

Old Testament Christian Education

New Testament Christian Education

History of Christian Education

Important Ideas About Learning and Development

Extent of Learning

Readiness for Learning

Principles of Developmentalism

Physical Growth

Cognitive Growth

Moral Growth

Spiritual Growth

Vocational Growth

Teaching and Curriculum

7 Questions

Models of Teaching

Principles of Curriculum Development

Transformational Teaching

Structure of the Curriculum

Lesson Planning

Structures and Programs of Christian Education in the Local Church

Christian Education Programs

Recruiting and Developing Workers

Evaluation

Course Schedule

The course will meet for 30 hours according to the following schedule:

Lesson	Date and Time
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	
11	
12	
13	
14	
15	
16	

17	
18	
19	
20	

Course Evaluation

Five primary means of evaluation will be utilized. Some of the evaluation activities will be during the course. This form of evaluation is called “formative evaluation.” Some of the evaluation activities will be conducted after the conclusion of the course. This form of evaluation is called “summative evaluation.” The evaluations are for the benefit of both the student and the teacher.

1. Each day at the close of the session, we will discuss which portions of the session were most appropriate and helpful for the students’ ministry contexts.
2. Observation of the focus groups will help us see your developing skills in teamwork and group process. Evaluation of your group projects (e.g., job description) will help us see how well you have applied the theory learned in class.
3. An evaluation of the lesson critiques and sample teaching outlines will assist us in knowing how effective the teaching has been.
4. The “I Believe” statement will serve as an evaluation tool of the individual student. The statements will be turned in to the instructor, reviewed, and returned to the student with comments.
5. At the close of the final session, the class will be asked to reflect with the teachers on the course and our teaching. We are interested in how we can improve our teaching skills.

Ultimately, the best course evaluation will occur as the student teaches in the local church with increased skill and enthusiasm. If people are being brought into relationship with Christ, led toward growth in grace, and equipped to serve through the teaching ministries of those who were students in the course, then the course will have fulfilled our goals for it. This final evaluation will, of course, take months and years.

Additional Information

Students Needing Assistance—Our commitment is to make a reasonable effort to assist every student to learn. Any student who is having difficulty in following the presentations or understanding the assignments should not hesitate to talk with one of us personally. Together we can discover ways to make our teaching and the course more effective.

Teachers’ Availability—We are privileged to have the opportunity to teach this class. Our desire is to be model teachers in and outside of the classroom. The students enrolled in the class are a high priority in our lives. We will be available before and after the class to students.

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 course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

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 course work will be really helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative 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, 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 course 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 that 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 course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration; weaving together faith development with 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

Due this Lesson

None

Learner Objectives

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

Focus Groups

Group 1: all participants that work primarily with children

Group 2: all participants that work primarily with youth

Group 3: all participants that work primarily with adults

Homework Assignments

In the next lesson you will be asked to speak for 2 minutes on the following questions. Write your 2-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?*

Include your reflections and insights from this lesson in your Journal.

Getting to Know You

Find a person that fits the description of each of the statements and have them sign their name after the statement.

1. Is wearing brown shoes. _____
2. Is the same height as you. _____
3. Lives in a capital city. _____
4. Has three children. _____
5. Has memorized Psalm 100. _____
6. Was born in the same month as you. _____
7. Is wearing a blue blouse or shirt. _____
8. Speaks at least four languages. _____
9. Plays a musical instrument. _____
10. Owns a cat as a pet. _____
11. Loves to garden. _____
12. Has played soccer. _____
13. Does not like chocolate. _____
14. Has never ridden a horse. _____
15. Has a picture of his or her family with him or her. _____

Holistic Learning: Three Domains

1. Knowledge

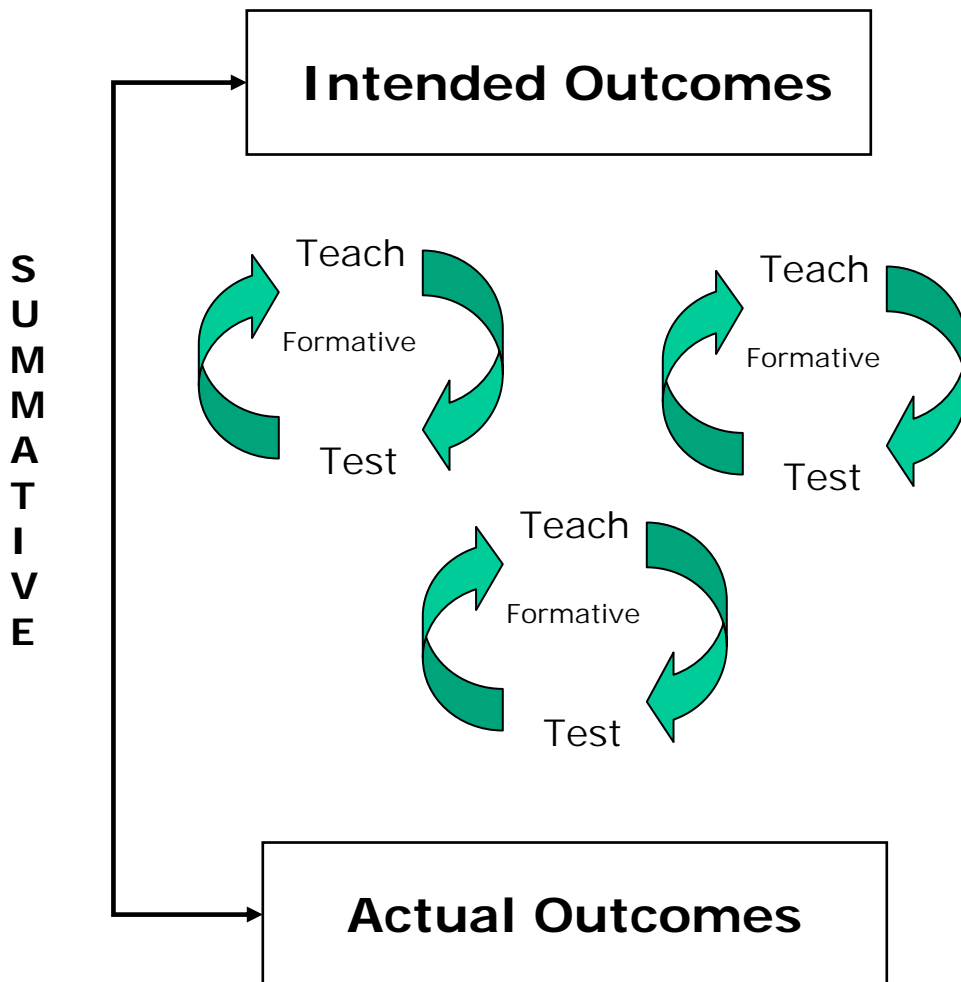
2. Attitudes, Values, Commitments

3. Physical Skills or Habits

Two Types of Evaluation

Formative Evaluation
(as we go)

Summative Evaluation
(at the end)



Lesson 2: Definitions and Contexts of CE

Due this Lesson

Two minute presentation from your journal notes
Journaling

Learner Objectives

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

Homework Assignments

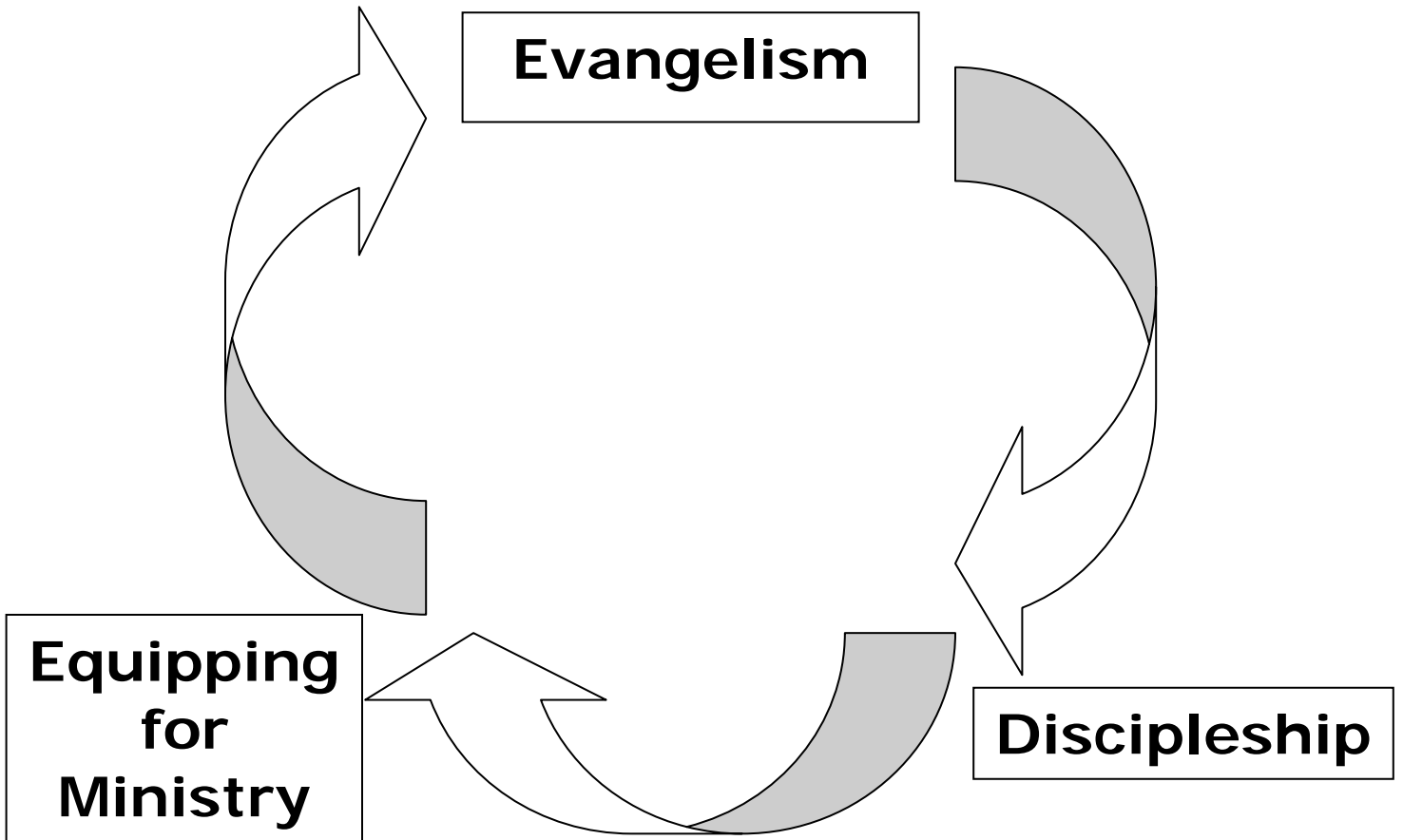
Read Chapters 1-4 of the textbook, *On the Way*, and complete the study guide for those chapters. The Study Guide begins on page 121 of this Student Guide.

Locate and write out a definition of Seder.

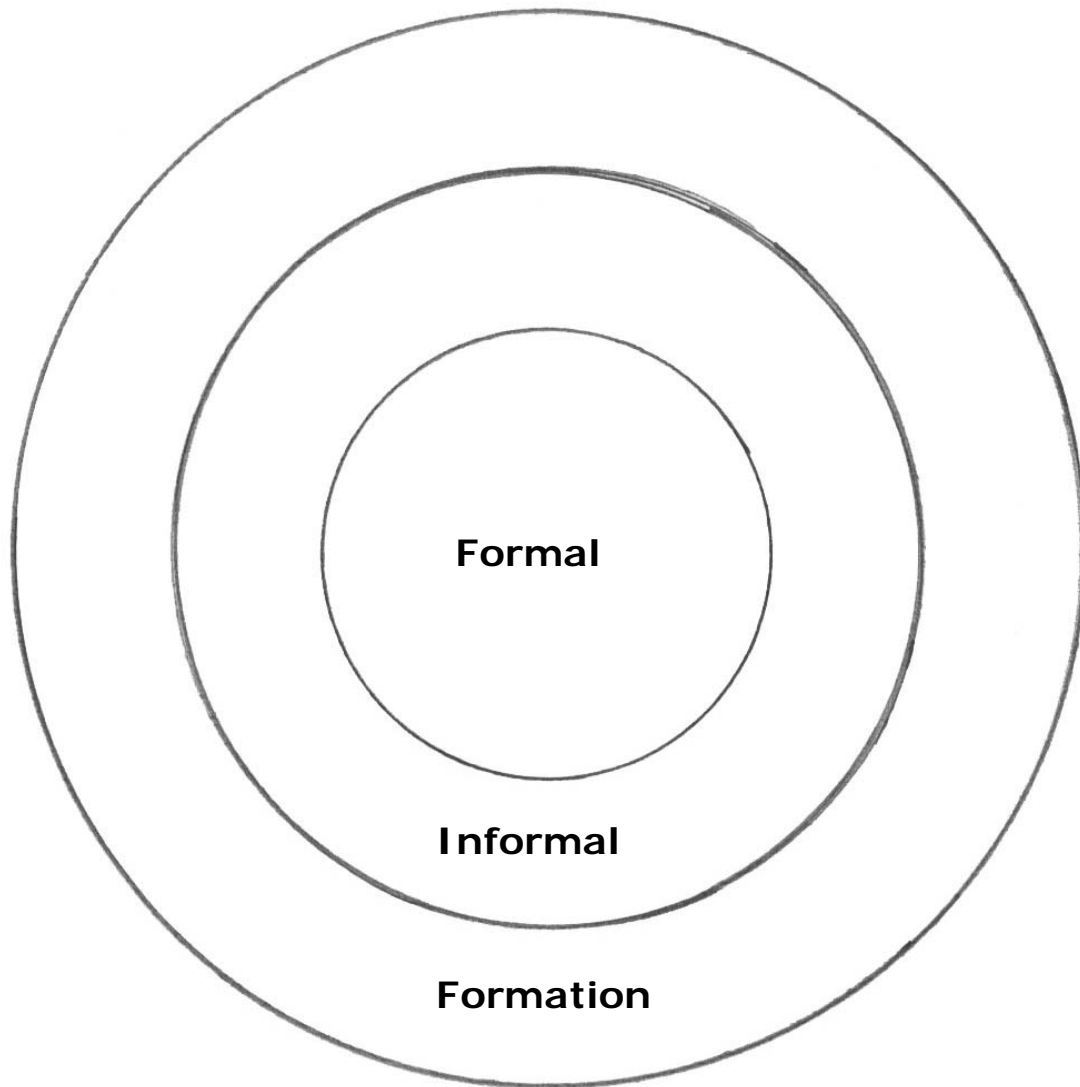
Journal on reflections and insights from this lesson and from the reading. Also, include a discussion of the following questions:

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

A Circular Definition of CE



Three Contexts of Christian Education



FORMATION

The intentional process:

- of nurture of children within a Christian faith community and
- of assimilation of adults who are entering the Christian faith community for the first time

Eight Ways Formation Happens

Community Rites or Traditions

Environment

Time

Community Life

Discipline

Social Interaction

Role Models

Language

Lesson 3: Old Testament Education

Due this Lesson

Study Guide questions for Chapters 1-4 for Steele, *On the Way*.
Definition of Seder
Journaling

Learner Objectives

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

Homework Assignments

Read: The Sermon on the Mount, Matthew Ch. 5-7 and characterize the teaching method used by Jesus.

