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A Vacation Bible School Curriculum with Special Emphasis on Mission Work in Kazakhstan

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A VACATION BIBLE SCHOOL CURRICULUM
WITH SPECIAL EMPHASIS ON
MISSION WORK IN KAZAKHSTAN

A MAJOR APPLIED PROJECT SUBMITTED TO
THE FACULTY OF CONCORDIA SEMINARY
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF MINISTRY

THOMAS A BAKER

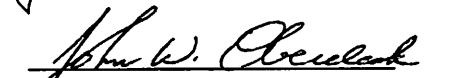
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Concordia Seminary
Saint Louis, Missouri



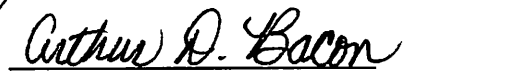
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Preface

The purpose of the study is to demonstrate a specific technique in teaching a Vacation Bible School course for the purpose of increasing cognitive and affective learning. In the cognitive area, the students are to learn more about what the Bible reveals as well as the opportunities for mission work in Kazakhstan. In the affective area, the students are not only to become aware of the reason for their own inner struggles but also to become concerned about reaching out to those who have as yet not heard the Good News of the Gospel of Jesus Christ.

In the area of cognitive skills the goal will be more than just a sharing of knowledge from teacher to pupil. Instead, a determined effort will be made to move beyond knowledge to comprehension, application, analysis (taking apart) of the subject matter, synthesis (putting it back together) and evaluation. Affective skills will involve a change in attitude, an awareness of values and an increase in the emotional aspects of love, joy and comfort.

After some preliminary thoughts on current understandings of education an attempt will be made to fashion a theory of how Christians teach utilizing the distinction between Law and Gospel. Coupled with that will be a proposal of a specific technique of teaching. This will be followed by an example of how the theory of teaching proposed is implemented in a specific lesson of the Vacation Bible School course coupled with a focus on mission work in Russia and specifically Kazakhstan, a former republic of the U.S.S.R.

This portion of the Vacation Bible School materials is not meant to be given to the Sunday School students but rather to the pastor(s) or educator(s) (from here on referred to as “pastor”) leading the teachers and helpers into an in-depth understanding of the lessons. First, the pastor provides the background information and the theory of teaching upon which this Vacation Bible School is based. Then, an expanded example of the use of this technique is taught to the teachers/helpers on the basis of the rich man incident in Mark, chapter 10.

Teachers/helpers are then to use what they can from these and additional questions formulated for the other lessons. Only an Adult Vacation Bible School or upper grade youth classes will be able to handle all the questions. However, suggestions are provided elsewhere in the materials as to which questions to ask and the primary goal for each of the lessons provided.

To summarize, this project involves three distinct levels of learning. The first level is that in which the pastor leads the teachers/helpers to an in-depth Law and Gospel understanding of each of the lessons through use of the proposed technique. The second level is for the teachers to use as much of the technique possible depending on the class level to reach the proposed objectives. The third level is to introduce the teachers and students to the wide opportunities afforded the Church with the collapse of communism along with the formation of new republics such as Kazakhstan.

CHAPTER I

CURRENT TRENDS IN EDUCATION

Educators have divided how humans learn into the cognitive and affective domains. In his book on how to design techniques for religious education, John Elias summarizes the well-known taxonomies for the cognitive domain (Bloom and Associates) and the affective domain (Krathwohl and Associates) each into types of learning.

Cognitive Domain

1. **Knowledge:** a recall of specific terms, facts, trends, and categories. It includes a knowledge of universal patterns, abstractions, principles, theories, and structures.
2. **Comprehension:** an understanding of terms, facts, trends and categories. This is manifested by an ability to translate or paraphrase, to interpret (explain, summarize, reorder, rearrange, or present a new view of the matter), and extrapolate (determine consequences, corollaries, and effects).
3. **Application:** the use in concrete and particular situations of general ideas, rules of procedures, generalized methods, and technical principles, ideas, and theories.
4. **Analysis:** the ability to break ideas and theories down into constitutive parts of elements such that the relative hierarchy of ideas is made clear and the relations between ideas expressed are made explicit.
5. **Synthesis:** the ability to put elements together to constitute a pattern or structure not already there. Forms of synthesis include the detailed expression of ideas and feelings, and experiences; the production of a plan or proposed set of operations; the classification of data or phenomena.
6. **Evaluation:** judgments about the value of material and methods for given purposes. It includes both quantitative and qualitative judgments about the extent to which criteria are satisfied. Judgments are made in terms of internal criteria--logical accuracy, consistency, etc.--and external criteria--confirmation by facts and theories.

Affective Domain

1. **Receiving:** awareness of the existence of a situation, phenomenon, object, or state of affairs. It includes the ability to receive the impact of a phenomenon through the process of selective attention.
2. **Responding:** show of feeling or emotion with regard to the perceived phenomenon, situation, object, etc.
3. **Valuing:** includes three steps: accepting values (persons, positions, ideas, groups, and causes) as worthwhile; manifesting a preference for these values by desiring and pursuing them; making a commitment to such values. At times persons attempt to convert others to their values.
4. **Organization of Values:** values are conceptualized in some manner, often in some symbolic form. Values are so organized that the dynamic relationships among them are seen.
5. **Characterization by a Value or Value System:** the development of a personal moral character that enables one to act consistently and effectively in this world. A person internalizes a value or value system in such a way that there is identity between the person and the value or value system.¹

The thinking among educators today is that we need to find a teaching method that goes beyond spoon feeding facts and figures. Using the above charts, this means that for a teacher to limit his goal to knowledge retainment is to ignore the other domains of knowledge. Translated into a Vacation Bible School setting, this means that no teacher should be satisfied with transferring cognitive knowledge into the mind of the student without any appreciation for comprehension, analysis and so forth.

These authors urge that teachers follow certain steps in having students move beyond knowledge of facts to application of those same facts. In that way, any incongruity between what they now know and are being taught is revealed and worked through. For example, in charting how a student solves a problem, the first step is a

¹ Elias, John L., The Foundations and Practice of Adult Religious Education, (Malabar, FL: R. E. Krieger Pub. Co., 1982), p. 231-232.

decision on the part of the student as to whether the problem fits within familiar categories or not. If it does, then often the solution is found by selecting an already held theory, principle, idea or method to solve the problem.²

This understanding of how students learn is important particularly with the proposed technique of asking questions in such a way in order to elicit wrong answers. The student is then guided to understand the contradiction or incongruity with what he has answered in comparison to what he already knows. The student is then guided to the solution by means of coming to an understanding between the struggle going on within him between the old Adam and the new Man.

Barriers to hearing what the teacher may say are not only those involving the five senses such as a noisy room, close quarters, inadequate teaching aids and the like. There are also biblical, theological, historical and practical impediments to hearing. A Vacation Bible School student who is not familiar with Biblical stories, theological doctrines such as the Ten Commandments, historical events such as the Reformation and practical matters such as the form of worship in a congregation may need further instruction in these areas that other students who attend Sunday School regularly do not need.

Educators are recognizing that the lecture method alone has some severe limitations. That is because whenever there is communication between two persons, there is the possibility of six different messages that can occur as author Dale Griffin points out:

² Bloom, Benjamin S. ed., Taxonomy of Educational Objectives (New York: McKay Company, Inc., 1972), p. 121.

- what you *mean* to say
- what you *actually* say
- what the other person *hears*
- what the other person *thinks* he hears
- what the other person *says*
- what you *think* the other person hears³

A good teacher is not one who is a good teacher but also a good listener. The key ingredient that needs to be present for effective teaching is participation on the part of the learner. Why? Because studies show that the more the senses of a person are involved in the learning process, the better the chance for retention. "For example, in *The Ladder of Learning*, Victor Hoag estimates that people of all ages may remember only 5 percent of what they hear, 10 percent of what they see, 20 percent of what they repeat, 40 percent of what they say in their own words, perhaps 50 percent of what they read, 60 percent of what they discuss in a vital group, 75 percent of what they do or make, and fully 95 percent of what they teach."⁴

There has been an increasing emphasis on what is referred to as the "process" approach rather than the "content" approach. While the latter may lead to greater knowledge of simple facts, the former involves the student in the learning process in such a way that not just knowledge but also comprehension and analysis of the subject matter are achieved. The material then becomes a part of the student's thought processes and values in a way that is not possible with a teacher simply teaching a number of facts,

³ Griffin, Dale E., Well, What Is Teaching?, (St. Louis: Concordia Publishing House, 1972), p. 38.

⁴ Jahsmann, Allan Hart, How You Too Can Teach, (St. Louis, MO: Concordia Publishing House, 1968), p. 17.

dates, names and so forth that the student is to regurgitate. It is this process which the teacher initiates that makes for a good teaching environment.

Also in the church, students want teachers who will work together with them in the learning process. They want teachers who will make them think. They want teachers who will probe, discuss, analyze, stimulate, listen. Who are the exciting teachers? Who are the ones whose classes pupils gladly attend? For the most part they are the teachers who through some process of interaction, some process of learner involvement, some process of thought stimulation get those cogs up there going. They open windows and let fresh air; they raise the blinds of human minds and get light steaming in. And it's a wonderful experience!⁵

To assist the teacher in the teaching process, many aids have become quite commonplace including movie and filmstrip projectors, the VCR, the overhead, the computer and so forth. Properly used these helps contribute to a student's learning process by helping to focus in a visual way what has been heard. The conclusion one gathers from the above quote is that if two or more of our five senses are involved in the learning, retention of what is taught occurs more easily.

There are distinctions to be made between how a child and an adult learn. These differences result in varied approaches that take into account the environment and history of the learner. For example, the loss of hearing and eyesight tends to be more of a problem with older adults than with young children.⁶ On the other hand, the restless nature of children, particularly in an informal setting such as Vacation Bible School, demands techniques in teaching that hold an attention span learned by watching television commercials.

⁵ Griffin, p. 17.

⁶ Knox, Alan B., Adult Development and Learning, (San Francisco: Jossey-Bass Publishers, 1977), p. 277-278.

Malcolm Knowles is well known for his distinction between “pedagogy” and “andragogy.” The former refers to the teaching of children while the latter refers to the teaching of adults. Knowles criticizes using the techniques to teach children to also teach adults. His primary problem with “pedagogy” is “that it is premised on an archaic conception of the purpose of education, namely, the transmittal of knowledge.”⁷

While his book focuses primarily on adult education, he admits that with the fast-changing culture and the mass of information available to us, that even the youth will need to be taught on the basis of principles that recognize the teaching process not as simply providing information but as helping individuals to be analytical and diagnostic in their view of the world and of themselves.⁸

What is required, if youth education is to produce adults who are capable of engaging in a lifelong process of continuing self-development, is a whole new set of assumptions about the purpose of youth education and a new technology to carry out that purpose. I can foresee that the result would be a more andragogical approach to the education of children and youth.⁹

The technique explained in this paper proposes that the teacher not “feed” information into the minds of the students but rather helps the students understand their own thought processes particularly in the struggle within them between the old Adam and the new Man. The teacher then leads the pupils through a process in which they analyze their own thought processes and arrive at proper decisions.

⁷ Knowles, Malcolm S. The Modern Practice of Adult Education (New York: Association Press, 1970), p. 37.

⁸ Ibid., p. 42.

⁹ Ibid., p. 54.

Students today are pressured to learn well while at the same time other activities such as entertainment, sports and television compete for their time. To keep students interested in learning, educators have begun to use materials and devices such as computers, overheads, videos and so forth. Many church buildings now have individual rooms for multiple Bible classes and activities providing an increasing growth of learning opportunities for the individual member. How teachers can use what is available to deepen students' attitudes, values and behavior is the question to be addressed.

CHAPTER II

SOME THOUGHTS ON A THEORY OF LEARNING

From experience, one assumption that can be made about those who attend a Vacation Bible School is that while all of them may not be Lutheran, by and large most of them are Christian. Some may not be baptized which must be a major concern of the VBS staff. Even if the faith of the individual student appears weak and immature, for the most part in our experience such faith may indeed exist and therefore ought to be taken into account in the teaching process. The VBS teacher takes seriously that successful teaching does not simply result in an accumulation of knowledge on the part of the learner but in a greater development of spiritual values and God-pleasing behavior.

In this day of television's influence on children, teachers are recognizing that techniques using multi-media tools help students to learn while they enjoy the experience. One interactive computer game results in the students learning the alphabet as they take part in the game. Those who oppose simply teaching facts for the students to memorize without real discussion of the issues know that student involvement in the teaching experience makes for better learning. The increased use of drama and role playing assumes that such techniques make for better comprehension and analysis of the subject at hand. Yet are these assumptions valid in each and every instance? Or is it necessary that even with these techniques adequate understanding needs to be achieved?

Techniques that can involve the Vacation Bible School student in the learning experience include group discussion, role playing, dialogue, panel, symposium, round table, interview, forum, drama, seminar, debate, demonstration, brainstorming and so forth. Included in the VBS materials for this course is a video example of a dramatic role play of one of the Prodigal Son as found in Luke, chapter 15.

Involvement of students is achieved not by the use of just one of these techniques but by applying a number of them. While goals are to be general in purpose, objectives become much more specific in outlining specific outcomes, specific levels of achievement, and specific conditions to determine whether achievement has been reached.

However, a specific technique may not automatically lead to a proper learning experience if used improperly. An overhead projector with poor graphics and hard-to-read words may actually impede the learning process rather than help it. A drama or movie that is so open to varied interpretations may result in teaching the very opposite point than the one the teacher had in mind.

What also needs to be kept in mind is not just theories of what may be good teaching but also theories of how a student learns. It almost seems to be a truism but nevertheless needs to be said: If anyone could understand how people learn, he would have a powerful weapon of education indeed.

To pose the problem a bit differently we would need to ascertain what matures the faith and develops better behavior in even weak Christians. As indicated before, every technique for teaching students is built upon a foundation of how people learn. However,

too often educators suggest a technique for teaching without first constructing the foundation of what helps people to learn that makes the technique most helpful.

When we speak of the "behavior" of a learner changing, we do not only mean how a person acts or lives. "Behavior" also includes one's thoughts, hopes, dreams and beliefs. Thus, from the standpoint of Vacation Bible School teaching, an increase in faith is considered a change in behavior. It is assumed that an increase in faith will result in a change in outward behavior with the help of the Holy Spirit. However, prior to that outward change first comes the inward change.

Successful Christian education, then, would use certain teaching techniques that result in a significant change in one's faith maturity. But such a statement still does not answer our question as to what does change behavior? It is too simplistic to conclude on the basis of a study of Scripture that the Holy Spirit is the One Who changes behavior. If that were the case alone, all that a VBS teacher would need to do is speak words from the Bible and leave the results up to the Holy Spirit.

While the Holy Spirit can and has used such a technique to produce even saving faith (Jonah and Nineveh), the Vacation Bible School teacher needs to be aware of how best to use the presence of the Holy Spirit in deepening faith. Clearly had Jonah's message been one that Nimrod was a hunter--as Biblical as that is--no conversions would have taken place. What kind of education involving the Scriptures can change the behavior of a student? The technique of this course assumes that when evidence is provided to alter our perception of reality, then not only does a change of mind take

place but also a change in our behavior. Perhaps the following examples will help make the point.

Prior to the Japanese attacking Pearl Harbor in 1941, many Americans did not want to become involved in the war. After the attack on Pearl Harbor, there was a change in thinking and a resulting change in behavior. What were the ingredients that had caused this change in behavior? To put it simply, the unprovoked attack against Pearl Harbor changed people's minds about whether or not to enter the war. Whereas prior to the attack there was a mindset that would not accept the danger poised against the United States, after the attack a change in that mindset took place. This change in mindset then resulted in a change of behavior on the part of the United States towards Japan.

Sammy Davis Jr. once played the part of an army private upon whom tricks were played by other soldiers. One day they defused a hand grenade and then pretended to drop it accidentally as though it were ready to blow up. They wanted to see Sammy's reaction. To their surprise, though, instead of running away in fear, Sammy Davis jumped on the grenade and yelled to the soldiers to run for cover. The next scene finds the entire company giving a party for Sammy and treating him like a long lost friend.

What had caused this change in behavior? Clearly, the heroism on the part of Sammy Davis forced them to change their minds and behavior towards him. Witnessing his being prepared to give up his own life for these soldiers who had taunted and pulled tricks on him left a deep impression on them. The evidence of his love for them overcame their initial ridicule of him. As with the Pearl Harbor attack, perceptions of the mind were first changed resulting in a change in behavior.

Vacation Bible School teachers can learn from this phenomenon. However, in that setting of children who already love and trust their God, it is more appropriate to speak of revealed information from God's Word expanding their mind or strengthening that love and trust. Vacation Bible School, therefore, may not change thinking as it influences and matures the faith that already exists.

There are other factors that influence a maturity in thinking and thus an altering of behavior. How many times have young children changed their minds as to what they wanted to be when they grow up as they first see men on the moon, then a World Series, then a successful war and so forth? Thus, one way in which thinking and behavior are influenced is through viewing events that interest our curiosity to such a degree that we would like to attempt what we see.

It is possible, however, that two people can observe the same event and one has his mind changed and the other does not. For example, we remember that in the same crowd of people who saw Jesus heal the lame, blind and deaf were those who confessed Him as the promised Messiah and those who desired to put Him to death. The former group had their faith increased to trust in Jesus as the fulfillment of the coming Messiah while the latter group interpreted the miracles as tricks of the devil.

An understanding of how students learn is most useful in using certain techniques that increase the value of that learning process. **We contend that Christian students best learn during a Vacation Bible School when the teaching is presented in such a way that the information heard changes their minds.** There are certain

presuppositions in that statement that call for closer inquiry. We may find that the obvious is really not so obvious.

All new information does not necessarily contradict what is already held. The information may simply provide new insights, new data or new illustrations. Yet there are occasions when the new information does contradict what the student presently understands to be true. Some people would then presume that a student is sufficiently aware of what he already knows that he can point to teaching that contradicts his present thinking. That presupposition may not be accurate, however. The student may not be aware that the new information actually opposes what he now believes.

For example, some Lutheran pastors have listened to reformed techniques of how churches supposedly grow in numbers without realizing how antithetical these techniques are to Lutheran theology. A pastor may even go so far as to incorporate some of these techniques in his own ministry. Later, he hears a lecture pointing out the dangers of the church growth movement. Only then does he realize the mistake he made in incorporating such techniques into his ministry and decide to correct the situation.

The point is clear. If a student is unaware that what is being taught contradicts what he previously held to be true, then his learning experience will be superficial. He will not be challenged either to reinterpret his old views or to realize he needs to reject what is being taught. Some students become bored with the teaching process because they imagine that they are not learning anything new. This may be true or it may mean that the teacher is not clear enough as to how what is being taught is so different from what is now known.

We have experienced this problem with some students in the upper grades of Vacation Bible School. They either think they have heard all this “Bible stuff” before or they can't imagine how what they are hearing is useful. So they tune out the teacher. When such students complain that they are not hearing anything new in Vacation Bible School, there are two possible reasons. Either the teacher is not teaching anything new or what is new and challenging to the student is not being taught clearly. Depending on which of these is true, would makes a difference on what course of correction to make.

How different would be the situation if students expected to be taught something that they did not yet know which would also challenge their present view of reality. The point concerning this first presupposition is that teachers ought not assume that students realize when something new is being taught.

The second presupposition is also one that is often overlooked. The realization on the part of the student that he is learning something new does not always occur spontaneously. It can occur if the teacher uses a technique in making clear that what is taught is new. Another way to formulate this second presuppositions is: **The teacher should so structure the teaching process that the students are fully aware that what they are being taught is different or incongruous from what they presently believe.**

These two presuppositions that the students are aware of the incongruity of what they are being taught to what they presently believe, and that it is the teacher who causes such an attitude to exist are pivotal in understanding the following technique for teaching Vacation Bible School. Both of these presuppositions can be helpful in changing a

student's behavior. Before behavior changes, the student's thinking must change or in the case of a believer, mature. And a student's thinking can only mature if he is aware that what is being taught is different from what he knows.

This leads to a third presupposition of this technique. **What the teacher needs to be aware of is the student's inclination to interpret as a threat anything being taught that he thinks contradicts what he already believes.** It is threatening because it calls into question his present interpretation of reality which formulates how he will behave in various circumstances.

Assuming that what is taught does indeed contradict a student's present knowledge, if the student simply reinterprets the new information to fit into his immature or wrong understanding of reality, the teacher has missed the opportunity to alter his view of reality and therefore his basis for making decisions about behavior. For example, to teach that Jesus died for our sins, that He rose for our justification, that He ascended to the right hand of God the Father and therefore He is with us at all times and never forsakes us, will result in nods of approval from students. However, if that Almighty presence of the ascended LORD is related to the last time the student cheated on a school test or stole a few items from the teacher's desk, the head movement may be quite different. Questions may occur to the student resulting in both a dialogue and a deeper understanding of the results of Christ's passion and death.

This is not the same as applying what is taught to a real life situation. Instead, this is placing the teaching content in the context of an experience that results in an

inconsistency with one's prior behavior (belief and lifestyle). At such a point in the teaching process, the imparting of additional knowledge is transcended by a new level of awareness. The student is faced with teaching that questions his perception of life and his self image.

The student is then faced with a choice to make. Either he will incorporate the new information on a level that does not interfere with his present lifestyle or else he will understand the incongruity in his life and realize his sad condition. Theologically what has occurred is that the Law has had its effect. Before developing further this technique of teaching for a Vacation Bible School, a few distinctions between Law and Gospel need to be made.

CHAPTER III

LAW/GOSPEL DISTINCTIONS

The distinction between Law and Gospel refers to much more than a listing of what are statements of the Law and what are statements of the Gospel. The contrast between Law and Gospel involves two paths of life. While the Bible refers to one as the broad path and the other as the narrow, we refer to them as "Living under the Law" and "Living in the Gospel."

