

The Fraternal

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CHRISTIAN EDUCATION IN CHURCH POLICY

The picture of the Church as the Family of God aptly depicts how people of all ages, and at all stages of experience, live and learn together in the family life of any church.

In a family, you are learning all the time — through the atmosphere and relationships, through attitudes to the material home, and through all the informal shared activities of home life. Of course, this means that there can be negative and undesired learning as well as any other. And there is also planned learning — parents reading to and talking with their children, older members teaching young ones how to do this or that, as well as the more structural pursuit of learning at school and in homework or apprenticeship.

Similarly, in the Church, everything teaches: the atmosphere which makes you feel “at home”, the obviously cherished building, and the carefully planned opportunities for members of the whole Church Family to learn together ... using a variety of different patterns.

Some Patterns

Some churches meet as a complete all-age family for the whole of the **Sunday morning service**. The worship and teaching are sensitively planned to meet the needs of all ages — with the implicit assumption that the theme of the service will be discussed later within families which have shared a common experience in worship. Such a pattern demands a pretty high order of skill on the part of those leading the service, and besides calling on the skills of those with special abilities often draws on contributions from a weeknight club as well.

Many churches arrange for a short period of family worship to be followed by learning in age groups. In this way, the learning can be specially appropriate to the age and experience of each group, whilst preserving a common theme.

Others have felt that better use can be made of a Sunday morning by a programme something like the following:--

10.00 to 11.00 a.m. Family Worship for 20 minutes, breaking into age-based learning groups following a common or related theme.

11.00 to 11.30 a.m. Refreshments together — and no doubt discussion, too.

11.30 to 12.30 a.m. Mixed-age groups, aimed at the practical outworking of a topic, and possibly culminating in a brief act of worship to gather up the morning's activity.

Wouldn't there be considerable gain to everyone concerned if the main activities in our 'evangelistic' work with children and young people were **not** Sunday but on a weeknight? Workers would be freed to join in normal worship, and children from secular homes would not be as likely to suffer

the depredations of Sundays-out in the summer. The programme would cater for a really wide range of activities (e.g. games, projects, visits, visitors as well as 'teaching' sessions) using as long a session as suited everyone concerned. Some areas are finding such Weekday schools much more popular than Sunday school.

The increasing popularity of **small adult groups** (sometimes meeting in homes) is partly due to the much more efficient learning which takes place in a well-led group of 8 - 12 people. This owes something to the simple fact that the informality and intimacy of such a group makes it easier for the members to take part and share with each other — so that there is increased involvement and consequent motivation. Clearly, if every member of a group of eight speaks to every other member only once, 64 conversations take place. The leadership of such groups is the essential basis of effective working, and the best way to avoid the development of alternative authority centres. A clear recognition of objectives is also vital, so that the groups provide for Christian nurture, yet avoid becoming either gossip shops or mawkish heart-baring sessions.

The fact that you learn faster by doing than any other way has long been recognised in children's education and youth apprenticeship schemes. And it may be that we could often learn some things more effectively by activity — e.g., how to share your faith, or what "helping ministries" are needed in a local area.

Variety and Creative Learning

The fact that God designed us so that we learn through all our senses must have a lot to teach us in planning christian education. He is characteristically the God of variety and richness — never merely appealing to our eyes in black and white, but in colour and movement, accompanied by a tapestry of sound and feeling. The great teachers in the Bible — and especially Jesus — used all five senses for their teaching. A group of playing children runs noisily through the market place, but Jesus does not regard them as a distraction; rather, He stirs His audience's childhood memories to illustrate adult perversity in reacting to Himself. Other Biblical teachers used all kinds of **visual** illustrations — from the complex and beautifully-crafted workmanship of the Tabernacle to the simple diagrams on Ezekiel's tiles.

They could not, like us, enrich the living word with tape-recordings of evocative **sounds** or music or the human voice, but the "Psalms" show us a picture of Temple worship which was enthusiastically dramatic, sometimes noisy ("Make a loud noise!" "Shout unto God with a voice of triumph!" "Clap your hands, you people") and always varied.

Have you noticed how much easier it is to give concentrated attention to a session which includes questions and discussion, the sharing of experience and insights? **Participation** makes learning personal — and can mean the pursuit of carefully planned enquiry assignments, the attempt to enter sympathetically into an experience through mime (as when Jeremiah carried his yoke through the streets) or to express the heart of an issue in role play, as when Nathan engaged David's empathy for the poor man whose

ewe was confiscated — to sharpen the impact of God's message.

Of course, writing, reading and talking together will always be important routes for God's word to us, but clearly the Holy Spirit is able to reach deep into our complex personalities in many other ways, too.

Planning, Preparation, Training

Such creative approaches need a certain amount of materials and equipment — like tables, magic markers, plasticene, scissors and glue — and a budget to maintain them. They also call for careful thought about the implications of using improvised mime and visual aids which tend to attract attention.

Is it worth holding a Preparation Fellowship? There are certainly four factors which are powerful arguments in favour.

- (i) **Team spirit** develops when workers with children or adult group leaders can see the common aims to which they are contributing;
- (ii) **Biblical knowledge and understanding** are extended, thus enriching grasp of the Bible and its contemporary application;
- (iii) **Skills of teaching/group leadership** are increased, whilst those who wish to "try out" new approaches are supported and encouraged, thus enabling new teachers/leaders to build up a range of skills and methods;
- (iv) **Leadership and gifts** are developed, given scope and encouraged.

Leaders in children's christian education might plan a regular evening (not less than fortnightly) on the following pattern:

- p.m. **Worship Together:** the Minister or a departmental leader introduces a carefully-chosen reading, to lead to a period of shared prayer;
- p.m. **The Biblical Background** to the next Sunday's theme is studied, with special attention to understanding the relevance of the passages to the experience of each age group;
- p.m. **Teaching Method** — detailed preparation within departmental teams — time to think creatively about participation, methods and perhaps to 'try out' activities. If specific team members undertake in advance to work on particular ideas, the combined effort will be the more fruitful;
- p.m. **Offering to God** the plans made, after a one-minute-per department period of sharing.

For Adult Group leaders there are probably three areas which they will want to incorporate in their (?monthly) leaders' meeting:-

- (i) **Biblical understanding** at some depth, not because they will themselves be 'teaching' (in the didactic sense) — but to fit them as resource persons for the group's work.
- (ii) **Group Leadership skills** — a systematic consideration of what is actually involved in being the 'leader' of a group, aiming to release members' capacity to contribute to the group's objectives, thought about what is involved when non-Christians begin to attend, and

sharing helpful experience;

- (iii) **Pastoral Care** — a careful review to ensure that leaders understand their function, the limits of their brief, and the extent to which group members can be encouraged to provide group nurture and individual care.

Item (i) will always be important; items (ii) and (iii) may well take turns in successive meetings.

What about **long-term training and gift development**? Apart from the valuable courses run by various reputable para-church organisations, in both young people's and adult leadership, churches can often do two things which will provide a steady form of in-service training within the church itself.

