CHRISTIAN SERVICE UNIVERSITY COLLEGE

Department of Theology

CHILDREN’S SUNDAY SCHOOL: A TOOL FOR GETHSEMANE SOCIETY OF THE METHODIST CHURCH GROWTH, TANOSO – KUMASI, GHANA

PROJECT WORK

(LONG ESSAY)

BY

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JULY, 2015
CHILDREN’S SUNDAY SCHOOL: A TOOL FOR GETHSEMANE SOCIETY OF
THE METHODIST CHURCH GROWTH, TANOSO – KUMASI, GHANA

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A long essay submitted to Christian Service University College in partial
fulfilment of the requirement for the award of degree in Bachelor of Arts in
Theology with Administration.

JULY, 2015
DECLARATION

I hereby declare that this Long Essay 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.

Signed: ………………………………………. Date: ……………………………
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Signed: ………………………………………. Date: ……………………………
Dr. Robert Owusu Agyarko
(Head of Department of Theology)
DEDICATION

This essay is dedicated to my dear wife Mrs. Phyllis Robertson Odoom and my children namely: Nana Ama Arthur-Odoom and Papa Kuuku Arthur-Odoom.
ACKNOWLEDGEMENT

The researcher wishes to acknowledge firstly, God Almighty for the gift of strength, good health and all the resources needed to put this work together. To Him alone be all the glory.

Then also, to my able supervisor, in the person of Mrs. Christine Nancy Adjei Glover, Dr. Robert Owusu Agyarko (Head of Department and Lecturer, CSUC), Rev. Samuel Ofori Andam (Minister-In-Charge, Gethsemane Methodist Church, Tanoso), Rev. Collier Collins Coleman (Chairman, Board of Directors, Ghana Conference, AME Church), Rev. Michael Enu (Minister-In-Charge, Hatcher AME Church, Oforikrom), Mr. Eric Mensah Mankoe (Chief Accounting Assistant, Faculty of Pharmacy, KNUST), Rev. Roland Owusu Ansah (Pastor, Harvest Chapel, Asafo), Rev. Ebenezer Adu Ampong, Rev. Dr. David Kwadwo Okai, Rev. Isaac K. Badu Danso, Rev. S.B. Zuul, Mr. Paul Diboro (all are Lecturers, CSUC) and Mrs. Agnes Acheamfuor (CSS Superintendent, Gethsemane Methodist Church, Tanoso).

Others are Mr. Kofi Aikins, Mr. Abraham Acheamfuor, Mr. De-Graft Bismark Awuah Boateng, CSS teachers (all of Gethsemane Methodist Church, Tanoso), Mr. Lloyd E. Addai (Vice-Principal 1) and all Mathematics tutors (Kumasi Technical Institute).

I also register my sincere gratitude to my wife Mrs. Phyllis Robertson Odoom and the children Papa Kuuku Arthur-Odoom and Nana Ama Arthur-Odoom, Grace Arthur (my Mother), Nana Kobina Amoansah, Mr. Fiifi Robertson and Joel Paapa Whyte (Methodist Headquarters, Accra).
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TABLE OF CONTENTS

CONTENT

Title Page

Declaration ... ... ... ... ... ... ... ... ... i
Dedication ... ... ... ... ... ... ... ... ... ii
Acknowledgement ... ... ... ... ... ... ... ... ... iii
Table of Contents ... ... ... ... ... ... ... ... ... iv
Abbreviations ... ... ... ... ... ... ... ... ... v

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction and Background of the Study ... ... ... 1
1.2 Statement of the Problem ... ... ... ... ... ... 3
1.3 Research Questions ... ... ... ... ... ... ... ... 3
1.4 Aim and Objectives of the Study ... ... ... ... ... 4
1.5 Scope and Focus of the Study ... ... ... ... ... ... 4
1.6 Research Methodology ... ... ... ... ... ... ... ... 5
1.6.1 Methods of Data Collection ... ... ... ... ... ... 5
1.6.1.1 Primary Sources ... ... ... ... ... ... ... ... 5
1.6.1.2 Secondary Sources ... ... ... ... ... ... ... ... 5
1.6.1.3 Participant Observation ... ... ... ... ... ... ... 5
1.6.2 Sample and Sampling Procedures/Techniques ... ... 5
1.6.3 Data Analysis ... ... ... ... ... ... ... ... ... 6
1.7 Literature Review ... ... ... ... ... ... ... ... ... 6
1.8 Significance of Study ... ... ... ... ... ... ... ... 11
CHAPTER TWO: HISTORICAL FACTS

2.1 Introduction … … … … … … … … … 13
2.2 Root of the Methodist Church Ghana … … … … 13
2.3 Brief History of Kumasi Diocese of MCG … … … … 16
2.4 Brief History of Tanoso Community … … … … 17
2.5 Brief History of GMCT … … … … … … 20
2.6 Brief History of Sunday School … … … … 22
2.6.1 The Biblical Basis of Sunday School … … … … 25
2.6.2 The Purpose of Sunday School … … … … 25
2.7 Conclusion … … … … … … … … 27

CHAPTER THREE: MAIN ISSUES

3.1 Introduction … … … … … … … … 28
3.2 Biblical References Involving Children … … … … 28
3.2.1 Children and Childhood in the Old Testament … … 28
3.2.2 The New Testament and Children … … … … 29
3.3 The Great Commission … … … … … … 30
3.3.1 Children at the Heart of Mission … … … … 32
3.3.2 Children as Agents for Mission … … … … 33
3.3.3 Children have Tremendous Spiritual Capacity … … 33
3.4 Church Growth Defined … … … … … … 34
3.4.1 Types of Church Growth … … … … … … 34
3.4.1.1 Quantitative and Qualitative Church Growth … … … 35
3.4.1.2 Dimensions of Church Growth … … … … 35
BIBLIOGRAPHY

APPENDICES

ABBREVIATIONS

1. CSS : The Children’s Sunday School
2. MCG : The Methodist Church Ghana
3. MUCG: The Methodist University College, Ghana
4. K.O. : Krobo Odumase
5. GMCT: Gethsemane Methodist Church, Tanoso
CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction and Background of the Study

The Children’s Sunday School (CSS) has been badly criticised. “It is almost dead as a church growth tool today. Its budget can wait while the church furnishes the auditorium with luxurious gadgets.” The researcher has heard comments similar to these ones made at a number of conferences and meetings with pastors and church leaders in recent years. Can CSS still be an effective tool for church growth today? Many pastors and church leaders today are convinced that CSS is no longer relevant and effective tool for reaching the lost for Jesus Christ and church membership. Some feel it is no longer a viable means of ministry or worthy of church priority. Others claim that CSS was a giant in its heydays but it has become a non-effective ministry for the twenty-first century church and even facing out.

Moreover, some church growth writers are predicting the “demise” of CSS. The myth is that CSS is no longer effective evangelistic tool. It is not that CSS no longer works, but it’s that we no longer work on CSS. Do not forget that it originated with an educational purpose to children that may otherwise do without.¹ “There is the need for Christian educators to take at least two actions: clarify their perspective, and articulate the principles

on which they may build adequate and relevant educational programmes." Phipps and Edmonds add,

“The largest vehicle most churches have for fulfilling the Great Commission is the Sunday School. The Sunday School has come under fire in recent years. Through the apathy and attacks, it still remains the best chance a plateau church has to reach people, teach application, minister and make disciples. The Sunday School remains the strongest tool to keep a growing church on the move.”

The researcher agrees with Piland when he said, “The Children’s Sunday School is at the heart of the mission of the church. It is central – not a side issue; it is major – not minor.”

CSS has a proven track record. The problem with it today is not with the programme itself, rather the problem is with the priority and the purpose that pastors and churches place on it. It is the church’s greatest soul-winning opportunity. Johnson and Toler agree that, “The problem with non-evangelistic Children’s Sunday Schools is not the program itself; the problem is the failure to use the program as an intentional evangelistic tool.”

Furthermore, some pastors and denominational leaders have moved away from the long stated purpose of Sunday school. Rick Warren adamantly argues that “understanding purpose is crucial to a healthy church, and church health is crucial to church growth.” The researcher contends that the reason for the decline of CSS over the years is loss of purpose. It is the opinion of the researcher that somewhere along the line pastors and denominational leaders have gotten away from the long standing purpose of the Sunday school. This resulted in spending less time and energy on building and organizing CSS for the purpose of evangelism. If church leaders today can return to evangelism as the focal purpose, then CSS can return to its place as an effective tool for church growth.

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3 Lawrence Phipps and Daniel E. Edmonds, Growing Sunday School Teams (Montgomery, AL: For Life Ministries, 2002), iii.
However, the Methodist Church Ghana (MCG) which began in 1835 is believed to be one of the fastest growing orthodox churches in West Africa. This research will want to dive into the church’s CSS and come out with its impact on church growth. It is therefore, the researcher’s conviction that CSS has not lost its impact as a viable tool for church growth in reaching the lost for Jesus Christ and church membership.

1.2 Statement of the Problem

There are allegations by many pastors and denominational leaders that CSS is irrelevant and has no (or has lost its) impact on the church in this twenty-first century.

Admittedly, the educational work of the church has been hampered often by confusion, misunderstanding, and mediocrity. Too many have tolerated CSS as a “busy work” or for lovely old ladies and chattering children. Byrne uniquely adds, “Sunday School, to some people, is unnecessary, unscriptural, and unspiritual. CSS should be eyed suspiciously as competitive to missions and evangelism.”

White and Brewster share the following insight on this subject:

There is a misconception among some Christians that the Bible says very little about children. However, to read Scripture with the child in the midst leads us to conclude that children are one of the main ways God chooses to speak to humanity. Not only are children present and visible, they are at the heart of missions.

In this direction, the study seeks to examine how CSS as a tool for church growth is impacting on the church and vice versa. The study also examines the relationship between CSS and its stakeholders.

