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# A Process Approach for Sunday School Success: A Manual for the Evangelical Church of North America

Linda E. Reksten

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A PROCESS APPROACH FOR SUNDAY SCHOOL SUCCESS:  
A MANUAL FOR THE EVANGELICAL CHURCH  
OF NORTH AMERICA

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by  
Linda E. Reksten  
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APPROVED BY:

Major Professor

*Gerald W. Dillon*

Cooperative Reader

## TABLE OF CONTENTS

	Page
LIST OF FIGURES . . . . .	ix
 Chapter	
1. INTRODUCTION . . . . .	1
PURPOSE OF THE STUDY . . . . .	2
JUSTIFICATION OF THE STUDY . . . . .	2
LIMITATIONS OF THE STUDY . . . . .	2
METHOD OF PROCEDURE . . . . .	3
2. PHILOSOPHY OF CHURCH GROWTH THROUGH CHRISTIAN EDUCATION IN THE SUNDAY SCHOOL . . . . .	6
THE PHILOSOPHY OF CHURCH GROWTH . . . . .	6
The Evangelistic Goal . . . . .	7
The Spiritual Dynamic . . . . .	9
The Scriptural Strategy . . . . .	10
The Concept of a Large Church . . . . .	11
THE PHILOSOPHY OF CHRISTIAN EDUCATION . . . . .	13
The Definition and Purpose of Christian Education . . . . .	13
Objectives of Christian Education . . . . .	14
A Biblical Philosophy of Christian Education . . . . .	15
THE ROLE OF THE SUNDAY SCHOOL . . . . .	18
Program Objectives for the Sunday School . . . . .	19
The Role of the Sunday School in Church Growth . . . . .	21



Chapter	Page
Reasons for evaluation . . . . .	45
How to evaluate . . . . .	46
Results of evaluation . . . . .	47
4. THE CURRICULUM . . . . .	49
THE NATURE OF CURRICULUM . . . . .	50
Definition of Curriculum . . . . .	51
CURRICULUM AS CHRISTIAN EDUCATION . . . . .	52
THE CURRICULUM AND THE CHURCH PROGRAM . . . . .	55
THE CONTENT OF CURRICULUM . . . . .	56
The Educational Objective . . . . .	57
The Scope of the Curriculum . . . . .	58
The Context of Curriculum . . . . .	62
The Methodology of Curriculum . . . . .	63
Characteristics of Good Curriculum . . . . .	63
THE CURRICULUM AND THE LEARNING PROCESS . . . . .	64
The lifelong Learning Task . . . . .	65
Learning tasks . . . . .	66
Age-Level Learning Activities . . . . .	69
Concept Progression . . . . .	70
Age-Level Readiness . . . . .	71
Learner Outcomes . . . . .	72
The Role of the Teacher . . . . .	73
5. TOTAL SESSION TEACHING . . . . .	76
SETTING EFFECTIVE INSTRUCTIONAL OBJECTIVES . . . . .	77
Definition of Objectives . . . . .	77
Types of Session Objectives . . . . .	80

Chapter	Page
The Role of the Sunday School in Christian Education . . . . .	22
CONCLUSION . . . . .	24
3. SETTING GOALS IN THE SUNDAY SCHOOL . . . . .	25
RECOGNIZING CURRENT NEEDS . . . . .	25
Focus on People . . . . .	26
Need Levels . . . . .	28
Physical needs . . . . .	29
Security needs . . . . .	29
Belongingness needs . . . . .	30
Esteem needs . . . . .	31
Self-actualization needs . . . . .	31
Knowledge needs . . . . .	31
Aesthetic needs . . . . .	32
Wholeness . . . . .	33
FORMULATING GOALS . . . . .	35
Possibility Thinking . . . . .	36
Definitions and Purposes of Goals . . . . .	37
Specific Kinds of Goals for the Sunday School . . . . .	40
Membership goals . . . . .	40
Attendance goals . . . . .	41
Goals beyond goals . . . . .	41
GOALS AND PLANNING . . . . .	41
Planning defined . . . . .	42
Calendar Planning . . . . .	43
THE ROLE OF EVALUATION . . . . .	44
The Content of Evaluation . . . . .	45

Chapter	Page
How to Set Aims . . . . .	81
Constructing Behavioral Objectives . . .	83
Using Session Objectives . . . . .	84
How Objectives Help the Teacher . . . . .	85
BIBLE LEARNING ACTIVITIES . . . . .	88
Advantages of Bible Learning Activities . . . . .	88
Planning For Bible Learning Activities . . . . .	90
Categories of Bible Learning Activities . . . . .	91
Selection of Bible Learning Activities . . . . .	92
Varied Pupil Groupings . . . . .	94
SCHEDULING THE HOUR . . . . .	95
Scheduling Early Childhood . . . . .	96
Scheduling the Children's Division . . . . .	96
Scheduling the Youth Division . . . . .	97
Scheduling the Adult Division . . . . .	98
FACILITIES . . . . .	98
Two Designs For Classrooms . . . . .	99
Classroom for Early Childhood . . . . .	100
Classroom for Children . . . . .	101
Classroom for Youth . . . . .	101
Classroom for Adults . . . . .	102
General Requirements . . . . .	102
SUMMARY . . . . .	102
6. ORGANIZATION AND ADMINISTRATION . . . . .	104

Chapter	page
ORGANIZATION . . . . .	107
Principles of Organization . . . . .	108
Analyzing the Existing Organization . . . . .	110
The Role of the Board of Christian Education. . . . .	112
Patterns of Organization . . . . .	113
Leadership Roles . . . . .	114
Grouping for Learning . . . . .	116
Grouping early childhood . . . . .	117
Grouping children . . . . .	118
Grouping the youth division . . . . .	118
Grouping the adult division . . . . .	119
ADMINISTRATION . . . . .	120
Delegation . . . . .	121
Reasons for delegation . . . . .	122
Principles of delegation . . . . .	124
How to delegate . . . . .	125
Staffing . . . . .	126
Recruitment . . . . .	127
How to find leaders . . . . .	128
Enlistment . . . . .	130
Training . . . . .	132
Coordination . . . . .	135
Control . . . . .	138
Functions of control . . . . .	138
Techniques of control . . . . .	139
SUMMARY . . . . .	141

Chapter	page
APPENDICES . . . . .	142
A. Formulating Goals in the Sunday School . . . . .	142
B. Curriculum Materials . . . . .	160
C. Total Session Teaching . . . . .	171
D. Organization and Administration . . . . .	182
BIBLIOGRAPHY . . . . .	202

## LIST OF FIGURES

Figures	Page
1. The Educational Cycle . . . . .	1
2. The Evangelistic Goal . . . . .	7
3. Pattern of New Testament Growth . . . . .	8
4. Six Arrangements For Total Session Teaching . . . . .	94
5. Assembly/Classroom Arrangement . . . . .	99
6. Open Room Arrangement . . . . .	100
7. Teacher/Learner Ratio . . . . .	117

## Chapter 1

### INTRODUCTION

Today's Sunday school has real possibilities. Being one of the oldest agencies in the church, some have debated its real value in Christian Education. But others see the Sunday school as having tremendous opportunities for church growth, evangelistic outreach and Christian education in the local church. Lowell Brown, a well-known Christian educator, describes the Sunday school as being ". . . a 'Seminary' where every Christian can be trained and equipped for his own personal ministry."<sup>1</sup> Elmer Towns, a Sunday school growth specialist, adds to this statement by saying, "The Sunday school is the local church in action."<sup>2</sup> Once a church has caught a vision for reaching people in the community, the Sunday school can be a tremendous tool toward the goals of evangelism and Christian maturity. For these reasons, the Sunday school has real value and possibilities in the local church.

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<sup>1</sup>Lowell E. Brown, Grow, Your Sunday School Can Grow, (Glendale: Regal Books, 1974), p. 1.

<sup>2</sup>Opinion expressed by Elmer Towns, Sunday School specialist and author, in an address ("The Church is the Sunday School in Action.") at Jennings Lodge Conference Grounds, October 19, 1974 (tape on file at the Pacific Conference of the Evangelical Church).

## PURPOSE OF THE STUDY

Within the previous two decades, a wealth of material on the Sunday school has been published. Because of the vast quantity of material available, it would seem to be difficult for administrators and pastors to develop a composite plan for success. This point is further emphasized by Towns when he points out the need for a strategy and a carefully planned program for the Sunday school.<sup>3</sup> Therefore, the writer feels that one should approach this body of information in a unified process in order to utilize it effectively.

## JUSTIFICATION OF THE STUDY

The justification for this study is threefold. First, it will provide a manual on Sunday school success for administrators and pastors of the Evangelical Church of North America. Second, since the inception of the Evangelical Church of North America in 1968, a manual for the Sunday school has not been developed from a conference or denominational level. Third, the systematic nature of this manual will provide a more practical means for use in the Sunday school.

## LIMITATIONS OF THE STUDY

Because of the vast amount of material written concerning the Sunday school, this study is not comprehensive

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<sup>3</sup>Elmer Towns, The 10 Largest Sunday Schools, (Grand Rapids: Baker Book House, 1969), p. 45.



in its approach. Rather, the information is organized within a process and major concepts in the areas of philosophy, church growth, goals, curriculum, methods, organization and administration are developed into a meaningful pattern. In addition, since this manual is written for the Evangelical Church of North America, certain books and materials are suggested by conference leaders as special points of emphasis. Finally, definitions of key terms are defined within the context of this work.

#### METHOD OF PROCEDURE

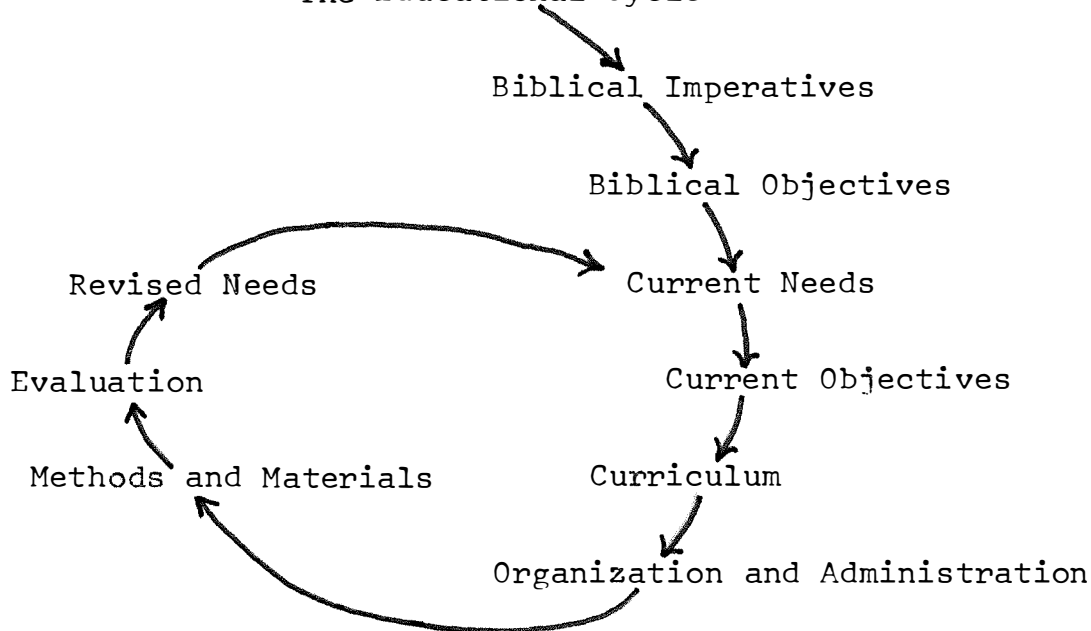
According to Webster's New World Dictionary, process is defined as ". . . a continuing development involving many changes" or ". . . a method of doing something, with all of the steps involved."<sup>4</sup> With this in mind, the process for this study follows the form of the educational cycle prepared by Kenneth O. Gangel. The educational cycle conforms generally to what most Christian educators see as the process of education, developing from the class to the total program of education.<sup>5</sup> Being a cycle, it provides the unified basis for procedure in Christian education. The educational cycle is summarized as follows:

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<sup>4</sup>David B. Gurlnik, Webster's New World Dictionary, (New York: World Publishing Co., 1968).

<sup>5</sup>Kenneth O. Gangel, Leadership for Church Education, (Chicago: Moody Press, 1970), p. 45.

Figure 1  
The Educational Cycle<sup>6</sup>



Each chapter deals with a particular part of this cycle. Information researched in each area is chosen to give the study a continuous flow between chapters. Because the educational program is built upon educational philosophy, Chapter 2 presents the philosophy of Christian education and church growth through Christian education in the Sunday school. Biblical imperatives (such as Matthew 28:18-20) and the Biblical objectives developed from them provide a strong foundation for the Sunday school program. Chapter 3 focuses on goal setting in the Sunday school. The needs of people, establishment of current objectives and planning are discussed. Chapter 4 presents the curriculum and the learning process. Chapter 5 discusses total session teaching, behavioral objectives, Bible learning activities and

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<sup>6</sup>Gangel, op. cit., p. 46.

scheduling the hour correlating with methods and materials on the educational cycle. Chapter 6 presents the basic principles of organization and administration within the Sunday school. Emphasis is placed upon charting, age-level organization, leadership roles, grouping, staffing and coordinating. An evaluative section is provided at the end of chapters 3, 4, 5, and 6 as a means of evaluating a Sunday school in terms of the material presented.

## Chapter 2

### PHILOSOPHY OF CHURCH GROWTH THROUGH CHRISTIAN EDUCATION IN THE SUNDAY SCHOOL

At the outset of this study it is valuable to examine the foundation for Sunday school success. The philosophy of Christian education and church growth equally play an important role in forming the foundation of the local church. This statement is true in light of Matthew 16:18 where Christ states "I will build my church and the gates of Hell shall not prevail against it." How a church views these two philosophies will have a profound effect upon the educational ministry, in this case the Sunday school. Therefore, this chapter includes a discussion of the philosophy and goals of church growth and Christian education in the Evangelical Church of North America. The Sunday school is examined as to its place as a functioning part of this foundation.

#### THE PHILOSOPHY OF CHURCH GROWTH

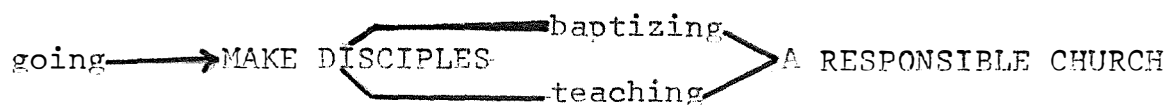
In developing a philosophy of church growth, it is proper to say that the church is central. Scripture bears witness to the fact that growth is essential for a healthy church. Donald McGavarn, a specialist in church growth, states that "The New Testament speaks of and

demonstrates tremendous church growth. In fact, the church was born in an explosive series of conversions."<sup>1</sup> From this statement, one can see the value of developing concrete statements regarding church growth as it affects the Sunday school.

### The Evangelistic Goal

The evangelistic goal, according to Vergil Gerber, is given in Matthew 16:18 where Christ says, "I will build my church and the gates of Hell shall not prevail against it." The evangelistic task is given in Matthew 28:19-20: "Going into all the world you are to MAKE DISCIPLES of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit teaching them to observe all things which I have commanded you." The major thrust of this message is to make disciples; the other verbs are helping verbs. They are going, baptizing and teaching. This is a continual process ". . . by which men who are converted to Jesus Christ relate themselves to each other and become responsible reproducing church members."<sup>2</sup> The following diagram illustrates this point:

Figure 2<sup>3</sup>




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<sup>1</sup>Donald A. McGavran and Win Arn, How to Grow a Church, (Glendale: Regal Books, 1973), p. 17.

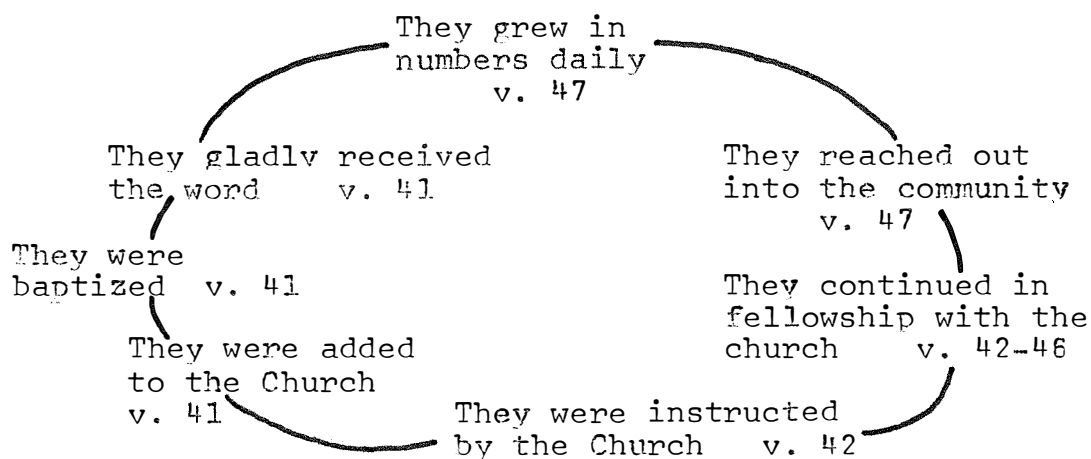
<sup>2</sup>Vergil Gerber, A Manual for Evangelism/Church Growth, (Pasadena: William Carey Library, 1973), p. 14.

<sup>3</sup>Ibid.

"The evangelistic task, therefore, falls short of its objective unless it relates new converts to local congregations of believers."<sup>4</sup>

Within the New Testament, there is a definite development of growth which sets down a Biblical pattern for the local church. This pattern is summarized by Virgil Gerber in the following cycle on Acts 2:41-47.

Figure 3<sup>5</sup>



Evangelism was a continuous process ". . . in which the Church became both the goal and the agent of dynamic evangelism."<sup>6</sup>

In order to measure the effectiveness of evangelism, growth is measured numerically in the New Testament. Exact figures are given as to numbers of people converted. These figures begin on the Day of Pentecost where 120 members added 3000 to its fellowship in one day (Acts 2:41). Then people were added daily to that fellowship (Acts 2:47) in a continuous process. This was followed by 5,000 men (Acts 4:4),

<sup>4</sup>Gerber, op. cit., p. 14.

<sup>5</sup>Ibid., p. 15.

<sup>6</sup>Ibid.

multitudes (Acts 5:14) and whole villages converted (Lydda and Sharon in Acts 9:35). In Acts 6:7, adding developed into multiplication of thousands of people won to the Lord.<sup>7</sup>

From this precedent, it is clear that precise numbers are important to evangelistic effectiveness. This has definite application for the local church who has a small vision for reaching people. McGavarn adds that "The church as it exists in community after community is sitting on the edge of great growth providing it will do the right things."<sup>8</sup>

In summary, the ultimate evangelistic goal ". . . does not stop with reaching people with the gospel, nor with the proclamation of the gospel, nor with public professions of faith in the gospel, nor with relating them to the church through baptism and teaching."<sup>9</sup> Rather, the goal is fulfilled when converts become reproducing Christians and collectively responsible, reproducing congregations.<sup>10</sup>

### The Spiritual Dynamic

"Evangelism and church growth are the work of the Holy Spirit."<sup>11</sup> The Holy Spirit is the dynamic behind New Testament growth. Without His intervention, numerical growth and multiplication is meaningless because He is the life of the church. The Holy Spirit brings both quality

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<sup>7</sup>McGavarn, op. cit., pp. 17-18.

<sup>8</sup>Ibid., p. 12.

<sup>9</sup>Gerber, op. cit., p. 12.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., p. 19.

and quantity to evangelism and church growth.<sup>12</sup>

The Holy Spirit provided the 'means' for church growth. At the time of Pentecost 120 men and women in obedience to the Lord's command, having already received the great commission, waited for the Holy Spirit to fulfill the task. As a result the Holy Spirit effectively communicated His message through human witnesses resulting in spiritual and numerical reproduction and geographical expansion. In addition, because the Holy Spirit provided the qualitative as well as quantitative growth, He gave meaning to New Testament evangelism and church growth. Without Him there would not have been a responsible church emerging in the New Testament.<sup>13</sup>

### The Scriptural Strategy

There are some definite principles formed in Scripture in helping to establish a strategy for church growth. First, it is helpful to keep in mind that "People are both the object of the evangelistic goal and the agent of evangelistic strategy in the Scriptures."<sup>14</sup> Some of these principles summarized from parables are given as follows: First, evangelistic effectiveness is measured objectively in terms of people. People are responsible for Christian worship, leadership, education, service, finances and evangelistic outreach. Second, because there are different soils and

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<sup>12</sup>Gerber, op. cit., p. 19.      <sup>13</sup>Ibid., pp. 19-22.

<sup>14</sup>Ibid., p. 23.



and hence different responsiveness, one must develop a specific strategy with a highly specific goal in order to obtain the fruit (Parable of the Soils, Matthew 13:1-23). Third, because the harvest is very ripe, the need for workers is critical. Thus without responsible reproducing Christians, progress toward the evangelistic goal is hindered and church growth is frustrated (Parable of the Harvest, Matthew 9:37-38).<sup>15</sup>

### The Concept of a Large Church

"The church should be as large as all and as small as one."<sup>16</sup> This refers to the idea that the church should be as large as the multitude in its vision and as small as the man in its compassion. This compassion is demonstrated in Scripture in the story of the shepherd who left the 99 sheep safe and went in search for the one that was lost.<sup>17</sup>

Elmer Towns believes that there are five reasons why the church should be large. These principles are summarized in the following statements:

1. "The church should be large because of the example of the Jerusalem church."<sup>18</sup> The Jerusalem church was a large church with thousands of members supported by the testimony of Scripture.

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<sup>15</sup>Gerber, op. cit., pp. 23-27.

<sup>16</sup>Opinion expressed by Elmer Towns, Sunday School specialist and author, in an address ("The Church is as Large as All and as Small as One.") at Jennings Lodge Conference Grounds, October 18, 1974 (tape on file at the Pacific Conference of the Evangelical Church).

<sup>17</sup>Matthew 18:11-14.      <sup>18</sup>Towns, op. cit.

2. "The Church should be large because of the principle of saturation evangelism--preaching the gospel to every available person by every available means at every available time."<sup>19</sup> The large church is large in its vision, outreach and compassion and has far greater resources for the furtherance of the gospel.

3. "The large Church reflects the gifted man."<sup>20</sup> The power of God rests upon the gifted and called man of God.

4. "The large Church can minister all of the gifts to all of the needs of all of the people in the total body of Christ."<sup>21</sup> This is particularly witnessed in the areas of programming, outreach (soul winning), missions, schools within the church, and a variety of community services.

5. "The large Church can be the conscience of the community."<sup>22</sup> Because of its size, the church can influence community decisions and policies.

"This is the day of the large church."<sup>23</sup> Never before has there been a greater opportunity for church growth as it exists in this day. The local church today stands in communities of hundreds and thousands of needy people to be reached for Christ. This is the first Jerusalem of the local church from which greater missionary services can be launched overseas. The large church demonstrates God's power in reaching the multitudes, not past history but a present

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<sup>19</sup>Towns, op. cit.      <sup>20</sup>Ibid.

<sup>21</sup>Ibid.      <sup>22</sup>Ibid.      <sup>23</sup>Ibid.

reality for those with faith.

## THE PHILOSOPHY OF CHRISTIAN EDUCATION

In order to gain an understanding of the place of Christian education in the local church, it is proper to develop a statement of Biblical philosophy and purpose. Too often lack of concrete statements lead to assumptions that are not clear. But with definite Biblical principles, purposes, and objectives in mind, one is able to establish direction for Christian education.

### Definition and Purpose of Christian Education

A definition of Christian education is well-stated within a handbook prepared by the Christian Missionary Alliance Church.

Christian education is a process by which the Holy Spirit works through the media of the inspired Scriptures, related materials and Christian leadership to lead the individual into the experience of the new birth to a life of maturity in Christ and to equip him to render effective service in the will of God.<sup>24</sup>

This statement emphasizes several key principles in Christian education. It contains emphasis upon the Holy Spirit working through the word of God, the importance of Christian leadership, the goals of both evangelism and Christian maturity, and the emphasis upon effective Christian service. In addition, the definition provides a manageable description of the whole gamut of Christian education.

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<sup>24</sup>Weidman, Mavis, Christian Education Guide, (New York: The Christian & Missionary Alliance, 1965) p. 4.

Within the 1971 Discipline of the Evangelical Church of North America is contained the purpose of Christian education.

Christian education purposes to lead persons into a saving knowledge of Jesus Christ and into vital membership in His Church and to prepare them for Christian living and service. Through Christian education it endeavors to help persons achieve the life abundant in well-rounded Christian character.<sup>25</sup>

From this paragraph, three particular statements may be isolated:

1. Christian education is intimately tied to evangelism and no Christian education can occur without evangelism.
2. Christian education seeks to direct persons toward Christian maturity and service for Christ.
3. Christian education purposes to develop a balanced, healthy Christian character prepared to cope with life.

#### Objectives of Christian Education

From a statement of definition and purpose, one is able to formulate some meaningful objectives for Christian education. Within a publication entitled Christian Education in the E.M.C., eight objectives of Christian education are given:

1. To investigate and find the man (Luke 19:10; John 4:35). This means that it is the responsibility of the church to take the Gospel to the people, rather than waiting for the people to come to the church.
2. To evangelize and win the man (Luke 9:10--"save"). ...Evangelism is the work of every Christian and the chief work of the Sunday School, and education to be Christian must be evangelistic.

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<sup>25</sup>The Discipline of the Evangelical Church of North America, 1971 (Portland: Crest Publishing Co, 1971), p. 106.

3. To identify and hold the man (Colossians 2:5,7). The next task of the church is to establish the believers in the faith through the development of Christlike personality. . . .
4. To inform and build the man (II Peter 3:18). This speaks of developing believers intellectually in the Christian faith. It is that unique combination of growth both in grace and knowledge, in character and intellectual breadth. . . .
5. To sanctify and purify, to empower and fill the man (Acts 15:8,9; 1:8). Only through the baptism with the Holy Spirit, subsequent to conversion, will the believer find the dynamic necessary for successful Christian life and service.
6. To consecrate and use the man (Romans 12:1,2). . . . Here it is the obligation of the church to provide a program of training, development of leadership, and education in stewardship . . . .
7. To supervise and improve the man (II Timothy 2:15). Study and evaluation bring improvement . . . .
8. To perfect and mature the man (II Timothy 3:17). The ultimate objective of Christian education is that a man may come to perfect maturity in the image of Christ--that he may demonstrate Christ, as He revealed God, to the world . . . .<sup>26</sup>

These objectives best express what is meant by Biblical objectives derived from Biblical imperatives in the educational cycle. The material contained within these objectives are an application of Biblical principles intended to direct the efforts of the church. However, shortcomings develop if these 'long-range' objectives are not taken and applied to the local situation.

#### A Biblical Philosophy of Christian Education

A true Biblical philosophy of education is inseparably linked to theology. Many problems in church

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<sup>26</sup>Christian Education in the E.M.C. (bibliographical data missing), p. 2.

education can be avoided if a clear understanding of what one is really attempting to do is communicated. Kenneth O. Gangel discusses ten factors which must be included in any analysis of educational philosophy.

1. "The metaphysics for church education must be God-centered."<sup>27</sup> Ultimate reality resides in the eternal triune God Himself.

2. "The epistemology for church education must be revelation-centered."<sup>28</sup> The essence of knowledge, that which is true, resides in God's revelation both natural and special. The Bible is the heart and core of Christian epistemology.

3. "The anthropology of church education must be image-centered."<sup>29</sup> Man was created in the image of God. That image was marred by sin. God provided a means through Christ's death through which man can be restored to salvation and fellowship (I Corinthians 15:22).

4. "The axiology of church education must be eternity-centered."<sup>30</sup> The purpose of education is to nurture individuals toward Christian maturity in preparation for eternal life.

5. "The objective of church education must be Christ-centered."<sup>31</sup> Regenerated personalities become more like the Saviour in the process of Christian nurture when

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<sup>27</sup>Kenneth O. Gangel, Leadership for Church Education, (Chicago: Moody Press, 1970), p. 32.

<sup>28</sup>Ibid., p. 33.      <sup>29</sup>Ibid.      <sup>30</sup>Ibid., p. 34.

<sup>31</sup>Ibid., p. 35.

Christian education is based on Biblical principles.

6. "The curriculum of church education must be Bible-centered."<sup>32</sup> The Scriptures must be related to life through learning experiences and provide realistic application of truth.

7. "The methodology of church education must be interaction-centered."<sup>33</sup> The importance of interaction in a learning experience is portrayed by the Lord Himself as He engaged people in dialogue about truth.

8. "The discipline of church education must be love-centered."<sup>34</sup> Agape love must be a distinction in church education. Control is achieved in an atmosphere of love.

9. "The teacher for church education must be Spirit-centered."<sup>35</sup> Because the teacher serves in transmission of God's truth, he must be filled with God's Spirit.

10. "The evaluation of church education is growth-centered."<sup>36</sup> Since the objective of church growth is maturity in Christ, the yardstick by which learning is measured relates to growth in that maturity. The ultimate evidence of growth is change.

These factors provide an adequate scope of the more practical aspects of Christian education. Together these factors provide a means of further defining the content of

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<sup>32</sup>Gangel, op. cit., p. 36.      <sup>33</sup>Ibid., p. 37.

<sup>34</sup>Ibid., p. 38.      <sup>35</sup>Ibid., p. 39.      <sup>36</sup>Ibid., p. 41.

a Biblical philosophy of Christian education.

As it has been shown, Christian education and church growth are centered within the Church and together form the foundation of the Church. It is not church growth or Christian education, it is rather both church growth and Christian education.<sup>37</sup> This unity is particularly seen within the Great Commission: "Going" and "teaching" are inseparable in Matthew 28:18-20. For example, Christian education cannot exist apart from a vision for reaching people through evangelism. In the same way, church growth cannot exist without a process of educating the masses in the Christian faith. Both provide a balanced framework for the maintenance of a healthy, successful church.

#### THE ROLE OF THE SUNDAY SCHOOL

Of all the educational agencies within the church, the Sunday school is given the most importance. J. Edward Hakes quotes Ralph Heim as saying, "Sunday church work now engages more leaders and learners than any other form of educational enterprise. . . ."<sup>38</sup> In relation to other agencies, the Sunday school not only reaches the largest number of persons, "It also represents the most highly developed form

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<sup>37</sup> McGavran, op. cit., p. 164

<sup>38</sup> Edward D. Simpson and Frances F. Simpson, "The Sunday School," An Introduction to an Evangelical Christian Education, ed. J. Edward Hakes (Chicago: Moody Press, 1964) p. 299, citing Ralph D. Heim, Leading a Sunday Church School (Philadelphia: Muhlenberg Press, 1950), p. 22.



of Christian educational endeavor with the longest background of experience. . . ."<sup>39</sup>

In this section, the Sunday school is examined as to its role in Christian education and church growth in the local church. It is hoped that one will gain a better perspective and a greater vision for this important agency.

### Program Objectives for the Sunday School

Objectives are a means of determining particular results one wants to be achieved. Without objectives to guide planning, there are no means by which to evaluate progress or success. Lowell Brown, an educational specialist, suggests three specific program objectives for the Sunday school: (1) outreach and evangelism, (2) education, and (3) fellowship.<sup>40</sup>

"Outreach is making friends with unbelievers for the purpose of sharing Christ with them."<sup>41</sup> For example, the peer group organization is an excellent means for outreach. "Evangelism takes place when we actually share the gospel of Jesus Christ with these friends."<sup>42</sup> The Sunday school creates a unique setting for these two operations to function. By practicing outreach and evangelism in life situations in the classroom, sharing Christ becomes a day by day experience

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<sup>39</sup>Heim, op. cit., p. 22.

<sup>40</sup>Lowell E. Brown, Grow Your Sunday School Can Grow, (Glendale: Regal Books, 1974), p. 4.

<sup>41</sup>Ibid., p. 5.

<sup>42</sup>Ibid.

for the student.<sup>43</sup>

The work of education within the Sunday school is to ". . . increase a learner's Bible knowledge."<sup>44</sup> To be effective, Christian education must facilitate change in the actions and lifestyle of the learner. In I John 2:3,4, the Bible supports the idea that there is a difference between that which one knows and does. "Learners are really learning when they begin to evidence definite conduct changes as a result of their study of the Bible."<sup>45</sup> Lois LeBar adds to this statement by saying that "Bible study will change lives today only when it communicates meaning in terms of life today."<sup>46</sup>

"Fellowship means sharing in joint participation in a common interest and activity--a partnership transcending all divisions."<sup>47</sup> It involves learning to relate to people not only on a social basis but on a personal level. Most often fellowship occurs in small groups when spiritual maturity is evident. Fellowship involves sharing, caring and giving love to one another. This follows the pattern set down by Christ in John 13:35. Fellowship in this context is meeting the needs of the whole person. "Provision for fellowship

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<sup>43</sup>Brown, op. cit., p. 5.

<sup>44</sup>Ibid., p. 6.

<sup>45</sup>Ibid.

