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THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE JUNIOR HIGH CHURCH SCHOOL CURRICULUM

By

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INTRODUCTION

THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE JUNIOR HIGH CHURCH-SCHOOL CURRICULUM

INTRODUCTION

A. Statement of the Problem

Christian educators agree that the purpose of Christian education is not merely to impart information, but so to teach the truth that it takes hold upon individuals and results in transformed lives. The aim of the teaching of Christ is that through Him men should be brought to a personal relationship of faith in God, so that through them the truth may also be brought to other men.

This reconciliation is accomplished first, when men hear the truth about God, man, and Christ which the Bible presents. This is the content of the Christian faith. It is accomplished secondly, when men respond to the gospel through an adjustment of their former pattern of living, so that life is organized about God instead of self. This is experiencing the faith.

Christian education exists both to make known the truth of the gospel of Christ and to guide men into an actual participation in and personal acquaintance with its reality in everyday life. It is futile to know about the faith and not experience it, and it is impossible to experience the faith without knowing it. Therefore, it is imperative that those who write and those who use

curriculum materials include and relate these two vital parts of Christian education. It is of special importance that this be done in the adolescent years when responses to Christian teaching are more comprehensive than ever before and when they directly influence the adult life that is being formed. The problem of the Christian educator is to bring together into a unified and meaningful whole, content and methods, theology and experience, education and evangelism, growth and conversion, the truth and the life. The problem of this paper, therefore, is to discover the means whereby the integration of content and experience in the junior high church school curriculum may be accomplished.

B. Justification of the Problem

The problem of the relation between knowing a thing and experiencing it in life is not merely theoretical. Christ said, "Everyone then who hears these words of mine and does them will be like a wise man who built his house upon the rock...".¹ James said, "...Faith without works is dead."² Paul continually exhorts those who have received the gospel "to lead a life worthy of the Lord...".³ A man's deep convictions must guide his behavior.

The problem is of contemporary importance in America.

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1. Matt. 7:24
2. James 2:20b
3. Col. 1:10a

Here Christian education left the schools near the end of the eighteenth and beginning of the nineteenth centuries, and it entered the churches by means of the Sunday School. After 1872 the Uniform Lesson system was the curriculum in general use.¹ This content-centered material was organized about Scripture passages, but failed to provide for good teaching methods by which to relate the content to different age levels. The Religious Education Association was formed in 1903. It reacted against the Uniform Lessons. This movement stressed improved teaching methods, the gradation of pupils, and the scientific approach to Bible Study.² These new emphases were based upon changes in the theory of education,³ developments in the study of child psychology, and the new historico-critical approach to the Bible. The movement had widespread influence upon curricula in American Sunday Schools. The growing personality of the child came to be of central importance, and theology⁴ often had little place in the curriculum.

The publication of H. Shelton Smith's Faith and Nurture in 1941 was like a bombshell in the field of religious

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1. Cf. Philip Henry Lotz, ed: Orientation in Religious Education, "A Historical Study of the Religious Education Movement" Lewis J. Sherrill, p. 22.
2. Ibid., p. 23
3. Just as religious education in America has witnessed strife between the transmissivists and the functionalists, so secular education has seen contention between the essentialists and the progressivists.
4. The truth about God in relation to man.

education. From this point on there was a re-examination of the theological and educational bases of Christian education in America. In 1944 the International Council of Religious Education¹ appointed a committee to make a study of this problem.² Since 1941 the theological content of the curriculum has been the subject of many books and magazine articles.

The problem, therefore, of integrating content and experience is an extremely basic and contemporary one. Having swung far to the right in an attempt to save souls by the transmission of knowledge, and to the left in an attempt to "save souls by techniques and a process"³, religious education in America is in this present era seeking to arrive at a sound middle position.

C. Delimitation

Curriculum has been defined as "experience under guidance toward the fulfillment of the purposes of Christian education."⁴ However, for the purpose of this paper the term "cur-

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1. The International Council of Religious Education was organized in 1922 as a merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. This interdenominational council has been a significant influence in American religious education for the past 75 years. Since 1951 it has been known as the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.
2. Reported in *The Study of Christian Education, Theological and Educational Foundations* published by the International Council of Religious Education and in *The Church and Christian Education* by Paul Veith.
3. Orville L. Davis, *Orientation in Religious Education*, p. 452.
4. National Council of the Churches of Christ in America, *A Guide for Curriculum in Christian Education*, p. 25.

riculum" will be restricted to mean that which is formulated in writing.

Curriculum materials for the junior high age group have been selected for this study since it is during these years that young people become personally conscious of the application of Christian teaching to their own lives. It is of particular consequence that the curriculum make provision for appropriating the truth in real life situations at this age level.

Since the Sunday church school remains the major agency of the church in education, the curriculum materials examined will be those of the church school.

It will not be possible to record all that might be said concerning the Biblical and theological content or the educational processes which should be included in the junior high curriculum. The problem to be investigated here is the means by which the content of the curriculum and the experience of the learner in the curriculum may be reconciled and interwoven into a unified and meaningful whole.

D. Sources for the Study

Since the discovery of the necessity for an association between content and methods has been a recent one, not many books have yet been written on this subject. Those that have been written have been examined. The primary sources for the study are the Christian Faith and Life Curriculum of the Presbyterian Church in

the United States of America¹ and the Seabury Press Curriculum of the Protestant Episcopal Church in the United States of America. These were chosen for study because they are outgrowths of this present era in religious education, the era in which both Christian doctrines and educational procedures are recognized as essentials in the curriculum.

E. Method of Procedure

Chapter I is a study of the theory of the curriculum of Christian education in bringing content and experience into harmony. Basic principles for effecting this harmony are set forth.

Chapter II consists of an examination of the two curricula on the basis of these principles. The practical outworking of the theory of Chapter I is described in the consideration of each curricula.

The two curricula are compared in Chapter III. Finally, in Chapter IV, the conclusions resulting from this study are recorded.

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1. In this study this title and the title, Faith and Life Curriculum, will be used interchangeably.

CHAPTER I

THE PROBLEM OF THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE CURRICULUM

CHAPTER I

THE PROBLEM OF THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE CURRICULUM

A. Introduction

In order to effect a relationship between the theories of transmission of content and guidance of experience it is first necessary to understand the essential substance of content and of experience. The next consideration is how each influences the other and wherein they agree. The main points of emphasis and agreement of various authorities in the field of Christian education regarding content and experience have been cited. From these facts certain basic principles emerge regarding the methods of integrating content and experience in the curriculum.

B. The Nature of Content

1. Definition of Content

Content is "that which is contained." It refers to the subject matter or the resources of Christian teaching. The content of Christian education includes all materials which are used for the purpose of reconciling men to God. It is theology that determines what the content of the curriculum will be¹ and Scripture is

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1. Cf. Randolph Crump Miller: Education for Christian Living, p.163.

the source of truth about God in relation to man. The primary resource material for Christian Education is the Scripture itself.

2. The Nature and Use of Scripture

The Bible is God's revelation of Himself to men, through the medium of a book written by men inspired by the Holy Spirit. It is God's attempt to make Himself understandable to men. Further, the Bible is the record of man's response to this revelation. It was written by and about people in history who were experiencing God, and for people who would experience Him. For this Word of God has the power to call into being a response of faith towards God; it can initiate experiences with God similar to those experiences which it describes.¹

Since the Word of God creates believers, it is indispensable to the church-school curriculum. However, it was not written for children, but for adults. It is a book containing epics, stories, narratives, biography, philosophy, sermons and speeches, letters, sayings, poetry, and drama.² How then, can it be taught to children? In using the Bible with children its essential nature and purpose, namely, the self-revelation of God, must be the principle of procedure. Selection must be made on

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1. Cf. James D. Smart: The Teaching Ministry of the Church, pp. 25 and 118 and A. Victor Murray: Education into Religion, p. 59.
2. Cf. D. Campbell Wyckoff: The Task of Christian Education, p. 62.

the basis of that which would call into being the response of faith on the part of the child. It is not, therefore, essential by the very nature of the Word, that a child know the whole content of the Bible.¹ It is important, however, that the child come into contact with those portions of the Bible which would elicit in him a response of faith towards God.

Since the Bible reveals the one eternal God, it follows that all doctrines or values taught in the church school as well as all methods used in teaching these truths must be measured by the standard of the Word of God. The Bible, therefore, stands behind all that is said and done in the curriculum.²

Finally, since the Bible is an historical book, it must be presented as factual material.³ Christian faith rests upon the truth this book contains. The use of the Bible need not be authoritarian, but it must be positive. The children must come to see that the stories they hear are true stories, about people that really lived and about things that really happened. The telling should be true to the facts, without any moralizing of events or whitewashing of Biblical characters.

As stated, the Bible is primarily meant to teach about God and his relationship to men. However, in teaching

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1. Cf. The International Council of Religious Education: The Study of Christian Education, Theological and Educational Foundations, p. 22.
2. Cf. Wyckoff, op. cit., p. 66.
3. Cf. Clarence Tucker Craig quoted by Paul H. Vieth, op. cit., p. 147.

the Bible, not only its theology, but also its various forms of literature, its history, its arts, and its philosophy are taught.¹ It is a book of deep and varied subject matter.

3. The Use of Other Resource Materials

The Bible is central in the curriculum for it most effectively accomplishes the work of reconciling men to God, which is the aim of all Christian education. Other materials, however, are also found to be effective in the accomplishment of this aim.

The Bible is an historical book. Therefore a study of the culture and geography of Bible times with the use of maps and pictures is helpful. Further, a unit of study concerning how the Bible came to be helps one to understand its message.²

A study of church history including a study of the doctrines, creeds, and hymns of the church provides a link between the experience of early believers and the experience of present-day believers.³ Through a study of Christian biographies and missionary movements the continuing power and effective work of the Word of God with men and nations comes to be understood. Furthermore, a study of one's own Christian

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1. Cf. Wyckoff, op. cit., p. 56.
2. Cf. The International Council of Religious Education, op. cit., p. 20.
3. Ibid., p. 28.

denomination helps an individual to relate himself to the total pattern of Christianity as it has come to him as a heritage from the past.

The skills of the Christian life: prayer, worship, and service, should also be taught.¹

As Fitch explains it, an important part of Christian education is

. . . sharing in the great historical lore of Christianity- in the lives of the saints, and prophets and missionaries and martyrs, in the vivid narratives of the parables, in all the drama of the Old and New Testaments and of the heroes of the faith.²

4. The Foundation of Content

All that has been stated concerning the subject matter of the curriculum has presupposed that the aim of Christian teaching is that men should be rightly related to God. This concept is foundational, enabling one to judge what is to be the content of the curriculum. Stated more explicitly, the basic foundation of Christian education is not merely a concept, but it is a Person. Jesus Christ is the fullest revelation of God and He has accomplished the reconciliation between God and man. This gospel, the good news of salvation, is the content

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1. Cf. Wyckoff, op. cit., pp. 122-123.
2. Robert E. Fitch: "Problems Change - Principles Remain," The International Journal of Religious Education, January, 1952, pp. 18-19.

of the curriculum.¹ Christ is the organizing center and the principle by which we judge the curriculum.² All that is said and done in the curriculum should serve better to acquaint individuals with Him and His gospel. This is to be done so that the faith may also be given to others.³

5. The Necessity of Content

The Bible is an historical book; Christ is an historical person; Christianity is an historical faith. Christianity, therefore, has a content, a body of materials to transmit to future generations. It is concerned with factual external events in time and needs to be taught and to be learned. Knowledge of Christ, of the Bible, and of the faith of the church concerning Him is necessary in order to be a Christian.⁴

C. The Nature of Experience

1. Definition of Experience

Experience is the actual living through of an event or events. It involves participation, personal acquaintance with reality. In a larger sense, all that we do, feel, think, and

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1. Cf. Vieth, *op. cit.*, p. 145 and *The International Journal of Religious Education, Theological and Educational Foundations*, p. 24.
2. Cf. Wyckoff, *op. cit.*, p. 62 and Miller *op. cit.*, p. 18.
3. Cf. Smart: *The Teaching Ministry of the Church*, p. 108.
4. Cf. Murray, *op. cit.*, p. 5.

believe comprises our experience.

2. Important Areas of Experience

Psychology is the science that investigates the behavior and experience of individual persons. Valuable insights into the nature of experience have come from psychology, although experience is extremely complex. Five concepts disclosed by psychology concerning the nature of experience are widely recognized and particularly significant.

a. Growth

There are levels of maturity in the development of personality. Growth is the result of the response of an individual to his environment. It is the very essence of experience for:

Experience occurs when relationships within one's self, or between one's self and one's environment, are used consciously or unconsciously to gain a foothold in existence, to interpret it, or to direct its course.¹

According to Wyckoff, the personality is formed as one gains experience through apprehending the reality around him; as one refines experience by responding to motives, remembering and forgetting, and by defining one's purposes; and as one organizes experience, a process which involves interpreting, selecting, and systematizing it into useful wholes.² This is a long process,

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1. Wyckoff, op. cit., p. 107.

