EVALUATION OF THE IMPACT OF
BIBLE STUDY GROUP UPON A
GROUP'S OPENNESS TO MISSION

By

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>ACKNOWLEDGEMENTS</th>
<th>vii</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chapter</strong></td>
<td></td>
</tr>
<tr>
<td>I.  <strong>INTRODUCTION</strong></td>
<td>1</td>
</tr>
<tr>
<td>A.  Statement of the Problem</td>
<td></td>
</tr>
<tr>
<td>B.  Significance of the Project in Light of Ministry Theory</td>
<td>2</td>
</tr>
<tr>
<td>1.  Scriptural Concept</td>
<td>4</td>
</tr>
<tr>
<td>2.  Reformation Concept</td>
<td>5</td>
</tr>
<tr>
<td>3.  Psychological Concept</td>
<td>5</td>
</tr>
<tr>
<td>4.  The Names God Has Given</td>
<td>6</td>
</tr>
<tr>
<td>5.  The Ministry and the Priesthood</td>
<td>8</td>
</tr>
<tr>
<td>6.  Holy Strategy</td>
<td>11</td>
</tr>
<tr>
<td>7.  The Great Battle</td>
<td>11</td>
</tr>
<tr>
<td>C.  Solution of the Problem</td>
<td>12</td>
</tr>
<tr>
<td>D.  Purpose of the Project</td>
<td>14</td>
</tr>
<tr>
<td>1.  Assumptions, Goals of the Project</td>
<td>15</td>
</tr>
<tr>
<td>2.  Hypotheses</td>
<td>16</td>
</tr>
<tr>
<td>E.  Relevant Literature and Theory</td>
<td>17</td>
</tr>
<tr>
<td>1.  Christian Leadership</td>
<td>17</td>
</tr>
<tr>
<td>2.  Styles of Leadership</td>
<td>17</td>
</tr>
<tr>
<td>a.  Democratic</td>
<td>17</td>
</tr>
<tr>
<td>b.  Autocratic</td>
<td>18</td>
</tr>
<tr>
<td>c.  The Benevolent</td>
<td>18</td>
</tr>
<tr>
<td>d.  Laissez-faire</td>
<td>19</td>
</tr>
<tr>
<td>3.  Howard Grimes, Donald Miller, and Discovery Method of Teaching</td>
<td>21</td>
</tr>
<tr>
<td>F.  Definition of Terms</td>
<td>23</td>
</tr>
<tr>
<td>Chapter</td>
<td>Description of the Project</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>G.</td>
<td>Nature and Ministry of the Church</td>
</tr>
<tr>
<td></td>
<td>Selection of The Study Group</td>
</tr>
<tr>
<td></td>
<td>Brief Description of the Church</td>
</tr>
<tr>
<td>H.</td>
<td>Methods of Collecting Data</td>
</tr>
<tr>
<td>I.</td>
<td>Methods of Evaluating Data</td>
</tr>
<tr>
<td></td>
<td>Pre-test - Post-test</td>
</tr>
<tr>
<td></td>
<td>Suchman's Model</td>
</tr>
<tr>
<td></td>
<td>Nathaniel Cantor's Model</td>
</tr>
<tr>
<td>J.</td>
<td>Methods of Organizing Data</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II</th>
<th>DESCRIPTION AND METHODS OF THE PROJECT</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Presentation of the Project</td>
<td>36</td>
</tr>
<tr>
<td>B.</td>
<td>The Project Strategy</td>
<td>36</td>
</tr>
<tr>
<td>C.</td>
<td>Setting Up the Bible Study Groups</td>
<td>39</td>
</tr>
<tr>
<td>D.</td>
<td>Group Composition and Structure</td>
<td>39</td>
</tr>
<tr>
<td>E.</td>
<td>Procedures for Conducting th- Study</td>
<td>40</td>
</tr>
<tr>
<td>F.</td>
<td>Relevant Literature and Theory</td>
<td>41</td>
</tr>
<tr>
<td>G.</td>
<td>Description and Methods of the Project</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>The Nature and Mission of the Church</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>The Selection of the Small Study Group Approach</td>
<td>43</td>
</tr>
<tr>
<td></td>
<td>A Brief Description of the Church</td>
<td>44</td>
</tr>
<tr>
<td>H.</td>
<td>Methods of Collecting Data</td>
<td>46</td>
</tr>
<tr>
<td>I.</td>
<td>Methods of Evaluating - Also Normative Functional and Empirical Disciplines</td>
<td>47</td>
</tr>
<tr>
<td>J.</td>
<td>Methods of Organizing Data</td>
<td>48</td>
</tr>
<tr>
<td>Chapter</td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>III</td>
<td>THEOLOGICAL FOUNDATIONS OF CHRISTIAN EDUCATION IN THE LIGHT OF THE NORMATIVE PERSPECTIVE</td>
<td>52</td>
</tr>
<tr>
<td>IV</td>
<td>PSYCHOLOGICAL FOUNDATIONS FOR CHRISTIAN EDUCATION THE LIGHT OF THE EMPIRICAL PERSPECTIVE</td>
<td>70</td>
</tr>
<tr>
<td>V</td>
<td>EVALUATION AND ANALYSIS OF OBJECTIVES ACCORDING TO EDWARD A. SUCHMAN'S MODEL</td>
<td>84</td>
</tr>
<tr>
<td>VI</td>
<td>EVALUATION OF PROCESS THE LIGHT OF FUNCTIONAL PERSPECTIVE</td>
<td>116</td>
</tr>
<tr>
<td>VII</td>
<td>CONCLUSIONS</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>1. Restatement of the Problem and Proposed Solutions</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Restatement of Evaluation Tools: Suchman's Model, Pre-test - Post-test, Cantor's Model</td>
<td>141</td>
</tr>
<tr>
<td></td>
<td>3. Restatement of Assumptions and Hypotheses</td>
<td>156</td>
</tr>
<tr>
<td></td>
<td>4. Review of Assumptions, Goals and Hypotheses and Findings</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>5. Statement of the Normative Perspective and Conclusion</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>6. Statement of the Empirical Perspective and Conclusion</td>
<td>159</td>
</tr>
<tr>
<td></td>
<td>7. Statement of the Functional Perspective and Conclusion</td>
<td>160</td>
</tr>
<tr>
<td></td>
<td>8. Personal Reflections and Implications</td>
<td>163</td>
</tr>
<tr>
<td></td>
<td>9. Final Summary</td>
<td>166</td>
</tr>
</tbody>
</table>
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ABSTRACT

EVALUATION OF THE IMPACT OF BIBLE STUDY GROUP UPON A GROUP'S OPENNESS TO MISSION

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Interdenominational Theological Center

The purpose of the project was to encourage and increase the Bible knowledge, change attitudes and involve in missional activities, the members of St. Paul African Methodist Episcopal Church in Austell.

St. Paul A.M.E. Church is a small and an old church in a suburban location in Austell, Georgia. It has an active membership of 42 and about the same number of backsliders, both young and old. It is most challenging to note the fact that men, young men at that, form the majority of the backsliders and are victims of liquor.

The church is composed mostly of disadvantaged families, who live in poor housing with little or no representation in the city council of Austell.

These conditions mentioned above challenged me to try and involve this congregation in missional activities. I chose to do this through the Bible study in an attempt to investigate whether or not a Bible study group will influence the group members' openness to learning more about the Bible, willingness to be in mission and actual involvement in mission.
The "discovery method" was employed most of the time. The participants were given assignments to do prior to the study and discussion of each topic. Then various techniques were utilized.

The project design consisted of twelve sessions, meeting once a week for two hours each session. It involved fifteen members from various organizations of the church representing different ages (15 - up).

The project's evaluation covered the one-group, pre-test, post-test design. In this evaluation design, the writer introduced a base measure before the program was carried out, which was followed up by an "after" measure change, at the conclusion of the program. A sample of the questionnaire based on the study of Genesis 1-11 was used to measure change, increase of knowledge, attitudes, practices "before" and "after" the project. (See Appendix A for questionnaire.)

This group was given a fore-test and a post-test questionnaire to test their knowledge of the Bible particularly Genesis, chapters 1-11, which forms the basis of God's mission (from Genesis-Creation to Revelation), their attitudes toward God, the Bible, the church, their fellow men, and their participation in the church's activities on practices toward mission.

Then an evaluation of each session and its reflections followed (see Chapter VI).

The input sessions consisted of hymns, prayers, attendance, review of work done previously by means of questions, reports, entertainment of questions from the group discussions and group interaction and the session was closed by evaluation of the
session and reflections of the topics studied.

The encounter sessions with the writer consisted of frank dialogue between the writer and the participants.

The overall hypothesis was that as a result of the Bible study impact the group's Bible knowledge would be increased, attitudes would be changed and missional involvement would be improved.

While there was some positive, enthusiastic participation by the group, there was not enough involvement in missional activities, but a good realization of the church's challenge to social change, socio-economic-politico-cultural issues.

The end result of this project was the establishment of an integrated Head Start Center in the Austell community which started operating in August 1979. Not only that but the group joined or influenced "Food Coop Incorporated" to perform in the Austell community.

These two missional events represented a milestone impact on the community. For with it, job opportunities were created.

Interest in serving the community has, a result of this project, grown not only among the participants but also in the neighboring churches. For this, I am grateful to the Lord.

The final report consists of the writer's exploration and significance, relevant literature and theory, definition of terms, description of project, methods of collecting data, methods of organizing data, and methods of evaluation.

The second chapter focuses on the description and methods of the project. Chapter three deals with Foundations of Christian
Education while the fourth chapter gives an overview of the Empirical, fifth chapter the Evaluation, and the sixth chapter, the Functional disciplines.

The seventh chapter focuses on the conclusion which entails the future aspects of the writer's ministry, goals for the church as well as the writer. Evaluation of the goals, assumptions, Findings, Review and the respective conclusions of chapters four, five, and six were reported. Reflections, implications, and the final summary were also reported.
CHAPTER I

INTRODUCTION

A. Statement of Problem

The significance of this problem lies in the fact that St. Paul A.M.E. Church in Austell, Georgia, and other churches I have been privileged to serve as a minister from 1965 to date, have not understood that: (1) the total community of a faith, and not just its professional leaders, is called to exercise a pastoral ministry in the world; (2) that it must take the lead, serve, care for, teach, comfort and guide, personally and corporately, in faith, hope and love, the oppressed majorities into a new society.¹ So that only that person who will have faith, in the sense of knowing how to open himself or herself to the revealing word of God and discover its concrete meaning will be able to "discern the path of liberation and lead others to it."

In light of this problem, this means, moreover, that the people of God need not just to be challenged, but "taught" the way of mission. They must be helped patiently, lovingly, understandingly, and sacrificially to overcome hang-ups.

So the church here has a task to address itself to the religious, economic, educational, sociological, and psychological issues.

However, this writer's concern is lack of understanding of God's word, mission, church, and work. We have not understood the mission of our Lord Jesus, implicitly embodied in the prophecy of Isaiah: "The Spirit of the Lord God is upon me, because the LORD has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound ...."

The word of God confronts us with a spiritual as well as a physical dilemma. The challenge is: is the congregation aware of it? Is it willing to change from being a static congregation to being a missionary or an outreaching church?

This writer discovers that this is only possible with regular Bible studies geared toward the evangelistic and missional goals. People still have hang-ups about the creation stories. They still find it difficult to believe that Genesis is a product of more than one author. They do not even want to hear about the theory of evolution. The question is: how does one help them?

B. Significance of the Project

The significance of this project lies in the fact that Christians have not understood that the total community of faith, and not just its professional leaders, is called to exercise a pastoral ministry in the world, that it must take the lead, serve, care for, teach, comfort and guide personally and corporately in faith, hope and love, the oppressed majorities into a new society.¹

¹Ibid.
The recent emphasis on the church as the "whole" people of God and consequently on the ministry of the laity is also of significance for understanding the church's teaching ministry. It is a matter of fact, not theory, maintains Grimes, that the teaching which the church does cannot be confined to those who are designated teachers. The whole church does in fact teach and, unless the whole church is conscious of its mission of witness and teaching, that mission is obscured or even perverted.\(^1\)

Thus, the ministry of teaching as it grows out of the nature of the church, is at least threefold: First, it is responsible for introducing persons, young and old, to Christian community, and this includes the hope that a faith relationship with God will be the result. Secondly, it is responsible for transmitting the heritage of the community, of making known a systematic formulation of the faith, and, third, it must also equip its members to be the church in the world so that they may not only live Christianly in the world, but also witness to their faith in deed and word. A fourth responsibility which we have already noted grows out of this latter, namely, the work of witness and teaching in the world by those who have been taught within the structure of the church.\(^2\)

This writer concurs fully with Taylor because he has articulated superbly my concerns in the ministry of the Church today. God's mission is no longer emphasized as conference claims are in the A.M.E. Church. What is God's mission? God's mission is the unfolding of his redemptive purpose in Christ.

This writer subscribes to the following statement: "but the church is not the missionary, nor are the people within it. The missionary is God at work in the world seeking reconciliation between man and himself and inviting us to participate in what is first of all his task."\(^3\) Therefore, mission involves God's activities as revealed in the Old and New Testaments.

However, in order to understand better the significance of this project we will endeavor to explain the: Basic Concepts for

\(^2\) Ibid., p. 35.
the Functional Congregation.¹

1. Scriptural Concept

When God's Holy Spirit brings people to faith, He intends that such people be "the church" in every sense of that significant word. Those whom He calls into faith, He qualifies for service. We are truly saved to serve. God carries on His great program of winning and keeping through people. God equips His believing children, laity and clergy alike, with the spiritual skills, weapons, and resources necessary to carry out His program. By Baptism we are made "shareholders" of His life. To belong to the church, to have a share in the responsibilities if its work, it is not optional for the Christian; it is an inseparable part of his calling and life.

From the day when the apostles first appointed deacons in Jerusalem to assist in the work of the church until the present time, the most Scripturally oriented and humanly successful manner of conduction of the "King's business" has been the exercise and practice of the principle: "All Christians Are Priests unto God." Such a concept spiritually challenges the laity of a given parish, area, or church body to an active program of winning and keeping.

Let's see again what God has said about this basic concept of Kingdom work:

And from Jesus Christ, who is the faithful witness and the First-begotten of the dead and the Prince of the kings of the earth. Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen. (Rev. 1:5,6)

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Peter 2:5)

Ye are our epistle, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart. (2 Cor. 3:2,3)

As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. (1 Peter 4:10)

Throughout the New Testament we find this basic concept of the priesthood reiterated again and again. It is not a human contrivance but rather a divine "given". And it is meant for every era. When Christ said that His followers would do greater things after His departure from earth, He referred not only to the miracles of the apostolic age which followed soon thereafter, but also, I am sure, to the opportunities we would enjoy in this latter time of history to harness the immense reservoir of power surging within the hearts and minds of millions of baptized Christians, Christians living within the framework of an unprecedented dynamic age.

2. The Reformation Concept

The Reformation of the 16th century gave doctrinal and practical expression to the precious Biblical truths of the priesthood of all believers. It was Luther's bold proclaiming
of the doctrine of the church, as drawn from Scripture, which played so large a role in the smashing of untoward ecclesiastical power and the releasing of the chains that had shackled the people of the pews to merely "watching and waiting." The liberty to serve Christ, the liberty of the Christian man to exercise his priesthood, burst with astounding force upon the world and the church. We are still basking in the sunshine of this blessed truth as Luther re-discovered and redefined it.

3. The Psychological Concept

Today we are accustomed to saying: "Impression without expression leads to repression." This psychological maxim can be aptly applied to Christian people in Christian congregations. We have taught them that they are the royal priests of the risen King; now we must allow them to live like princes and princesses in the Kingdom. We have preached that they possess all the spiritual gifts of the Tribune God; now we must lead them to use them, or they will doubt our words as insincere or lose their "gifts" through disuse. We have told them of the fantastic opportunities and challenges of our age for soul-winning and -keeping; but when we do not enlist them and train them to carry out this work, we tacitly imply that they are not "the type" needed to carry out the program of our Lord. In short, they become "repressed" Christians.

4. The Names God Has Given His People
Reveal this Concept

The unique priestliness of every believer is clearly seen in the names our Lord has given to His people.
He has called us stewards (1 Peter 4:10), caretakers of His possessions, managers, trustees, of time, talent, and treasure, overseers of our Christian calling.

He has called us laborers (Matt. 20:1-16). We are to labor together, not just listen together or fellowship together or study together, but we are to labor together.

He has called us the salt of the earth (Matt. 5:13). The priests of God are to exert as a saving and telling influence on their world. They are to bring their sanctification to bear, in spontaneous and/or organized fashion, upon the world in which they find themselves.

He has called us the light of the world (Matt. 5:14), luminaries in the darkness of unbelief, beacons in the blackness of despair and shame.

He has called us witnesses (Acts 1:8), people who have a story to tell and who are charged with the duty to tell it well, with honesty, boldness, and simplicity.

He has called us soldiers of Jesus Christ (2 Tim. 2:3). Soldiers equipped with the armour of faith, crack units in the front line, warriors in the sacred army of the redeemed, an army that "has already won."

He has called us disciples (John 8:31), constant learning in the great school of the Word, people who are growing in knowledge and ability.

He has called us the body of Christ (1 Cor. 12:27), with each "member" fashioned to contribute its function for the good of the whole.
He has called us the ambassadors (2 Cor. 5:20), emissaries, representatives, "representatives with portfolio" -- the blessed library of God, the sacred Scriptures.

He has called us Christians (Acts 11:26), "little Christs," people in whom and through whom the redeeming work of God continues, people by whom the world is evangelized.

In thus describing us our blessed Lord has not only given us names and titles, but in the very naming itself He has charged us with responsibilities and equipped us for service.

This term, then, "priest of God," is a highly functional term and expresses an extremely practical concept. It describes the holy calling of people wherever they are found in life: home life, social life, vocational life, business and "church" life. To the Christian priest of God nothing is seen in a divided sense of "holy and secular." In every sphere and phase of life the "little Christ" is called upon to energize and work, to edify and witness, to be in fact and action what in reality he is by the grace and mercy of God.

5. The Ministry and the Priesthood

In all of this it is to be remembered that Christians as royal priests of God are performing their services as "private citizens" in the Kingdom and not as public officials of the church.

In a democracy we say, "the government belongs to the people," but the people delegate and commit the public functions of government to duly elected officials of the church. So also God's word distinguishes between the individual Christian and
the called minister of the parish. The individual Christian acts in his own name for God. The "called" pastor of the Word acts under God, in a public manner, in the name of his congregation which has called him.

The office of the holy ministry is no contrivance of man's ingenuity, but an institution and plan of God. From earliest times, Christians were urged to gather together and feast jointly on the Word and the Sacraments. "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers" (Acts 2:42). In such public worship and activity the called ministers of the Word were to lead in exhorting, admonishing, comforting, and feeding the entire flock, that they might grow "unto the measure of the stature of the fullness of Christ." (Eph. 4:13b)

The minister, then, ministers to the "ministers" in their name and by virtue of their calling him to perform these services. The pastor seeks by every manner and means pleasing to God to cause all the people to be the church in every sense of the word. He is to speak to them for God with all of the authority of God. He is to speak with his people to God. He seeks to guide, direct, and lead them in a program of edifying and witnessing that will be to God's glory and the salvation of souls.

This role of the called servant is graphically stated in Eph. 4:11-13: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the future perfecting for the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in
the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

J. E. Herrmann, in his The Chief Steward, has a neat synopsis of portions of Scripture which define the role of the pastor to his flock.¹

The pastor is the divinely called leader of his flock:
"The Holy Ghost has made you overseers" (Acts 20:28)
"I have made thee a watchman" (Ezek. 3:17)
"Obey them that have rule over you" (Heb. 13:17)

The pastor is leader of his flock "in the Lord":
"Know them which are over you in the Lord: (1 Thess. 5:12)
"Not that we have dominion over your faith, but are helpers of your joy" (2 Cor. 1:24)
"Neither as being lords over God's heritage" (1 Peter 5:3)

The Pastor's leadership consists in serving his people;
"But whosoever will be great among you, let him be your minister" (Matt. 20:26)
"Let us wait on our ministering" (Rom. 12:7)
"Ministering to the saints" (2 Cor. 9:1)
"Your servants for Jesus' sake" (2 Cor. 4:5)
"All things are yours, whether Paul or Apollos" (1 Cor. 3:21, 22)

Pastor Herrmann goes on to say:

"God calls a pastor through the Christian congregation in order that he might serve the congregation as its shepherd. To serve the flock he must lead the flock.

"In leading the flock he must follow the example of the Good Shepherd as portrayed in Matt. 20:28: 'Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.'"

¹Merkens, Guido A., Organized for Action, Concordia Publishing House, St. Louis, Missouri, 1959, p. 6 (Herrmann, J. E., The Chief Steward, p. 33), copy out of print.
6. Our Holy Strategy

The holy strategy of the church, then, must be built around this centralizing principle of a dynamic laity led by a serving ministry, a ministry that ministers to the "priests," so that the priests can evangelize and hold the world for Christ.

Remember these guiding factors from the foregoing:
(a) Every baptized Christian is a priest of God; (b) The pastor is primarily charged with "charging the priests;" (c) The work of the priesthood must be spiritually guided and spiritually accomplished; and, (d) The great periods of Christian influence and expansion have been periods when informed, Biblically oriented, Spirit-moving clergy and laity worked hand in hand for the extension of the Kingdom.

7. The Great Battle

The great battle is on between secularism and the Savior, between materialism and the Messiah, between chaos and Christ. We have committed ourselves to the cause of Christ. We are in the battle - to win.

In this battle each local congregation plays a vital role. As it centers its worship in Christ and builds its activity around the Spirit and employs the varied talents and abilities the Spirit provides, each congregation will not only be a haven for the weary, but a beachhead of righteousness, an armory of faith, a fellowship of the concerned.

Now we shall seek to spell out practical ways and means by which the congregation can realize its purpose as a "fellowship of the concerned."
Now we shall seek to spell out practical ways and means by which the congregation can realize its purpose as a "fellowship of the concerned."

Our emphasis is functional. The writer sincerely believes that the "priesthood" programs here suggested can be successfully adopted or altered to fit virtually every local situation.

