

*Individual Aim: To consider a more holistic concept of ministry and how it relates to your everyday life. Group Aim: To think together about ways in which group members' lives can become more ministry focused. Preparation. Read Session 1: Expanding Your Concept of Ministry.*

It is inerrant, infallible, and the final authority for determining what is true what we must believe and what is right how we must live. We further deny that competency to teach on any biblical issue comes from any qualification for spiritual people other than clear understanding and simple communication of what is revealed in Scripture. As divine image-bearers, all people have inestimable value and dignity before God and deserve honor, respect and protection. Everyone has been created by God and for God. This includes showing appropriate respect to every person and giving to each one what he or she is due. We affirm that societies must establish laws to correct injustices that have been imposed through cultural prejudice. We deny that true justice can be culturally defined or that standards of justice that are merely socially constructed can be imposed with the same authority as those that are derived from Scripture. We further deny that Christians can live justly in the world under any principles other than the biblical standard of righteousness. Relativism, socially-constructed standards of truth or morality, and notions of virtue and vice that are constantly in flux cannot result in authentic justice. Violation of that law is what constitutes sin. There is no difference in the condition of sinners due to age, ethnicity, or sex. All human relationships, systems, and institutions have been affected by sin. Although families, groups, and nations can sin collectively, and cultures can be predisposed to particular sins, subsequent generations share the collective guilt of their ancestors only if they approve and embrace or attempt to justify those sins. Before God each person must repent and confess his or her own sins in order to receive forgiveness. We deny that anything else, whether works to be performed or opinions to be held, can be added to the gospel without perverting it into another gospel. Every believer is united to Christ, justified before God, and adopted into his family. Further, all who are united to Christ are also united to one another regardless of age, ethnicity, or sex. All believers are being conformed to the image of Christ. We deny that salvation can be received in any other way. We also deny that salvation renders any Christian free from all remaining sin or immune from even grievous sin in this life. We affirm that when the primacy of the gospel is maintained that this often has a positive effect on the culture in which various societal ills are mollified. We affirm that, under the lordship of Christ, we are to obey the governing authorities established by God and pray for civil leaders. We Deny that political or social activism should be viewed as integral components of the gospel or primary to the mission of the church. We deny that laws or regulations possess any inherent power to change sinful hearts. We further affirm that heresy often involves the replacement of key, essential truths with variant concepts, or the elevation of non-essentials to the status of essentials. To embrace heresy is to depart from the faith once delivered to the saints and thus to be on a path toward spiritual destruction. We affirm that the accusation of heresy should be reserved for those departures from Christian truth that destroy the weight-bearing doctrines of the redemptive core of Scripture. We affirm that accusations of heresy should be accompanied with clear evidence of such destructive beliefs. We deny that the charge of heresy can be legitimately brought against every failure to achieve perfect conformity to all that is implied in sincere faith in the gospel. Maleness and femaleness are biologically determined at conception and are not subject to change. The curse of sin results in sinful, disordered affections that manifest in some people as same-sex attraction. Salvation grants sanctifying power to renounce such dishonorable affections as sinful and to mortify them by the Spirit. Those who lack the desire or opportunity for marriage are called to serve God in singleness and chastity. This is as noble a calling as marriage. We deny that human sexuality is a socially constructed concept. We further deny that any kind of partnership or union can properly be called marriage other than one man and one woman in lifelong covenant together. These differences are most clearly defined in marriage and the church, but are not irrelevant in other spheres of life. In marriage the husband is to lead, love, and safeguard his wife and the wife is to respect and be submissive to her husband in all things lawful. We further affirm that the image of God is expressed most fully and beautifully in human society when men and women

walk in obedience to their God-ordained roles and serve according to their God-given gifts. All sinful actions and their results including evils perpetrated between and upon ethnic groups by others are to be confessed as sinful, repented of, and repudiated. We deny that Christians should segregate themselves into racial groups or regard racial identity above, or even equal to, their identity in Christ. We deny that any divisions between people groups from an unstated attitude of superiority to an overt spirit of resentment have any legitimate place in the fellowship of the redeemed. We reject any teaching that encourages racial groups to view themselves as privileged oppressors or entitled victims of oppression. Those elements of a given culture that reflect divine revelation should be celebrated and promoted. But the various cultures out of which we have been called all have features that are worldly and sinful—and therefore those sinful features should be repudiated for the honor of Christ. We affirm that whatever evil influences to which we have been subjected via our culture can be—and must be—overcome through conversion and the training of both mind and heart through biblical truth. Such racial sin can subtly or overtly manifest itself as racial animosity or racial vainglory. We affirm that virtually all cultures, including our own, at times contain laws and systems that foster racist attitudes and policies. We deny that treating people with sinful partiality or prejudice is consistent with biblical Christianity. We deny that only those in positions of power are capable of racism, or that individuals of any particular ethnic groups are incapable of racism. We deny that systemic racism is in any way compatible with the core principles of historic evangelical convictions. We deny that the Bible can be legitimately used to foster or justify partiality, prejudice, or contempt toward other ethnicities. We deny that the contemporary evangelical movement has any deliberate agenda to elevate one ethnic group and subjugate another. And we emphatically deny that lectures on social issues or activism aimed at reshaping the wider culture are as vital to the life and health of the church as the preaching of the gospel and the exposition of Scripture. Historically, such things tend to become distractions that inevitably lead to departures from the gospel.

**Chapter 2 : CHURCH/MINISTRY LEADERSHIP AND MANAGEMENT - WikiEducator**

*Introduction to the Life and Ministry of Jesus Christ Introduction When I was a youngster my family observed the practice of opening Christmas presents on Christmas Eve.*

