INTERDENOMINATIONAL THEOLOGICAL CENTER

MY MINISTRY AS A TEACHER
OF ADULT BIBLE CLASS AT
ST. PATRICK'S EPISCOPAL CHURCH
4755 NORTH PEACHTREE ROAD, N.E.
ATLANTA, GEORGIA 30314
UNDER THE RECTOR--REV. GRAY TEMPLE

(M.R.E. (SENIOR PROJECT ESSAY))

SUBMITTED BY: JACOB AKINYELE

TO THE DIRECTOR OF CHRISTIAN EDUCATION,
DR. JONATHAN JACKSON

APRIL 1977

R, II T. 37

CONTENTS

PREFACE

It is my intention to set forth my ministry as a teacher of adult
Bible class at St. Patrick's Episcopal Church, North Peachtree, Atlanta.
To do this I feel is very important because whatever might have been
my activity there is of historical importance, both to myself and to the
church and to other future church leaders.

The experience I gained there as a church leader is very likely
to be very useful to me when I go back to my country. But before this
experience, which is a very rich one, can be known to others, it is highly
necessary to write it down. The techniques I used, especially the teach-
ing methods, may be of help to other church leaders.

Moreover, it is equally important to show how my ministry has
enriched the lives of the church members, especially the adult Bible
class whom I taught, by my evaluation. The ways by which individual
families were helped through the church by my ministry, I feel, is
equally very important.

All this, I want to indicate in this project essay so that after
leaving I. T. C., the evidence of my ministry at St. Patrick's Church
remains behind. Whatever may be my success in the church is a
pointer to what may likely be the result of my future ministry or if I

had failed in certain aspects, I shall learn by my mistakes and make improvements on my future ministry.

Whether my ministry has been successful or not, I want whatever I put down as my experience in the church to speak out for itself.

J. I. Akinyele.

I. INTRODUCTION

One should know what Christian education is before one knows
how to impart it; should know the "why" of Religious Education for
adults before one can state the objectives; should know their needs
before stating the goals. I made research on all these aspects before
starting my teaching ministry at St. Patrick's.

A. WHAT IS CHRISTIAN EDUCATION?

Christian education includes teaching, preaching, organiza-
tion and healing ministry. Looking at it from the learner's experience,
it is essentially and primarily an experience of free creativity. From
the standpoint of the teacher, it means fellowship of the teacher and
pupil in forming and executing purposes that are unprecedented as well
as those that follow precedent. From the standpoint of the church, it
means ecclesiastical self-reconstruction in and through fresh approaches
to the surrounding world. Free creativity here means developing a
system of continuous self-criticism and trying to usher in the revival
for which many Christian hearts are longing.

Formation and execution of unprecedented and precedented pur-
poses are in reference to the re-creation of   different phases of religious

living such as capital and labour, property, the profit system, corporations, government ownership, social insurance, international law, and so on, that Jesus never thought of and the ones he taught such as the growth of the Kingdom of God, righteousness and good will of God, and so on. All this should be done by our own thinking, experimenting, daring and suffering, realizing that reconstruction, continuous reconstruction, is of the essence of the divine work in and through the human. In other words, the focal point of Christian education for the teacher should be the building forth of a future different from the present and past determined within and by means of the educative process rather than being dictated or imposed nor discovered by exegisis of any historical development. Ecclesiastic self-reconstruction by the church means that instead of imitating Christ, since he did not have our particular problems to meet, we should adopt his spirit, his ends and principles of action so that by applying them in our situations we develop modes of conduct of our very own.

B. THE WHY OF RELIGIOUS EDUCATION FOR ADULTS AND THE OBJECTIVES

We should realize that thinking that the time for getting education is childhood and youth and in adult life we settle down to the use of our education for the rest of our lives is a blunder.

This is because it is both deleterious of the spiritual life of the adult as well as giving room for sinfulness. Whereas adult education gives room for free reconstruction of his life. In the sphere of the spirit any unchanging sort of life becomes inaccurate and unadjusted to actuality. Through the practice of inaccuracy, the personality of the adult does not merely stop growing, it degenerates. Life which is believed to be simple and consistent falls into endless entanglements, compromises and psuedo-pieties.

Hence, one main objective of adult Christian education is to make the adult maintain himself as a person by keeping on growing. He can keep on growing by thinking and doing something different from that of the past, that is, by continuously repenting and continuously entering a new life.

Secondly, Christian education is to make the adult discover the nature, will and operations of God, especially as it is revealed in the life, death and resurrection of Christ.

Thirdly, it is to provide him with the meaning of life, especially the activity of God as a redeemer and judge.

Fourthly, it is to provide psycho-theraphy by solving his problems by the aid of scriptures and thereby eliminating his worries which may develop to neurosis and hence give the believer a sense of security in the world which seems to be unfriendly and hostile to him.

Fifthly, it is to regulate the lives of the members so that they may not fall into sin and so that those already in trouble or difficulty may have courage to face it squarely.

C. THE GOALS OF CHRISTIAN EDUCATION FOR ADULTS

The goals of Christian adult education are to meet the spiritual needs of the adult:

These are: his needs for salvation; his need for growth in character through a knowledge of God's word; his need to be committed to the task of worldwide redemption; his need to become part of the body of Christ; his need for a Christian attitude towards his possessions; and his need for a Christian attitude in facing and solving all problems of life as well as his need for guidance in solving his moral problems.

For his salvation the adult should be made to have a consciousness of God as a definite reality through Jesus Christ, to have an understanding and appreciation of Jesus as his personal Savior from sin and a sense of loyalty to Christ in his daily life and should be brought into personal relationship with God.

For growth of character, he needs to grow in his Christian life. He needs to be led into continuous development in Christian character through regular and systematic study of the Word of God.

For his commitment to the world-wide redemption, he needs the ability and desire to participate in building a Christian social order throughout the world based upon the Fatherhood of God and the brotherhood of man in Jesus Christ.

To become part of the body of Christ, he should be taught how to have the desire to participate in the organized society of Christians i.e., the church.

To have a Christian attitude towards his possessions and solution of his problems, he should have a Christian interpretation of life and he should build a life philosophy based on this interpretation.

To solve his moral problems, he needs to assimilate into his very life and thought the best religious experience of all ages as we have it revealed to us in the Bible and he needs to be led to accept the Bible as God's Word, and to use it as a guide in his daily living.