Those who show some aptitude and interest can be given the opportunity to work under an experienced person, perhaps doing a specific part of the session, and thus can discover without premature commitment whether in fact they have a gift for a particular form of service. If so, the gift can be steadily developed until the "**apprentice**" is ready to offer for fully-fledged service. It is vital that such work is seen as tentative — for it is as important to discover that you do **not** have a gift as it is to be encouraged if you have!

There may be in the church someone with well-developed skill in a particular area (e.g. a school teacher, or a trained counsellor), who cannot undertake a regular active commitment but who could contribute as a **resource and ideas advisor** to a group. He would then meet with that group from time to time, looking ahead and making suggestions, offering advice and experience, and helping with specific problems. He is thus released for a vitally important service, but without a degree of involvement which he cannot accept.

Moreover, both these two systems provide a sensitive means of discovering (rather than 'recruiting') new staff, and giving them time to find their feet before being yoked to the full demands of a new sphere of service, in which fear and occasional failure might well breed revulsion.

Church and Home

Perhaps we should look out for more ways to forge stronger links with local homes connected in some way to our churches.

(i) **Dedication Services** are one such opportunity. Parents who ask for such a service are clearly expressing a sense of spiritual need, and offering a chance for mission.

For many Christian parents, dedications present an ideal occasion to discuss practical ways of rededicating their home to God, and of ensuring that it is a means of grace to all its members, parents and children alike.

For non-Christians, talking about the meaning of the service itself, the beliefs upon which it is based, and the Saviour whom it involves, is a unique opening to share the meaning of the Gospel. A few practical ideas may contribute to its effectiveness:

Two short but carefully-planned meetings with both parents prior to the

dedication can express the warmth of the church's welcome and help the parents to know exactly what happens and its significance;

Someone needs to be appointed to look after families coming for dedication services — to meet them at the door, look after their needs (e.g. hymnbooks, look after tiny children), and follow up afterwards;

Perhaps the children in the youngest class could be called to gather round the baby for the dedication — to express with their teacher the church's welcome within the service;

The Cradle Roll Secretary (or whatever her title) should visit the homes of all parents coming for dedication service at least to keep them in touch with special events, as well as sending birthday and christmas cards, say, for the first three years. If the service includes presentation of a Bible picture book and/or certificate, perhaps the Secretary could be the person to present one of them.

(ii) **Home Visiting** is another bridgehead for mission to every home with which the church has some link; it is also a bridge across which non Christians can make the daunting journey past our mock-gothic entrances into the mysterious 'religious' world within! Regular visits will be regarded as an integral part of the work of every young people's worker and of all adult group leaders. But Church members might be invited to volunteer to partner such visitors and to maintain interest and prayer in the families visited.

(iii) **Family Services** have proved to be a great help to those who want to begin to come to church. These are not children's services under another name, but genuine all-age acts of worship and learning. This means participation, variety and activity are essential in order to keep attention focussed in a congregation with such a wide range of capacity. Perhaps a complete family can be responsible to lead the prayers, two or three people can be "interviewed", children can contribute to the music of the occasion, the 'talk' can be broken down into two or even three short sections, the Scripture reading can be accompanied by a carefully prepared mime. Certainly audio-visual presentation will be valuable, and it will sometimes be possible to use a short drama sketch to underline the main theme. A duplicated service sheet will help everyone to see the 'shape' of the service, and perhaps can be another means of highlighting the message of the theme — for example by indicating the significance of each hymn in the overall pattern. If children's regular class work can contribute to the subject, it will not only heighten their involvement but also link the Family Service theme to the on-going teaching of normal classes.

Apart from this link with regular teaching, the circle of the Year almost presents a focus for each month's Family Service:-

- January** : Begin a New Year — remembering that all life comes from God.
- February** : Education Sunday — expressing Christian concern for, and witness in local schools and colleges — an ideal opportunity to form contacts with schools.
- March** : Mothers' Day — marking the influence of our homes, and concluding with a posy for every lady in church.

- April** : Easter Celebration of the facts about Jesus, God and Man.
May : Whitsun — new people with a new spirit.
June : Family Day — formerly known as Sunday School Anniversary, and perhaps including a lot more than 'services'.
July : Our Church Family — why are we 'Baptists'? what do we know about our church and its activity?
August : Youth Special — bringing together the young life and homes of the church, perhaps with a 'vocation' focus.
September : Here We Go! the start of a new annual session — but not, we hope, a 'promotion' service!
October : Harvest Celebration — of God's goodness to the whole world, not forgetting the needs of 3rd World Projects.
November : The World Christian Family — pictures of God at work worldwide.
December : Bible Sunday and the Advent of The Word, followed by Christmas Celebration of Christ's coming — then, now and future.

Asking Questions

From time to time, it is a healthy exercise to review every activity in the Church — asking members of each group what they believe to be their aims and contribution to the Church's overall mission, and how far those aims have been fulfilled in the past twelve months. It would be good to check from time to time the gaps in church nurture too. What is done to help those preparing for marriage? How do we ensure continued progress of those who were baptised six months ago? Can we help the Christian thinking of members who are trying to contribute as Christians in their Trades Union or in managerial leadership in any area of social life? How could we provide enrichment to the marriages of those struggling with the demands of a young family just when the father's work responsibilities are at their most insistent? Are there any activities which no longer fulfil the purpose for which they started? And does every church member and organisation have a clear enough overall strategic concept of the church's mission to its neighbourhood — and their part in it?

The pack "Looking Towards the Future of Our Church" (40p each; three for £1 from Mission Department) offers a set of evaluation booklets to those churches who want to take a cool look at the various activities in which they invest so much sacrificial energy.

Every Minister is directing an enterprise concerned with children, young people and adults, he is likely to have opportunities in connection with the County schools (and possibly College) in his neighbourhood — either as a Governor, member of a Religious Education Syllabus review, or just as the guest speaker at local schools on special occasions. Articles in this issue deal with each of these demands, and indicate some of the lines of in-service education which might be helpful, either as a short-term course or as a focus for sabbatical work.

But the crucial spring of it all is the policy principle so evident in the early church, which harnessed together two powerful horses to the chariot of mission — prophetic proclamation side by side with christian education and nurture.

John Goddard

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“Looking Towards the Future of Our Church”: A Christian education evaluation pack for deacons and leaders of organisations : from Mission Department, Baptist Union (40 p each; 3 for £1)

Spurgeon's Homes

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GUIDING CHILDREN IN RELIGIOUS GROWTH

Children do not learn in one way during the week in school, and then learn in a different way on Sunday. The process of learning is the same. Only the subject matter and the learning environment are different. Part of that environment is the activity of the Holy Spirit. Yet, it is all too easy to think there is a special process of learning for children in Sunday School or Junior Church, and to ignore the help one could receive from the psychology of learning. Teaching and learning in the church can use all of the teaching techniques and materials that have proved to be of value in the weekday school.

Learning is Growth

All learning is growth, and that growth can be guided. A youngster grows in the ability to use the Bible and in understanding and applying the message of the Bible to life situations. He grows in his feelings about himself in relation to God, in relation to other people, and in relation to himself. This growth can be guided.

