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THE DOCTRINE OF THE HOLY SPIRIT
IN THE
"CHRISTIAN FAITH AND LIFE" CHURCH SCHOOL CURRICULUM
OF THE JUNIOR DEPARTMENT

By
BARBARA BINGHAM GARDNER
A. B., Vassar College

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of her grateful students

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THE DOCTRINE OF THE HOLY SPIRIT
IN THE
"CHRISTIAN FAITH AND LIFE" CHURCH SCHOOL CURRICULUM
OF THE JUNIOR DEPARTMENT

INTRODUCTION

A. Statement and Delimitation of the Subject

1. The Problem Defined

It is the purpose of this thesis to examine and to evaluate the doctrine of the Holy Spirit in the Church School "Christian Faith and Life" Curriculum of the United Presbyterian Church, U. S. A. at the Junior Department level, on the basis of this Curriculum's own criteria of theological and educational foundations and principles. These criteria derive (1) theologically from the Confession of Faith contained in the Constitution of the United Presbyterian Church, U. S. A. and (2) educationally from the developed principles and method for the communication of this doctrine to the learner as contained in the Curriculum's definitive materials.

2. The Problem Delimited

The study will focus upon the criteria, the data and their evaluation that pertain to the doctrine of the Holy Spirit, which must necessarily be considered in the context of the Curriculum's general theological and educational foundations and guiding principles.

In the interests of sharper focus, although the Curriculum's "ultimate standard of faith is of course the Bible; and, under that, the Confession of Faith."¹, it will be allowed that the Confession of Faith is Biblically derived² so that no attempt will be made to define separately the criteria of Biblical theology. These will appear only insofar as they may be contained in the Confession of Faith.

The study will include the examination and evaluation of such materials as are prescribed in or related to the Junior Department curriculum for the three-year cycle from 1957 to 1960 in order to do justice to the three themes of the "Christian Faith and Life" program. Secondary sources for background reading have been drawn mainly from material suggested by the Westminster Press in connection with the "Christian Faith and Life" Series.

B. Method of Developing the Subject

The thesis will be divided into three main parts. Part One will concern itself with a statement of criteria

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1. Theology in the New Curriculum, Statement adopted and published by the Board of Christian Education of the Presbyterian Church, U.S.A., 1954.
2. "Confession of Faith," The Constitution of the United Presbyterian Church, U.S.A., Philadelphia, The Office of the General Assembly of the United Presbyterian Church, U.S.A., 1959.

taken from (1) the doctrine of the Holy Spirit in the Confession of Faith as a theological standard and (2) the intended communication of this doctrine, especially in the Junior Department, as worked out by the educational foundations, principles and proposed methods of the Curriculum. Part Two will comprise an examination and analysis of the data related to the doctrine of the Holy Spirit in the Junior Department materials, according to the nature of the teaching. Part Three will evaluate this data on the basis of the criteria stated in Part One. Finally, the Summary and Conclusion will suggest the significance of these findings in relation to the present status and future development of pneumatology in Presbyterian Church School education particularly but also with some reference to the broader field of Christian education in general.

C. Justification of the Subject

Such a study of the doctrine of the Holy Spirit in the Church School "Christian Faith and Life" Junior Department materials is important for several reasons. First, as far as could be ascertained, no such study has previously been attempted. Secondly, it is at the Junior Department level that more specific teaching with regard to the Person and Work of the Holy Spirit is often begun and is explicitly introduced into the structure of the "Christian Faith and Life"

Curriculum.¹ Thirdly, it may be fairly averred that the doctrine of the Trinity is the backbone of Christian theology, a doctrine "to which all Christian Churches, Protestant and Roman Catholic, give adherence,"² which may therefore well be taken as a starting point for a widely valid program of Christian education. According to James D. Smart, who was Editor-in-chief of the new "Christian Faith and Life" Curriculum development during its formative stages and is the author of its "Basic Principles,"³ the educational program of this Curriculum did take form from such a foundation.

Now, whereas the Trinitarian concept affirms the co-eternity, co-equality and consubstantiality of Father, Son and Holy Spirit,⁴ the third Person of the Trinity has long been the neglected member or step-child of Christian theology and Christian education.⁵ As a result there is widespread ignorance and confusion with regard to both His Nature and Work.⁶ But if "it is certain (that) all true

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1. Christian Faith and Life at a Glance, Revised, Board of Christian Education of the United Presbyterian Church, U.S.A., 1958, pp. 5,7,9,11,13, under Junior Age Group.
2. James D. Smart, The Teaching Ministry of the Church, Philadelphia, The Westminster Press, 1954, p. 11.
3. Ibid. Vid. also Appendix A.
4. "Confession of Faith", op. cit., Chap. 11 no. 12.
5. Vid. Henry P. Van Dusen, Spirit, Son and Father, New York, Charles Scribner's Sons, 1958, pp. 11-15.
6. Lindsay Dewar, The Holy Spirit and Modern Thought, London, A.R. Mowbray & Co. Limited, 1959, pp. 3-4.

faith and the whole work of salvation, every good thought, word and work is altogether by the operation of the Spirit of God"¹ then it would appear to be a matter of vital concern to what extent and how effectively the doctrine of the Holy Spirit is being communicated in the field of Christian education generally and particularly in the Christian education program of any Church which claims adherence to this doctrine as an intrinsic part of its theological foundations.

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1. John Wesley, quoted in Howard Watkin-Jones, *The Holy Spirit from Arminius to Wesley*, London, The Epworth Press, 1929, p. 273.

PART ONE
CRITERIA

PART ONE
CRITERIA

INTRODUCTION

It will be the purpose of Part One of this thesis to state the theological and educational standards for evaluating the doctrine of the Holy Spirit in the "Christian Faith and Life" Church School curriculum of the Junior Department, taking these criteria from the curriculum's own expressed theological and educational foundations that are relative to the doctrine of the Holy Spirit.

The new curriculum of the Presbyterian Church, which came into use in 1948,¹ was built upon the assumption that "educational soundness... called for theological soundness" which in turn makes for "sound living."² In the Faith and Life definitive pamphlet, "Theology in the New Curriculum," one notes the following elaborations of such a basic assumption:

... The theology of the curriculum is that of the Reformed Church; ... Within the Presbyterian Church, U.S.A., the ultimate standard of faith is the Bible; and, under that, the Confession of Faith. Any Christian teaching conducted within

.

1. Basic Principles, Approved by the General Assembly, the Presbyterian Church, U.S.A., May 26, 1947, Grand Rapids Michigan, published by the Board of Christian Education, p. 3.
2. Theology in the New Curriculum, op. cit., p.3.

the Presbyterian Church must be expected to conform to the historic position taken by this Church.¹

and

...It is easy to assert that one is trying to adhere to Scripture and the Confession of Faith. The question is how this is being done. Clearly it is not practical to devise a study program, for all grades of the Church school, that simply begins at the first book of the Bible and works through to the end; or one that is constructed as a running commentary on the Confession of Faith... It is the organizing plan of the Faith and Life curriculum that gives the clue to the theological method and approach governing the whole program.²

And finally,

...The Board of Christian Education invites an open examination of the theological principles upon which the curriculum is founded, and of the manner in which these principles are applied. It is to this end that the present pamphlet is dedicated.³

The Faith and Life curriculum itself thus recognizes a double criteria for its curriculum materials: that of theological consistency with the Confession of Faith; and what might be termed educational practicality in the interests of communication of the Reformed theology.

Accordingly, in Chapter One of this thesis, there will be a description of the doctrine of the Holy Spirit found in the Confession of Faith; and in Chapter Two, a setting forth of the educational principles pertinent to the

.

1. Ibid., p. 7.
2. Theology in the New Curriculum, op. cit., p. 8
3. Ibid., p. 4.

intended teaching of this doctrine in the Junior Department curriculum as these are stated principally in "Theology in the New Curriculum" and "Basic Principles," the two main definitive booklets of the "Faith and Life" curriculum, with some reference also to "Christian Faith and Life at a Glance," the Prospectus, and the Study Manuals.

CHAPTER ONE
THEOLOGICAL STANDARDS
IN THE CONFESSION OF FAITH

CHAPTER ONE
THEOLOGICAL STANDARDS
IN THE CONFESSION OF FAITH

A. Introduction

Only one chapter in the Confession of Faith is devoted exclusively to the doctrine of the Holy Spirit.¹ However, there are many references to the Person and Work of the Holy Spirit interspersed throughout this document. All of this pertinent material will now be gathered together, and quoted or restated in summary form under the main and sub-headings of the Nature of the Holy Spirit as Person and Member of the Trinity; and the Work of the Holy Spirit: 1. In relation to Scripture, 2. In relation to Christ, 3. In relation to the Church and 4. In relation to the individual believer. It is significant for this thesis that the very first chapter of the Confession of Faith deals with the matter of man's knowledge of God being chiefly dependent upon God's Revelation of himself through "the Holy Spirit speaking in the Scripture."² This work of the Holy Spirit will be dealt with more fully under its proper heading.

B. The Nature of the Holy Spirit

The Nature of the Holy Spirit is most explicitly

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1. Confession of Faith, op. cit., Chap. 34.
2. Ibid. Chap. 1, no. 10.

defined in the Confession of Faith as 1. Person and 2. Member of the Trinity. But first, God is defined as ... "one only living and true God, who is... a most pure spirit ..."¹

1. Person

Article three of Chapter Two in the Confession then states: "In the unity of the Godhead there be three Persons of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost... the Holy Ghost eternally proceeding from the Father and the Son."² Therefore, "... the Holy Spirit...together with the Father and the Son, is to be believed in, loved, obeyed and worshipped throughout all ages."³ It is worthwhile noting, too, that the Larger Catechism in the Constitution of the United Presbyterian Church, U.S.A. further clarifies the personality of the Holy Spirit by attesting that "... the Scriptures manifest that the Son and Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works and worship as are proper to God only."⁴

2. Member of the Trinity

The Confession states further that the Holy Spirit

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1. Ibid., Chap. 2, no. 1.
2. Confession of Faith, op. cit., Chap. 2, no. 3.
3. Ibid., Chap. 34, No. 1.
4. The Larger Catechism, The Constitution of the United Presbyterian Church, U.S.A., Philadelphia, The Office of the General Assembly, 1958, Answer to Question 11.

is "...the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory."¹ Again, the Larger Catechism further clarifies the distinction of Persons in the Trinity by expounding that "... It is proper to the Father to beget the Son and to the Son to be begotten of the Father and to the Holy Ghost to proceed from the Father and the Son from all eternity."²

In a later chapter of the Confession, one notes that "... To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same... effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit."³ Still later, in observing that the uses of the law are not contrary to the grace of the Gospel, the Confession describes "...the Spirit of Christ (as) subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."⁴ Thus it would appear that it is of the very essence of the Christian faith as defined in the Confession of Faith that the Holy Spirit is Person, very God, and the third member of the Trinity, proceeding alike

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1. Confession of Faith, op. cit., Chap. 34, no. 1.
2. The Larger Catechism, op. cit., Answer to Question 10.
3. Confession of Faith, op. cit., Chap. 8, no. 8.
4. Ibid., Chap. 19, no. 7.

from the Father and the Son.

C. The Work of the Holy Spirit

The personality and nature of the Holy Spirit as a member of the Trinity is further made explicit in the Confession of Faith through a description of His Work. This is conceived 1. In relation to Scripture, 2. In relation to Christ, 3. In relation to the Church and 4. In relation to the individual believer.

1. Work of the Holy Spirit in Relation to Scripture

Chapter One, article four of the Confession states that "...the authority of the Holy Scripture...dependeth... wholly upon God (who is truth itself), the author thereof." Article five in this same chapter adds that "...our full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." Later it is affirmed that nothing is to be added to this Word of God "whether by new revelations of the Spirit or traditions of men"¹ and that "...the inward illumination of the Spirit of God (is) necessary for the saving understanding of such things as are revealed in the Word."² The chapter closes

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1. Confession of Faith, op. cit., Chap. 1, no. 6.
2. Ibid.

with the assertion that "...the Supreme Judge..." of all religious controversies regarding the interpretation of the Word"...can be no other but the Holy Spirit speaking in Scripture."¹ Elsewhere, in the chapter on the Holy Spirit, it states that "...By him the prophets were moved to speak the Word of God and all writers of Holy Scripture inspired to record infallibly the mind and will of God. (And)...the dispensation of the Gospel is especially committed to him."²

It would then seem abundantly clear from the foregoing passages that Scriptural Revelation (what is commonly described as the written or recorded Word of God) as well as its intelligent communication and interpretation, is the work of God, the Holy Spirit.

In a larger sense, too, this Revelation is given in and through the acts of God in history (recorded in Scripture) which are proper to the Holy Spirit as the third Person of the Trinity. This Work of the Holy Spirit in connection with the Divine activity is alluded to in the Confession of Faith under the headings of a. God's Eternal Decree, b. Creation, c. Providence, and d. God's Covenant with man. These teachings will now be presented briefly.

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1. Ibid., no. 10.
2. Ibid., Chap. 34, no. 2.

a. God's Eternal Decree

The Calvinistic doctrine of predestination as presented in Chapter Three of the Confession contributes to the doctrine of the Holy Spirit the statement that the elect only "...are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified and kept by his power through faith unto salvation."¹ This corroborates the thought expressed in a preceding reference that the dispensation of the Gospel is entrusted to the Holy Spirit.²

b. Creation

The Holy Spirit's co-working in creation is surely in the statement that "...It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning to create...the world."³

c. Providence

Chapter Five, article one of the Confession affirms that "God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things from the greatest even to the least, by his most wise and holy providence..."⁴ To this may be juxtaposed the statement

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1. Confession of Faith, op. cit., Chap. 3, no. 6.
2. Supra, p. 6.
3. Confession of Faith, op. cit., Chap. 4, no. 1.
4. Confession of Faith, op. cit., Chap. 5, no. 1.

in Chapter Thirty-four that the Holy Spirit "...is the Lord and Giver of life, everywhere present (in nature), and is the source of all good thoughts, pure desires and holy counsels in men."¹ Thus considered together, these two passages would seem to establish the identification of God's providential action with the work of the Holy Spirit.

d. God's Covenant with Man

The Confession affirms that since man by his Fall made himself incapable of life by the first covenant of works "...the Lord was pleased to make a second, commonly called the covenant of grace: wherein...unto all those that are ordained unto life...(the Lord gives)...his Holy Spirit, to make them willing and able to believe."² (viz. in the redemption of Jesus Christ.) This covenant was, in Old Testament times, administered by promises, prophecies, sacrifices and other ordinances "...which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah..."³ In sum, as Christ is the Redeemer and foundation of the Covenant of grace, so does the Holy Spirit mediate this Covenant, drawing and binding men to Christ.

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1. Ibid., Chap. 34, no. 2. The parentheses here enclose a phrase found in the 1956 edition of the Constitution, but not in the 1959 edition.
2. Ibid., Chap. 7 no. 3
3. Ibid., Chap. 7 no. 5

2. The Work of the Holy Spirit in Relation to Christ

According to the Confession of Faith, the Holy Spirit is most deeply and intimately involved in the ministry of Christ in connection with a. His Conception, b. His Anointing and Sanctification, c. His Atonement; and also is referred to as the Spirit of Christ in connection with d. His Continuing Work.

a. His Conception

The Confession states that in taking man's nature, the Son of God was "...conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, of her substance..."¹

b. His Anointing and Sanctification

For the work of his earthly ministry, "...the Lord Jesus, in his human nature, ...was sanctified and anointed with the Holy Spirit above measure, having in him all the treasures of wisdom and knowledge... being holy, harmless and undefiled, and full of grace and truth," so that "he might be thoroughly furnished to execute the office of a Mediator and Surety."²

c. His Atonement

The Confession affirms that "The Lord Jesus, by his perfect obedience and sacrifice of himself which he, through

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1. Confession of Faith, op. cit., Chap. 8, no. 2

2. Ibid., no. 3

the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father;"¹ reconciling the elect to God forever.

d. His Continuing Work

The Confession also appears to follow the Pauline pattern in speaking interchangeably of the Holy Spirit, the Spirit, and the Spirit of Christ as has been seen in references already quoted. In Chapter Eight, dealing with the work of Christ the Mediator, it thus states that Christ, having purchased redemption for the elect, "...effectually persuade(s) them by his Spirit to believe and obey; governing their hearts by his Word and Spirit;"² which has also been described as the work of the Holy Spirit..."his Holy Spirit."³

Thus, in relation to Christ, the Confession of Faith presents the activity of the Holy Spirit as conceiving the Son of God, sanctifying and anointing him for his Messianic work, participating in his Atonement and finally being known as Christ's Spirit.

3. The Work of the Holy Spirit in Relation to the Church

That the Holy Spirit is involved in both a. the Creation of the Church and b. the Life of the Church is not

.

1. Ibid., no. 5
2. Confession of Faith, op. cit., Chap. 8, no. 8
3. Ibid., Chap. 7, no. 3

perhaps so succinctly stated in the Confession of Faith but may rather be properly implied in drawing together the several references that follow.

a. Creation of the Church

"The catholic or universal Church, which is invisible, consists of the whole number of the elect..."¹ These elect, it was previously noted,² "...are effectually called unto faith in Christ by his Spirit working in due season..."³ The visible Church, consisting of "...all those throughout the world that profess the true religion, together with their children,"⁴ are also so called or inspired to faith in Christ.⁵ For, "The dispensation of the gospel is especially committed to him (the Holy Spirit). He prepares the way for it, accompanies it with his persuasive power, and urges it upon the reason and conscience of men."⁶

b. Life of the Church

As a most helpful description of the Holy Spirit's work in the life of the Church, article four of the Confession's chapter on the Holy Spirit is now quoted in full.

By the indwelling of the Holy Spirit all believers being vitally united to Christ, who is the head,

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1. Ibid., Chap. 15, no. 1.
2. Supra p. 11.
3. Confession of Faith, op. cit., Chap. 3, no. 6.
4. Ibid., Chap. 15, no. 2.
5. Vid. Confession of Faith, op. cit. Chaps. 10, no. 1 and 8, no. 8.
6. Ibid., Chap. 34, no. 2.

are thus united one to another in the Church, which is his body. He calls and anoints ministers for their holy office, qualifies all other officers in the Church for their special work, and imparts various gifts and graces to its members. He gives efficacy to the Word and to the ordinances of the gospel. By him the Church will be preserved, increased, purified, and at last made perfectly holy in the presence of God.¹

There is no need for comment on the last passage.

In the light of all the foregoing statements of the Confession of Faith, it would seem that the Confession of Faith regards the Holy Spirit as both the Creator and the "Lord and Giver of life" of the Church.

4. The Work of the Holy Spirit in Relation to the individual believer

The Confession of Faith describes the work of the Holy Spirit as effectual in inspiring, preserving, empowering and sanctifying the life not only of the Church as a whole but also that of the individual believer in the Church. In the latter connection, his Work is seen chiefly as that of Agent in applying Christ's Redemption to the elect through their a. Effectual calling, b. Justification, c. Adoption, d. Sanctification, e. Saving Faith, f. Repentance, g. Good works, h. Perseverance, and i. Assurance, acting as the individual's j. Comforter and Lord and Giver of life.

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1. Ibid., Chap. 34, no. 4.

a. Effectual calling

Effectual calling is defined in the Confession as the work of the Holy Spirit in bringing the elect into a relationship of saving faith in Christ, by drawing them, enlightening their minds, making their hearts receptive and determining them to what is good.¹ Man's part is altogether passive "...until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and embrace the grace offered and conveyed in it."²

b. Justification

In the matter of justification, the Confession avers that "...nevertheless they (the elect) are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them."³

c. Adoption

Then, it is through the "Spirit of adoption" that the justified are made "partakers of the grace of adoption ..."⁴

d. Sanctification

The explanation in the Confession is best quoted:

They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally,

.

1. Confession of Faith, op. cit., Chap. 10, no. 1.
2. Ibid., no. 2.
3. Confession Faith, op. cit., Chap. 11, no. 4.
4. Ibid., Chap. 12, no. 1.

through the virtue of Christ's death and¹ resurrection,
by his Word and Spirit dwelling in them:

and are so

...more and more quickened and strengthened in all
saving graces, to the practise of true hqliness,
without which no man shall see the Lord.²

e. Saving faith

"The grace of faith, whereby the elect are enabled
to believe to the saving of their soul, is the work of the
Spirit of Christ in their hearts;"³

f. Repentance

Likewise, "Repentance unto life is an evangelical
grace..."⁴

g. Good works

The Confession describes the Spirit's part in good
works quite clearly:

(The elect's)...ability to do good works is not at
all of themselves, but wholly from the Spirit of
Christ. And that they may be enabled thereunto
besides the graces they have already received, there
is required an actual influence of the same Holy
Spirit to work in them to will and to do of his
good pleasure.⁵

This passage supplies another illustration of the Confession's
interchanging of the terms, "Spirit of Christ" and "Holy

.

1. Ibid., Chap. 13, no. 1.
2. Ibid.
3. Ibid., Chap. 14, no. 1.
4. Ibid., Chap. 15, no. 1.
5. Ibid., Chap. 16, no. 3.

Spirit" which indicates that the reference is to the same Spirit; thus also underscoring the point of his proceeding equally "from the Father and the Son."¹

h. Perseverance

"The perseverance of the saints depends...(among) other things)...upon the abiding of the Spirit and of the seed of God within them;"² and so, the elect, "...sanctified by his Spirit, can neither totally nor finally fall away from the state of grace;"³ but are eternally saved.

i. Assurance

The Confession's doctrine here states that the elect may enjoy an "infallible assurance" of salvation through "...the testimony of the Spirit of adoption witnessing with our spirits that we are children of God."⁴

j. Comforter, Lord and Giver of Life

Besides or as part of his work in applying Christ's redemption, the Holy Spirit is described in the Confession as dwelling in "the hearts of believers as their Comforter and Sanctifier (to give) to them the Spirit of adoption and prayer."⁵ The answer to question 182 of the Larger Catechism elaborates upon the Spirit's help in prayer in a manner that

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1. Confession of Faith, op. cit., Chap. 2, no. 3.
2. Ibid., Chap. 17, no. 2.
3. Ibid., Chap. 17, no. 1.
4. Ibid., Chap. 34, no. 3.
5. Ibid., Chap. 34, no. 3.

merits attention:

We not knowing what to pray for as we wought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts...those apprehensions, affections, and graces which are requisite for the right performance of that duty.