II.   CHRISTIAN EDUCATION AT ST. PATRICK'S CHURCH

   A.   HISTORICAL BACKGROUND OF THE CHURCH

   St. Patrick's was founded in the year 1967 by a group of whites living in the vicinity. They were about two hundred families. These families sent some representatives to their Episcopal Bishop of Atlanta, Bishop Clairborne, of their intention to start a church. The request was approved.

   The people started to erect a building through their own financial efforts. The building was completed in 1971. Reverend J. M. Boask Barn was the first Vicar followed by Reverend D. C. Turley and P. R. Bailey.

   In 1975, Reverend Gray Temple became the rector. In June, 1976, Reverend John became a deacon and, freshly graduated from Emory University, joined the staff of the church as the assistant pastor.

   In August 1976, some additions were made to the church for Sunday School purposes. In September 1976, I joined the members of the church in my ministry to the church.

   At present there are about 250 families and the church is functioning properly. The church has become a parish and the weekly news is mimeographed and circulated in the "Mustard Seed." The women fellowship group meets once in three months for exchange of ideas and for togetherness. Above all, Bible classes are held in the evenings during the week days. On March 20, 1977, Bishop Sims of Atlanta makes a visit for the service of dedication, ten years after the foundation of the church. Names of my Adult Bible Class are: Carol Shutley, Vaughn Gaddis, Dick and Marjorie Armstrong, Van and Gigi Giersch, Chryl Quinterro, Vicky Marty and Nancy Duesenberry.

B.   SUNDAY SCHOOL AT ST. PATRICK'S

Since an additional building has been made to the main church building in 1976, Sunday School has been taken very seriously at St. Patrick's under the direction of the Rector, Reverend Corey Temple.

There are four classes for the Sunday School: The kindergarten, the elementary and high school Bible class, and two adult classes. I taught one of the adult classes.

After the eight-thirty morning worship, the Sunday School classes usually start by 10 a.m. to 11 a.m., each under the direction of a teacher.

Before the Sunday School classes start at the beginning of the year, all the adults usually met to discuss the nature of what was to be taught according to the nature of their needs. In January 1976, the adults met for three consecutive weeks before a decision could be made on what should be taught in each of the four classes to meet the needs of the learners.

The teachers and learners are very enthusiastic about the Bible class. Different kinds of teaching aids are provided, especially for the young children. There are boards in each classroom on which the teacher could write and explain important points.

At the end of the year, the last two weeks are devoted for group discussion in the adult classes coming together. Questions on what are

not understood are asked and discussed. How each member's life has

been enriched by the lessons taught are pointed out by each member of

the Bible class.

III.   THE ADULT AND CHRISTIAN EDUCATION

A.   THE PHYSICAL, MENTAL, SOCIAL, EMOTIONAL, AND SPIRITUAL NATURE OF THE ADULT

Physical

The physical basis of learning for the learner consists of (1) receptors such as sight, hearing, smell, taste and touch; (2) conductors, such as the nerves which carry nerve impulses from place to place; and (3) effectors, such as the muscles that receive and use the currents sent.

It is with these that the teacher is concerned. This is because learning is a matter of getting connections in the nervous system, particularly the brain, into such a degree of relationship that the impulse from a desired stimulus will take a desired course across the synapse and produce the desired reaction. The teacher has to choose appropriate stimuli, guiding activity in desirable directions and producing such strength of connections, or bonds, as will result in certain definite re-actions. The stimuli excite activity in neurones and the activity is transmitted to the muscles and glands which determines the character of the behavior.

Mental

There are variations in the products of adult sense-perception, especially in relation to words. A common word may stand for two different meanings. The teacher should therefore make sure that the learners do not have different mental interpretations which could lead to misinterpretation, confusion or both. If misinterpretations go undetected and uncorrected, it prepares in turn for more fundamental misconceptions later. Thus the teacher, for the sake of effective learning should have enough foresight and guidance which leads the learner into clear understanding of terms and words.

Like children, the adult mental nature needs a mental picture of past experience. Handing over experiences of someone else in the Bible without relating it to the experience of the learner means nothing to him. Many of the experiences in the Bible characters are so unrelated to those of the learners that they are without reality unless they are brought to the experience of the learners. A second type of illustrative material such as stories, anecdotes, descriptions and word pictures also enhance adult sense-perception.

Social

Man is by nature a social animal. A human being is always an active, never a positive agent, in the learning process. The teacher should therefore organize his lessons in such a manner as to bring

forth social activities. This can be done in the following ways:

(1) Presentation-reflexion model: Information and concepts may be presented to the class in an organized way in form of lecture followed by class discussion on the topic. In this way not only is there a comprehensive and organized view of the subject, information can be readily communicated directly.

(2) Experience-reflexion model: Class members can have a role play from the Bible and then talk over their experience. The effect is that learners are fully engaged with all their senses, not just the ears and minds because they have to think, feel, decide and act.

(3) Dialogue model: There may be sharing-caring groups, such as a prayer group by which the group members can focus on one another, listen with care and understanding, and reveal themselves in trust. Here a supportive community with deep relationships is built and the Holy Spirit is revealed through experience of profound sharing and caring.

(4) Action model: The focus of action may be in the church or the world. By Bible study, the ways of finding solution is sought by analysis, action and reflection. In this way, learners as a social group make a significant contribution

at some point of need and learning is thereby highly moti-
vated--because they are made to deal with contemporary,
challenging situations and persons.

Without such social inter-actions and inter-relationships, the
lesson becomes a matter of listening and hearing and it becomes extremely
dull and soporific. The normal human being ~~even~~ ^{never} remains a long time in
an inactive state.

Emotion

Emotionally the adult wishes to attend the Bible class in order to
satisfy some needs as well as having the curiousity to ask questions when
he is not clear on what is being taught or when confused. It is only when
the teacher tries by all means to meet the needs of the learners and
answer their questions satisfactorily that they could be motivated and
make them develop interest. An inner drive of great power in the adult
is the hunger for something. The adult by nature has a hungry desire
to be active, for new experience, to achieve, to express oneself, and
for approval as well as to satisfy both spiritual and social needs. The
teacher should try to quench the learner's hunger for these needs as
much as possible.