2. Ibid.

involving in fact one's entire life. The organization of experience results in the progressive development of the individual.

The concept of growth is the primary and basic one in understanding the nature of experience. Growth is the central principle in educational procedure.¹ Materials must be presented to the learner on the level of his own readiness. There must be a knowledge of age group characteristics and a gradation of materials made on that basis, for an individual can only respond to that which fits his own capacities.

b. Individual Differences

In addition to differences between age levels as to their needs, abilities, and capacities, there are also differences between individuals. No person is a carbon copy of another. A realization of the existence of individual differences will result in a selective presentation of curriculum materials.² Therefore the curriculum itself must be flexible.

c. Totality of the Personality

Psychology has also disclosed that persons react as wholes.³ Intellectually, physically, socially, and spiritually the individual develops as a unified personality as he responds

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1. Cf. The International Journal of Religious Education, Theological and Educational Foundations, p. 32.
2. Cf. Lotz: "Basic Psychological Concepts" by Ernest M. Ligon, p. 45.
3. Ibid. p. 41.

to his environment. Experience is not segmented. Therefore teaching, to be effectual, must take into account the total environment of an individual. Home, church, school and friends, all are influential in the developing of personality.

d. Motivation

Finally, it has been discovered that the personality is not passive, but active and creative. The individual chooses and organizes his experiences.¹ Therefore it is extremely important that the motivation for learning be intrinsic, supplied by the learner himself. Indigenous motivation may be stimulated through group planning, participation in activities, and through varied and attractive curriculum materials. The matter of motivation is an important one, for "The stronger the motivation the more effective the learning."²

e. Group Life

The group has great influence on individuals, for one's growth is to a large extent determined by his relationships with others. The quality of the life of the group often becomes the quality of the life of the individual in the group.³

3. Experience of Youth

Youth have arrived at such a level of maturity that

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1. Cf. Wyckoff, loc. cit.
2. National Council of the Churches of Christ in America, op. cit., p. 42.
3. Cf. "Christians are Persons First," International Journal of Religious Education: February, 1955, pp. 10-12.

they have the capacity to make decisions which have far-reaching effects upon the personality.

They have a sense of the greatness of the universe and of the significance of moral choice.¹

They are questioning, seeking to know the real meaning of life and of God,² and thus are given to doubts.

They are passionate and intense in their loyalties.³

They are idealistic and make harsh moral judgments.⁴

They are enriching and expanding their commitments.⁵

Some have had a gradual awakening to the reality of God and have responded to Him. For others this is a time of life when a definite spiritual crisis is reached. In youth, growth frequently occurs through a crisis, conversion.

Therefore, provision must be made in the curriculum for methods and materials which will meet these needs of youth and make possible a personal response to God.

4. Christian Experience

Basically, Christian experience is faith, "...personal response to One who lives and ever lives, in whom life itself is revealed to us."⁶ Man is a fallen creature. God is the

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1. Cf. Smart, op. cit., p. 184.
2. Cf. Wyckoff, op. cit., p. 114.
3. Ibid.
4. Cf. Murray, op. cit., p. 88.
5. Cf. Wyckoff, loc. cit.
6. Ibid., p. 54.

ultimate reality of life. Man's primary need is to become adjusted to God.¹ Christian experience is essentially a personal relationship between God and man.² Christ is the go-between. As man places his life at Christ's disposal, He transforms and reconstructs his personality towards God.

"Christian experience and personality develop as through the Holy Spirit God in Christ becomes the definitive reality in life to the child, youth and adult."³

Christ must be realized in every relationship of life.⁴ This occurs as individuals choose, select, and build their experience according to their inner motivation,⁵ which for the Christian is God in Christ.⁶

Prayer is a needful and useful tool for a maturing faith. When true worship occurs great growth in the Christian life takes place for it is the inner consecration of the life to God that makes possible the outward manifestation of Christian growth.⁷

Christian experience, however, does not only include growth in personal character, but also growth into the life of

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1. Cf. The International Journal of Religious Education, Theological and Educational Foundations, p. 14.
2. Cf. Smart, op. cit., p. 110.
3. Cf. Wyckoff, op. cit., p. 111.
4. Ibid., p. 119 .
5. Ibid., p. 140.
6. Ibid., p. 111.
7. Cf. Frank M. McKibben: Intermediate Method in the Church School, p. 150.

the fellowship of those in avowed loyalty to Christ, the church.¹ Thus Christian experience is corporate.² It is in the fellowship of believers that life finds its fulfillment.³ Therefore, the quality of spiritual life in the church influences the life of the child. The child needs to grow into the faith and the life of the church, which is the body of Jesus Christ.⁴ The child participates in this life both in formal services, and meetings and in informal family fellowships.⁵ Christian experience includes personal and corporate response to Christ in word and action, witness and service. Growth occurs as the faith is shared with others.⁶

5. The Necessity of Experience

Psychology has exposed various aspects of the nature of experience. Christianity goes even further in its interpretation of the essence of life. God is ultimate reality. Contact with God through the living Christ fills experience with its true meaning. The needs of individuals, their similarities and differences, reactions and motivations at all levels of their development, become significant only in so far as God is a part of them all. This, says Christianity, occurs as one responds positively to God's intervention in his personal history through

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1. Cf. Smart, op. cit., p. 184.
2. Cf. Murray, op. cit., p. 181.
3. Cf. Donald W. Crawford, ed.: A Parish Workshop in Christian Education, p. 44.
4. Cf. Smart, op. cit., p. 158.
5. Cf. Crawford, op. cit., p. 61.
6. Cf. McKibben, op. cit., p. 209.

Christ and organizes his experiences about Him. Normally, youth is an important time for the merging and organizing of life experience. Ultimately, the rationale for experience is that through it God reaches man, and has fellowship with him. Christianity is to be lived.¹ Life experience is necessary in order to be a Christian.

Faith is "...living response to the continual challenge of life in utter commitment to this God who is the same yesterday and today and forever."² Christianity is a faith to be realized.³

D. The Relationship of Content and Experience

1. Independence of Content and Experience

The core content of curriculum in Christian education consists of the God revealed in Christ, the Bible, and the faith of the church concerning Christ. It is that which is taught and learned, thus transmitted from generation to generation. The experience of the curriculum, on the other hand, is the actual participation of God in the life and personal relationships of a man unconditionally surrendered to Jesus Christ. The first involves a transmission of knowledge about God and His activity in history; the second involves the activity of God

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1. Cf. Board for Parish Education, The Lutheran Church-Missouri Synod: The Sunday School Curriculum, p. 17.
2. Crawford, loc. cit.
3. Cf. Harold C. Mason: Abiding Values in Christian Education, p. 57.

in man's present life.

The two must not be confused. It is possible to know Bible content and not to know God.¹ One may know the facts concerning God, Christ, and the Christian faith without making a personal response to them.

Likewise, it is possible for a person to have happy experiences with others so that his personality is enhanced and his character improved, and yet not to know God.² One may make favorable responses toward other people without being motivated by a knowledge of God through Jesus Christ. This may be either because one does not know the facts or because one has not appropriated them to his life.

2. Modification of Experience by Content

A knowledge of the Triune God - the Father, a just and merciful Creator; the Son, a suffering and victorious Redeemer; and the Holy Spirit, an ever-present comforting Sanctifier, doubtless should influence one's pattern of existence.

Christian truth helps people to understand what God is doing with them in the whole of their experience.³ The revelation of God in the Bible influences experience in these ways:

First, it clarifies and purifies past experience. It

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1. Cf. Smart, op. cit., p. 118.
2. Cf. Mason, loc. cit.
3. Cf. Smart, op. cit., p. 168.

places an interpretation upon life which enables a man to proceed from the present moment without the cloud of former errors hanging over his head. It allows an individual to evaluate his complex experience and to realize his deepest needs.

Secondly, it deepens present experience. In the Scripture one finds people in similar circumstances as oneself and sees in what way God may be active in them. Thus one is able to interpret one's own situation more adequately. One's present life has thus been guided and directed.

Thirdly, the Scriptures introduce new and challenging experiences by revealing the words and actions and inner motivations of the men of God in history. New areas of life are opened up to an individual which he may absorb into his present experience.

Content cannot modify experience in the ways described above, it is true, except upon the personal response of the individual. However, by its unique and superior nature the Word motivates individuals to accept its truth. In this way it may be said to produce or create experience.¹

The secondary resources of Christian education, church

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1. The following Biblical references, for example, indicate the influence of the Bible upon experience: Ps. 119:104-105; I Pet. 4:12; Jn. 15:3; and II Tim. 3:15-17.

history and missions and the lives of the believers therein, likewise have the power to influence experience, but not to the extent or with the force of the Scripture, for it is the complete revelation of God and the standard for Christian experience.

Christian experience begins when the content of the faith is accepted by an individual. A learning situation, therefore, is basic. Faith is the starting point of the Christian life. One accepts the gospel and then discovers what follows in practical living.¹ Content thus influences Christian experience from its very inception. Content continues to meet the individual where he is and to lead him on to challenging new experiences.² As more truth is made known a deeper commitment results. Content guides and enriches experience so that the fulness of life in Christ is achieved.³

Knowledge of content, therefore, is basic to the Christian faith. In the words of Mason, "To discover the meaning of life in terms of the revealed love of God and to shape one's life and destiny accordingly is the highest wisdom."⁴

3. Modification of Content by Experience

The degree to which a person knows the Triune God is determined by his personal response to the truth as he hears it.

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1. Clarence Tucker Craig quoted by Vieth, op. cit., p. 85.
2. Cf. Wyckoff, op. cit., p. 130.
3. Ibid., p. 59.
4. Cf. Mason, op. cit., p. 17

Further, without a living person to receive the content of Christianity there would be no necessity for or meaning to its existence. God is educating individuals through every event in their experience.¹ The experience of God in the life of an individual influences content in these ways:

First, it makes more knowledge possible. It is the past experience of the pupil that provides the setting for the reception of knowledge. Due to his past experience an individual finds subject matter relevant and practical for himself.²

Secondly, it verifies and substantiates content. The present problems of an individual help him to see his need for Christian truth. The battle of life in which the individual is engaged makes it imperative that he find another reality greater and truer than himself.³

Thirdly, it gives a person a taste for more knowledge. The unexplored possibilities of the future make an individual eager to know the God of the Scriptures.⁴

It is an individual's experience that determines the level of his ability to respond to the truth. It is his experience that makes the truth his own possession. Content cannot be apprehended apart from participation in life. For

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1. Cf. Smart, loc. cit.
2. Cf. Murray, op. cit., p. 3.
3. Cf. Wyckoff, op. cit., p. 34.
4. *Ibid.*, (Compare John 7:17).

any person, religious experience is always personal and contemporary.¹ Personal commitment is necessary before further growth in knowledge is possible.² The same Scriptural content belongs to one individual at all stages of his existence, for new experiences allow for its reinterpretation.³

Experience in life, therefore, is basic to the Christian faith. And the experience of the Word is the experience that makes clear the meaning of all the rest of life.

4. Harmony Between Content and Experience

a. Content Not the Organizing Principle

Content, in order to be learned must be used in an experience framework.⁴ All significant learning takes place in the context of on-going experience.⁵ It is of no value only to teach the content of the Bible. Rather, it is to be used as an aid in the process of becoming a Christian person.⁶ "The Bible unrelated to life cannot be the Word of God."⁷ For the Word of God is that which reveals truth and life. It is the experience that makes knowledge possible, necessary, and attractive. Of and by itself, therefore, content is not signifi-

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1. Cf. Vieth, op. cit., pp. 145-146.
2. Cf. Murray, loc. cit.
3. Ibid., p. 88.
4. Cf. Wyckoff, op. cit., p. 130.
5. Cf. The International Journal of Religious Education, Theological and Educational Foundations, p. 23.
6. Cf. Wyckoff, op. cit., p. 66.
7. Smart, op. cit., p. 118.

cant in the curriculum.

b. Experience Not the Organizing Principle

Without the Word of God there would be no Christian experience.¹ The intellectual definition of the truth is the basis for the Christian experience.² A man cannot control the experience of another man. God Himself must work within man, through the Word.³ The Word of God reveals the meaning of life, deepens the meaning of life, and leads into new areas of life. Experience alone is not significant in the curriculum.

c. Christ the Organizing Principle

Both content and experience are essential to the curriculum of Christian education. Wyckoff says:

There is no necessary separation between content and experience in Christian education. Christianity is a faith to be lived and taught. Minimizing either phase is likely to weaken the process.⁴

Learning takes place when the pupil discovers the relationship between the words of the subject matter and his own life. As Vieth expresses it:

True learning is an inward experience through which the pupil appropriates to his own life and character the new knowledge, insight, attitude, or skill in living which may be mediated to him by the educational process.⁵

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1. Ibid., p. 25.
2. Cf. Wyckoff, op. cit., p. 54.
3. Cf. Smart, op. cit., p. 168.
4. Wyckoff, op. cit., p. 164.
5. Vieth, op. cit., p. 74.

