

CEDF 6232 Ministry with Adults
Spring 2012
North Park Theological Seminary
Instructor: Linda Cannell

Course Description

This course focuses on ministry with adults in local church contexts. Emphasis will be placed on adult learning and discipleship, developing adult leaders, and staff leadership. Participants will have opportunity to research a particular area of interest related to adult ministry. Three hours.

There is no assigned text for this course. Resources will be suggested in the discussion of topics; or you will locate resources as needed to respond to learning tasks.

Introductory Topics

Is There Life After 25?

If you had lived in the early 1900s you would have believed that your mind calcified at age 25 and that no further learning was possible or needed. Your limit of emotional and intellectual development had been reached by age 25, and all that remained was progressive physical decline. Something happened around 1925 to change all this, and succeeding years of research have added a great deal to our understanding of adult development.

Adult Learning

To what extent is "andragogy" a different category of research from "pedagogy"? What do efforts to understand the nature of adult learning suggest about implications for learning environments and methodologies. (See attachments at end of this syllabus.)

Creating Educational Opportunities for Adults in the Church

Envisioning the church as a learning organization concerned not only about facilitating learning and discipleship among adults, but also leadership development. (See attachments.)

Transition from Prolonged Adolescence to Adulthood.

In industrialized (or post-industrialized) societies, adolescence tends to be prolonged largely because education is prolonged. In an economically challenged society, that is also industrialized (or post-industrialized), children may be dependent on their parents for an extended period, even if they have married. What are the differences between a prolonged adolescence and what is considered to be adulthood?

Developing the Potential of the Senior Years

With the aging of the "baby boomers" older adults should be highly visible in churches and other organizations. At 70 years of age, Winston Churchill was described as a young man with a very bright future. But, even in the church we have to challenge stereotypes of the aged and protect their right to live and serve with dignity.

Specialized Topics

Other topics will arise from the interest and experience of participants in this course.

Thought Exercise

The following will be an exercise in a class session, but take time to think about the following before the course begins if possible:

1. Identify 5-8 program related responsibilities you would include in “ministry with adults”.
2. Rank the elements in order of perceived importance. (#1 being most important)
3. What experience have you had in ministry with adults? What general category of organization were you involved in (church, parachurch, counseling, education, other)?
4. Think of someone who is consistently able to excite the creative imagination of adults. What behaviors can you identify that make him or her effective?
5. Do the same thought exercise with the following characteristics and identify behaviors
 - Able to stimulate followership
 - Able to inspire vision
 - Energizes people to be involved in their own learning
 - Able to lead people to solve problems or deal with issues effectively
 - Able to maintain the interest and engagement of a group when lecturing or giving an address
 - Is recognized as a natural leader by a group who don't necessarily express that observation
 - Able to stimulate an emotional response from a group that leads to caring for another or others
 - Able stimulate a group to develop goals, plans, and participate together in execution of a project--doing this appropriately in the group (i.e., reading the group effectively to know that this approach is appropriate)
 - Able to develop clear goals, plans, and lead others to execute the project-- doing this appropriately -- reading the group effectively.
6. Now think of the reverse of the above. What negative behaviors do you observe when the above qualities are managed poorly or ineffectively?
7. Look back over the lists of behaviors that you have identified as particular to real people you have seen exemplifying those behaviors.
 - What positive behaviors do you need to develop?
 - What negative behaviors do you need to understand better-- as to why you evidence those behaviors
 - List what you believe to be your most effective behaviors in ministering with adult groups.

Anticipated Outcomes

1. Identify historical precedents in adult education that have relevance for contemporary ministry with adults.
2. Identify key issues in lifespan development and propose implications for ministry development with adults.
3. Make informed decisions about designs for learning and leadership development from an understanding of the nature of adult learning.
4. Have a leadership team or a publisher accept a proposal for a real situation related to adult learning and discipleship, adult leadership development, or contemporary issue related to adult ministry.
5. Practice ways to improve commonly used teaching approaches such as lecture, discussion, small groups, and projects.

Learning Task #1

Select ONE of the Following:

A. *Books in Conversation*. Select two books that can be read as a pair. The books should be heavily invested with adult learning and/or development and hold promise of contributing to your thought about

the implications adult ministry. The intent of this assignment is for you read two books that “speak” to each other—even though they may differ in subject matter. *You will read these books, preferably prior to the course, and be prepared to discuss, in one or two class sessions, the issues that emerge from your comparison of the books you selected.* If it becomes necessary (because of numbers or shortage of time), you will be asked to prepare a written discussion of your observations. However, the verbal interaction is preferred.

Suggested Pairings (Note the word “suggested”; you may create your own pairings.)

In these pairings, the books are not necessarily similar in content. However, in my judgment, each book in the pair offers a potential commentary on the conceptual content of the other. *This assignment is not to test your endurance or your memory. It is to test and tax your capacity to read with understanding—and to read creatively and insightfully. You will have to think as you read, form your own judgments about the relationships within the subject matter, and ponder the ways in which the books “speak” to each another.*

Obviously, since there is no end of books there is no end of pairings. You might have a pairing of greater interest to you. The requirement is that the selections be substantive, invested in ideas related to adult ministry, and that they truly “speak” to each other—even in opposition.

Gallagher, Shaun. 1992. *Hermeneutics and Education*. Albany, NY: State University of New York Press. Compare with Nancy Shapiro and Jodi Levine. 1999. *Creating Learning Communities*. San Francisco, CA: Jossey-Bass

Parker Palmer. 1983. *To Know as We Are Known: a Spirituality of Education*. Harper and Row. Compare with Jack Seymour, Margaret Ann Crain and Joseph Crockett. 1993. *Educating Christians: the Intersection of Meaning, Learning and Vocation*. Abingdon Press.

Compare Mary Elizabeth Mullino Moore. 1991. *Teaching from the Heart: Theology and Educational Method*. Fortress Press with Charles Foster. 1994. *Educating Congregations: the Future of Christian Education*. Nashville: Abingdon Press.

Read Sara Little. 1983. *To Set One’s Heart: Belief and Teaching in the Church*. Atlanta: John Knox Press; alongside Jack Seymour. ed. 1997. *Mapping Christian Education: Approaches to Congregational Learning*. Nashville: Abingdon Press.

Read Brueggemann, Walter. 1982. *The Creative Word: Canon as a Model for Biblical Education*. Philadelphia: Fortress Press; and Craig Dykstra. 2005. *Growing in the Life of Faith: Education and Christian Practices* (second edition). Westminster John Knox Press.

