

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

FACULTY OF HUMANITIES

**THE CONTRIBUTIONS OF THEOLOGICAL AND MINISTERIAL
INSTITUTIONS TO CHILDREN'S MINISTRY; COMPARATIVE STUDY OF
THE SCHOOL OF THEOLOGY AND MINISTRY IN GHANA BAPTIST
UNIVERSITY COLLEGE AND CHRISTIAN SERVICE UNIVERSITY
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DECLARATION

I, Kenneth Akomea Koah do hereby declare that this thesis report is the result of my own original research, except for sections for 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

This work is dedicated to God. Also to all Theological and Ministerial training institutions and Children's Ministry organizations and workers in the World.

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God bless you all, including the respondents who took time to respond to my questionnaire.

In Jesus' name Amen.

ABSTRACT

Children's ministry is an area of paramount importance to Christian ministry. This is because children are the future and the heritage of Christianity. A church without children is futureless. Children are the progression of Christ's ministry with the church. In spite of the necessity of children in Christianity, the church, theological and ministerial training institutions are still silent and inactive about their impact in children's ministry. The main aim of this study is to find the underlying theological and biblical factors that orient and equip ministers to holistically minister to both children as best as adults. The specific objectives are: to examine the place and theological justification of children's ministry in theological and ministerial training Institutions; to find out the contributions of children's ministry to Christian ministry that theological and ministerial institutions can build on; to explore appropriate strategies that will increase the involvement of theological and ministerial training institutions so as to enhance effective ministry to children. Related literature is reviewed. The study adopts the Phenomenological research design. The sample population comprised students of School of Theology and Ministry (STM) Abuakwa and Christian Service University College (CSUC) all in Kumasi. A sample size of hundred and four was used for the study. The purposive sampling technique was adopted. The data was collected through interviews and structured questionnaire.

The data collected were analyzed using tables. Some findings made included: the theological institutions which are more academical and ministerial Institutions which are more ministry focus have little to equip students to effectively minister to children as best as adults. Close to hundred percent of respondents recommended that children's ministry should be a course in the theological and ministerial training institutions.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

Christian ministry is increasing in Ghana but the only ministry which seems to be relegated is children's ministry. Engaging church leaders in Ghana convinced the researcher that, the Church has a dilemma concerning raising the children in the Lord. The critical shortage of well-equipped children's ministry workers and holistic Christian leaders present the church with a major challenge. There are several times the researcher receives complains from most children's ministry teachers about the low support from the Pastors and the Church leaders. One pastor in Sunyani once told the researcher that, the only difficult ministry he cannot undertake is children's ministry. The question is, if Apostle Paul in 2 Tim 3:17 says that "every minister may be thoroughly equipped for every good work", then how equipped is this Pastor? If a pastor who has undergone ministerial training cannot handle children's ministry as part of his ministry, then the question is; where is the theology that most Pastors study applied? Were they taught how to minister to children? Is the study of theology only limited to adults? Does God care for children? A surprising confession from one student Pastor during a lecture by the researcher on children's ministry in Victory Bible College in Techiman indicated a clear neglect of children in Christian ministry. According to him, one time he led his church for house to house evangelism. They got to a house to find children playing. They asked the children where their parents were. The children replied "they have gone to farm". Immediately, they passed on to the next house to see other children playing. They asked the children where their parents were. They replied, "they are in the room". The pastor cheerfully called the parents out and evangelized them.

The Children were not considered as people ready to be evangelized. Moreover, the ministry of the church does not exclude children. According to Asante, as stated in the work of Agyemang, “the church’s ministry as presented in Mark and other Gospels is not limited to the adults”. Asante says that children may be hindered from going to Jesus by our failure to make Jesus attractive to them¹. It is true that there are those whom the Holy Spirit has called and imparted them with the gift of full-time ministry with the children; however it is the responsibility of all Christians especially Pastors and Church leaders to minister to children as best as adults. The researcher observed some serious deficiency in the theological and ministerial training institutions in Ghana. Meanwhile, Marcel confirms that “Seminaries exist to serve the Church in her mission.”² If so, then the theological and ministerial institutions are culprit why ministers they trained are ministering to only adults with little concern for children. From the researcher’s little search from theological and ministerial institutions: Bible schools and seminaries indicated that most of them do not provide adequate training that equips the ministers to holistically minister to both adults and children.

In Rudolph’s visits to many countries in Africa and consulting various ministry leaders has convinced him that reaching and influencing children depends to a great extent on strong church leadership and its understanding of children’s ministries. According to him the advancement of ministries directed at reaching children using

¹ Daniel O. Agyemang, “Ministering to Street Children within he Kumasi Metropolitan Area: A Comparative Assessment of the Role of the Kumasi Baptist Association and the Catholic Archdiocese of Kumasi” (MPhil, diss., KNUST, 2011), 10.

² Marcel V. & Măcelaru Corneliu, “Reimagining the Seminary” (Conference Report on Theological Education Leadership, Child Theology Movement, Constantineanu Romania, November 21-24, 2013).

theological training models has very low priority.³ The researcher hereby believes in “training holistic ministers for holistic ministry”. “Holistic ministry” here means ministering to both adults and children. There should come a time that ministers who complete theological and ministerial training institutions will be thoroughly equipped to minister to both adults and children. The constraints faced by the children’s ministry and the teachers, prevents them from making progress in their operations and Christian growth. It is therefore theorized that if ministers are orientated and equipped as how to minister to children, it would bring into being changes in Christian children which in turn would stir up other changes towards the general Christian life in Ghana. It is in the light of these that the researcher wants to examine how theological and ministerial institutions can involve children’s ministries in their trainings to thoroughly equip the ministers to do every good work by ministering to both adults and children.

1.2 Statement of the Problem

The spiritual as well as moral well-being of children and development of children’s ministry is a mandate to theological and ministerial training. Historically, ministers who complete theological and ministerial training always minister to adult more than children. Whereby the children are left in the hands of young teachers who have no or little theological and Biblical basis to build the foundation of children in the churches before the trained ministers build on when they are old. If the foundation is not properly built it directly affect the building no matter how quality material you build upon. The researcher is convinced that the problem of children’s ministries is not the children nor the teachers but the church leaders and the pastors. This understanding

³ Philippus Rudolph, “Equipped to Impact a Continent’ A Descriptive Study of Petra College’s Model to Equip and Mobilize Christian Leaders for Children’s Ministry in Africa” (MTh. diss., University of South Africa, 2005), 1.

underlies the stagnation of Christian ministry and its inability to affect the community positively in Ghana. However, this emphasis has been of little concern by researchers, theologians and ministerial training institutions. The problem that this researcher wrestles with as the core of this study is how to orient and equip student ministers in the ministerial training institutions to provide holistic ministry to both adults and children in their ministry.

1.3 Research Questions

The study would be guided by the following research questions;

1. What is the place and theological justification of children's ministry in theological and ministerial training?
2. What are the contributions of children's ministry to the Christian ministry that theological and ministerial training institutions can emphasis on?
3. What are the appropriate strategies that will increase the involvement of theological and ministerial training institutions so as to enhance the effective ministry to children?

1.4 Research Aim and Objectives

The main aim of this study is to find the underlying theological and biblical factors that orient and equip ministers to holistically minister to both adults and children. In order to meet this overarching aim, the following specific objectives have been set:

1. To examine the place and theological justification of children's ministry in theological and ministerial training Institutions
2. To find out the contributions of children's ministry to Christian ministry that theological and ministerial institutions can build on.

3. To explore appropriate strategies that will increase the involvement of theological and ministerial training institutions so as to enhance the effective ministry to children.

1.5 Scope of the Study

The recognized problem at hand has led to the springing up of wayward Christian children worldwide. Theological and ministerial institutions are a growing phenomenon in contemporary Ghana. Whereby every church is establishing a Bible school and the inflow of foreign seminaries in Ghana is high. However, this study would be confined to School of Theology and Ministry in Ghana Baptist University College and Christian Service University College all in Kumasi, Ghana. The students and lecturers will be considered for the studies.

1.6 Research Methodology

1.6.1 Methods of data collection

The study is mainly qualitative with a phenomenological approach. The goal of phenomenological studies is to describe the meaning that experiences hold for each subject. This type of research is used to study areas in which there is little knowledge⁴

1.6.1.2 Primary Sources

The primary data were collected from the selected ministerial training institutions in Kumasi and directly from the lecturers and student ministers. Structured questionnaires were used to interview respondent's to assess their knowledge and views on Children ministry in ministerial training. There was also face-to- face interview with lecturers in the institutions.

⁴ G. J. Donalek, *Demystifying Nursing Research*, 23.

1.6.1.3 Secondary Sources

The secondary data from journals, books, articles on children and children's ministry, was used as well as discussions with researchers, publications and the internet.

1.6.2 Sample and Sampling Procedure/Techniques

A sample is said to be representative of the population if it is large enough, selected at random or in such a way that each member, individual has an equal chance of being selected. The sampling technique used was purposive sampling on the students and the Lecturers, Fifty (50) students from School of Theology and Ministry and Fifty (50) Bachelor of Theology students from Level three and four hundred of Christian Service University College, Kumasi. Purposive sampling is a type of nonprobability sampling in which the researcher consciously selects specific elements in a study in order to ensure that the elements will have certain characteristics relevant to the study.⁵

1.6.3 Data Analysis

The data collected were analyzed descriptively and the result interpreted using statistical table. Also, a simple intellectual analysis was done by some group of people who have interest in the field of study.

⁵ Miller-Keane, *Encyclopedia and Dictionary of Medicine*, 45.

1.7 Literature Review

1.7.1 The Place and Theological Justification of Children's Ministry in Theological and Ministerial Training

The methods that Jesus used to train and equip His followers two thousand years ago are still the ones that are effective for the twenty first Century Christian Church.⁶ Jesus trained His disciples to minister to everybody including children. In His training the disciples learnt by observing and doing. In Mark 10:14, He demonstrated his love by welcoming the children. He also declared His position in children's ministry to them in Matthew 18:5-14. In verse 14, He made them aware that 'it is not the will of their father in heaven that none of these children gets lost'. Jesus' ministry to children was a legacy to the disciples to fulfill, since it was time for Him to go. Miller made it clear that theology provides insights for the understanding of children and theology provides the basis for the integration of children's personality in their religious growth. To him before we can get at either the understanding of children or at the relevance of theology for children, we need to re-think our theological positions in terms of the goals of Christian maturity.⁷ Unfortunately, it is observed that the more mature we become the little we think of the need for a child to be saved and grow to maturity. It is a challenge to Christians to see to it that their children are saved in the Lord which is the first fulfillment of the child's spiritual right. Rudolph also believes that children's ministry within the field of Christian education is a very important aspect of Practical Theology which needs to be researched. Both the children and the children's workers are impacted by theology and the environment in which they live.

