

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
FACULTY OF HUMANITIES**

**EFFECTIVE CHILDREN'S MINISTRY; AN ASSESSMENT OF THE  
CHILDREN'S MINISTRY OF THE SANTASI DISTRICT OF THE CHURCH OF  
PENTECOST IN THE KWADASO AREA**

**PROJECT WORK  
(LONG ESSAY)**

**JAMES OSCAR OSEI**

**DEPARTMENT OF THEOLOGY**

**JUNE, 2019**

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PENTECOST IN THE KWADASO AREA**

**BY**

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A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY  
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**DEPARTMENT OF THEOLOGY**

**JUNE, 2019**

## DECLARATION

I, James Oscar Osei, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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## **DEDICATION**

I dedicate this piece of work to God Almighty for his mercy on me during my four (4) years studies in Christians Service University College. I also dedicate it to my lovely wife Vivian Osei (Mrs.).

And to my daughters and sons, Blessed Gloria Osei, Justina Boatemaa Osei, Oswald Owusu-Asiedu Osei, Osbert Asiamaa Osei and Osgood Oppong Osei.

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## LIST OF ABBREVIATIONS

NKJV	=	New King James Version
NIV	=	New International Version
PS	=	Pastor
ELD	=	Elder
TTV	=	The True Vine
COP	=	Church of Pentecost
CM	=	Children's Ministry
AWANA	=	Approved Workmen Are Not Ashamed
CEF	=	Child Evangelism Fellowship
TCE	=	Teaching Children Effectively
TLK	=	Teaching Little Kids
CMI	=	Children's Ministries Institute
TLM	=	Teaching and Learning Materials
JYC	=	Junior Youth Challenge (Jesus You Connection)
CYIA	=	Christian Youth In Action

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# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the Study

There is no doubt that the future of any Church and the Nation at large depends largely on its Children. One can say that to build tomorrow's church would depend on how that particular Church builds its Children's Ministry. Children's ministry should be seen and treated as one of the most important ministries in the church, if not the most important. This is very true especially if we are aiming at promoting good morals and the progress of our society in the future. There is a saying "If you want to destroy a Nation, Start with the Children". The other side of it is that if you want to build an effective church, build effective children today. The researcher is motivated by this saying to research into how churches can build effective Children's Ministries.

### 1.2 Statement of the Problem

Before His departure, Jesus gave the command that has been termed in Christian cycles as the Great Commission in Matthew 28:18 -20; church leaders are doing their best in an attempt to obey this great commission. But the sad thing is that their concentration has mainly been on the adults. They are leaving the children to be the great omission in the great commission. They leave the children to grow unsaved, and end up spending huge sums of money on mounting platforms and organizing evangelism crusades to win back these same children who should have been won earlier.

Questions that bother many people including the researcher are "how can the members in our children's ministries influence the society positively? "What are church leaders, teachers and parents doing that do not promote the effectiveness of the children's ministries?"

The violent character put up by our Youth, and their immoral conducts together bring the question “how effective are our children’s Ministries? And what impact are our children’s ministries making? Some question the spiritual maturity of teachers. Whereas parents look up to the teachers to help shape the lives of their children, teachers on the other hand blame Church leaders and the parents of the lack of support in making the ministries effective.

These and many more are the reasons why the researcher has taken upon himself to search into the effectiveness of the Children’s Ministry in the Santasi District of the Church of Pentecost, and to suggest ways or methods that could be adopted if need be in seeing the Children’s Ministries as the source of sustainable church growth. In doing this the researcher would like to present to church leaders the need to build effective Children’s Ministries. Not only that but also for children ministry workers and parents to also help in presenting the Gospel of our Lord Jesus Christ to these children.

### **1.3 Research Questions**

To be able to complete the research, some questions would be asked to know people ideas on practical steps to be taken to make Children’s Ministry in the Santasi District much more effective?”

1. What is Children Ministry?
2. What challenges do the Children’s Ministry in the Santasi District face?
3. What suggestions can be offered to solve the challenges of the Children’s Ministry in the Santasi District?

### **1.4 Aim and Objectives of the Study**

#### ***1.4.1 Aim***

The researcher, having worked in the children’s Ministry for 32 years, has had a fair view of some of the challenges facing the ministry, especially in the church of Pentecost, the need to

make the children's ministry much more effective, and more so the impact the children's ministry can have on the church and the society as a whole in the near future.

However, Interviews conducted by the researcher amongst the Pastors, Church leaders, parents, teachers and the children indicate that each of the groups seems to have the vision of making the children's ministries very effective, yet there is always the blame game.

The leadership complains of the commitment of the children workers, parents also asked of both the physical and spiritual maturity of teachers such that they can handle today's children, teachers on the other hand blame the church leaders for the lack of better place of worship, the provision of chairs to sit on and teaching and learning materials.

In view of these, the researcher seeks to look into the real issues that may not be helping the effectiveness of the ministry.

#### ***1.4.2 Objectives***

The following are the objectives of this study:

- To identify and evaluate the strengths and weaknesses of the Children's Ministry in the Santasi District.
- To clearly identify and come up with a biblical approach to building effective Children's Ministry.
- To make suggestions to Church Leaders, teachers and parents as to how to make Children's Ministry in the Church very effective.

#### **1.5 Scope and Focus of the Study**

The research focuses on the Children's Ministry of the Santasi District of the Church of Pentecost, of the Kwadaso Area in the Ashanti Region.

#### **1.6 Research Methodology**

This research involves an examination of the subjects and also interview of experienced Church leaders, Parents, Children Ministry Workers and the youth who have gone through

the children's ministry. A number of other methods would also be employed to gather the necessary data to ensure successful completion of the study. Some of these approaches to be employed are the historical research mixed methods of research approach.

The historical research is by definition, the systematic and objective, evaluation and synthesis of evidence in order to establish facts and draw conclusion about events.

It aims to search for solutions to contemporary problems in the light of previous historical events. This approach would be employed in the research due to its relevance to the study.

The mixed research approach would be adopted in order to achieve the aim of this research work. The mixed method approach includes both the quantitative and qualitative methods.

The researcher would use these methods as a guide to collect the necessary information needed for the work.

### ***1.6.1 Methods of Data Collection***

The researcher would adopt participant observation, primary source and secondary source.

#### ***1.6.1.1 Participant Observation***

- Historical Research.
- Objective Observation
- Evaluation and Synthesis of Evidence

#### ***1.6.1.2 Primary Source***

Is whereby interview and questionnaires are used.

#### ***1.6.1.3 Secondary Source***

Is whereby books, articles, journals, churches constitutions, etc. are studied to collect data.

### ***1.6.2 Sampling Technique***

- The researcher will use a purposive sampling technique to select respondents.
- In using purposive sampling, the researcher uses his own knowledge to select members whom he sees will give him the accurate information he needs.

### ***1.6.3 Data Analysis***

In analyzing the data gathered during the fieldwork, the researcher used the quantitative analysis. The quantitative analysis method was used because it relies on the quality of the information gathered based on its relevance to the subject under discussion rather than the quantity of respondents to the discussions. Thus the researcher seeks to gather in – depth information from a smaller group of people. This method was used also because the researcher relied much on questionnaires which was intended to solicit detailed information from selected individual respondents.

## **1.7 Literature Review**

To do a proper research, is very necessary to examine the opinions of other scholars who have gone into similar studies. This is very important in order to give one a good direction to the subject matter.

### ***1.7.1 The Bible and Children’s Ministry***

#### **Deuteronomy 4:1-10**

God gave a twofold warning to the people of Israel through Moses. The first was about their relationship with Him (God) and the second, their duty or ministry to their children. The beginning of their relationship with God had to do with their knowing and obeying God’s Laws. In order to maintain the authority of the law for posterity, He warned them not to add anything to the law but to keep it as it is. Their obedience would cause nations around them to call them a wise and understanding nation. That would also make them witnesses to the fact that He is the Only Almighty God that deserves to be worshipped. In their obedience and faithfulness, His judgment shall not befall them.

Now concerning themselves and their ministry to their children God gave them four areas of obedience which include “**taking heed to yourself**”, that is their personal knowledge and relationship with God, “**Keep your soul diligently**” to build and maintain a cordial

relationship with God, “*Forget not the things your eyes have seen, lest they depart from your heart all the days of your life*”. They were to keep in their memory all that the Lord for them right from their deliverance from their Egyptian Masters, the partition of the Red Sea, etc and “*teach them to your children and your grandchildren*” in this they were to teach them the works and word of God for the next generation to be aware of and serve the Almighty God.<sup>1</sup>

In Deuteronomy 6:1- 6, and Deuteronomy 11:18-2 God placed emphasis on the fact that Israel and all Christian parents are to keep and obey His commands. The reasons for these command is that they should obey so that future generations would learn to fear the Lord and enjoy long life. The Israelites were to Love the Lord their God, which is the first and greatest commandment, with all your heart (the center of feeling and affection), soul (feelings and emotions) and with all their strength (with all your being). Parents were to take advantage of all occasions to talk with their children about God’s commandments. They should seek God by fixing God’s word in their hearts, and keep the written word visible in their houses so that they would be blessed.

**Prov. 22:6**, gives us two stages in the process of godly child training; first, the method, ‘Train up a child in the way he should go’ and second, ‘the result, ‘when he is old, he will not depart from it’. This method involves three parts.

**The idea of training** – ‘Train up.’ In this context, train up does not necessarily mean corporal punishment but rather it includes Dedication, Instruction and Motivation –

Dedication: - Child training must begin with the dedication of the child to God; the parents must know that they are only stewards and that the child belongs exclusively to God. The idea of instruction means that parents are to instruct or cause their children to learn everything necessary to pleasing God. And by motivation, parents are to create a taste or

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<sup>1</sup> Sam Doherty, *Children, A Biblical Perspective*, Child Evangelism Fellowship (UK: Specialised Book Ministry, 2011), 31- 32.

desire within the child so that he is internally motivated to do what God wants him to do rather than externally compelled.