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

Include reflections and insights from this lesson in your journal. 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 your life to define key elements of your spiritual journey?*

Old Testament Educational Themes

- The heart of education was teaching and living the “Torah.” (Deuteronomy 6:4-9)
- The focus of education in the Old Testament was the family and community.

Methods of Education in the Old Testament

1. Oral Tradition—the telling of stories
2. Altars or monuments
3. Festivals or celebrations
4. Symbols
5. Worship

The Four Questions

Question: *Why is this night different from all other nights of the year? On all other nights we eat with 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.

Question: *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.

Question: *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.

Question: *On all other nights we may sit at the table erect. 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.

Discussion Questions

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 4: New Testament Education

Due this Lesson

Reading and characterization of The Sermon on the Mount
Paraphrase of Matthew 5: 1-12
Journaling

Learner Objectives

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

Homework Assignments

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

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

- In your Journal, write a description or definition of Christian maturity. *What does it look like? What are the key principles from the OT and NT that guide us in Christian education today?*

Jesus as Teacher

1. What was Jesus' primary purpose as a teacher?
2. Where did Jesus' authority to teach come from?
3. What was Jesus' relationship with His students?
4. What were Jesus' teaching methods and why did He use them?
5. What was Jesus' message?

Wesley's Four Sources of Truth

Scripture

Tradition

Reason

Experience

Focus Group Activity

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.

Lesson 5: History of Christian Education

Due this Lesson

Contemporary parable
Definition of Christian maturity
Journaling

Learner Objectives

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

Homework Assignments

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

Reflect in your Journal on insights from this lesson. 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?*

History of Christian Education

Two Kinds of Schools in the Early Church

1st Century—AD 1000

- Formal
- Informal
 - Took Preparation for Baptism and Church Membership Seriously
 - Popular Christianity Brought the End of the Informal Schools
 - Informal Schools Reappeared
Cyril and Methodius

Second Millennium

AD 1000—Present

- Protestant Reformation
- Pietist Movement
- John Wesley—a plan for adults
- Robert Raikes—a plan for children

Focus Groups

In your focus group discuss the three groups of questions.

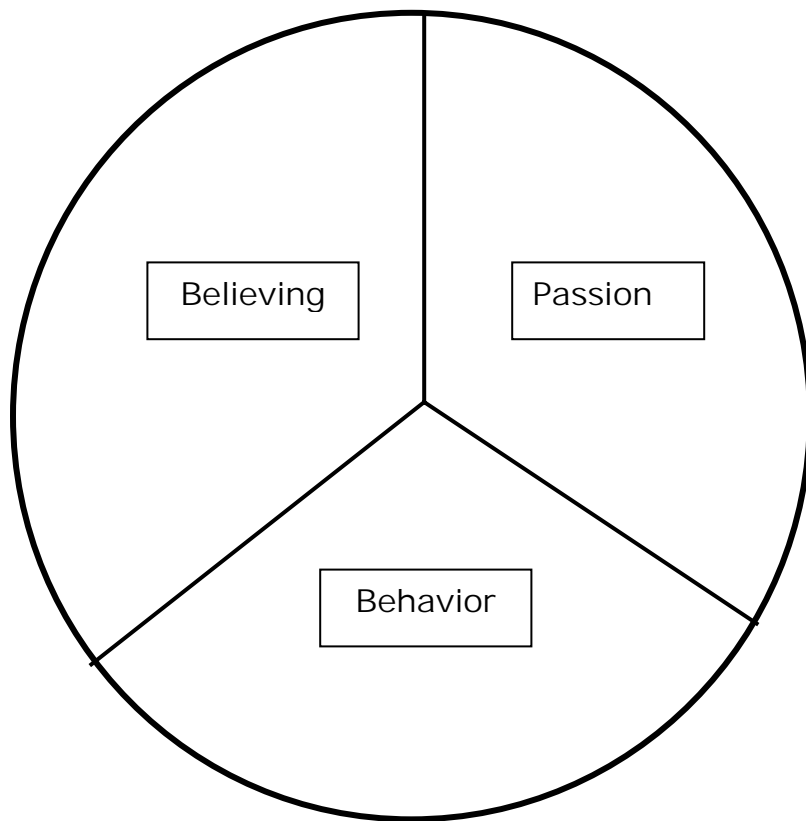
Wesley had an effective system of three levels of incorporation into Body life: society, class, and band. Where do you see these reflected in our churches? Where are we strong? What are we lacking? What deficiencies would this lack give us as a church? What should we do about it?

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?*

Three Issues in Christian Maturity

- ◆ Truthful Thinking of Believing—Orthodoxy
- ◆ Truthful Commitment or Passion—Orthopathy
- ◆ Truthful Living or Behavior—Orthopraxy



Four Biblical Themes of Christian Formation

(from *On the Way*, 53)

- ◆ Christian education is a process.

- ◆ We do not strive for growth in isolation.

- ◆ Christian formation is involved in and aware of the realities of life.

- ◆ Christian formation is concerned with belief, behavior, and attitude.

Lesson 6: Important Information about Learning

Due this Lesson

Two-page paper
Journaling

Learner Objectives

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

Homework Assignments

Read Steele, *On the Way*, Chapter 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 that 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 Christian education materials you are using to teach your students? How can you adjust them to a more appropriate stage?*

Pairs Activity

In your group write three goals that reflect the three areas, *Knowledge*, *Attitude*, *Physical Skill*, using the topic that is given to your group.

Lesson Topic _____

Age Group _____

Knowledge

Attitude

Physical Skill

In What Ways Do We Learn?

Information Processing Model of Learning

- moving from the known to the unknown
- teaching students to think for themselves

examples:

Conditioning Model of Learning

- establishing helpful reminders and expectations for students
- evaluating students' performances (positively or negatively)

examples:

Social Model of Learning

- demonstrating a planned example to students
- naturally living your life before the students

examples:

Expanded Learning Stages

Stages	Definition	Knowledge Domain Ex: About the Bible	Attitude Domain Ex: Decision for Christ	Physical Skills, Habits Domain Ex: Learning to Teach
Awareness	basic recognition of fact	This is a Bible.	I hear that you have a Christian commitment.	You are teaching.
Comprehension	understanding, ability to say it in your own words	The Bible has stories about people and events.	I am willing to listen to you about your faith. I am not making any judgments yet about whether or not I believe it.	I will watch you teach.
Application	demonstrate ability to use your understanding in a particular situation	I will follow Bible teaching.	I see how your life is different because of your faith.	I will help you teach.
Analysis	ability to dissect learning into its parts and put it back together again	Find unifying themes in Old and New Testament.	I am in the process of making a decision. I am still thinking about what you are asking me to do.	I will do part of the preparation and lesson under your direction.
Synthesis or Creativity	ability to combine ideas from different sources and derive principles, establish a guide for living, problem solving	Take passages from the Law, the Proverbs, the Gospels, and Paul's letters and find principles about the Christian walk.	I decide, Yes, I will commit to Christ in my life.	I will set the goals, prepare, and teach and you will only watch.
Evaluation	giving value to the idea personal commitment prioritizing	Evaluate real-life events in terms of biblical standards.	I am willing to let that commitment have an influence on everything I do and everything I think and everything I value.	I am a teacher.

Christian Maturity, Holistic Learning, Models of Learning

Components of Christian Maturity	Domains of Holistic Learning	Ways in Which People Learn
Right Knowledge	Knowledge	Information-Processing Model (information + tools for discovery)
Right Action	Physical Skills and Habits	Conditioning Model (consequences and rewards)
Right Attitude, Passion, Commitment	Attitudes, Values, Commitments	Social Model (mentor and examples)

Lesson 7: Developmentalism

Due this Lesson

Study Guide for Steele, *On the Way*, Ch 5-6
Bible Study Questions
Journaling

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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 the 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?*

Include insights and reflections from this lesson in your Journal. 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 activity been made more appropriate for you?*

Lesson 6 Sample Assignment Answers

Bible Study Questions (Based on Luke 15:1-7)

Awareness

- Who is Jesus teaching?
- What story does He tell?

Comprehension

- Why were the Pharisees and scribes grumbling?
- Why did Jesus tell this story?
- What did you see? Hear? Note?

Application of Learning

- What did the story mean to its hearers?
- What might it mean for us today?
- What picture does it create in your mind?
- What would happen if we tried to live this way today?
- What would you conclude?

Analysis or Problem Solving

- What divisions do you see in the passage?
- How did Jesus construct His story? Why?
- How does this fit in the chapter or book?
- What does this contextual information add to our understanding of the meaning?

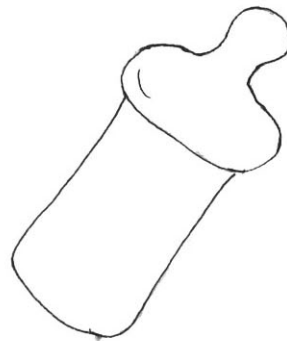
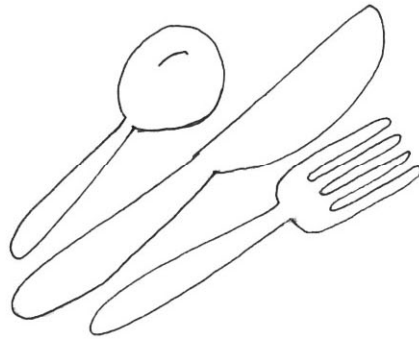
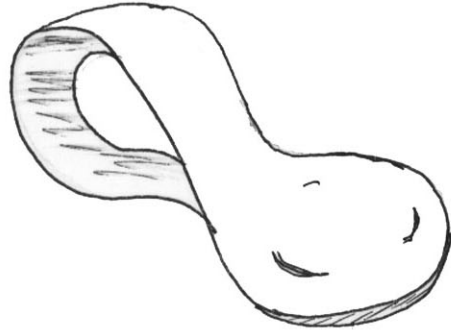
Synthesis or Creativity

- How could you retell the story in our context so that people would understand it today?
- Where else in Scripture do we find this idea?
- What principle can we draw from this to live by?

Evaluation

- How does your new understanding of this passage affect your attitude toward the lost?
- What is your decision about your responsibility?
- How important will this principle be in your daily life?

Tool Match



Readiness for Learning

The Ability to Learn
(maturation, prior experience)

The Willingness to Learn
(motivation)

Characteristics of a Developmental Approach

1. Developmentalism predicts what people will be like at different stages of life.
2. Developmentalism views the stages as having an established order and direction.
3. Developmentalism affects what people learn and how they learn it.
4. Developmentalism is a respectful and disciplined way to view people.

Developmental Assumptions

1. In essential attributes, persons are more alike than they are different.
2. The essence of humanness is carried in the genetic structure and is in every respect inherent.
3. The patterns of human development are in the nature of humankind.
4. The patterns of development cannot be significantly altered.
5. Development can be seen in several interconnected areas of life (physical, mental, emotional, social, and moral).
6. Development must be understood holistically.
7. Environment can help or hinder development.
8. Development is best understood as a matter of losing limitation rather than adding something.
9. Development can be stopped by adverse conditions.
10. Fulfilling the continuing pattern of human development throughout life is a requisite for fulfilling humanness.

Lesson 8: Physical and Intellectual Growth

Due this Lesson

Bible story
Journaling

Learner Objectives

At the end of this lesson, participants will

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

Homework Assignments

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?*

Math Skills—Cognitive Development

How many stars are in the line? * * *

$$2 + 3 = ?$$

$$2x + 5 = 17$$
$$x = ?$$

You sold 300 tickets to a play at \$5.00 each. If you sell 10% fewer tickets, for each \$1.00 the price increases, what price should you set to maximize your total receipts?

Group Activity

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.

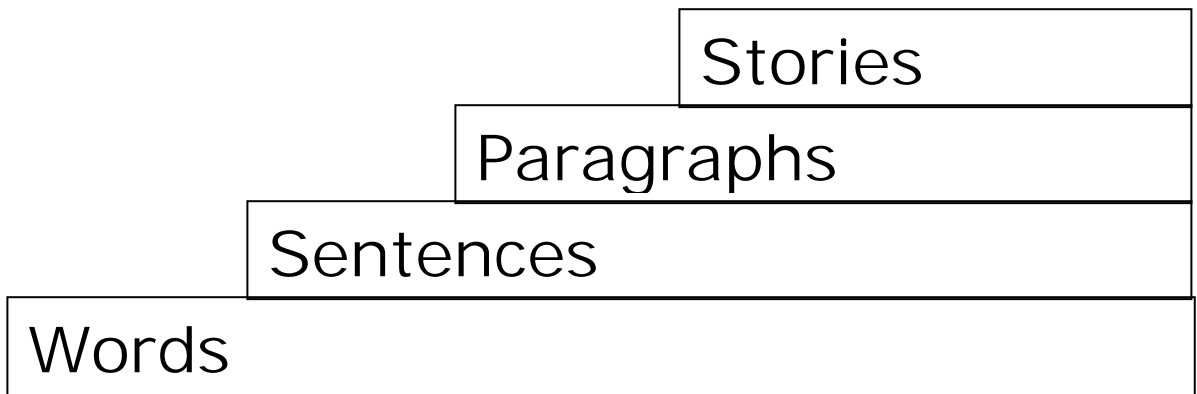
Remember that we are ONLY talking about the physical body. Write down physical characteristics of that age level. What are the physical issues they are dealing with? What do these imply in terms of how we are to teach them or what we are to teach them in Christian education? Consider the physical environment—what should the classroom be like?, their limitations, etc.