⁶ Gregory B. Baxter, *A leadership training manual for the 21st century church leader based on the pattern and principles Jesus created to train the twelve Apostles* (Lynchburg, Virginia, July 2011), 34.

⁷ Randolph C. Miller, *Church Divinity School of the Pacific* (California Kluwer: Academic Publisher, 2002), 24-30.

He continued to say that the presumed crisis in Africa's communities asks for faith intervention, which will formulate an action theory based on theology.⁸

1.7.2 The Contributions of Children's Ministry to Christian Ministry that Theological and Ministerial Institutions can build on

The founder of Child Theology Movement, Keith White made a strong statement that "Traditional theology in Seminaries is usually done without serious or sustained reference to children."⁹ Even though it sounds a bit harsh but that is the reality on the ground. Most theological and ministerial training Institutions in Ghana have little or nothing in the curriculum concerning children's ministry.

Rudolph confirmed this problem during his visit to most theological and ministerial training institutions in Africa. He concluded that "the apparent absence of effective training programs for children's ministry in theological seminaries, training institutes, and Bible schools in Africa presents the serious challenge of changing the situation positively". He continued to say that, "although most theological training programs in Africa focus on Christian education, they do not offer models that could help children's workers, pastors, and missionaries to effectively plan, address and manage the spiritual and developmental needs of children."¹⁰

Theologian and Minister; Victor Nakah in his paper "Child Theology: A Challenge to Seminaries," at Now & Next Theological Conference in Nairobi, Kenya, 2011 conceded that Child Theology must first engage the theology of the faculty before it can find a space in mainstream curriculum discourse. Nakah affirmed that seminaries

⁸ Rudolph, "Equipped to Impact Continent", 7.

⁹ Keith White, *Introducing Child Theology: Theological Foundations for Holistic Child Development* (Malaysia: Baptist Theological Seminary, 2012), 8.

¹⁰ Rudolph, "Equipped to Impact Continent", 17.

have an extensive influence in shaping and informing not only the church but also the wider society.¹¹

The Lausanne Committee for World Evangelization discussed the issue of re-envisioning theological education, resolved that;

“...after finishing their studies, learners (student ministers) are expected to support other Christians in their world of work environments. However, often times, they are given little training on how to do that in the course of their learning. Our training methods often fail to equip learners adequately for the very role we are asking them to undertake. We have become too blinkered in our approach to theological education. We emphasize learning for the local church context and concentrate on traditional theological subjects. We teach people about ministry in the local church without consideration for service outside of the church walls. We approach traditional theological subjects from a historical perspective rather than teach their application for today’s world.”¹²

They concluded that in order to meet the challenge of ‘the whole church taking the whole gospel to the whole world’, it is necessary to re-envision current forms of theological education to suit holistic ministry to both the adults and children. Existing models of theological education are mostly contemplative models that emphasize ‘withdrawal from the world’ in contrast with an experiential mode of learning. Theology needs to be practical and of service to positively affect the society. The three contexts of theological education which were derived out of the committee meeting were academy, church, and society. This calls for re-envisioning the theological and ministerial institutions to equip ministers to minister to children.

¹¹ Victor Nakah, “Child Theology: A Challenge to Seminaries,” (paper presented at the Now & Next Theological Conference, Nairobi, Kenya, March 9-12, 2011).

¹² David Claydon, “Marketplace Ministry: Lausanne Committee for World Evangelization”, *Lausanne Occasional Paper (LOP)* no. 40, Pattaya, Thailand, (October, 2004): 5.

1.7.3 Appropriate Strategies that will increase the Involvement of Theological and Ministerial Institutions so as to enhance the Effective Ministry to Children

Very little research material on children and the Christian education from African perspective exists. However, the Lausanne Committee for World Evangelization in 2004 confirmed that the dominating issue in children's evangelization is that, "Children represent arguably the largest unreached people group and the most receptive people group in the world. Yet the church is largely unprepared to take up the huge opportunities for mission to children."¹³ They imagined the possible outcome if theological institutions allow a theology of childhood to inform all disciplines, esteem children's workers as highly as all others in ministerial training. The committee developed "The Pattaya Scale" 2004¹⁴ to answer the question "What does it mean to 'reach' every child in the world?" The Group of 1530 Ministers and Theologians from 150 countries provided new ideas and strategies that could move the vision for global children's evangelization as a reality.

¹³ David Claydon "Evangelization of Children: Lausanne Committee for World Evangelization", *Lausanne Occasional Paper (LOP)*, no. 47, Pattaya, Thailand, (October 2004):45.

¹⁴ Claydon, "Evangelization of Children", 46.

Below is a tabular presentation of the Pattaya Scale, 2004:

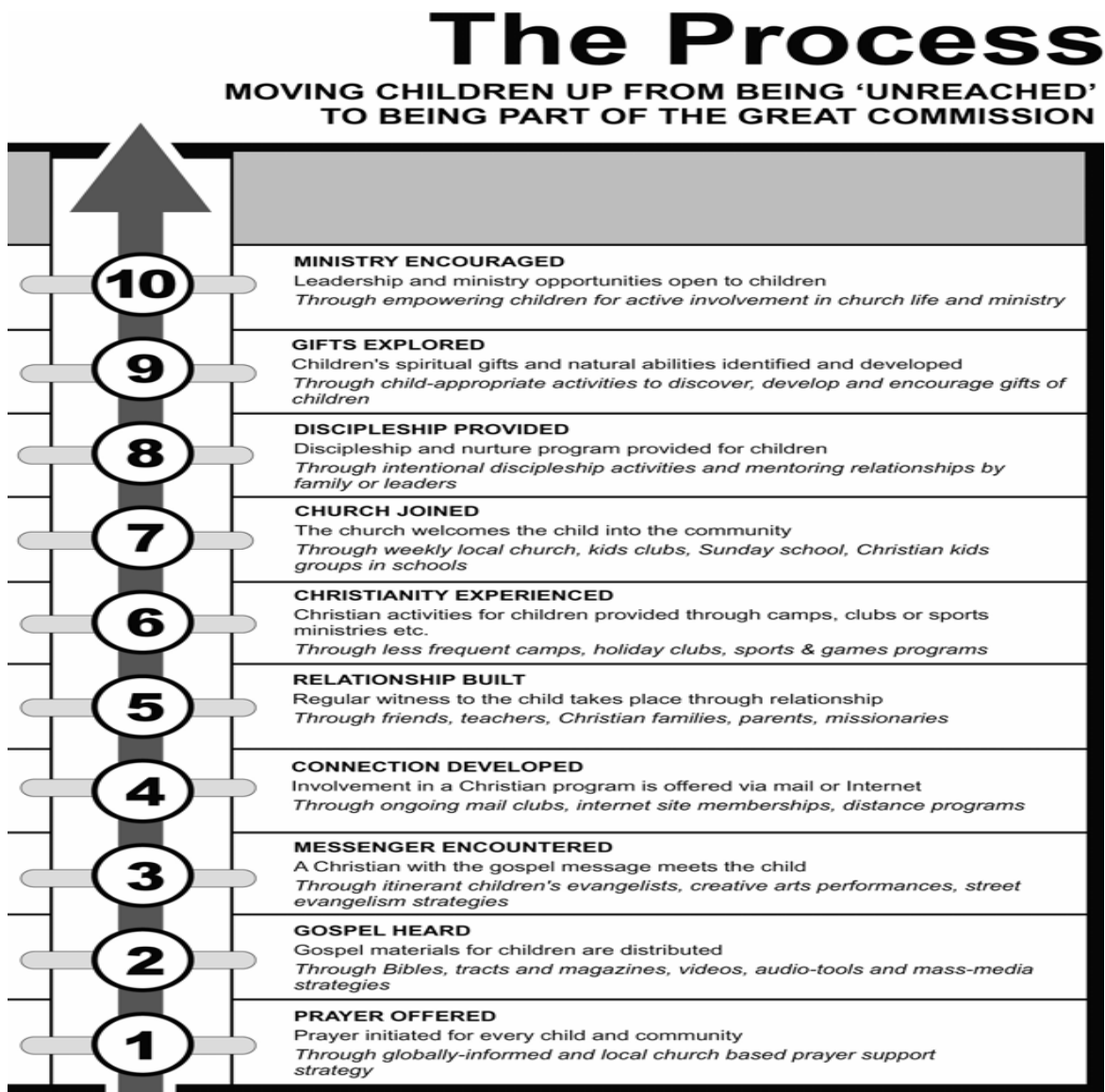


Figure1. Pattaya Scale, 2004.

Above is a tabulation of the Pataya Scale presented in ascending order of process. The first step being prayer will lead to the achievement of the second step and hence leads to the achievement of evangelizing children worldwide. It calls for ministers to adapt this for the holistic fulfillment of the Great commission.

In addition to the appropriate strategies is the experience of Dr. Armin Maurerhofer who was for years a pastor in Langenthal, one of the largest free churches in

Switzerland. When the church was still small he saw the great potential in the children of Langenthal and decided to build for the future. He and his church planned and built up two types of ministry to the children of the town and its surrounding area such as:

- A Sunday school for the children of the church members.
- A weekly day Bible clubs conducted in homes for the children outside the church.

These two large groups of children were kept quite separate and distinct until they reached teenage years when they were then united into a church based youth ministry. He invested into the future. He says that, in his capacity today as a professor at the Free Evangelical Seminary in Basel, Switzerland, he wants his seminary students to understand that their most important ministry will be to lead children to Christ and to reach the lost children in their neighborhood.¹⁵

1.8 Significance of Study

The state of children's ministry in Ghana now is horrible that makes its integration in ministerial training curriculum so imperative. This study is significant because although several theological and ministerial training institutions are actively training ministers to engage in general Christian ministry, there is not much adequate training that orient and equip them to minister to children as they minister to adult. They are more adult focus than children minded. This work is an attempt to focus and structure children's ministry trainings in ministerial institutions. Secondly, the findings of this research would help provide deeper insight into the reasons for the increasing interest of controlling wayward Christian children and arrest the other children before the Police arrest them in Ghana. This study has personal and practical relevance as the

¹⁵Sam Doherty, *The Biblical Perspective of Child Evangelism* (Kilchzimmer: European Child Evangelism Fellowship Press, 2011), 274.

researcher serves in the capacity of Christian Commitment Coordinator for World Vision Ghana and an instructor for Child Evangelism Fellowship of Ghana. Finally, this study will provide some guidelines for ministerial institutions that are yet to undertake such programmes.

