

PERCEPTIONS OF INTERMEDIATE CHILDREN  
TOWARD SUNDAY SCHOOL IN SELECTED  
CHURCHES OF THE NAZARENE IN THE  
METRO MANILA DISTRICT

A Thesis

Presented to the Faculty of  
Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Course for the Degree  
Master of Arts in Religious Education

by

Judy A. Solito

March 1994



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# ASIA PACIFIC NAZARENE THEOLOGICAL SEMINARY

TAYTAY, RIZAL

WE HEREBY APPROVE THE THESIS  
SUBMITTED BY

JUDY A. SOLITO

"PERCEPTIONS OF INTERMEDIATE CHILDREN  
TOWARD SUNDAY SCHOOL IN SELECTED CHURCHES OF THE NAZARENE  
IN THE METRO MANILA DISTRICT"

AS PARTIAL FULFILLMENT  
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## ABSTRACT

### Statement of the Problem

The researcher felt the need of conducting this study through a growing concern about the declining importance the children put on Sunday School. It is hoped that this study will help the Sunday School find answers to strengthen its importance and build better attitudes toward its programs and toward the church in general. Specifically, it attempts to discover the following:

1. The respondent's profile in terms of:
  - a. Sex,
  - b. Age,
  - c. Religious affiliation,
  - d. Family life,
  - e. Attendance, and
  - f. Self-rating.
2. The respondent's perceptions toward Sunday School in terms of:
  - a. The Sunday School teacher,
  - b. Methods of teaching,
  - c. Lessons and Activities,
  - d. Religious experience,
  - e. Social relationships,
  - f. Promotions and Incentives,



- g. Special Days,
- h. Visitation, and follow-up.

## **Methodology**

This study was administered for six Sundays, particularly to Intermediate children who range from the age of ten through twelve. They were in eleven selected Sunday Schools of the Church of the Nazarene in the Metro Manila District, namely: Antipolo, Diliman, Las Pinas, Morong, Parkway Village, Muntinlupa, Novaliches, United Hills, Tanay, and Teresa, and Valenzuela for six Sundays. The respondents were chosen through accidental or incidental sampling. The researcher personally administered the questionnaire while the Sunday School was in session. The results and interpretation were obtained through the use of statistical tests such as frequency and percentage count, weighted score or mean, and ranking.

## **Conclusion**

Based on the findings of this study, the following conclusions were drawn:

1. The greatest factor that builds better attitudes among Intermediate children toward Sunday School is having a loving Sunday School teacher. The second greatest factor is an interesting lesson; and the third is a shared friendship with classmates.
2. The high percentage of those who claimed to have accepted Jesus Christ as their personal Lord and Savior shows that the Sunday School remains redemptive in purpose.

3. The positive perceptions of respondents about their attitudes toward the Sunday School programs may imply strong importance they place on Sunday School.

## Introduction

As a Sunday School teacher of a local church in the Church of the Nazarene in the Metro Manila District, and being involved in the various activities of the district Sunday School for five years, the researcher is interested in the decreasing importance the children put on Sunday School, especially among intermediate children of ages ten through twelve.

One teacher in the Church of the Nazarene, Mr. A. F. Harper, said that intermediate children are one of the most important age-groups in the Sunday School. These children of ages ten through twelve are at a stage between childhood and their teenage years when they greatly need guidance from home, school and church, which form the molding environment of the children.

This is where the mission of Sunday School is all about to become a channel for providing people to grow to a saving knowledge of Jesus Christ and a channel for guiding them to grow and they are developed into persons of mature Christian character (and living) and become active participants in the work of the church.

Sunday School as one of the segments of the church, is biblical in its purpose. Therefore, it helps to fulfill the mandate of Jesus Christ to his disciples to "make disciples of

A. F. Harper, *The Nazarene Sunday School Training Manual* (Kansas City: 1969), 117.

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## Chapter 1

### PROBLEM AND ITS BACKGROUND

#### Introduction

As a Sunday School teacher of a local church in the Church of the Nazarene on the Metro Manila District, and being involved in the various activities of the district Sunday School for five years, the researcher has observed the decreasing importance the children put on Sunday School, specifically among Intermediate children of ages ten through twelve.

One author in the Church of the Nazarene, Dr. A.F. Harper, said that Intermediate children are one of the most important age-groups in the Sunday School.<sup>1</sup> These children of ages ten through twelve are at a stage between childhood and their teen-age years when they greatly need guidance from home, school, and church, which form the molding environment of the children.

This is what the mission of Sunday School is all about: to become a channel for preparing people to come to a saving knowledge of Jesus Christ and a channel for guiding them to grow in grace until they are developed into persons of mature Christian character [and living] and become active participants in the work of the church.<sup>2</sup>

Sunday School as one of the agencies of the church, is biblical in its purpose. That is, it helps to fulfill the mandate of Jesus Christ to his disciples to “make disciples of

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<sup>1</sup> A. F. Harper, The Nazarene Sunday School Today (Kansas City: NPH, 1960), 117.

<sup>2</sup> Harper, The Nazarene Sunday, 13; and Erwin G. Benson and Kenneth S. Rice, How to Improve Your Sunday School, rev. ed. ( Kansas City, MO: Beacon Hill Press).



all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.”<sup>3</sup>

### **Theoretical/Conceptual Framework**

The researcher agrees with Aida Bautista that the human person, or “Tao,” must be the center of the religious education curriculum as the Bible “looks at the person as a whole, composed of soul, heart, and flesh.”<sup>4</sup> Thus she said that the values education program [such as the Sunday School program] must be relevant to the development of the human person (i.e. physically, spiritually, intellectually, socially, morally [spiritually], economically, and politically).<sup>5</sup>

Sunday School aims to contribute to the development of a human person. That is, with a wholistic view of the human person towards Christlikeness (Fig. 1). The Sunday School should provide a teacher who can model a life of Christian experience, a lesson which is relevant to the intellectual capacity of the child, and methods and activities which fit the inmost interest of each child, leading each one to a meaningful Christian experience, and helping the child develop into a unique individual. The Sunday School likewise, should develop an attitude of compassion for other people in each individual child.

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<sup>3</sup> Matthew 2:19-20a, New International Version.

<sup>4</sup> Aida J. A. Bautista, Values Education in Religious Education (Manila: Rex Book Store, 1989), 22.

<sup>5</sup> Ibid., 20-21.

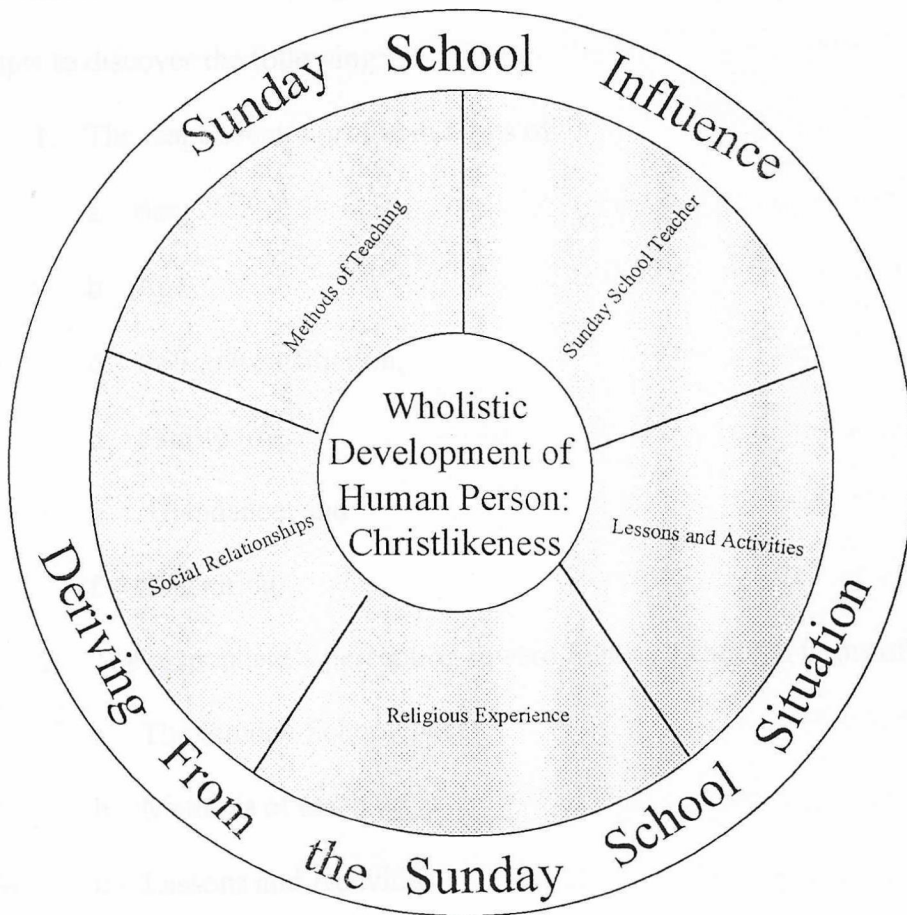


Figure 1  
 Certain Factors Contributory to the  
 Development of the Human Person  
 Towards Christlikeness

### **Statement of the Problem**

The researcher feels the need of conducting this study through a growing concern about the declining importance the children put on Sunday School. It is hoped that this study will help the Sunday School find answers to strengthen its importance and build better attitudes toward its programs and toward the church in general. Specifically, it attempts to discover the following:

1. The respondent's profile in terms of:
  - a. Sex,
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  - f. Self-rating.
2. The respondent's perception toward Sunday School in terms of:
  - a. The Sunday School teacher,
  - b. Methods of teaching,
  - c. Lessons and Activities,
  - d. Religious experience,
  - e. Social relationships,
  - f. Promotions and Incentives,
  - g. Special Days,
  - h. Visitations, and follow-up.



### **Scope and Limitations of the Study**

This study is limited to eleven (11) selected Sunday Schools of the Church of the Nazarene in the Metro Manila District, namely: Antipolo, Diliman, Las Pinas, Morong, Muntinlupa, Novaliches, Paranaque, Parkway, Tanay, Teresa, and Valenzuela. Specifically, the respondents are in grades four through sixth, that is from ten years old through twelve. The study was conducted in the later months of 1992 and finished in early 1993.

The researcher limits the study to discovering and analyzing some perceptions of intermediate children toward Sunday School within the above-named demographical scope. These could have been more apparent if a graph on the average attendance of children of various age-levels was shown for comparison in the last 5 to 10 years of attendance. However, it would require more time and broader research. Even then, for the purpose of quantifying the average attendance, an annual record (Table 1, p.24) is provided to be a future reference in evaluating Sunday School attendance.

The researcher acknowledges various other aspects of Sunday School which need further investigations in order to better serve the needs and interests of children. And, the researcher hopes that further studies will be made in the near future by those whose concentration is on the area of Sunday School growth in its quality of Christian Education.

### **Significance of the Study**

It is the aim of this research to be able to determine the over-all perception of intermediate children toward Sunday School, thereby strengthening its necessity for the

lives of our children and improving its curriculum while preserving its true mission and objective, as mentioned in the early portion of this chapter.

Through this study our Sunday School in the district may be able to identify its strengths and weaknesses, that it may enhance people's impression of Sunday School and improve the effectiveness of Sunday School.

Moreover, it is significant to note that it is hard to select a curriculum on the basis of children's existing interests. However, according to Barnes, their potential interests constitute a demarcation of what curriculum is possible.<sup>6</sup> If this is the case, then the Sunday School must be objectified according to the needs of the children. This is the reason why there is a need for the researcher to know the basic perceptions of Intermediate children toward Sunday School.

Franz Boaz wrote that, "to understand the thought of a people...[the understanding] must be based on their concepts not ours."<sup>7</sup>

The awareness of Sunday School in light of the preceding, must be assessed by Sunday School's ability to design programs which are productive and redemptive to the whole being of each child.

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<sup>6</sup> Douglas Barnes, From Communication to Curriculum (Harmondsworth, Middlesex: Penguin Books, 1975), 88.

<sup>7</sup> Leonardo N. Mercado, ed., Research Methods in Philippine Context (Tacloban City: Divine Word University, 1983), 91.

## **Definition of Terms**

**Perception.** This is the way someone [thinks and] feels about something. It indicates that a person values something.<sup>8</sup> It includes someone's assessment as to whether to accept or reject an object, concept, or set of beliefs.

**Intermediate Children.** As used in the study, this is an age-level of children in the Sunday School who are ranging from ten through twelve. They have unique needs as to the physical, mental, social, and spiritual area of their lives.

**Sunday School.** "It refers to the Bible study groups which usually meet before the worship service on Sunday morning."<sup>9</sup> It is a teaching agency of the church which highly aims to bring people of all ages into the saving grace and knowledge of Jesus Christ and to nurture everyone to walk daily and humbly, a holy and whole life which God requires His children to do.

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<sup>8</sup> Gerald R. Girod, Writing and Assessing Attitudinal Objective (Columbus, Ohio: Charles E. Merrill Pub., 1973), 2.

<sup>9</sup> Harper, The Nazarene Sunday School, 9.



## Chapter 2

### REVIEW OF RELATED LITERATURE

This chapter reviews some related literature and studies of certain factors in Sunday School which are affecting the perceptions of children toward Sunday School. They are the Sunday School teacher, its methods of teaching, the lessons and activities, attendance, visitations and follow-up, influence in the home, social activities, promotions and incentives, special days, and the religious experience of the child. The citation of theories of well-known educators and psychologists will help Sunday School leaders and workers understand the developmental needs of intermediate children and their interests at their age-level.

### Foreign Literature and Studies

#### The Role of the Sunday School Teacher

According to Mona McKeown, respondents to her survey indicated that the lasting impression which the Sunday School made upon them came from the teacher more than from the lesson taught.<sup>10</sup> In other words, the impact which the teacher makes upon his or her pupils determines their perception toward Sunday School as a whole, which may result in either building or not building their interests through the programs of the Sunday School.

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<sup>10</sup> Mona E. McKeown, This is How to Teach (Winona Lake, Indiana: Light and Life, 1962), 11.

Margaret Harries, in her chapter, “Interrelationships in Learning,” asked a child what she likes about school. The reply was that she likes it when she knows that the teacher will explain things that she does not understand and will explain them again in a different way.<sup>11</sup> This indicates that learning happens when a child finds his or her teacher approachable.

Kent Johnson, in his book, Called to Teach, explained about how to teach in a more excellent way. According to him, the teacher must possess the qualities which were written in 2 Peter 1:5-7:

Supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love.<sup>12</sup>

### Teaching Methods

According to Dorothy Fritz in her book, Ways of Teaching, teaching methods have offered relevance to Sunday School to meet the needs of pupils and have served as a means to communicate the Christian faith.<sup>13</sup>

Thus, the choice of teaching method must not depend on the teacher’s preference merely because it is the simplest method to prepare for the class, but rather it must be one that attracts the attention of the learners.

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<sup>11</sup> Margaret E. Harries, “Interrelationships in Learning,” in How Do Your Children Grow? (Washington, D.C.: Association for Childhood Education International, 1959), 12. —

<sup>12</sup> Kent L. Johnson, Called to Teach: Ideas and Encouragement for Teachers in the Church (Minneapolis: Augsburg, 1984), 103.

<sup>13</sup> Dorothy Bertolet Fritz, Ways of Teaching (Philadelphia: Westminster Press, 1965).