1.3 Research Questions

The researcher has the following questions in mind:

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a. How often does the Bible make reference to children?

b. What is the main purpose of CSS?

c. Is CSS relevant in the 21st century church?

d. Is CSS worthy of church priority?

e. What impact has CSS on the church?

The motive for this research work was an attempt to answer these questions.

1.4 Aim and Objectives of the Study

The main aim of the study is to examine how CSS can function properly as a tool for church growth at Gethsemane Society of the Methodist Church Ghana. However, the main objective of the study is to find out how CSS is helping to bring the children to the saving faith. It also discusses the role to be played by stakeholders of CSS that will bring personal and church growth and also to equip its teachers.

1.5 Scope and Focus of the Study

The scope of this research will be within Gethsemane Society of the Methodist Church Ghana, Tanoso-Kumasi. While an effective Sunday School programme is designed and organized to reach all ages, this project will be limited primarily to CSS. The researcher is not suggesting that Sunday School is defined solely by children classes that meet on Sunday mornings on the church campus, but the research is looking at the impact of CSS on the church. This work aims at compiling information about what CSS stands for and assessing its impact on the church.

After years of work in children and youth ministry, it was realised that though CSS has made some gains in the church, ignorance and mediocrity have barricaded some pastors and church leaders to adhere to traditions and practices which are outmoded.
The research presents a brief history of Gethsemane Society of the Methodist Church Ghana, Tanoso-Kumasi and CSS and how the latter impact on the former. Detailed work of the Sunday school Superintendent and teachers will also be looked at.

### 1.6 Research Methodology

The methodology employed is qualitative approach. Under this approach is an intensive study of specific individual or specific context and the phenomenological approach which seeks to understand a phenomenon by examining the views of people who have such experience and also to examine human experiences provided by people involved.

#### 1.6.1 Methods of Data Collection

Three main methods will be used in obtaining data for the study. These are the primary source method, secondary source method and participant observation.

##### 1.6.1.1 Primary Sources

The primary source method involves administering questionnaire with the clergy, church leaders, Sunday school teachers and children, and other church members who have useful information.

##### 1.6.1.2 Secondary Sources

The secondary source method uses textbooks, scholarly journals, brochures, dissertations, newsletters and the internet as assistance in gathering data for the study.

##### 1.6.1.3 Participant Observation

The researcher will gather some of the data through participation and observation in church and children’s Sunday school activities.

### 1.6.2 Sample and Sampling Procedures/Techniques
The total membership of Gethsemane Society of the Methodist Church, Tanoso-Kumasi, will be the target population to select from. A purposive non-probability sampling technique is used. A sample of forty (40) will be selected as follows:

- Sunday school children: 10
- Sunday school teachers: 5
- Adult members: 25
- Total: 40

1.6.3 Data Analysis

The data gathered during fieldwork will be interpreted and analysed qualitatively.

1.7 Literature Review

The amount of sources for Sunday school is fairly large. However, out of the Sunday school write-ups, much deals with Sunday school of the children. This helps considerably for the purpose of this study. The researcher found a number of resources that were very helpful to this study.

Rick Warren focuses on understanding the need for an effective church growth strategy. According to Warren, purpose driven church strategically moves people from non-believers to mature believers through an intentional process of evangelism and discipleship. This is illustrated using a baseball diamond path around which church members are encouraged to move, with the idea being that a higher level of maturity is attained as one moves around each base. This is not to claim that one has reached spiritual perfection once he or she has reached home base. It is to show progression in the disciple’s spiritual growth. Sunday school is basically the church organized to move
children strategically and with intentionality from being unbelievers to being mature believers.\(^9\)

James Reed and Ronald Prevost discuss the Sunday school as the best known institution of Christian Education among evangelicals in the 21\(^{st}\) century. Sunday school is so much a part of Christian Education that it seems almost normative. The writers stated the views of William Fox and Robert Raikes who concluded that the best approach to teaching the poor to read would be through Sunday schools. The researcher adds to this view that Sunday school is a special school and needed to be attended by all class of people including the rich in our contemporary world. The book accounts the primary aim of Raikes’s school as literacy training whereas John Wesley’s concern was both literacy training and spiritual nurture of children. Wesley based his approach to education on principles of sense realism and universal education. Wesley valued the home in the Christian Education of children.\(^{10}\)

Roger Bowen defines mission to include relation to God and to our fellow human beings. A good model of how to do mission includes teaching. This Bowen categorically suggests six (6) teachings:

1. Improve music and start church choirs
2. Teach youth and Sunday school leaders to work effectively and efficiently
3. Start relevant youth and Sunday school programmes
4. Strengthen Mothers’ union
5. Strengthen work of Theological Education by Extension
6. Teach Family life, Family Planning, Stewardship

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Bowen also gives four (4) dimensions of church growth as Conceptual, Organic, Incarnation and Numerical. Under numerical dimension of church growth, he noted that there are four (4) sorts:

a. Biological; when babies are born in Christian homes.
b. Transfer; when people leave one church and join another
c. Restoration; when those who have lost faith regain it
d. Conversion; when people turn to Christ for the first time.

The writer dealt into details of the subject. He however represented the last two points (c. and d.) as the real church growth in members. This decision obviously excludes children and children’s ministry which make it a biased one. The researcher believes that children are future leaders and therefore become part of the whole population the moment they are alive.\(^{11}\)

White and Brewster also draw a lot from the Bible related with children and the Kingdom. References were made about the childhood in the Old Testament stories surrounding Isaac, Ishmael, Joseph, Moses, Miriam, Samuel, the young servant girl (2 Kings 5), David, Josiah and Jeremiah. These are a few of the significant representatives of children in the Old Testament. In the New Testament, the writers discuss in detail three aspects of the gospels which call for particular attention when a child is in the midst: the incarnation, the kingdom of God and New birth. Reading the Scripture reveals both the presence and significance of children. They further said that children are an enormous, often needy and neglected “people group”. However, they are also most receptive.\(^{12}\)


Comparing Bowen with White and Brewster’s works reveals that, the latter present children as part of the church better and more appropriate than the former.

Ver Straten skilfully used 1 Peter 2: 19, 20 where Peter says: But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God … Once you were not a people, but now you are the people of God” to answer questions on 1) Who were to be the lay shepherds? 2) What type of training was to be given? 3) Who should be included in the shepherding ministry? Ver Straten dealt on how to shepherd to include the following studies:

i. The shepherd is a watchman
ii. The shepherd is a guard
iii. The shepherd is a guide
iv. The shepherd is a physician
v. The shepherd is a rescuer
vi. The shepherd is a feeder of the sheep
vii. The shepherd is a lover of the sheep

The question therefore, is how could a good shepherd tend sheep without the lamb (CSS) as Jesus told Peter in John 21:15, 16? Feed my lamb.\(^\text{13}\)

Campbell Wyckoff tackles the Christian Education’s curriculum to require the kind of building and the sort of equipments that invite children, youth and adults to venture into the Christian life; that help rather than hinder Christian teachings. Curriculum stands both as tools and as symbols of the centrality of Christian nurture in the church that is the community of Christ. The author made emphasis on curriculum for church school to include the study of the Bible, doctrine, history and current affairs. Wyckoff further

\(^{13}\) Charles A. Ver Straten, A Caring Church: Through Shepherding Ministries (Grand Rapids: Baker Book House, Michigan, 1988)
touched on instructional materials which teach the children to live in Christ. He presented a framework for curriculum thinking as complete, systematic and useful as possible.\(^{14}\)

Paul A Kienel, discusses the philosophical (reasoning) aspect of Christian education. He groups educational objectives into four categories:

1. Those related to the students’ spirituality and moral growth
2. Their personal and social development
3. Their academic advancement and
4. The school’s responsibility to the entire family from which the student comes.

The writer used Luke 2:52 to categorise these objectives. He further gave thirteen principles the Christian philosophy of education is based on. He emphasised that God is left out of modern man’s thought and life, yet the Bible teaches that God is the centre of life whether or not man recognises the fact.

However, Kienel said that the child belongs to the parents, not the state, and they are responsible to God for educating the child to know and love Him (God) with all their being. The researcher partially agrees with this statement. The church and the state have vital role to play in the child’s spirituality, morality and education.\(^ {15}\)

Lastly, the researcher reviewed the literature of Byrne. The author emphasised on four functions that were inherently essential in carrying out the purposes of Jesus. Byrne used Acts 2:41, 42 to bring out these four functions: Evangelism (verse 41), Education (verse 42), Enthusiasm (verse 42) and Edification (verse 42).

These functions cover all possible phases of the divine programme for humanity. Byrne argued that the content of a program or curriculum will consist of all those experiences


which will build Christian character and a more Christ-like world. Furthermore, the author gave the general purpose of worship in the Sunday school in two folds; to provide for the act of worship and to provide training for worship. This means worship is of great importance in Sunday school.\(^{16}\)

1.8 Significance of Study

To understand the significance of Sunday school for church growth one must have an understanding of what Jesus has commissioned all believers to be doing. The Great Commission is to be the priority mission of every believer and every church. Therefore, the study is relevant for the church in order to update itself and upgrade CSS to the desired standard in the area of:

- Stocking with study books and hymns
- Teaching and learning materials
- Training of teachers
- Effective planning of curriculum
- Other financial obligations

The study is also significant since it will question parents who have negative attitude towards Sunday school and help improve the relation between the church and the home as partners in educating children.

Lastly, researchers and students can use the recommendations which are made to their own benefit and primarily for the glory of God.

1.9 Organisation of Chapters

The study examines CSS as a tool for church growth. The study is divided into five chapters: Chapter one is the general introduction which captures background to the study, statement of the problem, research questions, aim and objectives of the study, scope and focus of the study, research methodology, relevant literature reviews, significance of study and organisation of chapters.