**The recipient** – the child, ‘for as long as the child is dependent on his parents he is to be the recipient of training, regardless of his age.

**The content of the training:** - ‘in the way he should go.’ The thought is that at each stage of development the parents or guardians are to dedicate, instruct and motivate the child to do what God evidently has best equipped them to do for Him.

The result includes the time of realization – ‘when he is old’ - this is best understood as being parallel with ‘a child’ hence ‘when he is independent, ‘that is no longer economically dependent upon parents, referring to the time when the child leaves the parents’ home to establish another home. The result includes the nature of realization – he will not depart from it.<sup>2</sup>

### ***1.7.2 Jesus and Children’s Ministry***

In His earthly ministry, Jesus placed much importance on children’s involvement in the Kingdom of God.

Mark 10:13-16 reads “*And they were bringing children to Him that He might touch them, and the disciples rebuked them. But when Jesus saw it, He was indignant and said to them, let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it. And He took them in His arms and blessed them, laying His hands on them*”.

Charles Spurgeon once said perhaps

“the disciples thought, the child cannot come to the master because he isn’t like a man. The blessed Saviour thinks differently and says it isn’t that the child cannot come until he is like a man, but know that you (the man) cannot come until you are like the child.<sup>3</sup>

In this Scripture portion, some parents and other people were bringing their children to Jesus for Him to lay hands on them and bless them, but Jesus’ own disciples stopped them.

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<sup>2</sup> *Proverbs 22:6. Open Bible, NKJV* (Nashville: Thomas Nelson, 1798)

<sup>3</sup> Sam Doherty, *The Biblical Basis of Child Evangelism* (Kilchzimmer, Switzerland: European Child Fellowship, 1986), 87.

Jesus however was indignant and rebuked His disciples and taught them the value and place of children in the kingdom of God.

### ***1.7.3 Paul and Children Ministry***

In his letter to the faithful and saints in Ephesus and Colossae the apostle Paul included ‘Children’. Ephesians 6:4; Colossians 3:20. Paul’s epistle to Titus also spelt out the qualifications for the appointment of Elders and said they should have faithful children not accused of riot or unruly. These are clear indication that the early church was much concern about helping children to put their faith in Christ.

*Jody Capehart, an author and lecturer wrote, ““There is no more beautiful experience than being able to lead a child to Christ. When you see a young child be able to verbalize what it means to be washed in the blood of Jesus,<sup>4</sup>*

### **1.8 Significance of the Study**

This research will suggest to the leadership of the Children’s Ministry and the Church of Pentecost at large some practical strategies by which the Children’s Ministry could be effective at all levels. The researcher seeks to challenge every church leader, parent, and teacher to play active roles in making sure they have effective children ministries that would have positive impact on the society.

Lawrence O. Richards wrote,

“The issue in teaching children is to translate the great truths of faith into thought units that can be experienced by boys and girls. Because Scripture is a propositional revelation, its concepts can be dealt with on a formal level. But because Scripture is also a reality revelation, the great realities it portrays can be experienced on every level.” “It would be wrong to deny the possibility of childhood conversion.” “The real challenge in ministry with boys and girls is to provide that context in which the first step can be taken . . . and then a whole lifetime of growth be supported.<sup>5</sup>

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<sup>4</sup> Jody Capehart, *Becoming a Treasured Teacher* (Grand Rapids, MI: Scripture Press Publications, Inc., 1992), 153.

<sup>5</sup> Lawrence O. Richards, *Children’s Ministry* (Grand Rapids, MI: Zondervan Publishing House, 1983), 376.

## **1.9 Organization of Chapters**

Chapter one (1) deals with the background, statement of problem, aim and objectives, research questions, research methodology and scope and content of the study and the reviewed literatures on the subject.

Chapter two (2) deals with the meaning of Children Ministry, the history of The Church of Pentecost, the Church of Pentecost and Children's Ministry. The Santasi Township, The Santasi District of The Church of Pentecost, Para – Church organization, namely Petra, Awana and Child Evangelism Fellowship. Chapter three (3), Will focus on the biblical roles of Parents, the Church leadership, Children's Ministry Teachers and the Children, who are the four groups that play major roles in the children's ministry. Chapter Four (4) examines the data gathered from the respondents; this was analyzed and the current challenges in the children's ministry based on the findings of the research. The work will also look at the syllabus of the children's Ministry and Children's Ministry's part of the five (5) year vision of the church. Chapter five (5) presents summary, conclusion and recommendations.

## **CHAPTER TWO**

### **HISTORICAL BACKGROUND**

#### **2.1 Introduction**

This chapter deals with the meaning of Children Ministry, The Church of Pentecost's history, the Children's Ministry the Church of Pentecost. The Santasi Township, The Santasi District of The Church of Pentecost, Para – Church, namely Petra Institute for Children's ministry, Awana and Child Evangelism Fellowship.

#### **2.2 The Meaning of Children Ministry**

Children ministry can be defined as “working together with parents to offer assistance to children to have a Heart for God.”<sup>6</sup> In other words, Children's Ministry exists with the goal of communicating the Love of Christ to the children of the world<sup>7</sup>

From the above definitions, it is seen that parents are responsible to minister to their children. And that ministering to children involves offering them assistance for them to have a heart for God. In doing these, the Church seeks to work together with parents to achieve their God giving task of reaching all the world with the Good News as stated in, Mark 16:15.

#### **2.3 The History of the Church of Pentecost**

The history of The Church of Pentecost can be traced to 1922 when a group led by the then Rev. Peter Anaman had gathered praying for the Holy Spirit's outpouring. They started the Faith Tabernacle when they met, prayed and studied the bible. On October 15<sup>th</sup> 1922, they officially adopted the name Faith Tabernacle when their leader, Rev. Anim was baptized in the Holy Spirit while reading the ‘Sword of the Spirit’ a publication of the Faith Tabernacle Church in Philadelphia.

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<sup>6</sup> Baird Greg, Childrensministryleader.Com, accessed on 14<sup>th</sup> May, 2019.

<sup>7</sup> www.allaboutfollowingjesus.org, accessed on 18<sup>th</sup> May, 2019.

Rev. Anim came into contact with The Apostolics and then took the name the Apostolic Faith. The group was advised to apply for a resident Missionary from the United Kingdom in 1936. In 1937, Rev. James McKeown was sent from the Bradford Apostolic Faith UK. On his arrival, they Church adopted the name 'The Apostolic Church'. In June 1938, Rev. McKeown suffered from Malaria, after praying for some time, his health was still not improving. The then district Commissioner at Kibi who visited him and saw his situation took James McKeown to the European hospital Currently the Ridge hospital for treatment. After his treatment, Rev. McKeown returned to meet a serious confrontation of leadership at Asamankese on why James McKeown should seek for medication from the hospital. To them, Rev. McKeown has gone against the rules, belief and practices of the Apostolic Faith. This brought up a division after a meeting in June 1938 which led to the split in the church, the Asamankese and Akroso groups. The Asamankese group took the name 'Christ Apostolic' and the Akroso group also adopted the name 'the Apostolic Church. The Akroso and Winneba groups accommodated Rev. McKeown and thus had the Head Quarters of the Church 'Gold Coast Apostolic Church' in Winneba. The Headquarters was transferred to Cape Coast in April 1942 and again to Accra between 1946 and 1947.

Dr. Thomas Wyatt, from the "Later Rain" movement in Portland, Oregon and his team were invited by the church in May 1953 to the displeasure of the Bradford Apostolics. The result of their displeasure was that Rev. James McKeown and Cecil Cousen were dismissed in October, The Apostolic Church in The Gold Coast led under the leadership of J.A.C. Anaman, unanimously agreed to support the decision taken by Rev. McKeown and Cecil Cousen 1952. They then sent a cable- gram to the UK and a ticket demanding the return of Pastor James McKeown to lead them. They then resolved severed relationship with the Apostolic Headquarters in May 21<sup>st</sup> 1953.

The two groups "The Apostolic Church of Gold" (those in support of the Bradford) and "The Gold Coast Apostolic Church" also in support of Rev. James McKeown. The names

were changed to “The Apostolic Church of Ghana” and The Ghana Apostolic Church” when The Gold Coast adopted the name Ghana after the independence in 1957. There were still disputes between the two Churches which was intervened by the then President of Ghana, Dr. Kwame Nkrumah in 1962.<sup>8</sup> Upon the advice of the President, the Ghana Apostolic Church was to change their name. The Gold Coast Apostolic Church then changed their name after their General Council Meeting and after 1<sup>st</sup> August, 1962 became known as “The Church of Pentecost.”<sup>9</sup>

## **2.4 The Church of Pentecost and Children’s Ministry**

The Church of Pentecost place importance of the need to establish and Minister and so a constitutional provision has been made which says,

‘There shall be a Children’s Ministry made up of children and their teachers in the Local Assembly, The functions of the ministry are to hold Sunday morning service to pray, fellowship and study God’s Word, hold periodic competitions and such other activities as shall ensure the children’s spiritual growth and sustain their interest in the Ministry, and also do other specialized Children related ministries’<sup>10</sup>

### ***2.4.1 Brief History of the Church of Pentecost’s Children’s Ministry***

Form the beginning of the Church of Pentecost, children services, then known as Sunday school were organised in various localities. In 1972, the General council of the Church met in Kumasi. The Church felt the need to have a well organise and well-structured service for the Children at all levels for effective scripture teaching. The decision was then taken and the following were appointed to steer the affairs of the then Sunday School. The late Aps. C.E. Apau-Asante was General Leader; Deputy General Leader was Mrs. Margaret Mills with the late Mrs. Esme Siriboe as the Secretary.