C. Solution of the Problem

Before embarking on the Study of the Primeval History of the Bible (Genesis 1-11) this writer cited several scriptural passages to show our human limitations to the mysteries of God Almighty: "The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children forever, that we may do all the words of the law." (Deuteronomy 29:29)

When God confronted Job with these tough questions, he silenced our sophisticated minds, too: Where were you when I laid the foundation of the earth? Tell me, if you have understanding.

Who determined its measurements - surely you know. (Job 38:4,5)

"In the beginning God created the heavens and the earth." (Genesis 1:1)

"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, The Almighty." (Revelation 1:8)

These and many other verses tell you right now that you should get ready to travel on an uncharted map, leaning only on the pilot's experience. Are you ready to go? Here are a few suggested solutions:
1. Conduct a Bible Study on Genesis Chapters 1-11 as a basis of our theological and missional orientation to mission.

2. Measure, test and evaluate the cognitive or knowledge level of Genesis Chapters 1-11, and its impact on the Bible Study group at St. Paul A.M.E. Church in Austell, Georgia.

3. Utilize various techniques for example, discussion, reading assignments in search of new facts, concepts, ideas which might, through the enlightenment of the Holy Spirit, motivate, inspire, influence the group towards openness to missional zeal, change of attitudes and full participation in church activities.

4. Utilize a group of 15 instead of the whole church for the following reasons:
   a) It is easier to work with a smaller group than a larger one for the purpose of training Bible class leaders;
   b) The sharing of individual insights and shades of meaning can enrich the understanding of each person in the group discussion;
   c) One's understanding can generally be improved when others help one think one's ideas, beliefs, and attitudes;
   d) Honest discussion of the Scripture can greatly enrich the interpretation and thus the understanding of each member of a learning group;
   e) The Reformation concept of "the priesthood of all believers" is promoted. This suggests that each Christian is a "priest to his neighbor;"
   f) The examination of ideas in the arena of a group can help a person avoid the stifling temptation to become "set in
his ways." It is virtually impossible for one to recognize his/her own prejudices. Every Christian needs the humbling experience of testing his/her ideas and interpretations with others;

g) Nevertheless, "group opinion or group decision does not guarantee "right interpretation." Majority vote does not decide truth; and,

h) Jesus promised his presence to those who come together in his name. When we come together in his name to study the Bible, we have a helper, even the Holy Spirit. The Spirit helps us understand and appropriate the meaning of the Scripture. ¹

D. Purpose of the Project

The purpose of the project was to encourage the group to study the Bible objectively and thereby increase their knowledge of the Bible, and particularly their missionary awareness through Genesis chapters 1-11. Through teaching we anticipated change of attitudes towards the Bible, God, Christ, Church, men and one another. Not only that, but also, it is to challenge the group towards the Austell community needs and thereby improve their missional practices and outreach.

This study was based on the Old Testament for the purpose of trying to show our basis for the theological foundation of the Church's mission.

For it is true that "more people praise the Bible than read it, more read it than understand it, and more understand it than

conscientiously follow it.”¹

This writer decided not only to challenge the group but to "teach" it. This project is the result.

1. Assumptions

We assume that Bible knowledge or "information can lead to a change in one's attitude and that changed attitudes will result in changed behavior."

Another common assumption is that any action is better than doing nothing and an effort, in and of itself, is a sign of accomplishment.² The writer will examine and evaluate what Suchman has stated above.

Some of my members cannot afford to miss a session, which shows a change in attitudes, while others have been turned off by the mysteries of the story of creation.

2. Goals of Project, Assumptions

- To increase Bible knowledge of the participants to such an extent that they can handle the Bible confidently and skillfully for the edification of their physical and spiritual life.

- To discover new knowledge concerning the mysteries of God revealed to mankind and to see and apply this knowledge whenever it is applicable.

¹Sandmel, Samuel, quoted from the Old Testament, Cliff's Notes, Inc., by Charles H. Patterson, Lincoln, Nebraska, p. 4.

- To change the attitudes and behavior of the participants toward God, Christ, the Church, mission and fellow men.
- To encourage the participants to participate actively in missionary activities locally and universally.
- To discover what effect such a project will have on the individual, group and ultimately the community.
- To train the participants to be able to lead Bible classes utilizing the "discovery method."
- To discover the impact of Bible study upon a group's openness to mission.

3. Hypotheses
- That all the participants will show a willingness to study the Bible, will increase their knowledge and understanding of God's word and mission.
- That as church member, they will lead, serve, care for, teach, comfort and guide, personally and cooperately, in faith, hope and love, the oppressed majorities into a new society.
- That only that person who will have faith, in the sense of knowing how to open himself or herself to the revealing word of God and discover its concrete meaning, will be able to discern the path of liberation and lead others to it.
- That the group/people of God will not be challenged, but "taught" the way of the mission.
- That the study will change knowledge, attitudes, and/or behavior of the group towards God, His Word, His Church, His mission and fellow men.
That the participants will be influenced by the Bible study until they fully participate in the total activity of the church sent into the world, seen as a consequence of God's own mission, in political, social, psychological, economical, sociological, religious, ecological, and cultural issues of life to the glory of God.

E. Relevant Literature and Theory

1. Styles of Leadership

Out of the above information has developed my democratic leadership style. I am a firm believer in a democratic leadership style. That is why I chose to use the "discovery method" over against the programmed one.

a) Democratic Leadership

Coming out of my personal experience the discovery method toward a democratic leadership style, is significant in the following ways:

(1) It encourages sharing many of the activities, e.g., decision-making, scheduling, and the like with members.

(2) It helps the group to learn or discover new facts, ideas, knowledge, understanding of the new concepts and their relevance to their particular situation.

(3) It enables the group to participate more freely in discussion.

(4) The democratic leadership style strengthens the morale as well as the team work.

(5) Members display a good deal of initiative and responsibility for what the group is doing.
Members tend to grow as persons, finding an atmosphere which is conducive to trying one's wings and so to discovering new things about oneself.

It is my understanding that within the literature there has evolved a consensus regarding leadership within which we can discern roughly four kinds of leaders, each with unique characteristics and with related forms of leadership have been categorized as follows: autocratic; benevolent autocratic, laissez-faire, and democratic.\(^1\)

b) The Autocratic

The Autocratic is the one who takes upon himself all responsibility for decision-making. He literally drives members to the aims he sets and along paths he establishes. He evidences no real concern for the person of any group members but is interested only in accomplishing the tasks as he sees it. The results of such leadership are low morale, buckpassing among the members, poor participation, and lack of initiative or imagination. Here the group is dependent upon the leader.

c) The Benevolent

The Benevolent Autocrat, while he has many of the above characteristics, plays the game differently. He is interested in the group members, wants them to be happy, and praises them as much as he criticizes them. His way of operation, however, is not truly that of a concerned "boss." Rather he utilizes the technique of evoking loyalty to him as a person. Members are evaluated in terms of having fulfilled, or failed to fulfill, 

what the leader wants. Such a leader views any failure as a sign of personal disloyalty to him. The group is apt to be happier under this leadership than under the autocrat, although those who "see through" the leader feel intense dislike for him.

d) The Laissez-faire

The Laissez-faire type of leadership, the leader literally abdicates. He tends to hide from the group by involving himself in paper work or other routine tasks. He leaves almost everything to the group, even the making of most of the major decisions, and even here he does not provide such guidance as the group struggles toward clarification and resolution. As a result the group will have extremely low morale and will seldom attain movement toward its goal. In voluntary situations such a group will rapidly disintegrate.

Therefore, I find myself leaning more on the democratic leadership style. Although it is true that somewhere along the line all of these leadership styles come to play directly or indirectly to all the leaders depending on the situation.

2. Christian Leadership Theory

One of the most significant alterations in the life and experience of the Christian church flowing from the Reformation is to be found in the implementation of the concept of the priesthood of all believers. While it can be safely said that the full implications of this affirmation have yet to be developed in the church, it is true that herein lies one of the elements giving uniqueness to Protestantism. The educational endeavor of the American Church has been to express this idea, as here for over a
century and a half laymen and laywomen have been working in a realm which elsewhere has been almost exclusively the province of the clergy or specialists.¹

Today we are more self-conscious than ever about the responsibility of each layman for his fellow Christian and for demonstrating his faith to people outside the Church. We are finding new or renewed justification for the lay person to participate in the educational ministry of the church even when the place and usefulness of the traditional form of church education, i.e., the Sunday School is under attack. Our concern today is not simply for better trained teachers for church school, but for more effective lay ministries both within and without the church as institution.

It is in light of this changing situation that we need to re-think our conception of Christian leadership. No longer can we operate in terms of laymen helping the ordained clergy as their job. No longer can we justify lay teachers simply because the minister does not have time. We are realizing now that at any time, in any situation, "any" Christian may be called upon to fulfill a leadership role or function. We need to understand, therefore, as completely and honestly as we can, just what it means to be a Christian leader. Thus we have first of all the task of developing a "theory" of leadership.

In the development of such a theory or, theology of Christian leadership, we will of necessity have to draw on two

major sources: theology, or the Church's understanding of what being a Christian means; and social science, or the information now available about human relationships and the dynamics of the interchanges between persons in groups of varying sizes.

The weaving of the data from the social sciences into the theological view of what being a Christian means follows.

Immediately we can find interlacing points of contact. The gospel calls us to minister; and that ministry is to persons, not to an institution nor to any given set of theological ideas, nor to come collection of Biblical passages. The ministry is the same whether it take place in a room full of pupils or around a table with fellow committee members. We are first all hoping to serve others that they might grow into more mature persons in a more profound relationship with God.

Christian leadership, then would seem naturally to follow lines suggested by democratic leadership; for in this we find what one teacher has called a form of leadership like unto the midwife, i.e., one who assists at and helps bring into being something new. Further, because it is Christian leadership, the implication follows directly that it takes place within a particular community with its unique traditions and history, its own outlook on the world and its self-determined ways of living and acting. In short, a Christian leader is not only one who knows how to lead so that others will develop their faith, but he is also one who has himself engaged in and is now in the process of personal and Christian growth. The Christian leader, by definition, is one who has some knowledge of the tools of leader-
ship as well as some involvement in the life of the community and its disdom. Such leadership requires specifically self-understanding, skills, and knowledge of the faith. The Christian leader in his ministry is both guide and enabler; that is, he can instruct others in the faith, and he can help them realize those talents and potentials inherent in their very being. So led, they are enabled to show the power of faith in their lives by the way they live and function as well as by the way they understand the world and man's experience in it.\(^1\) Therefore this writer will utilize this theory to implement this project.*

\(^1\) Ibid., p. 135.

*Literature: This writer selected the following relevant literature as a basis of a Christian Leadership Theory:


F. Definition of Terms

1. Definition of Attitude

"An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner.\(^1\)

"An attitude is relatively enduring." "Attitudes are particularly enduring sets formed by past experiences."\(^2\)

"An attitude is an organization of beliefs," Helen B. Lewis emphasizes this view when she defines an attitude as "an inter-related set of opinions organized around a point of reference.\(^3\)

2. Definition of Belief

Jastrow J. pointed out that the human "mind is a belief-seeking rather than a fact-seeking apparatus."\(^4\)

A belief is any simple proposition, conscious or unconscious, inferred from what a person says or does capable of being preceded by the phrase, "I believe that ..." The content of a belief may describe the object of belief as true or false, correct or incorrect, evaluate it as good or bad, or advocate a certain position, p. 113.


3. Distinction between Belief and Attitude

According to Kreich and Crutchfield, "Attitudes can be designated as either 'pro' and 'anti' while beliefs are conceived of as neutral.

G. Description of the Project

Purpose: An evaluation of the impact of Bible Study group upon a group's openness to mission was undertaken as an experiment designed to enable people in a local congregation to discover and carry out their mission and ministry.

The purpose of this project was to increase the Bible knowledge pertaining to the missional activities of God as recorded and implied in the Primeval History - (Genesis 1-11).

That through the use of the "discovery methods" the group's interest, participation, learning could be stimulated and carried out in the church's missionary program.

That through their involvement in the program, a change in attitudes towards God, Christ, Church, world, men and one another would result.

That as a result of this project the Bible's impact would be revitalized and realized by the group to the end that openness to missional outreach would ensue.

This writer in an attempt to respond to the problem of openness to change and mission of the church decided to teach the group.

1. The Nature and Mission of the Church

It is necessary that as participants in this project, we must understand who we are. Do we really understand we are the church with a mission to carry out to fulfill?
What does it mean that we are the church? It means that we are the Body of Christ or People of God, the fellowship of those who believe in the Resurrection and to whom the living Christ is real. Where Jesus is, there is the church. It means that we "are a chosen nation, God's own people." (1 Peter 2:9, 10).

The church is the community of, what is known as, the Resurrection, the fellowship of men, in whom God's Spirit dwells, the fraternity of the forgiven, the people who are called out of the world to belong to God, in order that their corporate life may consist of His worship and service.

This definition of the church gives us its functional view. It also alludes to its divine nature. Therefore, the church must be interpreted as more than a human institution existing for the salvation of mankind. The nature and mission of the Church is reflected in God who reveals Himself in Jesus Christ.¹

It is this writer's understanding that if the church is what we have described above, then it ought to be vitally active in God's mission.

Mission is very essential in the church's life. As Brunner has said: "The Church exists by mission as fire exists by burning." The church was called into being to serve the world, and when she repudiates her mission, the church ceases to be the church.

Therefore, this writer will examine and expose the group called the Christian church to a better understanding of the nature and function of the church and how to discover and carry out its mission.

2. The Selection of the Small Study Group Approach

Adult study groups may be of all kinds, although most fall into one of two general forms: the classical type in which the main aim is simply the enjoyable acquisition of knowledge; and the more recent small study group which is concerned with personal involvement and growth through discussion and intimate sharing of ideas and experiences.¹

The small study group was selected for the following reasons: to provide a means of developing growth and openness to change, and to contribute to leadership potential development of the individual participant.

The small group provides the environment where behavioral change becomes possible. The concept of the growth group is used to create the atmosphere and give the necessary stimuli for creative interaction. Growth groups aim at helping each person discover and move along his own unique road. The guiding purpose of growth groups is to enhance the quality of life and help each person become more fully alive and fully functioning. A growth group provides an interpersonal environment in which individuals become aware, relating, creating, risking, and authentic. It is this process of fulfilling one's potential for fully being alive and participating that created wholeness and openness.²

3. A Brief Description of the Church

The St. Paul African Methodist Episcopal Church is a small old, church established in 1896, located in Austell, Georgia. The members of this church where the project is being implemented, come from a very stable community, that is, from families who have lived here all their lives.

In spite of its longevity, this church has not evinced much progress religiously, economically, educationally, politically, missionally and sociologically.

Religiously, they have shown or demonstrated their belief in God by being faithful custodians of their "father's church" of 83 years ago, by maintaining the same old building over the years with only a very recent additional extension, namely, the kitchen.

The church members can safely be described as poor church attenders, lukewarm Christians, with poor communication among themselves. They show no real "love" for one another and very uncooperative toward the pastor and church activities.

Economically, the majority of the members including the community fall into a low income category. As a result, some houses are far from modern housing standards.

Educationally, most of the members of this church are high school, including graduates of the 1979 high school year and lower. However, almost all of the 1979 high school graduates, after the encouragement by this writer, have decided to go on to technical schools and colleges.

Politically, these people are voiceless and powerless. They have no spokesman, no representatives in the town council.
Missionally, this church was inactive until the writer challenged the congregation's awareness to its needs.

Socially, most women are heads of the families through divorce or death of their husbands. Thus, the majority of the church members are women and children. A good number of men in the church are backsliders. Liquor seems to be the problem with most of the men.

However, the 42 active membership is well balanced age-wise. There are infants, children, young adults, adults and quite a few senior citizens.

These and many other issues and conditions were the challenges that resulted in this project.

The African Methodist Episcopal Church discipline provides small organizational structures ranging from 3-19 per organization.

So the concentration on the small well represented group stems from the A.M.E.C. organizational structures. For instance the group represents Sunday School, stewards, trustees, stewardesses, youth, young adults, adults, usher boards, women missionary society, and choirs.

Almost all of the above groups are appointed by the pastor. Therefore, it is encumbent upon the pastor to coordinate these groups toward good functional structures.

After the project this writer drew up a stewardship form with an optional list of church activities. These forms were, however, distributed to all the members of the church. This helped this writer to figure out the member's special interests rather than the pastor's appointment. (See Appendix D.)
The result was that the group that participated in the project projected varied frequencies with high frequencies in Bible study, missional projects, Sunday school, pastor's aides. The traditional organization for example Steward board and Stewardess board and others had low frequencies. This marked a great change in attitudes towards church activities compared to the traditional obligations or practices.

The interest in educational and further training has grown tremendously. There is a growing atmosphere of openness in the congregation that provides encouragement for future development and growth. This discussion was engaged in order to give a brief description of the church in terms of its history, its composition and its involvement.

H. Methods of Collecting Data

Methods of gathering data will include the following:
- Tape recorder: Each session will be taped and transcribed. This will provide a "living action" account of actual comments and interactions of the group members.
- Personal questionnaire (interview) - A personal interview will be held with individual group by way of written questionnaire in order to understand their knowledge of their attitudes and practical experiences in church mission.
- Trained objective observer - This person will provide necessary feedback of the activities that occur in the group's experience.
I. Methods of Evaluating - Also Normative, Functional, and Empirical Disciplines

An important model for evaluative research into a functional program is offered by E. A. Suchman.\(^1\)

The model is based upon Evaluation and Causation. He maintains that "one of the most useful models for the theoretical analysis of an empirical research upon social phenomena is derived from the concept of causality as a chain of events related along a time dimension." As formulated by Chapin, "cause and effect, or causality as a system of ideas, is an explanation of successive events by a set of assumed antecedent-consequent relationships -- ... the concept of cause and effect ... is used as a shorthand device to represent a kind of association between factors in time sequence which has a determinable probability of occurrence."\(^2\)

An evaluative hypothesis, concludes Suchman, is almost as closely tied to an understanding of "causal" theories as is a non-evaluative hypothesis. While this condition is accepted as the sine qua non of basic research, it is often overlooked by the evaluative researcher who may tend to forget that a test of "DOES IT WORK?" presupposes some theory as to why one might reduce the large number of program evaluations which lack any clearcut rationale for hypothesizing that program A will produce effect B, and perhaps, thereby, result in a greater number of "successful" evaluations.\(^3\)


\(^2\) Ibid., p. 171.

\(^3\) *Op. cit.*, pp. 81-86.
The normative discipline examines meaning and value in ministry. This approach uses the organized data of the church. It views one's general understandings in the areas of biblical, historical, ethical, and theological studies.

The empirical discipline looks at the organized data of the data of the world. This discipline uses the areas of sociology, psychology, anthropology, and political and administrative studies.

The functional discipline focuses on developing competence in the performance of ministry. One's skills in preaching, teaching counseling, administration and pastoring are examined. If ministry is to be effective, a level of competence must be expressed at the level of activity and performance.

J. Methods of Organizing Data

To be more specific about the detailed use of the Programmed and Discovery Methodologies in the dissertation, the organizational structure of the dissertation will be outlined.

In Chapter II of the dissertation, a detailed description of the topics will be made with the precise purpose of discovering new knowledge of Genesis 1-11, from which an influence or Bible study impact toward openness to mission must originate.

In that chapter, the actual carrying out of the study will be presented. This will include the recruitment of the group and getting it set up to carry out the project.

A statement of the goals and assumptions will be presented and reviewed with the group. A presentation of methodology and strategy will be stated and agreed upon. Then the group will be
structured and given direction for the carrying out of the ses-
sions.

In Chapter III, the Foundation - Normative chapters have been rearranged.

In Chapter IV, a Psychological-Empirical evaluation of process will be done in light of the normative perspective. The tools and techniques of the theological and historical disciplines will be used to look at the concept of process and how it functions in the life of man.

In Chapter V, an Evaluation and Analysis of Objectives According to Edward A. Suchman's Model will be employed. The theory of Marvin Taylor and Suchman will be examined and related to the understanding and function of process in the study.

In Chapter VI, an evaluation of process in light of the functional perspective will be done. This chapter will be concerned with the performance of ministry. Efforts will be made, too, at mission and ministry in light of definition, function and effectiveness. The task of employing the concepts of mission to promote the development of openness to change will be pursued.

In Chapter VII, there will be statements of summary and conclusions that have been reached during the carrying out of the project. From these findings, it is hoped that some implications and projections can be given for the continued study and investigation for the meaning and understanding of the process of developing openness to change.

A definition of the church and its function will be presented to show how ministry grows out of the understanding of
the function. The various ministries of the church should function to fulfill the purposes of God, through His work as revealed in the redemptive purpose of Jesus Christ.

Jesus Christ must be central and essential in the church. He is the head of the church and all functions of ministry should serve to make real His person, His life, His meaning and His message.

Discovery methods - According to Biehler, there are two basic conceptions of education—programmed learning and the discovery approach currently examples of psychological theory applied in the classroom. Although the degree to which they are based on scientific observation, experimentation, and analysis is a recent development, the basic educational concepts they rest on are not new. For hundreds of years educators have argued the advantages and disadvantages of teacher-guided instruction and self-directed learning. In nearly all periods in history, most people have assumed that learning experiences in school settings should be organized by a teacher. At frequent intervals, however, educational leaders have emerged who have been repelled by the common abuses of authority that occur in controlled education and by the degree to which imposed learning snuffs out curiosity, creativity, and interest in further learning. In 1762, for example, Jean Jacques Rousseau published Emile, in which he criticized all aspects of formal learning and proposed that education should be completely natural and spontaneous.

This writer concurs with Rosseau and that is the reason why he chose the "discovery method" for this Bible study. The
group's interest has indeed been captured by this method for encouraging greater participation and imagination.

Its significance lies in the fact that, "whereas the teaching machine is the preeminent S-R educational method, the discovery approach is perhaps the best example of the field theorist's pedagogic technique," argues Bruner. If as a teacher, you were to become an advocate of the discovery approach, you would try to provide situations that would encourage insight so that your pupils could discover ideas on their own. You would supply subtle assistance but would not try to manipulate or shape behavior, this is Bruner's interpretation of field theory.