<sup>46</sup>Lois E. LeBar, Focus on People in Church Education, (Old Tappan: Fleming H. Revell Company, 1968), p. 172.

<sup>47</sup>Ibid., p. 43.

undergirds . . . the program because it makes for understanding, unity, and strength."<sup>48</sup>

### The Role of the Sunday School in Church Growth

The Sunday school is an avenue into the church. As previously stated, the Sunday school reaches the largest number of persons in comparison to other forms of outreach. Elmer Towns believes that the Sunday school's primary goal is to reach large numbers of lost people.<sup>49</sup> Therefore, numbering is highly significant to Sunday school success. This would indicate the need for a carefully kept record system in order to be aware of attendance and enrollment trends in growth. Towns also adds that "If the enrollment goes up, attendance will automatically follow but not vice versa."<sup>50</sup>

McGavran indicates that the Sunday school seems to be a barometer which forecasts what will happen to the growth of the church. When the Sunday school remains up in attendance, the church grows. When the Sunday school decreases in attendance over a period of time, the church itself will decline.<sup>51</sup>

The Sunday school also serves as a means for training and recruiting leaders. It provides for first hand

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<sup>48</sup>LeBar, op. cit., p. 43.

<sup>49</sup>Elmer Towns, The Ten Largest Sunday Schools, (Grand Rapids: Baker Book House, 1969), p. 134.

<sup>50</sup>Ibid.

<sup>51</sup>McGavran, op. cit., pp. 66-67.

experiences where leaders are able to disciple and train other leaders. The leader becomes a model in the sense of reproducing "Timothys" in service to the church.<sup>52</sup>

In summary, the Sunday School is one of the most effective tools for outreach in the church. Large numbers can be reached in three ways. First, there must be a constant emphasis on reaching large numbers of people through outreach and evangelism. Second, careful records must be kept in order to manage Sunday school attendance and growth. Third, the Sunday school must provide an on-going program for training leaders.

#### The Role of the Sunday School in Christian Education

"The Sunday school is imperative as a teaching arm of the church. In helping to fulfill the purpose of Christian education, it enlarges the church's ministry."<sup>53</sup> Within Christian education, the Sunday school is most often associated with the teaching ministry. In fact, the Sunday school majors in instruction. The instruction consists of a personal acquaintance with God the Father, Son and Holy Spirit; training in living a practical Christian life; and developing a sense of responsibility for the community and the world. The Word of God forms the central core of this instruction. As God's Word implements change in the learner,

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<sup>52</sup>McGavran, op. cit., p. 79.

<sup>53</sup>Clarence H. Benson, Sunday School Success, (Wheaton Evangelical Teacher Training Association, 1935), p. 12.

the Sunday school becomes vital in the life of the church.<sup>54</sup>

"In order to be really Christian, education must throb with the passion that other people know Jesus Christ."<sup>55</sup> This is the first and primary purpose of Christian education in the Sunday school--to reach people with the message of the Gospel. The second main thrust of education is the teaching of the Word of God. The Word is at the heart of the educational program. "Teaching the Word of God means implanting the Word of God in the heart and mind of individuals."<sup>56</sup> The third principle of Christian education is to guide learners toward spiritual growth and service. Spiritual growth must result in changes in knowledge, attitude and action. Service becomes the outward expression of an inward transformation.<sup>57</sup>

Some vital principles crystallized from the previous discussion are as follows:

1. The primary goal of Christian education in the Sunday school is to reach large numbers of people for Christ.
2. The Sunday school's major thrust is the instruction in the Christian faith with particular emphasis on establishing a relationship with Jesus Christ.
3. Teaching the Word of God should result in observable changes in the learners life.

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<sup>54</sup>Benson, op. cit., pp. 10-12.

<sup>55</sup>McGavran, op. cit., p. 164.

<sup>56</sup>Benson, op. cit., pp. 9-10.

<sup>57</sup>Ibid.

4. Learners need to be guided towards spiritual maturity and service.

### CONCLUSION

The ultimate goal of Christian education in the Sunday school is to make disciples according to the Great Commission in Matthew 28:18-20. Church growth and Christian education are parts of a cycle within the church to reach the world. Each has its own specific function and yet both are interdependent upon the other. This particular cycle is noted in Acts 2:41-47 on page 8. This cycle clearly demonstrates the relationship between church growth and Christian education. If each of these operations (Christian education and church growth) are carried out in a balanced emphasis, the church will achieve evangelistic effectiveness and will truly be a great and growing church in communities that need Christ.

## Chapter 3

### SETTING GOALS IN THE SUNDAY SCHOOL

Within the last chapter, the presentation focused on the foundation for Sunday school success. It is the intent of this chapter to focus attention upon the need for setting goals and planning a strategy to achieve those goals. One author states that "it has been estimated that if the possibilities of the Sunday school were fully realized, the membership of the church would be five times as great as it now is."<sup>1</sup> Success does not happen automatically in the Sunday school. But with the preparation of goals and the successful achievement of them, one is able to evaluate progress and formulate plans for the future. In addition, it is the purpose of this chapter to explore some considerations in setting goals in the areas of needs, particular kinds of goals, planning and evaluation. Together these areas, properly unified, present a well-balanced picture of successful goal setting in the Sunday school.

### RECOGNIZING CURRENT NEEDS

The first step in setting worthwhile goals is recognizing the needs of people. Within the greatest areas

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<sup>1</sup>E.P. Barrett, Sunday School Evangelism, (Wheaton: Evangelical Teacher Training Association, 1942), p. 17.

of need today are found the greatest opportunities for the church. Robert Schuller declares that "the secret of a growing church is so simple--find the hurt and heal it."<sup>2</sup> In finding these hurts, one needs to begin with people as they are, wherever they are. LeBar adds some helpful insight on needs.

A need signifies a lack, a condition requiring supply or relief. . . . To motivate, to strike fire, to get things moving, we can start with whatever needs are felt. Needs are God's built-in equipment for contacting human nature.<sup>3</sup>

It is when the church comes in contact with the needs of people that the message of Christ becomes a reality. But recognizing and solving today's needs requires great courage and vision in churches. There must be vision to see the possibilities in otherwise impossible situations and courage to meet people in any circumstance in life with this life giving Gospel. Where the value of persons in a person centered program is stressed, needs will be met--even as Jesus ministered to the deepest needs of people.

### Focus on People

In order to focus on people, the Sunday school must gear its program, plans and strategy upon people. Lois LeBar states that the key question must always be: "What is happening to people?"<sup>4</sup> In examining this statement, it is

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<sup>2</sup>Robert Schuller, Your Church Has Real Possibilities, (Glendale: Regal Books, 1974), p. 4.

<sup>3</sup>Lois LeBar, Focus on People in Church Education, (Old Tappan: Fleming H. Revell Company, 1968), p. 27.

<sup>4</sup>Ibid., p. 12.



wise to look for strategies Jesus used that characterized His ministry with people. His actions were based on His perfect understanding of people. "Jesus saw persons as having great value, worthy of His intimate concern, part of His personal responsibility."<sup>5</sup> If the Sunday school would educate, there must be an understanding of human beings and the way they respond. If they are regarded as numbers and names on a roll sheet, then the Sunday school is not really involved with them as people. "If we seek to imitate the method of Jesus without acquiring His deep sense of understanding for persons, we will find ourselves engaged in Christian education which is not Christian."<sup>6</sup>

Lois LeBar places needs within a proper context when she says, "the most important thing in life is personal relations: being rightly related to God, to oneself, and to others."<sup>7</sup> However, few people today think of the church as a place where their needs can be met and where Christians exhibit authentic outgoing love.<sup>8</sup> Therefore, within programming, the Sunday school ought to be a good place to be where people are allowed to express needs and find satisfaction in the Word of God.

Christ was able to relate to people. Because He was able to see things from every person's point of view,

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<sup>5</sup>Donald Joy, Meaningful Learning in the Church, (Winona Lake: Light and Life Press, 1969), p. 26.

<sup>6</sup>Ibid.

<sup>7</sup>LeBar, op. cit., p. 11.      <sup>8</sup>Ibid., pp. 11-14.

Donald Joy states that "He was able to meet the person at the level of his immediate needs and lead him step by step to cope with the larger needs of his life."<sup>9</sup> Joy further summarizes some of the ways Jesus understood and related to people. First, Jesus understood physical pain and suffering and provided food for their bodies in order to feed their souls. Second, Jesus understood the fear of the people and acted to remove its cause (as a storm at sea). Third, Jesus understood the loneliness of people and gave them genuine affection and love. Fourth, Jesus understood the outcast and protected them from the harassment of the people. He recognized that the outcasts were persons of infinite worth. Fifth, Jesus understood man's need to live up to his fullest potential and sought to give him life in all of its fullness. Sixth, Jesus answered questions and gave parables to those hungry for knowledge in order to show them the way of salvation. Seventh, Jesus understood man's need for beauty and demonstrated it in all that He said and did.<sup>10</sup> These statements typify the personal interest Jesus has for people, ". . . for He always sought to minister to the whole man in such a way as to lead him into a whole and fruitful relationship with God and other men."<sup>11</sup>

#### Need Levels

It is necessary at this juncture to focus clearly upon distinct needs to be aware of in the Sunday school.

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<sup>9</sup>Joy, op. cit., p. 27.

<sup>10</sup>Ibid., pp. 27-28.

<sup>11</sup>Ibid., p. 29.

Abraham Maslow, a prominent psychologist, developed a hierarchy of needs for human motivation.<sup>12</sup> The theory behind the hierarchy is ". . . that a person must meet lower level needs before he can sense the higher needs and cope with them."<sup>13</sup> These levels are discussed in the following sections.

Physical needs. These needs include hunger, thirst pain and others. According to Maslow, physiological needs ". . . serve as channels for all sorts of other needs."<sup>14</sup> Physical needs form the bottom "rung" of the need levels. When one is experiencing extreme hunger or thirst, it is impossible to give attention to any other thing. If the teacher is alert to students experiencing discomfort due to pain, disease or hunger, he will better understand his student's behavior. It is not difficult to understand how Jesus was stirred by the sickness and hunger of the people. The Sunday school, in order to care for the people, must be alert to the physical needs of people.<sup>15</sup>

Security needs. The second step in the hierarchy of needs are security needs. Maslow characterizes these needs ". . . safety, stability, dependency, protection, freedom from fear, from anxiety and chaos, need for structure, order

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<sup>12</sup>Abraham H. Maslow, Motivation and Personality, (New York: Harper & Row Publishers, 1970).

<sup>13</sup>Joy, op. cit., p. 29.

<sup>14</sup>Maslow, op. cit., p. 36.

<sup>15</sup>Joy, op. cit., pp. 29-30.

law, limits, strength; and so on."<sup>16</sup> These needs are most often observed in children but they are not overtly expressed by adults. Often people feel threatened and fearful in an environment that is not orderly, disciplined and dependable. Maslow indicates that ". . . the average adult in our society generally prefers a safe, orderly, predictable, lawful organized world which he can count on and in which unexpected, unmanageable, chaotic or other dangerous things do not happen. . . ."<sup>17</sup> Many crises experiences such as death, loss of jobs, divorce and others leave adults and children insecure and helpless. The Sunday school can act as a cushion and lend great spiritual support in times of crisis.<sup>18</sup>

Belongingness needs. The third set of needs to emerge are belongingness and love needs. A person ". . . will hunger for affectionate relations with people in general, for a place in his group or family and he will strive with great intensity to achieve this goal."<sup>19</sup> At the same time, this person will feel deeply ". . . the pangs of loneliness, of ostracism, of rejection, of friendlessness, of rootlessness."<sup>20</sup> The Sunday school must unconditionally accept persons as they are when they come. Otherwise Christ's basic principle of unconditional love for all persons in all conditions is violated.<sup>21</sup>

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<sup>16</sup>Maslow, op. cit., p. 39.      <sup>17</sup>Ibid., p. 41.

<sup>18</sup>Ibid., pp. 39-43.      <sup>19</sup>Ibid., p. 43.      <sup>20</sup>Ibid.

<sup>21</sup>Joy, op. cit., p. 32.

Esteem needs. Esteem or status needs are the fourth set of needs to emerge. Maslow emphasizes that "All people in our society have a need or desire for a stable, firmly based, usually high evaluation of themselves, for self-respect or self-esteem and for the esteem of others."<sup>22</sup> Every person must feel that he is worth something. "Satisfaction of self-esteem leads to feelings of self-confidence, worth, strength, capability, adequacy, of being useful and necessary in the world."<sup>23</sup> In the Sunday school, esteem can be strengthened by demonstrating God's supreme value of people. Teachers build esteem by remembering names, giving praise, and providing opportunities for learners to be successful.<sup>24</sup>

Self-Actualization needs. Self-actualization is the need to be one's best self. Maslow describes it this way. "What a man can be, he must be. He must be true to his own nature."<sup>25</sup> Students need to explore thoughts about becoming the persons they are capable of becoming. Through Bible instruction, the Sunday school can answer such questions as "Who am I?" and give direction and purpose to life.<sup>26</sup>

Knowledge needs. The need to know and understand comprises the sixth level of needs. Man has a strong desire to explore and understand especially when he is freed from

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<sup>22</sup>Maslow, op. cit., p. 45

<sup>23</sup>Ibid.

<sup>24</sup>Joy, op. cit., pp. 32-33.

<sup>25</sup>Maslow, op. cit., p. 46.

<sup>26</sup>Joy, op. cit., p. 33.

the lower need levels. The Sunday school needs to focus on students at the interest level and not stifle their curiosity. When classes lack excitement and enthusiasm, teachers fail to capture attention that they often expect. Curiosity, when motivated, leads students toward the pursuit of the mysterious and into intensive study.<sup>27</sup>

Aesthetic needs. Aesthetic needs are characterized by the "The need of beauty. . . ." <sup>28</sup> They are at the height of the need levels. They are expressed by ". . . the demand for order (a sound argument), balance (a flower arrangement), symmetry (a pair of matched candles), closure (a whole idea pieced together), and completion of the act (any job properly finished)." <sup>29</sup> Often aesthetic needs are expressed within other needs such as the knowledge needs. "For example the need for knowledge leads some to organize a philosophy of life, to theorize about our identity and develop a theological framework." <sup>30</sup>

In clarifying the need hierarchy, it is important to stress the idea that this hierarchy is not rigid. "For example, a person in the same moment may be working to satisfy more than one need." <sup>31</sup> These levels, however, represent the basic needs of people necessary to a proper focus of them as persons. In addition, persons must be regarded in totality, as a whole rather than separate parts.

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<sup>27</sup>Joy, op. cit., p. 34.

<sup>28</sup>Ibid., p. 35.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

In introducing the concept of wholeness, Colossians 1:28 states, ". . . admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ."

### Wholeness

The concept of wholeness is well represented in Colossians 1:28 mentioned in the previous section. Wholeness involves the restoration of people to completeness and holiness. Donald Joy explains that ". . . persons should be called from brokenness to wholeness and from emptiness to fullness when the claims of God are laid upon their lives."<sup>32</sup> Without wholeness, man is lost in search of his personal identity to find out who he is. "Of all of man's needs, one drives him all his life--to be that self which one truly is."<sup>33</sup> In considering this need, the Sunday school ought to facilitate wholeness through encounters with Christ through the Word and other Christians.

In helping people toward wholeness, Donald Joy describes three specific guidelines. First, it is vital to care for persons as they are. Caring means listening to what they are trying to say, supporting them in their weakness and encouraging them to make decisions on their own. Second, cultivate honesty and openness by opening oneself to God and others. "Honesty is the only foundation on which one can cultivate a learning fellowship that enjoys an atmosphere of freedom and invites an open

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<sup>32</sup>Joy, op. cit., p. 38.

<sup>33</sup>Ibid., p. 40.

exchange of ideas and attitudes."<sup>34</sup> And third, begin where people are. Learning cannot occur unless needs are met. Persons wrestle with personal needs from private experience, needs from class experiences and undefined needs which may be beneath the surface. Direct intersection with the gospel in these needs will affect the lives of students toward the goal of wholeness.<sup>35</sup>

In formulating a perspective on wholeness, Joy mentions five characteristics of a whole man.

1. "The whole person takes a generally positive view of himself. He is the world's greatest realist. He can face the truth about himself."<sup>36</sup>

2. "The whole person is able to cope with all kinds of experiences that come to him."<sup>37</sup> He is not shattered by opposition or threats. This principle is clearly illustrated in II Corinthians 4:7-9.

3. "The whole person can feel strongly the needs of other persons."<sup>38</sup> His concern becomes a by-product of his own life.

4. "The whole person tends to be creative and spontaneous."<sup>39</sup> His life is centered in realism and honesty.

5. "The whole person is not a slave to conformity."<sup>40</sup> This concept is illustrated in Romans 12:2.

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<sup>35</sup>Joy, op. cit., pp. 41-44.

<sup>36</sup>Ibid., p. 45.

<sup>37</sup>Ibid., p. 46.

<sup>38</sup>Ibid.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.



In summarizing this discussion on needs, it is important to review several principles. The Sunday school program as well as the church program must focus on people. The emphasis must be on the person, not the program. Therefore, the Sunday school must concern itself with the goal of wholeness. In reaching this goal it becomes necessary for teachers and administrators to focus on specific need levels of people and intersect those needs with the Gospel. However, without a careful consideration of the needs of persons, wholeness and holiness in the Christian context are seldom achieved.

#### FORMULATING GOALS

Setting successful goals will help a Sunday school achieve success. Fail to set successful goals and the Sunday school will result in failure. Robert Schuller describes goal setting as ". . . nothing more than planning. And when you fail to plan you plan to fail."<sup>41</sup> Because churches fail to establish clear and precise goals, some fail to experience growth or progress. God has commissioned the church to proceed in a definite direction: "Go ye into all the world and preach the gospel to every creature."<sup>42</sup> Therefore, the Sunday school must learn to formulate specific kinds of goals for success toward the ultimate

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<sup>41</sup>Schuller, op. cit., p. 72.

<sup>42</sup>Mark 16:15.

goals of reaching men for Christ and presenting every man perfect in Christ Jesus.

### Possibility Thinking

"Possibility thinking" or thinking positive is the first step in formulating goals for the Sunday school. The creator of the term "possibility thinking" is Robert Schuller. He defines possibility thinking as ". . . the maximum utilization of the God-given powers of imagination exercised in dreaming up possible ways by which a desired objective can be attained."<sup>43</sup> Possibility thinking is also called faith. He further defines four principles of possibility thinking.

1. "Possibility thinking assumes that there must be a way to achieve a desired objective."<sup>44</sup> This becomes so when that same objective would be a great thing for God, a tremendous thing for Jesus Christ and a problem-solving means for helping many hurting human beings.

2. "Possibility thinking makes great pronouncements."<sup>45</sup> It is in this way that the public is revealed to the church's sincere intention to accomplish this exciting and most necessary objective.

3. "Possibility thinking results in brainstorming. Motivated by the assumption of achievement . . . possibility thinkers begin to brainstorm."<sup>46</sup> And in brainstorming,

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<sup>43</sup>Schuller, op. cit., p. 86.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.      <sup>46</sup>Ibid., pp. 86-87.

many amazing, creative ideas will emerge which will unlock several possible ways to succeed.

4. "Possibility thinking brings in support from unexpected sources."<sup>47</sup> The positive idea will be embraced by people who will become followers of that idea and will not let it die.

If positive thinking is allowed to take hold in the Sunday school, then it is possible to reach even seemingly unattainable goals. In fact, miracles begin to happen when the Sunday school begins to trust God for the impossible that He has promised. With these positive attitudes, the Sunday school is programmed for outstanding success--success based on the achievement of goals.

#### Definitions and Purposes of Goals

A good definition of a goal is given by Paul in Philippians 3:13-14, ". . . this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press on toward the mark for the prize of the high calling of God in Christ Jesus." A goal is simply an end one is striving for. "Most people in the Church are not goal-directed or have fuzzy goals, consequently, the church drifts along the tide of circumstances--never really knowing where it is going or when it is going to get there."<sup>48</sup> Goals are absolutely necessary to do any

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<sup>47</sup>Schuller, op. cit., p. 87.

<sup>48</sup>Louis Neibauer, Planning with PERC, (Jenkintown: Louis Neibauer Co.), p. 5.

programming, evaluation or research.

It is helpful at this point to consider the role of aims in the Sunday school. First, goals assist administrators in planning a strategy for the Sunday school. If the direction is visualized clearly, the Sunday school will know where to move and how to get there. Goals help in the selection of programs and methods. This will become especially evident in Chapter 5. Finally, goals provide a basis for evaluation since what the Sunday school does will be in direct comparison to the original goals set forth. In other words, goals must be constructed in measurable terms and evaluated in terms of achievement.<sup>49</sup>

There are two types of goals to be aware of. The first type of goals are long-range goals. This kind of goal is comprehensive and future oriented. One author describes this type of goal as a dynamic or moving goal.<sup>50</sup> An example of a long-range goal might be "to glorify God" or "to mature every man in Christ Jesus". Administrators should be aware of long-range goals in order to formulate short range goals on a week to week basis. Short-range goals are the second kind of goal and must be measurable in order to relate effectively to the Sunday school program. A good example of a measurable goal is a mountain climber who is trying to reach his goal of getting to the top of the mountain. He

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<sup>49</sup>LeBar, op. cit., p. 33.

<sup>50</sup>Edward R. Dayton, God's Purpose/Man's Plans, (Monrovia: Missions Advanced Research and Communications Center, 1971), p. 18.

knows he has reached his goal when he gets to the top of the mountain. Therefore, to be effective, goals must be measurable.<sup>51</sup> According to Lois LeBar, short-range goals should be worded ". . . concise enough to be kept in focus, specific enough to be achieved and personal enough to change lives."<sup>52</sup> Short-range goals are derived from long-range goals and must be applied to specific situations.

In order to summarize this discussion on goals and needs, it is well to point out specific steps involved in formulating a goal for the Sunday school.

1. First, it is necessary to determine the Biblical imperatives from Scripture. Those that have previously been mentioned are Matthew 28:18-20, Colossians 1:28 and Ephesians 4:13.

2. Second, survey specific needs in the Sunday school. Explore the needs of learners coming in from the community, the needs of teachers, the needs of the departments and others.

3. Third, brainstorm and think of every possible way to solve impossible problems (use possibility thinking).

4. Fourth, formulate specific, measurable short-range goals based upon the needs discerned in the Sunday school.

5. Fifth, using these goals, decide upon a plan of action to solve and meet these goals.

6. Sixth, evaluate the results in terms of the

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<sup>51</sup>Dayton, op. cit., p. 10.

<sup>52</sup>LeBar, op. cit., p. 34.

achievement of these goals.

### Specific Kinds of Growth Goals for the Sunday School

It is well to remember at this point that success begins when the Sunday school sets goals. However, there are special kinds of goals the Sunday school should be aware of in order to plan an effective strategy.

Membership goals. This type of goal is in close association with the church's goals for membership, of which the Sunday school is an effective tool. First, determine the number of the unchurched population in the community today, in 10 years, 20 years, and 50 years from today. Determine what percentage of that population could be won into the membership of the church if necessary staff, facilities, programming and parking were available. Second, draw up a mailing list of all the non-churched people in the community to determine the number of prospects for the church. Third, begin by working the prospect list. This refers to establishing quarterly goals by using the total enrollment in order to reach and win people to Christ. Enrollment refers to the total average attendance and every first time visitor. The church should be as large as the potential of the community.<sup>53</sup>

Attendance goals. Once membership goals are

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<sup>53</sup>Schuller, op. cit., pp. 77-79.

established, Sunday school and church attendance goals need to be formulated. Once these goals are established, administrators are forced to think of possible ways to raise the attendance. This results in better programming, better public relations, better advertizing and better outreach. Sunday school contests strategically planned during the year provide an excellent means of raising or establishing an attendance goal.<sup>54</sup>

Goals beyond goals. Setting goals is a continuous process. Once goals have been attained, new ones must be formulated to prevent death in the growth of the church or Sunday school. "Growth restricting barriers must be removed at any cost or the seed of death is planted."<sup>55</sup> In other words, the Sunday school must think positive and be continuous in setting goals. Schuller states, "In setting goals, believe that anything is possible if it can solve human problems and if it can be a great thing for God."<sup>56</sup>

#### GOALS AND PLANNING

In order to plan effectively, the Sunday school must have clearly defined goals. Once goals have been chosen, the steps in the planning process can take place.

#### Planning Defined.

Robert Bower, a prominent author in Christian

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<sup>54</sup>Schuller, op. cit., p. 80.      <sup>55</sup>Ibid.

<sup>56</sup>Ibid., p. 84.

education, defines planning. "Planning is the process of examining the past and the present in order to construct the best program for achieving the church's objectives in both present and future."<sup>57</sup> Objectives in this case may be defined as sub-goals leading to the ultimate goal or long-range goal.<sup>58</sup> Another way of looking at planning is ". . . arranging goals in priorities, deciding what needs to be done before it is possible to achieve the goal."<sup>59</sup> Bower further states that ". . . planning is the process which lays out the program that is to be implemented at a future date."<sup>60</sup> From these definitions, planning can take a Sunday school from where it is to where it wants to be. The vehicle for such movement is carefully defined goals.

Planning is important for two reasons. First, without planning goals would only be partially achieved. A program without planning would result in haphazard, last minute activities decided by power groups. Second, planning is important for any programs in the church: visitation, Sunday school attendance crusades and evangelistic outreach. In a church where planning is not practiced, the work of Christ suffers.<sup>61</sup>

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<sup>57</sup>Robert K. Bower, Administering Christian Education, (Grand Rapids: Ferdmans Publishing Company, 1964), p. 49.

<sup>58</sup>Dayton, op. cit., p. 13.

<sup>59</sup>Ibid., p. 14.

<sup>60</sup>Bower, op. cit., p. 51.

<sup>61</sup>Ibid., pp. 49-51.



"The specific function of planning is that of establishing goals and indicating the means for their achievement."<sup>62</sup> Within planning, the formulation of specific goals should occur at every organizational level in the Sunday school as well as every part of the church. The goals at each level of the Sunday school need to harmonize and lead toward the more general objectives of the church. For example, the church's goal of evangelism should occur at every organizational level as each program or agency assists in the achievement of it. In other words, the goals of the church must be owned by every other program and agency of the church. Otherwise, ". . . individualistic efforts will pull the church in many different directions making overall progress difficult, if not impossible."<sup>63</sup>

### Calendar Planning

Using a calendar is an advanced form of planning. Bowers mentions two types of planning calendars that are among the most important. The first is the activities calendar. In this type of calendar, events, programs, and projects for the entire quarter (or year) are placed on a calendar for display. This calendar answers the questions, "Who is involved?", "Where will the event take place?", "When will it occur?", "How will it be arranged?", and "What is its major purpose?". The second type of calendar is the

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<sup>62</sup>Bower, op. cit., p. 51.

<sup>63</sup>Donald A. McGavran, and Win Arn, How to Grow a Church, (Glendale: Regal Books, 1973), p. 160.

advanced information or promotion calendar. It has two specific purposes. First, "It presents information about the time and place of an activity thereby facilitating, planning and coordinating of other activities."<sup>64</sup> Second, "It provides an opportunity for making up announcements, brochures and other materials for creating interest."<sup>65</sup> Calendars are an easy way to implement planning for a church who has not had much experience in planning. Also with planning, enough time is provided through a calendar to achieve short-range goals.<sup>66</sup>

#### THE ROLE OF EVALUATION

For any church educational program in addition to the Sunday school, evaluation is an essential tool for progress. Gangel states that, "Evaluation is the process of getting answers to the question, 'How are we doing?'"<sup>67</sup> Evaluation then, is directly related to the clarity and specificity of the objectives in the church's educational ministry.<sup>68</sup> However, the goals set by educational leaders will not guarantee the fulfillment of them. As one can quickly discern, goals are meaningless without an effective evaluatory procedure to measure progress. It is the purpose

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<sup>64</sup>Bower, op. cit., p. 56.      <sup>65</sup>Ibid.

<sup>66</sup>Ibid., pp. 53-56.

<sup>67</sup>Kenneth O. Gangel, Leadership for Church Education, (Chicago: Moody Press, 1971), p. 63.

<sup>68</sup>Ibid.

follows:

1. "The Christian experience of man under God--the divine dimension of reality in light of the gospel."<sup>38</sup> This element reflects the Christian view of God as Creator and as one who continuously seeks a personal relationship with man revealed in the gospel.<sup>39</sup>

2. "The Christian experience of man's relation to man--the human dimension of reality in light of the gospel."<sup>40</sup> This element includes one's own person as well as other persons individually and in society (family, community, and world). It defines man as fellow creatures under God with responsibility for one another and a society consistent with the law of love disclosed in the gospel.<sup>41</sup>

3. "The Christian experience of man within the world--the natural dimension of reality in light of the gospel. . . . This element takes account of the physical and natural order as created by God to be used by man as a steward for purpose consistent with God's purposes as seen in the gospel."<sup>42</sup>

Together these elements comprise the entire scope of the curriculum--God's redemptive action and its meaning for man in his field of relationships. The scope must reflect these three elements in order to have its foundation in

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<sup>38</sup>CCP, A Design for Teaching-Learning, p. 15.

<sup>39</sup>Ibid.      <sup>40</sup>Ibid.      <sup>41</sup>Ibid.

<sup>42</sup>Ibid.

Scripture.<sup>43</sup>

From these three elements, five major curriculum areas emerge. Each one is distinctive and is related to the whole. Most printed curriculum is based upon these five elements:

Life and Its Setting: the Meaning and Experience of Existence  
Revelation: the Meaning and Experience of God's Self-Disclosure  
Sonship: the Meaning and Experience of Redemption  
Vocation: the Meaning and Experience of Discipleship  
The Church: the Meaning and Experience of Christian Community.<sup>44</sup>

The Aldersgate curriculum is based upon five concepts taken from the areas mentioned above. These are God, man, sin, salvation, and the world. These concepts interlock to yield a philosophy of life. Themes developed from these concepts are worked out in the lesson plans through a spiral (see appendix) curriculum to facilitate life changing learning. It is vital to stress that a denomination present the clearest Biblical concepts it can concerning its beliefs. The pastoral ministry should represent the same set of concepts as the curriculum materials used in order to prevent conflict in the educational ministry, in this case the Sunday school. For example, the doctrine of Holiness is well-represented in the Aldersgate curriculum and not well-represented in other curriculums.<sup>45</sup>

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<sup>43</sup>CCP, A Design for Teaching-Learning, pp. 15-16.

<sup>44</sup>Ibid., p. 17.

<sup>45</sup>Donald M. Joy, Meaningful Learning in the Church, (Winona Lake: Light and Life Press, 1969), pp. 71-73.

So far in this chapter two aspects of curriculum have been discussed, the educational objective and the scope. In the following sections, the context of curriculum and methodology complete the picture of the elements of curriculum.

### The Context of Curriculum

Colson and Rigdon state that "The proper surrounding or context for Christian education is the life and work of the church as it worships, witnesses, teaches, learns, ministers to human need and applies the gospel to every area of life."<sup>46</sup> It is in the church where the curriculum functions. "This community has a life, a message, a mission and a heritage to communicate which are best communicated within the Christian fellowship of love."<sup>47</sup> The environment of the church is conducive to Christian learning whereas other environments are not. It is within the church that the reality and power of the Christian faith is demonstrated. Communication of the faith also requires a community of Christian believers who are willing to be instruments of God's love. An atmosphere of these characteristics provide an excellent setting for meeting the life needs of learners.<sup>48</sup>

### The Methodology of Curriculum

The methodology of curriculum refers to "The

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<sup>46</sup>Colson and Rigdon, op. cit., p. 50.

<sup>47</sup>CCP, A Design for Teaching-Learning, p. 23.

<sup>48</sup>Colson and Rigdon, loc. cit.

involvement of learners in a meaningful exploration. . . ."49  
 Within this statement are two facets of methodology which are dealt with in the next section. First, the lifelong learning task or the involvement of learners refers to the actual learning process. Second, age-level activities or meaningful exploration refer to the nature of activities for specific age-levels. Methodology provides a framework for the curriculum to operate as it deals with communication from teacher to learner.<sup>50</sup>

In summary, four elements of curriculum philosophy are mentioned. The goal is expressed through the educational objective. The scope of the curriculum deals with what may be contained in the curriculum as well as the actual content. The context of curriculum functions within the church. And methodology deals with the involvement of learners in the educational process itself.

#### Characteristics of Good Curriculum

Howard Colson and Raymond Rigdon have provided seven helpful guidelines for good curriculum that are worth mentioning at this point.

1. Biblical and theological soundness are important to assure that what is taught in the curriculum is genuine Christianity.
2. Relevancy has to do with suiting the teaching to the nature and needs of the learners in their current situation.

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<sup>49</sup>Colson and Rigdon, op. cit., p. 52

<sup>50</sup>Ibid.

3. Comprehensiveness means that the curriculum will include all that is essential in the scope and all that is essential to the development of well-rounded Christian personalities on the part of learners.
4. Balance means that the curriculum will have neither overemphasis or underemphasis of the various parts that make it up.
5. Sequence is the presentation of portions of curriculum content in the best order for learning.
6. Flexibility is important if the curriculum is to adaptable to the individual differences of the learners, adaptable to churches of different types and adaptable to the varying abilities of leaders and teachers.
7. Correlation is the proper relation<sup>51</sup> of part to part in the total curriculum plan.