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<sup>8</sup> Rev. & Mrs. Asare – Duah Oppong, *The Gallant Soldiers of the Cross* (Accra: Jospong Printing Press, 1989), 16-21.

<sup>9</sup> Christine Leonard, *A Giant in Ghana* (Accra: New Wine Press, 1989), 11 -142.

<sup>10</sup>Article 12 The Church of Pentecost Constitution (Accra: Pentecost Press Limited, 2010), 97.

#### ***2.4.2 Vision Statement***

The vision statement of the children's ministry is "win and nurture children to grow in the Lord".

#### ***2.4.3 Mission Statement***

The children's ministry exist to lead children to Christ and to bring them up to grow mentally, physically, socially and spiritually to take up the mantle of leadership in the near future. (Luke 2:52)

#### ***2.4.4 The Aim***

The Church leadership states that, the Children's Ministry in the Church is to complement God's given responsibilities. In doing this, the children should be shown the way of Salvation at their early ages. Particular reference was made to Abraham and his household in Genesis 18:19. That he was to "command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice..." also in 2 Timothy 3:15 "... one should know the Scripture from childhood..." Because growth is influenced by so many factors, the Movement is there to reach children with the gospel early before they are influenced by the world, flesh etc. Finally that the Gospel message should be preached to upcoming generation. That Children, when reached with the Gospel can be saved; and that they respond more readily to the Gospel of our Lord Jesus Christ than any other age group.

#### ***2.4.5 The Objectives***

**The following objectives were adopted:-**

1. Leading children to a personal knowledge of Christ as their Lord and Saviour  
(2 Timothy 3:15).
2. Instructing and encouraging children to read and understand the Bible.
3. Preparing children to be responsible adults and take their place in the body of Christ

4. To prepare children into the Church membership after Water Baptism and be part of the Youth, Witness and Women's Ministries.
5. Helping the Children to focus their minds on living honest and righteous lives.
6. To help children develop the spirit of good citizenship.

#### ***2.4.6 The Name of the Movement and Aims***

At the first National meeting of the National and regional officers on the 14<sup>th</sup> of January, 1974, at the Morning Star School in Accra, the name "Children's Movement" with the greeting "Yesu" and response "Mmofra Adamfo"- (in English "Jesus! The Friend of Children") were proposed, and was accepted by the leadership of the church at their General Council meeting held at Asamankese the same year. Other officers such as the Assistant Regional Leader and other Regional Officers were appointed by each Region. This was to help the smooth running of the movement. Also, districts and local officers were also appointed in addition to the teachers.

The Executive Council of the church changed the name again from Movement to '**MINISTRY**' in 2011. This was because the name Ministry was seen to be much more related to their activities of the children than the name movement. <sup>11</sup>

#### **2.5 Brief History of Santasi Community**

The town Santasi was named after a tree called "Santɛ" in the Akan language. This Santɛ tree can grow to become a huge tree to provide shield to both human and animal of all kinds in the forest. The seed cover of the santɛ tree could become such bid that it splits into two and could be was used then for a kind of sandals which were worn by the ancestors as footwear. History holds that the original settlers Nana Amakye, Twumasi, Oppong, Awuah and theirs sisters Twumwaa, Asantewaa and Konadu came from Kokofu were natives of Kokofu. They were farmers and hunters. They first settled at Mpenteninase currently the Armed Forces Museum area or Ghana Post Office. They moved from

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<sup>11</sup> National Office Document, COP, Children Ministry, 2018.

Mpenteninase to Suntreso with the intention of settling there but they were disturbed by the continuous overflow of the Suntre River. In their search for a new place to settle, they found this big Sante Tree. They saw that birds and other animals feed from the tree and they realized that could be a better place for them to live. So they decided to live under the tree. They built their house with the mud and roofed it with palm branches under the Sante Tree. Their population increased due to intermarriages with the people around. One day, the men returned from their hunting, only to see that their sisters have been killed by unknown people. This first place that they lived is where the current Palace is built. The current queen mother Nana Akua Addae who is also known as Nana Akua Afriyie who granted this interview also stated that the first Mud house “Nnetedan” that was built by the forefathers is still part of their current Santasi Chief’s palace.<sup>12</sup>

## **2.6 History of the Santasi District of the Church of Pentecost, Kwadaso Area**

In 2008, a proposal by Ps. T. K. Tandoh of South Suntreso district for The Creation Of Santasi District out of the South Suntreso District was forwarded to the National Council by the then Area Aps. E. K. Barabu. This was approved by the general council and the district was inaugurated on 28<sup>th</sup> September, 2008. The local assemblies that made the district were Bethel (District Seat) Emmanuel, Atasomaso, Zion, Maranatha, Ebenezer, Apire, Hemang, Ampatia, Darko and Beit – Or. Ps. Daniel Owusu – Achiaw who had been transferred to the new district was indisposed and could not report on the date of the inauguration of the district. Ps. T. K. Tandoh was made to take charge of the district for some. On May 17<sup>th</sup> 2009, Ps. Daniel Owusu – Achiaw arrived and took over the full responsibility from Ps. T. K. Tandoh. In September, 2009, the True Vine English Assembly was created and added up to the number of assemblies.

In August, 2015. Apire District was also created out of the Santasi District. The newly created Apire District was made of Apire (District Seat), Maranatha, Beit – Or, Ebenezer,

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<sup>12</sup> Interview with Santasi Queen Mother, 19<sup>th</sup> March, 2019.

Hemang, Ampatia and Darko. The Apire district went with 1,481 adult membership and 1,013 children membership.

The first District Executives of the Santasi District were Ps. Daniel Owusu Achiaw (D. P.), Eld. Kwabena Acheampong (D.S), Eld. John Yaw Danquah, the (D.F.C.C). Other members were Eld. Collins Owusu Yeboah, Eld. Isaac Owusu – Ansah, Eld. Moses Adjorlolo, Eld. Peter Obeng. Through the Santasi District two officers have been called into full Ministry of the Church, They are Overseer Edgar Kwesi Karikari and Probational Overseer Kenneth Kwakye Marfo and Eld. Abraham Assimeng is called and about to attend the church's Ministerial training.<sup>13</sup>

## **2.7 Para Church Organisations**

### ***2.7.1 Petra Institute for Children's Ministry***

Petra Institute is an independent Christian organization whose purpose is to work with churches towards the effective and comprehensive ministering of the love of Jesus to children. It is registered as "Petra Institute for Children's Ministry. Petra Institute was established in 1989, with her headquarters in White River, Mpumalanga. The organization has branches in De Doorns, Western Cape and also full time workers in Gauteng and Mwanza, Tanzania

To achieve their goals, Petra Institute runs the following programmes.

#### *2.7.1. 1 Entering the World of the Child*

With this course, trainees are made to know the heart Jesus had for children, how He entered their world and built quality relationship with the children. As a result trainees develop attitudes, skills used by Jesus in ministering to children and how they responded to His teachings. These attitudes and skills are applied by teachers in their everyday ministering in the community where children and adults live.

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<sup>13</sup> The Church of Pentecost, Kwadaso Area, Santasi District, 10<sup>th</sup> Anniversary Brochure, September 2019, 14/15

### *2.7.1. 2 Helping Children Grow in Faith*

This is a follow up course after the entering the child's world training. It helps trainees to get have an in-depth understanding on how to assist the child in spiritual growth.

### *2.7.1.3 Entering the world of the families*

Since children are part of every family the institute makes it their focus to equip families to grow together in their faith through this course. Mostly, children are involved in this course which helps the families grow and reconnect.

### *2.7.1. 4 Walking with Wounded Children*

This course also equips children's workers to effectively handle children who are emotionally wounded. During the course, participants are made to meet children 5 times under supervision. Trainees are taken through the biblical basis of walking with wounded children, understanding and assessing a wounded child, understanding a healing relationship and applying tools for child counseling.

### *2.7.1.5 Intergenerational Ministry*

With the aim of designing and practicing theologically sound ways to include children with adults in the aspect of the church worship, workshops ranging from one to four days are designed to equip Pastors and church leaders to include children in their all the different adult ministries of the local church.

### *2.7.1. 6 Tutor Courses*

The backbone of the Petra institute is to train others for multiplication. This is done by equipping tutors who train others to train yet others. This helps in increasing their workforce through their partners.<sup>14</sup>

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<sup>14</sup> www. Petra.org, accessed 18<sup>th</sup> May, 2019.

## **2.7.2 AWANA**

AWANA is the acronym for Approved Workmen Are Not Ashamed. AWANA is a worldwide non-profit ministry with the focus on providing a Bible Based evangelism and discipleship solutions for ages 2 – 18. AWANA gives children from all backgrounds the opportunity to know, love and serve Jesus. With their headquarters in the US, the group has been in existence over six decades. From their 2018 impact report, AWANA reached out to over 4.5 Million children with the gospel of Jesus Christ through their ministry in 5,600 churches and 330,000 leaders around the world.<sup>15</sup>

## **2.7.3 Child Evangelism Fellowship (CEF)**

Child Evangelism Fellowship is an international interdenominational organization composed of born again believers. The fellowship has founded by Jesse Irvin Overholtzer in 1937. The purpose of CEF is to reach boys and girls with the gospel of the Lord Jesus Christ, edify them and establishing believing children in bible believing churches for Christian growth. With the headquarters in the Warrenton, Missouri, C.E.F. works in over 200 countries around the world. The basic outreach programmes of C.E.F are the Good News clubs, 5 – Day Club and Fair Ministries.