Chapter two deals with the historical background of the study. This includes the Methodist Church Ghana (MCG), Kumasi Diocese of MCG and Tanoso Community. Histories of Gethsemane Society of MCG, Tanoso-Kumasi and CSS are also discussed.

Chapter three discusses the main issues regarding Gethsemane Society of MCG and CSS. Among the issues include Biblical references involving children, the Great Commission, mission, church growth, other relations between stakeholders of CSS, the Children’s Service Syllabus, Vision and Mission Statement of the Children’s Ministry and Sample programme outline. The chapter closes by examining the impact of CSS on the church.

The fourth chapter focuses on interpretation and analysis of data collected on the impact of CSS on Gethsemane Society, Tanoso - Kumasi. It evaluates the data of the responses that are analyzed in accordance with the study objectives.

The last chapter (chapter five) concludes the study. It addresses the summary of the entire work, conclusion and some recommendations.
CHAPTER TWO

HISTORICAL FACTS

2.1 Introduction

The discussion in the previous chapter focused on the general introduction and addressed issues such as the background to the study, the issue at stake, research questions, aims and objectives, scope and focus of the study, research methodology, literatures were reviewed, significance of study, as well as the structure of the whole project work.

This chapter examines historical facts about the Children’s Sunday School (CSS). The various histories of the Methodist Church Ghana (MCG), Kumasi Diocese of MCG, Tanoso Community, Gethsemane Society of MCG and CSS are briefly discussed.

2.2 Root of the Methodist Church Ghana

Methodism in Ghana started in Cape Coast as a result of the request by a group of young Fanti Christians. This group from Cape Coast had a strong desire for the Lord and were anxious of studying the word of God. They therefore requested for Bibles from the British Methodist. Their request was rewarded with the coming of Rev. Joseph Rhodes Dunwell in 1835\textsuperscript{17}. He then became the First Methodist Missionary to the Gold Coast (now Ghana).

\textsuperscript{17} MCG-Children’s Service Syllabus, 2015, 248
Rev. Dunwell and subsequent missionaries were successful on the coast due to their hard work and the support from the local people. The Church in Ghana became a strong District of the British Methodist Conference credited with the establishment of some basic schools, secondary and training colleges to train young men and women. The first African District chairman was appointed in 1948 in the person of Rev. Gaddiel Robert Acquaah.¹⁸

MCG is now one hundred and eighty (180) years old. The Church was under the British Conference for the first one hundred and twenty-five (125) years. In 1961, it gained autonomy from the British Conference of the Methodist Church and became a conference on its own in terms of governance.

However, MCG in 1999 at its annual Church Conference in Koforidua, adopted the Biblical pattern of Episcopacy for its church administration. A service of Proclamation was held on Sunday January 23, 2000, at the Wesley Cathedral, Accra. Certain significant changes were made in the church’s structure. Districts are now known as Methodist Dioceses and the leading chapels in the various Dioceses are known as Methodist Cathedrals. Also, the president is now the Presiding Bishop who takes the title Most Rev. The Secretary of Conference has been changed to Administrative Bishop with the title Rt. Rev. The Chairman is now the Diocesan Bishop and takes the title, Rt. Rev. However, the Superintendent Minister has not changed, but takes the title, Very Rev. All other Reverend Ministers are known as Reverend. There were other changes of vestment, and creation of the Office of the Lay (which does not pertain to the Laity of the Church only).

Moreover, fundamental principle referred to as “connexionalism” has been the main focus of MCG. This had been an important focus of the Wesleyans in early Methodism. John Wesley had the desire of not leaving members and units of the church at any level of the church structure where members will not have any connection to one another; “For we

¹⁸ MCG-Children’s Service Syllabus, 2015, 248-9
were all baptised by one Spirit so as to form one body (1 Corinthians 12:13).

He therefore instituted the fellowship meetings in the societies in the form of classes.

The Vision of MCG is “To build a vibrant, spirit-filled and spirit-led Church for the holistic transformation of society” whereas the Mission Statement is “To equip the Church for ministry to the world through the demonstration of Christian faith and love.”

From 1835, MCG has grown into a formidable religious institution spreading scriptural holiness in the land through preaching of God’s Word, building the spiritual life of its members, now standing at about eight hundred thousand (800,000). At the moment, there are sixteen (16) Dioceses in MCG with Cape Coast as the first and Sefwi Bekwai being the last. The Church is now nursing the Upper-Ghana Mission, with the aim of creating the Upper-Northern Dioceses out of the Northern Ghana Diocese. The current Presiding Bishop is The Most Rev. Prof. Emmanuel Kwaku Asante; the current Lay President is Kwame A. Boafo and the current Administrative Bishop is The Rt. Rev. Dr. Kwaku Asamoah-Okyere.

Furthermore, it is worthy to note that the first Chairman of Gold Coast (now Ghana) District was Rev. Gaddiel Robert Acquaah; the first President after autonomy was Most Rev. Francis C.F. Grant; the first Presiding Bishop after episcopacy was Most Rev. Dr. Samuel Asanti-Antwi and the first Administrative Bishop after episcopacy was Rt. Rev. Albert Ofoe Wright; the first Lay President was Naomi E. Korlekie Okine; and the first Conference Secretary was Rev. W.C. Cudjoe.

The church has contributed significantly to national politics, education in its mission schools and colleges, health programmes by way of hospitals and clinics, agricultural

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19 The Bible, New International Bible
20 MCG, Methodist Diary 2015
21 MCG, Methodist Diary 2015
projects and employment generation, thereby promoting national development. The latest addition to the educational endeavour has been the Methodist University College, Ghana (MUCG), established fifteen years ago (in the year 2000). The Kumasi Garden City Shopping Mall is under construction.

2.3 A Brief History of Kumasi Diocese of the Methodist Church Ghana

The Kumasi Diocese was born out of a missionary work in the Ashanti Region. This activity was led by Thomas Birch Freeman (Reverend) in 1839. Kumasi had started a Methodist Fellowship led by one James Hayford who was an administrative staff of the British Merchant Company in Kumasi. Hayford had the opportunity to conduct service in Asantehene’s Palace. This in addition to many factors increased the rate of the Freeman’s Missionary Programme from Cape Coast to Kumasi but with a lot of challenges.

On 1st April, 1839 Nana Kwaku Duah I, the Asantehene, eventually admitted Freeman and his entourage into Kumasi to preach. He had the opportunity to conduct two (2) divine services in the palace during his stay. Upon Freeman’s request, the Asantehene provided land for a mission post in Krobo Odumase (popularly known as K.O.) now in the centre of Kumasi. Currently, K.O. land is occupied by the Nana Kwaku Duah I Methodist House which serves as the Kumasi Diocesan Headquarters.22

The Kumasi district (one of the first five districts; Cape Coast, Accra, Kumasi, Sekondi and Winneba) which came out in July, 1961 during the attainment of autonomy metamorphosised to Kumasi Diocese in 1999 during the adoption of the Biblical pattern of Episcopacy by the Methodist Church Ghana. The first Diocesan Bishop and Lay Chairman

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22 From the Foundation Stone at the Kumasi Diocesan Office of the Methodist Church Ghana.
were respectively The Rt. Rev. Kwaku Asamoah-Okyere and Evangelist Samuel K. Danso whereas their respective present counterparts are The Rt. Rev. Prof. Osei Sarfo Kantanka and Kwasi Atta-Antwi. The Kumasi Diocese holds the highest number of circuits within the Connexion. It is worthy to note that in 1997, two Districts (now Dioceses) Effiduase and Obuasi, were carved out of the Kumasi Diocese.

Furthermore, the religious, social and economic growths of the people of Kumasi and Ashanti Region have been enlightened by the Methodist Church. As early as 1844 the K.O. Methodist School had been established. Many primary, second cycle and tertiary schools have since been established in Kumasi particularly and Ashanti Region in general, notably Offinso College of Education - Offinso, Wesley College of Education - Kumasi, Prempeh College, Osei Tutu Senior High School, Wesley Girls’ Senior High School - Kumasi, Methodist Technical Institute and Women’s Training Centre, both at Kwadaso - Kumasi, Mmofraturo Primary and Junior High School - Kumasi.

Also, the church has established a hospital at Ankaase to serve the health needs of the people and a Co-operative Credit Union for the Diocese. The popular K.O. Methodist Book Depot has helped in diverse academic pursuits. Moreover, a shopping mall is under construction in Kumasi. According to Donald Ato Dapatem, the ongoing project has been labelled by business experts as:

“The first and the biggest indigenous Church-Private-Partnership, the Methodist church/business matrimony has given birth to a modern twenty-one thousand (21,000) square metre mall “Garden City Shopping Mall” in Kumasi. The mall will have a cinema, Water Park, 180-room hotel and a 2,500-metre square office complex. The completed Garden City Mall will provide employment to about one thousand two-hundred (1,200) people.”

23 MCG, Methodist Diary 2015.
The rapid growth testifies to the fact that evangelism is the core business of the Diocese which has won the connectional evangelism awards repeatedly.

2.4 Brief History of Tanoso Community
Tanoso is a suburb of Kumasi in the Ashanti Region of Ghana. It is situated 11 Kilometres from the Kumasi metropolis and is bordered by the suburbs of Asuoyeboa, Apatrapa, Abuakwa and Denchembuoso in anticlockwise movement. It is on the main Kumasi - Sunyani road.