Read Paulo Freire. 1970, 1993. *Pedagogy of the Oppressed*. New York: Continuum alongside Maria Harris, Maria. 1989. *Fashion Me a People: Curriculum in the Church*. Louisville, KY: Westminster/John Knox Press.

Read Mary Elizabeth Mullino Moore. 2004. *Teaching as a Sacramental Act*. Cleveland: The Pilgrim Press with Dallas Willard. 2002. *Renovation of the Heart*. Colorado Springs, Colorado: Navpress.

Read Lewis Jackson and Rosemary Caffarella. 1994. *Experiential Learning: A New Approach*. No. 62, Summer, New Directions for Adult and Continuing Education Series: San Francisco, CA: Jossey-Bass with Chet Meyers. 1988. *Teaching students to Think Critically*. San Francisco, CA: Jossey-Bass.

Read Stephen Brookfield. 1995. *Becoming a Critical Reflective Teacher*. San Francisco, CA: Jossey-Bass with Chet Meyers. 1986. *Teaching Students to Think Critically*. San Francisco, CA: Jossey-Bass; OR Chet Meyers and Thomas Jones. 1993. *Promoting Active Learning*. San Francisco, CA: Jossey-Bass

Read Jane Vella. 2002. *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults*. Revised Edition. San Francisco, CA: Jossey-Bass with Dee L. Fink. 2003. *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses*. San Francisco, CA: Jossey-Bass.

OR

B. Curriculum and Christian Religious Education

If you have an interest in instructional design for adult learning, curriculum considerations are important and often poorly understood by church leaders. The following titles inform Christian religious education in different ways. Read two books as a pair and be prepared to discuss in class session findings from your reading. Search for other sources if you need to.

- Astley, Jeff, Leslie Francis and Colin Crowder. 1996. *Theological Perspectives on Christian Formation: A Reader on Theology and Christian Education*. Grand Rapids, MI: Eerdmans.
- Brueggemann, Walter. 1982. *The Creative Word: Canon as a Model for Biblical Education*. Philadelphia: Fortress
- Chan, Simon. 1998. *Spiritual Theology: A Systematic Study of the Christian Life*. Downers Grove, IL: IVP
Select chapters that offer implications for congregational learning.
- Dykstra, Craig. 2005. *Growing in the Life of Faith: Education and Christian Practices* (second edition). Westminster John Knox
- Foster, Charles. 1994. *Educating Congregations: the Future of Christian Education*. Nashville: Abingdon
- Freire, Paulo. 1970, 1993. *Pedagogy of the Oppressed*. New York: Continuum
- Foster, Charles. 1982. *Teaching in the Community of Faith*. Nashville, TN: Abingdon.
- Harris, Maria. 1989. *Fashion Me a People: Curriculum in the Church*. Louisville, KY: Westminster/John Knox
- Hodgson, Peter. 1999. *God's Wisdom: Toward a Theology of Education*. Louisville, KY: Westminster/John Knox
- Melchert, Charles. 1998. *Wise Teaching: Biblical Wisdom and Educational Ministry*. Harrisburg, PA: Trinity Press International
- Osmer, Richard. 2005. *The Teaching Ministry of Congregations*. Louisville, KY: Westminster/John Knox
- Palmer, Parker. 1983. *To Know as We Are Known: a Spirituality of Education*. San Francisco: Harper and Row.
- Seymour, Jack. 1997. *Mapping Christian Education: Approaches to Congregational Learning*. Nashville, TN: Abingdon Press.
- Seymour, Jack, Margaret Ann Crain, and Joseph Crockett. 1993. *Educating Christians: The Intersection of Meaning, Learning, and Vocation*. Nashville: Abingdon Press.
- Willard, Dallas. 2002. *Renovation of the Heart*. Colorado Springs, CO: Navpress.
- Willard, Dallas. 1998. *The Divine Conspiracy*. HarperSanFrancisco. (See chapter 9 "Curriculum for Christ Likeness")

Learning Task #2

Explore historical precedents in adult religious education. Leon McKenzie's *Religious Education in Adulthood* provides one of the more useful overviews of historical precedents in adult religious education. Read the syllabus attachment "Historical Precedents in Adult Education" and chapter 2 of McKenzie's book. (The 1982 edition of McKenzie's book will be on reserve in Brandel library or may be obtained through interlibrary loan and your local public library.) Be prepared to respond to at least three of the following questions from chapter 2 in class session:

- a. What was the significant function of the "catechumenate" process in bonding the adult believer to the community and in encouraging continuing learning? Show that you understand what the "catechumenate" was and how it functioned. How might the model and principles of the "catechumenate" benefit today's church?
- b. How did Jewish and Graeco-Roman education influence early Christian thought about education? McKenzie provides enough detail on the assumptions of Jewish and Graeco-Roman education for you to develop a reasoned description of how this might have shaped early Christian forms.

- c. After the first and second centuries, adult education as a movement for the masses diminished. What factors contributed to this?
- d. What factors contributed to the rediscovery of adult education in the 19-20th centuries? Note the contribution of specific persons and events.
- e. What two inferences does McKenzie draw from his historical overview? Do you feel his inferences are having a continuing on Christian adult education today?

Learning Task #3

Discover insights about adult development. Locate resources (books, articles, reliable internet sources) that deal with adult development (search for “life span development” as well as “adult development”). Browse these resources until you can answer at least three of the following questions. You will be asked to respond to up to three of the following in a class session—orally or in writing:

- Some adult developmental theorists postulate the necessity of "crisis" as a key to growth. Describe or define how this term is used in the literature. Do you agree with the concept? Why? Why not?
- Erik Erikson postulates that the resolving of the "intimacy crisis" is a critical issue for young adults—in fact, he argues that it is the first step in living responsibly as an adult. Using Erikson's eight stage model what factors in child development would be important in establishing intimacy as a young adult? Identify and describe these factors as you believe Erikson understands them.
- Erikson postulates that “generativity vs despair” is a choice for mid to later adulthood. What evidences would suggest successful passage through this particular point of crisis? What does a “cognitive developmentalist” emphasize?
- Some adult developmentalists assert that "life review" is a critical factor in the healthy development of the older adult. Define "life review" and respond with your assessment of its importance.
- Those who design learning strategies for adults assert that adults are problem solvers who want to deal with material that has relevance and practical application to life. They also suggest that teachers of adults must be facilitators and guides more than they are dispensers of information. In what ways are these observations consistent with adult developmental theory? To what extent are these learning dynamics applicable to particular points in the adult's development? Clarify and justify your response from the literature.
- Assess the concept of stages in adult development? To what extent does the notion of sharply defined, age specific developmental stages adequately describe the adult life cycle?
- How would you describe the relevance of the stages of James Fowler's faith development theory that apply to adulthood to discipleship?