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

Piaget's Stages of Development

Stage	Ages	Cognitive Abilities
Sensorimotor		
Preoperational thinking		
Concrete operations		
Formal operations		

Words → **Stories**



Lesson 9: Developmental Approach to CE

Due this Lesson

Study Guide chapters 7—9
Journaling

Learner Objectives

At the end of this lesson, participants will

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

Homework Assignments

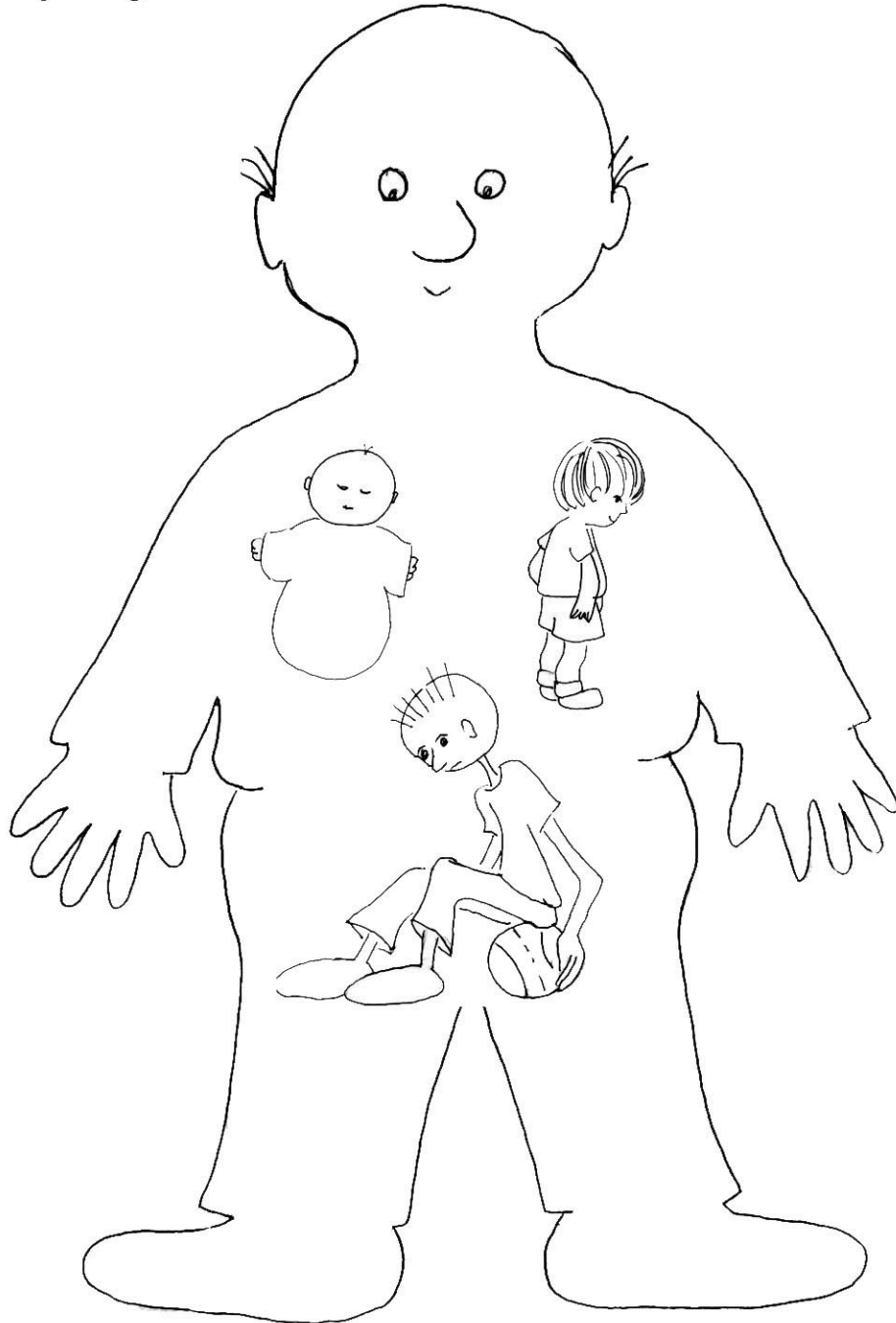
Work on lesson observations and critiques as described in the Syllabus.

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 psycho-social development correlate to spiritual growth? Where are you?*

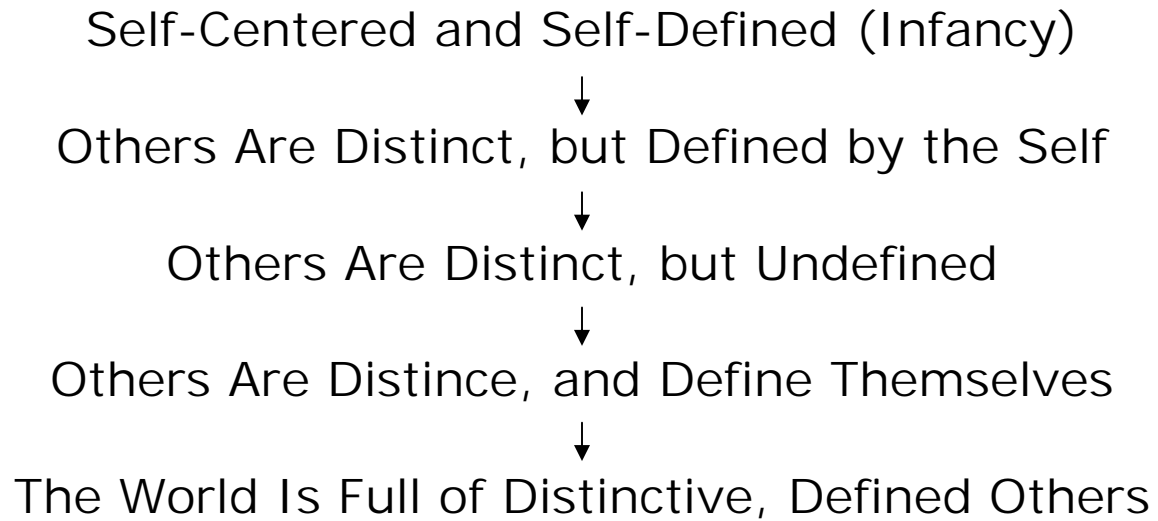
Multiplicity



Erikson's Stages of Personality Growth

Period	Issue	Virtue
Infancy	Trust vs. Mistrust	Hope
Toddler	Autonomy vs. Shame	Will
Preschool	Initiative vs. Guilt	Purpose
School Age	Industry vs. Inferiority	Competence
Adolescence	Identity vs. Identity Confusion	Fidelity
Early Adults	Intimacy vs. Isolation	Love
Middle Adults	Generativity vs. Stagnation	Care
Older Adults	Integrity vs. Despair	Wisdom

Aspects of Social Growth



Aspects of Moral Growth

Morality focuses on three primary areas: moral reasoning, commitment or motivation, and behavior. In moral development, we must be concerned about all three.

Moral reasoning has to do with how we make moral decisions or choices. By what standards, rules, or principles do we decide concerning right and wrong?

Moral commitment is concerned with the motivation for our thoughts and actions. Do we act morally simply to avoid being caught? Do we act morally so that people will like us and we'll receive a certain reward or avoid a certain punishment? Do we act morally simply because it is the right thing to do? Do we act morally because we are urged to do so by the Holy Spirit's presence in our lives?

Moral action is that which is most easily seen by others. It is not enough to want to be moral, we must eventually act upon that desire. It is not enough to know the difference between right and wrong; we must actually do the right.

Vocational Growth

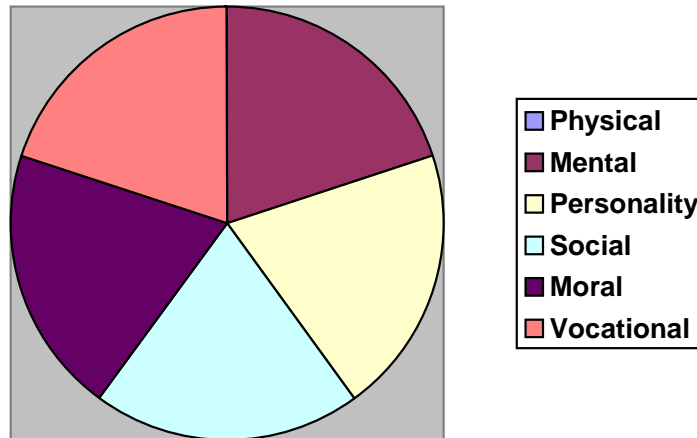
Level 1: Unable and Unwilling

Level 2: Unable but Willing

Level 3: Able but Unwilling

Level 4: Able and Willing

Spiritual Growth and Maturity



**Spiritual growth is the whole pie.
No separate area of spirituality exists.**

Discussion Questions

1. How can you tell you have grown spiritually? Can you offer any outward evidences of growth?
2. Do you think there are some common factors that Christian leaders should look for in others to evaluate whether spiritual growth has taken place?

Focus Groups

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 10: Basic Questions for Teaching

Due this Lesson

Beginnings of Lesson Observations and Critiques
Refined summary sheet
Journaling

Learner Objectives

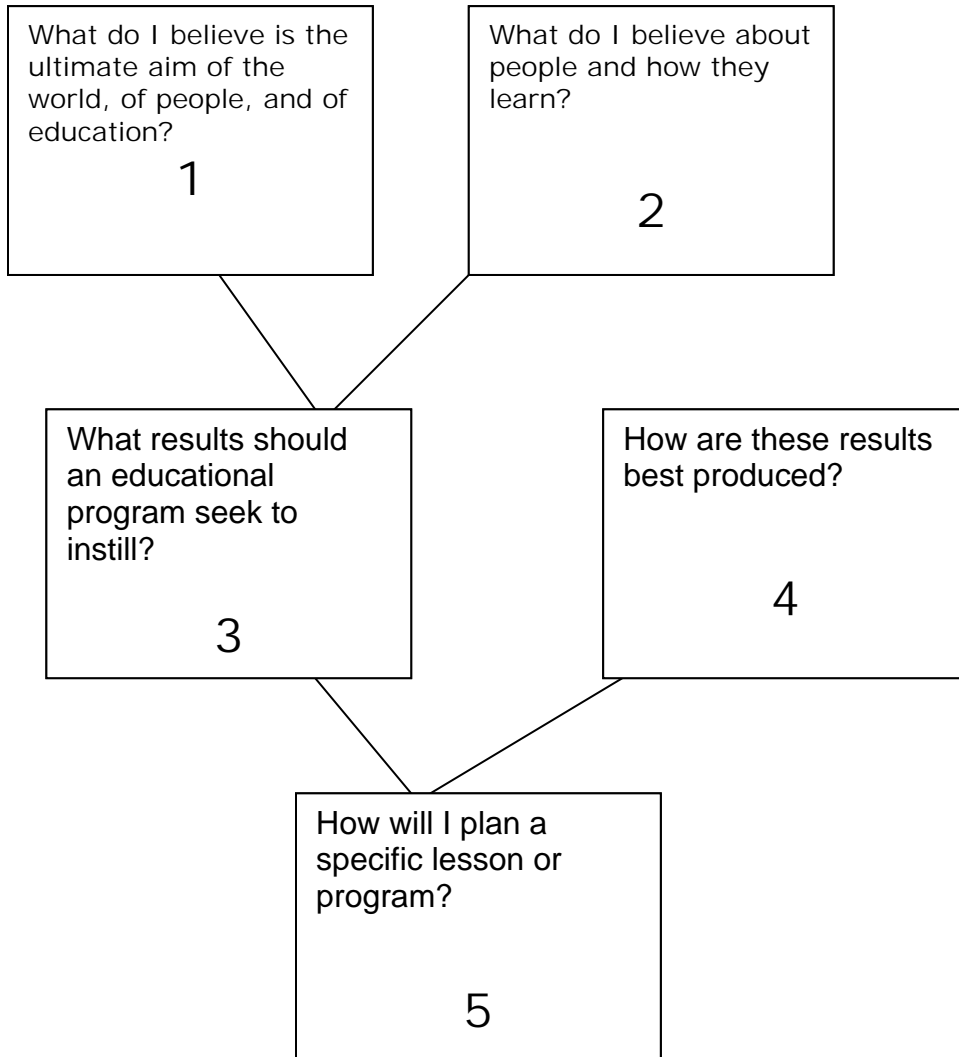
- At the end of this lesson, participants will
- define the term “educational philosophy”
 - describe their own educational philosophy

Homework Assignments

Read Steele, *On the Way*, chapters 10—12 and complete the Study Guide for the chapters.

