

# Centering On Ministry



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## Resources For Pastors

by

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### How Do We Keep Up?

One of the questions often asked of me by pastors is, "How do we keep up with current issues and resources in the various areas of study?" As a pastor, this was always a concern I carried also.

Of course there are a variety of ways to "keep up." Hopefully, you subscribe to a number of magazines and journals which help you to keep fresh in your thinking and which help you to sharpen your ministerial skills.

At a minimum, you need to subscribe to and read regularly the magazines published by our Church agencies. These are *Vital Christianity*, Warner Press; *Christian Leadership*, National Board of Christian Education; and *Missions*, Missionary Board of the Church of God.

Hopefully, you will supplement these with a number of professional and pastoral journals. Such journals will not only stimulate your thinking but also help you add significant books to your library. There are regular book reviews which guide you in selecting the right books to purchase and read. Perhaps you subscribe to one of the following: *Christianity Today*, *Christian Century*, *Leadership*, *The Pulpit Digest* or *The Nazarene Preacher*. Or there may be others you personally prefer.

Another way to "keep up" is to attend workshops, seminars, or other training events where the goal is to develop better understandings and skills for ministry. These are often excellent places to discover new resources for ministry.

Have you seen the recent Warner Press catalog? What an array of resources for effective local church ministry! It was hard for me to lay it aside. You could really strengthen your personal library by going through that catalog and listing books to order now and in the future as budget becomes available. Remember, Warner Press offers ministers a discount on book purchases.

### AN INTRODUCTION TO THIS ISSUE

In this issue of *Centering On Ministry*, two things are attempted: (1) to raise some of the current issues confronting the church and her leaders and (2) to suggest resources for understanding and responding to these issues.

Eight faculty members from the Anderson School of Theology have written brief essays raising the issues and offering resources for the pastor's further reading. You will find each essay to be both thought provoking and insightful.

**George Kufeldt** deals with the Old Testament. You will not want to miss his timely comments and resources on the issue of dispensationalism. **Gilbert Stafford** suggests that there are three major theological issues facing the church. These are (1) the person and work of Jesus, (2) nature of scripture, and (3) the place of doctrinal teaching in the life of the church.

**Merle Strege** suggests that one crucial issue is how to be Christian in the world. How do we exercise tolerance in the face of diversity within the church? **Walter Froese** deals with the burning issue of how the history of the Christian Church and the Reformation Movement informs our present life. The crucial question is, "Who are we in the light of our past?"

**Douglas Welch** has singled out the Sunday School as a major concern in church growth. He states the problem clearly and then suggests

resources for dealing with Sunday School growth. **Hollis Pistole** shoots from the hip as he confronts the issue of the pastor as effective preacher. He suggests the importance of "right use of the Bible in preaching."

**Dwight Grubbs** suggests that one crucial concern in church administration today is lay-shepherding or lay-pastoral care. How do we go about "equipping the saints for the work of ministry?" **Kenneth Hall** talks straight forwardly about what it means to be a Pastor-Teacher. The role of the pastor as key educator is lifted up.

All in all, this issue should be quite helpful as you consider your own personal ministry more openly and seriously. Let these essays be a springboard for your further study in these various areas of concern. The resources are available. Are you?

## Old Testament

by

**George Kufeldt, Ph.D.**  
Professor of Old Testament

A great deal of discussion in the area of Old Testament studies has been generated by the recent publication of two rather large volumes: *Introduction to the Old Testament as Scripture* by Brevard S. Childs (Philadelphia: Fortress Press, 1979), and *The Tribes of Yahweh* by Norman K. Gottwald (Maryknoll, NY: Orbis Books, 1979).

While recognizing that the historical critical approach of the last hundred years has performed a necessary and valuable service for Old Testament research, Childs believes that it is time to go beyond the search for the sources and origins of the Old Testament text. Such an approach often divided or split up the text to such a degree that, as he says, "it has often rendered meaningless important observations, gained through years of research, because of the inability to establish a proper context from which to read the literature" (page 17). Childs' answer to this problem is his contention that one should investigate what he calls "the canonical shape" of the particular Old Testament books. By this he means that the text which we have has come down to us not in bits and pieces, with sources and origins readily identified, but in the form or shape which the worshipping community, especially Judaism, gave to it. Thus, this canonical shape provides the basic context for the interpretation of the Old Testament. In other words, the Old Testament in its final canonical form reflects Judaism's faith and belief. It is the response of Judaism to the various sources and traditions which were handed down to her from her earliest times. So, in order to understand the Old Testament we must "attempt to hear the biblical text in the terms compatible with the

collection and transmission of the literature as scripture" (page 16). Understandably, not all scholars agree with this approach, but it does offer another means of trying to understand the message and meaning of the Old Testament.