The reference to the Spirit as "the Lord and Giver of life, everywhere present..." has previously been noted.²

D. Summary

This concludes the setting forth of the theological standards for the doctrine of the Holy Spirit as found in the Confession of Faith, with some further interpretive help from the Larger Catechism (a reflection of the Confession's doctrine). The Holy Spirit has been herein represented as Person, God, and third Member of the Trinity, whose particular work lies in Revelation and as Agent in applying Christ's Redemption. However, he is represented as also participating in Creation, Providence, and as Lord and Giver of life: in short, in all those Divine activities associated with the Immanence of God, or as Karl Barth has put it, "...the work of God on earth, which has its analogue in that hidden work of God, the outgoing of the Spirit from the Father and the

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1. The Larger Catechism, op. cit., Answer to Question 182.
2. Supra p. 8.

Son."¹ This is perhaps also another way of saying that the Holy Spirit is God in direct communication with man; and the Confession leaves little room for doubt that man's spirit and life are utterly dependent upon the Grace or Spirit of God. It is to be noted in the Confession, not only that the Holy Spirit brings men to Christ, but that the gift of the Spirit following Christ's redemptive work (or in relation to it) is both in larger measure and more universal than in Old Testament times. However, the abundance of Christian Grace - the Holy Spirit applying Christ's redemption - is reserved for the elect believers. Certainly, in the light of the Confession's pneumatology, there can remain little doubt that the Person and Work of the Holy Spirit have vital importance in and bearing upon any true program of Christian education. That the Faith and Life curriculum recognizes the validity of such a statement will become apparent in the next chapter's description of the educational principles which guide the outworking or intended communication of the doctrine of the Holy Spirit, especially at the Junior Department level.

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1. Karl Barth, *Dogmatics in Outline*, trans. G.T. Thompson, London, SCM Press, 1949.

CHAPTER TWO
EDUCATIONAL STANDARDS
IN THE DEFINITIVE MATERIALS
OF THE
"CHRISTIAN FAITH AND LIFE" CURRICULUM

CHAPTER TWO
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"CHRISTIAN FAITH AND LIFE" CURRICULUM

A. Introduction

The editors of the Faith and Life curriculum have set forth the underlying theology, purpose and nature of the curriculum, together with the educational principles and plan of procedure in accordance with which the curriculum was (to be) constructed, in several definitive pamphlets. Chief among these are "Theology in the New Curriculum," "Basic Principles," the Prospectus, "Christian Faith and Life at a Glance," and the Study Manuals for each theme of the three-year cycle.

What has been observed with regard to the absence of any detailed elaboration of the doctrine of the Holy Spirit under a single heading in the Confession of Faith of the United Presbyterian Church, U.S.A.¹ is likewise to be noted in these Faith and Life definitive materials. Hence the need for and intention of incorporating teaching with regard to the Holy Spirit are nowhere fully outlined in the definitive materials. Rather, such a need and purpose are presented in various scattered statements that will now be

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1. Supra p. 11.

extracted and juxtaposed in order to set forth the editors' standards for communicating the doctrine of the Holy Spirit - first, as clarified in the definitions of the theology, purpose, and nature of the Faith and Life curriculum; then, in reference to the general educational principles and procedure of the program as a whole; and finally, in terms of the outlined principles and procedure for the Junior Department specifically.

B. Theology, Purpose, and Nature of the Curriculum

In "Theology in the New Curriculum," the editors appear fully aware that

...It is impossible to utter one sentence about religion without expressing or betraying some kind of theological viewpoint. The question is ... whether the theology that governs our teaching is to be careless or careful, amateurish or informed, murky or clear.¹

Furthermore, the editors recognize that confusion of faith resulting from doctrinal incoherence also tends to a paralysis of life.² This is part of the reason for their insistence that "the curriculum...must work under the kind of discipline that will keep it faithful at every point to the doctrine held by the Church."³; the other part of the reason is the ability at all times "to answer for itself on

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1. Theology in the New Curriculum, op. cit., p. 5.
2. Basic Principles, op. cit., p. 8.
3. Theology in the New Curriculum, op. cit., p. 6.

the basis of the Confession of Faith."¹ Since, however, the editors realize that it would be impracticable to structure the curriculum as a running commentary on the "Confession of Faith,"² their concern is rather to present the "basic fact of our theology," namely the "redemptive knowledge of God through Jesus Christ, as he is presented to us in Scripture and as Scripture is proclaimed, interpreted and believed in the Church under the guidance of the Holy Spirit."³ Within such a theological framework, the purpose of the Faith and Life curriculum is conceived as one of guiding "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."⁴ It is to this end that the Faith and Life curriculum aims to be thoroughly "Biblical...(so that) God may speak directly to individuals, showing his will for their lives;" "theologically sound," viewing the Christian faith as "the response of a person's whole being to God;" "evangelical (since) true discipleship lays upon every Christian the necessity of sharing his own faith with others;" "Church-centered," exalting the Church as the "fellowship in which...full discipleship is realized;" and "relevant" to

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1. Ibid., p. 8.
2. Supra p. 8.
3. Theology in the New Curriculum, p. 11.
4. Christian Faith and Life, Prospectus for 1959-1960, p. 3.

life situations, so that God's Word may be a "compelling" one both to individuals and to the Church.¹ Throughout this description one notes the emphasis upon discipleship in the fellowship of the Church (to be realized only in the power of the Holy Spirit) as the means whereby God's Revelation of himself in Christ and through Scripture is chiefly (if not alone) communicated.

C. General Educational Principles and Procedure

The educational principles and plan of procedure which determine the structure of the Faith and Life curriculum are a logical outgrowth of the statements defining the program's basic theology, purpose and nature. Thus, the components of Christian education are viewed as comprising revelation and communication. Next, the Church is viewed as the primary agent for communicating the revelation, with its media of communication in the worshipping community, family relationships, and age-group organizations. Then, the content of the church's program of communication is described in terms of its major orientations about the Bible, the pupil, and the Holy Spirit. Finally, a method for the practical outworking of such a plan is envisaged. It will be seen that the Holy Spirit appears to be recognized as an active participant and guide in all these

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1. Prospectus, op. cit., p. 3.

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1. Components of Christian Education

The opening sentences of the definitive pamphlet, "Basic Principles," state as the reason for having a program of Christian education the fact that

The Christian faith is known only by revelation; yet ...we should know nothing of the Christian faith today had it not been for a human channel of communication. We believe in God as the Father Almighty; we know Jesus Christ as our Lord and Savior; we know the living presence of God in the Holy Spirit...and we are bound together into the Church of God...only because God so revealed himself to the prophets and apostles and through their witness continues to reveal himself to us today.¹

Now "God reveals himself...in his own distinctive way."²

Divine Revelation is through the Incarnate Word, Jesus Christ; the written or recorded Word (which means "God speaking"), the Bible; and through the communicating agent of the Word, the Church.³ As in the Confession of Faith⁴ the dominant role of the Holy Spirit in this threefold process is unequivocally attested in "Theology in the New Curriculum":

...Even as Scripture was written by the inspiration of the Holy Spirit, so the effective presentation of Scripture is brought about by his work. The Church knows itself preserved, increased and purified by the Spirit's power...(Moreover) the Holy Trinity is for the Church no abstraction: for it is

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1. Basic Principles, op. cit., p. 3.
2. Theology in the New Curriculum, op. cit., p. 9.
3. Ibid., pp. 9-10.
4. Supra p. 14.

upon the reality of Father, Son, and Holy Spirit
that the very existence of the Church is founded.¹

Now the Church, as the agent of communication, is
"a special society which God himself called into existence"
...and made subject to "a Word greater than our words"
enabling obedience "through a power - the power of the Holy
Spirit - greater than ourselves."² Furthermore, when the
Church is so seen as one of the chief forms of Christian
communication, "it is at once apparent how serious is any
neglect of its educational responsibility...(to be) the human
channel through which God's grace and truth may reach all
men...(and that) education of this kind is a function of the
Church as a whole."³ No Church member can be an exception.

2. Media of Communication

According to "Basic Principles," the Church or

...Christian fellowship has three major opportunities
(media) for bearing its witness and sharing its life
with the younger generation: the regular worship of
the congregation, the relationships within the
Christian family, and the age-group organizations at
the center of which is the Church School.⁴

Each of these is mutually interdependent. The worship of God
in the Christian congregation is basic to the Church's whole
teaching program.⁵ Dr. Smart, in his book that expands "Basic

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1. Ibid., p. 11.
2. Ibid., p. 13.
3. Basic Principles, op. cit., pp. 4-6.
4. Ibid., p. 6.
5. Ibid.

Principles,"¹ clarifies this concept when he says,

Education into the Church is initiation into a worshipping community...Before the Church can do or say anything, it must have its being and it has its being in worship, which is its humble and grateful response to God who, by his word, has called it into being... (so that) worship is the Christian's vital breath.²

However, we cannot come to God in worship

...except he first comes to us. Our coming is wholly response and is possible only as the same God who speaks to us in his Word takes possession of our hearts by the power of his Spirit and moves us to yield ourselves to him...(Then) God is no longer...just with his people but in his people.³

"The education of children and youth (therefore) should lead them into the fullest possible participation in the congregation's worship."⁴ The statement in "Basic Principles" continues:

...The home (too) is of major importance in the Christian education of children. In the sacrament of Baptism, the Church lays upon the shoulders of parents the responsibility for the nurturing of their children in the Christian faith...(Thus), beginning with the family as a unit of Christian fellowship, (the child comes gradually to know himself) as a member of a mighty community of faith which circles the earth and binds the Church of the ages into one ...From the very beginning, the faith of the Church should be the faith of the child.⁵

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1. James D. Smart, *The Teaching Ministry of the Church*, op. cit.
2. *Ibid.*, pp. 119-120.
3. *Ibid.*, p. 29.
4. *Basic Principles*, op. cit., p. 6.
5. *Ibid.*, pp. 6,8.

Nor can the Christian parent turn over his responsibility to the Church School. On the contrary, "the new curriculum plans for the reinstatement of the home... (as) an active factor in the education of children and youth."¹ (The Junior curriculum material is designed with this end in view.²) Moreover, in the pamphlet "Eleven Questions for Key Parents," John Charles Wynn affirms: "The parents themselves are the outstanding educators of the Church"³ and, in another booklet, adds: "The Christian parent knows that he is not alone. He is backed by Another."⁴ For the Christian upbringing of his children "requires the help of God and he gives it."⁵

In the light of the foregoing principles, it becomes important that the educational activities which center in the Church school should not, according to the curriculum editors, become a substitute either for children's participation in the worship of the congregation or for the function of the parent. Rather they should provide "consistent Christian training under specially competent direction...having before

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1. Ibid., p. 13.
2. Ibid.
3. John Charles Wynn, *Eleven Questions for Key Parents*, Philadelphia, Board of Christian Education of the Presbyterian Church, U.S.A., 1957, p. 13.
4. John Charles Wynn, *So You Want Your Child to Be a Christian*, Philadelphia, the Board of Christian Education of the United Presbyterian Church, U.S.A., 1955, p. 3.
5. Ibid., p. 12.

them always as their goal the most thorough training and equipment of Christian disciples."¹ The editors are fully aware that the Church school teaching is wholly dependent for its success upon the guidance and power of the Holy Spirit.² Thus, in so recognizing the vital importance and interdependence of these three media for the communication of revelation as well as the basic reliance of all three upon the work of the Holy Spirit, the editors of the curriculum have established a basis upon which to develop their teaching regarding the Holy Spirit at the Junior Department level.

3. Content

From their consideration of the teaching agencies or media, the Faith and Life editors turn to the question "What shall we teach? We receive the answer only as we stand with heart and mind open on the one side to the revelation of God in Scriptures and on the other to the fullest possible understanding of those to whom we minister."³ With both these concerns in mind, "Basic Principles" makes it quite explicit that the Bible is to furnish the basic content of the curriculum:

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1. Basic Principles, op. cit., p. 6.
2. Ibid., p. 10.
3. Ibid., p. 10.

The Church in a very real sense derives its life from the Scriptures...(Thus) the ministry of teaching is a ministry of the Word...(for) the Christian God, the God who is the Father Almighty, the God who has actually come into our flesh for our salvation in Jesus Christ, the God who in his Holy Spirit asks to be received to dwell enthroned at the center of our being, and the life which flows from faith in that God, would be unknown if it were not for the Scriptures.¹

For this reason, the Bible is the basic textbook for the Faith and Life program. The pupil thereby "must hear God speaking to him today through the teaching of the Church (and)...it must become immediately true (for him) that God redeems his people, that God pardons sinners, (and) that life can be transformed by God's grace."² Such "redemptive knowledge of God springs from the fact that man is confronted by God incarnate in Jesus Christ, the Bible exists to make this possible, and the Church is where it happens."³ Practically then, the Faith and Life curriculum is constructed upon these three themes: Jesus Christ, the Bible, and the Church, following each other through all the grades in a three year cycle which "- whatever the order of arrangement - would seem to be a logical and systematic way to present the fundamentals of Reformed theology,"⁴ rather than a running commentary on the Confession of Faith. At the same time,

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1. Ibid., p. 18.
2. Ibid., p. 9.
3. Theology in the New Curriculum, op. cit., p. 14.
4. Ibid., p. 9.

the editors feel obliged to insist that "everything that is said and done by the Church in teaching must proceed from a sympathetic understanding of the particular situation and needs of those who are to be taught"¹ in order for there to be vital communication of Divine Revelation. Therefore the content must be pupil-oriented since too, "it is by God's ordering that the child is very different at different stages of his growth (and)...We cannot minister to children and youth unless we are willing to enter their world and to meet and speak to them where they are living."²

In all their consideration of content to fulfill the objectives of the Faith and Life curriculum, the editors remain fully cognizant that the chief orientation of the program must be one of complete dependence upon the guidance and power of the Holy Spirit. For, as "Basic Principles" affirms:

There can be no right understanding of Christian teaching, however, without the recognition that it is God who teaches, guides, enlightens and redeems, and that all our human endeavors are secondary and conditional upon his activity... no person is rightly taught in the things of the faith until in a real and personal sense he is taught of God...(for) we cannot of ourselves and out of our own resources communicate to

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1. Basic Principles, op. cit., P. 9.
2. Ibid., p. 19.

others a truly Christian faith and life; we can at most be instruments through which persons are led to the place where God meets with men, takes away their blindness, and redeems them into fellowship with himself.¹

Therefore the content of the Faith and Life curriculum is to be Bible-centered, pupil-concerned, but, above all, Spirit-dependent.

4. Method

The method whereby the foregoing directives for communicating the basic Trinitarian theology of the Reformed faith is to be carried out must, according to "Theology in the New Curriculum," above all incorporate

...a consistent theology throughout the whole length and breadth of its endeavor (so that)...what the youngest child is taught directly or indirectly must be in line with what is presented explicitly to mature persons. There will be degrees of understanding, varying somewhat (though not entirely) according to age. There will be variations in teaching method, which ought not to be confused with variations in content...²

but always with strict adherence to Reformed doctrine.³

Moreover, according to "Basic Principles," the whole Church must be awakened to become in the truest sense a teaching Church. This will involve adult education and teacher training - in part through parent-teacher magazines. For

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1. Basic Principles, op. cit., p. 10.
2. Theology in the New Curriculum, op. cit., p. 6.
3. Ibid., p. 7.

Christian education must be recognized "as a lifelong process which no one who takes his Christian responsibility in earnest ever outgrows."¹ The insights of the best Biblical scholarship as well as studying the Bible contextually in the light of the whole sweep of God's redemptive purpose and process are to be used to help the pupil interpret "what God is saying through these records to one who has to face life today."² Therefore,

Thorough use should be made of every agency that will deliver Christian teaching from abstractions and generalities and bring it to bear directly upon the life of the child.³

The method to be employed by the Faith and Life curriculum then is to put the sharpest possible instruments of consistent theology, - a Church awakened and trained to its teaching function, the insights of the finest Biblical scholarship to promote understanding of the Bible as a whole, and the latest and most relevant educational technics - in the hands of God, the Holy Spirit, who is recognized as the real Teacher.⁴

Thus, in their statement of educational principles and procedure for the development of the Faith and Life

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1. Basic Principles, op. cit., p. 13.
2. Ibid., p. 18.
3. Ibid., p. 19.
4. Supra p. 38.

curriculum, the editors have conceived that the Church as a whole has received its teaching mission directly from God. It is thus to be the chief agency to communicate Divine Revelation through its worshipping community, its family relationships, and its age-group organizations (to which belongs the Church School in all its departments).

Further, the content of this communication must be chiefly Biblical but pupil-oriented and Spirit-directed. Finally, the most appropriate and efficient possible methods must be employed to achieve this purpose of communicating God's Word, in conformity with the Presbyterian Confession of Faith.

D. Principles and Procedure for the Junior Department

It is now desirable to search the definitive statements of the Faith and Life curriculum to see how its general principles and procedure are to be applied or modified in teaching the doctrine of the Holy Spirit at the Junior Department level in the light of the best educational insights and methods which are to be followed. What may the latter have to say with regard to adapting the teaching of

1. The Doctrine of the Holy Spirit in Terms of the Theological Capacities of Juniors and 2. The Doctrine of the Holy Spirit in Terms of the Needs and Interests of Juniors? The principles and procedure that are to guide this presentation of Holy Spirit doctrine at the Junior Department level will

now be set forth.

1. The Doctrine of the Holy Spirit in Terms of the Theological Capacities of Juniors

The theological capacities of Juniors are considered in relation to the three principal themes of the Faith and Life curriculum. It is seen that each provides some special opportunity for explicit or implicit teaching of the doctrine of the Holy Spirit to Juniors. With regard to the theme, "Jesus Christ," the Junior "can begin to understand a Christ not merely sent of God, but in whom God is."¹ This is in line with the statement in the Confession of Faith that Jesus "in his human nature...was sanctified and anointed with the Holy Spirit above measure."² With respect to the Bible theme, the Junior "begins to understand 'revelation' as God making himself known to his people (and) learns how the Bible was made and preserved and...is to be read under the guidance of the Holy Spirit."³ Finally, in the theme of the Church, the Junior is to "understand(s) something of the meaning of the Holy Spirit" and "is interested in how his Church began...at Pentecost" with the mission of being the "instrument of God to fulfill God's purpose in the world, as that purpose is revealed in the Bible."⁴

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1. Christian Faith and Life at a Glance, op. cit., p. 9.
2. Supra p. 18.
3. Christian Faith and Life at a Glance, op. cit., p. 5.
4. Ibid., p. 13.

Thus the Junior may come to appreciate the Church as "the fellowship of those who believe in Christ, submit themselves to him, trust him and because of their living faith are bound together by the Holy Spirit."

2. The Doctrine of the Holy Spirit in Terms of the Needs and Interests of Juniors

The practical application or relevance of the doctrine of the Holy Spirit in terms of the needs and interests of Juniors is to be guided apparently by two basic principles of the Faith and Life curriculum: (1) that "no person is rightly taught in the things of the faith until in a real and personal sense he is taught of God"¹ and (2) that "Christ is the center - Christ as we know him only through the Scriptures."² "But Christ...takes the individual person into the center with him, so that...we must understand ourselves and all men in the light of Christ's relationship to us and our relationship to Christ."³ This relationship, it has been noted,⁴ is the work of the Spirit in applying Christ's redemption to us. It is felt that the Junior must not only know "that God is in Christ"⁵ but also needs to "see the humanity of Jesus...conquering (all difficulties) through strength gained in prayer" as he wants

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1. Basic Principles, op. cit., p. 10.
2. Ibid., p. 17.
3. Christian Faith and Life at a Glance, op. cit., p. 9.
4. Supra p. 16.
5. Supra p. 41.

them to do also.¹

Similarly, in making the Bible theme relevant to the Junior's life, he must be led to "hear God speaking to him through the Word...(and) making demands upon his thinking and doing until the living Word becomes part of the very fabric of his life."² Also it is asserted that Bible study programs in the past have been wrong in naively assuming "that we can judge capacities on different age levels without taking into account God's power, Spirit, and purpose which breaks through all our reckonings."³ Juniors are actually ready to "understand how the Bible can help in (their) concrete decisions," for the Junior is learning to "think of meanings more than facts,... takes responsibility and directions well,...and needs...a place in family planning (and) chances to lead and follow."⁴

But the greatest opportunity for the practical application of the doctrine of the Holy Spirit at the Junior age level is seen by the curriculum editors in connection with the theme of the Church. For Juniors are "organization minded and eager to belong and to participate in the life of the Church. Juniors...must act. It is a sad commentary on the

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1. Christian Faith and Life at a Glance, op. cit., p. 9.
2. Ibid., p. 11.
3. The Scriptures in Christian Faith and Life, Board of Christian Education of the Presbyterian Church, U.S.A., 1952, p. 61.
4. Christian Faith and Life at a Glance, op. cit., pp. 4-5.

Church which should by its very nature demand the utmost in loyalty and consecration that it has found so little use for all this energy and skill."¹ Moreover "the place of children in the Church and a child's understanding of the Church can by no means be set off in definite age group divisions."² On the contrary, the editors firmly assert that older children basically have the

...readiness for a gift the Church has never shared with them - the expectation of the Spirit of God, the Holy Spirit promised by Jesus, at work in their minds and hearts and lives...There is no more wonderful discovery than the fact that God can do, through you, things you cannot do for yourself; that through you there can come new knowledge and understanding, the righting of wrongs, lives that are changed - including your own.³

Juniors are both ready for this gift and to find their place in the life of the Church, beginning to think about communicant membership.⁴

It seems evident from the foregoing description of the educational principles and procedure established by the editors for the Junior department materials that it is their intention to incorporate the doctrine of the Holy Spirit into the Faith and Life curriculum at this level in a theologically

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1. The Church in Christian Faith and Life, Revised, Board of Christian Education of the Presbyterian Church, U.S.A., p. 64.
2. Ibid., p. 55.
3. The Church in Christian Faith and Life, op. cit., p. 68.
4. Christian Faith and Life at a Glance, op. cit., p. 5.

faithful and educationally practical way. Thus the Holy Spirit's activity in the life of Christ, in the inspiration and interpretation of Scripture, in the creation, empowering, and guidance of the Church and above all, in supplying all needed grace for present-day living for juniors as well as for adults is both recognized and is to be truthfully and vitally presented in the curriculum.