1.9 Organization of Chapter or Structure of the Work

Chapter one serves as the general background to the study. It discusses the statement of the problem, research question and objectives of the work, scope of study, methodology, literature review and the significance of the study. Chapter Two discusses the place of children's ministry in theological and ministerial training institutions, children's ministry and contribution to the development of Christian ministry. The chapter provides the theological and historical background to the study of children's ministry as integral to theological and ministerial training. Children's ministry in both Old Testament and the New Testament, the training models of Child Evangelism Fellowship and the contribution of Child Theology Movement in theological education will be reviewed. There will be an exegesis on 2 Timothy 3:17 in context to the study.

Chapter Three discusses the children's ministry in the selected theological and ministerial training institution, initiatives in orienting and equipping ministers to provide holistic ministry to both adults and children in their churches. Chapter Four analyzes the findings of the study. It discusses the ministry factors behind the children's ministry in the theological and ministerial institutions. Statistical tools will be used in the analysis. The final chapter discusses the summary of findings, conclusions and recommendations regarding the children's ministry in theological training institutions as a representation of changes in Christian ministry.

CHAPTER TWO
HISTORICAL DEVELOPMENT AND DEFINITIONS OF CHILDREN'S
MINISTRY

2.1 Introduction

This chapter focuses on the historical facts about children's ministry. It involves Biblical views and concept of children's ministry as well as theological contributions of children's ministry to Christian ministry. It also comprises the exegesis of 2 Timothy 3:17. The Bible clearly teaches that children are to be regarded as divine gifts of God because he created them (Psalm 127:3). This chapter deals with the historical and Biblical ideas so far as children's ministry is concern.

2.2 Children's Ministry

The word "Child" or "Children" may be referred literally to as a child of a particular society. The children's Act 1998 enacted by the Parliament of the Republic of Ghana, part 1, sub-part 1, page six (6) affirms this definition of a child to be under the age of eighteen (18) years. There are several Hebrew terms and concepts used for the word child. According to Braumann, as cited in the work of Abera, the Hebrew terms used for the word "child" are:

- yôneq – baby, suckling (Isa 11:8)
- 'ôlêl – little child (1Sam 15:3)
- %oa, – little child (Ezek 9:6) a person from birth to age twenty but usually indicates someone younger
- Na'ar – boy, child (Prov. 22:6, 23:13).

According to Brown, different Greek terms used for the word "child" are:

- bréphos - denotes the unborn child, baby, infant (Lk 1:41, 2:12)

- paidion - baby or little child, very young child, infant, a child up to age seven.

- nēpios - infant, babes, it is used for being simple, that is dull and foolish (Prov 1:32)

- pais - a child between 7 and 14 years old and also suggests the child's lowly position in society as servant or slave..

- téknon - a child as viewed in relation to his parents or family as a picture of our relationship with God (Mt 7:11; Lk 11:13).¹⁶

“Ministry” is from the Greek word ‘diakoneo’, meaning "to serve" or douleuo, meaning "to serve as a slave". In the New Testament, ministry is seen as service to God and to other people in His name. Jesus provided the pattern for Christian ministry. He came not to receive service, but to give it (Matthew 20:28; Mark 10:45; John 13:17).¹⁷

Children's ministry according to Malherbe as cited in the work of Rudolph is a holistic approach to working with children, aimed at reaching them with the word of God and empowering them to live meaningful, fulfilled lives and to impact positively on their environment.¹⁸ According to George Barna's research in 1990, 85 percent of Christian teens interviewed said they accepted Christ as Saviour before the age of fifteen (15). Six percent (6%) said, they received Christ between the ages of fifteen (15) and sixteen (16). He continued to preview the probability of accepting Christ is highest among kids less than fourteen (14).¹⁹ A survey done by Child Evangelism

¹⁶ Abera A. Abay, “Practical Proposals for Raising the Profile of Children's Ministry in the Ethiopian Full Gospel Believer's Church” (MTh diss., South Africa Theological Seminary, 2010), 47.

¹⁷ Michael S. Houdmann, What is M Last modified 23/6/2016, accessed on 20th July 2017. <http://www.gotquestions.org/what-is-ministry.html>.

¹⁸ Rudolph, “Equipped to Impact continent”, 27.

¹⁹ George Barna, *Today's Teen magazine*, August, 1991.

Fellowship Inc. proves that, one percent (1%) of Children below four (4) years could receive Christ, the highest is eighty five percent (85%) of ages four to fourteen (4 – 14) years. Fifteen (15) years and above will constitute fourteen (14 %). This is the age where many pastors and Church leaders spend most of their time and resources to minister neglecting the eighty six (86%) of ages below fourteen (14) years to few children ministers and Sunday school teachers with low theological background to mold them in the Lord. Other missionary surveys confirm that children should be reached for Christ while they are young. It is against the above evidences that the researcher considers children below fourteen (0-14) years for this study.

2.3 Children’s Ministry in the Old Testament

Structured children’s ministry started from the time the Israelites were commanded to keep the Law. God commanded them not to forget to pass on to their children and grandchildren (Deut. 4:9-10, 6:7, 20-21, 11:18, 30:2, 31:9).

2.3.1 The Duty of Teachers

The main custodians for children’s ministry were the parents to nurture the spiritual life of children. However, there are some children whose parents are not believers yet God wants to reach them through teachers and other believers. The passage in Deut. 4:9-10, Moses reminded the people not to forget what they had seen that is God’s miraculous works at Mount Horeb where the people and their children heard God giving the ten commandments (Exo. 19:10-11; 20:1-18). The Lord said to Moses ‘Gather the people to Me, and I will let them hear My words, that they may learn to fear Me all the days they live on the earth, and that they may teach their Children’. It is absolutely a command to the believers to diligently teach their children or other children. According to Doherty, it is absolutely vital that those who work with

children, being the parents, grandparents or Sunday school teachers listen carefully to God's warnings concerning themselves and their ministry to children.²⁰ Currently they are Sunday school teachers, children's ministry leaders, children pastor or children club teachers and volunteers.

2.3.2 The Duty of Parents

Every parent is indeed a children's minister. The command in Deuteronomy 6:3-7 talks more about the duty of parents in children's ministry as;

“therefore hear, O Israel, and be careful to observe it, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you; ‘a land flowing with milk and honey’. Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your Children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up” (Deuteronomy 6 v3-7).²¹

God commanded the Israelites to carefully observe and be doers of the word. It is the responsibility of the parents to learn the word of God and understand and live by it. The verses 7 & 8, talk about the parents impacting to their children. Sam Doherty put it “labor for the soul of our children”. God taught how to teach children diligently. Matthew Henry believed that these words meant that God's word should be taught through repetition. The curriculum of children's ministry was clearly expanded by God. The expression “when you sit at home, walk by, lie down and rise” was the methods to be applied in children's ministry. In other words God was commanding them to teach their children anytime, anywhere without an excuse.

²⁰ Doherty, *The Biblical Perspective of Child Evangelism*, 36.

²¹ Deuteronomy 6:3-7 NKJV.

2.2.3 The Duty of Priest and Elders in the Old Testament

Priests and Elders were special people God chose to implement special assignments.

So if God commanded them in Deut. 31:12-13 in relation to children then it tells you how God valued children ministry. It has been amplified by Sam Doherty as;

“gather the people together, men and women and LITTLE ONES (TAPH), and the stranger who is within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law, and that THEIR CHILDREN, who have not known it, may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess.”²²

These two verses were commanded to the priest, Levites and elders to help the people including little ones how to fear God and carefully observe all the words of the law. Doherty in his book (*Biblical Perspective of Children*) summarized the command into three steps. The first step was to gather the children, help them to listen and help them to learn. The priests were to fulfill these major tasks for more especially the children and the strangers to know the history of Israel. Children’s ministry became a major task of the priests with no mention of the Sunday school teacher. This same commandment has never changed in the ministry of ministers today. God’s vision for children’s ministry in the Old Testament was explicitly to impact the next generation. The believers adhered to this commandment and the current generation is a beneficiary to the old generation and hence a challenge to keep the baton going. Wess Stafford reminds us that “every major movement in history has grasped the need to target the next generation in order to advance its agenda and secure its legacy into the future.”²³ Political movements (like Nazism and Communism) trained legions of children with the goal of carrying their agenda beyond the lifetimes of their founders. World religions have done the same with the systematic indoctrination of their young

²² Doherty, *The Biblical Perspective of Child Evangelism*, 39.

²³ Abay, “Practical Proposals for raising the profile of Children’s Ministry,” 34.

even the Taliban places great emphasis of recruiting children. It seems that, historically, the Christian evangelical movement is one of the few that has allowed children to remain a second rate mandate as the ‘Great Omission in the Great Commission.’

2.3 Children’s Ministry in the New Testament

Children were included in Jewish worship, when Christian worship began. The pattern of including children continued as indicated in Acts 12:12-13 where Rhoda was at the prayer meeting among the Jews. From Martin, in the Talmud we learn that the first school for children was instituted about 100 BC and by the time of Jesus, schools were fairly common.²⁴

2.3.1 Children’s Ministry in Jesus’ Ministry

Jesus himself was a product of children’s ministry. He sat at the feet of the Scribes to ask questions and answer questions (Luke 2:46). Jesus ministered to Children in many ways like: the daughter of the Canaanite woman (Matt. 15), the boy with the demons (Matt, 17:14-18a), the official’s son in Capernaum (John 4), Jairus’ daughter (Luke 7). One boy also contributed immensely to the ministry of Jesus by giving Him five loaves of bread and two fish (John 6). Jesus gave a very strong account on children’s ministry in a theological discussion with the disciples in Matt 18:1-14. Jesus used the child as a model to respond to the question “who is the greatest in the kingdom of heaven? Jesus declared that unless one be converted and becomes like a child, he cannot inherit the kingdom of heaven. He reflected on the humility and the simple trust children have in God. However, from verse 5 to 14 Jesus laid emphasis on the necessity of Children’s Ministry. In verse 5, He said “Whoever receives one little

²⁴Abay, “Practical Proposals for raising the profile of Children’s Ministry,” 54.

child like this in my name receives Me”. The word "receive" according to Barnes commentary means to approve, love, or treat with kindness; to aid in the time of need.²⁵ All these words are a clear indication of Jesus willingness to challenge the disciples to approve and treat children’s ministry with kindness.

In verse 6, Jesus continued to add that “... whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. Woe to the world because of offenses. Offenses must come, but woe to that man by whom the offence comes.”