### THE CURRICULUM AND THE LEARNING PROCESS

Whether or not learning takes place is the central issue within the teaching ministry of the church. In order for the Christian faith to be communicated, the focus must be on the way information is translated through the learning process. Emphasis must be on what the learner is doing as he interacts with the Word of God and attempts to integrate meaning into his life. The learning process in Christian education is defined in terms of learning tasks. Learning tasks reflect the way in which the needs and experiences of persons and the great concerns of the Christian faith are tied together in the curriculum of Christian education. This relates to the educational goal of Christian maturity. The end results of meaningful learning must be life changes in the learner. For these reasons, the following discussion deals with the contents

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<sup>51</sup>Colson and Rigdon, op. cit., p. 51.

of the learning process, the roles of the teacher and learner, age-level readiness and learning outcomes in order to better understand how the curriculum plays an important role in learning.

### The Life-Long Learning Task

What is generally known about learning can be applied in the Sunday school today. Several authors and theorists have added much research to what is known about learning. According to Lowell Brown, "We must teach so that change occurs in the life of the learner whether in attitude or his behavior."<sup>52</sup> Boelke, a learning theorist states that "Learning is an experience of becoming that involves the five processes of exploration, discovery of meaning and value, personal appropriation of meaning and value, conversion of meaning and value and assumption of responsibility."<sup>53</sup> Cornelius Jaarsma writes that learning is ". . . a change of behavior resulting from experience."<sup>54</sup> The Cooperative Curriculum Project further defines learning as ". . . all changes in life characteristics that result from experience may be properly referred to as learning."<sup>55</sup>

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<sup>52</sup>Brown, op. cit., p. 11.

<sup>53</sup>Robert R. Boelke, Theories of Learning in Christian Education, (Philadelphia: Westminster Press, 1962), pp. 25-26.

<sup>54</sup>Cornelius Jaarsma, Human Development, Learning and Teaching, (Grand Rapids; Wm. B. Eerdmans Publishing Company, 1959), p. 169.

<sup>55</sup>CCP, A Design For Teaching-Learning, p. 32.



From these statements, several principles about learning can be isolated. First, learning must result in changes (both observable and internal changes) in the life of the learner. These changes can be internal in terms of attitude or external in terms of behavior. Second, learning is an organized process of which the learner is actively involved. Through this process, the learner comes closer to the ultimate goal of Christian maturity. Third, learning occurs through experiences. In other words, the learner must be actively involved in interaction with his field of relationships (God, man, world, sin and others). And fourth, learning is viewed as a lifelong task because it involves all changes in life.

Learning tasks. The learning tasks are based on research done by Robert J. Havighurst of the University of Chicago. His theory is that every human being has particular developmental tasks which he must achieve. The successful performance of these tasks are prerequisite to further development.<sup>56</sup> Christian educators, influenced by Havighurst's research have developed the idea of learning tasks or life-long tasks. These tasks are summarized as follows:

Listening with growing alertness to the gospel  
and responding in faith and love  
Exploring the whole field of relationships in the  
light of the gospel  
Discovering meaning and value in the field of  
relationships in the light of the gospel

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<sup>56</sup>Colson and Rigdon, op. cit., p. 54.

Appropriating that meaning and value personally  
Assuming personal and social responsibility in light  
of the gospel.<sup>57</sup>

These tasks describe a single process of learning which may or may not be sequential. In studying these tasks, one includes the other four. The first task, listening with alertness and responding in faith and love is one thing that learners need to do all through life. Listening is not to be termed a passive process, but listening with alertness recognizes the power of God's Holy Spirit in learning experience making it Christian indeed. Listening is the key to the learning process.<sup>58</sup>

By listening to God's Word, ". . . the learner explores his field of relationships, discovers and appropriates meaning and value."<sup>59</sup> Appropriation is exhibited by a behavioral response in assuming personal and social responsibility. It is at this point that actual behavioral change has occurred.<sup>60</sup>

These lifelong learning tasks find expression in continuing learning activities. These tasks are engaged in throughout life. These activities are the transition to age-level activities.<sup>61</sup>

The first activity, exploring, involves reading, studying, comparing, searching, hearing, discussing, meditating and other activities. Spiritual truth is guided

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<sup>57</sup>CCP, A Design for Teaching-Learning, p. 33.

<sup>58</sup>Ibid.      <sup>59</sup>Ibid.      <sup>60</sup>Ibid., p. 34.

<sup>61</sup>Colson and Rigdon, op. cit., p. 57.

by the mind through the Holy Spirit.<sup>62</sup>

The second activity, discovering, is an outgrowth of exploring. This activity leads to discovery of meaning, value and relevance. Meaning and value found in the Bible is then compared to life situations in the present to ascertain value.<sup>63</sup>

The third activity, appropriating, is personal acceptance of the truth in response to Christ. Most Sunday schools fail to spend enough time in this area according to Barbara Bolton, specialist in children's ministries. The reason for this is that the time is spent in elaborating on the content rather than personal application in the student's life.<sup>64</sup>

The fourth activity, assuming personal and social responsibility, is related closely to appropriating. Rigdon states that "Such application is a very personal matter; it must be made by the learner himself under the guidance of the Holy Spirit."<sup>65</sup> Bolton expresses this activity as the obedience level of learning where the learner assumes personal and social responsibility for the truth he learns. This responsibility is dealt with in personal relationships with God, with himself and with others.<sup>66</sup>

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<sup>62</sup>Colson and Rigdon, op. cit., p. 58.      <sup>63</sup>Ibid., p. 58-59.

<sup>64</sup>Barbara J. Bolton, Bible Learning Activities, (Glendale: Regle Books, 1973), pp. 35-36.

<sup>65</sup>Colson and Rigdon, op. cit., p. 58.

<sup>66</sup>Bolton, op. cit., p. 37.

It is vital to stress that the learner repeats this cycle throughout his life-span. This has great importance for the Sunday school in that it needs to capitalize on this process to promote life changing, obedience oriented learning in communicating the truth of the Gospel.<sup>67</sup>

Four advantages of continuing learning activities are mentioned by Rigdon:

1. Continuing learning activities furnish a basis for selecting and using subject matter. They help us to come up with the right answers to the question, "What is to be taught and why?"
2. They suggest approaches to the effective involvement of learners in the life-long learning task.
3. They aid in the development of teaching-learning units. Such units form the basis of the quarterlies and books by which the curriculum plan is conveyed to churches, their leaders, teachers, and learners.
4. They form the basis for developing appropriate age-level activities. . . ."<sup>68</sup>

#### Age-Level Learning Activities

"An age-level activity is an expression of a continuing learning activity which is appropriate for a given age-level."<sup>69</sup> Age-level activities are similar to learning methods but are much broader. These activities might be expressed by terms such as participating, investigating or encountering, whereas learning activities are those in which the learner actually participates (listening, reading, and other activities). Age-level activities are always related to continuing learning activities in the lifelong learning task.<sup>70</sup>

A good example of how age-level activities function

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<sup>67</sup>Colson and Rigdon, op. cit., p. 59.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid.      <sup>70</sup>Ibid., pp. 59-60.

is given in the following abbreviated example of the youth age division.

- I. Exploring the content of God's revelation as recorded in the Bible
  1. Determining the meaning of Bible passages for those for whom they were originally intended
  2. Discovering God's meaning of biblical truth for today
- II. Discovering increasing meaning, value, and relevance in the biblical revelation
  1. Relating Bible statements to science and to other bodies of knowledge
  2. Assigning appropriate weight to the various sections of the Bible
- III. Appropriating personally the meaning and value of the Biblical revelation
  1. Evaluating life experiences for help in attaching meaning to Bible content
  2. Drawing upon Bible content in developing a philosophy of life
- IV. Applying to all of one's relationships the meaning, value, and relevance of the biblical revelation
  1. Practicing prayer as a real factor in applying God's truth to life
  2. Considering seriously all his relationships and decisions in light of Bible teachings.<sup>71</sup>

Colson and Rigdon give three important advantages of age-level activities:

1. They enable curriculum planners to select appropriate content for persons of a given age-level.
2. They enable teachers and leaders to choose methods and procedures by which learners may explore meanings and experiences in any given curriculum area
3. They enable us to identify changes or learnings that take place in the life of the learner as a result of his engaging in those activities.<sup>72</sup>

### Concept Progression

According to Donald Joy, concepts are clusters of

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<sup>71</sup>Colson and Rigdon, op. cit., p. 60.

<sup>72</sup>Ibid., p. 61.

facts which give an idea shape. Concepts are built from facts that interlock to give meaning.<sup>73</sup> Concept progression refers to ". . . appropriate presentation of a given concept at a given age-level so that there will be an appropriate progression of understanding from the earliest years through childhood and youth to adulthood. . . ." <sup>74</sup> When the learner completes this pattern through adulthood, he is capable of grasping the full concept. One might think of this process as individual bricks (facts) being built into a structure (concept). Also inherent in concept progression within age-level activities is the idea of identifying the major theological concepts to be taught at stages of learner development.<sup>75</sup>

#### Age-level Readiness

Age-level readiness refers to ". . . the inherent capabilities of learners, including both their abilities and tendencies."<sup>76</sup> There are two facets of readiness: general and specific. General readiness is ". . . the expected capabilities (abilities and tendencies) of persons at each age-level which are an outgrowth of maturation and typical social experience."<sup>77</sup> Specific readiness refers to ". . . the capabilities of persons at each age-level to become meaningfully involved in exploring a particular

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<sup>73</sup>Joy, op. cit., pp. 70-71.

<sup>74</sup>Colson and Rigdon, op. cit., p. 63.

<sup>75</sup>Ibid.

<sup>76</sup>Ibid.      <sup>77</sup>Ibid.

curriculum area."<sup>78</sup> Readiness is always evaluated in terms of the learner's basic needs, interests, motivations, capacities and developmental tasks.<sup>79</sup>

Readiness in age-level activities are used in several ways:

1. To establish the optimum age at which to introduce various concepts.
2. To help determine the methods and activities to be used at each age level.
3. To help determine the proper sequence for presenting content through the life-span.
4. To keep all educational organizations in the church consistent as to the concepts and approaches used with each age-level.<sup>80</sup>

### Learner Outcomes

In all of teaching, one must teach for results; teachers are seeking desirable changes in the lives of the learners. These changes indicate that learners are fulfilling the learning tasks and moving toward the goal of Christian education. Learner outcomes are designed in accordance with age-level scope, learning readiness and activities.<sup>81</sup>

In relation to the theme, God's Redeeming Love for Man, the following represents examples of learner outcomes for specific age-levels.

#### EARLY CHILDHOOD

The young child may achieve a beginning awareness that God loves everyone.

The young child may achieve a beginning awareness that Jesus shows us what God is like.

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<sup>79</sup>Colson and Rigdon, op. cit., pp. 63-64.

<sup>80</sup>Ibid.      <sup>81</sup>Ibid., p. 67.

#### ELEMENTARY YEARS

The elementary child may achieve an awareness of the significance of Jesus' life, death, resurrection, and ascension.

The elementary child may achieve a desire for a personal relation with God who expressed his love for him in Christ.

#### YOUTH

Youth may achieve an understanding of forgiving love, making possible the forgiveness of sin.

Youth may achieve a confidence that God's redemptive love can make life whole and an acceptance of the fact that God's love brings true meaning and purpose to life.

#### ADULTHOOD

The adult may achieve realization of the meaning of redemption and a deepened loyalty to God in gratitude for his redemption in Christ.

The adult may achieve a realization that God's love enables persons to maintain a proper balance between the facts and struggles of daily life and the demands of Christian commitment.<sup>82</sup>

#### The Role of the Teacher

Within curriculum, the teacher plays an important role in the learning process. Much of the discussion up to this point has pointed to the centrality of the learner. However, the teacher plays a significant role as the facilitator of learning.

The traditional role of the teacher has always been an active one. Most people associate teaching with lecturing while the students remain passive listeners. But with this method, it is often difficult to detect whether or not learning has taken place. Lowell Brown states that "Teachers are now realizing that they haven't taught until the learner has learned."<sup>83</sup> However, the previous discussion indicates

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<sup>82</sup>Colson and Rigdon, op. cit., pp. 67-68.

<sup>83</sup>Brown, op. cit., p. 15.



that learning is an active process where the learners are active participants. Brown further explains that when the learner is active, both of the roles of the teacher and learner change.<sup>84</sup> "Results show that learners learn best when they are actively involved in the teaching-learning process."<sup>85</sup>

On the basis of what is known about learning, Lowell Brown points out three significant functions of the teacher. First, the teacher is one who guides the learners into stimulating learning experiences. The teacher considers the needs of the individuals in his class, sets learning goals for the class, and plans activities to reach these goals. In this role, the teacher is both active and passive. Second, "The teacher is one who stimulates."<sup>86</sup> He makes learning fun and exciting for the learner as he allows the learner to explore and discover truths for himself. Third, "The teacher is one who cares."<sup>87</sup> He gets involved with the learners on a personal level. The teacher becomes a model and is committed to his learners as Jesus modeled His lifestyle and goals He taught.<sup>88</sup>

In this chapter, some basic concepts are discussed with regard to curriculum. Curriculum is intimately related to the teaching ministry and the importance of that ministry is foremost in the life of the church. What is actually

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<sup>84</sup>Brown, op. cit., p. 15.      <sup>85</sup>Ibid., p. 12.

<sup>86</sup>Ibid., p. 18.      <sup>87</sup>Ibid., p. 19.

<sup>88</sup>Ibid., pp. 16-20.

contained within curriculum is of great importance. The educational objective must focus on fulfilling the Biblical standards of the Bible. Everything within the curriculum is aimed toward this goal. The scope and content define what is actually contained in curriculum. The context for curriculum is the church setting.

The pathway of learning begins with learning tasks and continues on through learner outcomes. Within this pathway, continuing activities of every age-level need to be pursued. Also, there are distinctive age-level learning activities related to readiness and concept progression toward a specific outcome or change. Along with the centrality of the learner in the learning process is the role of the teacher. The teacher has three basic roles: guiding, stimulating and caring. The teacher facilitates learning in both a passive and active role as learners are actively involved in discovering God's truth for themselves through the power of the Holy Spirit.

## CHAPTER 4 SELF CHECK

1. Use in all departments of Bible-centered literature endorsed by the local church and Conference Board of Christian Education.
2. Graded lesson material used in all departments of the Sunday school.
3. A consistent emphasis on missionary and stewardship education.
4. A unified curriculum throughout the school.
5. Materials are learner-oriented rather than lesson-oriented.
6. Curriculum materials are geared toward the four major age-levels: Early Childhood, Children, Youth and Adults.

## Chapter 5

### TOTAL SESSION TEACHING

Because time is of great importance in the Sunday school hour, it must be used wisely. Failure to use the hour wisely can limit effective teaching, and the results in terms of what the learners are actually learning is often difficult to measure. Time must be utilized to its maximum. By implementing Total Session Teaching, explains Lowell Brown, ". . . every portion of the hour is used in achieving the session aim."<sup>1</sup> In other words, the actual scheduling of an hour will enable teachers to make effective use of the time available. According to Charles T. Smith, "One-third to one-half of every Sunday school hour in the typical church is wasted. A survey has shown that the average teaching time is 29 minutes."<sup>2</sup> Therefore, the Sunday school must make careful use of the hour to insure the best results--changes in the learner.

Many tools can help Sunday school teachers make effective use of the hour. First, by setting effective instructional objectives, the teacher provides not only a

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<sup>1</sup>Lowell E. Brown, Grow, Your Sunday School Can Grow, (Glendale: Regal Books, 1974), p. 61.

<sup>2</sup>Charles T. Smith, Ways to Plan and Organize Your Sunday School Children, (Glendale, Regal Books, 1971), p. 42.

sense of direction for himself but for the learner as well. Bible learning activities are a means of direct participation, for the learner. They are used in direct relationship to the session objective. Scheduling helps a teacher to organize the hour for maximum time usage. And arranging the facilities for learning helps to create an atmosphere of excitement for the learner. These four steps can help to make Sunday school an exciting part of every Sunday, a good place to be for both teachers and learners.

### SETTING EFFECTIVE INSTRUCTIONAL OBJECTIVES

According to Lowell Brown, objectives are the key to success in the Sunday school session. It is not enough for teachers to do their best and hope for success.<sup>3</sup> Just as administrators need objectives for the entire Sunday school, teachers need to establish meaningful, specific objectives for every session. In order to establish direction and specific destination, a teacher must know where he is going; otherwise, he will teach in circles.<sup>4</sup>

For this reason, it is helpful to gain an understanding of what objectives are and how they function, certain types of objectives, how to set objectives and how objectives help the teacher.

#### Definition of Objectives

At the beginning of this discussion on objectives,

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<sup>3</sup>Brown, op. cit., p. 27.

<sup>4</sup>Ibid., pp. 27-28.

it is helpful to define some terms associated with objectives as well as objectives themselves. A good understanding of specific terms aids in a clear perception of what is being communicated. Robert Mager, an education professor, defines an objective as ". . . an intent communicated by a statement of what the learner is to be like when he has successfully completed a learning experience."<sup>5</sup> He further explains that an objective must be both measurable (it must be able to be evaluated) and observable (a behavior must be able to be seen).<sup>6</sup> Lowell Brown defines an objective as ". . . simply the teacher's expression of what he hopes the learner will accomplish."<sup>7</sup> A question may be asked as to what the learner will be like or accomplish in terms of an objective.

In a session objective, the teacher must focus on the learner's behavior (what the learner is actually doing). "Behavior, Mager states, refers to any visible activity displayed by a learner."<sup>8</sup> In an objective, the teacher should aim for behavioral changes. In other words, the Sunday school exists in order to change behavior by applying the Word of God through the teaching session. Therefore, teachers must aim for terminal behavior changes. "Terminal behavior

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<sup>5</sup>Robert F. Mager, Preparing Instructional Objectives, (Belmont: Fearon Publishers, 1962), p. 3.

<sup>6</sup>Ibid.

<sup>7</sup>Brown, op. cit., p. 28.

<sup>8</sup>Mager, op. cit., p. 2.

refers to the behavior you would like your learner to be able to demonstrate at the time your influence over him ends."<sup>9</sup> For example, in I Samuel 15:22, the Bible says, "To obey is better than sacrifice." Obedience is an outward expression of an inward transformation of character. Obedience is also an outward expression of behavior that demonstrates change. In other words, the learner is actually doing what the Bible says.<sup>10</sup> These changes correspond with overall goals of Sunday school, evangelism and Christian maturity. Another question might be asked at this point. How do teachers know when they have effected change?

There must be some means of judging the effectiveness of objectives toward the Sunday school's goals of evangelism and Christian maturity. Mager states that evaluation is effected through a criterion. "A criterion is a standard by which terminal behavior is evaluated."<sup>11</sup> Criterion answers the question, How well did the learner perform? It involves time limits (within 20 minutes), minimum acceptable skills (without the aid of notes), numbers, percentage or proportion, and acceptable deviation from some standard.<sup>12</sup> These terms are somewhat technical but can be applied in the Sunday school setting.

So far the discussion has centered upon the components

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<sup>9</sup>Mager, op. cit., p. 2.

<sup>10</sup>Barbara J. Bolton, Bible Learning Activities, (Glendale: Regal Books, 1973), pp. 33-34.

<sup>11</sup>Mager, op. cit., p. 2.      <sup>12</sup>Ibid., pp. 44-51.

of an objective with corresponding definitions. In reviewing this discussion of objectives, it is important to point out some principles for clarification. First, an objective is a statement (something actually written down) of intent (procedure) of what the learner is to accomplish at the end of the Sunday school session. Second, terminal behavior is a part of an objective. It defines what the learner is to be doing when he is demonstrating he has achieved the objective. Third, criterion is a part of an objective. In summary, "An objective will communicate your intent to the degree you have described what the learner will be doing when demonstrating his achievement and how you will know when he is doing it."<sup>13</sup>

#### Types of Session Objectives

In the previous discussion, objectives are defined in terms of what the learner is doing. In this portion, two other types of objectives in addition to behavioral objectives are described. "These three kinds of learner-oriented aims which we use, are an expression of the three significant levels of learning."<sup>14</sup>

1. "The first level is the cognitive level. It is the knowledge or information level."<sup>15</sup> Aims of this level are referred to as "to know" aims. They cover what the learner must know, understand or recognize which is mostly factual information. Learners will know something new at the end of

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<sup>13</sup>Mager, op. cit., p. 53.

<sup>14</sup>Brown, op. cit., p. 30.

<sup>15</sup>Ibid.



a session. Brown also states that "Much teaching takes place at this level because a teacher's success in this realm is measurable and easily visible."<sup>16</sup>

2. "The second level is the affective. These aims are "to feel" aims. They encompass the way we feel about something, our emotional set or attitude."<sup>17</sup> The way a student feels about a subject will reflect on his interest and learning ability. At this level, it is difficult to measure concrete results. Evaluation rests on the teacher's personal observation of attitude changes.

3. "The third level of learning is the behavioral. Aims at this level are "to do" or "to respond" aims."<sup>18</sup> At the end of a session, learners will be able to do something. Many learners understand and feel good about Scripture but they never do anything about it. Consequently, the lives of the learners are not changed by the truth which they learned.

Teachers need to be able to understand and teach at all three levels. Teaching at all three levels will insure effective results in terms of changes within the learner.

#### How to Set Aims

The aims within most printed curriculum for the Sunday school are rarely stated in terms of what the learner should do. Instead, these aims cover the material within

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<sup>16</sup>Brown, op. cit., p. 30

<sup>17</sup>Ibid.

<sup>18</sup>Ibid., p. 31.

the lesson without referring to the learner. The teacher then must ask the question, What do learners need to know, feel and do as a result of the session? It may be difficult to stress all three types of objectives equally. "Depending on the Scriptural emphasis of the lesson and needs of the learners, the teacher may select only one or two of the aims rather than try to accomplish the cognitive, affective and behavioral levels of learning in one session."<sup>19</sup> However, the teacher must not limit himself to the use of one of these objectives disregarding the other two.<sup>20</sup>

In actually constructing objectives for the teaching session, one needs to know what to do. The following steps are helpful in establishing some specific steps.

1. "The teacher reviews the biblical passage for the session."<sup>21</sup> The teacher studies the lesson aims in the curriculum material to determine whether the lesson aims are learner-oriented.

2. The teacher must be aware of the needs of his learners. Brown explains that "It is important for a teacher to get to know his learners well enough to know and understand their specific needs."<sup>22</sup>

3. Restate the printed aims in terms of the learners and their needs. The teacher ". . . asks himself what his learners should be able to know, feel or do after a session on the Scripture study."<sup>23</sup>

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<sup>19</sup>Brown, op. cit., p. 32.      <sup>20</sup>Ibid., pp. 31-32.

<sup>21</sup>Ibid.      <sup>22</sup>Ibid.      <sup>23</sup>Ibid.

### Constructing Behavioral Objectives

In terms of the cognitive (know) and affective (feel) objectives, the intended outcome is not necessarily in terms of student behavior but covers lesson material and a student's feeling toward that material. Only behavioral objectives focus directly upon what the learner is doing. It is therefore necessary to know how to construct a behavioral objective.<sup>24</sup>

1. "Identify and name the observable act that will be accepted as evidence that the learner has achieved the objective."<sup>25</sup> There is a tendency among teachers to use words describing the observable acts that are open to many interpretations such as to know, to understand, to appreciate, to enjoy, to believe and others. In using these words, the teacher cannot measure or evaluate the student's behavior, because it cannot be observed. Therefore, the teacher must construct objectives using such words as to write, to recite, to identify, to solve, to list, to compare and to contrast. Using these words, the learner is forced to do something and hence his behavior becomes both measurable and observable.<sup>26</sup>

2. "Define the important conditions (givens and restrictions) to exclude acts that will not be accepted as evidence that the learner has achieved the objective."<sup>27</sup> Conditions define what the learner is provided and denied. They are the set of circumstances the learner is already provided with. Examples are: Given the Bible, given the

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<sup>24</sup>Mager, op. cit., pp. 3-4.      <sup>25</sup>Ibid., p. 24.

<sup>26</sup>Ibid., p. 11.      <sup>27</sup>Ibid., p. 43.

names of the 12 apostles, given chapters 5 and 6 of Romans, or without using the Bible, without referring to the study guide, without using the Bible dictionary and others.<sup>28</sup>

### 3. "Define the criterion of acceptable performance."<sup>29</sup>

The criterion tells the learner how well you want him to be able to do something. The criterion also establishes a performance standard against which to test instructional programs. Examples of criterion in terms of time are: within a 60 minute session; in terms of minimum acceptable skill, answer at least 50 per cent of the questions, read at least three-fourths of John and others.<sup>30</sup> Using a criterion provides an excellent means for evaluating a behavioral objective.

All three of these components constitute a behavioral objective. By using them in the Sunday school, teachers will be assured of establishing a direction and focusing on the learner rather than the curriculum materials only. Objectives make teaching fun because the results of a good objective are easy to evaluate. As learners are transformed and changed, the teaching ministry takes on new significance and motivation for the teacher.

### Using Session Objectives

Most curriculum is written for a thirteen week period, commonly called a quarter. Objectives then, must be both

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<sup>28</sup>Mager, op. cit., pp. 25-26.      <sup>29</sup>Ibid., p. 53.

<sup>30</sup>Ibid., pp. 44-50.

long-range for a quarter and short-range for a session. However, there is a problem with both of these types of objectives. Since the goal for the learner is changed behavior, it must be recognized that it will take time for the learner to exhibit change. Often times a session is too short a period of time and a quarter is too long for a learner to act upon the behavior change. Therefore, the unit plan has been developed by most curriculums.<sup>31</sup>

Lowell Brown states that "The unit plan allows the teacher to use several lessons to build toward the desired response on the learner's part."<sup>32</sup> Usually a unit is divided into three to five sessions. The teacher can set overall unit aims for each unit. All session aims are very specific and together help to achieve the unit aims. Individual sessions and units contribute to the accomplishment of the aim for the quarter.<sup>33</sup> The teacher must study all of the aims in the quarter in order to see the unity and purpose in most curriculum. It also enables teachers to plan far enough ahead to facilitate change in learners.<sup>34</sup>

#### How Objectives Help the Teacher

Julie Vargas, author of Writing Worthwhile Behavioral Objectives, mentions eight ways objectives help the teacher.

1. "In whatever form, objectives indicate what is

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<sup>31</sup>Brown, op. cit., p. 33.      <sup>32</sup>Ibid.

<sup>33</sup>Findley B. Edge, Teaching for Results, (Nashville: Broadman Press, 1956), p. 94.

<sup>34</sup>Ibid., pp. 93-96.

desired at the end of training."<sup>35</sup> They are different from activities which are a means of arriving at objectives.

2. "When the teacher is clear about what he wants his students to do, he can more easily select relevant learning experiences than when objectives are unspecified."<sup>36</sup> The focus of the teacher at this point is on the learner. Objectives are aimed at the learner.

3. "When objectives are specified, time is used efficiently."<sup>37</sup> When objectives are unspecified, the teacher is easily sidetracked or falls in traditional patterns.

4. "To help a person learn something, let him know what he is expected to do."<sup>38</sup> Most students really want to please the teacher and they will direct their efforts toward that which the teacher considers important--if they know what that is.

5. Objectives guide the teacher and learner into the teaching-learning process. "Part of helping students learn is guiding them in what to study and guidance would come from the teacher."<sup>39</sup>

6. Objectives "... provide a measure against which progress can be judged."<sup>40</sup> In other words, if progress is visible, success can be seen immediately, not only at the end of a quarter. Success serves as a motivator for further effort in both the teacher and learner.

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<sup>35</sup>Julie S. Vargas, Writing Worthwhile Behavioral Objectives, (New York: Harper and Row Publishers, 1972), p. 3.

<sup>36</sup>Ibid., p. 4.      <sup>37</sup>Ibid.      <sup>38</sup>Ibid., p. 5.

<sup>39</sup>Ibid.      <sup>40</sup>Ibid., pp. 5-6.

7. "With objectives clearly in mind, much of the guesswork is eliminated. No matter what level the student has reached, the next step is to be taken toward the desired final performance."<sup>41</sup> An accurate assessment of where students are can help a teacher in formulating good objectives.

8. "Equipped with his behavioral objectives, the teacher knows exactly what he wants of his students. He can concentrate on what after all is the most rewarding part of being a teacher--helping students learn."<sup>42</sup>

Objectives are valuable to the teacher. They are the key to success in the classroom. They provide direction for both the teacher and the learner. Objectives help the teacher to use curriculum resources more effectively. Objectives also provide an easy means for evaluation and a means of redeeming the time.

The greatest benefit of using objectives is that it places learners in the proper role of active participants in the learning process. The focus is always on what the learner is doing, and how to effect change in his life. Objectives in a sense, force the teacher to specify what learners are to do in order to insure success. Success is always measured in terms of change. Objectives can facilitate meaningful change toward the Sunday school's goals of evangelism and Christian maturity.

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<sup>41</sup>Vargas, op. cit., p. 6.      <sup>42</sup>Ibid., p. 10.

## BIBLE LEARNING ACTIVITIES

Bible learning activities are a new concept in Sunday school teaching. They are used in conjunction with lesson aims and focus directly upon the learner. "A Bible learning activity can be described as an activity which requires the learner to examine God's Word in order to work on the assignment."<sup>43</sup> Bible learning activities can be an effective teaching tool because they do not allow the learner to be passive. "It asks the learner to examine and evaluate information, synthesize ideas and draw conclusions, all based on God's Word."<sup>44</sup> Bible learning activities are most probably known as "methods" however, these activities are not used apart from the objectives of a session and the needs of the learner.

In order to explore the use of Bible learning activities in the Sunday school, it is necessary to investigate their use in the Sunday school, how to plan for Bible learning activities and how to select activities for varied pupil groupings.

### Advantages of Bible Learning Activities

Barbara Bolton states that "Bible learning activities can help to bring about the most meaningful and successful kind of learning experience because participation completely involves the student."<sup>45</sup> Active participation of the

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<sup>43</sup>Rex E. Johnson and Ed Reed, Sunday School Teacher's Planbook, (Glendale: Regal Books, 1975), p. 5.

<sup>44</sup>Ibid.      <sup>45</sup>Bolton., p. 49.



learner is in accordance with the learning process because the learner is actually doing something. Total participation indicates that the learner is employing most of his senses as he is actively engaged in the discovery of God's truth for himself.<sup>46</sup> There are other advantages of Bible learning activities mentioned by Bolton.

1. The pupil is provided with the opportunity and responsibility for making choices by scheduling how and when the activity will be completed, what materials will be used and what conclusions will be formulated from that activity. By giving learners the responsibility for making choices, they will be more likely to choose activities that interest them.<sup>47</sup>

2. "Bible learning activities provide the learner a chance to share the results."<sup>48</sup> In giving learners a chance to share their activities, the teacher builds self-confidence and self-esteem.<sup>49</sup>

3. "Bible learning activities provide the learner the opportunity to pose his own problems and determine their solution."<sup>50</sup> Problem-solving can teach the learner to cope with life's problems and solve them successfully.

4. "The plan of Bible learning activities must be specific enough to permit the learner to feel secure as the activity develops and flexible enough to meet the individual

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<sup>46</sup>Bolton, op. cit., p. 49.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid. <sup>49</sup>Ibid., p. 19.

<sup>50</sup>Ibid., p. 49.

needs of the learner."<sup>51</sup> Meeting the needs of the learner as he applies Bible truth is the goal of the Sunday school.

5. "Because each learner brings a variety of skills and needs (to the classroom), activities must provide for and encourage the individuality of each learner."<sup>52</sup> Activities tend to open up each person's potential rather than hammering him into a mold.<sup>53</sup>

Using Bible learning activities, the teacher becomes a guide in the learning process rather than a teller. The benefits of learning experiences are witnessed in the learners interest but more often in his change of behavior as he conforms to the Word of God.

#### Planning for Bible Learning Activities

In planning for Bible learning activities, three important questions need to be asked by the teacher or planning group.

1. "Will the activity teach, review or reinforce Bible information?"<sup>54</sup> Activities need to be associated with the Bible story in order to reinforce truth.

2. "Will the activity help the learner apply the Bible truth in his own life?"<sup>55</sup> Activities need to encourage application of Bible truth.

3. "Will the Bible learning activity help the learner to develop skill in using his Bible and some other

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<sup>51</sup>Bolton, op. cit., pp. 49-50.      <sup>52</sup>Ibid., p. 50.

<sup>53</sup>Ibid., p. 23.      <sup>54</sup>Ibid.      <sup>55</sup>Ibid.

research materials?"<sup>56</sup> If the activity can be completed without the use of the Bible or other research materials, it is not a Bible learning activity. Each activity must be planned in such a way so that the Bible is used.

### Categories of Bible Learning Activities

There are seven basic categories of Bible learning activities. It is important to realize that not all of the following activities are suitable for all learners. However, the majority of activities can be used with all age-levels. The following is a list of seven categories of Bible learning activities prepared by Barbara Bolton.