Her need was very important. She had reached a point of desperation in her life. Her physical condition was deteriorating without any medical reason that her doctors could identify. So she had made an appointment at a local Church with the hope that prayer might bring some resolution to her situation. The Church in question was not her home Church. In fact, her own Pastor had advised her not to take this step because he did not believe that prayer for healing or wholeness was legitimate in this day and age! Taking the initiative to make the appointment was, then, no small step on her part. She felt enormously vulnerable. But she was also enormously desperate. The three people who formed a prayer team and were asked to meet with her were virtual strangers to this lady although she sensed immediately that they were genuinely friendly and caring. All four people had made a mutual commitment to meet together once a week for one hour over a period of six weeks. At the end of that time, they would evaluate their commitment and seek to assess what, if anything, had transpired during that period. I sat in on the second of the six prayer sessions as an invited guest. The lady herself had agreed to my presence as an observer and I did my best to blend in with the woodwork so as not to be a distraction to the ministry of the Team. I can now report to you that the hour I spent with those four people in that room changed forever the way I understand Pastoral Care. During that hour I watched three "ordinary, plain vanilla Christians" minister to a hurting person with such sensitivity, maturity and insight that I came away convinced that the responsibility of Pastoral Care is meant to belong to the whole Body of Christ under the supervision of the Head of the Church, Jesus Christ. I sensed the Lord say into my spirit that evening, "Mike, this is my Church ministering and building itself up in love. Since that time back in , I have worked at developing prayer ministry teams wherever I have served as a Pastor and we have seen some delightful answers to prayer offered by caring teams of people. That is why I want to share with you the concept of Prayer Ministry. Let me say up front that this journey has not been without its heartaches; situations when prayer seem to go unnoticed by God. But there have also been times when a greater measure of wholeness became a reality in the lives of people. Many of us were raised in Churches where the Pastor was generally considered to be the person trained in theology and counselling and was, therefore, the obvious only? If we faced some problem or crisis, we could, of course, tell our friends and they would pray for us. However, an appointment with the Pastor would ensure that we would get the best quality advice and counsel that was available It has only been in relatively recent years that we have begun to recover the biblical concept of the Body of Christ with its accompanying truth that every member is gifted by the Holy Spirit for ministry. Within that principle, we are exhorted in Scripture to "confess your sins to each other and pray for each other so that you may be healed". Many of us have been uncomfortable with the vulnerability that this verse seems to require. The outcome of that acknowledgment and the prayer of friends is meant to be a new measure of wholeness and healing in our lives If you check the passage in James 5, you will notice who it is that is called to do the praying. It is an exhortation to the whole Church. Such prayer is not the sole prerogative of the Pastors or Elders. However, it is a very unwise Pastor who tries to do all such praying or who under-estimates the prayer ministry that God wants to exercise through other members of His Body. Many in your Church family are no doubt gifted with wisdom, insight and sensitivity to pray for others and you will be the poorer if you do not create the appropriate settings and atmosphere in which their ministry can take place. There is wonderful spiritual power released when two or more people agree in prayer. For where two or three come together in my name, there am I with them. Yet there are times when people need to receive specific ministry in a more private setting. Also we need to recognise that there are people who do not belong to Home Groups and this provision for prayer needs to be made for them. First, it refers to that whole group of people who have offered themselves to be involved in the prayer life of the Church. Secondly, it refers to groups of 2 or 3 folk who make up the overall group or team. These groups of 2 or 3 make themselves available to pray for another person who may have a special need at a particular time in his or her life. That need may be a persistent family

difficulty, a health problem, a relational problem at work, a need for wisdom and direction, a spiritual problem in their relationship with God – these are just a few examples of need. Often these people neither need or require extended prayer times. The make-up of any given team need not be static; i. However, there are benefits that can emerge if the same team stays together in on-going ministry for other situations. There is absolutely nothing wrong with one-to-one! However, there are times and situations when prayer can be exercised more effectively with a number of people participating. A team provides checks and balances. A team can also provide insights that one person on their own may miss. There is also a greater sense of support and accountability in a team ministry like this. Please understand that this prayer ministry concept in no way detracts from or substitutes for the personal and private prayer for others. It does not negate the need for the ministry of intercession. All that is contained in this article is in addition to the multi-faceted prayer life that already exists. This is another dimension that can further enrich the prayer life of the Church. The qualities required in this area are not unlike those necessary for all other aspects of ministry. One who has a personal relationship with Jesus Christ. One who has a heart to minister as a servant to others. Jesus ministered as a servant and so must His disciples. This will involve an attitude of service c. One who is committed to their own personal, continuing growth. We expect the preacher to prepare for Sunday. We expect no less of those who are committed in this ministry of prayer. If the person praying for another cannot face their own need and, at times, their pain, they will not be able to face that reality in the person for whom they pray. One who is open to the leadership of the Holy Spirit. Finally, it is the Holy Spirit who does the ministering and it is vital to be sensitive to His prompting. One who is committed to seeing people made whole in Christ. Knowing and believing that Christ is committed to wholeness in our lives is a pre-requisite for prayer ministry. One who is also able to receive ministry from others. Not being able to receive from others may well disqualify us from giving to others. Obviously, the suitability of people to be part of a team is important. The initial and on-going training or equipping of the team is also important. But there is a need also for a few within the overall Prayer Team to look after the day-to-day and week-to-week details of responding to requests for prayer. I believe that it is necessary that a local Church build a number of pray-ers and prayer teams who can be trusted with this important ministry. It is vital that the Leadership affirms them so that the Church can be aware of who is trained and available for prayer at any given time. These prayer team members need to understand and embrace the theological position of the Church and the practical application that reflects the posture of the Church in this regard. Then there would be regular meetings of the combined Prayer Team that would also have a teaching component in them. Team Retreats would ideally also be part of the growth of the overall Team. I need to say clearly that not everybody who offers for this area of ministry and undertakes the training will necessarily be suitable to continue into prayer ministry. It is the responsibility of the Pastors to monitor such suitability and, where it is lacking, to ask the person not to undertake this particular ministry while, at the same time, helping them to identify just how they are gifted and for what ministry. There have been and will be times when prayer alone has not achieved wholeness and healing. Equally, there have been and will be times when counselling alone has not accomplished the needed results. Those who undertake Prayer Ministry training are not meant to function as counsellors but will need to recognise the validity of the counselling process as that may be needed. In the training sessions, it needs to be emphasised that those praying need to be alert and aware for those situations that require counselling from people trained to provide that ministry. It is important to note that prayer ministry of the kind outlined in this paper in no way replaces, substitutes for, or negates the legitimate role of counselling. While some needs will be met through prayer, there will be times when the Team members recognise that the need within the person for whom they are praying requires a competent counsellor to come alongside and to work with the person through a counselling process. Prayer and counselling are not mutually exclusive. They are complementary disciplines or ministries and the value of both needs to be affirmed. Godly wisdom and discernment will be required to listen to the Holy Spirit as to what He is doing in the life of the person receiving prayer and to ensure that the very best and most appropriate care is given. If the Team feels that counselling is needed for the person concerned, they should report that to the Pastors without delay. There are times when the process is as important as the end result. We ought to respect the value of the process. The example given at the beginning of this article where the

commitment was to meet for one hour per week for 6 weeks is just one possible scenario. Often the prayer commitment may be for just one occasion. Initially prayer teams could first be available following the Sunday services and that they could meet with folk to minister and pray with them for a relatively brief period of, say, 10 minutes. Any need requiring longer than that would best be addressed in another setting at another time. There are folk who come to Church with the kind of needs that will not be met by a general Family or Pastoral prayer during the service. Their need is for more specific prayer directed at the heart of their particular situation or circumstances. These folk may be given the opportunity of remaining behind at the close of the service and, as others leave, they would, ideally, come to the front to be met by a Pastor or prayer co-ordinator. That person would ask 2 at the most 3 others to go to one side with that person and pray with them. Obviously trust and confidentiality are key factors that largely determine the level of sharing and prayer that takes place.