### **2.7.3.1 Good New Club (GNC)**

This is an interdenominational bible club for boys and girls in a community. It is held once a week for one hour. At the G.N.C. children learn God's through Bible Lesson, songs, memory verses and review games. With the G.N.C., the boys and girls are reached with the Gospel right in their neighbourhood.

### **2.7.3.2 5-Day Clubs**

This is mainly a holiday Bible Classes held for children in the open air for 5 consecutive days. 5 Day Clubs are usually taught by graduates of CIYA.

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<sup>15</sup> [www.awana.org](http://www.awana.org), accessed 23<sup>rd</sup> April, 2019.

### *2.7.3.3 Party Club*

CEF'S party clubs are meant to reach lost boys and girls for Christ. They are organized around themes according to the particular holiday of the month. Children are taught basic Christian principles. They also have the opportunity to hear the Gospel through Songs, games, and the Bible lesson.

### *2.7.3.4 Open Air*

With the Open Air programme individually trained and burdened Christians reach out to the boys and girls with the Gospel in their neighborhood on a personal basis, children are given the opportunity to receive Christ as Savior and Lord.

## ***2.7.4 Ministry to Adults***

CEF's ministry to adults also include

### *2.7.4.1 Teaching Little Kids (TLK)*

The TLK is designed to provide practical ideas for effective ministry to little Kids (Pre – Schoolers), thereby equipping trainees to teach the Word of God in a language that little children can understand, giving them the opportunity to receive Jesus Christ as Saviour

### *2.7.4.2 Christian Youth In Action (CYIA)*

CYIA is a short term; vacation ministry dedicated to the training and development of committed the Christian Youth to reach out to children for Christ. By completing the training programme, the Christian Youth will be certified by C E F to teach the 5-Day Club programme. These new skills could be also used for ministry in their church, neighbors, friends and relatives.

### *2.7.4.3 Teaching Children Effectively (TCE) Level 1*

With the aim of providing the Children worker with increased knowledge about the spiritual needs of children, effective methods for evangelising them, basic skills for organising and

conducting productive children's Bible classes, and practical ideas for making learning enjoyable for boys and girls, the TCE 1 has been designed to give you a fresh approach to evangelising and teaching children. Based on Spiritual and Educational principles, the course provides the necessary methods and procedures to lead them to Christ and immediately begin a ministry where they live.

#### *2.7.4.4 Teaching Children Effectively (TCE) Level 2*

Level 2 focuses on training Christians to guide saved children in a systematic process of spiritual growth.

#### *2.7.4.5 Instructor of Teachers (I. O. T.)*

The general objective of the IOT courses is to equip instructors of Teachers to manage and teach the T C E. Trainees learn practical teaching techniques and principles necessary for effectively training others.

#### *2.7.4.6 The Children's Ministry Institute (CMI)*

The Children Ministries Institute CMI is a -12 -week training Course, made up of three (3) modules. The first five (5) weeks is the ministry to Children module during which participants are taking through the TCE 1&2, Understanding Today's Child, Progressive Methods of Child Evangelism. This is followed by a two week Dynamics of Teacher Training (IOT 1) course which is the second module. The last five weeks is the leadership module made up of Ministry Strategy and Leadership Essentials.

During their 2017 reporting year, CEF reported that the ministry has 154 Cross cultural missionaries, 3,292 National Missionaries. Number of teachers trained was 363, 579. CEF has 75, 453 Good News Clubs. With these God News Clubs, CEF reached 22,878,335 children out of which 10,330,267 prayed to receive Christ.

### ***2.7.5 CEF Literature***

To enhance teaching and learning CEF Press seeks to provide high-quality Bible-based materials for children's workers around the world. These materials are designed to effectively present God's Word in order to evangelize and disciple boys and girls.

Training materials to equip and train teachers of children and adults literature for both children and teachers. Among the TLM's provided are Flashcard Bible lesson series, evangelistic tools like the Wordless Book, Gospel Turn Around, the Gospel Flipper-Flapper, the gospel hearts, the gospel keys and the gospel grove.

CEF press also produces training materials for courses such as JYou Connection for 11 to 15 year olds, Little Kids Can Know God for preschool teachers, Super Seminars, CYIA, Teaching Children Effectively (TCE) 1 and 2.

Wonder Devotional Books and Every Day with God are also devotional books for children that are produced by the press.

### **2.8 Conclusion**

The histories of the Santasi Township, the church of Pentecost and her Children's ministry, and that of the Santasi district, given by the researcher in this chapter is very interesting. The story of the church leaves no doubt that the church is focus on reaching children with the word Of God. Also, the para – church groups like Petra Institute, AWANA and CEF are all doing very well to help children's ministries in various Christian churches. This would be seen as helping the both the physical and spiritual growth of the body of Christ.

## CHAPTER THREE

### PRESENTATION OF FINDINGS

#### 3.1 Introduction

In chapter 3, the research work will focus on the biblical roles of Parents, the Church leadership, Children's Ministry Teachers and the Children, who are the four groups that play major roles in the children's ministry.

#### 3.2 The Role of Parents

Moses sets forth three components that must be true if the home is rightly related to God. There must be a revelation of God. (6:4). There must be a response to God's revelation (6; 5) the response is to be a total response of love with all one's being, heart, soul and mind. This is the only fitting response to the eternal God who has revealed Himself. There must be a threefold responsibility, (6:6 – 9) this responsibility acts as a check upon the proper response. The threefold responsibility is first to have God's truth govern his heart (6:6) this must be heart reality, not mere external conformity or ceremony; (2) secondly, to have God's truth govern his home, this must be evidenced by the parents as they live an exemplary lives and teach the truths of God's revelation to their children by both formal (teach diligently) and informal (talk of them) instruction; and (3) and lastly, to have God's truth govern his habits and conduct personality, privately and publicly.<sup>16</sup> In short the home is to be a divine school in which the father is to be the teacher, under Christ.

In Ephesian 6:4, the Aps. Paul sets up parental responsibility in two ways: first, what they are not to do, "do not provoke your children to wrath." In this wise, parents are not to overdiscipline their children in a reign of terror which may cause the child to be bitter and hostile (v 4) or children who give up in life. Colossians 3:21. Second, what the parents are to do – "bring them up in the training and admonition of the Lord. This denotes the idea of making sure children are well trained to be obedience to God's word.

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<sup>16</sup> Deuteronomy 6:4-9, *Open Bible*, NKJV (Nashville: Thomas Nelson, 1798)

To bring up a child up in the Lord demands that the each child should be given the opportunity to receive Christ as Saviour after the Message of Salvation has clearly been taught to him. Like the parents in the time of Jesus, as stated in Mark 10:13-16, parents are also responsible for leading their children to the place the scripture is taught, that is the church.

In the area of child discipline, Parents have the greatest responsibility over their children. Discipline is defined by the oxford dictionary is the practice of training people to obey rules and orders and punishing them if they do not.<sup>17</sup> Taking this definition into consideration, discipline should be seen as to train, instruct and correct people with the aim of helping them to be obedient to specific rules and patterns of life. In doing this, parents are told not to spare the rod of correction as it helps in the impartation of true wisdom (Prov. 22:15, 29:15). In disciplining, both parents and children should know that, it takes a parent who loves the child to punish or discipline him, discipline should be seen as a way a parent shows his or her love for the child.

### **3.3 The Role of the Church**

The church which is the body of Christ (The gathering of believers) also plays a major role in ministering to children. When Moses gave the command to the priests to read God's word to the people in Deut. 31:9-12, he included the children in the gathering. In Deut. 30:2 we see that the promise of God to the Israelites that they would prosper could only come to pass if they and their children turn back to God and are willing to do what God had told them. For this reason, children were not exempted from all gatherings where the priests were to read and teach the scripture. Synagogues among the Jews were used during the week as schools for the Jews because there were no schools. The church's great commission as stated in Matthew 28:18-20, gives two important feature, evangelizing the World, training them in the word of God and helping them put into practice what they have

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<sup>17</sup> *Oxford Advanced Learners Dictionary* seventh edition, (New York: Oxford University Press, 2006), 415.

been taught. For effective evangelism and soul winning **George B. Eager** (Founder of the Mailbox Club) said:

“The world’s most fruitful mission field is not a particular place. It is not a particular country. It’s a certain kind of people –It’s children! No group responds so warmly and wholeheartedly. And children are everywhere!”<sup>18</sup>

It was for this reason that **Dr. P. Rood**, (former President of Biola University) said about his life,

“if I had my life to live again, I would devote it to child evangelism”. “The next great revival will be a children’s revival”. “If I deal with twenty adults, I am usually able to win one to Christ. But if I deal twenty children, nineteen of them will accept Christ.”<sup>19</sup>

Having this vision already, the Christian Church made sure children included in their soul winning activities. In Acts 12:12-13, Rhoda was part of their prayer meeting. To fulfil her divine mandate of discipline all Nations including children, churches have the responsibility of providing a conducive atmosphere for their children’s ministries. This include enough rooms for their classes, appropriate seats for the ages, and quality teaching and learning materials.

One other critical responsibility of the church on the children’s ministries is the appointment of committed teachers. Michael S. Lawson said, “the key to effective teaching in the church unquestionably lies with the teacher. The curriculum, calendar and class hour management all depend on the wise implementation of a caring teacher.”<sup>20</sup>

In an effort to get teachers for the Children’s ministry, most churches fall on professionally trained teachers. Though it is good, but church leaders must also know that not all of these professional teachers have the burden of meeting the spiritual need of these children. Also there is difference between teaching the secular schools and in the church. Both have different goals. Secular schools measured their successes on their academic achievements,

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<sup>18</sup> George B. Eager, *How to Succeed in Winning Children to Christ* (Valdosta, GA, 1989), 3.