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 their students? How does the student’s “free will” affect your primary goals as Christian teachers?*

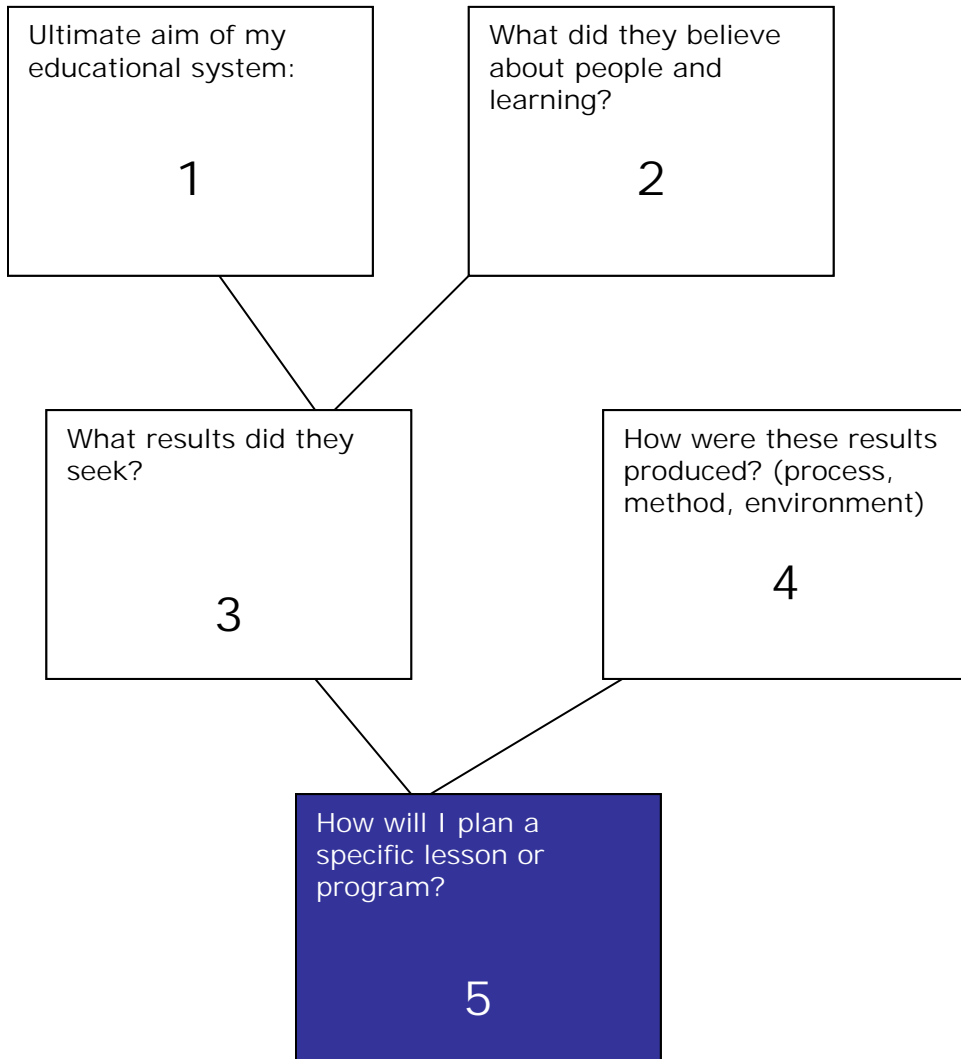
Basic Questions About Teaching



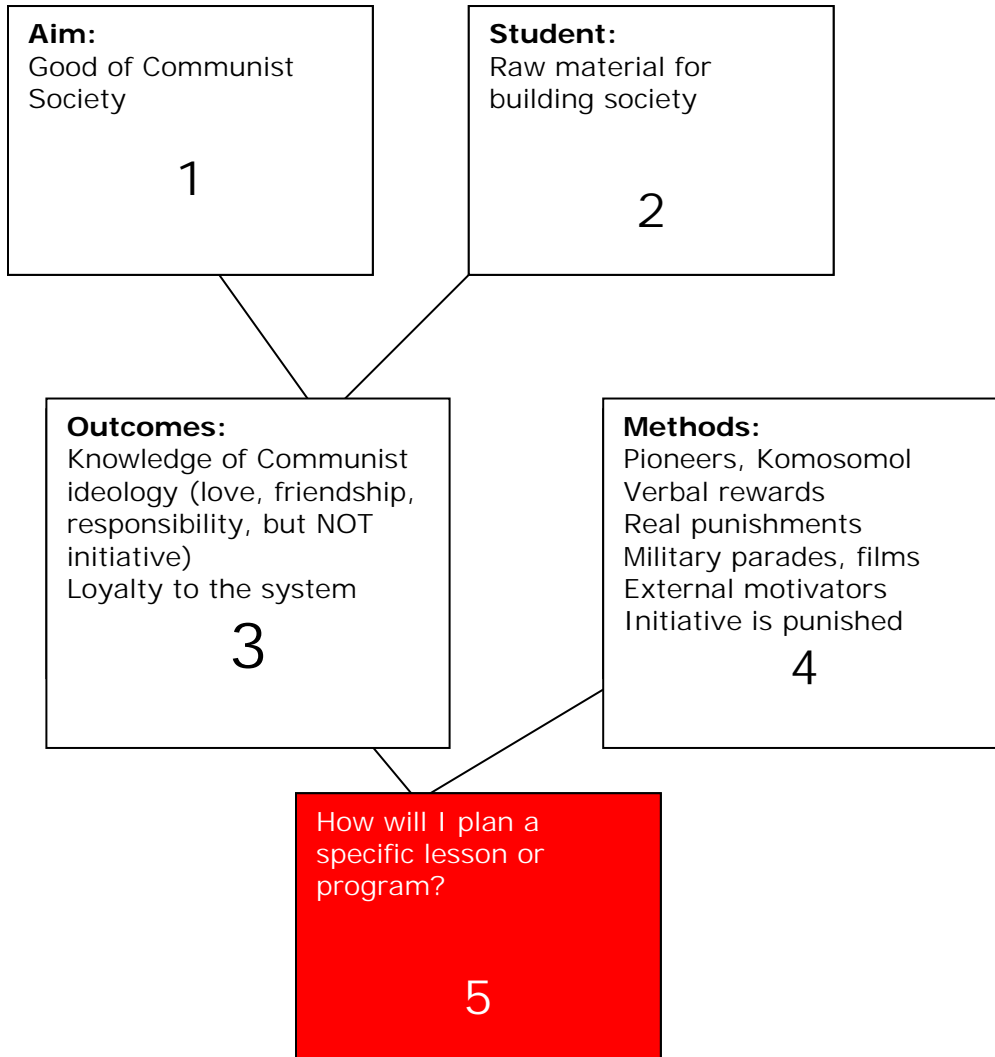
Key Components for Teaching

1. What is the primary purpose or goal of teaching?
2. What is the source of authority in teaching?
3. What is the view of the teacher?
4. What is the view of the student?
5. What is the context in which teaching/learning takes place?
6. What does the curriculum—actual teaching and learning event—look like?
7. Evaluation—How do we know we are moving in the direction of our primary purpose and goal?

How Were You Taught?



Hammer and Sickle Model



Lesson 11: Educational Philosophy for Teaching

Due this Lesson

Study Guide for Steele, *On the Way*, chapters 10–12
Journaling

Learner Objectives

At the end of this lesson, participants will

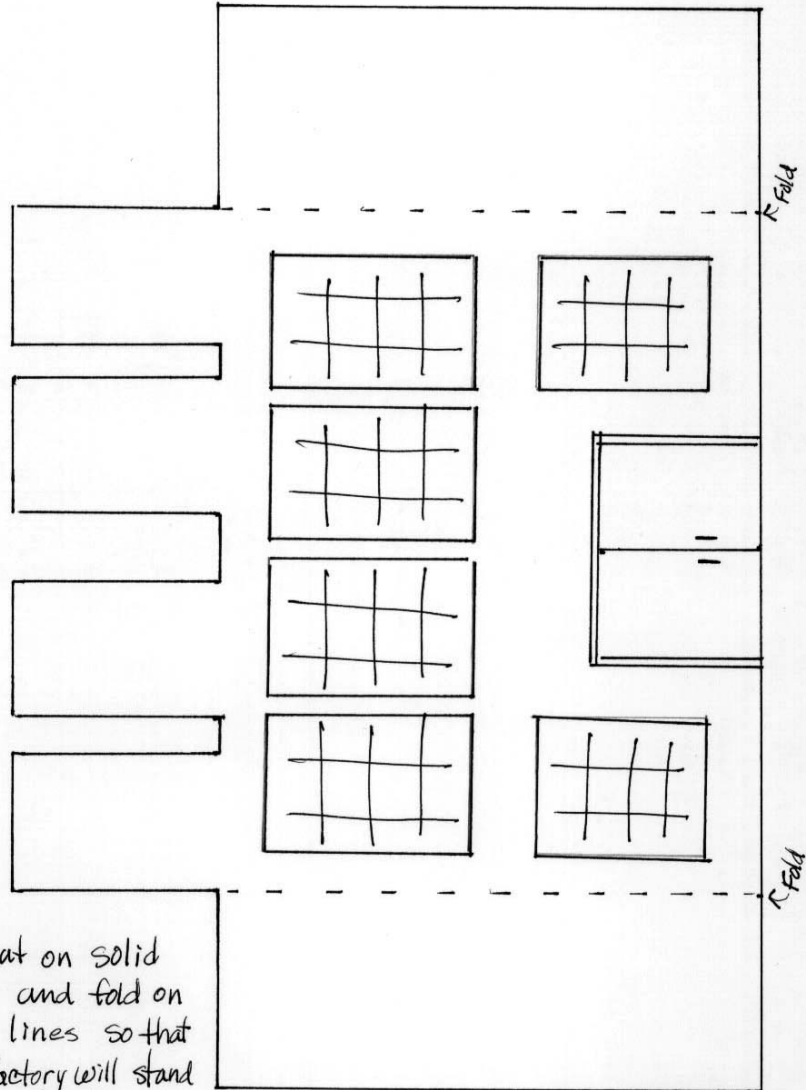
- Discuss strength and weaknesses of the factory and wildflower philosophies of education
- Relate how the nature of learning and human development influence their personal educational philosophy

Homework Assignments

Create and describe an analogy—model—that reflects your own educational philosophy. Be prepared to share it with the class.

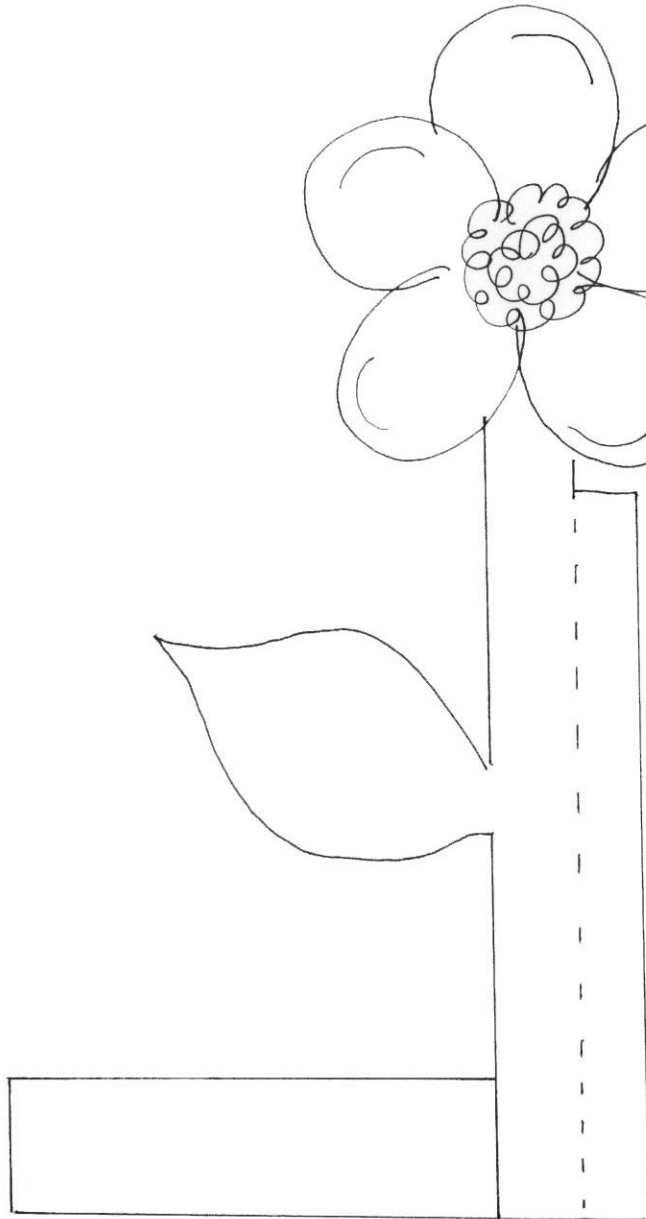
Write in your journal. Include insights and reflections from this lesson in your journal, giving positive and negative reactions to both the factory and wildflower models.

Factory

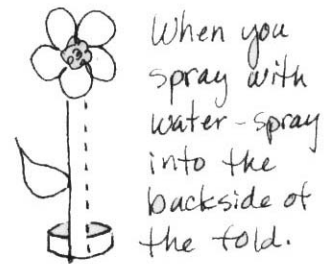


Cut out on solid lines and fold on dotted lines so that the factory will stand up by itself.

Wildflower

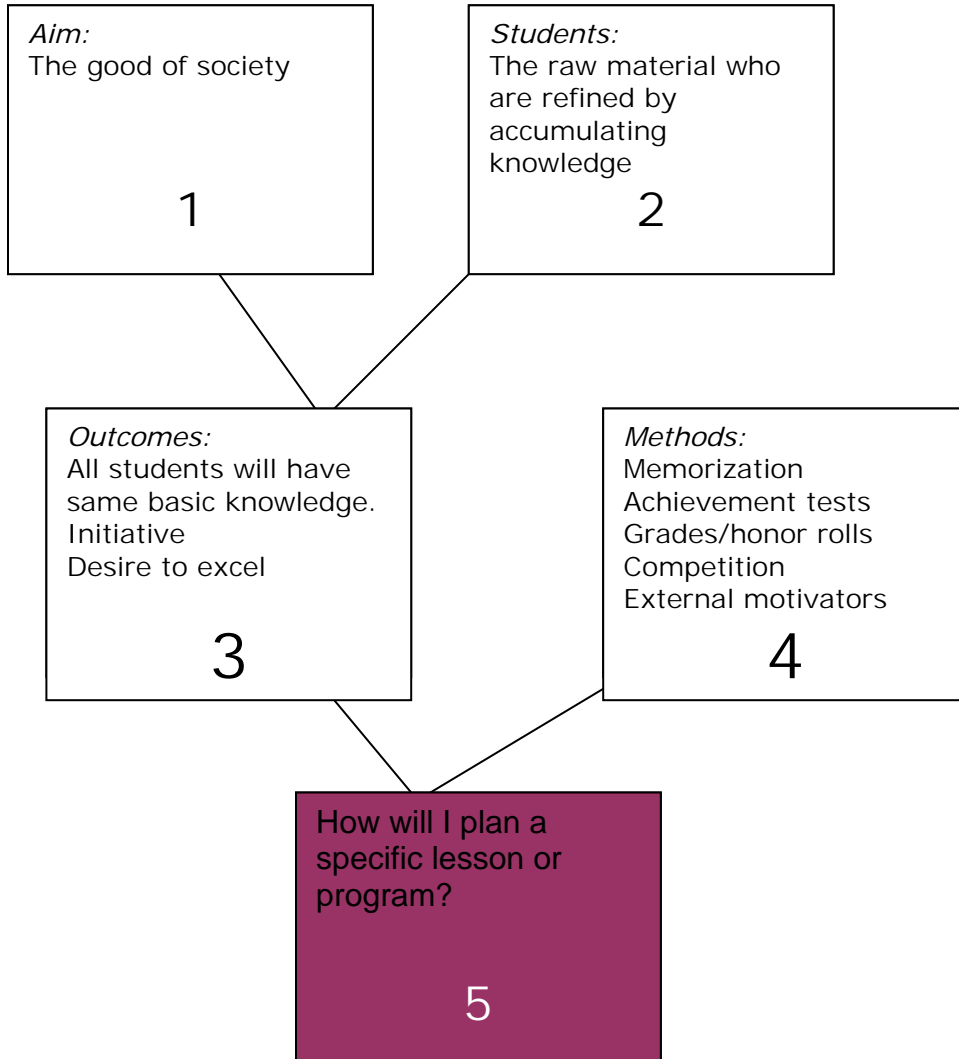


Cut the flower out along dark outside lines. Fold stem along the dotted line. Circle the bottom tabs around and tape to form a base so that the flower can be free standing.