There are certain characteristics of each of these two views of life that make them incompatible with one another. For "Living under the Law" in reality is a life under the "curse" of the Law while "Living in the Gospel" in reality is a life in the "grace" of the LORD Jesus Christ.. The following Law/Gospel chart illustrates the difference between a person under the curse in comparison to one living in grace.

Living under the Law

1. Man is most important.
2. Saved by works.
3. Self-righteous.
4. Natural knowledge.
5. Motivation through fear of punishment or selfish hope of reward.

Living in the Gospel

1. God is most important.
2. Saved by grace.
3. Christ righteous.
4. Revealed knowledge.
5. Motivation through love of Christ Jesus.

This chart indicates that a person who is living under the curse of the Law makes the assumption that man is so important that he can save himself by his own works doing those things he learns from nature. A person may be motivated in one of the following two ways. On the one hand, an unbeliever or a Christian influenced by the old Adam can be motivated by the Law through hope of reward or fear of punishment. On the other hand, a person living in the kingdom of God believes that Jesus Christ is the most important thing for his eternal life. His love of Christ moves him to do good deeds not in order to get to heaven but because he is on his way to heaven.

There are many other distinctions of living under the Law and living in the Gospel that can and should be taught during Vacation Bible School. As Paul points out in Romans, chapter 7, this is a struggle not just of what one does but also of what one thinks. In fact, what one thinks often determines what one does. The apostle Paul's thinking on the road to Damascus was not the same as was his thinking after reaching Damascus. That change in thinking also resulted in a change in life. We understand behavior again then as that which includes both internal thinking and outward action.

These distinctions between living under the Law and living in the Gospel also have implications for VBS teachers who by and large are teaching those who do believe in Christ. Faith in Christ does remove the curse of the Law over us. However, the Old Adam remains alive and kicking against the thoughts, desires and actions of the new Man in Christ. The Christian teacher assumes that the Vacation Bible School student has both an old Adam and a new Man. Normally, the old Adam tends to dominate the

thoughts and lifestyle of the new Man. At least, that was the case with the apostle Paul in Romans, chapter 7. He wrote:

15) For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. 16) If, then, I do what I will not to do, I agree with the law that it is good. 17) But now, it is no longer I who do it, but sin that dwells in me. 18) For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. 19) For the good that I will to do, I do not do; but the evil I will not to do, that I practice. 20) Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. 21) I find then a law, that evil is present with me, the one who wills to do good. 22) For I delight in the law of God according to the inward man. 23) But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24) O wretched man that I am! Who will deliver me from this body of death?

In each Christian there is a war going on between the old Adam that still clings to sin and the new Man influenced by the Holy Spirit. While the Walt Disney creation of an angel on one shoulder and a devil on the other is a caricature, there is some truth in that each of us have two wills. The one is motivated by selfish desires and the other is motivated by the Holy Spirit and faith in Christ.

The Christian may not be aware as to which one is in control of thoughts, desires and actions at any one time. The natural state of human beings is that the old Adam control one's beliefs and behavior. However, the Christian can be taught to be aware of those occasions when the old Adam holds sway over the new Man. To give in to temptation would mean the old Adam wins; to battle and overcome temptation would mean that the new Man of the Christian with the help of the Holy Spirit wins.

Theologically speaking, in light of the above, proper Christian education takes into account the different thoughts, attitudes, values and behavior of the old Adam over

and against the new Man. The purpose of Vacation Bible School, then, is to help students cast away the forbidden fruit of the old Adam and bring forth the fruit of the new Man. A case could be made that is also the purpose of Christian education in general. Teaching Vacation Bible School can be viewed as an exorcising of the demonic influences of the very powers of darkness through a proper instruction of God's Word. The proposed technique for teaching this Vacation Bible School is meant to do just that.

The technique is dependent upon the teacher so structuring the teaching process that the student best learns when he is fully aware that what is being taught contradicts what he thought he believes. A rephrasing of that in terms of the distinction between Law and Gospel would be: The student best learns when **the teacher so structures the teaching process that the students are fully aware that what they are being taught challenges the thinking of their old Adam.**

The Christian teacher begins with the presupposition that Vacation Bible School students do not yet realize the hold upon them which the old Adam exerts in both their thinking processes and their outward behavior. It is entirely possible to teach Vacation Bible School without making the students aware that they have a struggle within themselves--a struggle in which the old Adam challenges again and again the thoughts, views, attitudes and behavior of the new Man.

What is needed, therefore, is a technique of teaching that takes into account the "two-adamed" nature of the students attending a Vacation Bible School. A method or

technique needs to make crystal clear that the teaching going on is more than the imparting of eternal truths; instead, it is a struggle for the soul itself!

CHAPTER IV

A PROPOSED TECHNIQUE

To summarize, successful teaching results in successful learning. Successful learning occurs when a student's behavior changes. Behavior, though, includes not only outward action but also inward thinking of attitudes, values and emotions. Therefore, the most successful teacher moves a student to understand that what his old Adam once firmly believed, he no longer believes.

We propose, then, a technique to be used during Vacation Bible School that takes into account the need for the student to understand that what is being taught is different from what the old Adam believes. From a Christian point of view, what the old Adam believes is in error. Therefore, the goal of the teacher is to help the student to realize that by nature he tends to provide wrong answers when it comes to spiritual matters. If time after time the student gives a wrong answer because of his old Adam and then comes to a realization why that answer is wrong, then the student is truly involved in a learning experience.

Such a technique of teaching would need to involve **the meticulous phrasing of questions for the purpose of eliciting a wrong answer**. To put it another way, the technique involves **the meticulous phrasing of questions for the purpose of eliciting an answer from the old Adam**. Not only was this a technique Jesus Himself used as

will be demonstrated in Chapter V, but it is a formula to assure the student's awareness that what he now learns is in conflict with his old Adam.

One reason for conducting Sunday School and Vacation Bible School for the young Christian is to demonstrate the discrepancy between the faith of the new Adam given by the Holy Spirit and the verbal testimony of the old Adam influenced by Satan himself. Thus, it is important for teachers to be aware of the fact that **the inability of a student to enunciate properly the Christian faith does not presume a lack of Christian faith.**

A good example of how many forget this principle is the misuse made of the so-called "Kennedy question"; namely, "If you were to die tonight, would you go to heaven." Because even Lutherans answer with, "I hope so," and thus do not answer this question correctly, that is no reason to conclude that they are not Christian. In our experience, as we then reminded Lutherans of the assurance of salvation because of the death of Jesus Christ, they all agreed with us. The point to be made is that erroneous answers do not of themselves signify lack of faith. Erroneous answers from Christians might signify that at this point in time the old Adam has the upper hand over and against the new Man.

The use of questions in the educational process is not new. Martin Luther made wonderful use of questions in the "Small Catechism" to explain the chief doctrines of the Christian faith. However, what we propose that is novel about this technique is to formulate questions in such a way as to elicit wrong answers. The primary purpose of

eliciting erroneous answers is to aid the student in realizing that what his old Adam now thinks and believes is quite different from what his new Adam believes through the power of the Holy Spirit. This awareness on the student's part will significantly alter his perception of both the world around him and his relationship to God. Then his behavior will change.

For example, if a student is convinced by his old Adam that he can get on God's good side by his works, then he will behave in such a way to earn God's favor. Such an attitude will result in despair and concern as he realizes his inability to meet God's standards. However, as he hears Vacation Bible School teaching that God has been and continues to be gracious and merciful to him, his new Man will desire to obey God not out of compulsion but out of love for what Christ has done. Such a change in behavior, attitude and mindset will be a direct result of understanding the opposing views of the old Adam and the new Man.

One theorist who writes about the use of questions and their effect on the learning process is Warren W. Wilbert. In his helpful book, Strategies for Teaching Christian Adults he touches on some aspects of the subject at hand. As he presents three major strategies or techniques of teaching--lecture/discussion, skill mastery, and case studies--he writes of two items that impact on our proposed technique for teaching Vacation Bible School. The first excerpt is entitled "Cognitive Dissonance" and the second is about the use of questions and the skills involved in asking questions to elicit specific responses.

Cognitive Dissonance

A person receives a message, information, value proposal, that is dissonant (i.e., contradicts) with established beliefs. This dissonance sets up a tension within the individual that is finally relieved in one of several ways. The three more typical reactions include:

- 1. rejection, sometimes immediately, sometimes after enough of the possibility is presented so as to give the learner a reliable concept of the proposed value;*
- 2. an attempt to adapt, endeavoring to include the best of both worlds, most often unsuccessful;*
- 3. a reordering of value structure and priorities according to the new value presented; a surrender, as it were, to a new order or set of values/priorities.⁶*

Concerning Questions and Question-Asking Skills

Question Categories

Category A

*Narrow-Range Questions
Cognitive Memory Types*

Convergent Types

Category B

*Broad-Range Questions
Divergent Types*

Evaluate Types

The narrow range of questions requires short, factual answers, or other, fairly predictable answers. They allow for only a limited range of correct answers. Cognitive memory questions simply request the respondent to repeat remembered information. It is the most often used question in classroom settings, accounting for approximately 70 percent of all question-asking activity. Convergent questions require the respondent to put facts together and to construct an answer. It is a narrow-range question because it requires a single best, or accurate answer. Approximately 85 percent of all questioning activity is done in the narrow range.

⁶ Wilbert, Warren W., Strategies for Teaching Christian Adults, (Grand Rapids, MI: Baker Book House, 1984), p. 164.

The broad range of questions permits a variety of acceptable responses. They cause the respondent to predict, infer, judge, or hypothesize. These types usually initiate high-level thinking processes. Divergent questions require that the respondent organize elements or data into new patterns that may not have been previously recognized. Evaluative questions request answers based on judgments, the defense of a position or value, or the justification of a choice. Broad-range questions require prior and sometimes substantial preparation.

Suggestions for Skillful Questioning

1. *Know each question type and its potential.*
2. *Phrase questions so that they will elicit information, not threaten the personhood of the responder.*
3. *Phrase questions so that they will not be ambiguous.*
4. *Phrase questions so that they will not confuse the responder.*
5. *Refine the responses to your questions so that further thinking will be encouraged.*
6. *Phrase questions without undue bias or inference that might color the response before it is given.*
7. *High-level thinking is encouraged by questions that begin with: What are the ways in which...? How can...?*⁷

According to author Wilbert, dissonant information that appears to challenge could lead to a surrender of sorts to a "new order or set of values/priorities." This is precisely the purpose in getting the student to understand that his first response to theological reflection is usually the voice of his old Adam speaking from existence under the Law. The more conscious he is of that tendency, the more aware he will be of the new information that contradicts his first response.

Dr. Wilbert's warning not to "phrase questions with undue bias or inference that might color the response before it is given," is normally good advice. However, we

⁷ Ibid., p. 159-160.

propose a technique of posing questions which has the express purpose of revealing the thinking of the old Adam. To put it another way, while questions can be phrased not to color the response offered, this technique colors the questions in order to elicit a self-centered, self-righteous or old Adam response.

Lawyers make use of leading questions to get a witness to testify to what needs to be said. In a real sense, the Bible class or Vacation Bible School teacher leads the students to testify to the Old Adam within them in order that they might realize the inconsistency between the Old Adam and the New Man.

At times, the old Adam may give what at first appears to be a proper response. However, further reflection will demonstrate that even with a proper response, there exists improper motivation. For example, to ask a student whether he should help an older woman across the street, it is possible that both the old Adam and the new Man may answer, "yes." However, upon further inquiry, the old Adam may do so in order to win God's favor while the new Man does so because God already favors him on account of Christ.

Dr. Wilbert warns against phrasing questions in such a way that they "threaten the personhood of the responder." At first hearing, one might assume that a technique of asking questions in such a way as to elicit wrong answers would soon lead to a very dejected student. Every time he attempts to answer what appears to be a very simple question, the teacher tells him and all the students that he is in error.

However, in our experience such a result can be prevented by how the teacher handles wrong answers. One method is to attempt to get as many people as possible to

agree with the student who gives the wrong answer. A second approach is to compliment the student for giving that answer because that is the one you wanted to hear. Before long the students joke around as to who will be the first to give the wrong answer. In some cases a student continues to answer with the hope that his answer is correct and confuse the teacher like he has been confusing the students. At any rate, a lively and spirited discussion usually occurs if the teacher keeps his remarks about wrong answers on a light-hearted level.

CHAPTER V

JESUS' USE OF THE TECHNIQUE

Before giving a concrete example of how a Vacation Bible School teacher might use this method of eliciting wrong answers, it is helpful to realize that Jesus also used the method. One such example is found in Mark, chapter 10, verses 35 through 41:

Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask." And He said to them, "What do you want Me to do for you?" They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory." But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?" They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared." And when the ten heard it, they began to be greatly displeased with James and John. (NKJ)

The key question Jesus asks is, "What do you want Me to do for you?" The fact that the answer by James and John is in error is clear from Jesus' response, "You do not know what you ask." However, by asking them the question He did, Jesus furthers the educational process by getting the disciples to think through their present view of reality.

It was clear to Jesus that the disciples had a false view of their relationship to Jesus by the very nature of their attitude so evident in their statement, "Teacher, we want You to do for us whatever we ask." It does not take a great theologian to realize that the

statement itself is built upon a sandy foundation as though God is the servant of man rather than man the servant of God.

Jesus could have come right out and challenged the assumptions upon which that question was based. However, educationally speaking He made more of an impression by playing along, so-to-speak, with the disciples' question. Rather than interrupt their old Adam's train of thought, Jesus poses a question which continues their false thinking to its conclusion.

In fact, even when they request to sit on His right hand and the other on His left in glory, Jesus again asks them a question which elicits a wrong answer: "Can you drink the cup that I drink, and be baptized with the baptism that I am baptized with?" Again, because of their old Adam nudging them on, the disciples respond with "We can." Thus by these two questions, Jesus is beginning to reveal not just to James and John but to the other ten disciples the fallacy of their position.

While Jesus uses this technique on a number of other occasions, this particular one has been chosen because of the question he asks, "What do you want Me to do for you?" It is of some interest to note that the same question occurs a few verses later in Mark 10, verse 51. However, on this occasion, Jesus is speaking to the blind Bartimaeus. While the Greek has some variation in the question because of speaking to two disciples rather than one man, the English translation is similar.

However, unlike the disciples whose old Adam elicited a wrong response to Jesus' question, Bartimaeus' answer is proper according to Jesus. In fact, Jesus indicates that Bartimaeus' answer flows from faith; that is, from the new Adam. The point then is

that the same question by Jesus can elicit either an improper or a proper answer depending on whether the old Adam or the new Adam replies.

This difference in response is explained by using the distinctions between law and Gospel. For not only questions but also statements of fact can result in either accusations of law or comfort of the Gospel depending on the present condition of the hearer. For example, the statement, "Jesus died for your sins," sounds at first hearing as though it is Gospel. Said to sinners fearful for their salvation, it is Gospel.

However, that same statement takes on the force of law to someone who has been bragging about some sin he has committed. For the statement accuses the braggart of not appreciating the extent to which God went to take care of his sins. The Pharisees clearly did not appreciate Jesus' message that He had come into the world to pay for their sins since they imagined that they were self-righteous and needed no one to die for them.

Thus, whether a statement of fact or a question of inquiry is Law or Gospel often depends not on the statement or question itself but on the attitude of the person who hears what is said. If the attitude is one of unrepentant rebellion against God's Will, then the statement/question is accusation of Law. If the attitude is one of contrite sorrow over sin, then the statement/question is comfort of Gospel.

Once it is recognized that Jesus uses this technique to elicit answers from the old Adam, one can find the technique in a number of pericopes such as the Sermon on the Mount, Jesus' conversation with the woman at the Samaritan well, a number of the parables, His discussion of the Sabbath and so forth.

A technique of answering questions to provoke the old Adam to speak out first is most helpful in the learning process because the student both admits and understands what he now believes. The next step, though, is to provide evidence, as did Jesus, of how what is now believed is faulty. This will result in a substantial impact as the student realizes that what he believes according to the old Adam is untrue.

CHAPTER VI

A CASE STUDY

What follows is an example of how to teach a Vacation Bible School with special attention given to eliciting wrong answers from the old Adam of the students. While these questions are formulated for Adult classes if they are being held and the upper grades of the VBS, changes in the wording, as illustrated elsewhere, will make them useful for lower grades also. In our experience when this course was tried at Saint James Lutheran it was found that even pre-schoolers could be brought to an understanding of the Bible's teaching using this technique.

This questioning of the old Adam will be illustrated by using the strategy suggested; namely, posing questions in such a way to elicit wrong answers from the old Adam. The text to be used for an in-depth study of this technique is the second lesson in the Vacation Bible School curriculum, Mark 10:17-27.

17 Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?" 18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God. 19 "You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your mother.'" 20 And he answered and said to Him, "Teacher, all these things I have kept from my youth." 21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me." 22 But he was sad at this word, and went away sorrowful, for he had great possessions. 23 Then Jesus looked around and said to His

disciples, "How hard it is for those who have riches to enter the kingdom of God!" 24 And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God! 25 "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." 26 And they were greatly astonished, saying among themselves, "Who then can be saved?" 27 But Jesus looked at them and said, "With men it is impossible, but not with God; for with God all things are possible."

The teacher has the students turn to the passage either in the Bible or as printed in the student guide. Then for the sake of those who have trouble reading, either the entire passage is read by the teacher or volunteers are called upon to read.

There is no attempt to place inflection on those portions of the text which are to be emphasized. Because the distinction between Law and Gospel is so difficult to make, the teacher assumes that the student will usually understand the text in light of the Law. The questions therefore need to be posed in such a way that the law-oriented understanding of the text is advocated.

At first glance the text certainly does appear to be talking about how hard it is for rich people to get into heaven. In fact, a superficial reading of the text would lead to the conclusion that it is impossible for rich people to get into heaven. The teacher therefore forms the questions in such a way as to produce agreement with the misunderstanding of the text under discussion. The first question is the following:

Question 1: "On what occasion during the Church year should a sermon be preached on this text?"

Before the question is answered a summary of the Church year is explained. After quickly scanning Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Pentecost and the season of Trinity/Pentecost mention is also made of special occasions such as Mission Sunday, Evangelism Sunday and Stewardship Sunday. Special emphasis is made of Stewardship Sunday with a short explanation that on Stewardship Sunday mention is made of the riches which God has given to us. With lower grade levels the teacher can explain about Sundays that talk about Christmas, Easter, missions, money and so forth.

After such a summary of the Church year it never fails that the members of the class opt for this text to be preached on Stewardship Sunday. Once that decision has been expressed by the class the teacher has made a good beginning in demonstrating that the members of the class are on the wrong wavelength in understanding this text properly. The next question continues work on how the old Adam perceives the text.

Question 2: What does this text say about the rich people in the congregation according to verse 23?

This question has two purposes. First, it focuses the minds of the students on the theme of the rich. Second, it directs their attention to a specific verse of the text. Once more the students respond to this question that it is very hard for rich people to get into the kingdom of heaven. When the students answer in that way they are interpreting the text to mean that for some reason, it is harder for rich people than other people to get into

heaven. The purpose of question 3 is to increase the misunderstanding of this text on the part of the old Adam.

Question 3: How hard is it for rich people to get into the kingdom of God according to verse 25?

By now the students are fully involved in the theme that this text is properly understood by focusing on how difficult it is for a rich person to get into heaven. By pointing them to verse 25 the impression is deepened that rich people don't have much of a chance at all to get into heaven. For verse 25 states that a camel has a better chance of getting through an eye of a needle than a rich man has in getting to heaven.

Occasionally someone will interject that he knows of a rich person who seems to be a Christian and questions if the verse can mean something else. This should indicate to the teacher that already doubts are being raised by the new Adam against the thoughts of the old Adam. The conflict between the two will only become more intense as the lesson continues. When such questions do arise, however, the response is that as Lutherans we take the Bible literally unless the context tells us to interpret it metaphorically. While this does not reply specifically to the doubts raised, it does keep the discussion focused on where the teacher wants it to be. Question four continues the process of increasing the student's misunderstanding of this text as the old Adam is the first to offer an answer to what appears to be a simple question.

Question 4: What does Jesus suggest the rich man do in order that he might have treasure in heaven according to verse 21?

The answer to that question seems obvious to the students that Jesus wants the rich to give all their money to the poor. Only then will he be able to enter into heaven. With that answer the students have clearly fallen prey to the thoughts of the old Adam under the Law imagining that a man can actually do something in order to get to heaven.

Up to this point the teacher has not given any indication that the answers given by the students have been in error. It could have been easy to have stopped this misunderstanding of the text right after question 1 by informing the students that this text is not about money primarily as it is about one's relationship to Jesus Christ. While such a fact would have been truthful the students would have missed out on arriving at their own conclusions through this questioning technique.

Having said that, the teacher does at times have to place a doubt in the minds of the students as to what they are presently thinking. This should not be done by providing them with the proper interpretation of the text but rather by inserting some fact or information agreed to by their new Adam but in direct contradiction to what their old Adam has just finished saying. Thus, while the first four questions have been phrased to elicit wrong answers from the old Adam, the fifth question now moves the student to question the answers he has already provided. In this way the student begin to recognize that the interpretation of the text he has so far defended is in contradiction to what he believes about other parts of the Bible.

Question 5: Do you really believe that it is impossible for rich people to go to heaven?

It is important how these questions are phrased. While the teacher does want to begin to cause a disruption in the normal thinking of the old Adam, the question should not in itself give away the answer to the confusion. For example, question 5 should not have been: "Do you really believe that it is impossible for a rich person to do any good work in order to get to heaven?" Such a question might give away the key to understanding this passage too quickly in the teaching process. At this point, disruption in thinking between the old Adam and the new Adam should not take place because the teacher gives the right answers but because the teacher inputs some new information that raises a red flag.

It is important at this point that all the students do come to agreement that rich people do go to heaven without giving away their riches. If the students do not feel strongly about some rich person they know who is going to heaven because he is a Christian, then the teacher should direct their attention to those rich people in the Bible who did go to heaven. Some who might be mentioned include Abraham, King David and Joseph of Arimathea referred to in Matthew 28:57 as being both a "rich man" and a "disciple of Jesus." At this point the students are beginning to become confused as to what is going on.