**Chapter 3 : Christology - Wikipedia**

*In the next module, we will take the philosophy of management in the Christian environment further by exploring the concept and practical applications of leadership as it relates to the church or ministry.*

After the Middle Ages , systematic approaches to Christology were developed. The term "Christology from above" refers to approaches that begin with the divinity and pre-existence of Christ as the Logos the Word , as expressed in the prologue to the Gospel of John. Christology from above was emphasized in the ancient Church, beginning with Ignatius of Antioch in the second century. Other relevant topics of faith are: The term "monastic Christology" has been used to describe spiritual approaches developed by Anselm of Canterbury , Peter Abelard and Bernard of Clairvaux. The Franciscan piety of the 12th and 13th centuries led to "popular Christology". Systematic approaches by theologians, such as Thomas Aquinas , are called "scholastic Christology". Here, the apostle attempted to convey the underlying concepts about Christ to a Greek audience, and the sermon illustrates some key elements of future Christological discourses that were first brought forward by Paul. In early Christian belief, the concept of Kyrios included the pre-existence of Christ , for they believed if Christ is one with God, he must have been united with God from the very beginning. In Greek, this has at times been translated as Kyrios. While the term Mari expressed the relationship between Jesus and his disciples during his life, the Greek Kyrios came to represent his lordship over the world. The Gospel of John provides a different perspective that focuses on his divinity. Richard Bauckham argues that Paul was not so influential that he could have invented the central doctrine of Christianity. Before his active missionary work, there were already groups of Christians across the region. For example, a large group already existed in Rome even before Paul visited the place. The earliest centre of Christianity was the twelve apostles in Jerusalem. Paul himself consulted and sought guidance from the Christian leaders in Jerusalem Galatians 2: The old has passed away; behold, the new has come. Following the Apostolic Age , from the second century onwards, a number of controversies developed about how the human and divine are related within the person of Jesus. For example, Arianism did not endorse divinity, Ebionism argued Jesus was an ordinary mortal, while Gnosticism held docetic views which argued Christ was a spiritual being who only appeared to have a physical body. Eventually, by the Ecumenical Council of Chalcedon in , the Hypostatic union was decreedâ€”the proposition that Christ has one human nature [ physis ] and one divine nature [physis], united with neither confusion nor divisionâ€”making this part of the creed of orthodox Christianity. The language used was that the one God exists in three persons Father, Son, and Holy Spirit ; in particular, it was affirmed that the Son was homoousios of the same being as the Father. The Nicene Creed declared the full divinity and full humanity of Jesus. The council was called because in defense of his loyal priest Anastasius, Nestorius had denied the Theotokos title for Mary and later contradicted Proclus during a sermon in Constantinople. Pope Celestine I who was already upset with Nestorius due to other matters wrote about this to Cyril of Alexandria , who orchestrated the council. During the council, Nestorius defended his position by arguing there must be two persons of Christ, one human, the other divine, and Mary had given birth only to a human, hence could not be called the Theotokos, i. The debate about the single or dual nature of Christ ensued in Ephesus. In , the Council of Chalcedon affirmed dyophysitism. The Oriental Orthodox rejected this and subsequent councils and continued to consider themselves as miaphysite according to the faith put forth at the Councils of Nicaea and Ephesus. Most importantly, it unquestionably established the primacy of Rome in the East over those who accepted the Council of Chalcedon. This was reaffirmed in when those Eastern Chalcedonians accepted the Formula of Hormisdas anathematizing all of their own Eastern Chalcedonian hierarchy who died out of communion with Rome from Although, the Chalcedonian Creed did not put an end to all Christological debate, it did clarify the terms used and became a point of reference for many future Christologies.

**Chapter 4 : The Ministry of Jesus – Teaching and Miracles | The HOPE Project**

*The second aspect of Jesus' ministry had to do with the miracles He performed. Most of today's lesson will be concerned with the miracles of Jesus. But before we go further, let's define our terms.*

Introduction to New Testament, Summary of Textual Concepts, Lesson 1 Introduction This lesson is an introduction to a study of the New Testament and highlights the important scriptural concepts by each author of the New Testament writings along with the time frame in which the writings may have occurred. These writings were part of a class assignment in seminary for Introduction to New Testament to help narrow the focus of the respective books for independent study and are the personal opinion of the author. You, the reader, may come to further or additional opinions as you conduct your own personal study. The most important points from each book are the focus for these lessons and are to be used in addition to individual study of the respective books to help in the understanding of scripture. This opinion of the author is not to be considered the final and authoritative manner in which to study scripture, but to assist the reader in forming a study procedure to help them comprehend the writings of the individual authors, the interrelationships of the books, and the context in which the books were written and the historical period. This letter was written by Paul to the church at Thessalonica. The letter is Pastoral, warm in tone and affectionate throughout. No evidence of disunity or theological debate. Paul draws from the Greek language when speaking about marriage, community life, and engagement in civil life. Paul, Silvanus called Silas and Timothy founded a church. Paul was the major writer but may have had input from both Silas and Timothy from manuscripts they had written at the same time. This was particularly true from Timothy when he met Paul in Corinth and related to Paul the condition of the Church in Thessalonica. It was not uncommon to have joint composition of letters in the ancient world. This letter was written around AD 50. This is a letter of thanksgiving to God for the faith, love, and hope of the young Thessalonian church. Paul also relayed his concern for the church. Paul, Silas and Timothy were forced to leave Thessalonica unexpectedly and Paul was never able to return even though he had a great love for the church that had been established. Paul was unable to go back so he sent Timothy back to strengthen them and to learn of their welfare. He tells of his thanksgiving to God for them and his prayer that he might see them again. Since the Thessalonians are not Jewish converts, he refrains from quoting the OT in his writings, and does not refer explicitly to Judaism or any of the problems associated with it e. Mosaic Law, or to any OT person, institution, or event e. Abraham, Moses, the temple, or sacrifice. While he does not quote the OT it is obvious it is the underlying basis for his writing since Paul was Jewish. It relates the problems early Christians faced living in Greek society and lets us see the inner life of the early church. Paul wants them to put on the breastplate of faith and love, and for a helmet the hope of salvation. He says to rejoice always, pray without ceasing, give thank in all circumstances, for this is the will of God in Christ Jesus. Paul wrote the letter from Ephesus prior to arriving in Corinth. Timothy was sent ahead of Paul. Corinth was known as an important city full of vice. It was the crossroads of major trading for both overland routes and sea routes. It was widely known for prostitution and other vices. Paul arrived in Corinth about AD 50 and stayed for 18 months. This letter is an exhortation and pastoral counsel. Hence, Paul invokes scripture, specifically Christian traditions, sayings of Jesus, his own apostolic authority and example, and also conventional practices and wisdom. Paul deals with a wide range of problems and questions facing the young church – some reflecting the problems of the city itself – and he gives specific advice on dealing with them. It is a disjointed letter compared to 1 Corinthians. In fact it is known that Paul actually wrote not less than 4 letters to the Corinthians. The first letter is apparently lost, the second letter became 1 Corinthians, the third letter apparently is lost, and the fourth letter is 2 Corinthians, somewhat disjointed. Each theory has a substantial basis for truth and acceptance and scholars will never be able to come to a complete agreement as to which is the most accurate. Paul also sent Titus instead of Timothy to Corinth during the writing of 2 Corinthians and partially waited for his return and report, perhaps causing some of the disjointedness in the writing itself. He felt Titus would see things in a different light and the people would not know Titus as they had known Timothy. Because of the time Paul wrote this letter, about AD 54, it can probably be considered to