The aim of Christian education is to lead people to the point that the gospel takes hold upon them.¹ The absolute objective of Christian education as expressed by the Board for Parish Education of the Lutheran Church, Missouri Synod, is the glory of God, and: "The ultimate end by which the glory of God is attained is the salvation of man and his restoration to the perfect life in Christ."²

Both content and methods are but tools to this end, as Miller says:

The clue to Christian education is the rediscovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ...using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place.³

Christ is the organizing principle of the curriculum because the purpose of the curriculum is to bring men to a personal relationship of faith towards God and this is accomplished through Christ. Wyckoff puts it in this way: "When the living Christ is known and experienced, belief becomes more than intellectual assent. It takes on the quality of a living and vital faith."⁴

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1. Cf. Murray, op. cit., p. 225.
2. Board for Parish Education of the Lutheran Church-Missouri Synod, op. cit., p. 13.
3. Randolph Crump Miller: The Glue to Christian Education, p.15.
4. Wyckoff, op. cit., p. 22.

E. Principles for Effecting the Relationship
Between Content and Experience

1. The Need For Methods

The curriculum of Christian education should be that place where the pupil and his experience meet the subject matter in a meaningful way. We do not teach subject matter only; we do not teach the child only. In a Christ-centered curriculum the two are integrally related. This is accomplished in part through the use of good teaching methods. For it is through method that the learner comes to see the relevance of the subject matter for his own life. As John Dewey said:

Method means that arrangement of subject matter which makes it most effective in use. Never is method something outside of the material...It is simply an effective treatment of material...¹

According to Miller, any honorable technique for presenting subject matter which meets the situation may be used.² Examples of methods are memorizing, observing, reading, story-telling, use of visual aids, dramatization, creative activities, research, discussion, singing, and worship. Using a variety of methods prepares the child for Christian experience.³

Methods are chosen on the basis of the nature of the subject matter and the nature of the learner and his experience. They may be chosen on the basis of either the one or the other,

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1. Quoted in Miller: Education for Christian Living, p.159.
2. Cf. Miller, op. cit., p. 162.
3. Cf. Wyckoff, op. cit., p. 139.

but they are most effective when they are chosen on the basis of both the content and the experience.¹ Theology determines what is most fundamental; group needs determine how these fundamental truths may be related to life situations.²

2. Two Basic Approaches

When subject matter and methods are chosen for the purpose of reconciling men to God an integration occurs between content and experience. The learner grows in the faith-life as time after time the subject matter meets him at the point of his own spiritual maturity and he responds to that which is offered.³ Biblical information and life problems are brought together, and this in every unit and every class session.⁴

This may be accomplished in two ways:

The first way is to begin with pupil experience and to choose the content with respect to the pupil's deepest concerns and needs.⁵ However, this is not the only approach, for starting always with experience may mean that all necessary aspects of the Christian faith will not be taught.⁶ Furthermore, neither child nor teacher fully knows his deepest needs.

The second way is to begin with Bible content and

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1. Cf. Miller, op. cit., pp. 83-84.
2. Ibid., p. 165.
3. Cf. Wyckoff, op. cit., p. 54.
4. Cf. Smart, loc. cit.
5. Cf. Mary Alice Jones: The Faith of our Children, p. 120 ff.
6. Cf. Wyckoff, op. cit., p. 51.

seek to make it meaningful in the pupil's life.¹ However, neither is this the only approach, for beginning always with content may mean that our teaching is remote from the pupil's life and is merely arbitrary intellectualism.²

Both a knowledge of the gospel and a response through faith in Christ are necessary if an integration between content and experience is to occur. However, after the maker and user of the curriculum materials have done all that is possible to accomplish the aim of Christian education, the final responsibility lies with the individual. He must choose and select and build his Christian experience.³ This is an ongoing process - it is the "recreation of human experience into divinely redeemed experience."⁴ This is the work of the Spirit of God.

3. Creative Teaching Methods

Still, correct methodology is important, because the power of the Word can be hindered by the human beings who teach it.⁵

The objective of bringing individuals to a faith relationship with God is carried out in specific life experiences.⁶

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1. Cf. Jones: op. cit., p. 118 ff.
2. Cf. Vieth, op. cit., p. 144.
3. Cf. Wyckoff, op. cit., p. 140.
4. Ibid., p. 36.
5. Cf. Board for Parish Education of the Lutheran Church - Missouri Synod, op. cit., p. 11.
6. Ibid., p. 7.

The curriculum should lead the teacher to build on pupil experiences. The teacher leads the children to find out about God for themselves.¹ For the teacher knows that good experiences produce good personalities.² When present needs are ministered to, cumulative experiences result in personal dedication of life.³

Pupil participation in class activities is therefore, essential.⁴ These activities are so guided that the pupil has good purposes with regard to them which carry over into life. Individual initiative is developed and good social relations are fostered.⁵ Group activities provide an opportunity for cooperation. Junior Highs especially enjoy group planning, for they have rich ideas, wide interests, and boundless enthusiasm.⁶ The good teacher does not seek to control the responses of his pupils, but to encourage the pupils to respond. Everyone is allowed to be himself in the classroom,⁷ for only as the gospel

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1. Cf. Lillian White Shepard: "The Real Teacher," International Journal of Religious Education, April, 1952, pp. 11-12.
2. Cf. Fred H. Willkins: "A Prescription for Good Teaching," International Journal of Religious Education, September, 1952, p. 7.
3. Cf. The International Journal of Religious Education, Theological and Educational Foundations, p. 33.
4. Cf. The International Journal of Religious Education, "You Teach Theology," February, 1955, pp. 18-20.
5. Ibid.
6. Cf. Gladys Jackson: "Junior Highs Like Action," The International Journal of Religious Education, January, 1951, pp. 21-22.
7. Cf. Miller, op. cit., p. 166.

touches present life can it change life. The interest and activity of the pupil is essential if learning is to take place.¹ The Board for Parish Education of the Lutheran Church, Missouri Synod, expresses it in this way: "Our Sunday School materials must be Bible-based, Christ-centered and life-directed."²

F. Summary

The problem which is of great importance to all who use church school curriculum materials is to integrate the content of the lesson materials and the experience of the child.

For we have seen that all that is said and done in the curriculum is for the purpose of reconciling men to God.

As to the content of the curriculum, it was found that the Bible is central, for it reveals God. The Bible is the basic source and standard for all that is taught in the curriculum. It should be approached as historical material. Other resources for Christian teaching are church history, missions, Bible geography, and Christian life experiences. A knowledge of Jesus Christ is foundational in this teaching.

Experience, it was further found, is complex and difficult to understand. However, the psychological concepts of growth, individual differences, the totality of the person-

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1. Cf. Board for Parish Education of the Lutheran Church - Missouri Synod, op. cit., p. 18.
2. Ibid., p. 7.

ality, motivation, and the influence of group life upon personality have helped to determine educational practices. Some of these were found to be the gradation of materials, selection of materials, awareness of the total environment, variety and flexibility of materials, and pupil participation in group experiences. Christian experience is personal response to God and develops through repeated confrontations with Him through Christ. This is faith.

The study revealed that content and experience may be mutually exclusive or may influence one another. Content modifies experience by clarifying past experience, interpreting present experience, and introducing new experience. If the individual responds to the subject matter it enriches his entire life. Experience influences content by making more knowledge possible and valuable and by creating a desire for added knowledge. If the individual is responsive he comes to understand the meaning of all of life.

It became clear then that neither content nor experience can stand alone. Each is valuable and necessary only as it relates to the other. When the two are related and used learning takes place and men come to know God through Christ.

Therefore it was seen that effective teaching methods take into account the nature of the content as well as the nature of the child. Either the curriculum begins with exper-

rience and proceeds to Bible content (an historical approach to the Bible), or it begins with content and advances to life experience (a Biblical approach to life). Always pupil response is necessary. The most dynamic method of encouraging individual response is creative teaching. Through pupil participation in guided group activities a Christian personality is developed. This is the goal of Christian education.

CHAPTER II

THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE FAITH AND LIFE AND THE SEABURY PRESS CURRICULA

CHAPTER II

THE INTEGRATION OF CONTENT AND EXPERIENCE IN THE FAITH AND LIFE AND THE SEABURY PRESS CURRICULA

A. Introduction

The essentials of a church school curriculum which successfully integrates content and experience have been described in Chapter I. Both content and experience must be adequate and they must be integrated through effective teaching methods which call forth positive pupil response. The curriculum, therefore, is made up of these three essential ingredients.

In this chapter the Christian Faith and Life junior high church school curriculum of the Presbyterian Church in the United States of America and the Seabury Press seventh grade church school curriculum of the Protestant Episcopal Church are described and evaluated. The evaluation is made on the basis of findings recorded in Chapter I regarding aims, and content and experience and their integration in the curriculum.

In the concluding chapter the two curricula are compared regarding their provision for effectively relating the subject matter to the life experience of the pupils.

B. The Christian Faith and Life Curriculum

1. The Materials

The Faith and Life junior high church school curriculum

materials include primarily the Bible and the jr-hi Note Book¹ which are to be used in class, The One Story, a reading book to be read at home, and Counsel, a quarterly magazine for the teachers and parents of junior highs. The curriculum materials for the year 1955-1956 are the primary source for this study.

The One Story tells in a simplified form the story told in the Bible, emphasizing its unified theme. A list of the Scripture references upon which the book is based is provided. The One Story is to be used in connection with the Bible for the purpose of helping to make clear the meaning of the Bible.²

Counsel, the quarterly magazine for parents and teachers, contains informative articles on adolescent psychology written in readable style, concrete suggestions to parents concerning their part in the year's work, worship resources for the family, book reviews, an article for the superintendent, suggested visual aids, outlines of the units including unit titles and aims and lesson titles and resources, and the lessons for the quarter. Each lesson includes an article supplying background information and inspiration for the teacher, the aim of the lesson, the resource materials, the methods of procedure to be used in teaching, and a short article for parents suggesting ways of implementing the aims of the lesson in the home.

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1. Since October, 1956 called Teens.
2. Cf. Counsel, October-December 1955, p. 25.

The jr-hi Note Book is a quarterly workbook for the pupils intended to be used during the class session. It contains informative reading materials, visual helps as maps and charts, dramatizations, and questions based on Bible references and the reading book. Assignments for the quarter, a page or two of devotional thoughts for the pupils, and worship service suggestions for each Sunday are also included.

Counsel suggests additional resources for the teacher: filmstrips, the Youth Fellowship materials in the Junior-Hi Kit, a Bible dictionary and concordance, and books about the Bible and about adolescent psychology.

It is seen, therefore, that this curriculum is based upon both Biblical and extra-Biblical resource materials.

2. The Aim

The purposes of the Faith and Life Curriculum are expressed as follows:

To guide persons to Jesus Christ, so that through him they may come to a true knowledge of God and to a living faith, and through the power of the Holy Spirit live as Christ's disciples in the fellowship of the church.

To make the teaching of the church active in the home, so that in family life parents and children together may grow in the knowledge of God and in Christian grace.

To expand our understanding of the Bible and to share that understanding with all those around us; to use the Bible honestly, fearlessly, and in faithfulness to its true meaning.

To furnish a foundation of sound doctrine, so that the people of the church may rightly interpret the word of truth,

and by that word be led to those decisions which are acceptable to God.

To make Christian teaching the concern of the total church; and so to teach that our teaching may be not merely instruction but evangelism.

To provide channels through which Christian faith and love may reach into life.¹

The comprehensive purpose of this curriculum, therefore, is to bring persons to know God through Christ and to nurture this faith through the teaching of Christian truth as found in the Bible and the providing of opportunities to live the Christian life at church and at home.

The aim of the 1955-1956 lesson materials organized about the theme of the Bible, further illustrates the redemptive aim of the curriculum. It is to make clear God's activities in history as they culminated in the incarnation and to help the junior highs learn the personal meaning of God's eternal purpose in Christ for their own lives.²

The Faith and Life Curriculum, therefore, according to its stated aims, recognizes the necessity of bringing into the life experience of the child the materials to be studied. For the aim in its barest essentials includes individuals, God, and their fellowship with one another; that is, the aim is redemptive.

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1. The Board of Christian Education of the Presbyterian Church in the United States of America: Christian Faith and Life at a Glance, p. 3.
2. Cf. Counsel, October-December 1955, p. 20.