The teacher therefore makes a point now that something must be wrong. "Here we have spent the last ten minutes or so in trying to understand this passage and now you are all disagreeing with what you had thought was the correct interpretation." Such a

statement begins to set the stage for true learning as the students realize that what they have thought about this passage does not correspond to other information they possess. Yet, at this point, there is no solution as to how to understand the text any differently than that it is almost impossible for a rich person to get into heaven.

While the students are beginning to mumble about possible resolutions to the apparent friction within themselves, it is important that the teacher move on to the next point. For while the correct answer could be spoon fed to the students and thus eliminate the confusion, there are other facets of the passage that need to be explored much along the same line as before. Question 6 begins another set of questions meant to elicit wrong answers.

Question 6: If you were to be speaking with someone who wanted to know how to get to heaven, and they knew you were a Christian who believed in Jesus Christ, what would you say to them?

This question is also carefully crafted. Within the question itself attention is drawn to the students' faith in Jesus Christ. In our experience the response to such a question is something like: "I would tell them to believe in Jesus Christ as their Savior." The answer is incorrect on two levels. First, it may give the impression that our salvation is caused by our faith. Second, because the rich man has a different attitude than did the jailer at Philippi, Jesus did not respond the same way as did Peter. That response would have been inappropriate because of the rich man's attitude, as the text will demonstrate.

However, once more the teacher does not give an indication that the answer is in error. In fact, the teacher might permit some mention made of His death on the cross in payment for our sins and His resurrection from the dead as evidence that our sins have been forgiven. At any rate, it is important that the students do agree that someone who asks about how to get to heaven should be told about Jesus Christ. With that agreement of the students in place, question seven is ready to be asked.

Question 7: If we all agree that it is so important to tell others about their Savior Jesus Christ, what does Jesus Himself answer according to verse 19?

The question itself, while not leading to a false answer, does result in another level of confusion on the part of the students. For verse 19 has Jesus pointing to the commandments as His response to the question of how to get to heaven. At this point the teacher may realize that even though the students are Christian, one or more of them from a Roman Catholic background may still be under the impression that salvation is possible through your works.

If that is the case, and a study of the Ten Commandments has not yet taken place, some time should be given to the Biblical teaching that salvation cannot occur through one's obedience to the commandments but only through Christ's obedience to the Father's will to die on the cross. The goal of this particular portion of the class is to demonstrate once more an incongruity between the present thinking of the students and the clear meaning of the text. The teacher does understand that the student is having difficulty in

battling the thoughts of his Old Adam. However, the teacher should also understand that the Old Adam is persuasive because the student is not fully aware of the Biblical distinctions between Law and Gospel.

At this point the teacher should make mention of the key which helps to open our understanding of the Bible and particularly difficult passages such as this one. It should be explained that just as a key opens the lock on a door, so also there is a key that opens the Bible to proper interpretation. Had the teacher begun the lesson with this information it probably would not near have sunk in as it will now. For at this time the students are faced with at least two problems with this text: 1) Rich people are not going to heaven; 2) Jesus seems to say that you get to heaven by obeying the commandments.

Thus, while the students are still confused within themselves as to how to understand this text, the teacher augments their confusion by demonstrating that the other parts of the Bible also seem to disagree with the literal meaning of this passage. They should be reminded of passages that reveal that there are rich people who have gone to heaven and passages that reveal we are saved by grace through faith, not of works. However, for this lesson there is another passage that clearly appears to contradict Mark 10. It is Acts 2:36-39. After giving some background to the context of Peter's sermon at Pentecost, the teacher should read the passage and then ask question 8.

36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." 37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. 39 "For the promise is to you and to your children, and to all who

are afar off, as many as the Lord our God will call."

Question 8: What is Peter's answer to the men's question as to what they are now to do since they participated in the crucifixion of Jesus Christ?

The response the teacher is looking for is to be baptized in order to receive the two gifts of the remission of sins and the Holy Spirit. Now even though some students might not yet be baptized, by and large they are aware of the remission or forgiveness of sins and the person of the Holy Spirit. Once the students are comfortable with this understanding, question 9 is posed.

Question 9: With which of the two answers are you comfortable--Jesus who points to the ten commandments or Peter who points to baptism?

That question is so phrased that it always elicits the wrong answer. The students invariably choose Peter's response. Clearly a proper theological understanding of the two texts would mean that the Christian is comfortable with both responses. In that sense choosing one over the other is a false solution to the problem.

At this point the students are beset with a dilemma on three levels. The first is the confusion between what the students thought they believe and what the text says; the second is the confusion between what this text says about rich people and what other texts say; the third is the confusion between what Jesus answers and what Peter answers. The students are also aware of some kind of key that can be used to help understand the

proper interpretation of this text.

While not all nine of the questions were phrased for the purpose of eliciting a wrong answer from the students, the majority were. The students are now ready to truly learn as they have been brought to a condition of great confusion and questioning of their own belief system. As the teacher now leads them into a proper understanding of the text, their attitudes and values will change not only in the area of stewardship and evangelism but also in their relationship to Jesus Christ as their Savior.

The teacher having brought the students to a level of confusion through the adroit use of questioning now must clear up the commotion of thought. Again, this must not be accomplished simply by spoon feeding the proper answers. Instead, a technique of additional questions is stated in conjunction with the use of analogy to help the students discover for themselves the key to understanding such passages of the holy Scriptures. A tenth question begins the portion of the teaching procedure which clarifies the key for understanding the Scriptures.

Question 10: If I had a long hypodermic needle right now and asked which of you would be willing to let me give you a shot, who would say "yes"?

The initial step in using this particular analogy is to have the students agree that none of them would be willing to volunteer for a shot. Occasionally, there is someone who would do so on the basis of trusting a pastor. That provides an opportunity for the teacher/pastor to point out that a pastor ought not be listened to except where the holy

Scriptures support his view. And since nowhere in the Bible does it say that the laity should receive a shot from a pastor, it is not in the pastor's right to make such a request. The students can be reminded of some congregations who were destroyed because they followed their pastors rather than God. The incident of Jim Jones and his congregation in Ghana that drank poisoned Kool-Aid at his request is one example among many. Then question 11 continues the analogy.

Question 11: However, if we were to change the scenario and I were your physician and you had diabetes, would you then take this shot of insulin?

The purpose of this question is to have the class agree that they would all take the shot of insulin under the circumstances described. Once such agreement has been reached, the teacher then says something like: "You have now discovered the key to understanding the Scriptures." Of course, the students at this point are still bewildered as to how such an analogy can relate at all to Mark 10 let alone be the key to interpreting the Scripture. Question 12 clarifies the relationship.

Question 12: From this analogy we have shared, what must people realize before they are willing to take medicine? Or to put it another way, when are people willing to take medicine? They will not take medicine until.....?

Purposely the teacher leaves the question dangling so that the students themselves

come to the answer. And the answer is "until they realize that they are sick." It is important at this point that all students understand this very simple assertion. Once understanding has been achieved then the next question moves the discussion from the arena of the medical to the arena of the religious.

Question 13: And what is the spiritual sickness which the Bible reveals all human beings have since birth? They are sick with...?

Again the question is left dangling for the students to fill in the blanks so-to-speak. The answer of course is that all humanity is sick with sin. When the students have all agreed to this truth of Scripture that sin is the disease that is fatal to all humanity, question 14 follows.

Question 14: If sin is the disease, what is the cure?

While answers may vary, they usually can be interpreted by the teacher to refer to the forgiveness of sins. Up to this time the teacher has as yet not returned to the actual text from Mark 10. Instead, what has been occurring is a teaching technique to help the students come to their own conclusion that the problem with all of mankind is sin and the solution or cure to sin is the forgiveness of sins. It is at this point then that question 15 contributes to the discussion.

Question 15: Taking our analogy from medicine and moving it into the religious world,

is it not true therefore that people will not receive the forgiveness of sins until what? Until they realize that they are...?

Note well that the teacher does not give the answer. It is left up to the students to answer with, "until they realize that they are sinners!" Through these 15 questions the teacher has not spoon fed but instead brought the students along on a journey of discovery to the principle that is so crucial to an understanding of this text; namely, that people will not accept forgiveness until they realize that they are sinners. However, before returning to the text itself, one other point needs to be made which question 16 proposes to do.

Question 16: In the medical world diagnostic tests can demonstrate the existence of a disease. In the religious world what do you turn to convince someone that he is a sinner?

This is a most important question. In our experience most of the students will point to the Bible. While that answer is not wrong, it is not precise enough. Thus another question may need to be asked as to what part of the Bible convinces people that they are sinners. The teacher, of course, wants to hear "The Law" as the answer. If the students are having difficulty in understanding that "The Law" is the answer, the teacher can help them to come to that decision by asking what sin is. They will answer that it is going against God's commandments. Then the question could be asked as to what is another name for God's Commandments. When "The Law" is the response, the teacher should

demonstrate much appreciation for that answer given by the students. There is one more ingredient needed before returning to the text. That is found in stating question 17.

Question 17: If the Law shows us our sin, what shows us our Savior?

When the answer, "The Gospel" is given the teacher takes some time to help the students understand the different purpose of the Law from the Gospel. At this moment in the class the teacher should mention that this distinction between the Law and the Gospel is so crucial that it is considered the key to understanding the Bible. To make it clear how this distinction is the key, question 18 is asked.

Question 18: Looking back now at Mark, chapter 10 verses 17 through 27, why do you think that Jesus did not tell the rich man about the forgiveness of sins?

So far in over two dozen classes of adult instruction in which this passage is used the answer has been consistent: "Since the rich man did not know that he was a sinner Jesus could not tell him about his sins being forgiven." Suddenly around the class a light seems to go on as students begin reading the text again. The teacher has the students right where they should be so question 19 follows quickly.

Question 19: From the rich man's question to Jesus, how did Jesus know that the man was confused about how to be saved?

The answer, of course, is that the man asks "what shall I do that I may **inherit**

eternal life." Most students will understand that to inherit anything, you do nothing. So already in the question from the rich man Jesus is aware that he imagines that he can actually do something to be saved. The teacher then indicates that there are at least three ways in which Jesus attempts to convince the rich man that he is not perfect but is a sinner. Question 20 deals with that item.

Question 20: What are the three ways in which Jesus attempts to convince the rich man that he is not sinless?

While it is not necessary to get them in the proper order they are: 1) Informs the rich man that no one is good but God; 2) Informs him that if he wants to get to heaven by doing something he would have to obey the commandments perfectly; 3) When the rich man contends that he has obeyed all the commandments since his youth, Jesus points out one area of neglect. It is crucial that the student understand that the problem with the rich man was not that he **had** money but according to verse 24, the rich man **trusted** in his money.

Some time should be spent in convincing the students that Jesus' suggestion to the rich man to give all his money to the poor was not an answer as to how one gets to heaven. Rather, it is an answer to the question as to what a person would have to do in order to merit heaven. He would have to give up everything that tempted him to sin. Clearly Jesus is using the law here to convict the rich man of the inability of him to do what is necessary to merit heaven. That the Gospel of forgiveness is not spoken by Jesus

is due to the fact that the rich man does not think he is a sinner. This can become very clear to the students with question 21.

Question 21: Can you now understand why Jesus did not speak of the remission of sins to the rich man but why Peter did speak of baptism, remission of sins and the gift of the Holy Spirit?

Here again the students have been led through a planned use of questioning to come to their own conclusion; namely, that the hearers of Peter's sermon did realize the sin they had done in crucifying Jesus Christ and were fearful for their salvation. Thus, having convicted the hearers of their sin, Peter spoke then of the forgiveness of sins. It would be helpful to draw on a chalkboard or show an overhead of a simple chart distinguishing Law and Gospel. The following chart indicates to what kind of attitude the Law should be directed and to what kind of attitude the Gospel should be directed.

Law	Gospel
The Law should be given to those who are unrepentant, ignorant of their sin, obstinate in their unbelief.	The Gospel should be given to the contrite, those acknowledging their sin, those who trust in Jesus as Savior.

To underscore the impossibility of anyone doing anything to save himself, question 22 is posed.

Question 22: When the disciples ask Jesus who can be saved, what does Jesus say according to verse 27?

The answer the teacher wants is that according to Jesus it is impossible for men to do anything to save themselves. However, for God all things are possible. This verse should be taught to mean that while men can do nothing to save themselves, God has done everything for us to save us. At this time in the class a short lecture could then be given by the teacher as to how God did everything in the person and work of Jesus Christ.

The teacher should also make clear that while at first glance this text seemed to be about the use of our money, in reality it has little if anything to do with money. It is not just that rich people can do nothing to get into the kingdom of heaven; the fact of the matter is that no person, whether rich or poor, good looking or ugly, male or female can do anything at all to inherit eternal life. Instead, such inheritance is a gift from God Himself to the rich and poor and all who trust in Jesus Christ as their Savior.

The reason the disciples thought no one could be saved if the rich were not saved was because rich people appeared to be more active in spiritual work than were the poor. Rich people could contribute more to the temple treasury and they could afford to hire people to work so that they themselves could worship not just on the Sabbath but every day of the week. The disciples jumped to the conclusion that if such people who were so involved in the spiritual life could not be saved, who then could be saved?

The Bible teaches, though, that outward spiritual works are not necessarily a sign of an inward saving faith. Witness the treatment the Pharisees gave to Jesus as evidence of that statement. While riches are indeed a gift from God, they are not to be viewed as a

mark of God's recognition of approval. Many wicked unbelievers also are rich. So while riches are a gift from God, for those who do not rely on God, riches can become an impediment to faith.

If time permits, the teacher ought to take the students once more through the passage at a more leisurely pace pointing out how Jesus divided Law and Gospel properly and how He used the Law in an attempt to convince the rich man that he was indeed a sinner. It also ought to be pointed out that the disciples were much like the class members in thinking that it just couldn't be possible that rich people could not get to heaven because if they can't be saved, who can.

Finally the students ought to be comforted by the fact that just because they were unable to understand the passage immediately does not mean that they are not believers. Vacation Bible School does not have as its purpose the conversion of an unbeliever to a believer since as was stated earlier most if not all of the students are Christians if not Lutherans. Rather, the purpose of VBS is to deepen the faith of these students to rely more and more on Jesus Christ and His inspired Word as found in holy Scripture. The class could then end on a high note with prayer thanking the Triune God for all that He has done to bring us not only the gift of the forgiveness of sins and the Holy Spirit but also the sure gift of eternal life.

CONCLUSION

Through the use of the foregoing 22 questions the Vacation Bible School teacher teaches God's Word thereby deepening, and maturing the faith, attitudes, and values of each student. Vacation Bible School is understood, then, not as an occasion when additional information is fed into the brain but rather as that event when the power of the Holy Spirit and the Christian's New Man is unleashed against the forces of Satan and the student's Old Adam.

Many of the 22 questions were constructed in such a way that wrong answers suggested by the old Adam became the first response. Since even the Christian struggles with the old Adam it is important that young students also understand what their old Adam under the Law is thinking. For that kind of thinking can result in attitudes, values and behavior that fall far short of the Christian faith.

Of greatest importance in Christian education is the recognition that such false attitudes, values and behavior take from the Christian the comfort of salvation. For when the old Adam thinks according to the Law, the Christian imagines either that his sins are too great to be forgiven or else his works are great enough to merit his entrance into heaven. Only as the student becomes aware of the new man within him empowered by the Holy Spirit does true Christian education occur.

Along with this technique of posing questions to reveal the thoughts of the old

Adam is the use of the distinctions between Law and Gospel. These distinctions make a difference in understanding not just Mark 10 and Acts 2 but the entire writings of the holy Bible. Without the distinction between Law and Gospel the Bible remains a sealed book even to those who have it memorized as did some of the scribes in Jesus' day.

Thus, this Vacation Bible School course has as its goal not only the exposure of unchristian thoughts, values, attitudes and so forth of the old Adam but also the continued use of the distinction between Law and Gospel. The former will help the student come to a deeper understanding of the struggle that continues to go on within himself; the latter will help train the student in reading the Bible on his own. Passages that once were thought to be clearly understood will now be seen as having been misunderstood and then reunderstood with a renewed commitment to Jesus Christ as Savior and a growth in faith.

The example given also demonstrates that no one technique is to be used by itself by teachers in educating either adults at Vacation Bible School or very young children. The model offered used not only questions but also discussion, analogy, lecture and charts to increase the awareness of the new Adam over and against the old Adam. Thus, the proposed technique in this paper is only one model among many that can be utilized by the teacher.

With this proposed technique, the relationship between teacher and student needs to be one in which no student is embarrassed or feel inadequate due to the fact that it appears so many of his answers are incorrect. If the teacher points out that even he would

answer these questions at first as did these students, it has been our experience that the self-image of the student is kept intact. The purpose of the technique is not to annoy or bring distress upon the student but to point out to him the struggle that is going on within him between the old Adam and the new Man.

A final word on evaluation. This technique evaluates not on the basis of giving a grade to the student but rather as Knowles puts it, on the basis of self-evaluation in the sense of rediagnosis.¹ That simply means that the student can evaluate himself as he grapples with similar problems to those provided him and finds an increasing sense of competence in solving problems by using the technique taught him.

To apply that to our proposed technique, that would mean that the student comes to appreciate the struggle against his old Adam waged by the new Man. He begins to see patterns in the struggle that are useful in coming to grips with other problems of a similar nature. The teacher can help the student in evaluating himself by providing other passages of the Bible that are now seen in a new light by utilizing the techniques acquired from the five lessons in this curriculum.

The Vacation Bible School curriculum is more than an opportunity to learn more “facts” about the Bible. It is an opportunity to learn more about one’s relationship to the Triune God and also the relationship between the old Man and the new Adam through an applied use of the techniques proposed. Such a curriculum takes preparation, prayer and plenty of the presence of the Holy Spirit.

¹ Knowles, p. 43.

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Lutheran Church

Vacation Bible School

This Vacation Bible School is offered to congregations to be used during the summer of 1995 or 1996. It has been developed with four goals in mind.

- 1) To provide a five day Vacation Bible School curriculum consisting of a course of instruction for teachers, pupil lessons, activities and crafts.
- 2) To provide a paper explaining the educational theory behind the use of a technique that poses questions to elicit a response from the old Adam.
- 3) To provide an opportunity to understand the new opportunities available for the Lutheran Church to do mission work in the former republics of the U.S.S.R. with special emphasis on Kazakhstan.
- 4) To provide a video incorporating the following elements:
 - a) Video of the final crafts used in the Vacation Bible School.
 - b) Video of a play by the children of the Prodigal Son.
 - c) Video of a tour of Kazakhstan.
 - d) Video of an actual Vacation Bible School using this curriculum.

This Vacation Bible School curriculum is offered at no cost to congregations of The Lutheran Church - Missouri Synod by the Concordia Mission Society established to help the Synod with its mission work in Kazakhstan. In 1995, CMS has supported the work of four missionaries in Kazakhstan. Any offerings received from the Vacation Bible Schools will be used to continue this vital mission opportunity.

The pages of the curriculum are to be copied by the congregation so that sufficient materials are available for the teachers, helpers and students in each class. Supplies for crafts can be picked up at most discount or department stores.

Also included in the curriculum are materials explaining Russian culture and the mission work of the CMS in Kazakhstan. These should be incorporated into the lesson plans as the teachers see fit.

The Bible version of God's Word To The Nations (GWN) is written out so that all classes use the same version. An index of the materials in this curriculum follows.

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Vacation Bible School Schedule

The following schedule facilitates the use of the same recreation facilities by both groups at different times, has the refreshments served to each group at different times and permits the same individual to lead the singing of each group but at different times.

Primary Grades

9:00 a.m. - 10:20 a.m.	Bible Study and Projects
10:20 a.m. - 10:40 a.m.	Singing
10:40 a.m. - 10:50 a.m.	Refreshments
10:50 a.m. - 11:30 a.m.	Recreation and Projects completed
11:30 a.m.	Closing

Intermediate Grades

9:00 a.m. - 10:00 a.m.	Bible Study
10:00 a.m. - 10:30 a.m.	Recreation
10:30 a.m. - 10:40 a.m.	Refreshments
10:40 a.m. - 10:50 a.m.	Singing
10:50 a.m. - 11:30 a.m.	Projects
11:30 a.m.	Close

On Friday, due to the closing ceremonies, the schedule for all classes is:

9:00 a.m. - 10:00 a.m.	Bible study and Project
10:15 a.m. - 11:00 a.m.	Closing ceremonies/service
11:00 a.m. - 11:30 a.m.	Refreshments and parents meet teachers

Vacation Bible School Teachers and Helpers

The grades for Vacation Bible School are divided into the Primary level consisting of those children who will be entering up to grade 2 in the September following the summer of Vacation Bible School. The Intermediate level are those children from Grade 3 through Grade 8.

Teachers are adults who have been taught by the pastor the lessons of the Vacation Bible School. Helpers may or may not have been in the class. They also include high school students who may have been students of the VBS just the previous year.

Primary Grades

Preschool	Age 3 through Kindergarten
Primary	Grades 1 and 2

Intermediate Grades

Junior	Grades 3 and 4
Intermediate	Grades 5 and 6
Junior High	Grades 7 and 8

An alternate Intermediate Grade level

Intermediate	Grades 3, 4, and 5
Junior High	Grades 6, 7, and 8

Grade Level	Teachers	Helpers
Preschool	_____	_____
Primary	_____	_____
Junior	_____	_____
Intermediate	_____	_____
Junior High	_____	_____
Refreshments	_____	_____
Singing	_____	_____
Recreation	_____	_____

Pastor's Bible Study For Teachers and Helpers

Five Lesson Curriculum

Summary of Five Lessons

Lesson 1:	Matthew 13:1-9; 19-23	The Parable of the Sower
Lesson 2:	Mark 10:17-27	The Rich Man
Lesson 3:	Luke 15:8-10	The Lost Sheep, Coin, Son
Lesson 4:	John 9:1-7	The Man Born Blind
Lesson 5:	Acts 2:36-42	Pentecost

Primary Theme: *God's Word Is Sown In The World*

Themes:

Lesson 1:	God's Word Is Hindered By Satan, Persecution, Worldly Cares
Lesson 2:	God's Word Is Sown For The Rich
Lesson 3:	God's Word Is Sown For The Lost
Lesson 4:	God's Word Is Sown For The Handicapped
Lesson 5:	God's Word Is Sown For Jew and Gentile, adult and child.