be during his most effective and prestigious time of his life in his ministry. It was written after 1 Thessalonians but before Romans. This letter expounds upon issues not addressed by Paul in 1 Corinthians. Because of the complexity of the city, Corinth, being the center of trade and prosperity, the makeup of the population was diverse and the location was perfect for being a cosmopolitan society bringing with it all of its ills and pleasures. The first part of this letter describes the Ministers Job Description Ch. It goes into detail the about the responsibilities and privileges of being a leader. It was written about AD Paul was in prison but it is not known exactly which prison. The general consensus is that a slave, Onesimus, has run away from his master, Philemon. While this may not be exactly true, the resulting letter from Paul to Philemon would cover either set of circumstances. It should be noted that Philemon was a respected Christian leader and a gracious loving person. This letter was sent by Paul through Onesimus to Philemon and was written in warm loving manner. The outcome of Onesimus is unknown, but some 50 years later he could be the person referred to in the writings of Ignatius as the highly regarded bishop of the province of Asia. This would be a perfect example that class distinctions are of no significance in the church of Jesus Christ. This letter illustrates the way that attitudes and relationships are transformed in Christ. Those who know Christ are to see people through the eyes of love and to express that love in their relationships with others. It probably more closely identifies those people whom Paul and Barnabas taught as they founded churches in the southern part of the country. However, there is substantial thought that the Galatians were of the northern part of the country and Paul and Barnabas are addressing these people. References are made in the book of Acts to Galatia and would seemingly lean toward the northern part of the country for Paul and Barnabas to travel. Differences of scholarly opinion also differ as to when Galatians was written, some believing it was in AD while others believe it was AD Since there are many thematic links with 2 Corinthians and Romans, it is more likely the latter period of time. However, there is also sound reasoning that because Paul makes no mention of the council of Jerusalem in AD , and he does not mentioned the result of the council in his travels, this would lend more credibility that it was written before the council in Jerusalem and the date would be AD I personally support this theory as to the time it was written. Paul is addressing rival missionaries and contested issues in Galatians. Paul believes these missionaries to be agitators and troublemakers, perverting the Gospel of Jesus Christ. Problem “ should the marks of Jewish identity be imposed on gentile converts? It appears that the missionaries wanted gentile converts not just to be circumcised but to adopt comprehensive observance of Jewish law. Paul reminds the Galatians of who he used to be, his conversion experience and his calling by God. Paul received the Good News as a direct revelation from Christ rather than from other Apostles in Jerusalem. Paul makes and argument that his presentation of the Good News is scriptural and true. The Galatians had experienced the Spirit by faith so they would experience the same blessing that Abraham received. There is no doubt that Paul is the author of Galatians as well as Romans, 1 Corinthians and 2 Corinthians and is the most genuine of all the letters attributed to Paul.

**Chapter 5 : Concept of Ordination in Ellen White's Writings**

*Sample Participant's Letter Dear Participant, Welcome to the Introduction to Lay Ministry: The BASIC Course. You are about to enter into a commitment to principled Christian leadership.*

In this module, we have covered the core "elements" of Leadership. We all have exactly the same amount of it each day, but some of us have a great deal more to show for it. The goal of managing time is not to get more of it, but rather to get more out of it. Volumes of excellent readings about time management have appeared in recent years, offering a valuable array of time-saving techniques and tips. When boiled down, however, most of this material has a common theme: We spend our time according to what is most important to us. The way to effective time management lies with carefully defining our priorities managementâ€™the proverbial putting first things first. Who benefits by the way you spend your time? Time management decisions in a Christian setting must be governed by the opportunity to serve others. Time invested in ministry activities that benefit others is time well spent. This suggests a foundational truth about effective time management: Time must not be selfishly hoarded by the manager, but other generously invested in others. Spending our precious time on others is actually a greater sacrifice than spending our money on them. The familiar adage, you have to give up something in order to get something, rings true for time management. One of the most common debilitating mistakes ministry managers make is to create more time for serving others simply by working longer hours. They seek to serve by adding on more and more "floors" to an already towering "skyscraper" of daily activities. Becoming an over-committed "workaholic" is not the solution to the one problem. Giving up some lower priority time-consuming activities the only effective solution. In short, you must give up something of lesser importance to get something of greater importance. Christian who genuinely desired desire to serve others will strive to be under committed rather than over-committed. They will have time on their hands, giving them a receptiveness that invites rather than shuts out others. Such advice may sound like sheer madness to the busiest of managers who blame "role overload" for their habitual lack of time. Indeed, ministry managers are often extremely busy and pressed for time. But then this becomes a professional lifestyle, a significant reworking of the management is warranted. Be as realistic as possible Activity Getting more out of your time Keep a time log during a typical work week. Itemize the major and minor activities you engaged in daily and the approximate amount of time spent on each. Determine about what percentage of your time that week was spent on each activity category. Use the following generic table as a guide to developing a more tailor-made time utilization chart for yourself. Indicate actual percentage of time spent versus a desired target percentage. The following four sub-heading may be helpful. Getting Started If possible, post meeting dates in the Sunday bulletin and newsletter Give members a reminder call the day before the meeting Send out an early agenda by mail or email, or let ministry team members pick it up at the church in a mailbox designated for the committee State when meetings will begin and end, and stick to the schedule Meetings should never exceed 90 minutes. Stress what was accomplished at the previous meeting more than what was discussed. Then ask the one who made the comment if that is what they meant. Hot conflict is centered in temperamental personality clashes and unresolved interpersonal problems between ministry members. I am productive, competent, needed, and appreciated in the ministry work I do Tips For Defusing Conflict In Group Meetings Occasionally paraphrase what others say for positive reinforcement and to promote good listening. When someone offers a challenging or potentially controversial comment, ask other team members to state what they heard this person say. Consciously shift the discussion from one mode to the other as needed: Module Summary Summary "Who says money is the only resource you may want to have? In this module, we discussed: It is a good place. Nonetheless, leaders can be tempted to fall prey to numerous negative practices. These very often lead to the downfall of many great leaders. It is recommended that you study this module so carefully. Perhaps it should ring in your mind at every second of the day in your actions and inactions. We will consider 3 main points: Every church needs to accumulate enough to grow and develop itself. Financial Matters however are a great bane on a lot of church leaders. The church leader is often also in-charge of manning the church finances, spending, taking financial decisions alone and accounting for them. These provide a lot of avenue for