E. Summary

In the foregoing description of the educational standards that are to govern the presentation of the doctrine of the Holy Spirit in the Junior department materials of the Faith and Life curriculum, it has been seen that the role of the Holy Spirit as member of the Trinity, as the "living presence of God"¹ and power of God in the individual and in the life of the Church, as the agent of revelation and of the interpretation of revelation, as God in Christ, as the agent in applying Christ's redemption and always as the real teacher of all truth that is communicated in the Christian education program of the Church; this role of the Spirit is throughout the definitive materials wholly recognized, partially described, but nowhere systematically expounded as a complete pneumatology. It would seem therefore that the Holy Spirit is to be regarded

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1. Basic Principles, op. cit., p. 3.

primarily as a very present active force in the teaching program for Juniors and to be understood by them as playing a vitally important role in the total life and history of God's people. Thus, although the doctrine of the Holy Spirit is not "to be murky"¹ and is to conform to the Confession of Faith, the primary emphasis is to be upon a kind of practical pneumatology as most appropriate to the purpose and educational insights of the curriculum for the Junior department.

SUMMARY

These theological standards of the curriculum, then, quite fully describe although they do not systematically define the nature and work of the Holy Spirit. The emphasis is upon the Holy Spirit as God in direct communication with man. The educational standards aim toward the absolutely faithful yet equally practical communication of this Confessional pneumatology, at the Junior level. The "organizing plan" of the curriculum provides the key to this proposed translation of Holy Spirit doctrine into Junior terms. The resources of the Church as the human channel of Revelation, utilizing the latest educational insights, and guided by the Holy Spirit himself are to provide the means.

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1. Theology in the New Curriculum, op. cit., p. 5.

PART TWO
DATA

PART TWO
DATA

INTRODUCTION

It is now pertinent to assemble data in the Junior Department materials which are relevant to the communication of the doctrine of the Holy Spirit as set forth in the curriculum standards just surveyed. Part Two of this thesis will therefore examine the explicit and implicit teaching of the doctrine of the Holy Spirit in the Faith and Life Junior Department curriculum of the three year cycle from 1957 to 1960. Chapter Three will be concerned with the explicit teaching and Chapter Four will deal with the implicit teaching. That there is a valid distinction between these two types is suggested both by the nature of the curriculum materials and by the statement on page six of "Theology in the New Curriculum" to the effect that "What the youngest child is taught directly or indirectly must be in line (theologically) with what is presented explicitly to mature persons."¹ The materials surveyed will then be briefly summarized in this section before proceeding to the evaluation of these findings in Part Three of the thesis.

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1. Supra p. 39.

CHAPTER THREE
EXPLICIT TEACHING OF THE
DOCTRINE OF THE HOLY SPIRIT

CHAPTER THREE
EXPLICIT TEACHING OF THE
DOCTRINE OF THE HOLY SPIRIT

A. Introduction

Explicit teaching may be understood as that which unfolds meaning or, to borrow from the dictionary definition, is "distinctly stated so as to leave nothing to be implied," has "no disguised meaning" and is "clearly developed; with all its elements apparent."¹ For the purposes of this study, however, direct references to the Holy Spirit will also be admitted to this category along with the more definite statements and developed exposition suggested above.

Moreover, it has been found in examining the Junior Department materials that there are further distinctions in the treatment of explicit teaching of the doctrine of the Holy Spirit: according to the yearly theme taught, and according to the group addressed and the teaching medium employed. It is proposed therefore to examine the general category of explicit teaching in relation to these two classifications of theme, group addressed and teaching medium, as the most helpful way of bringing this material into focus for subsequent evaluation in Part Three of this thesis.

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1. Webster's Collegiate Dictionary, Third Edition, Springfield, Mass., G. & C. Merriam Co., 1924.

B. Examination of Explicit Teaching in Two Major Classifications of Curriculum Material

The explicit teaching of the doctrine of the Holy Spirit in the Junior Department Faith and Life materials will now be surveyed with regard to both developed exposition and simply definitive statements or direct references according to the yearly theme taught, and according to the group addressed and the teaching medium employed. It will be found that there is some overlapping in these divisions that does not however obliterate their usefulness in organizing and examining the data related to the exposition of Holy Spirit doctrine.

1. Explicit Teaching According to Yearly Theme Taught

It has been noted that each theme of the Faith and Life curriculum has its own peculiar emphasis or focus for communicating the doctrine of the Holy Spirit in line with the Confessional and educational directives of the curriculum.¹ These emphases tend to determine both the selection and nature of doctrinal material.

a. Explicit Teaching in Relation to the Theme: Jesus Christ

Thus, in connection with the theme, "Jesus Christ," where the aim for the year is "to help our juniors know Jesus Christ, whom to know is life eternal, and to help them follow

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1. Supra pp. 42-43.

him,"¹ the Junior is led to see the Spirit empowering Christ for his earthly ministry through his prayer life and perfect obedience to the Father's will, to the end that Juniors may "understand a Christ not merely sent of God, but in whom God is" and may profitably "face the meaning of Christ's prayer life" with its relevance to their own needs.² The Lesson Plans contained in the parent-teacher magazine, "Discovery," Volume Ten for 1957 - 1958, together with the corresponding pupils' Workbooks, are to be the primary means for imparting this doctrine with the aid of the study manual, "The Lord of Christian Faith and Life" for teachers and the pupils' reading book: "The King Nobody Wanted" by Norman F. Langford.

From a preliminary survey of these materials, it is interesting to note that there are about thirty-five explicit statements about the Holy Spirit in "Discovery," (though without counting Scripture references not quoted or hymns, some of which contain other passages about the Spirit) and only four such statements in the "King Nobody Wanted." References are also intermittent, often with several lessons (or many chapters) making no direct mention of the Spirit

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1. Discovery, ed. by Jane B. Harris, vol. 10, no. 1 Crawfordsville, Indiana, Division of Publication of the Board of Christian Education of the Presbyterian Church, U.S.A., October-December 1957, p. 31.
2. The Lord of Christian Faith and Life, Revised, Board of Christian Education, Presbyterian Church, U.S.A., 1954, p. 57.

whatsoever.

Now, what is the nature of the explicit teaching found in connection with the theme, Jesus Christ? In general, most of the direct references here also involve some statement of the Spirit's nature and work. Fully developed exposition is at a minimum; although one whole lesson (April 20) is devoted to a fairly detailed study of the promise and coming of the Spirit at Pentecost. The examples that follow will give an idea of how explicit teaching of the doctrine of the Holy Spirit is being handled in this area.

The first three lessons for October contain no mention of the Holy Spirit. But then, in "For the Thinking of Parents and Teachers" on October 27, there is this comment:

Jesus...was able to offer forgiveness and a new life by the dominion of the Holy Spirit, who would reside in each individual...(whereas) It was impossible for John himself to supply the spiritual power by which a man might actually repent.¹

Then, in the same section of the lesson for November 3, one notes this explanation of Mark's account of Jesus' baptism:

By the Spirit, appearing in the form of a dove, God himself testified that the man of Galilee was indeed the divine Son, the One sent to fulfill

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1. Discovery, op. cit. Vol. 10, no. 1, p. 46.

all righteousness.¹

For Plan I (Younger Juniors) of the lesson on November 17, in connection with the memorization of Luke 4:18-19 ("The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" etc.), there is this observation:

All of a sudden the people came quickly to attention! "Who was it that Jesus said was to do all these things?" (Luke 4:21) Did he mean that he was the one, that the Spirit of the Lord was upon him? He certainly did.)²

Now, it is significant that these three references stand alone in their respective lessons, with the possible exception of the hymn, "Come Thou Almighty King," called for in the Worship service at the close of the lesson on November 3. It may be recalled that there are three references to the Holy Spirit in this hymn as "Spirit of holiness," "Holy Comforter" and "Spirit of power"³ which do bear some relation, perhaps, to the Scripture passage referred to above. The indications would seem to be that explicit teaching of the doctrine of the Holy Spirit in these instances is somewhat sporadic.

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1. Ibid., p. 49.
2. Ibid., p. 57.
3. Hymns for Junior Worship, Philadelphia, The Westminster Press, 1940, Hymn no. 13.

There are other lessons in which the teaching is carried through to a greater degree. For example, on January 12, where the subject is John the Baptist's questioning of who Jesus really is, the thought expressed in "For the Thinking of Parents and Teachers" that it is hard for us to understand John's doubts since "John had been present when the manifestation of God's Spirit had descended from heaven at the occasion of Jesus' baptism in the Jordan,"¹ is incorporated into the purpose of the lesson:

To help juniors realize that Jesus' life of testimony to God's power witnessed to those who doubted and questioned in his own day and does so always.²

The connection of the Spirit coming upon Jesus at his baptism with his life's witness to God's power is next suggested in the Scripture text:

I baptize you with water for repentance, but he who is coming after me is mightier than I...; he will baptize you with the Holy Spirit and with fire.³

Then, the import of the difference between John and Jesus is driven home in Plan I as a matter of Jesus' having the power of the Holy Spirit: "The Messiah is greater than John and will bring the Holy Spirit to his people."⁴ Lastly, the Bible reading for worship is that to which Jesus later refers in his answer to John: "The Spirit of the Lord is upon me

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1. Discovery, op. cit., Vol. 10, no. 2, p. 41.
2. Ibid., p. 42.
3. Ibid., (Mt. 3:11).
4. Ibid., p. 43.

because he has anointed me to preach good news to the poor ..."¹ etc., and the service closes with a prayer for God's help "that we may come to know the power of God that Jesus Christ made known to us."² Such a lesson aims to carry a more unified thrust in communicating the doctrine of the Holy Spirit.

But the fullest exposition of Holy Spirit doctrine in connection with the theme "Jesus Christ" occurs in the lesson on "Ascension and Pentecost" (April 20). After explaining to Parents and Teachers the meaning of Christ's resurrection, the importance of the Lord's promise: "You shall receive power when the Holy Spirit has come upon you and you shall be my witnesses" is considered in the light of the disciples' desolation at the thought of losing Jesus.³ The exposition continues:

The promise was fulfilled at Pentecost when, with a sound from heaven 'like the rush of mighty wind,' and appearing to the assembled believers with 'tongues of fire,' the Holy Spirit came upon them. Thus the Christian community was transformed...The promises of God must now be fulfilled by men in whose hearts the Spirit of God could work. Fear and doubt departed as these men, filled with the Holy Spirit, sought utterance for the soul-shaking message they had for all mankind. From this moment the church as a missionary movement was launched...Under the guidance

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1. Ibid., p. 44, (Lu 4:18-21).
2. Ibid.
3. Discovery, op. cit., Vol. 10, no. 3, p. 43.

of God's Spirit (these men) began to do his work and to witness to his truth, and from them the gospel message has spread from person to person until you and I have heard it and felt ourselves included also in the redeeming work of the church. And if God's work is to be done in our day, the power of the Holy Spirit must be at work in our lives, too.

Prayer is a line of communication through which this power can freely operate. And even as we pray, 'the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us.'¹

From the foregoing description of the basic meaning of this lesson, its purpose is then defined: "To help the juniors know that the Holy Spirit guides us in doing God's work and fills us with hope and courage."² Next, Plan I commences with Bible study of Acts 1:4-5,

... 'why did Jesus ask them to stay in Jerusalem?' (To wait for the promise of God, the Father.)
'Who gave this promise?' (Jesus - Luke 24:49) '
'What was the promise?' (The Holy Spirit would come among them. God, the Holy Spirit would be with them all the time as Jesus had been... 'What would happen then?'... By waiting in Jerusalem the disciples would receive the Holy Spirit, who would give them power to live for Christ and tell others about him. (Repeat Acts 1:8 together) Jesus knew that the disciples would not be able to preach and teach in their own strength. The Holy Spirit would make them able to do what they could not do all by themselves.³

There follows a class discussion of this material in which the emphasis is upon the meaning of and power to witness:

...(Though we have not seen Jesus as the disciples

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1. Ibid., pp. 43-44.
2. Ibid., p. 44.
3. Ibid.

did, we know him through the Word, the Bible, and through the power of the Holy Spirit... The Holy Spirit gives (disciples today) power to witness as he did to the New Testament church...'How does the Holy Spirit help juniors to witness?' (As we pray, read the Bible and 'Day by Day', we find new strength and learn ways to tell...others about what Jesus means to us. It is God who gives the power...1

Plan II proceeds somewhat as Plan I but with some deeper probings into and elaborations of doctrinal meaning for these older Juniors. Then in the worship service, the hymn, "Come Thou Almighty King" with its three references to the Holy Spirit² is sung, the story of Pentecost in Acts³ is used for Scripture, together with the memory verse, Acts 1:8, and there is prayer directed to the Holy Spirit:

O Holy Spirit: By the inspiration thou hast given to thy holy prophets in all ages, by the guidance thou hast granted to those in doubt and trouble, by the courage thou hast restored to the fearful and the strength thou hast imparted to the weak, by the comfort thou hast bestowed upon the sorrowful, and the hope thou hast kindled in sad hearts, have mercy on us and supply all our needs. Amen.⁴

This prayer summarizes the practical relevance of the foregoing lesson which concludes with the Trinitarian benediction.⁵

The remainder of Unit Five in the theme about Jesus Christ deals with the topic of prayer as a means of entering the communion of the Holy Spirit for Juniors today.

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1. Ibid., p. 45.
2. Supra, p. 55.
3. Acts 2:1-4.
4. Discovery, op. cit., vol. 10, no. 3, p. 46.
5. II Cor. 13:14.

Thus, in connection with the theme, "Jesus Christ," the Juniors have had definite teaching of the Spirit's role in the life of Christ - in connection with his baptism, his anointing with power from God, his Messianic mission, his witness to God; and Christ's own power to bestow and to send the Spirit. Finally, the Juniors have been given quite explicit teaching in one lesson as to what happened at Pentecost in relation to the creative and transforming power of the Spirit in the Church both in apostolic times and today; and as to the need for letting this same power work in individual lives, including those of Juniors, now - through the communion of prayer.

b. Explicit Teaching in Relation to the Theme: the Bible

Turning now to the Scripture theme of the three-year cycle, it was noted earlier¹ that the intended focus is to be upon the Spirit's work as agent of revelation and in guiding the human understanding of that revelation. The Junior thus will "begin(s) to understand 'revelation' as God making himself known to his people"² - not just several thousand years ago but now, in terms of the Junior's own life and living;³ and within the Church as the 'chosen people' of

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1. Supra, p. 42.
2. Christian Faith and Life at a Glance, op. cit., p. 5.
3. Ibid., p. 11.

God and the 'body of Christ.'¹ So Juniors are to be taught, in the interpretation and application of truth, to "remember that we are promised by way of faith and prayer, the guidance of the Holy Spirit."²

There is perhaps less explicit teaching of the doctrine of the Holy Spirit in connection with the Old Testament area of the Bible theme, presented in volume eleven of "Discovery" for 1958-1959. A rapid survey of the first two quarters shows only thirteen such references. This may well be because the emphasis is upon God speaking and acting through the mouths of the prophets and in the events of Old Testament history - teaching that is of a more implicit nature, with little mention of the Spirit as such.³ However, from time to time in the curriculum materials for this theme, it is made plain that the Bible comes to men by the inspiration of the Holy Spirit. Thus, in the chapter on "The Authority of the Bible" in "The Scriptures in Christian Faith and Life," the teacher is fortified with the knowledge that "the writing of the Bible was inspired by the Holy Spirit and it is by the same Holy Spirit that we are guided into an understanding of

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1. The Scriptures in Christian Faith and Life, publ. by the Board of Christian Education of the Presbyterian Church, U.S.A., 1952, p. 62.
2. Ibid., p. 56.
3. The Spirit is only mentioned 88 times in the Old Testament. Vid. G. Campbell Morgan, The Spirit of God, New York, Fleming H. Revell Co., 1900, p. 86.

the Bible today."¹ Bearing out this truth, II Peter 1:21 is quoted in the October 12 "For the Thinking of Parents and Teachers" to the effect that "...men moved by the Holy Spirit spoke from God."² The same thought is restated under Lesson Plan I (Younger Juniors) to show how "God speaks to us through the Bible...(using) many people, all moved by his Spirit."³ Plan II then goes into a bit fuller detail in explaining how, in such revelation "God's Spirit...is at work here to tell us of himself" and why, therefore, the Bible is known as the "Word of God."⁴ This, moreover, is the reason "our curriculum seeks to nurture adults and their children in the Reformed tradition of Biblical faith (so that) we study the Bible, and are guided by it, trusting that God will use us and that his Holy Spirit will illumine the Scriptures for our children, as he has done for the faithful of all ages."⁵ There is also a brief mention in the second unit of the Biblical theme of God's Spirit involved in the anointing of David, who was "chosen of God"⁶ and after his affirmative response to God's will for his life, "The Spirit of the Lord came mightily upon David from that day forward."⁷ Nearly all the references to the

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1. The Scriptures in Christian Faith and Life, op. cit., p. 13.
2. Discovery, op. cit., vol. 11, no. 1, p. 41.
3. Ibid., p. 43.
4. Ibid., p. 44.
5. Ibid., p. 45.
6. Ibid., vol. 11, no. 2, p. 43.
7. Ibid., p. 42.

Holy Spirit which have been cited, moreover, occur in the text for parents and teachers and are developed only implicitly in the lesson material that follows. The lessons for October 5, November 2 and 30, the month of December, and the entire second quarter of this theme contain no explicit reference to the Holy Spirit whatever. References in the Junior reading book, "A Promise to Keep" are equally sparse and consist mainly of Scriptural quotation. It becomes evident then, that thus far the thematic emphasis of God speaking "Through the Bible," "About Being Leaders and Followers" and even "In His Son"¹ has been conceived by the editors of the Faith and Life curriculum as lending itself more to implicit teaching of the doctrine of the Holy Spirit than to explicit statements on this subject.

However, a noticeable change occurs in treatment when moving to the unit, "God Speaks Through His Church." In fact, the aim for this unit is thus defined:

To help the juniors know that the church today exists to carry the good news of Jesus, too, and that God's Spirit is as necessary to those who follow Jesus today as for the early church.²

Whereupon, particularly for the first few lessons, the exposition of Holy Spirit doctrine becomes considerably fuller.

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1. Discovery, op. cit., vol. 11, no. 1, p. 35.
2. Ibid., vol. 11, no. 3, p. 36.

The Scripture for the first lesson stresses the truth that God was in Christ.¹ There follows a discussion of the Great Commission with its Trinitarian baptismal formula² and the closing benediction of the worship service is the Trinitarian passage from II Corinthians.³ On April 12, an entire lesson is devoted to the "Spirit of God," stressing the need for and way in which the spiritual power that moved the disciples may be appropriated throughout all departments of the Church today. Thus the purpose of this lesson is "To acquaint the juniors with the meaning of the Holy Spirit for the early church and the part that God can have in their lives through his Spirit."⁴

To this end it is proposed to trace

...references to the Holy Spirit through the Acts of the Apostles to see what he meant to the followers of the Way...(how) He enabled them to stand persecution. He shed new light on the Old Testament and directed their preaching. (In fact) the Holy Spirit determined the very manner of their work - when where and to whom they should go.⁵

How the remainder of the lesson carries out this intention will be considered more fully in connection with the variations found in the nature of explicit teaching material according to the group addressed.⁶

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1. Discovery, op. cit., vol 11, no. 3, p. 39, (Jn. 14:6-10).
2. Ibid., (Mt. 28:19-20).
3. Ibid., p. 41, (II Cor. 13:14).
4. Ibid., p. 42.
5. Ibid., p. 41.
6. Infra, pp. 80-84.

Moreover, the following lesson also (in this April June issue of "Discovery") goes further in explaining how the transformation of the fear-filled disciples into "Courageous Witnesses" came about only "as they were (so) filled with the Spirit," commenting "How great is our need to be Spirit-filled...(for) the Holy Spirit removes the barriers of guilt and cowardice that render us unable to know or serve God... His is the power of reconciliation."¹ So that the purpose of this lesson must be "To show that the Spirit of God enables weak followers to become strong, and enemies to become friends." This purpose is then carried out in both Plans I and II by way of Scripture study, questions as to the meaning and relevance of Bible passages for today, discussion, a story of "The Holy Spirit at Work Today"² and the use of a Workbook page³ that dramatizes by picture and Bible references the theme of the difference made in the life of New Testament times by the "resurrection of Jesus and the coming of the Holy Spirit."⁴ Here again is a unified and fairly full treatment of Spirit doctrine, which will be reviewed in greater detail in examining how explicit teaching is handled according to the

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1. Discovery, op. cit., vol. 11 no. 3, p. 44, (April 19).
2. Ibid., p. 46.
3. Junior Workbook, ed. by Norman F. Langford, Philadelphia, Division of Publication of the Board of Christian Education of the United Presbyterian Church, U.S.A., April-June, 1959, p. 4.

teaching medium.

It should be noted, however, that the remainder of the lessons in this quarter have only eight further references to the nature and work of the Holy Spirit, while except for allusion to the hymn, "Come Great Spirit," the last quarter makes no mention of the Holy Spirit by name. Nevertheless it has previously been made fairly clear to the Junior in relation to the Bible theme of his curriculum that the Holy Spirit is active in revelation and its interpretation, that both the creation and life of the early Church was his work and that his transforming and enabling power is equally available and needed today for those who would truly be Christ's disciples.

c. Explicit Teaching in Relation to the Theme: the Church

Since the Church has been shown to be the creation and continuing work of the Holy Spirit,¹ and since according to "The Church in Christian Faith and Life,"

It is our destiny as the Church of Jesus Christ...
to transmit to others that gospel by which we
ourselves were saved...and by the might of the Holy
Spirit we shall fulfill it,²

and since Juniors are to be led and expected "to enter as
fully into that life (of the Church) as each stage of growth

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1. Supra pp. 57-60.
2. The Church in Christian Faith and Life, Revised, publ. by the Board of Christian Education of the Presbyterian Church, U.S.A., 1953, p. 23.

permits,"¹ it might be expected that the Church theme would supply the opportunity for the fullest exposition of the doctrine of the Holy Spirit at the Junior department level. However, the initial impression is that more teaching of this nature was done in the unit on the Church in connection with the Bible theme. This impression derives somewhat perhaps from the rather different emphasis introduced through the new Junior reading book, "Theirs is the Kingdom,"² the purpose of which is to make Church history come alive through exciting fiction that imparts the flavor and spirit of history to dramatize the true nature and mission of the Christian Church.³ That this is a justifiable departure from the more customary method of simply tracing Church history is substantiated by Norman F. Langford, Editor in chief of the Faith and Life curriculum, with four arguments:

- (1) children of the junior age as yet have little knowledge of historical events in order...
- (2) the children's reading books in our church school curriculum are all intended as background reading, not as texts. The text for the curriculum is the Bible.
- (3) The theme of this year is "The Church" and not "church history," as is so often supposed...
- (4) In its liveliness...the book will make real what is here told through the device of fiction. If the stories are well told, they will be read. If they are read, the church will come to life

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1. Ibid., p. 69.
2. James M. MacLeod, *Theirs is the Kingdom*, Philadelphia, The Westminster Press, 1959.

for children and adults alike.¹

Accordingly, since the emphasis intended through this book is allowed also to pervade the lesson presentation to a degree, it is perhaps not too surprising to find that there are no more than forty explicit statements concerning the Holy Spirit in the four issues of volume twelve of "Discovery" on the theme of the Church. These, moreover, are interspersed among other lessons that make no mention of the Spirit; and as was true of the lessons related to the themes of the Bible and of Jesus Christ,² the lessons which incorporate the doctrine explicitly explained to parents and teachers into the structure of the materials to be presented to the Juniors are the exception rather than the rule. Likewise only five explicit references to the Holy Spirit have been noted in the Junior reading book, although the Workbooks of this year (1959-1960) do rather better in this regard than those of the two preceding years.