## **The Lesson**

James White said that in planning a lesson, it is important that the teacher must consider first to what age-group the lesson would be given.<sup>14</sup>

Moreover, Robert Clark, Johnson, and Sloat, said that a teacher must consider the pupils' capabilities to understand the lesson and their interest in the subject matter to determine whether the lesson is appropriate to their experience as children.<sup>15</sup>

In the study made by Won Shin Ae, Sunday School teachers expressed their desire to focus more of their teaching on the practical studies of the lesson than on the theoretical studies.<sup>16</sup>

Thus, the goal of the teacher is to make the lesson interesting and easy for the students and not to choose a lesson for the teacher's convenience. In other words, teachers exist for the learners.

## **The Lesson Activities**

According to Lawrence Richards, a teacher should choose an activity that relates to his or her class lesson. He suggested one which he called the "convergent/divergent process." In the convergent process of the lesson, the teacher feeds the children with several illustrations of the explored truth that they would adapt for themselves. While, in

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<sup>14</sup> James W. White, Intergenerational Religious Education (Birmingham, Alabama: Religious Education Press, 1988), 190.

<sup>15</sup> Robert E. Clark, Lin Johnson, and Allyn K. Sloat, eds., Christian Education: Foundations for the Future (Chicago: Moody Press, 1991), 249.

<sup>16</sup> Shin Ae Won, "An Evaluation of the Sunday School Teacher's Training Curriculum Guide in the Korea Evangelical Holiness Church" (M.A.R.E. thesis, Asia-Pacific Nazarene Theological Seminary, 1993), 84.



the divergent flow, the teacher gives the pupils the opportunity to create their own illustrations and to express their own feelings and thoughts about the truth of the lesson.<sup>17</sup>

### **Visitations and Follow-up**

According to A. F. Harper, visiting the children will help the teacher see and understand the behavior of his or her pupils inside the classroom. Another purpose for visitation is to let parents know that Sunday School is not only concerned for the pupils on Sunday in the class, but that its concern reaches the homes where children are intended to practice in the home what they learn in Sunday School.<sup>18</sup>

### **Social Activities**

J. L. Phillips, in his summary of Piaget's theory of intellectual development, said that a child of ten or eleven is now able to think concretely. He or she is now able to distinguish the concept of "cooperation," which would make him or her understand the role of other players in a game, for instance.<sup>19</sup> At this stage the child develops a sense of concern for others.<sup>20</sup> So then, this would open opportunities for the Sunday School to create activities so that this growing compassion in children would be exercised and developed within them.

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<sup>17</sup> Richards, Lawrence O., A Theology of Children's Ministry (Grand Rapids: Zondervan, 1983), 325.

<sup>18</sup> Harper, The Nazarene Sunday School, 109; A. F. Harper, The Sunday School Teacher (Kansas City: Beacon Hill Press, 1976), 66.

<sup>19</sup> John L. Phillips, Piaget's Theory: A Primer (San Francisco: W.H. Freeman and Co., 1981), 120.

<sup>20</sup> William C. Sheppard and Robert H. Willoughby, Child Behavior: Learning and Development (Chicago: Rand McNally College Pub. Co., 1975), 350.



Upon the child's entrance to school, he or she begins to acquire friends through whom he or she can find security.<sup>21</sup> At ages ten, eleven, and twelve peer-group pressure is becoming stronger among them. Thus, it is appropriate that the children are encouraged to bring their friends to Sunday School.

### **Promotions and Incentives**

With the popularized theory of B.F. Skinner regarding the behavioral effect of reinforcement on children, various psychologists have also appropriated the use of reward in repeating a behavior which a child had once performed in a given stimulus.<sup>22</sup>

### **Developmental Theories**

*Physical Development.* Intermediate children are physically healthy, yet accident prone. They are concerned about their physical needs, but not so concerned about their physical appearance. Because they are full of energy, they like games and activities. At this level, Intermediate children are noisy, enjoy teasing with peers, and they occasionally like to fight. They would rather converse, read or listen than work. Their reading ability is best at this stage. They love adventure out of doors.<sup>23</sup> Benson found that children of

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<sup>21</sup> Stephen Worchel and Wayne Shebilske, Psychology: Principles and Application (Englewood Cliffs, N.J.: Prentice-Hall, 1983), 235.

<sup>22</sup> Neil J. Slakind, Theories of Human Development, 2<sup>nd</sup> ed. (New York: John Wiley and Sons, 1981, 1985), 138; Richard M. Lerner, Concepts and Theories of Human Development, 2<sup>nd</sup> ed. (New York: Random House, 1986), 437; Robert A. Baron, Donn Byrne, and Barry H. Kantowitz, Understanding Behavior, 2<sup>nd</sup> ed. (New York: Holt, Rinehart and Winston, 1977, 198), 601.

<sup>23</sup> Miriam J. Hall, New Directions for Children's Ministries (Kansas City, MO: Beacon Hill of Kansas City, 1980), 76; Michael Anthony, ed., Foundations of Ministry (Wheaton, Ill.: Bridgepoint, 1992), 147; Robert J. Havighurst, Developmental Tasks and Education (New York: Longmans, Green and Co., 1952), 15-20.

this stage have healthy and energetic bodies, inclining them to enjoy field trips, such as going to the woods. They have an instinctive, God-given love for nature.<sup>24</sup>

**Cognitive Development.** Intermediate children, according to Hall, are curious to learn and are rational, although at school there are times when they dislike assignments. This is the best stage for the enjoyment of reading. They love to discover things and experiment with them. Their attention span lasts for 15-20 minutes. They have a good ability to remember. They are beginning to conceptualize space, time and distance. They are at a point of thinking concretely, but developing the ability to think about abstract and symbolic things. This is what Piaget identifies as the Concrete Operational period in the cognitive growth of Intermediate children. They like to make things and are able to take responsibility for project making.<sup>25</sup>

According to Ilg and Ames, for instance, at this stage they are able to restate literally what they have seen on television for instance. This may give them the opportunity to develop their oral skills. They are likely to love to read books about their favorite heroes. Writing is not difficult for them, but writing about their own thoughts is a little harder. They may turn in a book report of only two or three lines.<sup>26</sup> They are better in memorization than in reasoning, said Benson.<sup>27</sup>

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<sup>24</sup> Clarence H. Benson, An Introduction to Child Study (Chicago: The Bible Institute Colportage Asso., 1927), 148-9.

<sup>25</sup> Hall, New Directions, 76; C. Doug Bryan, Relationship Learning: A Primer in Christian Education (Nashville, Tenn.: Broadman Press, 1990), 158.

<sup>26</sup> Frances L. Ilg and Louise Bates Ames, School Readiness Behavior Tests Use at the Gesell Institute (New York: Harper and Row, 1965), 307.

<sup>27</sup> Benson, An Introduction, 156.

According to Groome, the main objective of education is to be able to produce men of unique minds and talents. The second objective is to help them learn the art of critical thinking so that they will not just be passive about everything that is being fed to them. He fears the influence of slogans, collective opinions, and ready-made trends of thought.<sup>28</sup>

Richards said that in the cognitive stage of Intermediate children, the child learns not only to consider personal views and interests but also to consider others as well. He called it the concept of "Sociocentrism."<sup>29</sup>

***Social Development.*** Intermediate children have their own needs and interests as social beings. According to L. Richards, a child is shaped through interaction with persons or through what he called "Socialization," a process in which the influence of the family affects the development of the child.<sup>30</sup> At this stage, children have the intense desire to belong to a group, according to Hall. They would rather choose to lie or steal than to be isolated by the group. They like to participate in gangs or clubs. In group activities, boys like to separate from girls, and vice versa. They love contests. They are hero-worshippers. Boys have different interests from those of girls at this stage.<sup>31</sup>

At this stage, children are cheerful and cooperative, but sometimes moody. At times they are cruel to others, but they can develop an impulse to care for others. They

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<sup>28</sup> Thomas H. Groome, Christian Related Education: Sharing Our Story and Vision (New York: Harper San Francisco, 1980), 248.

<sup>29</sup> Ibid., 115.

<sup>30</sup> Ibid., 96.

<sup>31</sup> Hall, New Directions, 76; Bryan, Relationship Learning, 160, 177.

love humor. They have few fears. Their affection may extend to teachers with a motherly image.<sup>32</sup>

Richards, quoting Shaffer, said that when love is being nurtured in the child, it fosters a healthy development in his or her emotional, mental, and social aspects.<sup>33</sup>

Another social learning theory, according to Richards, is what he calls "Role-taking," which contributes to the developmental perspective of children at the age of ten, eleven, and twelve. He describes this as the ability to see things from the perspective of other persons. Yet to Richards, "empathy" should also be developed in the perspective or life of the child. Another factor that develops a child socially is "Reinforcement." This refers to the behaviors that a child adopts and internalizes which will stimulate reactions by other person. On the other hand, self-esteem is viewed, in the study by Janice Gibson, as being more acquired from the "behaviors and attributes of their parents, such as physical attractiveness, intelligence, or motor ability."<sup>34</sup>

***Moral and Spiritual Development.*** Intermediate children are at a stage of spiritual readiness. They are curious about spiritual things. They would like to experience the reality of spiritual life. They are prepared for salvation. They have a "doing" more than a "feeling" approach to life. They are able to set high standards for themselves and to try

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<sup>32</sup> Ilg and Ames, School Readiness, 308.

<sup>33</sup> Richards, A Theology, 133-4.

<sup>34</sup> Ibid., 97, 104.



to exercise them. They are more personalized.<sup>35</sup> That is, children are able to learn what true “honesty” is when the teacher accepts his or her own mistakes.<sup>36</sup>

According to James Fowler, Intermediate children are at a stage of Mythical-Literal Faith in their religious growth. Stories told are literally significant to them. Critical evaluation of stories guides the children to reflect on their meanings.<sup>37</sup> This age-level of children learn to ask for God’s guidance before they make a decision. They look at the lifestyle of other Christians, like that of their family members and friends.<sup>38</sup>

When a child approaches ten years of age, according to Richards, he or she is at the “Conventional level of moral thinking...[where] concern is loyalty of the group and its rule.” Thus the child learns to develop moral judgment. According to him, parental styles affect the moral development of the child.<sup>39</sup> Thus, the moral attitude of the family towards the church influences the way the child looks at the church as well. This is also true with the Korean homes in which, according to the study of Kang Jun Hie (Esther), Intermediate children of both Christian and non-Christian homes perceived the importance of religion in their lives.<sup>40</sup>

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<sup>35</sup> Hall, New Directions, 76.

<sup>36</sup> Linda J. Burba and Keith B. Burba, Train Up the Children (Kansas City, MO: Beacon Hill Press, 1985), 105.

<sup>37</sup> Bryan, Relationship Learning, 162, 163.

<sup>38</sup> Anthony, Foundations of Ministry, 148.

<sup>39</sup> Ibid., 151, 157.

<sup>40</sup> Jung Hie (Esther) Kang, “A Comparative Study of the Value Orientation Between Korean Christian Homes and Korean Non-Christian Homes” (M.A.R. E. thesis, Asia-Pacific Nazarene Theological Seminary, 1993), 119.

## Local Literature and Studies

### The Teacher

According to Leonardo Mercado, in his book, Research Methods in Philippine Context, among Filipinos, “personal relationships which have evolved through long and close personal associations are sacred.”<sup>41</sup> The teacher that would be able to develop this kind of relationship with his or her pupils would help create a good sense of value on their part.

Jaime Bulatao, in his book, Phenomena and Their Interpretation, wrote: “The person who speaks from experience speaks with a directness which is absent in one who speaks from hearsay.”<sup>42</sup>

Bustos and Espiritu said that teachers especially serve as models to the children in learning. Thus, they said that teachers must be representative of the adult society to embody desirable patterns of behavior and values.<sup>43</sup> P. B. Licuanan says that “role-modeling” or imitation must be the content of schools in their hidden curriculum of unconscious and unintended shaping of children’s values and attitudes.<sup>44</sup>

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<sup>41</sup> Mercado, Research Methods, 52.

<sup>42</sup> Jaime C. Bulatao, Phenomena and Their Interpretation: Landmark Essays, 1957-1989 (Quezon City: Ateneo de Manila Press, 1992), 261.

<sup>43</sup> Alicia P. Bustos and Socorro C. Espiritu, Psychological, Anthropological, and Sociological Foundations of Education (Quezon City: Katha, 1985), 37.

<sup>44</sup> Patricia B. Licuanan, “On the Hidden Curriculum in the Our Schools,” NIUFE 1 (July-Sept. 1991): 5.

In the study made by Jovita Fernandez, she concluded that training of the teachers is not enough to consider him or her effective, rather the teachers need to know more about the learners and understand them according to their age.<sup>45</sup>

### **The Lesson**

According to G. M. Guthrie, young Filipino children are taught by parents to be submissive rather than to be independent individuals. Thus, he said that an educational program must be created for passive dependent children rather than for aggressive children whose security lies in achievement instead of conformity.<sup>46</sup> In some aspects, Filipino children must be taught to be critical as well, so that they may have a balanced outlook on things and situations, as long as they do not oppose Christian values and attitudes. This is what we need for the children of the 21<sup>st</sup> century.

### **Lesson Activities**

P. S. Manalang proposed that giftedness among children should be developed by our Philippine schools. Moreover, according to her, the non-school agencies can be utilized to nurture gifts that the schools cannot attend to.<sup>47</sup>

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<sup>45</sup> Jovita N. Fernandez. "Developing an Improved In-Service Training Program for Volunteer Christian Teachers of the Nazarene in the Metro Manila District" (M.A.R.E. thesis, Asia-Pacific Nazarene Theological Seminary, 1999), 124.

<sup>46</sup> George M. Guthrie, The Filipino Child and Philippine Society: Research Reports and Essays (Manila: Philippine Normal College, 1961), 7.

<sup>47</sup> Priscilla S. Manalang, "Education, Development, Learning Giftedness in the Philippine Context," NIUFE Newsletter 1 (Apr-June 1991): 14.

### **Life in the Home**

In a Filipino family, the father [or the parents] is an important authority figure.<sup>48</sup> Thus, what the children do must first be in consultation with the father and the mother. If this is the case, children's attendance at Sunday School would demand influence on the part of the parents.

### **Social Activities**

According to Senator Shahani, one of the strengths of the Filipino character is, "Pakikipagkapwa-tao," or having concern for one's fellowmen, shown through helping others in times of need. This kind of action brings a feeling of closeness to one another.<sup>49</sup>

Bustos has also found Bandura's social learning theory on "reinforcement" to be a motivational factor in children.<sup>50</sup> Bustos, with Espiritu, said that peer-group characteristics such as the feeling of belonging, the importance of leadership role, and social freedom must be understood by the teacher.<sup>51</sup> In such a case, the Sunday School teacher may build a peer group within the Sunday School classroom so that she would be able to guide their behaviors.

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<sup>48</sup> Bustos and Espiritu, Psychological, 61.

<sup>49</sup> Leticia Ramos Shahani, "A Moral Recovery Program: Building a People-Building a Nation," Unitas 61 (Dec 1988): 572-3.

<sup>50</sup> Bustos and Espiritu, Psychological, 29.

<sup>51</sup> *Ibid.*, 49.



## **Self-Rating**

The researcher included self-rating in the questionnaire to get an idea of the likely demonstrated personality and behavior likely to be demonstrated among Intermediate children.