The statement “who so shall offend...” indicates that Jesus knew there are people who were offending the children and people who will offend children directly or indirectly. How would you offend little ones? Setting a bad example and failure to minister to the children is an offence to them. Failure to improve children’s ministry to Jesus is as serious as failure to respond to the call for Christian ministry. Again, the phrase “one of these little ones which believes in me...”. Jesus really believed that children can believe in him. Doherty put it right by saying that ‘the Lord Jesus is, therefore, making it clear, once and for all, that it is possible for a little child, like the one in His arms, to believe in Him, to trust Him, to be saved and to be born again.’²⁶ Jesus Himself believes that Children can believe in Him to be saved. Why should some ministers and theologians doubt the salvation and ministry to the children.

Again, in Mark 10:13-14 Jesus was much displeased of the disciples, for rebuking those who were bringing the children for Jesus to bless them. Charles Spurgeon wrote that the behavior of the disciples “... may have been zeal for God but it was not according to knowledge”. The disciples thought Jesus was too busy for children’s

²⁵Barnes', "Notes on the Bible", accessed April 2, 2017, <http://biblehub.com/commentaries/Matthew/18.htm>

²⁶ Doherty, Sam, *The Biblical Perspective of Child Evangelism*, 61.

issues. The status of the disciples is equally as the Ministers of today. Just as Jesus was displeased with his own disciples so is He displeased with today's Ministers of God who fail to contribute to the effectiveness of children's ministry. Jesus publicly proclaimed that, "Let the *Little Children* come to Me, and do not forbid them; for of such is the kingdom of God. Sam Doherty concludes that the Lord Jesus still wants children to come to Him, to save and bless them. It must be our goal to bring the children to Him at all times, and in all places and in every way we can.'²⁷ The best way is through effective children's ministry.

It is really a wonderful story that teaches us primarily and simply that Jesus Christ loves children and wants them to come to Him. Just as children were in the midst of Jesus' ministry so should children's ministry be in the midst of theological and ministerial training institutions. Child Theology Movement is more accredited to looking at "the Child in the midst of Theology."

2.3.2 Children's Ministry in the Great Commission

The Great Commission found in the four Gospels (Mark 16:15, Matt.28:18-20, Luke 24:47-48, John 20; 21) including Acts 1:8 was not an exclusion of children's ministry. The most emphasizing verse is Mark 16:15 "Go ye into all the world, and preach the gospel to every creature" KJV. The phrase "every creature" is the baseline for God's accountability to everyone who preached the gospel. 'Every creature' here includes children. The same gospel should be preached to children as well. The way we illustrate it may change but the message must always be the same. Francis Schaeffer, the internationally known Christian writer and teacher, said at a conference for children's workers that, "there is only one Gospel for both adults and children.

²⁷ Doherty, Sam, *The Biblical Perspective of Child Evangelism*, 62.

Children's evangelism is not a different Gospel but is a translation problem in which we must proclaim the great truths of the Christian faith in a very simple manner.²⁸ It is unfortunate most world class evangelist and missionaries have specialized in ministering to only adults with a high neglect of children. Children's ministry has become a great omission in the great commission. Patrick Johnstone said it right that "if children's work is neglected you lose the next generation. Ignore children and sacrifice the future."²⁹

2.3.3 Children's Ministry in Paul's Ministry

Apostle Paul is known to be the apostle with the sufficient grace of God who spread the gospel more than all the apostles. In spite of his busy ministry yet he had time for children's ministry. Many ministers today are too busy in ministry just because of the adult. Apostle Paul in his ministry declared that he ministered to both the "great and small" (Acts 26:16). According to Sam Doherty, Paul gives the pattern of his ministry in these two words. He evangelized the great ("MEGAS") and the small ("MIKROS").³⁰ Whether small as in a new convert or socially small the important conclusion is that Paul's ministry was to everyone including the children. He had a balanced and holistic ministry. Based on this, the researcher sees two main ministries in the church; that is Adult ministry and Children's ministry. The world is yet to see many ministers so equipped and ready to minister to children as they minister to adults.

²⁸Sam Doherty, *Why Evangelized Children, Child Evangelism Fellowship Specialized Book Ministry* (UK: Moody Press, 1996), 14.

²⁹Dan Brewster, *Child, Church and Mission* (Colorado Springs: Compassion, 2006), 16.

³⁰Doherty, *The Biblical Perspective of Child Evangelism*, 148.

2.3.4 Paul's Letter to the Children's ministry in Ephesus

Paul's special ministry to children reflected in his letter to Ephesians (1:1) addressing them as "Saints" and in (6:1) he wrote to the children in the church to "obey their parents in the Lord". This indicates that the children were also saints and they should obey their parents in the Lord.

2.3.5 Paul's Letter to the Children's ministry in Colossae

Paul wrote the same letter to the children's ministry in the church in Colossae. When he was addressing the believers in the Colossae church he did not forget the children's ministry. In Colossians 3:20, the children in the Colossae church were commanded to obey their parents in all things. Apostle Paul did not minister to only the adult groups but remembered the children. This is not very common to the ministry of today's ministers. About ninety five percent (95%) of pastors in Ghana do not visit the children's ministry department on Sundays let alone budget for them. Most pastors of today are too busy ministering to the adults leaving the children in the hands of some "untrained" children's ministry teachers to build the foundation of the children with their shallow biblical knowledge. Apostle Paul is a challenge to many Reverend Ministers, Pastors, theologians and who are limiting their theological education to only adults.

2.3.6 Church Elders Responsibilities to Children's Ministry in New Testament

According to Apostle Paul, the overseer must have "faithful children not accused of riot or unruly" (2 Tim. 3:2). The ability to minister to children was a requirement for an overseer. They must make sure the children are faithful. This verse in 2 Tim. 3:2 reflects on God's commandments to the parents in Deut. 6:5. If the minister is not well equipped to minister to his own children how will he be able to minister to

children in the church? Children's ministry is a special ministry that every minister must be equipped before ordination. It is therefore a mandate to the theological and ministerial training institutions to see to it that prospective ministers are equipped before passing them out.

2.3.7 Timothy; a Product of Children's Ministry

Timothy was a son of a Jewish woman (Acts 16:1) who was committed to the commandment in Deut. 6:7 where parents were urged to diligently impress the commandment to their children from childhood. His mother Eunice and grandmother Lois (2 Timothy 1:5) taught him with the scriptures from Childhood. Paul acknowledged the fact that Timothy knew the scriptures from childhood he has grown to be wise (2 Tim. 3:15). Paul directly ministered to Timothy for his conversion in Christ at Lystra (Acts 16:1-2). He then called Timothy my "true child in faith". Pastors will bear witness that, children who have passed through effective children's ministry really knows the Lord and the doctrines of the church more than the adults who got converted into the church. Timothy became a committed Christian leader of Christ and a pillar in Paul's ministry.

2.4 Children's Ministry in Church History

The early Apostles followed and obeyed the commands of Jesus Christ in Mark 16:15 "Go ye into the world and preach the Gospel to Every creature" (KJV). They evangelized everybody even though there wasn't an established children's ministry. It could be seen that the social conditions of those days would have meant that a large part of the evangelistic ministry of the apostles would have been directed towards adults.

According to Sam Doherty's extraction of children's ministry in Church history, there is no evidence of special meetings for children held in the early centuries of the church. However, the early church fathers urged parents to nurture their children considering the comment of Clement (AD 110), "let our children partake of the training that is in Christ. Let them learn how humility avails with God, what pure love can do with Him, how the fear of Him is good and great and saves those who live there in holiness and a pure mind."³¹ Josephus, the historian, has also said "Our ground is good and we work it to the utmost, but our chief ambition is for the education of our children."³² The Roman Catholic Church has always seen the importance of reaching and teaching the children. During the Counter Reformation of the 16th century the Jesuits based their task of "reclaiming" multitudes in one single generation from the Reformed faith to Roman Catholicism on their work with children, and they really concentrated on them.

They stated that they had "become masters of the present by the men whom they had trained and by disposing of the future by the children who were yet in their hands, had realized a dream which no one till the times of Ignatius had dared to conceive." It was Francis Xavier, one of the early Jesuit missionaries to India, who said, "Give me the children until they are seven years old and any one may take these afterwards."³³ He gave 'the young and the ignorant' first place in his evangelism of that subcontinent.

Similarly, Richard revealed that Policarp (AD 150) said: "let us teach, first of all ourselves to walk in the commandments of the Lord. Next, teach your wives to walk in the faith given to them, in love and in purity to love their own husbands in all truth

³¹Doherty, *The Biblical Perspective of Child Evangelism*, 62.

³² Doherty, *The Biblical Perspective of Child Evangelism*, 61.

³³ Doherty, *The Biblical Perspective of Child Evangelism*, 78.

and to love all others equally in all chastity; and to train up their children in the knowledge and fear of God.”³⁴ There are evidences here and there throughout the history of the evangelical church of a real interest in children’s ministry, and a great desire to teach and evangelize them.

2.4.1 Robert Raikes instituted Sunday school

Children’s ministry which is commonly called “Sunday School” was instituted by Robert Raikes, philanthropy and evangelistic newspaper editor started the first Sunday School in 1780. The purpose of his Sunday School was to round up vagabond kids and shuttle them off to a place where they could learn how to read and write. Most of these children were orphans or street kids, and the other six days of the week, they were shut up in the factories of Industrial-Era England. Raikes hoped that Sunday School would help spare them from a future life of crime and indolence. So, he rented some rooms, hired some teachers, and Sunday School was born. The first Sunday Schools were not received very well. In just a decade from its birth, Sunday School exploded into a phenomenon of evangelistic fervor, reaching millions with the gospel. The Sunday School concept spread from the British Isles to the continent of Europe, infecting Christians with a passion, and affecting the unreached with the gospel. Some church historians look back on the Sunday School movement, and claim that “the starting of Sunday schools saved the church from extinction.”³⁵

2.5 The contribution of some Ministers and Theologian to Children’s Ministry

John Wesley witnessed the work of Robert Raikes and was greatly influenced by it. As a result he laid great stress upon work with children and said to his preachers,

³⁴Abay, “Practical Proposals for raising the profile of Children’s Ministry,” 57.

³⁵Elisha Joseph, “Is Sunday School Old School? Rethinking the Cherished Tradition of Sunday School” Oct 7, 2014, accessed March 4, 2017, <http://techforhim.com/sunday-school/is-sunday-school-old>.