It may now be asked what sort of doctrine is found in these issues? Since the first lesson of the Fall quarter falls on Worldwide Communion Sunday and coincides with the

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1. Norman F. Langford, " 'Theirs is the Kingdom' as a Teaching Tool," Discovery, vol. 12, no. 1, October - December, 1959, p. 5.
2. *Supra* pp. 54-55.

story of "The Owl and the Cup" in the reading book,¹ two sessions are given over to a study of the Sacrament of the Lord's Supper which is seen as symbolic of God's answer to the problem of sin and death introduced by the Fall. So "death and evil cannot overcome the Christian, because new and eternal life, beginning now with the presence of God's Holy Spirit has been given us."² Thus

The men who were so afraid the night of Jesus' death were filled with power, the power of God's Holy Spirit, enabling them to go out and tell about Jesus Christ.³

"The Owl and the Cup" illustrates this same truth with a tale of how Paul celebrated the Lord's Supper with a frightened band of early Christians to "remind them of the life and strength they had together through the risen Lord Jesus."⁴

In the following lesson, it is explained that indeed "the same power that raised Jesus from the dead was changing a number of people who thought only of themselves into members of a group who would give all they had for one another."⁵ It is noteworthy that the thesis of this story as interpreted in the first two lessons is referred to quite often in subsequent lessons.⁶ On November 15 it further explains that the Lord's

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1. Norman F. Langford, op. cit., pp. 7-23.
2. Discovery, op. cit., vol. 12, no. 1, p. 42.
3. Ibid., p. 43.
4. Ibid.
5. Ibid., p. 46.
6. Those for Oct. 18, Oct. 25, Nov. 18, Nov. 29.

Supper is

...a common meal offered to all who accept the grace of God in Jesus Christ...(as) a perpetual reminder of...what God has done;...(and) of what God is doing,...(Christ) has sent his Holy Spirit to lead and comfort...(promising) his own presence always;...and of what God will do ...an expression of our faith in...the God who comes to us...the Lord of history...who makes all things new.¹

In this same lesson, the younger Juniors are told that "God is present in the celebration of this sacrament, forgiving and renewing us...We cannot entirely explain the mystery of God's Spirit acting through this sacrament."² In a later lesson, Manahen's experience in "The Owl and the Cup" and Stephen's martyrdom are used to demonstrate that

Our most painful and most disappointing experiences can be in the Christian life the very time the Holy Spirit is most active, working through adversity God's eternal redemption plan.³

Thus, what might be to the Junior somewhat meaningless description of ritual is slanted toward a very practical understanding of God's presence through the Holy Spirit's action in this sacrament, imparting his transforming power and grace to the communicants' lives to encourage and guide them in God's way. The need of seeking such guidance in prayer and through the study of God's Word is also explicated in various

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1. Discovery, op. cit., vol. 12, no. 1, p. 57.
2. Ibid., p. 58.
3. Ibid.

ways. It is explained that "the Christian's belief in prayer is firmly bound with a belief in the effectual guidance of the Holy Spirit."¹ Also, in connection with the story of "Brother Henry and His Bible," the parents and teachers are told that truly

...there is no hearing of God's Word, no knowledge of God separated from the Biblical witness...But that the human word should be God's Word is a miracle and is the work of God himself by his Spirit...²

However, as the record of Church development comes closer to the present, both in "Discovery" and in the reading book, expository references to the Holy Spirit diminish, as if, perhaps, his activity is now understood and there is no further need to mention him by name.

To summarize briefly, the explicit teaching with regard to the doctrine of the Holy Spirit in terms of the three themes of the curriculum has been found to stress practical relevance to the lives of Juniors and the Church today through emphasis upon the Spirit's empowering of the life of Christ, upon his essential work in the inspiration and interpretation of Scripture, and upon his role in creating, establishing and directing the Christian Church. Also, the media through which the Spirit works have been set forth as

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1. Ibid., p. 48.
2. Ibid., vol. 12, no. 2, p. 57.

prayer, the worshipping community, the sacraments, and the written and spoken Word.

2. Explicit Teaching According to the Group Addressed and the Teaching Medium Used

In examining the variations in the exposition of Holy Spirit doctrine according to the yearly theme being taught, it may already have become apparent that there are also differences in treatment of this doctrine according to the group being addressed. Thus, the matter that is addressed to the adult parent or teacher often carries more substance and elaborates more fully that which is presented directly to Juniors by way of straightforward questions, calling for fairly simple answers. Likewise, too, the material that is to be 'mediated' to the Junior through the classroom situation with the teacher in charge may involve more thinking and a more adult vocabulary than that which is for the home consumption of the Junior alone. Once this is said, it is at once necessary to recognize variables which may entirely or in part obliterate the distinctions between these three categories. Thus, the teacher may incorporate his special instructive material (as contained in the Study Manuals, in articles in "Discovery," or in the paragraphs at the beginning of each lesson "For the Thinking of Parents and Teachers") into his presentation of the lesson itself. Or, he may omit certain statements about the Holy Spirit in the actual lesson plans

which he feels are too mature for his class. Or the Junior may receive help in understanding his reading book at home. Such variables ought to be appreciated, although for the purposes of this study, the materials in the Junior curriculum relevant to the doctrine of the Holy Spirit must be taken at their face value. An examination of those materials which are addressed specifically to the teacher or parent, to the pupil through the teacher, or to the pupil direct will bring out certain noteworthy differences in treatment.

a. Explicit Teaching for the Teacher/Parent

The greater part of material which the teacher will be using for his own preparation but not necessarily for direct communication to the class may be found in the opening paragraphs of each lesson under the heading, "For the Thinking of Parents and Teachers." In surveying types of explicit teaching connected with the three curriculum themes, it has been seen that most of the expository statements regarding the nature and work of the Holy Spirit may be found in these columns.¹ Further, this is all doctrine at an adult level set in the context of the total 'systematic' and practical theology of the Church, yet with an effort to use layman's language. Moreover, from practical experience in teaching these materials, the

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1. Supra

writer of this thesis found herself acquiring a pretty solid, if not extensive (and somewhat simplified) grounding in the fundamentals of the Reformed faith, including some concept at least of pneumatology. The inquiry here is concerned with the nature of this concept.

It might prove enlightening to this end simply to trace what is said to parents and teachers regarding the Holy Spirit through one issue of "Discovery," choosing perhaps volume eleven, number one, for October through December, 1958. The first lesson contains no statement about the Holy Spirit. On October 12, there is a quotation from II Peter 1:21, "... but men, moved by the Holy Spirit spoke from God"¹ because, it goes on to explain, they "were in communion with the living God"² and when "The Lord God has spoken; who can but prophesy? (Amos 3:8)"³ The following week, parents and teachers read

We study the Bible, and are guided by it, trusting that God will use us, and that his Holy Spirit will illumine the Scriptures for our children, as he has done for the faithful of all ages.⁴

Again, on October 26, they are told that

We are one with Adam, Cain, Abel and Noah as they struggle with their unbelief and pride, one with them as the Holy Spirit of God reaches out to help them choose and mediate the good, the right, the fitting-breaking through their estrangement with

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1. Discovery, op. cit., vol. 11, no. 1, p. 41.
2. Ibid., p. 42.
3. Ibid.
4. Ibid., p. 44.

one another.¹

On November 2, there is no mention of the Holy Spirit in the material for parents and teachers but on November 9 it states that what a group of parents in one church who were afraid to undertake the responsibility of teaching "really needed was courage - courage to believe that the promises of God are true, so that the Holy Spirit might dwell within them, helping to slay the dragons of fatigue, purposelessness, and insecurity."² In the next lesson the teacher is told: "We must permit the Holy Spirit to interpret Exodus to us, so that an ancient story becomes personal."³ Then, on November 23, parents and teachers read:

Rules (such as the Mosaic law) are much easier than the disturbing experience of appropriating the Spirit whom God freely offers...simpler than asking yourself daily, in all the big and little decisions of being a parent or teacher, "What is God's will in this situation, at this point, in this child's experience?" But God gives us his Holy Spirit to guide and strengthen those who care, and also makes it possible to obey the rules, when important, through his constant mediation. This is our joy and comfort.⁴

The remaining five lessons contain no explicit teaching for parents and teachers about the Holy Spirit.

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1. Ibid., p. 48.
2. Ibid., p. 54.
3. Ibid., p. 57.
4. Ibid., p. 60.

In this one quarter, however,¹ these adults will have learned from their 'columns' in "Discovery" that the Bible was written under compulsion and inspiration of the Spirit, that his help is needed to illumine its meaning, that he gives men power to choose and pursue the good, and reconciles them one to another, that a condition for receiving the Holy Spirit is faith in God's promises, but that once received, he may be relied upon to guide and empower individuals unto obedience to God's will for their lives and for their children's upbringing.

Such teaching, moreover, is considerably fortified and expanded in the three Study Manuals intended for the use of the teacher. For example, if the teacher refers frequently to "The Scriptures in Christian Faith and Life" in connection with these lessons on the Bible, his understanding of the Holy Spirit's role in revelation and of the consequent authority of the Bible will be greatly deepened by a careful study of the first chapter which explains more fully how

There was an act of God involved (in the unfolding of Scriptural revelation). The very presence of God entered into the minds and hearts of men, infusing his own truth and nature into what they wrote. It is this operation of the Holy Spirit that makes the Bible truly inspired, in a way that is not paralleled in any other literature.²

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1. Ibid., October-December, 1958.
2. The Scriptures in Christian Faith and Life, op. cit., p. 13.

Then, from reading the second chapter of this manual, he will be better equipped to teach the lessons on the Bible, having been warned that "there is a difference between employing the Word of God as the sword of the Spirit and using verses of Scripture as clubs with which to beat people down in argument."¹ "Our Christian calling is the humbler one of living day by day by the manna which God supplies to us in his Word and in his Spirit."² Again, "The goal of good Bible teaching is thus to lead people today in a very real and vivid way into the communion of the saints,"³ remembering that "all our teaching must be attempted in an attitude of 'waiting upon God's Spirit'. "⁴ Finally, in relating the study of the Scriptures to the curriculum,

The true outcome of Bible study should be to create disciples who are alert in the highest degree to their full responsibility in every sphere of life. The emphasis, however ought not to be upon what God commands us to do today, but rather upon what God offers to us in his Word, and offers to do for us in his Spirit now. The source of our helplessness again and again is simply that we do not know that God is with us now and that God can do great things for those who expect great things of him.⁵

Any teacher who conscientiously studies this material will have a greatly reinforced understanding of the present power of God, the Holy Spirit, which cannot fail to influence the

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1. Ibid., p. 19.
2. Ibid., p. 23.
3. Ibid., p. 29.
4. Ibid., p. 30.
5. Ibid., p. 42.

type of teaching done. This is definitely explicit doctrine of the Holy Spirit for the teacher: insofar as he transmits the same concepts to his class, it becomes explicit teaching for the pupils, too, through their teacher.

b. Explicit Teaching for the Pupil Through the Teacher

Now, to observe more clearly the differences, such as they are, between the treatment of the doctrine of the Holy Spirit when it is intended primarily for adult consumption and when it is to be communicated to the pupils by the teacher, it may be helpful to observe the handling of this doctrine in the Lesson Plans for the same quarter of "Discovery" examined for its adult teaching.¹ The October 12 lesson (which cited the passage from II Peter 1:21) explains to the younger Juniors that this means the people who wrote our Bible were "men moved by the Holy Spirit of the living God."² The exposition for the Older Juniors is a bit fuller. They are referred to their Day by Day readings for the preceding week which should have conveyed to them that the Bible was written because "Men, moved by God's Spirit, wanted to tell others about what he had done, about Jesus Christ."³ If, in then examining the story of the Bible's composition, the Junior is still prone to ask, "Where does

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1. Discovery, op. cit., vol. 11, no. 1.
2. Ibid., p. 43.
3. Ibid.

God come in?", he must be referred again to the text in II Peter and told: "Our Bible is the result of the work of many, many hands...all moved by one Spirit - God's Spirit. God is at work here to tell us of himself."¹

On October 19, the older Juniors are taught that the Scriptures make us ready for salvation by faith in Jesus Christ and that "We need the gift of God's Spirit in order to know God...We must come with faith, believing God."² The remaining lessons, however, contain no further explicit references to the Holy Spirit, although there continues to be implicit teaching which will be examined in the next chapter of this thesis.

What may be said then of the differences between this teaching about the Holy Spirit in their class lessons and the doctrine as expounded to adults? It may be noted that the Juniors are being taught largely through thought questions based upon a previously read Bible text, that the language used in speaking to them is somewhat simpler, and that the explanations are shorter statements of fact not to be questioned or discussed. Adults, on the other hand are being supplied with theological background material, being

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1. Ibid., p. 44.
2. Ibid., p. 47.

given explanations of the practical outworking of the doctrine taught, and being addressed in unsimplified adult language at greater length and with more challenge to thinking through the doctrine of the Holy Spirit that is being stated. Also, more of explicit teaching is provided for parents and teachers, than for the Juniors through their teacher. The doctrine presented involves the inspiration of Scripture by the Holy Spirit, and the need for his help in coming to God.

To illuminate further the differences between exposition of the doctrine of the Holy Spirit for the adult teacher or parent and that intended for class presentation to Juniors, it might be helpful to trace the treatment of this doctrine through a single lesson. The April 12 lesson in connection with the Bible theme is devoted to "The Spirit of God"¹ with the purpose of acquainting the Juniors with "the meaning of the Holy Spirit for the early church and the part that God can have in their lives through his Spirit."² Parents and teachers are told in this lesson how a handful of ordinary men were given the impossible task of telling the whole world about Jesus Christ and asked to consider "What...the original disciples (were) like when the Holy

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1. Discovery, op. cit., vol. 11, no. 3, pp. 41-47.
2. Ibid., p. 42.

Spirit came to them."¹ It is explained that their wills were committed to Christ, that they had been commissioned and told to wait for God's power, that they knew their purpose and depended upon prayer. But "for the disciples to know that the power they needed was upon them, it was necessary for the Spirit to come upon them suddenly and forcefully. So it was that on the day of Pentecost, God poured out his Holy Spirit."² A study of the book of Acts shows "what (the Holy Spirit) meant to the followers of the Way, who were the early church. He enabled them to stand persecution...and determined the very movements of their work - when, where, and to whom they should go."³ Then, by way of relating the past to the present, the question is asked:

Who or what is the church? Does it not consist of us, and others like us, who profess belief in Jesus? If in earnest prayer and study we are blessed by the gift of the Holy Spirit, neither an untroubled mind nor a perfect character results. But it is possible to receive that which is necessary for us really to be the church, which means that we will witness with power to what God has done in the world.⁴

Parents and teachers have thus been led to reflect upon the disciples' need and readiness for the Spirit to enable them to accomplish the Commission of Christ, the promise and manner of the Spirit's coming, the transformation

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1. Ibid., p. 41.
2. Ibid.
3. Ibid.
4. Ibid., pp. 41-42.

of their lives by the Spirit's indwelling, their utter dependence upon his guidance and the similar need of the church, which includes adults and Juniors, for this empowering by and direction of the Spirit if they are to fulfill their mission. How is this doctrine then communicated to the Juniors? It is significant that there is always in these lessons a further distinction between younger Juniors and older Juniors, with sometimes more and sometimes less difference between the two Lesson Plans.

Here, Plan I for younger Juniors commences with a discussion of how hard it often is to wait. Then the Bible story of the disciples waiting for the gift of Divine power to witness is discussed. A dramatization of the prayer in the upper room while waiting is followed by the suggestion that the teacher tell the story of Pentecost based on the reading book account and Acts 2:1-2,4,6-8,14, concluding with the comment, "The Holy Spirit did give Peter (and the other disciples) power to preach God's Word."¹ Next, Titian's picture, "The Descent of the Holy Spirit" is used to show how the waiting disciples sense God's power so strongly that they seem to see light and flame touching them from the heavens."² Then, after promising further discussion of the

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1. Discovery, op. cit., Vol. 11, no. 3, p. 43.
2. Ibid.

subject in the coming lesson, the teacher is "to lead the class in a prayer of thanks that God did give his Holy Spirit;"¹ and, if there is time, the class will then study the material about the Holy Spirit on page three of the Workbook. This page refers to Jesus' promise of the Holy Spirit as a guide to lead the disciples into all truth,² of his directing them to wait for the Spirit's coming to empower them for their mission, and rehearses and further explains what happened at Pentecost with references to other related Scriptures.

In this manner, practically the same doctrine that was explained to the adult teacher or parent has been given to the younger Junior by way of questions, discussion of life situations, dramatization, picture study and an opportunity for written review and Bible study.

In Plan II, the older Junior commences with Bible study in which he is asked both factual and interpretive questions with bracketed answers for the teacher's guidance in leading the class discussion. An example follows:

... "What would he (the Holy Spirit) do to help them?" (Give them power, guide them, teach them, help them remember Jesus' teachings.) The disciples were to be given the Holy Spirit in

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1. Ibid.
2. Junior Workbook, op. cit., April-June, 1959, p. 3.

order to carry out the great task he had given them. God does not ask something of us without giving us the help we need to do it.¹

Next an older Junior is called upon for his prepared report on Acts 1:12-14 concerning what the disciples did while waiting for the "gift of the Holy Spirit," and the teacher is directed to make it clear that "God gives his Spirit only to those who trust and obey him."² Then, the coming of the Holy Spirit at Pentecost is studied with the aid of Titian's picture on the back cover of the Workbook (as for younger Juniors³) and stress is laid upon this being the way God kept his promise. Page three in the Junior Workbook is used to rehearse and fix the details of the story in mind, besides helping the Juniors to see that "Just as the disciples needed the power of God, so do we need the Holy Spirit in our helplessness."⁴ The Workbook lesson is followed by a study of the Doxology and a prayer of thanks for God's guidance and help. Then both plans for older and younger Juniors suggest work on class projects, and the giving of next week's assignment, after which they attend the departmental Worship. Included in this service are the hymn, "Come Thou Almighty King" with its three references to the

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1. Discovery, op. cit., vol. 11, no. 3, p. 43.
2. Ibid.
3. Supra p.
4. Junior Workbook, op. cit., p. 3.

Spirit,¹ the Doxology with its Trinitarian formula: "Praise Father, Son, and Holy Ghost," two of the Scripture passages related to the lesson,² the 'Trinitarian benediction' and again a prayer of thanks to God "for Jesus Christ, our Lord, and for thy gift of the Holy Spirit."³

The older Juniors have thus been given a little more opportunity for thought and interpretation of the explicit teaching, a chance for independent study (report), and a somewhat more elaborated description of the coming and significance of the Holy Spirit than were provided for the younger Juniors; but with less opportunity for 'role playing'. It is left to the teacher to decide which plan to use for his class, but he is urged to use the same plan throughout the year.

c. Explicit Teaching in the Pupil's Books

Actually, as regards explicit teaching for the pupil there are only two texts which are in the hands of the Juniors alone: their reading books for each theme and the Day by Day suggestions for Bible readings, meditations and prayer. The former, the Junior is likely to read of his own accord, because the stories are interestingly told; the

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1. Supra, p. 55.
2. Acts 1:8; John 14:12-17.
3. Discovery, op. cit., vol. 11, no. 3, p. 44.

latter may require some encouragement and help from parents. The Junior Workbooks are also in the pupil's hands, but used for the most part under the classtime guidance of the teacher. Occasionally, the teacher assigns the pupil a report on some Scripture passage to be prepared at home. Again, it is likely some adult help would be enlisted.

As has previously been noted,¹ there is not too much explicit doctrine of the Holy Spirit contained in the reading books. Mainly these are direct quotations of or references to passages in Scripture. Thus, in "The King Nobody Wanted," there are four such explicit teachings:

...When I baptized him, I saw the Spirit of God come down out of heaven like a dove..."The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor;" (etc.)...Peter ...raised his voice: "Listen to me, everyone who is here at Jerusalem! You have read in the Scriptures how God said that he would send his Holy Spirit to his people. That is what has happened! The time has come to preach to you... Repent! Give up your sins, and begin a new life! Believe in Jesus Christ and let us baptize you in his name. Then your sins will be forgiven, and he will send his Holy Spirit to change you.²

It will be recognized that the foregoing passages are all Biblically derived. All but the last text, moreover, are also treated in class discussion, so that even here, the pupil is not operating entirely alone. The other two

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1. Supra, pp. 53, 63, 68.

2. Norman F. Langford, op. cit., pp. 52, 78, 189-190.

reading books follow a similar pattern.

As regards the Day by Day material, the aim seems to be to use texts that are related to or will be studied subsequently as a part of class work. Most of the references to the Holy Spirit are those of Scripture itself. Any written comment on the texts referred to, insofar as it contains Holy Spirit doctrine, is more apt to be implicit than explicit in nature. Thus, in the October-December 1959 Day by Day readings, one finds references to texts describing the promise of the Spirit,¹ his coming at Pentecost,² his strengthening of the apostles following the first arrest and release of Peter and John,³ his work in unifying the Church,⁴ his presence with the first deacons of the early Church,⁵ with Jesus at the time of his temptations,⁶ and with Stephen, enabling him to forgive those who stoned him;⁷ also his witness with the apostles to the gospel,⁸ and Christ's own promise to pray the Father to give his disciples "another Counselor, even the Spirit of truth."⁹ But there are only two explicit statements regarding the Holy Spirit made with reference to all these 'Spirit'

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1. Junior Workbook, op. cit., October-December 1959, p. 25. (Acts 1:8).
2. Ibid. (Acts 2:1-4).
3. Ibid., (Acts 4:23-31).
4. Ibid., p. 26. (Eph. 4:1-6).
5. Ibid. (Acts 6:1-7).
6. Ibid., p. 27. (Luke 4:1ff).
7. Ibid., p. 28. (Acts 7:54-8:1).
8. Ibid., p. 29. (Acts 5:25-32).
9. Ibid., p. 30. (John 14:15-21).

passages:

Jesus' promise was kept, and the disciples received the power of God's Spirit which gave them courage to tell others about Jesus,¹

commenting on Acts 2:1-4, and in connection with the help given the apostles through being filled by the Spirit following their prayer in Acts 4:23-31,

The Holy Spirit enabled the apostles to preach about the resurrection unafraid and drew together a group of people who cared about one another.²

Again, these statements strongly resemble comments suggested for classroom discussion in the Lesson Plans.³ Thus there is really little distinction between the explicit treatment of the doctrine of the Holy Spirit for Juniors alone and for Juniors through the teacher's classroom instruction. The only observable difference appears to be in amount of material presented: perhaps more Scripture but less expository comment about the Holy Spirit than in class.