### ***Pakikipagkapwa-Tao (Friendly, Cautious, Sensitive, Concerned, Generous, Cooperative)***

As mentioned earlier, one of the strengths of the Filipino character, according to Sen. Shahani, is “Pakikipagkapwa-Tao,” or being open to others and feeling one with others.<sup>52</sup> It is demonstrated by regarding others with dignity and respect as fellow men. Showing concern for others particularly in times of need. Sensitivity to people’s feelings. Having trust, having a sense of gratitude, and maintaining smooth interpersonal relationships are some of the chief Filipino strengths.

### ***Flexibility and Adaptability (Humble, Cooperative)***

Filipinos easily adjust to unexpected circumstances, and they are willing to accept change.<sup>53</sup>

### ***Faith and Religiosity (Strong, Optimistic, Frail)***

Filipinos “accept reality in the context of God’s will and plan.” Thus, tragedies in life are accepted such optimism results in a poor life. “Bahala na” attitude or “God will

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<sup>52</sup> Ibid.

<sup>53</sup> Ibid., 574.

## Chapter 3

### METHODOLOGY

#### **Research Method Used**

This study is a descriptive type of research. Its primary task is to determine the perceptions of Intermediate children toward Sunday School in the Churches of the Nazarene of the Metro Manila district, through its Sunday School teachers, methods of teaching, lesson and activities, attendance, influence of the home, visitation/follow-up, social relationships, promotions/incentives, and personal experience with God.

#### **Research Instrument**

On account of the nature of this study, a questionnaire was used to get the perceptions of the Intermediate children toward Sunday School. It was developed by the researcher herself through the assistance of some scholarly books and journals that are concerned with the attitudes of children toward Sunday School. After the third revision of the questionnaire, eventually the researcher's adviser granted his final approval for distribution among respondents. In most cases, the researcher personally administered the questionnaire, but a few were delegated to the teachers. A letter of permission from the District Superintendent, local pastors, Sunday School Ministry chairman, and the Sunday School teachers accompanied the questionnaire. However, a pre-test was conducted to serve as a test of the respondents' capability to answer the questionnaire. The pre-test was a great help for the reason that ambiguous items were eliminated while other statements were improved.

The questionnaire contains 12 areas. These are: (1) the personal profile, (2) The teacher as perceived by the Intermediate children, (3) methods of teaching, (4) the lesson, (5) activities of the lesson, (6) visitations and follow-up, (7) social activities, (8) family life, (9) promotions and incentives, (10) self-rating, (11) religious experience, and (12) over-all Sunday School rating.

In parts one and three, the researcher adapted the model of the questionnaire used in the study, "Instrument to Measure Attitude Toward Sunday School."<sup>58</sup> Moreover, Part 9 was patterned after the questionnaire used in the study, "The Comparative Feeling of Inferiority Index."<sup>59</sup>

### **Validation of the Study**

Another questionnaire was developed by the researcher and administered to the Sunday School Ministry chairman or Sunday School teachers in order to secure data on Intermediate children's current total enrolment and weekly average attendance. The following scales were used in the questionnaire answered by the respondents:

1. Parts 1 and 3 were scored by assigning a value of one to seven for each scale. The high score was assigned to the space closest to the positive adjective on each scale. According to Stuart Cook, the use of fewer words in a children's questionnaire is advisable for easy understanding.<sup>60</sup>

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<sup>58</sup> Stuart S. Cook, "An Instrument to Measure Attitude Toward Sunday School," Christian Education Journal 10 (Autumn 1989): 105-113.

<sup>59</sup> Donald A. Srano and Paul N. Dixon, "The Comparative Feeling of Inferiority Index," Individual Psychology 46 (March 1990): 29.

<sup>60</sup> Cook, "An Instrument," 112.



2. Parts 2, 4, and 10 were scored by ranking the items from highest to lowest (i.e. one, ranks the highest and so forth).
3. Parts 6, 7, 8, 9, and 10 were scored by assigning a value of one through six for each item.
4. Demographic variables were in the form of a closed-ended questionnaire.
5. The entire answers were tallied by cross-tabulation through the use of frequency count and percentage.

### **Research Locale**

The area of this study had been selected through equal representation of Sunday Schools in the whole Metro Manila District: from far North, far South, the center, and far East, where Nazarene churches are located.

- |                                 |   |  |
|---------------------------------|---|--|
| 1. Antipolo                     | - | F. Asuncion Street<br>Antipolo, Rizal  |
| 2. Diliman                      | - | 9 Matimpiin Street<br>Diliman, Quezon City                                     |
| 3. Las Pinas                    | - | CAA<br>Las Pinas, Metro Manila   |
| 4. Metro Manila<br>First Church | - | 37 Madelaine Street<br>Parkway Village, Quezon City                            |
| 5. Muntinlupa                   | - | 909 Vermillion Street<br>Agro-Homes Subdivision<br>Muntinlupa, Metro Manila    |
| 6. Novaliches                   | - | 23 Lapu-Lapu Street<br>Pasacola, Dona Rosario Subd.<br>Novaliches, Quezon City |
| 7. United Hills                 | - | Corner Iba and Narra Sts.,<br>UPS I Paranaque, Metro Manila                    |



- |                |   |  |
|----------------|---|--|
| 8. Tanay       | - | Manila East Road, Tanay, Rizal   |
| 9. Teresa      | - | La Trinidad Street<br>Brgy. Sto. Cristo, Teresa, Rizal                                 |
| 10. Morong     | - | Balanti, Morong, Rizal   |
| 11. Valenzuela | - | 16 Villanueva Street<br>Sumilang Subdivision<br>Dalandanan, Valenzuela<br>Metro Manila |

### **Subjects of the Study**

The researcher used Intermediate pupils of age-bracket ten to twelve as the subjects of this study. Of the one hundred weekly average attendance in the eleven selected Sunday Schools of the Metro Manila district, there were 67 questionnaires gathered from the total population of 130.

### **Sampling Procedure**

The sixty-seven respondents for this study were chosen by a simple random sampling procedure from the Intermediate classes in the Nazarene Sunday Schools of the Metro Manila district.

Table 1

**Classification of Selected Churches and  
Distribution of Respondents as to Church**

<i>Churches</i>	<i>Total Sunday School Enrolment<sup>61</sup></i>	<i>Weekly Average Attendance</i>	<i>Number Of Respondents</i>
Antipolo	20	12	11
Diliman	18	15	5
Las Pinas	11	4	4
Morong	6	2	7
Muntinlupa	10	8	3
Novaliches	9	7	3
Parkway	8	5	8
Tanay	13	12	7
Teresa	10	10	3
United Hills	10	10	11
Valenzuela	15	15	5
<b><i>TOTALS</i></b>	130	100	67

Table 1 shows the names of eleven selected churches with the children of Intermediate grade in Sunday School serving as the samples of this study. There was a total of one hundred and thirty enrolled children with an average attendance of one

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<sup>61</sup>This data is based on the record in January 1992 to January of 1993.

hundred per week. There were a total of sixty-seven children who answered the questionnaire.

### **Treatment of Data**

In this study tallying and cross-tabulation were employed. The results were computed through frequency count, percentage, mean, and ranking.

1. *Frequency and Percentage*. “This is a numerical analysis to describe or compare magnitudes.”<sup>62</sup>
2. *Mean*. “The process of adding all measurements and dividing the total by the number of cases.” It is also commonly called the “average” or “the weighted mean.”<sup>63</sup>
3. *Rank*. Rank is used to describe the positional importance of an item in relation to other items.<sup>64</sup>

### **Equivalent Weights**

<i>Interpretation</i>	<i>Weight</i>
Strongly Agree (SA)	6.00 – 6.99
Agree (A)	5.00 – 5.99
Slightly Agree (SLA)	4.00 – 4.99
Slightly Disagree (SLD)	3.00 – 3.99
Disagree (D)	2.00 – 2.99
Strongly Disagree (SD)	1.00 – 1.99

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<sup>62</sup> Luz Barrios Sanchez, Developing and Evaluating a Research Proposal Master's Thesis Doctoral Dissertation (N. p., PAGE, 1986), 47.

<sup>63</sup> Abraham N. Franzblau, A Primer of Statistics for Non-Statisticians (New York: Harcourt, Brace & World Inc., 1958), 25.

<sup>64</sup> Sanchez, Developing and Evaluating, 47.

## Chapter 4

### PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents, analyzes, and interprets the data findings or results based on the collected data and statistical treatment used.

The number of respondents in this study was 67. Tables were presented according to their order in the questionnaire form. Problem number one was answered through tables 2 to 4, 14, & 19. Problem number two was answered through tables 5 to 13, 15 to 18, 19 & 20.

**Table 2. Frequency and percentage distribution of Intermediate children as to their sex.**

<i>Sex</i>	<i>Frequency</i>	<i>Percentage</i>
Male	28	42
Female	39	58
<i>TOTAL</i>	<i>67</i>	<i>100</i>

**Fig. 2. Percentage rate of respondents' sex.**



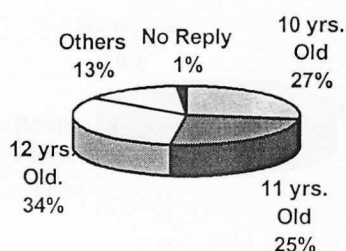


Table 2 (Fig. 2) shows that more than a half of the respondents are female rather than male. This tells that the percentage rate of females up to the present is higher than the males.<sup>65</sup> However, it indicates that the difference is not high. This implies that children who attend weekly Sunday School in the Church of the Nazarene of the Metro Manila district are a nearly equal representation of boys and girls.

**Table 3. Frequency and percentage distribution of Intermediate children as to their age.**

<i>Age</i>	<i>Frequency</i>	<i>Percentage</i>
10	18	27
11	17	25
12	22	34
Others	9	13
No Reply	1	1
<i>TOTAL</i>	<i>67</i>	<i>100</i>

**Fig. 3. Percentage distribution of respondents' age.**



<sup>65</sup> The National Census and Statistics Office (NCSO) of the Philippines reported that in 1987 there was a population of 3.7 million females and 3.4 males in Metro Manila alone. Custodiosa A. Sanchez, *Contemporary Social Problems and Issues*, rev. ed. (Metro Manila: National Book Store, 1979, 1987), 32.

Table 3 (Fig. 3) indicates those pupils of age twelve are comparatively above those of ages ten and eleven. Moreover, it shows that intermediate pupils in the Sunday School of Metro Manila district are nearly equally distributed among their age group. This means that there is an average age representation of children giving their perception toward Sunday School in this study.

**Table 4. Frequency and percentage distribution of Intermediate children as to their religious affiliation.**

<i>Affiliation</i>	<i>Frequency</i>	<i>Percentage</i>
Protestant	38	57
Roman Catholic	22	33
No Reply	7	10
<i>TOTAL</i>	<i>67</i>	<i>100</i>

**Fig. 4. Percentage rate of respondents' Religious Affiliation.**

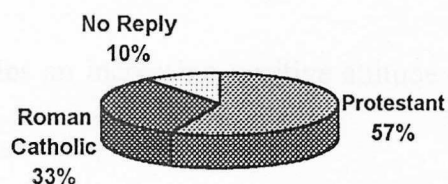


Table 4 (Fig. 4) reveals that more than half of the respondents' religious affiliation is Protestant. Comparatively, one third are Roman Catholics.

**Table 5. Frequency and percentage rates of Intermediate Children as to length of attendance in Sunday School.**

<i>Period</i>	<i>Frequency</i>	<i>Percentage</i>
Less than 3 months	4	6
More than 6 months	5	7
More than 1 year	30	45
Others	12	18
Not sure	10	15
No reply	6	9
<i>TOTAL</i>	<i>67</i>	<i>100</i>

**Fig. 5. Percentage rate of respondents' period of Sunday School attendance.**

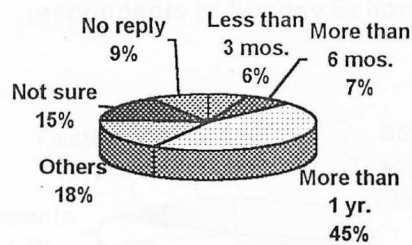


Table 5 (Fig. 5) implies an increasing positive attitude toward attending Sunday School by intermediate children with, 44.8 %.

**Table 6. Frequency and percentage distribution of persons who invited Intermediate children to come to Sunday School.**

<i>Persons</i>	<i>Frequency</i>	<i>Percentage</i>
Sunday School Teacher	19	29
Friend in Church	14	21
Relative	14	21
Parents	8	12
Pastor	7	10
Others	5	7
<i>TOTAL</i>	<i>67</i>	<i>100</i>

**Fig. 5. Percentage rate of persons instrumental in inviting respondents to Sunday School .**

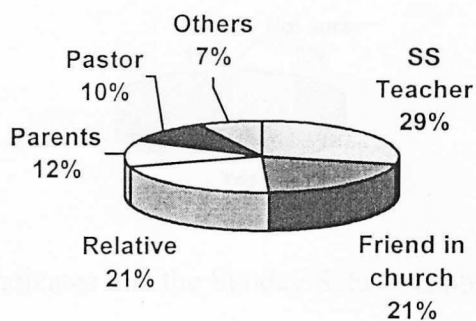


Table 6 (Fig. 6) shows that the Sunday School teacher has the highest percentage received as those who were instrumental in inviting respondents to Sunday School. This is significant because the main objective of the teacher is to bring children to Christ through the ministry of Sunday School, that they may know Jesus Christ and have a



personal relationship with Him, and make them the “whole person” God wants them to be.<sup>66</sup>

**Table 7. Frequency and percentage distribution of Intermediate children as to their claim of Salvation**

<i>Responses</i>	<i>Frequency</i>	<i>Percentage</i>
Yes	66	99
No	1	1
Not sure	0	0
<i>Total</i>	<i>67</i>	<i>100</i>

**Fig. 7. Percentage rate of respondents' claim of Salvation.**

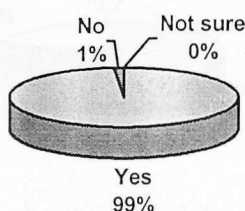


Table 7 (Fig. 7) indicates that the Sunday School is able to meet its objective that children will be able to know Christ Jesus as their Lord and personal Savior, as claimed by ninety-nine percent of the respondents.<sup>67</sup>

<sup>66</sup> Elizabeth R. Javalera, comp., Christian Education and Its Correlated Educational Agencies (Quezon City: PACE, 1977), 17.

<sup>67</sup> Javalera, Christian Education 18, and Taylor, An Introduction, 37-38.

**Table 8. Frequency and percentage distribution of Intermediate Children as to the person who became instrumental to their Salvation**

<i>Persons</i>	<i>Frequency</i>	<i>Percentage</i>	<i>Rank</i>
Sunday School Teacher	35	53	1
Parents	18	27	2
Christian Friend	12	18	3
Others	1	1	4.5
No Reply	1	1	4.5
<i>Total</i>	<i>67</i>	<i>100</i>	

**Fig. 8. Percentage rate of persons instrumental to respondents' salvation.**

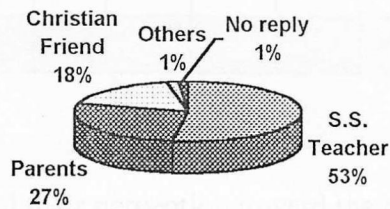


Table 8 (Fig. 8) shows that the Sunday School teachers play an important role in leading children to salvation, with a response of fifty-three percent. While twenty-seven percent of the respondents claim that they were saved through their parents.