Applications:

Lesson 1:	Jesus Christ overcame Satan, our flesh and the world.
Lesson 2:	The Law alone is spoken to the unrepentant.
Lesson 3:	The Gospel is that God alone finds and saves.
Lesson 4:	God can heal physically with His Word and water.
Lesson 5:	God heals spiritually with His Word and water.

Lesson One: The Parable of the Sower (Matthew 13:1-9; 19-23)

Theme: God's Word Is Hindered By Satan, Persecution,
Worldly Cares

Matthew 13:1-9; 18-23 (GWN)

- 1 That same day Jesus left the house and sat down by the sea.
 - 2 But so many people gathered around Him that He stepped into a boat and sat there while all the people stood on the shore.
 - 3 Then He told them many things in parables. "A sower went out to sow," He said.
 - 4 "As he was sowing, some seed fell along the road, and the birds came and devoured it.
 - 5 Some seed fell on rocky ground, where it did not have much soil. Because the soil was not deep, the seed came up quickly.
 - 6 But when the sun rose, it was scorched, and because its roots were not deep enough, it withered.
 - 7 Some seed fell among thorns, and the thorns grew up and choked it.
 - 8 But some seed fell on good ground and produced grain, some a hundred, some sixty, and some thirty times as much as sown.
 - 9 The one who has ears, let him listen!"
-
- 18 "Listen to what the parable of the sower means.
 - 19 When anyone hears the word [message] of the Kingdom but does not understand it, the Evil One comes and snatches away what was sown in his heart. This is what was sown along the road.
 - 20 In another person the seed fell on rocky ground. He is one who welcomes the word with joy as soon as he hears it,
 - 21 but it does not take root in him. He believes for a while, but as soon as trouble or persecution comes his way because of the world, he falls from faith.
 - 22 In another person the seed was sown among thorns. He is one who hears the word, but the worry of the world and the deceitful pleasure of riches choke the word, and it cannot produce anything.
 - 23 In another person the seed was sown on good ground. He is one who continues to hear and understand the word and so goes on producing good things; some a hundred, some sixty, some thirty times as much as was sown."

Lesson Two: The Rich Man (Mark 10:17-27)

Theme: God's Words Is Sown For The Rich

Mark 10:17-27 (GWN)

- 17 As Jesus was coming out to the road, a man came running to Him and knelt before Him, "Good Teacher," he asked Him, "what shall I do to inherit everlasting life?"
- 18 "Why do you call Me good?" Jesus asked him. "No one is good except One, namely, God.
- 19 You know the commandments: *Do not murder. Do not commit adultery. Do not steal. Do not lie. Do not cheat. Honor your father and mother.*"
- 20 "Teacher," he told Him, "I have kept all these since I was a child."
- 21 Jesus looked at him and loved him. "You lack one thing," Jesus told him. "Go, sell everything you have, and give the money to the poor, and you will have treasure in heaven. Then come and follow Me."
- 22 When he heard that, he looked unhappy and went away sad, because he was very rich.
- 23 Jesus looked around and said to His disciples, "How hard it will be for those who are rich to enter the Kingdom of God!"
- 24 The disciples were surprised at His words. But Jesus said to them again, "Children, how hard it is to enter into the Kingdom of God!
- 25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God."
- 26 They were more amazed than ever. They asked one another, "Who then can be saved?"
- 27 As He looked at them, Jesus said, "For men it is impossible, but not for God, because *everything is possible for God.*"

Lesson Three: The Lost Coin (Luke 15:8-10 as part of chapter 15)

Theme: God's Word Is Sown For The Lost

Luke, chapter 15 (GWN)

- 1 All the tax collectors and sinners were coming to Jesus to hear Him.
- 2 But the Pharisees and the scribes grumbled and said, "This Man welcomes sinners and eats with them."
- 3 So He told them this parable:
- 4 "If a person has a hundred sheep and loses one of them, does he not leave the ninety-nine in the wilderness and go after the lost one until he finds it?
- 5 When he finds it, he lays it on his shoulders and is glad.
- 6 He goes home and calls his friends and neighbors together and says to them, 'Be happy with me. I found my lost sheep!'
- 7 So, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine good people who do not need to repent."
- 8 "Or suppose a woman has ten coins and loses one. Does she not light a lamp and sweep the house and look for it carefully until she finds it?
- 9 When she finds it, she calls her friends and neighbors together and says, 'Be happy with me. I found the coin I lost.'
- 10 So, I tell you, the angels of God are made happy over one sinner who repents."
- 11 Then Jesus said, "A man had two sons.
- 12 The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property between them.
- 13 "After a few days the younger son gathered everything together, left home for a distant country, and there squandered all he had in wild living.
- 14 When he had spent it all, a severe famine came over that country, and he started to be in need.
- 15 He went and attached himself to one of the citizens of that country, who sent him to his fields to feed hogs.

- 16 And he would have been glad to fill up on the pods that the hogs were eating, but no one would give him any.
- 17 When he came to his senses, he said, 'How many of my father's hired men have more food than they can eat, and here I am starving to death.
- 18 I shall get up and go to my father and tell him, "Father, I have sinned against heaven and against you.
- 19 I do not deserve to be called your son anymore. Make me one of your hired men."'
- 20 So he got up and went to his father. While he was still far away, his father saw him and felt sorry for him. He ran and put his arms around him and kissed him.
- 21 'Father,' the son told him, 'I have sinned against heaven and against you. I do not deserve to be called your son anymore.'
- 22 The father told his slaves, 'Quickly, bring out a robe--the best--and put it on him and put a ring on his finger and sandals on his feet.
- 23 And bring the fattened calf, kill it, and let's eat and begin to celebrate.
- 24 For this son of mine was dead and has come to life again. He was lost and has been found.' And they began to celebrate.
- 25 Now, his older son was out in the field. As he was coming in and approaching the house--he heard music and dancing!
- 26 After he called one of the servants, he asked, 'What's going on here?'
- 27 'Your brother has come home,' he was told, 'and your father has killed the fattened calf because he has him back safe and sound.'
- 28 Then he became angry and would not go in. So his father came out and begged him.
- 29 But he answered his father, 'All these years I've been working like a slave and have never disobeyed a command of yours, but you never gave me even a little goat to celebrate with my friends.
- 30 But as soon as this son of yours came back, who devoured your property with prostitutes, you killed the fattened calf for him.'
- 31 'Son,' the father said to him, 'you are always with me, and everything I have is yours.
- 32 But we had to celebrate and be glad. This brother of yours was dead and has come to life. He was lost and has been found.'"

Lesson Four: The Man Born Blind (John 9:1-7 as part of chapter 9)

Theme: God's Word Is Sown For The Handicapped

John, chapter 9 (GWN)

- 1 As Jesus was passing by, He saw a man who had been blind from his birth.
- 2 His disciples asked him, "Rabbi, why was he born blind? Did he sin or his parents?"
- 3 Jesus answered, "Neither this man nor his parents sinned. Rather, he is blind so that God can show what He can do in this man's case.
- 4 We must do the works of Him who sent Me while it is day. The night is coming when no one can work.
- 5 As long as I am in the world, I am the Light of the world."
- 6 After He said this, He spit on the ground and with the spit made some mud and put the mud on the man's eyes.
- 7 "Go," He told him, "wash in the pool of Siloam" (the name means "Sent"). He went and washed; and as he came back, he could see.
- 8 His neighbors, then, and those who used to see him as a beggar asked, "Isn't this the man who used to sit and beg?"
- 9 Some said, "It is he." Others said, "No, but he does look like him." But he himself said, "I am the one."
- 10 So they asked him, "How did you receive your sight?"
- 11 He answered, "The man they call Jesus made some mud and put it on my eyes and told me, 'Go to Siloam and wash.' So I went and washed, and then I could see."
- 12 They asked him, "Where is he?" "I don't know," he answered.
- 13 They brought him who had been blind to the Pharisees.
- 14 Now it was a Sabbath when Jesus made the mud and gave him his sight.
- 15 So the Pharisees also asked him how he received his sight. "He put mud on my eyes," the man told them, "and I washed them, and I am able to see."
- 16 "This man is not from God," said some of the Pharisees, "because he does not keep the Sabbath." Others asked, "How can a man who is a sinner work such miraculous signs?" So they disagreed.
- 17 They therefore asked the blind man again, "What do you say about him, since he opened your eyes?" "He is a prophet," he answered.

- 18 The Jews did not believe that the man had been blind and had received his sight until they called the parents of the man who had received his sight.
- 19 They asked them, "Is this your son who you say was born blind? How does it happen that he is now able to see?"
- 20 "We know he is our son," his parents answered, "and that he was born blind.
- 21 But we do not know how it is that he is now able to see or who has opened his eyes. Ask him; he is of age. He will tell you about himself."
- 22 His parents said this because they were afraid of the Jews, for the Jews had already agreed to put out of the synagog anyone who confessed that Jesus was the Christ [Messiah].
- 23 That is why his parents said, "He is of age; ask him."
- 24 So once again they called the man who had been blind. They told him, "Give glory to God. We know this man is a sinner."
- 25 "I do not know if he is a sinner," he answered. "I know only one thing--I was blind, but now I can see."
- 26 They asked him, "What did he do to you? How did he open your eyes?"
- 27 "I have already told you," he answered them, "and you did not listen. Why do you want to become his disciples too, do you?"
- 28 They answered him scornfully, "You are his disciple, but we are Moses' disciples.
- 29 We know God spoke to Moses, but this fellow--we do not know where he is from."
- 30 The man answered them, "Well, that is amazing! You do not know where he is from, yet he opened my eyes.
- 31 We know that God does not hear sinners but hears anyone who worships God and does what He wants.
- 32 Since the beginning of time no one has ever heard of anyone opening the eyes of a person born blind.
- 33 If this one were not from God, he could not do anything."
- 34 They answered him, "You were completely born in sins--and now you are trying to teach us?" Then they put him out of the synagog.
- 35 Jesus heard that they had put him out. When He found him, He asked, "Do you believe in the Son of Man?"
- 36 He asked, "Sir, who is he, so that I may believe in him?"

- 37 Jesus told him, "You have seen Him. He is the One who is now talking with you."
- 38 "I do believe, Lord," he said and bowed down to worship Him.
- 39 Then Jesus said, "I have come into this world to judge people, so that those who do not see may see and those who see may become blind."
- 40 Some Pharisees who were near Him heard this. They asked Him, "We are not blind, are we?"
- 41 Jesus told them, "If you were blind you would not have continued to cling to sin. But now you say, 'We see,' so your sin remains."

Lesson Five: Pentecost (Acts 2:36-39)

Theme: God's Word Is Sown For Jew and Gentile,
adult and child.

Acts 2:36-42 (GWN)

At conclusion of Peter's Sermon at Pentecost

- 36 "So all the people of Israel should know that it is true that God made Him Lord and Christ--this Jesus whom you crucified."
- 37 When the people heard this, they were cut to the heart. They asked Peter and the other apostles, "Fellow Jews, what should we do?"
- 38 Peter answered them, "Repent and be baptized, every one of you, in the Name of Jesus Christ so that your sins will be forgiven, and you will receive the gift of the Holy Spirit.
- 39 For this promise is made to you and to your children and to all who are far away, all whom the Lord our God will call."
- 40 He said much more to warn them. He urge them, "Be saved from this crooked kind of people."
- 41 Those who accepted what he said were baptized. And that day about 3,000 persons were added.

Lesson Plans

The following lesson plans for each day are to provide three items for the teachers:

- 1) Specific cognitive and affective goals for each lesson;
- 2) Questions that are appropriate for the different grade levels and
- 3) Application for mission work in Kazakhstan.

With the experience of Saint James Lutheran Church using this Vacation Bible School curriculum, it was found that two sets of questions applicable for the primary and intermediate grades were sufficient as were two sets of crafts for those levels. Each teacher is to decide whether to use all the questions or a sufficient number in order to get the main point across to the students. It is clear that some students may grasp the technique of asking questions indicated by this project faster than others. The teachers are to be patient with the children in light of the fact that some students may have a better knowledge of basic Biblical stories than do others.

The main theme for the entire Vacation Bible School is “God’s Word Sown In The World.” Each of the lessons involves some facet of sowing God’s Word in the world with appropriate application to Kazakhstan. The video on Kazakhstan can be shown either to each class separately or be used in the closing program/service on the last day of the Vacation Bible School when parents are invited to attend.

Lesson One: The Parable of the Sower
Matthew 13:1-9; 19-23

Theme: God's Word is hindered by Satan, Persecution, Worldly Cares

Application: Jesus Christ overcame Satan, our flesh and the world.

Cognitive Goals

- ◆ That students know that God alone is the One Who provides salvation.
- ◆ That students understand how God grows His Church.
- ◆ That students make application of the means of grace as the seed which God uses to create and sustain faith.
- ◆ That students understand how different people react to the Word of God so that they not feel at fault if others reject their witness.
- ◆ That students produce a plan to witness to a friend or neighbor in the near future.
- ◆ That students are able to make judgments as to when the Law and when the Gospel should be applied.

Affective Goals

- ◆ That students become aware of the power of God as they use His Word in reaching out to others in the neighborhood or even overseas.
- ◆ That students become concerned about those who just recently have the opportunity to hear the message of Jesus Christ without fear of reprisal.
- ◆ That students commit themselves to reaching out to someone for whom they have previously not felt as important or worthy to be saved.

Questions for Primary Level Grades

- 1) Are you always wrong to fight with your brothers or sisters?
 Old Adam response: No, because they sometimes deserve it.
 New Man response: Yes, because I give in to temptation.

Explanation: The old Adam excuses himself while the new Man confesses sin and takes responsibility for disobeying God.

2) Why are you a Christian?

Old Adam response: Because my parents bring me to church.

New Man response: Because God baptized me.

Explanation: The old Adam points to what man does while the new Man gives all credit for salvation to God and Him alone. Assurance of salvation is not on the basis of what man does but upon what God has done.

3) Why will God never leave you?

Old Adam response: Because I love Him.

New Man response: Because He loves me for the Bible tells me so.

Explanation: The old Adam points to experience as evidence of God's presence while the new Man looks to revealed revelation of God's promises as found in the Scriptures.

Questions for Intermediate Level Grades

1) How can you be effective in getting people to believe in Jesus Christ?

Old Adam response: By convincing people to accept Jesus.

New Man response: By using God's Word as seed.

Explanation: The old Adam imagines that he can argue people into accepting Jesus as their Savior while the new Man understands that faith comes by hearing and hearing the Word of God.

2) How can you overcome temptation?

Old Adam response: By standing up to temptation.

New Man response: By clinging to God and His Word.

Explanation: The old Adam is impressed with his own powers to overcome salvation while the new Man understands that the only means of grace and power is found in God and His revealed Scriptures.

3) How can you be sure to produce a great harvest?

Old Adam response: By working to obey God as much as possible.

New Man response: By the Holy Spirit working within us.

Explanation:The old Adam relies on his own works to accomplishing pleasing works while the new Man knows that works which please God can only be regarded as fruit of the Holy Spirit.

Lesson Two: The Rich Man
Mark 10:17-27

Theme: God's Word Is Sown For The Rich

Application: The Law alone is spoken to the unrepentant.

Cognitive Goals

- ◆ That students know that God uses the Law to convict of sin.
- ◆ That students understand the difference between living under the Law and living in the Gospel.
- ◆ That students apply Law and Gospel properly.
- ◆ That students learn to analyze a person's attitude toward the Law in order to know when to speak the Gospel.
- ◆ That students make appropriate judgments in demonstrating to someone else that the Law accuses them of sin.

Affective Goals

- ◆ That students be attentive to changes in a person when the Law accomplishes its work.
- ◆ That students be concerned to share not only the Law but also the Gospel to those who are prepared to hear it.
- ◆ That students not be so jealous of those who own more than they do that they keep from them the Gospel of Jesus Christ.

Questions for Primary Level Grades

- 1) Why is God happy about rich people?
 Old Adam response: Because they give so much money to church.
 New Man response: Because they believe God is the source of all that they have.

Explanation: The old Adam puffs himself up with what he does for God while the new Man believes that all that he has is from God alone.

2) What can a rich man do to get on the good side of God?

Old Adam response: By giving a lot of money to church.

New Man response: Nothing because God already loves them.

Explanation: The old Adam looks to what he does to appease an angry God while the new Man trusts that what Jesus Christ has done on his behalf has met God's approval and God is reconciled with man.

3) Should you always tell people that their sins are forgiven?

Old Adam response: Yes, because everyone deserves forgiveness.

New Man response: No, not if they do not believe they are sinners.

Explanation: The old Adam throws pearls to the swine while the new Man keeps the distinction between those who are secure in their sins and those with terrified consciences.

4) Does Jesus forgive everyone or only those who believe in Him?

Old Adam response: Only those who choose to believe in Jesus.

New Man response: Everyone's sins were forgiven at the cross.

Explanation: The old Adam thinks that God is reconciled only to those who have faith while the new Man understands that in Christ, God was reconciled to the entire world.

5) Is it possible for a man to do anything to save himself?

Old Adam response: Yes, he must believe.

New Man response: No, for man it is impossible but not for God.

Explanation: The old Adam has faith in faith while the new Man recognizes that even faith is a gift from God.

Questions for Intermediate Level Grades

Take the questions from the example used for teaching this technique as found in the paper.

Lesson Three: The Lost Sheep, Coin, Son Luke, chapter 15

Theme: God's Word Is Sown For The Lost

Application: The Gospel is that God alone finds and saves.

Cognitive Goals

- ◆ That students know that God alone is the One Who looks for us and finds us.
- ◆ That students understand parables as pictures of how God acts toward us.
- ◆ That students apply the concept of Scripture interprets Scripture to understand that God is the shepherd, the woman and the father.
- ◆ That students analyze how God found them and brought them to Him.
- ◆ That students plan as to how they can become God's servants in using His means of grace to reach out to the lost.

Affective Goals

- ◆ That students become attentive to how God uses them to help find and save the lost.
- ◆ That students become willing to sacrifice their possessions and all else in order to reach out with the message of Jesus Christ.
- ◆ That students regard outcasts of society with genuine love and favor as God so regards them.

Questions for Primary Level Grades

1) How did the lost sheep get found?

Old Adam response: It made noise so others could hear it.

New Man response: Jesus found it.

Explanation: The old Adam imagines that a person must make the first move before God comes to him while the new Man gives all credit to God Himself for salvation.

2) Why was the woman so happy?

Old Adam response: Because she now had all ten coins again.

New Man response: Because she found the only coin that was lost.

Explanation: The old Adam imagines that the parable is talking about money alone while the new Man agrees that there is more joy in heaven over one sinner who repents than over nine others who don't realize that they need to repent and be saved.

Questions for Intermediate Level Grades

1) According to the lost sheep, how do we return to God?

Old Adam response: By repenting of our sins and inviting him into our hearts.

New Man response: By being converted through the Holy Spirit and the means of grace.

Explanation: The old Adam congratulates himself for both repenting of sins and inviting Christ into the heart while the new Man sees the entire process of conversion as the work of the Holy Spirit through the means of grace.

2) What is repentance?

Old Adam response: Being sorry for your sins.

New Man response: Being lifted up and carried by Christ.

Explanation: The old Adam confuses the effect of repentance (being turned around by God) with the results of the new state of repentance (being contrite over sins) while the new Man keeps both of these in proper perspective.

3) How do we find people for Christ?

Old Adam response: By convincing them to believe in Jesus Christ.

New Man response: By using God's means of grace to convert.

Explanation: The old Adam looks to reason; the new Man to God's Word.

4) According to the parable of the woman and coins, how did we get into the kingdom of heaven?

Old Adam response: Because we searched for it until we found it.

New Man response: Because Jesus searched for us until He found us.

Explanation:The old Adam keeps making man the subject of sentences that speak of our salvation while the new Man realizes that Jesus and Him alone is responsible for having found us.

5) According to the prodigal son, why does God take us back when we sin?

Old Adam response: Because we are sorry for our sins and merit His attention.

New Man response: Because He so loved us that He died for us.

Explanation:The old Adam looks to something within man that God favors with salvation while the new Man believes that there is nothing that pleases God apart from the work and merits of Christ Jesus.

Lesson Four: The Man Born Blind
John 9:1-7

Theme: God's Word Is Sown For The Handicapped

Application: God can heal physically with His Word and water.

Cognitive Goals

- ◆ That students know that all healing comes from God and Him alone.
- ◆ That students understand that physicians and medicine are God's tools in loving even those who hate Him.
- ◆ That students apply the means God provides in healing people both medically and spiritually.
- ◆ That students analyze evil and sickness realizing that God always has good intentions in what He wills to happen.

Affective Goals

- ◆ That students are aware of God's love for them even in times of stress and suffering.
- ◆ That students respond with love towards those who are handicapped.
- ◆ That students value every individual as God so values them even though some have been handicapped physically or nationally.

Questions for Primary Level Grades

- 1) How did the water heal the man born blind?
 Old Adam response: Because it cleaned his eyes.
 New Man response: Because Jesus promised it would.

Explanation:The old Adam imagines that there is something within the water itself that heals while the new Man believes that it is simple water except for the fact that it is connected with God's promise.

- 2) Were the disciples right that the man was blind because of sin?
 Old Adam response: Yes, because he was a sinner.

New Man response: No, because Jesus was showing how good He was.