In conclusion, then, the variations in explicit teaching according to the group addressed appear to be primarily those of length, fullness, and depth of thought presented - with each of these decreasing as the age decreases.

It will also have been noticed that a variety of

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1. Junior Workbook, op. cit., October-December 1959, p. 25.
2. Ibid., p. 26.
3. Supra pp. 82-83.

teaching media are used in presenting the doctrine of the Holy Spirit to these different groups. Study manuals, expository comment at the beginning of each lesson, and occasionally further comment during the Lesson Plans are directed to increase the understanding and stimulate the thinking of parents and teachers in their preparation to communicate the lesson materials to the Juniors. Now and then articles appear in "Discovery" written for the same purpose but not requiring separate examination because quite similar in nature to the adult materials already considered. In the Lesson Plans themselves, various teaching media are employed: teacher presentation of doctrine in terms not too different from the reading provided for his own study, Bible texts with questions designed to elicit their meaning from the class, "correct" answers being supplied in brackets to guide the teacher, some classroom discussion with aids for directing it, an occasional story that is more likely to contain implicit rather than explicit teaching of Holy Spirit doctrine, often some written follow-through via the Junior Workbooks to review and crystallize the substance of the lesson, often also a suggestion for prayer by the teacher which may epitomize the practical relevance of the doctrine being taught, the use of similar prayers, Bible texts, and hymns during worship which contain the same or further Holy Spirit doctrine, and, finally the occasional use of pictures

that may help in the interpretation of such explicit teaching. The Junior himself is further fortified by some (though not much) explicit teaching of the doctrine of the Holy Spirit in his reading books and in the Bible texts (with occasional expository comment) suggested for home use in "Day by Day." In general, it might be stated that these various media do not differ too radically from each other in their presentation of teaching about the Holy Spirit; and that an attempt has definitely been made to incorporate the same doctrine into all teaching media used, with chief variations only in length of treatment and in vocabulary employed.

C. Summary

From this fairly extensive examination of explicit teaching of the doctrine of the Holy Spirit in the Junior department Faith and Life curriculum, several important aspects of the treatment of this doctrine have emerged, which may now be stated in summary form. First, it has been noted that each theme of the curriculum emphasizes its special understandings of or contributions to this doctrine. Thus, the focus in relation to the study of "Jesus Christ" is upon the role of the Spirit in equipping Christ for his Messianic mission which is continuing in his "Body," the Church, insofar as it is indwelt by his Spirit. In relation to the Bible theme, the emphasis is upon the Spirit's agency in revelation and in

its interpretation and appropriation by Church members today, including Juniors. Lastly, in connection with the Church theme, the Holy Spirit is 'explained' primarily in terms of his creation and continued vitalizing and direction of the Church and its individual members. In all three themes, stress is laid upon the present power of the Spirit for living today and upon the Church's mission, under the guidance of the Holy Spirit, to communicate its witness to the gospel of Jesus Christ.

Some significant differences were also noted in the handling of Holy Spirit doctrine according to the group addressed and teaching medium employed. Thus, the explicit doctrine addressed to parents and teachers was found to be somewhat more extensive, occurring more frequently, and couched in more thought-challenging form than that material meant for class study. Likewise, the doctrine designed for older Juniors is somewhat more intensive than that planned for younger Juniors. There is also less exposition of Holy Spirit doctrine in the reading books and "Day by Day" pages written for the Junior's unaided home consumption. Nevertheless, when these differences have been noted, it also needs to be observed that the same doctrine of the Holy Spirit, with its special emphasis upon practical relevance, is being taught throughout the Junior curriculum with the intensity and comprehensiveness

of treatment varying from quarter to quarter and from lesson to lesson and even within different parts of the individual lesson, as well as in the teaching materials used. The faithfulness and relevance of this doctrine to the criteria set forth in Part One of this thesis will be evaluated in Part Three, Chapter Five.

CHAPTER FOUR
IMPLICIT TEACHING OF THE
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A. Introduction

Implicit teaching may be understood to include that which is "tacitly comprised...involved in the nature or being of something, though not shown or expressed; existing but not clear or formulated."¹ It is, however, an intrinsic aspect of implicit teaching that it derives its force of meaning from what has been stated (or known) explicitly so that this meaning will be "fairly...understood, though not expressed."² In other words, if the explicit teaching of the doctrine of the Holy Spirit in the Junior Department materials of the Faith and Life curriculum has conveyed a clear understanding of the Holy Spirit as "the living action of God in the world,"³ then, to the same degree that this concept has been developed, all that is taught regarding God's activity in the created order becomes implicit teaching about the Holy Spirit. But such implicit teaching becomes stronger in meaning where related to areas of God's working in the world that have been explicitly defined as proper to the activity

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1. Webster's Collegiate Dictionary, op. cit.
2. Ibid.
3. George S. Hendry, The Holy Spirit in Christian Theology, Philadelphia, The Westminster Press, 1956, p. 12.

of the Holy Spirit. Thus, for example, where it has been clearly taught that the Spirit of God was in Christ, empowering him for his earthly ministry, all subsequent references to the power of God operating in Christ (to perform miracles, for instance), become implicit teaching about the Holy Spirit.

Because of this close relationship between the two types of teaching, it is desirable to examine the implicit teaching regarding the nature and work of the Holy Spirit with some reference to what has been observed with respect to explicit teaching,¹ following much the same pattern in assembling this data. Accordingly, implicit teaching will be surveyed in connection with the three yearly themes of the Faith and Life program. Afterwards, attention will be directed to the curriculum's treatment of Holy Spirit doctrine according to the group addressed and the teaching medium employed.

B. Examination of Implicit Teaching in Two Major Classifications of Curriculum Material

As in the case of explicit teaching, it will be helpful to examine the implicit teaching in connection with two major classifications of material: according to the

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1. Supra, Chapter Three

yearly theme, and according to the group addressed and the teaching medium. Various types of implicit teaching found will be treated under these general headings. These types will be defined as they appear.

1. Implicit Teaching According to Yearly Theme Taught

Just as explicit teaching of the doctrine of the Holy Spirit varies according to the special emphases of the yearly theme being presented,¹ so the character and development of implicit teaching is determined by the thematic focus and what is done with it explicitly.

a. Implicit Teaching in Relation to the Theme: Jesus Christ

With the aim that Juniors may come to know and follow Jesus Christ, and with the understanding that they are 'theologically' capable of understanding "a Christ not merely sent of God, but in whom God is,"² stress is laid in connection with the theme, "Jesus Christ," upon the Holy Spirit's indwelling of the life of Christ with the very power, presence, and will or guidance of God. Thus, it is explicitly stated in "Discovery" that whereas

The disciples were human and had not yet received the power of the Holy Spirit, Jesus was the divine Son of God and had the power of God. He received

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1. Supra, pp. 42-43.
2. Supra, p. 53.

power through prayer. The disciples had not yet learned to pray as Jesus did...not what I will but what thou wilt."¹

Implicitly, much of this same thought is expressed thus:

The uniqueness of Jesus rested in what God was doing in him and in his unreserved dedication to finding and following God's will for his life.²

Four possibilities for implicit teaching are indicated in these passages. First, the power of God in Christ has been described as the power of the Holy Spirit. It would follow, then, that all references to God's power operating in and through Christ imply the activity of the Holy Spirit. Secondly, it is stated that Jesus received this power through prayer. Any study of the prayer life of Christ, therefore, must also involve a study of his communion or fellowship with the Holy Spirit. Then again, in saying that the disciples had not yet received the power of the Holy Spirit or learned to pray as Jesus did, it is surely implied that they will do both; and it has just been shown how closely in these texts the two are related. Hence, references to power in the lives of disciples of Jesus may also be taken to imply the activity of the Holy Spirit; and, in addition, the practise of prayer may be understood as involving communion with the Spirit. Finally, there is the suggestion that the

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1. Discovery, op. cit., vol. 10, no. 3, pp. 76-77.
2. Ibid., vol. 10, no. 1, p. 43.

work of the Spirit is in some way connected with the will of God, at least in making this will known; and that the spirit of obedience is a prerequisite to receiving, in the sense of accepting and acting upon, such divine guidance. Four areas are thus defined. What is done with them in the Junior department materials? It will be important in this connection to notice any data that reiterate the relationship between these areas of Divine activity and the work of the Holy Spirit, for, as has been observed,¹ such reemphasis serves to strengthen the implicit doctrine of the Holy Spirit.

Because in the Scripture record of Christ's life these elements of the Spirit's working in him do not follow precisely the order of the passages quoted the order in "Discovery" may also be different. Thus one notes first, in the October 20 lesson, two implicit references to the Spirit's revealing God's will for his life. Jesus is here described as being "so sure that God had a job for him to do" that he remained "in the Temple, his 'Father's house,' to learn more about God's will for his life."² Subsequently, by "the Spirit descending upon him like a dove...God himself testified that the man of Galilee was indeed the divine Son, the one sent to fulfill all righteousness."³ Then, on November 10,

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1. Supra, p. 94.
2. Discovery, op. cit., vol. 10, no. 1, pp. 44-45.
3. Ibid., p. 49.

Jesus is described as tempted to use this gift of power in a manner not in keeping with God's way or will for him to "save his people."¹ Since the Matthew account of Jesus' temptations (which speaks of Jesus as being "led up by the Spirit into the wilderness"²) is the text for this lesson, it may be assumed that God's way was chosen through the power and guidance of the Spirit. The comment is made in "For the Thinking of Parents and Teacher" that

To submit to Almighty God, without thought of personal dominion, is to share one's proper place in the Creator's will.³

The crisis in Jesus' need for the Holy Spirit's power and guidance to know and obey God's will is described in connection with his Gethsemane prayer. In this lesson, parents and teachers are told that:

Jesus knew God as all powerful, unlimited in his ability to carry out his purposes in the world. Now for hours Jesus pleaded that God would use this power, would find another way to work out his redemptive purposes for men... 'Yet not what I will but what thou wilt.'... God's answer came clear and final. There could be no turning back ... (But, judging by Jesus' subsequent conduct,) God's answer to this prayer must have been more than a statement of hard facts. In love he had been given a new power and courage to face suffering and death.⁴

Moreover, the purpose of this lesson is "to help juniors

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1. Ibid., pp. 52-53.
2. Mt. 4:1-11.
3. Discovery, op. cit., vol. 10, no. 1, p. 52.
4. Vol. 10, no. 2, p. 13.

appreciate that it is because of Jesus' faithfulness to the will of God that he has power to change lives."¹ Younger Juniors are taught ostensibly the same lesson in somewhat simpler language,² with the additional practical application that we too can ask God to remove difficulties but "must be willing to trust him to help us no matter what may happen to us, and thus receive the strength that he alone can give us."³ Unfortunately, however, "many of us pray like Augustine instead of like Jesus in Gethsemane, 'Lord, thy will be done, but not yet.'⁴ The foregoing passages, then, have implied the working of God's Spirit in Christ, largely through prayer, to enable him to know, choose, and do God's will in the light of the explicit teaching noted⁵ that God was working in Jesus through the power of the Holy Spirit for the fulfillment of his Messianic mission.

The note of relevance to contemporary living, including that of Juniors, is sounded in the next passages:

Jesus knew that these people (to whom he was preaching), and all people must be forced to search and listen to God's purpose and will for their lives...(for) Jesus knew the meaning of true fellowship with God, and in his great compassion he wanted all to share in the love of the Father.⁶

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1. Ibid.
2. Ibid., p. 73.
3. Ibid.
4. Ibid., p. 63.
5. Supra p. 96.
6. Discovery, op. cit., vol. 10, 10, no. 2, p. 70.

and

To discover that God lives and reveals himself to his people; the importance of communion with this God, and to learn more about how to pray...1

becomes the aim for the next quarter (April-June) in 1958.

The first lesson sets forth the power of Jesus over death as shown in his resurrection.² On April 13, parents and teachers are told that

Ours is a God of the living, and through prayer we may link our lives with his and permit the power of his Spirit to have its way with us.³

In the same lesson, Older Juniors are told that

Jesus talked about a living God who reveals himself to his people. He lived close to God. Through communion and prayer with his Father, he was given strength for all that he did. We too have a living God and Father to whom we can pray...4

Then, since prayer is the medium through which the communion, power and direction of the Holy Spirit is received, the Juniors are started on a project of keeping a personal book of prayers, advised to use "Day by Day" faithfully, and assigned a study of the prayer life of Jesus for April 20.⁵ Moreover, in nearly all these lessons, provision is made for class prayer, either at the close of the session or in worship.

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1. Ibid., vol. 10, no. 3, p. 31.
2. Ibid., pp. 38-40.
3. Ibid., p. 40.
4. Ibid., p. 42.
5. Ibid., p. 45.

This practise becomes all the more meaningful as a form of practical implicit teaching about the Holy Spirit when seen in the light of the statement for parents and teachers in the April 20 lesson that "prayer is a line of communication through which this power (of the Spirit) can freely operate. And even as we pray, 'the Spirit helps us in our weakness... (and) himself intercedes for us' (Rom. 8:26)."¹ In fact, it has already been noted that this April 20 lesson, which includes such strong teaching on prayer, contains some of the fullest explicit teaching about the Holy Spirit in the entire Junior department curriculum.²

The power of God, moreover, which Jesus and his disciples receive in prayer is described as manifesting itself in other ways both in his life and theirs. With reference to the miracles of Jesus, there is first this explicit statement to parents and teachers in the lesson for January 19:

If the universe is dominated by a Spirit, miracles are possible, if by a Spirit that is love, they are probable; and if that Spirit becomes incarnate, this miracle would make others probable indeed.³

Then, after telling the story of Matthew 8:23-27 about Jesus' stilling of the storm, it is suggested that the teacher "talk with Juniors about the power of Jesus Christ. 'Would human

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1. Discovery, op. cit., vol. 10, no. 3, p. 44.
2. Supra, pp. 57-59.
3. Discovery, op. cit., vol. 10, no. 2, p. 45.

power stop the storm?' (No, it would have to be God's power.)"¹ There follows a study of the hymn, "Be Still My Soul," in the Junior Workbook.² And the Junior is asked to note the first stanza which "talks about our God who is with us (so that) we can count on him to lead us faithfully, "while the second stanza" tells us that our God is at work to command every situation of our lives..."³ In the light of the explicit teaching regarding the work of the Holy Spirit noted above and of a subsequent reference back to the April 20 lesson as teaching that "the Holy Spirit is God with us to guide and strengthen us,"⁴ the foregoing teaching may be accepted as implicitly referring to the work of the Holy Spirit. Again, such teaching is made practical by the suggestion to "Ask Juniors if they know how to pray to God for help" and make a chalkboard list of suggestions for calming inner storms.⁵

Perhaps enough examples have now been cited (and could be many times multiplied from these materials) to indicate how the repetition of such key words as "will," "power," "help," and "love" (of God), as well as the frequent study and practise of prayer, serves to convey implicit

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1. Ibid., p. 46.
2. Junior Workbook, op. cit., January-March, 1958, p. 3.
3. Ibid.
4. Discovery, op. cit., vol. 10, no. 3, p. 69.
5. Ibid.

teaching of the Holy Spirit's activity. It has also been observed that such teaching becomes more forceful when accompanied by explicit allusions to the Holy Spirit's role in these areas.

b. Implicit Teaching in Relation to the Theme: the Bible

Turning next to the theme of the Bible, it has been noted that here the Junior is to be guided "to understand 'revelation' as God making himself known to his people."¹ Moreover, it was observed that Juniors are taught that "God speaks to us through the Bible...(and) that God's Spirit...is at work here to tell us of himself."² It is also made plain that the agency of the Holy Spirit is needed to "illumine the Scriptures."³ Further, in "The Scriptures in Christian Faith and Life," the teacher is instructed that

...in the Bible God speaks with us in a very active and present way...by (its) describing the history of God's saving work among men...(and by its putting) us in touch with the living God...(because) What God is doing among us today is all of a piece with what he began to do in those ancient times recorded in the Bible.⁴

Thus,

Every word of grace and mercy in the Old Testament pages reflects the grace that became incarnate in Jesus of Nazareth...Strictly speaking, the term

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1. Supra, p. 60.
2. Supra, p. 62.
3. Ibid.
4. The Scriptures in Christian Faith and Life, op. cit., pp. 9-11.

"Word of God" refers to Jesus Christ (as) the One by whom God reveals himself...The reason why we also refer to Scripture as "the Word of God" is that it was designed by God to be the means whereby we might know his Son...(Moreover) what Christ was to these men of old, he is to us.¹

Also, "the same Spirit who moved men to write the Bible moves us to receive it."² In addition, it may be recalled that there were one or two references to God's anointing of those servants chosen for special tasks with his Holy Spirit - men such as King David.³

In line with such exposition of Holy Spirit doctrine in relation to the Bible theme, the outline for the year 1958-1959 stresses the idea of God speaking: "through the Bible - to you," "about being leaders and followers," "in his Son," and "through his Church."⁴ The foregoing passages, moreover, have indicated that such "speech" is through the agency of the Holy Spirit revealing, acting in history, interpreting, anointing, pointing and drawing men to Christ (whom He also indwelt⁵) and transmitting the grace and mercy of God to men both then and now. The terms in the preceding passages that denote such activities accordingly become

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1. The Scriptures in Christian Faith and Life, op. cit., pp. 12-13.
2. Ibid., p. 14.
3. Supra, p. 62.
4. Discovery, op. cit., p. 35.
5. Supra, p. 53.

terms of implicit reference to the Holy Spirit.

The first instance of incorporating this emphasis upon God speaking into the curriculum materials for the Bible theme occurs as the dominant idea of the family worship page of the Fall issue of "Discovery." Here, it states that

Revelation tells the whole mighty story of what God has done for men. God tells this story himself, in his own Word - the Word of God. The "Word of God" means "God speaking," and he speaks to our needs. Let us hope and expect to hear him speaking to us as we read the Scripture passages.¹

The readings for the month are then listed under various captions such as "God has spoken: through his mighty works - in creation,...in history; through the Bible,...through the prophets,...by the Holy Spirit,...by the law,...through the word of God,...in his saving work,...and in Jesus Christ."² These captions all become implicit references to the activity of the Holy Spirit insofar as the participants in family worship remember that it is through the agency of the Holy Spirit that God speaks and acts and makes himself known in the world of men. The Scripture passages also share in this same doctrinal emphasis.

The lessons in "Discovery" follow a similar pattern of stressing the "speech" and "action," with such implicit allusions to the Spirit's work gaining force as they are

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1. Discovery, op. cit., vol. 11, no. 1, p. 19.
2. Ibid.

interspersed among frequent direct references. One notes, too, a continuing stress (from the preceding theme) upon the will and power of God which were seen to be associated with the work of the Spirit.¹ Thus, in the first lesson, parents and teachers are taught that "the 'Word of God' is God's creative activity as he relates himself to the world he has made."² The Juniors, in the same lesson, are told that "the Bible is our record of the 'many and various ways' God has spoken. In the Old Testament we have the laws he gave, his words to the prophets,... and many stories of God at work among his people...Finally, however, God 'has spoken to us by a Son'.³ Therefore, "our Bible is God's Word to us today, because it tells us how God has spoken to his people and because it speaks to us today."⁴ For October 19, then, the defined purpose is "to arouse Juniors' interest in reading the Bible to find what God has been doing and what his plan for the world - and us - is."⁵ In pursuing this purpose, the Juniors are referred to Hebrews 1:1-2, Genesis 1:1 and John 1:1, 14 and taught:

Our world is no accident. God planned it, God made it, and God made us...(Moreover) the Bible isn't just another book. This is where God

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1. Supra, p. 97.
2. Discovery, op. cit., vol. 11, no. 1, p. 38.
3. Ibid., p. 40.
4. Ibid.
5. Ibid., p. 44.

makes himself known to us and demands that we do something about him...God uses the events of the Bible to speak to us...Read II Timothy 3:14-17 ...We won't always like what we read here, but we read so that we may know what God requires of us - whether or not we like it! 1

The lesson for February 22 adds a further element to such implicit teaching as parents and teachers are told:

The Old Testament prophet Isaiah testifies to the ages that God speaks to us as we worship him and that he calls for us to work for the fulfillment of his purposes...When we come (to that worship) as we are, with an awareness of our needs, we hear God's Word as it is read from the Scriptures, and again as the Holy Spirit brings it to us with understanding through the preached word.²

Similarly, on April 5, parents and teachers are taught that "Worship is conducted first to glorify God and only secondly to comfort the believer. It is for us as Christians to worship God and let him use us, not for us to use him."³

The importance of worship as a means of being confronted and led by God, the Holy Spirit, was moreover the declared reason for the transformation of the devotional magazine, "Today," into a bi-monthly publication designed to give help for family worship so that parents might lead their children "through the mysteries of prayer,"⁴ in conjunction with this year of Church school study of the Bible theme. Too, it is

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1. Ibid., pp. 46-47.
2. Ibid., no. 2, p. 62.
3. Ibid., p. 33.
4. Juanita J. Johnson, "What About Family Worship," Discovery, vol. 11, no. 2, January-March, 1959, pp. 10-11.

noteworthy that the Lesson Plan pattern in "Discovery" calls for every class session to close with worship throughout the whole three-year cycle, in conformity with the enunciated principle of the Faith and Life curriculum that the "worshipping community" (whether large or small) is one of the media through which the Holy Spirit works.¹

In connection with the Bible theme, the elements of grace and mercy are introduced through references to God's providence,² God's "presence with his people,"³ and God's repeated acts of forgiveness and restoration.⁴ Thus, even after the Chaldeans took Jerusalem in 597 B.C.,

...God continued to speak to his people through a prophet (Ezekiel)...assuring the people of a great new day. God would forgive his people and bring them together again. Israel would have a new life with God, for he would give them a new spirit.⁵

As with the whole people, so with individuals, such as King David "whom God guided Samuel to (chose and anoint)."⁶ Even in the case of his great sin against Uriah,

...never was the bond between David and God completely broken, for David was always able to come into God's presence. Forgiveness was sought and given.⁷

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1. Supra, p. 34.
2. Discovery, op. cit., vol. 11, no. 2, p. 38.
3. Ibid., p. 67.
4. Ibid., p. 65.
5. Ibid., p. 68.
6. Ibid., p. 42.
7. Ibid., p. 45.