1. Art. Learners use art activities to express Bible concepts. Skill is not as important as the process of research and the expression of feelings concerning the activity.<sup>57</sup>

2. Drama. "The feelings of Bible people can be best shared with the learners as they portray the actions of Bible people."<sup>58</sup> Facts, sequence and feelings are brought alive to learners as they see the consequences of actions and reactions to behavior.

3. Oral Communication. Learners need the opportunity to express concerns, interests, questions and solutions verbally. The learner often needs the teacher to be a good listener.<sup>59</sup>

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<sup>56</sup>Bolton, op. cit., p. 51.

<sup>57</sup>Ibid., p. 52.

<sup>58</sup>Ibid.      <sup>59</sup>Ibid.

4. Creative Writing. These activities involve skills with writing and are often geared for older learners who have adequate skills for writing. However, the teacher needs to be flexible in this use of creative writing to permit children to work with their skills.<sup>60</sup>

5. Music. Music is not limited to only singing. Learners can be actively involved in song writing or even playing instruments. Music must actively involve the learner to be effective.<sup>61</sup>

6. Research. Research is any means to gather information. Research aids the learner in the completion of an activity. It may be verbal (questions), visual (pictures), or written (reading materials).<sup>62</sup>

7. Miscellaneous Activities. "These activities may include a wide variety of experiences from building, models, map study, Bible games and service projects to experiences with photography."<sup>63</sup>

A List of Bible learning activities is included in the appendix to Chapter 5 for further reference.

#### Selection of Bible Learning Activities

The actual selection of activities is an important part of planning. Selection of these activities must always be based upon the learners needs, interests, skills, and abilities. The teacher, then, must know his students and

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<sup>60</sup>Bolton, op. cit., pp. 52-53.      <sup>61</sup>Ibid., p. 53.

<sup>62</sup>Ibid.      <sup>63</sup>Ibid., p. 53, 56.

care for them. A knowing, caring and loving attitude can build good class relationships and help in the choice of activities.<sup>64</sup>

Selection of learning activities must also be based upon objectives. The activities are to contribute to the accomplishment of the objectives. "An activity chosen at random that is enjoyed by learners is not enough if it does not help the learner reach the objectives of the session."<sup>65</sup> As previously discussed, the objective of each session has three parts: Know (What Bible fact or truth will the learner know after having spent the time with God's Word?); Feel (How will the learner feel about Bible truth?); Respond (How will the learner respond to God's Word?). With this objective clearly stated, learning activities contribute to the accomplishment of the session aim.<sup>66</sup>

According to the Adult Planning Guide, several other criteria must be considered in choosing learning activities. These are: the size of the group, the size of the room, the time available, the resources available, the age of the group, the climate of the group and the teacher.<sup>67</sup> A teacher in considering the criteria should not limit his creativity in choosing activities because the conditions are not in order.

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<sup>64</sup>Bolton, op. cit., p. 58.

<sup>65</sup>Ibid., p. 59.

<sup>66</sup>Ibid.

<sup>67</sup>Johnson and Reed, op. cit., p. 36.

Most of the learning activities can be done quite easily with a minimum of materials.

### Varied Pupil Groupings

In using learning activities, the teacher usually works with both large and small groups. Rex Johnson points out six possible arrangements for groupings in the classroom. First, the large group can be used at the end of a unit, for group reports, special music programs, drama productions or for lecture on certain occasions. In small groups, students can research and prepare presentations for the large group or remain in small groups for intensive study, and discussion.

There can be many variations in using small groups and large groups, depending on the lesson and the teacher. These variations are outlined below in the following diagram.<sup>68</sup>

Figure 4

#### Six Arrangements For Total Session Teaching<sup>69</sup>

1. Large group only



2. Small groups only



3. Large group, then small groups

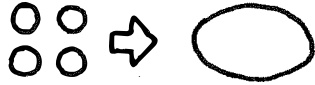



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<sup>68</sup>Rex E. Johnson, Ways to Plan and Organize Your Sunday School, Youth, (Glendale: Regal Books, 1971), p. 16.

<sup>69</sup>Ibid., p. 15.

4. Small groups, then large group



5. Small groups, large group, then small group



6. Large group, small groups, then large group



### SCHEDULING THE HOUR

Scheduling of the hour is a very important part of a teacher's planning. The teacher, in following a definite schedule, discovers many advantages in scheduling the hour:

1. They can maintain an adequate emphasis on both Scripture and learner involvement. . . .
2. They can plan systematic steps to reach the teaching/learning aim. The schedule will help them to remember that they are teaching for specific results.
3. They can maintain continuity throughout the class session. This continuity provides security for both teacher and learners.
4. They can see their priorities clearly. Teachers can then eliminate nonessential materials which might distract learners from moving toward the session aim.
5. They can choose the most appropriate learning activities for the session. . . .<sup>70</sup>

Because the needs of learners vary according to age-level, the ways in which classes spend the Sunday school hour are also different. It is of great benefit then to describe the ways each of the four age divisions can be scheduled.

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<sup>70</sup>Brown, op. cit., pp. 61-62.

### Scheduling Early Childhood

One of the major concerns in early childhood is to communicate to each child that he is special. When the child first arrives, he is given a choice of an activity he wants to participate in. This part of the hour is Bible learning activity time. The child during this time is given a great deal of attention so he will feel loved and secure. He then joins a Together Time Group where all the children meet together. The last part of the hour is spent in small permanent groups where the teacher tells the Bible story. During this time the teacher can build strong teacher/child relationships. A diagram for early childhood scheduling is found in the Appendix of this chapter.<sup>71</sup>

### Scheduling the Children's Division

The schedule for the children's division should provide both small and large group activities, opportunities to make choices (in Bible learning activities), opportunities to work with different children and teachers, learning experiences, and active involvement in Bible learning activities, making these provisions allow for the application of Bible truth in the learners lives.<sup>72</sup>

There are two plans for the children's division according to Lowell Brown. They are called plan A and plan B. "Plan A divides the Sunday school hour into three

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<sup>71</sup>Brown, op. cit., pp. 62-63.

<sup>72</sup>Ibid., p. 64.



blocks of time."<sup>73</sup> This time includes both large and small group activity. The hour begins with Bible study in small groups, then moves to the large group for Bible sharing. During this time learners are given choices as to which Bible learning activity in which to participate. The hour is concluded with the Bible learning activity.

"Plan B divides the session into two blocks of time."<sup>74</sup> Plan B begins with Bible study in small permanent groups. Bible learning activities are also chosen in the small group. The last part of the hour is devoted to Bible sharing where activities are shared in a large group.<sup>75</sup>

Each plan requires teamwork and planning with other teachers in the department. Without this kind of planning, scheduling is very difficult. Administrators need to guide teachers in successful session planning.<sup>76</sup>

### Scheduling the Youth Division

In order to avoid getting into a traditional pattern, six different schedules offer a change of pace for learners. The teachers decide on which time schedule to use in each session. Teachers must first choose a passage of Scripture, second, determine the session objectives for learners, third, select methods that achieve the session objectives, and fourth, choose a time schedule which supports the methods chosen.<sup>77</sup> These six possible arrangements are given in the Appendix

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<sup>73</sup>Brown, op. cit., p. 64.      <sup>74</sup>Ibid.      <sup>75</sup>Ibid.

<sup>76</sup>Ibid.      <sup>77</sup>Johnson, op. cit., pp. 14-22.

of Chapter 5.

### Scheduling the Adult Division

Probably the greatest single need of adults is fellowship in Christian relationships. Sunday school classes are an excellent way to bring Bible study and fellowship together. Fellowship is given a specific time in the schedule. Through a definite fellowship time, an atmosphere of warmth and acceptance can be created.<sup>78</sup>

The four divisions for the adult Sunday school schedule are Fellowship, Approach (to introduce the Word), Exploration (in-depth Bible study) and Decision (application to personal life). There may be a different emphasis upon these divisions depending on the session. The first Sunday of a unit would emphasize Approach activities whereas the last Sunday of a unit would emphasize Decision activities.<sup>79</sup>

Scheduling can be a very effective procedure in the Sunday school. Scheduling enables the whole Sunday school hour to be used in total session teaching. It also enables teachers to experience success as the Sunday school hour becomes a joy rather than a task.

### FACILITIES

The environment of the room also plays an important part in teaching. It must be an exciting place to study God's Word. But creating a learning environment just

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<sup>78</sup>Brown, op. cit., p. 68.

<sup>79</sup>Ibid.

doesn't happen by itself. Charles T. Smith believes that "The most effective environment for spiritual growth and learning is the everyday happenings of living."<sup>80</sup> Classrooms need to exhibit warmth and informality of a home. Once a teacher has changed four bare walls into a learning environment, teaching is enriched and learning becomes exciting.<sup>81</sup>

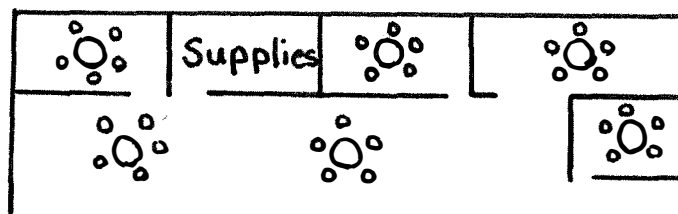
### Two Designs for Classrooms

The design of a classroom can either help or hinder learning. Smith states that a ". . . room is that silent partner which can aid or hinder pupil behavior, shape or crush curriculum and teaching methods, encourage or stifle the attainment of goals and results."<sup>82</sup>

Churches with traditional facilities have small classrooms leading off from a large assembly room. This arrangement is called the Assembly/Classroom design. It provides for small group instruction as well as large group worship. The diagram below outlines this arrangement.<sup>83</sup>

Figure 5

Assembly/Classroom Arrangement



<sup>80</sup>Smith, op. cit., p. 87.

<sup>81</sup>Brown, op. cit., p. 71.

<sup>82</sup>Smith, op. cit., p. 91.

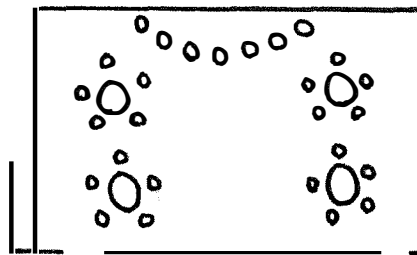
<sup>83</sup>Brown, op. cit., p. 72.

Churches organized with departments or divisions use the open room design for classes. In the open room, all classes in one department meet in one large assembly room. Learners work around tables placed in parts of the room and the teacher leads the activities at each table.<sup>84</sup>

Many Sunday school teachers believe that the open room is too distracting to teach. It is important to realize that learners have been conditioned to learning in an open room in public school and are not distracted by having other activities in the same room. Brown states that, "Experienced educators say open room teaching cuts down on discipline problems with children. Action tends to initiate activity as learners see others involved."<sup>85</sup> An example of an open room arrangement is given in the following diagram.

Figure 6

Open Room Arrangement<sup>86</sup>



#### Classroom for Early Childhood

The general rule for space is that children need more room to move around than adults. Since young children play and think with their bodies, their primary need is for space. Each child needs approximately 35 square feet of

<sup>84</sup>Brown, op. cit., pp. 72-73. <sup>85</sup>Ibid., p. 73.

<sup>86</sup>Ibid.

learning space. The room should be furnished with blocks, books, puzzles, home living, God's wonders, music and art activities, and story telling centers. Placement of the Early Childhood department should be on the ground floor for easy access and convenience for the parents. Toilet facilities should be child size adjoining each room.<sup>87</sup> Examples of rooms for early childhood are given in the appendix.

#### Classroom for Children

Children in grades 1-6 need approximately 25-30 square feet of learning space. A recommended department size is 30. Learning aids are highly important in the Children's division. It is recommended that the children be located on either a first or second floor level near an exit or main corridor. Restrooms should be in close proximity. A sink or drinking fountain is very desirable as well.<sup>88</sup>

#### Classroom for Youth

The minimum amount of space for youth is 15 square feet per person. A department should have a maximum of 30-40 learners. The room should include resource materials for learners to research and an area for them to practice what they learn.<sup>89</sup>

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<sup>87</sup>Brown, op. cit., pp. 74-76.

<sup>88</sup>Ibid., p. 77.

<sup>89</sup>Ibid.

### Classroom for Adults (18 and over)

Lowell Brown explains that "The educational facilities for adults are important because the adult department of the Sunday school is strategic to the entire program of the local church."<sup>90</sup> The minimum amount of space for adults is 15 square feet of learning space. A recommended department size is 30. Study and resource materials should be provided for adults to do planned activities.<sup>91</sup>

### General Requirements

Brown mentions some general requirements for all rooms of which the Sunday school administrator needs to be aware. All rooms should have proper lighting, heating, cooling and ventilation. Walls should be sound-proof and the floors carpeted if possible. Be sure to equip rooms with sufficient tables, chairs, sufficient cabinets, closets for storage, and tack boards or bulletin boards for display. More information can be found in Ways to Plan and Organize Your Sunday School and Ways to Help Them Learn for each age-level.<sup>92</sup>

### SUMMARY

Throughout this chapter, the concept of total session teaching is explored. Objectives are a first priority in Total Session Teaching since all the activities of the session relate back to the session objective.

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<sup>90</sup>Brown, op. cit., p. 77.    <sup>91</sup>Ibid.    <sup>92</sup>Ibid., pp. 77-78.

Bible learning activities provide the means of involving learners in the learning process and discovering truth for themselves. These learning activities are always associated with the session objectives and the needs and interests of learners. The actual scheduling (designating time) varies according to age division because of the needs of learners. It is valuable for the teacher to schedule and plan the hour to achieve the session objective and experience success. The facilities can provide a learning environment that can generate enthusiasm for studying God's Word. Using this format, Total Session Teaching can be the most rewarding and satisfying kind of teaching. Success is achieved easily and learners change in applying Bible truth. This kind of teaching is most appropriately titled "the joy of teaching."

## CHAPTER 5 SELF CHECK

Objectives

1. The three session objectives are used by teachers in every Sunday school hour:
  - a. Know (Cognitive)
  - b. Feel (Affective)
  - c. Respond (Behavioral)
2. Everything within the Sunday school hour is related to the session objective.

The Session

3. A lesson period of at least 60 minutes in length.
4. Adequate planning, preparation and participation in weekly planning sessions.
5. Bible learning activities are employed by the Sunday school for maximum pupil participation.
6. The hour is scheduled for each age-level.
  - a. Early Childhood
  - b. Children
  - c. Youth
  - d. Adult

Facilities

7. An annual evaluation of the available Sunday school space has been made this year to determine how it can best be used.
8. Rooms are attractive, comfortable, and clean for classes of the school.
9. Each department has an organized supply center for basic equipment within the department.
10. There is adequate planning for future needs and expansions by the school.



## Chapter 6

### ORGANIZATION AND ADMINISTRATION

Because people are highly valued in the church, organization and administration are necessary. They are often the unseen forces behind any successful church programming involving people. Organization and administration unite people toward the common goals of the church. Both function in unique ways to give a foundation for the church to operate properly and in order. It becomes necessary then, to differentiate between organization and administration in order to convey complete understanding of how they function in relationship.

Organization provides the framework or general structure of the church. It is necessary for the successful operation and functioning of the church. R. O. Woodworth defines organization as ". . . a combination of individuals systematically united or related for a given end."<sup>1</sup> From this statement, it is important to realize that organization is related to the achievement of goals. Robert Bower, a Christian education specialist, defines organization as

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<sup>1</sup>R.O. Woodworth, How To Operate A Sunday School, (Grand Rapids: Zondervan Publishing House, 1961), p. 30.

". . . dividing and grouping the work that should be done (including administration) into individual jobs and defining the established relationships between individuals filling these jobs."<sup>2</sup> Essentially, organization is a unified body of people doing the work of the church in a designated role to the glory of God.

Without an organizational structure in the church, there can be no success. Charles T. Smith quotes Henrietta Mears as saying that "Ninety percent of failure (in the Sunday school) is due to lack of organization."<sup>3</sup>

With organization, the Sunday school can accomplish several of its goals for the following reasons.

1. First, "Organization secures results in the best and fastest way, with the least expenditure of time and effort."<sup>4</sup>

2. Organization distributes responsibility by enlisting workers. Responsibility is given to workers who share equally with the leader in charge.<sup>5</sup>

3. "Organization is useful in discovering the weaknesses and strength of the school."<sup>6</sup> Evaluation is an important means of finding the weaknesses so that they can be corrected.

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<sup>2</sup>Robert K. Bower, Administering Christian Education, (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1964), p. 28.

<sup>3</sup>Charles T. Smith, Ways to Plan and Organize Your Sunday School Children, (Glendale: Regal Books, 1971), p. 58.

<sup>4</sup>Woodworth, op. cit., p. 31.    <sup>5</sup>Ibid.    <sup>6</sup>Ibid., p. 32.

4. Organization insures cooperation since the united efforts of all are required to have success.<sup>7</sup>

5. "Organization preserves a system of grading."<sup>8</sup> Grouping of pupils in departments and classes makes it easier to offer each group the social touch and the spiritual guidance needed.<sup>9</sup>

On the other hand, administration is the outworking of organization. According to Gangel, "Administration is getting things done through people."<sup>10</sup> Two other definitions are given by Gangel for further emphasis. Administration is ". . . the direction of people in association to achieve some goal temporarily shared,"<sup>11</sup> and ". . . the inclusive process integrating human effort so that a desired result is obtained."<sup>12</sup> Both of these definitions emphasize motivating people toward a desired goal and the importance of leadership initiating administration.

Bowers, in developing a foundation for administration, develops some basic fundamental assumptions:

1. "Persons are more important than the organization."<sup>13</sup> The church today, in order to be truly Biblical, must elevate the person above the church.

2. "Each person in the Body of Christ has a

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<sup>7</sup>Woodworth, op. cit., p. 33.      <sup>8</sup>Ibid., pp. 33-34.

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function or ministry to perform."<sup>14</sup> Administrators must identify spiritual gifts and locate a place where each member can serve.

3. "The ultimate aim of church leaders should be that of serving rather than that of being served."<sup>15</sup> Christ taught the principle of servanthood in His own life and ministry. The Christian leader should develop this same image as servant.

4. "Leaders must be willing to accept responsibility for directing the program."<sup>16</sup> Administration is a matter of guiding, directing and helping others.

5. "A clear defined organization is essential."<sup>17</sup> Without organization, administration cannot function.

6. "All positions in the church are important."<sup>18</sup> Although there are different types of administrative work, each task within the church is important to the total functioning of the body.

With these guiding principles in mind, administrators can carry out the operations of delegating, staffing, coordinating and controlling.

#### ORGANIZATION

In order to organize the Sunday school for effective work, it is necessary to explore several areas. First, leaders must know what are the principles organization

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<sup>14</sup>Bowers, op. cit., p. 18.      <sup>15</sup>Ibid., p. 19.

<sup>16</sup>Ibid.      <sup>17</sup>Ibid.      <sup>18</sup>Ibid., p. 20.

assumes in the church program. Next, one must be able to analyze the existing organization to evaluate strengths and weaknesses for correction. Third, the role of the Board of Christian Education, as the highest educational body, is fundamental in accomplishing the goals of the Sunday school. The concept of age-level ministry plays an important part in organization. Job descriptions of leadership roles aid in communicating policy and help workers in doing a better job. And grouping (departmentalization) for learning encourages quality education in moving toward the goals of the church. These areas lend a view of organization that is both meaningful and practical.

#### Principles of Organization

Organizing the program of Christian education or the Sunday school depends on principles which should be followed by the leader as he operates in his responsibilities. Gangel presents ten principles for organization that are generally accepted.

1. "Organization is not an end in itself."<sup>19</sup>

Programs cannot be divorced from the activity of the people.

2. "Organization should grow out of a need."<sup>20</sup>

The organizational structure must be designed to accomplish the educational objectives.

3. "Organization should contain maximum participation in the division of labor."<sup>21</sup> The educational program must

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<sup>19</sup>Gangel, op. cit., p. 217.    <sup>20</sup>Ibid., p. 218.    <sup>21</sup>Ibid.

belong to the people not the Pastor or Director of Christian Education.

4. "Organization should be flexible."<sup>22</sup> Organization must allow for necessary changes in the program to achieve goals.

5. "Organization should be democratic in procedure."<sup>23</sup> Democracy allows for open discussion of the issues where the people have a choice.

6. "Organization should develop creativity in the individual workers."<sup>24</sup> Initiative in workers must be recognized. Good organization finds ways of drawing out creative people.

7. "Organization should include job analysis and description."<sup>25</sup> A job analysis should answer the why, what and how of every position in the church.

8. "Organization should include recognition and utilization of proper organizational channels."<sup>26</sup> All workers within the organization need to be aware of their relationship to other staff above and below them in the line of authority.

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<sup>23</sup>Ibid.

<sup>24</sup>Ibid., p. 219.

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10. "Organization should include clear channels of communication-oral and written."<sup>28</sup> Effective communication is necessary for the staff to work. Communication must occur from the top down, as well as from the bottom up.

From these principles, one can see the importance of leadership in constructing an organization as well as the administration of that organization. Leadership is essential to a proper functioning organization. This becomes clear in view of the fact that leadership carries with it the responsibility of the church program. One of the more demanding jobs of leaders is evaluation, particularly in this case, of the existing organization.

#### Analyzing the Existing Organization

Analyzing the existing organization of the local church can be one of the most valuable kinds of evaluation. The study consists of evaluating existing relationships--especially how they are functioning in relation to one another. This type of analysis is best represented by a chart. A chart can give a visual picture of vertical lines of authority and horizontal staff relationships.<sup>29</sup>

In order to organize, however, it is helpful to know how to analyze an existing organization. Robert Bowers mentions two steps in analyzing a church's organizational structure. First, one must study the church constitution. The administrator must identify the groups which grant

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authority. Four areas must be explored: legal, financial, educational and spiritual. Official boards must be analyzed as far as responsibility and authority. Second, the administrator must ". . . diagram the relationships which exist between all important groups and personnel so that channels of responsibility are easily discernable."<sup>30</sup> Vertical lines indicate direct lines of authority. They should be solid lines. Groups of equal authority should be placed on the same level and those of greater authority should be placed near the top of the chart.<sup>31</sup>

There are several advantages of charting an organization. It carries loads that would otherwise have to be carried by memory. A chart keeps facts, definitions, divisions of labor, procedures, and plans defined and in plain view. Charts help personnel see relationships to other staff. And finally, charts give a total and comprehensive view of the entire organization.<sup>32</sup>

There are two functions of organization called line and staff function. Line function is illustrated by vertical lines. Persons in vertical position ". . . are ones who have been given authority to issue commands, orders, or directions which influence the entire organization."<sup>33</sup> Staff functions are illustrated by horizontal lines. Persons in a staff function ". . . do not issue commands

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<sup>31</sup>Ibid., pp. 28-30.

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but offer advice to those functioning in the line."<sup>34</sup>

These people serve in an advisory capacity and are sometimes referred to as the right arm of the line personnel.<sup>35</sup>

Analyzing an organization and using charts can accurately pinpoint the structure as it exists in the local church. It also facilitates lines of communication as well as an understanding of authority relationships for better management of people. Such management is necessary for proper running of the Sunday school. Examples of organizational charts are given in the Appendix of this chapter.

#### The Role of the Board of Christian Education

The Board of Christian Education is the highest governing body in the educational ministry of the church. Within the organizational structure, it is in the vertical lines of authority. The Board of Christian Education is responsible for the organization of the program, goals, policy structure, and evaluation of educational ministry. Each agency is represented on the Board by its highest ranking officer along with the Director of Christian Education. The Board represents the key leaders of the church responsible for organization and administration. Therefore, it is through these leaders in the workings of the Board that lead the people in accomplishing the long-range and short-range goals of the Christian ministry.<sup>36</sup>

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<sup>34</sup>Bowers, op. cit., p. 37.

<sup>35</sup>Ibid., pp. 36-38.

<sup>36</sup>Gangel, op. cit., pp. 106-109.

## Patterns of Organization

Lowell Brown explains that the Sunday school is organized according to one of five basic organizational patterns. These patterns are reviewed in the following section.

1. Class. "In a Sunday school organization at the class level, there are no departments. Each class is led by a teacher who reports directly to the General Superintendent."<sup>37</sup> This situation is common in smaller churches when there is not enough classes within an age group to make up a department.

2. Class and Department. "In a class and department level Sunday school, there are both classes and departments."<sup>38</sup> In this case, there may be enough classes within an age group to create a department. Department leaders are responsible to the General Superintendent or Director of Christian Education. This situation is usually found in smaller or medium size churches.<sup>39</sup>

3. Department. "A Sunday school may be completely departmentalized so that all classes in the church are grouped into departments."<sup>40</sup> Teachers report to the Department Superintendent and they in turn report to the General Superintendent or Director of Christian Education.<sup>41</sup>

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<sup>37</sup>Lowell E. Brown, Grow Your Sunday School Can Grow, (Glendale: Regal Books, 1974), p. 82.

<sup>38</sup>Ibid., p. 83.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

4. Department and Division. "In a department and division level Sunday school, there are both departments and divisions."<sup>42</sup> When there are four or more departments within an age-level division, the Sunday school is organized on a divisional level. The division coordinator supervises the department leaders within his division and reports to the General Superintendent. This pattern is characteristically found in larger churches.<sup>43</sup>

5. Division. "A divisionalized Sunday school indicates that each division has four or more departments. Each division has a division coordinator; one for Early Childhood, Children, Youth and Adult."<sup>44</sup> These coordinators report to the Director of Christian Education or the Board of Christian Education. Large growing churches are usually divisionalized.<sup>45</sup>

### Leadership Roles

The number of leaders one needs usually depends on the number in the Sunday school. "An effective ratio is one leader for every five people being supervised."<sup>46</sup> A department superintendent would supervise no more than five teachers and a general superintendent would supervise no more than five coordinators, department leaders or teachers. These ratios are necessary so that one is able to reach his goals.<sup>47</sup>

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<sup>42</sup>Brown, op. cit., p. 83.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid., p. 84.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid., p. 85.

<sup>47</sup>Ibid.

An administrator must be careful in his choice of leaders. Leaders need to be selected on the basis of spiritual gifts. Very often a teacher is given an administrative role when he performs his teaching role well. However, a teacher may not be skilled as an administrator and he will soon grow frustrated in his work. Administrators must search for people with spiritual gifts in organization and administration.<sup>48</sup>

A job description needs to be prepared for every leader and staff member. "A job analysis outlines what the worker is being asked to do when he accepts a given position."<sup>49</sup> The job description should specify what the church requires of a teacher/leader. For example, the church may wish that a Sunday school teacher attend all services on Sunday or arrive on Sunday morning 20 minutes before a class session. A job description needs to include ". . . some indication of what the worker may expect from the church as well as what the church expects from the worker."<sup>50</sup> The appendix to this chapter includes the following job descriptions: Director of Christian Education, General Superintendent, Age Level Coordinator, Department leader, teacher and secretary.

### Grouping for Learning

Grouping for learning is often called

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<sup>48</sup>Brown, op. cit., p. 85.

<sup>49</sup>Gangel, op. cit., p. 331.

<sup>50</sup>Ibid.

departmentalization by most authors. Grouping depends upon the teacher/learning philosophy in the Sunday school. For instance, if lecture method is emphasized, the classes tend to be large. If teachers are to be guides with the learner actively involved in the teaching/learning process, then the classes must be smaller to allow for greater personal attention and learning activities. Administrators must select grouping arrangements which support the kind of teaching they require teachers to do.<sup>51</sup>

In order to understand the basic groupings in which learners are divided, it is necessary to define some terms:

1. Class--a group of learners and a teacher with the recommended learner/teacher ratio.
2. Department--two or more classes studying the same lesson....
3. Division--the term that describes the four broad categories for age grouping in the Sunday school--  
Early Childhood, Children, Youth and Adult. . . .<sup>52</sup>

A division is the broadest category in grouping. Previous to this time, Sunday schools have traditionally divided ages into categories. Educators have since re-evaluated these categories and recommended that the Sunday school divide into broader categories. They grouped categories into four main divisions--Early Childhood (birth to 5 years), Children (grades 1-6), Youth (grades 7-12), and Adult (age 18 and up). It was discovered that each of these divisions have distinctly different needs. Therefore, when the Sunday school groups according to the division

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<sup>51</sup>Brown, op. cit., p. 51.

<sup>52</sup>Ibid., p. 52.

plan, they will be better able to meet the needs of people in the Sunday school.<sup>53</sup>

After recognizing divisions, it becomes necessary to decide how large classes and departments need to be. The following diagram prepared by Lowell Brown gives the maximum number of learners for classes and departments to teach effectively:

Figure 7

Teacher/Learner Ratio <sup>54</sup>		
ONE TEACHER	EARLY CHILDHOOD	5 Students
	CHILDHOOD	6-8 Students
	YOUTH	8-10 Students
	ADULT	25-40 Students

These pupil/teacher ratios may seem too strict, but in order to involve learners in the learning process, groups need to be small. If classes get too large, the teacher will not be able to function as a guide. Administrators must know what kind of teaching philosophy should be emphasized in the Sunday school.<sup>55</sup>

Grouping early childhood. The early childhood division requires the most space and the greatest number of personnel. The increases within this department varies greatly. For instance, there may be a great many

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<sup>53</sup>Brown, op. cit., pp. 52-53.

<sup>54</sup>Ibid., p. 53.

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more 2 year olds than 5 year olds at one time. When this situation occurs, the administrator should know how to group this division. Overcrowding severely limits the instructional program. In a larger room, teachers can offer children a greater variety of activities to choose from. Also because of less crowding, children are not as easily upset.<sup>56</sup> A grouping diagram for early childhood is included in the Appendix to this chapter.

Grouping children. Sunday school with 12-24 students will usually have 2-3 classes. As classes grow, administrators will need to group children. When two ages or grades are grouped together, it is necessary to cycle the material (because the material is not dated). However, in using Aldersgate, it is not usually necessary to cycle the material since the material is divided between primaries and juniors and dated. Cycling must be used when the curriculum material is closely graded.<sup>57</sup> A chart for grouping children is included in the Appendix.

Grouping the youth division. Grouping in the youth is very flexible. Grouping can occur in many ways: however, the criterion must be the accomplishing of teaching objectives. When 2 or 3 classes are studying the same lesson, it is recommended that they be grouped together in the same department. When classes teach different lessons, an opening at the beginning of the hour serves very little

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<sup>56</sup>Brown, op. cit., p. 54.

<sup>57</sup>Ibid., p. 55.

purpose since it is not related to the teaching/learning objective. Within the youth division, 2-3 grades may be grouped; however, the ultimate criteria for grouping is always the accomplishment of learning objectives.<sup>58</sup> A grouping chart for the youth division is included in the Appendix.

Grouping the adult division. The basis for grouping adults may be by age, needs or subject. However, since the basic need for adults is fellowship, grouping by age accomplishes this goal. In grouping according to age, many of these needs can be met. Grouping by subject, commonly called the elective system, is not as effective in meeting the needs of adults. However, the elective system can be used quite effectively as long as age grouping is maintained for fellowship.<sup>59</sup> A chart of grouping the adult division is included in the appendix of Chapter 6.

From the previous discussion, some principles of organization are explored as well as how organization relates to the Sunday school. It is necessary for one to have a good foundation of principles for organization in order to understand its place in the local church. As a first step, an administrator in an organization must analyze the existing organization. Charts are very effective for this purpose. The Board of Christian Education plays

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<sup>58</sup>Brown, op. cit., pp. 56-57.

<sup>59</sup>Ibid., p. 57.



a very important role in Sunday school organization as the highest administrative body in the church. Lines of communication and authority stem from the Board of Christian Education. One must be aware of different patterns of organization in the Sunday school depending on the size of the church. Job descriptions further clarify the roles of workers and help them to function well within the organization. Grouping or departmentalization helps to organize for learning. This is the only way goals in the Sunday school can be accomplished. Organization serves to bring both quality and quantity goals into focus. Without organization, there can be very little success in terms of achieving the goals of evangelism and Christian maturity.

#### ADMINISTRATION

Much of what has been already discussed concerning organization has been administration. Both organization and administration are intimately tied together, for one cannot function without the other. Administration is the working out of organization. Gangel defines administration as ". . . getting things done through people."<sup>60</sup> In getting things done through people, there are many operations an administrator will need to perform. Four of these operations are discussed: delegating, staffing, coordinating, and controlling. Robert Bowers, presents some excellent

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<sup>60</sup>Gangel, op. cit., p. 209.

information concerning these operations and helps to equip Christian educators to be good administrators.