Learning Task #4

Complete a product that you will publish or present to a leadership team in your church or organization. You may design a topic in consultation with the instructor. Select ONE of the following or create a project of your own design.

- a. Develop a 5-6 page proposal for an adult learning and/or leadership development, or family ministry strategy for your church that you will (or could conceivably) present to the relevant ministry committee. You will discuss the various stages of the strategy with the instructor as it develops.
- b. Write a 5-6 page essay for the pastoral staff. Your task is to challenge them to think more carefully and responsibly about their role in shaping learning congregations.
- c. Submit an article for publication. Browse the literature in your general area of interest related to the subject matter of this course. Develop a specific focus for your article from insights you derive from your perusal of literature. Once you have an idea (however vague) for an article, do more thorough reading and research. I will edit your article and turn it back to you with suggestions.

Then make whatever adjustments are necessary and submit it to a journal. They can only say no. The article should be about 1200-1800 words (about 5-6 pages).

- d. Develop a detailed workshop outline that you have been asked to do as part of a real or simulated faculty professional development experience. Your workshop is to be at least 4 hours in length. It is to be more like an action lab than a lecture (you will give some input but you will design the workshop so that the participants will be involved in workshop experiences for about 60% of the time). Include all materials (within reason) that you will give to the participants (handouts, pre-session briefing paper, case studies, pre-simulation readings, and so on) and a detailed outline of your session (actual ways or words you will use to introduce the workshop, the various pieces of the session and where they will "fit," the actual ways or words you will use to make transitions from one part of the workshop to the next, a complete description of the way you will conclude the session).
- e. Adult learning and social issues: Choices related to curriculum and learning design are most often made by the majority culture, and/or by the politically powerful. Think through implications for adult ministry in light of such issues as social justice, gender equality, culture and education, the poor and leadership development, and so on. Develop a 5-6 page response or proposal for a leadership group interested in committing to action on this matter. Titles that may be of help include
Brookfield, Stephen and John Holst. 2011. *Radicalizing Learning: Adult Education for a Just World*. San Francisco, CA: Jossey-Bass
Brueggemann, Walter. 2010. *Journey to the Common Good*. Louisville, KY: Westminster/John Knox
Goodman, Diane. 2000. *Promoting Diversity and Social Justice: Educating People from Privileged Groups*. Sage Publications.
Johnson, Brian and Carolyn R. O'Grady (eds). 2006. *The Spirit of Service: Exploring Faith, Service, and Social Justice in Higher Education*. Anker Publishing.
Kozol, Jonathon. 2005. *The Shame of the Nation: The Restoration of Apartheid Schooling in America*. Crown
- f. Design a project in consultation with the instructor.

Additional titles that may be of interest relative to projects described above:

While not related directly to adult ministry in congregations, these are analog resources. In other words, ideas and insights can be adapted or applied to adult ministry and leadership development.

- Block, Peter. 2008. *Community: The Structure of Belonging*. San Francisco, CA: Berrett-Koehler
- Bornstein, David. 2007. *How to Change the World: Social Entrepreneurs and the Power of New Ideas*. London: Oxford University Press
- Brookfield, Stephen. 1990. *The Skillful Teacher*. San Francisco, CA: Jossey-Bass
- Brown, John Seely et al. 2005. *Storytelling in Organizations: Why Storytelling is Transforming 21st Century Organizations and Management*. Burlington, MA: Elsevier Butterworth-Heinemann
- Cannell, Linda. *Theological Education Matters: Leadership Development for the Church*. Gurnee, IL: Morgenbooks, 2006 (available through www.amazon.com)
- Cannon, Mae. 2009. *Social Justice Handbook*. Downers Grove, IL: IVP
- Christensen, C. Roland et al (eds). 1991. *Education for Judgment: The Artistry of Discussion Leadership*. Boston, MA: Harvard Business School Press.
- Daley-Harris, Shannon et al. 2007. *One Day to End Poverty: 24 Ways You Can Make a Difference*. San Francisco, CA: Berrett-Koehler.
- Field, John. 2003. *Lifelong Learning: Education across the Lifespan*. New York, NY: Routledge
- Fisher-Yoshida, Beth and Kathy Geller. 2009. *Transnational Leadership Development: Preparing the Next Generation for the Borderless Business World*. New York, NY: American Management Association.
- Gardner, Howard. *5 Minds for the Future*. Boston, MA: Harvard Business Press, 2008.
- Hess, Mary and Stephen Brookfield (eds). 2008. *Teaching Reflectively in Theological Contexts: Promises and Contradictions*. Malabar, FL: Krieger
- Klimoski, Victor et al. 2005. *Educating Leaders for Ministry: Issues and Responses*. Collegeville, MN: Liturgical Press
- LeFever, Marlene. 1985. *Creative Teaching Methods: Be an Effective Teacher*. Elgin, IL: David C Cook.

- Palmer, Parker et al. 2010. *The Heart of Higher Education: Transforming the Academy Through Collegial Conversations*. San Francisco, CA: Jossey-Bass
- Parks, Sharon Daloz. 2005. *Leadership Can Be Taught: A Bold Approach for a Complex World*. Boston, MA: Harvard Business School Press.
- Rabow, Jerome. 1994. *Learning Through Discussion*, Third Edition. London: Sage
- Reber, Robert and D. Bruce Roberts (eds). 2010. *A Lifelong Call to Learn*. Herndon, VA: The Alban Institute
- Shulman, Lee. 2004. *Teaching as Community Property: Essays on Higher Education*. San Francisco, CA: Jossey-Bass
- Sheets, Rosa Hernandez. 2005. *Diversity Pedagogy: Examining the Role of Culture in the Teaching-learning Process*. Boston, MA: Pearson.
- Slaughter, Michael. 2002. *UnLearning Church*. Group Publishing.
- Tisdell, Elizabeth. 2003. *Exploring Spirituality and Culture in Higher Education*. San Francisco, CA: Jossey-Bass
- Vella, Jane. 1995. *Training Through Dialogue: Promoting Effective Learning and Change with Adults*. San Francisco, CA: Jossey-Bass
- Weimer, Maryellen. 2002. *Learner-Centered Teaching: Five Key Changes to Practice*. San Francisco, CA: Jossey-Bass
- Wells, Samuel. 2004. *Improvisation: The Drama Christian Ethics*. Grand Rapids, MI: Brazos
- Wenger, Etienne et al. 2002. *Cultivating Communities of Practice: A Guide to Managing Knowledge*. Boston, MA: Harvard Business School Press.