“Spend an hour a week with the children in every large town whether you like it or not. Talk with them every time you see any at home. Pray earnestly for them”. John Wesley said on another occasion, “God begins His work in children . . . , thus the flame spreads to those of riper years.” John Wesley wrote: “unless we take care of the rising generation, the present revival of religion will last only the age of man”. Jonathan Edwards, the great preacher and theologian of the Evangelical Awakening in America in the eighteenth century gives a number of accounts concerning children (mostly between the ages of nine and fourteen) coming under conviction of sin and finding peace and assurance in Christ. It is clear that many children were converted under his ministry. Charles Haddon Spurgeon, for many years the pastor of the Metropolitan Tabernacle in London, during the second half of the nineteenth (19th) century, saw the importance of a ministry to children. Many children attended his church services; he started and supervised many Sunday Schools for the children; and he had special meetings for children from time to time in his church conducted by a children’s evangelist from USA called E. Payson Hammond. Up to 8,000 attended these meetings, and many were converted. It was through Hammond’s children’s campaigns in England, over 100 years ago, that God spoke to two men; Josiah Spiers and T.B. Bishop and gave them a vision of the needs and possibilities for children’s evangelism. In response to this vision they founded the CSSM (Children’s Special Service Mission) which was to be greatly used by God for years to come to lead many children to Christ. Torrey, a well-known evangelist in USA, wrote, “It is a well proven fact that no other kind of meetings brings such definite results in the way of conversions as meetings held for the specific purpose of bringing the children to Christ.”³⁶

³⁶ Doherty, *The Biblical Perspective of Child Evangelism*, 88

2.6 Children's Ministry in Today's Church in Ghana

According to Joseph, "Sunday School in 2010 is vastly different from Sunday School in 1780. Everything about it has changed except for the fact that it takes place on Sundays. The motive has changed. The financial support has changed. The administration has changed. The structure has changed. The style has changed. The goal has changed. The attendance has changed. The audience has changed. Over the course of 230 years, Sunday school has morphed into an altogether different event". He continues to say that Sunday school lacks a great commission focus. Rather than functioning with the goal of making disciples, Sunday school is often in a maintenance mode.³⁷

All that Joseph said is not different from Ghana where many children have wandered away from the church because of lack of proper concern and care by Ministers of God to the children. It will surprise you to know that most children in the church do not know the names of their Pastors and church leaders all because they do not minister to them. Most children who are born into the church and have passed through the church are not born again, yet they claim they are Christians. Even those converted believers are not nurtured to be matured in Christianity. This is why the church is not able to affect generations and the community. The love of God for sinners to be saved was for everyone (John 3:16) regardless of age of accountability for children.

It is therefore the spiritual right of every child to be saved and being nurtured by the senior minister of God in the church. However, today's church is giving little or no attention to children in the church. Most of the ministers are more focused on adults' ministry within and outside the church. There are always influxes of big crusades, prayer centers, evangelism groups all in the name of winning the adults to the church

³⁷ Joseph, "Is Sunday School Old School?"

forgetting the children. Children are the common people easily forgotten in the ministry of ministers in today's church. In an interactions with most ministers in Ghana reviews that children's ministry is very expensive, they do not accelerate church growth when starting a church, they do not contribute financially to the church, separating them during church service is a burdensome to the church. Most ministers are relaxed because they believe that children's ministry is the work of parents and children's ministry teachers. All these reasons are against the spiritual mandate of Christian ministry. Someone has said "Children do not make up 100% of our population but they make up 100% of our future". In other words they make up 100% of our church. Today's world is led by yesterday's children and tomorrow's world will be led by today's children.

Odoom in 2015, concluded after his research that:

"Children's Sunday School has not seen much growth in the twenty-first century than before. This does not mean that Children's Sunday School is no longer an effective tool for reaching people for Jesus Christ and church membership. This study affirms the researcher's conviction that Churches that have made Children's Sunday School a priority and placed a strong emphasis on reaching people through their children's ministry, have ranked Children's Sunday School as one of their most viable evangelistic tools. It is clear, that Children's Sunday School is one of the important arms of the church and there is the need for all stakeholders (pastors, church leaders, parents, teachers and superintendents) to come together as a team to elevate it to an appreciable standard."³⁸

It is the researcher's prayer that this project will equip ministers to fulfill the Great Commission without forgetting the children's ministry. This is a challenge to ministerial training institutions to put things right by training ministers to holistically minister to children as best as adults.

³⁸Isaac K. Odoom, "Children's Sunday school: a tool for Gethsemane society of the Methodist church growth, (diss. Tanoso – Kumasi, Ghana, 2015), 65.

2.7 The Contribution of some Christian Organizations to Children Ministry

2.7.1 Child Evangelism Fellowship (CEF) to Children Ministry

In the late 1930s God called J. Irvin Overholtzer, a pastor in California to concentrate on the evangelism of children. He founded Child Evangelism Fellowship (CEF) which was to become the largest Mission to children that the world has ever seen. At the time of writing there are almost 2,000 full-time workers in over 190 countries with many thousands of volunteer workers reaching millions of children, most of them previously unreached.³⁹

In Ghana, CEF started operating in 1975 and now in all the ten regions. This organization has trained many children teachers including school teachers and children's ministry teachers. They hold Good News Clubs in the communities and school for the salvation of children. This organization has become the backbone of all children's ministries in Ghana.

2.7.2 Child theology Movement

It was founded by Keith White. The mission is the primary realm of the actions and teaching of Jesus, Christian View of Society and the Child's Place in it. Continuing the Search for an Understanding of what Jesus meant when He set "a child in the midst" A 'working definition' of Child Theology;

"is an investigation that considers and evaluates central themes of theology – historical, biblical, and systematic- in light of the child standing beside Jesus in the midst of the disciples. This child is like a lens through which some of aspects of God and his revelation can be seen more clearly. Or if you like, the child is like a light that throws existing theology into new relief."⁴⁰

³⁹Doherty, *The Biblical Perspective of Child Evangelism*, 79.

⁴⁰White, *Introducing Child Theology*, 9.

They look at the theological understanding of the nature and integrity of the individual; mental, physical and spiritual development through and beyond childhood. This requires a prophetic/sociological element that is critical of structural and institutional processes that cause poverty, injustice and the exclusion of children. Child theology may lead to very radical critiques of educational policies. They have a responsibility to reflect carefully on whether the contemporary schools and educational models do justice to a biblical view of childhood and society. As part of their activities they hold conferences for theologians and Pastors to draw their attention to children's ministry. Most of their conferences have been held in African countries like Kenya, South Africa and Ethiopia all to equip African theologian and Pastor to put the child in the midst of theology and ministry.

2.8 Exegesis on 2 Timothy 3:17

The book of 2 Timothy was a Pastoral letter by Paul to the young minister Timothy. In chapter three Paul revealed the nature of people in the last days. He gave him guidelines as to how he will live and minister. The end results was; "that the man of God may be perfect, thoroughly furnished unto all good works" 2 Timothy 3:17. The word "that" implies there are preceding passage. Verse 17 is a direct continuation and a by-product of Verse 16 which states that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". There are four key disciplines like doctrine, reproof, correction and instruction or training in righteousness which are fundamental courses which are embed in the curriculum of every theological training institution.

The phrase "the man of God" has been argued by several theologians as whether it refers to a Minister or to every believer. According to the Expositor's Greek Testament the "man of God" has a primary reference from 1 Timothy 6:11 as

“ministers of the gospel.”⁴¹ Gill also added that the “the man of God may be meant everyone that in a special relation belongs to God; who is chosen by God the Father, redeemed by the Son, and called by the Spirit; but more especially a minister of the Gospel.”⁴² There are several contributors who make it clear that by “man of God” more emphasis is laid on the “Ministers of the Gospel.” Moreover, the letter was a pastoral letter. The common expression “Man of God” today refers to a minister. Again, the word “perfect” describes the stature and the accreditation of the man of God. To Barnes "perfect" in Greek means, to bring to an end; to make complete. He added that the idea is, that whatever good work the man of God desires to perform, or however perfect he aims to be, he will find no deficiency in the Scriptures, but will find there the most ample instructions that he needs.”⁴³ There are many information in the scripture to the man of God to do every good work including ministering to children. It is a matter of desiring to do it. Paul acknowledged this by saying ‘I can do all things through Christ who strengthen me’ (Phil. 4:13). The Man of God must be perfected to minister to the children as best as to an adult.

The expression “thoroughly furnished” or thoroughly equipped is still an additional adjective to describe the perfect nature of the man of God. Jesus said in Luke 6:40 stated that “everyone, when he is perfected, shall be as the master.” The question is where are the ministers of God being perfected? Where do they receive their ministerial training, that they desire most to minister to only the adults? Are they thoroughly equipped in the course of their training to minister to children that they

⁴¹ Biblehub Commentaries http://biblehub.com/commentaries/2_timothy/3-17.htm) accessed March 8, 2017.

⁴² Gills Exposition of the Bible, <http://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/2-timothy-3-17.html>, accessed March 8, 2017.

⁴³ Biblehub Commentaries http://biblehub.com/commentaries/2_timothy/3-17.htm accessed March 8, 2017.

don't? If they know and they don't it means they don't know. They must not just be taught but be thoroughly equipped to minister to children as best as adults.

The concluding part of 2 Tim. 3:17 says "every good work". This simply means the ministry of Christ which is also known as the ministry of reconciliation (2 Corinthians 5:18). Gill made it clear that "every good work"; particularly the work of the ministry" including children's ministry.⁴⁴

2.9 Brief History of School of Theology and Ministry (Baptist Seminary)

In 1956, William A. Poe, a missionary from the Southern Baptist Convention in the USA, started giving Pastoral training to five young men in his garage at Amakom. In 1958, the Baptist Church started a Secondary School at Asokore Mampong and merged it with the pastors' training school under the name Sadler Baptist College.

In 1961, the pastors' training school was separated from the secondary school and was moved to Abuakwa, where it became a full-fledged theological seminary. The name of the school went through several changes until it was finally decided that it should be called the Ghana Baptist Theological Seminary. After fifty years of theological education (1956 – 2006), the Ghana Baptist Convention resolved to establish a University College. The University College was launched and inaugurated on Saturday, 25th November, 2006 under the headship of Rev. Professor Samuel Nyarko Boapeah and was christened the Ghana Baptist University College. Since its establishment as a University College, four schools have been created; namely: the School of Theology and Ministry (former Ghana Baptist Theological Seminary) and the School of Nursing at Abuakwa, the School of Business Administration, and the

⁴⁴ Biblehub Commentaries, http://biblehub.com/commentaries/2_timothy/3-17.htm accessed March 8, 2017.