In order to understand the meaning of these four operations, definitions developed by Bowers are reviewed below:

1. Delegating. Delegating is assigning specific duties to others. A leader cannot do everything. He must assign some of his work to persons and then permit them to carry out their duties without interference.<sup>61</sup>

2. Staffing. The most difficult job today in the church is the recruiting of people for leadership in the Christian education program. Recruitment, training and retention of leaders are inherent in the concept of staffing.<sup>62</sup>

3. Coordinating. Coordination deals with the arrangement of activities so that staff are efficient in performing their duties. Several coordination principles are necessary in order for the administrator to operate successfully.<sup>63</sup>

4. Controlling. Continuous evaluation is important for success. Reporting to see that plans are carried out properly can be extremely valuable.<sup>64</sup>

### Delegation

Delegation is an important function of an administrator. Delegation becomes important to an administrator when he discovers the need to give more responsibilities to

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assumes in the church program. Next, one must be able to analyze the existing organization to evaluate strengths and weaknesses for correction. Third, the role of the Board of Christian Education, as the highest educational body, is fundamental in accomplishing the goals of the Sunday school. The concept of age-level ministry plays an important part in organization. Job descriptions of leadership roles aid in communicating policy and help workers in doing a better job. And grouping (departmentalization) for learning encourages quality education in moving toward the goals of the church. These areas lend a view of organization that is both meaningful and practical.

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1. Class. "In a Sunday school organization at the class level, there are no departments. Each class is led by a teacher who reports directly to the General Superintendent."<sup>37</sup> This situation is common in smaller churches when there is not enough classes within an age group to make up a department.

2. Class and Department. "In a class and department level Sunday school, there are both classes and departments."<sup>38</sup> In this case, there may be enough classes within an age group to create a department. Department leaders are responsible to the General Superintendent or Director of Christian Education. This situation is usually found in smaller or medium size churches.<sup>39</sup>

3. Department. "A Sunday school may be completely departmentalized so that all classes in the church are grouped into departments."<sup>40</sup> Teachers report to the Department Superintendent and they in turn report to the General Superintendent or Director of Christian Education.<sup>41</sup>

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<sup>37</sup>Lowell E. Brown, Grow Your Sunday School Can Grow, (Glendale: Regal Books, 1974), p. 82.

<sup>38</sup>Ibid., p. 83.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

4. Department and Division. "In a department and division level Sunday school, there are both departments and divisions."<sup>42</sup> When there are four or more departments within an age-level division, the Sunday school is organized on a divisional level. The division coordinator supervises the department leaders within his division and reports to the General Superintendent. This pattern is characteristically found in larger churches.<sup>43</sup>

5. Division. "A divisionalized Sunday school indicates that each division has four or more departments. Each division has a division coordinator; one for Early Childhood, Children, Youth and Adult."<sup>44</sup> These coordinators report to the Director of Christian Education or the Board of Christian Education. Large growing churches are usually divisionalized.<sup>45</sup>

#### Leadership Roles

The number of leaders one needs usually depends on the number in the Sunday school. "An effective ratio is one leader for every five people being supervised."<sup>46</sup> A department superintendent would supervise no more than five teachers and a general superintendent would supervise no more than five coordinators, department leaders or teachers. These ratios are necessary so that one is able to reach his goals.<sup>47</sup>

<sup>42</sup>Brown, op. cit., p. 83.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid., p. 84.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid., p. 85.

<sup>47</sup>Ibid.

An administrator must be careful in his choice of leaders. Leaders need to be selected on the basis of spiritual gifts. Very often a teacher is given an administrative role when he performs his teaching role well. However, a teacher may not be skilled as an administrator and he will soon grow frustrated in his work. Administrators must search for people with spiritual gifts in organization and administration.<sup>48</sup>

A job description needs to be prepared for every leader and staff member. "A job analysis outlines what the worker is being asked to do when he accepts a given position."<sup>49</sup> The job description should specify what the church requires of a teacher/leader. For example, the church may wish that a Sunday school teacher attend all services on Sunday or arrive on Sunday morning 20 minutes before a class session. A job description needs to include ". . . some indication of what the worker may expect from the church as well as what the church expects from the worker."<sup>50</sup> The appendix to this chapter includes the following job descriptions: Director of Christian Education, General Superintendent, Age Level Coordinator, Department leader, teacher and secretary.

### Grouping for Learning

Grouping for learning is often called

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<sup>48</sup>Brown, op. cit., p. 85.

<sup>49</sup>Gangel, op. cit., p. 331.

<sup>50</sup>Ibid.

departmentalization by most authors. Grouping depends upon the teacher/learning philosophy in the Sunday school. For instance, if lecture method is emphasized, the classes tend to be large. If teachers are to be guides with the learner actively involved in the teaching/learning process, then the classes must be smaller to allow for greater personal attention and learning activities. Administrators must select grouping arrangements which support the kind of teaching they require teachers to do.<sup>51</sup>

In order to understand the basic groupings in which learners are divided, it is necessary to define some terms:

1. Class--a group of learners and a teacher with the recommended learner/teacher ratio.
2. Department--two or more classes studying the same lesson....
3. Division--the term that describes the four broad categories for age grouping in the Sunday school--  
Early Childhood, Children, Youth and Adult. . . .<sup>52</sup>

A division is the broadest category in grouping. Previous to this time, Sunday schools have traditionally divided ages into categories. Educators have since re-evaluated these categories and recommended that the Sunday school divide into broader categories. They grouped categories into four main divisions--Early Childhood (birth to 5 years), Children (grades 1-6), Youth (grades 7-12), and Adult (age 18 and up). It was discovered that each of these divisions have distinctly different needs. Therefore, when the Sunday school groups according to the division

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<sup>51</sup>Brown, op. cit., p. 51.

<sup>52</sup>Ibid., p. 52.

plan, they will be better able to meet the needs of people in the Sunday school.<sup>53</sup>

After recognizing divisions, it becomes necessary to decide how large classes and departments need to be. The following diagram prepared by Lowell Brown gives the maximum number of learners for classes and departments to teach effectively:

Figure 7

Teacher/Learner Ratio <sup>54</sup>		
ONE TEACHER	EARLY CHILDHOOD	5 Students
	CHILDHOOD	6-8 Students
	YOUTH	8-10 Students
	ADULT	25-40 Students

These pupil/teacher ratios may seem too strict, but in order to involve learners in the learning process, groups need to be small. If classes get too large, the teacher will not be able to function as a guide. Administrators must know what kind of teaching philosophy should be emphasized in the Sunday school.<sup>55</sup>

Grouping early childhood. The early childhood division requires the most space and the greatest number of personnel. The increases within this department varies greatly. For instance, there may be a great many

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<sup>53</sup>Brown, op. cit., pp. 52-53.

<sup>54</sup>Ibid., p. 53.

<sup>55</sup>Ibid.

more 2 year olds than 5 year olds at one time. When this situation occurs, the administrator should know how to group this division. Overcrowding severely limits the instructional program. In a larger room, teachers can offer children a greater variety of activities to choose from. Also because of less crowding, children are not as easily upset.<sup>56</sup> A grouping diagram for early childhood is included in the Appendix to this chapter.

Grouping children. Sunday school with 12-24 students will usually have 2-3 classes. As classes grow, administrators will need to group children. When two ages or grades are grouped together, it is necessary to cycle the material (because the material is not dated). However, in using Aldersgate, it is not usually necessary to cycle the material since the material is divided between primaries and juniors and dated. Cycling must be used when the curriculum material is closely graded.<sup>57</sup> A chart for grouping children is included in the Appendix.

Grouping the youth division. Grouping in the youth is very flexible. Grouping can occur in many ways; however, the criterion must be the accomplishing of teaching objectives. When 2 or 3 classes are studying the same lesson, it is recommended that they be grouped together in the same department. When classes teach different lessons, an opening at the beginning of the hour serves very little

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<sup>56</sup>Brown, op. cit., p. 54.

<sup>57</sup>Ibid., p. 55.

purpose since it is not related to the teaching/learning objective. Within the youth division, 2-3 grades may be grouped; however, the ultimate criteria for grouping is always the accomplishment of learning objectives.<sup>58</sup> A grouping chart for the youth division is included in the Appendix.

Grouping the adult division. The basis for grouping adults may be by age, needs or subject. However, since the basic need for adults is fellowship, grouping by age accomplishes this goal. In grouping according to age, many of these needs can be met. Grouping by subject, commonly called the elective system, is not as effective in meeting the needs of adults. However, the elective system can be used quite effectively as long as age grouping is maintained for fellowship.<sup>59</sup> A chart of grouping the adult division is included in the appendix of Chapter 6.

From the previous discussion, some principles of organization are explored as well as how organization relates to the Sunday school. It is necessary for one to have a good foundation of principles for organization in order to understand its place in the local church. As a first step, an administrator in an organization must analyze the existing organization. Charts are very effective for this purpose. The Board of Christian Education plays

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<sup>58</sup>Brown, op. cit., pp. 56-57.

<sup>59</sup>Ibid., p. 57.



a very important role in Sunday school organization as the highest administrative body in the church. Lines of communication and authority stem from the Board of Christian Education. One must be aware of different patterns of organization in the Sunday school depending on the size of the church. Job descriptions further clarify the roles of workers and help them to function well within the organization. Grouping or departmentalization helps to organize for learning. This is the only way goals in the Sunday school can be accomplished. Organization serves to bring both quality and quantity goals into focus. Without organization, there can be very little success in terms of achieving the goals of evangelism and Christian maturity.

#### ADMINISTRATION

Much of what has been already discussed concerning organization has been administration. Both organization and administration are intimately tied together, for one cannot function without the other. Administration is the working out of organization. Gangel defines administration as ". . . getting things done through people."<sup>60</sup> In getting things done through people, there are many operations an administrator will need to perform. Four of these operations are discussed: delegating, staffing, coordinating, and controlling. Robert Bowers, presents some excellent

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<sup>60</sup> Gangel, op. cit., p. 209.

information concerning these operations and helps to equip Christian educators to be good administrators.

In order to understand the meaning of these four operations, definitions developed by Bowers are reviewed below:

1. Delegating. Delegating is assigning specific duties to others. A leader cannot do everything. He must assign some of his work to persons and then permit them to carry out their duties without interference.<sup>61</sup>

2. Staffing. The most difficult job today in the church is the recruiting of people for leadership in the Christian education program. Recruitment, training and retention of leaders are inherent in the concept of staffing.<sup>62</sup>

3. Coordinating. Coordination deals with the arrangement of activities so that staff are efficient in performing their duties. Several coordination principles are necessary in order for the administrator to operate successfully.<sup>63</sup>

4. Controlling. Continuous evaluation is important for success. Reporting to see that plans are carried out properly can be extremely valuable.<sup>64</sup>

### Delegation

Delegation is an important function of an administrator. Delegation becomes important to an administrator when he discovers the need to give more responsibilities to

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<sup>61</sup>Bowers, op. cit., p. 21.

<sup>62</sup>Ibid.

<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

his people. These tasks have been done in the past by himself. In The Ministry of Management workbook, delegation is defined. "Delegation is the on-going process by which a manager assigns responsibilities and authority. These are assigned in such a way that a degree of burden or personal accountability is produced within the individual."<sup>65</sup> Delegation cannot take place unless an individual assumes personal responsibility for the new tasks he has been given.<sup>66</sup>

Reasons for delegation. If an administrator does not delegate responsibility, three particular results occur:

1. An administrator's job will become too big for him. This is especially true in growing organizations.<sup>67</sup> The general rule, according to Bowers, is to delegate duties and decisions of lessor significance to lower levels of the organizational structure. This is to provide more time for the leader to work with purely administrative processes.<sup>68</sup>
2. A leader will tend to carry all of the burden on his shoulders alone when others are looking for the opportunity to share it with him.<sup>69</sup> Bowers adds that

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<sup>65</sup>Stephen B. Douglass and Bruce E. Cook, The Ministry of Management, (San Bernadino: Campus Crusade for Christ, 1972), pp. 3-15.

<sup>66</sup>Ibid.

<sup>67</sup>Ibid., pp. 3-16.

<sup>68</sup>Bowers, op. cit., p. 74.

<sup>69</sup>Douglass and Cook, op. cit., pp. 3-16.

". . . the more decisions and responsibilities there are delegated to subordinates, the greater will be their experience and the better prepared they will be for filling future leadership roles in the church and for rendering judgments on important organizational matters."<sup>70</sup>

3. "The people will become staid and dormant in their jobs and will tend not to feel stretched and challenged."<sup>71</sup> When people take responsibility, they feel that they are an integral part of the organization. Thus morale is raised because the people feel as though the organization is theirs.<sup>72</sup>

But if an administrator delegates responsibility, three results will also occur:

1. The leader himself will personally benefit from having others share with him in the burdens of his position.<sup>73</sup> Thus the leader will not exhaust himself in work detail.

2. The people will develop self-confidence and a capability to assume more responsibilities.<sup>74</sup> Potential leadership is developed through the process of delegation.

3. "The total amount of work accomplished will increase."<sup>75</sup> More can be done through five men than one man. Progress toward the educational goals occur when an administrator delegates.

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<sup>70</sup>Bowers, op. cit., p. 75.

<sup>71</sup>Douglass...op. cit., p.3-16.

<sup>72</sup>Bowers, op. cit., p. 76.

<sup>73</sup>Douglass....p. 3-16.

<sup>74</sup>Ibid.

<sup>75</sup>Ibid.

Principles of delegation. The Ministry of Management workbook outlines some helpful principles for administrators concerning delegation. These principles are outlined below:

1. "Your ability to motivate the person to whom you are delegating will, in many ways determine his success or failure."<sup>76</sup> The attitudes of a leader and the way they are communicated toward the person will have a great bearing on his success or failure. An administrator cannot afford to be negative. He must respond positively to his mistakes and be willing to be available for help.

2. "Be aware of the personal development of your people and delegate the right amount of new responsibility and authority at the right time."<sup>77</sup> A manager must identify the right for individuals to assume new responsibilities.

3. "Delegation requires a commitment of time and follow-through from you."<sup>78</sup> A manager will have to invest time in the person. It is hard to watch someone try to do something that could be done by the administrator himself. However, the leader is investing his time for long-run development.

4. "Be aware of actions on your part that tend to contradict rather than reinforce an initial delegation."<sup>79</sup> Some habits that have a serious effect on delegation are:

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<sup>76</sup>Douglass and Cook, op. cit., p. 3-17.

<sup>77</sup>Ibid.      <sup>78</sup>Ibid.

<sup>79</sup>Ibid.

- a. Insisting on making all the important decisions yourself.
- b. Giving assignments to be carried out but not the authority to do the whole job.
- c. Taking a problem out of a subordinate's hands when he merely wanted to discuss it with you.
- d. Usurping your man's position by giving direction to people reporting to him.
- e. Failing to provide pertinent information for him to make the decisions in his area.
- f. Countermanding the decision of a subordinate even though he is well within his area of responsibility.<sup>80</sup>

People must be able to practice making decisions before they are successful.

How to delegate. A process of delegation first involves preparation. During this time, the leader determines what he wants to delegate and to whom. This involves three steps. First, determine the activities which must be delegated (list the leader's activities, rank these activities in priorities and estimate the time needed to do each activity. Begin with the lower, time consuming activity and determine if it can be delegated). The second task of delegation is to determine to whom should the task be delegated (list available personnel, assess their strengths and weaknesses, assess the stage of each person's development with emphasis on his long-range potential). Third, match the activities with the people (assign the first activity whose strength and ability matches, decide what level of authority is needed for each activity, decide how much time is needed to follow through, and determine what training will be needed

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<sup>80</sup>Douglass and Cook, op. cit., pp. 3-18.

before the activity can be delegated.<sup>81</sup>

The next major step towards delegation is communication. A specific time should be set aside for meeting with the individual. Information should be provided as to the type of activity delegated, extent of authority, to communicate a trust and a commitment to him, a vision of the importance of the job, and how he will be prepared for the job.<sup>82</sup>

The third step toward delegation is observation. During this time, the administrator must be aware of the results of his efforts as he begins his new responsibilities. The administrator assumes the role of a coach rather than a directive role. Administrators have a tendency to step in and solve the problems for the person. But it is important for a leader to think of himself as a coach and let the person play the game.<sup>83</sup>

### Staffing

Within the concept of staffing, there are three divisions of work according to Robert Bower. They are: recruitment, enlistment, and training. Each individual plays a very valuable part in the overall term leadership. These categories are discussed within the following section.

Recruitment. According to Bowers, "Between one-half to three-fourths of the scheduled activities of the church

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<sup>81</sup>Douglass and Cook, op. cit., pp. 3-18-3-19.

<sup>82</sup>Ibid., p. 3-19.

<sup>83</sup>Ibid., pp. 3-19-3-20.

are centered in educational efforts."<sup>84</sup> Because of this fact, it becomes essential for the pastor and administrator to give education a first priority in the church program. Along with the activities which involve education is also the demand for workers. The demand for workers is a real problem in churches today. According to Gangel, three problems arise out of a lack of workers in the church: (1) the employing of unqualified teachers and workers; (2) the many uninvolved Christians in the pew; and (3) the overburdened workers in the church.<sup>85</sup>

The problems associated with recruitment stem from a spiritual or organizational source. The spiritual problem has its basis in the individual Christian and his relationship to Christ whereas the organizational problem focuses on hindrances in the program that do not promote recruitment. Gangel presents some reasons why there is a shortage of workers in the Church:

1. "Many Christians are indifferent to their responsibility of service."<sup>86</sup> A Christian unwilling to take responsibility for service demonstrates that his spiritual life is deficient. Service is a distinct part of Christian living.

2. "Some workers lack confidence in their ability

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<sup>84</sup>Bowers, op. cit., p. 97.

<sup>85</sup>Gangel, op. cit., p. 325.

<sup>86</sup>Ibid.



to teach or lead."<sup>87</sup> This problem may be spiritual or organizational in nature. However, the administrator must be the kind of person who builds confidence in people.

3. "Some lack consecration to Christ and are unwilling to put His work first."<sup>88</sup> Too often the excuse, "I don't have time" is used by people. However, people need to have priorities for their time and Christian service should rank in that list of priorities.

4. "Many potential workers misunderstand the task they are asked to perform."<sup>89</sup> A job analysis is extremely important so that a worker can satisfactorily function in a given role. He must understand exactly what that role is.

5. "Some have never been asked."<sup>90</sup> Although the number may be small, there may be some people that have never been asked.

How to find leaders. One of the administrator's major jobs is to recruit workers and place them in positions within the organization. Bowers states that "One of the most important principles in staffing an organization is that of fitting individuals to jobs rather than jobs to the individuals."<sup>91</sup> Lowell Brown outlines 10 ways to find leaders for educational work from a filmstrip entitled Recruiting is Everybodys Job.

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<sup>87</sup> Gangel, op. cit., p. 326.

<sup>88</sup> Ibid.

<sup>89</sup> Ibid.      <sup>90</sup> Ibid.

<sup>91</sup> Bowers, op. cit., p. 103.

1. Everybody in the church must accept responsibility for helping to recruit. The program of the church belongs to the people, not the administrative staff.

2. The Sunday school must be promoted. Some ways to promote the Sunday school are: showing slides, interviewing teachers, using the church bulletin, and displaying the student's work. The Sunday school must have the support of all of the church leaders.

3. The duties and qualifications of every working position in the church must be stated clearly to promote greater understanding of the task.

4. Use a file system to locate people with potential within the church.

5. Schedule an appointment for a personal interview. Never try to button-hole people in the corridor of the church to recruit them.

6. Challenge the prospect's best qualities. Be sure to tell the prospect why the job is important, why he was chosen and that the decision rests with him. List duties, goals, methods, materials and helps to promote greater understanding of the position. Be sure to be positive.

7. Allow the person time for prayer and thought. But remember to follow-up the person after about a week.

8. Help the person to make the decision a spiritual commitment. Unless he really wants to serve Christ, his work is in vain.

9. Be sure to assist the new worker. Giving a new worker support is very important and aids him in feeling

comfortable with his new job.

10. Be sure to provide sources within the church for training. Training helps a worker to gather new insights and build enthusiasm for serving Christ.<sup>92</sup>

Sources of leadership can be found in many places in the church. The greatest source of leadership is the pastor's discovery class where people are preparing for church membership. The next best source of leadership is the leadership training course participants from previous sessions. The Sunday school, in conjunction with the course, provides on the job training for people who lack confidence in teaching. Other sources of leaders are students from Christian schools, Sunday school class officers or church visitors.<sup>93</sup>

Enlistment. Enlistment refers to the process of making contact with the desired candidate and inducting him into the new position. Making actual contact with a person can occur by using a questionnaire or any number of ways. However, the best way as indicated from previous discussion is direct contact with the person. The best way to make actual contact is through an interview.<sup>94</sup>

A personal interview is the best way to enlist an individual. Administrators should never resort to enlisting

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<sup>92</sup>Recruiting is Everybody's Job: Helps for the Sunday School Administrator, a filmstrip, (Glendale: Gospel Light productions, 1975).

<sup>93</sup>Bower, op. cit., p. 112.

<sup>94</sup>Ibid.

these people after church or other busy times. An appointment is the best way to enlist people. Administrators should also never resort to high pressure salesmanship. Instead, the leader must believe that every Christian has a function to fulfill in the body of Christ. The person being interviewed has unique skills and abilities which need to be functioning in the church.<sup>95</sup>

Within an interview, the administrator must communicate why this person has been contacted and what is the nature of the work. The administrator should clarify how and why this person was considered for a particular job. Authority should be given from the Board of Christian Education. Then, the administrator must outline the nature of the work; the time involved, persons in the class, and have a sample of the curriculum materials to place in his hands. Using this type of approach is more positive and the individual is less likely to reject the offer. The attitude that should characterize the interview should be that of discovering what function in the Body of Christ this person can serve.<sup>96</sup>

When a leader assumes new responsibilities, the administrator must not neglect to give him guidance. There must be time for both observation and periodical checks on performance. If this is difficult to arrange, the administrator should provide a Christian Education handbook. Both oral and written assistance is of great help in guiding

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<sup>95</sup>Bowers, op. cit., p. 112.      <sup>96</sup>Ibid., pp. 113-114.

a new leader. An administrator needs also to give continual guidance for all workers in the organization. This aids in keeping morale high and maintains unity of function.<sup>97</sup>

Training. In The 10 Largest Sunday Schools, Elmer Towns states that, "The key to Sunday school growth is through teacher training."<sup>98</sup> Kenneth O. Gangel adds to this statement made by Towns in saying that, "The greatest need of the church has always been and is today the need of trained leadership."<sup>99</sup> Training is extremely important in the local church. It is the key to change among teachers who have been in traditional patterns for years. Training brings new hope and new possibilities to a church that wants to succeed.

How to train leaders. Training in order to be effective, must be continual. Often a church cannot afford to send a majority of people to a training conference, or invite important leaders in from the outside. Therefore, continual training must be provided for all leaders in the local church. It must be continual because everything is changing constantly--teaching staff, learners, culture, society, methods, organization and needs. Training also needs to be of different kinds. New teachers and leaders need orientation, educational philosophy and methods.

<sup>97</sup>Bowers, op. cit., pp. 113-114.

<sup>98</sup>Elmer Towns, The 10 Largest Sunday Schools, (Grand Rapids: Baker Book House, 1969), p. 38.

<sup>99</sup>Gangel, op. cit., p. 336.

Current teachers need to continually up-grade their knowledge. Specific training is also needed in relationship to the age group the teacher is working with. Each age group has specialized needs and learning methods different from other age-levels. For this reason, it is necessary to split teachers into specific age-level divisions.<sup>100</sup>

Lowell Brown presents five excellent ways to provide continual and specific kinds of training in the local church. These five ways are reviewed briefly in the following section.

1. Observing and assisting. Every new leader needs orientation in the Sunday school. "The best way to orient a new teacher or leader is to let him observe and assist for several weeks in the department he will be working in."<sup>101</sup> During this time he can observe or assist with secretarial duties or simply observe. After a few weeks, he should begin to participate in learning activities with the learners. When he becomes comfortable with the procedures in the Sunday school, he is ready to assume responsibility for a class or a department.<sup>102</sup>

2. Departmental planning meetings. "The departmental planning meetings are probably the best continuing training opportunity available to you."<sup>103</sup> During these meetings, administrators can initiate and train staff to cope with changes which affect staff, change attitudes and upgrade

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<sup>100</sup> Brown, op. cit., pp. 107-108.

<sup>101</sup> Ibid., p. 108.      <sup>102</sup> Ibid.      <sup>103</sup> Ibid.

skills of leaders, clarify organizational principles (grouping, time procedures, lesson preparation, adapting curriculum and the teaching/learning process), introduce, demonstrate and practice new Bible learning activities (evaluate previous activities). The leaders also during this time have an opportunity to express ideas, opinions and concerns. A real sense of unity, fellowship and purpose can be developed in these meetings. But, these meetings must be organized in a meaningful way so that the time is not wasted. In working together as departments, the Sunday morning sessions will be successful and run smoothly. <sup>104</sup>

3. Divisional level clinics. "In divisional level clinics, you can provide continuing education to your current leaders and assist them in upgrading their teaching skills."<sup>105</sup> These clinics can be scheduled on successive evenings, Sunday evenings, or a week-end retreat.

Administrators need to choose their materials ahead of time and distribute it to those who will participate. The format may be very flexible and it should allow for the discussion of new concepts and problem areas. <sup>106</sup>

4. Individualized instruction. "In addition to observing and assisting, your new leaders will need some instructional training."<sup>107</sup> Learning skills for each age level, books, pamphlets, magazines and other resources provide materials for leaders and teachers to assist them in upgrading

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<sup>104</sup>Brown, op. cit., pp. 108-109. <sup>105</sup>Ibid., pp. 109-110.

<sup>106</sup>Ibid. <sup>107</sup>Ibid., p. 110.

their teaching skills.

5. In-depth seminars. "Another resource for training when you plan major changes in your Sunday school is the conference conducted for the benefit of several churches."<sup>108</sup> Regional conferences sponsored by the International Center for Learning conduct seminars for the benefit of churches all across the nation. It is the purpose of these organizations to develop leadership in the local church.<sup>109</sup>

The most recent approach to leadership training was developed by Robert Schuller and called by some churches the School of Adult Leadership Training. The method of training is similar to a Bible School only for the laity. The training offers a full range of courses in which lay people can enroll. The laity also enrolls in a curriculum area and after completing 220 hours, the people are commissioned for a task-oriented ministry within the church.<sup>110</sup>

### Coordination

Coordination may be defined as ". . . the act of achieving unity and harmony of effort in the achievement of organizational goals."<sup>111</sup> In other words, it refers to the regulation of activities so that the organization functions efficiently. Organization is concerned with the

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<sup>108</sup>Brown, op. cit., p. 110.      <sup>109</sup>Ibid.

<sup>110</sup>Robert Schuller, Your Church Has Real Possibilities, (Glendale: Regal Books, 1974), p. 67.

<sup>111</sup>Bowers, op. cit., p. 137.



setting up of the structure whereas coordination is concerned with the efficient operation of plans so that objectives may be achieved. Coordination then, deals with integration, efficiency and general unity of the program. When the program is operating smoothly, there is a high degree of coordination. For example, on a team, every man knows the plan of action and guides both his movements and decisions in that direction. The same should be occurring in the church as it seeks to do great things through God.<sup>112</sup>

There are two particular phases of coordination: vertical and horizontal. These two phases are summarized according to the information provided by Robert Bowers.

1. Vertical coordination. Coordination in the vertical sense is largely achieved by authority either in an upward or downward direction. This authority is usually possessed by superiors in high leadership positions and delegated to lower positions of the organization. An important aspect in the concept of authority is the process of communication. Policies and directives must be communicated to personnel in order to let them know what is expected of them. Communication may occur through memoranda, letters, reports or manuals. Communication is vital toward exercising authority and achieving goals.<sup>113</sup>

2. Horizontal coordination. Horizontal coordination ". . . refers to the integration and synchronization of

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<sup>112</sup>Bowers, op. cit., pp. 137-138.      <sup>113</sup>Ibid., pp. 138-140.

activities between divisions or departments on the same organizational level."<sup>114</sup> Horizontal coordination is not achieved by authority but through psychological unity. Psychological unity refers to ". . . an integration of will and enthusiasm for the objectives and activities of a program."<sup>115</sup> The evangelistic goal should weld workers together in commitment to Christ. Another factor in helping to achieve coordination is complete training. The more a person understands his job and its relationship to the other parts of the program, the more he will cooperate in promoting the program.<sup>116</sup> Both horizontal and vertical aspects of coordination are needed for the organization to run smoothly and efficiently.

A variety of methods may be used in securing coordination in the organization. A church calendar is probably one of the most effective means of communication. All activities of the church should be listed and distributed to all officers, workers and staff. A Christian education planning book includes plans of both short-range and long-range goals extending into the future. Organizational charts give a clear picture of the organization, its work and personnel in various relationships. Handbooks help in coordination by providing procedure and items of an essential nature for various agencies in the church. Weekly and monthly conferences are very necessary to communicate and coordinate

<sup>114</sup>Bowers, op. cit., p. 140.      <sup>115</sup>Ibid., p. 141.

<sup>116</sup>Ibid., pp. 140-142.

activities. Church bulletins, a church paper, and a church mailbox may also be used as communication devices to achieve coordination.<sup>117</sup>

### Control

Along with an organization's objectives, there must be some control or evaluation of progress. "Control consists in seeing that everything is carried out in accordance with the plan which has been adopted, the organization which has been set up and the orders which have been given."<sup>118</sup>

Control is concerned with the performance of plans. Planning divides and organizes the work whereas control sees that the work is actually performed smoothly and systematically throughout the system. Control provides valuable information for the administrator especially if one looks at the function.<sup>119</sup>

Functions of Control. Robert Bowers outlines the specific functions of control in an organization as follows:

1. "Control sees that all activities are subservient to the objectives of the organization."<sup>120</sup> All groups brought into being by the church must adapt themselves especially their objectives into conformity with the church's program and general objectives.

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<sup>117</sup>Bowers, op. cit., pp. 143-151.

<sup>118</sup>Ibid., p. 157.

<sup>119</sup>Ibid., pp. 157-158.

<sup>120</sup>Ibid., p. 158.

2. "Control serves as a diagnostic aid."<sup>121</sup>

Control is a continuous process and becomes the means for identifying situations that require correction.

3. "Another function of control is to provide important data for the formulation of future plans."<sup>122</sup> Records, reports, interviews, and personal observations all help to provide data for forming new plans. Records reveal static situations in classrooms which may be corrected.

4. "A final function of control is generally associated with the use of control data for the purposes of communication, sometimes referred to as promotion or church publicity."<sup>123</sup> This information includes statistics, tables, graphs and pictures. This kind of information becomes a matter of informing one's own membership and those within the community of the work and effectiveness of the church's program.

Techniques of control. Control devices are essential to a planned program for the effective appraisal of results. These devices are divided into two areas: reports and coordinating-control techniques. Reports describe activities which have been completed whereas coordinating-control devices refer to activities in progress. A comprehensive program of reporting should include the following types of reports.

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<sup>121</sup>Bowers, op. cit., p. 159.

<sup>122</sup>Ibid.

<sup>123</sup>Ibid., p. 160.

1. Attendance Records. "Records of enrollment and attendance should be maintained on a weekly or monthly basis."<sup>124</sup> Records of enrollment and attendance are essential toward forming growth goals and establishing prospect lists for Sunday school crusades.

2. Curriculum Records. A record should be kept of the dates of purchase and arrival of curriculum. These dates will help in future ordering of materials especially in obtaining the correct amount of materials and getting them at least one month before the new quarter.<sup>125</sup>

3. Visitation Records. Steps in establishing visitation records is essential especially to the Sunday school teacher. Adequate follow-up of visitors is vital for the growth of the school and the church as a whole.<sup>126</sup>

4. Board and Committee Reports. All of the minutes from board meetings should be submitted and filed for future reference. These minutes provide an accurate measure of goals achieved.<sup>127</sup>

5. Major Christian Education Reports. "Included in this category are mostly minutes or reports from the Sunday school, boys' and girls' weekday groups, scouts, released-time education, Sunday evening youth and adult groups and all others which are a permanent part of the Christian education program."<sup>128</sup>

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<sup>124</sup>Bowers, op. cit., p. 165. <sup>125</sup>Ibid.

<sup>126</sup>Ibid., pp. 165-166. <sup>127</sup>Ibid., p. 166. <sup>128</sup>Ibid.

6. Leadership Training Records. "Records should be kept from year to year so that names of potential and substitute teachers and leaders will be available when needed."<sup>129</sup> Also for any advanced leadership training, records will need to be kept as to the particular courses people have taken.

7. Planning Records. "These are records, usually in chart, which indicate the activities projected on a quarterly, semi-annual or annual basis."<sup>130</sup> Activities are listed on this particular type of chart. Deadlines are placed at appropriate points on the chart. This enables the administrator to see at a glance the deadlines for activities and plan for them.

#### SUMMARY

Within this chapter, both administration and organization are discussed as cooperative functions. Both are related to an end--the achievement of the church's goals. Together organization and administration provide the necessary machinery for the church to operate properly. Most of a church's success or failure resides in this area. Organization provides the structure for operation. Administration works with people to get work done within the church. Each plays an effective part in realizing the possibilities of the Sunday school in the local church.

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<sup>129</sup>Bowers, op. cit., p. 166.      <sup>130</sup>Ibid.