Gottwald's book of more than 900 pages is an attempt to apply the long-established principles of sociology and anthropology to biblical understandings, primarily within the context of Israel's tribal setting. By understanding the early form of Israelite society, Gottwald believes that we can better understand the theology and belief which both formed Israel and were formed by it. Gottwald sets forth his aim in this way: "By combining traditional literary, historical, and theological methods of inquiry with more uncultured sociological methods, I shall attempt to reconstruct the origins and early development of that remarkable ancient socioreligiously mutant people who called themselves Israel. Such a study is necessarily not only a study of *social totality* but a study of *radical social change* that was also *liberating social change*" (page xxii). While some of his conclusions may be debatable, it seems reasonable to agree that a sociology of Israel's religion which is rooted in a historical-cultural-material understanding of Israel's religious symbols and practices can help us understand many of those "distinctives" of Israelite religion which have often been unclear in origin.

In days like these when we are beset with all kinds of "wars and rumors of wars," it is good to discover a resource that can aid us in unscrambling the mixture of voices and opinions which is heard in much of the preaching on both the radio

and television. Such a book is Dewey M. Beegle's *Prophecy and Prediction* (Ann Arbor, Michigan: Pryor Pettengill, 1978). Beegle provides for us an approach to prophetic understandings which shows up the fallacies and shortcomings inherent in dispensationalism and other interpretations of the Bible which see it primarily as a time-table of end-time events. Many readers of this book will discover for the first time that dispensationalism is barely 150 years old as an approach to biblical interpretation, an impression which one does not get from the typical "sermon on prophecy." Beegle clearly shows

how such interpretations openly violate a basic principle of interpretation, that of interpreting a text within its context. In view of this, it is no wonder that there is no general agreement on the details, and that many details change as the fortunes of history change. For example, new candidates for "anti-Christ" are nominated as history marches on: Hitler, Stalin, Khoumeni, or whoever. Many professed amillennialists now have available to them a resource for their position, a position which they may have claimed to hold without really knowing why.

## Theology

by

**Gilbert W. Stafford, Th.D.**

Associate Dean; Associate Professor of  
Christian Theology

One of the major issues facing any church group concerned with Christian unity is that of the person and work of Jesus Christ. Unless we focus on who Christ is and on his revelatory and salvific work, all our theologizing about unity is distorted. Since unity finds its cohesive center in Christ, it is crucial that we know who he is and what his work is.

Another critical issue has to do with the nature of Scripture. Is it merely a human collection of religious writings? Is it a divinely dictated book? Or, is it a book which, like the Incarnate Christ, is fully human and fully divine?

Also, the whole issue of the place of doctrinal teaching in the life of the church needs to be addressed. One viewpoint is that all the church needs is exegetical preaching, and furthermore, that any preaching which attempts to bring together *all* the Scriptural evidence regarding a given subject actually distorts the particular message of the respective books of the Bible. To what extent *can* we develop a *biblical* doctrine of Christ, of the church, of sin, of salvation, of sanctification, or the return of the Lord? Does the Bible have a smorgasbord of doctrinal positions from which we may choose what we like, or does the Bible present a singular well-rounded doctrine of Christ, of the church, of salvation?

### Suggested Resources

Bloesch, Donald, G. *Essentials of Evangelical Theology* Vol. I: *God, Authority, and Salvation*

(Harper & Row, New York, 1978).

Bloesch, Donald G. *Essentials of Evangelical Theology* Vol. II: *Life, Ministry and Hope* (Harper & Row, New York, 1979).

These two volumes are a fresh treatment of major doctrinal issues by a committed evangelical scholar who is open to other Christian traditions. His broad spectrum of appreciation linked with his superb historical documentation make this an excellent study resource for doctrinal preaching.

Hartley, John and Shelton, Larry, eds. *An Inquiry into Soteriology* (Soon to be published by Warner Press.)

Keep your eyes open for this first volume in a new series of theological books, edited and written by Wesleyan scholars from several different church groups. This volume will survey what the New Testament teaches about salvation, section by section, and in some cases, book by book.

Slaatte, Howard A. *The Arminian Arm of Theology* (University Press of America, Washington, 1979).