**Table 9. Frequency, Mean, Weighted score, and Ranking of perceptions of Intermediate children toward their Sunday School teacher.**

	1	2	3	4	5	6	7	0			
<i>Ch</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>R</i>
A	37	13	2	0	4	2	0	9	101	1.51	6
B	3	4	12	7	10	9	11	11	256	3.82	10
C	35	16	3	1	2	0	1	9	97	1.45	3.5
D	32	10	7	3	0	2	0	13	97	1.45	3.5
E	25	18	5	7	3	1	0	8	125	1.86	8
F	22	19	7	3	0	1	0	15	99	1.48	5
G	32	11	8	7	0	1	1	7	119	1.89	7
H	33	15	3	1	0	1	0	14	82	1.22	1
I	6	23	14	4	4	0	0	16	130	1.94	9
J	36	11	5	3	0	0	1	11	92	1.37	2
<i>OM</i>										1.79	

*Ch* = Characteristics

*f* = Frequency

*WS* = Weighted Score

*M* = Mean

*R* = Rank

*OM* = Over-all Mean

The respondents scaled their perception toward the qualities of the teacher from the pair of opposite adjectives as given:

- A. Friendly/unfriendly
- B. Strict/lenient
- C. Approachable/unapproachable
- D. Inspiring/not inspiring
- E. Creative/uncreative
- F. Communicative/not communicative
- G. Kind/unkind
- H. Interesting/uninteresting



I. Teaches fast/teaches slowly

J. Loving/unloving

Scaling on this (Table 9) is from 1 through 7, wherein 1 receives the highest point and 7 the lowest. The distance the circle (O) is placed from either end of the scale denotes the degree of relation the perception has for the person to the pair of opposite words.<sup>68</sup> For example, the degree of friendliness are rated:

1 = Very Friendly	5 = Sort of Unfriendly
2 = Friendly	6 = Unfriendly
3 = Sort of Friendly	7 = Very Unfriendly
4 = Not sure	0 = No Reply

These data on Table 9 strengthen the idea of Slaughters, saying that a teacher to student friendship closes the relational gap between the teacher and the student, thus meeting the goal which is to be able to disciple the pupil effectively.<sup>69</sup> It seems that the teachers' fastness in teaching would not create problems because the teachers are very approachable according to the respondents.

Moreover, the "sort of being strict" of the teachers may not signify a negative impression on children. According to Leslie, when a child feels that he or she is loved, his behavior would not be very difficult to control, moreover the child would wish to maintain his relationship with those who look after him.<sup>70</sup>

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<sup>68</sup> Cook, "An Instrument," 105-113.

<sup>69</sup> Gangel and Hendricks, The Christian Educator's Handbook, 260.

<sup>70</sup> Shirley Leslie, Children Growing Up (London: Scripture Union, 1982), 25.



This supports the wisdom given to King Solomon in Proverbs 3:11, saying, “God disciplines the one whom He loves.”

The over-all mean of the characteristics of the teachers as perceived by the pupils is 1.79, interpreted as “very positive” characteristics. This implies that the Sunday School teachers displayed good qualities most of the time.

**Table 10. Preference of Intermediate Children  
as to teaching methods they like most and the least**

	1	2	3	4	5	6	7	8	
<i>TM</i>	<i>f</i>	<i>f</i>	<i>F</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>Rank</i>
S	42	11	2	3	1	2	2	0	1
BD	14	17	14	4	5	3	6	2	2
BM	3	15	17	12	7	3	3	0	3
QA	3	9	10	22	9	1	1	0	4
GD	3	4	7	6	15	6	6	5	0
D	1	3	2	7	1	23	23	8	6 & 7
RP	1	4	11	4	22	7	7	6	5
O	0	0	0	2	0	6	6	23	8
NR	0	4	4	7	7	13	13	23	0

*TM* = Teaching Method

The respondents scaled the methods of teaching which they like most and like least from the highest rank of 1 down to the lowest rank of 8. These methods were given:

S = Storytelling

D = Drama

BD = Bible Drill

RP = Role-playing

BM = Bible Verse Memorization

O = Others

QA = Question & Answer

NR = No Reply

GD = Group Discussion

According to Table 10, storytelling as a method of teaching must have ranked first among respondents because, according to Egan, the use of imagination is the most powerful device in getting the attention and interest of children.<sup>71</sup> Bible Drill ranks second to the most liked method of teaching. Bible Verse Memorization was given the third preference to serve as a method of teaching. This result among Intermediate children does not support Cionca's study conclusion that the lack of Bible memorization is one of Church Education's ten toughest problems."<sup>72</sup> Benson writes, "Children are better in memorization than in reasoning."<sup>73</sup> It shows that drama was the least preferred method of teaching by the respondents.

Each child has his or her own choice of the most and the least lived method of teaching. This implies that each child is unique that he or she accepts a form of teaching according to his or her age and motivation.

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<sup>71</sup> This method is relevant to Filipino culture in which our elders are known for telling stories during their leisure time (Leonardo N. Mercado, Applied Filipino Philosophy [Tacloban City: DWU, 1977], 37). Moreover, storytelling was found by de Vera as a means to Psychologizing Filipinos (Ma. Gracia A. De Vera, "Pakikipagkuwentuhan: Paano kay Pag-aralan ang Pakikiapid?" in Rogelia Pe-Pua, ed., Filipino Psychology: Theory, Method, and Application [Quezon City: UP Press, 1989], 188).

<sup>72</sup> John R. Cionca, Solving Church Education's Ten Toughest Problems (Wheaton, Ill.: Victor Books, 1990), 83.

<sup>73</sup> Benson, An Introduction, 156.

**Table 11. Perception of Intermediate Pupils  
as toward their lessons.**

	1	2	3	4	5	6	7	0			
<i>Ch</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>R</i>
A	21	22	9	1	4	0	0	10	116	1.73	5
B	25	10	14	3	5	1	0	9	130	1.94	6
C	38	9	4	1	0	1	0	14	92	1.37	2
D	26	14	7	2	3	0	1	14	105	1.57	3
E	37	8	4	2	0	0	1	15	30	1.19	1
F	19	19	8	2	4	1	0	14	115	1.72	4
<i>OM</i>										1.59	

Scaling on Table 11 is similar to that of Table 9. The pair of opposite words were given:

(A) Understandable/vague

(B) Interesting/boring

(C) Useful/not useful

(D) Relevant/irrelevant

(E) Important/unimportant

(F) Easy/hard

As the results show in Table 11, mean of 1.19 children perceive their lessons to be important. Secondly, for them the lessons taught are useful. Thirdly, they perceive the lessons to be relevant. This tells that our Sunday School teachers are meeting the children's needs and interests. Thus, Acuna is



right in saying that teachers must be able to prepare lessons that could be used and applied to the students' daily lives.<sup>74</sup>

**Table 12. Preference of Intermediate Children as to the lesson activities they like the most and the least.**

	1	2	3	4	5	6	7	8	9	10	
<i>Act</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>Rank</i>
<b>A</b>	11	2	4	9	4	2	3	5	11	7	9
<b>B</b>	7	8	11	8	8	9	5	0	2	4	3
<b>C</b>	3	5	5	7	9	7	1	10	3	7	5
<b>D</b>	3	6	7	10	6	9	6	6	4	1	4
<b>E</b>	7	11	9	6	7	5	6	4	4	1	2
<b>F</b>	2	5	7	6	7	8	6	5	7	11	0
<b>G</b>	22	1	5	4	6	8	5	4	4	1	1
<b>H</b>	3	2	3	0	3	5	10	0	10	15	10
<b>I</b>	3	7	6	5	4	8	9	9	2	5	0
<b>J</b>	1	7	5	5	2	3	11	8	11	7	7

*Act* = Activities

Where: 1 = Top in rank;      10 = Least in rank;      0 = No Reply

(A) Drawing

(F) Giving of Offerings

(B) Singing

(G) Assignment

(C) Playing

(H) Role-playing

(D) Praying

(I) Individual Project

(E) Field-trips

(J) Group Project

It is fascinating to notice that the interest of respondents in Table 12 is centered most on their cognitive characteristics. Anthony describes Intermediate

<sup>74</sup> Jasmin Espiritu Acuna, The Development of Thinking Among Filipino: Implications for Public Education (Philippines: Dela Salle Univ. Press, 1987), 57.



children as becoming rational at their stage, thus they are challenged to write and create their own response in application of Bible stories and concepts by doing the assignment given to them.<sup>75</sup> As a result, field trips is the second most liked by children. This is the reason why, according to Anthony, during the Intermediate stage children are being challenged to activities which move them physically such as hiking, exploring new things and seeing new places, and giving them new experiences. He also said that field trips combined with work projects is effective for children.<sup>76</sup> Project making was third among the least liked activities by children may be planned to assign together with field-trips to increase their interest in accomplishing them. Role-playing appears to be least preferred. It may be because, according to Van Ments, children of ten through fourteen are not enthusiastic with this method due to their lack of experience.<sup>77</sup>

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<sup>75</sup> Michael J. Anthony, ed., Foundations of Ministry (Wheaton, Ill.: Bridgepoint, 1992), 147.

<sup>76</sup> Ibid.

<sup>77</sup> Morry Van Ments. The effective Use of Role-Play: A Handbook for Teachers and Trainers (London: Kogan Page, 1989), 31.

**Table 13. Perception of Intermediate children toward visitations and follow-up.**

	<i>SA</i>	<i>A</i>	<i>SLA</i>	<i>SLD</i>	<i>SD</i>	<i>D</i>	<i>NR</i>			
<i>S</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	22	15	14	3	10	1	2	293	4.37	2
2	24	11	6	9	11	5	1	277	4.13	4
3	27	16	12	2	6	4	0	312	4.66	1
4	17	9	12	8	14	4	3	251	3.75	5
5	15	11	9	7	10	13	2	235	3.51	6
6	10	9	6	12	18	10	2	211	3.15	7
7	26	15	2	7	7	7	3	281	4.19	3
OM									3.97	

Table 13 shows that the pupils “slightly agree” that their teachers know when they are not in Sunday School class. They “slightly agree” that their Sunday School teachers do visit them in their homes. The pupils “slightly agree” that their teachers get the members of their class involved in visiting the absentees. The pupils “slightly disagree” that their teachers do visit when they are absent in the Sunday School class. They “slightly disagree” that the Sunday School is far from their homes. The pupils “slightly disagree” that the teachers do follow-up in letters or by phone calls.

With an over-all mean of 3.97, it is interpreted that Intermediate pupils “slightly disagree” that Sunday School teachers do visitation and follow-up on them.

**Table 14. Perception of Intermediate children toward their family.**

	6	5	4	3	2	1	0			
<i>S</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	17	16	7	9	6	10	2	259	3.87	4
2	11	7	9	7	13	16	4	200	2.98	5
3	44	12	2	2	5	1	1	349	5.21	2
4	3	4	5	16	19	28	2	142	2.12	6
5	24	28	9	3	0	2	1	331	4.94	3
6	48	16	1	0	0	2	0	374	5.58	1
OM									4.12	

S = Statement

Table 14 reveals that children “agree” that they are being loved by their parents. They “agree” that they are encouraged by their parents to attend Sunday School. Pupils “slightly agree” that they do practice what they learn in the Sunday School. The children “disagree” that they are obliged to do household chores during Sunday School time. They “disagree” that they prefer to attend Sunday School than stay home.

With an over-all mean of 4.12, it is interpreted that Intermediate pupils “slightly agree” that the family influences their attendance to Sunday School.



**Table 15. Perceptions of Intermediate children  
Toward the Sunday School's social activities.**

	6	5	4	3	2	1	0			
<i>S</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	47	16	1	0	2	0	1	370	5.52	1
2	31	30	4	2	0	0	0	358	5.34	4
3	33	28	5	1	0	0	0	361	5.39	3
4	39	20	3	0	0	1	4	346	5.18	6
5	37	22	4	0	2	0	2	352	5.25	5
6	28	19	9	2	4	2	3	315	4.70	7
7	26	15	9	6	6	3	0	300	4.48	8
8	12	9	11	7	9	16	3	216	3.22	9
9	14	7	6	5	13	21	1	205	3.06	10
10	48	14	1	1	1	1	1	368	5.49	2
OM									4.76	

Table 15 shows that children “agree” that their teachers encourage them to make friendship with others in order to bring them to Sunday School. They “agree” that they enjoy being in Sunday School. They “agree” that they enjoy the friendship of their classmates in Sunday School. The respondents “agree” that they would like to join the Children’s choir. They “agree” that they would like to participate in class activities.<sup>78</sup>

Respondents “slightly agree” that they like to go along with their teachers to visit classmates. They “slightly agree” to go to nearby hospitals to visit the sick. This can be a time to develop among them a sense of concern for others.

<sup>78</sup> According to Bustos and Espiritu, Intermediate children are at a point where they begin to develop attitudes toward social programs. Thus, building their interest with these social activities will help shape positive attitudes among students toward Sunday School. (Social Foundations of Education [Quezon City: Katha, 1985], 7).



This strengthens a Filipino value “Pakikipagkapwa-Tao,” which develops Filipino children to show concern for others particularly in times of need.

Children “slightly agree” that they are shy about joining in during class group activities. They “slightly disagree” that they prefer going out with friends rather than attending Sunday School.

With an over-all mean of 4.76, it is interpreted that children have “slightly agree” perception about the social activities in the Sunday School. This result supports Bustos and Espiritu’s theory that this age-level among children is the stage when they just begin to develop an attitude toward social activities.

**Table 16. Perceptions of Intermediate children  
as to the Sunday School promotions.**

	6	5	4	3	2	1	0			
<i>S</i>	<i>F</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	30	21	6	1	4	5	0	325	4.85	6
2	35	22	3	0	5	1	0	355	5.30	3
3	26	22	9	1	6	3	0	320	4/89	7
4	21	24	7	6	2	5	2	301	4.49	8
5	33	19	4	3	4	3	1	329	4.91	5
6	39	15	2	4	4	2	1	339	5.06	4
7	13	17	7	12	7	4	2	275	4.10	9
8	39	21	5	0	1	0	1	361	5.39	2
9	45	16	1	0	1	1	3	393	5.87	1
<i>OM</i>									<b>4.97</b>	

Table 16 indicates that the first significant contributory factor to the promotion of Sunday School is the gathering of the class at times other than Sunday morning. The

children “agree” that their teachers encourage them to attend Sunday School. They “agree” that there are Sunday School outreaches in their respective places. The children “agree” that the teachers give incentives to those who are active and cooperative in class.<sup>79</sup>

The children “slightly agree” that their Sunday Schools do participate in the Sunday School drive<sup>80</sup> and that they make a good record compare to other classes. They “slightly agree” that that teachers do give incentives to those without absences. They “slightly agree” their Sunday School does participate in the annual children’s camp. Pupils “slightly agree” that teachers do make every Sunday School interesting.

With an over-all mean of 4.97, it is interpreted that the respondents “slightly agree” about the value of promotions of the Sunday Schools in the Metro Manila area.

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<sup>79</sup> Children’s participation especially increases when they are recognized and rewarded for their accomplishment. This supports Thorndike’s theory on cause and effect (Ann Neel, Theories of Psychology: A Handbook, rev. And enl. Ed. [New York: Schenkman, 1977], 85).

<sup>80</sup> Sunday School Drive is a promotional activity practiced by Nazarene Sunday Schools to promote attendance and enrolment growth.