School of Art and Social Sciences Education at the Amakom Campus.⁴⁵ School of Theology and Ministry is located at Abuakwa a suburb of Kumasi which is considered as the center part of Ghana linking to the Northern and Southern part. The Seminary is among the oldest Seminaries in Kumasi. It is more opened to all other denominations and provides non denomination sense of theology to students. There are other ministerial disciplines like Music and other integrated courses that contribute to wholesomeness in ministry. The Lecturers are from different denominational background. These exceptional qualities of Baptist seminary attract people from all parts of Ghana both within and outside the Baptist church for a blend of academic and spirituality approach to practical theology that enhance ministers to be effective and efficient in ministry. The researcher was attracted to study their holistic approach to ministerial training with respect to children's ministry.

2.10 A Brief History of Christian Service University College (CSUC)

In 1974, a group of Ghanaian Christians envisaged of an interdenominational Evangelical institution of high academic standard who will train men and women for Christian Ministry. There was another expatriate missionaries group who had a vision of an institution to train workers from well-established churches in the southern Ghana for a thrust into northern Ghana and neighboring countries where the church is relatively very small. Out of this group was Worldwide Evangelization for Christ (WEC), which had acquired a property in Kumasi on which has been built four dwelling houses and a radio studio. They also had plans to construct a large building to serve as the beginning of training college. Soon the visions merged. In 1974 the

⁴⁵J. A. Boadi, *A Brief History of Ghana Baptist Convection* (Kumasi: Baptist Press, 2006), 67-68.

¹⁰Interview Rev. Denis Ampofo 8/9/2016 Abuakwa.

first residential classes started with four students and the college grew from strength and has now become an Evangelical Christian University college.⁴⁶

2.11 Conclusion

This chapter covered relevant history with respect to children's ministry generally from the Bible church history.

⁴⁶ CSUC *Graduate Students Handbook* (2014/2015), 14.

CHAPTER THREE

MAIN ISSUES

3.1 Introduction

The theological institutions mainly play the role of helping the church to implement its Godly mandate stated in the Bible. It opens the eyes of the church and provides directions to fulfill the mission and vision of Jesus the head of the Church as agent of transformation in the world. School of Theology and Ministry (STM) and Christian Service University College (CSUC) in Kumasi aim at improving the lives and impacting people who are called to fulfill a ministerial mandate in Kumasi and all over the country.

3.2 What is Theological and Ministerial Training Institution?

Theological and Ministerial training Institutions which involves seminary, theological seminary, theological college or divinity school is an educational institution for educating students in theology, generally to prepare them for ordination as clergy, academia, or ministry.⁴⁷ The Council of Trent paved way for the establishment of modern theological institutions as a result of the Roman Catholic counter-Reformation. The seminaries placed great emphasis on the personal discipline as well as teaching of theology.⁴⁸ The Collaborative International Dictionary defines Seminary from the Latin word Seminarium as belonging to seed. As a piece of ground where seed is sown for producing plants for transplantation a nursery.⁴⁹ Theological institutions educate students for leadership roles in Christian ministry, such as pastors, missionaries, church planters, counselors and other avenues of service to the Church.

⁴⁷Seminary, <http://encyclopaediabritannicaconcise/dic.nsf/enwiki/204273> , accessed March 8, 2017.

⁴⁸ The Collaborative International Dictionary <http://en.academic.ru/dic.nsf/enwiki/204273> accessed March 8, 2017.

⁴⁹ Michael S. Rose, *Goodbye, Good Men* (Michigan: Regnery Publishing, 2002), 217–25.

Its curriculum places strong emphasis on study and understanding of the Bible and theology, spiritual formation and practical tools for church ministry.

3.2.1 The New Testament Apostolic Pattern of Training Church Leaders

Apostolic teaching and training in the Early Church was brought to local church leaders. Local church leaders of the early church did not go to formal academies of theological training, as is the case with modern theological education. They either received non-formal training and instruction from local church leaders, from apostolic teams traveling to their church, or from traveling with itinerant apostles and their apostolic teams (as Silas, Timothy, Priscilla and Aquila, Trophimus, Erastus, and others did: e.g., Acts 18:2, 5, 18; II Tim 4:20).⁵⁰

In Acts 11, the Jerusalem church sent Barnabas to the new church planted in Antioch to strengthen, encourage, teach, and train them along with Paul (Acts 11:22-26).

Again, Acts 13:1 shows that during Paul and Barnabas time, there were more “prophets and teachers” who had been sent to Antioch, presumably to train leaders at the Antioch church.

Gary commented that we must be intentional about producing church planters, pastors, evangelists, healers, intercessors, prophets, apostles as well as teachers. We must be vision-driven in our curricula and programs in any course that does not contribute directly to producing the leaders mentioned above must be abandoned.⁵¹

⁵⁰ Gary S. Greig, *The History of Seminary Education And Theological Accreditation* (June 10, 1999), 45.

3.3 Children's Ministry, a Challenge to Theological and Ministerial Training Institutions in Ghana

Parr asked a group of Master of Divinity (MDiv) graduates what they had learnt about Sunday school in their training experience. Only one (1) out of about sixty (60) students could do any academic to this area. He concluded that if the pastor does not have the tools and knowledge, neither will the members.”⁵² This is no news to ministers who complete theological institutions in Ghana. The problem of Pastors in Ghana doing little or no ministry with children does not mean that they do not think about the next generation. The problem is that they are not taught and equipped in the Theological institutions. Some pastors do not even understand the concept of children's ministry which needs care and as a major source of church growth. Keith noted that recent statistics revealed that “thirty percent (30%) of churches in UK do not have a single child in them.”⁵³ Most church buildings are being sold to Muslims, casinos, restaurants, and supermarkets. This is as a result of the theology of the churches, where adults only go to church leaving children at home. The fear is that most of the Bible schools and theological institutions in Ghana originate from such countries. If this same theology is being taught in Ghana, it will not be too surprise to see most churches experiencing same results.

Rudolph also confirmed that “the apparent absence of effective training programs for children's ministry in theological seminaries, training institutes, and Bible schools in Africa presents the serious challenge of changing the situation positively”. He added that “there is, therefore, a definite challenge, as well as a serious need to research the

⁵²Steve Parr, *Sunday School Still Work* (Grand Rapids: Kregel Publications, 2010), 20.

⁵³John Collier, “Children, Theology and Ministry in Africa today: finding the rightful place of children in theological training”. 2013.

possible impact of effective ministry to children in the four major contexts of the home, the community, the church, and the schools.”⁵⁴

The problem at hand is just bearing the computer principle that says Garbage in Garbage out (GiGo). If the ministers are not taught during theological education, hardly will they implement it. Since you cannot give what you don't have, that is why ministers who are not taught about children's ministry in theological and ministerial institutions are not ministering to children. The onus lies more on the theological training institutions. Children's ministry is a difficult ministry for most pastors to consider as part of their ministry. Most pastors confess this.

3.4 Children's Ministry in the School of Theology and Ministry (STM) Curriculum

In an interview with Denis Ampofo, a lecturer of the School of Theology and Ministry revealed that the institution has a good heart for children's ministry. They always admonish the students to pay much attention to the children in the church and in entire ministry. The institution has observed that twisted and wrong interpretation of theological doctrines experiences today is due to poor foundation during childhood. If the Pastors pay much attention to the children, this situation will change in the next ten (10) years.⁵⁵ He added. It is obvious that most students who complete engages in pastoral ministry but from his assessment, only twenty –twenty five percent (20-25%) pay some attention to children's ministry. The reasons being that traditionally, the mentality is that every pastor who graduates from Seminary are going to handle the adult church makes it a factor. Financial difficulties also become a challenge. The

⁵⁴Rudolph, “Equipped to Impact continent”, 17.

⁵⁵ Denis Ampofo, interviewed by Kenneth Akomea, 20th July 2017.

children's ministry has been left in the hands of volunteers and youth. A student pastor who was interviewed, agreed to the fact that, they pay much attention to adults because, they believe and trust the adults to also minister to their children of which doesn't work. He accepted that their level of knowledge gained in seminary is not an urge to them to minister to children as adults.

In terms of the adequacy and appropriateness of children's ministry in the curriculum, Ampofo earlier on attested that the teachings they provide is "Appropriate but not enforcing", "adequate but not challenging". Even though they provide some teachings, they do not press on as a challenge to the students.

Further search into the curriculum confirmed that there is a course on ministering to the youth which talk about ministering to Children. This is a subject taught under a Course in one (1) out of the seven semesters of Bachelor student for four years. Children's ministry is a topic under the ministering to the Youth. The researcher asked about the level of intentionality for the students to minister to children as best as adult. The response revealed that they teach it as a session in that course but there is no special course that could provide adequate information and placed a burden to the ministers to minister to children.

The researcher wanted to know how adequate this will equip ministers to minister to children. It was revealed in the interview that children's ministry is less than 2% in the curriculum. The interviewee then confessed that, this research is an eye opener and pledged to take it as a mantle to see to the intentionality of children's ministry in the institution's curriculum.

3.5 Children's Ministry in CSUC

In an interview with Christine Adjei Glover, a lecturer of Christian Education in Christian Service University College revealed that, there is a School of Ministry where Child Evangelism and all children's ministry issues are discussed. She added that this is done to create the awareness to pastors about the need to engage in children's ministry. "Pastors get excited after the exposure". She added.

Aside, children's ministry is not a curriculum in the Bachelor of Theology with Administration except Christian Education which talks a little about children. Students who come to offer theology program without going through the school of Ministry will have nothing to hear about children's ministry. Another lecturer interviewed confirmed that CSUC is not the only institution with this situation, all over Ghana Seminaries and universities have nothing to talk about children's ministry.

It is against these realities that the researcher interviewed Fifty (50) students from level three and Four hundred, and lecturers about their views as to how theological training institutions and Universities can intentionally contribute to the effectiveness on children's ministries in churches.

3.6 Conclusion

This chapter reports the findings of field work with much emphasis on School of Theology and Ministry (STM) and Christian Service University College (CSUC) looking at their contributions to children's ministry. Reports from the field revealed that their curriculums have little to teach about children's ministry. The little taught is also not intentional and enforcing for ministers to be equipped in children's ministry. It

was again, clear that the respondents are very much aware of the benefits of children's ministry to the church but the approach to handle the children is lacking.