The traditional Tanoso community is made up of six (6) traditional families namely: Asomfo, Abrenyase (Pimsan), Tipre, Akrofi and Adutwum, Topre and Dominase. The Asomfo and Pimsan families had family gods named as “Tano” which accounted for the name Tanoso literally meaning “the location of the Tano shrine.” This means that the ancestry of the township is rooted in idolatry. The first chief of Tanoso is said to be Nana Akrofi Adutwum and the current chief is Nana Appiah Adjei.²⁵

Also, the census report demonstrates the growing population of Tanoso as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1970</td>
<td>1,319</td>
</tr>
<tr>
<td>1984</td>
<td>2,944</td>
</tr>
<tr>
<td>2000</td>
<td>13,536</td>
</tr>
<tr>
<td>2005</td>
<td>15,895 (approximated)</td>
</tr>
<tr>
<td>2010</td>
<td>19,433 (estimated)</td>
</tr>
<tr>
<td>2015</td>
<td>25,550 (estimated)</td>
</tr>
</tbody>
</table>

The population of Tanoso estimated to be twenty-five thousand, five hundred and fifty (25,550) in 2015 represents a rapid population growth from the 1970’s. This growth is

partly due to the rural-urban migration which brings in its challenges for human settlement and land use. Afrane comments that:

“Generally all human settlements with a population size of five thousand (5,000) and above are regarded as urban in Ghana. High growth of our urban centres and cities has enormous implications for their development and management in terms of waste management, slum avoidance, public health management, poverty reduction, employment generation, infrastructural provision and maintenance.”

Similarly, Tanoso faces problems that have to do with waste management, poor infrastructural provision in terms of public toilets, roads and market with significant level of unemployment. The township in the early 1970’s could be described as a rural setting with a lot of farmlands and poultry houses. Most of these poultry farms have collapsed, and the farmlands where the inhabitants used to farm, have given way to residential buildings.

Furthermore, the town is now divided up into an old site and a new site. The new site is made up of the new housing development areas which have grown to join up with the Apatrapa township. Thus, the old traditional farming households have now given way to new residents geared towards the nuclear family units made up of people who do not necessarily hail from the township. New buildings are being put up due to the influx of new residents into the locality whereas many of the already existing buildings are being converted into students’ hostels to meet the ever increasing accommodation needs of the University College located there. The township also has a lot of young men and women of school going age who throng the streets in the evenings patronizing the drinking bars and the fast food spots.

However, Tanoso can boast of a University College (University of Education, Winneba, Kumasi campus) with a population of almost ten thousand (10,000) and a Senior High

School (Yaa Asantewaa Girls’ Senior High School) with a population of about one thousand, five hundred (1,500). The only government basic school in Tanoso is the Anglican school, while the others are private.

Moreover, the construction industry, namely “block moulding, concrete mixing and its carriage,” provides casual labour for most of the youth in the course of the day. The service industry is also booming. Fuel stations, telephone and banking services, internet cafes, fast food spots, repair and barbering shops are found here.

The main market area serves trading place and gathering grounds for most of the residents especially the youth. It also serves as the main source for foodstuff purchases. Trolley pushers and carriers spend much of their day there with some sleeping in front of the market stalls during the night. Near the market area is an open space where funerals and other social activities as well as evangelistic crusades are held.

Surprisingly, Tanoso township has churches representing almost all the mainline Christian denominations - Methodist, Presbyterian, Anglican, Assemblies of God, Baptist, Pentecost, Christ Apostolic Church, and the Seventh-day Adventist. The rest are Charismatic, Pentecostals and Spiritual churches. The town has a mosque. The idolatrous ancestry of the township is fast giving way to Christian influence.27

2.5 Brief History of Gethsemane Methodist Church, Tanoso

Gethsemane Methodist Church, Tanoso (GMCT) is one of the fastest growing and popular churches in Kumasi general and Tanoso to be specific. Every great thing once started small and GMCT is one of them. GMCT started in the year 1967 as a prayer cell of the Ebenezer Methodist Church, Bantama for its members who resided at Dominase, Tanoso and its

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environ but worshipped on Sundays at Bantama. This course was championed by the Christ’s Little Band organisation from the Ebenezer Methodist church which was led by Agnes A. Owusu (wife of the then Bantamahene). There were twelve (12) founding members; 5 were males and the rest were females. The first place of worship was the house of Yaa Aboraa (one of the founding members) at Dominase. As the membership grew it became necessary to look for a suitable place of worship. Also the metamorphosis of the prayer cell into a young growing church necessitated them to purchase available land at Tanoso which is now occupied by GMCT. Rev. A.H. Awortwi, Kwadwo Yeboah and late Prof. Kwesi A. Andam (former Vice-Chancellor, KNUST) played a pivotal role in assisting GMCT to an appreciable level in diversity.

At the forming stage, caretakers were appointed to run the church as well as to report to the mother church, Ebenezer Methodist Church, Bantama. The first caretaker was Richard Kwadwo Sarpong. Later, ordained ministers were posted to takeover and administer the affairs of GMCT with the help of stewards. The first minister in charge was Very Rev. J.A. Owusu-Asamoah and the first steward Yaw Asante. The current minister in charge and steward are respectively Rev. Samuel Ofori Andam and Kofi Aikins.

The GMCT Chapel was dedicated by Rt. Rev. Prof. Osei Safo-Kantanka (Methodist Bishop of Kumasi Diocese), assisted by Very Rev. Kingsley Kyei-Baffour (Superintendent Minister of Asuoyeboa Circuit) and Very Rev. J.A. Owusu-Asamoah (Minister-In-Charge) on Sunday, 23rd September, 2012.28

Special programmes usually organise on last Fridays in a month and most of the public holidays include Mpaebo Kesee and Turning Point. These programmes attract people from all over the Ashanti Region with average membership turn up of one thousand three hundred (1,300). These and other programmes have contributed to the numerical growth of

28 From the Foundation Stone, GMCT
the church. GMCT started two (2) Sunday services this year with the first service liturgy in English language whereas the second service is in Akan language.

Therefore, CSS has also observed some growth. It has out-grown its number from four rooms to five rooms within six months. The researcher can proudly confirm that most of the young people in the church graduated from CSS. In September, 2015 the church shall observe a maiden formal graduation of about thirty-five (35) children into the full membership of the church.

Additionally, through GMCT and Good shepherd Society, Asuoyeboa, churches and other cells have been established in Nyankyerenyanse, Bokankye, Topre, Denchemuoso, Pokukrom, Apatrapa, Techiman and other suburbs. About forty (40) church leaders support the minister in administering the church. Various church organisations (choir, singing band, women’s fellowship, men’s fellowship, youth fellowship, Christ’s little band, guild, etc) are also functioning efficiently and effectively to the growth of the church. The researcher would not be surprised if GMCT is carved out of Asuoyeboa circuit as a new circuit.29

2.6 Brief History of Sunday School

Robert Raikes (1735-1811) is traditionally credited as pioneering Sunday Schools in the 1780s in England. These Sunday Schools were developed for the purpose of educating poor and orphaned children on Sundays, their one day off from factory work. The purpose of Raikes’ Sunday School was to clean up, feed, and educate those children who could not attend school.

Raikes began his first Sunday School in 1780 in the kitchen of a private home in the slums of Gloucester. The first students were very poor, uneducated children who spent six days a

week working in deplorable conditions. Raikes’ school then continued through the afternoon. A healthy dose of biblical instruction was given along with instruction in reading and writing. The goal was to change the inner character of these children and as a result, to make a positive impact on society. Within thirty years, the Sunday School in England spread to involve four hundred thousand (400,000) students.

John Wesley, evangelist and the founder of the Methodist movement, was one of the earliest proponents of Sunday School. Wesley stated, “I verily think these Sunday Schools are the noblest institutions which have been seen in Europe for some centuries, and will increase more and more ... It will be one of the great means of reviving religious thought throughout the nation”. According to Anne Boylan, “The earliest American Sunday Schools were carbon copies of the British models. Over time, however, the British model gave way to a new type of Sunday School whose purpose was to reach children for Christ and to teach the Bible”.30 Evangelism and doctrinal teaching became the priority of Sunday School instead. The impact was so great that by 1880 the Sunday School had become the primary recruiting ground for church members. The value of the Sunday School as a key to reaching the lost for Jesus Christ and church membership was recognized by early Methodist leaders. In many churches the Sunday School is the chief and almost only hope for church growth. But whether in the family church, or the church among the masses of the great city, or the country church, the Sunday School will remain the most hopeful field of evangelistic endeavour. Greg Pressley writes:

“If we accept the conclusion that Sunday School no longer works and as a result we give up on it - then it is certainly destined to die. It is not that Sunday school any longer works, but it’s that we no longer work on Sunday School. Church leaders should not perform some heroic effort to save Sunday School just to say that they

The chief concern among the founders of Sunday Schools was to solve social concerns that were arising from the unruly behaviour of indiscipline children when the children had time away from work, which was on Sunday. It was also to prepare for a better society in the future. The founders of Sunday School placed more value on proactive training for children to learn right behaviour rather than reactive training for adults to unlearn wrong behaviour. If the child could learn morals and establish good ethical foundations at this early age then society as a whole would be better tomorrow. The Sunday school originated with an educational purpose. “Sunday School founders were less concerned about the recipients’ religious indoctrination than about the growing numbers of working children who seemed to be slipping through the cracks in the educational system” (Boylan).32 It was the goal of the original Sunday School to offer an education to those that may otherwise do without. Yet the very nature of what its founders were hoping for was spiritual transformation as well as secular education of reading and writing.

With education as its primary focus, evangelism became a significant result. As time went on the schools became distinctively evangelistic. “After 1800, the purpose of Sunday School expanded to both education and evangelism. The first national Sunday School effort began in 1824. The American Sunday School Union’s stated purpose was to organize, evangelize, and civilize”33 by Rainer. These evangelical schools now existed for the primary purpose of regeneration and conversion. The new evangelical Sunday Schools differed fundamentally from the First Day schools and others like them in their founders’

34 The Bible, New International Bible.
purposes and personal backgrounds and in their appeal to potential pupils. Although all Sunday Schools provided an education centred on Christian belief and practices, the founders of the evangelical schools placed paramount emphasis on the religious aspects of teaching, which they defined in a specifically evangelical Protestant manner. For them, teaching how to read and write was only a means to a greater end, not an end in itself. That greater end was to be achieved by teaching students to read the Bible, familiarizing them with its contents, and leading them to interpret it as their teachers did. The Sunday School was now being intentionally programmed for evangelism. Within the next hundred (100) years the evangelical Sunday School became the primary outreach arm of the church. Once intended for children, now the organization was expanded to include all ages. Sunday School had become the open door to the church.