In general, we can think of growth in terms of what a person knows, what he can do, and what he feels. In order to guide growth, a teacher needs some idea of what the 'grown' person will be like. After a child has been in Sunday School or Junior Church for six or seven years, what do we expect him or her to know, be able to do, and feel?

While it is important to ask these questions on the short-term, it is absolutely essential that leaders raise these questions over the long-term. Otherwise, there will be no goals for Christian education in the church, and nothing towards which growth can be guided.

Telling is not Teaching

Is "telling" the only method of teaching? Research has shown that a speaker can use only one hundred words per minute effectively, while the listener can think effectively in four hundred words a minute. This should tell us something about both lecturing and preaching!

Children may learn by listening, but they are more likely to learn by talking and doing. Learning requires active participation on the part of the learner. Too often, the only active person is the teacher.

Children learn different amounts of content at different rates at different times. They also vary in the amount of information they retain. Consequently, the pure content approach with the content supplied by a lecture is inadequate for children. If it is determined that certain areas of learning are essential for every child, then the minimum content in those areas for each child needs to be identified. We should recognise that each child cannot and need not learn everything that every other child does.

Teacher objectives for a lesson are commendable — but what about pupil

objectives? What will a child **do** in order to demonstrate that learning has taken place? Since examinations are not a regular part of the teaching effort in the church, how will pupil learning be measured? What a child knows, feels, and does can all be expressed in concrete form, such as pictures, drama, stories, poems, etc., and all these are valid measures of learning.

Growth Through Doing

If learning is growth, and that growth can be guided, what sort of activity will stimulate growth? Children can memorise facts and repeat them to the teacher, but until they can express those facts in a personal way — as part of themselves — they do not grow.

Children learn best by doing, for the 'doing' is itself a learning activity. For example, drama, art or craft, and music can involve children in learning by doing, and are of particular value in the areas of feelings and attitudes. But, whatever the activity, we must ask: what do I want these youngsters to know? ... to feel? ... to do? What will help them to stimulate that growth, and thus grow in thoughts, feelings and behaviour?

For example, how did an Israelite feel when a slave in Egypt? What were his attitudes towards God and the Egyptians? How did he react to the news that Moses would lead them to freedom? Dramatic improvisation can help the child have empathy with the Israelites. Words to be sung to a familiar tune can be made up by the children to express the experience of bondage. Drawing, painting, and colouring pictures can give the child opportunity to imagine what the slaves looked like. All of these activities could lead to a culminating music-drama which would reveal the depth of understanding of the facts, and the degree of growth that had taken place.

This is not idle play and, if done properly, subject content is not sacrificed. By helping children to evaluate their creative efforts, content can be presented. The more adequate the knowledge of content, the more adequate will be its creative expression.

Children Have Religious Experiences

Children do not exist in a spiritual void until they reach the elusive 'age of responsibility', and then suddenly become spiritually aware. The spiritual dimension of life gives meaning to all the rest. The normal person cannot avoid having religious experiences, but these are not always Christian experiences or saving experiences.

Religious experiences arise out of man's encounter with the ultimate elements of life and his attempt to give explanation for and meaning to them. This is as true for children as for adults though on a much simpler level.

We must understand that the Bible is not a book of facts to be learned, but a value system to be experienced and lived. The spiritual dimension of life is rooted in values, and Christian education in the church should give the ultimate values on which life must be based. Everything done in work with children is directed toward personal Christian discipleship, which is the ultimate living-out of Christian values.

Becoming a Christian is not based upon memorising facts, but upon the assimilation of values which are personified in Christ. This includes knowing certain facts about the Bible, Christ, etc., but conversion is a commitment to Christ and His way of life. Therefore, the Bible must be presented as a source for those values, and then the biblical message applied to the child's ultimate issues of life which can lead to conversion.

Some Goals for Christian Education

Based on the above, there are some goals which should be basic to our work with children. These would include:

1. Teaching the biblical revelation.
2. Reaching youngsters for Christ and church membership.
3. Teaching youngsters what Christian living and responsible church membership involve — and showing them how to live that way.
4. Helping them to worship, to witness, to minister to others, and to apply the biblical revelation to the issues of everyday life.

Space does not permit a thorough discussion of these goals, but perhaps enough has been said to stimulate thinking about what should be and what is being done. These goals deserve our best efforts, and the use of the best materials, methods and personnel that are available to us. Attaining such goals would enable us to be more efficient in discipling new believers and in assimilating them into the church fellowship.

William L. Hooper

CHRISTIAN EDUCATION WITH CHILDREN

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WEST HAM CENTRAL MISSION

409, Barking Road, Plaistow, London, E13 8AL

Dear Fellow Ministers,

The other day I was talking with an official of our Local Authority about a vacancy in Rowntree Clifford Close, the Sheltered Housing Scheme which was developed by the Mission in collaboration with the Baptist Men's Movement Housing Association. "I don't know if you realise it" she said, "but you are at the top of our 'wanted list' ". More elderly folk who need that particular kind of care ask specifically to be placed in R.C.C. than in any other such scheme.

I wonder why that is. Surely it is not simply that the Close is very well designed and well-built, or even that it forms a little oasis of peace and beauty in the concrete wilderness of the East End. There is something far deeper than that.

In any community there is a "grape vine" through which important information is disseminated. The grape-vine in Plaistow is a particularly sensitive and efficient one. It soon gets around that the residents of Rowntree Clifford Close are not only "cared for", but **loved**, that there is an atmosphere of acceptance and respect and real concern which is not always to be found elsewhere.

Added to that, however, is the long-standing reputation of the West Ham Central Mission in the district. For more than three generations folk in this part of the world have known that the Mission can be trusted to offer love and service in the Name of Christ — and that "What the West Ham Central Mission does is done well". Our work has expanded and developed. Many things have changed over the years. The Mission would be almost unrecognisable to our forefathers — but one thing they would recognise, I hope — and that is the practical, patient, loving service that is the hall mark of the disciples of Jesus Christ, and the only incontrovertible evidence of the work of His Spirit.

May we long be on the "WANTED LIST" — of those in need.
May the Lord bless and use you.

Yours sincerely,

Trevor W. Davis
Superintendent of the Mission.

CHRISTIAN EDUCATION WITH ADULTS

There are few things more likely to put off the average adult church member than suggesting they should get involved in a programme of Christian education.

How far that is true is likely to depend on their experience of education in the world outside. If you have a church with a good many professional people whose experience of education has been one of 'success' you may well get a warm response to educational activities. But most churches — certainly up here in the North — do not consist largely of such people. They contain people who are afraid of education, because they have not learned to see themselves as successes in that field.

For this reason, one of the first principles of working with adults in Christian education is to disguise it as something else. In very few churches is it right to set up a specific educational activity. A far better approach is to seek to maximise the educational potential of the activities you already have. I will say a bit more about that in a moment.