**Table 17. Perception of Intermediate children  
as to the Sunday School's Special Days.**

	6	5	4	3	2	1	0			
<i>E</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	37	20	3	1	3	0	3	343	5.12	1
2	34	14	9	4	3	2	1	324	4.84	6
3	32	15	8	5	3	3	1	323	4.82	7
4	28	18	7	6	3	2	3	312	4.66	9
5	35	15	10	2	3	0	2	297	4.43	10
6	39	11	7	2	2	1	5	322	4.90	4
7	35	13	6	4	4	2	3	321	4.79	8
8	36	19	7	2	0	1	2	346	5.16	2
9	38	12	7	1	2	4	3	327	4.89	5
10	34	16	11	1	2	1	2	336	5.01	3
<i>OM</i>									4.86	

*E*= Emphases

Topping the list (rank no.1), the children “agree” that individual birthdays are being observed in the Sunday School as Table 18 shows. Next in rank (no. 2), they “agree” that Easter Sunday is celebrated in the Sunday School. Third in rank, they “agree” that they celebrate Childrens’ Day in the Sunday School. Fourth in rank, pupils “slightly agree” that Christmas Day is being emphasized. Fifthly, they “slightly agree” that the church anniversary is emphasized in the Sunday school. Sixthly, respondents “slightly agree” that Mother’s Day is emphasized in the Sunday School. Seventh in rank, children “slightly agree” that Father’s Day is being emphasized in Sunday School. Eighthly, they “slightly agree” that Holy Week” is emphasized in the Sunday School. Ninth in rank, they “slightly agree” that Teacher’s Day is being emphasized. Tenth in rank, they “slightly agree” that New Year’s Day is being emphasized in the Sunday School.



With an over-all mean of 4.86, it is interpreted that pupils have a “slightly agree” perception regarding the emphasis the Sunday School is giving to special days.

**Table 18. Perception of Intermediate children toward themselves.**

	6	5	4	3	2	1	0			
<i>Ch</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>	<i>Rank</i>
1	30	23	6	2	4	2	0	335	5	1
2	18	23	11	9	3	3	0	303	4.52	7
3	10	15	8	6	10	14	4	219	3.27	19
4	21	28	8	1	3	0	6	307	4.58	5
5	21	18	16	5	2	0	5	299	4.46	8
6	11	21	15	8	7	0	5	269	4.01	13
7	18	22	16	6	2	1	2	305	4.55	6
8	19	14	14	8	5	6	1	294	4.39	10
9	15	22	17	6	2	3	2	293	4.37	11.5
10	17	21	12	11	4	2	0	298	4.45	9
11	29	20	8	3	3	3	1	324	4.84	3
12	28	23	9	4	1	0	2	333	4.97	2
13	8	18	20	9	5	4	3	259	3.87	14
14	15	9	17	7	9	4	6	246	3.67	17
15	8	17	16	8	9	4	5	227	3.39	18
16	10	28	17	7	3	0	2	188	2.81	16
17	12	14	16	9	11	1	4	256	3.82	15
18	20	24	11	3	0	0	9	293	4.37	11.5
19	20	30	9	4	1	0	3	320	4.78	4
<i>OM</i>									<b>4.27</b>	

Table 18 shows that the respondents rate themselves with an over-all mean of 4.27, which shows that they “slightly agree” that they themselves possess characteristics given above. According to Strano and Dixon, measuring one’s self-concept may be



regarded as a means of seeking the approval of the society, and of keeping a balance in self-esteem.<sup>81</sup> These characteristics may serve as determinants to the assessment of respondents toward their behavior of the Sunday School's class lesson, participation in class, dealing with friends and classmates, physical competence, and so forth.

With a mean of 5.0, Intermediate children "agree" that they are healthy. This supports Halls description of children as healthy, yet accident prone.

They "slightly agree" that they are friendly, cautious, sensitive, concerned, generous, and cooperative. According to Senator Shahani, embodied in the Filipino character is the so-called "Pakikipagkapwa-tao," or being open to others and feeling one with others.

They "slightly agree" that they are humble. Shahani described the Filipino as flexible and adaptable in unexpected circumstances.

They "slightly agree" that they are optimistic and frail. According to Shahani, Filipinos have deep faith and religiosity which make them optimistic and not frail.

They "slightly disagree" that they are aggressive and passive. Shahani said that Filipinos are passive in general. They would rather rely on others and feel secure under the presence of an authority. Intermediate children have already reached the so-called "formal period" when they could begin to think abstractly and logically, according to Richards. Thus, they may be taught how to understand concepts by active thinking.

Children "slightly agree" that they are proud. According to Shahani, Filipinos have the so-called "Kanya-kanya Syndrome", a characteristic of selfishness and feeling

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<sup>81</sup> Strano and Dixon, "The Comparative Feeling," 38.

of competitiveness toward others because of status and prestige. Intermediate children must be taught not to develop this negative characteristic.

Intermediate children “slightly disagree” that they are rational. This may be the reason why Richards referred to the “conservation” concept in the child. According to him, at this stage children still think concretely. For instance, the word “honesty” can only be communicated to them when applied and corrected within a given situation. Thus, the pupils may be developed to become rational by using what Richards calls a “divergent process,” where they are taught during the lesson to create their own illustrations and express their own feeling and thoughts about the truth of the lesson.

With an over-all mean of 4.27, it shows that children “slightly agree” that they acquire those mentioned characteristics.

**Table 19. Perception of Intermediate children toward their religious experience.**

	6	5	4	3	2	1	0		
<i>S</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>WS</i>	<i>M</i>
1	32	25	7	3	0	0	0	345	5.15
2	45	19	2	1	0	0	0	376	5.51
3	34	20	10	3	0	0	0	353	5.27
4	31	22	10	2	1	0	1	344	5.13
5	43	20	3	1	0	0	0	373	5.57
6	36	24	2	0	3	1	1	351	5.24
7	24	25	5	2	1	0	0	357	5.33
<i>OM</i>									<i>5.31</i>

Table 19 reveals that respondents admitted they are sinners and need forgiveness from God. They are quick to repent and ask God's forgiveness when confronted with their sin. The respondents experience a change from their wrong habits and they aim to become mature Christians. The children do enjoy the experience of reading the Bible and praying. Pupils do agree that they feel the presence of the Lord during the Sunday School sessions.

With an over-all mean of 5.31, they do "agree" about the value of the religious experiences that they had.



**Table 20. Over-all Perception of Intermediate children toward the Sunday School.**

	1	2	3	4	5	6	
<i>Elements</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>f</i>	<i>Rank</i>
LT	50	7	2	0	0	3	1
LA	5	16	12	12	12	1	7
IL	7	23	15	8	5	2	2
F	1	8	21	20	7	5	3&4
V/F	0	6	5	11	18	20	5
SD	4	5	5	7	16	24	6
NR	0	2	4	7	9	12	0

LT = Loving Teacher

F = Friendship in Sunday School

LA = Lesson Activity

SD = Special Days

IL = Interesting Lesson

NR = No Reply

Table 20 shows that Intermediate children rate their teachers as the thing they like most about Sunday School. An interesting lesson is rated second. Enjoyable lesson activities is third. Friendship in Sunday School is fourth. Visitations and follow-up is fifth. Special days is rated sixth. Lesson activity receives the lowest preference score.

This simply implies that the impression of the students about their teachers and the impression the teacher gives to his or her students is the most influential factor in their attitude toward Sunday School. The second most influential factor is an interesting lesson. And, the third most, is the friendship they find among Sunday School classmates.



## Chapter 5

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of findings of the study, conclusions arrived at, and some recommendations.

#### Summary of Findings

This study was undertaken to find out the perceptions of Intermediate children of the Metro Manila district toward Sunday School through the Sunday School teacher, lesson and its activities, methods of teaching, visitations and follow-up, social activities, attendance, and promotions, and to determine the significance of the children's profile including family life, self-rating, and religious experience as to their attitudes toward Sunday School. Moreover, this study attempted to take into consideration the nature and needs of Intermediate children as presented by educators and theorists in order to meet their developmental needs and interests.

In this study the following were discovered:

1. The profiles of respondents in terms of:
  - a. Sex,
  - b. Age,
  - c. Religious affiliation,
  - d. Family life,
  - e. Religious experience, and
  - f. Self-rating.

2. The perceptions of Intermediate pupils as regards the following:

- a. Sunday School teacher,
- b. Methods of teaching,
- c. Lesson and activities,
- d. Attendance,
- e. Social relationships,
- f. Promotions and incentives,
- g. Special Days, and
- h. Visitations and follow-up.

A summary of findings in this study follows:

1. The respondent's profile in terms of:

- a. *Sex.* More than half of the respondents are girls with a percentage of fifty-eight, while forty-two percent are boys.
- b. *Age.* Approximately thirty-four percent of the respondents are at the age of twelve, twenty-seven percent are at the age of ten, and twenty-five percent are at the age of eleven.
- c. *Religious affiliation.* More than half of the parents are Protestants by religious affiliation with a percentage of fifty-seven, while thirty-three percent are Roman Catholics. This may lead our Sunday School to broader and positive ministries among Intermediate children.

*d. Family life*

According to Intermediate children, their parents, with interpretation, "slightly agree," do attend the church where they attend Sunday School, with a mean of 3.87.

- 1) According to children, with interpretation, "disagree," they are not given household chores during Sunday School time, with a mean of 2.98. This may indicate that household work will not be a hindrance to the children's attendance in Sunday School.
- 2) According to the respondents, with interpretation, "agree," they are encouraged by their parents to attend Sunday School, with a mean of 5.21.
- 3) According to the children, with interpretation, "disagree," they are not happy to stay home rather than attend Sunday School, with a mean of 2.12.
- 4) According to them, with interpretation, "slightly agree," children do practice what they learn in Sunday School, with a mean of 4.94.
- 5) The children, with interpretation "agree," their parents do love them, with a mean of 5.58.

With an over-all mean of 4.12, the Intermediate children do have "a slightly positive attitude," toward their families.

*e. Attendance.* There is a high percentage (forty-five) of children who have been attending Sunday School for more than one year. This may indicate that the Sunday School is able to build a positive attitude among children which may need to be strengthened through its programs. In this way the children will realize more and more the importance of Sunday School.



*f. Self-rating.* Topping the list, the first ten characteristics of Intermediate

children and the thing that is least characteristic of them, in their own thinking, describe their personality and potentials. These characteristics are as follows: first in rank, they describe themselves as healthy, second, they “slightly agree” that they are concerned; third, they “slightly agree” that they are optimistic; fourth, they “slightly agree” that they are cooperative; fifth, they “slightly agree” that they are friendly; sixth, they “slightly agree” that they are kind; seventh, they “slightly agree” that they are quiet; eight, they “slightly agree” that they are cautious; ninth, they “slightly agree” that they are humble; tenth, they “slightly agree” that they are sensitive; and nineteenth, the least in rank, “slightly disagree” that they are proud.

With an over-all mean of 4.27, it is interpreted that Intermediate pupils have a “slightly positive” attitude toward their personality and potentials as children.

2. The respondents’ perceptions toward Sunday School in terms of:

*a. The Sunday School Teacher*

- 1) The teacher is very friendly, with a mean of 1.51.
- 2) The teacher is sort of strict, with a mean of 3.82.
- 3) The teacher is very approachable, with a mean of 1.45. The same result appeared in the study done by Margaret Harris, when a child said that what she liked about school is when she knows that the teacher will explain things that she does not understand and will explain it again in a different way.



- 4) The teacher is very inspiring, with a mean of 1.45.
- 5) The teacher is very creative, with a mean of 1.86.
- 6) The teacher is very communicative, with a mean of 1.48.
- 7) The teacher is very kind, with a mean of 1.78.
- 8) The teacher is very interesting, with a mean of 1.22.
- 9) The teacher teaches fast, with a mean of 1.94.
- 10) The teacher is very loving, with a mean of 1.34.

With an over-all mean of 1.79, it is interpreted that Intermediate children have a very favorable attitude toward their Sunday School teachers.

*b. Methods of Teaching*

- 1) Storytelling ranks first to be the children's most-liked method of teaching.
- 2) Bible Drill ranks second as their most-liked method of teaching.
- 3) Bible verse memorization ranks third as their most interesting teaching method.
- 4) Question and Answer ranks fourth as their most liked method of teaching.
- 5) Role-Playing ranks fifth as their most interesting method.
- 6) Drama ranks sixth as their most interesting method.
- 7) Group Projects ranks seventh as their most-liked method of teaching.
- 8) Other methods ranks the least interesting teaching methods.

In summary, storytelling ranks first, as the top most liked method of teaching by respondents.

*c. The Lesson and*

- 1) According to the pupils the lessons are very important, with a mean of 1.19.

- 2) According to the pupils the lessons are very useful, with a mean of 1.37.
- 3) According to the pupils the lessons are very relevant, with a mean of 1.57.
- 4) According to the pupils the lessons are very easy, with a mean of 1.72
- 5) According to the pupils the lessons are very understandable, with a mean of 1.73.

This indicates that the pupils have a very strong and positive attitude toward the Sunday School lessons.

#### *Lesson Activities*

- 1) Assignment ranks first to be their most-liked lesson activity.
- 2) Field trips ranks second to be their most-liked lesson activity.
- 3) Singing ranks third to be their most-liked lesson activity.
- 4) Praying ranks fourth as their most-liked lesson activity.
- 5) Playing ranks fifth as their most-liked lesson activity.
- 6) Role-playing ranks tenth as their least-liked lesson activity.
- 8) Giving of offerings and individual projects are their very least liked lesson activities.

#### *d. Religious experience*

- 1) The Sunday School teachers are doing more in inviting children to come to Sunday School, followed by children's friends and relatives who attend church.
- 2) There is a very high claim of assurance of salvation, with a percentage of ninety-nine percent.

- 3) More than half of the total respondents said that their Sunday School teachers were instrumental to their receiving the Lord Jesus Christ as their Lord and personal Savior, with a percentage of fifty-three; while twenty-seven percent were saved through their parents and, eighteen percent were saved through their Christian friends.
- 4) Personal relationship with God.

The children “agree” that God forgave their sins. They also “agree” that they are quick to repent and to ask God’s forgiveness when they sin. The respondents “agree” that they are happy because God forgave their sins. The respondents “agree” that they love to pray and read the Bible. They “agree” that they are happy because they have the assurance of salvation. They “agree” that they feel God’s presence in their Sunday School meetings.

With an over-all mean weighted score of 5.33, it is interpreted that Intermediate pupils have a “positive” attitude toward their religious experience.

*e. Social Relationships*

- 1) According to pupils the teachers encourage them to make friends with others and bring them to Sunday School, with a mean of 5.52.
- 2) According to pupils they like to bring friends to Sunday School, with a mean of 5.34.
- 3) According to pupils they enjoy the friendship of one another in Sunday School, with a mean of 5.39.
- 4) The pupils like to participate in class activities, with a mean of 5.18.



- 5) A mean of 5.25, indicates that the pupils do like to join in children's Choir.
- 6) A mean of 4.70, indicates that the pupils "agree" to go with their teachers to visit their classmates.
- 7) A mean of 4.48, indicates that the pupils "slightly agree" to the idea to go to nearby hospitals and visit the sick.
- 8) With a mean of 3.22, pupils "slightly disagree" that they are shy to join in class group activities.
- 9) With a mean of 3.06, pupils "slightly disagree" that they enjoy going with friends rather than attend Sunday School. With a mean of 5.49, pupils agree that they enjoy being in Sunday School.

With an over-all mean of 4.76 it is interpreted that the Intermediate pupils "slightly agree" about the value and enjoyment they experience from the social activities of the Sunday School.