misconceptions and the practical treat of temptations. The church, whether it was set up by you alone or not is not a personal entity. The following actions are recommended for your church: Get somebody or a group specifically in charge of funds. This includes fund-raising, investments or financial management, controls and accounting for them. Pay all church staff and ministers on a structured, agreed-upon and transparent system. Maintain petty cash systems for everyday church running. The finance team must prepare financial statements, get them audited and read to members at least once a year. Churches should be social enterprises, raising funds through other sources apart from offertories and tithes. Depending too much on the traditional sources of funds may put too much of a stress on members. Be innovative in setting up church-based social enterprises, but not too aggressive to become "money-centered". Get financial experts to help if need be. The following must be guarded against: Hatching or devising change in isolation. Presenting yourself in the accurate light physically and mentally attitudinally will go a long way in making your task as a leader and church manager successful. Physically, a leader has to be very cautious about the appearance and how he or she keeps the body. You have to be healthy in health and in looks. Bad Dressing has made a lot of church leaders repulsive. For example, black belts should go with black shoes and black bags. These are social laws that should not be broken. These are not to be fixated on, idolised, or taken to the extremes. However, whether we appreciate it or dislike it, your dressing, haircut, finger and toe nails, and your general appearance speak a lot to your congregation, and about your congregation to the whole world. Physical appearance will not only be limited to your person as the leaders of the church or ministry. How organised or not your office, house, car, etc, is can have an immense impact on your own delivery as well as the growth of your members. What will a first time visitor to your church think about the decor in the chapel or the mis arrangements in your office? Mentally or attitudinally you have to carve a certain description for yourself. What is your emotional state? Do you get easily offended and abusive? Do you have the utmost control of your emotions - do you exude emotional intelligence? Do you easily mingle with your congregation, or perhaps you mingle too much with them. Your relationship with your congregation and the outside world can be analysed by the following paragraphs. No relationships are needed with inert chess pieces. Unfortunately, leading flesh-and-blood animate people is not quite so simple.

**Chapter 6 : Developing Prayer Ministry Teams - Barnabas Network**

*Introduction to Management and Leadership Concepts, Principles, and Practices calendrierdelascience.com that managers at all levels in an organization do falls outside the purview of the five management functions.*

The positive side of this was that we got to open our presents one day sooner than others. The one drawback to this arrangement was the torture of enduring the preliminaries. First of all, we waited for my grandmotherâ€™ to my recollection, she never did arrive either early or on time. Then there was dinner. Of course, we children choked our food down only to have to suffer the wait for our elders to finish eating at a more sensible pace. Then there were the dishes to wash. Then finally we had to wait until all the presents were passed out, each of us with a small pile at our feet. The distressing fact is that now I am grandpa and it is I who am holding up the proverbial show. Nevertheless, there are some preliminaries which must be gotten out of the way before we begin to immerse ourselves in the text of the gospels themselves. The Importance of the Study of the Life of Christ I can honestly say that I approach the study of the life and ministry of our Lord Jesus with more eagerness and expectation than any study I have ever attempted from the Word of God. Into it, as a Reservoir, all the foregoing revelations pour their full tide and out of it, as a Fountain, flow all subsequent revelations. To put the biblical revelation together concisely, Jesus Christ is the focal point of all history. He is the fulfillment of Old Testament hopes; He is the source of all New Testament revelation and expectation. He is all in all. To study the life of Christ is to study the fountainhead of all New Testament revelation. I could wish that every Christian might have that privilege. But far greater is the privilege which every Christian does have to walk the dusty roads of the Holy Land with our Lord Jesus through the eyes of the inspired Gospel writers. It is in these pages that we encounter the greatest personality of all history. No gospel writer has said it more clearly or concisely than John: And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. For the law was given through Moses; grace and truth were realized through Jesus Christ. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him John 1: Throughout the Old Testament men were forbidden to attempt to represent the living God by means of graven images. With the invasion of Jesus Christ into human history, man may now worship God in the person of His Son. In that sense, Jesus Christ is the only image of God acceptable to God. He is the full disclosure, without any blemish or distortions, of God Himself. If we wish to know more about God, especially as He relates to the day-to-day matters of life, we need simply learn more of Christ. In spite of all of the bizarre and incredible acts of men, few have been so candid as to admit that God was not on their side. It is easy to comprehend why so many have made Jesus the leading proponent of their cause. There is, for example, the gentle Jesus, hero of the pacifist cause. This is the Jesus meek and mild who instructs us to turn the other cheek, even as he submitted, non-violently, to the abuse of men. Then we have the humanitarian Jesus. He is the Jesus whose high calling was to relieve the world of misery and suffering. Just as he devoted Himself to battle suffering, pain and misery, so must we. On the opposite side of the spectrum, there is Jesus the revolutionary. Here is the hero of the anti-establishment movement. Just as this Jesus rocked the boat of the status quo, so should we. Just as He, they allege, sought to overthrow corrupt and unjust institutions of His day even by use of violence, so should we. He would welcome women into positions of church leadership as well as homosexuals. The liberals would introduce us to the misled and mundane Jesus. Some of these views though not all! Jesus did manifest compassion and concern for the physical needs of people. Rather than seeing our Lord as a whole person equal to and greater than the sum of His biblical portraits, we perceive Him only in those areas which support our own hang-ups. The real Jesus is the Christ of the Gospels, the full manifestation of deity in human flesh. It is this Jesus Whom we shall meet in the gospels. The unreal Jesus, who is the product of human imagination, is not a very commanding figure. Men can easily sidestep commitment to the Jesus which men have reshaped into their own image. But the real Jesus leaves man no such option. His life and teaching demands decisive decision. He was either God or He was not. In John chapter 7, we see just one instance of the way Christ divided men. The reactions of men were decisive and extreme. They were either willing to die for Him or that