In the lesson for March 8, the Juniors are led to act out past stories of God's leadership of and mercy toward his children, including Abraham, Joseph, Moses, Joshua and David, and concluding "that God's mercy and help are great enough for any need."¹ And finally, when, on Easter Sunday

...we see what God has done in pouring out his grace on us in the life and death of his Son, we are moved...to direct our lives to his service that his will may be done...on earth as it is in heaven.²

Thus, because of previous and reiterated exposition of the work of the Holy Spirit in these areas, implicit pneumatology has been conveyed through references to God speaking, acting, revealing himself, guiding, helping, showing mercy, restoring and in various other ways coming into the life of men, as these acts are recorded in Scripture. Too, worship and prayer are understood avenues for this encounter.

c. Implicit Teaching in Relation to the Theme: the Church

Insofar as the Christian Church may be considered a continuation and extension of God's covenant relationship with the Hebrew people and of the Holy Spirit's indwelling and empowering of Christ, it is reasonable to expect that there will be similar types of implicit reference to the

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1. Ibid., p. 70.
2. Ibid., p. 76.

Holy Spirit in connection with the Church theme. Thus, indeed, one finds repeated allusions here also to the inspiration, will, and guidance of God;¹ to the work and power of God;² and to the presence of God.³ Also, there is a similar stress upon prayer⁴ and worship.⁵ These themes recur throughout the lessons for 1959-1960. Since many examples of this sort of implicit treatment have been cited in connection with the other yearly themes, it will not be particularly helpful to quote more in this context.

However, there are several new developments of implicit teaching in connection with the theme, "the Church," which do warrant notice. For one thing,

...it has been within the community of the church that we have encountered Jesus Christ as Lord and Savior and by his Spirit been made alive...The thrill of studying the church is that it has to do with what God is doing in us and through us.⁶

For

Christ has not left us destitute in life. He has sent his Holy Spirit to lead and comfort. (Acts 1:8; 2:4) He has promised his presence always. (Matt. 28:20.)⁷

Thus, the activity of the Holy Spirit is now explicitly

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1. Discovery, op. cit., vol. 12, no. 1, pp. 50, 65.
2. Ibid., pp. 44, 70.
3. Ibid., p. 55.
4. Ibid., p. 71.
5. Ibid., pp. 29-31, 54-56.
6. James N. Gettemy, "But Why Study the Church," Discovery, vol. 12, no. 1, October-December, 1959, p. 9.
7. Discovery, op. cit., vol. 12, no. 1, p. 57.

described as associated with the indwelling presence of Christ. Henceforth then, all references to Christians being "member(s) in Christ,"¹ to Christ having changed their lives so that men knew they "had been with Jesus,"² or to the fact that "nothing can separate those who believe in Christ from his love" or presence³ conveys implicit teaching about the work of the Holy Spirit. This will be true, whether such references occur in "Discovery," in the Workbooks, in the Junior reading books, or in the "Day by Day" readings and comments.

One notes, too, in the first quotation above that God is also described as involved in this work of Christ through his Spirit. Thus, it becomes equally true that there is implicit reference to the activity of the Holy Spirit whenever it is said that "God is at work reconciling the world unto himself and us to one another,"⁴ or that "if we really believe the affirmation, 'God with us,' we have more than our own resources of love; and we may not say, 'I can't,'"⁵ or that "God is always at work to help his people."⁶

Another word that comes into greater prominence in

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1. Ibid., p. 45.
2. Ibid., p. 61.
3. Ibid., pp. 68, 71.
4. Ibid., p. 38.
5. Ibid., p. 51.
6. Ibid., p. 64.

connection with the Church theme as a term of implicit Holy Spirit doctrine is the word, "grace." In the curriculum materials, this word is closely associated with teaching about the forgiveness of God and about the meaning of the Lord's Supper. Thus, in "Discovery" for October 4, there is this explanation:

The Sacrament is a means of grace, a means by which God and man communicate...(Here) the power of God's grace and forgiveness...frees us from guilt...We are renewed and strengthened by the presence of Christ to do his will.¹

In this lesson, the Junior is to be helped "to see the unique importance of the Lord's Supper in his church."² The Junior reading book story, "The Owl and the Cup," stresses this importance, which is also carried into the Junior Workbook questions,³ in connection with which the comment is made: "This cup was (to Manahen's friends) a symbol of something stronger than their greatest fear - fear of death."⁴ For, it reminded them "of the life and strength they had together through the risen Lord Jesus."⁵ The implicit teaching here gains force from the subsequent explicit statement in the same lesson that these people

...were bound together by the overwhelming fact of the resurrection...Through the power of the

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1. Ibid., p. 38.
2. Ibid.
3. Junior Workbook, op. cit., October-December, 1959, p. 3.
4. Discovery, op. cit., vol. 12, no. 1, p. 44.
5. Ibid., p. 46.

Holy Spirit, the resurrection of Jesus changed a number of self-centered people into members of a group who would give all they had for one another's welfare, no matter what the cost.¹

Later the principle is drawn from Ephesians 4:32 that only because God has so forgiven us in Christ "are we able to forgive, and because he has forgiven us, we must forgive one another."² The following lesson is devoted to answering the question, "How can you forgive?"³ The reference is to Stephen's prayer for those who stoned him and the effect this may have had on Saul, with the comment, "It takes real faith, plus willingness really to love and forgive (and) this we can do only through God's help."⁴

Then, on November 15, there is a return to teaching about the Sacrament of the Lord's Supper in which it is said ...

...they that worthily communicated feed upon (Christ's) body and blood, to their spiritual nourishment and growth in grace; (having) their union and communion with him confirmed; (so that)...the Lord's Supper (becomes) an outward sign of an inward grace...(in which) we who are sinners have been invited to share in the grace of forgiveness...(Thus) it is a common meal offered to all who accept the grace of God in Jesus Christ.⁵

Such implicit Holy Spirit doctrine becomes more forceful when

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1. Ibid.
2. Ibid., p. 49.
3. Ibid., pp. 51-53.
4. Ibid., p. 53.
5. Ibid., p. 58.

in the same lesson the statements are made that

We cannot entirely explain the mystery of God's Spirit acting through this sacrament; (And that) ...as we take Communion, we are all sharing in God's grace and mercy, (being)...drawn closer to God and to one another.1

There is implicit teaching, too, of the Reformation doctrine of salvation by faith (which is a gift of God, and therefore, grace) alone and of man's complete dependence upon sanctifying grace in the instructions for December 6 to parents and teachers:

When faith is put to an acid test..."Does a man rely upon his grasp of God or God's grasp upon him?"...we must understand that the performance of the martyrs is...a demonstration of the utter and final faithfulness of God...God held them firmly in their extremity...(so that) their faith was no possession at all! It was simply a surrender to God and a being possessed by him! This faith is held out to every man in the gospel which he (Paul) - and we - preach.2

Such teaching is transmitted to Juniors by saying:

What helped Christians most (in the face of persecution) was their complete trust in Jesus' resurrection, which proved that God's love would never desert them, even in the face of death.3

It has been seen then, in the foregoing passages, that implicit Holy Spirit doctrine in connection with the Church theme, besides continuing to stress the role of the

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1. Discovery, op. cit., vol. 12, no. 1, pp. 58-59.
2. Ibid., pp. 66-67.
3. Ibid., p. 68.

Spirit as an agent of the self-revelation, will, work, power, and presence of God also especially emphasizes the Spirit's continuation of the earthly ministry of Christ indwelling the body of believers with his power, mind or will, love, and very presence and conveying to believers his saving grace through prayer, the spoken Word, and participation in the sacrament of the Lord's Supper.

Thus, in connection with these three themes of the Faith and Life curriculum, there has been implicit teaching of the nature and work of the Holy Spirit along the same lines of emphasis that guided the explicit teaching. In fact it has been seen that the implicit doctrine derives both its effectiveness and character from explicit teaching in close proximity, or frequent recurrence, or both. The more the Holy Spirit is described as the agent of specific areas of "the living action of God in the world," the clearer and more forceful becomes the student's implicit recognition of the work of the Holy Spirit in relation to these areas.

2. Implicit Teaching According to the Group Addressed and the Teaching Medium.

It remains to consider further variations in the nature of implicit teaching according to the group addressed and the teaching medium used. From the passages cited in connection with the treatment of Holy Spirit doctrine

according to the yearly themes, it may have become apparent that the main distinctions in material addressed to parents and teachers, to Juniors through the teacher (or parent), and to Juniors directly are differences of the language used, complexity of thought involved, amount of doctrinal content and the teaching medium employed. Thus, the bulk of straightforward indoctrinational material is directed to the adults; the pupils are taught in class largely through the inductive method of reading a Bible passage (or pages from the Junior reading book) together and then asking observational or interpretive questions about the contents of the passage. Older Juniors are led to think more deeply than younger Juniors. The Junior Workbooks are used as written exercises involving research and application. Class prayers and worship periods are used to reinforce the understanding of the lesson subject taught, with the Scripture texts and hymns usually chosen to carry out the lesson theme. As has been noted,¹ the Junior reading books utilize the more easily enjoyable form of story with pictorial illustration at the Junior's own level of appreciation to impart the same knowledge as conveyed in the class lesson. The "Day by Day" readings are also related carefully to the lesson material; and are meant

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1. Supra, p. 86.

to serve the further purpose of leading the Junior into the fellowship of the Holy Spirit in his personal devotions. Since the content of the material presented through these various media does not differ greatly from that already surveyed in connection with the three themes and since the main differences in treatment have been examined in relation to explicit teaching, perhaps the most practical procedure here will be to bring these variations into focus by analyzing what is done in a single lesson of "Discovery" with its references to "Day by Day," the Workbook, and the reading book. A few further comments may then be made concerning the nature of implicit teaching in the Junior reading books.

The lesson for January 11, 1959 will serve the former purpose. Here, parents and teachers are first told that this story (of David's youth)

...shows us clearly how God prepares a person for the service to which he calls him...As he was thrust into (various) experiences by God's providence and was forced to make decisions and wrestle with temptations, he gained a knowledge of God's will for his life. So the Biblical writer explains: "The Spirit of the Lord came mightily upon David from that day forward..." (I Sam. 16:13.) (Thus)...the writer of the books of Samuel could look back upon David's life and say, "The Lord was with him." This is not to say that God seconded what David wanted, but that the living, active presence of God surrounded him always. This is true of us all. Our problem lies in our failure to realize it and to live with that faith.1

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1. Discovery, op. cit., vol. 11, no. 2, pp. 41-42.

In carrying out both the explicit and implicit teaching of the foregoing passage, younger Juniors begin with a picture study of Elsie Anna Wood's "Chosen of God" by way of reviewing their reading book chapter on Samuel's anointing of David for the kingship.¹ The teacher is to ask various leading questions to refresh their memory. Then, by way of checking the answers given, attention is turned to the same story in Scripture.² The teacher is directed to ask: "How did Samuel know that David was the right one to be Israel's new king?"³ The Juniors are to be referred to verse 12 "where they can see that God guided Samuel to this choice."⁴ Next Juniors turn to their workbooks⁵ to help them recall other stories of David which show that

...he looked to God for guidance (and had such excellent training for kingship because) God picked David to be king and was preparing him. David was a good learner, because he trusted God and tried to serve God in whatever he was doing at the time.⁶

Next, two Juniors report on the stories on page four of the Workbook that relate modern incidents of God's preparing and guiding two men who were willing to be led by God into the

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1. Discovery, op. cit., vol. 11, no. 2, p. 42.
2. I Samuel 16:1-13.
3. Discovery, op. cit., vol. 11, no. 2, p. 42.
4. Ibid.
5. Junior Workbook, op. cit., January-March, 1959, p. 3.
6. Discovery, op. cit., vol. 11, no. 2, p. 43.

work he wanted them to do.¹ The teacher comments: "Today God still guides people and prepares them for the work he wants done."²

Juniors are then led to consider "What work might God be asking us to do now, each day? What might God be preparing (us) for in the future?"³ Then the teacher is to "pray with the group that we might learn the most from the things God is teaching us and that we might even now begin to use them in his service."⁴ Finally, three Juniors are assigned the scene of Nathan's rebuking David for his sin against Uriah, to be found in their workbooks and practised for the following Sunday.⁵

The older Juniors, if Plan II is followed instead, have pretty much the same lesson except that they begin with the Workbook, page three, then study the story of Samuel's choice of David in the Bible, using the picture to make what happened more vivid; also they do the review of other incidents in David's life from Scripture and discuss the matter of God's guidance and preparation of David in considerably more detail but in similar language.⁶ They

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1. Junior Workbook, op. cit., January-March, 1959, p. 4.
2. Discovery, op. cit., vol. 11, no. 2, p. 43.
3. Ibid.
4. Ibid.
5. Junior Workbook, op. cit., January-March, 1959, p. 5.
6. Discovery, op. cit., vol. 11, no. 2, p. 44.

too, report on the two stories in the Workbook, plan to dramatize the story of Nathan and David, and close with a prayer of thanks to God for giving us a part in his work, talents to use in his service, and guidance in using them. The final Worship period uses hymns that laud the glory, power, providence and love of God, a prayer from Psalm 51: "Create in me a clean heart, O God, and put a new and right spirit within me,"¹ and the benediction from Numbers which includes the prayer that the Lord may "be gracious to you."²

This lesson for January 11 is fairly typical of the type of combined explicit and implicit teaching about the Holy Spirit throughout the Junior curriculum, both with respect to the proportion of explicit to implicit teaching, in the language and teaching media used, and in the way the implicit teaching takes its character from and serves to reinforce the explicit statements for parents and teachers. Much, of course, will depend upon the teacher as to what degree the explicit meaning is made to illuminate the implicit references to functions doctrinally ascribed to the Holy Spirit.

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1. Ibid.
2. Numbers 6:24-26.

The question now remains whether in the implicit teaching of those materials that are intended for the Junior's own unaided home reading, he will gain any reinforcement of his class time lessons and how the implicit teaching is handled here. For the most part, the "Day by Day" readings correspond to Bible texts studied in class. Each reading is accompanied by a comment or question similar to those suggested for the teacher under the lesson plans. Thus, for the week leading up to the January 11 lesson just examined,¹ the daily texts are nearly identical with those used for the lesson on David's youthful preparatory experiences. The comments, too, are similar;

...see how God chose a king to replace Saul...
why did David feel able to fight Goliath?
(because the Lord would deliver him)...What
two things did David do...that showed he wanted
to be obedient to God's will?²

Moreover, the readings for the following week continue to stress that it was God's plan for David to become king, adding God's promise to David for the establishment of his kingdom, and reiterating David's prayer for "a new and right spirit."³ In this way the "Day by Day" readings simply serve to reinforce the subject matter of the class lessons.

The same story of David's youth, preparation, and

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1. Supra, pp. 115-117.
2. Junior Workbook, op. cit., January-March, 1959, p. 25.
3. Ibid., p. 26.

anointing for kingship is told in the Junior reading book,¹ but in simpler more readable language and with less direct quotation from Scripture than in the class lessons. Thus Samuel is given these words to say when he anoints David:

This is the one whom the Lord has chosen. I will anoint him now. The day will come when he shall be king over Israel. (Then, to David) ...when that day comes, see that you obey the voice of God in all things.²

The implicit references to the work of the Holy Spirit in "Theirs is the Kingdom" also assume the character of implicit doctrine in the class lessons. Thus, there are many descriptions of prayer,³ and the indwelling of Christ,⁴ and the power and grace of God.⁵ "The King Nobody Wanted" also carries out the same type of implicit teaching that is found in the Lesson Plans of "Discovery." In heralding Christ, John the Baptist tells the people that God has come to rule over them.⁶ Subsequently it is reported that Jesus in his teaching "was thinking of what God had to say to the people"⁷ and "spoke to them as though he were God himself,"⁸ so that people began to ask, "What kind of man is this?"

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1. James D. Smart, A Promise to Keep, op. cit., pp. 42-49.
2. Ibid., p. 42.
3. Jack M. MacLeod, op. cit., pp. 16, 58, 158, 189.
4. Ibid., pp. 89, 100, 131.
5. Ibid., pp. 144, 158, 175.
6. Norman F. Langford, op. cit., p. 57.
7. Ibid., p. 63.
8. Ibid., p. 71.

What kind of power does he have?"¹

It is become evident, therefore, that in the Junior department materials, the same kind of implicit teaching is carried through the entire curriculum in close relationship to explicit doctrine of the Holy Spirit and with variations only in language, amount, and complexity or depth of teaching according to the group addressed and teaching medium employed. The emphases change somewhat also according to the yearly theme; but in connection with all three themes there is stress upon practical pneumatology through prayer, worship, and constant suggestions of relevance to daily living now.

C. Summary

In examining the implicit teaching about the Holy Spirit in the Junior department materials, of the Faith and Life curriculum, it has been noted first that such implicit teaching needs to be considered in close relationship to contextual explicit Holy Spirit doctrine. Secondly, it was seen that the different yearly themes suggest special lines of emphasis in presenting implicit doctrine. Thus, in relation to the theme, "Jesus Christ," implicit teaching about the Holy Spirit is conveyed through such key words as the "will," "power," "help," "love," and "communion (of God), or

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1. Ibid., p. 112.

synonyms - words connected with the empowering and direction of Christ's life by the indwelling Spirit of God. In relation to the Bible theme, it was found that the emphasis is upon the agency of the Holy Spirit in Divine revelation, action, interpretation and propagation of the Word, anointing of men for special tasks, drawing men to Christ, and transmitting the grace and mercy of God to men both then and now. Finally, in implicit Holy Spirit teaching related to the Church theme, the Spirit of God is seen to be one with the indwelling Spirit of Christ who infuses the hearts and minds of believers with his love, his guidance, his power, his forgiveness, and his grace through the preached Word, the sacraments, and prayer. Moreover, in the whole curriculum, there is reiteration of a kind of practical pneumatology which stresses a vital fellowship of the Spirit through the study and practise of prayer and worship and in every phase of daily life. Such is the implicit teaching of the doctrine of the Holy Spirit in the Junior department Faith and Life curriculum.

SUMMARY

Part Two of this thesis has examined the explicit and implicit teaching of Holy Spirit doctrine in the Junior department materials of the Faith and Life curriculum, according to the yearly theme taught, and according to the

group addressed and teaching medium employed. Variations in the nature of treatment were found in relation to the particular emphases suggested by each theme. Thus, the Holy Spirit is presented as empowering the life of Christ, as an agent of God's self-revelation in Scripture, and as the indwelling Spirit of Christ applying the grace or "fruits" of his redemption both to the individual believer and to the ongoing Christian mission of the Church. Throughout all themes, the Spirit is seen mediating the power, will, love, mercy, providence, and purpose of God in the created order. Again, in the entire curriculum, there is emphasis upon realizing the active fellowship of the Holy Spirit in prayer, worship, and daily living. It was observed too that such material is presented in somewhat different language, and with varying degrees of complexity and completeness according to the group addressed and teaching medium employed. Thus what is directed explicitly and in considerable detail and depth to the parent and teacher may appear only implicitly or in simpler and briefer form in the material that is mediated to the Junior through the teacher and may be still further "adjusted" to the Junior's level of understanding in the pupil's books. At the same time, the focus and general content are kept pretty much the same, regardless of the group to whom these may be addressed or of the teaching medium employed.

Now, with what degree of faithfulness to the pneumatology of the "Confession of Faith," and to the stated doctrinal and educational principles of the curriculum's definitive materials, this explicit and implicit Holy Spirit doctrine is being set forth and communicated in the Junior department Faith and Life curriculum examined in Part Two of this study becomes the concern of the next section dealing with the evaluation of this data.

PART THREE
EVALUATION

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INTRODUCTION

The evaluation of the explicit and implicit teaching about the Holy Spirit in the Junior department Faith and Life materials surveyed in Part Two of this thesis will proceed in two phases. Chapter Five will consider these data in the light of their faithfulness to the doctrine of the Holy Spirit in the Confession of Faith, as described in Chapter One of this study. Then Chapter Six will deal with this same teaching in the light of the Faith and Life curriculum's own theological and educational criteria for communicating this doctrine, as set forth in the definitive materials described in Chapter Two of this thesis. Here the different types of explicit and implicit teaching will be treated conjunctly in relation to the specific criterion that is applicable to each.

CHAPTER FIVE
EVALUATION IN THE LIGHT OF
THE THEOLOGICAL STANDARDS OF THE CURRICULUM

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EVALUATION IN THE LIGHT OF
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A. Introduction

In evaluating the Junior department curriculum's presentation of Holy Spirit doctrine in the light of its theological consistency with the Confession of Faith (as the affirmed theological basis of the curriculum),¹ it is pertinent to recall first, that there is no single complete and ordered definition of pneumatology in the Confession; and second, that the curriculum editors do not consider it practical to try to write "a running commentary on the Confession of Faith" in creating a Church School curriculum.²

Therefore, it would be unreasonable to look for a comprehensive and systematic doctrine of the Holy Spirit in the Faith and Life curriculum. What is to be expected according to the curriculum's own avowed standard, rather, is absolute consistency with the doctrine of the Holy Spirit in the Confession of Faith. In this chapter, then, it is proposed to see how faithfully the Holy Spirit teaching examined in Part Two of this thesis conforms to the pneumatology of the Confession. This evaluation will follow

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- 1. Supra, p. 7.
- 2. Supra, p. 8.

the outline of doctrine observed in Chapter One, discussing first the data related to the nature of the Holy Spirit, and then that which teaches about the work of the Holy Spirit.