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Historical Precedents in Adult Education

Summary insights from Israel Goldman. *Lifelong Learning Among Jews: Adult Education in Judaism from Biblical Times to the Twentieth Century*. KTAV Publishing House, 1975.

“In the olden time the opinion prevailed that the fathers were to be educated first and then the children, not in the reverse order.”

The ideal of Jewish education from the beginning was to enlighten and inform the mind of every Jew at every stage of life. This was a unique practice among the peoples of the world. Ancient cultures scrupulously kept religious knowledge secret save to the priestly class. “Jewish life is, therefore, unique from the very dawn of its history in that the revelations of God, as contained in the Sacred Scriptures, were made the possession of the whole people, whose duty it was for the sake of their own well-being and for the sake of the welfare of the nation, to study it the whole of their lives.”

Initially the Pharisees rose up to renew the study of the Torah (probably during the Exile) for without knowledge they would not be a people.

Several avenues of learning were open to the Jewish adult:

1. Public reading (Neh. 8): the translation of the Word was given extemporaneously.
2. Private study
3. Sermon (the synagogue): The purpose of the sermon was to awaken the mind and cause the adult to think. “The preacher would distinctly and carefully read the scriptural verses, arousing congregational interest by pointing out difficulties and indicating contradictions between verses, then resolving them.” Times of respite were added by using fables, myths, legends, anecdotes. However, the week by week effort was to train each person to meditate on the text and probe deeper meanings. Preaching was not the prerogative of any one person or class. Almost anyone with knowledge and the gift of creative expression was permitted to preach. This method developed a religious service different from any that had gone before. “Now the worshipper was no mere spectator of ecclesiastical pageantry or religious ritual, no mere obedient conformant to laws pontifically promulgated, but an active, intelligent participant in the great personal and social quest of discovering and understanding the ways and the will of God.”
4. The feasts and celebrations of holy days in the home.
5. They were encouraged to recite and chant the Torah.
6. They were encouraged to form groups to study the Torah for, said the rabbis, “the Torah is not acquired except in groups.” “Just as fire cannot ignite by itself, so the words of the Torah cannot endure with him who studies alone.” “. . . private study often stultifies and leads to folly.” “When 10 people sit together and occupy themselves with the Torah, the Shekinah abides among them.” “If two sit together and the words of the Torah are spoken between them, the Divine presence rests between them.” “If three have eaten at one table and have spoken over it words of the Torah, it is as if they had eaten from the table of the All-Present.” However, individual study was not completely discouraged. “. . . even if one person occupies himself in the study of the Torah, the Holy One, blessed be He, appoints unto him a reward.” Women participated in these study efforts and some became persons of great learning. The most important role of women was to inspire their children and husbands to be students of the Law. A great scholar, Rabbi Akiba, spoken of in the Talmud, is said to have told his disciples: “All that I am, and all that you are, is owing to her. . .” (his wife).
7. The Bet ha-midrash (“the house of study”). According to the rabbis, the verse “. . . they shall go from strength to strength” (Ps. 84:8) refers to those “who go from the synagogue to the house of study—the bet ha-midrash.” It is said to have its origins during the patriarchal period. Students gathered here to listen to the exposition of the Torah. The school for primary children was the bet ha-sefer where children under 13 years attended to learn the Scriptures. Jewish literature is clear that the school for adult learners was in operation before the bet ha-sefer was founded in Jerusalem at about 100 B.C.E. The intention was

that the fathers were to be educated before their children. These places of study came to be attached to the synagogue and they had a sanctity of their own which was higher than that of the synagogue itself. The rules of decorum for the house of study were,

- no eating of food during the discourse.
- students were forbidden to sleep in the bet ha-midrash.
- if someone sneezes in the halls of learning, the others should not interrupt their studies to offer the customary wishes for good health.
- one should not enter with muddy shoes or soiled clothing.
- wives received special merit by waiting for their husbands to return from the house of learning.
- one should not enter for such trivial reasons as keeping out of the heat and the rain. If one enters for such purposes, he should stay long enough to recite prayers or psalms and take time for a little learning.

Subjects studied in the bet ha-midrash:

- The Mishnah--subjects pertaining to the oral tradition as opposed to the "mikra" or study of the scriptures.
- Midrash (Talmud)--an investigation of the meaning of Scripture.
- Halakkah--formulations of Jewish oral law.
- Aggadah--legends.

Study was of paramount importance to adult Jews. Without it they could not be a people--nor could they worship. It was inconceivable that anyone who learned should not become a teacher. "Everyone who learns the Torah but does not teach it is like a myrtle in the desert, whose fragrance is wasted in the emptiness of the desert air." It was imperative to have teachers who would transmit the Law to the next generation.

Early Christianity (1st-4th centuries)

The Catechumenal School--established during times of persecution for the strengthening and training of converts. Only Christians could attend.

The Catechetical School--established after Christianity became legalized under Emperor Constantine. Introduced the study of the pagan classics. Had a more apologetic flavor--defending the faith--convincing non-Christians. Both Christians and non-Christians could attend.

The Cathedral School--emerged at the end of this period primarily for the training of those who would serve the church in the clergy capacity. The Catechetical and cathedral Schools paved the way for the Monasteries and universities of the Middle Ages.

The Middle Ages (approx. 5th-13th centuries)

(See Jean Leclerc. *The Love of Learning and the Desire for God* New York: Fordham University Press, 1982 for a description of the differences between the monastic style and the later scholastic style--which became the style of the universities to the present.)

Education during this period was not generally for the masses. The monastic ideal was the cultivation of the inner life. Some orders withdrew from the world--sometimes in rather fantastic ways. Other orders developed a service orientation to the outside world. The scholastic model (developed by Augustine, Thomas Aquinas, Peter Abelard and others) came to emphasize the development of reason--sometimes over faith. When the works of Aristotle were re-discovered during the Crusades and brought to Europe, the method of the universities evolved into an attempt to harmonize Christianity with the classics of ancient Greece. By the end of the 13th C., scholasticism had become a narrow formalism.

The Reformation and the Renaissance (approx. 14th-16th centuries)

The Reformation is generally considered to be the beginning of the mass movements in adult education (note: the modern elementary school system also dates from this period.) However, there was still a prior emphasis on providing the ruling classes with education. The adult education movement expanded during

the Renaissance. Both these periods emphasized individual discovery and search for truth (though for different reasons).