He should die. To face the person and the work of Christ in the gospels is to forever leave the middle ground of neutrality and non-commitment. I will never forget a Bible study we conducted in our home several years ago. We decided, with another neighbor, to study the gospel of John. Our neighbor ended up inviting virtually everyone in the neighborhood. One couple came for the first time when we were dealing with chapter 3. Then we left for vacation. I urged our neighbor to continue the study in our absence. Perhaps as you are confronted with the person of Jesus Christ in this series, you will be compelled by the sheer weight of the evidence to the kind of commitment some would call fanatical. If so, you would be in the company of many who beheld Him in the flesh, and multitudes more who have believed yet have not seen, save through the eyes of faith and the testimony of those among whom He tabernacled. What does God offer to man? He provides every believer with His righteousness so that we may spend eternity in fellowship with God Rom. But in addition to this He is the example, He is the standard of righteousness for all who believe. The trials and tests which we face are not unknown to Him, for He was tempted in all points, yet without sin Hebrews 4: His life is the pattern for Christian conduct 1 Pet. Thank God Jesus Christ is not only the standard of righteousness, He is also the source of it. He is both the pattern and the provision for the Christian walk. It was the death of Christ which saved us from sin in the past; it is the life of Christ which delivers us from sin in the present and future. Orthodox Christians have taught much on the death of Christ although much more should be done, but we have not given sufficient emphasis to the life of Christ. It is in this study of the life of Christ that we shall learn more of our Lord as the pattern and provision for Christian living. Even a casual reading of the Old Testament leaves us with the impression of incompleteness. That which God had promised, that for which Israel hoped, had not yet been fulfilled. Yet when we turn to the epistles of the New Testament, little is said of this kingdom. We read much about the church and little about Israel. Some have understood this transition to mean that God will fulfill His promises to the nation Israel through the church and that Israel as a nation has no literal earthly kingdom to which she can look forward. God will literally fulfill His promises to His people. Our study of the life of Christ will help us understand just why this delay has occurred. First of all, we can now look back upon the Old Testament prophecies and discern two distinct lines of prophecy. One line predicted the first coming of Messiah as the suffering Savior, Who would forever put away the sins of His people by His death on the cross cf. Psalm 22; Isaiah The other line of prophecy foretold the kingdom that Messiah would establish after atonement had been made for His people cf. These two comings of Messiah were not perceived by Old Testament saints. We now understand because of the gospel accounts and their explanation by the Apostle Paul. By His works, He validated His power and authority to make such a claim. By His teaching, He revealed that true nature of His kingdom. Most Israelites had a different kind of Messiah in mind, and a different concept of the kingdom. Consequently, they began to withdraw from Him and Jewish leadership quickly began to resist Him as a real threat to their aspirations. None of this caught our Lord by surprise, for the Messiah must first suffer before He could reign. Our Lord began to withdraw from ministry to the masses and pour His life into His disciples. He began to teach the crowds in the veiled language of parables and to explain in detail only to His intimate followers and friends. He began to speak less of His earthly kingdom and more of His interim program for the church. He dealt less with Jews and more with Gentiles. Our Lord began to more openly and aggressively attack the Jewish leaders, showing their error and provoking their anger. He strategically retreated when things became prematurely volatile. He literally engineered His own death by the hands of His opponents. Jewish unbelief and rebellion brought about the death of Christ for the sins of men, whether Jew or Gentile. It also made possible the proclamation of the gospel to the Gentiles.

**Chapter 7 : Education - Wikipedia**

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Some suggest the materials of this book were circulated originally in the form of separate scrolls, each of which illustrated a particular teaching. Later, it is contended, these scrolls were assembled to constitute the current book of Jeremiah Deere. On the other hand, some argue that Jeremiah himself arranged the materials, not in a sequential fashion, but in a logically topical way. Professor Charles Dyer has argued this case in his discussion of this book Dyer. It is important to observe, however, that the arrangement of the book does not at all affect the question of inspiration. The task of the commentator is to deal with the book in the order given without being preoccupied with rearranging the text Feinberg. The liberal viewâ€”that the book is a collection from various authors, later assembled by an editor Ash, 22ff â€”should be rejected. Features of the Book The book of Jeremiah has several significant features that are worthy of note: The Babylonians are referred to more times in the book of Jeremiah than in the balance of the Bible combined. Prophecy This is a powerful book of prophecy. The seventy years of Babylonian captivity are foretold Eventually, mighty Babylon herself will fall The Persecuted Jeremiah is the most persecuted prophet of the Bible. He was led as a lamb to the slaughter Tradition says he was stoned in Egypt. Nature of Inspiration The book of Jeremiah testifies quite eloquently to the biblical doctrine of inspiration. First, Jeremiah himself reflects a very high regard for earlier biblical documents. For instance, some sixty-six passages from the book of Deuteronomy are echoed in about eighty-six references in this book Feinberg. Second, this narrative itself claims prophetic inspiration over and over again. The writer of Hebrews cites from Jeremiah Practical Lessons from the Book The things written aforetime were written for our learning and admonition Rom. We would thus expect that there would be many enduring truths in the book of Jeremiah that can serve us well today cf. In his foreknowledge, Jehovah knew the character of the prophet, and his fitness for the job, even before he was formed in the womb. The creator will always respect our freedom of choice; yet, he knows. God Empowers the Servant When one is willing to be used in the service of Jehovah, God can take his weaknesses and turn them into strengths. Jeremiah was a timid, sensitive youth who initially shrunk from the awesome responsibility with which he was challenged. Remember Your Vows When one forsakes his covenant vows to God, and pursues religious activity not sanctioned by him, he has committed a grievous evil. He must abandon the false and return to the true. God Hates the Superficial External religion, without true devotion of heart, is worthless. Shallow formalism makes the Lord sick. True Repentance Genuine repentance requires a cessation of evil and a turning to God. Either one without the other is void. The High Price of Sin Sin extracts a high price. It ruins internally, externally, and eternally. Truth pressed to the ground will rise again. Jesus Is the Only Hope The only hope for the world is through the Messiah and his new covenant system. Judgment Day Will Come Every man will ultimately have to stand before the Judge of the Universe and give an account for his life. Jeremiah and Archaeology Several archaeological discoveries bear upon the book of Jeremiah. A few examples will suffice at this point. Letters from Lachish Between , twenty-one pottery fragments called ostraca , were discovered at the site of ancient Lachish thirty miles SW of Jerusalem. Lachish was one of the last three cities to be conquered by Nebuchadnezzar cf. These potsherds were in a small guard-room located outside the city gate. They are thus contemporary with Jeremiah. Some of the fragments represent letters written by an outpost soldier to his commander at Lachish. This is almost identical to the charge that some were lodging against Jeremiah: The texts of these communications are found in Pritchard His administration was centered at Mizpah and was short-lived; he was assassinated 2 Kgs. In the ruins of Lachish, a jar handle was found which read: In the British Museum there is a small stone seal, dating from the 6th century B. Clay tablets found in the ruins of ancient Babylon confirm that Jehoiachin was treated well by Chaldean officials.

**Chapter 8 : Church Ministry Structure and Organization**

*them the ministry of reconciliation (2 Cor. ), based upon His Word of reconciliation ( ). The office and function of the pastor has a key role in this ministry as he proclaims the mystery of godliness. His functions have a close association with the church, the pillar and support of the truth (1 Tim. ).*