This is an introduction of two theologians: James Arminius and John Fletcher, the first Methodist theologian. Slaatte gives a sketch of their lives and deals with their theological concerns. Since Church of God theology is very much in the Arminian and Wesleyan tradition, this introduction is very pertinent for us.

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# Ethics

by

**Merle D. Strege, Th.D.** (candidate)  
Assistant Professor of Historical Theology

Ethics is a field of study which attempts to deal with the question, "What am I to do?" For Christians the question is intimately associated with our knowledge of God in Christ: "On the basis of my living relationship with the risen Lord, what am I to do?"

One of the remarkable features of this election year has been the politicizing of moral issues. The temptation is to isolate any one of a half-dozen concerns and lift it up as "the most important issue confronting America today." But surely one of the motives of Christian groups on both sides of some of these issues is the fundamental question of how to go about being a Christian in the world. How do I apply the claims of Christ to my culture? How does the church, the body of Christ, deal with the world? Christians have answered these questions in some remarkably diverse ways. In fact, at times those answers have been so diverse we have been tempted to forget that they are responses to the same question. And it is precisely in this failure or unwillingness to tolerate diversity that a crucial issue in Christian ethics lies.

Two books, one new and one older "classic", are of considerable value in helping us to understand the legitimate diversity of answers to the ques-

tion, "What am I to do?"

Niebuhr, H. Richard. *Christ and Culture* (Harper and Row, New York).

Niebuhr suggests that there are five types of Christian attempts to answer the question of how Christ's claims are to be applied: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ the transformer of culture. In clear language and penetrating analysis Niebuhr exposes us to the variety of ways Christians have attempted to live morally in the world.

Webber, Robert, E. *The Secular Saint* (Zondervan, Grand Rapids).

In some ways Webber's work might be considered an updating of Niebuhr's theme, although its focus is narrower. Where Niebuhr sees five approaches Webber sees three: separation, identification, transformation. While Niebuhr cites historical examples, Webber makes a greater attempt at historical analysis.

Reading either (preferably both) of these works will help contemporary Christians to realize they are not alone, neither in historical or present terms, in the struggle to live as Christians and have a Christian influence in an un-Christian world.

# Heritage

by

**Walter Froese, Ph.D.**  
Assistant Professor of Church History

A crucial issue for us in the Church of God reformation movement in this centennial year seems to be the question of who we are in the light of our past? A meaningful discussion of this problem requires not so much a general overview of our history as an honest investigation into important details and critical developments of our by-gone days. It seems to me that we have been saturated with seeing our past from the vantage point of theological concepts or sociological interpretations. These are valuable. To see ourselves as people of God and as a movement rather than a denomination is very important. However, it seems to me that good scholarly historical investigation can help us to understand ourselves even better.

We can be greatly enriched by knowing about events, leaders, views, problems, solutions, relationships, and numerous other aspects of the history of the Church of God. Our investigation should not be too narrow but include the whole rich past of God's church. We can be helped in

understanding ourselves if we investigate such questions as: Are we or would we like to be similar to the "state church" of the medieval centuries? Do the characteristics of the "believers' church" of the sixteenth century reformation period strike a harmonious chord? Or, how about the optimism and missionary zeal of the Age of Enlightenment? Investigating such questions will undoubtedly expand and deepen our knowledge about ourselves.

Even such current issues as the inspiration of the Bible or homosexuality can be better dealt with if not only the theological and sociological but also the historical aspects are considered. How were such difficulties considered in former times? Homosexuality was a problem among the Greeks already. The inspiration of the Christian Scriptures was debated as early as the second century A.D.

The suggestion which I am proposing about better understanding ourselves does not mean a quick answer or a simple solution. Initially it

might even tend to make the issue more difficult by adding a further dimension. However, satisfying answers can not be reached by ignoring pertinent aspects. They can be found only when investigations which are made as thoroughly as possible are completed.

Possible aids in helping us understand the Church of God reformation movement from the vantage point of the past are:

Reardon, Robert, H. *The Early Morning Light* (Anderson, IN, Warner Press, 1979).

This excellently written little book discusses the developments of the critical and formative first fifty years of the Church of God reformation movement. The author is a son of one of the early outstanding leaders.

Smith, John W.V. *The Quest for Holiness and*

*Unity* (Anderson, IN, Warner Press, 1980).

The "centennial history of the Church of God (Anderson Indiana)" is a scholarly study of our movement. The author has written several books on this subject and his insights can be very helpful in our attempts to understand ourselves.