3. The Content and The Experience

a. Total Curriculum

(1) Content

The content of the curriculum is organized about three yearly themes, "Jesus Christ," "The Bible," and "The Church." These themes are not mutually exclusive, for God reveals Himself to men through Christ, we know of this revelation through the Bible, and this knowledge of God becomes a fact for us in the church.¹ The essential truths of the gospel concerning God, Christ, Man, The Church, and the Bible are presented every year, but from three different points of departure. Basic to each theme is God's redemption of men through Christ.²

The Faith and Life Curriculum seeks to convey the following information:

God is a God of judgment and mercy who was active in Biblical history and is active in history today. God's will is the salvation of men.³ The Holy Spirit carries forth God's work in the world.⁴

Jesus Christ is God's supreme revelation of Himself

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1. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Theology in the New Curriculum, p. 6.
2. Ibid., p. 14.
3. Ibid., p. 17.
4. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Christian Faith and Life at a Glance, p. 7.

and the culmination of God's plan of redeeming mankind. Christ suffered and died and rose again and lives today. Jesus Christ is Lord.¹

Man is in need of redemption. Man's life receives its fullest significance when it is related to Jesus Christ. Man needs to repent of his rejection of Christ. Man needs to make a decision to commit his life to Jesus Christ. Redeemed men are used by God to share the gospel.²

The church is the history of God's continued dealings with men. The church is a world-wide community of believers; it witnesses to the world.³

The Bible is a unified, continued story of God's revelation of Himself in history, culminating in Christ as God's supreme revelation of Himself.⁴

(2) Experience

This subject matter is not, however, an end in itself, but is to be related to the lives of the junior highs.

God and His activity in history is to be encountered as a living fact. His judgment and mercy and desire for man's salvation are operative in the lives of the young people.⁵ He

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1. Ibid., p. 7.
2. Ibid.
3. Ibid., p. 17.
4. Ibid., p. 7
5. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Theology in the New Curriculum, p. 17.

has an eternal purpose in Christ for their lives.¹

Jesus Christ makes demands upon men and promises to them.² He is

that person with whom an intimate relationship gives the whole and every part of life its richest, fullest, and deepest significance... [He] accepts and understands them and desires their allegiance.³

The junior highs need to know and accept Jesus Christ as Lord, just as the disciples did. The events of His life and the meaning of His teachings require a response of committal from the junior highs.⁴

The junior highs belong within the fellowship of the church which Jesus Christ established and which has its roots in God's redemptive activity on the behalf of men.⁵ They come to understand the responsibilities of membership in the body of Christ. They attend worship, attend the communicants' training class and join the church of Christ. They work in the church through the Junior High Fellowship in study,

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1. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Christian Faith and Life at a Glance, p. 11.
2. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Theology in the New Curriculum, p. 17.
3. The Board of Christian Education of the Presbyterian Church in the United States of America: Christian Faith and Life at a Glance, p. 9.
4. Ibid., p. 7.
5. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America, Theology in the New Curriculum, p. 17.

service, and worship and contribute financially to the church.¹

In the Bible God speaks personally to junior highs through the Biblical writers. The junior highs develop skills in using the Bible and understand its meaning for their own lives.²

b. Junior High Curriculum for 1955-1956, "The Bible"

(1) Content

"The Bible," the theme of the 1955-1956 junior high curriculum, is subdivided into six units entitled: I. The Bible, II. God's People, III. The Continuing Story, IV. God's Prophets and Leaders, V. Sing Unto the Lord, and VI. The King and His Kingdom.

The main areas of subject matter to be communicated to the pupil are that the Bible is the revelation of God in history; that it is a unified, continued story; that Christ is the supreme revelation of God and His will; that the Bible came to us through a process of canonization, translation, and distribution; that the main theme of the Bible includes the nature of man, God's requirements of man, and God's provision for man; that God gave a message to man through the prophets, and that the content of the message included such

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1. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America, Christian Faith and Life at a Glance, p. 7.
2. Ibid., p. 7.

things as good and evil, forgiveness, humility, and suffering.

(2) Experience

These truths are not taught merely as facts, but are apprehended directly from the Scriptures from which they spring. For example, in Units II and III the fact that man needs redemption is derived from a study of the fall experience of Adam and Eve; the fact that God is active in history calling and saving and using men is revealed through a study of the experiences of Abraham, Jacob, Joseph, and Moses and the experience of deliverance from Egypt; the fact that God desires man's obedience, through a study of the giving of the law on Mt. Sinai; the fact of man's free choice, through a study of the renewal of the covenant under Joshua; the fact of God's authority, through a study of Saul's experience, and of man's need for humility before God, through a study of David's experience; the fact of God's provision of salvation, through a study on the birth of Christ.

In Unit IV the messages and experiences of the prophets and leaders, Elijah, Amos, Hosea, Isaiah, Micah, Josiah, Jeremiah, Ezra, and Nehemiah, are studied in order that facts concerning God's claim upon man and man's response to Him may be learned. In Unit V facts concerning devotion and praise come to light through a study of selected Psalms. And in Unit VI truths concerning Jesus Christ as King and the nature of His Kingdom are apprehended through studies in the gospels and epistles of the New Testament.

The pupils, therefore, share the experiences men have had with God in Biblical history.

Further, the experiences and teachings of Biblical writers from which the facts come which make up the subject matter of the curriculum are taught through first-hand contact with the Scriptures themselves. The Scriptural resources for the year include sections from sixteen Old Testament books and fifteen New Testament books. Nine of the thirty-nine lessons for the year are based upon an entire Bible book or more than one entire Bible book. The remainder of the lessons make use of selected chapters and/or verses from Bible books.

It may be seen, therefore, that the content of the curriculum may be traced from facts about God, man, Jesus Christ, the Bible, and the Church to its basis in the experience and writing of Biblical authors as they are recorded in the Scriptures themselves. The approach to the Scripture is largely a positive one, treating the Scriptural narratives as historical documents of real people, places, and events. In a very real sense, therefore, the Scriptures are the foundation of the content of the Faith and Life curriculum. It stands upon the proposition of Protestantism that the Bible is "the only infallible rule of faith and practice."¹

As they become aware of the way in which men have experienced God as recorded in Biblical history, the junior highs should come to experience Him themselves. Counsel

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1. Counsel, October-December 1955, p. 4.

states it in this way:

A word of caution is necessary in terms of spending all the period in dealing with content without helping the young people to see its meaning for us today. Underneath most of the daily concerns of young people today is the deeper problem, which finds expression in such things as conformity, need of recognition, concern for popularity, relationship to parents and adults, etc. Although the lessons may not always discuss these particular problems, they bear upon them, for they help young people to discover that God is concerned about them and the world that he created.¹

The Faith and Life curriculum proceeds upon the principle, therefore, that as the Scriptures are opened to the junior highs, the deepest needs of their lives are met.

4. The Methods

It has been seen that this junior high church school curriculum aims to make the subject matter an integral part of the learner's life and that it provides for a subject matter which has its foundation in the Scriptures and may influence the pupil to organize his experience about this truth. The effecting of this relationship between content and experience, however, does not happen of its own accord when the pupil is ushered into the presence of a body of facts. Teaching methods must be applied to the body of factual data in order that the facts might be translated into life, and action. As stated in Chapter I, "It is through method that the learner comes to see the relevance

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1. Counsel, October-December, 1955, p. 21.

of the subject matter for his own life." ¹

The major teaching methods used in the Faith and Life curriculum are discussion, guided study involving individual or group research in Biblical or non-Biblical resource materials followed by written and/or oral reports, and the giving of background information by the teacher.

Other methods used are projects involving group planning and activity, such as dramatization, role playing, creative writing, listing, hymn studies, interviews, group reading, quizzes, and the use of projected and non-projected visual aids.

Assignments are made during each class period to prepare the pupils for the work of the following class. Most often the assignment includes the reading of a portion from the Bible and the reading of the comparable section in the reading book, The One Story. This reading assignment is followed up in the class period in one of the following ways: pupils are asked to be "reporters" who will give specific information to the class at the next week's session, the class is asked to write a newspaper article or editorial on the basis of their reading on an assigned topic, or one or two members of the class are asked to be prepared to tell a story from the reading assignment. Almost without exception there is included with the reading assignment instruction as to what information to look for in the reading.

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1. Ante. p. 27.

The types of teaching methods used in the 1955-1956 curriculum are given in the outline which follows.

Christian Faith and Life

Junior High Church School Curriculum, 1955-1956

I. Teaching Methods Used In Class

<u>Method</u>	<u>Number of Class Periods Used</u>
A. Discussion (including background information from the teacher)	39
B. Biblical Research and Reports	31
1. Group Research.	17
2. Individual Research	16
3. Written Reports	10
4. Oral Reports.	23
C. Extra-Biblical Research and Reports	18
1. Group Research.	5
2. Individual Research	4
3. Written Reports	0
4. Oral Reports (Based on research done at home or in class)	18
D. Group Projects.	31
1. Group Reading	5
2. Reading.	5
3. Dramatization	4
4. Creative Writing.	4
5. Role Playing.	4
6. Listing.	3
7. Interview.	2
8. Hymn Study.	2
9. Quiz.	2
E. Audio-Visuals	12
1. Non-Projected	9
2. Projected.	4

II. Teaching Methods Used In Assignments

<u>Method</u>	<u>Number of Class Periods Used</u>
A. Reading from <u>One Story</u> or Note Book.	31
B. Reading from Bible.	23
C. Creative Writing.	8
D. Preparing to Tell a Story.	4
E. Finding Pictures.	1
F. Bringing Problems.	1
G. Making a Map.	1

The lecture method, as such, is never used with the junior highs. Rather, whenever the teacher uses the telling method it is to supply background information which is relevant to the situation of the class at the time.

Worship is not a teaching method, and therefore is not included in the foregoing tabulation. Yet it forms a part of the pupils' experience each Sunday morning. It combines the spiritual activities of edification, prayer, and praise through song and the spoken word. "It is the realization of communion and fellowship with the heavenly Father."¹

The predominance of the discussion method (including "telling" by the teacher) and the research and report methods in the class session is evident. Yet variety is provided in the following ways:

Within the method of research and report there is

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1. McKibben, op. cit., p. 158.

room for variations. Research may be done individually with results written in the notebook or reported orally. Or research may be done in small groups of class members or the larger group of the class as a whole with results reported on in written or oral form.

The order of arrangement of the teaching methods in the class session varies from time to time. For example, the class may begin with research which culminates in a discussion, or the order may be reversed.

The subject matter supplies further diversity. For example, a discussion may center upon such different topics as goals people have in life, the characteristics of a painting of Christ, or news headlines about the crucifixion. Research may be in the rich and varied literature of the Bible or in the reading book or workbook, and the topics that might be considered are manifold.

Finally, the methods of discussion and research-report are used in combination with the project method and with audio-visuals.

5. The Integration

The extensive use of these two methods is justified in that these are basic to the whole process of teaching the truths of the Bible. For the two approaches which may be used to bring the Bible into life are to begin with life experience and lead into Scriptural truth, which takes place when dis-

discussion precedes Biblical research; and to begin with the eternal realities and then bring these to bear upon the present situation, which takes place when Biblical research precedes discussion.

However, in this curriculum it is the latter approach which is used extensively. Almost without exception discussion is on the basis of Biblical research which has preceded it.

The discussion and research-report methods solicit the active participation of the pupil mentally as he assembles and weighs facts and forms independent judgments¹ and socially as he learns to work and think with others in a group and as his understanding and sympathies are enlarged.²

It is necessary also that the other teaching procedures, the use of projects and dramatization, and audio-visual aids, be included in the curriculum in order that physical participation of the pupil may be secured, for sensory and motor responses are necessary in order to carry on these activities.³

Finally, worship is the rightful culmination to the experience of the class for "Worship is a means whereby motives to do right may be cultivated and wholesome religious

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1. Cf. McKibben, *op. cit.*, p. 150.
2. *Ibid.*, p. 141-142.
3. *Ibid.*, p. 136.

aspirations and desires strengthened."¹ In true worship the integration of the subject matter and the life of the learner occurs as he commits himself to the following of the truth he has come to know.²

Other facts in addition to creative teaching methods have a bearing upon the actual accomplishment of the desired integration. These are subjective and personal factors which cannot be controlled by means of the written lesson materials, but which are nevertheless important. They include the Christian commitment of the teacher so that God may work through her life, her knowledge of the pupils and the subject matter, the physical equipment and resources with which the teacher is provided, the teacher's skill in using the methods set forth in the curriculum, and finally, the response of the pupil to all that is provided for him, for the choice is ultimately his.

The Christian Faith and Life curriculum recognizes the need for integrating content and experience and provides adequately for a Biblical content and good teaching methods through which it may be brought into the total life of the pupil, including his mental, social, physical, and spiritual experience. The variable factors which might hinder the

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1. Ibid., p. 158.
2. Ibid.

occurrence of an integration of content and experience are the personal ones, the teacher and the child. But apart from these it may be stated that the Christian Faith and Life curriculum materials actually provide for the entrance of God's truth into the life of the child.