B. Evaluation in Terms of the
Nature of the Holy Spirit

It is noteworthy that the Confession first defined God as "a most pure spirit,"¹ before describing the Holy Spirit as the third Person of the Trinity, "of one substance, power, and eternity (with)...and proceeding from the Father and the Son...therefore (with them)...to be believed in, loved, obeyed, and worshipped," as very God.²

Now, nowhere in the Junior curriculum materials examined does there appear to be a similar explicit statement that fully defines the Holy Spirit as member of the Godhead, co-equal with the Father and the Son. For that matter, neither is there a similar definition of God. There is one definitive statement to the effect that "the Holy Spirit is God with us to guide and strengthen us,"³ which certainly identifies his Deity. Further, it is made clear elsewhere that Jesus "spoke...as though he were God himself,"⁴ and suggested that "the universe is dominated by a Spirit...that

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1. Supra, p. 7.
2. Supra, p. 8.
3. Supra, p. 103.
4. Supra, p. 123.

is love,...and...becomes incarnate."¹ Thus the relationship between the three Persons of the Trinity is surely implied, if not clearly defined. In addition, the Holy Spirit's nature and 'position' in the Godhead may be inferred from the many statements that speak of him variously as the "Spirit of God,"² the "Spirit of the Lord,"³ "God's Spirit,"⁴ or "his (Holy) Spirit,"⁵ or Christ's "Holy Spirit."⁶ such terms suggest both the Holy Spirit's 'procession' from the Father and the Son and the close relationship between the Persons of the Godhead. There is one passage, moreover, which speaks of "God, the Holy Spirit,"⁷ and several prayers addressed to the Holy Spirit, in conformity with the Confessional teaching that the Holy Spirit is very God and to be so worshipped.⁸

The same doctrine is also taught implicitly by referring the same 'role' or attributes interchangeably to the Father, the Son, or the Holy Spirit. Thus, when it is said that Jesus "had the power of God" which was described in this same context as the "power of the Holy Spirit,"⁹

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1. Supra, p. 102.
2. Supra, pp. 57, 65, 74, 80, 85.
3. Supra, pp. 55, 85.
4. Supra, pp. 56, 57, 62, 63, 64, 70, 77, 78, 79.
5. Supra, pp. 62, 69, 70, 74, 75, 77, 80, 82, 100.
6. Supra, p. 69.
7. Supra, p. 58.
8. Supra, p. 59.
9. Supra, p. 96.

there is the implicit concept that the imparter of such "power" is one God in three Persons. In fact, in the lesson on the stilling of the storm, the power of Christ (which is that of the Spirit) is explicitly equated with God's power.¹ Similarly, another lesson states that Christ's obedience to the direction of the Spirit was by way of complete submission to the will of God.² Elsewhere, there is interchangeable reference to the love of God and the love of Christ,³ and to the grace and mercy of God which becomes incarnate in Christ.⁴ Moreover, all three "properties" of God are mediated to man through the Holy Spirit, according to the Confession.⁵

Teaching of this nature does make it quite clear that the Holy Spirit is God, that he possesses and imparts the attributes of God (such as wisdom, love, mercy, and grace), that he proceeds from the Father and the Son, and was incarnate in Christ. The last two statements show the relationship of the Persons in the Trinity. The teaching conforms therefore to the doctrine expounding the nature of the Holy Spirit in the Confession of Faith, although it does

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1. Supra, pp. 102-103.
2. Supra, p. 99.
3. Supra, p. 100, 102.
4. Supra, p. 104.
5. Supra, p. 17.

not state this doctrine as fully or as explicitly. An evaluation of the extent and nature of the Junior curriculum's communication of this aspect of the doctrine of the Holy Spirit as contained in the Confession will be made in Chapter Six of this thesis.

C. Evaluation in Terms of the Work of the Holy Spirit

It was noted¹ that various articles in the Confession of Faith may be regarded as describing the work of the Holy Spirit in relation to Scripture, in relation to Christ, in relation to the Church, and in relation to the individual believer. The Junior department Faith and Life curriculum materials surveyed have contained some teaching of nearly all these articles, which will be evaluated under these four relationships.

1. The Work of the Holy Spirit in Relation to Scripture

The Confession affirms that the authority of Scripture derives from its divine authorship through the "inspiration" of the Holy Spirit whose mediation is also needed for the "saving understanding" of the recorded Self-revelation or Word of God, to which nothing new is to be

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1. Supra, p. 9.

added.¹ In accordance with such doctrine, the study manual² for the Bible theme explains that an "act of God" was involved in the writing of Scripture, "infusing his own truth and nature" into its revelation.³ In the same way, Juniors are taught that "God's Spirit...is at work here to tell us of himself."⁴ II Peter 1:21 is often quoted to emphasize the fact that "men moved by the Holy Spirit spoke from God,"⁵ and such a statement is explicated in various ways.⁶ Elsewhere, it is made clear that "we need the gift of God's Spirit in order to know God,"⁷ who yet is Self-revealed in Scripture.⁸ For, "it is by the...Holy Spirit that we are guided into an understanding of the Bible today,"⁹ just as the Spirit "shed new light on the Old Testament" for the early apostles.¹⁰ Therefore parents and teachers need to pray that the "Holy Spirit will illumine the Scriptures for our children."¹¹ This process of revelation is summarized as "God making himself known to his people,"¹² and translated into implicit teaching terms as "God speaking."¹³ In this connection there

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1. Supra, p. 9.
2. The Scriptures in Christian Faith and Life, op. cit.
3. Supra, p. 76.
4. Supra, p. 62.
5. Supra, pp. 62, 74, 78.
6. Ibid.
7. Supra, p. 79.
8. Supra, p. 9.
9. Supra, p. 62 (& 60).
10. Supra, p. 64.
11. Supra, p. 75.
12. Supra, pp. 60-61.
13. Supra, pp. 104-107.

are many references to God's 'speech' through "the history of (his) saving work among men,"¹ "in his Son" and "through his Church,"² and in "the whole mighty story of what God has done for men."³

The Confession also elaborates the Self-revelation of God as occurring in and through his acts in history, which are proper to the Holy Spirit.⁴ Not all of the "acts" enumerated in the Confession are reflected in the Junior curriculum materials.⁵ However, there is allusion to "God's creative activity"⁶ which implicitly at least, may be understood to involve the Holy Spirit's co-working in creation, as defined in the Confession.⁷ Likewise, the Confession's concept of God's upholding, directing, disposing and governing all creatures as a function of the Holy Spirit⁸ is explicitly presented in the statement that "the Holy Spirit...enabled them (the apostles) to stand persecution, and...determined the very manner of their work - when, where, and to whom they should go."⁹ Implicitly, the same concept is carried into the teaching about God's providential preparation, care,

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1. Supra, p. 104.
2. Supra, pp. 105-107.
3. Supra, p. 106.
4. Supra, p. 15.
5. Supra, pp. 16-17.
6. Supra, p. 107.
7. Supra, p. 16.
8. Supra, pp. 16-17.
9. Supra, p. 64.

and guidance of David for his kingship.¹ Moreover, the related description of the Holy Spirit in the Confession as the "Lord and Giver of life...and the source of all good thoughts, pure desires and holy counsels in men"² is reflected both explicitly and implicitly in the statement that after "the Spirit of the Lord came mightily upon David...the living, active presence of God surrounded him always."³ Likewise, this same teaching is implicit in the affirmation that David "looked to God for guidance"⁴ and dared fight Goliath because he knew "the Lord would deliver him."⁵

The assertion that "we need the gift of God's Spirit in order to know God..."⁶ would further seem to corroborate the Confession's statement in relation to the Holy Spirit's work in providence that the Lord gives "his Holy Spirit to make them willing and able to believe."⁷

Here again the Junior curriculum has been faithful in reproducing at the Junior level the Confessional affirmations regarding the authority, authorship, inspiration and illumination of Scripture as the work of the Holy Spirit,

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1. Supra, pp. 118-119, 122.
2. Supra, p. 17.
3. Supra, p. 118.
4. Supra, p. 119.
5. Supra, p. 122.
6. Supra, p. 79.
7. Supra, p. 17.

together with its descriptions of the activity of the Spirit in relation to Divine creation, providence, and government of the world of men. There is no teaching with regard to the doctrine of God's eternal decree,¹ (which is understandable), and only one or two faint suggestions² of what is meant by God's Covenant with man.³ The communicativeness of this teaching will be considered in Chapter Six of this study in connection with an evaluation of data in the light of the educational standards of the curriculum.

2. The Work of the Holy Spirit in Relation to Christ

The Confession of Faith was found to represent the Holy Spirit as deeply involved in the ministry of Christ in connection with his conception, his anointing and sanctification, his atonement, and his continuing work.⁴ The Junior materials of the Faith and Life curriculum say nothing about the Holy Spirit's part in Christ's conception but do deal with his anointing by the Spirit,⁵ and very definitely ascribe the power demonstrated in his ministry to the Spirit of God working in him.⁶ So, the Bible passage, Luke 4:18-21, is cited several times in the Junior lessons to show that

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1. Supra, p. 16.
2. Supra, p. 106.
3. Supra, p. 17.
4. Supra, p. 18.
5. Supra, pp. 54-55.
6. Supra, pp. 55, 56, 64, 121.

"the Spirit of the Lord" was indeed upon Christ, empowering him for his Messianic mission.¹ Likewise, in implicit teaching related to this explicit statement, the power of God's Spirit is seen at work in Jesus' life to reveal God's will,² to perform miracles,³ and to sustain him in vital communion with his Father.⁴

With regard to Christ's atonement, the Confession was noted as stating that "the Lord Jesus, by his perfect obedience and sacrifice of himself which he, through the eternal Spirit,...offered...unto God," reconciled the elect to God forever.⁵ The Junior curriculum teaches that "it is because of Jesus' faithfulness to the will of God that he has power to change lives,"⁶ and that "by the Spirit descending upon him..." at his baptism "God himself testified that (he)...was indeed the divine Son, the one sent to fulfill all righteousness."⁷ Moreover, in reference to Jesus' Gethsemane prayer, it was noticed how parents and teachers were told that "for hours Jesus pleaded that God would use (his) power, would find another way to work out his redemptive purposes for men...(but) God's answer came (that)...there

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1. Supra, pp. 55-56.
2. Supra, pp. 99-100.
3. Supra, pp. 101-103, 123-124.
4. Supra, pp. 100-101.
5. Supra, pp. 18-19.
6. Supra, p. 100.
7. Supra, p. 98.

could be no turning back."¹ When such passages are related to subsequent teaching that "His (the Holy Spirit's) is the power of reconciliation,"² or that "the Holy Spirit of God reaches out to help (men) choose and mediate the good,... breaking through their estrangement with one another,"³ the participation of the Holy Spirit in the atoning work of Christ becomes fairly apparent. The same doctrine is conveyed implicitly in the teaching about the Lord's Supper, where it is explained that communicants "feed upon (Christ's) body and blood, to their spiritual nourishment...; (having) their union and communion with him confirmed; (and sharing) ...in the grace of forgiveness."⁴ So we appreciate "what God has done for us in pouring out his grace on us in the life and death of his Son,"⁵ even though "we cannot entirely explain the mystery of God's Spirit acting through this sacrament, (to signify our participation)...in God's grace and mercy."⁶ The foregoing passages assuredly teach the role of the Holy Spirit in atonement, even while they do not define it as explicitly as the Confession.

With respect to the continuing work of Christ, the

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1. Supra, p. 99.
2. Supra, p. 65.
3. Supra, pp. 74-75, 113.
4. Supra, p. 114.
5. Supra, p. 110.
6. Supra, p. 115.

Confession was seen to state that the Savior still "effectually persuade(s) them (his disciples) by his Spirit to believe and obey; governing their hearts by his Word and Spirit."¹ Here, the Junior curriculum not only shows that "the Holy Spirit guides us in doing God's work and fills us with hope and courage,"² but that "we need the gift of God's Spirit in order to know God..."³ Likewise, the curriculum teaches that "Jesus...was able to offer forgiveness and a new life by the dominion of the Holy Spirit,"⁴ who, moreover, completely directed the apostles' work.⁵ The further teaching on the practise of seeking God's guidance and help in prayer⁶ implicitly communicates this same doctrine. Similarly, when Juniors are taught that "we are renewed and strengthened by the presence of Christ to do his will,"⁷ and have "by his Spirit been made alive,"⁸ the Confessional doctrine with regard to the continuing work of Christ is substantially and faithfully represented.

Thus, it may be affirmed that, while one or two elements of the Confession of Faith's description of the

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1. Supra, p. 19.
2. Supra, p. 58.
3. Supra, p. 79.
4. Supra, p. 54.
5. Supra, p. 64.
6. Supra, pp. 101-102, 108.
7. Supra, p. 113.
8. Supra, p. 111.

work of the Holy Spirit in relation to Christ are not presented in the Junior Faith and Life curriculum materials and others are not so fully nor so explicitly defined, nevertheless there is much teaching which consistently tries to communicate the underlying Confessional doctrine that "God is at work reconciling this world unto himself and us to one another" in Christ through the mediation of the Holy Spirit.¹

3. The Work of the Holy Spirit in Relation to the Church

The Confession defines the Holy Spirit's involvement in both the creation and life of the Church. It affirms that "the dispensation of the gospel is especially committed to him,"² and that the elect (who constitute the true Church) "are effectually called unto faith in Christ by his Spirit ...; (and then) are justified, adopted, sanctified and kept by his power through faith unto salvation."³ In accordance with the foregoing description, it was noted that one whole lesson on "The Spirit of God" is devoted to explaining "the meaning of the Holy Spirit for the early church."⁴ Another lesson on "Ascension and Pentecost" adds that when "the Holy Spirit came upon them,...the Christian community was

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1. Supra, pp. 18-19, 112.
2. Supra, p. 20.
3. Supra, p. 16.
4. Supra, p. 80.

transformed...(for) under the guidance of God's Spirit (formerly fearful men) began to do (Christ's) work and to witness to his truth."¹ Thus the Christian Church was born ...and much space is devoted in the lessons to the consideration of the great difference brought about by the coming and indwelling of the Spirit.²

The latter perception is related to the work of the Spirit in the life of the Church which the Confession describes as being united, directed, empowered, purified, and wholly sustained by his indwelling.³ The Junior curriculum, too, stresses the vitalizing effect of the Spirit's abiding: "God, the Holy Spirit, would be with them all the time as Jesus had been...to give them power to live for Christ and tell others about him...The Holy Spirit would make them able to do what they could not do by themselves."⁴ Also, the curriculum emphasizes that "God's Spirit is as necessary to those who would follow Jesus today as for the early church."⁵ For, "it is our destiny as the Church of Jesus Christ...to transmit to others that gospel by which we ...were saved...and by the might of the Holy Spirit, we shall

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1. Supra, p. 57.
2. Supra, pp. 64-65.
3. Supra, pp. 20-21.
4. Supra, pp. 58, 87.
5. Supra, p. 63.

fulfill it."¹ Implicit teaching of this same doctrine stresses the guidance, power and presence of God in the life of the Church through the ages.² Thus, Juniors are told that "the thrill of studying the church is that it has to do with what God is doing in us and through us."³ In communion early disciples are reminded "of the life and strength they had together with the risen Lord."⁴ The study of prayer becomes implicit teaching about the Holy Spirit in relation to the life of the Church because "through prayer we may link our lives with his and permit the power of his Spirit to have its way with us."⁵ Likewise the study of worship is relevant because "God speaks to us as we worship," and the Holy Spirit brings "God's Word...to us with understanding through the (read and) preached word."⁶

With respect to the Junior curriculum's adherence to the Confession of Faith statement on the Holy Spirit's work in the Church, it might be suggested that the curriculum's teaching is more Biblical than Confessional at this point. What is meant here is that the description of the Holy Spirit's work in the Church in the Lesson Plans follows more closely

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1. Supra, pp. 66, 81.
2. Supra, p. 110-111.
3. Supra, p. 111.
4. Supra, p. 113.
5. Supra, p. 100.
6. Supra, p. 108.

the Scriptural narrative of the events of Pentecost and early Church history as related in the book of Acts,¹ than it does the Confessional definition of this work, which admittedly is rather adult in language and thought. However, this is not to say that the Junior curriculum teaching contains anything inconsistent with the Confessional statement. Rather it might be averred that the curriculum's doctrine has communicated the basic intention or drift of meaning of the statement without actually duplicating any of its terminology except with reference to the "indwelling of the Spirit."²

4. The Work of the Holy Spirit in Relation to the Individual Believer

It should at once be noted also in connection with the Junior curriculum's 'translation' of Confessional doctrine regarding the Spirit's work in relation to the individual believer, that at no time do the Lesson Plans use such terms as "elect," "effectual calling," "justification," "adoption," "sanctification," "perseverance," or "assurance." However, all of the concepts signified in these designations are taught explicitly or implicitly in the Junior department Faith and Life materials. Thus, the "effectual calling" of

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1. Supra, pp. 64-65, 80-84.
2. Supra, p. 20.

the Holy Spirit in "bringing the elect into a relationship of saving faith in Christ"¹ is really implied by statements to the effect that "his is the power of reconciliation,"² and that "we need the gift of God's Spirit in order to know God."³ So, too, where the Confession describes the work of the Spirit in this "effectual calling" as that of "enlightening their minds,"⁴ the Junior curriculum instructs the teacher about "the effectual guidance of the Holy Spirit" in prayer.⁵ Or, it cites Jesus' promise that the Holy Spirit would lead the disciples into all truth.⁶ Or again, by questioning, the Junior is led to realize that the Holy Spirit was sent at Pentecost to "give (the disciples) power, guide them, teach them, and help them remember Jesus' teaching."⁷ So, the Spirit is described as "another Counselor, the Spirit of truth."⁸ Similarly, it is stated in the lesson materials that "the Holy Spirit will illumine the Scripture...(and) reaches out to help (men) choose... the good, the right, the fitting..."⁹ The latter statement is in line with the Confession's assertion of the Spirit's

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1. Supra, p. 22.
2. Supra, p. 65.
3. Supra, p. 79, (pp. 58-59).
4. Supra, p. 22.
5. Supra, p. 71.
6. Supra, p. 82.
7. Supra, p. 83.
8. Supra, p. 86.
9. Supra, p. 74.

"determining (the elect) to what is good," which is also affirmed by the curriculum's explanation that God's gift of his Holy Spirit "makes it possible to obey the rules."¹ The same lesson speaks of "appropriating the Spirit whom God freely offers..."²; but the Confessional idea that the quickening of the Spirit is needed even to "embrace the grace offered"³ is nowhere plainly expounded.

"Justification" is not explained in the Junior curriculum as the "Holy Spirit...actually apply(ing) Christ" unto the believer, as in the Confession. Nevertheless, the thought of "new life by the dominion of the Holy Spirit"⁴ who is also the "Spirit of holiness"⁵ and Christ's Spirit,⁶ does suggest being made righteous by the Spirit's work. Likewise, the references to the grace conveyed in the sacrament⁷ share something in common with partaking of "the grace of adoption" that is described in the Confession.⁸

The Confessional statement regarding "sanctification" speaks of "having a new heart and a new mind created in

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1. Supra, p. 75.
2. Ibid.
3. Supra, p. 22.
4. Supra, p. 54.
5. Supra, p. 55.
6. Supra, p. 69.
7. Supra, pp. 113-115.
8. Supra, p. 22.

(saved person)...(and being) further sanctified, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them."¹ In accordance with this doctrine one lesson surveyed describes the Spirit as residing in each individual;² another speaks of men "in whose hearts the Spirit of God could work."³ There is more than one allusion to the "life and strength (the disciples) had together through the risen Lord,"⁴ as well as to his sanctifying grace.⁵

"Saving faith" by which men are "drawn closer to God...and possessed by him,"⁶ as well as "repentance unto life," are described in the Confession as "evangelical graces,"⁷ and taught partly in relation to the concepts involved in "effectual calling,"⁸ and partly in relation to teaching about the Lord's Supper.⁹ The Confessional doctrine of "perseverance" whereby the elect, "...sanctified by his Spirit, can neither totally nor finally fall away from the state of grace,"¹⁰ is contained in the

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1. Ibid.
2. Supra, p. 54.
3. Supra, p. 57.
4. Supra, pp. 69, 65, 113.
5. Supra, pp. 85, 113.
6. Supra, p. 113.
7. Supra, p. 23.
8. Supra, p. 142.
9. Supra, p. 114-115.
10. Supra, p. 24.

statement that "death and evil cannot overcome the Christian, because new and eternal life, beginning now with the presence of God's Holy Spirit, has been given us."¹ Perhaps, too, there is some "infallible assurance...through the testimony of the Spirit of adoption witnessing with our spirits that we are children of God"² implied in the explanation that in the sacrament of the Lord's Supper communicants have "their union and communion with (Christ) confirmed...(in) an outward sign of an inward grace."³ Thus there is some, though rather scant teaching of the Confessional tenets described in this paragraph. What teaching there is maintains consistency with the Confession of Faith, moreover, in accordance with the editors' affirmed intention.⁴

The remaining definitions of the work of the Holy Spirit in the Confession in the matter of "good works," and the Spirit as "Comforter and Lord and Giver of life," receive much fuller treatment in the Junior curriculum. Thus, where the Confession states that men's "ability to do good works is not at all of themselves, but wholly from the Spirit of Christ...(working) in them to will and to do of his good pleasure,"⁵ the "Discovery" lessons teach that "the Holy

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1. Supra, p. 69.
2. Supra, p. 24.
3. Supra, p. 114.
4. Supra, pp. 7-8.
5. Supra, p. 23.

Spirit...would give (the disciples) power to live for Christ";¹ and that the Spirit "makes it possible (for men) to obey the rules."² So "it is possible to receive that which is necessary for us really to be the church,"³ for "Jesus knew that (his) disciples would not be able to preach and teach in their own strength, (but that) the Holy Spirit would make (men) able to do what they could not do all by themselves."⁴ Thus the Holy Spirit would truly act as "Comforter, Lord and Giver of life"⁵ for the early church and for the church through the ages. The Confession describes him as dwelling in "the hearts of believers as their Comforter and Sanctifier, (to give) to them the Spirit of adoption and prayer."⁶ For the Juniors, the Holy Spirit is many times described in terms of Divine power,⁷ filling "us with hope and courage,"⁸ comforting the sorrowful,⁹ enabling and directing the disciples,¹⁰ and changing and transforming life.¹¹ So, indeed, he is the "Lord of history ...who makes all things new."¹²

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1. Supra, p. 58.
2. Supra, p. 75.
3. Supra, p. 81.
4. Supra, p. 58.
5. Supra, p. 24.
6. Ibid.
7. Supra, pp. 58-59.
8. Supra, pp. 58, 87.
9. Supra, p. 59.
10. Supra, pp. 64, 82-84.
11. Supra, pp. 57, 85.
12. Supra, p. 69.