<sup>19</sup> Eager, *How to succeed in winning children to Christ*, 11.

<sup>20</sup> Michael S. Lawson, *The Christian Educators Handbook on Teaching* (USA: Scripture Press Publication, 1989), 311.

and not moral integrity of their students. But that of the Children's Ministry in the Church is to be measured by the Christlikeness of the students and not their academic achievements. Therefore church leaders must look for those that really feel being called by God to teach the children.

### **3.4 The Role of the Teacher**

In talking about the role of the teacher in an effective children's ministry, we need to know who he is, what he does and how he does it.

#### ***3.4.1 Who is the Teacher?***

From C.B Eavey, "a teacher is one from whom, through whom and with whom pupils learn."<sup>21</sup> The next thing to consider is what Christian teaching is. Findley also said, "The single most important factor that influences learning is the life and personality of the teacher."<sup>22</sup> The influence of the teacher in the children's ministry cannot be overlooked.

Christian teaching is a process designed to change the knowledge, skill and behavior of the learner as a result of the example or experience of the teacher. The master teacher who is the example and standard to for Christian teaching is Jesus Christ.<sup>23</sup>

The teacher is then the one by whom and through whom God brings about the change of Knowledge, skill and behaviour of the learner (Student).

#### ***3.4.2 What does the Teacher do?***

In his book, Elmer Towns compares the duties of the teacher to that of the Pastor, who also acts like the shepherd. He explained the three fold duties of both the Pastor and the teacher as leading the flock, feeding the flock and protecting the flock.<sup>24</sup> These threefold duties can be explained as follows.

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<sup>21</sup> C.B. Eavey, *Principles of Teaching for Children* (Nashville, Tennessee: Broadman Press, 1983), 6.

<sup>22</sup> Edge, B. Findley, *Teaching for Results* (Nashville, Tennessee: Broadman Press, 1956), 223.

<sup>23</sup> *Teachers that Touch Lives, Super Seminar Note Book* (Child Evangelism Fellowship, 2009), 2.

<sup>24</sup> Emmer Towns, *The Successful Sunday School and Teachers Guidebook* (USA, Illinois: Creation House, 1976), 178.

#### *3.4.2.1 To Lead the Flock (Children)*

The teacher does by leading an exemplary life. As a leader the teacher should first know where he is leading the flock (Children) to, and the ultimate is to take them to Christ. The teacher should therefore be someone who is saved in order to lead the saving hands of Jesus Christ.

#### *3.4.2.2 To Feed the Flock (Children)*

Feeding the flock involves studying and teaching the children to meet their spiritual needs. The teacher should therefore prepare his message to include the message of salvation for the unsaved child and be given the opportunity to express his desire to receive Jesus Christ as his personal Lord and Saviour. The saved child should also receive his portion of the message that will help him grow in the in Christian faith. He should also be prepared to answer their questions.

#### *3.4.2.3 To Protect the Flock (Children)*

The teachers need to protect the flock by teaching them the correct doctrine. For if children get to know and are well grounded in the correct doctrine, they can easily differentiate between the correct and wrong and make personal choices. Another way to protect them is to pray for them. This shows the teachers dependence on God and His protection. Also the teacher protects children by his visits. Regular visits, especially to those who may absent themselves from church meetings helps the teacher know the reasons for their absence and encourage them in their faith if need be. For it is said that “a home going teacher makes a church going pupil.”<sup>25</sup> To understand how the teacher can fulfil these threefold duties effectively, let’s study what Ezra, the teacher did to succeed in his teaching. Ezra 7:10 reads, “for Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach statutes and ordinances in Israel” from this scripture portion, we can learn four things Ezra did.

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<sup>25</sup> Towns, *The Successful Sunday School and Teachers Guidebook*, 179.

3.4.2.3.1 *Ezra prepared his heart.* He began by making sure he had a right heart before God. Signifying his good relationship with God. This was given further clarification by Jesus when he prayed for His disciple in John 17:19. He prayed “for their sake I sanctify myself” commenting on this Findley said, “even so, the Christian teacher must concentrate upon himself. For the learners’ sake, he must set himself apart.”<sup>26</sup> The teacher, who is teaches by his exemplary life needs to see to it that he leads a consecrated lifestyle. He must not compromise his Christian character in anyway and at under any circumstances. Sam Doherty said, “God is more interested in the teacher than what he is teaching. More in the man (teacher) than his message or materials, more in the person than in the presentation.”<sup>27</sup>

3.4.2.3.2 *To seek the Law of the Lord.* Ezra did not only prepare his heart but also studied God’s word. As a teacher of God’s word the teacher must be a student of the bible. Paul advised Timothy to study to show himself approved unto God. In his contribution on the topic ‘the teacher as a bible student, Roy B. Zuck said, “Christian teachers should mine the Gold of scripture, digging ‘shafts’ into the depths of the bible and sifting out the truths of the scriptures for themselves.”<sup>28</sup> Since the Bible is the only source book of the teacher needs to know the correct doctrine by taking his time to study it thoroughly.

3.4.2.3.3 *And to do it.* The next thing is that Ezra sought to personally do what he had learnt. Teachers would have a firm grip of what they teach and can teach more effectively when they apply what they learn first. What the teacher does tells other of who he actually is, and that is what children learn at the other side of his teaching. For Findley again said, “the teachers may teach a little by what he says, more by what he does, but most by what he is.”<sup>29</sup>

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<sup>26</sup> Findley, *Teaching for Results*, 226.

<sup>27</sup> Doherty, *Principles of Teaching*, 2.

<sup>28</sup> Roy, B. Zuck, *The Christian Educators Hand Book on Teaching* (USA: Scripture Press Publications, 1989), 269.

<sup>29</sup> C.B. Eavy, *Principles of Teaching for Christian Teachers* (Grand Rapids, Michigan: Zondervan Publishing House, 1940), 79.

*3.4.2.3.4 And to teach it.* Since Ezra had prepared his heart, studied God's Laws and dine it, he then had all the boldness to teach it. All teachers can learn Ezra's experience in other to be effective teachers and influence the children positively.

### **3.5 The Role of the Children**

Ephesians 6:1-3, Paul gave two things that would be expected of the children on their obedience to their parents. First, it is to be obedient "in everything" this means their obedience should not be partial but complete, and second, that their obedience "pleases the Lord". God's word also command children in Prov. 3:11-12 that they should not despise the discipline of the Lord, but see it as God's sign of showing them love.

Children also have a role to play in the service of God. Special mention is made of Samuel who was dedicated to the service of the Lord under the Prophet Eli, and took over from Eli after his death. (1 Samuel 1:11, 28). Another person God used to fulfil His purpose was Naaman's maidservant. The maidservant shared her faith on the Lord God who could use his servant the prophet to heal Naaman of his leprosy. Through this girl Naaman's physical problem was met. In the same way, God can meet the Spiritual problem of sin in the lives of their friends and save them from the penalty of sin.

### **3.6 Conclusion**

Parent, Church leaders and teachers must understand that children can be used by God to fulfil a mission. They should together equip the children such that the children can have effective ministration. Children could be included in some missionary activities that befits their ages. There is clue in football that "the best to defend is to attack". Meaning, the best way to prevent your opponent from encroaching your territory is to encroach his". In this context, it could be said that the best way to prevent the worldly (Sinners) to influence the Christian child, is that the Christian child should be trained and encouraged to influence worldly (sinners) by reaching the with the Gospel of our Lord Jesus Christ.

## **CHAPTER FOUR**

### **INTERPRETATION AND ANALYSIS OF DATA COLLECTED**

#### **4.1 Introduction**

This chapter examines the data gathered from the seventy (70) respondents; this would be analyzed to know the current challenges in the children's ministry based on the findings of the research. The work will also look at the children's Ministry's syllabus and Children's Ministry's part of the five (5) year vision of the church.

#### **4.2 Data Collection**

The researcher used these four main methods to collect the needed information from the local assemblies in the district.

- a) Questionnaires were completed by the Church elders
- b) Questionnaires completed by parents.
- c) Questionnaire completed by the children's workers.
- d) Questionnaires completed by the youth who graduated from the Children's Ministry

#### **4.3 The Quantity and Place of Receivers of the Questionnaires**

To have a well-balanced representation, eighty questionnaires were distributed among the five (5) assemblies in the district, the researcher selected five (5) elders, five (5) parents, five (5) Children's ministry teachers, and five (5) Youth members from each of the assemblies within the district. This makes it twenty (20) elders, twenty (20) parents, twenty (20) children's Ministry Workers and twenty (20) Youth.

#### **4.4 Number and Offices of the Respondents**

From among the total of seventy (70) respondents, twenty two (22) were elders, representing eighty eight per cent (88%), a total of twenty (21) parents also responded that represents eighty four per cent (84%), twenty five (25) of them were Children's ministry

teachers that also represents hundred per cent (100%) and twenty two (22) Youth members also responded representing eighty eight per cent (88%). The responds would be analyzed to help assess the impact of the children's ministry on the district.

#### ***4.4.1 Analysis of Data***

Quite a good number of receivers of the questionnaires responded. Therefore, it would be seen as the true reflection and representation of the situation of the Children's Ministry in the district and could be used as a true sample of information on the children's ministry in the Santasi District.

#### ***4.4.2 Local Assemblies with the Children's Ministry***

The Santasi district is made up of five (5) local assemblies; each of the assemblies has the children's ministry. The research realized that there are 634 number of children with 42 number of teachers, an indication that the ratio of teacher to the child is very appropriate. But the challenge has to do the level of training of the teacher and their commitment to effective teacher training. Most of these teachers are said to be very busy and thus give all kinds of excuses when it comes teachers' courses.