C. The Seabury Press Curriculum

1. The Materials

The Seabury Press seventh grade church school curriculum materials include the Bible; The Book of Common Prayer; the Hymnal; Why Should I?, the teacher's manual; More Than Words, a resource book of words and meanings from the vocabulary of the church, for class use; and Families in the Church, the parents' manual.

Why Should I?, the teacher's manual for grade seven, is prefaced with an explanation of the aim of these new curriculum materials. The manual contains information about the nature of seventh graders and of the teacher and how their personalities should relate to one another, the structure of the course, resources, suggested ideas, materials, and procedures for the class sessions, basic emphases in the program, and recorded discussions from actual church school classes in action.

More Than Words is a resource book for the pupils containing words from the vocabulary of the church with their

meanings written in the language of junior highs. It is meant to be used when the pupils realize a need for verbal help.¹

The words are defined with the aid of relevant illustrations from life. Hymns that use the words are noted. Also at the end of each article are cross references, questions, and ideas for further activities and study. The book is appropriately illustrated.

Families in the Church interprets to the parents the experience-centered approach of the curriculum. It points out the primary importance of the family in molding the spiritual life of the child and emphasizes the need of adults to face their own religious problems together in a parents' class. The manual describes the organization and leadership of the parents' class, the experience which the parents and godparents should share during the weekly fifty minute class, and the methods (chiefly group discussion and roleplaying) by which this experience is to be achieved. Chapters are provided on the first, fourth, and seventh grade classes. The problems of the children at these age levels are identified with parallel problems of the parents to show that there is a like need for the gospel. The redemptive work of Christ is presented, along with the means by which God's grace may be apprehended, through the sacraments, corporate worship, and private and family prayer. The manual is meant to

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1. Cf. Why Should I?, p. 44.

stimulate group discussion and research. Bibliographies are provided.

The Book of Common Prayer has a long history of use in the church. It opens with regulations concerning the manner of conducting worship, selected Psalms and Lessons for the Christian year, and the feasts and fasts of the church. Following this the Prayer Book has four main sections. The first contains the order for Morning and Evening Prayer, Prayers and Thanksgivings, the Litany, and a Penitential Office. The second section of the Prayer Book is made up of the Order for the Administration of the Holy Communion and the Collects, Epistles, and Gospels which are part of this service. The third section contains Occasional Offices, services used only at certain times in a person's life: Holy Baptism, Offices of Instruction for Confirmation, the Confirmation Service, the Marriage Service, a Thanksgiving of Women after Child-birth, Services for the Visitation and Communion of the Sick, and the Burial Service. The fourth section includes the Psalms, divided into units to be read each day of the month during Morning and Evening Prayer. There follow the services for the ordination of deacons and priests and the consecration of bishops, the consecration of churches, and the institution of ministers into the charge of churches. The book closes with the Old Catechism, Prayers for Family Use, and the Thirty-Nine

Articles of Religion.¹ The curriculum encourages the use of Prayer Book material used in the church service for the day.² The children are to become familiar with the arrangement of its contents.³

The Hymnal 1940 is also a teaching tool. Its plan of arrangement, following the pattern of the church year, and its various indexes, as well as individual hymns, are examined.⁴

Two resource books to which the curriculum makes frequent reference are James A. Pike and W. Norman Pittenger's The Faith of the Church on the subjects of belief, guilt and atonement, Holy Baptism, thanksgiving, confession, and Holy Communion; and Massey H. Shepherd, Jr.'s The Worship of the Church on Holy Baptism and Holy Communion.⁵

It is seen, therefore, that the Seabury Press Curriculum in addition to using Biblical resources, makes extensive use of extra-Biblical resource materials.

2. The Aim

The Seabury Press Materials are so structured that the materials themselves may not be construed to be the

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1. For a fuller discussion of the Book of Common Prayer see Joseph Buchanan Bernardin: An Introduction to the Episcopal Church, pp. 27-35.
2. Cf. Why Should I?, pp. 41-42.
3. Ibid., p. 43.
4. Ibid., p. 44.
5. Ibid., p. 29.

curriculum. The curriculum is rather

the total structured, planned, guided, and enriched experience where learners and leaders together seek ways to enable growth and development to take place in the lives of all those who are involved in any given learning situation.¹

Thus the curriculum includes happenings in the home, the school, the neighborhood and the parish.² The common purpose or center of the curriculum is the way of life presented in the Book of Common Prayer. It is the experience of faith which begins in Holy Baptism and remains throughout all of life.³ The place of the church school in the curriculum is the enlarging and enriching of the child's faith experience as belonging to God through Christ and as an heir of heaven.⁴

The purpose of the church school, then, is not the mastery of lesson materials, but the "engrafting of the child into living fellowship with Jesus Christ."⁵ For the one unchanging purpose of the church is redemption.⁶

The objective of the written materials of this curriculum is, therefore, to further the growth and development of the children in the faith that through Christ they do belong to God.

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1. Crawford, op. cit., p. 49.
2. Ibid.
3. Ibid.
4. Ibid., p. 75.
5. Ibid.
6. Ibid., p. 85.

The objectives of the course for seventh graders, Why Should I? are stated as follows in relationship both to the pupil and the teacher:

For the seventh grader, to find satisfying experiences and supporting conversation about things that are important in his life. He wants to know his rights; he wants to understand his loneliness and inadequacy; he wants answers to his questions about science; and he wants to know what religion has to do with these.

For the teacher, to free the young person to express his real concerns and questions in an atmosphere where he knows he is an accepted and contributing person. The teacher will try to join with the students in seeking a better understanding of their problems and questions so that they may together grow in their awareness of the relevance of the Christian Gospel to our individual lives.¹

The goal of this course, therefore, is that the pupils may come to understand themselves and thereby come to understand their need for redemption.

3. The Content and The Experience

a. Total Curriculum

(1) Content

The general theme of the Seabury Press curriculum is never explicitly stated as such. Yet a study of the materials themselves reveals one distinctive and governing concept, the "Redemptive Fellowship."² Pike and Pittenger state it in this way:

Anglicanism always has clearly understood that the Christian way is a way of redeemed relationship with God. Our theology

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1. Why Should I?, p. 24.
2. Cf. Crawford, loc. cit.

is therefore that of a living community of believing people who are members of the Body of Christ..."¹

This concept of the primacy of the body of believers underlies much that is said and done in the curriculum.

The theological emphasis which is common to primary, junior, and junior high age levels is that of a God who is behind creation, who is concerned with man's needs, who accepts man,² and who acts on man's behalf.³ Man is presented as one who is accepted and loved by God.⁴ At the junior and junior high level the willful, self-centered nature of man and his need for confession and forgiveness are taught.⁵

(2) Experience

The experience which corresponds to this subject matter, but precedes it, is "the first hand experience of the redeeming love of God in the fellowship of the church."⁶ The following four required conditions and two favorable conditions are therefore essential. The necessary conditions are first, that there be a group of Christians within the congregation who are concerned about reconciling men to God and that the teacher

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1. James A. Pike and W. Norman Pittenger: The Faith of the Church; p. 2.
2. Cf. Families in the Church, p. 135.
3. Ibid., p. 137.
4. Ibid., p. 135 and Why Should I?, p. 42.
5. Cf. Families in the Church, p. 137 and Why Should I?, pp. 7, 80.
6. Why Should I?., p. v.

be one of them. Secondly, there must be a family worship every Sunday in the church. Third, a weekly parents' class is required. The fourth condition is a program of teacher training including weekly counsel and occasional group meetings. The favorable conditions set up by the curriculum makers are a fifty minute class session and a classroom observer to work with the teacher in evaluation and planning.¹

The curriculum materials recognize that a satisfactory experience in the classroom is not possible unless the parents will assume their rightful responsibility in the spiritual nurture of their children. The primary importance of the teacher in the learning process is also recognized and therefore her Christian commitment and training are required and assistance in the classroom work is provided.

The Seabury Press curriculum recognizes, therefore, that the actuality of a positive spiritual life in the congregation and the resultant relationships among the believers are foundational to a proper approach in the teaching-learning situation. For group experience is the starting point of the curriculum. Individuals are prepared for an experience with God through experiences with others in the fellowship of the Church.

All of the written materials which are used and

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1. Ibid., pp. v-vi.

factual ideas presented are merely means by which the pupils may interpret their own experience.¹

b. Seventh Grade Curriculum

(1) Content

The seventh grade course is structured about the threefold theme: "Why Should I Believe?", "Why Should I Obey?", and "Why Should I Go To Church?" The factual content of the curriculum materials may be classified in these three areas.

Under the theme, "Why Should I Believe?" the following concepts are meant to be communicated: The Creed is a statement of the reason the church exists - God has acted in history to save us.² God's existence cannot be proved but must be taken on faith.³ "Faith is the response of a person to a person"⁴ and belief may come suddenly or gradually⁵ but it is always the result of God's initiative in the life of a man.⁶

The following truths are included within the theme, "Why Should I Obey?" Sin and guilt are realities that separate us from God. We cannot reconcile ourselves to God by good deeds but God Himself has bridged the gap through the cross of Jesus Christ.⁷

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1. Ibid.
2. Cf. Pike and Pittenger, op. cit., p. 25.
3. Ibid., p. 28.
4. Ibid., p. 31.
5. Ibid., p. 27.
6. Ibid., p. 31.
7. Ibid., p. 73.

The theme, "Why Should I Go to Church?" includes teachings concerning the meaning of Holy Baptism, Holy Communion, and the General Thanksgiving and General Confession which are parts of the service of Morning Prayer. In Holy Baptism a man becomes a child of God; he enters into Christ's mystical body which is the church.¹ When infants are baptized the faith of the parents and sponsors is operative on their behalf.² At Confirmation the baptismal promises are confirmed by the candidate and God also confirms them with the strengthening gifts of the Holy Spirit and through the bishop's laying on of hands and prayers.³ Holy Communion is the celebration of the church in which it offers to God itself, represented by the bread and wine, and the self-sacrifice of the Son. This offering is returned "hallowed by His eucharistic presence."⁴ At Holy Communion the church and the Lord are in full fellowship and perfect union.⁵

The following main facts emerge from a discussion of the General Thanksgiving: God is the creator and preserver of men.⁶ He loves men and reveals Himself to them in His Word and through Christ.⁷ Christ's redemption results in atonement,

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1. Ibid., p. 148.
2. Ibid.
3. Cf. Massey H. Shepherd, Jr.: *The Worship of the Church*, p. 184.
4. *Families in the Church*, p. 120.
5. Ibid.
6. Cf. Pike and Pittenger, *op. cit.*, p. 54.
7. Ibid., p. 48.

or justification by faith through grace,¹ and sanctification, through daily repentance and forgiveness.² God is righteous and seeks for righteousness among men.³

A study of the General Confession is meant to reveal the following information: When man uses his free will for selfish ends he perverts God's purposes. Yet God's divine plan may never be defeated.⁴ Hell is self-willed separation from God.⁵ The church has the power to declare forgiveness of sins. When sin is sincerely confessed it is absolved.⁶ Through the priest Christ Himself gives absolution.⁷

In addition, the seventh graders are to know the arrangement of the Prayer Book and Hymnal so they can be handled skillfully and to know where to find certain references in the Bible as well as words in the resource book, More Than Words.⁸

(2) Experience

The subject matter of this curriculum comes into the awareness of the pupils as they consider the Creed, the service of Holy Baptism, the Offices of Instruction for Confirmation,

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1. Ibid., p. 77.
2. Ibid., p. 78.
3. Ibid., p. 38.
4. Ibid., p. 46.
5. Ibid., p. 177.
6. Cf. Families in the Church, p. 123.
7. Ibid., p. 124.
8. Cf. Why Should I?, pp. 43-44.

the Confirmation Service, and the Morning Prayer and Holy Communion; Biblical narratives, teachings, and poetry; and illustrative stories from present day life situations.

A knowledge of the nature of belief comes through a study of the Creed; the stories of creation and the Garden of Eden; science news items about the hydrogen bomb, radar and recent medical discoveries, and the story of scientists who work with God's natural laws, as George Washington Carver.¹

When ethical standards are the topic under consideration, resources include the Ten Commandments, the stories of The Prodigal Son, The Ten Lepers, and the Good Samaritan, the commandments in Matthew, chapter five; Offices of Instruction, the service of Holy Baptism, The Order of Confirmation, the General Confession; and stories from life about law and obedience.²

Materials used in connection with church worship are Morning Prayer and Holy Communion, Offices of Instruction, the service of Holy Baptism, The Order of Confirmation; and stories from life concerning the nature of sin.³

It is seen, therefore, that the foundation of the subject matter of this curriculum is threefold. It is based upon the doctrine of the church, the Scriptures, and the present

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1. Cf. Families in the Church, p. 138 and Why Should I?, pp.61-62.
2. Cf. Families in the Church,loc.cit. and Why Should I?, pp.62-64.
3. Cf. Families in the Church,loc.cit. and Why Should I?, pp.65-74.

day experiences of young people. The Bible, the Book of Common Prayer, and the Hymnal 1940 are viewed as expressions of the experiences of believers throughout the ages, which have a definite relationship to the problems and needs which junior highs experience.¹

The Bible is regarded not as the producer of faith, but as its storehouse. The Bible speaks to those who have already experienced God.²

Concerning the Bible the teacher's manual states, "The stories in the first eleven chapters of Genesis are not history. They are the introduction to the whole Bible."³ The Old Testament stories are to be presented by the teacher as symbolic of God's relation with man.⁴ Word pictures are used to express the truth.⁵ Further, it is in accord with the Anglican faith that in addition to the Scriptures, tradition is an essential part of the Christian religion.⁶ The Bible, therefore, is not the sole foundation of the Seabury Press curriculum materials.