Explanation: The old Adam mistakes suffering, illness and the like as deserving consequences for specific sins while the new Man understands that while living in this world of sin, death and the devil, even the faithful Christian will experience the effects of sin.

3) Did the faith of the man heal him?

Old Adam response: Yes, because we are saved by faith.

New Man response: No, because we are saved by grace.

Explanation: The old Adam thinks that faith is the basis of his being saved while the new Man realizes that the cause of salvation is grace and faith simply appropriates that salvation.

Questions for Intermediate Level Grades

1) What healed the blind man?

Old Adam response: His faith or the water.

New Man response: The word of Jesus.

Explanation: The old Adam points either to something within man or to some magical properties of water while the new Man trusts in the promises of Christ alone.

2) What is the result here on earth for believing in Jesus?

Old Adam response: Blessings and health.

New Man response: Persecution.

Explanation: The old Adam expects to be rewarded temporally for faith while the new Man understands that the theology of the cross reveals that we suffer for trusting in Jesus Christ as Savior.

3) How do we get people to follow Jesus?

Old Adam response: Tell them to obey His word.

New Man response: Tell them about His Word.

Explanation:The old Adam commands thinking that obedience will be the result while the new Man informs trusting that the Holy Spirit will not permit the Word to return void.

4) How is Jesus the Light of the world?

Old Adam response: He shows people the way that they should go in order to get to heaven.

New Man response: As the Light of the world, Jesus comes to find people and heal them physically and spiritually.

Explanation:The old Adam interprets Jesus to be an Example to follow in order to save oneself while the new Man interprets Jesus as Savior from sin, death and the devil.

Lesson Five: Pentecost
Acts 2:36-42

Theme: God's Word Is Sown For Jew and Gentile, adult and child.

Application: God heals spiritually with His Word and water.

Cognitive Goals

- ◆ That students know the events of Pentecost and the coming of the Holy Spirit.
- ◆ That students interpret the event of Pentecost as the fulfillment of the promises of the coming of the Holy Spirit.
- ◆ That students proceed to bring people into a saving knowledge of Jesus Christ by baptizing and teaching.
- ◆ That students understand God's means of grace as the only way to be saved.
- ◆ That students judge that no one is unable to be saved through the use of God's means of grace.

Affective Goals

- ◆ That students are aware of the blessings and benefits that God bestows through the sacrament of baptism.
- ◆ That students feel for those in other nations who have neither heard of Jesus nor been baptized into the one true Christian faith.
- ◆ That students commit themselves to make use of God's sacraments of baptism and the Lord's Supper.
- ◆ That students so value the Word of God that they joyfully attend Sunday School and worship services.

Questions for Primary Level Grades

- 1) How do you know the Holy Spirit is in you?
 Old Adam response: Because I believe in Jesus.
 New Man response: Because I have been baptized.

Explanation:The old Adam points to something within us or some experience for assurance while the new Man looks to the sacraments as God's pledge of salvation.

2) Does God need to use water to save you?

Old Adam response: No, because He is so powerful.

New Man response: Yes, because He has promised to do so through water and His word.

Explanation:The old Adam has trouble imagining that God uses simple means to accomplish eternal salvation while the new Man trusts God's Word without question.

3) What is the most important day in your life?

Old Adam response: My birthday.

New Man response: My rebirthday.

Explanation:The old Adam tends to celebrate temporal events while the new Man rejoices in the spiritual dimension of life.

Questions for Intermediate Level Grades

1) How did Peter answer those who asked what they had to do to be saved?

Old Adam response: Shape up their lives and believe.

New Man response: Through baptism receive forgiveness and the gift of the Holy Spirit.

Explanation:The old Adam cannot understand how God can receive us to Himself prior to our cleaning up our act while the new Man believes that in Christ, God has cleaned up our act.

2) How are children saved?

Old Adam response: Because of the faith of their parents.

New Man response: Because of the promise of God received in baptism.

Explanation:The old Adam cannot accept that children are not innocent and will give any reason for their salvation while the new Man finds that baptism is the only means God has informed us by which He saves children.

3) How can water do such great things?

Old Adam response: Because God gives it magical powers.

New Man response: It is not the water but the Word connected to it.

Explanation: The old Adam looks to something within the event itself while the new Man looks to the promises of God behind the event.

4) Does every baptism provide the gift of the forgiveness of sins.

Old Adam response: Yes, because baptism alone saves.

New Man response: No, not unless it is administered according to God's command.

Explanation: The old Adam regards baptism as a magical act regardless of the faith of the individual while the new Man understands that the sacrament is valid only by following God's directions in administering the sacraments.

Vacation Bible School Activities

Lesson One: The Parable of the Sower (Matthew 13:1-9, 19-23)

On the right hand side of the page are the places where the sower sowed his seed. On the right hand side of the page is the explanation by Jesus of what each of the places represent.

Draw lines between column A and column B to match the understanding of the parable given by Jesus.

A

B

On the wayside eaten by birds.

Cares of the world and deceitful riches.

On stony places without much earth and scorched by the sun.

Stumbles because of tribulation and persecution.

Among thorns which choked them.

Hears the word of God and believes them.

On good ground and a good crop.

Satan comes and tempts the person not to believe.

Lesson Two: The Rich Man (Mark 10:17-27)

Rich Man Mark 10:17-27

ACROSS

1 He thought he had obeyed the commandments since he was a _____.

2 He wanted to do something in order to _____ the kingdom of heaven.

4 Who alone saves us?

5 What was one of the sins Jesus mentioned?

6 What attitude did the man have after hearing Jesus.

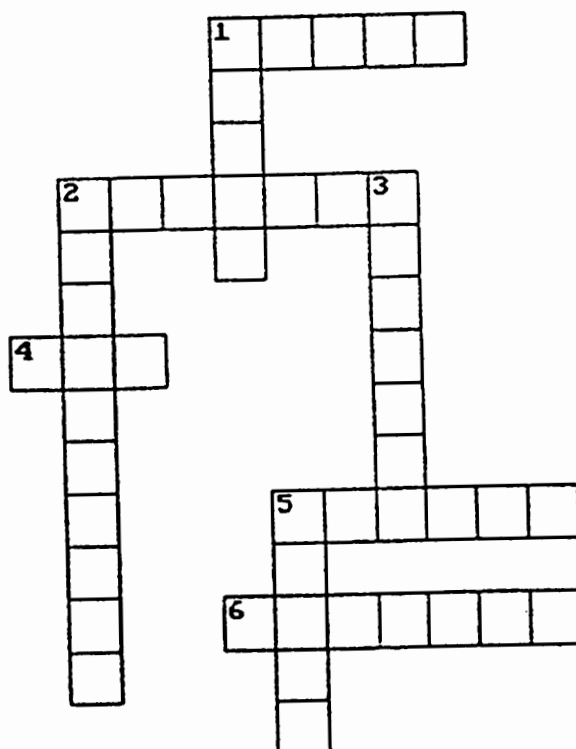
DOWN

1 What can't go through the eye of a needle?

2 What are the chances for a man to save himself?

3 How did the rich man refer to Jesus?

5 What did the man have more love for than for *God*.



Lesson Three: Luke, chapter 15

Introduction	Luke 15:1-2
The Lost Sheep	Luke 15:3-7
The Lost Coin	Luke 15:8-10
The Lost Son	Luke 15:11-32

In each of the following column, connect the items in the first column with their parallels in the second and with the third and with the fourth columns.

<u>Verses 1 & 2</u>	<u>Lost Sheep</u>	<u>Lost Coin</u>	<u>Lost Son</u>
Sinners	99 sheep	Woman	Younger son
Pharisees	Shepherd	9 silver coins	Older son
Jesus	Lost sheep	Lost coin	Father

LUKE15

LOST SHEEP, COIN, SON

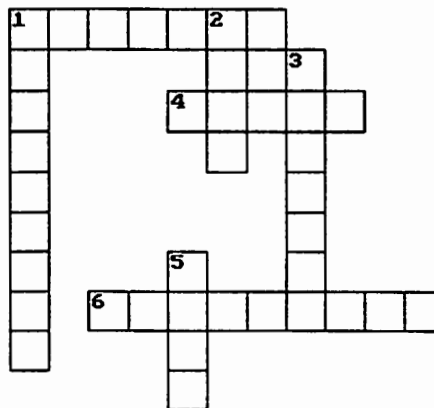
ACROSS

- 1 About whom was Jesus speaking?
4 What was the attitude of the older brother?

- 6 Who murmured over what Jesus had done?

DOWN

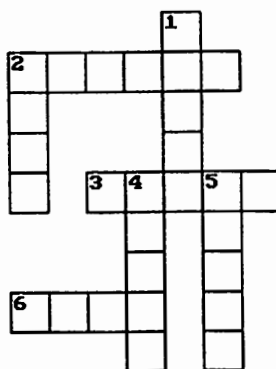
- 1 On what did the shepherd carry the lost sheep?
2 What did the father place on the son's hand?
3 Who did the woman call to rejoice with her?
5 What animal was used to prepare a supper?



Lesson Four: John 9:1-7 (The Man Born Blind)
New King James Bible, page 1044
Bedtime Bible Story Book, page 382

First do the following crossword puzzle:

- ACROSS 2 What was the name of the pool?
 3 What handicap did the man have?
 6 What did the man do at the pool?
- DOWN 1 How did the disciples refer to Jesus?
 2 What did Jesus do to the ground?
 4 Jesus refers to himself as the _____?
 5 What was coming according to Jesus?



After solving the above crossword puzzle, use the words to solve the puzzle below by circling them where found. {eg., SEEING}

L N J B G X E A T D U
 F C I E S I L O A M X
 R F W G D C V R Q H F
 T D N S H K M J D T I
 D S G B Y T W N B S V
 O P R D M C I T P E H
 P I W L J L I G H T R
 S T H Z B O M S P Q A
 L A E G U K A A J N B
 K V N I D W P F Y O B
 J Q **S E E I N G** K L I

Lesson Five: Acts 2:36-42 (Pentecost)
New King James Bible, page 1063
Bedtime Bible Story Book, page 441

GWN Bible--Peter concludes his Pentecost sermon

36) "So all the people of Israel should know that it is true that God made Him Lord and Christ--this Jesus whom you crucified."

37) When the people heard this, they were cut to the heart. They asked Peter and the other apostles, "Fellow Jews, what should we do?"

38) Peter answered and said to them, "Repent and be baptized, every one of you, in the Name of Jesus Christ so that your sins will be forgiven, and you will receive the gift of the Holy Spirit.

39) For this promise is made to you and to your children and to all who are far away, all whom the Lord our God will call."

40) He said much more to warn them. He urged them, "Be saved from this crooked kind of people."

41) Those who accepted what he said were baptized. And that day about 3,000 persons were added.

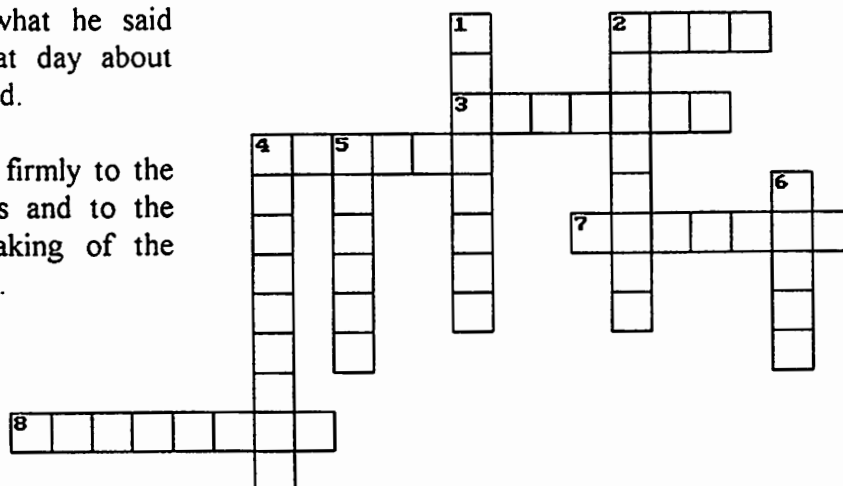
42) They continued to hold firmly to the teaching of the apostles and to the fellowship, to the breaking of the bread, and to the prayers.

ACROSS

- 2 *What does the Lord do to grant His promise?*
- 3 *What does God make to the people and to their children?*
- 4 *What did God make of Jesus?*
- 5 *What did the believers continue in?*
- 6 *What happened to those who were baptized?*

DOWN

- 1 *What were the people to have happen to them?*
- 2 *To whom also is God's promise made?*
- 3 *What did the people do to Jesus?*
- 4 *How first were the people to respond?*
- 5 *What did Christians break together?*



Vacation Bible School Crafts

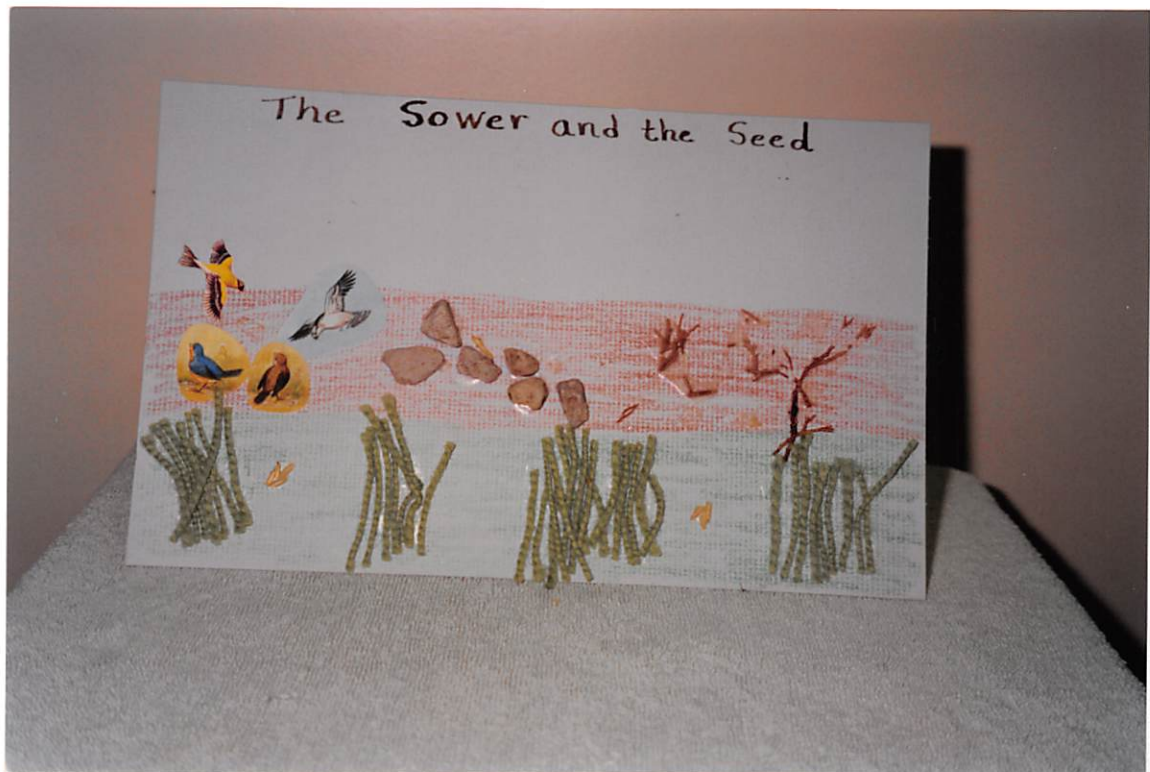
Lesson 1: The Parable Of The Sower (Matthew 13:1-9; 18-23)

Nursery/Kindergarten 1-2 {Mat with Seeds}

Materials: Mat board, stones, thorny branches, yarn pieces, seeds, bird stickers, crayons, glue, paper clips

Procedure:

1. Have children divide mat board into 3 parts.
2. Have them color lower portion green, middle portion brown and upper portion blue.
3. Have them glue rocks and thorny branches to brown portion.
4. Have them glue green yarn pieces to green portion (yarn represents growing plants).
5. Have them glue some seeds in both the brown and green areas.
6. Have them attach bird stickers to brown area.
7. After pictures have dried, teachers could apply bent paper clip with tape as a hanger on the back of the picture.



Lesson 1: The Parable Of The Sower (Matthew 13:1-9; 18-23)

3-8 {Cross Mosaic}

Materials: Mat board, corss patterns, seeds, glue, tape paper clips, waxed paper.

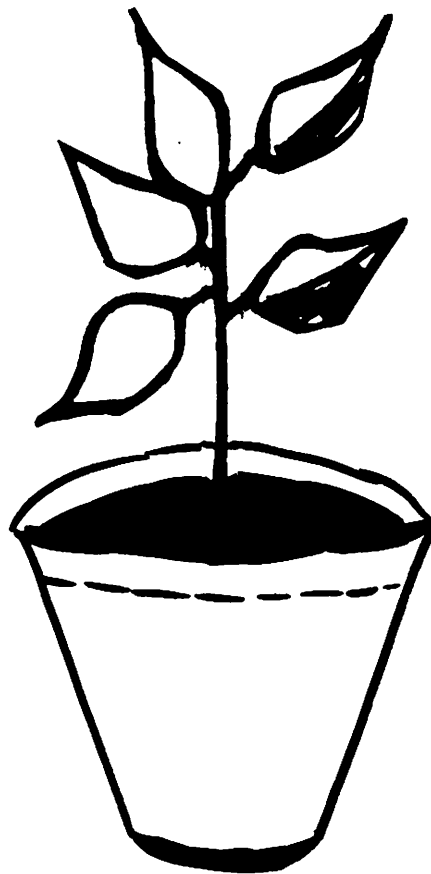
Procedure:

1. Have children trace pattern of cross on mat board with pencil.
2. Have them outline cross with glue.
3. Have them sprinkle one type of seed to the glue.
4. Put them aside for a while to allow them to dry.
5. Later remove excess seeds by shaking them into newspaper and later returning excess seeds to container.
6. Have them repeat the glueing, applying seeds, and drying processes until the cross is covered with an arrangement of seeds.
7. When the final process is completed, place a piece of wax paper over the cross and put it under a heavy book and let it dry flat over night.
8. When dry tape a bent paper clip to the back for a hanger.



Lesson 1: The Parable Of The Sower (Matthew 13:1-9; 18-23)*All Groups {Growing Seeds}*

Plant seeds in styrofoam cups, water and place them in sunlight and watch them grow during the week and send them home at the end of the week as a reminder of the story.



Lesson 2: The Rich Man (Mark 10:17-27)

Nursery\Kindergarten 1-2 {Table of Commandments}
3-8 {Table of Commandments}

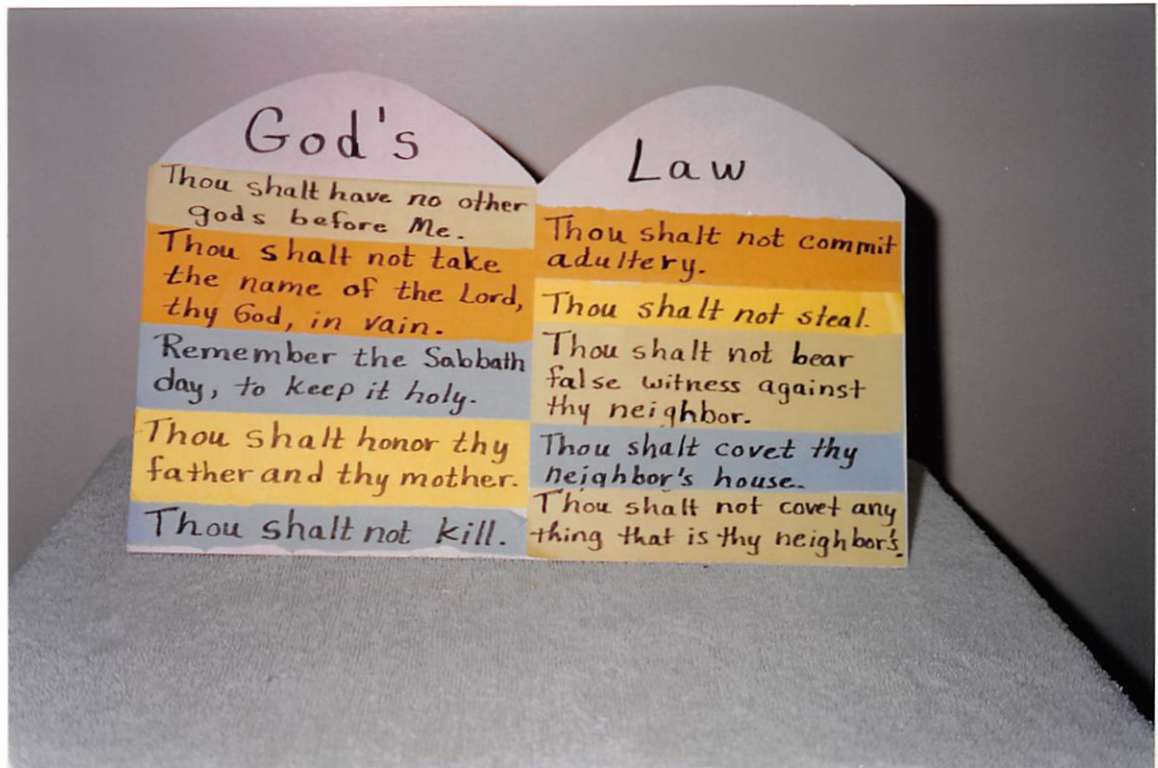
Materials: Cardboard or tagboard, strips of paper, markers to write commandments with.

Procedure:

1. Have children write the commandments on the strips of paper. For smaller children, teachers will have to write out commandments ahead of time. See next sheet for an example of commandment one written out which children then cut out and glue on cardboard.
2. Have them glue them in order on the tag board or cardboard.

Extension:

Have children memorize the commandments and have them attach a gummed star to the ones they have memorized.



1. Thou shalt have no
other gods before Me.

1. Thou shalt have no
other gods before Me.

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other gods before Me.