The Emergence of the Sunday School (approx. 17th-19th centuries)

With the development of the Sunday school, adult religious education eventually took on new forms and impetus. At first the Sunday school was primarily for children who ran through the streets on Sunday. As a result, adults were slow in accepting the idea that Sunday school could be for them (as the Sunday school movement developed in North America). To reinforce this mind set, there were no places for adult meetings, no materials and no teachers. However, with time, adults began to form small groups for the reading of Scripture and discussion. Sunday school leaders were slow to recognize this movement and its significance. It wasn't until 1890 that leaders became conscious of the need to provide a better teaching ministry for these scattered groups. By 1900, earnest efforts were being made to provide suitable rooms and equipment, suitable literature and helps. However, there were two major obstacles to be overcome:

- (1) adults continued to believe that Sunday school was a children's institution. Attempts to formalize the adult informal groups under the existing Sunday school structure were resisted;
- (2) the clergy were indifferent to adult education. Some saw the adult classes as competition with the preaching services.

The Organized Class Movements: Mainly because of the above mind sets, the adult classes that were formed were largely independent of the churches and Sunday schools. Soon adult class organizations reached the proportions of a movement. The Baraca-Philathea and Berean unions were powerful examples. The appeal of these classes gradually changed from study to entertainment and fellowship. They organized their own conventions, had their own treasuries. Loyalties were, in some cases, transferred from the local church to these unions. As can be expected this brought many problems to the churches. Church leaders began to seek for ways to bring adults to recognize the larger interests of the church and S.S. Some adults did recognize that without a meaningful tie to the church, the purpose of the adult religious education was breaking down.

The church is still slow to acknowledge the importance and place of adult religious education. Adult Sunday school is still not a major drawing card for adults. After 50 years, we are still looking for ways to involve adults meaningful in the church--and, interestingly enough, the small group movement is still a powerful para-church organization.

Forerunners of the Adult Education Movement (generally secular adult education--in U.S.)

The Lyceum grew out of a demand for more practical information. Largely lecture in approach. The first one was in Milbury, Mass. in 1826. By 1835 at least 3500 organizations were present in America.

The Chautauquas Movement: Founded by Bishop John Vincent (Methodist) at Lake Chautauquas, N.Y. in 1874. It was originally designed for training Sunday school teachers who used their summer vacations for this purpose. Attendance was not good at first, so correspondence courses and circuit riding supplemented the summer camp. They began to use entertainment to attract the adults--which eventually took over. In 1878, courses were expanded to include in-services for public schoolteachers. 1878 also saw the formation of the Chautauquas Literary and Scientific Circle, recognized as the first racially integrated, national program for men and women in the U.S. It was a four year program of readings in history, literature, music, speech, physical education, domestic science, theatre, theology, library training. The formal program ceased in 1914, but the summer program continues to this day--in the U.S. and Canada (largely entertainment and courses of general interest).

Women's Clubs: After the Civil War, women began to have status in their own right. They formed clubs where they dealt with issues of mutual interest. . .emphasis was on study and personal growth. 1890 was the first federation of women's clubs.

Correspondence Schools: In 1874, Illinois Wesleyan University was among the first to develop correspondence courses . . . largely for those in the armed services and industry. By 1921, adult education in the U.S. was formalized--with the Carnegie Foundation providing major funding. The American Association of Adult Education was founded in 1926. There was immediate interest from adults in the continuing education that was provided. In 1928, E.L. Thorndyke began to publish his research on adult learning. He found nothing to indicate that adults could not continue to learn beyond the age of 25. After age 25, the capacity to learn diminished at about 1% per year. In 1933, Charlotte Buhler began to publish her work on adult development--showing the differences across the adult life span. The methodology of adult education has continued to develop and increase in variety in secular adult education. This has not happened to the same degree in adult religious education in the church or theological school.

Factors Motivating the Development of the Adult Education Movement in the U.S.

Industrialism: the move from the farm to the factory, from rural to urban living, brought a need for more advanced studies.

The Labor Movement: increased the demand that their members learn--better job training.

The Depression: In the 1930's the Federal Government entered the field of education and provided for relief and training.

World War II: With the lowering of the service age from 21 to 18 years, continuing education was disrupted. In 1942, the National Commission on Education pledged to strengthen universities and colleges. The army and navy developed extensive programs of education. They trained men and women in technical and supervisory positions. Educational advances during the war spilled over into general education. Some of the impact was found in the development of training films for teachers; audiovisuals (e.g., charts and educational TV) came about as a result of advances in electronics; the army and navy curricula had well specified objectives which transferred to general education; the war brought needs for accelerated programs (therefore, summer school and evening classes); correspondence schools increased in number and membership; when Veterans were given the G.I. Bill, the adult education movement was here to stay.

The Space Program: When the Russians launched the Sputnik, Americans were shocked into realizing the need for upgrading education at all levels. The Space Program bred the idea that there was no political, social or scientific problem which people could not solve with their minds. Adult education broke out of the confines of the formal classroom. The sudden explosion into the space age called attention to lifelong learning, facilitated the formation of the National Association of Public School Adult Education and the Adult Education Association. The space program increased our awareness of the planet. Ecology and human relationships received further emphasis. There was increased attention to poverty, disease, etc. The Space Age made the future a very real NOW. The present is changing swiftly and becoming more complex. Education, therefore, must adapt.

Various Views on Adult Learning from Adult Learning Research Precedents in 20th Century Literature

Adults respond positively to learning when

- The information has some personal meaning for them.
- They can relate what they are studying to their learning goals.
- They are active participants in the learning process.
- They are exploring new information and/or experience.
- The learning sessions are uninterrupted and extend over a substantial period of time.
- They can consolidate what they have learned before going on to new information or skills.
- They receive feedback during learning, thus avoiding the problem of unlearning: for this reason the lecture-discussion that provides opportunity to ask questions along the way is preferable to the lengthy lecture.
- They can respond in an unpressured, noncompetitive environment.

The Andragogy Debate.

Malcolm Knowles proposed four assumptions that he felt distinguished adult learning from children's learning:

- As a person matures, the self concept moves from dependence to self direction.
- Maturity brings an increased reservoir of experience to be used as a resource base.
- As a person matures, readiness to learn is increasingly oriented to one's social roles.
- As the person matures, the orientation to learning becomes less subject centered and more problem centered.

Most today would attribute the popular use of the word "andragogy" to Malcolm Knowles, But it appears that the first usage of the word was in 1833 by a German teacher, Alexander Kapp who used it to describe Plato's educational theory. The term disappeared for a century, to reappear again in 1921 in Europe. The term (with the intent that it describe adult education) was brought to the US in 1927 but it took 40 years before adult education began to be taken seriously and the term "andragogy" used widely.