Douglas, J.D. (ed.). *The New International Dictionary of the Christian Church* (Grand Rapids, MI, Zondervan Publishing House, 1974).

This one-volume reference work contains about 5000 small articles about important people, major events, and basic concepts which have influenced the past developments of the Christian Church. The more than one hundred contributors wrote these articles from an evangelical perspective.

## Church Growth

by

**Douglas W. Welch, D.Miss.**

Assistant Professor of Christian Mission

A major new concern of the American Church Growth Movement is Sunday School growth—or lack of it. The majority of North American denominations are experiencing serious decline in Sunday School attendance. Total Sunday School enrollment in the United States has declined by nearly twenty-five percent in the past decade. More significantly, the downward trend appears to be accelerating, particularly in mainline denominations, such as United Methodist, Presbyterian, Lutheran, Episcopalian, etc.

But the Church of God Movement, like most evangelical faith families, is also experiencing some decline in Sunday School attendance, even though it is far less than the national average. For the past decade our *average annual decline* is 0.16% (a decadal rate of 1.62%). However, since 1975 the *rate of decline* has been increasing very considerably, and for 1979 stands at 1.57%.

Now, it is true that some of the decline in attendance is directly attributable to a declining number of Sunday School age children in the population as a whole. Since 1975 the number of children fifteen years of age and under has declined by about 5%. The post-World War II "baby boom" surge, which peaked out about 1964, had largely passed through the school-age period by 1975. Some decline in attendance was therefore inevitable.

The problem, however, is that the decline in Sunday School attendance has been nearly double the decline in the number of school-age children in the population as a whole. If the Sunday School had done no more than merely maintain the same growth rate as the national birth rate (now 16 births per 1000 population, or 1.6%) there would have been an overall numerical increase in Sunday School attendance of the past

half decade. Instead, we have experienced a numerical decline of about 12,000 pupils.

The Church Growth Movement views this decline with considerable concern. So should we. The fact of the matter appears to be that we are doing an increasingly ineffective job in reaching new Sunday School-age children. It is crucial that we recognize and admit the problem. That is the first step toward containing it, and then, by God's grace, turning it around. Rationalization and defensive thinking will only make it worse—as will seeking someone on whom to lay a load of guilt. What is wanted is renewed concern for mission in our own communities and renewed commitment to growth through evangelism and Christian nurture.

### Suggested Resources

Arn, Charles, Donald McGavran, and Win Arn. *Growth: A New Vision for the Sunday School* (Church Growth Press, Pasadena, 1980).

A book which seeks to apply church growth insights to the problems and opportunities of Sunday School growth. The author discusses the phenomenon of Sunday School decline in America, and suggests strategies for reversing such trends.

Towns, Elmer, L. *How To Grow An Effective Sunday School* (Accent Books, Denver, 1979).

Deals with the biblical philosophy behind Sunday School ministry, and then suggests ways of applying biblical insights to Sunday School growth. Of particular interest are the sections on discipling through the Sunday School, and the laws of Sunday School growth.

McGavran, Donald, and George G. Hunter III. *Church Growth Strategies That Work* (Abingdon

Press, Nashville, 1980). A brief description of the rise and development of the Church Growth Movement, followed by detailed discussion of church growth strategies that have proven effective in many contexts.

George Hunter's chapter on helping the small church grow is particularly significant.

## Preaching

by

**Hollis S. Pistole, D.Rel.**

Director of Admissions; Director of Field Education; Professor of Applied Theology

Much of today's preaching has fallen on hard times. It is not getting the kind of reception that is desired by the preacher and hoped for by the congregation. There are two expressed concerns: the quality of preaching and the right use of the Bible in preaching.

1. It is difficult to compare the quality of today's preaching with that of another time. Preaching never before faced as much competition from media sources as it does in this electronic age. It is harder to get people to listen to sermons that lack life and color and force. Many sermons tend to be one dimensional, often prosaic, and frequently uninteresting—despite the hard-working efforts of the preacher to speak meaningfully to the congregation. Psychologist Bruce Narramore says he expects three things from a sermon: interest, education and application.

Ernest Kasemann (*Jesus Means Freedom*, Fortress Press), makes a serious indictment when he says, "The tediousness of Christian preaching is undoubtedly a greater danger to the church than all historical criticism put together." With perhaps a quarter of a million sermons preached on a given Sunday morning, the results of that preaching are far from encouraging. We need to sharpen our focus on a better quality of preaching. This begins with earnest spiritual preparation through prayer, diligent preparation in the study, and followed with a concise, rational proclamation from the pulpit.