1. Thou shalt have no
other gods before Me.

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other gods before Me.

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other gods before Me.

1. Thou shalt have no
other gods before Me.

Lesson 2: The Rich Man (Mark 10:17-27)

All Groups {Cross Necklace}

Materials : Flour modeling dough, markers, yarn.

Procedure:

1. Have children fashion a cross from the dough.
2. Pierce a hole in the top section of the cross.
3. Bake the crosses.
4. The next day have them decorate or color them with markers. (Teachers will spray shelac them the next day.)
5. Insert a string a yarn through the hole and knot the end.



Lesson 2: The Rich Man (Mark 10:17-27)

{Russian Doll}

Materials: Modeling dough, markers.

Procedure:

1. Have children fashion a doll from the dough.
2. Bake the crosses.
3. The next day have the students decorate or color them with markers.
(Teachers will spray shelac them the next day.)



Lesson 3: The Lost Coin (Luke 15:8-10)

Nursery\Kindergarten 1-2 {Coin Picture}

Materials: Tag board or cardboard, caption for story to color, play coins, tiny sticks, glue, paper clips, tape.

Procedure:

1. Have older children color their Bible verse; younger children have helpers color verse.
2. Glue coins to lower portion of board.
3. Separate one of them from the other nine.
4. Glue twigs into broom shape on the lower portion of the picture.
5. Set aside to allow to dry.
6. Later teachers apply bent paper clip for hanger.



Lesson 3: The Lost Coin (Luke 15:8-10)

3-8 {Straw broom magnet}

Materials: Straw broom, dried flowers and grasses, ribbons, lace, magnets, glue, printed word or verse.

Procedure:

1. Have children arrange flowers, grass, ribbons, lace, and verse on broom.
2. Have them glue items in the chosen place.
3. Have them glue magnets on the back after the above items have had time to stay in place.



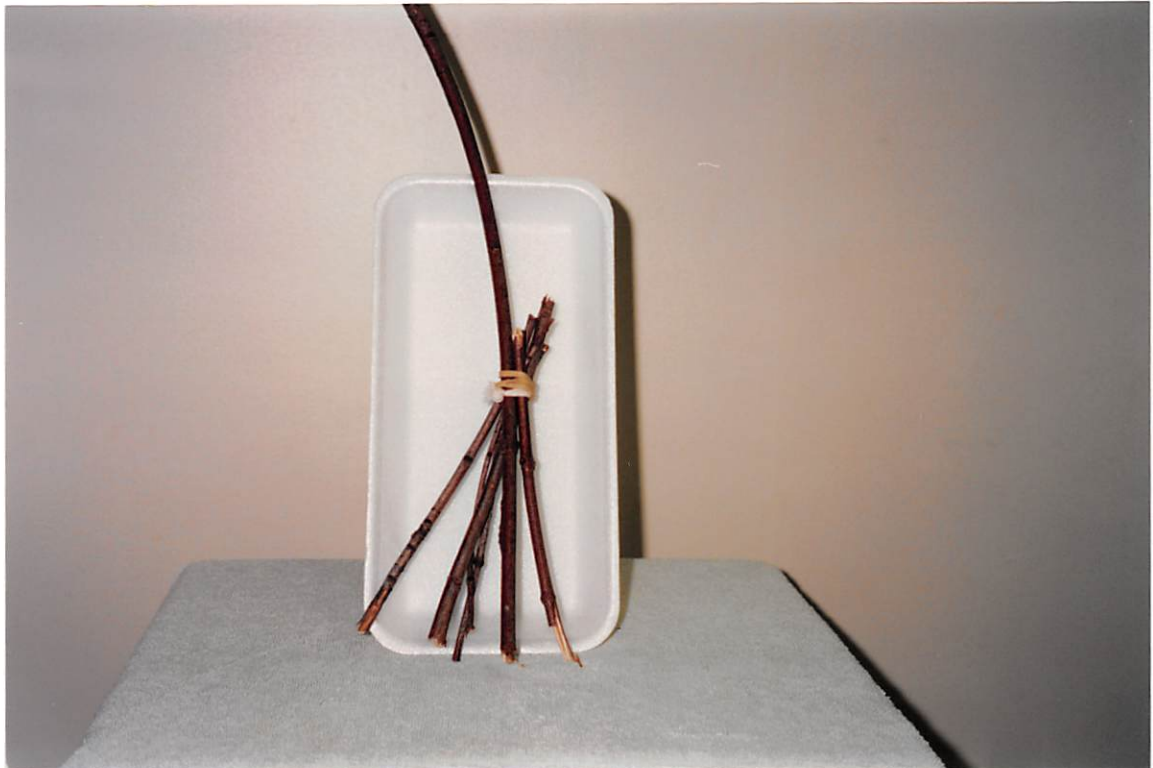
Lesson 3: The Lost Coin (Luke 15:8-10)

All groups: {Stick brooms}

Materials: Collect sticks, rubber bands, tape, heavy string.

Procedure:

Arrange several short sticks with a long one, tape or rubberband them together, tie around the tape or rubberband a heavy string.



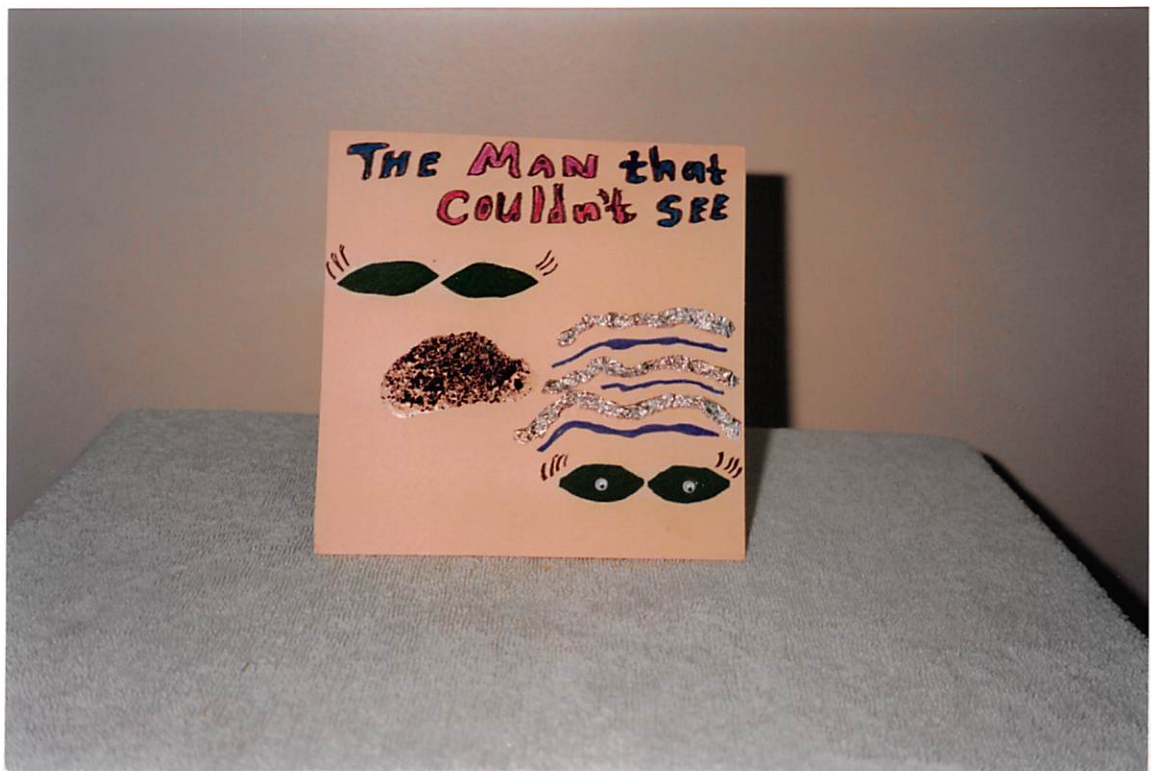
Lesson 4: The Man Born Blind (John 9:1-7)

Nursery\Kindergarten 1-2 {The Man that Couldn't See}

Materials: Mat Board, captions to color, felt eyes, (4 each) potting soil, aluminum foil (folded into wave like shapes), movable eyes (2 each), markers, glue, paper clips, tape.

Procedure:

1. Have older children color captions.
2. Have helpers help younger children color theirs.
3. Glue captions to mat board.
4. In the right center put a small amount of glue.
5. Have children sprinkle potting soil on glue.
6. Allow it to dry for a few minutes.
7. After it has dried, remove excess dirt, (like glitter).
8. Glue two felt eyes above the dirt.
9. Glue foil pieces to the left of the dirt.
10. Glue 2 more felts eyes below the water.
11. Glue 2 movable eyes to the lower set of felt eyes.
12. Older children could use markers to draw eyelashes and brows and waves. Helpers could do this for the younger children.
13. Helpers tape clips on back for hangers later.



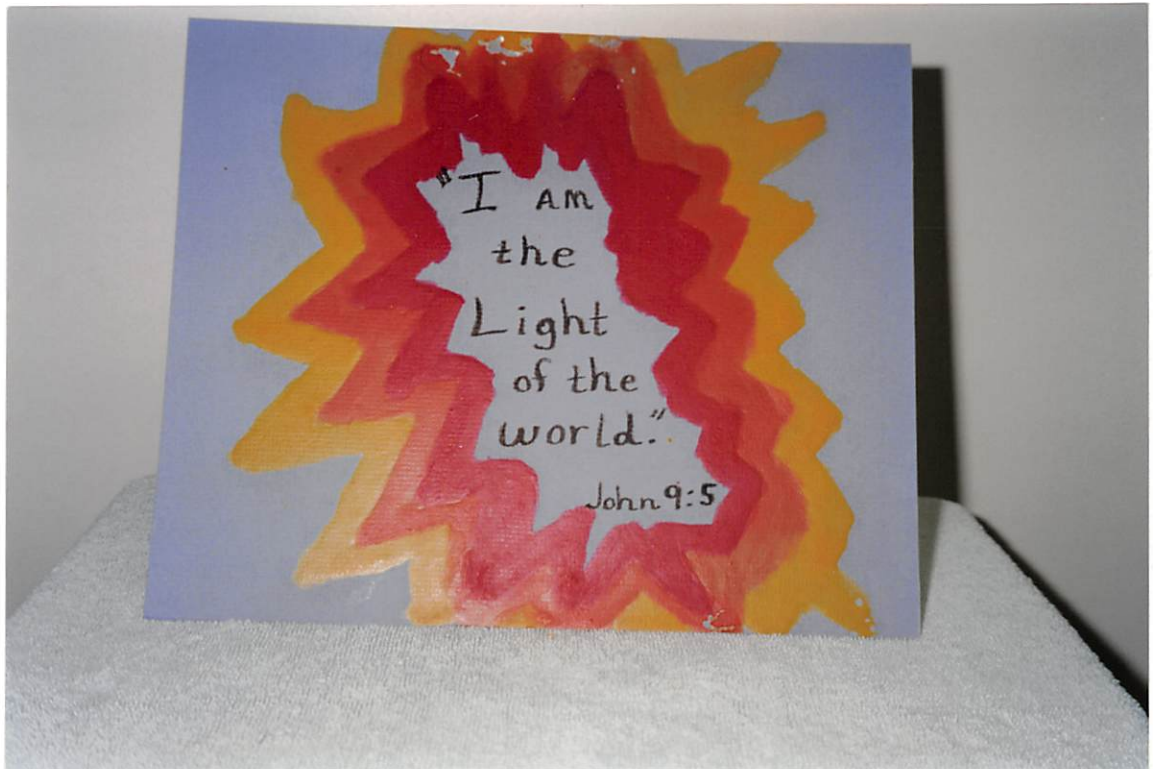
Lesson 4: The Man Born Blind (John 9:1-7)

3-8 {*"I Am the Light" painting*}

Materials: Mat board, markers, paint, paint brushes.

Procedure:

1. Have the older children write the verse in the center of the mat board. For the younger children verses will be written.
2. If they would like, the areas to be painted with different colors could be outlined in pencil.
3. Have them paint the different colors.
4. Allow each color to dry.
5. Repaint the colors many times to bring out the glossy shine.
6. Allow to dry.
7. Tape bent paper clip on back for hanger.



Lesson 4: The Man Born Blind (John 9:1-7)

All groups {Russian Church Steeples}

Materials: Toilet paper tubes, cloth, batting, 5 markers, glue, pattern for cutting cloth, pipe cleaners.

Procedure:

1. Have children decorate tube with markers for the tower.
2. Cut cloth into circle pieces using pattern for size.
3. Form batting into ball.
4. Put cloth around ball of batting.
5. Put glue along the upper inside edge of the tube.
6. Stuff the bottom of the fabric ball into the tube.
7. Allow it to dry.
8. Make cross out of pipe cleaner.
9. Glue cross to the top of the fabric ball.



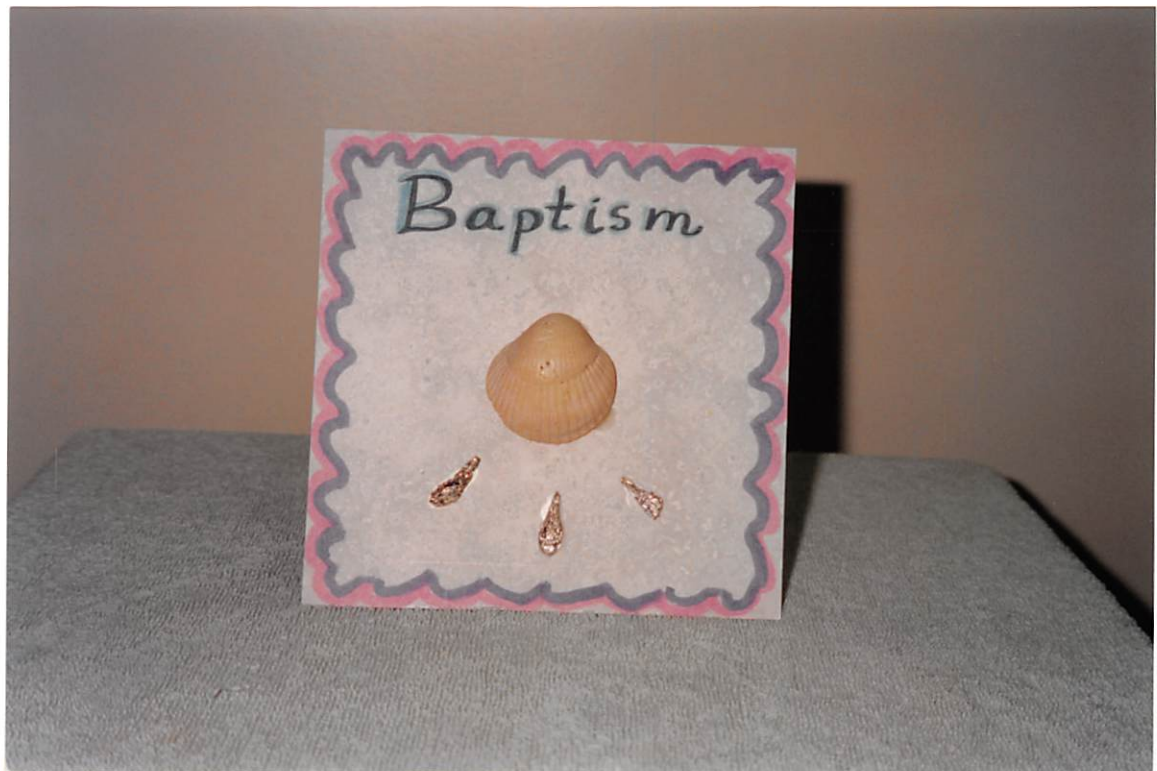
Lesson 5: Pentecost (Acts 2:36-39)

Nursery\Kindergarten 1-2 {Baptism Shell}

Materials: Mat board, shells, aluminum foil, markers, glue, paper clips, tape.

Procedure:

1. Have children glue shell in the center of the mat board.
2. Have them tear and shape foil into drops to represent water drops.
3. Glue these to the mat board under the shell.
4. After these have dried a bit, have the children decorate the outside edges with markers to form a frame (help younger children with this step).
5. After it has dried, tape a bent paper clip to the back for a hanger.



Lesson 5: Pentecost (Acts 2:36-39)

3-8 Pentecost {Tongue of Fire}

Materials: Mat board, patterns to trace for tongue of fire, confetti cut paper, glue, paper clip, tape, wax paper.

Procedure:

1. Have children trace tongue of fire pattern on the mat board.
2. Have them decide what their color plan will be.
3. Have them glue one area for one color.
4. Have them sprinkle confetti pieces on glued area.
5. Allow them to dry for a minute.
6. Remove excess paper (like glittering process).
7. Have them repeat the procedures until the tongue is covered with confetti paper.
8. Place a piece of waxed paper over the project and place it under a book to allow it to dry.
9. After it has dried, trace around the tongue with a black marker and tape a bent paper clip on the back for a hanger.



Lesson 5: Pentecost (Acts 2:36-39)

All groups {Russian woman's head dressing}

Materials: Pieces of white sheets, markers.

Procedure:

Have children decorate with markers a woman's or man's head covering.



Lesson 5: Pentecost (Acts 2:36-39)

All groups {Russian men's head dressing}

Materials: Pieces of white sheets, thread, needles, markers.

Procedure:

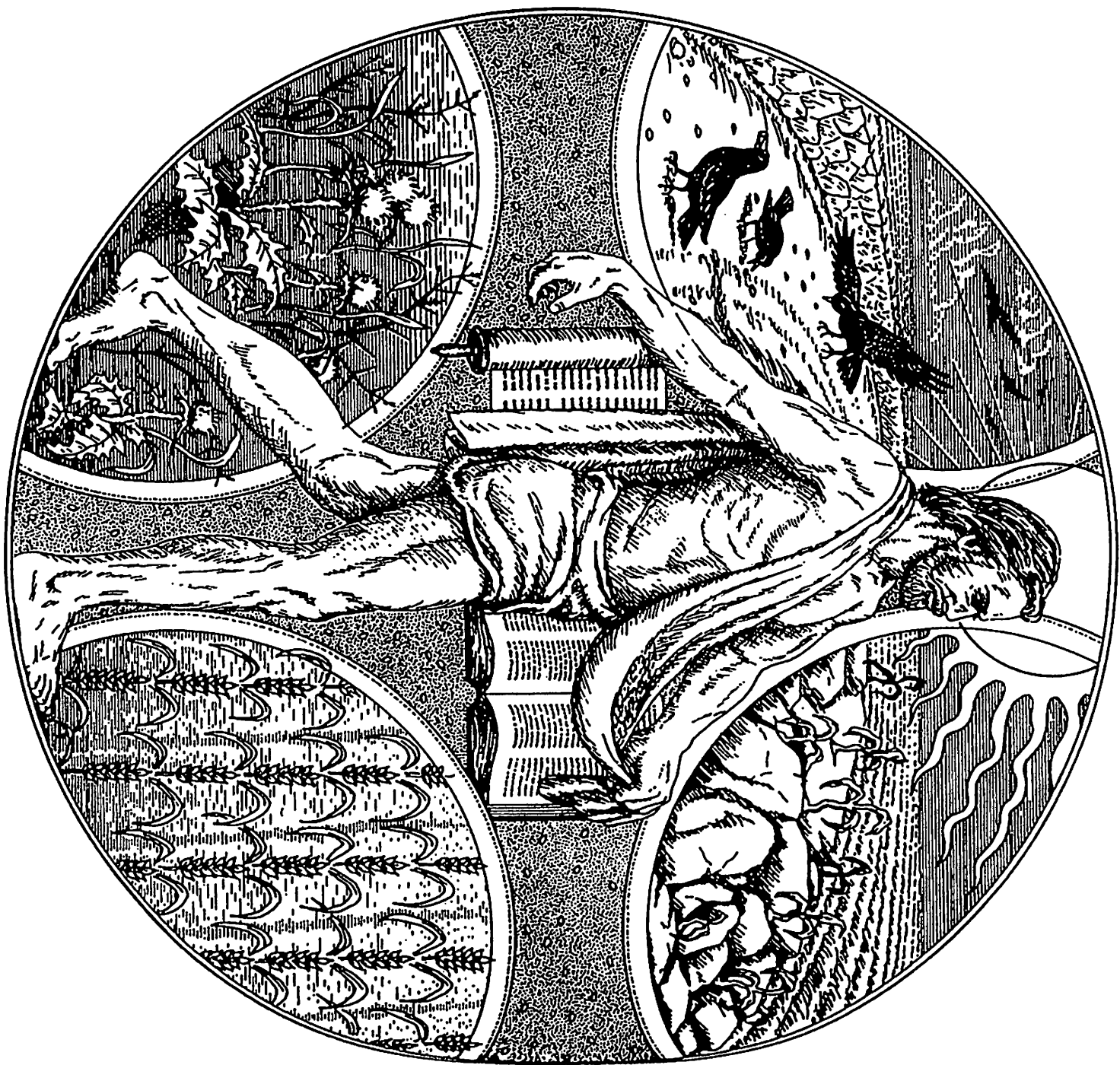
Have children decorate with markers a man's head covering. For the man's head covering, the center top needs to be sewn as the example shown.



Vacation Bible School Pictures

Along with the activities and crafts for each lesson, the following pages include pictures that may be colored by the students. The teacher/helper is to explain what the picture signifies as the students color.