The fundamental criticism of andragogy as a term that defines the distinctiveness of adult learning comes from those who feel that learning is a single human process and that, while there are some differences, learning processes for women and men are fundamentally the same as those for boys and girls.

Finally, in 1979, Knowles re-entered the debate and retracted the subtitle of his book ("Andragogy vs. Pedagogy"). In the revised edition of the *Modern Practice of Adult Education*, the new subtitle is "From Pedagogy to Andragogy." Knowles further agreed that in certain circumstances adults learned better under pedagogical assumptions. In an article published in 1979 he wrote:

So I am not saying that pedagogy is for children and andragogy is for adults, since some pedagogical assumptions are realistic for adults in some situations. And I am certainly not saying that pedagogy is bad and andragogy is good: each is appropriate given the relevant assumptions. [Andragogy Revisited, Part II *Adult Education* 30 (1) 1979: 52-53]

The tendency now is to view andragogy as a technique rather than a theory--and illustrative of this is Stephen Brookfield's work. Instead of laboring with the construction of theory for adult learning, Brookfield (*Understanding and Facilitating Adult Learning*, 1986) proposed six principles that could be used to guide the practice of adult education:

1. Participation by adults in learning is ultimately voluntary even if the prompting is external to the learner.
2. Effective practice is characterized by respect among participants for each other's self worth.

3. Facilitation is collaborative in that facilitators and learners are engaged in a cooperative enterprise.
4. Praxis, a combination of reflection and action, is at the heart of effective facilitation.
5. Facilitation aims to foster in adults a spirit of critical reflection.
6. The aim of facilitation is the nurturing of self-directed, empowered adults.

Models of Adult Learning

Over the years many models have been proposed to guide adult learning: Knowles (self-directed learning); Kolb (experiential learning); Houle, Brundage and Mackeracher (person-centered model); Brookfield (critical thinking); CAL (Characteristics of Adults as Learners) is based on the differences between children and adults grouped around two sets of variables: (1) personal characteristics (physical, psychological and sociocultural). (2) situational characteristics (part time vs. full time, voluntary vs. compulsory attendance, and so on); Jack Mezirow's theory of perspective transformation suggests that adult learning is not just adding to what we already know. New learning actually transforms our existing knowledge creating a new perspective. The result is that we will become more aware of the assumptions and expectations that dictate or direct how we act--and allow us to evaluate these and act on new perspectives. Reacting to the "banking concept" in education (where knowledge is deposited by the teacher), Paulo Freire's theory of conscientization is concerned that adults become increasingly aware of their life situations. Adults move from the lowest level of consciousness (where there is no understanding of how forces shape one's life) to the highest level of critical consciousness that includes both understanding and a commitment to action. Conscientization includes the elements of understanding, awakening of conscience about the situation, and a commitment to action.

Many of the models include such guidelines as:

1. Establish a climate conducive to learning. This climate is based on trusting relationships, interpersonal interaction and an atmosphere of safety.
2. Create a mechanism for mutual planning. Learners should be involved in planning, implementing and evaluating their own learning objectives, activities, and assessment.
3. Diagnose the needs of the learners. Planners should listen to adults' description of their life situation and learning goals.
4. Formulate learning experiences that are relevant to the learner's needs and situation.
5. Give attention to the "rhythm" of content acquisition, processing of concepts, application of learning, assessment of learning, and planning for further learning.
6. Provide for individual learning and group activity; autonomous, independent functioning and collaboration
7. Provide adequate opportunities for integration and reflection, during and between learning episodes.
8. Evaluate learning outcomes and re-diagnose learning needs.

Adult Cognitive Development

An emerging field of study is adult cognitive development. The research seeks to demonstrate how adult thinking patterns change over time and in response to different “events.” However, most of the actual research has been conducted with children and youth -- with researchers extrapolating findings into adulthood. There is also the nagging feeling that much that is attributed to “adult” cognitive development can also be found in children's thinking activities. In spite of limitations, your own intuitive probing of this issue in response to suggestive insights might be useful.

As you read the following brief summaries, think of possible applications to the teaching and learning experiences provided for adult learners in higher education.

Perhaps the most common application of children's cognitive development to adulthood stems from the work of Jean Piaget. One doesn't have to understand Piaget to see the implications of his fourth and final stage for children -- formal operations (abstract thinking). Some suggest that only about half of the adult population is able to think effectively at the formal operational level. Most are content to function at a more literalistic, passive level -- where ideas and facts are accepted without careful thought, assessment or comparison with other ideas.

Arlin proposed that the fourth stage can better be understood in two dimensions -- problem solving (where persons seek solutions to a presented task) and problem finding (the ability to generate and respond to new questions and problems -- a distinctively adult task).

How important is it to you that adults in your courses develop as abstract thinkers, creative, problem solvers/finders?

Riegel proposed that a better way to understand the challenge of stimulating and developing adult thinking is to understand that adults have to live with alternative truths, contradictions, ethical dilemmas and ambiguities to a far greater degree than children or youth. Kramer adds that mature thought is aware that all thought processes are culturally and historically bound and, therefore, constantly evolving and changing in response to the “dialectic.”

Perry describes adult cognitive development as a movement from dualistic thinking (either right or wrong) to the acceptance of knowledge and values as “relativistic” -- the context of knowledge is as important as the knowledge itself (cf. Riegel). Perry reports the words of a student who exemplifies his highest level of cognitive development: “I must be wholehearted while tentative, fight for my values, yet respect others, believe my deepest values right yet be ready to learn.” ***Is this an outcome you would desire as a teacher?***

Kolb, and later, Rybash, Hoyer and Roodin assert that adult cognitive development will be enhanced if we understand the two major processes involved: the various ways adults receive information and store it; and the various ways the adult uses to process knowledge and make it available for use. ***Do these two different processes imply different teaching tasks?***

Some recent research has even explored the importance of wisdom in adult learning. The various conclusions show very little consensus on the nature of wisdom; however, a broad statement describes wise persons as having the same analytical reasoning ability as most intelligent persons. But, wise persons have a certain sagacity not necessarily found in Aintellectuals.@ Wise persons know how to listen to others, weigh opinions, and deal with diverse people and perspectives in ways that others often recognize as ‘wise’ but can't always explain why. Wise persons are able to make fair, sensible, clear judgments, can learn from their mistakes and can profit from the experiences of others. ***Is wisdom a desired outcome of instruction? Can elements of wisdom be taught?***

Adult Learning and Development at ABC Church

Part I: Goals

NOTE: The following two documents are samples of work developed by a local church. They are not intended as templates for all churches but rather as resource for discussion.