2. Right use of the Bible in preaching. "Not all preaching from the Bible is biblical preaching." Many evangelical preachers, for all their high view of the Bible as the inspired and authoritative word of God, have lost the understanding that goes with such a view of the Bible. They get bogged down in using the Bible as a spring board for select doctrinal ideas or as a source for a clever text. Controversy over the Bible and its interpretation have given rise to a questionable use of sermons to defend a particular view of the Bible instead of interpreting the content of the Bible. Some preachers, wanting to avoid controversial subjects seek "safe" topics to preach on that often lack substance and biblical fact.

Biblical preaching seeks to discover the meaning of God's word given at that time and place in Scripture, together with a careful exegesis of the text and its meaning to people in the language of daily life. God's Word is still "good news" that calls people out of darkness into light, out of sorrow into joy, out of tears into laughter, and from despair into hope. The wonderful truth is that the preached Word itself produces faith. It is active, creative, and life-giving to those who receive it. Sound biblical preaching encourages the people of God, revitalizes the church, nourishes strong spirituality, and reaches out to others. It enables the preacher to move beyond the petty politics of provincial religion toward a more responsible, caring love for people that is clearly evident in pulpit content and style.

### Suggested Resources

Massey, James Earl. *Designing the Sermon: Order and Movement in Preaching* (Abingdon Press, \$4.95).

This latest book by Dr. Massey is an excellent resource for seasoned as well as young preachers. It considers the impact of design, order and movement upon the sermon and points up ways of integrating them into a message. Most preachers will find this a helpful means of evaluating their own sermon preparation.

Keck, Leander, E. *The Bible in the Pulpit: The Renewal of Biblical Preaching* (Abingdon Press, \$4.95 paper).

Written by a highly regarded New Testament scholar, the book grapples with the question of what makes biblical preaching truly biblical. It seeks to distinguish between "moralizing" and biblical preaching.

Jabusch, Willard, Francis. *The Person in the Pulpit: Preaching As Caring* (Abingdon Press, \$4.95 paper).

A penetrating look at the total person in the pulpit. According to the author, good preaching ignites "that special sparkle" of creativity that can make each sermon a unique experience. Some parts of the book may be provocative but the total effort is a good one.



# Church Administration

by

**Dwight L. Grubbs, D.Min.**

Dean of Students; Associate Professor of  
Applied Theology

The purpose of this brief article is to indicate what is to me the cutting edge of the general field of church administration and organization. One might typically think of boards and budgets and by-laws, but I am excited by another concern, these days, as I teach and study in the area of church administration.

There is a current emphasis on *organizing for ministry*. I recall from my early years in the Church of God, that we organized committees, budgets, building campaigns, and Sunday Schools, but very little was done in programming for spiritual growth, evangelism and pastoral care. In the last ten years or so, we have really plugged into the lay-evangelism movement, and many of our congregations are doing outstanding work in this area.

A ministry yet to be developed, is that of lay-shepherding or lay-pastoral care. We have begun to take seriously Paul's conviction that believers are given gifts, "for the equipment of the saints for the work of ministry" (Eph. 4:11-12). Many congregations have implemented this concern by providing discipleship training through lay-evangelism programs. And they are to be commended for this!

But what about "equipping the saints for the work of ministry" to each other and to those who need a ministry of physical, emotional, and spiritual support, caring, healing, listening, guiding, and so on? Evangelism has led the way. Now, I think it is time for lay-pastoral care to come into its own. We need to take seriously the needs of persons all around us and the need for

Christians to involve themselves in meeting these needs. Our lay people really are able to love, lift, and lead, if they are given encouragement and training. They need help in claiming and exercising their gifts.

The "cutting edge" in the eighties will be an increasing number of lay people, gifted, trained, and engaged in organized programs of ministry to persons. The models and methods may differ, but the message and their objective will be essentially the same—making known the Good News for the whole person.

For those who wish to pursue this form of ministry, let me suggest a few basic scriptures for careful study and then a few books that provide interpretation and program ideas.

I Corinthians 12:1-31

Ephesians 4:1-16

Romans 12:1-21

Luke 4:16-30

Collins, Gary. *How To Be A People Helper* (Vision House Publishers, 1976).

Grantham, R. E. *Lay Shepherding* (Judson Press, 1980).