This is my contention for it is through the discovery approach that some of the group members have raised searching questions like these: Where did the Atheists originate from? Why didn't Adam and Eve not bother or eat from "the tree of life" because prior to the "Fall" there was no commandment against it?

How these method are related to accomplishing goals -

- The discovery methods will enable the group to discover for themselves the new facts; knowledge about God, Creation, and the destiny of man.

- Their perception into the mystery of God's revelation, sustenance, Providence, and mission will be sharpened as they concentrate deeply on the Word of God.

- The discovery of new knowledge about the wonders of creation and their application to their daily lives will presumably change their attitudes towards God, Christ, Spirit, man,
native church, and fellow men.

- Through these discoveries they will take seriously the missionary activities of the Church, after realizing God's missionary activities.
CHAPTER II
DESCRIPTION AND METHODS OF THE DISSERTATION

A. Presentation of the Project

The introduction in the previous chapter covers pretty much of the description of the project. It deals adequately with the purpose, the nature and mission of the church, the selection of the small Study Group approach, and a brief description of the church. So our next step will be a brief description of the Project Strategy.

B. The Project Strategy

While a lot of strategic material is covered in the "Abstract" part of this project, we will only add a few things here.

The project design consisted of twelve sessions, meeting once a week for 2 hours each session. It involved 15 participants from various organizations of the church representing different ages 15 and up.

The project's evaluation covered the one-group, pre-test, post-test design, the writer gave the participants a set of questionnaires "before" and "after" the project. This was done in order to test the group's knowledge of the Bible, particularly Genesis 1-11, their attitudes toward God, Christ, Bible, Church, World, men and one another. Then, thirdly to measure their practical involvement in missional activities,
based on Genesis and its context. For the questionnaire, see Appendix A & B).

The group was also introduced to the Concepts of Mission and Stewardship.

1. The Primary Concept -- God at work, His work
   a. "Mission is completely and fully the work of God."
   b. God has created realities in the course of this world which are immovable." Therefore,
   c. All the mission work of the Church lives in a certainty which can be shaken neither by --
      (1) human omission,
      (2) nor guilt,
      (3) neither by earthly failure:
      He will gloriously carry out His work.

2. The Secondary Concept --
   God Chooses to share His Work
   a. "Mission" is at the same time the work of God in the world which He shares with men as His instruments.
   b. The Church therefore, a fellowship of the redeemed, the gathered community of God, does not understand herself and misses the meaning of her existence if she is not at the same time a "sending forth."
   c. Through the Church it pleases God to lead His mission to its goal. The Church of Jesus Christ lives only in movement. She stops being what she through the will of God is and should be if she no longer lives in sending forth and no longer carries out mission.
3. The Third Concept --
Man's part in God's work --- Obedient Fulfillment of Mission

a. The foundation has been laid, it rests in the power of God.
b. Man's task is to build upon this foundation in obedience to the spirit ... or to see that the road which has been prepared is traveled.
c. Man is challenged to see the relationship between God's act of creation and His act of redemption ... between history and salvation history
d. Since God is the Lord of all life and all history, He is at work and has been in fulfilling His purposes.
e. Man's task is to be eternally sensitive to the will and purpose of God through Jesus Christ and the Holy Spirit.

4. The Final Concept --
God and man at work -- The Ultimate Goal

a. The Christian faith presents a paradise in relation to the ultimate goal. There is the already and the not yet.
b. It is well to remember that we are still in a sense only at the very beginning of the Christian era. The Jesus who has penetrated so deeply into history in 2000 years will go much further.
c. The one clear thing for all Christians to see is that we live in the era of mission....the Gospel must be proclaimed.

The group was challenged to read Genesis 1-11 and attempt to relate these concepts to the Genesis contents.
Since the evaluative instrument could not measure all of the dynamics of the project, observable data was compiled as to some of the reflections of what happened.

C. Setting Up the Bible Study Group

1. An Invitation

Having established the need or problem of our Church, an invitation to Bible Study was extended by this writer to the different organizations of the Church.

An appeal was made to the organizations for enlistment of the interested persons to become involved in a group experience. The group was enlisted on a voluntary basis.

Since the intention was to involve various leaders from all levels of Church life, a special effort was made to narrow the number to 15 or 20. In order to facilitate an inclusive and varied input from every level of leadership, a special effort was made to include all ages.

Group formation must be properly done in order to achieve balanced results. The ideal is the involvement of persons from various age groups, sex and educational backgrounds. Such a group will help to minimize the social barriers between the generations. This type of multi-age and interest groups resembles wider interest and an increased understanding of one another. They also encourage respect for ideas past and present and cooperation in putting in effect plans made by the group.¹

D. Group Composition and Structure

The date and time was scheduled for the first meeting. The group met at 7:30 p.m. At this meeting several leaders assembled representing the Steward Board, Trustee Board, Sunday School, Youth, Choir, Class Leaders, Missionary Society, Lay and others who form the vital organizational leadership of the congregation.

There were 15 persons plus Rev. Dr. Dixon and the pastor. Dr. Dixon was requested to act as a professional observer and advisor in the earlier sessions.

The group was informed from the beginning that the writer was going to instruct the group.

E. Procedures for Conducting the Study

1. The Leadership Role

The pastor assumed the leadership role from the onset. In assuming this leadership role, the effort was made to establish the group-centered approach for functional purposes. The main emphases were: 1) to tap each member's potential knowledge; 2) development of their leadership skills, 3) independence and confidence in dealing with internal growth. As leader, the writer had many expectations for the group. The leader sets the tone of the process in the group. He must listen carefully to the individual members. The group looks up to the leader and takes their cases from him. The leader facilitates group interaction. He assists members to clarify the meaning and understanding of their beliefs and goals in life.
F. Relevant Literature and Theory

G. Description of the Project

Purpose: An evaluation of the impact of Bible Study group upon a group's openness to mission was undertaken as an experiment designed to enable people in a local congregation to discover and carry out their mission and ministry.

The purpose of this project was to increase the Bible knowledge pertaining to the missional activities of God as recorded and implied in the Primeval History - (Genesis 1-11).

That through the use of the "discovery methods" the group's interest, participation, learning could be stimulated and carried out in the church's missionary program.

That through their involvement in the program, a change in attitudes towards God, Christ, Church, world, men and one another would result.

That as a result of this project the Bible's impact would be revitalized and realized by the group to the end that openness to missional outreach would ensue.

Literature: This writer selected the following relevant literature as a basis of a Christian Leadership Theory:


This writer in an attempt to respond to the problem of openness to change and mission of the church decided to teach the group.

1. The Nature and Mission of the Church

It is necessary that as participants in this project, we must understand who we are. Do we really understand we are the church with a mission to carry out or fulfill?

What does it mean that we are the church? It means that we are the Body of Christ or People of God, the fellowship of those who believe in the Resurrection and to whom the living Christ is real. Where Jesus is, there is the church. It means that we "are a chosen nation, God's own people." (1 Peter 2:9, 10). The church is the community of, what is known as, the Resurrection, the fellowship of men, in whom God's Spirit dwells, the fraternity of the forgiven, the people who are called out of the world to belong to God, in order that their corporate life may consist of His worship and service.

This definition of the church gives us its functional view. It also alludes to its divine nature. Therefore, the church must be interpreted as more than a human institution existing for the salvation of mankind. The nature and mission of the Church is reflected in God who reveals Himself in Jesus Christ.¹

It is this writer's understanding that if the church is what we have described above, then it ought to be vitally active in God's mission.

Mission is very essential in the church's life. As Bruner has said: "The Church exists by mission as fire exists by burning." The church was called into being to serve the world, and when she repudiates her mission, the church ceases to be the church.

Therefore, this writer will examine and expose the group called the Christian church to a better understanding of the nature and function of the church and how to discover and carry out its mission.

2. The Selection of the Small Study Group Approach

Adult study groups may be of all kinds, although most fall into one of two general forms: the classical type in which the main aim is simply the enjoyable acquisition of knowledge; and the more recent small study group which is concerned with personal involvement and growth through discussion and intimate sharing of ideas and experiences.¹

The small study group was selected for the following reasons: to provide a means of developing growth and openness to change, and to contribute to leadership potential development of the individual participant.

The small group provides the environment where behavioral change becomes possible. The concept of the growth group is used to create the atmosphere and give the necessary stimuli for creative interaction. Growth groups aim at helping each

person discover and move along his own unique road. The guiding purpose of growth groups is to enhance the quality of life and help each person become more fully alive and fully functioning. A growth group provides an interpersonal environment in which individuals become aware, relating, creating, risking, and authentic. It is this process of fulfilling one's potential for fully being alive and participating that created wholeness and openness.¹

3. A Brief Description of the Church

The St. Paul African Methodist Episcopal Church is a small old, church established in 1896, located in Austell, Georgia. The members of this church where the project is implemented, come from a very stable community, that is, from families who have lived here all their lives.

Inspite of its longevity, this church has not evinced much progress religiously, economically, educationally, politically, missionally and sociologically.

Religiously, they have shown on demonstrated their belief in God by being faithful custodians of their "father's church" of 83 years ago, by maintaining the same old building over the years with only a very recent additional extension, namely, the kitchen.

The church members can safely be described as poor church attenders, lukewarm Christians, with poor communication among themselves. They show no real "love" for one another and very un-cooperative toward the pastor and church activities.

Economically, the majority of the members including the community fall into a low income category. As a result, some houses are far from modern housing standards.

Educationally, most of the members of this church are high school, including graduates of the 1979 High School year and lower. However, almost all of the 1979 High School graduates, after the encouragement by this writer have decided to go on to technical schools and colleges.

Politically, these people are voiceless and powerless. They have no spokesman, no representative in the town council.

Missionally, this church was inactive until this writer challenged the congregation's awareness to its needs.

Socially, most women are heads of the families through divorce or death of their husbands. Thus, the majority of the church members are women and children. A good number of men in the church are backsliders. Liquor seems to be the problem with most of the men.

However, the 42 active membership is well balanced age wise. There are infants, children, young adults, adults and quite a few senior citizens.

These and many other issues and conditions were the challenges that resulted in this project.

The African Methodist Episcopal Church discipline provides small organizational structures ranging from 3-19 per organization.

So the concentration on the small well represented group stems from the A.M.E.C. organizational structures. For instance the group represents Sunday School, stewards, trustees, stewardesses,
youth, young adults, adults, usher boards, women missionary society, and choirs.

Almost all of the above groups are appointed by the pastor. Therefore, it is incumbent upon the pastor to coordinate these groups toward good functional structures.

After the project this writer drew up a stewardship form with an optional list of church activities. These forms were, however, distributed to all the members of the church. This helped this writer to figure out the member's special interests rather than the pastor's appointment. (See Appendix D).

The result was that the group that participated in the project projected varied frequencies with high frequencies in Bible Study, missional projects, Sunday School, pastor's aides. The traditional organization for example Steward board and Stewardess Board and others had low frequencies. This marked a great change in attitudes towards church activities compared to the traditional obligations or practices.

The interest is educational and further training has grown tremendously. There is a growing atmosphere of openness in the congregation that provides encouragement for future development and growth. This discussion was engaged in order to give a brief description of the church in terms of its history, its composition and its involvement.

H. Methods of Collecting Data

Methods of gathering data will include the following:

- Tape recorder: Each session will be taped and transcribed. This will provide a "living action" account of actual
comments and interactions of the group members.

- Personal questionnaire (interview) - A personal interview will be held with individual group by way of written questionnaire in order to understand their knowledge of the attitudes and practical experiences in church mission.

- Trained objective observer - This person will provide a necessary feedback of the activities that occur in the group's experience.

I. Methods of Evaluating - Also Normative Functional and Empirical Disciplines.

An overview of the normative, empirical and functional disciplines. The normative discipline examines meaning and value in ministry. This approach uses the organized data of the church. It views one's general understandings in the areas of biblical, historical, ethical, and theological studies.

The empirical discipline looks at the organized data of the world. This discipline uses the areas of sociology, psychology, anthropology, and political and administrative studies.

The functional discipline focuses on developing competence in the performance of ministry. One's skills in preaching, teaching counseling, administration and pastoring are examined. If ministry is to be effective, a level of competence must be expressed at the level of activity and performance.

The normative, empirical, and functional disciplines will be used as tools to (1) inform my theory ministry; (2) to evaluate experiences of the writer and the group; and (3) to illustrate the leadership theory and compare styles of leadership
in relation to their effectiveness and weakness.

J. Methods of Organizing Data

To be more specific about the detailed use of the Programmed and Discovery Methodologies in the dissertation the organizational structure of the dissertation will be outlined.

In chapter 2, the methods of the study will be presented. This will include the recruitment of the group and getting it set up to carry out the project.

A statement of the goals and assumptions will be presented and reviewed with the group. A presentation of methodology and strategy will be stated and agreed upon. Then the group will be structured and given direction for the carrying out of the sessions.

In Chapter 3, the Theological Foundations for Christian Education in the Light of Howard Grimes' Work, the Normative Perspective, the evaluation and analysis of the concepts of mission and ministry, pre-test and post-test questionnaire, requirements, Suchman's evaluation and summary will be made.

In Chapter 4, Psychological Foundations for Christian Education in the Light of Donald E. Miller, the Empirical Perspective, an evaluation of process will be done in light of the normative perspective. The tools and techniques of the theological and historical disciplines will be used to look at the concept of process and how it functions in the life of man.

In Chapter 5, Evaluation and Analysis of Objectives, an evaluation of process in light of the empirical discipline will be employed.
In Chapter 6, an evaluation of process in light of the functional perspective will be done. This chapter will be concerned with the performance of ministry. Effort will be made to look at mission and ministry in light of definition, function and effectiveness. The task of employing the concepts of mission to promote the development of openness to change will be pursued.

In Chapter 7, there will be statements of summary and conclusions that have been reached during the carrying out of the project. From these findings, it is hoped that some implications and projections can be given for the continued study and investigation for the meaning and understanding of the process of developing openness to change.

A definition of the church and its function will be presented to show how ministry grows out of the understanding of the function. The various ministries of the church should function to fulfill the purposes of God, through His work as revealed in the redemptive purpose of Jesus Christ.

Jesus Christ must be central and essential in the church. He is the head of the church and all functions of ministry should serve to make real His person, His life, His meaning and His message.

K. Discovery Methods

According to Biehler, there are two basic conceptions of education—Programmed learning and the discovery approach currently examples of psychological theory applied in the classroom. Although the degree to which they are based on scientific observation, experimentation, and analysis is a recent development,
The basic educational concepts they rest on are not new. For hundreds of years educators have argued the advantages and disadvantages of teacher-guided instruction and self-directed learning. In nearly all periods in history most people have assumed that learning experiences in school settings should be organized by a teacher. At frequent intervals, however, educational leaders have emerged who have been repelled by the common abuses of authority that occur in controlled education and by the degree to which imposed learning snuffs out curiosity, creativity, and interest in further learning. In 1762, for example, Jean Jacques Rousseau published Emile, in which he criticized all aspects of formal learning and proposed that education should be completely natural and spontaneous.

This writer concurs with Rousseau and that is the reason why he chose the "discovery method" for this Bible study. The group's interest has indeed been captured by this method for encouraging greater participation and imagination.

It's significance lies in the fact that, "whereas the teaching machine is the preeminent S-R educational method, the discovery approach is perhaps the best example of the field theorist's pedagogic technique," argues Bruner. If as a teacher, you were to become an advocate of the discovery approach, you would try to provide situations that would encourage insight so that your pupils could discover ideas on their own. You would supply subtle assistance but would not try to manipulate or shape behavior, this is Bruner's interpretation of field theory.
This is my contention for it is through the discovery approach that some of the group members have raised searching questions like these: Where did the Atheists originate from? Why didn't Adam and Eve not bother or eat from "the tree of life" because prior to the "Fall" there was no commandment against it?

1. How these methods are related to accomplishing goals:

- The discovery methods will enable the group to discover for themselves the new facts, knowledge about God, Creation, and the destiny of man.

- Their perception into the mystery of God's revelation, sustenance, Providence, and mission will be sharpened as they concentrate deeply on the Word of God.

- The discovery of new knowledge about the wonders of creation and their application to their daily lives will presumably change their attitudes towards God, Christ, Spirit, man, native church, and fellow men.

- Through these discoveries they will take seriously the missionary activities of the Church, after realizing God's missionary activities.
CHAPTER III

THEOLOGICAL FOUNDATIONS FOR CHRISTIAN EDUCATION: THE NORMATIVE PERSPECTIVE ACCORDING TO HOWARD GRIMES AND RANDOLPH C. MILLER

In the last chapter, we evaluated each of the goals and found out their strength and weaknesses as applied to teaching-learning impact.

In this chapter we shall try to show the importance and need of the theological foundations for Christian education with regards to the "teaching ministry" of the church. This relates well to Paul's question: But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "how beautiful are the feet of those who preach good news,"

Howard Grimes gives a good account of the theological foundations for Christian education which involves teaching ministry as a norm for Christian mission.

According to Howard Grimes: All education takes place within a context, is based on explicit and implicit presuppositions, and includes as one of its purposes the communication of ideas, facts and information. Christian Education is both the organized and instructed process by which the Christian community attempts to transmit its faith as both content and personal
response. Inspite of some efforts in the past to deny or mini-
mize the "giveness" of the faith of the church, we cannot be
the church and fail to recognize that it has a family history.
That which called the Church into being -- God's revelation in
Israel and supremely in Jesus Christ -- is the raison d'etre
of the church and hence provides the foundation for its teaching
ministry as well as its other ministries.

We must recognize, however, that the historical basis for
the church does not come to us as pure event, says Grimes. To
use the German distinction between two types of history, it is
Geschichte, or interpreted history, not Historie, or mere fact.
That is, the Christian faith does not exist apart from interpre-
tation or theology.

Although such interpretation may be unrecognized and un-
systematic, it exists for every practicing Christian and in every
congregation. Thus, when we speak of the Christian faith or the
gospel as one of the givenes of Christian teaching, we are really
talking about the theological foundations of the teaching-
learning transaction.

Thus concludes Grimes, one of the urgent and often neglected
tasks of the church is for the theologian to enter into effective
dialogue with those who are directly involved in the determina-
tion of the various ministries of the church one of which is
teaching.¹ This writer concurs with Grimes for it is in teaching-

¹Marvin J. Taylor, An Introduction to Christian Education,
learning that the church can better communicate and transmit its precious missionary message of salvation through Jesus Christ.

A. Theology and Christian Teaching

There are at least three major points at which theology is related to the teaching office of the church. First, as we have seen, the church has a faith to communicate, and this faith must be stated theologically. I am particularly thinking of the faith, but also of faith as trust, conviction, relationship. Faith as content-story, idea, values, and so on - can be presented in the form of knowledge about the Christian faith (that is, more or less objective data). Teaching as witness to one's own faith (trust, conviction, relationship) moves toward knowledge of or relationship to. The teacher can both talk about God and witness to his own relation to God. Both types of knowledge, insofar as they are separate - that is, knowledge about and knowledge of - are parts of the theological content of teaching.

Second, theology affects our understanding of the process of teaching. If we understand the Christian faith in terms of ethical values, we will see that process as the education of character. If we see it as intellectual assent to propositions about God, we will understand the process of teaching as being largely transmission of subject matter. If, however, we understand the Christian faith as crucially a relationship with God as revealed in Jesus Christ, we will seek for a process which encourages this relationship. Whether we believe that teaching can itself lead to the faith relationship or whether we believe it can only prepare for the reception of faith, we will neverthe-
less structure the process so that it points to the faith relationship.

That is the reason why this writer emphasizes the teaching process as a needed motivation to our church today. We know Christ taught his disciples and then sent them out on a world wide mission.

The group began to realize the need and importance of the teaching ministry in the church. Some went to an extent of taping some session pertaining to some of our goals.

A third point at which theology affects Christian teaching is methodology. Method and process are closely related, yet not identical.

Method grows out of process, and both grow out of theology. Generally, Christian educators still borrow their methods from general education and its cognate disciplines, and consequently this area of our subject is basically an unexplored one.

For an instance, this writer is using 'discovery method' borrowed from general education. The group began to realize afterwards that this method helps and encourages or facilitates memory. This conclusion resulted from the process of evaluation of the goals above.

B. The Context of Teaching - The Church

We have already noted that all teaching occurs in a context, and Christian teaching takes place within the Christian community or Church. "Church" must be taken to include its various manifestations: institutional church, Christian family, unconventional structures, and so on.
The inadequacy of the institutional church is a crucial issue for Christian education, however, for only a community of faith can effectively communicate the Christian faith. Other agencies can teach about that faith. There is no reason why public schools cannot transmit information about churches and synagogues and other agencies can teach about that faith. There is no reason why public schools cannot transmit information about churches and synagogues and their place in history, the Bible and its place in literature, and so on, argues Grimes. Increasingly in our world-oriented culture, this teaching must also include other world religions.

The group was made to understand that in light of Grimes' explanation of the context of teaching - the Church - that they must see themselves as the "called community" recognized by the apostle as a royal priesthood: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy, but now you have received mercy." (1 Peter 2:9-10).

The identification of this community with Jesus Christ is made clear through Paul's use of the metaphor "body of Christ" to designate Christians together. 1 Corinthians 12 is the clearest exposition of this theme, and Romans 12:4-8 echoes it. Colossians 1:18 states quite emphatically, "He (Christ) is the head of the body, the Church."
But this was not solely, or even primarily, a matter of past history for Paul, nor should it be for us. The church is a community with its roots in history, it is also a community in which the Spirit (Christ), in Paul's language) is presently at work.

This holding in tension of the historic and the contemporary is an insight which is important for the church's teaching ministry, for teaching must never be exclusively concerned with passing on the tradition or with present experience, but with both in relation to one another. It is not enough that one is a member of the family of God in the present; to be a fully participating member he must be aware of his family history.