*f. Promotions and Incentives*

- 1) Pupils "slightly agree" that their teachers give incentives to them if they have no absences.
- 2) Pupils "agree" that the teachers give incentives to pupils who are active and cooperative in class.
- 3) Pupils "agree" that the teachers give incentives to pupils to bring friends to Sunday School.
- 4) Pupils "slightly agree" that their Sunday Schools participate in the Annual Children's Camp.



- 5) Pupils “slightly agree” that their class participates in the Sunday School drive of the church and make a good record compared to other classes.
- 6) Pupils “agree” that there is an outreach to their homes.
- 7) Pupils “slightly agree” that their teachers do make Sunday School meetings interesting.
- 8) The pupils “agree” that their teachers encourage them to attend Sunday School.
- 9) The pupils “agree” that their class meets at times other than Sunday mornings.

With an over-all mean of 4.97, it is interpreted that Intermediate pupils “slightly agree” about the value of the promotions of the Sunday School.

#### *g. Special Days*

Topping the list, the first five, and the least, in rank of the special days which the Sunday School gives attention to, and their weight of emphasis, according to the Intermediate pupils, are as follows: rank one is birthdays, two is Easter Sunday, three is Children’s Day, four is Christmas Day, five is the Church Anniversary, and ten and the least emphasized is New Year’s Day.

With an over-all mean of 4.86, it is interpreted that Intermediate pupils “slightly agree” about the quality of the emphasis the Sunday School is giving to Special Days.

#### *h. Visitations and Follow-up*

- 1) According to the pupils their Sunday School teachers “slightly” visit them at home, with a mean of 4.37.

- 2) According to the pupils their Sunday School teachers “slightly” visit their families, with a mean of 4.13.
- 3) The teachers “slightly” know when their pupils are absent, with a mean of 4.36.
- 3) The teachers “slightly” do not visit their pupils when they are absent, with a mean of 3.75.
- 4) The Sunday School location is “slightly” not far from home, with a mean of 3.51.
- 5) The teachers “slightly” do not call or write their pupils when they could not visit.
- 6) According to the pupils their teachers “slightly” involve the members of their classes in visiting the absentees.

This reveals that the Sunday School teachers “slightly” do not visit and follow-up their pupils, with an over-all mean of 3.97, which is interpreted as being a “slightly negative attitude.”

#### Over-all Sunday School Rating

Intermediate pupils rated their perception toward Sunday School according to what they liked the most and the least. According to the greatest frequency count occurrences, having a loving teacher is the first element they liked most in Sunday School. This must be the reason why children, according to McKeown, said that the lasting impression which the Sunday School made upon them was made by the teacher more than the lesson taught.

Having an interesting lesson is the second element the pupils liked most in Sunday School. The third most liked element in Sunday School was the friendship of their classmates. Visitations and follow-up were fourth in their preference. Their fifth preference was the emphasis on Special Days. The least one they preferred was the Lesson Activities.

### Conclusions

Based on the findings of this study, the following conclusions were drawn:

1. The respondents' profiles in terms of the following: That the representation of respondents sexes and ages in the Intermediate classes of Sunday School is nearly equal, although, more than half of them are girls. This means that the age and sex gaps between boys and girls at this level are not wide. The frequency distribution of pupils as to age is nearly equal which may mean an average distribution of opinion among the Metro Manila district's Intermediate children.

The Sunday School is able to build a positive attitude among children through their length of attendance. This may indicate that the Sunday school is important to the children.

The children have a "slightly positive" attitude toward their own personality and potentials which may result in increase of their self-esteem. Moreover, their responses show that pupils "slightly disagree" that they are passive. This seems contradictory with Guthrie's description of a Filipino child as being generally passive. It indicates that the Filipino child has



changed in the last two decades. According to Senator Shahani, the characteristics of Filipinos as friendly, cautious, concerned, and generous, demonstrate a Filipino value called, "PakikipagKapwa-Tao." It means being open to others and feeling one with others. She described humility and cooperation as characteristics of flexibility and adaptability among Filipinos. According to Shahani, being strong, optimistic, and frail, portray values of faith and religiosity among the Filipinos. Shahani described the characteristic of being proud, as the Filipino having "a kanya-kanya syndrome," or selfishness. She also described the Filipino as lacking self-analysis and self-reflection. According to her, it is a result of being irrational.

3. The respondent's perceptions toward Sunday School in terms of:

- a. The teacher. The pupils showed a very strong positive attitude toward their Sunday School teachers. This is what Leonardo Mercado was saying that for the Filipinos, personal relationships which have evolved through long and close personal associations are considered sacred.
- b. Methods of Teaching. The pupils chose storytelling as their most liked teaching method. This follows the principle of Comenius that children must be taught according to their age and motivation.
- c. Lessons and activities. The children chose assignment to be their most liked lesson activity. This confirms Anthony's description about Intermediate children as becoming rational at their stage, thus, they are challenged to write and create their own response and application of Bible stories and concepts by doing the



assignment given to them. However, Role-playing appears to be the least preferred because according to Van Ments, children of age-group of ten to fourteen are not enthusiastic with this kind of activity due to their lack of experience.

- d. Religious Experience. The children have a positive attitude toward their religious experience. The Sunday School teacher is fulfilling the mandate given by Jesus Christ to "Go ... and teach all nations" (Matthew 23:19-20). The Sunday School teachers were able to achieve the Sunday School's objective to lead children into salvation through Jesus Christ. This study's results say that the influence of parents is significant to the development of the child's spiritual life.

The moral attitude of the family towards the church influences the way the child looks at the church as well.

The Sunday School teachers are more instrumental to their receiving of Jesus Christ as their Lord and personal Savior. This confirmed what John Wesley the theologian, saw two centuries ago of the importance of Sunday School as a spiritual channel in preparing a person for conversion. This only shows that up to the present, the Sunday School remains to be redemptive in its purpose. More than one fourth of the children were saved through their parents. This may be the reason why Goldman said that parental support in religious matter is important in the spiritual life of a child.

- e. Social Relationships. The children slightly agree with the social activities of Sunday School. The children seem to be enjoying the companionship of their friends. This implies that when the pressure of peers becomes strong at this point

the child who attends Sunday School may be pulled by his or her friends to go with them rather than go to Sunday School.

According to Richards, peer-group relationship is very influential in the learning experience of the child. Thus, if the child will find most of his or her friends in the Sunday School, then it will not be difficult for the Sunday School to keep the child in attendance.

- f. Promotions and Incentives. The children "slightly agree" of the Sunday School's promotions. This result tells how "reinforcement" by Bandura is important according to Bustos.
- g. Special Days. The children "slightly agree" of the emphasis the Sunday School is giving to Special Days.
- h. Visitations and Follow-up. According to A. F. Harper, the teacher would know more about their pupils and understand them if he or she will pay them a visit and follow them up.

#### A. Physical

Table 18 shows that children rated themselves as being healthy. This confirms Miriam Hall's description about the physical fitness of children. The respondents slightly agree that they look attractive. According to Hall, children are concerned about their physical needs, but not so much about their physical appearance. According to Hall and Havighurst, children are so full of energy that they like games and activities. It shows that Intermediate pupils chose field-trips as the second most liked activity and chose playing as the fifth most-liked activity.

## B. Cognitive Development

According to Hall, Intermediate pupils are curious to learn and are rational, although at school they are sometimes displeased with their assignments. However, findings show that Intermediate pupils chose assignments as the first most liked activity. The intermediate stage is the best stage for the enjoyment of reading, according to Hall. Pupils selected Bible Drill<sup>82</sup> as the second most-liked method of teaching. It also shows that they love to read the Bible. According to Hall, Intermediate pupils like to make things and they are able to take responsibility for project making. However, finding shows that pupils chose group projects as only their seventh choice from among the activities which they like, while individual projects is the very least chosen activity. This implies that Intermediate pupils do not have a very favorable attitude yet toward group projects and individual projects. According to Clarence Benson, Intermediate children are better at memorization than at reasoning. This was revealed in the findings, in which BM & QA pupils selected Bible Verse Memorization as their third choice among the teaching methods they like, and Question and Answer as their fourth choice among teaching methods they liked.

Lawrence Richards, in quoting Klausmeier and Allen, explained about four levels of concepts which he said must be introduced to the learning capability of Intermediate pupils. Those are the concrete level, identity level, classificatory level, and formal level. Table 11 confirms that the Sunday School teachers were able to apply these four levels of concepts that were explained by Richards. Richards mentioned the concept of "conservation," which must be taught to Intermediate pupils

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<sup>82</sup> Bible Drill is a game that serves as one method to teach children about the Bible.



in terms of concreteness and applications. Table 19 reveals that pupils were able to understand the concept of forgiveness, for instance, in their spiritual experience. He also wrote that Intermediate pupils begin to develop a concept of "Sociocentrism." That is learning to develop concern for others when they associate with people. In Table 18, children rated themselves as slightly concerned. This awareness in the pupils will open opportunity to the Sunday School teachers to teach children to develop a concern for others which Richards called, "sociocentrism."

### C. Social Development

According to Richards, a child who is nurtured in warm relationships has a healthy development emotionally, mentally, and socially. Table 14, reveals that children felt they are being loved by their parents. Moreover, Table 15 reveals that pupils like to become involved socially.

In the study conducted by Shaffer, findings show that peers count a lot in the shaping of the child's social behaviors. Table 15 shows that children enjoy the company of their friends. It also reveals that children slightly disagree that they enjoy going with their friends rather than attending Sunday School. This indicates that there is a tendency that when peer group pressure becomes strong, friends outside the Sunday School may be more influential. Thus, the Sunday School must build strong relationships between Intermediate pupils in the Sunday School to prevent them from the negative influence of non-Sunday School children.

According to Richards and Hall, Intermediate pupils are hero-worshippers. This implies that the Sunday School teacher becomes a hero to the children. Table 8 shows that Sunday School teachers are the most instrumental persons in leading



Intermediate pupils to the Lord Jesus. Moreover, Tables 9 and 20 reveal that the pupils like their teachers very much.

It reveals in Table 18 that the children slightly agree that they are cooperative. This agrees with Hall's description of Intermediate pupils as cooperative but sometimes moody.

#### D. Moral and Spiritual Development

According to Hall, Intermediate pupils are at a stage of spiritual readiness. They are curious about spiritual things. This was confirmed in Table 7. Results show that ninety-nine percent of the Intermediate pupils claimed that they have the assurance of salvation.

Intermediate pupils learn to seek God's guidance before a decision is to be made, said Hall. Table 19 reveals that children acknowledge the intervention of God in their lives. They like to obey God's commands.

In quoting Sheila Stanley, Richards said that parental styles affect the moral development of the child. The moral attitude of the family towards the church influences the way the child looks at the church as well. Table 14 shows that the encouragement of the parents to Intermediate pupils contributes to their continuous attendance in Sunday School.

## **Recommendations**

Based on the researcher's findings and conclusions the following are hereby recommended:

1. The Sunday School may need to encourage the church to minister as well to the families of children granting that more than a half of them are Protestants yet attendance of parents to church is not on a regular basis.
2. There is a need of more assessment and encouragement from the teacher to the children, that becoming more and more true children of God is obeying and living what He tells us to do.
3. The programs of the Sunday School need to be strengthened so that the children will realize more and more the importance of Sunday School.
4. Christian parents of would be Intermediate pupils may be encouraged to lead their children in knowing Christ and accepting as their Lord and personal Savior.
5. The teachers must continue to possess the characteristic of friendliness to develop a relationship, yet a somewhat strict style must be maintained to keep respect and to be able to balance the speed in teaching with the ability of the learners, both the fast and the slow learners.
6. Sunday school teachers need to focus more on the use of storytelling as the chief means of teaching, yet not to neglect the other teaching methods, but to use them some of the time.

7. The teachers need to focus more on the assignments as follow-up activity to the lesson. They should plan for field-trips once in a while, or visit a nearby special site if finances are limited.
5. A stronger emphasis on visitations and follow-up need to be encouraged.
6. Teachers must utilize the interests of Intermediate pupils to bring friends to Sunday School so that their need of belonging may be satisfied through the Sunday School. Pupils' talents in music may be developed, and their interest could be met if a children's choir would be organized with their participation. Shyness to join a group activity could be overcome by beginning to group those who are close friends inside the class.
7. Teachers must continue to plan for children's gatherings at times other than Sunday morning. This will help strengthen fellowship and promote Sunday School.
8. The local Intermediate class must increase its participation in Sunday School drives to encourage the enlistment of new pupils. Giving of incentives to the non-absentees and to those who are bringing visitors to Sunday School needs to be strengthened.
9. Participation in the Annual Children's Camp needs to be strengthened. Sunday School class meetings needs to be more interesting.
10. Special Days which are being held once a year needs to be observed and emphasized in a more meaningful way to strengthen children's impression toward the Sunday School and those Special Days.
11. Children are capable of being involved in various activities which would

require physical strength, provided they are kept free from risk of serious accident. Teachers need to provide them with activities that will increase their positive attitude about their personality and potentials, since they are slightly friendly, cautious, sensitive, concerned, generous, and cooperative. They need to provide an understanding of the importance of humility so as to prevent them from too much self-centeredness, and at the same time to warn them that too much exercise of humility may allow others to abuse them. Teachers need to strive to strengthen pupils' optimism by teaching them to create alternatives when negative situations occur. They should provide children an understanding and experience of the value of the right balance between aggressiveness. Children should be warned about the negative consequences a proud person may experience. Children may be helped to become rational by providing them with situations that they can grasp at their own level of thinking.

12. Teachers should provide a deeper approach to religious teachings so that children may have more meaningful spiritual experiences.

Implementation of these all would strengthen a positive attitude among Intermediate pupils toward Sunday School. These would develop loyalty in attendance among pupils. It would also encourage and attract others to attend. The Sunday School should create programs for a wider ministry in the age group of Intermediate pupils. Furthermore, Sunday School should help the immediate community in developing children physically, mentally, emotionally, socially, morally and spiritually—a wholistic development of human persons towards Christlikeness. This would enhance their



chances, as persons with great potentials to contribute to building up a family, a community and a nation, fitted for God's glory.

The researcher extends her message to the future thesis writers who may wish to make further development of this study through a survey of the quantitative growth of Sunday Schools in the past five or ten years. There are more aspects of Sunday School which need further investigation, so that it may serve more of the needs and interests of children. However, the researcher hopes that further studies will be made in the near future by those whose concentration is on the area of Sunday School growth, in relation to the quality of its Christian Education program.

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Asia-Pacific Regional Secretary  
United Way

Dear

Rev. Arnold Clements R. Ebdon  
District Superintendent, MM  
Crownpoint Village  
P.O. Box 1000

Dear Rev. Ebdon:

Greetings in the name of our Lord Jesus Christ!

May I ask you per favor to submit my questionnaire and fill it out with the  
Bible verses and a list of needs of the 11 organized churches in the Crownpoint Village  
They will be the part of my study "Perceptions of Intergenerational Conflict in the United States  
School in United Churches of the Nazarenes in the North America District." The following  
churches are:

#### APPENDICES

1. Antelope
2. Bismarck
3. La Brea
4. Native America First Church
5. Minneapolis
6. Northland
7. United Methodist
8. Trinity
9. United
10. United
11. Valerius

I greatly appreciate your confidence in acknowledging our churches to participate in  
this study. I do trust that this study will be of interest to you, and to our local churches.

Thank you very much for your support and kind attention. I would be glad to  
hear some suggestions from you that would make this survey more effective.