Schaller, Lyle. *The Pastor and the People* (Abingdon Press, 1973).

Steadman, Ray. *Body Life* (Regal Books, 1972).

Sterner, Eugene. *Being the Community of Christian Love* (Warner Press, 1971).

Swindoll, Charles. *Hand Me Another Brick* (Thomas Nelson Publishers, 1978).

# Christian Education

by

**Kenneth F. Hall, D.Min.**

Associate Professor of Christian Education  
Anderson College

*"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."*

*Ephesians 4:11 KJV*

As you think about your call to ministry, do you recognize what is meant in New Testament terms to be a pastor-teacher? My concern is that neither side of the concept of being a pastor-teacher be lost. Sometimes, under the heavy responsibility of duties that seem to go with ministry, pastors turn over so much of the teaching side of their work to others that they forget they are indeed called to be teachers. Just because a

senior pastor may have a youth minister or minister of Christian education on his or her staff does not mean that all of the teaching role can or should be delegated.

We have been saying for some time now that the pastor is the key educator in the local church. Obviously, that doesn't mean that the pastor does all of the teaching or can replace the local Board of Christian Education in setting up and fostering the church's educational ministry. The church's educational ministry needs to be spread broadly among the lay people.

What the key educator idea means is that a teaching style (nurturing, caring, not pedantic

or patronizing) pervades all of the pastor's ministry, that a teaching concern comes through in personal contacts, that a teaching example is set by the public ministries of the church, and that on frequent occasions the pastor actually does what can be labeled as teaching in classes, conferences, or services. It means the pastor recognizes good teaching when it appears in the church and commends and supports it. It means the pastor is able to contribute along with others to the training of good teachers in the church.

This teaching ministry gets quite specific. It means that the pastor finds many occasions to model the role of a good teacher. After all, people teach in a way that follows the example of how they have themselves been taught. It means an ability to set worthy teaching goals. It means having some skill at developing an effective lesson plan. It means some ability to use a variety of good and appropriate teaching-learning activities such as discussion, story telling, audio-visuals, role play, and scores of other possibilities. It means some skill in communicating in teaching-learning style with children, youth and younger and older adults.

The actual content of the teaching style and the learning approach a pastor-teacher will take is spelled out in resources like the following:

Bowman, Locke, E. Jr. *Teaching Today: The Church's First Ministry* (Westminster Press, 1980, paper, 212 pp., \$8.95).

This latest book by a master teacher who heads the National Teacher Education Project takes an intent look at "the act of teaching" and sees need for renewal in this ministry. He seeks to relate teaching to the everyday human concerns we are now facing, and he sees this all clearly as an extension of the work of Jesus Christ. Another book by this author, *Straight*

*Talk About Teaching in Today's Church*, is also valuable.

Caldwell, Irene S. *The Teacher As Evangelist* (The Board of Christian Education of the Church of God, pp. 48, 1972).

This little book has become almost a classic in the Church of God, with its helpful emphasis on teaching for decision and response. It includes a study guide for class use.

Hall, Kenneth, F. *Develop Your Talent to Teach* (Warner Press, Anderson, IN paper 96 pp. \$1.50, 1977).

This handbook provides a quick introduction to the meaning of teaching, learning, content, methods, and session planning. These are the sorts of concerns that all teachers should be aware of when they go into one of the church's classrooms. Specific age level applications are made by the related booklets in the *To Teach* series, *To Teach Young Children*, Jeanette Cox; *To Teach Elementary Children*, Betty Jo Hutchison; *To Teach Youth*, David C. Shultz; *To Teach Adults*, Forrest M. Plants.

*Effective Teaching Lab* (Board of Christian Education of the Church of God, revised, 1977, Leaders Guide and participants' packet).

The packet includes a booklet, *Let's Look At Effective Teaching* by Sherrill D. Hayes. The lab involves learners in an intensive experience of exploring the why, what and how of teaching. It includes opportunities to observe and report on teaching as carried out both in public schools and the Sunday School. It provides for enrichment sessions in various aspects of teaching in the church today. You may want to have a resource person come and conduct an Effective Teaching Lab with your educational leaders.

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## Centering on Ministry

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*Centering on Ministry* is published by the Center for Pastoral Studies and sent without charge to all graduates of the School of Theology and to all persons enrolled in Continuing Education through the Center for Pastoral Studies, and on occasion is sent also to all Church of God pastors and a limited number of other persons.

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