The recent emphasis on the church as the whole people of God and consequently on the ministry of the laity is also of significance for understanding the church's teaching ministry. It is a matter of fact, not theory, that the teaching which the church does cannot be confined to those who are designated as teachers. The whole church does in fact teach, and unless the whole church is conscious of its mission of witness and teaching that mission is obscured or even perverted.¹

This writer concurs with Grimes concerning the church and its teaching ministry. That is the reason we embarked on the teaching ministry from the onset of this project.

The group realized the importance of teaching ministry in the church. For with it there was a better understanding of the Bible, group dynamics, relationships improved and the missional

¹Ibid., p. 34.
focus local and foreign was sharpened and the need realized.

Therefore, according to Grimes, "the church teaches whether for good or ill, through its organized life, through the Christian family, and through other structures. It also teaches and witnesses as it is scattered abroad in the world through its individual members.

In the past Christian educators have most often been concerned with organized teaching, primarily within the classroom. We are now more aware that if the church is to reach the world it must do so outside the structures which are identified readily as church.

While we agree with Grimes we wish to add that the teaching ministry should be used as a means to change and openness to mis-

Thus, the ministry of teaching, as it grows out of the nature of the church, is at least threefold, as Roger Shinn has made clear. First, it is responsible for introducing persons, young and old, to Christian community, and this includes the hope that a faith relationship with God will be the result. Second, it is responsible for transmitting the heritage of the community, of making known a systematic formulation of the faith, and third, it must also equip its members to be the church in the world so that they may not only live Christianly in the world, but also witness to their faith in deed and worth. A fourth responsibility which we have already noted grows out of this latter, namely, the work of witness and teaching in the world by those who have been taught within the structure of the
Christian teaching, then, is not a detached enterprise concerned with objective data in which the teacher has no personal interest. It is faith teaching, or teaching for commitment, which is the task of the church. Its aim, concludes Grimes is not only to lead to personal involvement in the community of faith, but also to send into the world those who have become so involved to witness to their faith in the various "realms of their calling."^2

Grimes' conclusion agrees with the purpose of our project, namely, openness to mission.

C. Revelation and Teaching Process

Revelation is the basis or norm in understanding theological foundations of Christian teaching. This is true, maintains Grimes, for at least two reasons: first, so that it will be clearly seen that Christian teaching does in fact grow out of the "givenness" of the Christian faith, and second, so that the process of teaching can be rooted in the nature of revelation itself.

The importance of the first of these reasons grows out of the prevailing trend in religious education in the 1920s and 1930s toward emphasizing discovery rather than response. "Discovering God in nature" was a prevalent theme, says Grimes, and though this has largely disappeared in contemporary thought, the

^1See Chapter 1, Introduction to Christian Education, pp. 11-20.

^2Ibid., p. 35.
residue is still with us. At the heart of the Christian faith, however, is the assertion that God takes the initiative in coming to man and that man responds to God's revelation in faith and obedience .... interpretations, or theologies, vary, but the centrality of God's action on man's behalf cannot be denied, contends Grimes.¹

Second, if in fact it is God himself who is revealed not propositions about God, then we have a basic characteristic of Christian teaching inherent within the Christian faith. As Sara Little has shown, "the emphasis on God's self-revelation (personal not propositional) is that of contemporary theology, growing out of the biblical understanding of revelation."² It follows, then that whatever else Christian teaching may be, it is at its base personal in nature; that is, it is concerned with response to and relation with God and with our fellow men.

This does not preclude - in fact, it necessitates - the telling of the story of the Christian community, hence Christian teaching involves helping the learner become aware of the contents of Bible, Christian history, and theology. This knowledge serves a more basic end, however, that of preparing for and explaining the nature of encounter with the living God.³

¹Ibid., p. 35
²Sara Little
³Marvin J. Taylor, An Introduction to Christian Leadership
D. Christian Teaching and a Doctrine of Man

The group's attention was focused on man. Here again Grimes' view of man was studied. He says, basic also to understanding the nature of the teaching process is one's view of man. This includes data from the personal and social sciences, and at Christian education has depended rather too much on these human sciences, contends Grimes. This writer agrees with Grimes, for we have a controversial issue over the scientific or divine creationism going on in the Georgia legislative house currently. Some legislatures believe or are included to lean on the scientific story with Darwin, as a proponent versus the Genesis story of creation. This writer pointed out to the group the coincidental relevance of our Bible study of Genesis 1-11. This sharpened the interest and curiosity of our Bible study. The immediate question that comes to mind is: "As a Christian, which story do you believe and why?"

To my surprise, the whole group fell for the "Divine Creationism."

However, continues Grimes, "I do not mean to suggest that these data are not important, though it is not within the purview of this chapter to discuss them." In this brief section, however, we want to deal only with a theological approach to man.

Borrowing from nineteenth-century liberal theology, religious educators in the early decades of this century developed a theory of teaching which assumed that man was educable into the good life. One became a Christian "in and through the educational process." The kingdom of God (or the "democracy of
God," as George Albert Coe put it) was a human possibility if man could only provide the proper kind of education.¹

At a few points do the various theological positions which have superseded nineteenth century liberalism agree more than in regard to the nature of man continued Grimes. To be sure they disagree concerning the degree to which man, as rooted in nature, is capable himself of attaining the good life. Some theologians such as Karl Barth, insist upon a radical doctrine of grace with seemingly little of the divine left in "natural" man. Others such as the contemporary existentialists, have a radical view of man's freedom with both the necessity and the possibility of decision with a context of grace. Few if any would support the optimism of liberal theology regarding man contends Grime.

This writer finds it very hard to believe the liberal theologian's point of view. For according to this theory, there is no need for a Saviour to save man from his fallen state because of original sin.

This writer rather concurs with Grime when he says, "In the early days of neo-Reformation theology many Christian educators interpreted the changed view of man as cutting the nerve of the church's teaching enterprise, and indeed it did, as education was interpreted by many of these men. As a matter of fact, however, it actually makes the teaching of the church more important. If man were essentially educable into goodness, contends Grime, then it is possible that the public schools and

¹Ibid., p. 36.
character building agencies might perform the task of bringing man to his potential. If, on the other hand, man is separated or alienated from the very ground of his being, i.e., God, then a radical act of faith in God made possible by God's grace can provide the basis for "the new being." ¹

However, the paradoxical nature of man takes us back to "the Doctrine of Creation."

Reul L. Howe observes that "when we let the meaning of the doctrine of Creation and the Fall illumine the teaching relationship, the Biblical view of human nature sees its paradoxical character. On the one hand, man is "but a little lower than God," he is crowned with glory and honor and (under God) holds the dominion over the beasts and the whole world of nature. On the other hand, he is like "unto the beasts that perish." The great philosophers and poets of all ages have generally agreed with this fundamental perception of man's paradoxical character."

As Pascal said, "He is at once the glory and scum of the Universe."²

This investigator concurs also with Howe, when he observes the other side of man.

"The truth symbolized by the myth of the Fall accounts for the other part of the paradox that is man. According to this myth, man's desire to be on equality with God has led to

¹Ibid., pp. 36-37.

²Howe, Reuel L., A Theology for Education, notes Director, Institute for Advanced Pastoral Studies, Bloomfield Hills, Michigan, p. 1.
that rebellion against God's will which is the essence of sin, the attempt to claim for himself the glory and honor which properly belongs to God alone. Man's capacity for truth, beauty, and goodness is thus seriously impaired, and God's image in man is defaced but not destroyed. There still remains in him the vestiges of the Divine Image and Likeness. Man is a sinner, but he knows that he is a sinner.¹

Man's disobedience to God's command to worship him alone and to put himself at the center of life is what has been interpreted by some Christian thinkers as "original sin". The sin of self-centeredness does infect every life. This is seen both in man's individual rejection of God and in the corporate indifference toward God on the part of the society into which man is born. Sin alienates us from the life of God. By it we "fall" from God, not once but again and again. We sin, not because Adam or any first man sinned, but for the same reason. We want not God's way but our own.²

This writer concurs with this doctrine of man above, for this reason we chose to teach these concepts instead of preaching them.

This sinful tendency to which man easily succumbs issues in many forms of sinfulness such as cruel and inhuman behavior, indifference and hardness of heart. Thus we deface the image of God. Instead of trusting God, we forget him. When this happens, we see the consequences in multiple forms of fears and animosities in human lives.

¹Ibid., pp. 2, 3.
When man's sin leads to separation from God and man, the group learned, he stands in need of God's healing grace. Man, however, as was indicated earlier, is capable of seeing himself under the judgment of God and of repenting for his sin. And when he truly repents he can be reconciled to God through grace. This experience is what Jesus meant by being "born again," what Paul described as becoming new creatures in Christ, and what evangelicals have called conversion.

It was obvious that the nature of man is indeed paradoxical and that because of his nature, education alone cannot save him. That the Christian education which involves faith in God plus general education are necessary to effect a change in him.

In this Christian view of man, concludes the "Foundations of Christian Teaching in the United Methodist Churches," we understand his relation to God as the key both to his wholeness and salvation and to his dignity and worth. Too often we have defined the value of human personality by what we see in one another. One difficulty with this view is that it makes human worth dependent upon what can be observed infinite persons and provides no basis for respecting the spiritual worth of anyone who does not appear to be worthwhile -- the unlovely, the criminal, the maimed, the backward. A more serious difficulty is that this view is not in harmony with the Bible. The worth of man is not the same thing that man can claim for himself but is derived from God's purpose for him. The dignity of man, in the Christian understanding, is rooted in the destiny to which God has called him. The value of personality is not primarily a matter of observation but of faith. We believe in man as a
child of God, a creature called to live his life as a member of the people of God and to share spiritual life in gratitude and creative fellowship. Man is created for the Kingdom of God.¹

This investigator agrees with the above statements for they point to the fact that as a result of sin, God became a missionary to this earth in order to save man from their sin. (Mt. 1:17).

"What, then, is the potential for Christian nurture and instruction?," asks Grimes. Nurture, as the process of inducting one into Christian practices and attitudes, is supremely the task of the Christian family, though to some degree the congregation can share in the process. By its nature this includes law, for one one is wise enough to know what is good nor good enough to practice it even when he knows it. Hence, judgment and discipline are a part of nurture as well as grace and love.

If this nurture is effective, continues Grimes, it will lead man to see himself in need of something (or, more specifically, someone) outside himself. However, such nurture, which is largely relational, must be supplemented with a presentation of the Christian faith so that the person understands himself as creature in relation to the Creator, as sinner in relation to the gracious, forgiving God.

With this statement above, we wish to conclude our study of the Doctrine of Man in concurrence with Grimes. For it is clear that man needs God's grace to be saved; education alone without faith in God cannot make a man better and acceptable to

God. Indeed, there is a daily need and hopefully a daily occurrence of encounter, (with God) for one is never, in the strict sense of the word, a Christian only becoming one, concludes Grimes.¹

Conclusion

This brings us to an agreed conclusion by this writer and Grimes that "the struggle for the recognition of the crucial nature of theology in relation to Christian teaching has probably been won. Perhaps we have also to some extent recovered a relevant theology as the content of what is taught. We have made considerable progress in relating theology to the process of teaching.

The Christian educator must be responsive both to the historic tradition of the church and to the currents of contemporary theology, and he should learn from both Calvin and Bultmann, Wesley and Tillich.

The theological conversation is a continuous task of the Church, and the Christian educator ought to be actively engaged in it. The local Church teacher should also be sufficiently conversant with the theology of the church that he can do a responsible job of communicating the Christian faith. The burden which the professional Christian educator bears in this conversation is not an easy one, for it involves conversation on the one hand with the biblical scholar, the church historian, and the theologian, and on the other with the specialists in

¹Ibid., pp. 39-40.
general education and the cognate disciplines. It is one which must be accepted in all seriousness, however, if the church's teaching ministry is to be fulfilled responsibly in the years ahead.

This writer concurs with Sara Little on revelation and Grimes on Biblical knowledge, for this is the purpose of our project. From this knowledge will grow our understanding of the missionary awareness which might lead to our openness to mission-being God's mission.

In conclusion, this writer wishes to emphasize that Grimes' article on theological Foundation of Christian education together with Howe in his unpublished notes on a Theology for Education and "Foundations of Christian Teaching in United Methodist Churches" helped us, group included, in understanding clearly that relationships between God and man, man and man, teacher and pupil, theology and education, are essential toward change. The group showed a marvelous respect for one another, there were more hand shakes, greetings, appreciation and encouragement for various suggestions and achievements. Openness and trust of the teacher were possible. Some of the participants began to come for special counseling sessions. An attempt was made by the group and this writer to serve the community by opening a cheap vegetable fruit and meat sale on our church premises. It worked out very well. There was a food pantry, clothing store, and a $3,000 scholarship fund for the South African Student put aside by C.A.M.P. through the efforts and enthusiasm of the group.
"Am I, my brother's keeper" prompted the above practical services for the local as well as the international concerns.

This writer discovered that out of good relationships comes out good services toward God, man and creation. That attitudes toward acceptable behavior result. That faith toward God, man teacher and pupil increases. That faith in God is the key to every good program.
CHAPTER IV

PSYCHOLOGICAL FOUNDATIONS FOR CHRISTIAN EDUCATION
OF DONALD E. MILLER

Introduction

The purpose of this chapter is to examine the process of the group in the light of Donald Miller's work.

Looking at the empirical aspect, the task is to understand process in light of the world, in which ministry is to take place. The organized data of the world which constitute the areas of psychology, philosophy, anthropology, politics, and education, give the framework for the inquiry. Miller gives support to the concept of process in his theoretical approach toward the relationship between the science of psychology and the Christian view of man.

Miller maintains that contemporary scientific psychologies are by and large empirical rather than theologically oriented. They are inductive from accumulated experience rather than deductive from faith assumptions. Psychology usually tries to give a causal explanation of individual learning rather than a purposive account. These characteristics in themselves are enough to ask whether psychological and theological assumptions about the nature of man are irreconcilably at opposite extremes from one another.¹

¹Ibid., p. 50.
Indeed, they often are, argues Miller, but they need not be for at least several reasons. The first is that faith stands between God's being over against every human experience and God's concrete presence in the midst of human experience. Faith extends beyond the change and variability of human moods so that every event serves to confirm what faith already secretly knows. At the same time faith is wholly and totally involved in life as a new reality in every new circumstance. The double stance of faith means that empiricism must be taken seriously, but not too seriously. This is another way of saying that God who is the origin and destiny of history can be known only from within the very common events of history as its Redeemer, contends Miller.

The second reason is that new empirical information constantly alters the believer's understanding of the Christian faith. Biblical faith is ready to accept every new factual finding with the confidence that God will appear there in some surprisingly new way. He will, nevertheless, be recognizably the God who appeared in Jesus Christ. Faith is in a running dialogue with the scriptural and historical account of its origina, with the community of those who are nourished by it, and with a constant re-evaluation of new experience. Faith is its own reality; the gospel is its own criterion of truth, but always within the rich diversity of human experience. The content of faith is constantly up for reconsideration, though the ultimate concern of faith never is.

The third consideration is that every science is to some extent a covert expression of faith assumptions. Science is as
much an expression of the spirit of the times as it is a cause of that spirit. To put it another way, empirical psychology is always wholly entangled in the presuppositions and imaginative hunches of the scientist. The psychologist helps to formulate and give expression to the assumptions about human nature that are shared in his time. For example, argues Miller, Japanese psychotherapy aims at eliminating personal impulses toward individuality, while western psychotherapy takes a different shape in a culture that does not share the western assumptions about human nature.1

Miller concludes this inquiry by saying that a Christian view of man cannot ignore the findings of empirical psychology, but that it should be critical of the faith assumptions of any psychology. Christian education will use the findings of empirical psychology to elucidate the gospel, but never to replace the gospel.2

This writer concurs with Miller's conclusion for the church does not live in a vacuum. The church must cater to the whole man—mind, body and soul. Hence, the need of the empirical psychology.

In what follows we shall concern ourselves principally with the psychology of learning; the area of psychology that has most direct bearing upon Christian education.

For our purposes we shall consider three types of psychologies of learning: perceptual, developmental, and

1Ibid., pp. 50-51
2Ibid., p. 51
existential theories.

A. Perception of Self and World

Perceptual theories portray learning as a change in a person's perception of himself and his world. They are sometimes called Gestalt or field theories. A person's perceptual pattern includes the way he sees the physical and social worlds, including all facts, concepts, beliefs, and expectations.

One of the strongest of personal motives is to find some kind of meaning or patterned consistency in experience. Psychologists have long known that whenever anyone is presented with a jumble of items, he will try to "make sense" of them. Commonly known also is the fact that an incomplete activity is more likely to be remembered than a completed activity.

Likes and dislikes are closely related to a pattern of perception. Some parts of a person's world as he perceives it will be attractive to him and other parts will carry negative motivation. Not only are motives related to the perceptual field, but the same is true of openly expressed behavior. Teaching is a process wherein the student's perception of himself and his world is so changed that his motives and his expressive behavior are altered.

The perceptual psychologists, especially Kurt Lewin, have shown how learning is totally and in every way interwoven in a social context. What a person accepts as reality is to a very high degree determined by what is socially accepted as reality. To believe that experience alone will teach a person is utter naivete. Consider that modern, commonly accepted views
of gravity were wholly unknown for millenia, though men were constantly living within the experience of gravitation. The basic task of education can thus be viewed as one of changing the individual's social perception.¹

What one learns in a group is governed less by his knowledge about that group than by the sentiments prevailing in the social atmosphere of the group.²

The group atmosphere may be characterized by such qualities as purposefulness, explicit procedures, flexibility, and high morale, or by purposelessness, unordered urgency, rigidity, and low morale.³

Learning also takes place as persons within a group take upon themselves certain functional roles and relate to others within these roles. The teacher may take the role of a "good example" or of a "tyrant." The students in turn may take the role of "hero," "seducer," or "scapegoat," to mention a few of the many possibilities, says Miller. Important, however, is the fact that any person's activity is to be seen in part as the role he has in the particular group of which he is a member.

The process of education, says Miller, will normally encounter hostility since significant learning of even a few facts may involve the deep reorientation of a person. Genuine learning

¹Ibid., p. 51.
³Jesse Ziegler, Psychology and the Teaching Church, Nashville: Abingdon Press, 1962, Chapter 3.
means that a new self is replacing the old self. Learning cannot occur until hostility has given way to openmindedness, until teacher and students have come to feel as one group with a common set of values. Education occurs only when a new set of values and beliefs has reorganized the person's perception of himself and his world. The acceptance of a new orientation is linked with "the acceptance of a specific group, a particular role, and a definite source of authority as new points of reference."¹

Perceptual theory has great significance for Christian education. Teachers must know the underlying perceptual pattern that guides the content of their teaching. To discern the way in which God has acted and is acting in the world becomes central to all teaching. If the rudiments of higher mathematics can be taught to kindergarten children, so the rudimentary understanding of God's active presence among men can also be taught to children.

Miller has indeed struck the core of the purpose of this project. This writer believes that the Bible can be studied by all groups and made meaningful and viable to life situations (under God).

He concludes his article by saying:

"Of perhaps greater significance is the fact that Christian education can never be abstracted from either the group in which it takes place nor the life of the congregation in which it occurs. To seek only the "cognitive conversion" of the child or adult is a serious mistake. Learning takes place as a process of incorporation or "adoption" of persons into the life of a witnessing community, into a Koinonia. Only in the inter-play between the individual and the group, between the group and the congregation can real

¹Lewin, *Resolving Social Conflicts*, p. 68.
learning take place. Learning in this sense is always on the edge of conversion.\footnote{Taylor, Introduction to Christian Education, pp. 53-54.}

Miller's conclusion is a process out of which grew our missionary effort to reach out to the world with the message of salvation as revealed in the Bible. Teaching-learning being one of our objectives has been enhanced in this article. The importance and influence of group dynamics is enshrined tremendously in his perceptual theory. "Genuine learning," say Miller, "means that a new self is replacing the old self." This writer sees this statement fitting like a dovetail joint into the main thrust of our objective, namely "change." It is a known fact that change goes before development into maturity or betterment. Therefore, our next topic will deal with the development of personality.

B. The Development of Personality

The main thrust of this project is "openness" to change toward the mission of the church locally and internationally. To achieve this goal the individual and ultimately the whole church must undergo what is known as metamorphosis in biology. In other words an individual must go through some changes in life to realize his or her potential. What we are about to discuss below will help to see this developmental theory of personality espoused by Erik, H. Erikson.

The principal developmental theory of personality is the psychoanalytic. Learning occurs according to the psychoanalyst within a developing life history that is shaped by an attempt
to handle basic and often conflicting needs. Erikson, one of the most creative interpreters of psychoanalytic theory, declares that the growth of personality always follows the epigenetic principle.¹

Each part of the personality has its own proper time for development; nor many developments occur until the proper time has come. Personal initiative cannot occur until some degree of trust is present, just as running cannot be learned until walking has begun.

Psychoanalytic theory points out that learning always involves conflicts and crises with authority figures, such as parents and teachers. Interpersonal encounters are decisive for what is learned. They shape the emotional life of the child in a way that become the generalized pattern for responding to all persons thereafter. Teaching is always an interpersonal encounter in which deep feelings are involved, whether or not they are openly recognized and expressed. Learning is a process by which a person "identifies with," or models his behavior after, the teacher.

--- During the early school years, the child increasingly learns to achieve, although to some extent he finds himself inferior. His mixed feelings of competence and inferiority are related to the development of skills and games with his peer group, to growing conceptual abilities in school, and to the role of being a boy or girl.

Adolescence is a time of searching for identity mixed with a sense of lostness or identity diffusion. In modern industrial societies, youth develop a separate culture from that of adults and act out various social roles among their peers. They test the extent to which they will accept for themselves the identities and values that have been taught to them throughout childhood. Negative identity feelings must be expressed and acted out before the adolescent can feel a sense of fidelity to his own personhood. The youth is being historicized, i.e., his own personal history is being joined into the stream of a broader history. Youth is an age when the history of God's activity among men can take on very special significance.

The psychoanalytic account of learning emphasizes the history of interpersonal encounters and crises. The teacher becomes a model for the student not only in what is taught but in his whole style of life. The teacher who is intuitive and responsively spontaneous will encourage intuitive learning and spontaneity by his presence. The presence of a faithful teacher speaks with far greater power than his words. Teaching is finally to love and care for the student within the encounters and crises of interpersonal relationships. To teach is to find one's own personal history taken up and expressed by historical and contemporary accounts of God's activity among men. As the life history of the teacher meets the life story of the child, each grows to maturity concludes Erikson.