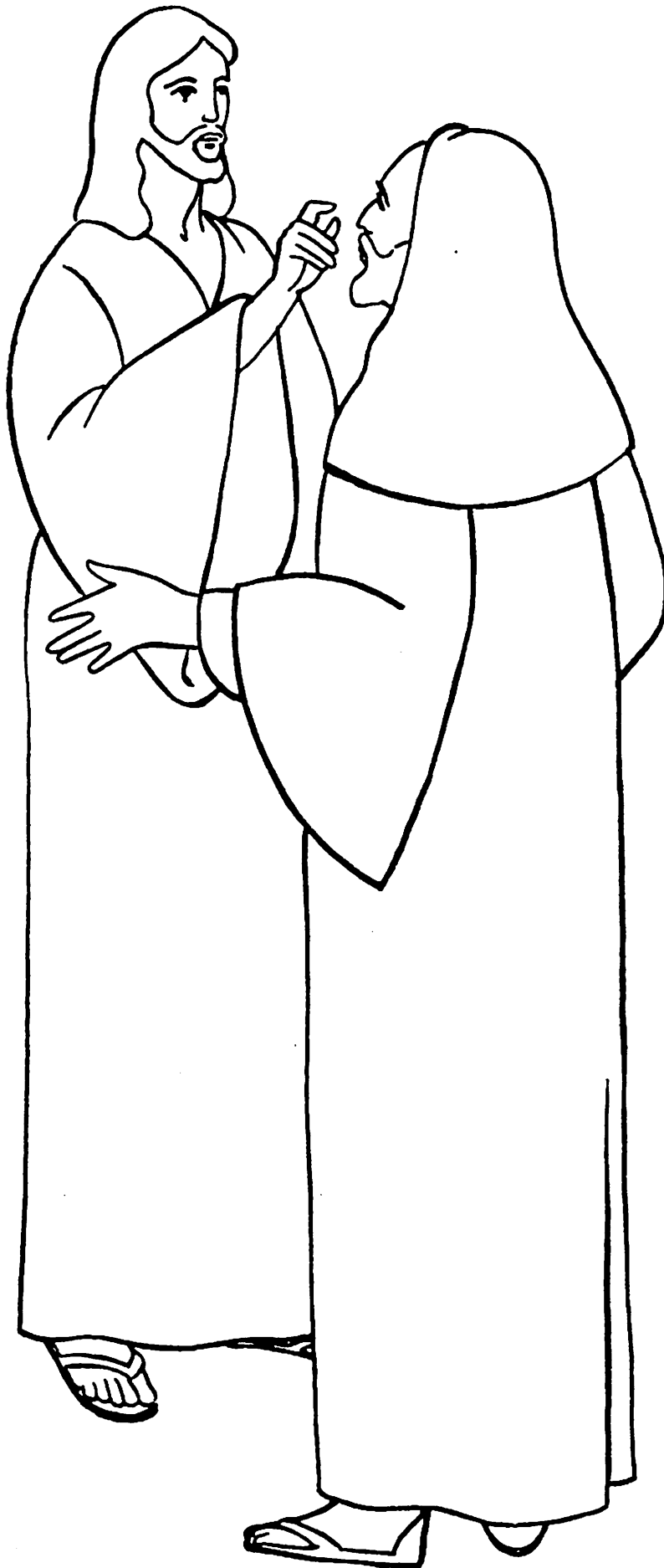
<u>Page</u>	<u>Lesson</u>	<u>Picture</u>
109	1	Sower who went out to sow seed with the various responses of the thorns, birds, sun and plentiful harvest.
110	2	As Jesus spoke with the rich man, so also are we to witness to others about the love we have for Jesus.
111	3	One of the parables in Luke 15 besides the lost coin is the lost sheep. The teacher may need to explain that in the parable, the shepherd carried not just a lamb but a full grown sheep on his shoulders.
112 113	4	Both pictures depict Jesus healing a man who is blind.
114	5	On Pentecost the Holy Spirit was present as tongues of fire descended upon those who believed in Jesus Christ.
115	5	While tongues of fire are not present today in our sanctuaries, the Holy Spirit continues to make Himself present through the sacrament of holy baptism. The three droplets of water may be said to represent the holy Trinity of Father, Son and Holy Spirit.
116	?	This picture may be given anytime during the Vacation Bible School to remind the children that through these classes, Jesus continues to speak to them and take them up in His arms.



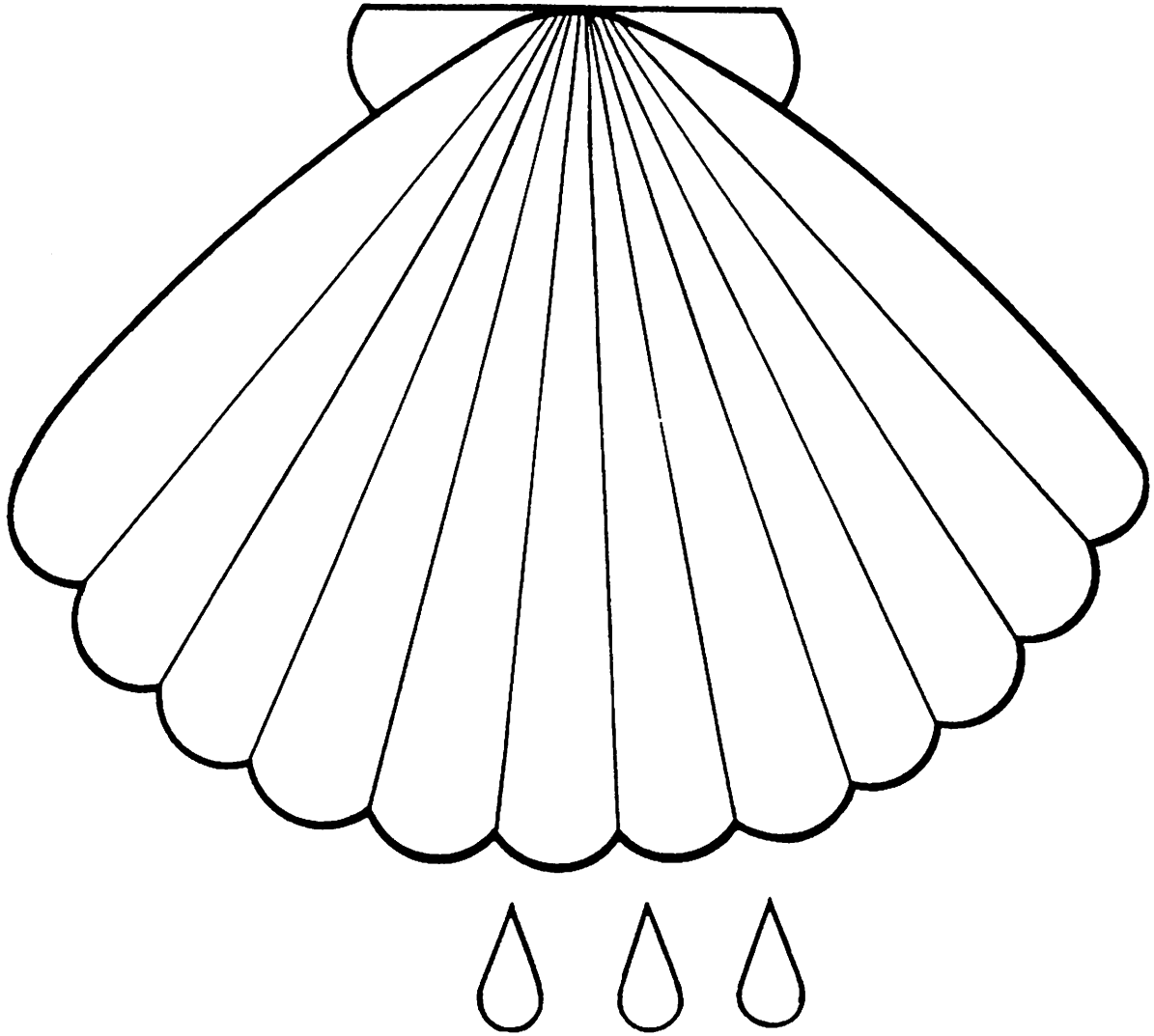














WELCOME TO

_____ LUTHERAN

VACATION BIBLE SCHOOL

WHO IS INVITED?--Any youth between 3 years old and Grade 8.

WHEN?--Monday _____ through Friday, _____

TIME?--9:00 AM UNTIL 11:30 AM

PARENTS ARE TO FILL OUT THE FORM BELOW AND USE OTHER SHEETS FOR ADDITIONAL CHILDREN. THESE SHEET(S) ARE BROUGHT WITH THE CHILD ON THE FIRST DAY OF VBS.

IF YOU NEED FURTHER INFORMATION OR A RIDE, CALL _____.

+++++

VACATION BIBLE SCHOOL REGISTRATION FORM

LAST NAME _____ FIRST NAME _____

STREET _____ ZIP _____

BIRTHDAY _____ AGE _____
Month Day Year

GRADE IN SCHOOL AS OF NEXT SEPTEMBER: _____

NAME OF SCHOOL: _____

PARENTS PHONE AT HOME _____ AT WORK _____

ANY OTHER INFO ON YOUR CHILD AS REGARDS FOOD, RECREATION, ETC.?

Please fill in forms for each child using additional sheets if needed.

MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY

Invitation To Parents/Guardians to Attend Closing Service On Friday

Are you related to or taking care of one of the children attending the Vacation Bible School of _____? Then you are invited to attend the closing ceremonies and service of our Vacation Bible School on:

Friday, _____, 1995 beginning at 10:15 a.m.

At 11:00 a.m. join us for refreshments, visit the teachers and helpers in their classes and see the projects that the students will be taking home with them.

God bless you for permitting _____ Church to be privileged to teach these students during this year's Vacation Bible School.

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The Prayer Rock

At the end of the Vacation Bible School the teachers may want to provide a gift to each of the students. The following prayer may be duplicated, tied to a string which is attached to a small rock. The name of the teacher and the child may be written on the paper.

Prayer Rock

From: _____

To: _____

I'm your little prayer rock
 and this is what I'll do,
 Just put me on your pillow
 till the day is through.
 Then turn back the covers
 and climb into your bed
 And whack, your little prayer rock,
 will hit you on your head.
 Then you will remember
 as the day is through
 To kneel and say your prayers
 as you wanted to.
 Then when you are finished
 just dump me on the floor,
 I'll stay there through the nighttime
 to give you help once more.
 When you get up next morning
 clunk, I stub your toe
 So you will remember
 your morning prayers before you go.
 Put me back upon your pillow
 when your bed is made,
 And your clever little prayer rock
 will continue in your aid.
 Because your heavenly Father
 cares and loves you so,
 He wants you to remember
 to talk to Him, you know.



Vacation Bible School Helper

Awarded to

Presented by

_____ **Church**

Sunday, _____ **1995**

_____ **Pastor**





Vacation Bible School Teacher

Awarded to

Presented by

_____ **Church**

Sunday, _____ **1995**

Pastor



Kazakhstan

An important element of the Vacation Bible School is to familiarize the students with Russia and in particular the former republic of the U.S.S.R. now known as Kazakhstan. The following materials are intended to do just that.

<u>Page</u>	<u>Item</u>
123-125	Write Your Name In Russian
126	Russian Grocery Bag
127	A page from a Russian/English Bible
128	A Russian hymn
129	A map of Kazakhstan
130-133	Corel Professional Computer Photos of Russian Culture
134	Kazakhstan's biggest problem according to American Bible Society.
135-138	Letter to congregations about this Vacation Bible School curriculum.
139-140	Teaching children about Russian culture.
141	The Video consisting of: <ul style="list-style-type: none"> a) Examination of VBS crafts b) Prodigal Son play c) Tour of Kazakhstan d) Vacation Bible School in progress
142	Survey of Vacation Bible School using this curriculum.

Write Your Name In Russian

On another sheet you will find the Russian alphabet. The first column is the Russian alphabet in Print; first in capitals and second in small letters. The second column is the Russian alphabet in Script both capitals and small letters. The third column headed "Transliteration" is the English alphabet.

In order to write your first name in Russian letters, first write your name on the line (A) in English with one letter on each of the following dashes. You may not need to use all the dashes if your first name is less than 13 letters long.

Then on line (B) write the Russian Print capital letter under each of the letters in your first name.

On line (C) do the same with the Russian Print small letters.

On line (D) do the same with the Russian Script capital letters. You will see that you can choose one of two ways of doing the capital letters such as for the English letter "a".

On line (E) do the same with the Russian Script small letters.

(A) _____

(B) _____

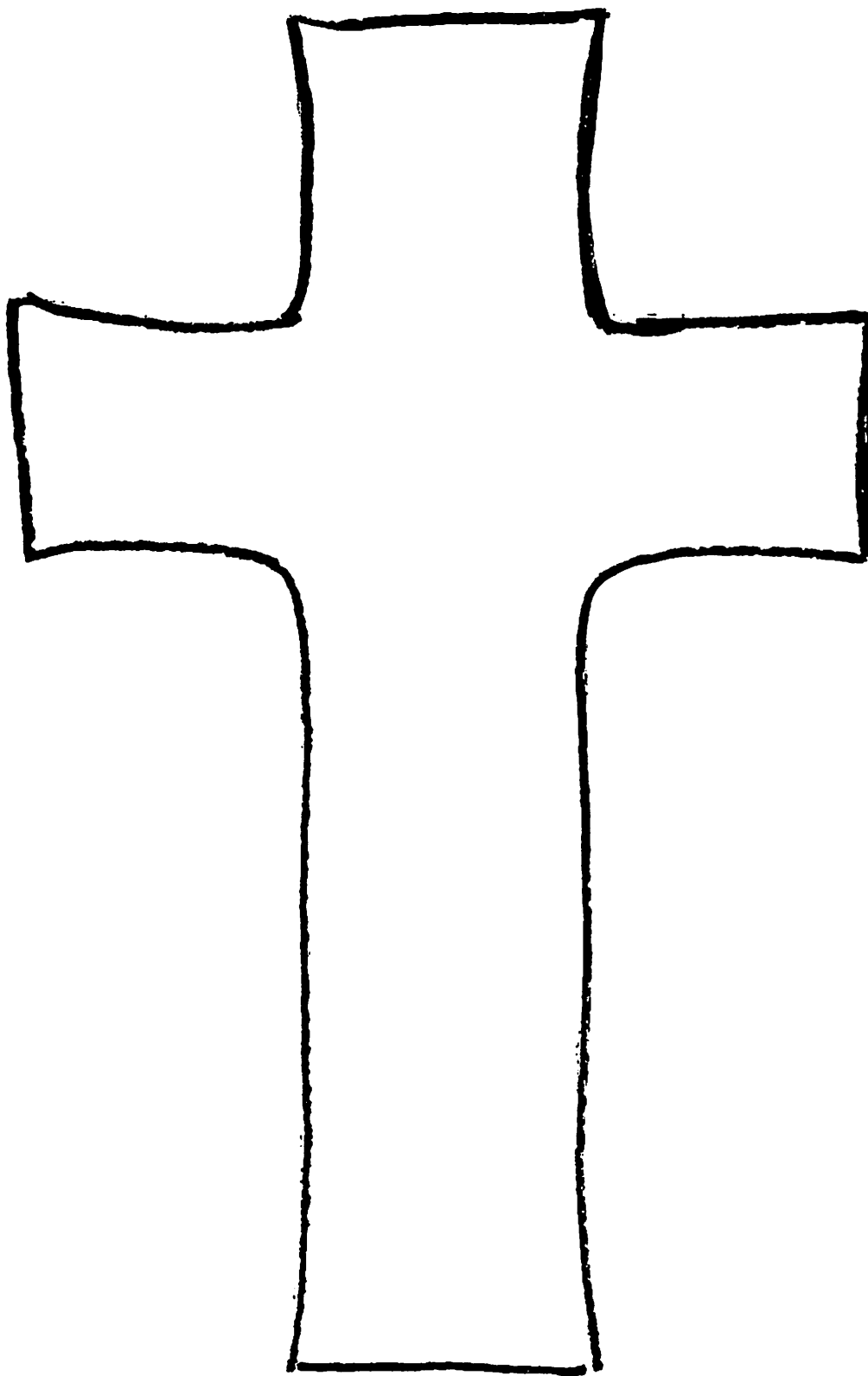
(C) _____

(D) _____

(E) _____

Then on your name tag, choose which of the Russian characters on lines (B), (C), (D) or (E) you want to write on the dashes under your name.

Print	Script	Transliteration
А а	А а а	a
Б б	Б Б б б	b
В в	В В в в	v
Г г	Г Г г г	g
Д д	Д д д д	d
Е е	Е е	ye, e ²
Ж ж	Ж ж ж ж	zh
З з	З з з з	z
И и	И И и и	i
Й й	Й й	y
К к	К к к к	k
Л л	Л Л л л	l
М м	М м м м	m
Н н	Н Н н н	n
О о	О о	o
П п	П П п п	p
Р р	Р Р р р	r
С с	С с	s
Т т	Т Т т т	t
У у	У у у у	u
Ф ф	Ф Ф ф ф	f
Х х	Х х х х	kh
Ц ц	Ц Ц ц ц	ts
Ч ч	Ч Ч ч ч	ch
Ш ш	Ш Ш ш ш	sh
Щ щ	Щ Щ щ щ	shch
Ъ ъ	Ъ ъ	"
Ы ы	Ы Ы ы ы	y
Ь ь	Ь ь	.
Э э	Э Э э э	e
Ю ю	Ю Ю ю ю	yu
Я я	Я Я я я	ya





**ХРИСТИАНЫ
РОССИИ**
БЛАГОТВОРИТЕЛЬНАЯ
ЛОТЕРЕЯ

Тел.9210889

- плотью, так-что они уже не двое, но одна плоть.
- 9 **Итак, что Бог сочетал, того человек да не разлучает.**
- 10 **В доме ученики Его опять спросили Его о том же.**
- 11 **Он сказал им: кто разведется с женою своею и женится на другой, тот прелюбодействует от нее;**
- 12 **И если жена разведется с мужем своим и выйдет за другого, прелюбодействует.**
- 13 **Приносили к Нему детей, чтобы Он прикоснулся к ним; ученики же не допускали приносящих.**
- 14 **Увидев то, Иисус вознегодовал и сказал им: пустите детей приходить ко Мне и не препятствуйте им, ибо таковых есть Царствие Божие.**
- 15 **Истинно говорю вам: кто не примет Царствия Божия, как дитя, тот не войдет в него.**
- 16 **И обняв их, возложил руки на них и благословил их.**
- 17 **Когда выходил Он в путь, подбежал некто, пал пред Ним на колени и спросил Его: Учитель благий! что мне делать, чтобы наследовать жизнь вечную?**
- 18 **Иисус сказал ему: что ты называешь Меня благим? Никто не благ, как только один Бог.**
- 19 **Знаешь заповеди: не прелюбодействуй; не убивай; не кради; не лжесвидетельствуй; не обижай; почитай отца твоего и мать.**
- 20 **Он же сказал Ему в ответ: Учитель! все это сохранил я от юности моей.**
- 21 **Иисус, взглянув на него, полюбил его и сказал ему: одного тебе недостает: пойди, все, что имешь, продай и раздай нищим, и будешь иметь сокровище на небесах; и приходи, последуй за Мною, взяв крест.**
- 22 **Он же, смутившись от сего слова, отошел с печалью, потому что у него было большое имение.**
- 23 **И посмотрев вокруг, Иисус говорит ученикам Своим: как трудно имеющим богатство войти в Царствие Божие!**

will be one flesh. And so they are no longer two, but one flesh. ⁹Therefore, let no person separate what God has joined together."

¹⁰When they were in the house, the disciples asked Him about this again.
¹¹He answered them, "If anyone divorces his wife and marries another, he is living in adultery with her. ¹²And if a wife divorces her husband and marries another man, she is living in adultery."

Jesus Loves Children—Matthew 19:13-15; Luke 18:15-17

¹³Some people were bringing little children to Jesus to have Him touch them, but the disciples sternly told them not to do it.

¹⁴Now when Jesus saw this, He became angry. He told them, "Let the little children come to Me and do not try to keep them away, for the Kingdom of God is made up of such as these. ¹⁵I tell you the truth, whoever does not receive the Kingdom of God in the same manner as a little child receives it, he will never enter it."

¹⁶He took them in His arms, laid His hands on them, and blessed them."

The Rich Young Leader—Matthew 19:16-30; Luke 18:18-30

¹⁷As Jesus was coming out to the road, a man came running to Him and knelt before Him. "Good Teacher," he asked Him, "what shall I do to inherit everlasting life?"

¹⁸"Why do you call Me good?" Jesus asked him. "No one is good except One, namely, God. ¹⁹You know the commandments: *Do not murder. Do not commit adultery. Do not steal. Do not lie.*" Do not cheat. *Honor your father and mother.*"

²⁰"Teacher," he told Him, "I have kept all these since I was a child."

²¹Jesus looked at him and loved him. "You lack one thing." Jesus told him. "Go, sell everything you have, and give the money to the poor, and you will have treasure in heaven. Then come and follow Me."

²²When he heard that, he looked unhappy and went away sad, because he was very rich. ²³Jesus looked around and said to His disciples, "How hard it will be for those who are rich to enter the Kingdom of God!"

ИДИТЕ, РАССКАЖИТЕ

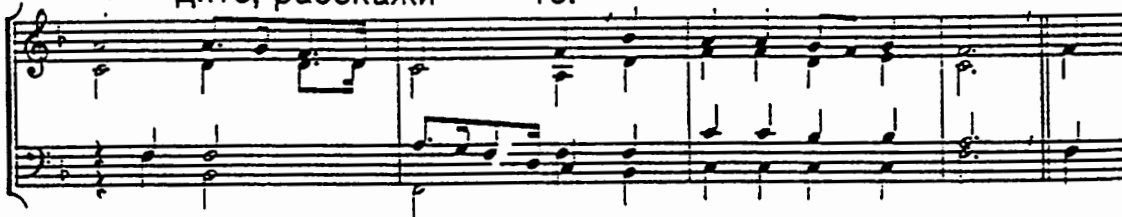


Припев:

И — дите, расскажи — те В каждом посёлке, в каждой семье;



И — дите, расскажи — те: Бог всех зовёт к Себе! 1. Сам



две — ри от — во — ряет, С тер — пе — нием нас ждёт, И



всех спасти же — ла — ет, Кто во грехе живёт.