Spiritual

Every Christian adult has the spiritual perception that he is a
sinner and because of his sins he is alienated from the Holy-God. He

wants to do away with his sins as much as possible so as to be accept-
able before God. He feels that the church's guidance can help him to
do this through teaching from the Bible. Hence, "the scripture needs
to come alive and go knocking down the corridors of the mind for active
engagement of moral thought." Every adult looks for light to shine into
the darkness of his life from the scriptures. Spiritually, he expects
revelation to take place and seeks the message that God would speak to
him. Through the church's teaching, the Word becomes more vital in
his life. Since he talks to God by praying to Him, he wants God to talk
to him also through the scriptures. The teacher should realize that what
brings about this spiritual nature is because the problems of individual
adults are becoming increasingly difficult as civilization becomes more
and more complex. It is the duty of the Bible class teacher to use this
wonderful opportunity to lead him to Jesus who said: "Come unto me
all ye that labor and are heavy laden . . . . take my yoke upon you and
learn of me and I shall give you rest." (Matthew 11:28). Because of
this spiritual nature of the adult not only should the pastor go to his
people, he must keep the channel constantly open for his people to come
with their problems. He is expected to be a wise counselor to individuals
all the time.

B. THE QUALITIES OF THE CHRISTIAN TEACHER

(1)   The leader should be one who, having experienced a personal relationship with God through faith in the atoning merits of Christ, the Savior, brings to other things new and old in such a way that the learners cannot gainsay the fact that he is speaking the things that he has seen and heard. In other words, he should be one who is teaching what is true and central in his life because he himself has experienced it. This, he should teach consistently in the manner of Jesus' practice.

(2) His personality and character should be so admirable that they are so brought to bear on the learners' lives that they leave indelible marks after the effects of what he said and what he taught have been lost forever. The teacher should always realize that Bible lesson is one thing, influencing a life is another, and that the ideal Christian teacher does both together and that he should do the second when he is not doing the first.

(3) He should always be a learner. Firstly, all members of the group should learn together. Secondly, he should read, study, and seek larger understanding of the truth and life constantly so that he may be more and more effective as a teacher. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2:15)

Thirdly, he should be able to gain knowledge from the class he teaches. Fourthly, he should have a feeling of his inadequacy and make an attempt to improve everytime. Finally, he should study with the feeling of responsibility for bringing that content effectively and adequately to others.

(4) He should be a growing personality. The truth of God's words must come through the personality of the teacher not merely over his lips. In other words, it must come through his character, his affection, his whole intellectual and moral being.

Realizing the importance of personality, a Christian teacher should be concerned with the problem of improvement of his personality and ask: "How can I improve myself?"

C.   THE CURRICULUM AND THE MATERIAL

Curriculum

(1)   From September - December 1976

The curriculum was based on the study of the Bible by individual books.   The book of Psalms was chosen because of its richness in content.   The general content of the book was mastered.

(a)   There was preparation for introduction to Psalms.

(b)   An outline was made.

(c)   The important passages were marked out.

(d)   Each verse was studied and pondered.

(e)   The results of the whole study was classified.

(f)   Findings of the process was mediated upon and digested.

(g)   Applications to practical life were made in each lesson.

(2)   From January - April 1971

The curriculum was based on the study of the Bible by topics.

(a)   Topics such as " Trinity " "Faith," "Salvation," "Prayer," "Christ," and "Holy Spirit" were studied with the aid of a good concordance and a reference Bible.

(b)   Subject-index was used to find out references to the topics.

(c)   Outline of each topic was made.

(d)   Applications of the topics to practical life were made.

The Material

(1) A Bible was used as the text book, especially the one having valuable historical, geographical and encyclopedic material in the back.

(2) Another Bible with notes and commentaries on various passages was used to study the text and context of the Bible.

(3) A Bible commentary and concordance were used for the purpose of ascertaining the interpretations and explanations of difficult passages by Bible scholars, i.e., Gray's Christian Workers Commentary. and Cruder's Complete Concordance.

(4) An English dictionary for language clarity.

(5) A complete set of "Brown" was used for a more exhaustive commentary.

D.

METHODOLOGY

1. MY ADMINISTRATIVE STRATEGY

A. Planning

(1) Gathering demographic data from past events as well as the present and from there develop hunches and hypothesis for the immediate and future need of the learners.

(2) Identifying the needs of the learners, e. g., the adults need spiritual growth, security of feeling and spiritual guidance in daily life.

(3) From these needs, the objectives and goal of what to teach are desired.

(4) Collecting materials for teaching, e. g., Bible, commentaries, dictionaries, board and writing material.

(5) Acquiring a suitable place or classroom for teaching.

(6) Choosing an appropriate time for the Bible class lesson.

(N. B. I make use of all the above strategies.)

ing your planning skills
g your training goals

		I do this poorly					I do this very well

A
fying the
and need
rners

1. Through open communication in the group and out, I grow in my understanding of the various hopes and needs of each member. — 1 2 3 (4) 5 6

2. At the outset of each unit of study I plan ways for each group member to identify his own hopes and needs in relation to the purpose of the unit. — 1 2 3 4 (5) 6

3. At the outset of each unit I identify the hopes and needs of each student in relation to the unit, and use this information in my planning. — 1 2 3 4 (5) 6

B
ing learners
nning

4. I help group members take part in setting the purpose and objectives of each unit. — 1 2 3 (4) 5 6

5. I help group members take part in choosing the learning activities for each unit. — 1 2 3 (4) 5 6

6. I help group members take part in choosing resource materials and resource persons for each unit. — 1 2 3 4 5 6

C
the
se and
ives of

7. I write a clear, general statement of purpose for each unit of study. — 1 2 3 4 (5) 6

8. I state in writing the terminal behavioral objectives for each unit of study. — 1 2 3 4 (5) 6

9. I plan ways for each group member to develop his or her individual objectives for the unit. — 1 2 3 4 (5) 6

D
the obje
or a session

10. I state in writing the specific objectives for students' learning in each session. — 1 2 3 (4) 5 6

11. I state in writing the specific objectives for my own teaching in each session. — 1 2 3 (4) 5 6

E
ing a mod
rning

12. For each unit I choose the learning model best suited to the objectives of the unit. — 1 2 3 4 (5) 6

13. For each unit and session I choose the environment for learning which is best suited to the objectives. — 1 2 3 4 (5) 6