When special activities are needed, however, it is often better to promote them in terms of training rather than education. Church people are often very practical people. They want to see what will be achieved by an activity which is going to put extra demands on their time, and are reluctant to take part in things which are 'just talk'. Such an attitude may at times be more a defence mechanism than anything else — after all, church people often do waste immense amounts of time in unnecessary meetings, — but nonetheless it has to be taken seriously. The education programme which is conceived as training for particular tasks — being a deacon, doing door to door visiting, helping people with particular problems — is likely to be much more acceptable than one with a generalised curriculum. That will be even more so if only a limited commitment is required: "join this six-session training course", not "come along every week to this study-session."

But if church people are resistant to Christian education, why bother at all? I want to say three things about that. The first is a negative point. I am not at all convinced that there **is** any point in bothering to try to fill people up with information. I have no sympathy for the minister who is determined to present his people with potted versions of the academic disciplines he has learnt at theological college. If people want that kind of information, then by all means help them to get it — but it is little more than a hobby compared with the real task of Christian education today.

The other two things are more positive and relate to what I see as the crucial task for adult Christian education. One is that Christian education is important because people need help to drag their faith out of the church and family ghettos in which it so often tries to hide. Let me be clear, by the way, that in saying this I am not lending support to the idea that first we must know better what our faith is, and then try to apply it. Faith is for living, not knowing, and the task is to help people form and develop within the context of their daily lives, the faith by which they live. It is about building links

between what their faith says is true of God's world and their experience of it — at work, in the community, in politics, in the family. It is about learning to see the world in a new light. That is a process at which none of us are all that good, and in which we need to help each other. But unless it is done, Christian faith becomes only a religious gloss on society rather than a transforming vision of the Kingdom.

The other is that this involves changing attitudes. It involves helping people to develop attitudes to themselves, their colleagues, their church, and their society which owe as much to their faith as they do the assumptions and values of the day. From what we know about attitude change, three things stand out.

- Attitude change is painful, for it involves people in reshuffling some of the basic ideas by which they live. It is difficult, for instance, for someone who is subconsciously racist to become aware of the fact and to learn to see his Asian neighbour as brother. He needs a lot of pastoral support.
- Attitude change needs group support. When people are learning a new way of seeing things, they need the reinforcement of others who are going through the same process. This is where the sharing groups of the charismatic movement score so highly.
- Attitude change is related to action. It is when you act on a new way of seeing things that it really becomes part of you. Hence the church's education and its mission are two sides of the same coin, not separate activities. Education means reflecting on involvement in the Christian mission, and mission means acting on the basis of that reflection.

What does all this mean for practice? Both these points re-inforce what I said earlier, that the nub of being a good educator in the church is to be ready to maximise the educational potential of what is already being done. It involves taking the life of the church — the actions it must do, the decisions it must make — and the life of its members, and helping people to reflect about them in terms of their faith.

Take the church budget, for example. What better opportunity to help people think through the priorities of Christian mission? The church meeting which sets the budget can, if handled aright, become a major educational session. Or take the training sessions for a new programme of visitation. What better opportunity for an educational session on just what people see the gospel to be?

Making the most of such opportunities, however, demands some skill with methods. There is not the space to say much about these, and those interested in exploring them further might like to read Jennifer Rogers' book *Adults Learning*, published by the Open University, or subscribe to the periodical *Adult Network* published by the Church Information Office which gives critical accounts of exercises that have actually been done in the local church. I will, however, make a few points before I close.

1. Remember that adults need more time than children. They learn more slowly and need longer to adjust themselves to the situation. There is a lot to be said for one-day sessions or weekends, which don't suffer from the disjointedness brought about by having to think one's way back in again every Tuesday night. Why not use Sunday — the day when everyone is at

church any way — for your day session, combining it with a church family lunch.

2. Make sure the occasion leads to an end product — suggestions for action, a report to the church, or whatever is appropriate. Don't leave things open to the accusation of being 'just talk'.

3. Remember that the kind of education we are talking about is collaborative learning, in which there is not real distinction between teachers and learners. This implies a fair bit of work in small face-to-face groups, not just responding to something you have said but themselves building up the agenda or going through a process guided by a work-sheet.

4. Don't put too much faith in the talk. Church people have had years of experience at not listening to addresses (if you don't believe me, try asking them on Wednesday what you preached about on Sunday). Addresses are particularly dangerous if they are the first thing on the agenda — they encourage people to settle back into inactivity.

5. Don't be afraid to use the less conventional methods that are more frequent in child education. Role play, simulation, the use of art or drama, all work well with adults. The knack of making them work depends on yourself acting as though you are confident they will work. And don't think that just because people are elderly they won't respond to such methods. As long as you are sensitive to the few who will not take part, most will respond extremely well.

6. Finally, make sure you encourage people to evaluate what you have done. It may have felt great to you, but they may have hated every minute. You need their feedback. Remember, too, that it doesn't need only to have worked, but also to have been a good experience for them — otherwise they won't do it again.

David Goodbourn

SMALL ADULT GROUPS

Some Resources for Adult

Groups

45 books on starting a group, Mission Dept. Baptist Union Programmes and Leadership method.			15p
House Groups	Michael Skinner	Epworth	75p
Grow to Love	Jean Grigor	St Andrews	£2.25
Creative Ideas for Small Groups			
Building Small Groups	John Mallison	S.U.	£2.95

YOUNG PEOPLE — TODAY'S CHURCH, NOT TOMORROW'S

Doing theology, sharing visions, training and supporting leaders. These are areas where the minister can and ought to be involved in Youth Work. Youth work presents great opportunities and great needs, but generally speaking, the Church, like societies at large, finds great difficulty in coping with the adolescent.

The youth leader is one person, amongst others, who tries to cope. It isn't easy. The unstructured nature of youth work with its emphasis on relationships rather than learning programmes presents a real challenge, if not a threat to those who encounter it. It demands special skills in handling groups and individuals, a sharpening up of aims and objectives, a personal security which relies on inner qualities rather than outward structures, and a vital and informed faith to address the adolescent quest.

At a time when unemployment and broken homes make the teenage search for identity even more difficult, the Church surely holds an essential clue to the search in the Gospel which claims that we can find our true selves in Christ and a real place within his Body, the Church. The essence of the Good News is that we are worth dying for, which presents us with a vision for our youth work, that of young people discovering their own true worth through Christ and the Christian community.

To create such a community in which young people are felt to be valued and to belong demands that, as ministers, we do our theology on the place of the young within the Church family and that we share our thinking with the whole church. No amount of Christian Education in Sunday Schools or youth groups will be truly productive if the Christian community on which those schools and groups are based fails to confirm in practice what they have been taught in theory — that we are a caring, loving, redeemed people.

Integration is a major concern of many Churches. "How do we get the young people to join in worship instead of leaving the Sunday School or worse still, just staying in it until they feel they are old enough to become teachers?" It may be that the problem of integration will only be solved when we have thought out our theology of the Child and the Church in theory and in practice. Perhaps when we desist from segregating by age and sex, discover the Christian cell or house group as a nurturing unit, and when family worship refers not to the content of the service but to the worship offered by the family of the church, then we might have created the right ethos and environment for integration to be ever present — rather than something suddenly attempted at thirteen or fourteen.