In the next chapter four, the contributions of theological institutions to children's ministry will be discussed.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

This chapter seeks to interpret and analyze the findings of the research. The primary data was analyzed using MS Excel. Since the data collected were mainly categorical data, tabular statistical method whereby tables are used to analyze data was adopted. The tables show report on the General data and other responses of the one hundred (100) respondents from School of Theology and Ministry (STM) in Ghana Baptist University College and Christian Service University College (CSUC), showing figures in percentages. See all tables at appendix II. Interviews conducted on Lecturers were descriptively captured in the analysis. The source of the data is the collected data from the field.

4.2 General Analysis of Responses from Students

The general information of the Student respondents is clear that fifty two (52%) of the respondents from STM have been educated up to the Bachelor in theology but only thirty (30%) of them have gained some training on children's ministry elsewhere while seventy (70%) have not attained any form of training children's ministry. Meanwhile majority of the STM students' constituting forty percent (40%) are Clergies in their churches, and thirty two (32%) being church leaders. On like CSUC hundred (100%) of the respondents were Bachelor of Theology students but sixty percent (60%) have received some training on children's Ministry. This could tell their impact to the children's ministry. It will surprise you to see from the data that sixty eight percent (68%) of the respondents attended children's ministry but only a constituent of Twenty Eight percent (28%) were saved below 14 years. A response

from one lecturer at STM proved that he was converted at age 16 years. To him, 16 years and above is an evangelical understanding of salvation. This is the age the person can understand and confess his or her faith in Christ for Salvation. He added. A follow up question by the interviewer made him agreed that probably he might be saved before age sixteen (16) just that nobody intentionally led him to Christ for salvation.

Jesus made a clear statement in Matthew 18:6 that "...whosoever shall offend one of these little ones which believe in me," If Jesus, the agent of salvation believes that children can believe in him for salvation, why should ministers and theologians doubt the salvation of children? According to George Barna's research in 1990, eighty five percent (85%) of Christian teens interviewed said they accepted Christ as Savior before the age of fifteen (15). Six percent (6%) said, they received Christ between the ages of fifteen (15) and sixteen (16). He continued to preview the probability of accepting Christ is highest among kids less than fourteen (14)."⁵⁶

4.3 The Place and Theological Justification of Children's Ministry in Theological Institutions

Forty eight percent (48%) and fifty eight percent (58%) of the respondent from STM and CSUC respectively indicated that Children's Ministry is present in their curriculum but little. Meanwhile Forty six (46%) as against forty percent (40%) of students from STM and CSUC argued that children's ministry is not present in their curriculum. The report from the Dean of STM confirms that children's ministry is just about two (2%) of the curriculum. To the students, this is insignificant to equip ministers to thoroughly minister to children. A respondent from CSUC confessed that

⁵⁶ Collier, "*Children, Theology and Ministry*", 24.

“personally, I have little concern for children’s Ministry probably because I am not educated and equipped enough on it.⁵⁷” This response is in conformity with Miller who made it clear that theology provides insights for the understanding of children and theology provides the basis for the integration of children’s personality in their religious growth.⁵⁸ The absence of children’s ministry in theological institutions makes the ministers incompetent to minister to children. That is why Baxter in his Leadership training manual pronounced that “the methods that Jesus used to train and equip His followers two thousand years ago are still the ones that are effective for the twenty first century Christian church.⁵⁹ Jesus trained His disciples to minister to everybody including children in Matthew 18:5-14. In verse 14, He made them aware that ‘it is not the will of their father in heaven that none of these children gets lost’. Jesus’ training method is a legacy for theological institutions to fulfill.

4.3.1 Pastors and Church Leaders have little concern for Children’s Ministry because they are not equipped during Theological Education

It is noted that fifty four (54%) of the respondents from STM agree whiles thirty four (34%) strongly agree that pastors and church leaders have little concern for children’s ministry because they are not equipped during theological training. A respondent strongly disagreed to this statement because pastors should be able to apply what they learn to minister to children. These responses were confirmed in CSUC where forty eight percent (48%) of the respondents strongly agreed to the point. The researcher sees a clear direct implication of Garbage in Garbage out (GiGo) as has been stated. Since you cannot give what you don’t have so pastors cannot effectively minister to children since they do not have the capacity. Margaret Mead, declared that ‘the

⁵⁷ Respondent CSUC 2017.

⁵⁸ Miller, Church Divinity School of the Pacific, 24-30.

⁵⁹ Baxter, “A Leadership Training Manual,” 34.

society that neglects its children is one generation away from destruction.’⁶⁰ These responses affirm the realities in Christian ministry where most pastors have little concern for children’s ministry in Ghana. The absence of children’s ministry in theological institutions presents a direct relation to the deficiency in Christian ministry. This was also confirmed by Rudolph in his research that “the apparent absence of effective training programs for children’s ministry in theological seminaries, training institutes, and Bible schools in Africa presents the serious challenge of changing the situation positively.”⁶¹

4.3.2 Theological view (s) about Children’s Ministry

It is surprising to read from the report that eighty six percent (86%) respondents from STM opined that Jesus placed high emphasis on children’s ministry and as a mandate to today’s ministers. This point also received high response of ninety percent (90%) respondents from CSUC. If so, then why are most ministers not ministering to children as adults? Why are ministers not fulfilling the mandate of their Master Jesus? Table 4.3.2 gives an explicit response of the reason why most pastors and ministers fail to engage in children’s ministry as they are not taught in the theological and ministerial training institutions. Even though ten (10%) have the doubt that children cannot confess their faith in Christ, six percent (6) believes children will know God when they grow. Twelve percent (12%) were with the view that children’s ministry was not a major tool in the early church development whiles four percent (4%) opined that children should be left in the hands of parents for ministry. These subsequent views present a level of ignorance about the necessity of children in Christian

⁶⁰ Claydon, “Evangelization of Children”, 47.

⁶¹ Rudolph, “Equipped to Impact a Continent?” 1.

ministry. A serious consideration of children's ministry in ministerial training institutions will change this situation.

4.4 The Contributions of Children's Ministry to Christian Ministry that Theological and Ministerial Training Institutions can build on

Ninety eight percent (98%) of respondents from both Institutions agreeing that children's ministry is the greatest soul winning for church growth. The researcher's experience in children's ministry confirms the responses. Children are more open and receptive than adults. George Barna concluded from his research in the USA, in *Transforming Children into Spiritual Champions* that:

- Children form lifelong habits, values, beliefs and attitudes from ages five (5) to twelve (12) years
- Again, whatever beliefs a person embraces when he is young are likely to change as the individual ages.
- If a person does not embrace Jesus Christ as Saviour before they reach their teenage years, they most likely never will.⁶²

The researcher has observed that children who go through children's ministry stay in the church than those who came older. Effective children's ministry can attract children from other religion, nurture them and keep them as biological members of the church. Then again, it doesn't take any big crusade to win children into churches. This is an easy and fast means of soul winning that the theological institutions must enlighten ministers to implement.

⁶² Claydon, "Evangelization of Children" 47.

4.5 Appropriate Strategies that will increase the Involvement of Theological and Ministerial Institutions so as to enhance the Effective Ministry to Children

The reality why theological institutions have not given children's ministry a focal attention is show that sixty eight percent (68%) of the STM respondents confirmed that children's ministry is handled by volunteers. Therefore, theological institutions do not bother themselves to do any serious training on. The researcher is a witness to this reality in churches. In Ghana most children's teachers are children or some few years older than them. The least recognized workers in the churches are children teachers. The church has found nothing wrong with this death trap issue. Seventy two (72%) of respondents from CSUC confirmed that there are no specialized lecturers and materials available in the theological institutions. An interview with Christine Adjei Glover, revealed that, the theological institutions consider courses which are of pressing need of the church. The church must present it as a need to the theological institutions. She again consented on the effort of some Christian organizations that have good curriculums for children's ministry but have no higher education to lecture in theological institutions. All these amounted to the dominating issues in children's evangelization which were revealed in the Lausanne Committee of World Evangelization 2004 that "children represent arguably the largest unreached people group and the most receptive people group in the world. Yet the church is largely unprepared to take up the huge opportunities for mission to children."⁶³

⁶³ Claydon, David "Evangelization of Children", 5.

4.5.1 Roles Theological and Ministerial Institutions must play for effective Children's Ministry

It is clearly shown from both Institutions (STM and CSUC) that forty four (44) respondents and thirty nine (39) respectively agree that integrating children's ministry in theological and ministerial institutions would bring effective children's ministry in churches. Again, periodic training of children's teachers in the theological institutions recorded seventy six percent (76%) from each institution. Some interviewees suggested this could be done as short courses. The idea of training and perhaps ordaining as children's pastors received seventy four (74%) in STM and sixty eight (68%) in CSUC. There was arguments like some churches like Presby, Methodist and other churches have children's pastors but unfortunately they have no or little training about children's ministry. This posts the problem of incompetence in children's ministry. Even though the responses for involving children during students outreach scored low at forty four (44%) in STM and fifty two (52%) in CSUC can contribute to effective children's ministry. In CSUC, child evangelism had just been introduced in students outreach. In 2016 outreach, Child Evangelism Fellowship (CEF) trained interested students to reach out children with the gospel. They established Good News Clubs for the children in the communities. This is a great contribution to the effective children's ministry. Advocacy programs on children's ministry for ministers on the field and church leaders is a new movement pioneered by Ghana Evangelical committee with Empowerment 4-14 window conferences. These conferences create awareness, but do not provide trainings that will equip the Ministers to effectively minister to children. No wonder only nineteen (19) and twenty four respondents from STM and CSUC respectively chose this as a tool for effective children's ministry.

The Lausanne committee for World Evangelization conference in Pataya 2004, presented strategies to nurture the interest of theological institutions to contribute to effective children's ministry. The goal is "to train clergy/pastor/minister trainees to think instinctively about the spiritual formation of children."⁶⁴ It was recommended that "theological colleges provide a rigorous place for future ministers and pastors to grapple with theological issues, the thought context must be people of every age and not limited to adults." They proposed three levels of children's ministry and theological training as:

- Practitioner Training: to help children's workers think theologically.
- Full-time Church or Para-church worker Training: to result in recognized accreditation. Such as Children's Pastor or Children's Minister etc.
- Church leaders and pastors: for those who will either be responsible for or oversee the children's ministry in a church congregation or organization⁶⁵.

The above discussions truly inform theological and ministerial institutions in Ghana that their students are calling for the urgency and intentionality of including children's ministry as a course in their curriculum to equip them to minister to children as best as adults. The absence of it makes Ministers incompetent in children's ministry.

⁶⁴ Claydon, "Evangelization of Children" 47.

⁶⁵ Claydon, "Evangelization of Children" 7.