The three areas of this course, belief, obedience, and worship, are not three consecutive units of subject matter

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1. Cf. Why Should I?, pp. 24, 38.
2. Ibid., p. 24.
3. Ibid., p. 81.
4. Ibid., p. 61.
5. Ibid., p. 81.
6. Cf. Pike and Pittenger, op. cit., p. 19.

in the curriculum. They are rather three basic concerns of seventh graders which are dealt with as they are raised by members of the class.¹

These basic concerns were formulated as a result of studies in the psychology of seventh graders and the course was constructed by relating the Christian faith to these interests and needs. Through experimentation in selected parishes and subsequent revision on this basis the actual expressed needs of boys and girls have become an integral part of the course.²

The content of the curriculum was selected on the basis of the needs and interests discovered.

The theme, "Why Should I Believe?" was selected because of the growing intellectual attainments of seventh graders. They have a great respect for the authority of knowledge.³ In junior high school science classes they meet disturbing questions. They need to develop a concept of God's power and continuing creation. They need to know that scientific discoveries are discoveries of His laws.⁴

"Why Should I Go To Church?" was selected as a theme because of the seventh graders' sense of personal rights.

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1. Cf. Why Should I?, p. 18.
2. Cf. Families in the Church, p. vii and Why Should I?, loc.cit.
3. Cf. Families in the Church, p. 139.
4. Cf. Why Should I?, p. 62.

They are rebelling against the adult world, challenging established concepts and institutions.¹ Young adolescents are willful and self-assertive and need to learn to surrender themselves to God² and to relate themselves correctly to other people.³

It is the young person's feelings of loneliness which prompted the choice of "Why Should I Go To Church?" as a curriculum theme. Seventh graders are awkward and lonely and need to establish loyalties to their peers.⁴ In the fellowship of the church the pupils should find faith, forgiveness, and fellowship, the answers to all of their basic needs.⁵ This comes as they understand their own willful nature and need of redemption and experience the redemptive fellowship of the church.⁶

The starting point of this curriculum, therefore, is the child's own experience of his need for God. The content of the curriculum was selected to meet that need and the desired outcome for the child is to attain the conviction that he needs God.⁷ This curriculum is undergirded by the common experience of mankind, as expressed in the Scriptures, the doctrines and creeds of the church, and the words of the very pupils in the

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1. Cf. Families in the Church, loc. cit.
2. Cf. Why Should I?, p. 17.
3. Ibid., p. 62.
4. Cf. Families in the Church, loc. cit.
5. Cf. Why Should I?, loc. cit.
6. Ibid., p. 61.
7. Ibid., p. 17.

classroom, of man's great need for God.

The Seabury Press curriculum proceeds upon the principle, therefore, that all men are or may become aware of their need for God, and that when they have reached this awareness the message of the gospel may take hold upon their lives.

4. The Methods

It has been seen that the purpose of this seventh grade church school curriculum is to further the growth of the children in relationship to God, that the subject matter of the curriculum has its rootage in the experiences of men with God, and that through the classroom fellowship fresh experiences with God are to be produced. Methods are the human means by which an experience with God is effected in the classroom.

The major teaching methods used in the Seabury Press curriculum are guided group discussion, with examples and illustrations by the teacher to motivate thinking, and role-playing or the use of puppets. Other methods used are research in the Bible, The Book of Common Prayer, the Hymnal, and More Than Words; and projects and parties and the use of audio-visual aids.

The discussion method is used extensively and it is therefore necessary that the teacher acquire skill in its use.

The teacher seeks to free the young people from shyness, hesitancy, and suspicion by an objective approach so that their real concerns will be aired. She needs constantly to clarify the issue being discussed and to keep the discussion to the point. And she must point up the relevance of the gospel to the pupils' lives.¹

The method of role-playing is an aid to understanding the problems faced by other people through acting them out in the class situation. This teaching method also requires skill on the part of the teacher. The teacher's attitude must be confident and objective and she must be sensitive to the feelings of individuals in the casting of roles. She needs to be aware of the proper moment to use this method as well as when to cut the scene and begin the group discussion.² The use of puppets for acting out life situations is an alternative to role-playing where the class members are immature.³

The value of the method of group projects or parties is that an experience of fellowship occurs as the class plans and accomplishes something together.⁴

Group relationships are also strengthened when the teacher visits boys and girls in the home.⁵ And, if truth is

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1. Ibid., p. 52.
2. Ibid., pp. 56-59.
3. Ibid., p. 59.
4. Ibid., p. 73.
5. Ibid., p. 11.

communicated through relationships, this also is a valid teaching method. As the child realizes that someone cares about him, his capacity for trust is increased.¹

The teacher and the young people together with their families are to share in the Sunday worship service of the church. This church worship as well as other shared events in the parish are common experiences which provide points of departure for class discussion.²

These teaching procedures, especially the primary methods of discussion and role-playing, are used to make the pupils aware of the nature of human experience and therefore the need of human beings for God.³ The approach is problem-centered. The class group is engaged in a problem-solving process rather than learning by instruction from the teacher. The group itself, in fact, does the teaching and every member is therefore responsible to participate. The conclusions that result are a matter of collective judgment.⁴ The teacher does not supply the answers, but the class finds them.⁵

The justification for this approach is in its validity in relationship to the nature of religious experience. The problem-solving approach is based upon the following

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1. Cf. Crawford, op. cit., p. 79.
2. Cf. Why Should I?, p. 26.
3. Cf. Crawford, op. cit., p. 19.
4. Ibid.
5. Cf. Why Should I?, p. 43.

assumptions:

That man's great problem is sin.¹

That the task of religious education is to open men's souls so that their sin is self-evident.²

That every man has a God-given capacity for faith.³

That faith results from personal spiritual struggle and decision⁴ and experience in the fellowship of the church and that both are essential.⁵ "Individual fulfillment comes only in a society of persons."⁶

The goal of teaching is commitment and the means by which commitment is attained is human, according to this curriculum. Christian education is "the development by human means of human capacities for religious response to the demands of life."⁷ Therefore, assuming these principles, the teaching methods of this curriculum are valid.

5. The Integration

The basic approach of the curriculum is to begin by discussing and clarifying man's common problems and then relate these to the insights of the church as recorded in the Bible and The Book of Common Prayer.

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1. Cf. Crawford, op. cit., p. 45.
2. Ibid., p. 44.
3. Ibid.
4. Ibid., p. 46.
5. Ibid., p. 43.
6. Ibid., p. 58.
7. Ibid., p. 48.

The total environment of the pupil is the broad foundation from which resource material is drawn. The pupil is, therefore, totally involved in the curriculum from the very beginning. No aspect of his life: home, school, friends, community associations, or church is excluded from consideration in the church school class. As the pupils share their most significant experiences from every aspect of their every day lives they are completely drawn into the experience of the class and towards one another. Then, when they are aware of their like need for help, at a time when it is most greatly appreciated, the teacher or another member of the class relates the gospel to this recognized need. In this way the knowledge of God and of the Savior becomes a part of the pupils' experience.

The Seabury Press Curriculum provides for the integration of content and experience through teaching methods which relate the experience of the child to the content of the heritage of the Christian faith. The curriculum materials themselves do contain the essential truth of the Scriptures, redemption through Christ. As always, much depends upon the Christian character of the teacher and her skill in using the teaching methods so that at the proper moment the truth of the gospel is clearly made known.

D. Summary

The purpose of this chapter has been to set forth the values of the Christian Faith and Life and the Seabury Press curricula through a description of their aims, harmonious ordering of content and experience, and the methods by which the truth in them is made an actual fact in life for those who use the curricula.

It has been seen that the Faith and Life curriculum is based upon Biblical and extra-Biblical resource materials and that its objective is the redemption of men. The total curriculum content carries forth this objective under the yearly themes, "Jesus Christ," "The Bible," and "The Church." The truth concerning God, Christ, man, the church, and the Bible contained in the subject matter has definite significance for junior highs. Further it was found that the truth becomes a part of the life of the junior highs as they consider the experiences of men in history who knew God through a first-hand study of the Scriptures. The Scriptures are the norm and standard of the curriculum.

It was also discovered that the primary means of relating the Scriptures to life is through Biblical and extra-Biblical research and reports followed by class discussion. Secondary methods are the use of projects and audio-visual aids.

Integration of content and experience, it was found,

may occur as the pupil's total participation is secured through the use of these teaching procedures and through his own personal response to God in worship. Therefore it was concluded that these curriculum materials do provide for an effective integration of content and experience.

The Seabury Press curriculum, it was seen, is based on extra-Biblical and Biblical resource materials. It purposes to relate children to Jesus Christ and to further that relationship. The underlying theme of the curriculum, it was discovered, is that of the fellowship of believers as a means of revealing the love of God. A positive spiritual life in the congregation is basic to all teaching that is done. The content of the seventh grade course, it was found, is doctrinal. It becomes known through a consideration of The Book of Common Prayer, the Bible, and present day life experiences, and is structured according to the experienced needs of the class.

It was further discovered that the primary teaching methods of the curriculum are group discussion and role-playing. Through the problem-solving process the pupils come to understand themselves and thereby their need for God.

Integration occurs as the pupils share their common problems involving all of life and come to common conclusions by relating the gospel to their needs. It was concluded, therefore, that the Seabury Press Curriculum actually provides for bringing the gospel into the lives of those who have come to realize their need of it.

CHAPTER III

A COMPARISON

OF THE INTEGRATION OF CONTENT AND EXPERIENCE
IN THE FAITH AND LIFE AND THE SEABURY PRESS CURRICULA

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IN THE FAITH AND LIFE AND THE SEABURY PRESS CURRICULA

A. Introduction

The nature of the content and the experience in the curriculum of Christian education and their integration through the use of creative teaching methods has been established by comparing the most recent findings of Christian educators on this subject. Further, an examination of two selected curricula has revealed the manner in which two major denominations have applied this theory in the construction of their curricula.

The purpose of this chapter is to compare the Christian Faith and Life and the Seabury Press curricula in order to discover their relative success in accomplishing an effective unification of Christian truth and Christian experience. The two curricula are therefore compared on the bases of their materials, aims, content, experience, teaching methods, and the resultant integration of content and experience achieved. Their relative strengths and weaknesses are set forth.

Finally, conclusions and evaluations resulting from this study are made.

B. The Materials

The Christian Faith and Life curriculum uses the Bible, primarily, as the textbook in class and a resource book, The One Story, as the background reading material outside of the class session. In addition to quarterly helps for teachers, a workbook is provided for the pupils' class use.

No great importance is placed upon written materials in the Seabury Press curriculum. The primary resource materials are the members of the class, the teacher and the observer, the parents, and other resource persons as the rector or public school teacher who are called on for the purpose of contributing to the class.¹ When written materials are referred to the Prayer Book is the most likely to be used. At other times the Bible or the Hymnal may be used. The pupils' resource book, More Than Words, is meant primarily for class rather than home use. In addition to the teacher's manual, a manual for the parents is provided.

The Seabury curriculum does not provide for the direct study of the Bible by the pupils in the class, as does the Faith and Life curriculum. In the latter curriculum the reading book for the pupils interprets the Bible, while in the former it interprets church doctrine. The maps, charts,

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1. Cf. Why Should I?, p. 22.

devotional thoughts, informative materials, and written work to be completed by the pupil himself included in the "jr-hi Note Book" of the Faith and Life curriculum provide the child with a tangible, organized record of his class experience. No such work book is furnished by the Seabury Press.

Nor do the teachers of the Seabury curriculum make the study of the Bible the basis of their lesson preparation. The basic part of lesson planning consists in meeting with the class observer to analyze the pupils' needs in the light of the last class session and to plan for future classes.¹ Other preparation by the teacher centers in books which interpret the doctrines of the church.²

For the parents Faith and Life provides concrete suggestions for implementing the truth of the lesson in the home each week. Since the teacher's and the parents' magazine is one and the same it is possible for an interested parent to be as well or better informed than the teacher about the lesson content. In the Seabury Press curriculum, however, the manual for parents deals with the content of the pupils' course in a more general way. The main concern of the parents is their own problems and needs, not those of the children.