Such an environment isn't going to happen overnight. It will not happen at all until we stop looking for short cuts and quick, visible results in our youth work. We need to have the courage to think long term, refusing to be diverted from a vision of the Church as a real and vital Family in Christ.

Creating the environment is especially the task of the minister. The specific task of the youth leader is to help young people discover the fulness

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However, it must be remembered that the church which stands well back will often be surrounded by churchyard walls which can be severely damaged and costly to rebuild. At first it may be thought unnecessary to insure because the cost of repairs can be recovered from the owners or Insurers of the offending vehicle. This, of course, may not be possible in a “hit and run” situation. Again, negligence on the part of the driver must be established to make a successful claim against him. He may plead that his vehicle has left the road because of extreme weather conditons e.g. black ice. Perhaps he will claim he was avoiding another vehicle being negligently driven. The benefit of being insured is that we pay for the damage, and it is at our risk whether or not we can recover our outlay. Sometimes we are successful and often we are not!

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General Manager

of life in Christ. Such a person will need to keep the aims of Christian youth work in sight at all times, will need a personal faith capable of openness and honesty when challenged by the adolescent, will need an understanding of adolescent development, will need group work skills which enable personal and corporate growth to take place and will need some grasp of educational and administrative principles to create an effective learning situation.

The minister is one of the few people who is likely to motivate a youth worker to seek such skills and to develop them through training. Training is essential if the innate abilities to relate or to manage or to evangelise are to become efficient tools in the ministry and mission to young people.

Training is available through the new youth leadership training course provided by the denomination. Courses are also provided by Frontier Youth Trust and local authority youth services.

Some training could well be provided through the minister and the local church. An adequate faith, counselling skills and pastoral care, communicating the faith, are all areas where help ought to be on the leader's doorstep. Add the challenge of unemployment, racism, nuclear disarmament and the third world to the Christian faith and you have a local agenda for training which ought to be available to all who work with the young. If we believe that youth work is worth doing, then we ought to see that we do it well or not at all.

If the minister or youth leader or someone else in the Church has caught a vision of Christ's work amongst the young, then that vision ought to be taken on board by ministers and leaders and translated into actuality through the preparation of the church family, the training of our leaders and the support of our leaders when others are finding difficulty in identifying the purpose of this strange activity called youth work.

It is not really strange, just different. By becoming familiar with the content of youth leadership training, the minister may not only better understand what are the possibilities in youth work, but also find useful techniques for working with other groups within the church.

COURSES AND RESOURCES

(1) For those who want to 'do' some Theology in this area, may I commend:

TIME FOR TALKING (Chester House Publications) — an excellent starting point.

YOUTHQUAKE by Kenneth Leach (Sheldon Press) is still thought-provoking.

BEFORE IT'S TOO LATE by David Winwood is a small booklet which presents clear and useful guidelines for discussion of the place of young adults in the church — useful for church groups.

YOUNG PEOPLE AND THE CHURCH, UNDERSTANDING CHRISTIAN NURTURE, and *THE CHILD IN THE CHURCH* are useful B.C.C. publications, though not incisive.

(2) To get the feel of the Youth scene and views about it:- *BUZZ*

MAGAZINE A Christian magazine concerned with young people, and **SCENE** and **YOUTH IN SOCIETY** (Published by National Youth Bureau) give a secular view.

BOOKS USED IN YOUTH WORK (published by National Youth Bureau) is a useful reference booklet for those wanting to consider particular areas of youth work in some detail.

As far as books written by Christians or on specifically church-orientated youth work is concerned, the following are some of the books available;

On Group Work:

Introduction to Group Work Skills by Fred Milson (Routledge) and *Social Group Method and Christian Education* by Fred Milson (Chester House)

Scripture Union have recently published several of John Mallinson's books on small group work.

On Young People:

Thirteen Plus (S.U.) by Peter Tongeman

Teenage Religion (S.C.M.) Harold Loakes are worth reading still.

Games and Simulations are very popular, though often wasted if the learning aspect is not examined, and are in plentiful supply from many sources including C.E.M., Christian Aid, Shelter as well as various books of games and on how to use them.

COURSES

A useful starting point would be the basic introduction — "*Youth Ministry in the Local Church*" — a handbook of training sessions which could be used as personal exercises, available from Baptist Church House.

Clergy training days are arranged by several groups of Christian Youth Officers particularly where there are ecumenical groupings as in London, Lancs & Cheshire and the North East.

A Christian organisation called AVEC runs some excellent three day courses on a group work skills basis. (Details from Dr. George Lovell, 7 Reddons Road, Beckenham, Kent. BR3 2LY.

Longer courses for part-time and professional workers are offered by local authority youth services and Training Colleges including West Hill College which is a Free Church foundation.

Martin J. Lambourne

PLUGGING THE GAPS WITH GROUPS

One of the perks of a recent sabbatical was the opportunity to attend worship in various Churches of different denominations. On several occasions there was a distinct coolness in the welcome both before and after the service. Add to that the unfamiliarity with 'their style of worship' which generally took no account of the newcomer (presumably they weren't expecting any?). As a result I was only too pleased to leave.

I returned home convinced that what I had learned in this informal way would stay with me longer than the more formal education which I had received through the act of worship. I also came back with the resolve to meet regularly with our Stewards so that we would continue to be aware of the feelings of those outsiders who visit our Church. The outsiders often only come once or possibly once every six months — to see if things have changed! These people easily slip through the gaps between one Sunday and the next, and then there are the people we lose through moving house. Our young people move from one group and never reach the next. A glance at our Visitors' book and attendance books kept by the Sunday School teachers is very revealing.

Convinced then that many people are wanting to move from individual and self-centred activity to a corporate and social way of life, we seek to give a warm welcome to all comers. At our Church door your hand is shaken (not pumped) by either a lorry driver or a surgeon amongst others. This reflects the mix of the Church which is about equally divided between middle and working class. The Deacons are middle class. There is a fair spread across the age groups with an increasingly older morning congregation and a younger evening gathering. There are many with charismatic sympathies and a similar number who are suspicious (their anxieties are not helped by the Minister's standpoint). In between, there's a group who are still mystified about discussion concerning 'the gifts'.

Pattern of Worship

Inside the Church your experience of worship will include open prayer and choruses. The reading of Scripture and the preaching dominate the worship. Books of the Bible are read through systematically and since we talk about 'believing the whole Bible' an attempt is being made to work through each book over a ten year period. Preaching is shared between the Minister and three Deacons who preach approximately once per month. Their preaching contribution is enriched through their pastoral responsibilities.

In morning worship about 110 adults meet separately from the 100 children and young people for three weeks in the month. The Senior, Junior and Primary Departments meet separately, encouraging the children to express worship in a way related to their own needs. The various Departments encourage the children to take part together in spoken prayer. Teachers use the Scripture Union material as a basis for their preparation. The Seniors join the adults for the monthly communion service and either take part or watch as the elements are distributed.