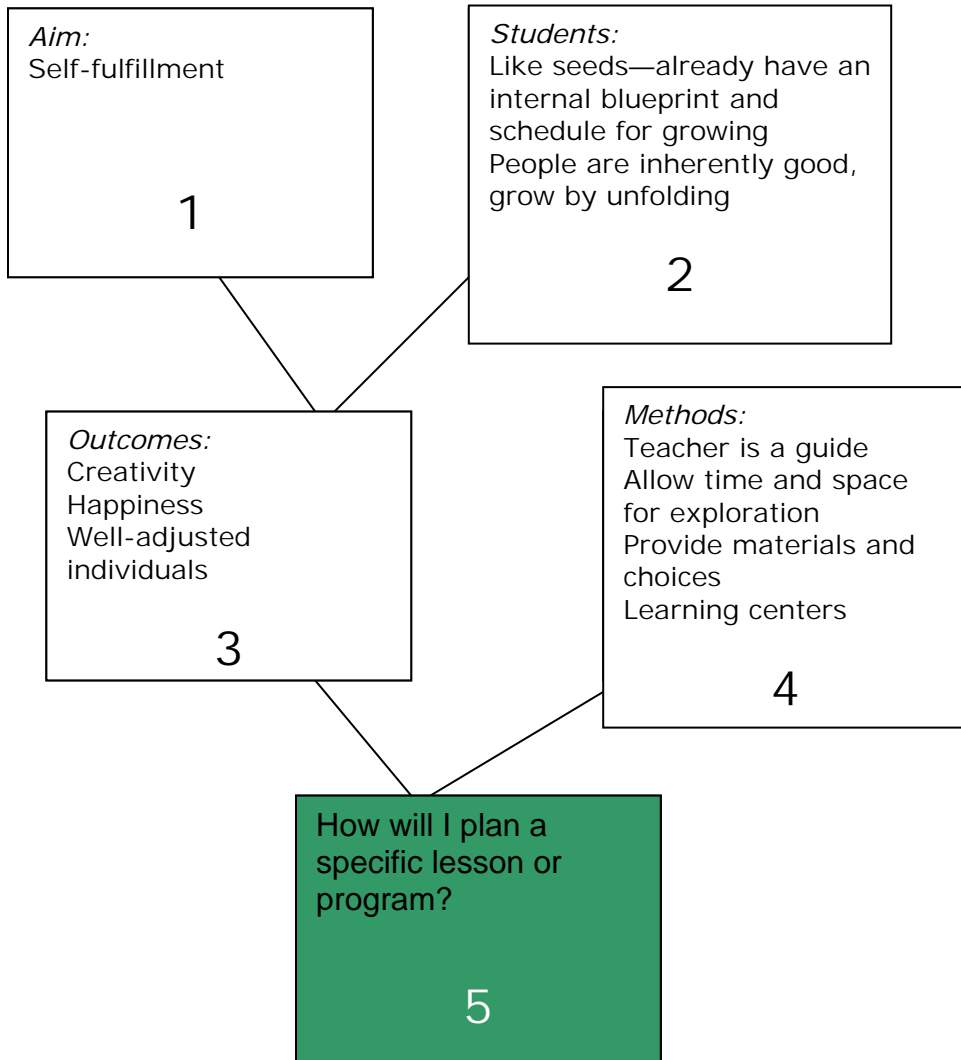


When you spray with water - spray into the backside of the fold.

Factory Model



Wildflower Model



Lesson 12: Christian Teaching for Transformation

Due this Lesson

Analogy—model
Journaling

Learner Objectives

At the end of this lesson, participants will

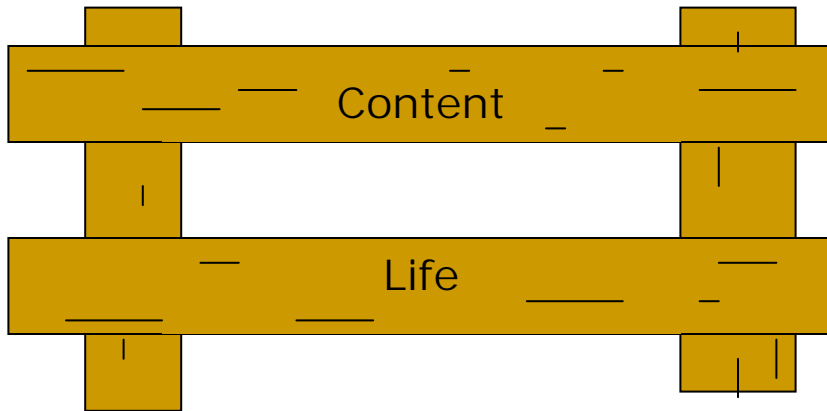
- List three reasons why Christian education is transformational

Homework Assignments

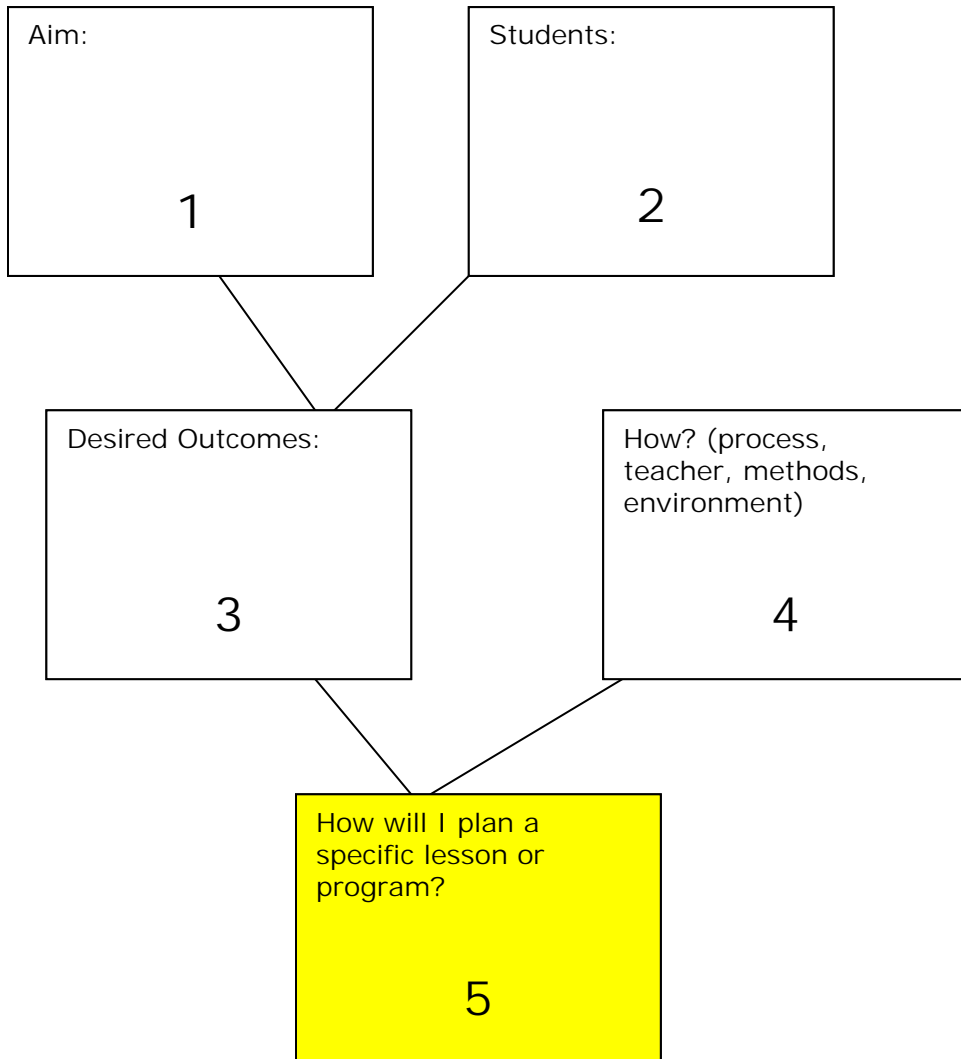
Work on the Syllabus assignments for Lesson Observations and Critiques and your “I Believe” statement.

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?*

The Rail Fence



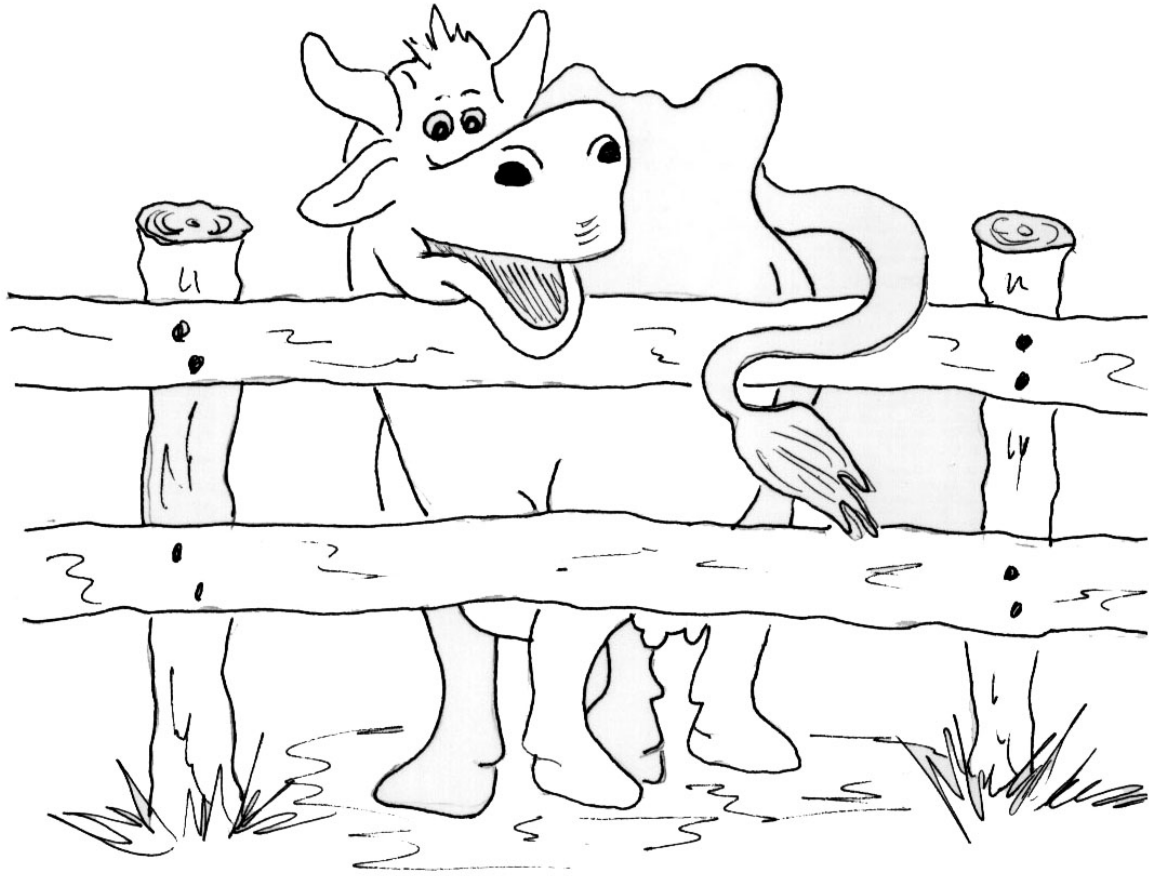
Christian Teaching for Transformation



Lesson Design for Transformation

Life	Bible	Life
Begin with a Life Situation	→ Explore Sources of Truth to Address the Situation	→ Determine a Life Application of the Truth
Start in the Present	→ Explore Truth from the Past	→ Apply Truth to the Present and Future
Hook	→ Book	→ Look/Took
Life—describing what is	→ Truth—Exploring Truth	→ Vision—Seeing God’s Solution or Perspective

Functional Fence



Lesson 13: Curriculum Design and Lesson Writing

Due this Lesson

Progress on the Syllabus Assignments
Journaling

Learner Objectives

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

Pairs Activity

In pairs do the activity on Resource 13-5, determining which is a good hook and which is not. Give reasons why it would or would not be a good hook.

Homework Assignments

Continue working on Syllabus Assignments

- Lesson Observations and critiques
- "I Believe" statement

Write in your journal. Include a discussion on 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?

Curriculum Defined

Curriculum is the organization of the goals and learning activities that we use in a teaching and learning event.

Three Curricula That All Schools Teach

1. **Explicit**—stated, what the school intends and advertises about itself
2. **Implicit**—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. It can be:
 - intended, but not stated
 building community
 - unintended, positive
 students learn punctuality or delayed gratification
 - unintended, negative
 school teaches compliant behavior, competitiveness, dependence on rewards
 OR student learns to hate history because of the way it was taught
3. **Null**—what the school does NOT teach
 - This can be intended or unintended, but it affects the student.
 The school teaches only its own method or its own theological tradition.
 - The Sunday School neglects teaching upper levels of thinking or teaching students to study the Bible for themselves.
 - The public school does not teach religion.