Sincerely,

John A. Solis  
M.A. & C. Council, AP-NT

Asia-Pacific Nazarene Theological Seminary  
Taytay, Rizal

Date

Rev. Arturo Clemente S. Haban  
District Superintendent, MM  
Greenland Village  
Pasig, Metro Manila

Dear Rev. Haban:

Greetings in the name of our Lord Jesus Christ!

May I ask your permission to administer my questionnaire and interview with the Intermediate Sunday School pupils of our 11 organized churches in the Metro Manila district? They will be the focus of my study, **"Perceptions of Intermediate Children Toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District."** The following churches are:

1. Antipolo
2. Diliman
3. Las Pinas
4. Metro Manila First Church
5. Muntinlupa
6. Novaliches
7. United Hills
8. Tanay
9. Teresa
10. Morong
11. Valenzuela

I would appreciate your assistance by encouraging our churches to participate in this survey. I do trust that this study will be of interest to you, and to our local churches.

Thank you very much for your support and kind attention. I would be glad to hear some suggestions from you that would make this survey more effective.

Sincerely,

Judy A. Solito  
M.A.R.E Candidate, APNTS



Asia-Pacific Nazarene Theological Seminary  
Taytay, Rizal

Date

Mrs. Adelina Manangan  
Director, District SSm  
909 Vermillion St.  
Agro-Homes Subd.  
Muntinlupa, MM

Dear Mrs. Manangan:

Greetings in the name of our Lord Jesus Christ!

I will administer questionnaire and interview with the Intermediate Sunday School pupils of our 11 organized churches in the Metro Manila district. These churches are going to serve as the focus of my study on, **"Perceptions of Intermediate Children Toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District."** They are the following:

12. Antipolo
13. Diliman
14. Las Pinas
15. Metro Manila First Church
16. Muntinlupa
17. Novaliches
18. United Hills
19. Tanay
20. Teresa
21. Morong
22. Valenzuela

I would like to request your support by encouraging our churches to participate in the survey. I do believe that through a collective support, our Sunday School in the district would benefit a lot.

Thank you very much for your kind assistance and attention. I would greatly appreciate it if you have some suggestions.

Sincerely,

Judy A. Solito  
M.A.R.E Candidate, APNTS

P.S. A request of permission has been sent as well to our District Superintendent, Rev. A. Clemente Haban and to individual pastors/teachers of our respective local churches.

Asia-Pacific Nazarene Theological Seminary  
Taytay, Rizal

Date \_\_\_\_\_

The Pastor/Teacher  
MM District  
(Place) \_\_\_\_\_

Dear Pastor/Teacher:

Greetings in the name of our Lord Jesus Christ!

May I request your kind permission to conduct a survey with your Intermediate pupils in Sunday School, with ages 10-12 years old? This is in relation to my master's thesis, **"Perceptions of Intermediate Children Toward Sunday School in Selected Churches of the Nazarene in the Metro Manila District."** They are the following:

It is indeed a great challenge for me to get involved in this study for I know it will benefit many, if not all, of our local Sunday Schools in the Metro Manila district, Church of the Nazarene.

I look forward to receiving full support from you and your Intermediate Sunday School class as you participate in this survey.

May God richly bless you and your Sunday School in the coming years as we labor together for Him.

Sincerely,

Judy A. Solito  
M.A.R.E Candidate, APNTS

P.S. A request of permission has been sent as well to our District Superintendent, Rev. A. Clemente Haban and to District SSM Chairman, Mrs. Adelina Manangan.

# Asia-Pacific Nazarene Theological Seminary

Taytay, Rizal

## Questionnaire

Number \_\_\_\_\_

### PERSONAL PROFILE

- A. 1. Name of Church \_\_\_\_\_  
 2. Sex (circle one): boy or girl  
 3. Age (circle one): 10, 11, 12  
 4. Religious Affiliation of Parents \_\_\_\_\_

B.

5. How long have you been a member of this class?

Less than 3 months \_\_\_\_\_  
 More than 6 months \_\_\_\_\_  
 More than 1 year \_\_\_\_\_  
 Not sure \_\_\_\_\_

6. Who introduced you to this class?

Friend (in the church) \_\_\_\_\_ Pastor \_\_\_\_\_  
 Relative \_\_\_\_\_ Other \_\_\_\_\_  
 Sunday School Teacher \_\_\_\_\_

7. Have you accepted Jesus Christ as personal Lord and Savior?

Yes \_\_\_\_\_ No \_\_\_\_\_ Not sure \_\_\_\_\_

8. Who led you to the Lord?

Sunday School teacher \_\_\_\_\_ Christian friend \_\_\_\_\_  
 Parents \_\_\_\_\_ Others \_\_\_\_\_

### NOTICE

The number of questions in the next pages have been made and developed through a growing concern for the Sunday School Ministry of our Nazarene churches, particularly in the Metro Manila District. Your honest response will be a great contribution for the cause of Sunday School Ministry. You can rest assured that your answers will be treated as confidential.



## I. THE SUNDAY SCHOOL TEACHER

INSTRUCTION: Describe your teacher according to the qualities outlined below on a scale of 1 through 7 with descriptive interpretation as follows:

1 =	Very kind	5 =	Sort of unkind
2 =	kind	6 =	Unkind
3 =	Sort of kind	7 =	Very unkind
4 =	Not sure		

Practice:

My teacher is

kind    1    2    3    4    5    6    7    unkind

Make sure you encircle for each pair of words. You will make a total of 10 check marks on the test itself.

Please answer the test the way you feel right now. Do not put the answers you think someone else will put. There are no right and wrong answers to this test.

PLEASE WAIT UNTIL YOUR TEACHER TELLS YOU TO BEGIN

Friendly	1	2	3	4	5	6	7	unfriendly
strict	1	2	3	4	5	6	7	lenient
approachable	1	2	3	4	5	6	7	unapproachable
inspiring	1	2	3	4	5	6	7	not inspiring
creative	1	2	3	4	5	6	7	uncreative
communicative	1	2	3	4	5	6	7	not communicative
kind	1	2	3	4	5	6	7	unkind
interesting	1	2	3	4	5	6	7	uninteresting
teaches fast	1	2	3	4	5	6	7	teaches slowly
loving	1	2	3	4	5	6	7	unloving

## II. METHODS

INSTRUCTION: Please rank the following methods according to what you enjoy the most and the least. (1 signifies the method you enjoy the most and 8 the least, on a scale of 1 to 8).

\_\_\_\_\_ Storytelling  
 \_\_\_\_\_ Role-Playing  
 \_\_\_\_\_ Bible Drill  
 \_\_\_\_\_ Bible Verse Memorization  
 \_\_\_\_\_ Questions and Answers  
 \_\_\_\_\_ Group Discussions  
 \_\_\_\_\_ Drama  
 Others \_\_\_\_\_

### III. LESSON

**INSTRUCTION:** Describe your Sunday School lesson according to the qualities outlined below on a scale of 1 through 7 with descriptive interpretation as follows:

**EXAMPLE:**

easy	1	2	3	4	5	6	7	hard
	very	easy	sort	not	sort	hard	very	
	easy		of easy	sure	of hard		hard	

Make sure you will encircle each pair of words. You will make a total of 5 check marks on the test itself.

**Question:** What can you say about your Sunday School lesson?

Understandable	1	2	3	4	5	6	7	vague
Interesting	1	2	3	4	5	6	7	boring
Useful	1	2	3	4	5	6	7	not useful
relevant	1	2	3	4	5	6	7	irrelevant
important	1	2	3	4	5	6	7	unimportant

### IV. LESSON ACTIVITIES

**INSTRUCTION:** Please rank the following lesson activities used in your Sunday School class which you enjoy the most. (1 signifies the rank for the activity you enjoy the most and 10 the least, on a scale of 1-10).

\_\_\_\_\_ Drawing  
 \_\_\_\_\_ Singing  
 \_\_\_\_\_ Playing  
 \_\_\_\_\_ Praying  
 \_\_\_\_\_ Going to field trips  
 \_\_\_\_\_ Doing assignment  
 \_\_\_\_\_ Role-playing  
 \_\_\_\_\_ Doing individual project  
 \_\_\_\_\_ Doing Group project

## V. VISITATIONS & FOLLOW-UP

INSTRUCTION: Rate how true this statement is about the visitations and follow-up activities of the Sunday School class.

1 = Agree Strongly

2 = Agree

3 = Agree Slightly

4 = Disagree Slightly

5 = Disagree

6 = Disagree Strongly

Encircle your corresponding response for each number.

- |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 1. My teacher visits me at home.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. My teacher visits my family home.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. My teacher knows when<br>I am absent in Sunday School class.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. My teacher visits me when<br>I am absent in Sunday School class.                                       | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Sunday School is far from home.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. My teacher writes or calls home if she<br>can't visit when I'm absent in Sunday School class.          | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. Our teacher gets the member of our class involved<br>in visiting absentees in our Sunday School class. | 1 | 2 | 3 | 4 | 5 | 6 |

## VI. FAMILY LIFE

INSTRUCTION: Rate how true this statement is about your family life on a scale of 1 through 7 using the following keys:

1 = Agree Strongly

2 = Agree

3 = Agree Slightly

4 = Disagree Slightly

5 = Disagree

6 = Disagree Strongly

Encircle your corresponding response in the line provided for each number.

- |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 1. Father and mother attend the church<br>where I attend Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. I can't attend Sunday School, because<br>I am given household chores to do<br>during our Sunday School time. | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. Father and mother encourages me to<br>Sunday School every Sunday.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. I am happy when I stay home rather<br>than attend Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. I practice at home what I learn in<br>Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Father and mother love me.   | 1 | 2 | 3 | 4 | 5 | 6 |



## VII. SOCIAL ACTIVITIES

INSTRUCTION: Please follow the same pattern as in VI.

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. My teacher encourages me to make friends with others and bring them to Sunday School. | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. I like to bring friends to Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. I enjoy the friendship of my classmates in Sunday School.                             | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. I like to participate in our class activities.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. I like to join in children's choir.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. I like to go with my teacher in visiting my classmates.                               | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. I would like our class to go to the nearby hospital to visit the sick.                | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. I am shy to join our class group  | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. I enjoy going with my friends rather than attend Sunday School.                       | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. I enjoy being in Sunday School.  | 1 | 2 | 3 | 4 | 5 | 6 |

## VIII. PROMOTIONS

INSTRUCTION: Please follow the same pattern as in VII.

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. My teacher gives award to those who do not have absences in class.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. My teacher gives award to those who are active and cooperative in class   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. My teacher gives award to those who bring friends to Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. My Sunday School participates in the annual Children's Camp.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Our Sunday School class participates in the Sunday School drive of the church and make good record compared to other Sunday School classes. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. There is a Sunday School Outreach in our place.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. My teacher makes every Sunday School meeting interesting.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. My teacher encourages me to attend Sunday School.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Our Sunday School class meets other times during the week other than Sunday morning.  | 1 | 2 | 3 | 4 | 5 | 6 |

## IX. SPECIAL DAYS

We appreciate and enjoy special emphases in Sunday School as follows:

Birthday	1	2	3	4	5	6
Mother's Day	1	2	3	4	5	6
Father's Day	1	2	3	4	5	6
Teacher's Day	1	2	3	4	5	6
New Year's Day	1	2	3	4	5	6
Christmas Day	1	2	3	4	5	6
Holy Week	1	2	3	4	5	6
Easter Sunday	1	2	3	4	5	6
Church's Anniversary	1	2	3	4	5	6
Friendship Day	1	2	3	4	5	6
Thanksgiving Day	1	2	3	4	5	6
Children's Day	1	2	3	4	5	6

## X. SELF-RATING

Describe yourself as a result of having been a part of the Sunday School class in your church using the following keys:

1 = Agree Strongly  
2 = Agree  
3 = Agree Slightly

4 = Disagree Slightly  
5 = Disagree  
6 = Disagree Strongly

1. Healthy	1	2	3	4	5	6
2. Quiet	1	2	3	4	5	6
3. Proud	1	2	3	4	5	6
4. Friendly	1	2	3	4	5	6
5. Cautious	1	2	3	4	5	6
6. Sociable	1	2	3	4	5	6
7. Attractive	1	2	3	4	5	6
8. Kind	1	2	3	4	5	6
9. Sensitive	1	2	3	4	5	6
10. Strong	1	2	3	4	5	6
11. Humble	1	2	3	4	5	6
12. Optimistic	1	2	3	4	5	6
13. Concerned	1	2	3	4	5	6
14. Aggressive	1	2	3	4	5	6
15. Frail	1	2	3	4	5	6
16. Homely	1	2	3	4	5	6
17. Passive	1	2	3	4	5	6
18. Rational	1	2	3	4	5	6
19. Quiet	1	2	3	4	5	6
20. Generous	1	2	3	4	5	6
21. Cooperative	1	2	3	4	5	6

## XI. RELIGIOUS EXPERIENCE

INSTRUCTION: Rate how true this statement is about the impact of Sunday School in your Spiritual life on a scale of 1 through 6. Encircle your choice.

1 = Agree Strongly  
2 = Agree  
3 = Agree Slightly

4 = Disagree Slightly  
5 = Disagree  
6 = Disagree Strongly

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| 1. I pray to God before I sleep at night.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. I am happy because God forgave my sins.   | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. I love to read the Bible and pray.  | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. I feel sensitive to God's presence in our Sunday School class meetings.                 | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. When I sin, I am quick to repent and ask God's forgiveness.                             | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. I am happy because I have the assurance of salvation.                                   | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. I have overcome many of my bad habits and desire to constantly be a stronger Christian. | 1 | 2 | 3 | 4 | 5 | 6 |

## XII. OVER-ALL SUNDAY SCHOOL CLASS RATING

INSTRUCTION: Rank your Sunday School class in terms of its strongest quality on a scale of 1 to 6, with 1 being the strongest, and 6 as your last choice.

- \_\_\_\_\_ Loving teacher
- \_\_\_\_\_ Enjoyable Lesson Activities
- \_\_\_\_\_ Interesting lesson
- \_\_\_\_\_ Friendship with my classmates
- \_\_\_\_\_ Visitation I Follow-up
- \_\_\_\_\_ Special Emphases



# P A U N A W A

Ang mga naturang katanungan sa maga pahinang ito ay nagawa, dahilan sa kahalagahan ng gawaing Sunday School, unang-una na sa ating mga simbahang Nazareno, sa distrito ng Metro Manila. Kung kaya ang iyong ang iyong matapat na kasagutan ay napaka-laking tulong sa pagpapalago ng gawaing Sunday School. Ikaw ay makakasiguro na ang iyong mga kasagutan sa papel na ito ay hindi maipararating sa kahit man sino.