A monthly united service is held which includes a parade by the uniformed organisations. Here we try not to confirm in people's minds that Christianity is for children only. This means involving the adults more especially when it comes to the address which must be more than 'just a talk to the children'. We are developing Celebration events at the major Festivals.

Half of the evening congregation of 100 are under 25 years of age. The Young People's Fellowship caters for the 35 teenagers after the service and

once a month they share in an inter-Church meeting called Focus. There is special provision for the 15 youngsters aged 9-13 during the service when they have their own session instead of the sermon. A rota of helpers with one regular as the link person is responsible for this group.

Small Groups

The 'Sunday Niters', as these youngsters are known, is part of the conveyor-belt-type-thinking behind the youth work. Looking forward to joining the next group is meant to give the young people a right sense of anticipation and excitement. Through the group they can gradually integrate to full adult worship. The fact that these youngsters are mainly from Church families is however a cause for concern.

It is the small group work that is developing and showing potential for growth. Several groups of children and young people have met at various times, generally immediately after school, to study the Bible and pray together. Such nurture groups form part of the substructure of the Church's life where the development of relationships and learning go together.

As more people come into contact with us, possessing little or no previous contact with the faith, we have set up a programme called Christian Beginnings Groups. In these groups people can quickly relate to each other and as a result feel more at home in Sunday worship also. This introduction to the faith is meant to last for about 8 to 10 weeks and may lead on to Baptismal or Enquiry Classes. The value of this kind of group for listening and encouraging is seen as we meet increasingly more acute pastoral problems.

Caring Groups

Weekly house groups bring together about half of the Church membership and other friends of the Church. There are no separate men's or women's meetings so these groups provide the opportunity for real encounter when life-related topics are tackled. Moving from the academic type of discussion into a sharing experience of learning to pray and to know Jesus as a living person in the midst is a slow process. For such learning to be effective deep trust and commitment to one another are needed. At present the groups are studying basic Christianity in preparation for a town wide mission at the end of the year. The new programme will be more closely related to Sunday worship by possibly repeating one of the Scripture passages used on Sunday as a basis for the study. Once a month there will be an opportunity for all the house groups to meet together. As the importance of these meetings is being increasingly realised we are becoming aware of a tension we have brought upon ourselves.

Two years ago we divided the membership into eighteen pastoral caring groups. This was designed to include all members with deacons taking responsibility for the groups. The emphasis is on care by which members take an interest specifically in each other and support one another in the outgoing care of other people. Some of these groups have met together to share their interests and concerns. The house groups may yet be more effective as a means of pastoral care.

Reaching out in care for one another is a constant requirement of the faith

and we have sought to implement the practicalities of James ch.5 v. 13-16. To venture however hesitantly into this field of healing provides a challenge to the Church's wholeness. This call invites Church leaders to examine their lives together before God and to share in the experience of giving and receiving forgiveness. Personal integrity has to be examined when it is exposed in such a group. There is a cost to the individual but each occasion so far has brought significant results. Only as the Church experiences God's healing can it offer health and healing. As Morris Maddocks helpfully comments in *The Christian Healing Ministry* (p.88) referring to the passage in James ch.5 "How wonderful if this injunction was always carried out by members of our Churches; what blessings would have accrued to such acts of obedience".

Wider Church

To serve the contemporary local situation, the pastor and people need the constant experience of being lifted above it. This comes through regular, informed prayer which leads to action. At the monthly Church meeting this item is on the agenda — Community Concerns. Members are invited to voice concerns relating to the locality. The possible closure of the local High School has led to an informed lively debate and subsequent involvement by members in the fight to save the school.

The Church's concern for evangelism is expressed in an emerging pattern of concentrated evangelistic outreach. This involved a 10 day mission in 1973, a mini mission (week-end) in 1976, a partnership mission (5 days) in 1980 and now Stafford '81 — a united Christian Festival featuring Rev. David Watson and Team from York. Most of the town churches are involved.

Our Home Mission Fund interest and support has been growing through a personal link made with the Victoria Park Church, Bow. By twinning ourselves with a situation significantly different from ours our education is broadened. The need for ongoing prayer support means we must keep up-to-date through a steady flow of information.

The Baptist Missionary Society Secretary has provided an object lesson in how to educate a church. By maintaining a regular flow of interesting information, by speaking at Church meeting and in the Sunday services, as well as producing articles for the Church magazine he has promoted an awareness of the world-wide church and the proof of this is seen in the B.M.S. giving which this year is well over £3,000.

In conclusion, some of the gaps appear somewhat wider than I had realised, especially those through which the children aged about 11 have been falling. The recently constituted Youth Council needs to re-examine the situation. Plugging the gaps is inadequate as a philosophy and as we move from the 'volunteering to do a job' to 'being called to a specific task' we are learning to submit to God through one another.

To listen to what God is saying to us in this way calls for a renewal in the spirit of our minds (Ephesians ch.4 v.23). Only in increasing obedience and mutual dependence will we be able to carry out Paul's words in Colossians ch.1 v. 28. Speaking of Jesus he said "Him we proclaim, warning every man (and woman!) and teaching every man in all wisdom, that we may present every man mature in Christ".

David L. Taylor

SECULAR AND RELIGIOUS EDUCATION

At the beginning of the eighties Education is coming under close scrutiny from all sections of Society — from the government, Her Majesty's inspectorate, industrialists, employers and not least the parents. Are the schools, the colleges of higher education and the universities, producing the calibre of educated young people which society requires? The nation has invested a great deal of money and talent into education and is looking closely at the returns it is getting for its investment. Further, the straightened financial circumstances of our times linked with falling rolls in our schools mean there must be changes.

People do not think of education in a detached way, nor do they feel uninformed about education, because almost everyone has been a consumer for one period of their lives at least and therefore speaks with first-hand experience. Consequently, education arouses strong emotions within many people. They know what it is like to go to school and they hold views as to how schools should be run. Some support wholeheartedly private selective education, while others have a total commitment to secondary comprehensive schools and most Catholics believe in keeping as much church control as possible of their own schools.

Religious Education

Our non-conformist forefathers decided, after the fight for universal education had been won, to support the state education system. Christians from our churches who felt called to be teachers — and we have always considered teaching as a vocation — were encouraged to work in state schools. "Scripture" was included as part of the curriculum. The Education Act of 1944 ensured that religious instruction would continue as a subject on the curriculum and in fact it is the only compulsory subject which has to be taught in school. Religious teaching was to be non-denominational in approach. The Act also stated that provision should be made for each school day to begin with a collective act of worship. Guidelines were laid down for drawing up agreed syllabuses by local education authorities. Representatives of the free churches were invited to join the planning panels.