It is seen, therefore, that the Faith and Life curriculum materials are Bible-directed while the Seabury

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1. Ibid.,pp. 34-35.
2. Ibid.,pp. 28-30.

materials are experience-directed. The Faith and Life materials are more extensive for the pupils and also supply the parent and teacher with more specific guidance than do the Seabury materials.

C. The Aims

Christian education aims to reconcile men to God and to guide them in personal fellowship with Him through Christ in their everyday lives. Men must therefore hear the truth of God, and respond to it.¹

The purpose of the Christian Faith and Life curriculum is to bring men to know God through Christ by confronting them with the truth.² The Seabury Press curriculum aims to bring men to recognize their need for God through arriving at an understanding and interpretation of the experiences of their lives and the lives of others. In this way God may speak to men.³

The Faith and Life curriculum, it is seen, clearly designates the truth as being the objective reality of God apart from man and the need for a reconciliation. The Seabury Press curriculum, on the other hand, identifies the truth with relationships between men and holds that God is discoverable by human means. It maintains that in the teaching situation it is

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1. Ante, p. 1.
2. Ante, p. 37.
3. Ante, p. 56.

not necessary to begin by assuming a great gap to exist between God and man, for God is already present in the fellowship of the believers and in the lives of the pupils through Holy Baptism. A growth in His knowledge is desired. The difference in emphasis is between the transcendence and the immanence of God, His "otherness" and His close presence within the body of the believers.

The Faith and Life curriculum emphasizes man's confrontation with God, while the Seabury Press curriculum emphasizes the spiritual growth in the lives of those who have been and are being confronted with Him in their everyday lives. Both emphases are necessary. Both curricula are redemptive in their basic objective, that is, they purpose that men should meet God.

D. The Content

The source of the truth about God is the Scriptures. The Bible is the inspired record of God's revelation of Himself.¹ It is the factual history that stands behind the curriculum²; other materials are secondary.³ The foundation of the content of the curriculum is the good news of salvation through Christ.⁴ This is the truth that men must hear.

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1. Ante, p. 8.
2. Ante, p. 9.
3. Ante, p. 10.
4. Ante, p. 11.

The Faith and Life curriculum emphasizes God's activity in history for the purpose of revealing Himself which culminated in the fullest revelation of Himself, Jesus Christ.¹ The purposive activity of God in history is the core of the curriculum's theology. The Seabury curriculum, on the other hand, presents a concept of God which emphasizes His love for man.² Jesus Christ is the supreme evidence of that love.³ Both curricula emphasize that God is one who desires to reconcile men unto Himself.

Man, according to the Faith and Life curriculum, is in need of redemption, for he has rejected Christ. He is in need of making a decision to commit his life to Christ.⁴ The teaching concerning man in the Seabury curriculum stresses his willful, self-centered nature and his need for daily confession and forgiveness.

The church in the Faith and Life curriculum is the history of God's dealings with men.⁵ The Seabury Press materials' definition of the church, however, is the mystical body of Christ or the fellowship of believers.⁶ In the Seabury materials the services, sacraments, confessions,

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1. Ante, pp. 39, 41.
2. Ante, p. 57.
3. Ante, pp. 59, 60
4. Ante, p. 39.
5. Ibid.
6. Ante, p. 60.

prayers, and hymns of the church form a great part of the subject matter.¹ Faith and Life stresses the service and witness function of the church², while Seabury emphasizes primarily the aspect of fellowship.³

In both curricula the pupils, as well as learning subject matter, are to master certain skills in handling the Bible and other books so that they will be able to use them in the future.⁴ The Faith and Life curriculum regards the Bible as God's revelation of Himself.⁵ The Seabury curriculum, on the other hand, considers the Bible to be a record of experiences men have had with God in history.⁶ Therefore, the Bible has a more prominent place in the curriculum of the Presbyterian Church.

Both curricula, therefore, have something to say about God, Jesus Christ, man, the church, and the Bible. It has been seen that the content of the Presbyterian curriculum is strongest in the teachings concerning God and the Bible while the strength of the Episcopalian curriculum is in the subject matter concerning man and the church. In the Faith and Life curriculum Jesus Christ's deity is most directly

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1. Ante, pp. 60-61.
2. Ante, p. 39.
3. Ante, p. 60.
4. Ante, pp. 41, 61.
5. Ante, p. 39.
6. Ante, p. 63.

taught, while His humanity is more clearly revealed by the Seabury Press' concentration upon His fellowship with the believers.

The affirmations of both curricula are necessary. Neither curriculum omits any essential part of the content of the gospel; the difference is rather one of emphasis. Nor does either attempt to cover the entire Bible; both are selective as to the content.

It may be seen, therefore, that when the subject matter of these curricula is measured by the standard of Scriptural and theological content, the Faith and Life curriculum is superior. But, from the standpoint of appeal to the junior highs, the Seabury curriculum is better. It must be remembered that the Faith and Life curriculum is not without pupil appeal, nor is the Seabury Press curriculum without theological content. The differences here are relative, yet significant. An ideal curriculum, perhaps, would be strong in both areas.

E. The Experience

Experience involves becoming personally acquainted with reality.¹ In Christian teaching the reality is God.

The Faith and Life curriculum attempts to set up

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1. Ante, p. 12.

an experience whereby God and His loving purpose is personally known, Jesus Christ is obediently followed, the church is loyally supported, and the meaning of the Bible is individually applied.¹ This is to be accomplished through the pupils' coming to a clear understanding of God's dealings with men in the Scriptures and then using the truths which emerge from this Biblical experience as the norm or standard for the pupils' own religious experience.²

The Seabury Press curriculum, however, proceeds on the principle that an experience of God and His love already exists in the church. God is active in all the relationships which exist among its members and therefore He may be known through coming to understand these existing relationships. The living church, therefore, is the norm of Christian experience. The Bible and other written materials are used to help the pupils interpret their own experience.³

The comprehensiveness and quality of the subject matter of the Faith and Life curriculum has direct effects upon the pupils' experience. As they see the truth of the gospel in the Scriptures their own past experiences are evaluated in this light and they come to realize their need for God. They also see that just as God was active in the

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1. Ante, pp. 39-41.
2. Ante, pp. 42-43.
3. Ante, p. 59.

lives of men in history, so He may guide their lives today. Also, the Scriptures challenge them to new and deeper experiences with God in the future. The Word of God has a purifying and creative effect upon the lives of individuals. This takes place as the gospel is understood and applied.¹

The depth of understanding concerning the nature of human relationships with God underlying the Seabury Press curriculum likewise has an influence for good upon the young people as they are confronted with the gospel. As they analyze their own past experience they realize their need for God. As they consider their actual present-day problems they realize the relevancy of truth concerning Him. And as they consider what their future choices and decisions will involve they are again drawn back to an eager desire for God. The experiences they have had at home, in school, with friends, in church school and church worship all become very significant.²

The movement in experience, therefore, within these two curricula is clear. The Faith and Life curriculum begins with an understanding of God's activity, past, present, and future, and moves to an understanding of the child's past, present, and future relationship to Him. The Seabury Press curriculum begins with an understanding of man's past,

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1. Ante, pp. 20-22.
2. Ante, pp. 22-24.

present, and future existence, and moves to an understanding of what God has done, is doing, and will do with them.

The danger of the first emphasis is that upon understanding God's activity, the pupils will not relate God's great plan to their own individual lives.¹ The risk of the second emphasis is that upon understanding their human needs the pupils will fail to see the adequacy and totality of the plan of God for themselves and for all men.

Christian experience involves a personal response to God.² Thus both the human being and the God of the Scriptures are necessary. Both approaches include God and man and thus provide for the possibility of their reconciliation through Christ.³

F. The Methods

Through teaching methods the subject matter of the curriculum is made relevant to the pupil's life. The basis for the selection of teaching methods, like the basis for the selection of curriculum content, is twofold: the nature of the truth and the nature of the pupils.

Human experience has previously been described as including the following important psychological areas: growth,

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1. Ante, p. 24.
2. Ante, p. 19.
3. Ante, pp. 25-26.

or the result of an individual's response to his environment; differences between individuals; the total response of an individual personality; the activity of the personality; and the influence of the group upon persons.¹ Further, adolescence is a particularly crucial period in human experience, for persons at this age have attained to a level of maturity at which significant moral decisions are being made.²

Christian truth has been identified with God's self-revelation in the Scriptures.³ In the Faith and Life curriculum the truth is conceived of in terms of concepts regarding God which are to be worked out in the lives of men. The Seabury Press curriculum, on the other hand, regards the truth as being essentially a matter of relationships between men which ultimately involve God.

The major teaching method of the Faith and Life curriculum, Biblical research, followed by group discussion, is in accord with the philosophy of the curriculum. Auxiliary techniques are the use of projects and audio-visual aids.⁴ Total participation of each individual pupil is thereby secured. In the Seabury curriculum the major teaching methods are group discussion and role-playing. Other methods are Biblical and extra-Biblical research, parties, and projects.⁵ Participation

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1. Ante, pp. 13-15.
2. Ante, p. 16.
3. Ante, p. 8.
4. Ante, p. 46.
5. Ante, p. 66.

by the entire group is secured.

The Faith and Life curriculum's teaching techniques are carefully outlined for every class session. Also, in each class period a great variety of approaches is used. For example, for one class hour the following methods are suggested for use: speaking by two "reporters" on a reading assignment in The One Story, using a map and a time line, giving background information, finding and reading aloud selected Scripture verses and making verbal observations on them, reading from The One Story and a longer passage from the Bible, recording findings in the workbook, discussing the work by interpreting the meaning behind the answers given, evaluating and applying these truths in the light of New Testament and present day experience.¹ It is seen that the activities are varied enough so that every individual in the class should be moved to take part at some point in the class session.

The Methods of the Seabury curriculum are well-adapted to the principle of growth. The greatest strength of the problem-solving technique is that it meets the pupil at the point of his greatest recognized need and guides him on to greater development. The totality of the personality is also given careful consideration. For the discussion and role-playing

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1. Cf. Counsel, January-March, 1956, p. 39.

methods are well adapted to the drawing into the classroom of the resources of the total environment. There is great allowance for flexibility in the use of teaching methods. For there is no ordered plan of arrangement for every class session required by the curriculum. The teachers are encouraged to set up their own pattern of teaching procedures. Only the three beginning lesson plans have already been constructed. "A lesson plan there must be," says the curriculum, "even though it may be put quietly aside five minutes after the class session begins."¹

In the Faith and Life curriculum there are both individual and group activities, while in the Seabury Press curriculum all the activities of the class involve the group as a whole. In Faith and Life participation is conceived of in terms of the total partaking of individual pupils in class activity; that is, the activities are so selected that mental, physical, social, and spiritual responses are required. In the Seabury curriculum, on the other hand, total participation is secured by the teacher's skill in releasing the group from social inhibitions so that they desire to share with one another. It is posited that individuals fully experience only when they are in a group.²

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1. Why Should I?, p. 34.
2. Ante, p. 69.

Therefore, it is seen that the strength of the Faith and Life curriculum's teaching methods is in their variety, and therefore their provision for individual differences and the full participation of every individual. The Seabury curriculum is strong in methodology in its allowance for the young adolescent's progressive development, its provision for bringing meaning to his total environment, its flexibility, and its provision for bringing every individual into full participation in the group. In relationship to the most recent psychological and educational studies, especially in the area of group dynamics, the methodology of the Seabury curriculum is greatly superior. Evaluating the teaching methods from a Scriptural viewpoint, however, it is seen that the emphasis upon the individual's confrontation with God is valid, for every man must make his own choice concerning Him. The Scriptures, too, would seem to indicate that man first has to do with God and then with his neighbor.¹ This, however, is not all that is to be said on this subject, for surely the Scriptures bear record that relationships with God and with one's fellowman are inextricably intertwined.²

On the whole, the strength of the methodology of the Faith and Life curriculum is its Scriptural foundation,

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1. Matt. 22:37-40.
2. I Jn. 4:7, 20-21.

while the strength of the methodology of the Seabury Press curriculum is its contemporaneity with current educational practices.

G. The Integration

There are two basic approaches by which to integrate subject matter and experience. The more traditional is to begin with Bible content and relate it to the pupil's life. The more recent educational approach is to begin with pupil experience and relate this to the needed content.

The Faith and Life curriculum makes primary use of the former approach. Eternal truths are made real to individual pupils through a variety of creative uses of the Scriptures and other resource materials. Exceptions may be found, for at times individual lessons begin with the discussion of a problem situation and move to research in the Scriptures,¹ but this is not the general course of lesson procedure.