## CHAPTER 6 SELF CHECK

Organization

1. The Sunday school is graded according to age-level (Early Childhood, birth-5 years, Children, grades 1-6, Youth, grades 7-12, and Adult, age 18 and up) as size demands and equipment permits (see appendix).
2. An organizational chart of the Sunday school is in the hands of the Director of Christian Education or other administrative leader.
3. Each Sunday school worker has a written description of his responsibilities.
4. There is an adequate staff of administrative officers both elective and appointive including a Director of Christian Education, General Sunday School Superintendent, Age-Level Coordinator (if the school is large), Department Superintendent, Secretaries and Treasurer.
5. There is a functioning Board of Christian Education meeting at least once a quarter.
6. There is a program for unit and weekly planning in the age-level departments.
7. There is an adequate budget prepared, adopted and promoted providing sufficient income for school needs.
8. The ratio of teacher to learners is no more than recommended standards (Early Childhood 1/5; Children 1/8; Youth 1/25; Adults 1/15-40).
9. The class size corresponds with recommended standards (Early Childhood 5-6; Children 6-8; Youth 8-10; Adults 25-40).

Administration

## Delegation

1. An administrator supervises no more than five leaders.
2. The pastor or administrator has established a list of work priorities and delegated authority to subordinate leadership.

3. Not more than one or two administrative staff teaching in the Sunday school.

#### Staffing

4. Election of officers and appointment of superintendents and teachers annually.
5. Installation, consecration and recognition of service of all personnel at an annual special service.
6. A worker's agreement in which teachers will observe the following qualifications:
  - a. A vital personal Christian experience and testimony.
  - b. Loyalty to the church and faithful attendance upon all services of the church in personal Christian stewardship.
7. Annual positive participation in the Leadership Development program sponsored and administered by the Conference Board of Christian Education.
8. A minimum of 80 percent of the personnel enrolled in the above leadership program.
9. A minimum of 80 percent participating in supplementary programs; Sunday school conventions, International Center for Learning, S.A.L.T. and others.
10. A definite task oriented program of enlistment and training for membership and service in the church and Kingdom of God (The S.A.L.T. program).
11. There is a deliberate effort by all staff to recruit others for service.

#### Coordination

12. There is adequate communication of policy both vertically and horizontally in the organization.
13. The organization is characterized by unity and harmony.

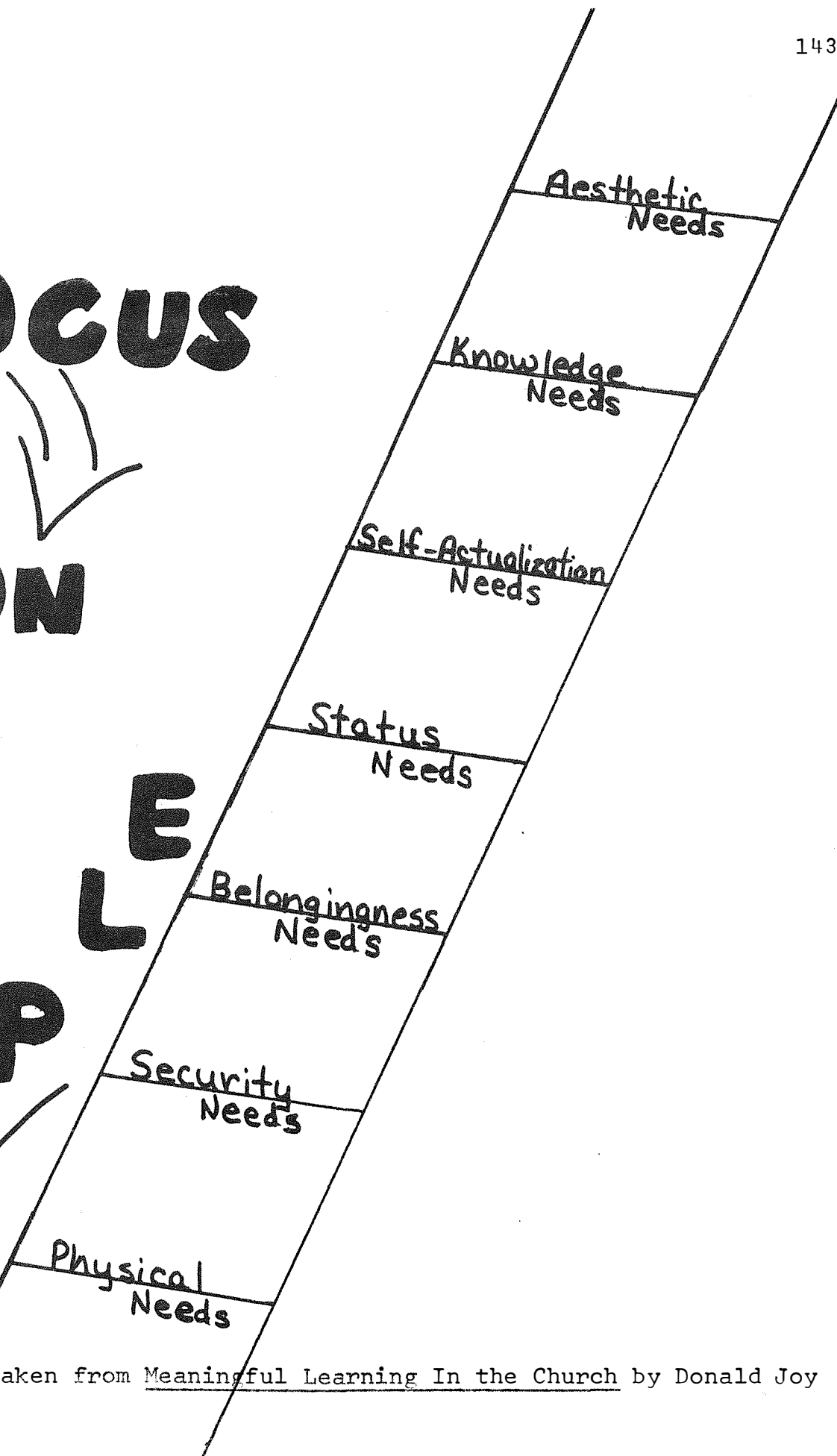


## APPENDICES

### APPENDIX A

The material within this section is composed of worksheets for use in various types of Christian Education settings within the local church. They are designed to supplant the written material contained in Chapter 3. Topics included in this section are: information on needs, goals and planning, and program evaluation. Materials represented from various authors are noted at the bottom of each page.

**FOCUS**  
↓  
**ON**  
**PEOPLE**



Taken from Meaningful Learning In the Church by Donald Joy

# KEY CHARACTERISTICS CHART

Understanding People  ETTA	STAGES OF DEVELOPMENT	PHYSICAL	MENTAL	SOCIAL	EMOTIONAL	SPIRITUAL
	INFANCY ages: Birth - 1	Rapid Grower	Discover	Limited	Sensitive	Dependent
	PRE-SCHOOL ages: 2 - 3	Active	Discover	Self-centered	Fearful	Imitator
	EARLY CHILDHOOD ages: 4 - 5	Player	Questioner	Conformist	Responder	Believer
	MIDDLE CHILDHOOD ages: 6 - 8	Hustler	Observer	Friendly	Insecure	Discerner
	LATER CHILDHOOD ages: 9 - 11	Active	Investigative	Adjusting	Expressive	Relating

# KEY CHARACTERISTICS CHART

Understanding  
People

ETTA

STAGES of DEVELOPMENT	PHYSICAL	MENTAL	SOCIAL	EMOTIONAL	SPIRITUAL
EARLY ADOLESCENCE ages: 12 - 14	Change	Criticism	Companionship	Fluctuation	Conversion and Challenge
MIDDLE ADOLESCENCE Ages: 15 - 17	Strengthened	Alert	Friendly	Experienced	Real
YOUNG ADULTHOOD ages: 18 - 34	A Peak	Full Capacity	Family Centered	Advance in Stability	Building Foundations
MIDDLE ADULTHOOD ages : 35 - 64	Beginning Decline	Productive and Persistent	Renewed Interest	Deep and Full	Burden Bearing
LATER ADULTHOOD ages: 64 & up	Declining	Wise Counsel	Interest Narrow	Set Pattern	Testing Time

# ASSESSING YOUR LEARNERS' NEEDS

Make enough copies of this form so that you can fill one out for each of your learners (make enough extra copies for new learners). Use them to begin a learner notebook. Begin to fill in as much of the information requested as you know about each learner. The blank space will be filled in later as you get to know the learner better. Notice the place to attach a picture of the learner. Your asking for a picture may provide a real boost for many.

Use the back of the assessment sheet to list individual projects assigned to note objectives the learner has reached, and to keep a record of your follow-up contacts with the learner.

Use the completed sheets in your teachers' meetings as prayer guides and as setting objectives (planning the lesson to meet specific learner needs).

As you observe change in your learner, update the information on these sheets as you find out for what He is accomplishing in the learner's life.

Place picture  
of your  
learner here

## IDENTIFICATION

Name	Date
Address	Phone
School	Birthday
Parents	Involved in Church
Siblings	Home

## EMOTIONAL DEVELOPMENT

Relationship with Jesus	Knowledge of the Bible
Desire to Change	Desire to Know More
Class Participation	Attitude in Class
Hang-Ups	Evidence of Learning
Other Comments	

## PERSONAL DEVELOPMENT

Family Relationships	Self Image
Who Follows Him/Her	Who Could Help
Responsibility	Interests
Other Comments	

## PHYSICAL AND SOCIAL DEVELOPMENT

General Health	Reading Ability
Talents	Handicaps
Coordination	Eyesight
Independence	Self Discipline
Sexual Maturation	Reputation
Other Comments	

# **SPECIAL ASSIGNMENTS**

Description of Project

Date  
Assign.Date  
Compl.

Evaluation

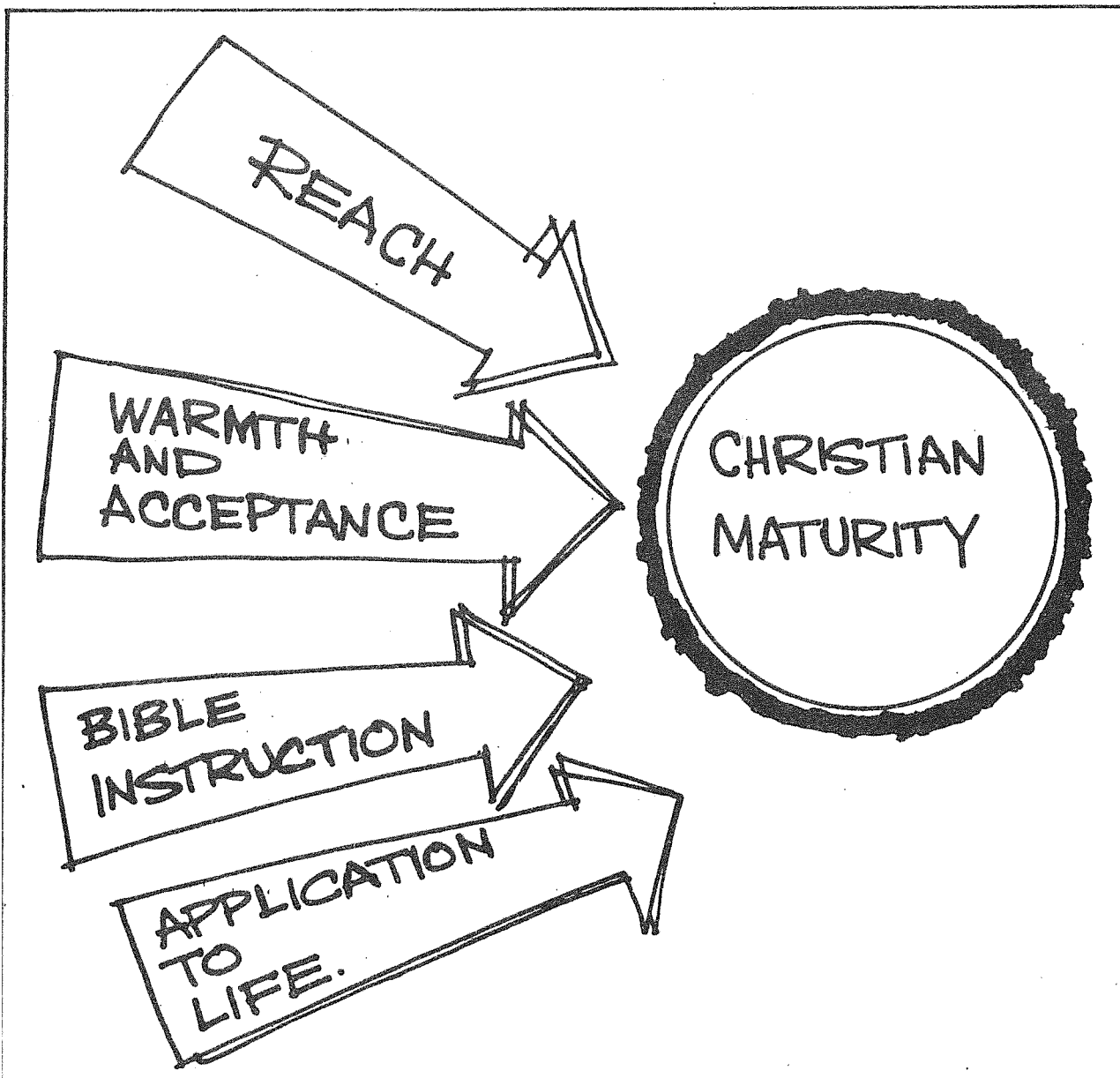
# **FOLLOW-UP RECORD**

Date

Reason for Contact

Response

Special Needs



## IMPOSSIBILITY COMPLEX

You know now there are two kinds of people in the world:  
Possibility Thinkers and Impossibility thinkers. Which are you?

To find out, take this test. Answer honestly as you ask yourself these questions:

Yes or No

1. \_\_\_\_\_ Do I look for reasons why something can't be done instead of searching for ways in which it can be done?
2. \_\_\_\_\_ Do I ever make decisions out of fear?
3. \_\_\_\_\_ Do I tend to resist new ideas and prefer to do things the way I've always done them?
4. \_\_\_\_\_ Do I move ahead only when I have every single fact?
5. \_\_\_\_\_ Do I have a tendency to demand a guarantee of success before I begin?
6. \_\_\_\_\_ Do I imagine the opposition I will encounter without imagining the support I might expect?
7. \_\_\_\_\_ Do I ever turn down an idea simply because I don't like it or because my mind is already made up or because I've made other plans?
8. \_\_\_\_\_ Do I ever close my mind to a suggestion before hearing the full explanation?
9. \_\_\_\_\_ Do I point out the disadvantages in an idea before I point out the advantages?
10. \_\_\_\_\_ Do I ever make negative decisions because I am tired and it's easier?
11. \_\_\_\_\_ If I can't imagine a solution to a problem am I inclined to turn away from it?
12. \_\_\_\_\_ Do I believe that human nature can't really be altered; that a man's life can't be changed?



[illegible]

## PROGRAM EVALUATION

MINISTRY \_\_\_\_\_

DATE \_\_\_\_\_

- I.     Reviewing the Program from September 1974 - August 1975.   Where are we?
- A.     What were your General Goals?   (or the basic motivation for doing what you are doing)
- 1.
  - 2.
  - 3.
- B.     What were your Specific Goals?   (What did you specifically want to see happen?)
1.    For Growth
  2.    In Method
  3.    In Organization
- C.     What Goals were achieved during the period between September 1974 - August 1975?
- II.    What are your Needs?
- A.     In Personal Life
1.    Spiritually
  2.    Educationally
- B.     Needs with regard to the Ministry (in reference to the Goals mentioned above)?
1.    Personnel
  2.    Supplies
  3.    Facilities
  4.    Schedule
  5.    Organization
  6.    Evangelism and/or Follow-up

7. Other

- C. How do you see your department fitting into the entire church program of Christian Education?

III. "Possibility" Plans

- A. What tremendous ideas do you have for your department that haven't been tried? (Brainstorm)
- B. What would be your recommendation for both general and specific goals from September 1975 to August 1976 within your Age-level? (Department)
- C. Do you have any projected plans or vision for your Department/Age-level?

# PLANNING CALENDAR

SEPTEMBER


OCTOBER


**NOVEMBER**


**DECEMBER**




CH


PRIL


Y


VE



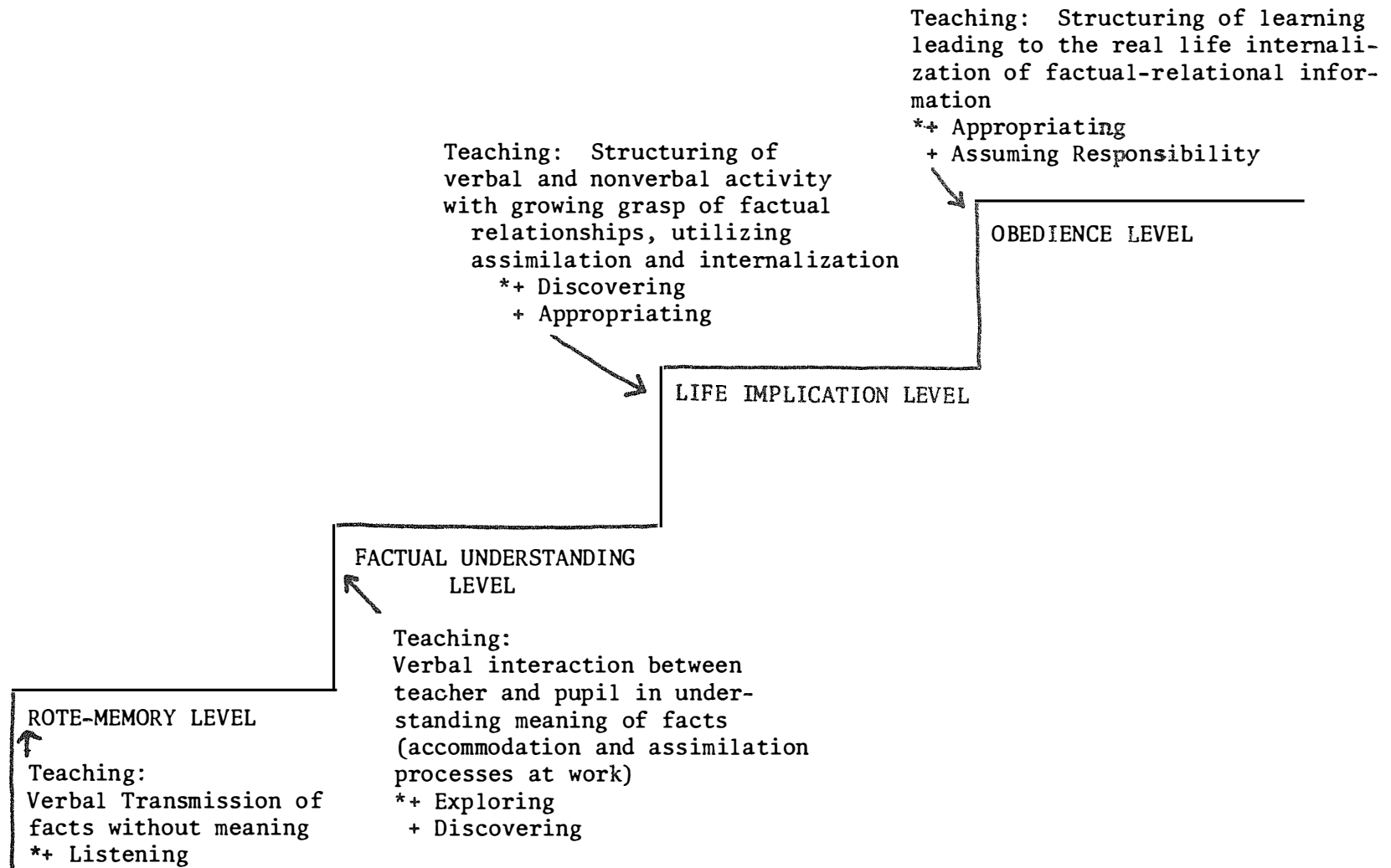

JULY


AUGUST


## APPENDIX B

The following section contains materials for use with curriculum. This information can be used for training, planning, or other settings in the local church. Topics include sources on learning, the role of the teacher, the role of the learner, types of curriculum and a curriculum evaluation. The sources for this material are noted on each page.

# Levels of Learning

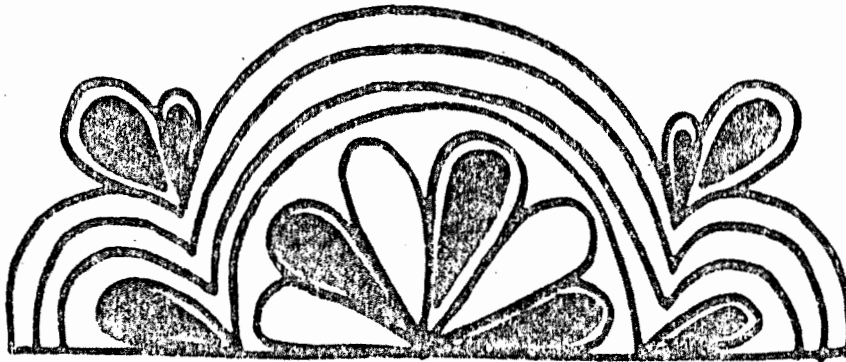


# THE ROLE OF THE TEACHER

THE TEACHER IS ONE WHO **GUIDES**

THE TEACHER IS ONE WHO **STIMULATES**

THE TEACHER IS ONE WHO **CARES**



# THE ROLE OF THE LEARNER



## TYPES OF SUNDAY SCHOOL CURRICULUM MATERIALS

- I. Uniform lessons - The same Bible content is taught in each department.
  - A. Advantages
    - 1) When several departments in a smaller church meet together for a joint worship service, songs and other features can still be correlated to the lesson
    - 2) After Sunday school the entire family can discuss the common lesson at home
  - B. Weaknesses
    - 1) Lessons are repeated on a 5-, 6-, or 7-year cycle and provide only limited Bible coverage
    - 2) Lessons are often not suitable for pupils of all ages.
- II. Unified lessons - Lessons for primary through adult departments are based on a different portion of Scripture but are unified by a common theme.
  - A. Advantages
    - 1) In smaller churches several departments can meet together for a correlated worship service.
    - 2) At-home discussions can involve most family members.
  - B. Weaknesses
    - 1) A limited number of themes are chosen and repeated making it difficult to cover the whole range of the Bible's teaching.
    - 2) Lessons taught in each department are determined not by a study of pupils' developing needs and abilities, but by the themes.
- III. Departmentally graded lessons - All pupils in a department study the same lesson
  - A. Advantages
    - 1) All activities in the Sunday school hour can be correlated for each department
    - 2) Lessons can be geared to the psychological, emotional, and mental development of pupils
  - B. Weaknesses
    - 1) At-home discussion is limited since parents and children all study different lessons
- IV. Closely graded lessons - Separate lessons are provided for first through twelfth graders
  - A. Advantages
    - 1) It permits development of the curriculum to meet pupils' needs when they appear, with lessons

- suited to pupils' abilities
- B. Weaknesses
- 1) It is difficult to provide a correlated worship service, since children in the same department have completely different lessons
  - 2) At-home discussion is likewise limited.\*

\*Taken from Keys to Sunday School Success , by Larry Richards  
pages 31-33.

## EVALUATING SUNDAY SCHOOL CURRICULUM

## I. Evaluating Theology

- 1) Are the lessons Bible based?
- 2) Is a true view of the Bible maintained?
- 3) Are extra Biblical materials used correctly?
- 4) Are essential doctrines emphasized?
  - a. Salvation
  - b. Christian living
  - c. Christian growth and service
- 5) Are the lessons doctrinally accurate?
- 6) Does a sense of love for the Lord Jesus permeate the lessons?

## II. Evaluating Pedagogy

- 1) Do lesson plans fit the age level?
- 2) Do all activities teach? (all must be related to the lesson aim for total session teaching)
  - a. Pre-session
  - b. Worship
  - c. Music
- 3) Does the handbook teach?
- 4) How are pupils' books used?
  - a. Pupils' books are completed after class
  - b. Pupils' materials are used in class
- 5) What methods are suggested?
  - a. Do teaching plans suggest several methods?
  - b. Are the methods suggested suitable?
  - c. Are the methods used purposefully?
- 6) Do the materials promote personal Bible study?
  - a. Are teachers expected to teach from the Bible?
  - b. Are pupils expected to use their Bibles in class?

## III. Evaluating Pupil-Relatedness

- 1) Do the Bible lessons convey "usable" truth?
  - a. Check lesson aims
  - b. Check lesson applications
- 2) Are illustrations and applications true to life?
- 3) Are materials graded to pupils' ability levels?
  - a. Compare pupils' books
  - b. Compare teachers' books

## IV. Evaluating Teachability

- 1) Are lesson aims clearly stated?
- 2) Is the lesson clearly organized step by step?
- 3) Are the lesson plans so complex that the teacher needs to use his quarterly in class?



- 4) Are suggested methods easy to use with directions given with unusual methods?
- 5) Are stories and lessons written in the pupil's vocabulary?
- 6) Are suggested discussion questions and so forth included?
- 7) Are correlated teaching aids provided by the publisher?\*

\*Taken from Keys to Sunday School Success by Larry Richards, pages 33-38.

## CURRICULUM MATERIALS

DEPT.	LESSON
Adult	Balaam's Ass
High school	Balaam's Ass
Junior high	Balaam's Ass
Junior	Balaam's Ass
Primary	Balaam's Ass
Nursery	Balaam's Ass

## UNIFORM

Same lesson throughout

DEPT.	LESSON
Adult	How God Can Forgive Romans 3:24-26
High school	When God Forgives Me Ephesians 4:32
Junior high	What God Expects of Me Matthew 6:14-15
Junior	Paul Helps a Friend Forgive Philemon
Primary	Abigail Helps David Forgive 1 Samuel 25

## UNIFIED

Same theme throughout

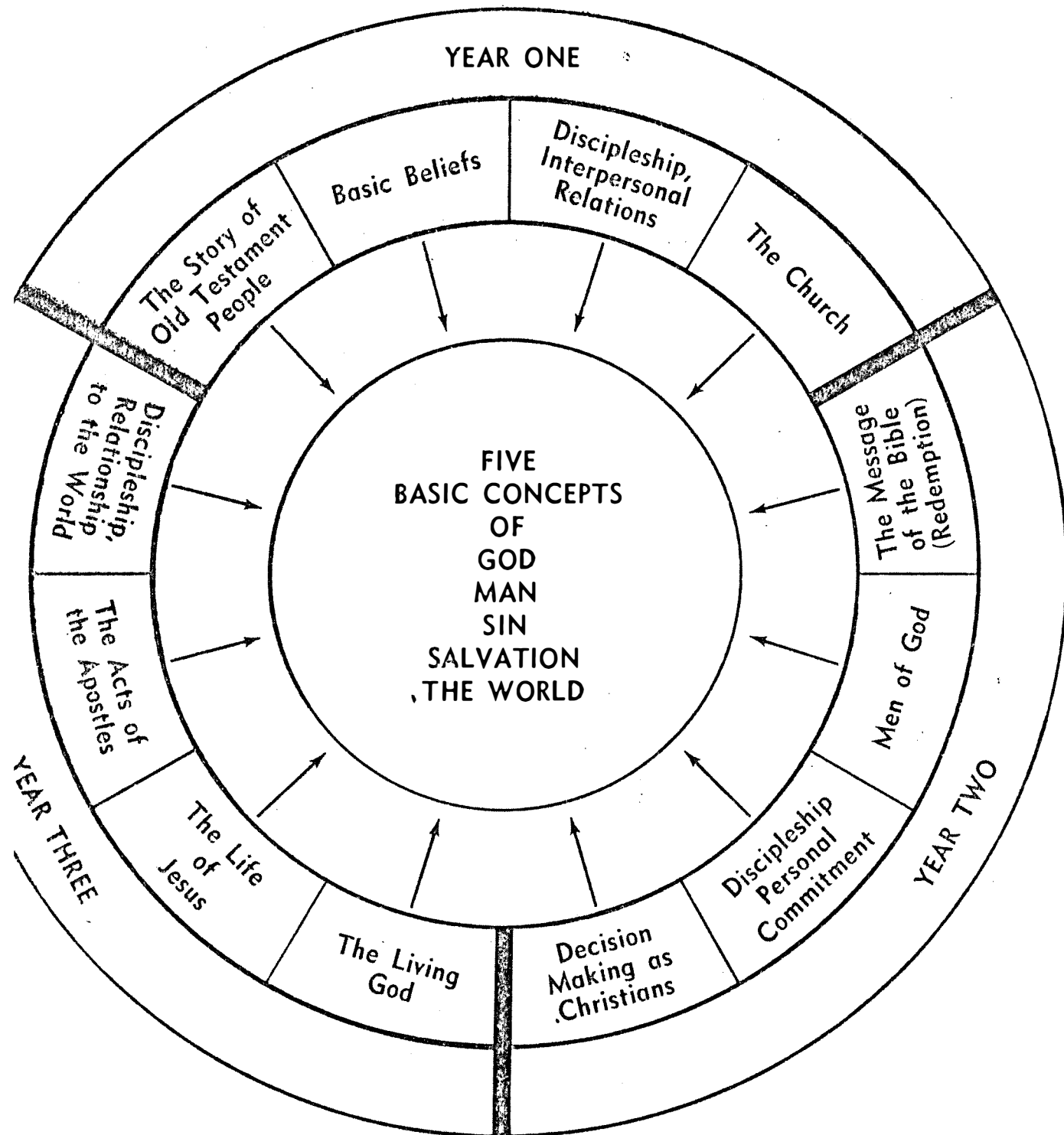
DEPT.	LESSON
Adult	Joshua's Victory
High school	Knowing God's Will
Junior high	Being Holy
Junior	Prayer
Primary	Obedying God
Nursery	Solomon Rules
	Elisha's Call
	King Hezekiah
	Samuel Obeys
	David Sings
	Moses Prays
	Christ Dies
	Creation
Nursery	Obedying Parents
Nursery	God Cares for Us

## CLOSELY GRADED

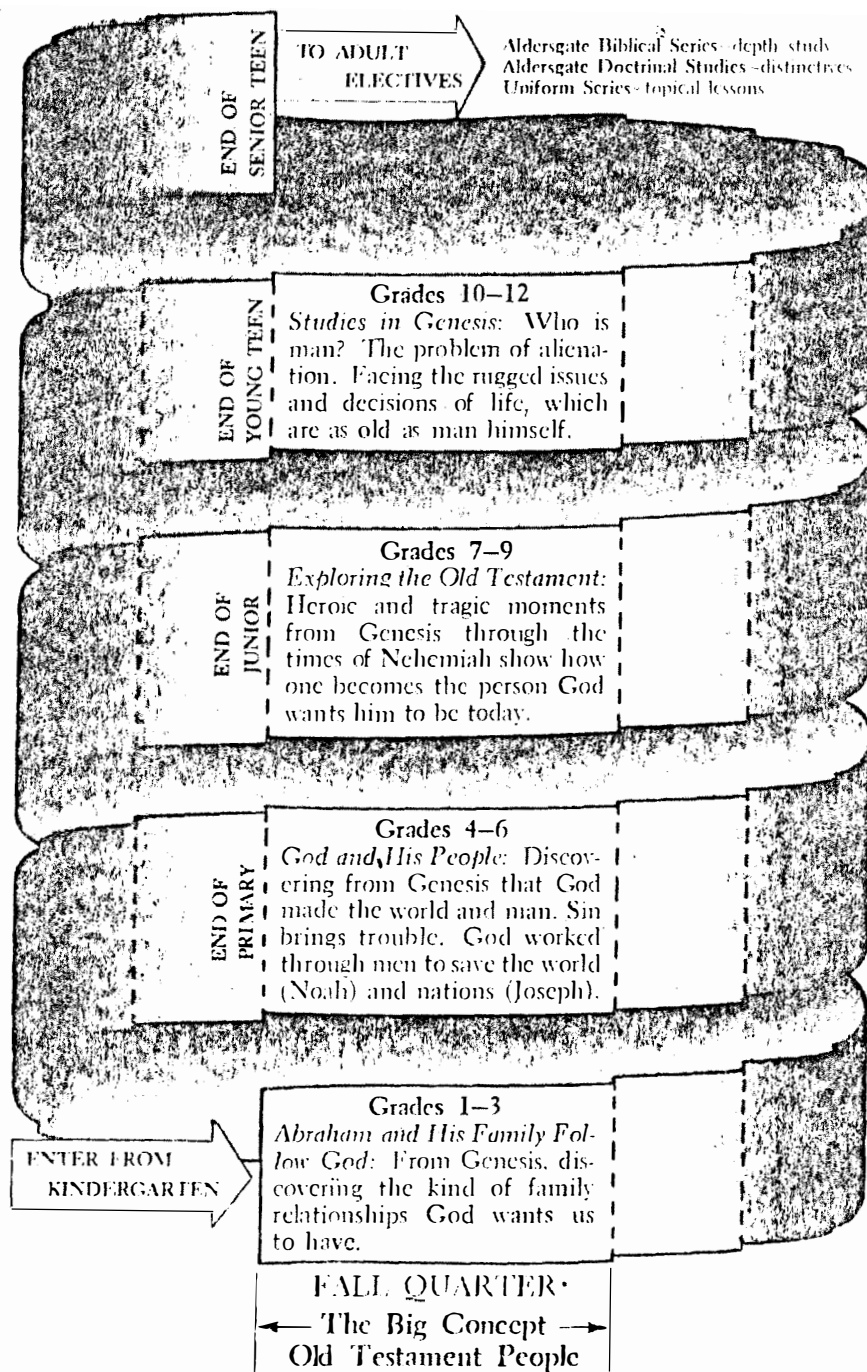
DEPT.	LESSON
Adult	Humility Philippians 2:1-11
High school	Victorious Christian Living Romans 6
Junior high	Barnabas, a New Testament Hero
Junior	Asa's Life Race II Chronicles 14-16
Primary	Jesus Walks on the Sea John 6:15-21
Nursery	Jesus Feeds the 5,000 John 6:1-14
Nursery	Samuel Helps 1 Samuel 2

## DEPARTMENTAL

## THE BIG IDEAS



CROSS SECTION SHOWING THE BASE OF THE SPIRAL PICTURED ON PAGE 14.