14. I prepare the learning environment for each session in ways that support the session objectives. — 1 2 3 4 (5) 6

F
ing and
learning
ments

15. I plan for a wide variety of learning activities from unit to unit and session to session. — 1 2 3 (4) 5 6

16. For each session I select learning activities best suited to achieve the objectives of the session. — 1 2 3 (4) 5 6

G
ng activitie
rning

17. I plan for the use of resource materials in a wide variety of media from unit to unit and session to session. — 1 2 3 (4) 5 6

18. For each session I select resource materials best suited to achieve the objectives of the session. — 1 2 3 (4) 5 6

H
ng resource
als

19. For each session I plan for the use of human resources (myself, group members, or outsiders) suited to the objectives of the session. — 1 2 3 4 (5) 6

I
ng for the
human
es

20. I plan appropriate methods to help the group evaluate the extent to which unit and session objectives have been reached. — 1 2 3 4 (5) 6

21. I plan appropriate methods of helping the group evaluate the effectiveness of our means of teaching and learning. — 1 2 3 4 (5) 6

J
ng for
ion

22. Before each unit and session, I develop my knowledge of the subject of the study. — 1 2 3 (4) 5 6

23. Before each unit and session, I develop my ability to lead the learning activities planned. — 1 2 3 (4) 5 6

24. I continue in my spiritual growth as a person and a leader. — 1 2 3 (4) 5 6

K
ng to lead
it and

25. I arrange the learning activities of each session in a sequence which leads to the achievement of the session objectives. — 1 2 3 4 (5) 6

L
ling session
es

26. I develop a flexible time schedule for the activities of each session. — 1 2 3 4 (5) 6

B. Organization

(1) Formation of models: e. g., Presentation, and reflection, application and sharing model. --Both teacher and learners discuss, analyze, interpret and apply the topics taught to their personal lives, share their experiences and pray for one another's needs.

(This model is used in my teaching.)

(2) Studying the Bible from an organized perspective, e. g., studying stories of personalities and historical events in a systematic way; studying the books in the Bible one by one; studying the Bible by topics such as "salvation," "incarnation," "atonement," etc., or studying the Bible from the beginning to the end.

(I used the first perspective.)

(3) The place for the class meeting is always well organized, especially the arrangement of chairs which are in the form of a semi-circle so that the span of control may be facilitated and consequently so that the zone of indifference may be minimized or eliminated.

N. B. Other models which are used are:

(a) Experience-reflection model, e. g., role playing in form of drama from the Bible stories.

		...ormative audiovisual resources	ganized view of the subject.
	way, followed by group or individual exploration of chief ideas.	Student report and buzz groups Panel or symposium with response	Information can be readily communicated effectively.
». Experience-Reflection Model	Class members, individually or as a group, are engaged directly as participants in some activity. Then they talk over their experience.	Field trip and discussion Role playing and sharing Audiovisual resource that focuses on discussion, attitude, or feeling	Learners are fully engaged with all their senses, not just their ears and minds. Learners have to think, feel, decide, act.
. Workshop Model	Learners identify a problem, gather information about it, test possible "solutions," and decide on the best course of action.	Problem-solving method Program planning Service project planning Inquiry method	Learners are motivated by a real need and the search for a solution. Learners can immediately put their learning to work and test its value
.. Dialogue Model	Group members focus on one another, listen with care and understanding, and reveal themselves in trust.	Sharing-caring group Prayer group Personal testimony	A supportive community with deep relationships is built. The Holy Spirit is revealed through experiences of profound sharing and caring.
Action Model	The focus is on action in the church or world. Learning is a by-product of action or a means to increase the effectiveness of action.	Study-action Analysis-action-reflection Workcamp Voluntary service	Learners make a significant contribution at some point of need. Learning is highly motivated. Learners are thrust out of the classroom and into contact with challenging situations and persons.
Individualized Model	Learner is helped to understand his or her own needs, to set goals for learning, and to use resources and methods best suited to these goals.	Learning center Independent study Apprenticeship Creative self-expression	Each student is able to focus on the kind of learning that is most important to her or him. Each student can use the kinds of learning methods and resources with which he or she learns best.
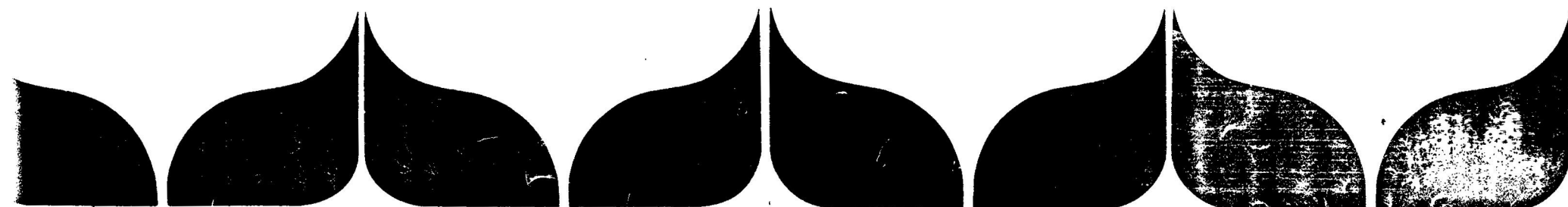
(b) Workshop Model, e.g., life problems are raised and solved through the scriptures.

(c) Dialogue model, e.g., A prayer group is formed in which group members focus on one another, listen with care and understanding, reveal and pray for themselves in trust.

(d) Action model, e.g., Focus is on action of the church or world. The action is analyzed and reflected upon.

C. Coordination

(1) Each weekly lesson should have an objective clearly stated and understood: Pride; greed; jealousy; dishonesty, etc.

(2) All lessons should lead to a goal under a heading, e.g., The wrong approaches to happiness--materialistic, social, etc., and the correct way.

(3) There should be a review of the former lessons or lesson at the beginning of a lesson, after five or six lessons and at the end of each topic to coordinate the ideas of all the lessons to one another, pointing to one goal, e. g., the right way to peace and happiness.

(N. B. I made use of all the above).

D.   Stimulation

(1)   By role playing or drama.