4.5.2 Recommendation of Children’s Ministry as a course in Theological and Ministerial Institutions

The respondents viewed that children’s ministry should be recommended as a course in the theological institutions. It is clear that forty five (45) respondents from STM students representing ninety percent (90%) agree that children’s ministry should be a course in the theological institutions. Some respondents among the ten percent (10%) were with the view that pastors must not necessary to go through a course before they minister to children. They must be able to minister to the children with the theological education. Surprisingly hundred percent (100%) of the CSUC students conform to the recommendation.

In 2003, Compassion International Ethiopia challenged the united leadership of the Fellowship of Ethiopian Evangelical churches as to the potential of children in their country. Together, the leaders of the church wept and confessed their history of indifference to children. A covenant commitment to change was made and a five year plan was developed. One of their commitments was “theological reflections and writing”, they consented on credible theologians from a variety of disciplines encouraged to broaden their thinking to include children.⁶⁶ This would strengthen the academic reflection available about children and provide resources for a future generation of theological education.

This is a humble appeal to the theological institutions to intentionally integrating children’s ministry as a course.

⁶⁶Claydon, “Evangelization of Children” 47.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study was undertaken to find the contributions of theological institutions to children's ministry in STM and CSUC in Kumasi. It was divided into five chapters. The first chapter looked at the general introduction to the study and issues such as the background, the statement of problem, the aim and objectives, the research methodology the significance of the study as well as the organization of the chapters considered. Chapter two dealt the various historical facts related to children's ministry with Biblical perspectives and other theologians and ministers' contributions to the children's ministry.

Moreover, Chapter three discussed theological training institutions contributions to children's ministry with much emphasis on STM and CSUC. Further on, Chapter four concentrated on the interpretation and analysis of data from respondents. Analysis was made from the questionnaire from the students and interviews from lectures in the two theological institutions. General analysis was critically discussed in view of the researchers experience and observations and other secondary sources literature reviewed related to the study.

Lastly, chapter five summarized, and concluded the study. Some recommendations were outlined for further consideration to the study.

5.2 Conclusion

The study revealed that the two institutions have something small on children's ministry. The information could only just create the awareness of children's ministry than to equip ministers to effectively minister to children as best as adults. The theological institutions are more academics than ministry. On like the ministerial institutions which focuses on training students to embark on ministry through evangelism, discipleship and other pastoral ministry. It appears that CSUC which is a theological institution has children's ministry as a short program for two weeks for students, leaders, children's ministry teachers and who come for the School of Ministry.

Whereas the School of Theology and Ministry which is more ministry focus has very little to train ministers on children's ministry. However, both institutions have little to equip students to effectively minister to children as best as adults.

This study shows that the respondents believe the necessity and impact of children's ministry to Christian ministry. Their responses present the positive heart and the readiness to minister to children but the way and strategy to minister to children present a great vacuum and a deficiency in their ministry. Most ministers (Apostles, Prophets, Pastors, Evangelist, teachers, church leaders etc) have not been effectively ministering to children for a long time passed. Children's ministry has been struggling in the hands of volunteers and lay people who have little Biblical knowledge and skills while trained ministers are still unconcern. This study affirms the researcher's conviction that the absence of children's ministry in theological and ministerial training institutions presents ministers inability to effectively minister to children as best as adults. The study also proves that most ministers have a great desire to

minister to children. It is clear that, churches which are doing well in children's ministry have their pastors attained some training in children's ministry. The desire is high but the how to minister to the children is very low. This confirms that the deficiency of children's ministry in the curriculum of theological training institutions contribute little to the effectiveness of children's ministry and a ripple effect on Christian ministry in Ghana. It is the heartfelt prayer of the researcher that most ministerial training institutions in Ghana and beyond will consciously include children's ministry in their curriculum to thoroughly equip ministers to minister to children as best adults.

5.3 Recommendations

The contemporary situation of children's ministry in Ghana is denigrating Christian ministry which demands an urgency of theological training institutions to intentionally consider the following recommendations:

- Include children's ministry in their curriculum.
- Specifically train and perhaps ordain pastors for children's ministry.
- Organize training courses for children's ministry teachers in the churches.
- Involve children during Students outreach.
- Encourage students to research on children's ministry to build the capacity of pastors on the field through short courses and conferences.
- Collaborate with some Christian organizations like CEF, World Vision, Child Theology Movement etc who have curriculum for Children's Ministry to provide curriculum and materials.

- It is also required that the course facilitators in such Christian organizations to upgrade their theological education to the level that will qualify them to lecture Children's ministry in theological institutions like the universities and colleges.

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APPENDIX I
QUESTIONNAIRES

This questionnaire is strictly restricted to educational purposes. The researcher seeks to find out: **THE CONTRIBUTIONS OF THEOLOGICAL AND MINISTERIAL TRAINING INSTITUTIONS TO CHILDREN’S MINISTRY. A STUDY IN CHRISTIAN UNIVERSITY COLLEGE, AND SCHOOL OF THEOLOGY AND MINISTRY, KUMASI.** Any information provided will be considered with optimum confidentiality

Thank you

SECTION A (Personal Details): *Please tick or write in the spaces provided.*

1. Gender: Male Female
2. Age (years): below 30 30-40 . above 40 years
3. Educational Background: Certificate Diploma
 BA others, Please specify.....
4. Have you had any training about children’s ministry during your theological education Yes No
5. At what age were you converted to Christianity? below 4 years 4-14
 15-30 30 and above
6. Did you attend children’s Ministry in your childhood? Yes No
7. Current Status in Church: Clergy Church Leader
 Member Ministry Leader others Please specify.....

SECTION B: The Place of Children ministry in this University College

Please write or tick (✓) the statement which best reflect your opinion

1. Which of the following statements best describes the place of Children’s Ministry in University College

Children’s Ministry is not present in the curriculum

Children’s Ministry is present but little

Children and adult ministry are given equal focus

Others

2. Adequate curriculum on Children’s ministry is provided for every student to effectively minister to children as best as adults. Yes Not sure Somehow No

3. The reason why most Pastors and denominational leaders have little concern for Children’s Ministry is that they are not equipped during seminary.

Strongly Agree Agree Disagree Strongly Disagree.

Please justify your view.

.....
.....

4. There is a view among most Christians that the Bible says very little about Children’s Ministry. ***(Please tick and justify your view)***

Strongly Agree Agree Disagree Strongly Disagree.

5. Which of the following theological view (s) do you agree about Children’s Ministry? (Please tick as many views you agree)

Jesus placed high emphasis on children’s Ministry and as a mandate to today’s Ministers

children below 14 years cannot confess their faith in Christ and be saved

- Children will know God when they grow
- Children's Ministry was not a major tool for the early church
- Children's Ministry is for parents and volunteers

6. Do you see Children's ministry as a greatest soul winning opportunity for church growth? Yes No .

If **Yes**, how can the seminaries/ Universities help Ministers to intentionally use children's Ministry as an evangelistic tool for church growth.

Please describe

.....

7. Which of the following views are the reasons why seminaries/ Universities have not given Children's Ministry a focal attention?

- No specialize lectures and curriculum available
- Children Ministry should handle by volunteers
- It doesn't need any specialized theological training
- No financial contribution to the church
- Others Please specify

8. For effective children's ministry in the churches, Ministerial training institutions must do the following;

Please Tick (√) as many as you agree.

- Specifically train and perhaps ordain Pastors for Children's Ministry
- Include Children's Ministry in their curriculum
- Organize training courses for Children's Ministry teachers
- Involve children during Students outreach
- Establish an advocacy programs for Pastors on the field

9. Should Children's Ministry be recommended as a course in Ministerial Training Institutions? [] YES [] NO.

If YES suggest some possible strategies. If NO Why?

.....
.....

GOD BLESS YOU

APPENDIX II

General Analysis of Responses from students

Respondents	Details	STM-GBUC		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Gender	Male	46	92	42	82
	Female	4	8	8	16
Age	Below 30	16	32	15	30
	30-40	27	54	16	32
	Above 40	7	14	19	38
Educational background	Certificate	8	16	4	8
	Diploma	10	20		
	BA	26	52	50	100
	MA	6	12	0	0
Trained in Children's Ministry	YES	15	30	30	60
	NO	35	70	20	40
Age converted	Below 4	5	10	4	8
	4-14	9	18	10	20
	14-30	35	70	33	66
	30 and above	1	2	3	6
Attended Children's Ministry	Yes	33	68	32	64
	No	16	32	16	32
Current status in church	Clergy	20	40	12	24
	Church leader	16	32	18	36
	Ministry leader	11	22	15	30
	Member	2	4	5	10

The place of Children's Ministry in the STM and CSUC

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
PLACE OF CHILDREN'S MINISTRY	Not present	23	46	20	40
	present but little	24	48	29	58
	Equal focus	2	4	1	2
	Other	1	2	0	0

Pastors and Church Leaders have little concern for Children's Ministry because they are not equipped during Theological Education

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Pastors not equipped	Strongly Agree	17	34	24	48
	Agree	27	54	19	38
	Disagree	3	6	6	12
	Strongly Disagree	3	6	1	2

Theological view (s) about Children's Ministry

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Theological view (s) about Children's Ministry	Jesus' emphasis	43	86	45	90
	can't confess	5	10	4	8
	know God when they grow	3	6	3	6
	CM in not early church	6	12	12	24
	For parents	2	4	4	8

The contributions of Children’s Ministry to Christian Ministry that Theological and Ministerial Training Institutions can build on

Children’s ministry is the greatest soul winning opportunity for church growth

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Children’s ministry is the greatest soul winning		49	98	49	98
	Yes				
	No	1	2	1	2

Appropriate Strategies that will increase the Involvement of Theological and Ministerial Institutions so as to enhance the Effective Ministry to Children

Reasons why Theological Institutions have not given Children’s Ministry a focal attention

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Reasons of Theological Institutions Low Focus	handle by volunteers	34	68	8	16
	no Special training	11	22	3	6
	no financial contribution	4	8	16	32
	no special lecturers	13	26	36	72
	Others	5	10	1	2

Roles Theological and Ministerial Institutions must play for Effective Children's Ministry

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Effective Children's Ministry Strategies	train and perhaps ordain Pastors	37	74	34	68
	CM in curriculum	44	88	39	78
	periodic training	38	76	38	76
	Students outreach	22	44	26	52
	advocacy programs	19	38	24	48

Recommendation of Children's Ministry as a course in Theological and Ministerial Institutions

Respondents	Details	STM		CSUC	
		Frequency	Percentage %	Frequency	Percentage %
Recommend Children's ministry in Ministerial training institution					
	Yes	45	90	50	100
	No	5	10	0	0