2.6.1 The Biblical Basis of Sunday School

A verse that is used a lot when discussing the Sunday School is Deuteronomy 31:12 “Assemble the people; men, women and children, and the aliens living in your towns - so they can listen and learn to fear the Lord your God and follow carefully all the words of this law”. The verse above speaks to the purposes and the organization of the Sunday School. This verse begins by commanding, “Assemble the people...” Sunday School fulfils a biblical mandate by bringing people together for the purpose of Bible study. Elmer Towns describes Sunday School as “the reaching arm of the church”. He writes, “Sunday School has traditionally been a gathering arm of people, both saved and unsaved, who are brought for Christian instruction.” The verse implies a central point of assembly (The Greek word translated “church” means assembly). Therefore, Sunday School is fulfilling a biblical mandate when people are brought together for instruction”.

34 The Bible, New International Version.
2.6.2 The Purpose of Sunday School

The first purpose of Sunday School is to reach out to all people and gather them together for the purpose of hearing and learning God’s holy Word. The ultimate goal, of course, is that they might come to know Jesus as Saviour and Lord. In the parable of the great banquet Jesus says, “Then the master said to the Servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled” (Luke 14:23). The parable is referring to the kingdom of God. The kingdom of God internally refers to the reign of God in a person’s heart. Externally the kingdom of God refers to a person becoming a part of the family of God. One of the purposes of Sunday School is to assemble children in small groups that they might hear and respond to God’s Word by receiving Jesus as Lord to reign in their lives thus becoming a part of the family of God.

The Sunday School is to reach all people. This is seen in Deuteronomy 31:12 in the phrase “men, women and children, and the aliens living in your towns”. The primary purpose of Sunday school is to reach all people for Bible study. All people include men and women, young and old, saved and unsaved, learned and unlearned, Anglo and non-Anglo, Ghanaian and alien. Every person is significant in the eyes of God and therefore, Sunday School is significant. This is important to remember because many churches emphasize Adult Sunday School to the neglect of Children’s Sunday School. Deuteronomy 31:12 does not seem to put men and women as a first priority, listing them before children. A well organized Sunday school will be effective in reaching all ages of people through weekly visitation, high attendance days, enrolment campaigns, and other special evangelistic events.

Deuteronomy 31:12 also speaks of the Sunday school as being “the teaching arm of the church”. This is seen in the phrase “so they can listen and learn …” A Sunday school

36 The Bible, New International Version.
teacher is to present the truths of God’s Word so that they can be heard and learned. The purpose of teaching is learning, therefore teaching has not been accomplished until learning has taken place. This verse also speaks of the Sunday school as being “the winning arm of the church.” The purpose of reaching people for Bible study and teaching them the Word of God is to win them to the Lord.

Deuteronomy 31:12 goes on to say that the people are to be taught “to fear the Lord your God.” “Fear the Lord” does not mean to be in dread of God. It means to show reverence, to sense a reverential fear; to stand in awe because of a holy fear. It means one should fear God because He is God: holy, righteous, and just. Thus “fear of the Lord” has been described as an Old Testament term of salvation.

2.7 Conclusion
This chapter covered relevant histories with respect to GMCT and CSS. The researcher touched on the root of Methodism in Ghana and their impact on the country. MCG started with the arrival of First Methodist Missionary, Rev. Joseph Rhodes Dunwell to the Gold Coast (now Ghana) in 1835.

However, it was 1st April, 1839 that the then Asantehene eventually admitted Rev. Freeman and his entourage from Cape Coast into Kumasi.

Also, Robert Raikes was credited as pioneering Sunday school in the 1780s in England. John Wesley, an evangelist and the founder of the Methodist movement was also noted as one of the earliest proponents of Sunday school. The significance and purpose of CSS were carefully highlighted.
CHAPTER THREE

MAIN ISSUES

3.1 Introduction
This chapter brings out the uniqueness that can be seen in children with respect to Biblical references and more particularly to the Great Commission. Children have been wrongly estimated as not having the heart and not as agent for mission. Church growth will be defined and various types of church growth also discussed. Main issues in CSS will be enumerated. However, the chapter closes by examining the impact of CSS.

3.2 Biblical References Involving Children
There is a misconception among some Christians that the Bible says very little about children. The Biblical references involving children can be taken from several major passages. Not only are the children present and visible, they are at the very heart of mission.37

3.2.1 Children and Childhood in the Old Testament
The stories surrounding Isaac, Ishmael, Joseph, Moses, Miriam, Samuel, the young servant girl (2 Kings 5), David, Josiah and Jeremiah are a few of the significant

representatives of children in the Old Testament. Children are a sign of God’s blessing in the Old Testament, and yet they are the first to suffer when sin, deceit, war and famine affect a tribe or city (E.g. Psalm 106:37-38; Jer. 31; Lam. 1, 2, 4; Joel 3:3; Amos 2; Zeph. 1, etc.). Four important child-related themes in the Old Testament provide a context in which these references to children are set.\(^\text{38}\)

a) \textit{God’s Relationship with His People:} In Deuteronomy 8 God disciplines (as a father) those whom He has chosen. In Psalm 27 a child may be abandoned by father and mother, but not by God, the heavenly Father (Psalm 103). The mother-child relationship is also used to characterise the bond between God and his people (Ps. 131; Isa. 66:13).

b) \textit{Children are Ordained and designed to Praise God and His Glory:} This is the nature and purpose of children (Example Ps. 8:2). Children are not just consumers or future adults, but worshippers of the Creator God. Astonishingly, they even have special role in silencing the enemies of God.

c) \textit{The Future Kingdom has Children at its Heart:} In Isaiah 11, the messianic kingdom is vividly portrayed as a safe environment in which children can play and where they have responsibilities in the new creation.

d) \textit{The Focus of God’s Promise of Salvation is Not a Warrior King, a Wise Rabbi, or a High priest, But a Child:} This is the crowning role for a child. In the midst of a bleak and hopeless situation for Israel, God gives them the sign of Emmanuel (Isa. 7:14; 9:6).

\textbf{3.2.2 The New Testament and Children}

In the New Testament, there are many incidents involving children in the life of Jesus: the daughter of the Canaanite woman (Matt. 15; Mark 7); the boy with a demon (Matt. 17:14-18a); the official’s son at Capernaum (John 4); Jairus’ daughter (Luke 7); and the boy who offered Jesus the five (5) loaves and two (2) fish (John 6). Jesus has a heart for children and they are drawn to Him. As in the Old Testament, Jesus includes children in His teaching and mission. In fact, He is our example, for He is shown “confounding” the religious elders as a young twelve-year-old boy (Luke: 46-47).

Three aspects of the Gospels call for particular attention when we have a child in the midst:39

a) *The Incarnation:* Matthew quotes Isaiah (Isa. 7:14; Luke 2:12). God has chosen to enter the world as a baby. How radical: the fullness of the creator God in a tiny child! A baby is small, weak, dependent and vulnerable, lacks education, training and language. God is teaching us to find Him in little children.

b) *The Kingdom of God:* Jesus teaches surprisingly that greatness is to become like little children, the only way to the kingdom (Matt. 18:1-4). The kingdom belongs to such as the child. Children help us with the great paradox of the meaning of the kingdom as both “already” and also “not yet”; for children are both fully human (now) and also not fully developed (not yet).

c) *New Birth:* This will mean letting go of all adult, culturally-laden preconceptions to start all over again in Christ, just as a baby is starting life for the first time (John 3:1-15). In Romans and Galatians believers are adopted into God’s family and enabled to know God as “Abba”. Believers are to live as children of the light (Eph.

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5:8). One of the favourite descriptions of the followers of Jesus is as “dear children” (1 Cor. 4:14; Gal. 4:19; 1 John).

3.3 The Great Commission

To understand the significance of Sunday School for church growth one must have an understanding of what Jesus has commissioned all believers to be doing. The Great Commission is to be the priority mission of every believer and every church. In the Great Commission Jesus commissioned His followers to be about reaching people for Christ and teaching them His Word. Jesus states in the Great Commission:

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:18-20).

Jesus issued the Great Commission to His disciples, right before He ascended back to the Father. These words, however, were not meant just for those original eleven disciples. They were also meant for all of the following generations of believers to come until the end of the age. The basis for this statement is found in the last part of verse 20, “And surely I am with you always, to the very end of the age”. The people referred to in the word “you” cannot be limited to the apostles, because they died within one generation.

The promise extends to the “end of the age,” that is, to the Day of Judgment at Christ’s second coming (cf. Matt. 13:39-40, 49). Jesus is speaking to the apostles as representatives of the church, who would endure to the end of the age. He is assuring the church of his abiding presence and help as long as the age lasts. This is significant because the promise of verse 20 is given to sustain and encourage the command to make disciples of all nations. Therefore, if the sustaining promise is expressed in terms that endure to the end of

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40 The Bible, New International Version.
the age, we may rightly assume that the command to make disciples also endures to the end of the age. Until Jesus returns, God has called today’s church to a reaching ministry. To the researcher, Children Sunday School should be viewed as a church or better still as part of the church rather than as one of the societies in the church. The phrase “therefore go” literally means “as you go.” Making disciples is the primary assignment given to the church by Jesus Himself. Making disciples begins with reaching. The reaching aspect of the Great Commission is not only found in the Matthew chapter 28 passage. It is actually found in all four Gospels and in the book of Acts (Mark 16:15; Luke 24:47-48; John 20:21; Acts 1:8). If “go” is the reaching aspect and “make disciples” is the winning aspect of the Great Commission, then “baptizing” is the assimilating aspect of the Great Commission. Sunday School is the outreach arm of the church to reach people for Jesus Christ and church membership.