## APPENDIX C

The contents of this section deal with Total Session Teaching. Materials correspond with information in Chapter 5. The worksheets include information on learning activities (with special emphasis on Bible Learning Activities), an exercise in recognizing behavioral objectives, scheduling the hour for each specific age-level and materials on facilities (especially rooms for Early Childhood). Most of these materials are greatly reproduced from the International Center for Learning, a division of Gospel Light Publications.

# Objectives ?

Distinguish whether or not each is a true objective (as defined).  
Does each at least name an act the learner would be performing.

	Yes	No
1. To understand the principles of Romans 7.	_____	_____
2. To be able to write three examples of the logical development in Galatians 3.	_____	_____
3. To understand the meaning of Missions in Matthew 28.	_____	_____
4. To be able to name the judges of Israel.	_____	_____
5. To be able to list the concepts of inductive Bible Study.	_____	_____
6. To know the books of the Old Testament.	_____	_____
7. To really understand the meaning of Hebrews 1.	_____	_____
8. To be able to identify instructional objectives that indicate what the learner will be doing when demonstrating achievement of the objective.	_____	_____

## Words open to many Interpretations

to know  
to understand  
to really understand  
to appreciate  
to fully appreciate  
to grasp the singificance of  
to enjoy  
to believe  
to have faith in

## Words open to fewer Interpretations

to write  
to recite  
to identify  
to differentiate  
to solve  
to construct  
to list  
to compare  
to contrast

# LEARNING ACTIVITIES

## DISCUSSION

Agree-Disagree  
Brainstorming  
Buzz Groups  
Can of Worms  
Circle Response  
Debate  
Film Talkback  
In-Basket  
Listening Team  
Neighbor Nudging  
Panel  
Problem Solving  
Question-Answer

## PAPER

Character Comparison  
Collect  
Contemporary Story  
Creative Writing  
Dialogue  
Doodles  
Drawings  
Letter Writing  
List  
Litany  
Log, Journal, Diary  
News Story  
Open End Stories  
Outline  
Parable  
Parallel Story  
Paraphrase  
Picture Sketch (Description)  
Poetry - Haiku 575  
Tonka 55755  
Psalm  
Lyric  
Free  
Puzzles  
Question Box  
Report  
Reaction Sheets  
Self Evaluations  
Story Writing  
Tests  
T.V. Script  
Word Association  
Write a Prayer

## ART

Advertisement Brochure  
Banners  
Bumper Sticker or  
Campaign Badges  
Cartoon Strip  
Charts and Graphs  
Coat of Arms  
Collages and Montages  
Displays and Exhibits  
Drawings  
Finger Painting  
Friezes  
Graffiti Poster  
Jeremiah Graph  
Maps  
Mobiles  
Murals  
Newspaper  
Paintings  
Paper Cuts  
Posters  
Rhebus  
Road of Life  
Silhouettes  
Slide Tape Show  
Stained Glass Picture  
Symbol Design  
Time Line  
Write-on Slides

## DRAMA

Dramatization  
Interview  
Pantomime  
Play Reading  
Puppets  
Role Play  
Silent Film Scripting  
Slide-Tape Story  
Sociodrama  
Spontaneous Drama  
Super 8 Movie  
Tableau  
T.V. Format on Bible Truth

## RESEARCH

Bible Study Projects  
Book Report  
Case Study  
Census  
Field Trips  
Inductive Study  
Projects  
Question Research  
Survey  
Telephone Number

## MUSIC

Answer Questions Posed  
by a Contemporary Song  
Compare Score with Lyrics  
Lyric Response  
Lyric Writing  
Mix Hymn Tunes and Texts  
Musical Commercial  
Paraphrase a Hymn  
Read or Sing Psalms  
Antiphonally  
Song and Psalm and Match  
Song Comparison  
Write a Hymn Set to a  
Familiar Tune  
Write Original Song

## LECTURE

Chalk Board  
Choral Reading  
Demonstration  
Film  
Flip Charts  
Interview  
Maps  
Monologue  
Overhead Projector  
Symposium  
Taped Story

## MISCELLANEOUS

Bible Games  
Class Evaluation Questionnaire  
Photography

# KINDS OF BIBLE LEARNING ACTIVITIES

BLA's can be grouped into seven categories. You may wish to use some of these. Appropriateness for grade levels is given.

GRADE 1 2 3 4 5 6

## ART

Finger painting	•	•				
Sponge painting	•	•				
Soap painting	•	•				
Spatter painting	•	•				
Vegetable printing	•	•				
Gadget printing	•	•				
Crayon rubbings	•	•				
Melted crayons	•	•				
Dough	•	•				
String painting	•	•	•	•		
Blow painting	•	•	•	•		
Tempera painting	•	•	•	•		
Sand painting	•	•	•	•		
Mural	•	•	•	•		
TV box	•	•	•	•		
Collage	•	•	•	•		
Paper tearing	•	•	•	•		
Tissue and Starch	•	•	•	•		
Peep scene			•	•		
Cut paper			•	•		
Sawdust painting			•	•		
Block printing			•	•	•	•
Chalk			•	•	•	•
Diorama			•	•	•	•
Clay			•	•	•	•
Mobiles			•	•	•	•
Cartooning			•	•	•	•
Crayon resist			•	•	•	•
Frieze			•	•	•	•
Stitchery			•	•	•	•
Blueprinting				•	•	
Water colors				•	•	
Papier-mache				•	•	
Crayon etchings				•	•	
Paper sculpture				•	•	
Posters				•	•	
Montage				•	•	
Mosaic				•	•	

## DRAMA

Puppets	•	•	•	•	•	•
Picture posing	•	•	•	•	•	•
Role-play	•	•	•	•	•	•
Play the story	•	•	•	•	•	•
Pantomime		•	•	•	•	•
Play				•	•	•
Monologues				•	•	•
Tableau				•	•	•

## ORAL COMMUNICATION

Conversation	•	•	•	•	•	•
Sharing	•	•	•	•	•	•
Open-end situation	•	•	•	•	•	•
Storytelling	•	•	•	•	•	•
Discussion	•	•	•	•	•	•
Interview				•	•	•
Choral speaking				•	•	•
Bible reading				•	•	•

GRADE 1 2 3 4 5 6

## Brainstorming

Buzz groups					•	•
Forum					•	•
Panel discussion					•	•
Speaker discussion					•	•
Listening teams					•	•
Case study					•	•
Symposium-Forum					•	•

## CREATIVE WRITING

Letter writing	•	•	•	•	•	•
Sentences (about pictures)	•	•	•	•	•	•
Dictate (adult record)	•	•	•	•	•	•
Plays (simple script)			•			
Poetry			•	•		
Newspaper			•	•	•	•
Short Stories			•	•	•	•
Scripts (drama TV)					•	•
Diary					•	•

## MUSIC

Singing	•	•	•	•	•	•
Listening	•	•	•	•	•	•
Instruments	•	•	•	•	•	•
Autoharp	•	•	•	•	•	•
Bells	•	•	•	•	•	•
Guitar					•	•
Rhythm instruments	•	•				
Tone bells	•	•	•			
Zither	•	•	•	•		
Rebus songs	•	•				
Write songs (words and/or music)			•	•	•	•
Hymn-Bible study			•	•	•	•

## RESEARCH

Picture Study	•	•	•	•	•	•
Field trips	•	•	•	•	•	•
Books	•	•	•	•	•	•
Viewing/Listening Centers	•	•	•	•	•	•
Filmstrips	•	•	•	•	•	•
Records	•	•	•	•	•	•
Cassettes	•	•	•	•	•	•
Films	•	•	•	•	•	•
S/35	•	•	•	•	•	•
Phono-viewer	•	•	•	•	•	•
Bible reading			•	•	•	•
Bible study teams					•	•
Look and listen teams					•	•

## MISCELLANEOUS

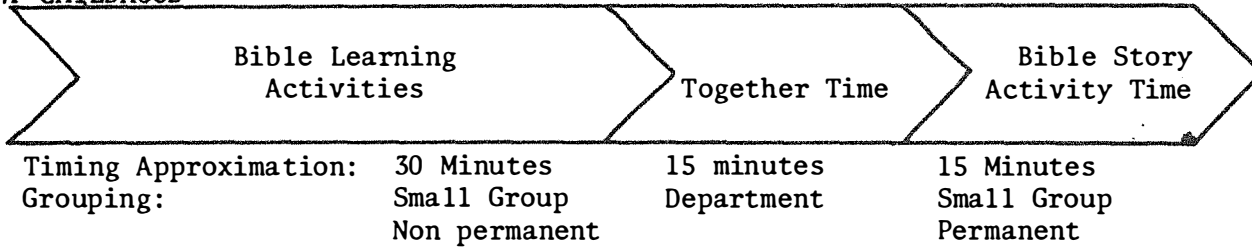
Models	•	•	•	•	•	•
Tabletop scenes	•	•	•	•	•	•
Bible games	•	•	•	•	•	•
Service projects	•	•	•	•	•	•
Map study			•	•	•	•
Time line			•	•	•	•
Collections			•	•	•	•
Displays			•	•	•	•
Photography					•	•



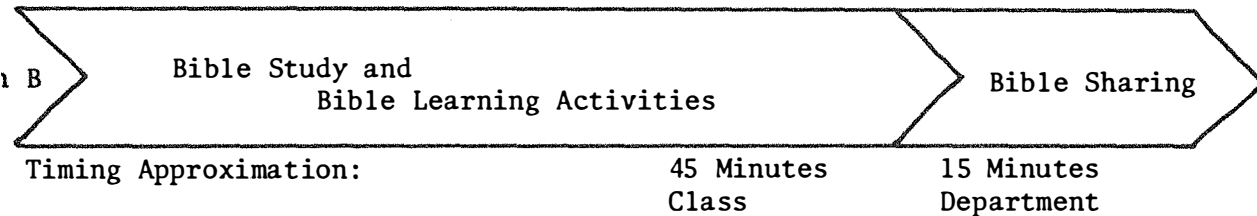
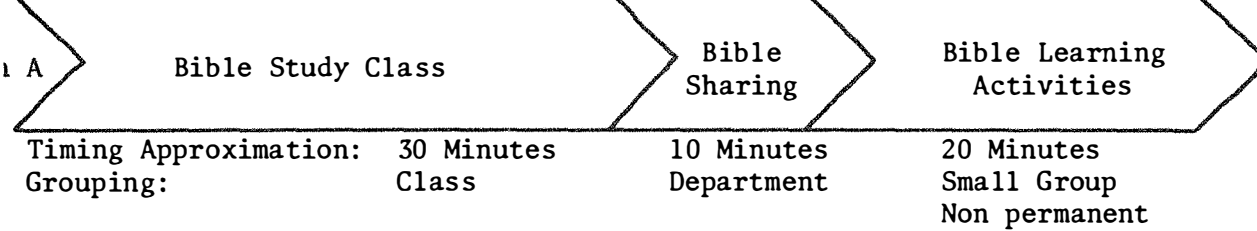
# HOW DO WE DESIGN for TOTAL SESSION TEACHING?

175

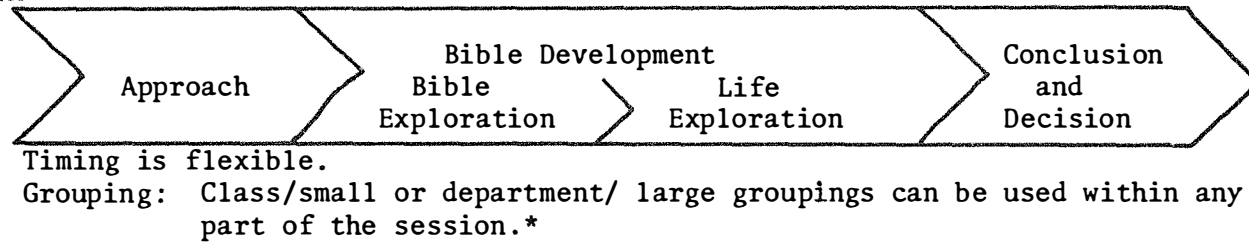
## Y CHILDHOOD



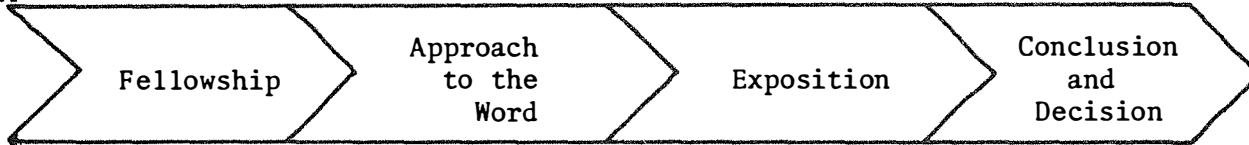
## ADOLESCENTS



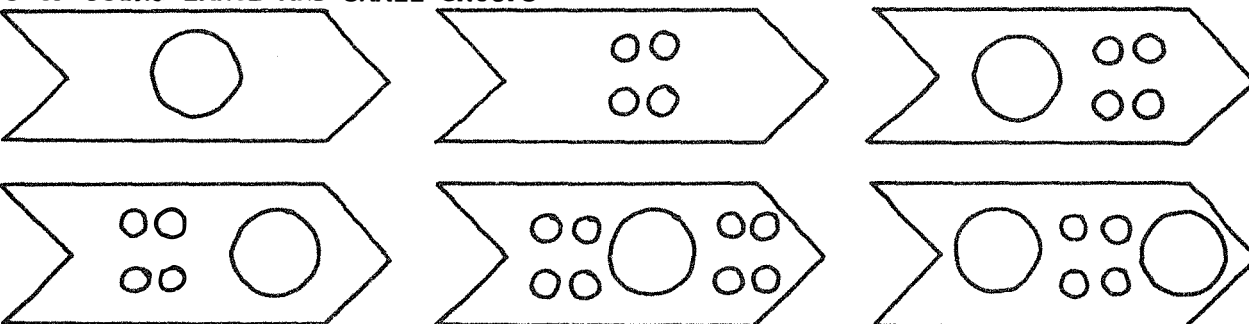
## TEEN



## YOUTH






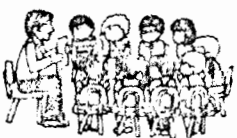


## WAYS OF USING LARGE AND SMALL GROUPS



# 2 WAYS TO SCHEDULE YOUR SUNDAY SCHOOL TIME

Plans A and B suggest two schedules for Bible teaching/learning. Both plans show how Bible learning progresses through the year. Choose the plan best for your particular situation.

<b>PLAN B</b> 	 <b>TEACHER</b>	 <b>DEPARTMENT LEADER</b>
<p><b>1</b></p>  <p><b>BIBLE STUDY</b> (Early Time - 25 minutes) <b>Building Bible Readiness:</b> Activities to build readiness for Bible story. <b>Exploring God's Word:</b> Presentation of visualized Bible story. <b>Living God's Way:</b> Relationship of Bible truths to day-by-day experiences.</p>  <p><b>BIBLE LEARNING ACTIVITIES</b> (20 minutes) Creative activities to reinforce Bible truths.</p>	<p>Meets with permanent class group; Guides readiness activities; Tells Bible story; Helps children to apply Bible truths.</p> <p>Guides children in creative Bible-related activities;</p>	<p>Greets adult visitors; Assigns new child classes; Assists teachers at special needs; Observes class group.</p>
<p><b>2</b></p>  <p><b>BIBLE SHARING</b> (15-20 minutes) <b>Moments of Worship:</b> Songs, offering, prayer and varied worship activities related to lesson/unit aims. (On the last Sunday of each unit, allow additional time for children to share Bible Learning Activities from previous Sundays of the unit.)</p>	<p>Assists in leading worship; Sits with and worships with children.</p>	<p>Gives signal for late time; Leads worship.</p>

## HOW TO CHOOSE THE BEST PLAN FOR YOU

Consider choosing PLAN B if...

- You have more than two grades in a department studying different lessons.
- You cannot arrange your time schedule into three blocks of time.
- You have less than 12 enrolled in the department.

Consider choosing PLAN A if...

- You use closely graded curriculum—a department for each school grade.
- You have two grades together in a department—such as grades 1 and 2, grades 3 and 4, or 5 and 6. (Until you can have a single grade in each department, you may cycle the material using grade 3 one year and grade 4 the next, etc.)
- You can arrange your schedule into three blocks of time.
- You have 12 or more children in a department.
- You have space for students to meet in one large group and in two or more small groups.



## HERE'S HOW TO GET STARTED

- Start by using Plan B schedule (see above) one new step at a time. For example, you may use only one or two Bible Readiness choices as the children learn Bible Readiness in each lesson.

# PLAN A



TEACHER



DEPARTMENT LEADER



## BIBLE STUDY

(Early Time 4: 25-35 minutes)

**Building Bible Readiness:** Activities to build readiness for Bible story.

**Exploring God's Word:** Presentation of visualized Bible story.

**Living God's Way:** Relationship of Bible truths to day-by-day experiences.

Meets with permanent class group;  
Guides readiness activities;  
Tells Bible story;  
Helps children to apply truths;

Greets adult visitors;  
Assigns new children to classes;  
Assists teachers as needed;  
Works with children with special needs;  
Observes Bible study groups.

2



## BIBLE SHARING

(10-15 minutes)

**Moments of Worship:** Songs, offering prayer and varied worship activities related to lesson/unit aims.

**Choosing Bible Learning Activities:** Procedure by which each child chooses a Bible Learning Activity.

Assists in leading worship;  
Sits with and worships with children.

Gives signal for assembly;  
Leads worship;  
Guides children in choosing Bible Learning Activities;

3



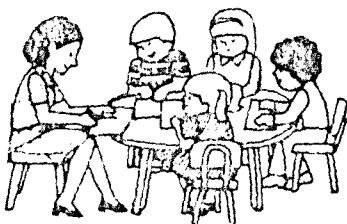
## BIBLE LEARNING ACTIVITIES

(20-25 minutes)

Creative activities to reinforce Bible truths. Each child works in the Bible Learning Activity group he chose for the unit. (On last Sunday of unit, reverse steps 2 and 3 to allow additional time for Bible Sharing as children present what they learned in activities.)

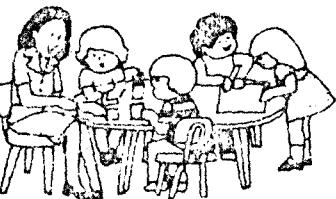
Leads an activity group in creative Bible-related activities.

Observes groups and assists where needed.

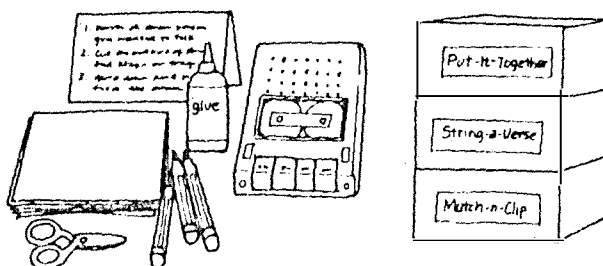


Then add more of the suggested choices, but make sure that at least one of them is an independent activity—one in which children can work on their own without your direct help (e.g., A Bible learning game that children are already familiar with—see instruction page of *Teaching Resources*).

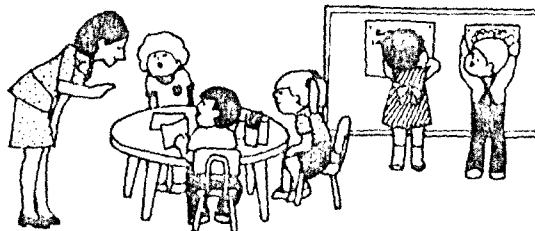
You do not ever need to use *all* the choices suggested. CHOOSE AND ADAPT them to fit *your* situation.



Help children learn to work independently (a) by providing written instruction on stand-up cards (made from parts of file folders or large index cards) or by providing instructions on a cassette tape; (b) by having all supplies available; (c) by storing in a special place Bible learning games that children may choose as they complete other activities.

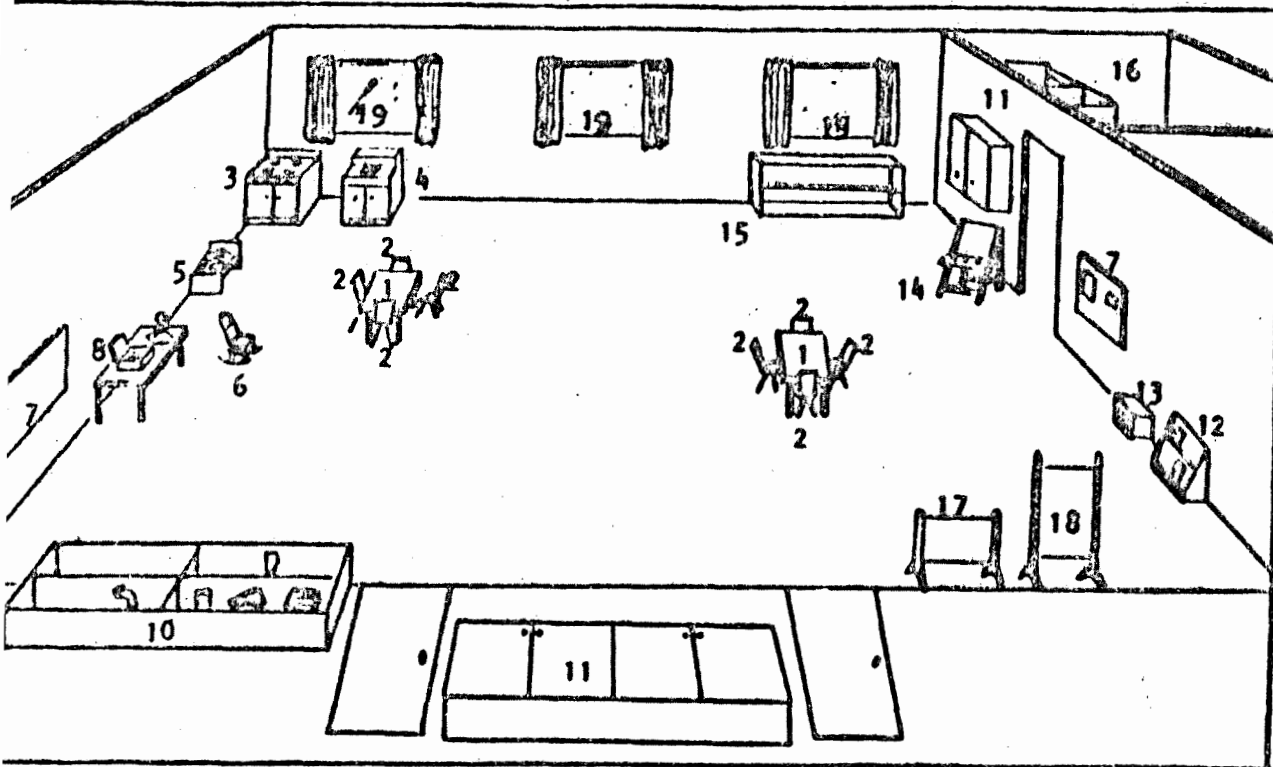


2 When you and the children are comfortable with using Bible Readiness choices at the *beginning* of your class time, start using a Bible learning activity toward the end of your class time. You or children choose which activity to work on.



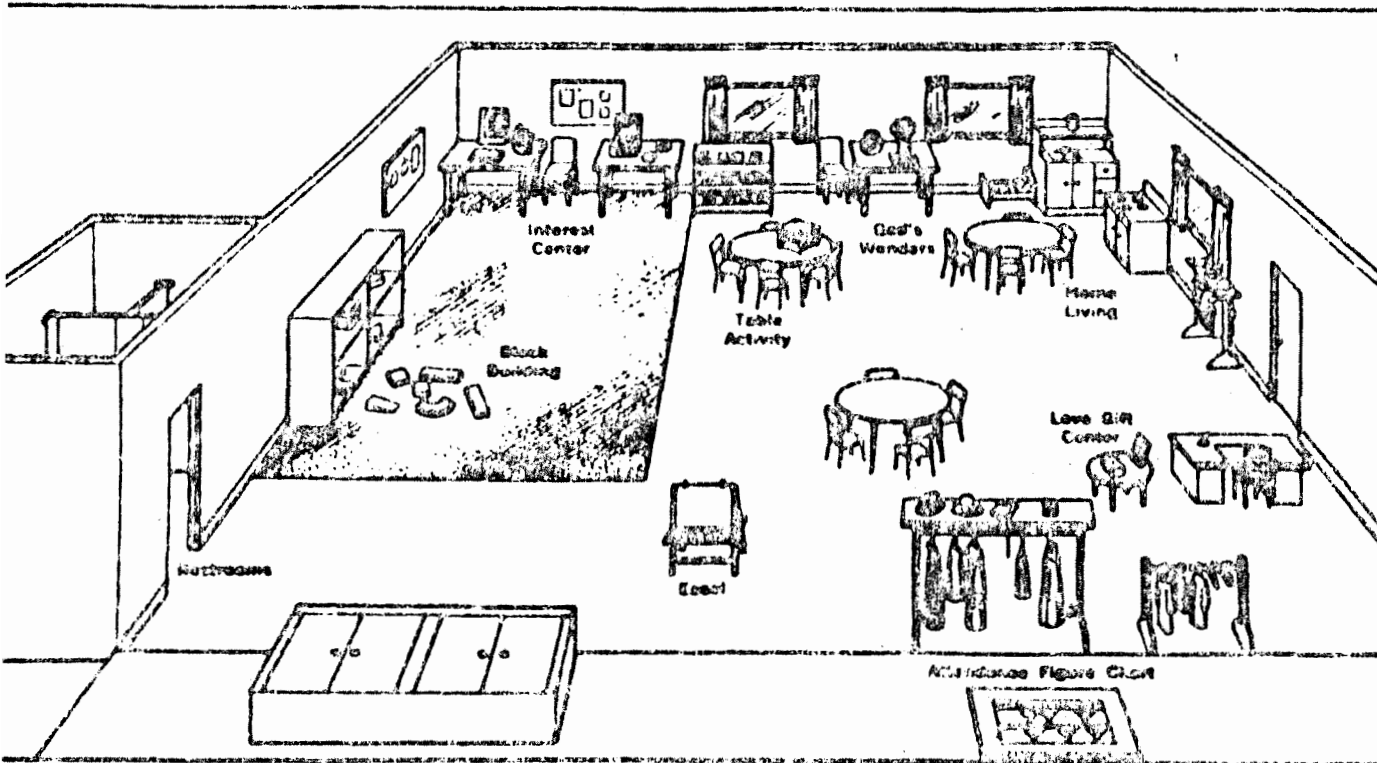
When you and the children are comfortable with using Bible learning activities in class time, consider the possibility of letting children choose Bible Learning Activity groups as in Plan A above. If you choose to follow Plan A, change your schedule to include the three blocks of time suggested on chart above.

# ROOM FOR 2's and 3's 178



- |                                |                           |   |
|--------------------------------|---------------------------|---|
| 1. (2' x 3' surface)           | 8. Record player          | 15. Shelf for God's Wonders                             |
| 2. (2' x 3' surface)           | 9. Autoharp               | 16. Rest room (with sink, toilet and drinking fountain) |
| 3. Small table with two chairs | 10. Shelf unit for blocks | 17. Coat rack for children                              |
| 4. Small table with two chairs | 11. Wall mounted storage  | 18. Coat rack for adults                                |
| 5. Small table with two chairs | 12. Bookrack              | 19. Windows   |
| 6. Small table with two chairs | 13. Puzzle rack           |   |
| 7. Small table with two chairs | 14. Painting easel        |   |

# A ROOM FOR 4's and 5's <sup>179</sup>



ICL International Center for Learning

AUDIOVISUAL DIVISION  
JEFFREY & LEE CO.

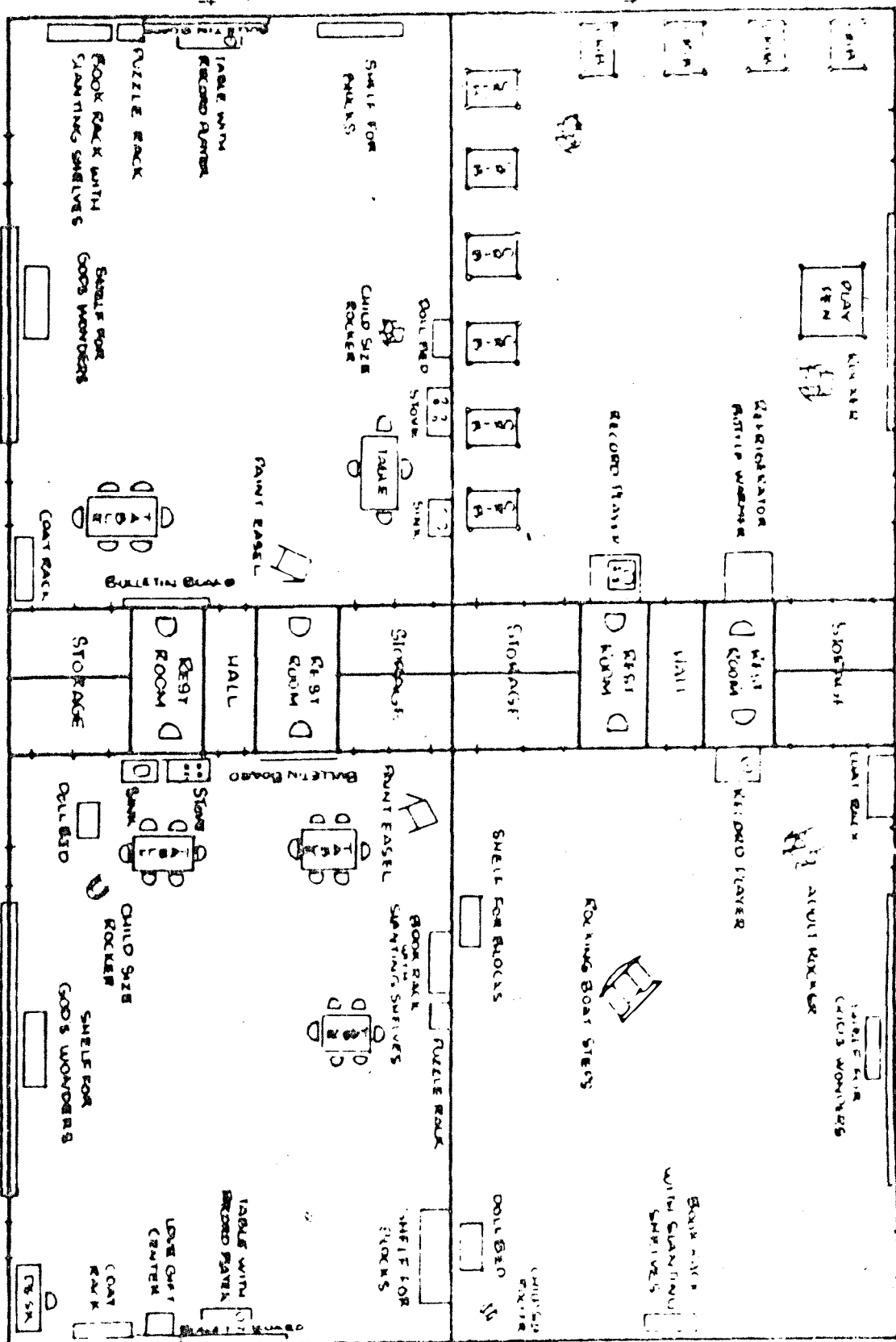


GENIUM™

TRANSPARENCY MOUNTS  
NO. 51-5100 / MADE IN U.S.A.

# THE EARLY CHILDHOOD DIVISION ROOMS

SCALE 1" = 9' EACH DIMENSION MEASURES 9" (25 SQ FT)



2' 6" x 3' 3"

Department

BABIES

Department

TODDLERS

Department

4' 5" x 5'

Department

Each child needs 5'

square feet of space because:

- 1)
- 2)
- 3)

What are the dimensions of your department?

How many children can it effectively accommodate?