This discussion of developmental theory of personality by Erikson is valuable to this writer. For this investigator has
learned that interpersonal encounters have a dynamic impact upon individuals young or old. The teacher learns and grows with the students into maturity.

C. Existential Engagement

Existential theories of learning focus upon being and non-being, meaning and meaninglessness, authenticity and inauthenticity, genuineness and phoniness. While existential theories are not strictly empirical to the same degree as the others already considered, they are making an important impact upon practicing psychologists. The emphasis is upon openness in the interrelationships between persons and person, person and social situation, person and meaning. To be closed is to be cut off from relationship with other persons, to destroy social situations, and to be closed to new meaning. Teaching and learning are ways of standing before meanings and events so that new significance and new relationships may arise.

Learning is the revelation of what it means to be gathered together in the name of Christ. Teaching is to allow the truth of Christ to be revealed, for he is the true teacher, and his word is becoming actualized among those who are gathered in his name. Teaching is to converse, await, and act upon his unexpected coming. Robert Boehlike is speaking from an existential theory of learning when he writes, "The concerns of Christian nurture are learned as God creates new selves through the engagement of persons

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1 Taylor, Introduction to Christian Education, p. 56.
within their field of relationships.¹

According to the existentialist view, teaching refuses to be dominated by either situations or traditions. Teaching and learning are both unified in their willingness to accept meanings and purposes when they appear. Learning occurs in the moment that truth is encountered says Miller. More important is to be put upon the truth that is actually encountered rather than upon the goals that guide learning. Traditional goals will always guide a learning situation to some extent, but the actual encounter with truth places all goals in question. The specification of goals takes second place to meaning as it actually comes.

The role of the teacher is also understood differently. Whoever is designated as teacher stands with his students as a learner before the truth of God's revelation. Both speakers and listener are under the unexpected power of what is said and done. --- Learning comes not by manipulation, but by sensitive relationship --- Learning means a genuine engagement with life outside the walls of the church. This calls for interracial exchanges, inner-city and suburban exchanges. It calls for new kinds of experimentation in learning. The new structures of urbanized social life must be encountered within the teaching of the church. Secret discipline for mission in the world, to use Boenhoffer's phrase, may become the center of learning.

This writer agrees with Miller when he says, the context of learning is the relationship between the church and the world, between the truth of Christ not yet formed and that truth

openly expressed. The dynamics of learning occur between the truth of Christ not yet formed and that truth openly expressed. The dynamics of learning occur between the hiddenness of God's activity and the open understanding of that activity. The knowledge learned is the relation between the mighty acts of God recorded in scripture and his powerful activity in the world today. The attitudes to be learned are love, joy, and hope for the living presence of Jesus Christ in and among those who associate together. The skill of worship is learned by lifting up everyday occurrences to sacramental significance in the presence of a group. Revelation has a centrality in the existentialist theory that is usually lacking in other theories. The depths and mystery of learning are perhaps best described here. The church can hardly afford to ignore this view. This is the writer's contention and concern in this project.
Conclusion

In conclusion, this writer wishes to emphasize that Grimes article on theological Foundation of Christian education together with Howe in his unpublished notes on a Theology for Education and "Foundations of Christian Teaching in United Methodist Churches" helped us, group included, in understanding clearly that relationships between God and man, man and man, teacher and pupil, theology and education, are essential toward change. The group showed a marvelous respect for one another, there were more hand shakes, greetings, appreciation, and encouragement for various suggestions and achievements. Openness and trust of the teacher were possible. Some of the participants began to come for special counseling sessions. An attempt was made by the group and this writer to serve the community by opening a cheap vegetable fruit and meat sale on our church premises. It worked out very well. There was a food pantry, clothing store, and a $3,000 scholarship fund for the South African Student put aside by C.A.M.P. through the efforts and enthusiasm of the group.

"Am I my brother's keeper" prompted the above practical services for the local as well as the international concerns.

This writer discovered that out of good relationships come out good services toward God man and creation. That attitudes toward acceptable behavior result. That faith toward God, man teacher and pupil increases. That faith in God is the
key to every good program.

We conclude this discussion of theories and their evaluation by the words of Miller who writes: "The question of human nature is wrapped up in the fact that God comes in ways that break through man's limited understanding of him."

The teacher's task is to confess what God is doing in the world and to remain open to his action in the relationships, social events, and meaning that make up the learning situation. The practical task of the church is to celebrate constantly the new life that God is establishing in her midst, to tell the story as her own story, and to participate meaningfully and perceptively in the events in the world through which God is making himself known.¹

This discussion has indeed confirmed the need and purpose of our Bible study of Genesis and the wonders of God's creation.

¹Ibid., p. 58.
CHAPTER V

EVALUATION AND ANALYSIS OF OBJECTIVES
ACCORDING TO EDWARD A. SUCHMAN'S MODEL

A. Evaluative Objectives

This chapter will deal with the actual evaluation of the project. The types and categories of evaluation will follow the design as outlined in Suchman's book, *Evaluative Research*. This approach begins with the statement of evaluative objectives. Objectives may range from the most general to the very specific. They may be subdivided according to the various steps or actions that make up the total program. These steps usually comprise a continuous series of events, but for evaluation purposes, it is necessary to subdivide them into a hierarchy of sub-goals. Each of these may be the result of the successful achievement of the preceding goal, and may be a precondition to the next higher goal. (See Diagram 1 in Appendix C.)

This hierarchy of objectives is expressed in a three-level approach that ranges from the immediate, to the intermediate, to the ultimate objective, in an ascending order. At the same time, in descending order, the objectives of the ultimate level become the activities of the intermediate level, and the activities of the intermediate level become the steps of the immediate level.

Ordering the hierarchy of objectives according to the division of organizational responsibilities has been proposed by Rosenstock and Getting as the basis
for a large-scale program of evaluative research. According to their framework, the division of labor in an organization is such that the techniques or methods of work to be used at any level become the objectives of the immediately lower level. In turn, the objectives at any level form the methods of the immediately higher level. Thus, the functional relationship between any two contiguous levels is that of objective and method for achieving that objective. In this sense, any program can be divided into a chain of events in which each event in the result of the one that comes before it and a necessary condition to the one that comes after it. Evaluation that consists of validating the means-ends relationships between each adjacent pair comprising the program.¹

In this study, the goal is to increase participation in the church's program and bring about a better understanding of the mission and function of the church. The writer sets forth the hypothesis that, with increased understanding of the mission and function of the church, and the help one receives through meaningful participation and interaction of a group experience, he develops an openness to change. This task is undertaken by establishing some objectives.

First, there are some objectives the leader establishes for himself. These are:
- To help the group understand the purpose for coming together;
- To help the group become conscious of its own process;
- To help the group to become aware of talents, skills and other resources alive within its own membership;
- To help the group develop methods of evaluation, so that the group can have ways of improving its process;

- To help the group to accept new ideas and new members without conflict; and,
- To accept the necessary discipline in working toward long-range objectives.

1. Expectations of the Leader

The leadership role is viewed as a very important and essential factor in the functioning of the group experience. The leader must be aware of his role at all times, and strive to keep the group focused on its task. The leader should be flexible and open to the needs of the group. To increase functioning ability and focus on the direction of activities, the leader establishes some expectations for himself. These expectations provide a sense of direction and a guide for efforts and desires to pursue specific goals. The leader hopes to improve the quality of interpersonal behavior. He views himself as a facilitator of behavioral change. The methods he uses to induce change are a function of his beliefs regarding how change takes place. The leader expresses his expectations for the group experience. He expects that the experience will be fulfilling, interesting, educational, helpful, and fun.

2. Expectations of the Group

The group members themselves were called upon to state their expectations for the group experience. The group responded with a common concern, and that was to learn more about the Bible and the function of the church, and to gain knowledge and skills for leadership. With the statement of expectations from the leader and from the group, the state is set for formulating
objectives to be pursued. These expectations provide a prelude and basic foundation to build upon. When a group has some ideas and goals in mind at the beginning it is not very difficult to move toward some objectives. The group's expectations provided the leader with a sense of where the group is in its development. It also gave a sense of the needs and desires of the group members.

At this stage of the group process, with these stated expectations, an early reading of the thinking and motivation was provided. The group also is assessing itself and projecting itself toward the realization of real and necessary goals. The forward view of the group gives an indication that the group wants to go somewhere. This was a good indicator for this writer as he set out to achieve some understandings from the group process.

3. Establishing of Objectives

The presentation of seven (7) objectives was to get the group focused on and committed to pursuing definite and clear-cut goals. The seven objectives were: (a) to increase Bible knowledge of the participants to such an extent that they can handle the Bible confidently and skillfully for the edification of their physical and spiritual life; (b) to discover new knowledge concerning the mysteries of God revealed to mankind and to see and apply this knowledge whenever it is applicable; (c) to change the attitudes and behavior of the participants toward God, Christ, the Church, mission and fellow men; (d) to encourage the participants to participate actively in missionary activities locally and universally; (e) to discover what effects such a project
will have on the individual, group and ultimately the community; (f) to train the participants to be able to lead Bible classes utilizing the "discovery method"; and (g) to discover the impact of Bible study upon a group's openness to mission.

It should be pointed out that there must be the understanding that goals and objectives are constantly being modified, revised and changed during the ongoing process of the group. Therefore, it is important for the group to be given the freedom to participate in the determination of the goals for itself. The group process calls for understanding of goals and their functions, and it is necessary for the group to determine goals for itself.

4. Levels of Objectives

Suchman points out that the objectives may range from the most general to the very specific. For evaluation purposes it is essential to sub-divide objectives and sub-objectives into some discernible hierarchy of sub-goals, each of which may be the result of the successful achievement of the preceding goal and, in turn, a precondition to the next higher goal.¹

4. Immediate Goals

The chain of objectives and levels of objectives provide the steps, methods, and activities that are needed to realize the ultimate goal. The first step in the chain of objectives is the immediate goal. This goal refers to the specific act which one is momentarily concerned with. The goal is embraced in the effort to increase communication and interaction. The group is instructed

¹Ibid., p. 51.
to strive for development in communication skills. The skills of communication are the avenues toward achieving meaningful relationships and personal growth. Communication is the instrument by which relationships grow, conflicts are resolved, decisions are made, differences in need and desires are compromised, and others are influenced. It is basic in the group process that communication skills be seen as the most important tools for building significant relationships.

Communication occurs unintentionally and unsuccessfully as well as intentionally and successfully. People communicate all the time, in all relationships, including those in which they are trying hard set not to communicate. In each act of communication, a relationship is essential to affecting behavior. The final goal of communication is communion. This goes beyond merely getting messages through and even mutual understanding. Communication develops a level of understanding that grows through a relationship that satisfies and fulfills.

In session number one, the group struggled at the point of communication. It was evident that some people were content with "listening." There were two (2) persons who did more than their share of talking. These persons were used to talking. They could express themselves quite well and they proceeded to do so. However, it was pointed out by the leader that the group process required each member to actively participate in the session. It was also pointed out that the skill of communication was learned and developed through practice and concentrated effort.
b. Intermediate Goals

The immediate goal of increased communication becomes the method and technique for achieving the next level of objectives which is sharing of ideas and meaningful dialogue. When a relationship is built through communication, there is a bridge or vehicle by which many important things can be shared. However, there must be the appropriate climate or atmosphere that encourages one to share and give of himself. Each member experiences a different kind of understanding and learns what it means to give and receive emotional support. Those who have an incorrect picture of themselves come to see and accept themselves as they really are. As the group process develops in a wholesome climate, each member rebuilds his own value system with little help from the leader. The leader is careful to support the right of each member to determine his own way of life.

The ability to share increases as persons in the group are able to develop a dialogical relationship. The purpose of dialogue is to translate words into actions, to bring parties of a relationship into communicative relation with one another, and to bring persons into being. According to Ruel Howe, only through dialogue can the miracle of renewal be accomplished in a relationship.¹


The meaning of dialogue comes from a twofold source. It comes from the participation of the persons involved and from the subject of their communication. In dialogue, the open person is
able to listen deeply to both sources of meaning. He has the
capacity to participate in the meaning of another's life and ex-
perience. In every relationship each participant must expect to
be known as well as to know. The leader emphasized the need for
sharing and dialogue. The level of interaction requires more
giving and receiving. It involves more of the person's resources
and it must be approached with a reasonable degree of effort and
discipline.

c. Ultimate Goals

The objectives of the intermediate level become the methods
and techniques of the ultimate goal. Through meaningful communica-
tion and interaction, sharing and dialogue, the ultimate goal is
to achieve a new sense of self that allows one to be open to change.
If one can communicate effectively, and share himself wholeheart-
edly, the possibility of a new sense of self is possible. In the
sessions the group had together, it was recognized that different
persons became aware of new ways of thinking about the Bible, new
ways of understanding of themselves, and a better way (open) of
looking at themselves, the church, and the nature and function of
both.

The goals and objectives that have been outlined in this
section have served to guide the development of the group process.
At different times and at different stages, it was necessary to
review and re-evaluate the goals for the group. In some
instances it was appropriate to interpret the meaning and purpose
of objectives and goals. And the group also found it necessary
to modify a goal when the needs of the group could be better served.
d. Functional Relationship Between Levels

The functional relationship between any two contiguous levels is that of objective and method for achieving that objective. Therefore any program can be divided into a chain of events in which each event is the result of the one that comes before it and a necessary condition to the one that comes after it. The idea of interrelatedness of these various levels of evaluation is expressed as one of movement from the abstract to the concrete, from the whole to its parts. With this movement, the parts become more limited and specific.¹

5. Evaluation of Objectives

Program evaluation works up the scale of objectives. After the degree to which an objective is met has been determined, this finding becomes a step toward the next higher objective. Evaluation consists of validating means-ends relationships between each adjacent pair comprising the program.

The immediate objective was to stimulate communication and interaction. As the group process developed, there was increased participation from the group as a whole. Communication stimulated such involvement and new ideas. Some were slow to get involved, but gradually the atmosphere in the group gave rise to more participation. The intermediate objective was to create a sharing environment where meaningful dialogue could take place. Communication provided a climate that encouraged members to share at a meaningful level. At the intermediate level persons were required to expose more of themselves and make a more personal contribution.

¹Edward A. Suchman, Evaluative Research.
to the process.

There were significant developments that gave indications of growth at this level. Meaningful debate and dialogue often occurred that stimulated new thinking. It appeared that different barriers had begun to be overcome and new relationships began to grow. The goals and objectives at this point were realized to a degree that gave encouragement. The experience of being together to share new and different thoughts provided opportunities for real growth.

The ultimate goal of achieving a new sense of self was realistically encountered. Employing the methods and techniques of communication and interaction provided a basic step in this direction. Many new relationships were formed and some were strengthened. The group process was developed and sustained through the medium of meaningful communication. When relationships were strengthened through sharing and dialogue, there was a new sense of self that materialized. People were able to admit their deficiencies and shortcomings. New desires and aspirations were kindled that caused some to suggest ways of improving themselves and the church.

The objectives were set forth served to guide the group in its activities and development. The group did accomplish its goals in a favorable manner. Communication and interaction did provide growth in the development of skills and new learnings. Sharing and dialogue did strengthen relationships and build new ones. With the growth of persons and the strengthening of relationships, a new sense of self develops. As this happens, the
person is capable of receiving new ideas, seeing new possibilities, and being open to change.

B. Categories of Evaluation

There are five general categories to which the success or failure of a program may be evaluated. These are: (1) effort; (2) performance; (3) adequacy of performance; (4) efficiency; and (5) process. These categories are interrelated with an evaluation of effort and performance necessarily preceding one of adequacy, efficiency or process.¹

1. Effort

a. Identification of the Problem

This category evaluates according to the quantity and quality of activity that takes place. The question is, "How much did you put into the project?" or "How hard did you work at it?" This category is concerned with answering the question, "How well did you do your job?" Although effort evaluation does not give key answers, it can be valuable. At least it indicates that something is being done in an attempt to meet a problem. Effort evaluation assumes that the specific activity is a valid means of reaching higher goals.

In this project, effort was made to identify the problem. It was necessary to identify and understand what the problem is before undertaking a solution to it. Secondly, the problem was studied to discover how it could be approached through a method of study and evaluation. This was done through conversations,

¹Ibid., p. 61.
group meetings, and with consultation with specialists in the field.

b. Recruitment and Orientation of the Group

The small group approach was selected as the vehicle to carry out the project. The group was recruited and a good cross-section of members responded. The small group approach provided the necessary framework to deal with process development. The group was made up of leaders and all age groups in the church. The make-up of the groups provided diversity, variety, and full representation of all levels of the congregation. The stage was set and the group process was put in motion.

After the group came together, a period of orientation was given. The objectives and goals for the group were outlined. Leader expectations and group expectations were shared to clarify and give understanding to the group's reason for being. The orientation period was designed to get the group centered on a combined and well-understood course. The group responded well and the group process was off to a good start.

c. Group Process Development

The group was led to participate in the different skills of communication and interaction. It was pointed out by the leader that it was necessary to have participation from each member to promote the group process. The group developed more skills and better skills to function in this area.

The concepts of sharing and dialogue were set forth to give a greater depth of participation and interaction. The group was able to develop a significant degree of technique
and skill for sharing of their ideas and feelings. This presented the group with a new level of functioning. Personal growth and a new sense of self were realized. The group process gave rise to new thinking and new ways of responding.

The development of self that emerges out of the group process, provides the opportunity for one to be open to new ideas and new meanings. This comes about as a result of being willing to be involved with other people on a meaningful level. The group process can work and will work if persons are willing to put forth the necessary effort.

d. Evaluation of Effort

The experience was one of concentrated and sustained effort. The group was willing to work to achieve the desired goals which had been set. The group was eager to explore and learn new skills and techniques of relating to each other. The members of the group were willing to risk themselves in dialogue and debate to struggle with new experiences. The group sessions revealed the strengths and weaknesses, which many were willing to admit. It was not an easy task to carry out, but the group showed real dedication and loyalty toward the accomplishment of the goals agreed upon.

The effort put forth reflects a real desire to change things. This desire caused the group to make sacrifices of time, energy, and other resources. But it seemed that the group was willing to make the sacrifice to participate in the experience. Whatever was accomplished during these sessions was the result of a loyalty to the church and the pastor, a dedication to the achievement of the group's goals, and a concentrated and sustained
effort to get it done.

2. Performance

This category measures the results of the effort rather than the effort itself. This requires a clear statement of one's objective. How much is accomplished relative to an immediate goal? Did any change occur? Was the change the one intended? Performance can be measured at several levels. Performance standards often involve key validity assumptions; however, in general, evaluation of performance involved fewer assumptions than evaluation of effort.¹

The ultimate objective was to develop a new sense of self and increase one's ability to function more openly. The immediate goal was to encourage interaction through communication. The group responded well after the first session. There was an increase in communication and the members of the group developed the ability to share in wholesome dialogue. Sharing was done in a meaningful way and personal growth was evidenced in behavior and functioning ability.

a. Time Series Results

The church records were examined over a twelve-month period, along with performance in attendance, giving, and involvement in church. (1) Attendance records revealed a steady high level of attendance. The group contained mostly persons who held leadership positions. Most participants had a perfect attendance record. (2) There was a significant change in giving. According to the

¹Ibid., p. 62.
records, nine (9) out of twenty-two (22) persons increased their giving to the church. It is interesting to note that ninety-five (95) percent were regular contributors. The increase occurred steadily during the year. (3) There was increased involvement in different areas of church life as a result of the group experience. Three persons volunteered to give assistance in Sunday School, clerical work, and to give leadership with children's groups. Others were more receptive to trying new programs. Some changed or sought to improve their study habits and study skills.

The overall performance of the group did provide a recognized change. As persons engaged in the group process, it was evident through conversation and actions that growth and openness to change had occurred.

b. Content Analysis Results

Content analysis describes in systematic form the content of communication. Content analysis is objective in that each step is made explicit and systematic because material is consistently included or excluded on the basis of rules, and general because the findings should have broader theoretical relevance.¹

The category for this analysis is the use of certain phrases and key words expressed in conversation in the sessions. These expressions first came from the period during the stating of expectations. Secondly, these expressions are from the period of evaluation in the closing session. During the orientation period, the majority of the group members stated, "I want to

get a better understanding of the Bible." Another phrase stated by several members was, "I came to learn how to be a better leader or how to live a better life."

After sharing the sessions together, the group was asked, "What did you learn?" Most of the comments were concerning "Jesus and His teachings." Another question was asked by the leader: "What did you learn about yourself?" This question brought answers such as, "I have learned more how to be myself," and "I have learned that I have not been studying in the right way."

These phrases and comments reveal that a certain amount of development had been accomplished. There was much effort put forth to achieve new learnings and new skills. In the evaluation session it was evident that the members of the group had benefited from their efforts. There was a statement that was constantly repeated, "I have learned how to deal with myself better," or "I have learned how to study or give leadership."^1 Also the openness with which the group members responded gave indication that the results of the effort were quite productive.

c. Observer's Role Analysis Results

The function of the observer was a significant contribution to the success of this project. He assumed the responsibility of observing all activities of the group and making analysis of behavior in the group. His skills and training made him a qualified person to perform this task.

The observer made a detailed analysis of the quality and frequency of participation from group members. The dialogues

^1Ibid., p. 394.
between members were catalogued and later shared with the group. He observed the atmosphere with the group and took note of various kinds of dynamics and gave feedback at the close of the session.

The observer gave an added dimension of meaning to the group's activities. He shared various insights that were valuable to the group's performance. He did not participate in any discussion, therefore, he could devote his full attention to making observations of the group. The results of the observer's analysis contributed much to the process and completion of this project.

4. Questionnaire Results

The individual questionnaire provided some pertinent data in detailed form. The participants were eager to tell the story of their experience. Individual members were quick to point out the personal benefits of the group experience. The questionnaire functioned to collect additional information and give more detailed insights. This information is contained in a future topic on "The Measurement and the Quality of Learning."