There is one more part to the Great Commission: “teaching them to obey everything I have commanded you”. Reaching is the foundation of evangelism but evangelism involves more than just reaching. The verb translated “make disciples” commands a kind of evangelism that does not stop after someone makes a profession of faith. Making disciples also involves “baptizing them” and “teaching them” to obey everything Jesus commands. A holistic approach to evangelism involves teaching God’s Word so that a decision for Christ can be made by the hearer. Once a person has made a decision for Christ he or she needs to be taught to obey God’s Word. Teaching obedience to all of Jesus’ commands forms the heart of disciple making. Evangelism must be holistic. If non-Christians are not hearing the gospel and not being challenged to make a decision for Christ, then the church has disobeyed one part of Jesus’ commission. If new converts are not faithfully and lovingly nurtured in the whole counsel of God’s revelation, then the church has disobeyed the other part. There must be a balance between evangelistic proclamation and relevant
exposition of all parts of God’s Word, including the more difficult material best reserved for the matured. Sunday School is one of the best ministries in providing this holistic approach to evangelism.

3.3.1 Children at the Heart of Mission

In recent mission practice, much attention has been given both to “people groups” and to the 10/40 window”. Some missiologists, borrowing from these helpful constructs, have begun to give attention to children as a “people group”. In this light, children are an enormous, often needy and neglected “people group”. However, they are also the most receptive.

Some missiologists also now refer to the “4/14 window” – that is, the people between the ages of four and fourteen. Research shows that a large majority of people, who make a decision for Christ, do so between the ages of four and fourteen. This same receptiveness exists in every culture. The reality of the 4/14 window means that any serious mission strategies will include careful, appropriate efforts to reach children and young people.\(^41\)

3.3.2 Children as Agents for Mission

The missiological interest in children is not only because they are most receptive. Children are also often very effective instruments and agents for mission. God often uses the children when adults and the adult world have become corrupt, and deaf to His calling. In the story of the “little maid” who served the leprous Naaman’s wife (2 Kings 5:2), it is a little girl who recalls the prophet of God in Israel, and who encourages her mistress to send Naaman to see the prophet, after which he can say: “Now I know…” (2 Kings 5:15)\(^42\)

3.3.3 Children have Tremendous Spiritual Capacity


Children can hear and obey God from a very young age. The Bible shows that God has a very high regard for the children’s ability to understand the faith and to participate in His redemption activities. Children are an integral part of the visual and dramatic worship in the Old Testament. Children were included in the covenant so that they too would learn to fear the Lord (Deut. 31:12). When the law is read out (Ezra 10), children are part of the crowd (Josh. 8:35; Neh. 12:43).

In the New Testament, Jesus rebukes the teachers for questioning the children’s worship and their recognition of Jesus Himself (Matt. 21:16). Jesus praises the God that He had revealed truths to little children (Matt. 11:25). Whenever a child is mentioned, God is often doing something important: when God needed great courage to kill Goliath, He chose the young boy David; when He needed to speak hard truths to Eli and his sons, He chose Samuel; when He needed great vision He chose the eight-year-old Josiah to be king; when He needed great generosity He chose a child willing to share his loaves and fishes.43

3.4 Church Growth Defined

According to Donald McGavran, church growth is defined as follows:

“Church Growth is that science which investigates the nature, function and health of Christian Churches as it relates specifically to the effective implementation of God’s commission to make disciples of all nations. Church growth strives to combine the eternal principles of God’s Word with the best insights of contemporary social and behaviour sciences”.44

This definition shows that church growth is a complex topic which requires scientific study; evangelism is a priority; the Bible is the final authority; sociology, psychology, philosophy, etc. are essential tools for Christian mission. It has too often assumed that growth is in numbers, and has not said enough about the other dimensions of

growth. Not all growth is good, as Jesus often pointed out (e.g. the growth of leaves instead of fruit). Churches also can grow in ways which may not be pleasing to God (e.g. a church which is racist or tribalist).

3.4.1 Types of Church Growth

There are many forms and types of church growth. Church growth can be described in terms of quantitative and qualitative; dimensions; stages and facets of church growth.

3.4.1.1 Quantitative and Qualitative Church Growth

To Rick Warren, quantitative church growth refers to the number of disciples a church is producing. How many people are being brought to Christ, developed to maturity, mobilized for ministry and mission? In Acts 6:7, it is stated that, the number of the disciples multiplied greatly in Jerusalem. It means that conscious effort should be made by the local churches to increase its membership. The church is like a living organism which should propagate or multiply. Any church which is stagnant in growth quantitatively should do an evaluation.

Rick Warren refers to qualitative church growth as the kind of disciples a church is producing. Are people being genuinely transformed into the likeness of Christ? Are believers grounded in the word? Are they maturing in Christ? Are they using their talents in service and ministry? These are some of the few ways to measure the quality of a church. According to Warren, once the terms quantitative and qualitative are defined, it is obvious that they are not in opposition to each other. Exclusive focus on either of them will produce unhealthy church. He explains that when one goes fishing, the person neither want quantity nor quality alone. The person wants both! He or she wants to catch many

big fish. Every church should desire to reach as many people for Christ as possible as well as desire to help those people become as spiritually mature as possible.

3.4.1.2 Dimensions of Church Growth

Here are four (4) dimensions or kinds of growth that are commended by the Bible (see especially Acts 2:42-47):


b) Organic Growth (Growing together in Relationships, Acts 2:44-46): Christians of different views and cultures grow in fellowship and love, as Jews and Gentiles learned to do (Rom. 15:1-7).

c) Incarnational Growth (Growing out into Society, Acts 2:43, 47a): Christians grow in service to the world by doing good, relieving need and changing society.

d) Numerical Growth (Growing more in Numbers, Acts 2:41, 47b): New Christians join the Church through evangelism. There are four sorts of numerical growth. These are:

   i) Biological, when babies are born in Christian homes;

   ii) Transfer, when people leave one church and join another;

   iii) Restoration, when those who have lost faith regain it;

   iv) Conversion, when people turn to Christ for the first time.

3.4.1.3 Stages of Church Growth

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These stages are a way of describing the barriers the Church has to cross in its mission. The stages reflect Jesus’ words in Acts 1:8, where Jesus told His followers to take His message to fellow-Jews in Jerusalem, to the wider Jewish community, to Samaritans who accepted just the first five (5) books of the Bible, then to anyone and everyone throughout the world.\textsuperscript{48}

\begin{itemize}
  \item \textit{First Stage (Internal Growth):} This stage would be evangelizing the baptized or church members where there are no barriers except the barrier of personal commitment.
  \item \textit{Second Stage (Expansion Growth):} This stage would be evangelizing local people who share your culture, where the chief barrier is the church door, or understanding what you are talking about.
  \item \textit{Third Stage (Extension Growth):} The third stage would be planting new churches in the same area but in different cultural backgrounds, e.g. one city church in Tanoso, Kumasi, has brought number of “satellite” churches to birth in Moshi Zongo.
  \item \textit{Fourth Stage (Bridging Growth):} The fourth stage would be crossing major barriers of culture, language and race, e.g. when Ghanaian Christians meet their Nigerian immigrants in Togo. Such meetings may not require distant travel, but they may need years of learning and preparation.
\end{itemize}

3.4.1.4 Facets of Church Growth

Rick Warren gives definition of genuine church growth in five (5) facets. “Every church needs to grow warmer through fellowship; deeper through discipleship; stronger through

\begin{footnotes}
\end{footnotes}
worship; broader through ministry; and larger through evangelism”. Church health can only occur when the message is biblical and the mission is balanced. These five facets of growth are described in the first church at Jerusalem (Acts 2:42-47). The first Christians fellowshipped, edified each other, worshiped, ministered and evangelized (i.e. five NT purposes for the church). The Lord added to their number daily those who were being saved. Note that God added the growth when the church did its part (fulfilling the five purposes). Each of the five (5) NT purposes of the church must be in equilibrium with the others for health to occur. Church growth is the natural result of church health.

3.5 Children’s Sunday School (CSS)

3.5.1 Vision and Mission of CSS

The Vision of CSS is “To build a vibrant, spirit-filled and spirit-led teachers and children in the Church for the holistic transformation of society” whereas its Mission is “To equip the children of the Church for leadership in ministry to the world through the demonstration of Christian service, faith and love.”

3.5.2 CSS Motto

“The fear of the Lord is the beginning of wisdom” (Proverbs 9:10a).

3.5.3 CSS Anthem

1. The fear of the Lord is the beginning of wisdom

This is our motto

So my brother, my sister come

Hurry up and come

There is wisdom in the house of God

Chorus: Methodist Sunday School Children

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Praise the Name of the Lord

Hurry up and come; because of His abundant Grace

There is wisdom in the house of God

2.

The fear of the Lord, is the beginning of wisdom

Every Wesleyan Child has the fear of the Lord

Because of this my brother, my sister come

Hurry up and come

There is wisdom in the house of God

3.

The fear of the Lord, is the beginning of wisdom

This is a great blessing to every soul

Because of this my brother, my sister come

Hurry up and come

There is wisdom in the house of God

3.5.4 CSS Syllabus

The 2015 syllabus is the twelfth edition since its inception. The CSS syllabus is in three sections. The first part is for the Beginners/Preschool; the second for the Primary and Junior classes; and the third section is for the Youth/Teen class. The following topics have been covered in all three sections of the syllabus: Environment, Relationships, Relational love, Child and the Media, Character Study and Seasonal Topics.

The lessons in the syllabus looked at issues bordering on faith, with the intention of getting the children transformed or nurtured with the power of the Word of God. The aim
is to let the modern child have a positive mindset, that with God on his/her side he/she can excel despite the challenges.