(2)   By forming concepts on what has been learned in actions, stories in form of illustrations and pictures as well as music if possible.

(3)   By direct   application: Applying what is taught from the scriptures to the practical lives of the learners.

(4)   By genuine approval of individual contribution of the learners.

(5)   By being enthusiastic, dignified and friendly.

(6)   By avoiding distraction by all means possible.

(7)   By asking questions and by willingness to answer questions as satisfactorily and as intelligently as possible.

(8)   The process of the model should be systematic: presentation and reflection; application and sharing.

(N. B. Since the learners are adults, I made use of 3-8.)

2. LEARNING METHODS

a) SPACE ARRANGEMENT FOR THE ADULT CLASS
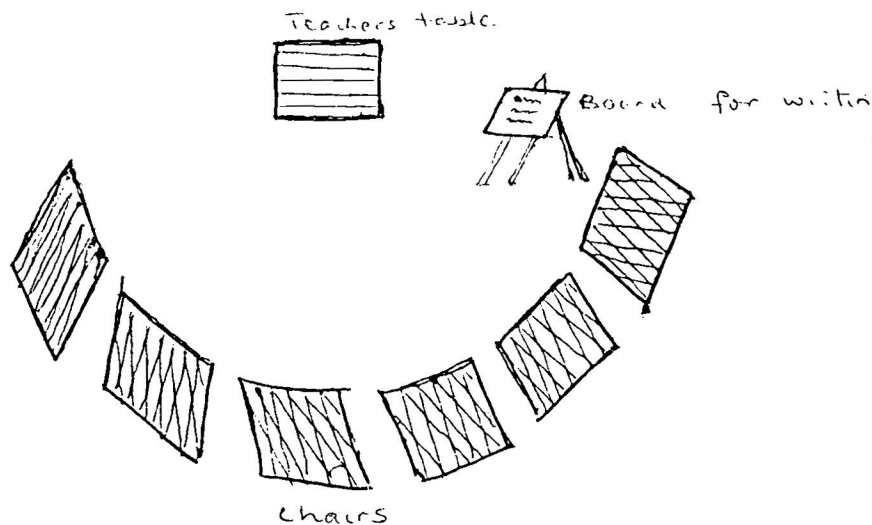
The space arrangement for the adult class is in form of
semi-circle for the following reasons:

1. To encourage class participation

2. To effect adequate span of control

3. To minimize or eradicate sone of indifference

This is because the teacher sees every member of the class at a
glance and the learners are conscious that the teacher observes
them whether they are attentive or not.

ROOM OR SPACE ARRANGEMENT

The arrangement of the space or room where your class meets makes much difference in student participation. Check the diagrams on this page. On a sheet of paper draw a diagram of your teaching space. Sketch two or three ways you could arrange it to encourage more participation by members of your class. Decide which you would like to try. Talk it over with the group, giving them your reasons for suggesting the change. Remain flexible; allow them to modify your plan if they so desire. Be sure you have their agreement. Forced change often reaps negative results.

IF YOU ARE IN PEWS   IF YOU HAVE CHAIRS
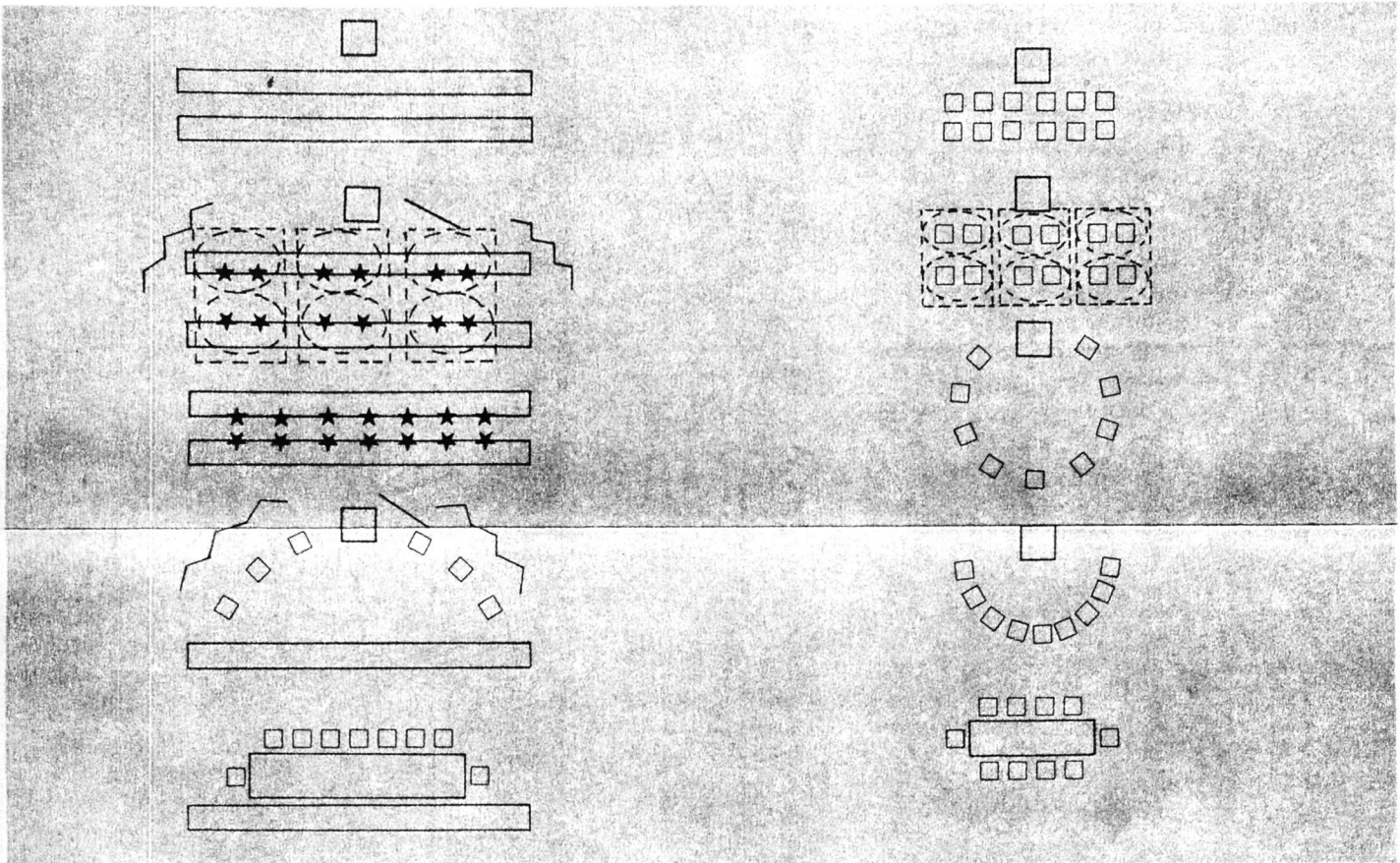
Analyze your teaching space. List good features, bad features, and possible improvements.