3. Adequacy of Performance

This category refers to the degree to which effective performance is adequate to the total amount of need. A measure of adequacy tells how effective a program has been in terms of the denominator of total need.

4. Time Series Analysis

The span of time to evaluate the performance of the group was calculated in relationship to the goals set up. According to the goals established, the performance was adequate. The needs
of the group were not totally satisfied, but the effort was made to achieve certain desired goals that were related to certain needs.

b. Content Analysis

There was sufficient interaction, accumulation of information that provided the data for analysis. The quality of the discussions produced real dynamics that proved sufficient for the group process. The discussions, dialogue and debate did provide the performance that was adequate for the needs of the group.

c. Observer's Role Analysis Results

The observer did an excellent job in performing this useful service to the group. His performance proved to be valuable and helpful in providing feedback and insights regarding the group's activities. His performance was adequate in fulfilling the need for this responsibility.

d. Questionnaire Results

The use of the personal interview was important to acquire additional information for analysis. The performance of individuals through the use of this instrument produced adequate results. The response was one of openness and generous effort was supplied.

4. Efficiency

This category asks the question, "Does it work?" It is the capacity of an individual, organization, facility, operation, or activity to produce results in proportion to the effort expended.
a. **Time Series Results**

The group demonstrated the ability to utilize time wisely and work toward the desired goals. Looking at the results of the effort put forth, it can be concluded that the group process does work. An evaluation of the developments of the group throughout the sessions will support this conclusion.

b. **Content Analysis Results**

The quality of the performance among group members produced encouraging results. Communication skills were developed and different forms of interaction produced favorable results. An analysis of efficiency reveals that the accomplishments of the desired goals were sufficient. The efforts put forth were fruitful and the benefits provided tremendous growth opportunities.

c. **Observer's Role Analysis Results**

The observer put forth the necessary effort and the results of his efforts proved to be rewarding. The techniques of recording and the skills of listening and evaluating produced sufficient data for analysis. The observer's comments at the end of each session provided stimulation and helpful insights for future considerations.

d. **Questionnaire Results**

The use of the personal interview was important to acquire additional information for analysis. The performance of individuals through the use of this instrument produced adequate results. The response was one of openness and generous effort was given.
5. Process

This category looks at how and why a program works or does not work. The analysis of process may be made according to four main dimensions dealing with (a) the attributes of the program itself, (b) the population exposed to the program, (c) the situational context within which the program takes place, and (d) the different kinds of effects produced by the program.¹

The study of group process is a very effective approach to understanding how and why people relate and respond as they do. This study has provided the opportunity to investigate the problems and obstacles that prevent or retard process development. The methodology and structure of the activities were designed to increase participation, develop relationships, and produce a new sense of self. The dynamics were alive and enthusiastic. Much effort was employed in striving to realize these goals. The development of this quality of group process demands of the members a high degree of interpersonal responsiveness. The group must have a sense of caring and responsibility.

There were fifteen (15) persons directly involved in carrying out this study. The group represented a cross-section of the entire membership. There were many leaders of various groups in the congregation participating in the study. This provided depth and sufficient involvement. Effort was made to enlist persons from all age groups to provide inclusive representation.

The small group approach was used to carry out the procedure. The group was formed of volunteer members and the

objectives were agreed upon and accepted. The group met weekly for one and one-half hours. The activities of the group included study, discussion, dialogue, and debate. The sessions were lively and enthusiastic for the most part. The first session was a "breaking in" session and some people were reluctant and slow to get involved. But, from the second session through the sixth, the participation was good. There was growth evidence in the group's ability to use communication skills and to effectively relate to one another. As the group evaluated itself, many were eager to report what they had learned, in terms of knowledge and skills, and about themselves.

The results of the group experience proved to have some widening effects in the congregation. The group members were eager to "tell others" about the effects of group experience. Also, the effects were seen in increased participation and the increased giving to the church. The members expressed that they had "learned" from the experience, and the evidence of their learnings was being manifested in meaningful actions.

B. The Measurement and the Quality of Learning

The purpose of this section is to show the effect of the process to

"To help persons ..." This is the key to the way in which we go about achieving the purpose of Christian education. Our task has to do with people. The better we understand people - what they are like, how they act and why -- the more effective we may be as Christian educators. In the previous chapter we
looked at the Christian doctrine of man, that is, what the Christian faith has to say about people. Now we turn to see what science says about them. Psychology, anthropology, sociology -- called the behavioral sciences because they describe the way people behave -- have many things to say about persons and personality that help us in Christian nurture.

These findings of science compliment the findings of theology and both are needed in a true picture of what people are like.

Among the many findings of science in this field, we can arrive at five generalizations that are of particular pertinence here:

- Every person is influenced by what he receives at birth, that is, his heredity, and during his life by his interaction with other persons and with his environment. Thus each of us has a personal history which affects to a large extent what we become.

- Human growth and development come about as a result of person's inner and innate drives and through his interaction -- meeting, exploring, responding -- with other persons and his environment. A human being seems not to develop normally in isolation from other human beings.

- The factors that operate in the development of persons are both unconscious and conscious. We are not able completely to explain how we got to be the way we are. Nor are we aware of all the factors which cause us to act as we do, though we may be helped to become more aware of them.
The person reacts, or behaves, as a whole person, not with just one aspect of his personality. Thus, religious, or spiritual, development cannot be divorced from the total development (physical, mental, emotional) of the person. Further, an individual acts not only as a whole person, but also he develops characteristic ways of reacting in situations. Thus his personality assumes a profile or character which we recognize as to him.

A person reacts to and in a situation according to the way he sees it. In other words, behavior is the result of the way things seem to the individual and the way he feels about him, not necessarily the way they actually are. Persons act in terms of what they perceive the situation to be and in time of what seems to them appropriate behavior.

This last generalization leads to some further findings of research in psychology that have value for Christian education. If the purpose of Christian education envisions that behavior or persons will be changed in light of Christian standards and loyalties, we need to know as much as we can about the springs of behavior the way people act, and why. Social scientists tell us that:

As indicated in the last item above, behavior is the result of how things seem to the behaver; but further, these meanings or perceptions are a part of the person and are not open to direct correction. In other words, only the person himself, not the teacher or the preacher, can change his perception and thus see things in a different light. Only when he sees the
situation differently and feels differently about it will his reaction to the situation change. Other people, however, may influence his change by helping him to see a situation differently.

- Information, that is subject matter in the teaching-learning process, affects persons only to the degree that the personal meaning of the information for the individual is discovered and appropriated.

- When confronted with a situation with which he cannot cope, a person is likely to feel threatened, and when threatened he uses his energy and ability to defend himself rather than concentrate this energy on the learning task.

- Persons may be more open to change than some psychologists have previously imagined. In order to change, however, persons must learn to test and enlarge their perceptions, and so discover new meaning which they accept and approximate for their lives.

To apply some of what is said above, the following illustration was utilized: In one of the sessions we agreed to evaluate ourselves and the following excerpts resulted on:

1. Self-Discovery

   Joan: Now that our sessions are coming to a close, I am able to understand my own reactions to this type of Bible Study. In the beginning I had the feeling that we had solved nothing when our sessions ended. Everything was left up in the air. It has been apparent all along, however, that I do some of my most vital thinking during the fifty-minute ride home after our classes. I am always so wound up after these discussions
that the car radio isn't turned on, even for the news -- something I have always done. I am sure that I acquire some insights immediately after our discussions -- as an outgrowth of our discussions.

This is novel experience. In the past, in other sessions, after the usual discussion I may have continued to hash over material with one or two other persons but never have I kept mulling it over myself. The stuff keeps me from sleeping.

Arnold: Let's take the last half hour to see if we can evaluate what has happened here. I, for one, think that one of the most important things is that we have dropped a great many of our pretensions. What strikes me most of all is the difference between our first four or five meetings and the last three meetings. The first part of the session we were talking aimlessly, intellectualizing and trying to run away from the real problem. And in the last few weeks, we stopped talking generally and have gotten involved in our own feeling -- what we do in the classroom and how we get rid of our tensions by taking it out on others, in the group or at home or work. To me that is the most important.

Here we see Joan and Arnold calling attention to their involvement in the group classroom experience. Joan declares, "This is a novel experience -- never have I kept mulling it (the material) over by myself."

Arnold states, "We stopped talking generally and have gotten involved in our own feeling." The participants are engaged in the discovery of a teaching self and they seem to find it vital.
Being a teacher, comments Arnold, involves a certainty of your orientation within oneself.

These are just a few of the excerpts representing the members and the leader.

2. On Self-Motivation

Arnold: I am convinced that listening to lectures is almost altogether a waste of time. You go in, you take notes, you listen, and you come out and nothing happens. Here I have been challenged. I have tried to meet the challenge in my own small way. I know there is movement of some kind taking place in me.

Ray: I realize tonight that we are about, or at least, I am about ready to start. I have just got a toehold in my thinking. Certainly, a lot of problems which I never thought I had have now come out.

I think we've jumped into the water and find it cold, and we want to complain. But if we are going to learn how to swim, I guess we have got to be in the water.

This member was a Sunday School teacher.

Tina: I certainly don't feel as though I understand this new kind of teaching well enough to go out and do it. But I certainly am going to try to do something different in my classes from what I have been doing. Another Sunday School teacher.

Elvin: I think I can illustrate something along this line. Most of you may have noticed in the last few weeks that I have spoken less than I had at the beginning. I think what is happening is that I have gotten enough insight to deal with some of the problems I meet with in school and I don't need the group
anymore to try and run away from my own problems and depend upon you for the answers. Whatever I do, I have got to do on my own.

Arnold: What interests me, now, is how we can help our pupils in a classroom. But I think no one can answer this for me. I've certainly learned that I've got to answer this for me. I've certainly learned that I've got to answer it for myself. The fact that we've met here has given me something to start with and work on.

Instructor: I think Arnold has said something which all of us now have a full realization of. We can do an awful lot for ourselves if we want to, once we have had certain horizons revealed to us, that is, having gotten some help, we can go on and help ourselves. The instructor considered a breakthrough in the group's growth process through the discovery method.

Arnold, Joan, Ray, Elvin, and Tina have all been challenged and are now ready to challenge themselves. Each one is motivated to assume the responsibility for doing something different in the classroom. They begin to realize that learning involves more than passive listening or perfunctory talking. They discern that they must become more than intellectually involved in a genuine learning experience.

Courage, fear, risk, and uncertainty accompany growth. The motivation, the drive to learn, must, in the final analysis, come from the learner.
3. Translating Ideas

A teacher can never foretell what the group is going to do with ideas, how the concepts are going to affect them. That will depend, as we have seen, on the kind of synthesis the individual makes for himself. Here are a few excerpts indicating the various ways in which some of the group members translated the ideas discussed.

Arnold: I don't quite know how it took place, but I know that even in my home my wife has commented upon my changed behavior, and she doesn't understand why and neither do I. We both felt that something has changed me.

Ray: I certainly have been helped in a great many of my personal problems apart from the school room because of our meetings here. I am aware of a great many things which I never suspected before.

Joan: I find myself very conscious in the classroom of what I am doing to the students in a way which never occurred to me before. I am a bit more careful in what I say to the students and try to listen to them more and that goes for my fellow teachers, too.

Hatty: I have found that there has been a carry-over in my relations. I am more outspoken and act much more independently than ever before in my life.

Caroline: What strikes me is the difference between our meetings and the classes I've taken in the college. The same ideas were there, the Bible was there, but I never understood the concepts, or maybe I should say, I never felt them the way
I feel them now. Now every day in the classroom I am aware — painfully aware — of the bad things that I am doing.

In a sense I am much worse off than I was before. Now I am not satisfied, and before I was. For the first time, the ideas we've been grappling with have become part of me, or rather, I should say, are becoming a part of me. There certainly is a big difference between having an idea and having an idea hit you. "Am I my brother's keeper?" struck me hard.

Arnold, Ray, Joan, Hatty and Caroline report changes in their behavior in their personal life. Thre has been some kind of a "carry-over," as Hatty puts it. Joan criticizes less and listens more. Caroline expresses clearly the experience of translating an idea by stating, "The ideas we've been grappling with have become part of me. There is a big difference between having an idea and having an idea hit you."

4. Identification

Fear of authority and of social disapproval, we have emphasized blocks the expression of difference. A friendly, warm understanding atmosphere lessens such fear and leads to a different quality of learning experience. The learner does not have to become or remain defensive, since no one insists on a point of view and, hence, the learner does not feel threatened. Assured of understanding, he can more easily assume the risks of difference. The comments which follow support this view.

Joan: What amazes me is that here we are, a group of fifteen people who were just members of the church and strangers, so to speak, the first night we met. Yet we have been able to
develop such friendly understanding with regard to each other in a few weeks' time. There certainly is no group I have ever been in where I feel so relaxed and comfortable and don't feel called upon to pretend to be something I am not. In our group I have so much more courage in saying my piece and not running away than I usually had. I've noticed too that in my own classes the pupils are participating more and more. Maybe they've noticed a change in my attitude toward them.

Elvin: I think the movement of this group has been largely due to our leader.

Instructor: Elvin, what makes you say that? What light does what you say throw on the learning process?

Elvin: Well, I think it depends on the techniques you use and your own feelings about us. I have felt all through the last few meetings that you and the others have understood my problems. As a matter of fact, I think you have seen my problems and felt them even more keenly than I have.

Hatty: I think all of us have gone through a lot of the things that I am going through now. And it has helped me to become conscious of many problems which I never recognized before.

You've got to understand yourself before you understand the pupils. Also the teacher should try very hard not to fight against the pupil but to help him to fight for himself. You stood by during our meetings as we struggled with you and you didn't fight back; you helped us fight with ourselves. I guess that's what we've been calling the permissive atmosphere.

The self-evaluation of the group members was very fruitful. It was an eye-opener to the group as well as to this writer.
In fact, no reader is likely to entertain more skepticism than the author regarding the genuine changes which have occurred. More than fifteen years of his teaching ministry has taught him how very very difficult it is to change basic attitudes. If anything, it is noteworthy that within a period of twelve weeks, the group members reached a point of being able to articulate, to crystallize into language, modified points of view. To practice what they say is quite another kind of achievement.

This writer's teaching-learning experience seen in light of the psychological theories of learning was indeed a step forward.

Summary and analysis of what transpired during the evaluation process. We discovered that the teacher who has experienced the satisfaction which accompanies genuine growth and more skilled classroom performance is eager for professional help. It is the fairly skilled teacher who becomes conscious of lacking high skill, who is dissatisfied and wants help.

The teaching experience revealed many teaching problems, concerning our personalities.

We learned also that before attempting to solve a problem, one must know what that problem consists of. Hence the need for further research.

We discovered that there can be no kind of organization without limitations. One of our group, Arnold, found his attempts to help some of his children limited by their parents. The teacher had tried to do all she could under the circumstances,
but the feeling that more could be accomplished constantly disturbed him. Our group hotly debated this situation, and we were led to an understanding of limitations of what a teacher can do -- and of what he cannot be expected to do.

Finally, we discovered or concluded that the intellectual awareness of the problems of teaching and learning is one step forward. This much, we feel, has been accomplished. How the several teachers will put to use their respective awareness is a problem each has to deal with in light of his own private experience."

CHAPTER VI

EVALUATION OF PROCESS IN LIGHT OF THE
FUNCTIONAL PERSPECTIVE THAT EMPHASIZES THE PERFORMANCE
OF MINISTRY

Leadership Theory and Practice
Group Sessions and Process Development

In this chapter we will demonstrate our democratic leadership style in practice and how the discovery method was used to involve the group.

A. Session One

The first session dealt primarily with an orientation and introduction of members. Each session was taped; therefore, a report will be made of the live discussions of the group.

1. The Leadership Role

The leader declared or presented the purpose and the objectives of the group. These have been cited in the introduction. The leader also encouraged the group to share many of the activities of decision-making, scheduling, suggesting additional objectives and goals as were deemed necessary. This opportunity was granted for any time during the ongoing process of the group.

The leader stated some requirements to be obeyed and carried out by the group. The requirements were:

- to be present at each session unless out of town or ill;
- to do some reading;
- to participate fully in the discussions;
- to keep a journal;
- to be willing to have some new experiences;
- to pray daily;
- to grow; and,
- to actively support other members of the group.

The leader's expectations were:
- The group process must have participation from all members for it to be effective;
- Feelings of hostility and impoliteness are bad for the group;
- Listening is necessary for each member;
- Each member should respect each other as an individual and not as a member of the group;
- The group assumes responsibility for its behavior and the ongoing process;
- Sharing — the giving and receiving in the group process — is important for the life of the group.

These expectations presuppose a democratic involvement for the group. The leader expresses his expectations for the group experience.

2. Group Participation

The group members introduced themselves and stated some expectations they had for the group.

- Pitts: An adult member — President of the Steward Board. Desires to know more about the BIble.
- Joan: An adult member - Secretary-Treasurer of the Church. "I would like to get a better understanding of the Bible and the Church I am serving."

- Elvin: A young adult - Sunday School Superintendent. "I would like to learn more about the discovery approach to the Bible and other techniques for the betterment of my teaching tactics."

- Josephine: Adult Choir Member - "I hope to get a better understanding of the church functions."

- Caroline: A member of the Stewardess Board. "I hope these sessions will prepare me to have a missionary spirit."

- Hatty: An adult class leader - "I hope to have friendly relationships with the group."

- Tina: Young adult - Sunday School Teacher. "I want to get a better understanding of the Bible."

- Ray: Young adult Vice Superintendent - "I hope to be a better leader and to understand the Bible better."

- Jones: Senior Usher Board Chairperson - "I hope to get a better understanding of the Holy Scriptures."

- Summers: Stewardess - "I hope to get more knowledge about the Bible."

- Brown: A member of the Steward Board - "I want to get a better understanding of the Bible."

- Bobby: Associate Minister - "I hope to get a better understanding and inspiration so I can do a better job."

- Magdalene: A member of the Womens Missionary Society - "I hope to learn more about the basis of mission."
- Cummings - A member of the Trustee Board - "I hope to be able to understand the beginning of the world better from the Biblical point of view."
- Bernice: Pastor's Aide - "I hope to understand the Bible better and to be a better pastor's aide.

3. Summary

The leader explained group process and encouraged members to make it a "sharing experience." For our Bible Study, the Book of Genesis, Chapters 1 - 11 was chosen:

The group explored the concepts found in Genesis applying them to our need for mission today.

Arnold, Alvin dominated the opening discussion with searching and intelligent questions. They were willing to share their ideas and thoughts with the group. These ideas and thoughts were aimed at the leader's intelligence and his understanding of the Bible. This writer was able to give them a good feedback which sort of earned him a good respect from them. This session ended with a mutual understanding and a good impression of our roles in this group process.

A. Session Two

1. Leadership Role

The leader instructed the group to become more involved in the discussion. It was pointed out that sharing was essential to developing the kind of understanding that was needed for the group process. So the group was encouraged to share their thoughts, ideas and themselves.
2. Group Participation

Since we were using the "discovery method," the group was given General Chapters 1 and 2 as an assignment in the previous

**Topic:** Creation and Its Concept

**Assignment:** Read Chapters 1 and 2 of Genesis Noting the following:

a. The condition of the earth "in the beginning"

b. Who created the heavens and the earth?

c. What did the Creator use to create according to the first chapter and the second chapter?

d. Do you think that one author wrote these two chapters?

e. Do you believe that Moses wrote the book of Genesis up to Deuteronomy?

f. Give me the order of creation according to these two chapters.

g. How is God described in the first chapter of Genesis?

h. How does the writer of the second chapter describe or portray God to the reader?

i. Is it true that these are two creation stories?

j. Which do you think is the oldest and which is more sophisticated or modern?

k. Creation took a number of days. How many?

l. According to Genesis, Chapter 1, man was created on the sixth day. What about in Genesis Chapter 2?

The discussion began again with Arnold and Elvin doing most talking. They had their own questions aside from the guide questions above. The leader attempted to answer their questions
and then the discussion continued based on the readings from the two assigned chapters. With more members contributing to the discussion, the tempo began to pick up. A dialogue began again between Arnold and Alvin. These two members have had more input than the other members. Both are leaders in the church and both had good education.

Answers to the questions varied and some were really lost. Either from not doing their homework or from lack of Bible knowledge at all.

At the end of the discussion, the observer, Dr. Rita Dixon, was asked to give some insights about what she observed taking place. Her comments were enlightening and revealing. She pointed out some interesting dynamic among different members and cited the importance of participation from the whole group for the process to be effective.

Analyzing the session she mentioned the following: It is clear that most of the group members appear to be unfamiliar with their Bibles. This was evident from their slow or poor performance in answering questions in spite of the fact that they had guideline questions.

She praised the use of the "discovery method" for it will give the group a chance to find out the facts, ideas, concepts, for themselves.

Dr. Dixon commended the democratic style of leadership of the writer. She said that it encouraged group participation. She observed that the leader was very encouraging in allowing the members to try their wings in this type of Bible Study.
She praised this writer for the skillful way of handling and answering some of the difficult questions during the discussion. She liked the positive attitude displayed by the leader throughout the duration of this session. However, she advised the leader not to go into deep theological theories by the different theologians. Just try to interpret the problems as best you can and thereby maintain the interest of the group. This writer appreciated this criticism or comment.

3. Reflections

The leader and the group came up with or discovered the following facts about the creation:

a. Genesis opens with two accounts of creation, namely Priestly or P's account in Genesis 1:1 - 2a, and Jahwist or J's account in Genesis 2:4b - 25. These authors were explained to the group and their characteristics.

b. This account of creation shows that the created order resulted from the purposive act of one transcendent God.

c. All that God created was good.

d. He made man the highest of his creatures, in his moral image and appointed him to have dominion over the created order.

e. He intended man to worship his Creator and live in perpetual or eternal fellowship with him.

f. He gave man one commandment, not to eat of the forbidden fruit in the midst of the Garden of Eden, to test his obedience.

All of these findings were very fascinating and revealing to the group.
4. Evaluation

This session was closed by an evaluation of the group's experience:

a. Group participation was very good and the session was highly rated by the group; here are some comments from the group:

   Joan: I never thought that the book of Genesis is so rich and so enlightening as to the beginning of things creation.