Elliot Eisner says, "It is my thesis that what schools do *not teach* may be as important as what they do teach. I argue this position because ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or problem."¹

Basic Principles of Curriculum Development in Christian Education

1. In Christian education, our lives must be intentionally connected to biblical truth.
2. Life and truth will seldom link automatically.
3. It will always be a challenge to tie the two together.
4. The goal is changed life, intentional Christian living. Bible knowledge is a means not an end.
5. Students need to interact with each other for effective learning.
6. Learning is primarily a life application activity. Remembering information may be a part of the application, but information is the means, not the end.
7. Learning is not simply the presentation of materials in short, easy steps, but an active engagement with truth in the context of real life.

The Hook

Basic Principles

1. This is a "life" step. The students are describing their lives ON THE THEME of the lesson.
2. The students should be ACTIVE in thinking, describing, etc.
3. Try to focus this step on the students felt needs.
4. "Interest leads to attention, but felt need leads to effort."²
5. Move from the non-threatening to the threatening.
6. Use what the students "teach" during this section of the lesson to direct the rest of the lesson.

A Hook Is NOT

1. merely an introduction to the theme of the lesson
2. a mixer
3. a review of a former lesson
4. open prayer request time

Honesty Hooks

Which of the following is a good “hook” for a lesson on honesty?
Give a reason why the activity is or is not a good hook.

1. Have each student write down one lie he or she has told and gotten away with. Collect their papers and read them out to the class without revealing who told which lie.
2. Have students memorize a verse on honesty. Then see who can repeat it without cheating.
3. Play a small game as a class. Ask someone before the class begins to cheat in the game until everyone notices.
4. Present a small story—case study—or a person who is in a tempting situation. Ask the students how they believe the person will respond? List all of his or her different options. What do the students think they would choose in a similar situation and why?
5. Show a clip from a popular video where a person does something dishonest.
6. Have the students retell or act out the story of Pinocchio.
7. Have the students write and present skits about last weeks Bible story.
8. Have the students write and present skits about temptations they face to be dishonest at home and at school.
9. Have the students work in groups to define “honesty” using an acrostic

Now create a good “hook” of your own for this lesson on honesty.

Eleven Hook Ideas—Out of 10,000 Possibilities

1. Each student chooses from a list an object that describes their life regarding the lesson's theme. They should share their answer with the group and give his or her reasons. E.g., Lesson on growing in Christ. Choose an animal from the list: snail, eagle, leopard, penguin, bear, etc. The person might say, "When it comes to growing in Christ, I feel like a bear because I have been hibernating for a while." Or "When it comes to growing in Christ, I feel like a snail because it seems like my progress is so slow."
2. Unfinished skit—Finish the story. What would you do?
3. Abstract art—Do an abstract drawing or painting to show how you react to the theme, then explain it to the group.
4. Game show with planned questions that center on the theme of the lesson.
5. Panel discussion.
6. Moving to the Answer—Hang a sign on each wall with one of the words, "Sometimes, Always, Never, Usually." Then make statements, and have people move to "the wall" that answers for them. Begin with nonthreatening statements and move to those that really get to the heart of your lesson. For example, in a lesson on loneliness. (1) I eat. (2) I skip classes. (3) I get all A's (5s). (4) I was popular at school. (5) I have a hard time making friends. (6) I feel like I have enough friends. (7) I feel lonely. (8) I think that if I were different, more people would like me. (9) I get depressed when I feel alone. (10) I wonder who I can trust with my problems. (11) I like to be alone.
7. Case Study—role-play (e.g., a church board or a jury, made up of your class members, must decide something). Explore the criteria on which they based their decision
8. Have students write answers to questions anonymously on small slips of paper. Collect them and read them to the group.
9. Advice column—read a problem that someone has sent to the columnist. Have each student write down the advice he or she would give for dealing with the problem. Collect them and read them to the group.
10. Interview two or three students about how they would handle a situation. You may send the other interviewees into the hall so that they don't hear each other's answers.
11. One step backwards—Have the students stand along a line facing the front of the room. They should have two to three meters of open space behind them. Make statements as in number 6 above. If the statement is true for the person, they must move one step backward.

Lesson 14: Book, Look and Took

Due this Lesson

Progress on the Syllabus Assignments
Journaling

Learner Objectives

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

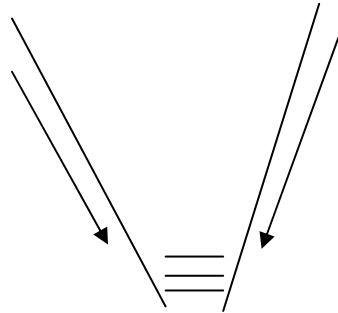
Homework Assignments

Start on a lesson plan with your focus 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?*

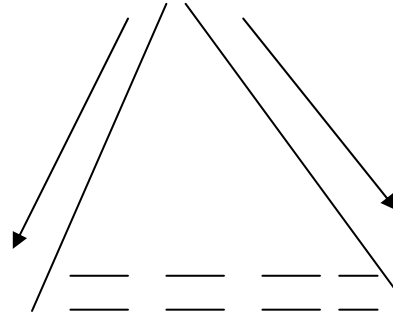
Inductive and Deductive Bible Study

Deductive



A few truths from the pastor or teacher

Inductive



Many truths and applications discovered by students and teacher together

Questions for Inductive Study

When trying to teach a concept:

1. What did you see? Hear? Note?
2. What belongs together? On what criterion?
3. How would you label these groups?

When interpreting data:

1. What did you see? Notice? Find?
2. Why did this happen?
3. What does this mean?
4. Why do you think it might mean that?
5. What picture does it create in your mind?
6. What would you conclude?

When finding principles to live by:

1. What would happen if . . . ?
2. What do you think this might mean?
3. Why do you think this would happen?
4. Why do you think it might mean that?
5. What would it take for this to happen or probably happen?

Sample Lesson from a Published Curriculum

1. Introduce the Bible Theme

- Children will recognize what it means to get ready.
- Give them nine pictures of getting ready to eat a meal of vegetables or getting ready to play in the band. The pictures should be out of order. Have the children decide how to put them in order. Talk about getting ready.

2. Hear the Bible Message

- Tell the story of Jesus' baptism.
- Have the children respond to the story by asking "I wonder" questions. For example, I wonder why John the Baptist chose to live and dress the way he did? I wonder if anyone else ate locusts? I wonder if everyone saw the dove and heard the voice from heaven?

3. Explore the Bible Message

- Sing a song about the disciples to the tune of "Yankee Doodle." The words are provided.
- Visit the sanctuary and talk to the pastor about baptism.
- Construct a cardboard TV set, and draw pictures of Jesus' baptism for the news broadcast.

4. Respond to the Bible Message

- Let some students present a play about Jesus' baptism.
- Sing the song again.
- Tell them what next week's lesson will be about.

Focus Groups

Using Resource 14-3, answer the following questions:

- Does the lesson work?

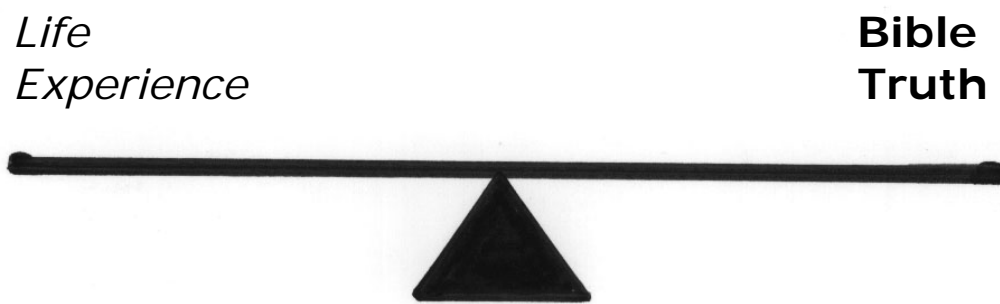
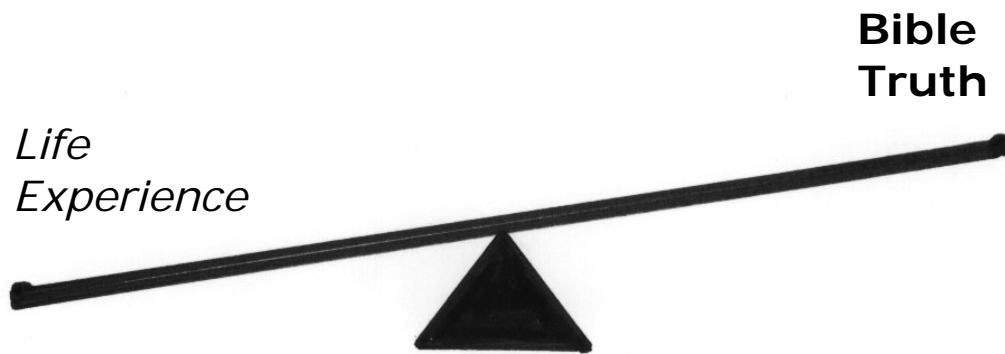
- What is effective about the lesson?

The four steps have titles that are similar to Hook, Book, Look, and Took.

- Do these parts of the lesson do what they claim they will do?

- How would you change the lesson to make it more effective?

Forming Beliefs



Lesson 15: Lesson Planning

Due this Lesson

The start of the lesson plan from your group
Journaling

Learner Objectives

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

Homework Assignments

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?*

Unit Plan

Unit Name
Target Audience
Unit Introduction
Unit Objectives
Materials/Resources
Evaluation Plan

Session Plan

Unit Name	Session No.	Session Title
Scriptural Focus	Identified Student Needs	
Prerequisite Concepts	Session Objectives	
Learning Context		

Lesson Plan

Time	Activity	Materials
Prior		
During		
Evaluation		
Follow-up		

Lesson 16: Curriculum Scope and Sequence

Due this Lesson

Lesson plan from your Focus Group with evaluations and suggestions
Journaling

Learner Objectives

At the end of this lesson, participants will

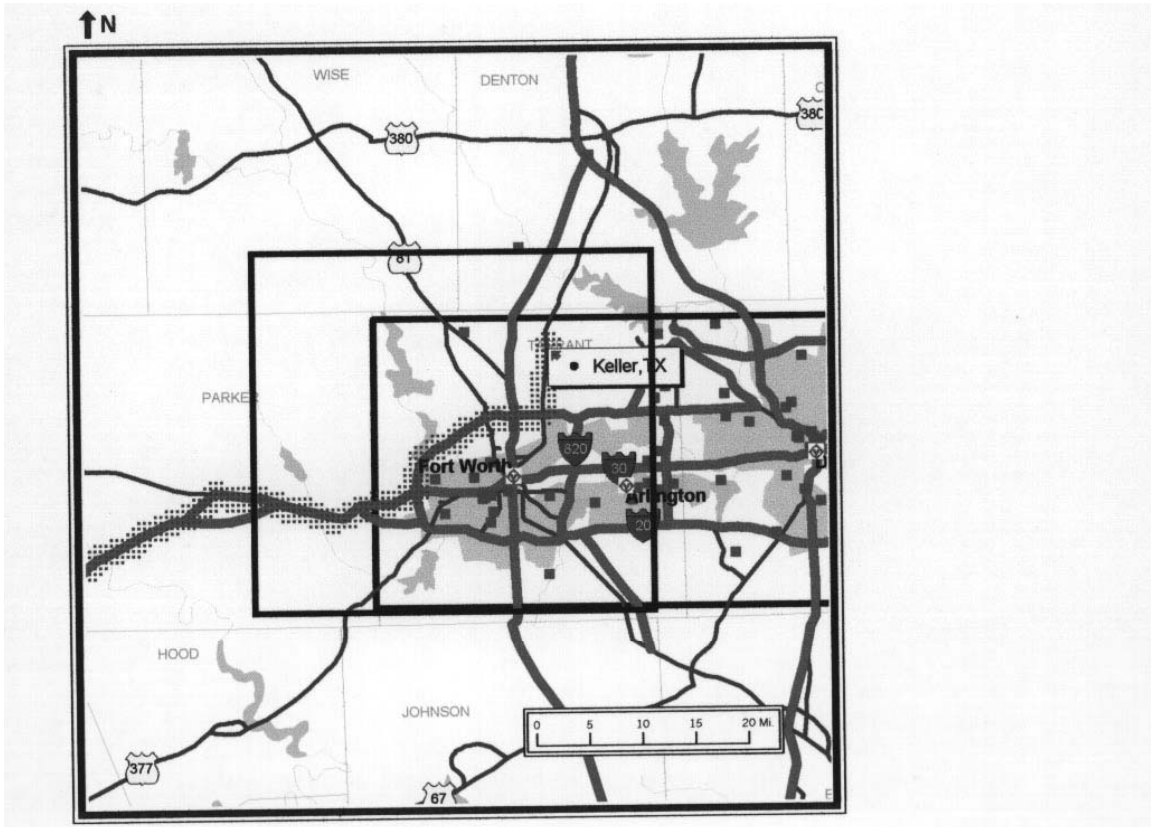
- write a lesson plan that utilizes the lesson plan form
- name three structures of curriculum and describe their relationship
- review existing lesson plans based on sound educational principles

Homework Assignments

Finalize your Focus Group lesson plan and prepare to teach a 15-minute segment of the lesson to the class.