Moreover, the topics of the 2015 syllabus have been aligned with those of the Weekly Bible Lessons for adult to facilitate family Bible Studies and help the children to understand issues better. Topics are put in blocks to ease understanding and are subsequently generated for Unit Studies. The syllabus has taken care of the teens, the Gap Group that seems to be somewhat neglected and constitute a ready catch for other Churches. To ensure the spiritual and moral training of the children, provision has been made for life application of Bible texts which cannot be over emphasised. Children are challenged to seriously and positively arm themselves with, be strengthened by and grow in the faith from our forefathers.

3.6 The Activities of CSS

The activities of CSS are primarily seen in its motto, “The fear of the Lord is the beginning of wisdom.” Children are taught to know Christ better in their personal and individual lives. Children learn and lead in praise and adoration, singing and giving. They are also affected in speech, relate well to one another, and discipline in their thought life. In the church, children play various roles. They are found in the Christ’ Little Band, Boys’ Brigade and the Methodist Girls’ Fellowship. Some of them help in taking care of the Preschool class whenever CSS teachers are late or totally absent.

In addition to these, children have represented the Church in diverse ways in terms of Bible quiz, singing competition, camp meetings and poem recitation among others. Every February, a week is set aside for the Children to demonstrate what they have learnt from the Word of God. Intermittently, watch night service are organised for children and CSS teachers with other colleagues in the Circuit. Irregular members of CSS are from time to time visited by children and feedbacks are sent to teachers.
3.7 The Impact of CSS

The spiritual impact on the children is manifested in their moral life of purity and behaviour in the community in which they live. It is no doubt, when questionnaires were administered, most of these children responded in affirmative when they were asked whether they hold positions in their schools. Teachings that are given to new comers are producing high level of spiritual and moral discipline in them. Sanity between the opposite sexes, respect towards parents, elders and the leaders of the circuit are worthy of encouragement. Encouragement and counselling to the children have resulted in many with the ambition of pursuing further education. So far, about fourteen students have either completed Senior High School, in it or about to enter. There are some who are knowledgeable in Scripture and have contested at the Diocese Bible quiz competition and emerge among the best and have been selected for national competitions.

GMCT can boast of young students, apprentices as well as those who have passed on from CSS into the adult membership and now serving as leaders on various committees in the Church. It is interesting to note that when adults church members were asked whether they had been members of CSS in infancy, over ninety percent (90%) affirmed their membership. The skills and talents in the children (e.g. playing of various musical instrument in the church) contributing to the Church cannot be underestimated. Now many of the children have been attracted into CSS.

3.8 Conclusion

Biblical references were discovered in the Old Testament and New Testament involving Children. On Great commission, the Sunday School was seen as the outreach arm of the church to reach people for Jesus Christ and church membership. Children were seen to be at the heart of mission and also as agents for mission.
Further, types of church growth were discussed. However, qualitative and quantitative church growths were seen as complements than substitute. Four dimensions as well as four stages of church growths were also discussed. It was noted that every church needs to grow warmer, deeper, stronger, broader and larger.

The Children’s Sunday School and its activities were touched on. The impacts of CSS on the Church could not be underestimated. Rather, they were carefully noted.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.1 Introduction

The previous chapter was centred on Children’s Sunday School (CSS) of the Gethsemane Methodist Church, Tanoso (GMCT) and church growth. Issues addressed included Biblical references made with respect to children and more particularly to the Great Commission. Activities and impacts of CSS on the children were critically looked at.

In this chapter, attempt is made to interpret and evaluate data from responses received from the field. Three set of questionnaires were designed. Therefore, analysis of data has been done as such.

4.2 General Analysis of Responses

<table>
<thead>
<tr>
<th>Classification of Respondents</th>
<th>No. of Questionnaires Given Out</th>
<th>No. of Questionnaires Received</th>
<th>Percentage Represented (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children</td>
<td>10</td>
<td>5 Male 5 Female 10 Total</td>
<td>100</td>
</tr>
</tbody>
</table>


51
The table above represents how the researcher distributed the questionnaires, the respondents who returned their questionnaires after completion and how these number of questionnaires received from respondents represent in percentage (%) out of the total distributions made. Three different set of questions were designed for the children, CSS teachers and Adult Members of the Gethsemane Methodist Church. From the table above, ten questions were given to the children and they were all returned representing one hundred percent (100%). In the same way, CSS teachers/superintendent received five copies of different set of questionnaires and they returned all of them representing one hundred percent (100%). However, the last set of questionnaires of twenty-five copies was given to adult members of the church (Pastor, Executives and Members) but fifteen were received after completion. This represents sixty percent (60%) of the total number given out. The thirty out of forty questionnaires received represent 86.7% which is a significant percentage to work with.

Another interesting observation is with gender of respondents in general. Thirteen out of thirty questionnaires received from respondents representing forty-three percent (43%) were males. The rest of questionnaires (seventeen) were females which represent fifty-seven percent (57%).

### 4.3 Detailed Analysis of Responses from Children

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Details</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age (Years)</td>
<td>13</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>5</td>
<td>50</td>
</tr>
</tbody>
</table>
This section of the analysis takes a look at the personal data of the respondents. Issues such as age, sex, people the children live with, level of education and executive position in school of the children were considered. This has been tabulated above. It is clear to know from the table that fifty percent of the children live with both parents; twenty percent live with one of the parents whereas thirty percent are living with guardians. This suggests the relationship between marriage and CSS. The better the marriage, the better the child and the better the Sunday School. Both parents would easily attend church with children and probably send them to the children’s class. However, children who do not live with both parents may have it not easy to occupy the attention of any of the parents. Likewise children who live with other relatives, but they are somewhat fortunate since they are not directly affected by problems of the marriage of these guardians.

### 4.3.1 Analysis of the Main Data of the Children

This section takes a look at the main issue. This covers activities and impact of CSS on the Church. The research done indicates that nine out of ten (90%) children were brought to CSS by their parents. Only one person (10%) was introduced by a friend. Surprisingly, none came to CSS by himself/herself. This shows how important roles parents can play to add membership.

<table>
<thead>
<tr>
<th>Sex</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>5</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>F</td>
<td>5</td>
<td></td>
<td>50</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Who they live with</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Both Parents</td>
<td>5</td>
<td></td>
<td>50</td>
</tr>
<tr>
<td>Single Parent</td>
<td>2</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>Guardian</td>
<td>3</td>
<td></td>
<td>30</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Level of Education</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>2</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>JHS</td>
<td>6</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>SHS</td>
<td>2</td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Position in School</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>3</td>
<td></td>
<td>30</td>
</tr>
<tr>
<td>No</td>
<td>7</td>
<td></td>
<td>70</td>
</tr>
</tbody>
</table>
All of the thirty respondents said that they do understand the lessons taught in the Bible lesson. This shows that CSS is on the way to growth spiritually and morally. Understanding affects both the heart and the head.

Also, a question was asked about whether CSS has affected their lives and all the thirty responded in affirmative (100%). The follow up question was to give reasons to their answers. One child said he used to steal but since he joined CSS he has stopped stealing. Another respondent also confessed that CSS has affected her through the weekly Bible lessons, memory verses and hymns that they are made consciously to learn. Furthermore, seven children stated in general that, CSS has affected them positively. Now they are able to know right from wrong and good from bad. They also emphasised on the fact that things they learn from CSS is what guide and guard their lives. One child did not answer at all.

4.4 Detailed Analysis of Responses from CSS Teachers/Superintendent

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Details</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M</td>
<td>2</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>F</td>
<td>3</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td><strong>Age Group (Years)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-21</td>
<td>3</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>22-60</td>
<td>2</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>61 and above</td>
<td>0</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td><strong>Educational Background</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Basic</td>
<td>0</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Second Cycle</td>
<td>2</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Tertiary</td>
<td>3</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>3</td>
<td></td>
<td>60</td>
</tr>
<tr>
<td>Married</td>
<td>2</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Widowed</td>
<td>0</td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>KG/Nursery</td>
<td>1</td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>
The above table summarises the personal data of the respondents of CSS teachers.

### 4.4.1 Analysis of the Main Data of the CSS Teachers/Superintendent

This questionnaire sought for first hand information from teachers/superintendent who is the first point of contact at CSS. All teachers were able to list some of the books they have recently read and applied in their teachings. They are either professional or in the CSS Teachers training programme run for CSS teachers. Additionally, teachers meet every Saturday evening for one hour studies on the following Sunday’s teachings and once a month circuit meeting. These activities show how professional and effective the teachers and the church are.

However, some challenges were noted. Classrooms of Nursery/KG are inadequate, uninviting and unattractive with insufficient teachers who find it tough to control these large classes that need to be further graded and divided. The teacher for the senior class expressed the problem of lack of finance in order to visit children.

### 4.5 Detailed Analysis of Responses from Adults Members

<table>
<thead>
<tr>
<th>Respondents</th>
<th>Details</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>M</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>9</td>
<td>60</td>
</tr>
<tr>
<td>Age Group (Years)</td>
<td>15-21</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>22-60</td>
<td>10</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>61 and above</td>
<td>2</td>
<td>13</td>
</tr>
<tr>
<td>Educational Background</td>
<td>Basic</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Second Cycle</td>
<td>3</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Tertiary</td>
<td>11</td>
<td>73</td>
</tr>
</tbody>
</table>
The above table represents the background statistics of the adult members of the church.

### 4.5.1 Analysis of the Main Data of the Adult Members

The very first question was whether they did attend CSS in their infancy? Out of the fifteen respondents, fourteen (representing 93%) affirmed their position who further gave the period of years they spent in CSS during infancy ranging from ten and twenty years. It was also confessed that children graduated from CSS into church membership, mostly are holistically matured. This is true in GMCT because most of the leaders migrated from CSS. It shows how CSS has contributed to all aspects of growth in the church.