Good Features	Bad Features	Possible Improvements
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.

Ask your class members to make a similar list. Do not share your list with them until they have written theirs. Compile the information. Decide together the steps you will take to improve the appearance and atmosphere of your classroom.

What steps will you take to improve the atmosphere in your teaching space?

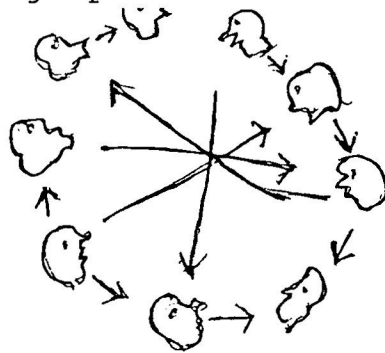How will members of the group be involved in these changes?

b) DISCUSSION
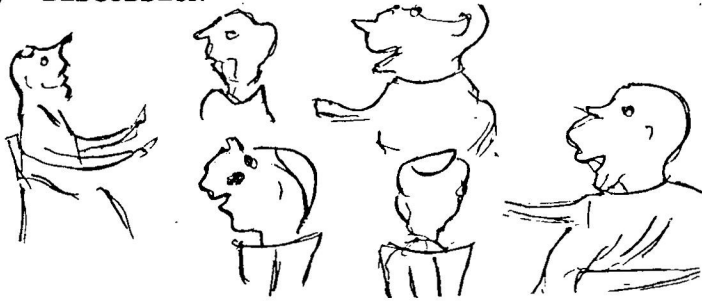
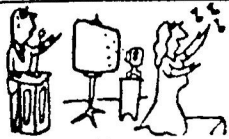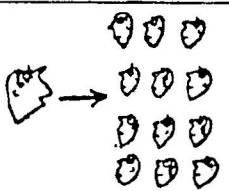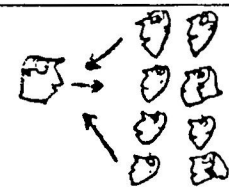The group discussion method of learning is used for the following reasons:
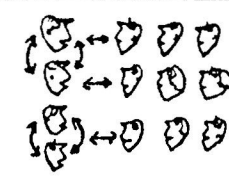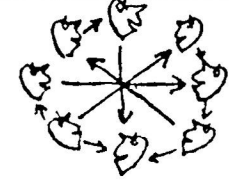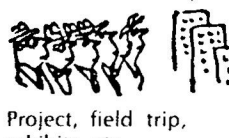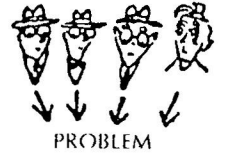
1. The adult class is not large - about ten adults.

2. It encourages a high degree of group participation

3. It effects pooling of ideas, experience and knowledge

    arriving at group decisions as the diagram below:

4. It stimulates the interest of the learners, since everyone is able

    to express his or her own ideas.

CHECK LIST OF LEARNING METHODS

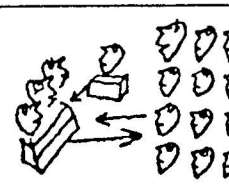| METHOD	CHIEF CHARACTERISTIC	PATTERN OF PARTICIPATION	SPECIAL USEFULNESS	LIMITATIONS
Lecture, film, reading, recitals, etc.	Information-giving.		Systematic presentation of knowledge.	Little opportunity for audience to participate.
Forum	Information giving followed by questions for clarification		Audience can obtain the specific information it wants on particular aspects of the subject.	Formality; lack of freedom to interchange ideas.
Symposium panel or debate	Presentation of different points of view.		Different points of view spotlight issues, approaches, angles; stimulate analysis.	Can get off the beam; personality of speakers may overshadow content: vocal speaker or questioner can monopolize program.
Discussion	High degree of group participation.		Pooling of ideas, experience, and knowledge; arriving at group decisions	Practical with only a limited number of people.
Project, field trip, exhibits, etc.	Investigation of a problem cooperatively.	PROBLEM	Gives first-hand experience.	Requires extra time and energy for planning.
"Buzz groups"	100% participation by large audiences through small clusters of participants.		Makes individual discussion, pooling of ideas, possible in large groups. Develops leadership skill in members.	Contributions are not likely to be very deep or well organized.
Group Interview	Spontaneous giving of opinions and facts by experts in response to questions.		Brings knowledge from a number of sources to bear on one problem.	Becomes disorganized without careful planning of material to be covered.

QUESTIONS TO ASK AND ANSWER IN STUDYING LEARNING METHODS

Be sure each person has a chance to see and read the chart before discussing these questions.

When would this method be helpful for our group?
Who could lead the group in using this method?
Who might participate in this particular teaching-learning method?
Are there any problems or disadvantages about this method in relation to our group?
What subjects or areas of study would this method be especially useful for?

3. TEACHING METHODS

For effective teaching, up-to-date approaches are of great importance. The methods employed should be applied in such a way as to embrace the cognitive, psycho-motor and the affective domains of human nature. The cognitive domain includes knowledge or recognition of specific facts; comprehension or ability to grasp the meaning of material; application or ability to use the learned material in new and concrete situations; analysis or ability to break down into its component parts so that the concept of organization and structure may be understood; synthesis or the ability to put parts together to form a new whole and evaluation or ability to judge the value of material for a given purpose based on internal or external criteria. Psycho-motor domain includes operation or ability to have skills in using material; imitation or duplicating another's actions more or less exactly; manipulation or ability to control material in a skillful manner; precision or accurate way of doing things; articulation or ability to interrelate and naturalization or becoming mentally established. The affective domain which includes awareness to grasp what is necessary for the problem; willingness to respond, attention, satisfaction in response and preference of values.