   Arnold: This information has made me to read my Bible more carefully in order to learn some new facts. Indeed I have learned too much this evening.

   Alvin: I like this "discovery method" better than the lecture method. Here you struggle to find the information for yourself and what you find yourself becomes your experience - it's not easy to forget.

5. Summary

The leader tried to sum up their findings on the blackboard, thus:

a. New information and knowledge and some understanding of God the Creator, Christ the Redeemer and Spirit with reference to creation was learned.

b. We acknowledged the fact that what God wants us to know He will reveal to us based on Deuteronomy 29:29.

c. We learned that Christ the Logos is God and He is the Word through which "all things were created." (John 1:1-3)

d. We discovered that the idea of the Trinity has its roots in the book of Genesis, although there is no theological consensus by all the theologians.
e. The group learned that there is a relationship or contextual correlations of the Old and New Testaments.

The democratic style of leadership and the "discovery method" employed in this session seemed to have made an impact upon the group. This was practically the pattern we followed in most of our sessions except for one or two sessions where we asked or assigned individuals to report on topics like: "All men were born equal," "man is responsible for polluting his environment." Very creative ideas came out of these discussions.

We discovered that "mission" belongs to God and that the church is God's instrument to carry it out. It was also very exciting to learn that we are "our brother's keeper" wherever they are.

6. Obstacles

This leader experienced some ups and downs as the group process continued. There were some challenging obstacles, i.e.,

a. This writer was frustrated by the lack of commitment shown by some members of the group;

b. The investigator was also appalled by the poor attendance even on slightly bad weather days when he had driven 25 miles to the Church.

c. The democratic style of leadership and the use of the discovery method unfamiliar to the group got us off to a slow start, but later the tempo of participation increased.

d. Reading the Bible and taking notes was a little bit embarrassing to our older members - although it was overcome steadily as the process progressed.
e. This writer found out that people are used to the lecture method as opposed to the "discovery method." So that the latter method sought of embarrassed and put them on the spot. However, time saw them making a marvelous improvement session after session. Towards the end of the project, what was difficult and embarrassing became fun and joy. They began to compete about who would find the book of the Bible first and start reading.

The process ended blissfully for those who remained faithful to the end. They manifested various changes, in reading freely, the books of the Bible, taking notes, and communicating confidently.

7. Summary

Some of the obvious observations were:

a. Participation increased as the group realized that the leader expected it to make this Bible Study their thing -- by sharing ideas, thoughts, opinions and philosophies.

b. The group was able to handle the Bible confidently and their reading skills improved.

c. Some of them confessed some changes as a result of this project.

d. Motivation toward mission resulted in sponsoring a student from South Africa to the United States of America to further his studies. This was one of the highlights and the highest achievement of this program.

e. Some obstacles, for example, shyness, poor reading, finding the books of the Bible, were overcome.
f. Competition and enthusiasm were aroused.
g. Some participants became better teachers, better stewards in the church as witnessed by self-evaluations in Chapter 3.
h. This leader, learned to be patient, became more understanding and loving as the group progressed session after session.
i. Growth in both the leader and the group, spiritually knowledge wise, fellowship wise, relationship wise, was a blessing we together experienced and confessed directly or indirectly. We were hit by ideas, concepts, encounters until some of us displayed change of attitudes and behaviors as confessed in our self-evaluations on the third chapter.
j. This writer was so enthused by the effect of the "discovery method" that he felt that it ought to be given a chance in the church ministry more than the lecture method, although they are complementary.
k. This discovery method helps people to remember easily what they discovered by themselves. Whereas the lecture method does not help the group to find out answers for themselves. In the latter, the teacher asks questions whereas in the former students ask questions or contribute to the discussion better.
l. The discovery method influenced my project goal by helping the group to discover increase knowledge and to apply it among themselves and in the community locally, as well as internationally. This method motivated the group toward some practical activities for example, organizing food, clothes, closets, funds to help those in need, e.g., gas bills, light bills. Attitudes,
behaviors, relationships were influenced as we learned in Chapter three.

This writer's teaching-learning process enabled him to learn more about patience, love, relationships, interactions, attitudes, behavior before, during, and after the process. This writer feels that the church is using lecture method in almost everything concerning communication. He recommends that the teaching-ministry of the church should give the "discovery method" a chance at least in Bible Study.

C. The Measurement and the Quality of Learning

"To help persons---." This is the key to the way in which we go about achieving the purpose of Christian education. Our task has to do with people. The better we understand people -- what they are like, how they act and why -- the more effective we may be as Christian educators. In the previous chapter we looked at the Christian doctrine of man, that is, what the Christian faith has to say about people. Now we turn to see what science says about them. Psychology, anthropology, sociology -- called the behavioral sciences because they describe the way people behave -- have many things to say about persons and personality that help us in Christian nurture. These findings of science compliment the findings of theology and both are needed in a true picture of what people are like.

Among the many findings of science in this field we can arrive at five generalizations that are of particular pertinence here:
Every person is influenced by what he receives at birth, that is, his heredity, and during his life by his interaction with other persons and with his environment. Thus each of us has a personal history which affects to a large extent what we become.

Human growth and development come about as a result of a person's inner and innate drives and through his interaction -- meeting, exploring, responding -- with other persons and his environment. A human being seems not to develop normally in isolation from other human beings.

The factors that operate in the development of persons are both unconscious and conscious. We are not able completely to explain how we got to be the way we are. Nor are we aware of all the factors which cause us to act as we do, though we may be helped to become more aware of them.

The person reacts, or behaves, as a whole person, not with just one aspect of his personality. Thus religious, or spiritual, development cannot be divorced from the total development (physical, mental, emotional) of the person. Further, an individual acts not only as a whole person, but also he develops characteristic ways of reacting in situations. Thus his personality assumes a profile or character which we recognize as belonging to him.

A person reacts to and in a situation according to the way he sees it. In other words, behavior is the result of the way things seem to the individual and the way he feels about him, not necessarily the way they actually are. Persons act in
terms of what they perceive the situation to be and in terms of what seems to them appropriate behavior.

This last generalization leads to some further findings of research in psychology that have value for Christian education. If the purpose of Christian education envisions that behavior of persons will be changed in light of Christian standards and loyalties, we need to know as much as we can about the springs of behavior, the way people act, and why.

Social scientists tell us that:

- As indicated in the last item above, behavior is the result of how things seem to the behaver; but further, these meanings or perceptions are a part of the person and are not open to direct correction. In other words, only the person himself, not the teacher or the preacher, can change his perception and thus see things in a different light. Only when he sees the situation differently about it will his reaction to the situation change. Other people, however, may influence his change by helping him to see a situation differently.

- Information, that is subject matter in the teaching-learning process, affects persons only to the degree that the personal meaning of the information for the individual is discovered and appropriated.

- When confronted with a situation with which he cannot cope, a person is likely to feel threatened, and when threatened he uses his energy and ability to defend himself rather than concentrate this energy on the learning task.

- Persons may be more open to change than some psychologists have previously imagined. In order to change, however,
persons must learn to test and enlarge their perceptions, and so discover new meaning which they accept and appropriate for their lives.

To measure some of what is said above, the following illustration was utilized: In one of the sessions we agreed to evaluate ourselves and the following excerpts resulted on:

1. Self-Discovery

Joan: Now that our sessions are coming to a close, I am able to understand my own reactions to this type of Bible Study. In the beginning I had the feeling that we had solved nothing when our sessions ended. Everything was left up in the air. It has been apparent all along, however, that I do some of my most vital thinking during the fifty-minute ride home after our classes. I am always so wound up after discussions that the car radio isn't turned on, even for the news -- something I have always done. I am sure that I acquire some insights immediately after our discussion -- as an outgrowth of our discussions.

This is novel experience. In the past, in other sessions, after the usual discussion I may have continued to hash over material with one or two other persons but never have I kept mulling it over myself. The stuff keeps me from sleeping.

Arnold: Let's take the last half hour to see if we can evaluate what has happened here. I, for one, think that one of the most important things is that we have dropped a great many of our pretensions. What strikes me most of all is the difference between our first four or five meetings and the last three meetings. The first part of the season we were talking
aimlessly, intellectualizing and trying to run away from the real problem. And in the last few weeks, we stopped talking generally and have gotten involved in our own feeling -- what we do in the classroom and how we get rid of our tensions by taking it out on others, in the group or at home or work. To me this is the most important.

Here we see Joan and Arnold calling attention to their involvement in the group classroom experience. Joan declares, "This is a novel experience -- never have I kept mulling it (the material) over by myself."

Arnold states, "We stopped talking generally and have gotten involved in our own feeling." The participants are engaged in the discovery of a teaching self, and they seem to find it vital.

Being a teacher, comments Arnold, involves a certainty of your orientation with oneself.

These are just a few of the excerpts representing the members and the leader.

2. On Self-Motivation

Arnold: I am convinced that listening to lectures is almost altogether a waste of time. You go in, you take notes, you listen, and you come out and nothing happens. Here I have been challenged. I have tried to meet the challenge in my own small way. I know there is movement of some kind taking place in me.

Ray: I realize tonight that we are about, or at least I am about ready, to start. I have just got a toe-hold in my
thinking. Certainly a lot of problems which I never thought I had have now come out.

I think we've jumped into the water and find it cold, and we want to complain. But if we are going to learn how to swim, I guess we have got to be in the water.

This member was a Sunday School teacher.

Tina: I certainly don't feel as though I understand this new kind of teaching well enough to go out and do it, but I certainly am going to try to do something different in my classes from what I have been doing. Another Sunday School teacher.

Elvin: I think I can illustrate something along this line. Most of you may have noticed in the last few weeks that I have spoken less than I had at the beginning. I think what is happening is that I have gotten enough insight to deal with some of the problems I meet with in school and I don't need the group anymore to try and run away from my own problems and depend upon you for the answers. Whatever I do, I have got to do on my own.

Arnold: What interests me, now, is how we can help our pupils in a classroom. But I think no one can answer this for me. I've certainly learned that I've got to answer this for me. I've certainly learned that I've got to answer it myself. The fact that we've met hear has given me something to start with and work on.

Instructor: I think Arnold has said something which all of us now have a full realization of. We can do an awful lot
for ourselves if we want to, once we have had certain horizons revealed to us — that is, having gotten some help, we can go on and help ourselves.

The instructor considered a breakthrough in the group's growth process through the discovery method.

Arnold, Joan, Ray, Elvin, and Tina have all been challenged and are now ready to challenge themselves. Each one is motivated to assume the responsibility for doing something different in the classroom. They begin to realize that learning involves more than passive listening of perfunctory talking. They discern that they must become more than intellectually involved in a genuine learning experience.

Courage, fear, risk, and uncertainty accompany growth. The motivation, the drive to learn, must, in the final analysis, come from the learner.

3. Translating Ideas

A teacher can never foretell what the group in going to do with ideas, how the concepts are going to affect them. That will depend, as we have seen, on the kind of synthesis the individual makes for himself. Here are a few excerpts indicating the various ways in which some of the group members translated the ideas discussed.

Arnold: I don't quite know how it took place, but I know that even in my home my wife has commented upon my changed behavior, and she doesn't understand why and neither do I. We both felt that something has changed me.
Ray: I certainly have been helped in a great many of my personal problems apart from the school room because of our meetings here. I am aware of a great many things which I never suspected before.

Joan: I find myself very conscious in the classroom of what I am doing to the students in a way which never occurred to me before. I am a bit more careful in what I say to the students and I try to listen to them more, and that goes for my fellow teachers, too.

Hatty: I have found that there has been a carry-over in my relations. I am more outspoken and act much more independently than ever before in my life.

Caroline: What strikes me is the difference between our meetings and the classes I've taken in the college. The same ideas where there, the Bible was there, but I never understood the concepts, or maybe I should say, I never felt them the way I feel them now. Now every day in the classroom, I am aware — painfully aware — of the bad things that I am doing.

In a sense I am much worse off than I was before. Now I am not satisfied, and before I was. For the first time, the ideas we've been grappling with have become part of me, or rather, I should say, are becoming a part of me. There certainly is a big difference between having an idea and having an idea hit you. Am I my brother's keeper? Struck me hard.

Arnold, Ray, Joan, Hatty, and Caroline report changes in their behavior in their personal life. There has been some kind of a "carry-over," as Hatty puts it. Joan criticizes less and
listens more. Caroline expresses clearly the experience of translating an idea by stating "The ideas we've been grappling with have become part of me. There is a big difference between having an idea and having an idea hit you."

4. Identification

Fear of authority and of social disapproval, we have emphasized blocks the expression of difference. A friendly, warm, understanding atmosphere lessens such fear and leads to a different quality of learning experience. The learner does not have to become or remain defensive, since no one insists on a point of view and, hence, the learner does not feel threatened. Assured of understanding, he can more easily assume the risks of difference. The comments which follow support this view.

Joan: What amazes me is that here we are, a group of fifteen people who were just members of the church, and strangers, so to speak, the first night we met. Yet we have been able to develop such friendly understanding with regards to each other in a few weeks' time. There certainly is no group I have ever been in where I feel so relaxed and comfortable and don't feel called upon to pretend to be something I am not. In our group I have so much courage in saying my piece and not running away than I usually had. I've noticed, too, that in my own classes the pupils are participating more and more. Maybe they've noticed a change in my attitude toward them.

Elvin: I think the movement of this group has been largely due to our leader.
Instructor: Elvin, what makes you say that? What light does what you say throw on the learning process?

Elvin: Well, I think it depends on the techniques you use and your own feelings about us. I have felt all through the last few meetings that you and the others have understood my problems. As a matter of fact, I think you have seen my problems and felt them even more keenly than I have.

Hatty: I think all of us have bone through a lot of the things that I am going through now. And it has helped me to become conscious of many problems which I never recognized before.

You've got to understand yourself before you understand the pupils. Also the teacher should try very hard not to fight against the pupil but to help him to fight for himself. You stood by during our meetings as we struggled with you and you didn't fight back. You helped us fight with ourselves. I guess that's what we've been calling the permissive atmosphere.

The self-evaluation of the group members was very fruitful. It was an eye-opener to the group as well as to this writer.

In fact, no reader is likely to entertain more skepticism than the author regarding the genuine changes which have occurred. More than fifteen years of his teaching ministry have taught him how very very difficult it is to change basic attitudes. If anything, it is noteworthy that within a period of twelve weeks, the group members reached a point of being able to articulate, to crystallize into language, modified points of view. To practice what they say is quite another kind of
achievement.

This writer's teaching-learning experience seen in light of the psychological theories of learning was indeed a step forward.

Summary and analysis of what transpired during the evaluation process.

We discovered that: the teacher who has experienced the satisfaction which accompanies genuine growth and more skilled classroom performance is eager for professional help. It is the fairly skilled teacher who becomes conscious of lacking high skill, who is dissatisfied and wants.

The teaching experience revealed many teaching problems concerning our personalities.

We learned also that before attempting to solve a problem, one must know what the problem consists of. Hence the need for further research.

We discovered that there can be no kind of organization without limitations. One of our group, Arnold, found his attempts to help some of his children limited by their parents. The teacher had tried to do all she could under the circumstances, but the feeling that more could be accomplished constantly disturbed him. Our group hotly debated this situation, and we were led to an understanding of limitations, of what a teacher can do -- and of what he cannot be expected to do.

Finally, we discovered or concluded that the intellectual awareness of the problems of teaching and learning is one step forward. This much, we feel, had been accomplished. How the
several teachers will put to use their respective awareness is a problem each has to deal with in light of his own private experience.*

CHAPTER VII

EVALUATION OF THE PROCESS IN THE LIGHT OF EMPIRICAL PERSPECTIVE

This chapter is intended to evaluate the process in the light of the Empirical perspective, to demonstrate its impact upon a group's openness to learning and change and to challenge the group toward new perceptions and insights and to solve the problem.

1. Evaluation Tools

a. Evaluation Objectives

This chapter dealt with the actual evaluation of the project. The types and categories of evaluation followed the design outlined in Suchman's book, Evaluative Research. This approach began with the statement of evaluative objectives. Objectives may range from the most general to the very specific. They may be sub-divided according to the various steps or actions that make up the total program. These steps usually comprise a continuous series of events but, for evaluation purposes, it is necessary to subdivide them into a hierarchy of sub-goals. Each of these may be the result of the successful achievement of the preceding goal, and may be a precondition to the next higher goal.

This hierarchy of objectives is expressed in a three-level approach that ranges from the immediate, to the intermediate, to
ultimate objective in an ascending order. At the same time, in descending order, the objectives of the ultimate level become the activities of the intermediate level and the activities of the intermediate level become the steps of the immediate level.

In this study, the goal has been to increase participation in the church's program and bring about a better understanding of the mission and function of the church. The writer set forth the hypothesis that with increased understanding of the mission and function of the church, and the help one receives through meaningful participation and interaction of a group experience, he develops an openness to change. This task is undertaken by establishing some objectives.

First there are some objectives the leader establishes for himself. These are:

- To help the group understand the purpose for coming together; and
- To help the group become conscious of its own process.

2. The Measurement and Quality of Learning

The problem of evaluating the performance of pupils is an old one. For many teachers and pupils, it remains unsolved. We believe that some of the perplexing aspects of evaluation will be clarified through an analysis of the assumptions underlying present evaluation procedures.

The following excerpts from the members of the group form the pattern of evaluation utilized by schools to measure the quality of learning. For this pattern or example, we used Cantor,
"To help persons----." This is the key to the way in which we go about achieving the purpose of Christian education. Our task has to do with people. The better we understand people -- what they are like, how they act and why -- the more effective we may be as Christian educators. In the previous chapter we looked at the Christian doctrine of man, that is, what the Christian faith has to say about people. Now we turn to see what science says about them. Psychology, anthropology, sociology -- called the behavioral sciences because they describe the way people behave -- have many things to say about persons and personality that help us in Christian nurture. These findings of science compliment the findings of theology and both are needed in a true picture of what people are like.

Among the many findings of science in this field we can arrive at five generalizations that are of particular pertinence here:

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We discovered that there can be no kind of organization without limitations. One of the group, Arnold, found his attempts to help some of his children limited by their parents. The teacher had tried to do all he could under the circumstances, but the feeling that more could be accomplished constantly disturbed him. Our group hotly debated this situation, and we were led to an understanding of limitations, of what a teacher can do -- and of what he cannot be expected to do.

Finally, we discovered or concluded that the intellectual awareness of the problems of teaching and learning is one step forward. This much, we feel, has been accomplished. How the several teachers will put to use their respective awareness is a problem each has to deal with in light of his own private experience.*

Summary of the Problem

The problem of the dissertation has been to evaluate the impact of Bible Study Group upon a group's openness to mission. The problem had to do with a Black Church in the suburban location. To this end, some Bible study methods were examined for their effectiveness and relevancy to the development of model evaluative Bible Study for the Black Church. An extensive observation of Bible studies in the Black Churches was undertaken for the purpose of discovering the methodologies currently pursued by these churches.

Solutions

The examination of the problem led to the following suggested solutions:

a. Conduct a Bible Study on Genesis Chapters 1 - 11 as a basis of theological and missional orientation to mission.

b. Before embarking on these eleven chapters, first measure test and evaluate the cognitive or knowledge level of the content in order that you might find where they are.

c. Utilize various techniques for example, discussion reading assignments in search for new facts, concepts, ideas, which might, through the enlightenment of the Holy Spirit, motivate, inspire, influence the group towards openness to missional zeal, change of attitudes and full participation in church activities.

d. Utilize a group of 15 instead of the whole church members for the following reasons:

(1) It is easier to work with a smaller group than a larger one for the purpose of training prospective Bible class
leaders.

(2) The sharing of individual insights and shades of meaning can enrich the understanding of each person in the group discussion.

(3) One's understanding can generally be improved when others help one think one's ideas, beliefs, and attitudes.

(4) Honest discussion of the scripture can greatly enrich the interpretation and thus the understanding of each member of a learning group.

(5) The Reformation concept of "the priesthood of all believers" is promoted. This suggests that each Christian is a "priest to his neighbor."

(6) The examination of ideas in the arena of a group can help a person avoid the stifling temptation to become "set in his ways." It is virtually impossible for one to recognize his/her own prejudices. Every Christian needs the humbling experience of testing his/her ideas and interpretations with others.

(7) Nevertheless, "group opinion or group decision does not guarantee "right interpretation." Majority vote does not decide truth.

(8) Jesus promised his presence to those who come together in his name. When we come together in his name to study the Bible, we have a helper, even the Holy Spirit. The Spirit helps us understand and appropriate the meaning of the scripture. These suggested solutions above formed the basis or outline of this project's objectives/goals for the Bible Study in the Black Church.
CHAPTER VII
CONCLUSIONS

This chapter is intended to summarize the problems of the dissertation, to restate assumptions, goals, hypotheses, to review the assumptions, goals, hypotheses, and to state findings thereof, all geared toward further research.

A. Summary of the Problem

The problem of the dissertation has been to evaluate the impact of Bible Study Group upon a group's openness to mission. The problem had to do with St. Paul A.M.E. Church, A Black Church in the suburban location.

To the end, some Bible study methods were examined for their effectiveness and relevancy to the development of model evaluative research for the Black Church. An extensive observation of Bible Studies followed up by some interviews in several Black Churches in and around Austell was undertaken for the purpose of discovering the methodology currently pursued by these churches to which a Bible Study model for the Black Church could better stimulate, motivate good participation in Bible Studies and other Church activities. Three basic observations have been raised by that examination.

Sussinctly, a model of Bible Study for the Black Church (1) must seriously consider the use of the "discovery method" which
stimulates persons toward more involvement and better participation in Bible Study; (2) must consider the fact that the total community of faith not just its professional leaders, is called to exercise a pastoral ministry in the world; (3) it must take the lead, serve, care for, teach, comfort and guide, personally, and corporately, in faith, hope and love, the oppressed majorities into a new society.

So that only that person who will have faith, in the sense of knowing how to open himself or herself to the revealing word of God and discover its concrete meaning will be able to discern the path of liberation and lead others to it.

The historical examination also raised the basic questions of how the teaching ministry of the Black Church may be made concrete in the lives of persons today.