The following goals are intended to give direction as we plan various learning and ministry development opportunities with adults. It is our desire that we, who participate as adults in the community of faith at ABC Church,

- Grow in our understanding of the gospel and trust in the saving grace of God through the Lord Jesus Christ.
- Develop skills and become aware of resources useful in understanding and applying the Scriptures.
- Learn biblical doctrines and develop an understanding of how these doctrines are derived from Scripture.
- Comprehend the character and attributes of God and allow these to draw us to God in reverence and worship.
- Understand the nature of spirituality and Christian maturity.
- Demonstrate personal integrity, experience stability and peace and integrate faith and life (work, family, social responsibilities, and so on) as part of our religious life.
- Understand the significance of a Christ centered world view and demonstrate the ability to make appropriate ethical and moral decisions.
- Learn how a Christian quality of life (one that demonstrates the fruit of the Spirit) affects us in our various personal circumstances (singleness, husband-wife relationships, parent-child relationships, family stress, tragedy) and appropriate the Christian perspective and interpersonal insights needed for healthy life and relationships.
- Understand world religions in relation to Christianity and learn to act wisely in a pluralistic culture.
- Develop a biblical perspective on the cultural trends around us.
- Use our gifts and resources effectively and sensitively as we live in and witness of our faith to a non-Christian world (neighborhood, school, business, profession, and so on).
- Respect race, gender, cultural and religious diversity and grow in our sense of responsibility for the welfare of others--particularly with regard to justice, poverty and equity.

Part II: Guidelines for a Balanced “Design for Learning”

The following categories, based on our goals, are intended to facilitate the development of a balanced design for learning at ABC Church.

- 1) *Biblical and Theological Studies.* We will encourage adults to participate in experiences that will deepen their understanding of the Scriptures and related subjects (e.g., doctrine, ethics, world religions, social and political issues, theological issues, and so on).
- 2) *Christian Spirituality.* We will encourage adults to participate in experiences that stimulate Christian spirituality (e.g., prayer, personal Bible study and reflection, fellowship, ministry, and so on).
- 3) *Equipping for Ministry.* We will inform all adults in the congregation of possibilities for ministry in the church and society. We will plan effective and appropriate ways to equip adults for ministry.
- 4) *Life Cycle Concerns.* We will encourage adults to participate in experiences where they can discuss life situations and learn how to cope with areas of difficulty and growth.
- 5) *Life as Part of the Christian Community.* We will encourage adults to participate in experiences that deal with what it means to be part of the faith community --the church (e.g., understanding the richness of worship, experiencing the power of corporate prayer, working together in ministry in our community, encouraging one another, understanding our corporate responsibility to model our faith before our children and youth, understanding how to cope with conflict and disagreement in the church, and so on).

6) *Life in the World*

We will encourage adults to participate in experiences that will deepen understanding of cultural and global issues and support each other in those experiences as we seek to serve humanity through acts of loving ministry and justice.

Adult Preferences for Learning and Christian Growth Experiences

What are the general areas of input required by the adult for growth in Christian maturity. You might choose different words, but the following categories are useful in helping us to determine your preferences.

1. Bible and theology (including church history and ethics).
2. The Disciplines of the Christian life.
3. Living, serving and relating as part of the Christian community.
4. Equipping for ministry.
5. Life cycle concerns.

As you read through each category, check those studies and/or experiences that you would like to build into your life this year. You might check off more than you think realistic just to give us some flexibility in planning. If you wish, you could indicate your #1 preferences. You will note that many of the descriptions of the studies include the type of teaching/learning format we will use. Adults do not have to be restricted to the formal “classroom” style of learning. If your only experiences in learning have been the classroom, lecture style--branch out and try something different. Who knows, you might find you actually learn better through ways you haven't yet experienced!

Additional Considerations for survey:

Demographic Information.

Indicate the target audience.

“Select 3 out of 5 categories.”

Ask persons to indicate whether they could teach or be resource persons.

Narrow the focus for a smaller congregation.

Specify a set of core courses, then give options.

Boil this down to 15-20 options.

BIBLE AND THEOLOGY

1. GENERAL BIBLE BACKGROUND

___ OLD TESTAMENT SURVEY. We will explore the major themes of the Old Testament. You will work with maps, try your hand at developing “time lines” of major historical periods (to help you fix people and events in your mind), process some of the major factual content through a variety of game formats.

___ THE FIVE BOOKS OF THE LAW (THE PENTATEUCH). Our intent is to help you weave together the events recorded in Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

___ LIFE OF CHRIST. A study of the gospels (primarily through lecture and discussion formats) seeking the Lord who upset religious rulers, captured the imagination of the crowds, and changed the course of human history.

___ THE PERIOD OF THE CONQUEST TO THE DIVIDED KINGDOM. Follow the exciting pilgrimage of the children of Israel as they fought for their land. You will work with maps and investigate the customs of this period of history. We may also find principles for living as we examine the human stories of this period.

___ THE DIVIDED KINGDOM PERIOD. For this study you will work with a time line that covers an entire wall. You will discover the relationships of the kings of Israel and Judah to one another and to the prophets who prophesied during their reigns. The startling lessons of this period concern the messages of the prophets and the responses of national leadership.

___ THE MINOR PROPHETS. These books are as up to date as today's newspapers. You have probably asked many of the questions asked by the prophets. We will work with case studies and role plays. . .applying the principles from the minor prophets to today.

___ ACTS AND THE EPISTLES. A study of the development of the early church. Do we have to reproduce the New Testament church in order to minister effectively today? Can we formulate a working "theology of ministry" from these documents that would help us understand what is ailing the church today?

___ THE JEWISH FEASTS AND FESTIVALS. Since the Jewish feasts are the vehicle for remembering Jewish history, it is instructive to study them. We will plan 1-2 intergenerational events, where adults, youth and children can enjoy celebrating the feasts together.

___ GEOGRAPHY AND CUSTOMS OF BIBLE LANDS AND PEOPLES. This intergenerational experience is designed too help you "catch the flavour" of Bible times. We will go back in time to the 20's A.D. to explore marketplaces, visit workplaces, eat food and wear the clothing of the period.

___ HISTORICAL BACKGROUND TO THE OLD TESTAMENT. This study is for those of you interested in political history. Many nations interacted with Israel through the Old Testament period. We will work with maps and other resources as we attempt to trace the impact these nations had on Israel and the politics of the period.