Of the above three domains, the affective domain is the most difficult to deal with because it deals with emotion and feeling, which

have influences on attention and interest and without which no successful learning can take place. Hence, the teacher has to be very skillful in order to make his teaching effective. This is because affective domain in turn has tremendous impact on the other two areas of domains according to taxonomy of learning.

Preparation

In order to be able to deal effectively with the affective domain, I first considered the age of the learners during his preparation for the delivery of a lesson or else it would have been difficult to gain and maintain the attention and interest of the learners. For instance, very young people will be interested more in whatever appeals to the senses such as audio-visual aids, pictures, symbols, and especially lessons dealing with activities; the more mature will be attracted to reasoning and to reflective problems. Hence, my lessons and assignments were according to ages and attainments of learners. To maintain attention, the length of the class exercise should also be according to ages: the older the learners, the longer the lesson.

During preparation, I made efforts to find out hiding facts in the lesson. This was done by reading good books; by receiving help from best thinkers or intelligent friends who may have conflict with my opinion because out of such conflicts truth or the light may come out; I also meditated or thought over the lesson studied. I prepared each lesson

by fresh study; wrote my views, expressing my thoughts in words before seeking help from others for better information.

There was a definite time set aside for the study of each lesson in advance of my teaching. As I kept on learning the lesson studied in advance, I gathered fresh interest and illustrations and found in the lesson its analogies to more familiar facts and principles. I studied each lesson until it took shape in familiar language because clear speech is the final product of clear thought.

I never rested until the real understanding was clearly before me, remembering that the complete mastery of few things is better than an ineffective smattering of many. Before delivering the lesson I made sure that I could describe in a general way to others what I had studied, was able to explain, prove, illustrate and apply it and had the knowledge and appreciation of the truth in its deeper significance and wider relations. This is because a teacher can not guide without his full and accurate knowledge of the subject which the students are to learn through their self-active efforts.

The Lesson

One way of gaining and maintaining interest and attention is to make statements which awaken inquiry. For instance, I usually hinted that something worth knowing was to be found out if the lesson was thoroughly studied and then let them be willing to find out the truth to be

studied. Then I joined the learners in the search for the truth to be discovered as if I was one of them. In all exercises I aimed to excite constantly fresh interest and activity. For instance, I might start them with questions about the lesson for them to investigate out of class--such as why? how? what? when? by whom?, etc.

Another method was to avoid distraction. First, I always observed each learner to see that his mind was not wandering away from the lesson or class exercise until the attention of the class had been secured. This was done by studying for a moment the faces of the learners to see if all were mentally and bodily present. If not, I tried to look for the sources of distraction such as unusual noises inside and/or outside the classroom and reduce them to the barest minimum or stop the noises entirely. I might stop any type of distraction by the best use of the eye and the hand or by any type of gestures indicating that I was not pleased with the situation. The learners usually responded to my earnest gestures. For instance, I might pause whenever the attention was interrupted or lost and wait until it was completely regained. Finally, I always stopped the lesson as soon as signs of fatigue appeared.

For effective teaching, I tried to gain and maintain the confidence of the learners. In the first place, I tried to be of up-to-date moral character: dignified but friendly and loving; giving room for questions, willing to listen and answer questions as satisfactorily as possible. I tried to be a sympatheizing guide whose knowledge of the subjects to be

studied enabled me to direct the efforts of the learners, to save them

from a waste of time and strength from needless difficulties. Secondly,

I tried to secure the confidence of the students, as I genuinely attempted

to teach the truth and with enthusiasm. A teacher's ready and evident

knowledge of truth clearly conceived gives the learners needed confi-

dence in him and encourages them to learn. This is because truth

must be clearly understood before it can be vividly felt and appreciated

and direct with ease the trend of thoughts of the learners.

I usually started my lesson from the known to the unknown by

first of all finding out what the learners know. I tried to make sure

that the learners had got practical experience and if possible practical

involvement in what was known and be able to narrate and give comments

on it. I would proceed to the new material by single, easy, natural

steps in such a manner that the known explains the unknown. I always

made sure that the newly gained experience was well understood before

moving to the next. The old and new learning experiences should be

related and thereby be a unity in the minds of the learners.

There should be class participation both by the teachers and

the learners to analyze, discuss, and find out outcomes of the situation.

In this way, the thinking process of the learners is stimulated. During

this class involvement in which the teacher should be one, he should

repress his impatience which cannot wait for the students to explain

themselves and which tends to take their words out of their mouths.
They are likely to resent such and feel that they could have answered
had he given them time. All this I did. I also gave the students time
to think after I was sure that their minds were actively at work and
encouraged them to ask questions when puzzled. After a truth has
been clearly understood, or a fact or principle is established, both
the teacher and students should reason together the consequences,
applications and uses in such a way that it leads to other facts which
renew the questioning and demand fresh investigation. I did this always
at St. Patrick's.

I also tried to motivate the students to be inquisitive. I sought
constantly to develop in them a profound regard for truth as something
noble and enduring and aimed to make them independent investigators
for truth and helped them to produce the truth as far as their power
permitted. I always realized that my duty was not merely to impart
knowledge but to motivate the learners to be inquirers of knowledge.
I was able to stimulate their minds to action by asking thought-provoking
questions. I always kept the learners' thoughts as much as possible
ahead of my expressions by stimulating their minds to anticipate and
find out what should happen next, hence placing them in the attitude of
a discoverer and an anticipator.

Above all, my lessons never hanged in the air but were well concluded.

Illustrations

I usually illustrated from my own experience and from the experience of the learners. My own experience was illustrated in such a way that the learners had the same picture in their minds after which I might ask them for similar experiences similar to them and compare theirs with my own and with that of the new learning experience. The experience might consist ot facts, truths, doctrines, ideas, the process or skills of an art and so on. While illustrating, I used words understood by the learners and made sure that the language was clear and vivid. I was always original and creative in my illustrations in order to keep the interest and attention of the learners, especially by making illustrations which corresponded to the ages and attainments of the learners. For instance, favorite stories, songs and subjects of the learners are often keys to their interest. I tried to find out what these were and make use of them.