The Seabury Press curriculum uses the latter approach, primarily. Present needs are analyzed and possible solutions sought through the use of group problem-solving procedures and Biblical and extra-Biblical resources. There may be exceptions. For instance, the teacher's manual suggests a direct study in

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1. Cf. Counsel, April-June 1956, p. 31.

the Bible, such as a search for key quotations or commonly known passages.¹ The manual suggests that subject matter may lead many ways into experience.² But again, this is not the most frequent or accepted approach in this curriculum.

The main weakness in the approach of the Faith and Life curriculum is that the materials themselves may assume too great an importance or be unrelated to the pupils' lives, and come to stand in the way of a real experience with God.³ The great weakness in the approach of the Seabury curriculum is that the knowledge and skill of the teacher is all-important, and granted certain human limitations, she may fail to teach all of the necessary aspects of the Christian faith.⁴ Meanwhile, the pupil is deprived of first hand contact with the living Word of God.

Actual integration of content and experience, however, takes place only upon the personal response of the pupil to God.⁵ A child may entrust his life to God during the church school class session, in the church worship service, while walking down the street towards home, or while lying quietly in his bed. The aim of Christian education is, in fact, that

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1. Why Should I?, pp. 43-44.
2. Ibid., pp. 20-21.
3. Ante, p. 29.
4. Ante, p. 28.
5. Ante, p. 16.

at all these times and more, each day of his life, this should be the pupil's experience. For response is a matter of continual commitment to God.¹ Yet in adolescence a crisis experience occurs in matters of moral decision due to the level of maturity now attained.² The child's heredity and entire environment including the character of his family, teachers, and associates influence his response to God. Further, nothing may be accomplished here except through the activity of the Spirit of God.³ These variable factors influence the depth of his commitment.

The Faith and Life curriculum recognizes these facts and therefore provides resources for individual, class or department, and family worship experiences.

The Seabury curriculum provides in the fullest possible way for the strength of the fellowship of the Christian community to stand behind the adolescent and support him during these crucial years. Rather than being the culmination of class activity, worship is the source from which it springs. Communion with God is regarded as the resource underlying the class situation rather than its final and rightful culmination.

Both approaches to worship are valid, for it has been seen that education both precedes and follows Christian

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1. Ante, p. 19.
2. Ante, p. 16.
3. Cf. The Board of Christian Education of the Presbyterian Church in the United States of America: Basic Principles, Christian Faith and Life, p. 10.

commitment.

Therefore, it is seen that these two curricula attempt to reconcile men to God through two major approaches: the Faith and Life by moving from a knowledge of God to an understanding of man and his relationship to Him; the Seabury Press by moving from a knowledge of the truth concerning one another to coming to a realization of God and an experience with Him.

Though they contain significant differences, both curricula provide through their methods and materials and all that constitutes the curricula for an accomplished integration of subject matter and experience and actual reconciliation of men with God.

H. Summary

This chapter has contained a comparison of the Faith and Life and the Seabury Press curricula in their major areas in order to discover to what extent each provides for a bringing of Christian truth into life experience.

It was found that the materials of Faith and Life are Bible-directed and more comprehensive in scope than those of Seabury Press which are mainly directed according to life experience.

As to aims, it was seen that Faith and Life emphasizes man's initial confrontation with God while Seabury Press con-

centrates more wholly upon growth in the Christian life.

The content of the Faith and Life curriculum, it was found, is strong in its concept of deity while Seabury Press subject matter is more clear in its delineation of humanity. The Scriptural and theological content of the Faith and Life curriculum is therefore greater, but the life-centered nature of the Seabury Press curriculum makes a stronger appeal to adolescents.

The Faith and Life curriculum confirms the validity of God's past dealings with men in Biblical history, it was seen, while the Seabury curriculum upholds the truth of His present concern for them in the church today.

It was discovered also that both curricula use the discussion method but that generally in Seabury Press it precedes while in Faith and Life it follows research. The methodology of the Seabury curriculum was found to be its greatest strength, but the Biblical basis of the Faith and Life teaching procedures is its redeeming factor.

Finally, the study revealed that the Faith and Life curriculum begins with content and leads into life while the Seabury Press curriculum starts with life and leads into content. The risk in using the former approach is an over-stress on content, and the danger in the latter is an overemphasis upon experience. Both approaches, it was seen, provide for an actual reconciliation of men with God.

CHAPTER IV
SUMMARY AND CONCLUSION

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The problem of accomplishing the integration of content and experience in the junior high church school curriculum has been the subject of this study. Since 1941 Christian educators in this country have realized the need for a curriculum for Christian education which contains both a sound theological content and good teaching methods. This integration of content and experience is of special importance in Christian teaching, it was seen, for its aim is to effect a reconciliation of man with God.

The thinking of leading American Christian educators on this problem was the basis of the theory of curriculum set forth in Chapter I.

It was discovered, first of all, that the Bible is of central importance as subject matter, for it is the record of God's revelation of Himself. Biblical history is the source of Christian theology. Church history, Biblical geography, writings which preserve a denominational heritage, and the practices of prayer, worship, and service are also taught. The entire subject matter is to exalt Jesus Christ.

It was found that experience, according to findings in the field of psychology, is made up of at least five significant areas which influence educational procedures. The fact of growth means that curriculum materials must be graded. Because of

differences between persons, curriculum materials are selected with individuals in mind. Since the personality develops as a whole, the total environment of the pupil is a concern in Christian education. The fact that the individual chooses and organizes his experiences has caused educators to provide for variety, flexibility, and pupil participation. Finally, because individuals are influenced by one another group work is important.

Christian experience, it was found, is man's positive response to God and in adolescence is possible to a greater degree than at any previous time in a person's life.

The study revealed that both the content and the experience of the Christian faith are necessary and that neither is sufficient of itself. In a Christian teaching-learning situation content and experience modify one another and in so doing illuminate man's past, present, and future relationships with God, through Christ.

Thus the study disclosed that the relating of content and experience through correct teaching methods is of greatest importance. These methods must correspond both to the nature of the content and the nature of the child. That is, they are to be Scripturally sound and experientially valid. The two main approaches, it was found, are to begin with content and proceed to life and to begin with experience and advance to resource materials. In using either approach it is important

that a complete integration be accomplished.

The next step, after laying this foundation in the theory of a curriculum for Christian education, was to study two of the most recent curricula in order to analyze the practical outworkings of this theory. The curricula were the Christian Faith and Life curriculum of the Presbyterian Church in the United States of America and the Seabury Press curriculum of the Protestant Episcopal Church in the United States of America.

It was found that the Faith and Life curriculum uses primarily Biblical and secondarily extra-Biblical resources materials for pupils, teachers, and parents. Its aim is that men may know God and grow in that knowledge. The theological content of the curriculum is largely transmitted through study followed by discussion of the Scriptures. Both the content and methods were seen to be rich and varied, capable of securing total pupil participation. Worship is the culmination of the class activities.

The Seabury Press curriculum, it was disclosed, makes primary use of the Book of Common Prayer and also uses the Bible, life experiences, and other resource materials for pupils, teachers, and parents. Its objective is a growing relationship to God by faith. The redemptive fellowship of the entire church assumes the major responsibility for communicating Christian truth through relationships within it. Discussion of present-day

life problems followed by the use of resource persons and materials is the means by which truth is made evident to the class group. Both the content and methods were seen to be flexible, according to the current needs and problems of the group participating.

Finally, in Chapter III the integration of content and experience in the two curricula was compared.

The Faith and Life curriculum was found to be strongest in materials and content, while the strength of the Seabury curriculum is in methodology and pupil experience.

It was found that the Faith and Life curriculum materials for pupils, teachers, and parents are soundly based on Scripture, and both comprehensive and varied, while the Seabury Press' have less worth in these areas.

Both curricula aim that men should know God, but the Presbyterian curriculum emphasizes reconciliation while the Episcopalian curriculum stresses growth.

It was seen too, that the Faith and Life curriculum clearly delineates God's activities in history, culminating in Christ's death and resurrection, while the Seabury Press curriculum is clearest in its definition of man's sin and the fellowship to be found among the believers. The study disclosed that the content of Faith and Life is more theological but the Seabury content is perhaps more appealing, because of its more direct relationship to the pupils' experience.

The norm of Christian experience for Faith and Life, it was seen, is truth derived from the relationships of men with God recorded in the Scriptures, while in Seabury Press the existing relationships of the believers in the church become the standard for interpreting one's existence. The Scriptural content of the Faith and Life curriculum helps the pupil to understand his past, present, and future experience. The careful observation and analysis of human experience in the Seabury Press curriculum enlightens the pupil concerning the depth of the meaning of God's truth for his past, present, and future experience.

Either approach to experience is invalid if God's adequate provision for all men through His gracious activity in history is not actually related to the depth of the human helplessness and need of each individual in the class.

It was found that the Faith and Life curriculum attempts such an integration mainly through the use of Biblical research followed by group discussion, puppets, and audio-visuals. The Seabury Press curriculum, on the other hand, mainly uses group discussion, role-playing, research, parties, and projects.

The methodology of the Seabury curriculum is superior because of its adaptation to the psychological make-up of the child, that is, his growth and development,

response as a total personality, tendency to be motivated to learn as a result of flexibility in classroom procedures, and ability to learn best through interactions in a group.

The Faith and Life curriculum motivates pupils and secures their participation largely through its provision for individual differences through a great variety of teaching methods. From the standpoint of the Scriptures, however, its provision for the response of individuals is to be commended.

Finally, the study disclosed that the Faith and Life and the Seabury Press curricula provide apt illustrations of the two basic means of effecting an integration of experience with subject matter. The Faith and Life curriculum begins with content and leads into pupil experience, while in the Seabury Press curriculum the order is reversed. The danger of the first approach is that the process may end with merely content, and the danger of the second is that experience will become an end in itself. If either results, according to the findings of this study, the curriculum has failed to accomplish the purpose for which it exists, which is to reconcile men to God. It was seen, too, that the responsibility does not lie wholly with the curriculum-maker or teacher, for each child has the privilege of committing his own life to God.

The primary conclusion of this study, therefore, is that there are two major methods of accomplishing an integration of content and experience in a church school curriculum and that

both are acceptable and effective ways of reconciling men to God. The strength of each method is also its greatest weakness if the purpose for which it is used is not held in view. For the study revealed that neither Scriptural content nor sound methodology is enough in themselves. But when content and methods are used as tools for the purpose of reconciling men to God an integration of subject matter and experience may actually occur. In Christian education this integration is supremely significant, for such an integration is the actual fulfillment of the eternal purpose of God.

As a result of this conclusion the writer makes the following evaluations: Both curricula are concerned with the same teaching of Christ, though their approach is from different points of view. The writer appreciates the teaching of God's ways in history and the sincere concern for individuals and their commitment of the Presbyterian materials as well as the keen sense of the living presence of Christ and the warm fellowship and growth emphasis of the Protestant Episcopal course. For children in the church come to know God through the Scriptures and through relationships with the believers. It is difficult to determine which precedes the other. Yet the writer senses the danger also of objectification of the religious experience through an overconcern for Christian truth on the one hand and a subjectification of the religious experience by a preoccupation with Christian love on the other.

Secondary conclusions of this study have also resulted in evaluations in the mind of the writer.

The comparative study of the curricula of two major denominations revealed the determining influence of theology upon the aims, content, methods and materials, and ultimately the final experience of the learner in the curriculum. Therefore, the writer has come to recognize the great need for Christian educators who possess a Biblical theology. Not only those who write curricula but also every Christian teacher needs to know the Scriptures thoroughly, for such knowledge influences all that comprises the curriculum.

Further, this study has impressed upon the mind of the writer the great importance of methodology in Christian teaching as the means by which the truth is made relevant to life. For only by the use of methods is the essential relationship accomplished. Again, the writer has come to realize the great need for Christian leaders who are well-grounded in educational procedures.

Both those who write and those who use curriculum materials must be able to evaluate the content and methods selected for use, both by the Scriptures and by the nature of the pupils.

The writer recognizes, therefore, that not only are institutions of higher learning which provide for concentrated Bible study combined with training in educational procedures

of vital importance, but that also in the local church a program which combines Bible study and teacher training is urgently needed for the equipping of Christian leaders who can make God's wisdom the experience of men. The writer feels that Christian leaders well-trained in these two areas are precisely what the church needs today.

Finally, the writer recommends that an ideal curriculum for Christian education would not be preoccupied either with God, the Word, and our reasoned understanding of Him, or with men, the Sacraments, and our human response to Him, but would include both. For God's Word apart from man and man's life apart from God are equally meaningless. The curriculum would be neither content-centered nor experience-centered. Further, such an ideal curriculum would provide fully for worship and prayer experiences in which the Word might become personally meaningful and personal experience might become understandable. God's purpose of reconciling men to Himself would be behind everything taught and experienced in such a curriculum. The result of such a curriculum would be experiences of Christian fellowship, witness, and service. For it is ultimately in the nature and purpose of God that such an integration of content and experience occurs. This the writer recommends as the essence of a Christian, or Christ-centered curriculum.

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