___ ROMAN CIVILIZATION IN THE NEW TESTAMENT PERIOD. Do you know what was happening in Rome during the time of Christ? Do you know what changes had taken place in Roman society by the time of Paul?

___ INTRODUCTORY GREEK. We could offer it. . .if you're interested!

2. BOOK STUDIES (Old Testament)

___ GENESIS - EXODUS. A book of beginnings. We will examine events and characters searching for those timeless principles. We will work together to produce a large wall/floor chart, to help you fix the events and the characters in your mind.

___ DEUTERONOMY. A pivotal book in the Old Testament. The themes and warnings it outlines are timeless.

___ EZRA - NEHEMIAH. We want to find out what these books teach us about the time following the exiles of Israel and Judah. These books also give us interesting insights about the nature of leadership in times of transition and change.

___ ESTHER. A story of palace intrigue, a year long beauty pageant, a devastating plot and the courage of a young woman.

___ JOB. A discussion of the torment of Job. The lessons from this book related to the meaning of suffering are difficult and mysterious.

___ PSALMS. Our guidebook for this study suggests small and group experiences as well as creative exercises. There is a helpful structure to the Psalms that teaches us how to worship, how to praise, and even how to complain!

___ ECCLESIASTES - SONG OF SONGS. A study of the human experiences of bitterness and love.

___ ISAIAH. An overview of the history and majesty of Isaiah's writing. This book pulsates with images and strong warnings. You will find our Messiah in its pages.

___ EZEKIEL. Chariots of fire, dry bones living again, a prophet playing games by the River Kebar. Why did God use this strange prophecy to teach His people?

___ HOSEA, JOEL, JONAH, AMOS. All prophets who lived and prophesied during the time of Jeroboam II, one of the more powerful and evil kings of Israel. What do these prophets have in common? Where do they differ? And why does it matter?

___ JEREMIAH - LAMENTATIONS. The Lord compels Jeremiah to speak, knowing the people will not listen. He is ridiculed, thrown into a well, faced with an angry king, and finally banished to Egypt. We will examine how this young man struggled with the call of God for his life.

___ NAHUM - HABAKKUK. One of the most difficult of life's questions is asked by these prophets: Why does God use something that is evil to do His work?

___ DANIEL. A book of history and prophecy.

3. BOOK STUDIES (New Testament)

We have not described these books, assuming you recognize the names reasonably well. Simply check off 3-4 of the following you would like to explore this year.

___ MATTHEW, MARK AND LUKE.

___ JOHN

___ ROMANS - GALATIANS

___ I, II CORINTHIANS

___ PHILIPPIANS, COLOSSIANS

___ EPHESIANS

___ I, II THESSALONIANS; I, II TIMOTHY; TITUS

___ HEBREWS

___ I, II PETER, JAMES

___ I, II, III JOHN, JUDE, PHILEMON

___ REVELATION

4. BIBLE CHARACTER STUDIES

These studies will be short term experiences. Our intent is to lead you to see the life of each character as a whole. We most often study the characters in bits and pieces--thus missing some of the important connections between the experiences of their lives.

___ I would like to study the Bible characters in this way.

5. STUDIES IN THEOLOGY, HISTORY, ETHICS

___ ETHICAL DECISION-MAKING. Christians today face issues totally unknown to Christians a few years ago. This will be a short term exposure to issues in ethics today.

___ DECISION-MAKING AND THE WILL OF GOD.

___ CHURCH HISTORY.

___ THE ATONEMENT AND RESURRECTION.

___ THE DOCTRINE OF THE TRINITY.

___ BIBLICAL IMAGES OF THE CHURCH.

___ HOW WE GOT OUR BIBLE/UNDERSTANDING OUR BIBLE.

WORLD RELIGIONS

OTHER TOPICS? LIST YOUR IDEAS HERE.

CHRISTIAN LIFE DISCIPLINES

Check off those experiences/studies of interest to you.

WAYS TO STUDY THE BIBLE FOR MYSELF.

EVANGELISM.

THE PRACTICE OF PRIVATE PRAYER.

MEDITATION

JOURNALING

STEWARDSHIP.

SPIRITUAL GIFTS.

LIFE AS PART OF THE CHRISTIAN COMMUNITY

What issues/skills/attitudes would you like to explore as part of your life in your church?

WORSHIP AND THE CHRISTIAN COMMUNITY.

THE POWER AND PRACTISE OF CORPORATE PRAYER.

CONGREGATIONAL DECISION-MAKING AND DEALING WITH CONFLICT.

THE MISSION OF THE CHURCH.

EXPLORING ORGANIZATIONAL STRUCTURES AND THEIR EFFECT ON PEOPLE AND MINISTRY

WOMEN AND MEN IN MINISTRY

OTHER? LIST YOUR IDEAS HERE.

EQUIPPING FOR MINISTRY

What skills would you like to develop this year? Check off 2-3 from the following list indicating your #1 priority.

HOW TO LEAD A GROUP.

PUBLIC SPEAKING.

LEADING WORSHIP.

TEACHING PRESCHOOLERS, CHILDREN, YOUTH, ADULTS (underline your preferred age group).

USING THE CREATIVE ARTS IN MINISTRY.

TEACHING ENGLISH AS A SECOND LANGUAGE.

RELATING TO INTERNATIONAL STUDENTS.

HOSPITAL VISITATION.

___ OTHER SKILLS YOU WOULD LIKE TO DEVELOP? LIST THEM ON REVERSE.

LIFE CYCLE CONCERNS

Adult life can cover 60 years or more. During these years, we face many opportunities and concerns. Check off those areas of adult life that you would like to know more about.

___ CHOOSING A VOCATION (Developing guidelines for vocational choices in young adulthood).

___ CHOOSING A VOCATION (Confronting the vocational changes of middle adulthood).

___ RETIREMENT.

___ PARENTING PRESCHOOLERS.

___ PARENTING SCHOOLAGERS.

___ PARENTING TEENAGERS.

___ ISSUES IN THE FIRST YEAR OF MARRIAGE.

___ DEVELOPING THE POTENTIAL OF THE SENIOR YEARS.

___ CHANGES IN THE MIDDLE ADULT YEARS.

___ SINGLE PARENTING.

___ COMMUNICATION IN THE FAMILY.

___ FACING THE ISSUES OF SINGLE ADULTHOOD.

___ DIVORCE AND REMARRIAGE.

___ FINANCIAL PLANNING.

___ NURTURING VALUES IN THE YOUNG CHILD.

___ OTHER LIFE CYCLE CONCERNS? LIST THEM ON REVERSE