Secondly, I tried to relate my illustrations or experience with what I wanted to teach in order to make my teaching and objective clear to the learners. Both the illustrations and the lesson were also related to the lives of the students so that the lesson might maintain its practical

value and the students should be stimulated to find out the relationship themselves. This is the way by which their mental ability can be developed. In order to make them have respect for knowledge not only as a means for earning a living or for better social status, the learning experience was usually related both to other aspects of life and to their future. Their mental powers were allowed to work freely and in their own ways so that the product of the teaching could be sure and permanent. I could do this by asking them how they felt individually the learned experience had relation to their lives both at present and future and to other aspects of life. Hence, I usually considered and selected illustrations and lessons which were related to the environment and needs of the learners and found out the point of contact with the lives of the learners; stimulated the minds of the learners with illustrations in order to be able to relate the learned experience not only to their own lives but also to other aspects of life and to their future. At times, I made use of illustrations such as figures of speech (i.e., similies, metaphors, and allegories) to relate the new truths to old and with familiar scenes and objects and experiences. Or I might also make use of all kinds of pictures, audio-visual aids and stories, etc.

In this way new elements of knowledge are brought into relation with other facts and truths already known and the new truths were therefore fully revealed and took their place in the widening circle of the experience of the learners.

Review of Previous Lesson

In order to refresh the memory of the learners, I usually spent one-third of the time at the beginning of a new lesson to review the previous lesson or lessons and reviewed the new lesson at the end of the lesson. There was also a review after five or six lessons or at the close of a topic, reviewing all the lessons from the beginning to the end.

So as to widen and deepen the meaning and significance of the lesson or lessons, I always siezed the opportunity to bring old knowledge into fresh light whenever a reference to former lessons could profitably be made. In this case, all new lessons were made to bring into review and application, the material of former lessons.

To correct erroneous ideas, I usually made the first review as soon as practicable after the lesson was first learned and made new questions on old lessons, new illustrations for old texts, new proof for old statements, new applications for old truths in order to send the learner back with fresh interest and renew a clear idea of the old material.

For a complete mastery of the topic, I always made a review of the material that had been learned in large units or blocks and found as many applications as possible from my headbook of previous lessons. I usually made a final review which should be searching, comprehensive, and masterful, grouping the different topics to aid

the students to a familiar mastery of the material they had learned.

Conclusion

In summary, the teacher who is expected to be a guide to the students should be well prepared for the lesson he wants to teach, understand it thoroughly before delivery. Before any effective teaching can take place he should make sure that he gains and maintains the attention and interest as well as the confidence of the learners by making use of teaching techniques. He should make use of his illustrations in such a way that by relating the illustrations with the learned experience, the practical value of the new knowledge gained is appreciated and the desire for knowledge in the students is stimulated. No teacher should consider his work to be thorough without adequate review of the lessons.

The goal of education which is to make individuals to become mentally, physically, spiritually and morally fit in the society, can be achieved only by effective teaching. The achievement of the goals makes the individual to be useful to himself, to his community and to his country as a whole. This shows the importance of teaching as a profession. Thus, it is highly essential that a teacher should know the adequate methods of teaching so that he may be successful in his profession by contributing to the building of the nation.

Although testing is the popular method by which the goal of educational attainments of learners are evaluated, I do not feel that it should

be the only criteria. The activities of the learners in the class, especially their input during class participation, can be made a criteria for evaluation. Questionaires and inventories can also be other means of evaluation. What I think should be important in education is not the evaluation but to know how far the students have comprehended and what other helps they need to be given to acquire the necessary knowledge.

E. THE FAMILY AND THE CHURCH

Through the church's teaching ministry, individual families are helped in the following ways:

(1) To learn appropriate patterns of behavior.

(2) To maintain suitable attitudes and relieve emotional tension.

(3) It makes resolutions of strained relationships.

(4) The standardized rules of the church regulates the norm.

(5) It provides social relationship; solidarity, stabilization, control, and reform.

(6) It serves as a welfare, philanthrophic and educational institution.

(7) It serves as recreational and economic functions, especially by helping some poor families financially.

IV. EVALUATION AND CONCLUSION

In the light of the above, there is a great need for teaching

ministry in the church. This is because people need to be helped both

socially and spiritually through the church--especially by Christian

education. People's problems grow as the civilization becomes more

and more complex and the only place of adequate refuge is the church.

Efforts have been made within the last five or six decades in

the training of many teachers for Christian education. But the church

schools are neither well organized or supervised, whereas they are not

less skillful in teaching than school teachers. The reason may be

because they were not paid and many of them were non-professional teachers.

On the other hand, if they are trained and paid, there is a possibility

that they may take up the work of denominational and extra-denominational

secretaryship, editorship, and the like since even the offices of the

clergy is demanding for them at present. We are approaching a point

where, as far as overhead management can accomplish it, changes can not

be made almost overnight in the present educational system.

Moreover, if the students are trained professionally, will they not be

unfit for services in the churches as they are now?

_35_

Whether the forces are within or without, there is recent intro-duction into theological seminaries the Department of Religious Educa-tion. But we should ask whether the presence of a religious education department implies that the ministers of the future will take up their work under the assumption that education is surely the church's basic function. If it is not accepted as such, where then does religious educa-tion come in? Instead of sewing patches upon the old theological curri-culum, will not it be better to have separate theological seminaries which prepare for the teaching ministry? Without doing this, there is a tend-ency to divide church leaders into two main categories: those who have mastered "content" and those who are supposed to have specialized in applications, processes or techniques. Another question is: how much content does a specialist in religious education need?

Apart from all this, some directors of religious education have found their functions isolated as if the spiritual life of a church could be mechanically divided like the labor of a factory--with the belief that a person trained in religious education does not fit into pastoral programs and that preaching does not fit into educational pro-grams.

In conclusion we can say that the church can not do without leaders in Christian education and a way should be found to see that enough personnel are well trained and, if possible, paid. "How" and

"where" of the training may come from outside the church. In that respect, the whole church would have to be moved from the outside before anything would happen in any of the parts. God sometimes chooses the weak things of this world to direct the mighty. The main reconstruction at present, I feel, is that each one who has caught a glimpse of the truth whether as a pastor or teacher of Christian education should stand in his own place and with the resources at his command, work toward the goal of a church whose whole ongoing in every department shall be education for salvation.