#### ***4.4.3 Majority of the Children That Form the Children's Ministry***

Responses received indicate that eighty five per cent (85%) of the membership of the children's ministry comes from the parents of the churches. This shows that the parents are doing well by leading their children to church. It also shows that the churches are not working on winning children from non-Christian homes and from other faiths. The questions then are, "what happens to children who respond to invitation during the churches rally and crusades?" and "What are the teachers doing in getting the children in soul winning?" The church and the teachers should treat it as a matter of urgency to train the

children on how they can reach out to their peers with the gospel and also make sure children won during rallies are followed up in order to make them disciples. For Jesus said,

“You did not choose me, but I chose you and appointed you that you should go bear fruit, and that your fruit should remain” John 15:16b (NKJV)

#### ***4.4.4 Calling of Children’s Ministry Teachers***

On how they get their teachers, sixty per cent (60%) of the respondents reported that members voluntarily avail themselves to teach the children. Fifteen Per cent (15%) are picked from the children’s ministry graduates, and twenty Five per cent (25%) are appointed by the church leadership. This is a clear reflection of how members show their commitment to ministering to the children. It is very good, yet it is very surprising that about fifteen per cent (15%) of these teachers who volunteer to teach the children are not known by the church leadership. In calling other officers in the churches, interviews are conducted at the local, district and area levels, but the situation on the calling of children workers is not the same. It is better if leaders check both the physical and spiritual maturity of whoever volunteers to be part of the teachers at the local levels to be sure of their good standing and to know how they can make good impart on the children.

#### ***4.4.5 Level of Training of Children’s Ministry Teachers***

Five per cent (5%) of the teachers responded that they have attended a full Children’s Ministry courses by CEF, fifteen per cent (15%) have attended the Petra training organized by the church, thirty per cent (30%) have attended short seminars organized by the church at all levels, twenty per cent (20%) have attended other workshops and conferences organized by the church and CEF with the remaining 30% having have any training in the Children’s Ministry. The results of this are that most of these teachers lack good teaching methods and techniques, therefore they teach only bible stories without the application of the lessons to the life of the child. There was a situation where the researcher visited one of the

assemblies, a teacher came up and said “today, we are going to learn about the ant” she then quoted Proverbs 6:6 to support her choice of lesson. The researcher sought to find out whether that lesson was in their syllabus, but it was nowhere near it. Moreover she taught the lesson like she was teaching the adults. In our spheres of life, each person receives a certain level of training before given the opportunity to teach others. Therefore, to show our commitment to building effective children’s ministries, the leadership of the church should see to it that teachers receive a well-structured children’s ministry training before they are allowed to teach the children.

#### ***4.4.6 The Church Leadership and Children’s Ministry Relationship***

Forty five per cent (45%) responded that church leaders visit the children ministry most often, twenty per cent (20%) also says the leadership do visit the children’s ministry when the need arises, and twenty five per cent (25%) says they seldom visit the children’s ministry. It was also realized that sixty per cent (60%) of the leaders receive information from the ministry through the half year and annual reports. Fifteen per cent (15%) receive monthly verbal information. The remaining twenty five (25%) receive only verbal information once a while. These show that the church leadership has good relationship with the teachers and that they receive their reports as required by the church.

#### ***4.4.7 The Children’s Ministry’s Impact on the Church Growth***

##### ***4.4.7.1 Church Membership***

Sixty five per cent (65%) of the respondents think that the children’s Ministry contributes much to the numerical growth of the church as about sixty per cent (60%) of the church membership have gone through the children’s ministry in various localities of the church. This shows how positive the children’s ministry have impacted the growth of the church in terms of its membership.

#### *4.4.7.2 Knowledge in God's Word*

The research found that about seventy two per cent (72%) of the members got their knowledge in the word of God from the children's ministry. The remaining twenty eight per cent (28%) were those who joined the church at the age above the children ministry. This is an indication that the children's ministry does a lot when it comes to the bible knowledge of the church members.

#### *4.4.7.3 Righteous Lifestyle*

In considering the righteous lives of the church, most of the members are of the view that, children's Ministry has done averagely well. Yet personal assessment by the researcher indicates that the Ministry has done very well as the church can still count on about 65% of her youth members to be virgins and living purely Godly lives. Such people are good examples in their communities.

#### *4.4.7.4 Zeal for Evangelism*

Eighty five per cent (85%) of the responded reported that the children's ministry's contributes a little in the area of evangelism is very low. Some of them think that children should not be disturbed when it comes to evangelism because they are too young. Some are also afraid of the children's involvement in evangelism because of rape cases in the city. Only fifteen per cent (15%) thing that the children can be trained to win their friends into the Kingdom of God. The researcher is of the view that children's can be trained and be involved in evangelism. They can witness to their friends in open places like the football fields and in school. Teachers can also join to guide them when they embark on soul winning campaigns.

#### *4.4.7.5 Church Leadership*

It is very significant to know that almost fifty five per cent (55%) of the church leadership went through the children's ministry as reported by sixty five per cent (65%) of the respondents. This shows how well the Children's Ministry has impacted the church in the

area of leadership. These leaders who went through the children's ministry are seen to be people who know the church, understand its teaching and practices and as such are able to defend their faith.

#### ***4.4.8 Children's Ministry's Contribution to the Growth the Ministries***

Eighty per cent (80%) of the respondents said the children's Ministry has contributed more than seventy five per cent (75%) to the growth of the Youth, Evangelism, PENZA and Music Ministries. They could not rate the children's Ministry's contribution to the growth of the Men and women's Ministries, because those are of older ages groups and probably that might have accounted for such low rating as between 0 – 30%.

#### ***4.4.9 The Church Leaderships' Evaluation of the Children's Ministry***

##### ***4.4.9.1 Meeting Place***

Ninety five per cent (95%) think that the children's ministries are excellently accommodated. The researcher's visit to the local assemblies also confirms that the ministries at the local level have places of meeting yet much needs to be done to improve upon that. This is because, by the church's children's ministry's syllabus, the children should be in three classes according to their age ranges. 0 – 6, 7 – 9 and 10 – 12. This is not so in some assemblies as two of the age groups are gathered in one classroom and in some assemblies all the three are gathered in the same room. Another disturbing thing is that the children's block are so closed to the mother church building such that teachers forced to stop teaching and sing along with the mother church whenever the adult church begins their praises and worship.

##### ***4.4.9.2 Number of Teachers and the Level of Training***

All the respondents reported that they have excellent number of teachers. This was found to be very true, even all local leaders, parents and the children said same. With this, twenty per cent (20%) of the respondents said the teachers have had excellent training, twenty five per

cent (25%) said they have had very good training and fifty five per cent (55%) said the teachers have received good training. This is an indication that most of the teachers have not received effective trainings. The church as suggested earlier should do everything possible to have teachers well trained.

#### *4.4.9.3 Teaching and Learning Materials*

Whereas fifty per cent (50%) of the church leadership said the children's ministries have good teaching and learning materials, ninety five per cent (95%) of the teachers responded that they lack teaching and learning materials. This prompted the researcher to visit the assemblies. The result was that there was actually the lack of teaching and learning material. Teachers also lack the knowledge on how to use the few available.

#### *4.4.9.4 Challenges of Children's Ministry leadership (Conflict of interest)*

The researcher realized that most of the teachers hold key offices in the Youth and Women Ministries in their local assemblies. Special mention can be made of the district executives. It was noted that 5 out of the 7 district executive members hold key offices in the Local youth ministries. The challenge became obvious when the district leader was to make a choice between attending his first effective children's ministries training and the Youth camp. He made a choice to attend the youth camp which was at the National Level. As the church has directed, I think teachers can be part of any ministry in the church but should not be assigned key positions in other that they can focus on their calling and working in the children's ministry. It was also realized that most of the teachers who become church officers are not given the chance to do direct ministry to the children. They are told to serve only at the adult service or given another assignment that takes them away from teaching the children directly.

#### *4.4.9.5 Teachers preparatory classes.*

It became obvious that none of the local assemblies has a day or time for preparatory class where teachers meet to prepare for the next children service. The result of this is that about

seventy five per cent (75%) of teachers come to the church unprepared or and Ten per cent (10%) come half prepared. Meaning only fifteen per cent 15% of the teachers come to class fully prepared.

#### **4.5 Performance of the Children's Ministry**

Leadership of the churches in the assemblies see the children ministry as performing averagely well. Neither a parent nor a youth member could say the children's ministries are not performing well in their various local assemblies.

#### **4.6 The 5 Year Vision COP**

The church seeks to focus on training the children in the Values and Principles of God's Kingdom. As part of the church's transformational agenda, the children would also be prepared such that in their area of influences such as schools, they would be agents of change.

- i. The church will look at the possibility of appointing Children's Ministry Pastors at the Area level to facilitate the activities of the Ministry.
- ii. More Children related activities and events would sponsored on Pent TV.
- iii. A second edition of the Devotional guide for the Children's Ministry's will be published.
- iv. To reach out to the children in the neighbourhood, individuals would be encouraged to form Children's clubs where children would be met and taught periodically in relaxed atmosphere.
- v. The children shall be engaged on some form of civic education.as part of the church's transformational agenda,
- vi. The church seeks to strengthen her intergenerational services in all assemblies worldwide.