Church Ministry Structure and Organization Introduction When believers in Christ join together as a congregation to do the work that Jesus commissioned the church to do: How can ministry best be organized to allow the church to function and fulfill its purpose? This article is intended to present general principles that can be adapted to fit the unique character of a local church and to also give a fresh perspective on approaching ministry. We will now look at some of these concepts by starting with the head leadership of the church and working our way down. Without Jesus as the head of the church, it will not be able to function or accomplish its mission. Underneath the Head Shepherd, there is a group of under shepherds overseers, elders or pastors who are the spiritual leaders of the church. This group of spiritual leaders can be composed of some individuals who have dedicated their livelihoods to ministry and others who do not and make a living elsewhere. Their primary focus is to oversee the spiritual aspects of the church. We can see with the early church in Acts 6: Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word. This allows the spiritual leadership to not become preoccupied by these other things that need to be taken care of in the church. There is a natural tendency to get pulled into focusing on the physical world around us and end up neglecting the more important spiritual matters of the church. If we want to form the structure of ministry around how it functions, we need to discover the basic functions of the church. Looking at the Great Commission in Matthew These four general areas are listed in the table below: These four relationships can be indicated by four directional words describing the direction of the relationship to the church. The church reaching out to those outside the church. The church reaching in to those inside the church. The church reaching up by communicating and giving to God. Praising, Prayer, Worship Down-Reach: God reaching down by communicating and giving to the church. Bible Study, Preaching, Teaching, the Holy Spirit All of these relationships work together in balance and are necessary for each other to function properly. People come into the body of Christ through evangelism and then through equipping, encouragement, and growing in their relationship with Christ they then go out and evangelize to others who are then brought into the discipleship process Matthew With each of these four relationships, ministry teams can be established under the church leadership to help ensure that each one functions properly and that no area is neglected or out of balance. Sub-teams can also be established under each of these four core ministry teams to deal with more specific areas if necessary. Maybe naming the ministry teams Up-Reach or In-Reach, for instance, or some other fitting name would help the team to keep focused on their purpose. The following figure illustrates the In, Out, Up and Down-Reach relationships and how each are related to one another. Group and Area Ministries It is easy to see how many ministries in the church would fit under one of those four areas. But, consider, for instance, the youth ministry of a local church. At first you might think it would just belong under the Down-Reach or equipping function of the church. But, a youth group also reaches out to unsaved youth, encourages and keeps each other accountable, and worships and prays to God at youth group meetings. This is an example of a group ministry which includes all four areas or functions of the church about as equally. There are two ways that ministries in the church can be oriented: Group ministries are concerned with ministering in all areas of the church to a specific group of people. The groups are composed of people with a common characteristic or interest, many of which are based on age or gender. Each person in the church can be covered by more than one group, and each group can minister a little differently in each of the four areas to a particular people group. It is important with group ministries to make sure you do not create too many groups that are functioning separately by themselves. Try to keep groups that are similar together so that they

will work better being with other teams that are related to it. For example, you could have a main Family ministry group with sub-teams for marriages, single parents, divorced, and grief support. Area ministries, on the other hand, are concerned with ministering in a specific area to all groups within the church. Each of these area ministries is primarily focused on its particular function Up, Down, In or Out that the team deals with, but they will also include a little from the other areas as well since no area can be completely separated from the others and work effectively. In addition to each area ministry working generally with the church body as a whole, they also work with and assist each group ministry in helping them to minister in that area. For instance, an evangelism or Out-Reach team works with the church as a whole in evangelism efforts, as well as working with group ministries such as the Youth, Women, and Men in helping them evangelize their particular people group. With some ministries it might be more difficult to determine whether it would be best to base the ministry under an area ministry or have it function as a group ministry. For example, if you have a ministry that is functioning primarily as a once a year outreach to a particular people group and it does not include a significant amount from other areas, such as holding bible studies or accountability groups throughout the year, it may be best to base that ministry under the Out-Reach team. Even though the ministry deals with a specific people group, it is not focused on ministering in all areas to that group. However, if over time the ministry grows to include the other areas or functions about as equally as outreach, then you could move it out from under the Out-Reach team and make it a group ministry. To help you consider which way would work best for a particular ministry, you might try thinking of a pie with four slices: Ministry Teams

Now that we have the group and area ministries established, we can look at how these ministries function internally within themselves. The leadership of each ministry can be composed of several different leadership structures depending on how large the ministry is or how much work is involved. Some ministries, particularly smaller ones, could be led by just a single leader. You could also include a co-leader to take on the responsibilities of the ministry when the leader is unavailable or to help share the work load. If a ministry is larger, and you have three or more leaders, you could make group decisions for the ministry. At the group leadership level the group can still designate a head group leader that can be given executive authority by the group to take care of certain decisions that need to be taken care of before the group is able to meet again for example, if something breaks down and needs fixed right away. The group leader would only be able to make decisions that are within the limits that the group had previously granted them. The group could also give authority in a similar manner to other group members at times to oversee details for a special project or responsibility. For some ministries, the group leader or single ministry leader could also be a staff member or pastor, such as in the case of a youth pastor or worship pastor. A ministry team leader could in some cases also act as a liaison or representative for that ministry by also being a member of the ministry team above them. In addition to ministry teams working within their own areas and groups, there are many times when different ministry teams work together on special events or ministry efforts. In these cases, one of those ministry teams can be designated as the primary overseer for that ministry effort or event. This can usually be the ministry team that deals with the largest portion of the joint ministry or handles the primary focus of the event. This primary overseer handles how the overall ministry effort or event will look and fit together, in addition to handling their own specialized part in it. The other ministry teams involved would be responsible to the primary overseer relating to that joint ministry effort. Sometimes, with a larger joint ministry, a special ministry team made up of members of the various ministry teams involved could be established instead of designating one of the teams to be the primary overseer. Another situation where ministry teams work together involves the support or service ministries in the church which are based as ministry teams under the head physical or service leadership. These support ministries, if they would function separately by themselves apart from the rest of the church, would not have any spiritual significance. But when they are joined together with supporting the other ministries in the church, they take on a spiritual purpose. These ministries are responsible directly to the head physical or service leadership, but are also responsible to the leadership of each ministry they support while dealing with that particular ministry. In some cases, these support ministries could just be based under a certain ministry if they primarily, or almost exclusively, deal with only that ministry. A technical ministry, for instance, could be overseen exclusively by a worship ministry if it does not deal with

any other ministries in the church on a significant basis. Both the spiritual and physical focuses present in the head leadership of the church are also evident within each other ministry in the church, but usually these ministries do not have two separate groups within that ministry to focus on the spiritual and physical sides of ministry. The physical service aspects within each ministry many times work simply as a joint part of that ministry, but in cases where a service ministry also supports many other ministries in the church, they can be based under the direction of the head physical leadership of the church. Conclusion Hopefully, some of these concepts will help give you ideas as to how ministry structure might be improved in your church to help you accomplish the mission and purpose God has given the church. There are many other issues to consider in the ministry of a local church, but hopefully these concepts have helped you to look at ministry in a new perspective. Most importantly, remember to seek God in prayer, spend time in His Word, and listen to the Holy Spirit as to how He wants you to best structure ministry for your church.