«ТРОПИНКА»

Детский христианский журнал
Издаётся Миссионерским союзом «Свет на Востоке»

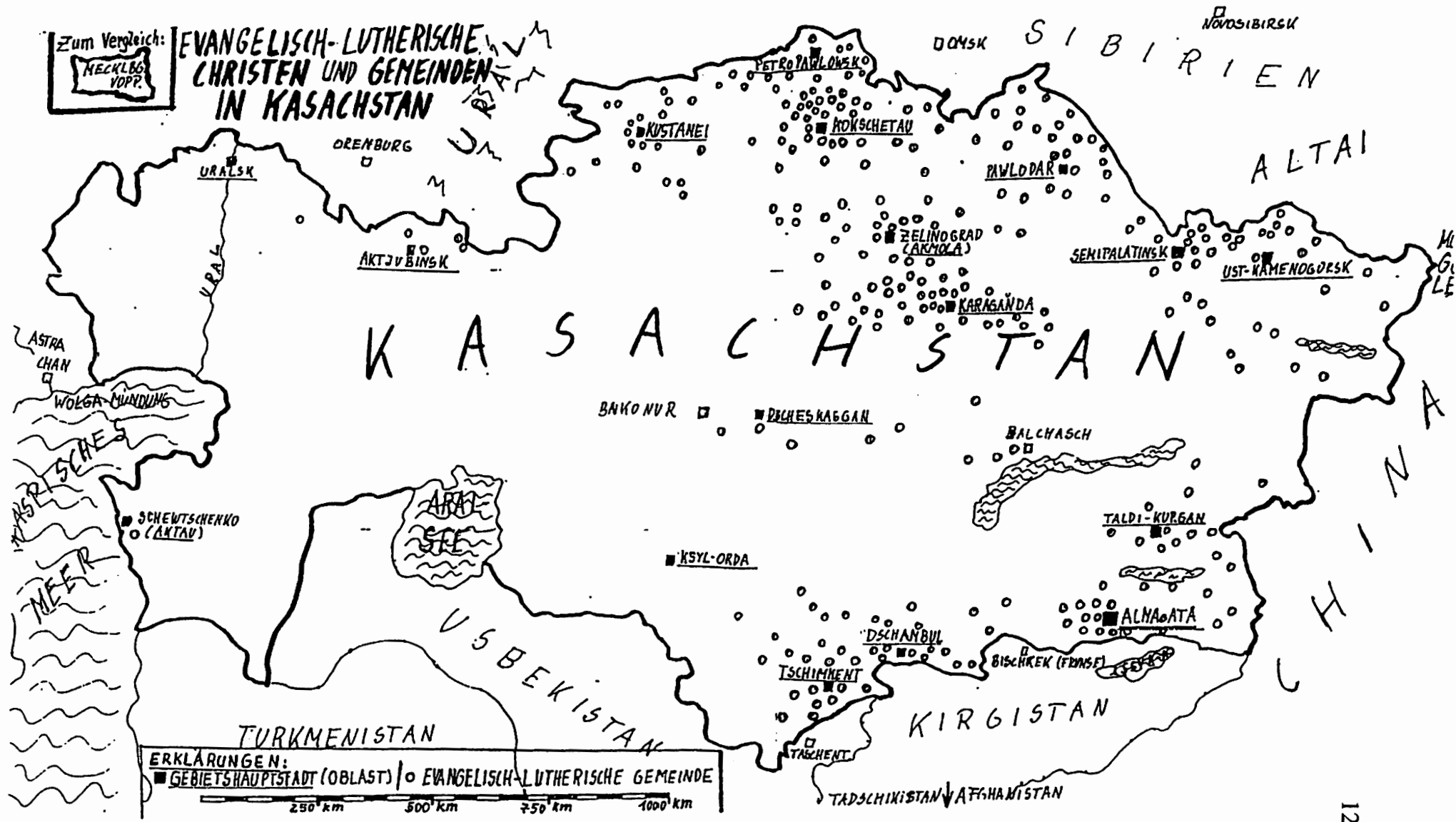
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EVANGELISCH-LUTHERISCHE CHRISTEN UND GEMEINDEN IN KASACHSTAN



ERKLÄRUNGEN:
■ GEBIETSHAUPTSTADT (OBLAST) | ○ EVANGELISCH-LUTHERISCHE GEMEINDE

250 km 500 km 750 km 1000 km

Computerized C-D Rom Professional Photos of Russian Culture

Many congregations have a computer to accomplish word processing and financial tasks. However, contemporary educational techniques need to take into account the possibilities which the computer provides for teaching. What follows are four photos of Russian culture printed directly from a computer equipped with a C-D Rom. This technology is now available for computers at a cost of around \$175.00.

The following four pictures were taken from Corel Professional Photos CD-Rom, Series 128000. There were 100 excellent color photographs in the package at a cost of \$17.95. A color monitor provides an excellent view of Russian culture in great detail. The monitor image was first converted to a black and white rendition which was then able to be printed on a regular printer.

Since Kazakhstan has had Russian influence and authority for many decades, these pictures represent life also in that country. Congregations would be well served to pick up one or more of the hundreds of other titles in this series including Israel, Sacred Places, Church Buildings each of which have 100 pictures. These CD-Roms are now available in computer warehouses.

The first picture below is of the Domes, Kremlin's Church of the Deposition of the Robe. This could be shown when the students are making the steeples craft.



This second picture is of a woman sweeping the streets in Tbilisi. As can be seen, the broom is made of branches from a tree. It can be shown when the students make the brooms.



The third picture is of Easter Eggs. The one egg depicts the nativity of our LORD and the second egg shows His ascension into heaven. In the parables of the lost sheep, the lost coin and the lost son, both Christmas and the Ascension point to what our loving God did to find us.



The fourth and final picture is said to be a Russian icon of the Holy Trinity. Throughout the Vacation Bible School, reference should be made to not only to the Son, Jesus but also to the Father and the Holy Spirit. This picture would be appropriate for the final lesson on Pentecost and baptism through which we are baptized into the name of the Father and the Son and the Holy Spirit.



KAZAKHSTAN'S BIGGEST PROBLEM

Benjamin is the son of a Baptist pastor, but as a teenager he moved away from God and experimented with smoking, drink and drugs. But he knew in his heart that it was wrong, and when he saw the young people at church he knew that they had followed the right way. He was ashamed and decided to change. He tried to become a Christian and do all the things they did, but he was unsuccessful. By the age of 17 he realized that he could not change himself and needed help. He knew that God wanted him to repent and change, so, while on vacation, he went to see a pastor and heard the things he needed to hear—simple words, given in a friendly manner, just like an older brother. With tears of repentance, which soon turned to joy, Benjamin decided to follow Jesus.

Benjamin's wife, Elena, followed much the same path as her husband. Her mother encouraged her nine children to go to church, but Elena refused

in her early teenage years. Eventually she did go, and became a Christian on the very day that her husband-to-be went forward to make his step of faith.

Today, they make sure that their four children are taught God's Word. But, thanks to the Bible Society, they are in a much better position to encourage their children's interest in God's Word at the earliest possible age, due to the new Russian Children's Bible and the Russian Family Bible Book, produced by the Bible Society and being made available throughout the country.

And they are not alone. Many people in Almaty, Kazakhstan, where Benjamin and Elena make their home, are turning to Christ. The Orthodox Church alone has grown from 40 churches in 1983 to 200 churches today. Eight new churches are planned in the area. And as more people turn to the church, the demand for Bibles escalates. Father Yevgeni, of the Russian Orthodox Church, explained that

he distributes Bibles in his churches whenever he has them. But when he was asked if he received enough Scriptures he gave a despairing look, suggesting that it is never possible to get enough Bibles. Father Yevgeni believes that the strength of the Bible Society is its neutrality in publishing only the Bible for all of the churches.

Ten people, not members of the Orthodox Church, enthusiastically agree with Father Yevgeni's assessment. About five years ago, while Kazakhstan was still part of the Soviet Union, this small handful of men and women from various other churches in Almaty, united by their love for Christ and with a burning desire to share His Good News, took to the streets to witness to others. Obtaining Scriptures from the Bible Society office in Moscow, this small group embarked upon an effective ministry that touched many lives with the Gospel message. In 1990 they founded a new church to provide these new believers with an opportunity to gather together in worship. The Agape Church, as it is called, today numbers more than 500 members, of whom 300 became Christians in 1993 alone.

Baikal Dzodziev, leader of the Agape Church, echoed the joy of Father Yevgeni at having the written Word of God so readily available in so many formats. "Praise God," he exclaimed. "It is so good and useful that we now have our own Bible Society here in Kazakhstan. This will be a very important thing for us as it will prevent conflicts we have had with other churches in trying to get the Bibles we need."

But this does not mean that the problem has been completely solved. The churches in Kazakhstan continue to grow and each new Christian needs a Bible to strengthen and expand his or her new faith. Through your continued support, we and our partners in the worldwide Bible Society outreach, will help to make sure that no one in Kazakhstan will be denied the guidance of God's Word.

Kazakhstan became part of the Soviet Union in 1936 and in December 1991 became one of the last republics to declare independence from the USSR. There are more than 100 ethnic groups in the country, with an estimated Russian community totaling 38 percent of the population.



Concordia Mission Society

P. O. Box 8555
Saint Louis, MO 63126

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The Rev. Tom Baker
University City, Missouri

Date: December 13, 1994

From: Tom Baker
To: Those interested in CMS Vacation Bible School

Enclosed you will find examples of materials from the 1995 CMS Vacation Bible School curriculum.

Selections are included giving an example of the primary theme of the VBS to teach the children on the basis of asking the proper kind of questions. Sheets follow which list teachers and helpers; the VBS schedule, lesson and craft sheets, summary of the five lessons, two puzzles, certificate for helper, information on Concordia Mission Society and our work in Kazakhstan.

The plan is to provide any congregation with an entire set of masters for all materials on each grade level. Sufficient copies for teachers/helpers and students can then be made on any copy machine by the individual congregation.

The crafts were purposely created so that materials can be obtained outdoors, at the nearest Venture, etc.

If you have any questions, please phone me at 314-727-3253.

Our hope is that participating congregations would either designate their VBS offerings to CMS or else the congregation would send CMS a gift of about \$100.00. At this time, there is an individual who will match any gift to CMS of up to \$1,000.00 per congregation. God bless your decision-making process in choosing your 1995 VBS.

Concordia Mission Society

PO Box 8555 - Saint Louis - MO - 63126

The Mission Work of CMS

In early 1993 a group of concerned individuals met to form what became a new mission society in close relationship to The Lutheran Church-Missouri Synod. Within a few months not only had an agreement been prepared and adopted between the new Concordia Mission Society (CMS) and the Board for Missions of The LCMS but on July 25, 1993 missionaries Pastors Theodore F. Kuster, Roland O. Meyle and Miss Amy Hartwig were commissioned to go to Kazakhstan as part of an exploratory team. The June 21, 1993 *Reporter* noted the cooperation between CMS and The LCMS.

Expansion of LCMS mission work in Russia and Kazakhstan is in the offing. According to Dr. Allan Buckman, director of world areas with the

Synod's Board for Mission Services...the mission board and the Concordia Mission Society (CMS) also plan to field a team to gather information needed to make informed decisions regarding the future of mission work in Kazakhstan. The CMS is working in cooperation with the mission board and was formed to promote and support mission work, especially in Kazakhstan....In Kazakhstan, Buckman attended a first-ever conference of Lutheran house churches, where representatives elected their first superintendent...Buckman said that the indigenous Kazakh people, many of whom mix Islam with animism as their religion, represent a "formidable challenge," but also a long-term opportunity for ministry in that Central Asian country.

The Missionaries

The missionaries sponsored by the Concordia Mission Society and sent by the Board For Mission Services of The LCMS included Pastor Theodore F. Kuster who with his wife were formerly involved in mission work in Panama. Pastor Kuster headed up the exploratory team. Pastor Roland O. Meyle had been pastor of St. Paul's Lutheran Church in Union Grove, Wisconsin prior to taking up work with the German Lutherans in Kazakhstan. Miss Amy Hartwig, daughter of South Dakota district President Raymond

Hartwig, had been teaching school in St. Petersburg, Russia. She is fluent in Russian.

In the Spring of 1994, Pastor Kuster was studying the Russian language, Miss Hartwig was completing Biblical studies at Concordia Seminary, St. Louis as she prepares to return to Kazakhstan and Pastor Meyle continued his ministry in Kazakhstan. Plans also call for additional workers to be trained to join the missionaries in due time.

The Country

Kazakhstan, a former republic of the U.S.S.R., is the seventh largest land-locked country in the world. While the German Lutherans are only a minority, their influence and help is immeasurable. Indigenous Kazakhs and Russians each number over 40% of the population. Unlike other former republics that continue to experience some unrest, Kazakhstan has excellent political leadership open to having resident missionaries.

Recently, concerning official registration in Kazakhstan Dr. Buckman wrote to Dr. Preus:

Attached find a copy of a letter recently received from Ms. Lauren Homer, the lawyer retained to arrange for the incorporation of LCMS work in Kazakhstan. As you will note, we are now officially incorporated, and I am sure you will rejoice with us over this blessed event. You will note, ironically, that on the day our registration was approved, the Communist Party of Kazakhstan was also officially registered. If nothing else, this does convey the impression that we are in on the ground floor.



The Logo

The origin of the LOGO developed for Concordia Mission Society is the present flag of Kazakhstan that features the radiant beams of the brilliant sun. Joined to this image is the official cross of The Lutheran Church-Missouri Synod. The Word of

God relating to this logo is from the 12th chapter of Revelation, verse 1:

Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

The Funding

While the Board For Mission Services of The LCMS and the Board of Directors of The CMS cooperate in implementing the vision for mission work in Kazakhstan, the CMS is primarily responsible for raising the funds. God has indeed blessed the society with over one hundred thousand dollars given by faithful Christians who have a special love for mission outreach.

For example, Immanuel Lutheran Church in Olivette, Missouri is urging the members to contribute \$50,000.00 to CMS for mission work in Kazakhstan. One of Immanuel's members, Christine Roth, shared this journal entry of June 17, 1993 concerning her trip to Zvonarevku:

We got to our village today--Zvonarevku. We met first at the house church. The people who met us speak German and Russian. They were very happy to see us and welcomed us with open arms by calling us friends from the very start. We are staying at the home of Waldemar, Tanya, Alotia, Lena, Marguerita (Rita) and Waldemar's mother. The family welcomed us in and told us to feel at

home and know that whatever they have is ours as long as we stay. It feels good to be here. At supper tonight Grandmother pointed to the Bible and said, "This is the most treasured thing." The family has strong feelings about their faith. They feel the young people are losing theirs. They are getting the knowledge into their heads but haven't the background in their hearts so really they have nothing." I showed Waldemar the flannelgraph materials and Bible story books and Arch books. He was so grateful and asked if they could be used in the school. When I said, "yes," he was even more excited. With his hand on his heart he said, "That's what we need. Many thanks."

At this time the Concordia Mission Society is asking that congregations involved with Vacation Bible Schools designate all or a portion of their offerings to work in Kazakhstan. In fact, at this time an offer has been made to CMS that any Vacation Bible School offering up to \$1,000.00 from any congregation will be equally matched. If you need further information, please contact either treasurer James Knackstedt at 314-862-5993.

Introducing American Children to Russian Culture via Vacation Bible School

- 1) Some of Russian civilization is like ours of 50-60 years ago during the depression. Women wear uniforms to tend parks, clean streets. They use stick and twig brooms. Women wear babushkas, sit on one side of church aisle; men on the other side.
- 2) Shortages: Large grocery stores have empty shelves and frozen food units are completely empty. In one store in Moscow bread was sold out by noon. Only dry onions were available in the fresh vegetable corner. No grocery bags are in the stores. Shoppers all carry their plastic bags. They wash them and use them repeatedly. Even men carry a bag as they go to work. They have a shortage of Bibles in Russia. The American Bible Society has been distributing Bibles.
- 3) Meals: People have to eat what is available in the stores. It appears that soup and bread are the main items for a meal. The soup may or may not contain bits of meat.
- 4) Balalaika is the traditional stringed instrument plucked like a guitar. (See video) Russian music is often melancholy and in a minor key. Young people now listen to western rock music. A few have been to the U.S. as exchange students and are jealous of American prosperity.
- 5) St. Basil's is a Russian Orthodox Church at one corner of Red Square. It is very colorful, of red stone with seven onion towers of various heights. The picture of St. Basil's is a symbol of Russia. The "onion" shape of many Russian church towers is meant to be the shape of the Russian soldier's helmet which offers him physical protection as the church offers spiritual protection. Often Russians use a cross with a crescent below it to show the supremacy of Christ over the Muslim religion.
- 6) Russian dolls are a traditional nest of increasingly smaller dolls within each other, made out of wood by the fathers and decorated elaborately.

Ways In Which Children Can Be Taught About Russian Culture

- 1) American children and adults should be grateful for food. Use “Give us this day our daily bread” from the Lord’s Prayer. Luther’s explanation of this petition expands bread to mean much more than food. Children can draw pictures of our well-supplied grocery stores in contrast to Russian stores. Perhaps bake bread or make soup. Jesus said, “I AM the Bread of Life.”
- 2) Americans can learn to love God’s Word from the Russians. As Bibles in their own language are distributed, Russians hold them tightly and even have been seen to weep over having their own Bible. “Thy Word is a Lamp unto my feet and a Light unto my path.”
- 3) Some visitors to Kazakhstan translated “Jesus loves Me,” “Two Little Ears” and other simple repetitive Gospel songs for the Russian Sunday School children to sing. They have few Bible song books or even Bible story leaflets. Children could draw pictures of Jesus from stories they know. These could be sent to the children at worship Almata through CMS.
- 4) Compare ways we dress with how Russian women and men wear items on their heads. Students could make flowered scarves with colorful markers on old sheets cut into squares. For women, head coverings are a way of showing respect for God’s house. However, no matter how we dress, as we believe in Jesus, we are all His lambs.
- 5) Compare our church buildings with St. Basel’s in Moscow. We both have crosses on top. We both have altars, pulpits, flowers. We do not have “onion” towers but we do gain spiritual strength when we hear God’s Word. According to Ephesians 6:13-17, we have the whole armor of God.
- 6) We are privileged to continue to tell everyone about our Savior and LORD, Jesus Christ Who died on the cross in order that the sins of Americans, Russians, those in Kazakhstan and throughout the world are forgiven.
- 7) Teach the children to pray for the specific missionaries that are in Kazakhstan at this time including Roland Meyle, Theodore Kuster, Paul Sabjen and also Amy Hartwig.
- 8) Place importance on the offerings for Concordia Mission Society for such funding will provide Bibles and Sunday School materials to be sent to Russians, Germans and Kazakhs in Kazakhstan. Also thank Concordia Publishing House for preparing suitable materials for Bible study and evangelism.

The Video

Accompanying the curriculum for this Vacation Bible School is a video of about 63 minutes in length. However, there are four primary sections of the video.

Part	Time	Item
I	0:00-5:30	Close-up examination of the Vacation Bible School crafts.
II	5:30-11:30	Prodigal Son play acted by VBS children.
III	11:30-38:00	Tour of Kazakhstan
IV	38:00-63:00	Vacation Bible School classes and closing service.

Part I on the crafts is self-explanatory providing another way of seeing the finished product.

Part II was a play directed by a pastor at the church utilizing some of the insights from a book by Ken Bailey, a near Eastern scholar who studied at Concordia Seminary in Saint Louis.

Part III took the most amount of time working editing down to 25 minutes over 6 hours of video shot by Pastors Timothy Quill and Derek Wolter on a trip to Kazakhstan sponsored by the Concordia Mission Society. Not only are the cultural highlights depicted, but both pastors have their sermons translated into German at the Almaty congregation shepherded by Pastor Roland Meyle. This portion of the entire video could be shown to individual classes during the week or kept until the final service on Friday to be shown to children and parents alike.

Part IV is an example of how one Vacation Bible School responded to this curriculum. Students actually hearing the lessons and doing the projects are shown along with a review of the five lessons by the Sunday School superintendent. This portion of the video might best be shown during the training of the teachers and helpers.

The video ends at about 63 minutes with a scene outdoors of the students and staff enjoying snacks after the closing service.

Survey of a Test Vacation Bible School

In the summer of 1993, Saint James Lutheran Church conducted the Vacation Bible School as described in this project. There were five teachers along with seven helpers. The following survey results are from those teachers and helpers responding to the questions. In light of some of the responses, additional crafts and other items have been added to the curriculum.

1) How does this Vacation Bible School compare to previous sessions?

- Children were better behaved.
- The lessons were easier to teach.
- The projects coincided with the lessons although two of the primary projects were too difficult for some of the children.
- The lesson plans were able to be completed in one session. (In previous years, the lesson plans had too much material in them.)
- It would have been nice to have had a Russian or Kazakhstan song to learn.

2) Did the children at all ages grasp the concept of the struggle within them of old Adam and new Man?

- The older students looked forward to trying to see who could answer the questions correctly first.
- When teaching the younger children, the concepts needed to remain broad enough for them to understand why at times they have a hard time obeying their parents and God.
- The primary grades did grasp Law and Gospel as they become aware of the Bible's teachings that they were saved totally because of God's love for them.
- By the end of the week, my second and third grade students were imagining other situations when their old Adam struggled with the new Man. It really got them thinking.
- Once I understood the way of teaching that looked for wrong answers, it was interesting to see the children realize how they were controlled by the old Adam.

3) What changes would you suggest for the future?

- Some of the crafts were so simple that some children had time on their hands.
- Make sure that sufficient time is given for the teachers to understand how this method of asking questions to get wrong answers works for each lesson.
- I would be interested in attending another class looking at other passages of the Bible from this same point of view.
- This Vacation Bible School meant as much to me as it did to the children. Even as a helper, I found out things about myself I didn't know.
- We needed to have more games for the girls to play outside during the recess.
- Is it possible that for snacks, the children could have been given some food that Russians eat?