When the Education Act of 1944 was passed, religious instruction meant Christian instruction. But times have changed, society has become increasingly more secular, and is multi-racial and multi-religious, although areas vary considerably. The changes that have taken place in the teaching of religion over the last decade are shown by the titles which have been given to the subject. From simply being known as "Scripture", it was re-named "Religious Instruction" and then "Religious Knowledge" and now it is referred to as "Religious Education". Religious Education is concerned with spiritual experience. In 1977, H.M. Inspectors published a booklet entitled: *Curriculum 11 - 16*. They suggested a curriculum should be concerned with introducing eight areas of experience: the aesthetic and creative; the ethical; the linguistic; the mathematical; the physical; the

scientific; the social and political; and the spiritual. Religious education in state schools is not designed to lead to commitment.

The changes that have taken place in Religious Education are shown in the new agreed syllabuses that have been produced beginning with *Birmingham* (1975), and followed by the *Avon* (1976), **Hampshire** (1978), **Dorset** (1979), **Northampton** (1980), **Hertfordshire** (1981). It would be rewarding to look at some of these syllabuses. They can be purchased, or ordered from the local library, I am sure.

In the Hampshire Agreed Syllabus it is stated: "The principle aim of religious education in schools within the public sector is to enable pupils to understand the nature of religious beliefs and practices, and the importance and influence of these in the lives of believers". Hampshire has published a *Handbook in Religious Education in Hampshire Schools* which is well worth looking at and will provide an insight into the modern approaches to religious education.

Assembly

Ministers are likely to be invited into state schools to conduct assemblies. It is always advisable to ask the head teacher or the teacher responsible for organising the assembly what is required of you. So much could be written on assemblies, but as a lay preacher and a headmaster the major difference I would like to point out, from my experience of leading worship in a church and conducting an assembly in a secular school, is that in Church worship God is acknowledged as Lord by the believing community, but in a secular school God is acknowledged as Lord only by those pupils and teachers who believe; for most present it is not an act of worship. You can sense the difference. Of course, the quality of worship varies from school to school. Hence the importance of voluntary Christian Unions/Fellowships in schools where the Gospel can be shared. A useful book which will provoke thought on assemblies, is *School Assembly - An Obituary* by John M. Hull. (i)

Recognising the changes that have taken place in society since the Education Act of 1944 was passed and with the enactment of the new Education Act of 1980, the Free Church Federal Council have produced a series of discussion leaflets entitled *Education in the 1980s* (price 70p each from Baptist Church House) which I would commend to you to read, and would be worthy of including in your church study programme if you feel such a course appropriate. There are six leaflets entitled (1) Some Free Church Principles and their implications, (2) The School Curriculum, (3) The Government of Schools, (4) Religious Education in the Curriculum, (5) School Assemblies, and (6) The Teacher of Religious Education.

Parent-Teacher Associations

Partnership between parents and teachers has been encouraged for many years through parent teacher associations, but there has been a growing feeling over the years that there should be greater involvement of parents, teachers and local people in the government of our local schools, in addition to councillors and nominated members, and this was given forceful

expression in the Taylor Report (1977) entitled *A New Partnership for our Schools*. Likewise, encouragement is being given for local representatives of industry and commerce to co-operate with teachers in secondary schools for the benefit of the pupils. Some would like this to lead to discussions on the curriculum. (See the Schools Council: *The Industry Project* — 1978).

The new Education Act 1980 has taken note of this mood, and while not adopting the sweeping recommendations of the Taylor Report, it does state there must be parent and teacher governors for every school. Parent governors are to be elected by their fellow parents in a secret ballot in county, voluntary controlled and special schools. This provides further opportunities to parents (who are not teachers) to be actively involved in the life of local schools. It provides openings for Christians to be involved in education. To help those who would like to be better acquainted with education and educational terminology the *'Daily Telegraph' Education A-Z* by John Izbicki (Collins) is very useful. *Where to look things up* — an A-Z of the sources on all major educational topics is helpful also (published by the Advisory Centre for Education, Dr. White House, 32 Trington Street, Cambridge CB2 1QY.) The Open University organises associate student short courses on educational subjects, including one for governing schools designed for school governors or potential governors.

Christian Teachers

One final point: the quality of the education received by the children in our schools is to a large extent directly related to the quality of the teachers who teach them. Therefore it is important that we ensure that there is a strong Christian presence in the training of teachers. It would be a useful exercise for Baptists to look again at the contribution we make as a denomination to the training of teachers.

John Westbury

(i) **John M. Hull** *School Worship – An Obituary*. S.C.M. Press Ltd. (1979)

“EVERY SEVEN YEARS” Opportunities for Ministers to use their sabbatical leave

“When a minister has been in his church five years, then he realises what the problems are and discovers, amongst other things, that he has a Sunday school, youth work and an educational job.”

This was one way in which a Church education specialist challenged some church leaders to take Christian education seriously in the in-service training of ministers.

We are aware that it is not possible to do everything in basic ministerial training. The demands and constraints of university courses are such that

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time and effort must be spent on examination syllabuses, to obtain a good degree.

All aspects of ministry claim importance and priority — from pastoral care to youth work, from insights in sociology and psychology to counselling, education, church management and administration.

Some sorting needs to be done in order to equip ministers as part of an ongoing and developing personal training.

To be confronted with children's work as well as regular preaching and teaching, to have to administer the family church programme and to think through the church's educational and nurture requirements, and the role of the minister in it, is a tough assignment for any minister.

Yet it could provide a useful and necessary focus for in-service training and sabbatical study.

Challenges in the secular world, publications on the place of children in the church, the choice of lesson materials, the ministry to families and the demands of biblically-based — yet relevant and adequate — programmes of worship, learning and fellowship all confront the minister at some time or another.

When it comes to what a Minister can do about Christian Education, however, Ministers must choose. For some, what has always been done must continue to be done. For others, the urgent and the important conflict — and it's the urgent that tends to be done, though with hindsight it might appear to be trivial. Others would like to bring about change and are attracted to programmes and ideas offered by publishing groups such as NCEC or Scripture Union or the Bible Society or Church Growth. Some will want to study in greater depth the theology and philosophy underlying growth, education, fellowship, childhood, etc. It is at this moment that opportunities could be seized by a Minister for his In-Service Training and Sabbatical Leave.

The following are some suggested study areas within Christian Education which Ministers might like to consider:

Children in the Church

The challenge of childhood and what it is. The theories evolved by psychologists and educationalists about the cognitive and affective growth of children and the challenge of this for religious understanding. The place of feeling and experience in childhood and their challenge to Christian Education. The links and tensions between Christian up-bringing and conversion. The vexed question of children in worship and the images conveyed and received. The meaning and ramifications of baptism and the role of initiation rites in the churches' educational task. Children and the Bible.

Education

A study of education, what it is, what its limits and constraints are. The relationship between education, nurture, indoctrination and socialisation. The challenge of Liberation Theology as a basis for Christian Education and the insights of Third World Educationalists. The aims, goals and methods of education in a religious, church setting. The changing role of religious

education in the State school and its challenge to the Church and Religious groups. The function and limitations of Sunday School. Faith as a form of knowledge and growth in Faith as an educational task. The meaning and place of the Bible in Christian Education and its outworking in syllabuses.