# FACILITIES ENVIRONMENT

Key word is **FLEXIBLE**

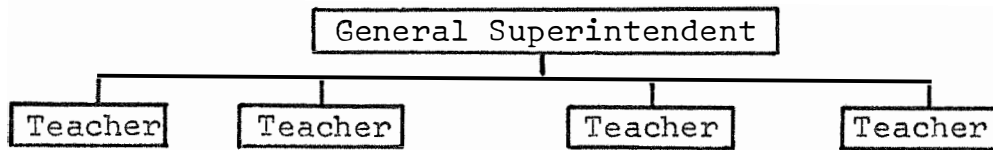
- \* Rooms become resource center
- \* Rooms need variety
- \* Rooms provide a learning atmosphere

## APPENDIX D

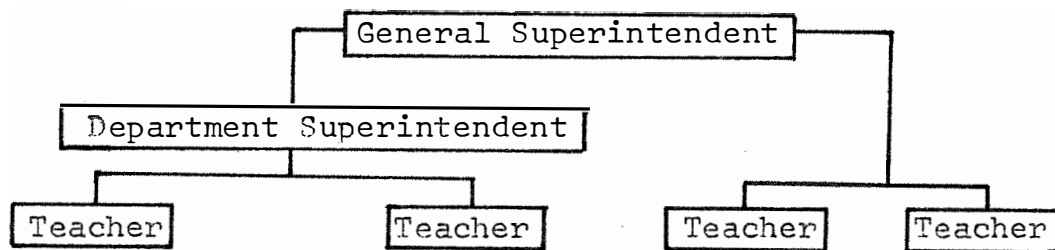
Materials within this section correspond with the information written in Chapter 6. Topics include several job descriptions of key personnel, organizational patterns, an organizational chart, an outline of the Board of Christian Education, planning guides, and grouping the Sunday school. Each of these worksheets can be used by an administrator in the local church for teaching, training and improving the quality of the Sunday school.



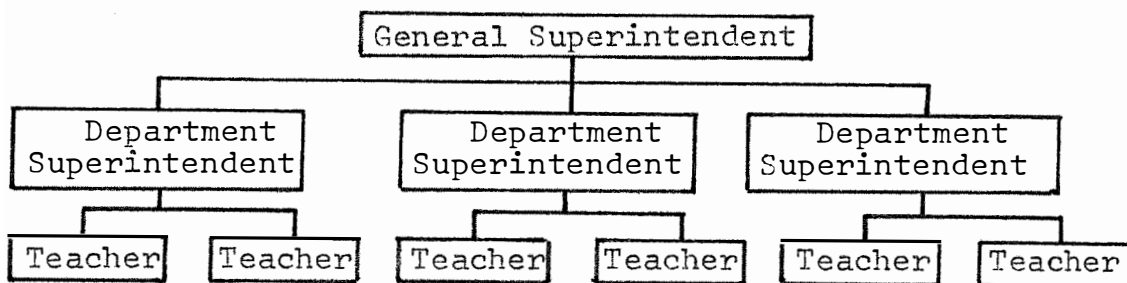
## CLASS LEVEL



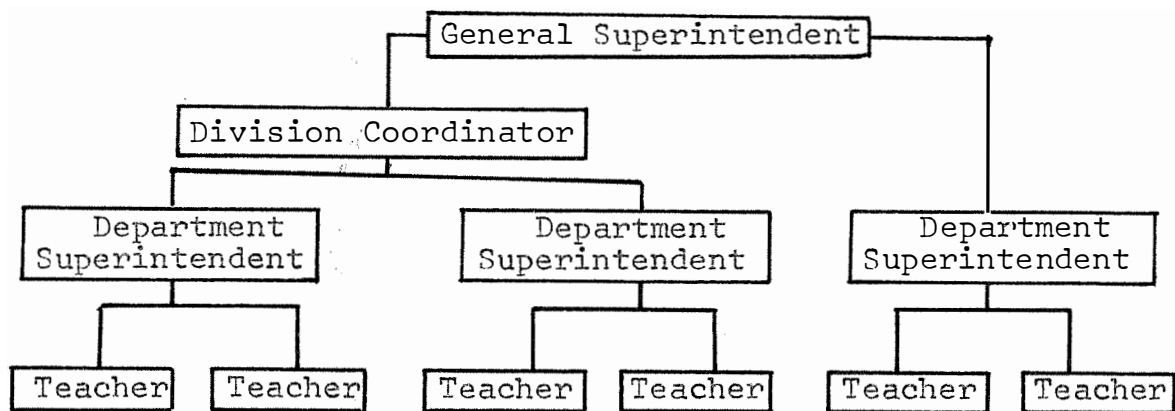
## CLASS/DEPARTMENT



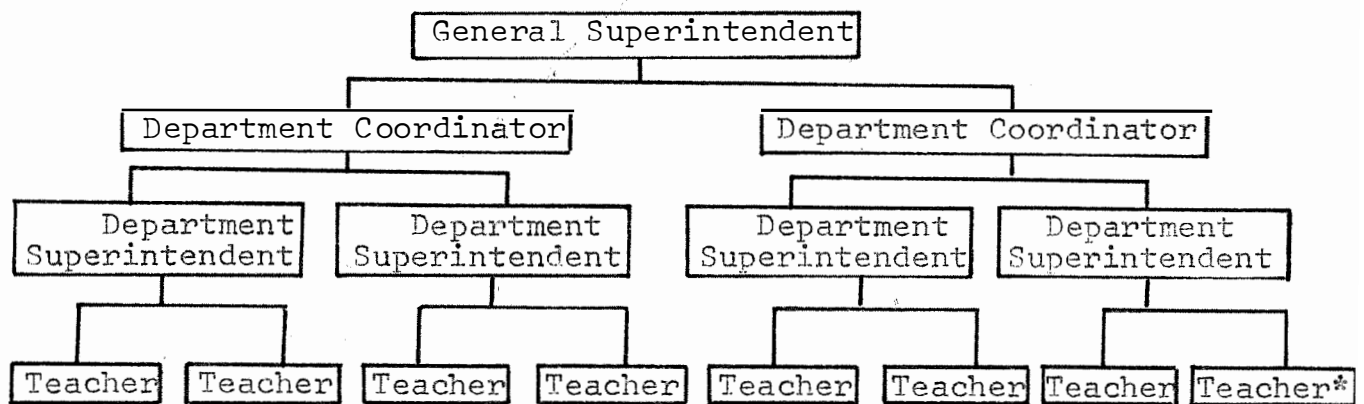
## DEPARTMENT



## DEPARTMENT/DIVISION

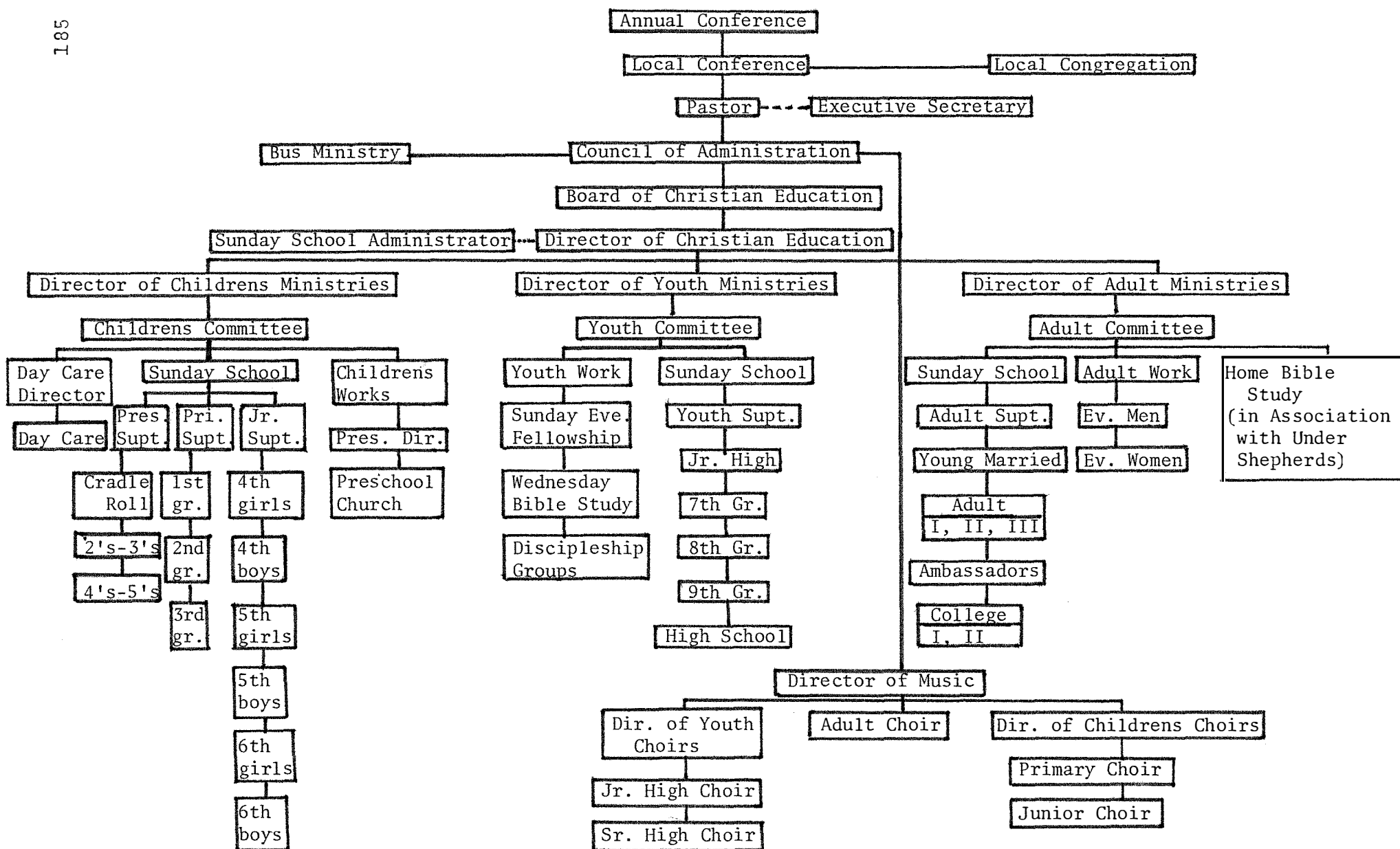


## DIVISION



\*Taken from Grow Your Sunday School Can Grow, by Lowell Brown, pp. 82-84.

## ORGANIZATIONAL CHART FOR OREGON CITY EVANGELICAL CHURCH



# How Can We Organize for Learning?

DIVISION	AGE	GRADE	CLASS SIZE Maximum number of learners	DEPARTMENT SIZE Maximum number of learners	TEACHER LEARNER RATIO T/L	ROOM SIZE Square feet needed per person
EARLY CHILDHOOD	Babies toddlers 2 3 4 5	~	~	12 15 18 20 22 24	1/5	35
CHILDREN	~	1 - 6	6 - 8	30 (2-5 classes in one department room)	1/6-8	25
YOUTH	~	7 - 12	8 - 10	40 (2-5 classes in one department room)	1/8-10	20
ADULT	18-above	~	25 - 40	2-3 Classes (Adult depart- ments do not meet together)	1/25-40	15
What is a division?		What is a department?		What is a Class?		

# DIRECTOR OF CHRISTIAN EDUCATION

The position of Director of Christian Education in the \_\_\_\_\_ Church of (city) shall be described as follows:

The Director shall be responsible to the Minister and the Session, and shall serve both and report to the Session monthly through the Council of Christian Education. She shall have general oversight of the program of Christian Education with responsibility for:

- 1) Nursery and Preschool services of the church.
- 2) Elementary, Secondary, Young Adult and Adult programs.
- 3) Leadership enlistment and training with the assistance of the Council of Christian Education and planning for the use of the curriculum and other needed materials.
- 4) Program promotion and interpretation of missions and other special emphasis approved by the Session.
- 5) Coordinate the services of the Department of Christian Education with other departments of the church, e.g. music, women's and men's work.
- 6) Establish a system of rolls and registers.
- 7) Order all materials and supplies provided for by the Christian Education budget.
- 8) Assist the Council in the preparation and interpretation of the Christian Education budget, and in the effective promotion of the total church budget program through the Christian Education programs.
- 9) Schedule use of the church facilities and arrange for reservations of other facilities outside the church properties, e.g. camps, retreats.
- 10) Coordinate the total youth work of the church; act as resource leader for advisors and youth in organization and program planning and implementation.
- 11) Advise and consult with the minister on all the above, recognizing his responsibility for the total church program, and as a staff member, cooperate in carrying out the policies and program approved by the Session. The minister and Session in turn promise counsel, support, and assistance to the Director in an effort to advance the program wherever possible.

In pursuit of these duties it is understood that the position as outlined cannot be defined in terms of a fixed schedule of hours per week. It is understood that a forty-hour week will be required at the very minimum. The Director will be present generally in the church each morning from 8:30

to 12:00 noon and from 1:00 to 3:00 p.m. with the exception of one day off each week, and when required by the program will meet here or elsewhere and at other times necessary to the completion of the duties outlined.

The Director shall have three week's vacation (21 days) with pay each summer. The dates of said vacation shall be set at a time other than the period scheduled for the vacation church school and the minister's vacation. Time spent as a conference leader for Presbytery or Synod shall not be charged against the aforementioned vacation.

During the course of each year the Director is expected to attend selected training opportunities offered by the denomination or other satisfactory programs to gain new insights and inspiration for the work. To that end a sum of \$300.00 available to cover expenses so incurred. Approval for attendance and the expenditure of the funds shall be issued by the Council of Christian Education.

The salary of the Director shall be \$\_\_\_\_\_ plus \$\_\_\_\_\_ for car allowance, and is payable semi-monthly. The Session will make an annual review of this remuneration and present its recommendations to the Board of Trustees prior to announcement of the church budget.

The parties involved, the church through the Session and the Director, agree to give thirty days' notice of intention to terminate or change this agreement. In the fond hope and prayer that God will bless both parties, and enable all concerned to express Christian love and understanding and advance God's kingdom through good example, we the undersigned affix our signatures.\*

Director of Christian Education

Chairman of the Session

### GENERAL SUPERINTENDENT

Most churches have a general officer who is responsible to the church for the work of the Sunday school. Usually, his title is General Superintendent. His is a very important position in the Sunday school ministry. As the elected or appointed leader of the Sunday school, he should be:

1. Guiding the other leaders in planning, conducting and evaluating their work.
2. Working with the leaders in enlisting personnel in accordance with church policy.
3. Communicating to the leaders the goals of the Sunday school.
4. Stimulating leaders in setting goals for achievement and in evaluating progress toward these goals.
5. Working with the leaders to insure an adequate program of training for new teachers as well as in-service training for current staff.
6. Guiding leaders in determining and securing needed resources, both financial and physical, and evaluating the use of these resources.
7. Coordinating the Sunday school with other church agencies, to develop a well-balanced program of Christian education.
8. Developing and maintaining divisions, departments and classes of the proper size and teacher-learner ratio.
9. Guiding teachers and leaders in a program of outreach to the unenlisted in the community.
10. Meeting monthly with division coordinators or department leaders for evaluation and planning.\*

\*Taken from Grow Your Sunday School Can Grow by Lowell Brown, pages 85-86.

## SUNDAY SCHOOL DIVISION COORDINATOR

When a church has four or more departments within one age level division, a division coordinator should be appointed. This officer is responsible to the general superintendent for all of the functions within his division. The coordinator needs to be knowledgeable in Christian education, and he should work closely with the department leaders. He is personally involved in discovering, enlisting and training new staff members.

The division coordinator should have a deep concern for the Christian education of learners in the Sunday school and a keen awareness of how to make teaching/learning effective. This key position should be filled by a person of administrative ability, capable of guiding other people in their work. The coordinator's proper delegation of duties among his staff leaders is vital to his success.

The specific duties of the Sunday school division coordinator include:

1. Working within the framework of the church policy in discovering, recommending and enlisting personnel for the entire division.
2. Guiding department leaders in directing their teachers and secretaries in effective Sunday school ministry.
3. Functioning as the primary channel of communication between the Sunday school administrator and the department leaders.
4. Representing the division at the monthly Sunday school council meeting.
5. Evaluating the space and equipment in the division and recommending needs to the general superintendent.
6. Developing and maintaining department and classes of the proper size and teacher/pupil ratio by creating new departments and classes as growth occurs.
7. Guiding department leaders in a program of outreach in the community.
8. Meeting monthly with the department leaders for evaluation and planning.
9. Providing opportunities for training of prospective and present teachers and officers.\*

\*Taken from Grow Your Sunday School Can Grow, by Lowell Brown, pages 86-87.



## DEPARTMENT LEADER

The department leader can help teachers and secretaries most effectively by encouraging them and assuring them of his support in their ministry. He should be alert to the way the entire Sunday morning program is being conducted. He should express appreciation for jobs well done so that teachers will have a sense of satisfaction in their work. He should give constructive suggestions, tactfully, to his teachers. The department leader needs to encourage teachers to try new, well-planned techniques that will help them achieve a greater measure of success. He also needs to listen attentively to teachers' suggestions and complaints. He should attempt to implement constructive ideas.

In addition to this continual process of supervision and guidance, the leader should participate with teachers in training classes, conventions, workshops and individual study. Listed below are the department leader's general duties:

1. Discovering, recommending and enlisting personnel for the Sunday school department as he works within the framework of the church policy.
2. Helping department teachers and officers to fulfill their assignments.
3. Functioning as the channel of communication between the Sunday school general superintendent, or division coordinator, and teachers and secretaries.
4. Representing the department at the monthly Sunday school council meeting if there is no division coordinator.
5. Evaluating the space and equipment of the department and recommending needs to the coordinator of the division or the general superintendent.
6. Building the proper ratio of teachers to learners by creating needed classes as growth occurs.
7. Leading in a program of outreach in order to find those in the community who are not enlisted in Sunday school.
8. Seeking to develop and maintain a plan in which the teachers effectively enlist the cooperation of the families of their learners in deepening the impact of the Sunday school's education ministry.\*

\*Taken from Grow, Your Sunday School Can Grow, by Lowell Brown, pages 87-88.

## TEACHER

The teacher is of paramount importance because he personalizes God's Word to the lives of individual learners.

Every teacher needs a class small enough so that he can teach and cultivate each learner spiritually. Bible study and learning activities are more effective in the small class group because teacher and learners can interact more. The small class group also makes it easier for the teacher to sustain pupil attention and interest in the lesson and activities.

The following list of duties further defines the teacher's important role:

1. Guiding his class group in a life-related study of God's Word.
2. Guiding Bible learning activities for active and meaningful research and expression of study projects.
3. Cultivating the friendship and interests of learners and their families.
4. Leading learners into a progressive understanding of spiritual awareness and experience with Jesus Christ and His church.
5. Assisting the department leader in regular evaluation and planning at the monthly department meetings.
6. Cooperating with the department leader and other teachers in an outreach ministry in the community.
7. Engaging in class and individual study opportunities that will improve his effectiveness.
8. Taking advantage of opportunities to improve his teaching.\*

\*Taken from Grow, Your Sunday School Can Grow, by Lowell Brown, page 88.

## SECRETARY

Numbers and records in the Sunday school are important because each one represents a person for whom Christ died. The secretary needs to keep track of information about these persons to make possible an orderly and effective ministry.

Generally, he will be the first person that the learners see upon their arrival and his friendly greeting may help to set the stage for a happy learning experience.

Very often he will have other opportunities through which he can personally minister in brief but meaningful ways to individual learners. His acquaintance with the records will enable him to know each class member by name and to encourage each one in Bible study and regular attendance of the Sunday school sessions.

Here is a list of the secretary's duties:

1. Working in cooperation with the general Sunday school secretary and the department leader to maintain the records system.
2. Maintaining the department records system with accuracy.
3. Warmly greeting and welcoming learners from his desk near the entrance to the room.
4. Receiving, recording, reporting and submitting departmental offerings to the general Sunday school secretary.
5. Studying and analyzing the records, reporting any information that will help improve the department ministry.
6. Assisting in preparing absentee follow-up information and/or materials for the teachers.
7. Attending and participating in the monthly department planning meeting.\*

\*Taken from Grow, Your Sunday School Can Grow, by Lowell Brown, page 90.

## THE BOARD OF CHRISTIAN EDUCATION

## .. The Purpose of the Board of Christian Education

"... to serve as a body of unification and correlation for all the various Christian Education activities carried on by the local church."

## A. Basic Functions

- (1) Integration of all activities toward a common objective.
- (2) Correlation of personnel, time, activities and energies.
- (3) Unification of purpose.
- (4) Distribution of responsibility.

## B. Values of the Board

- (1) Provides an agency of guidance relative to Christian Education abilities and planning both on the immediate and long range scale.
- (2) Provides a channel for constant leadership.
- (3) Gives all the church teachers and workers assurance that there is a thinking, praying and planning group which is responsible for the affairs of their particular ministries as well as the ministries of all other church workers.
- (4) Serves as a recruitment body for teachers and workers.
- (5) Relieves the pastor or the Sunday School Supt. of the heavy load of executive responsibilities and decisions many of which are best made by a group.
- (6) This board serves as a "Christian Education conscience" for the local church in that its task is to inform the congregation of the various needs and developments in Christian Education experienced in the local church.

## C. Size of the Board

"... under five is small, over fifteen may become unwieldy."

## I. Personnel of the Board

## A. Necessity of Representation

- (1) Each agency is represented by its highest ranking leader; in the case of age level organization, each age level will be represented by a chairman.
- (2) The task of representative membership is to speak adequately for one's organization in the Board of Christian Education.
- (3) For example, the Children's Church representative represents the needs for Budget requests, speaks for personnel, and catalytically motivate other long-range planning for various units of children's church

- C. How often does the Board meet?  
". . . an hour to a two hour session monthly before the Council meeting." (3rd Tuesday of each month)
- D. An Agenda should be kept - minutes mimeographed and distributed in advance of each meeting
- E. A satisfactory job description of the responsibilities of each board member and expectations of the group as a whole should be known.
- F. Regular reports to the church - these may be written and/or verbal communication to the total congregation at the quarterly and annual business meetings; also communications through bulletins and other publications

## 7. The Performance of the Board of Christian Education

### Three General Areas of Performance:

- A. The Board of Christian Education is a Planning Body
  - (1) It evaluates the present situation then projects the needs of the church into the future in a continuing program of planning and developing toward an adequate total church program
  - (2) Planning implies provision for worker recruitment and training plus the gathering, filing and utilization of information regarding prospects for church tasks
  - (3) In planning, the Board is a policy making group.
    - a. Decides matters of curriculum
    - b. Organizational procedure
    - c. Establishment of record systems
    - d. Determination of standards in all phases of the educational program
    - e. It will foresee needs and develop personnel to meet those needs through leadership training programs.
  - (4) The Board acts as a purchasing agent, the budget being unified under the care of this board
- B. The Board of Christian Education is a Supervising Body
  - (1) The Board is constantly supervision the Church Program
  - Supervision + Planning = Unification and Correlation
  - (2) Supervision includes:
    - a. Provision of all curriculum materials and teaching aids
    - b. Guidance for all workers in the total church program
    - c. Constant representation of those workers to the congregation as a whole
    - d. Matters of instructional improvement, proper plant utilization, and achievement of objectives
- C. The Board of Christian Education is an Evaluations Body
  - (1) The Board of Christian Education constantly is engaged in the process of asking itself the question, How are we doing?

TEACHER'S AGREEMENT  
PACIFIC CONFERENCE  
EVANGELICAL CHURCH OF N.A.

In consideration of my appointment by the \_\_\_\_\_  
Sunday School, and of the opportunity offered me to participate in the  
sacred work of teaching the religion of our Lord and Master, as a teacher  
in the Sunday School, I agree that on my part:

- I will accept and faithfully perform the duties of that office, from this date to the following \_\_\_\_\_.
- I will make it a practice to attend the Sunday School sessions regularly, and if for any real reason, I am prevented from coming, I will notify my department superintendent, or the general superintendent, and help to provide a substitute who is mutually acceptable, if one is not regularly appointed to my class.
- I will make it a practice to come on time to the sessions, which I interpret to mean that as a teacher I am to be present at least 10 minutes before the opening of the session.
- I will prepare thoroughly for each session, maintain discipline, help to create an attitude of reverence and a spirit of loyalty and cooperation, and, with the help of God, set a good example in Christian living.
- I will cooperate with the officers of the school, my department superintendent, and my fellow teachers. I will welcome constructive criticism and helpful suggestions, and will at all times abide by such rulings as may be made for the best interests of the whole school.
- I will regularly attend the meetings of teachers and officers, in the Sunday School Council, and worker's conferences, and participate in the work of these bodies.
- I will broaden my knowledge of and experience in my task through reading and study. I will read regularly a magazine dealing with my work, study good books, and where possible register in courses of Leadership Development. I will make a concerted effort to attend my area Sunday School convention.
- I will make a careful study of the "Self-Rating Chart" used in our school, and make a conscientious effort to measure up as high as possible in each of the points.

Signed: \_\_\_\_\_

this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_\_

place \_\_\_\_\_,

TEACHER'S SELF-RATING CHART  
PACIFIC CONFERENCE  
EVANGELICAL CHURCH OF N. A.

	Possible Score	Your Score
1. Worship:		
a. Do you attend at least one worship and preaching service a Sunday, unless hindered by some real reason-----	5	_____
b. Do you make the worship service of your department one of real worship for yourself, and so conduct yourself that you would be willing to have all the pupils follow your example-----	5	_____
c. Do you practice personal fellowship with God, with at least some moments of each day dedicated specifically to this purpose?-----	5	_____
2. Lesson Preparation:		
a. Do you devote a minimum of at least one hour a week to lesson preparation, getting a thorough understanding of the content for yourself, and for your individual pupils?	10	_____
b. Do you make a written teaching plan to use in the preparation of your lesson?-----	5	_____
3. Cooperation:		
a. Do you relate your work to the whole church program, and are you interested in the other church activities of your pupils?-----	5	_____
b. Are you open-minded in giving and receiving suggestions in conference with your officers?-----	5	_____
4. Personal Relationship to Pupils:		
a. Do you keep personal information about your pupils, such as addresses, phone numbers, birthdays, etc., and such other information about their work as will give at all times an accurate picture of each individual?-----	5	_____
b. Are you a real friend to your pupils, greeting them on the street, playing with them when the opportunity offers, visiting them when sick, & taking an interest in their affairs?-----	5	_____
c. Do you visit the homes of your pupils at least once a year and is each absence checked by yourself, or some responsible person?-----	5	_____
5. Faithful attendance:		
a. Do you regularly attend the worker's conferences, board meetings, and all departmental meetings?-----	10	_____
b. Are you always present 10 minutes before each class session to meet the first comers to your class?-----	10	_____
c. Do you always give ample notice of necessary absence?-----	10	_____
6. Growth in Efficiency:		
a. Do you read regularly at least one good magazine on your work?-----	2	_____
b. Do you make use of available library facilities, reading at least one good book a year on your work?-----	3	_____
c. Do you complete one or more courses in Leadership Development each year?-----	5	_____
d. Do you attend your area Sunday School convention-----	5	_____
Total Possible Score	100	_____



## WORKERS' CONFERENCE

Dean A. Dalton  
Director of Education Division  
Gospel Light Publications, Glendale, California

### AN IN-SERVICE TRAINING PROGRAM FOR THE LOCAL CHURCH

- A. Purpose of the Workers' Conference
  1. To acquaint the workers with, and to give them a better understanding of the purpose, program, and plans of the Sunday School.
  2. To afford opportunity to make prayerful plans, establish objectives, and to set goals for classes, departments and the entire school.
  3. To stimulate better understanding among pastor, director, superintendents, teachers, and workers by helping them to become better acquainted with other workers, their accomplishments and problems.
  4. To broaden vision by revealing needs for Christian education, spiritual development, and personal evangelism.
  5. To bring encouragement by giving reports concerning:
    - a. Souls that have been won to Christ.
    - b. Pupils' progress in Bible study and growth in the Christian life.
    - c. Gains (or losses) in attendance, punctuality, stewardship, etc.
    - d. Contacts in the community.
  6. To offer challenge by presenting report on:
    - a. Special projects, researches, activities in various divisions and departments.
    - b. Community survey
    - c. Church family census
    - d. Public school census and community projects pertinent to work of church and Sunday school.
    - e. Program of absentee, prospect, and visitor follow-up:
      - (1) by department
      - (2) by class
      - (3) by individuals
  7. To give help to teachers and workers by:
    - a. Revealing what others are doing and have done.
    - b. Giving staff members opportunity to express needs and receive help and encouragement.
    - c. Offering basic instruction for more effective teaching.
    - d. Providing time for departmental staffs and special project groups to work together on problems of common concern.



3. Be definite as to who should be in attendance. Successful schools will make attendance compulsory. (Methods: regular meeting time, staff check sheet for program suggestions, covenant agreement, time clock, report card, etc.)
4. Free the workers' conference from unnecessary "business" administrative activities, "red tape", that can be better done in other meetings and perhaps by other groups.
5. Do away with many "little meetings" and plan to make the most of the meetings that we have:
  - a. Advertise the meeting so that workers will know they'll miss something if not present. (Practical suggestions given)
  - b. Have something different and appealingly new for each meeting: audio-visuals, panel, round-table, talk, exhibit, workshop, forum, group discussion, demonstration, book review, coaching, etc.)
  - c. Offer busy moderns a "guaranteed package of time" to be given, with punctuality in opening and closing the conference.
  - d. Practice the "conference approach", so that all are encouraged to take part to present problems, to share ideas, to take action.
  - e. Insist that the program move on schedule and "keep the program moving."
  - f. Provide the most comfortable and attractive surroundings in which to meet.
  - g. Keep the church membership carefully informed of activities and accomplishments of the workers' conferences.

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## DAILY PLANNING SHEET

Date

200

## Letters to Write

## Phone Calls to Make


Person	No.

## People to See


## Things to be Done


## Things to be Planned


## Items to be Obtained


Write priority in this column

## Appointments

6:00	
6:30	
7:00	
7:30	
8:00	
8:30	
9:00	
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9:30	
10:00	

# "Let Me Help"

201

Talent-Search Questionnaire for Church Use

Prepared by EVANGELICAL TEACHER TRAINING ASSOCIATION

Name \_\_\_\_\_ Phone \_\_\_\_\_

Home Address \_\_\_\_\_

Profession or Occupation \_\_\_\_\_ Hobbies \_\_\_\_\_

What I Would Like To Do Most In My Church \_\_\_\_\_

Note: Check (✓) where applicable, HAVE SERVED (H) and WILLING TO SERVE (W)

<u>THE CHURCH</u>	<u>W</u>	<u>H</u>	<u>SUNDAY SCHOOL</u>	<u>W</u>	<u>H</u>	<u>EVANGELISM</u>	<u>W</u>
Pastor's Assistant	—	—	Superintendent, Asst.	—	—	Visitation	—
Trustee	—	—	Departmental Supt.	—	—	Personal Evangelism	—
Financial Secretary	—	—	Secretary	—	—	Follow-up Work	—
Finance Committee	—	—	Treasurer	—	—	Community Survey	—
Auditor, Accountant	—	—	Teacher - Children	—	—	Other ( )	—
Secretary	—	—	Teacher - Youth	—	—		
Treasurer	—	—	Teacher - Adult	—	—	<u>OTHER SERVICES</u>	
Librarian	—	—	Associate Teacher	—	—	Picnic Committee	—
Library Committee	—	—	Cradle Roll	—	—	Social Committee	—
Literature Committee	—	—	Home Department	—	—	Bus Driver	—
Usher or Greeter	—	—	Usher	—	—	Use My Car	—
Building Committee	—	—	Librarian	—	—	Handcraft	—
Children's Church	—	—	VBS Director	—	—	Cook, Waitress	—
Nursery Director	—	—	VBS Committee	—	—	Publicity	—
Nursery Assistant	—	—	VBS Teacher	—	—	Doctor, Nurse	—
Evangelism Committee	—	—	Teacher Training	—	—	Civilian Defense	—
Missionary Education	—	—	Week Day Chr. Ed.	—	—	Historical Committee	—
Home Visitor	—	—	Other ( )	—	—	Telephone Caller	—
Publicity	—	—			—	Public Speaker	—
Radio Ministry	—	—	<u>MUSIC</u>			Projector Operator	—
Deacon, Deaconess	—	—	Choir Director	—	—	Tape Recorder Operator	—
Class Leader	—	—	Choir: Alto or Bass	—	—	Recreation Director	—
Adult Director	—	—	Soprano or Tenor	—	—	Reader for Shut-ins	—
Youth Director	—	—	Soloist	—	—	Mimeograph Operator	—
Children's Director	—	—	Trio, Quartet	—	—	Typist	—
Boys' Brigade (Scouts)	—	—	Instrument ( )	—	—	Direct Pageants	—
Pioneer Girls (Scouts)	—	—	Other ( )	—	—	Other ( )	—
Other ( )	—	—					

<u>CHURCH AUXILIARY</u>	<u>Pres.</u>	<u>Sec.</u>	<u>Treas.</u>	<u>TALENTS OF OTHERS</u>
	H	W	H	W
Women's Missionary	—	—	—	—
Girls' Missionary	—	—	—	—
Men's Fellowship	—	—	—	—
Sunday School Class	—	—	—	—
Women's Aid Society	—	—	—	—
Youth Fellowship	—	—	—	—
Young Adults	—	—	—	—

I think \_\_\_\_\_  
(name)

would serve well as \_\_\_\_\_  
(position)

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