Write in your journal. Include discussions on the following: *What did you learn from the reports given by the other groups? How do curriculum sequence and human development relate?*

Trip Plan



Itinerary for highlighted section

Road	Dir	Miles	Time	Distance	Atlas Page
Jul 5					
Start driving 08:00 AM					
Start trip at Keller, TX					
US-377	S	5	8:08 am	5	p.94-95,ED-6
I-820/Northeast	W	3	8:11 am	8	p.94-95,ED-6
I-820/Northwest	W	6	8:17 am	14	p.94-95,ED-6
I-820/Jim Wright	S	7	8:24 am	21	p.94-95,EE-6
I-30	W	5	8:29 am	26	p.94-95,EE-6

Lesson 17: Curriculum Evaluation

Due this Lesson

Finalized lesson plan and a 15 minute teaching presentation of the lesson to the class
Journaling

Learner Objectives

At the end of this lesson, participants will

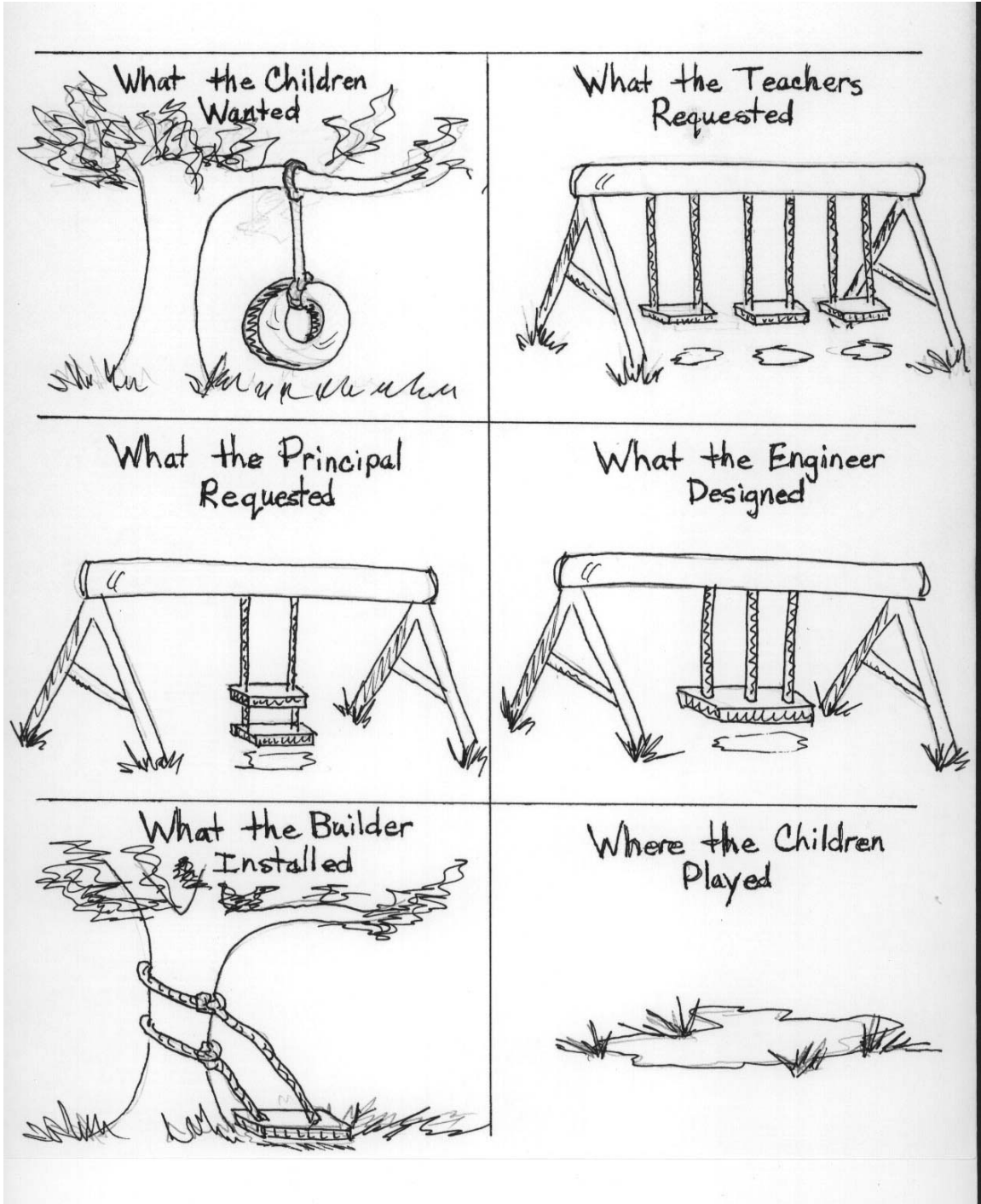
- Utilize the curriculum evaluation model to critique lesson plans

Homework Assignments

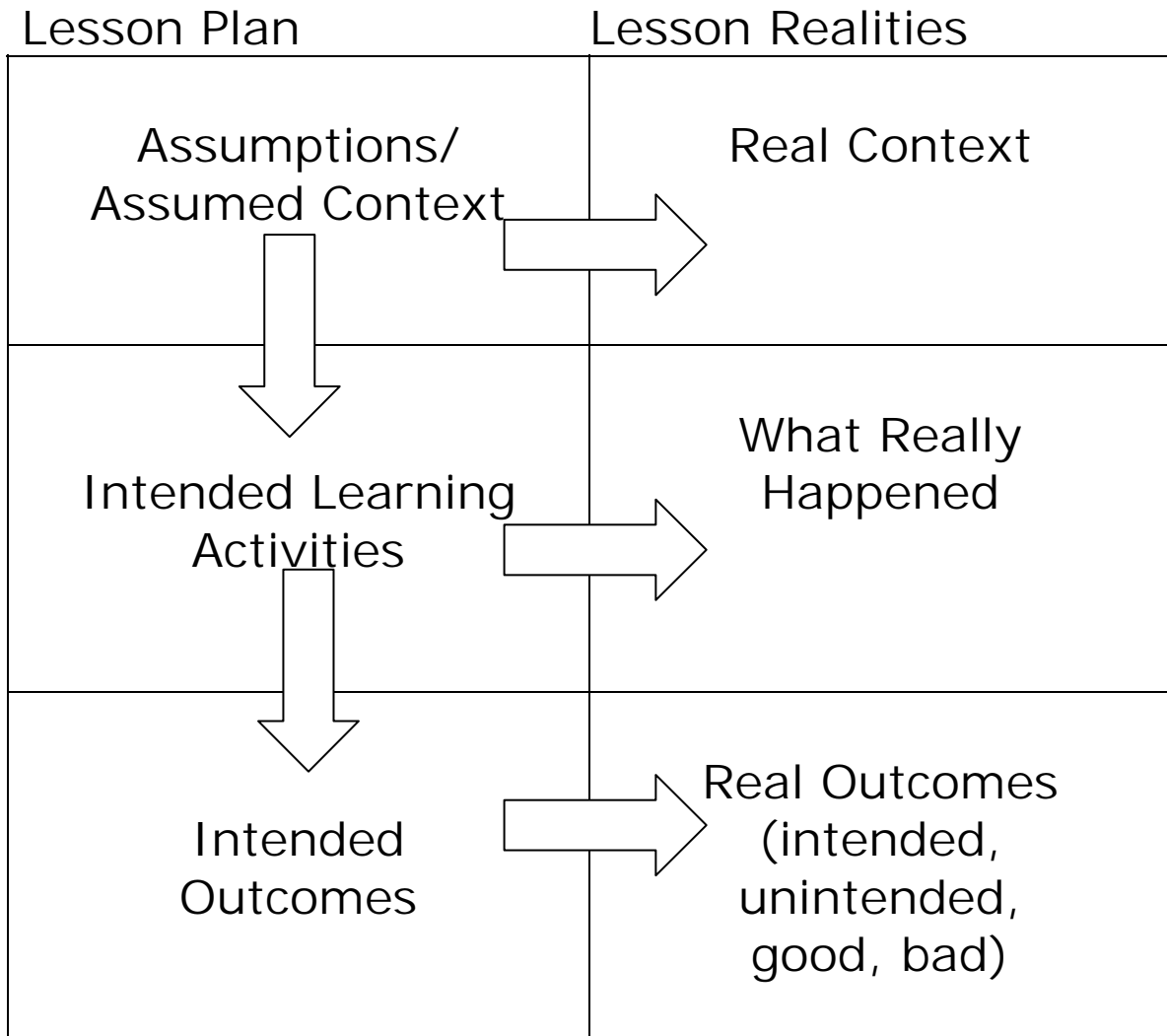
Write a lesson plan to present one component of the Hook, Look, Took Model. At the beginning of the next lesson you will exchange your plan with another person and prepare a written evaluation of their plan.

Write in your journal. Include a discussion on: *How will you know student's lives are being transformed?*

Playground Equipment



Curriculum Evaluation



Lesson 18: Structures and Programs of CE

Due this Lesson

A lesson plan on one component of the Hook, Book, Took Model
Journaling

Learner Objectives

At the end of this lesson, participants will

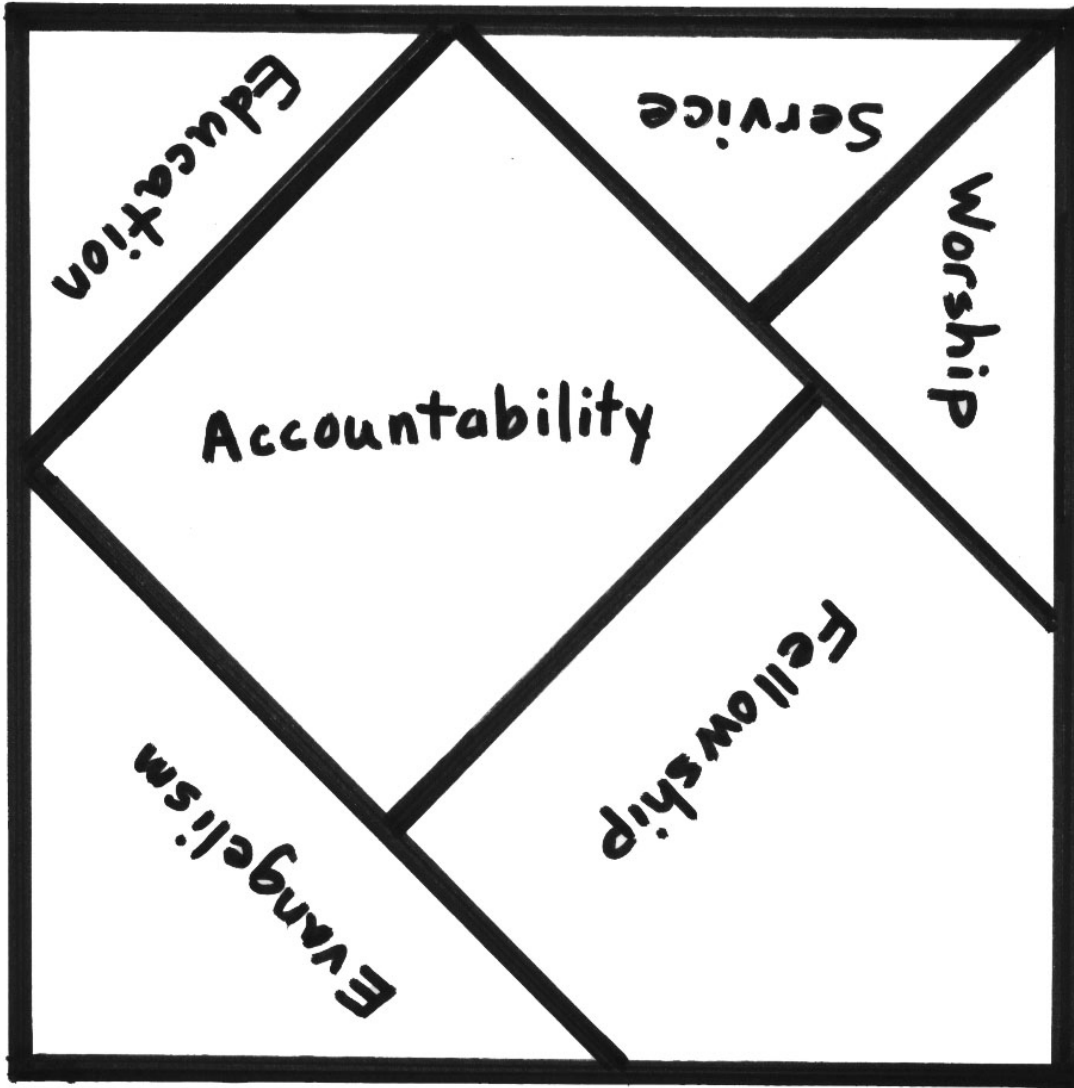
- create a Christian education ministry that incorporates balanced functions of education, accountability and belonging

Homework Assignments

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 or people will place constraints on your ability to plan and deliver your Christian education program?*

The Square Puzzle



Functions of Christian Education Programs

1. Education

2. Accountability

3. Belonging

Christian Education Programs

1. Sunday School

2. Bible Studies

3. Specialized Small Groups

4. Special Groups According to Age or Gender

5. Special Seminars or Workshops

6. Seasonal Programs

Five Functions of a Church

1. Worship

2. Education

3. Fellowship

4. Service

5. Evangelism

Three Groups in the Church

Core

Congregation

World of Influence

Small Groups

Church evaluation: 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?

When 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 19: Recruiting and Developing Workers

Due this Lesson

Critique of the lesson plan you received from your classmate
Journaling

Learner Objectives

- 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

Homework Assignments

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.

Recruiting Workers

Key Ideas in Recruiting for Ministry and Leadership

- ❖ Focus on people, not on programs.
- ❖ Pray. Ask God to direct you to the right person.
- ❖ Help the current leaders to be successful.

Have a Plan for Asking People to Serve

- ❖ Be ready to tell the person what you want him or her to do.
- ❖ Write a detailed job description outlining expectations and resources.
- ❖ Talk to everyone personally.
- ❖ Give the person time to think, pray, and observe before answering.
- ❖ Ask for a decision.

Sample Job Description

Youth Group Sponsor—Junior High Girls

Role Expectations

1. Attend Wednesday night youth group meeting.
2. Attend all activities involving junior high girls.
3. Attend either the fall retreat or the spring retreat each year. You may attend both if you are able.
4. Be at least 15 minutes early for each activity to act as a greeter, to help with setup, and to have time to talk with the girls.
5. Lead a small group once a week with 6 to 8 girls.
6. Pastor these girls, call them when they are absent, keep in touch with what is happening in their lives, and pray for them daily.
7. Attend a monthly youth worker meeting on Sunday evening after church at the youth pastor's home.
8. Maintain your own personal dynamic walk with the Lord through daily communion with Jesus, faithful attendance at worship, and accountability and discipleship with a small group of your peers.

Resources

1. Materials and training will be supplied for the small-group meetings.
2. The youth worker's library is available to you.
3. The youth pastor can be called with any situation at any hour. His or her home phone number is 123-4567.
4. The church will pay your way to the annual youth workers conference in our city. It is held March 5-6 this year.