Worship

A study of liturgy and its place and function within the total life of the church. The links between liturgy and learning and the Worship of the church as the focus and context of the Church's Educational and Growth programmes. Can children worship? Children and Communion. The place of ritual and ceremony and movement as learning opportunities.

Pastoralia

The relationship of pastorialia and a church's caring programmes with its mission and its education. Education of adults within the church both for spiritual growth, lay training and knowledge acquisition (Church History, Bible Study, basic theological understandings) and also Education for Mission in the World, the Family, the Home, the Work Place. Education for Life Cycles and the changing patterns of life and circumstances. Christian Education as a life-long process geared to changing needs and status in life.

Adult Education

'Growth in Faith' and what it means for adults at different stages in their lives and their Christian pilgrimage. 'Life cycle' catechesis and education. Intergenerational learning and how adults can learn to listen to children and learn from them. The differences between education, training and instruction and the implications of this for Bible study and midweek programmes. 'Life cycle formation'. The church as a Community and its corporate life as worship and learning opportunities. Parent education and family catechesis. Education for Mission. Christian praxis — politics and prayer — action in and for the world and reflection, spirituality.

The use of Group Work in adult Christian education. How groups function, group dynamics. Group Bible study. Groups in worship and prayer. The functions of groups. Leadership styles. Leadership of groups. Interest groups. Parent groups. Task groups and reflections on tasks. Roles. Use of experience.

Family & Group Catechesis

The needs and opportunities for family education in the church. Parent education and the place and role of the family in the church's growth and life patterns. Teaching parents to teach children. All-age learning and all-age teaching where the traditional divisions into child/adult, man/woman, young/old, boy/girl are re-examined and person centred, dialectic teaching and learning are seen as the means of Christian growth together. Family Days. The place of folk liturgies and ceremonies, of anniversaries and traditions for teaching and learning.

The Minister as Educator

The links and distinction between kerygma and didache for the Minister today. Preaching as teaching. Pedagogy and teaching skills. The range of

topics for study and experimentation within Christian Education are almost endless. Assistance could be given to Ministers wishing to pursue not only study but also experimentation in some of these matters by the Ministry Dept. (BU), the Colleges and Selly Oak Colleges where staff and resources exist. The Church Education Department of Westhill (itself committed to these ongoing matters) would be glad to help or advise and certainly to learn from any Minister researching and succeeding in these things. The Department is custodian of the "Robert Raikes Historical Library", a collection of research materials on the history of Sunday Schools and Church Education.

David Tennant

A SELECTED READING LIST FOR THOSE BEGINNING AN EXAMINATION OF CHURCH EDUCATION

CHURCH EDUCATION

The Experimental Approach to Christian Education. D. Hubery. (NCEC)
Teaching the Christian Faith Today. D. Hubery. (NCEC)
Christian Education and the Bible. D. Hubery. (NCEC)
Christian Education in State and School. D. Hubery. (NCEC)
The Child in the Church. B.C.C.)
Partners in Learning handbooks. (NCEC) Lesson Notes. Scripture Union Teaching Notes.
Share the Word. Lesson Books (C.I.O.) Vols. 1 & 2.
The Story of the People of God. (B.L.C.)
Children in the Church. D. Tennant. (Baptist Union)
Worship and the Child. Ed. by R. Jasper. (SPCK)
Will Our Children Have Faith? J. Westerhoff (Seabury Press) see Library.
Learning Through Liturgy. J. Westerhoff (Seabury Press & SPCK)
Christian Child Development. Iris V. Cully. (Gill & MacMillan).
Liturgy and Learning Through the Life Cycle. J. Westerhoff. (Seabury Press & SPCK)
Jesus and the Children. Hans Reudi-Weber. (NCEC & WCC)
Understanding Christian Nurture. (B.C.C.)
From Generation to Generation. J. Westerhoff (Seabury Press)
Christian Nurture. M. Bushnell. (reprinted)

"FAMILY CHURCH"

Learning Community. J. Sutcliffe. (NCEC)
The Family of God. A. Gilmore. (CKP)
Family Church: The Household of God. P.G. Filby. (I.P.)
The Family Church. H.A. Hamilton. (I.P.)
No Walls Within. Eric J. Burton. (NCEC)
The Church is a Family. C.M. Parker & R. Hall. (I.P.)
Family Church Reappraised. A Report. (Cong. Union, 1965)
Learning and Teaching Together. John Sutcliffe. (Chester House Publications)
Towards a Living Church. Wim Saris (Collins)

EDUCATION

Education Toward Adulthood. Gabriel Moran (Gill and MacMillan)
Thinking About Education. K. Ottosson. (Lutterworth) 1978
Pedagogy of the Oppressed. P. Freire. (Penguin) 1972
Cultural Action for Freedom. P. Freire. (Penguin) 1972
Deschooling Society. I. Illich. (Penguin) 1973
Celebration of Awareness. I. Illich. (Penguin) 1973

How Children Fail. John Holt. (Penguin) 1976 (reprint)

Instead of Education. John Holt. (Penguin) 1977

Education for Justice. Brian Wren. (SCM) 1977

CHILDREN AND RELIGIOUS EDUCATION & UNDERSTANDING

Religious Thinking From Childhood to Adolescence. R. Goldman (Routledge)

Children in Search of Meaning. V. Madge. (S.C.M. paperback)

Teenage Religion. H. Loukes. (S.C.M. paperback)

New Movements in Religious Education. Smart & Horder. (Temple Smith)

Your Growing Child and Religion. R.S. Lee. (Pelican)

What's Happening to our Children? A. Bullen (Pelican)

The Original Vision. E. Robinson. (Oxford University R.E. Unit)

The Unattended Moment. M. Paffard. (S.C.M.)

Commitment and Neutrality in R.E. Edward Hulmes. (Geoffrey Chapman)

David Tennant

HOLIDAYS 1982

The detached spacious bungalow, "Leelands", near the seaside resort of Whitstable in Kent, is again available to Baptist Ministers and Missionaries during 1982, as it has been advantageously to so many during the past 15 years. It has excellent accommodation, is well furnished and centrally heated, and can sleep up to seven people. Families with schoolchildren who want holiday periods are advised to apply as soon as possible, but the bungalow is available to all Baptist Ministers and Missionaries throughout the whole of the year. Similarly the detached bungalow "Seacot" along the coast at Seasalter is available during 1982, after our first year in 1981. The bungalow is well equipped and beautifully situated and is available throughout the year, except during school holidays. For reasons of availability and accommodation it will be best to leave the allocation of either bungalow to me. Please write as soon as possible to Sydney Clark, Westlands, The Street, Adisham, Canterbury CT3 3JN. Telephone: Nonington 840084.

The Home Counties Baptist Association have acquired an improved caravan which is situated in the same pleasant orchard site on outskirts of Bognor Regis. It is fully equipped and sleeps seven comfortably. Preference is given to Ministers and rates are very reasonable. Apply Mrs. E.M. Price, 'Grassendale', Ricksons Lane, West Horsley, Leatherhead, Surrey. KT24 6HU.