Asia-Pacific Nazarene Theological Seminary  
Taytay, Rizal  
PALATANUNGAN

Bilang \_\_\_\_\_

## PERSONAL PROFILE

- A. 1. Pangalan ng Simbahan \_\_\_\_\_  
 2. Kasarian (bilugan ang isa): Lalake o Babae  
 3. Gulang (bilugan ang isa): 10, 11, 12, \_\_\_\_\_  
 4. Baitang (bilugan ang isa): grade 4, grade 5, grade 6, \_\_\_\_\_  
 5. Bilang ng magkakapatid sa pamilya \_\_\_\_\_  
 6. Pang-ilan sa magkakapatid \_\_\_\_\_  
 7. Trabaho ng ama \_\_\_\_\_  
 8. Trabaho ng ina \_\_\_\_\_  
 9. Kinabibilangang relihiyon ng mga magulang \_\_\_\_\_

- B. Lagyan ng check (✓) ang patlang na sang-ayon sa iyo.
10. Ang pangalan mo ba ay nakatala sa Sunday School na ito?  
Do \_\_\_\_\_ Hindi \_\_\_\_\_ Ewan ko \_\_\_\_\_
11. Gaano na katagal magmula ng ikaw ay maging kasapi sa  
klaseng ito?  
Kulang sa 3 buwan \_\_\_\_\_ Iba pa \_\_\_\_\_  
Mahigit sa 6 na buwan \_\_\_\_\_ Ewan ko \_\_\_\_\_  
Mahigit sa 1 taon \_\_\_\_\_
12. Sino ang nagdala sa iyo dito sa Sunday School?  
Kaibigan \_\_\_\_\_ Pastor \_\_\_\_\_  
Pinsan \_\_\_\_\_ Iba pa \_\_\_\_\_  
Guro sa Sunday School \_\_\_\_\_
13. Tinanggap mo na ba si Hesu-Kristo bilang sarili mong  
Panginoon at Tagapagligtas?  
Do \_\_\_\_\_ Hindi \_\_\_\_\_ Ewan ko \_\_\_\_\_
14. Sino ang nagdala sa iyo sa Panginoon?  
Guro sa Sunday School \_\_\_\_\_ Kaibigang Kristiyano \_\_\_\_\_  
Magulang \_\_\_\_\_ Iba pa \_\_\_\_\_

- I. TAGUBILIN: Sabihin kung anong katangian mayroon ang iyong guro sa Sunday School. Lagyan ng check(✓) ang bilang na may katapat na kahulugan sa bawat paris ng salita, na may pagsang-ayon o pagsalungat sa mga ito.

PAALALA: Sagutan ang papel na ito ayon sa iyong sariling pagkaintindi lamang, sapagkat walang mali o tama sa pagsusulit na ito.

HALIMBAWA: Mabait -> Masungit

- |                  |                    |
|------------------|--------------------|
| 1 = Napaka-bait  | 5 = Medyo Masungit |
| 2 = Mabait       | 6 = Masungit       |
| 3 = Medyo Mabait | 7 = Napaka-sungit  |
| 4 = Ewan ko      |                    |

[illegible]

Pala-kausap	___:___:___:___:___:___:___	hindi palakausap
Kawili-wili	___:___:___:___:___:___:___	nakakayamot
Mabait	___:___:___:___:___:___:___	masungit
Mabilis Magturo	___:___:___:___:___:___:___	mabagal Magturo
Mapagmahal	___:___:___:___:___:___:___	hindi mapagmahal

II. TAGUBILIN: Ihanay ang mga sumusunod na kaparaanan mula 1 hanggang 8 ng ayon sa iyong pinaka-gusto at hindi gaanong gusto. Ang bilang 1 ay nangangahulugan ng pinaka-gusto mo at ang pang-walo naman ay nangangahulugan ng hindi mo gaanong gusto.

\_\_\_ Pagkukuwento  
 \_\_\_ Pagsasadula  
 \_\_\_ Pabilisan sa paghahanap ng talata sa Biblia  
 \_\_\_ Pagsasaulo ng mga talata  
 \_\_\_ Tanungan at Sagutan  
 \_\_\_ Grupu-grupong pag-aaral  
 \_\_\_ Drama  
 \_\_\_ Iba pa \_\_\_\_\_

III. TAGUBILIN: Sundin ang mga bilang na may katapat na kahulugan. Lagyan ng (/) ang bilang na iyong napili. Ano ang masasabi mo sa ibinibigay na aralin o leksiyon sa inyo tuwing Linggo?

HALIMBAWA:

1 = Napaka-dali	5 = Medyo Mahirap
2 = Madali	6 = Mahirap
3 = Medyo Madali	7 = Napakahirap
4 = Ewan ko	

	1	2	3	4	5	6	7	
naiintindihan	___	___	___	___	___	___	___	hindi maintindihan
kawili-wili	___	___	___	___	___	___	___	nakakainip
nakakatulong	___	___	___	___	___	___	___	hindi nakakatulong
may kaugnayan	___	___	___	___	___	___	___	walang kaugnayan
mahalaga	___	___	___	___	___	___	___	walang kabuluhan
madali	___	___	___	___	___	___	___	mahirap

IV. TAGUBILIN: Ihanay ang mga sumusunod na gawain pang-aralin na ginagamit dito sa inyong klase sa Sunday School mula 1 hanggang 10. Ang bilang 1 ay nangangahulugan ng iyong pinaka-gusto at ang pang-sampu ay nangangahulugan naman ng hindi mo gaanong gusto.

\_\_\_ pagsasadula  
 \_\_\_ gumuhit  
 \_\_\_ gumawa ng kanya-kanyang project  
 \_\_\_ sama-samang paggawa ng project  
 \_\_\_ umawit  
 \_\_\_ maglaro  
 \_\_\_ manalangin  
 \_\_\_ pumunta sa iba't-ibang lugar  
 \_\_\_ magbigay ng offering  
 \_\_\_ gumawa ng assignment

V. A. TAGUBILIN: Lagyan ng (/) ang bilang na nagsasabi kung gaano ka kadalas dumalo sa Sunday School.

\_\_\_\_\_ : \_\_\_\_\_ : \_\_\_\_\_ : \_\_\_\_\_ : \_\_\_\_\_



1	2	3	4	5
Palagi	Madalas	Minsan	Madalang	Hindi

B. TAGUBILIN: Lagyan ng (/) ang bilang na nagsasabi kung gaano ka kaagap dumalo sa Sunday School.

1	2	3	4	5
Palagi	Madalas	Minsan	Madalang	Hindi

VI. TAGUBILIN: Lagyan ng isang check(/) ang bilang na may katapat na kahulugan sa bawat pangungusap. At sabihin any iyong pagsang-ayon o pagsalungat sa mga ito.

- |                             |                            |
|-----------------------------|----------------------------|
| 1 = Matinding sumasang-ayon | 4 = Bahagyang sumasalungat |
| 2 = Sumasang-ayon           | 5 = Sumasalungat           |
| 3 = Bahagyang sumasang-ayon | 6 = Matinding sumasalungat |

- |  | 1   | 2   | 3   | 4   | 5   | 6   |
|--|-----|-----|-----|-----|-----|-----|
| 1. Dinadalaw ako ng Sunday School teacher ko sa amin bahay.  | ___ | ___ | ___ | ___ | ___ | ___ |
| 2. Dinadalaw rin ng teacher ko ang Tatay at Nanay, at mga kapatid ko.  | ___ | ___ | ___ | ___ | ___ | ___ |
| 3. Alam ng teacher kapag hindi ako nakakapasok sa Sunday School.   | ___ | ___ | ___ | ___ | ___ | ___ |
| 4. Dinadalaw ako ng teacher ko kapag hindi ako nakakapasok nang Linggo.  | ___ | ___ | ___ | ___ | ___ | ___ |
| 5. Ang Sunday School ay malayo mula sa aming bahay kaya hindi ako makapag-Sunday School palagi.                            | ___ | ___ | ___ | ___ | ___ | ___ |
| 6. Sinusulatan ako ng teacher ko kapag hindi niya ako nadadalaw sa bahay, kung ako ay hindi nakakapasok sa araw ng Linggo. | ___ | ___ | ___ | ___ | ___ | ___ |
| 7. Kaming magkaka-klase ay niyayaya ng teacher ko na sumama sa pagdalaw ng mga hindi nakakapasok sa Sunday School.         | ___ | ___ | ___ | ___ | ___ | ___ |

VII. TAGUBILIN: Lagyan ng check(/) ang bilang na may katapat na kahulugan sa bawat pangungusap, na may pagsang-ayon o pagsalungat sa mga ito.

- |                             |                            |
|-----------------------------|----------------------------|
| 1 = Matinding sumasang-ayon | 4 = Bahagyang sumasalungat |
| 2 = Sumasang-ayon           | 5 = Sumasalungat           |
| 3 = Bahagyang sumasang-ayon | 6 = Matinding sumasalungat |

- |   | 1   | 2   | 3   | 4   | 5   | 6   |
|---|-----|-----|-----|-----|-----|-----|
| 1. Dito nagsisimba ang tatay at nanay ko tuwing araw ng Linggo                  | ___ | ___ | ___ | ___ | ___ | ___ |
| 2. Marami akong ginagawa sa bahay namin kaya hindi ako makapasok tuwing Linggo. | ___ | ___ | ___ | ___ | ___ | ___ |
| 3. Nais ng Tatay at Nanay na ako ay papasok tuwing Linggo.                      | ___ | ___ | ___ | ___ | ___ | ___ |
| 4. Mas gusto kong pumirmi sa bahay kesa pumasok kung Linggo.                    | ___ | ___ | ___ | ___ | ___ | ___ |
| 5. Ginagawa ko sa bahay ang natutunan ko  | ___ | ___ | ___ | ___ | ___ | ___ |

kung Linggo.

6. Mahal ako ng Tatay at Nanay ko.

\_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_  
 \_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_:\_\_\_\_

VIII. TAGUBILIN: Lagyan ng check(/) ang bilang na may katapat na kahulugan sa bawat pangungusap, na may pagsang-ayon o pagsalungat sa mga ito.

1 = Matinding sumasang-ayon

2 = Sumasang-ayon

3 = Bahagyang sumasang-ayon

4 = Bahagyang sumasalungat

5 = Sumasalungat

6 = Matinding sumasalungat

1 2 3 4 5 6

1. Ibig ng teacher ko na kaming magkaka-klase ay maging pala-kaibigan sa iba at dalhin sila kung Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
2. Nais kong magdala ng mga kaibigan kung Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
3. Kinagigiliwan ko ang pagiging magka-kaibigan naming magkaka-klase sa Sunday School. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
4. Nais kong sumali sa mga gawain namin sa loob ng klase. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
5. Nais kong sumali sa grupo ng mga batang kumakanta dito sa aming simbahan. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
6. Nais kong sumama sa teacher ko sa pagdalaw sa aking mga ka-klase. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
7. Nais kong pumunta ang aming klase sa malapit na ospital upang dalawin ang mga may sakit. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
8. Ako ay nahihiyang sumali sa mga gawain sa loob ng klase. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
9. Mas gusto kong sumama sa aking mga kaibigan kesa dumalo ng pag-aaral kung Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
10. Kinagigiliwan kong pumasok tuwing Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_

IX. TAGUBILIN: Lagyan ng check(/) ang bilang na may katapat na kahulugan sa bawat pangungusap, na may pagsang-ayon o pagsalungat sa mga ito.

1 = Matinding sumasang-ayon

2 = Sumasang-ayon

3 = Bahagyang sumasang-ayon

4 = Bahagyang sumasalungat

5 = Sumasalungat

6 = Matinding sumasalungat

1 2 3 4 5

1. Binibigyan ng teacher ko ng premyo ang mga batang pumapasok tuwing Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
2. Binibigyan rin ng premyo ang mga masisipag at matulungin sa klase. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
3. Binibigyan rin ng premyo ang mga nagdadala ng mga kaibigan tuwing Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
4. Nagkakaroon kami ng Children's Camp isang beses sa isang taon. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
6. Kami ay sumasali sa paligsahan ng paramihan sa iba't-ibang mga klase. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
7. Mayroon pagtuturo tungkol sa Biblia doon \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_



sa aming lugar. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_

8. Kaming magkaka-klase sa Sunday School  
ay nagtitipon maliban sa umaga ng Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
9. Marami akong bagong natutunantuwingLinggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
10. Ibig ng teacher ko na ako ay papasok  
tuwing Linggo. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_

- X. Kami ay masayang nagdidiwang sa Sunday School ng mga  
mahalagang araw tulad ng ...
- |                                     | 1     | 2     | 3     | 4     | 5     |
|-------------------------------------|-------|-------|-------|-------|-------|
| Birthday                            | _____ | _____ | _____ | _____ | _____ |
| Mother's Day                        | _____ | _____ | _____ | _____ | _____ |
| Father's Day                        | _____ | _____ | _____ | _____ | _____ |
| Teacher's Day                       | _____ | _____ | _____ | _____ | _____ |
| New Year's Day                      | _____ | _____ | _____ | _____ | _____ |
| Christmas Day                       | _____ | _____ | _____ | _____ | _____ |
| Holy Week (Mahal na Araw)           | _____ | _____ | _____ | _____ | _____ |
| Easter Sunday (Pasko ng Pagkabuhay) | _____ | _____ | _____ | _____ | _____ |
| Church's Anniversary                | _____ | _____ | _____ | _____ | _____ |
| Children's Day                      | _____ | _____ | _____ | _____ | _____ |

#### XI. KARANASAN KAY CRISTO

TAGUBILIN: Lagyan ng isang check(/) ang bilang na may katapat  
na kahulugan sa bawat pangungusap. At sabihin ang  
iyong pagsang-ayon o pagsalungat sa mga ito.

- |                             |                            |
|-----------------------------|----------------------------|
| 1 = Matinding sumasang-ayon | 4 = Bahagyang sumasalungat |
| 2 = Sumasang-ayon           | 5 = Sumasalungat           |
| 3 = Bahagyang sumasang-ayon | 6 = Matinding sumasalungat |

1 2 3 4 5 6

1. Ako ay nananalangin kay Jesus bago  
matulog sa gabi. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
2. Hindi ako natatakot lumakad sa madilim  
dahil binabantayan ako ni Jesus. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
3. Ako ay masaya dahil pinatawad na ni  
Jesus ang aking mga kasalanan. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
4. Kinagigiliwan kong magbasa ng Biblia  
at manalangin. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
5. Ako ay humihingi kaagad ng tawad kay  
Jesus kapag nakakagawa ako ng  
kasalanan. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
6. Nararamdaman ko na si Jesus ay kasama  
namin tuwing kami ay nagsaSundaySchool. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
7. Ako ay masaya dahil ako'y nakakasiguro  
na mayroon na akong buhay na walang  
hanggan. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_
8. Maraming bagay ang nabago sa akin na  
hindi naging kalugud-lugod kay Jesus.  
At ngayon ako ay patuloy na mamumuhay  
bilang isang malakas at matapat na  
Kristiyano. \_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_:\_\_\_\_\_

- XII. Ipahayag ang iyong sarili bilang kasapi sa klase ng inyong  
Sunday School. Lagyan ng check(/) ang bilang na may katapat  
na kahulugan na nagsasabi ng iyong pagsang-ayon o



**VITAE****PERSONAL DATA**

Name : Miss Judy Arribas Solito  
Place of Birth : Taytay, Rizal  
Date of Birth : November 14, 1968  
Local Address : #21 Balagot Compd. 2  
Ortigas Ave. Ext., Kaytikling,  
Taytay, Rizal 1920

**EDUCATIONAL BACKGROUND**

Elementary : Taytay Elementary School  
Taytay, Rizal, 1980  
High School : Juan Sumulong Memorial Junior College  
Taytay, Rizal, 1984  
College : Bachelor of Science in Commerce  
Divine Word University of Tacloban  
Tacloban City, Leyte, 1988  
Christian Leadership  
Diploma : Visayan Nazarene Bible College

Cebu City, 1989

Graduate Study : Master of Arts in Religious  
Education Asia-Pacific Nazarene  
Theological Seminary  
Taytay, Rizal, Philippines, April 1994

Ordination : Ordained as Deacon, 1996

August 1997