- vii. It would be required of all local assemblies that run shifts that they make adequate provisions to have a place of meeting for the children.
- viii. The church requires all local assemblies to appoint mature officers at local levels to provide quality leadership in the Children's Ministry.
- ix. Experts like trained or professional who are well versed in the scripture and lives Christ – like characters will be encouraged to be part of the Ministry's teachers.
- x. Children who respond to the gospel during crusades and rallies will be carefully assimilated into the church.<sup>30</sup>

#### **4.7 Children's Ministry Syllabus**

The researcher realized that the directorate of the Ministry has a well prepared syllabus for all the age group divisions (0 – 6; 7 – 9; 10 – 12 years) in the Ministry. The information in the syllabus include bible stories with their memory verses, aims and objectives of each lesson, songs, a challenge to the saved child and an opportunity for the unsaved child to also receive Christ as Saviour. Known to the children's ministry, progression of events for each lesson has also been written. Beside the syllabus, the directorate also has the children's Ministry song book which contains hymns, actions, prayer and praise songs.<sup>31</sup>

#### **4.8 Conclusion**

With the discussion so far done, and the information given, it is certain that the building of effective children's ministries in churches is a joint responsibility of the entire church leadership, parents, teachers and the children themselves. This could be achieved as all stakeholders join hands in planning, praying giving and trusting God and the empowerment of the Holy Spirit to unite all with the purpose of building effective Children's Ministries that could have positive effect on the communities and the nation at large.

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<sup>30</sup> The Church of Pentecost, *Vision 2023 (2018 – 2023)* (Accra: Pentecost Press, 2019), 16.

<sup>31</sup> The Church of Pentecost, *Children's Ministry Syllabus* (Accra: Pentecost Press, 2015), 15.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Summary**

The researcher gathered and analyzed the data collected in the previous chapters. Areas analyzed included the number of Local Assemblies with Children's Ministry, areas where majority of the Children membership come from, how the local assemblies get their teachers, how well church leaders relate to teachers by way of visits and the flow of information, the impact of the children's ministry in the areas of Church Membership, Knowledge in God's Word, Holy Living, Zeal for Evangelism, Church leadership, also the contributions the children's ministry have made to the growth of all the other ministries in the church. Based on these discussions, the researcher is now able to make suggestions to the church leadership as to how they could make their children ministries very effective

#### **5.2 General Conclusion**

In conclusion, it has been identified that the church's children's ministry has challenges because of the lack of knowledge on the part of some of the stakeholders. It has now been made clear that building of effective children's ministry is joint responsibility of the church leaders, parents and teaches of the children's ministry. This they can do by effective planning praying, training and giving of financial resources.

Though the research focuses on the Santasi District, suggestions could be applied by the whole church of Pentecost and even other Christian churches such that together future generations would learn to fear God.

#### **5.3 Recommendations**

The researcher recommends that the following should be done to help build effective children's ministries at all levels.

### *5.3.1 Training of Pastors, Church Leaders and other Stakeholders*

It is the humble appeal of the researcher that if the church wishes to build effective children's ministry that would affect the nation as a whole in the near future, there is the need to put certain measures in place to change the attitude and perception of all the stakeholders, (the Pastors, church leaders, parents and children's ministry teachers) on the children's ministry. The following are the suggestions from the researcher:

#### *5.3.1.1 Pastoral Training*

Detailed training on building effective children's ministries should be introduced into the curriculum of the Church's Pastoral Training Center. It is noted that, Pastors in their training study the Sunday school which at the end of it focuses their attention on the adult Sunday school. With the inclusions of a separate course on children's ministry would also bring much of their attention to the children's ministry. Pastor's assessment should also include the performance of their children's ministries.

#### *5.3.1.2 Training of Church Officers*

It is known in the church that presiding elders, deacons and deaconess are those overseeing the localities directly under the supervision of the Pastors. It would therefore be very effective if they are also taken through the importance of children's ministry and how to help make them effective. I think the performance of presiding elders could also be assessed on how their ministries are performing and that should include the children's ministry.

#### *5.3.1.3 Workshops for Parents*

Harold J. Sala wrote:

“to drive a car, operate a CB radio, be a plumber or practice medicine, you must be licensed, indicating that you have a certain level of training and expertise in performing that functions. But, when it comes to being a parent, no professional training or experience is required. It is easy to become a parent, hard to parent.”<sup>32</sup>

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<sup>32</sup> Sala J. Harold, *Train up a Child and be Glad You Did* (USA, Accent: B/P Publications, 1978), 7.

This is very true that many couples enter into marriage with little or no knowledge how to be a parent, yet they have the desire to have children. Such people, the result of such parenting is the level of indiscipline and non-Christian families that we see.

Sam Doherty, the former European CEF Director also said:

“No one should become a father unless he is able to instruct his children in the Ten Commandments and in the Gospels, so that he might bring up true Christians. Children should be brought up in the fear of God. If the kingdom of God is to come in power, we must begin with the children and teach them from the very cradle. See to it that you first of all have your children instructed in spiritual things.”<sup>33</sup>

Looking at these two sayings by these great men of God, I would suggest that the church should take it upon herself to organise special workshops on effective parenting for both already married couples and to be couples, so as to fulfil her mandate of discipling the membership and building effective church leaders that would affect the nation at large.

#### *5.3.1.4 Calling and Training of Children’s Ministry Teachers*

The calling and training of children’s ministry teachers should be one of the important activities that the church leadership at the local levels should be serious with. Before one is allowed to teach, the church must know both the spiritual and physical background and growth of that person. This is because of the importance teachers play in the lives of the students. Howard Hendricks said, “The teacher is important because of the people for whom he performs, the position he holds and the person that he is.”<sup>34</sup> Teachers themselves should also know the influence they have on the children thus their need to be well trained and live lives worthy of their calling. For teachers, their influences affects generations as said by Adam Brooks, “A murderer takes life, but his deeds stops there, a teacher affects eternity; he can never tell where his influence stops.”<sup>35</sup>

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<sup>33</sup> Doherty, *The Biblical Basis of Child Evangelism*, 58.

<sup>34</sup> Howard G. Hendricks, *The Christian Educators Handbook on Teaching* (USA: Scripture Press Publications, 1989), 243.

<sup>35</sup> Henry Adams Brooks, *The Education of Henry Adams* (New York: Time Inc., 1964), 73.

#### *5.3.1.5 Provision of Teaching and Learning Materials*

It is obvious the one able to remember more of what he sees than the words he hears. Hence the need of using teaching and learning materials. For the teachers to teach effectively, the use of flashcards, flock lessons, puppets and videos etc are recommended. Not only should the church provide such materials but the teachers must also learn how to use them effectively.

#### *5.3.1.6 Place of Worship*

As much as possible better places of worship that are a bit distant from the adults' church building should be provided by the church. These should have enough rooms for at least the three (3) divisions of the children's ministry.

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## **PERSONALITIES INTERVIEWED**

Santasi Queen Mother, 19<sup>th</sup> March, 2019.

## APPENDIX I

### BUILDING EFFECTIVE CHILDREN'S MINISTRIES IN CHURCHES, ASSESSMENT OF THE CHILDREN'S MINISTRY OF THE SANTASI DISTRICT OF THE CHURCH OF PENTECOST IN THE KWADASO AREA.

#### QUESTIONNAIRE ON CHILDREN MINISTRY, SANTASI DISTRICT

1. A. Age \_\_\_\_\_ B. Male [  ] C. Female: [  ]
2. District: \_\_\_\_\_
3. Name of Local Assembly: \_\_\_\_\_
4. For How Long Have You Been Attending Church? [  ] Years [  ] Months
5. Did you attend children's service? [  ] Yes [  ] No
6. Age at first attendance at children Ministry? [  ] Years [  ] Months
7. For how long did you attend children's Ministry? [  ] Years [  ] Months
8. What were you taught at the children's Ministry? **(Tick which one is appropriate)**  
[  ] Memory Verse [  ] Bible Lesson [  ] Action Songs [  ] Prayer Songs
9. Which of these did you like best? Rank them as [1,2,3,4,5 in order of preference]  
[  ] Memory Verse [  ] Bible Lesson [  ] Action Songs [  ] Prayer Songs
10. Considering Your Knowledge in the Word of God as at now, how much of it did you gain from the Children's Ministry?  
[  ] 0 – 20 % [  ] 20 – 50% [  ] 50 – 70 % [  ] 70% Upwards
11. Within which age group did you become a 'true' Christian?  
[  ] 0 -5 years [  ] 6 -8 years [  ] 10 – 12 years [  ] 13 – 19 years [  ] 20 – 30 years [  ] 31- 40 years [  ] 41years and above
12. You became a true Christian when you heard of God's word. This was (Tick the appropriate one)  
[  ] At Children's Ministry [  ] At Adult Service [  ] At a Rally or Open Air  
[  ] From your parents [  ] School Worship [  ] At Youth Ministry [  ] Other

13. To what extent do you think that Children's Ministry has helped the Local Assemblies to grow in the following areas?

- i. Membership [ ] Very Much [ ] Average [ ] Little
- ii. Knowledge in the Word of God [ ] Very Much [ ] Average [ ] Little
- iii. Holy Living [ ] Very Much [ ] Average [ ] Little
- iv. Evangelism [ ] Very Much [ ] Average [ ] Little
- v. Church leadership [ ] Very Much [ ] Average [ ] Little

14. In your opinion, how much has the Children's Ministry contributed to the growth of these ministries in your local Assemblies?