However, sixty percent (60%) gave the notion that there were inadequate teachers and inadequate classroom size. This is a challenge in GMCT. The church has made an effort to get Seventh-Day Adventist School classrooms which is directly opposite the church for the upper primary and JHS pupils.

Finally, all the fifteen respondents (100%) responded ‘Yes’ when their opinion was sought for whether CSS has any impact on the growth of GMCT. Reasons given varied from one person to another. A good Christian child will grow to become a good Christian adult; CSS provides and sustains children for church membership; children’s interest are
sustained in the church; children will stay and bring growth in the church; the children can leave the church during adulthood without basic teachings in CSS; the children become future church leaders; the church will collapse if there is no Sunday School; no Sunday School no church in the future. This shows how significant CSS is and the quantum of impact it has on the church.

4.6 Conclusion

The study analyzed data on the impact of CSS as a tool for church growth. This was based on thirty-five received questionnaires out of forty. The conclusion drawn from this analysis is that, CSS is an effective and efficient tool for reaching children for Jesus Christ and church membership.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study was undertaken to examine the Children’s Sunday School as a tool for Gethsemane Society of the Methodist Church growth, Tanoso-Kumasi. It was divided into five chapters. The first chapter dealt with general introduction to the study, and issues such as the background to the study, the statement of problem, the aim and objectives of the study, the research methodology, the significance of the study as well as the organisation of chapters were addressed. Chapter two looked at various historical facts that are relevant to the study including the root of the Methodist Church Ghana, History of Gethsemane Society and that of Children’s Sunday School.

Moreover, the third chapter discussed issues relating to children with Biblical references, children and the Great Commission, church growth and its types. The Children’s Sunday School of Gethsemane Society was looked at. Furthermore, chapter four attempted to
interpret and evaluate data from responses received from the field. General analysis was made from the questionnaires for the children, CSS teachers and adults after which detailed and individual analyses were done.

Finally, chapter five concludes the study. It addresses the summary of the study, the conclusion of the entire discussion as well as some recommendations.

5.2 General Conclusion

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, CSS teachers and superintendents) to come together as a team to elevate it to an appreciable standard. It is the researcher’s prayer that this project will fulfil its purpose of assisting churches to fulfilment of the Great Commission through the Children’s Sunday School.

5.3 Recommendations

The recommendations have been grouped into five blocks:

Firstly, the Church can establish Christian Education Board which will supervise entire teaching programmes including CSS.

Secondly, the board may recruit and train prospect CSS workers, strengthen CSS leadership, improve CSS records keeping and evaluate pupils/teachers/superintendent quarterly.
Thirdly, the church, parents, teachers and other stakeholders of CSS can help to provide CSS (especially preschool and Kindergarten (KG)) sections with sufficient teaching and learning materials, audio-visuals (TV set and CDs), sleeping mats, appropriate furniture among others for effective teaching and learning to take place.

Fourthly, the researcher recommends that church announcements can be extended to CSS teachers in order to update them of church activities. Serving of the Eucharist can also be extended to teachers in CSS.

Finally, any form of motivation from the church can equally improve teachers’ performance.

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FROM THESIS


NEWS PAPERS

INTERNET SOURCE


PERSONALITY INTERVIEWED

Osei Yeboah Kwadwo, an Elder in Tanoso - Kumasi.

APPENDIX I

Questionnaire for Children in the Church

This test of questions is to help me write an essay on the topic stated above. Please answer the questions below. Thank you.

SECTION A (Personal Details):

1. Name (Optional): …………………………………………………………………………………
2. Age: ………………years
3. Sex: Male□ Female□
4. Where do you live? ……………………………………………………………………………
5. Who do you stay with? Both Parent□ Single Parent□ Guardian□
6. Where do you go to school? …………………………………………………………………
7. Which level are you? Primary□ JHS□ SHS□
8. a) Do you hold any position in school? Yes□ No□
b) If Yes, what position do you hold? .................................................

SECTION B

1. How long have you been in the Children’s Sunday School? .............. years

2. Who brought you into Children’s Sunday School for the first time?
   
   Friend □       Parents □       Nobody □
   
   State, if others …………………………………………………………………..

3. a) Do you enjoy Children’s Sunday School Class?   Yes □      No □

   b) If Yes, what do you enjoy most?
   
   Action Song □       Bible lesson □       Memory verse □
   
   Others, please state ……………………………………………………………..

4. Do you understand the lessons in the Bible lesson? Yes □      No

5. a) Do you have a personal Bible?       Yes □      No □

   b) If Yes, how often do you study the Bible?
   
   Daily □       Weekly □       Once awhile □

6. a) Are you a member of an Organisation (e.g. Boys’ Brigade, Methodist Girls’ Fellowship)  Yes □      No □

   b) If No, would you like to join one in future? Yes □      No □

7. Have you been baptised?       Yes □      No □

8. Do you intend to help as Children’s Sunday School teacher in future?
   
   Yes □      No □      I don’t know □

9. a) Has the Children’s Sunday School affected your life?   Yes □      No □

   b) Please explain your answer above?
   
   ………………………………………………………………………………………
   ………………………………………………………………………………………

10. What do you wish the church does for Children’s Sunday School?
APPENDIX II

Questionnaire for CSS Superintendent / Teachers in the Church

This questionnaire is strictly meant for educational purpose and all information given will not be exposed to the public. Any information you provide will be treated as confidential. Please tick [✓] in the boxes and write in the spaces provided. Thank you.

SECTION A (Personal Details):

1. Name (Optional): ..............................................................

2. Gender: Male [ ] Female [ ]

3. Age group: 15-21 years [ ] 22-65 years [ ] 66 and above [ ]

4. Educational Background: Basic [ ] Second Cycle [ ] Tertiary [ ]

   Others, please specify ..........................................................

5. Marital Status: Married [ ] Single [ ] Divorced [ ] Widowed [ ]

6. What age group do you teach?
SECTION B

1. How many years have you taught in the Children’s Sunday School?

   0-1 □  2-9 □  10 and above □

2. List some books on Christian education recently read:

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

3. Have you attended Children’s Sunday School Teachers training programme?

   Yes □  No □

4. What Children’s Sunday School Conventions/Meetings/Retreats have you attended recently?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

5. Which of the following areas is/are your speciality(ies)? You can tick more than one.

   Action songs □  Bible lesson □  Memory verse □  Teaching □  Prayer □

6. Is the classroom inviting and attractive?

   Yes □  No □

7. Is the classroom adequate in size?

   Yes □  No □

8. Are the chairs, tables and other furnishings appropriate for the age group?

   Yes □  No □

9. Is there a place for play materials so that pupils can have access to them?

   Yes □  No □

10. What provision is made to create an atmosphere of beauty, worship, play and friendliness?

     ……………………………………………………………………………………………
     ……………………………………………………………………………………………

11. Please mention some of the challenges you have as a teacher / supervisor
12. What makes the Children’s Sunday School so significant to the church.

13. What do you wish the church does for Children Sunday School?

14. What do you suggest in general to help bring growth to the church?

15. What do you think Children’s Sunday School can do to help grow the church?

APPENDIX III

Questionnaire for Pastor / Executives / Members in the Church

This questionnaire is strictly meant for educational purpose and all information given will not be exposed to the public. Any information you provide will be treated as confidential. Please tick [✓] in the boxes and write in the spaces provided. Thank you.

SECTION A (Personal Details):

1. Name (Optional): .................................................................

2. Gender: Male [ ] Female [ ]

3. Age group: 15-21 years [ ] 22-65 years [ ] 66 and above [ ]

4. Office/Society: .................................................................

5. Educational Background: Basic [ ] Second Cycle [ ] Tertiary [ ]

   Others, please specify ..........................................................

6. Marital Status: Married [ ] Single [ ] Divorced [ ] Widowed [ ]
7. How long have you been a member of Gethsemane Society?

0-1 year □ 2-5 years □ 6-15 years □ 16 and above □

SECTION B

1. a) Did you attend Children’s Sunday School in your infancy?

Yes □ No □

b) If Yes, for how long? ................. years

2. Are you interested in Children’s Sunday School work?

Yes □ No □

3. a) Have you ever visited the Children’s Sunday School?

Yes □ No □

b) If Yes, please answer questions 4-8. If No, please continue from question 9.

4. Were there teachers in every classroom?

Yes □ No □

5. Were the classrooms inviting and attractive?

Yes □ No □

6. Were the classrooms adequate in size?

Yes □ No □

7. Were the chairs, tables and other furnishings appropriate for the age group?

Yes □ No □

8. If any of your answers in questions 4-7 is No, suggest solution.

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

9. a) Do you think the church is concerned about Children’s Sunday School?

Yes □ No □

b) If Yes, in what way?

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

10. a) Should Children’s Sunday School be compared with other organisations in the church?

Yes □ No □
b) Why the above answer?

…………………………………………………………………………………………
…………………………………………………………………………………………

11. What makes the Children’s Sunday School so significant to the church.

…………………………………………………………………………………………
…………………………………………………………………………………………

12. What are the strengths of the Children’s Sunday School?

…………………………………………………………………………………………
…………………………………………………………………………………………

13. What are the weaknesses of the Children’s Sunday School?

…………………………………………………………………………………………
…………………………………………………………………………………………

14. Can you suggest possible ways to overcome these weaknesses (if any)?

…………………………………………………………………………………………
…………………………………………………………………………………………

15. a) In your opinion, do you think Children’s Sunday School has any impact on the growth of the church? Yes □ No □ Don’t know □

b) If Yes, in what way?

…………………………………………………………………………………………
…………………………………………………………………………………………

c) If No, why?

…………………………………………………………………………………………
…………………………………………………………………………………………

16. What do you wish the church does for Children Sunday School?
17. What do you suggest in general to help bring growth to the church?

18. What do you think Children’s Sunday School can do to help grow the church?

19. Any other suggestion(s):