An extensive examination of ministry theories was undertaken for the purposes of formulating background material pertinent to the development of a model of an evaluative Bible Study for the Black Church. After this theoretical examination, a model was developed which was based upon the correlation of Education and theology. The purpose of this model was to provide a perspective for application to the project study of the local Black Church in Austell.

In light of the above problem, the people of God were not only challenged, but "taught" the way of mission. They were helped patiently, lovingly, understandingly, and sacrificially to overcome hang-ups.
So this project attempted to address itself to the religious, economic, educational, sociological, and psychological issues.

**Assumptions**
- We assume that Bible knowledge through the power of the Holy Spirit can lead to a change of one's attitude and that changed attitudes will result in changed behavior.
- Another common assumption is that any action is better than doing nothing and an effort, in and of itself, is a sign of accomplishment. This Bible study was enough to motivate some of the group members until they could not afford to miss a session, which showed a change in attitudes, while others were turned off by the mysteries of the story of creation.

**Goals of the Project**
- To increase Bible knowledge of the participants to such an extent that they can handle the Bible confidently and skillfully for the edification of their physical and spiritual life.
- To discover new knowledge concerning the mysteries of God revealed to mankind and to see and apply this knowledge wherever it's applicable.
- To change the attitudes and behavior of the participants toward God, Christ, the Church, mission and fellow men.
- To encourage the participants to participate actively in missional activities locally and internationally.
- To discover what effect such a project will have on the individual, group and ultimately to the entire community.
To train the participants to be able to lead Bible classes utilizing the "discovery method".

To discover the impact of Bible study upon a group's openness to mission.

Hypothesis

- That all the participants will show a willingness to study the Bible, will increase their knowledge and understanding of God's word and mission.
- That as Church members, they will lead, serve, care for, teach, comfort and guide, personally, and corporately, in faith, hope and love, the oppressed majorities into a new society.
- That only that person who will have faith, in the sense of knowing how to open himself or herself to the revealing word of God and discover its concrete meaning will be able to discern the path of liberation and lead others to it.
- That the group/people of God will not be challenged, but "taught" the way of mission.
- That the study will change knowledge, attitudes, and behavior of the group towards God, His Word, His Church, His mission, and fellow men.
- That the participants will be influenced by the Bible Study, until they fully participate in the total activity of the Church sent into the world, seen as a consequence of God's own mission, in political, social, psychological, economical, sociological, religious, ecological, and cultural issues of life to the glory of God.
Review of Assumptions

The assumption that Bible knowledge or information can lead to a change of attitudes and that changed attitudes will result in changed behavior was realized in some of our group members. For evidence of this we can safely refer the reader to the third chapter under the topic, "The Measurement and Quality of Learning". Here the group conducted a self-evaluation after their exposure to this program.

Their confessions, admissions to "change," fulfills expectations of this leader, and group, namely change of "attitudes" and "behaviors."

Findings

- Exposure to the Word of God, group interaction, and the power of the Holy Spirit brought about some changes in the group. For example relationship toward one another became visible when they began to greet, shake hands, and sit with or anyone in the group towards the end of the program.

- Consideration of the sixk, poor, needy, became evident when the group organized food pantry, clothes closets, financial help, for those in need.

- The group interaction became a learning experience for both the leader and the group and we began to respect one another when we realized that we can learn from each other. For instance, the question: "Am I my brother's keeper?" hit us very hard.

- The impact of this Bible Study resulted in the interest and sponsoring of the South African student as a group effort.
The group began to attend local meetings where the affairs of the community were discussed. The concern for church and community grew to the end that a "Food market" was organized at St. Paul A.M.E. where people of the church came and bought vegetables, meats, and fruit cheaper than in their local grocery stores.

All in all we saw the group attend church regularly, increase their giving, reading the Bible whenever the preacher announced the Scriptures to be read. More fellowships were organized for example "Tea Club," was born, that is, the group served tea everyday that we had Bible Study. They took turns and it worked out well. More people began to attend our Bible class sessions.

Review of the Goals

To increase Bible knowledge of the participants was realized because most of the members today have no problem finding the books of the Old and New Testament. They like to bring their Bible to Bible classes and even on Sunday during the worship service. They confess that their faith has been strengthened by these Bible sessions.

To discover new knowledge concerning the mysteries of God—understanding that God is spirit, God is the Creator, God is eternal, God's creation was very good, the earth's condition was chaotic in the beginning, had to be put in order for it to be habitable, that the Word was God, through Him all the things were created and many new discoveries were exciting and blissful to the group.
Out of these discoveries grew the missionary zeal of the group. More sick visits were reported by the group and relationships improved between themselves, for there were more sharing of activities by the group, e.g., taking care of the church building, the premises the sick and shut-ins.

- To change the attitudes and behavior of the participants toward God, Christ, the Church, mission and fellow men - All these were visible in the above actions which were a marvelous response to the first and second goals.

- To encourage the participants to participate actively in missional activities locally and universally. We saw this realized in the first two goals.

- To discover what effect such a project will have on the individual, group and ultimately the community. This Bible Study built the group marvelously. Love, faith, trust, hope, togetherness, communication, relationship, interaction shaped the group up and growth in the Christian life was the fruit that was enjoyed by the recipients of the services rendered by this group. As cited above, the individual's group made confessions to that effect. The Austell Community enjoyed the cheap market Church sales through the sacrifice of the group and their leader.

- To train the participants to be able to lead Bible classes utilizing the "discovery method", the group made confessions that the discovery method is the best method for them, because you do not have to be an expert to lead a Bible Study. Here the group teaches and learns by digging facts, ideas concepts hidden in the content of study. Whereas in the lecture method you have to be
an expert in order to face the group successfully. Most of the
group members would not even want to try to use the lecture
method because of communication problems, e.g., shyness.

- To discover the impact of Bible study upon a group's
openness to mission.

Findings
- Generally speaking all the goals were accomplished.
- It is a wise thing to have goals set, for that gives
the leader and the group a good guide and progress toward suc-
cess.
- Goals help in speeding up the process toward accom-
plishment of the program.
- Goals help in the evaluative research to measure the
success of failure of the process.

Review of Hypotheses
- That all the participants will show a willingness to
study the Bible will increase their knowledge and understanding
of God's word and mission. Exposure to the Bible study we believe
that it achieved its purpose of increasing their knowledge and
understanding of God's word. One member began to wonder about
the atheists' belief that God does not exist. They said that
the Bible's revelation of God and his Mighty works speak for
themselves wonderfully.
- The church members seem to understand the concept of
the Reformation - "Priesthood of all believers." We see them get-
ting involved in the community affairs - feeding the senior
citizens on Thanksgiving Day and on Christmas Day.

- That positive relationships will result in changed attitudes and behavior toward God, Christ, the Church, mission and one another.

- That the people of God should be "taught" the way of mission. We stressed the importance of teacher-pupil relationships. The teaching-learning process is helpful for our experiences.

- That our attitudes, behavior will be changed. We saw some good responses to the challenged which resulted in interest in reading, worshiping and witnessing for God.

- As a result of this Bible Study members began to participate in social, political, religious, meetings, and began to work with the other churches in the area. So that as a result the student from South Africa was sponsored jointly by the Community Action Mission Program abbreviated as C.A.M.P.
Reflections and Implications

This writer wishes to explore briefly the implications of these findings for Christian education and their relation to the project and the Christian gospel. We can identify at least six significant implications:

- Because of his personal history each person is different from every other one. Therefore, our teaching must be personalized and individualized, directed to the specific needs of each person. This condition is consistent with the worth of persons and the dignity of the individual affirmed by the Christian gospel. Jesus illustrated the worth of the individual person in the parable of the lost coin (Luke 15:8-10). The materials must be adapted and interpreted so that they are related to the individual person using them in a particular situation.

- In Christian education we must take due account of factors not at the conscious level. Also we must recognize that we do not now, and perhaps never can, understand ourselves or other people completely. Much of life is still a mystery. It cannot be reduced to a blueprint. Therefore we acknowledge our finiteness as human beings; we do the best we can with our limited understanding and trust in God for the ultimate fruition of our task.

- We need to recognize in Christian education the effectiveness of learning in groups. If persons develop by interaction with one another and their environment, we must provide various kinds of groupings for this creative interaction. This does not mean that learning never takes place through individual action. Of course it does. But many times such individual
action is stimulated by a group experience, and many individual learnings need testing through group interaction. It is also clear that such a group must be one in which persons do not feel threatened but free to react according to the way they see things. Thus they are open to learning. Here is a place where science and faith through different routes approach a common truth.

- We must relate experiences in Christian teaching to the person's total self and his total development. The learner is always his whole self, and his experiences of learning within the program of Christian education must take into account the rest of his experiences within the home, the community, and the wider society. If this does not happen, Christian teaching will seem irrelevant and meaningless. This point is related to one made earlier: That Christian education as all work of the Church, does not take place in a vacuum but is carried on within the setting of the contemporary world.

- "Teaching" can be thought of as helping people "Learn." Changes in attitudes and behavior, a part of learning involve the responsibility of the learner. We must be prepared for the learner's response to be in a direction we did not anticipate and for the learning to be something other than we had foreseen. Again, we must be aware of the severe limitation on teacher "telling" or "exhorting" unless there is present a certain readiness or openness on the part of the learners. In other words, a person's faith is his own or it is not faith. He cannot respond to God in terms of his parents' or his teacher's faith, although both his
parents and his teachers may be influential as he develops his faith.

- Science has discredited the time-honored shibboleth that "you can't change human nature." The Christian has always affirmed that this is exactly what God does do with the man of faith. Jesus said to Necodemus, "---unless one is born anew, he cannot see the kingdom of God --- unless one is born of water and Spirit, he cannot enter the kingdom of God." (John 3:3,5). And Paul said, "Therefore, if any one is in Christ, he is a new creation," (2 Corinthians 5:17). And now scientists are seeing wider possibilities in learning throughout life. They are discovering the ways radical changes in depth come about.
SUMMARY AND CONCLUSION

This study was an evaluation of the process of developing an openness to change in a Bible Study Group in a local congregation of African Methodist Episcopal Church. This writer attempts to show that a person can grow and develop through the use of a small group experience, and thereby become open to change. A developmental pattern was used to provide a step-by-step sequence of the change process.

In this congregation there were negative feelings among different ones that caused them to withdraw and resist new ideas or reject new possibilities. There was a loyalty to the status quo tradition and a determination to stay comfortable and satisfied among familiar surroundings.

The goal of this writer was to show that a person could develop and grow to the point that he could overcome negative feelings through a group process that involves communication, sharing of ideas, dialogue, and meaningful interaction.

Process development was carried out by the use of a small group and a leader. The group also had a trained observer to monitor the group sessions and give feedback and critical reviews of each session. The group was made up of representatives of all segments of the congregation. About one-half of all the leaders in the congregation were involved in the group experience. The group sessions were held weekly for two hours each night for the duration of twelve weeks.
The group process started slow in the first session, but gained momentum after that session. The members gained confidence as the sessions continued. Many were then willing to speak up more readily and freely. They could handle the Bible with ease, i.e., finding the books of the Bible and reading it confidently. This project attempted successfully to reduce Samuel Sandmel's statement viz that: "More people praise the Bible than read it. More read it than understand it, and more understand it than conscientiously follow it."

This group managed to read the Bible, understand and attempted to follow it conscientiously. This writer hopes that further research, on why Black Church members in this church are not enthused by Bible Study would be pursued. It is our hope that the Black ministers will attempt to change their methodologies from "lecture" to "discovery" methods with an aim of triggering dialogue, communication, fellowship that will eventually lead to change of perceptions, attitudes, and behavior. This writer learned that change is a potential that is there within every individual, group, and personality.

It is possible to learn new approaches to different problems by using the discovery method which helps both teachers and students to use the right tools toward discovery of ideas, facts, concepts insights relationships for themselves.

We conclude this discussion of theories and their evaluation by the words of Miller who writes: "The question of human nature is wrapped up in the fact that God comes in ways that break through man's limited understanding of him."
The teacher's task is to confess what God is doing in the world and to remain open to his action in the relationships, social events, and meaning that make up the learning situation. The practical task of the church is to celebrate constantly the new life that God is establishing in her midst, to tell the story as her own story, and to participate meaningfully and perceptively in the events in the world through who God is making himself know.¹

This discussion has indeed confirmed the need and purpose of our Bible study of Genesis and the wonders of God's creation.

¹Ibid., p. 58.
APPENDIX A

An Invitation

ENCOUNTER IN MISSION AND MINISTRY THROUGH BIBLE STUDY

An experiment designed to enable people in a local congregation to discover and carry out their mission and ministry.

WHEN? Beginning with a weekend retreat December 3, 1978, St. Paul A.M.E. Church, and meeting weekly for ten consecutive Tuesdays and Wednesdays from 7:00 PM - 10:00 PM.

WHO? The enrollment is open.

WHAT IS REQUIRED? A high level of commitment is asked of those who participate:

   ___ to attend the weekend retreat
   ___ to be present at each session unless out of town or ill
   ___ to do some reading
   ___ to participate fully in the discussions
   ___ to keep a journal
   ___ to be willing to have some new experiences
   ___ to pray daily
   ___ to grow
   ___ to actively support other members of the group

HOW WILL WE PROCEED? Each week the group will reflect on experiences in work, the community, and
the family. Time will also be spent in reflecting on assigned reading and on scripture. In this reflection we will seek to understand:

___ the mission field that is before us in our own situation,
___ what God's mission is to this world, and
___ the nature of our response, both as individuals and as a parish community.

Part of our time together each week will be spent in Bible Study. During the week members of the group will be engaged in Bible Study with a view to mission and ministry. We will be expected to support one another through prayer and personal contact.

WHAT ARE SOME GOALS? We hope to develop a mission and ministry strategy for the parish. We hope each participant will grow in faith. We hope that participants' attitudes will change. We hope that each participant will be motivated to missional activities.
Appendix B
Evaluative Measurement
Pre-test Questionnaire

Group: We are interested in assessing the overall Bible knowledge especially Genesis Chapters 1 - 11, attitudes and behavior, and practices and missional zeal of our congregation. Although these may not be tangible assessments, you might generally have a good idea of what the atmosphere is at a given time.

Below, please fill in or check the blank spaces?

The Book of Genesis?

1. Genesis is the first book of the Bible. Yes No
2. Name the first five books of the Bible. 1 2
   3 4 5
3. The section of the Bible containing these five books above is called the 1 2.
4. The book of Genesis is made up of 50 chapters. Yes No 1 2
5. The first Chapters 1 to 11 are known as primeval history. Yes No
6. The second part, Chapters 12 and 50, is the story of the Patriachs -- Abraham, Isaac, Jacob.
7. Genesis is but the first section of a larger block of material (i.e., the Torah) and should be read in that
context.

True or False

8. "The account of Creation is found in Genesis 1."

9. The Paradise account and the fall of man is found in Genesis 2 and 3. [1] [2]

10. Genesis Chapters 4 to 11 relates the origins of human civilization from Adam to Abraham.

True or False

11. Genesis means "beginning." -- which in Hebrew means the first word of the test. True or False

12. The modern Biblical studies propose that the Torah (first five books of the Old Testament, was written by several people or groups within Israel. True or False

13. What does the phrase The First Book of Moses mean? If Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, there is difficulty explaining such things as are said in Genesis 26:16 and Numbers 12:3, along with Deuteronomy 34:10-12 and verses 5-8. Do you see what the difficulties are?

HOW I FEEL ABOUT OUR CONGREGATION (ATTITUDE)

14. Communication channels are open and working in this congregation:

15. Disagreement and conflict are adequately dealt with in this congregation.
16. I am listened to by most members of the congregation.
   Disagree 1 2 3 4 5 6 Agree

17. My views and opinions are taken seriously by the congregation.
   Disagree 1 2 3 4 5 6 Agree

18. The members are open to dialogue and honest with each other.
   Disagree 1 2 3 4 5 6 Agree

19. This congregation is personal and close.
   Disagree 1 2 3 4 5 6 Agree

20. I feel that I am a significant part of this congregation.
   Disagree 1 2 3 4 5 6 Agree

21. I am close to most members of the congregation.
   Disagree 1 2 3 4 5 6 Agree

22. The congregation readily and fully accepts new members.
   Disagree 1 2 3 4 5 6 Agree

23. I have ill feelings toward one or more members of the congregation.
   Disagree 1 2 3 4 5 6 Agree

HOW I FEEL ABOUT OUR CONGREGATION (PRACTICES)

24. The Congregation supports and encourages its members
   Disagree 1 2 3 4 5 6 Agree
25. There are members who seek to undermine the total program of the church.
   Disagree 1 2 3 4 5 6 Agree

26. I attend Sunday worship:
   Once a month ____
   Twice a month ____
   Three times a month ____
   Four times a month ____

27. I attend other functions at the church at an average of
   Occasionally ____
   Most of the time ____
   Once a week ____
   None of the time ____

28. I visit the sick:
   Occasionally ____
   When I have a sick friend or relative ____
   Once a week ____
   None of the time ____

29. I help in the church:
   Occasionally ____
   Most of the time ____
   None of the time ____

30. I support missionary work:
   Occasionally ____

31. I attend Sunday School
   Most of the time ____
   Once a week ____
None of the time 

32. I completed: (Check one)
   Elementary School 
   Junior High School 
   Senior High School 
   Technical School 
   College 
   Graduate School 

33. I am:
   Married 
   Single 
   Widowed 
   Divorced 
   Other (Specify)

34. I am:
   Female 
   Male 

35. Indicate your age category:
   15 - 20 
   21 - 39 
   40 - 59 
   60 - 80 
   Over 80
APPENDIX C
Post-Test Questionnaire

Group: We are interested in assessing the overall Bible knowledge especially Genesis Chapters 1 - 11, attitudes and behavior, and practices and missional zeal of our congregation. Although these may not be tangible assessments, you might generally have a good idea of what the atmosphere is at a given time.

Below, please fill in or check the blank spaces?

The Book of Genesis:

1. Genesis is the first book of the Bible. Yes No

2. Name the first five books of the Bible. 

3. The section of the Bible containing these five books above is called the  

4. The book of Genesis is made up of 50 chapters. Yes No

5. The first Chapters 1 to 11 are known as primeval history. Yes No

6. The second part, Chapters 12 and 50, is the story of the Patriarchs -- Abraham, Isaac, Jacob.

7. Genesis is but the first section of a larger block of material (i.e., the Torah) and should be read in that context.
True or False
8. "The account of Creation is found in Genesis 1."
9. The Paradise account and the fall of man is found in Genesis 2 and 3. ___  ___
10. Genesis Chapters 4 to 11 relates the origins of human civilization from Adam to Abraham.

True or False
11. Genesis means "beginning." -- which in Hebrew means the first word of the test. True or False
12. The modern Biblical studies propose that the Torah (first five books of the Old Testament, was written by several people or groups within Israel. True or False
13. What does the phrase The First Book of Moses mean? If Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, there is difficulty explaining such things as are said in Genesis 26:16 and Numbers 12:3, along with Deuteronomy 34:10-12 and verses 5-8. Do you see what the difficulties are?

HOW I FEEL ABOUT OUR CONGREGATION (ATTITUDE)
14. Communication channels are open and working in this congregation.
Disagree ___ ___ ___ ___ Agree ___ ___ ___ ___ ___
15. Disagreement and conflict are adequately dealt with in this congregation.
Disagree ___ ___ ___ ___ Agree ___ ___ ___ ___ ___
16. I am listened to by most members of the congregation.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

17. My views and opinions are taken seriously by the congregation.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

18. The members are open to dialogue and honest with each other.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

19. This congregation is personal and close.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

20. I feel that I am a significant part of this congregation.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

21. I am close to most members of the congregation.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

22. The congregation readily and fully accepts new members.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

23. I have ill feelings toward one or more members of the congregation.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$

HOW I FEEL ABOUT OUR CONGREGATION (PRACTICES)

24. The Congregation supports and encourages its members.
   Disagree $\square$  $\square$  $\square$  $\square$  $\square$  Agree $\square$  $\square$  $\square$  $\square$  $\square$  $\square$
25. There are members who seek to undermine the total program of the church.
   Disagree ___ ___ ___ ___ Agree ___ ___ ___ ___ ___ ___ ___ ___ 

26. I attend Sunday worship:
   Once a month ___
   Twice a month ___
   Three times a month ___
   Four times a month ___

27. I attend other functions at the church at an average of
   Occasionally ___
   Most of the time ___
   Once a week ___
   None of the time ___

28. I visit the sick:
   Occasionally ___
   When I have a sick friend or relative ___
   Once a week ___
   None of the time ___

29. I help in the church:
   Occasionally ___
   Most of the time ___
   None of the time ___

30. I support missionary work:
    Occasionally ___

31. I attend Sunday School
    Most of the time ___
    Once a week ___
Appendix D

By way of recruiting more participants from the whole church this appendix distributed the following questionnaire. The result was that almost all of the Bible Study group participants checked Bible Study. The Bible Study frequency was high.

St. Paul A.M.E. Church 1979-80

"MY STEWARDSHIP OF TIME AND TALENT"

"Lord, so teach us to number our days, that we may apply our hearts unto wisdom" PS 90:12

"Redeeming the time, because the days are evil." EPH. 5:16

I desire to serve my church as:

__ Steward
__ Trustee
__ Stewardess
__ Class leader
__ Sunday School teacher
__ Planning Committee
__ Finance Committee/Stewardship Committee
__ Senior choir
__ Young adult choir
__ Junior choir
__ Senior usher
__ Junior usher
__ Missionary society
__ Y.P.D.
__ Layman's organization
__ Bible class member
None of the time ___

32. I completed: (Check one)
   Elementary School ___
   Junior High School ___
   Senior High School ___
   Technical School ___
   College ___
   Graduate School ___

33. I am:
   Married ___
   Single ___
   Widowed ___
   Divorced ___
   Other ___ (Specify)

34. I am:
   Female: ___
   Male: ___

35. Indicate your age category:
   15 - 20 ___
   21 - 39 ___
   40 - 59 ___
   60 - 80 ___
   Over 80 ___
Pastor's Aide
Building Fund Committee

Name: _______________________

Date: _______________________

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