Your commitment is only for one year from _____ to _____.

Developing Leaders

- God is the one who provides us with the skills and abilities to do the work of the church. We are helping the work of the Holy Spirit by providing resources and equipping people.
- Limit a person's first assignment until he or she has time to get a vision for what we are asking him or her to do.
- Give consistent encouragement and affirmation.
- Periodically assess a leader's levels of skill and confidence for each of the tasks you have asked him or her to do. Adjust your leadership style accordingly.

Styles of Leadership	Use When a Person Has:
Telling Training Participating Delegating	Low willingness, low ability Willingness, but inadequate skills Skills, but no confidence Both skills and confidence

Situational Leadership Contract—Blank

Discuss each task on the job description. List each task in the appropriate box. When you have decided on a training plan and a participation plan, date the form and file it for the next meeting.

Leader: _____ **Ministry Role:** _____

I know how to do these tasks, but I do not feel confident yet. I need a participating style of leadership from you.	I am willing to do these tasks, but I need help to learn how to do them correctly. I need training.
I can and will do these tasks. No problem. I need a delegating style of leadership from you.	These are tasks I don't know how to do and I don't really want to do.

Training Plan:

Participation Plan:

Date of this meeting: _____ Date of our next meeting: _____

Situational Leadership Contract—Sample

Discuss each task on the job description. List each task in the appropriate box. When you have decided on a training plan and a participation plan, date the form and file it for the next meeting.

Leader: Tatiana Shevchenko Ministry Role: Youth Gr. Sponsor

<p>I know how to do these tasks, but I do not feel confident yet. I need a participating style of leadership from you.</p> <p>I have never led a small group and it makes me nervous.</p>	<p>I am willing to do these tasks, but I need help to learn how to do them correctly. I need training.</p> <p>I really want to be involved in the girls' lives, but I need training on counseling with teenagers. I'm afraid I'll do the wrong thing when they come to me with problems.</p>
<p>I can and will do these tasks. No problem. I need a delegating style of leadership from you.</p> <p>Attend Wednesday night youth group meeting, activities, and retreat. Be early.</p> <p>Youth workers meeting</p>	<p>These are tasks I don't know how to do and I don't really want to do.</p>

Training Plan: I will read some materials that you will give me on counseling with teenagers. I will attend a workshop on crisis counseling.

Participation Plan: I will observe two different sponsors leading their small groups. Then when my group starts, I will do it with you two or three times before I do it on my own.

Date of this meeting: January 3 Date of our next meeting: February 10

Focus Groups

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., that will be given.

Lesson 20: Dismissing Workers and Evaluation

Due this Lesson

All course assignments listed in the syllabus
Journaling
Journals

Learner Objectives

- 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

Homework Assignments

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?*

Dismissing Workers

Several Reasons:

What are our options when this happens?

- 1. Clarify the responsibilities.**
- 2. Move them to something else or adjust the assignment to fit their abilities.**
- 3. Sometimes we must ask them to leave the assignment.**

Remember, our ultimate goal in asking them to step down is redemption.

Evaluation Questions

1. Did the teacher organize the topics of the course so that the student could both follow the instructor's thought and 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 activity?
6. What needs to be changed and improved—content and 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?

Study Guide

Steele, On the Way

Study Guide for *On the Way*

Introduction:

1. Steele claims that his approach in this book will be “a critical confessional model of practical theology.” (p. 9) What does he mean by that?
2. This book is written from a Wesleyan theological perspective. Steele says that some Wesleyan groups have emphasized “the end of the journey” (p. 10) and some have emphasized the process of formation. In which of these streams does the author place himself? In what way might a Wesleyan emphasize “the end of the journey”? Where would your church tradition position itself in its emphasis?
3. On page 10, Steele states the goal of his book. What is that goal?
4. What does Steele mean by the word “formation”?
5. What image does Steele use to describe formation (p. 11)?
5. Fill in the chart below with the structure of this book.

Section	Purpose
Part I	
Part II	
Part III	
Part IV	

Chapter 1

The Christian Story

1. Steele uses narrative or story as a way of doing theology. What two reasons does he give for this choice? (Note: The second reason is not given till page 17.)

2. What is narrative theology?

3. What are the three forms of narrative theology?

4. Narrative provides a way to link _____ and _____.

5. The narrative of Scripture may be seen as a two-act play.

Act One: In the Beginning	
Scene One: God	God is.
Scene Two: Creation	God created human life in His image. Four aspects of the image of God are: 1. 2. 3. 4.
Scene Three: The Fall	Sin perverts each of the above four aspects.
Scene Four: Covenant	"A covenant is an agreement between two parties." God is faithful to His covenants, but humanity rejects.

Act Two: In the Beginning—Take Two	
Incarnation of Christ	What parallels are there between Genesis 1 and John 1? "Real religion," writes Wesley when he wants to sum it all up in one sentence, is "restoration" by Christ to humanity of all that humanity was deprived of by the Fall, "not only to the favour but also to the _____." (p. 23)
Christian Identity	How does Steele define: Justification— Sanctification— "There is no formation without _____." (p. 24)

Chapter 2 Christian Formation in the Gospels

1. Note key words or concepts used by each of the Gospel writers.

◆ Matthew

◆ Mark

◆ Luke

◆ John

2. Below is a list of themes that Steele mentions from the Gospels. These themes are all necessary in well-rounded spiritual formation. With which of these are you most familiar? Which have been least emphasized in your own tradition or Christian education?

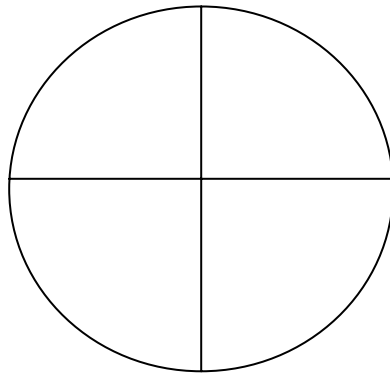
Theme	Emphasized in My Tradition	Not Emphasized Enough in My Tradition
The Great Commandments		
Kingdom of God		
Self-denial		
Service		
Childlikeness		
Simplicity		
Peacemaking		
The Holy Spirit		

3. Comment on areas that are not emphasized in your tradition. How can these become a real part of spiritual formation in your own life and those of others in your faith community?

Chapter 3
Christian Formation in Paul's Writings

1. Five Ideas from Paul on Christian formation:

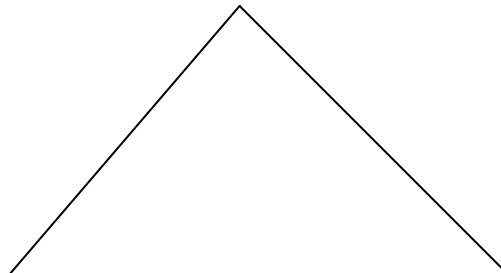
2. Paul's vision of Christian formation has four parts. Fill in his four emphases below.



3. What does Steele mean when he says that for Paul the process of Christian growth is developmental?

4. Steele claims, "We cannot mature in our faith apart from _____." (p. 41) Do you agree or disagree? Why? Can you illustrate with an example of someone you know?

5. In discussing spiritual gifts, Steele uses a triad of relationships to illustrate how they work for spiritual formation. Illustrate this triad here and explain.



Approach to Psychology	Proponents	The Theory	Approach to the Religious Dimension	Critique
Psychoanalytic	Freud			
Behaviorism				
Humanistic/ Self				

Chapter 6 Developmental Psychology Theories

Developmental Psychology

- ◆ Takes seriously sin and suffering
- ◆ Describes growth across the entire life span
- ◆ Views human development as an interaction between nature and nurture

1. What two major theoretical perspectives constitute developmental psychology? Define each and give the name of one person associated with it.

Theoretical Perspective	Definition	Person

2. What is the major difference between functional stage theories and structural stage theories?

3. Define the following key concepts of Piaget's theory of cognitive development.
 - ❖ Organizational tendency

 - ❖ Adaptation tendency

 - ❖ Assimilation

 - ❖ Accommodation

4. Piaget's stages are invariant and hierarchical. What does he mean by those two terms?

5. Fill in the following chart of Piaget's four stages.

Stage	Ages	Cognitive Abilities
Sensorimotor		
Preoperational thinking		
Concrete operations		
Formal operations		

6. Kohlberg is interested in how people make _____ .The following chart of his stages has been filled in for you.

Level	Stage
Level 1: Preconventional	Stage 1. Obedience and punishment. Physical consequences determine decision.
	Stage 2. Pragmatic One's own wishes determine decision.
Level 2: Conventional	Stage 3. Pleasing others determines decision.
	Stage 4. Social conformity determines decision.

"Kohlberg's and Perry's theories challenge all approaches to life that claim to have some apprehension of the facts and issues." (p. 77) What would these theories say about Christians who claim to know absolute truth? What use can we make of these theories in Christian education once we are aware of this difference?

Functional Theories

1. Define the following principles of Erikson's theory in your own words:

- Epigenetic principle

- Interactionism

- Cumulative nature of stages

- "Cogwheeling of generations"

- Ritualization

- Ritualism

2. Fill in the chart as you read pages 77-80.

Erik Erikson's Functional Stage Theory of Development

Stage	Psychosocial Crises	Virtues and Vices	Ritualizations and Ritualisms
Infancy	Vs.		
Toddlerhood	Vs.		
Preschool	Vs.		
School Age	Vs.		
Adolescence	Vs.		
Young Adulthood	Vs.		
Middle Adulthood	Vs.		
Later Adulthood	Vs.		

3. Which of the original four criteria for evaluation of psychological theories are met by developmental theories?

- Preserves the importance of personhood
- Compatibility with Christian worldview
- Usefulness
- Usefulness for education

4. After reading Steele's discussion of "maturity" (pp. 84-85), how would you describe Christian maturity? What is the goal of all that we do in Christian education?

Chapter 7
Developmental Psychology and Christian Formation

Structural Theories

Ronald Goldman's Stages of Religious Development

Age	Religious Thinking	Educational Strategy
Preschool		
5-9		
9-13		
Adolescence		

James Fowler's Faith Development Theory

What is Fowler's definition of faith? How does this compare with your own definition of faith?

Six Stages

In your own words, summarize the problems Steele finds with Fowler's theory.

Functional Theories

Gleason and Capps both matched theological themes with developmental stages. Compare their schemes on the chart below.

<i>Age</i>	<i>Gleason</i>	<i>Capps</i>
Infancy		
Toddlerhood		
Preschool		
School Age		
Adolescence		
Young Adult		
Middle Adult		
Older Adult		

Integrative Approaches

John Westerhoff uses an interesting analogy to describe faith. What is that analogy? Do you find it helpful? How does it illustrate (or not illustrate) your own journey of faith development?

You have been asked to teach a Sunday School class for teenagers. Try to gather together the insights from the developmental theorists you have studied so far and draw any implications for how to teach, what to teach, etc.

Chapter 8 Faith and Vision

Faith as Orthodoxy, Orthopraxy, and Orthopathy

Define these three. Indicate which is missing in Fowler's definition of faith.

Orthodoxy

Orthopraxy

Orthopathy

"Optimal human development is the correlation of _____ and _____."
(p. 106) Explain what Steele means by this statement.

List and define Steele's five categories that describe Christian maturity.

Look back at your own attempt at defining Christian maturity on page 13. What would you change now in that definition? Is there something that should be added to Steele's five categories? Rewrite your own definition of Christian maturity here. Keep working on it throughout this course.

Chapter 9
Principles of Christian Formation

Christian Formation Is Developmental

1. Define "teachable moment." (p 118) Illustrate this concept from your own life.

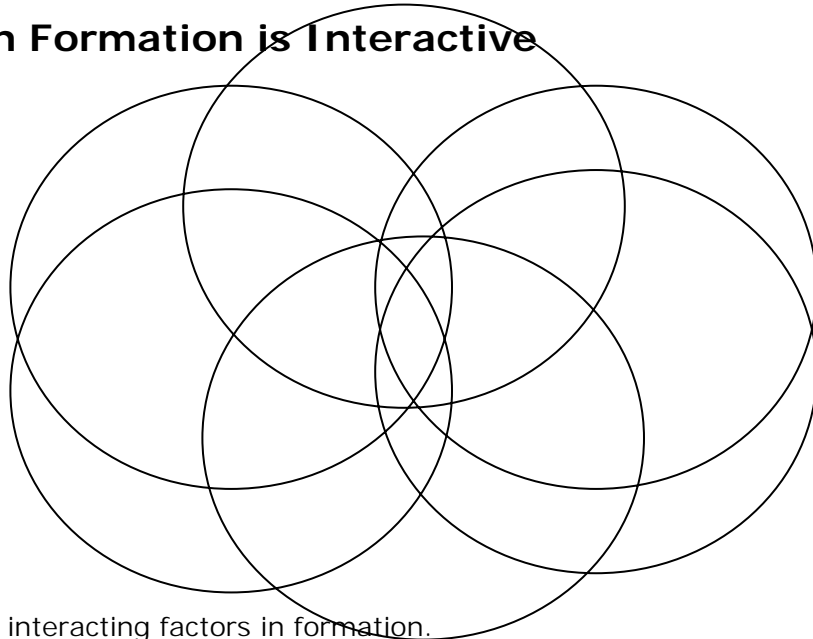
Christian Formation Includes Both Conversion and Nurture

How did your own conversion occur?

Of the four exchanges about conversion on page 119, which is most similar to your story? Which is the most difficult for you to understand?

What are the dangers of overemphasizing either conversion or nurture?

Christian Formation is Interactive



Fill in the six interacting factors in formation.

Category	Stages and Ages	Task of Christian Formation	Emergent Virtue	Ritualization	Form of Thinking	Implications for Christian Education
Childhood						
Adolescence						
Adulthood						

Chapter 13 Education for Christian Formation

Describe:

Pilgrimage model of education

Aims or goals—ultimate purpose

What does Steele mean when he says that Christian formation must be priestly and prophetic?

Student—Assumptions about the nature of the person

Teacher—role

Process

Curriculum

Setting for learning

Endnotes

¹ Eisner, *The Educational Imagination*. New York: Macmillan, 1985, 97.

² Lois LeBar