**Chapter 9 : The Marvelous Book of Jeremiah : Christian Courier**

*Church Ministry Structure and Organization Introduction When believers in Christ join together as a congregation to do the work that Jesus commissioned the church to do: How can ministry best be organized to allow the church to function and fulfill its purpose?*

Universities often host prominent guest speakers for student audiences, e. First Lady of the United States Michelle Obama delivering remarks at Peking University , Beijing , China Higher education, also called tertiary, third stage, or postsecondary education, is the non-compulsory educational level that follows the completion of a school such as a high school or secondary school. Tertiary education is normally taken to include undergraduate and postgraduate education , as well as vocational education and training. Colleges and universities mainly provide tertiary education. Collectively, these are sometimes known as tertiary institutions. Individuals who complete tertiary education generally receive certificates , diplomas , or academic degrees. Higher education typically involves work towards a degree-level or foundation degree qualification. Higher education is therefore very important to national economies , both as a significant industry in its own right and as a source of trained and educated personnel for the rest of the economy. University education includes teaching, research, and social services activities, and it includes both the undergraduate level sometimes referred to as tertiary education and the graduate or postgraduate level sometimes referred to as graduate school. Some universities are composed of several colleges. One type of university education is a liberal arts education, which can be defined as a " college or university curriculum aimed at imparting broad general knowledge and developing general intellectual capacities, in contrast to a professional, vocational , or technical curriculum. Vocational education Vocational education is a form of education focused on direct and practical training for a specific trade or craft. Vocational education may come in the form of an apprenticeship or internship as well as institutions teaching courses such as carpentry , agriculture , engineering , medicine , architecture and the arts. Special education In the past, those who were disabled were often not eligible for public education. Children with disabilities were repeatedly denied an education by physicians or special tutors. These early physicians people like Itard , Seguin , Howe , Gallaudet set the foundation for special education today. They focused on individualized instruction and functional skills. In its early years, special education was only provided to people with severe disabilities, but more recently it has been opened to anyone who has experienced difficulty learning. Alternative education While considered "alternative" today, most alternative systems have existed since ancient times. After the public school system was widely developed beginning in the 19th century, some parents found reasons to be discontented with the new system. Alternative education developed in part as a reaction to perceived limitations and failings of traditional education. A broad range of educational approaches emerged, including alternative schools , self learning , homeschooling , and unschooling. Charter schools are another example of alternative education, which have in the recent years grown in numbers in the US and gained greater importance in its public education system. Indigenous education Indigenous education refers to the inclusion of indigenous knowledge, models, methods, and content within formal and non-formal educational systems. Often in a post-colonial context, the growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge and language through the processes of colonialism. Furthermore, it can enable indigenous communities to "reclaim and revalue their languages and cultures, and in so doing, improve the educational success of indigenous students. Informal learning occurs in a variety of places, such as at home , work , and through daily interactions and shared relationships among members of society. For many learners, this includes language acquisition , cultural norms , and manners. In informal learning, there is often a reference person, a peer or expert, to guide the learner. If learners have a personal interest in what they are informally being taught, learners tend to expand their existing knowledge and conceive new ideas about the topic being learned. Educators can structure their lessons to directly utilize their students informal learning skills within the education setting. Jacks , also an early proponent of lifelong learning, described education through recreation: He hardly knows which is which. He simply pursues his vision of excellence through whatever he

is doing and leaves others to determine whether he is working or playing. To himself, he always seems to be doing both. Enough for him that he does it well. Notable autodidacts include Abraham Lincoln U. Open education and electronic technology Many large university institutions are now starting to offer free or almost free full courses such as Harvard , MIT and Berkeley teaming up to form edX. Other universities offering open education are prestigious private universities such as Stanford , Princeton , Duke , Johns Hopkins , the University of Pennsylvania , and Caltech , as well as notable public universities including Tsinghua , Peking , Edinburgh , University of Michigan , and University of Virginia. Open education has been called the biggest change in the way people learn since the printing press. Presently, many of the major open education sources offer their own form of certificate. Due to the popularity of open education, these new kind of academic certificates are gaining more respect and equal " academic value " to traditional degrees. It involves a wide range of people curriculum developers, inspectors, school principals, teachers, school nurses, students, etc. These institutions can vary according to different contexts. The school environment " both physical infrastructures and psychological school climate " is also guided by school policies that should ensure the well-being of students when they are in school. They must also seek feedback from students for quality-assurance and improvement. Governments should limit themselves to monitoring student proficiency. These include parents, local communities, religious leaders, NGOs, stakeholders involved in health, child protection , justice and law enforcement police , media and political leadership. Before then, a small minority of boys attended school. By the start of the 21st century, the majority of all children in most regions of the world attended school. Universal Primary Education is one of the eight international Millennium Development Goals , towards which progress has been made in the past decade, though barriers still remain. Researchers at the Overseas Development Institute have indicated that the main obstacles to funding for education include conflicting donor priorities, an immature aid architecture, and a lack of evidence and advocacy for the issue. Indigenous governments are reluctant to take on the ongoing costs involved. There is also economic pressure from some parents, who prefer their children to earn money in the short term rather than work towards the long-term benefits of education. Internationalization Nearly every country now has Universal Primary Education. Similarities " in systems or even in ideas " that schools share internationally have led to an increase in international student exchanges. The Soros Foundation [49] provides many opportunities for students from central Asia and eastern Europe. Programs such as the International Baccalaureate have contributed to the internationalization of education. The global campus online, led by American universities, allows free access to class materials and lecture files recorded during the actual classes. The Programme for International Student Assessment and the International Association for the Evaluation of Educational Achievement objectively monitor and compare the proficiency of students from a wide range of different nations. Education and technology Technology plays an increasingly significant role in improving access to education for people living in impoverished areas and developing countries. Charities like One Laptop per Child are dedicated to providing infrastructures through which the disadvantaged may access educational materials. The laptops were widely available as of They are sold at cost or given away based on donations. India is developing technologies that will bypass land-based telephone and Internet infrastructure to deliver distance learning directly to its students. The report examined the main challenges encountered by development organizations which support LCPSs. This success is attributed to excess demand. These surveys found concern for: This concern is widely found in the literature, suggesting the growth in low-cost private schooling may be exacerbating or perpetuating already existing inequalities in developing countries, between urban and rural populations, lower- and higher-income families, and between girls and boys. The report findings suggest that girls may be underrepresented and that LCPS are reaching low-income families in smaller numbers than higher-income families. Quality and educational outcomes: It is difficult to generalize about the quality of private schools. While most achieve better results than government counterparts, even after their social background is taken into account, some studies find the opposite. Quality in terms of levels of teacher absence, teaching activity, and pupil to teacher ratios in some countries are better in LCPSs than in government schools. Choice and affordability for the poor: Parents can choose private schools because of perceptions of better-quality teaching and facilities, and an English language instruction preference.

Cost-effectiveness and financial sustainability: There is evidence that private schools operate at low cost by keeping teacher salaries low, and their financial situation may be precarious where they are reliant on fees from low-income households. The report showed some cases of successful voucher and subsidy programs; evaluations of international support to the sector are not widespread. Emerging approaches stress the importance of understanding the political economy of the market for LCPS, specifically how relationships of power and accountability between users, government, and private providers can produce better education outcomes for the poor. Educational theory A class size experiment in the United States found that attending small classes for 3 or more years in the early grades increased high school graduation rates of students from low income families.