- i. Youth Ministry [ ] Very Much [ ] Average [ ] Little
- ii. Men's Ministry [ ] Very Much [ ] Average [ ] Little
- iii. Women's Ministry [ ] Very Much [ ] Average [ ] Little
- vi. Evangelism Ministry [ ] Very Much [ ] Average [ ] Little
- vii. PENSA [ ] Very Much [ ] Average [ ] Little
- viii. Music Ministry [ ] Very Much [ ] Average [ ] Little

15. How would you rate the following with regards to your Children's Ministry?

- i. Meeting place [ ] Good [ ] Very Good [ ] Excellent
- ii. Number of teacher [ ] Good [ ] Very Good [ ] Excellent
- iii. Level of Training of Teachers [ ] Good [ ] Very Good [ ] Excellent
- iv. Commitment of Teachers [ ] Good [ ] Very Good [ ] Excellent
- v. Teaching and Learning Material [ ] Good [ ] Very Good [ ] Excellent

16. List any three challenges your Children's Ministry is facing?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

17. Suggest ways that will make the Children's Ministry much more Effective in your Local Assembly.

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

18. In your own opinion, how has the Children's Ministry in your local Assembly Preformed?

Good     Average     Very Good     Excellent

**BUILDING EFFECTIVE CHILDREN’S MINISTRIES IN CHURCHES,  
ASSESSMENT OF THE CHILDREN’S MINISTRY OF THE SANTASI DISTRICT  
OF THE CHURCH OF PENTECOST IN THE KWADASO AREA.**

**Questionnaire for the Church Leaders**

**A. History**

1. Name of local Assembly: \_\_\_\_\_
2. How long has your assembly existed? \_\_\_\_\_
3. How long has the children’s Ministry functioned in your local assembly? \_\_\_\_\_
4. Which of the following groups form majority of your Children’s Ministry? *(Rate in terms of percentage as in order of contribution to membership)*
5. Majority Of The Children That Form The Children’ Ministry

	Parents in the local Assembly	CoP Member from other local Assembly	From other Christian families in the neighbourhood	Children form non – Christian homes
Bethel				
T.T.V.				
Emmanuel				-
Zion				
Atasomanso				

- Children of parents in your local Assembly
- Children of Parents from the Church of Pentecost but not from your local Assembly.
- Children from your neighbourhood. (From other Christian families)
- Children form non – Christian homes

**6. How do you get your Children’s Ministry Teachers?**

- Appealing to members who are interested in the children Ministry
- Appointing of Secular School teachers.
- Training of Children that graduate from the children’s ministry.
- Interested members volunteer to teach at the Children’s Ministry.

## B. Impact Of The Children Ministry On The Church

7. How often do you or the Church leadership visit the Children's Ministry during their service times?
- every Week
- Once a month
- When the need arises
- once a while
8. In what way do you receive information from the leader of your Children's Ministry?
- Verbal (Face to face)
- Verbal of Phone
- Written Report
9. At what periods does your Children's Ministry Leader gives you report on the Children's Ministry?
- Weekly
- Monthly
- quarterly
- Half Year and End of Year
10. How do you think the Children's Ministry has helped the Local Assembly to grow in the following areas?
- |                             |                                    |                                  |                                 |
|-----------------------------|------------------------------------|----------------------------------|---------------------------------|
| i. Church Membership        | <input type="checkbox"/> Very Much | <input type="checkbox"/> Average | <input type="checkbox"/> Little |
| ii. Knowledge in God's Word | <input type="checkbox"/> Very Much | <input type="checkbox"/> Average | <input type="checkbox"/> Little |
| iii. Holy Living            | <input type="checkbox"/> Very Much | <input type="checkbox"/> Average | <input type="checkbox"/> Little |
| iv. Zeal for Evangelism     | <input type="checkbox"/> Very Much | <input type="checkbox"/> Average | <input type="checkbox"/> Little |
| v. Church leadership        | <input type="checkbox"/> Very Much | <input type="checkbox"/> Average | <input type="checkbox"/> Little |

11. By your estimation, what has been the Children's Ministry contribution to the growth of these ministries in your local Assemblies? ( in Percentage terms)

- i. Youth Ministry                     5 – 30%     35 – 70 %  75% upwards
- ii. Men's Ministry                     5 – 30%     35 – 70 %  75% upwards
- iii. Women's Ministry                 5 – 30%     35 – 70 %  75% upwards
- iv. Evangelism Ministry               5 – 30%     35 – 70 %  75% upwards
- vi. PENZA  5 – 30%     35 – 70 %  75% upwards
- vii. Music Ministry                     5 – 30%     35 – 70 %  75% upwards

12. How would you rate the following with regards to your Children's Ministry?

- i. Meeting place                       Good     Very Good     Excellent
- ii. Number of teachers  Good     Very Good     Excellent
- iii. Level of Training of Teachers     Good     Very Good     Excellent
- iv. Commitment of Teachers             Good     Very Good     Excellent
- v. Teaching and Learning Material  Good     Very Good     Excellent

13. List any three challenges confronting your Children's Ministry?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

14. Suggest ways that will make the Children's Ministry much more Effective in your Local Assembly.

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

15. How would you rate the performance of the Children's Ministry in your local Assembly?

- Good     Average     Very Good     Excellent

**BUILDING EFFECTIVE CHILDREN'S MINISTRIES IN CHURCHES,  
ASSESSMENT OF THE CHILDREN'S MINISTRY OF THE SANTASI DISTRICT  
OF THE CHURCH OF PENTECOST IN THE KWADASO AREA.**

**Questionnaire for the Church Members (Youth)**

**A. History**

1. Age \_\_\_\_\_ B. Male [  ] C. Female: [  ]
2. District: \_\_\_\_\_
3. Name of Local Assembly: \_\_\_\_\_
4. For How Long Have You Been Attending Church? [  ]Years [  ] Months
5. Did you attend children's service? [  ] Yes [  ] No
6. Age at first attendance at children Ministry? [  ] Years [  ] Months
7. For how long did you attend children's Ministry? [  ] Years [  ] Months
8. What were you taught at the children's Ministry? **(Tick which one is appropriate)**  
[  ] Memory Verse [  ] Bible Lesson [  ] Action Songs [  ] Prayer Songs
9. Which of these did you like best? Rank them as [1,2,3,4,5 in order of preference]  
[  ] Memory Verse [  ] Bible Lesson [  ] Action Songs [  ] Prayer Songs
10. Considering Your Knowledge in the Word of God as at now, how much of it did you gain from the Children's Ministry?  
[  ] 0 – 20 % [  ] 20 – 50% [  ] 50 – 70 % [  ] 70% Upwards
11. Within which age group did receive/ accept Jesus as your personal Saviour?  
[  ] 0 -5 years [  ] 6 -8 years [  ] 10 – 12 years [  ] 13 – 19 years [  ] 20 – 30 years [  ] 31- 40 years [  ] 41years and above
12. At what period of your being in the Church did your hear God's Word that challenged you to receive/accept Jesus as your personal Saviour? (Tick the appropriate one)  
[  ] At Children's Ministry [  ] At Adult Service [  ] At a Rally or Open Air  
[  ] From your parents [  ] School Worship [  ] At Youth Ministry [  ] Other

13. Who has been of great influence or encouragement to your Christian life?

Children's Ministry Teacher(s)

My Parents

My Church Leader

A friend

14. How are you contribution to the growth of the church?

Souls Winning

Prayer Tower

Music

Bible Study

Visitation / Follow up

15. List any three ways by which, in your opinion could help make your local

Children's Ministry Much more effective.

i. \_\_\_\_\_

ii. \_\_\_\_\_

iii. \_\_\_\_\_

**BUILDING EFFECTIVE CHILDREN'S MINISTRIES IN CHURCHES,  
ASSESSMENT OF THE CHILDREN'S MINISTRY OF THE SANTASI DISTRICT  
OF THE CHURCH OF PENTECOST IN THE KWADASO AREA.**

**Questionnaire for the Children's Ministry Teachers**

**B. History**

1. Age \_\_\_\_\_ B. Male [  ] C. Female: [  ]
2. Office or Position the Ministry:  
[  ] District Leader [  ] District Exec. Member [  ] Local Leader [  ] Local Teacher
3. Name of Local Assembly: \_\_\_\_\_
4. For how long have you been a member of The Church of Pentecost? \_\_\_\_\_
5. How did you become a Children's Ministry teacher? \_\_\_\_\_
6. For how long have you been in the Children's Ministry as a teacher? \_\_\_\_\_
7. How sure are you of your salvation? \_\_\_\_\_
8. What is your level of training? (Secular Education) \_\_\_\_\_
9. Which Children's Ministry training have you attended?
  - i. \_\_\_\_\_ (Duration) \_\_\_\_\_
  - ii. \_\_\_\_\_ (Duration) \_\_\_\_\_
  - iii. \_\_\_\_\_ (Duration) \_\_\_\_\_
10. In your working as a teacher, which of the following do you like doing?  
[  ] Memory Verse [  ] Bible Lesson [  ] Action Songs [  ] Prayer Songs
11. How would you rate the following relating to the Children's Ministry in your local church?
  - i. Place for children's service [  ] Good [  ] Very Good [  ] Excellent
  - ii. Number of teachers [  ] Good [  ] Very Good [  ] Excellent
  - iii. Level of Training in the Ministry [  ] Good [  ] Very Good [  ] Excellent
  - iv. Commitment to your calling [  ] Good [  ] Very Good [  ] Excellent
  - i. Availability of teaching Materials [  ] Good [  ] Very Good [  ] Excellent
  - ii. Teachers and Church leaders relationship [  ] Good [  ] V Good [  ] Excellent

iii. Teachers and Parents relationship [ ] Good [ ] Very Good [ ] Excellent

12. How would you rate the spiritual Maturity of the children you teach?

[ ] Good [ ] Very Good [ ] Excellent

13. List any three challenges you face as a teacher in your local assembly

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

14. Suggest any three ways by which your teaching could be improved?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_

15. Suggest any three ways by which your Children's Ministry could be more effective?

- i. \_\_\_\_\_
- ii. \_\_\_\_\_
- iii. \_\_\_\_\_