It was noted¹ that the Larger Catechism says more than the Confession about the Spirit's helping men in prayer. But such teaching is quite evident in the Junior curriculum. Prayer is described as "a line of communication through which this power (of the Spirit) can freely operate," and in which the Spirit helps our weakness by himself interceding for us.² For this reason, much is made of prayer as a channel of the Spirit,³ especially in the implicit presentation of Holy Spirit doctrine.⁴

Thus it is that nearly all the Confessional statements about the work of the Holy Spirit in relation to the individual believer are represented in some way in the Junior department Faith and Life materials. It has been noted that although some of the more difficult Confessional terminology is changed in the curriculum presentation, theological consistency is observed and there is some effort to convey the substance of the tenets.

D. Summary

In evaluating the doctrine of the Holy Spirit presented in the Junior department Faith and Life materials,

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1. Supra, p. 24.
2. Supra, p. 57.
3. Supra, pp. 61, 71, 77.
4. Supra, pp. 101-102, 109-110.

in the light of the theological standards of the curriculum, the primary concern of this chapter has been with the faithfulness of the curriculum's presentation to the pneumatology of the Confession, in accordance with the avowed intention of the editors. It has been seen that with respect to the doctrine of the nature of the Holy Spirit, the Junior materials have only one real definition of the Spirit that is actually in terms of his work,¹ and only one reference to "God, the Holy Spirit."² For the rest, the Trinitarian relationship and 'procession' of the Spirit from the Father and from the Son are to be inferred from the interchangeable use of terms and ascriptions proper to the Spirit's 'role' but used equally and as often in relation to God or Christ. One notes, too, the use of 'implicit' terms of reference to the Holy Spirit, such as "power," "will," "love," "grace," and "mercy" of God which become referral to the Spirit because descriptive of attributes or activities contextually defined as his.

In the matter of carrying out the Confession's statements with regard to the work of the Holy Spirit, it has been observed that the Spirit's work in relation to Scripture is quite fully and faithfully described in the

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1. Supra, p. 132.
2. Supra, p. 133.

Junior curriculum.¹ In relation to Christ, the Confessional description of the work of the Holy Spirit is not as completely represented in the curriculum teaching, although certainly there is no inconsistency; while the basic Confessional doctrine of God in Christ (through the Spirit) reconciling the world unto himself is strongly, clearly and quite fully presented.² Apropos of the Spirit's work in relation to the Church, it was observed that the Faith and Life Junior curriculum writers adhere more to the Scriptural record than to the Confession's definitions, especially in the matter of terminology. At the same time, the main Confessional concept of the Spirit's indwelling of the Church is emphasized in the curriculum, along with a strong note of practical, contemporary relevance.³ Lastly, with regard to the Spirit's work in relation to the individual believer, it was found that the underlying pneumatology of the various Confessional statements is present in the curriculum, whereas the language of its definitions appears to be (deliberately) shunned.⁴

In sum, the curriculum presentation of Holy Spirit teaching has been observed to be perfectly consistent with

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1. Supra, pp. 135-139.
2. Supra, pp. 139-143.
3. Supra, pp. 143-146.
4. Supra, pp. 146-153.

the Confession of Faith, although not so explicitly or systematically presented, and not so full in treatment or completely representative of the Confessional doctrine.

CHAPTER SIX
EVALUATION IN THE LIGHT OF
THE EDUCATIONAL STANDARDS OF THE CURRICULUM

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EVALUATION IN THE LIGHT OF
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A. Introduction

Earlier in this thesis, it was noted that the editors of the Faith and Life curriculum have adopted a double standard for their work.¹ Of fundamental importance at all times is the standard of absolute consistency with the Confession of Faith which serves as their accepted statement (since it is that of the United Presbyterian Church, U.S.A.) of Revelation in Scripture.² Chapter Five of this thesis has dealt with the matter of how faithfully the Junior curriculum materials adhere to the essence of Holy Spirit doctrine contained in the Confession.

Equally important from the educational viewpoint is the curriculum's standard for the communication of this doctrine, as stated in the Faith and Life definitive materials analyzed in Chapter Two. In this chapter, moreover, it was seen that the program plans for communicating the Confessional doctrine of the Holy Spirit also have what might be termed a double perspective or focus. On the one hand, there is the ever-determinative principle of

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1. Supra, p. 8.
2. Supra, p. 7.

theological consistency with the Confession; and, on the other hand, the recognized need of translating such adherence into terms that are genuinely communicative at the Junior level.¹ Accordingly, Chapter Six will first examine the faithfulness and adequacy of this translation which may be designated as "theological, or pneumatological method;" and secondly, there will be some attempt to evaluate the communicativeness of what may be termed the "educational method" employed in presenting this translation. Such a procedure actually also conforms to the original order of setting forth the curriculum's criteria in Chapter Two, namely that of examining first the statement of the theology, purpose and nature of the curriculum, and secondly, the statement of general and specifically Junior department educational principles and procedure - here to be considered under one heading.

B. Evaluation in Terms of the Theological Foundation,
Purpose, and Nature of the Curriculum

It has already been shown in Chapter Five that the main body or substance of the Holy Spirit doctrine contained in the Confession of Faith is represented, if not wholly or as explicitly, in the Junior instruction materials. However,

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1. Supra, p. 36.

it has also been noted that the Faith and Life editors at once recognized the impracticability of presenting this substance of doctrine simply in the form of "a running commentary on the Confession of Faith."¹ Instead then, they affirm that "it is the organizing plan of the Faith and Life curriculum that gives the clue to the theological method and approach governing the whole program."² It may be recalled that this "organizing plan" itself is derived from what the editors believe to be the essence of the Confessional theology: "redemptive knowledge of God through Jesus Christ, as he is presented to us in Scripture and as Scripture is proclaimed, interpreted and believed in the Church under the guidance of the Holy Spirit."³ The practical emphasis within this "theological framework" is then construed to be Christian discipleship within the fellowship of the Church and through the indwelling of the Holy Spirit⁴ - an experience for which Juniors are held to be fully ready.⁵ Such statements of theological foundations and purpose in turn provided the clue to a proper "organizing plan" about the three yearly themes to be treated in repeating cycles.⁶ Each of these

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1. Supra, pp. 8, 30.
2. Supra, p. 6.
3. Supra, p. 30.
4. Supra, p. 30.
5. Supra, p. 45.
6. Supra, p. 33.

themes, moreover, is believed to offer special emphases for imparting Holy Spirit doctrine; and these emphases guide the "translation" of Confessional pneumatology into Junior "vocabulary." Thus, in relation to the Bible theme, stress is laid upon the Spirit as an agent of Revelation, and the interpretation and communication of Revelation both then and now¹ in terms of God making himself known to his people,² God speaking to his people,³ and God fellowshiping with his people,⁴ as well as in explicit descriptions of the activity of the Holy Spirit in these areas.⁵ The Holy Spirit is seen as the indwelling power of God in the life and work of Christ,⁶ both explicitly defined, and in terms of Christ's obedience to the will of God,⁷ his working of the miracles of God,⁸ and the presence of God in his prayer life.⁹ Finally, in connection with the Church theme, the emphasis is upon the Spirit's continuation of the mission of Christ in the lives of disciples throughout the ages, including the present age.¹⁰ Here, too, there is both explicit and implicit teaching of

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1. Supra, pp. 62, 104.
2. Supra, pp. 60-63, 104.
3. Supra, pp. 104-106.
4. Supra, pp. 42, 100, 102-103.
5. Supra, pp. 103, 106-107, 116.
6. Supra, pp. 53, 55-56, 96.
7. Supra, pp. 98-99.
8. Supra, pp. 101-103.
9. Supra, pp. 96, 99, 100.
10. Supra, pp. 63-64, 110, 114.

the Holy Spirit's activity in relation to prayer,¹ the sacraments,² and worship. Now such teaching very definitely incorporates the Confessional statements regarding the Holy Spirit's work in Revelation,³ his indwelling and empowering of the life of Christ,⁴ his creation and sustaining of the life of the Church,⁵ and his work in relation to the individual believer,⁶ at the same time that it "translates" these into terms of the perhaps more Biblically related themes of the Bible, Jesus Christ, and the Church. By means of such an adjustment of Confessional doctrine to the story of the Bible, the editors find it possible to communicate Confessional doctrine in terms of Biblical chronology and content. (This procedure will be further illuminated in connection with the evaluation of the curriculum's use of Scripture.)

At this point, it should be noted that there is a strong emphasis upon practical pneumatology suggested throughout the curriculum's description of its organizing plan or "theological method," through the recurring thought that "we know the living presence of God in the Holy Spirit."⁷ Indeed, it has been seen how the activity of the Holy Spirit

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1. Supra, pp. 100-101.
2. Supra, pp. 113-115.
3. Supra, pp. 135-139.
4. Supra, pp. 139-143.
5. Supra, pp. 20-21, 31.
6. Supra, pp. 21-25.
7. Supra, pp. 32, 37.

is recognized as both present and necessary in all areas of the curriculum's program.¹ This is even indicated in the one definition of the Holy Spirit contained in the Junior curriculum materials as "God with us to guide us and strengthen us."² Such a dominant concept accounts in part for the curriculum's continuing emphasis upon the study and practise of prayer and worship as means of enjoying the communion of the Holy Spirit,³ upon the need for the Junior always to "hear God speaking to him through the Word...(and) making demands upon his thinking and doing..."⁴ and upon the fellowship of the Church as the place where this communion and confrontation take place.⁵

The theological method for communicating the Confessional doctrine of the Holy Spirit at the Junior level, then, is through a thematic (Biblical) treatment of the underlying tenet of the Confession, namely, "redemptive knowledge of Jesus Christ...(revealed through) Scripture... (and mediated) in the Church under the guidance of the Holy Spirit."⁶ No less important for the effectiveness of this method is the practical pneumatology taught through constant

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1. Supra, pp. 36, 38.
2. Supra, p. 103, (vid. 132-133).
3. Supra, pp. 34, 44.
4. Supra, p. 44.
5. Supra, p. 37.
6. Supra, p. 159.

life-relevance, and the study and practise of prayer. How communicative does this "organizing plan" become by means of the educational method followed in the Junior curriculum?

C. Evaluation in Terms of Educational Principles and Procedure for the Junior Curriculum

The educational method for communicating to the Juniors this "translated" pneumatology of the Confession involves the content and handling of explicit and implicit teaching about the Holy Spirit; teaching through the media of the worshipping community, the family, and the age-group organizations; and the use of various teaching materials and devices - directed to adults, to the Church school class, or to the Junior for home consumption.

When explicit teaching is seen to include not only developed exposition, but also definite statements about and direct references to the Holy Spirit,¹ an examination of the Junior curriculum over the three cycle from 1957 to 1960 discloses a fair quantity of such teaching. Thus it was found that there are thirty-five explicit statements of Holy Spirit doctrine in the lesson plans of "Discovery" in connection with the theme, "Jesus Christ;"² thirteen in relation to the Bible

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1. Supra, p. 51.
2. Supra, p. 53.

theme;¹ and forty such references in the study of the Church.² However, it was further noted that much of this teaching is sporadic. Several lessons contain no mention of the Holy Spirit.³ Then, perhaps there is a single reference in each of two or three successive lessons,⁴ with no further recurrence in the next three or more;⁵ and then, a really detailed treatment of Holy Spirit doctrine in a single lesson, or two.⁶ After that, specific teaching about the Holy Spirit may disappear altogether, even for one or two whole quarters.⁷ Thus, it may be justly concluded that there is no systematic or continuous presentation of explicit Holy Spirit doctrine, even though the underlying theology of the Confession is adhered to "throughout the whole length and breadth of (the curriculum).⁸ Furthermore, even those lessons which have been described as unified in their treatment of the Holy Spirit⁹ do not convey any well defined doctrine, but rather retell and comment upon a Scriptural account, endeavoring to make its meaning relevant for Juniors today.¹⁰

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1. Supra, p. 61.
2. Supra, p. 68.
3. Supra, p. 54.
4. Supra, pp. 68-69.
5. Supra, p. 66.
6. Supra, pp. 63-65.
7. Supra, p. 63.
8. Supra, p. 39.
9. Supra, pp. 57-59, 64-65.
10. Ibid.

There is perhaps a cogent reason for such a procedure, perhaps not too pedagogically sound, yet to be validated by reference to the "organizing plan" of the curriculum. The reason is namely, that the Bible is the accepted basic textbook of the curriculum¹ which, it has been seen, is organized around the three (Biblically, as well as Confessionally derived) themes of Christ, the Bible, and the Church.² In thus using the Bible as a textbook for presenting these themes, something of a Biblical chronology of sequence is followed. In this way, the theme of "Jesus Christ" from the Gospel records of Jesus' life, discusses in order the preparation for the coming Messiah, his birth, his baptism, his teaching and miracles, the development of his ministry, his recognition by Peter, his transfiguration, final controversies in Jerusalem, trial, crucifixion and resurrection; then the last quarters deal with a fuller consideration of Jesus' teaching and a call to discipleship.³ All four gospels are used to present this teaching. Quite logically, therefore, the primary explicit teaching concerning the Holy Spirit in relation to Jesus is drawn from the accounts of Jesus' baptism by John,⁴ his quotation from Isaiah at the

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1. Supra, pp. 31, 37, 67.
2. Supra, p. 38.
3. Discovery, op. cit., vol. 10, no. 1, p. 31.
4. Supra, pp. 54, 56.

beginning of his ministry,¹ and the coming of the Spirit at Pentecost.² Implicit teaching is based upon incidents showing Jesus' continued search to align himself with the will of his Father,³ his fellowship with the Father in prayer,⁴ and instances of the power of God at work in Christ.⁵ Now, in a sense, all of Christ's life exhibits the indwelling power of the Holy Spirit and could therefore have been made to furnish either explicit or implicit Holy Spirit doctrine in every lesson. But, since, as has been noted,⁶ implicit teaching gains its force particularly from being contextually related to explicit doctrine,⁷ and since the Faith and Life editors have chosen to adhere rather strictly to the actual Scriptural texts referring to the work of the Holy Spirit in Christ's life, the teaching of Holy Spirit doctrine per se becomes as intermittent as it is in the Gospels. At the same time, some opportunities for such teaching are overlooked, whether inadvertently or deliberately, it is hard to say. For example, the Lucan accounts of the Holy Spirit coming upon Mary for the conception of Jesus,⁸ or of his inspiring the

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1. Supra, p. 55.
2. Supra, pp. 57-59.
3. Supra, pp. 98-99.
4. Supra, pp. 100-102.
5. Supra, pp. 102-103.
6. Supra, pp. 94-95.
7. Supra, pp. 94-95.
8. Luke 1:35.

utterances of Elizabeth¹ and Zechariah² are not used. Neither is there any reference to the sin against the Holy Spirit, mentioned in all Synoptic gospels,³ or to Jesus' rhetorical question, "...how much more will the heavenly Father give the Holy Spirit to them who ask him?"⁴ To be sure, selectivity of materials is necessary and it is possible that the omitted texts were considered either confusing or of unequal importance with those chosen; yet the omissions need to be noted notwithstanding.

Similarly, in lessons on the Bible theme, after studying how the Bible was written, the outline for the year follows pretty closely the historical order of events recorded in the Old and New Testaments, closing with a consideration of wisdom passages and psalms of praise.⁵ As previously noticed, there is not much explicit teaching about the Holy Spirit in connection with the Old Testament area of the Bible theme.⁶ In view of what has been remarked regarding the Biblical basis of the Faith and Life curriculum,⁷ the reason for the absence of such teaching may well lie in

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1. Luke 1:41-45.
2. Luke 1:67 ff.
3. Mark 3:28-29, Matthew 12:31-32, Luke 12:10.
4. Luke 11:13.
5. Discovery, op. cit., vol. 11, no. 1. p. 35.
6. Supra, p. 61.
7. Supra, p. 165.

the paucity of references to the Holy Spirit in the Old Testament itself.¹ Implicit teaching, however, is present in the many statements noted with regard to God speaking or acting to reveal himself,² since the Holy Spirit is well described as the agent of Revelation³ and of God's fellowship with men.⁴ The explicit teaching that does occur in relation to the Bible theme is Biblically derived: from the story of the anointing of David,⁵ and of Ezekiel's vision of dry bones,⁶ in the Old Testament; then, from the description of the inspiration of Scripture,⁷ and the account of the beginnings and early life of the Christian Church in Acts,⁸ in the New Testament.

The actual theme of the Church draws less upon the record of Church history in the book of Acts and more upon the whole New Testament concept of the Church than does the Church unit in connection with the Bible theme.⁹ This is because the aim for the year is

To help juniors become acquainted with the faith and fellowship of the Christian Church and to

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1. W.H. Griffith Thomas, *The Holy Spirit of God*, London, Longmans, Green & Co., 1913, pp. 9-10.
2. *Supra*, pp. 105-108.
3. *Supra*, pp. 33, 43, 105.
4. *Supra*, pp. 109-110.
5. *Supra*, p. 62.
6. *Ibid.*
7. *Discovery*, op. cit., vol. 11, no. 2, p. 70.
8. *Supra*, pp. 63-65.
9. *Discovery*, op. cit., vol. 12, no. 1, p. 37.

find their places in their own church,¹
rather than to teach Church history as such.² It is
therefore perhaps not surprising to note that the Holy Spirit
is presented as the vitalizing and empowering and directing
agent of God in the creation and life of the Church as much
by implicit as by explicit reference.³ It is possibly less
easy to understand the greatly diminishing recurrence of any
explicit teaching in the last six units of the year's
teaching program, including the Junior reading books and
workbooks.⁴ It may be asked whether such neglect suggests
inactivity or non-recognition of activity on the part of the
Spirit in the more recent history of the Church, or whether
it is supposed that his activity is now so well understood
that there is no further need to mention him by name. Surely,
the Scriptural basis of the curriculum⁵ would not suggest
such a neglect of Spirit doctrine, for "the New Testament is
pre-eminently the book of the Holy Spirit."⁶

One other observation with regard to the use of the
Scripture in the Junior curriculum should be reviewed: both
the Workbook pages to be used in class and the "Day by Day"

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1. Discovery, op. cit., vol. 12, no. 1, p. 37.
2. Supra, p. 67.
3. Supra, pp. 67-68.
4. Supra, p. 71.
5. Supra, p. 165.
6. R. Birch Hoyle, quoted by Henry P. van Dusen, op. cit.,
p. 52.

readings, as well as the Junior readers for home use incorporate many of the same Scripture texts studied in class and also provide some supplementary Bible study.¹ Too, the teacher may assign a report to one or more pupils based upon a Bible passage.² Often these texts contain explicit references to the Holy Spirit as well as implicit suggestions of his work.³ Thus, the Bible is on the whole rather fully, if not always adequately, used in imparting Holy Spirit doctrine.

It is desirable at this point to evaluate a bit more fully the nature and treatment of implicit teaching about the Holy Spirit in the Junior curriculum. It has been noted that such teaching conveys clearer meaning and carries more weight when juxtaposed with explicit statements.⁴ Now there is a sense in which any teaching of the curriculum which describes the Self-revelation and activity of God among men might be understood as implicit teaching about the Holy Spirit if it were more plainly and frequently expounded that "the Holy Spirit means the living action of God in the world."⁵ However, although this concept is suggested more

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1. Supra, p. 82, 85-86.
2. Supra, p. 83.
3. Supra, pp. 86-87.
4. Supra, pp. 94-95.
5. Supra, p. 94, 37.

than once in the Junior curriculum,¹ it has been noted that there is actually only one definition of the Holy Spirit in the entire materials,² which does, to be sure, convey the idea of the present power of God through the Holy Spirit. Elsewhere the teacher is told that the " 'Word' of God is God's creative activity as he relates himself to the world he has made."³ But does the teacher share Henry P. van Dusen's understanding that the Word of God and the Spirit of God are one?⁴ And what of the pupil? In view of the infrequency of explicit teaching about the Holy Spirit⁵ and the almost total lack of definition, how much may it be supposed that he really understands the immanent activity of God as that of the Holy Spirit? It is none the less true that he is receiving implicit teaching about the Holy Spirit; but does he in any way distinguish between the 'areas' of work properly ascribed to God, the Father, God, the Son, and God, the Holy Spirit? It might later be asked how desirable it is that he should do so. For the present, it needs to be noted also that inasmuch as the larger portion of explicit Holy Spirit doctrine (which is to lend its meaning to the

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1. Supra, pp. 104-106 (32, 37).
2. Supra, p. 103.
3. Supra, p. 107.
4. Henry P. van Dusen, op. cit., p. 113.
5. Supra, pp. 163-165.

implicit teaching in the lesson plans) is directed to the adult parent or teacher,¹ everything will depend upon the teacher's handling of this material as to how much of the explicit doctrine actually does filter through to illumine the understanding of the pupil.

It is true that some lessons imparting Holy Spirit doctrine will be an exception to such a statement, insofar as they present a unified and continuous treatment of certain aspects of the nature and work of the Holy Spirit throughout the whole lesson plan. However, only three such lessons were noted,² with perhaps one or two others providing fuller treatment than usual.³ Not that it isn't a methodical principle of the Faith and Life curriculum for all the lessons to be unified, that is - to carry the same teaching through Bible study, discussion, reports, review of the Junior reading book assignment, Workbook writing, picture study, class prayer, and finally Worship with appropriate hymns and Scripture. But this teaching may often contain little or nothing relevant to an understanding of the Holy Spirit. Further, while there are many statements and questions for class discussion about the Holy Spirit in a number of the

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1. Supra, p. 73, 75.
2. Supra, pp. 63-65, 80-84.
3. Supra, pp. 74, 78, 102-103.

lesson plans,¹ how much doctrine is actually communicated is a moot question, for the nature of the statements is largely inferential rather than directly definitive. What may well result is a general feeling for the role of the Spirit rather than a definable knowledge of his nature and work. If George S. Hendry, however, is correct in assuming that an inadequate pneumatology may have been responsible for the schism between East and West in early Church history, as well as for general confusion in theology,² surely such a vague feeling is not enough. The curriculum's own criteria, moreover, plainly affirm the desirability of avoiding any "careless,...amateurish,...or murky..." theology which might tend to a paralysis of life.³ Yet at least, Juniors studying the Faith and Life curriculum will know, by dint of frequently hearing his name and some aspects of his work, that there is a Holy Spirit, that somehow he, too, is God, and that he is in some way involved in the activity of God generally in the world and particularly in their own lives.

Indeed, possibly it is in the area of what has been termed in this thesis "practical pneumatology"⁴ that the Junior curriculum is strongest. This area has been described

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1. Supra, p. 103.
2. George S. Hendry, op. cit., p. 14.
3. Supra, p. 29.
4. Supra, pp. 124, 91, 161.

as including all teaching regarding the relation of the activity of the Holy Spirit to the Juniors' own daily lives and instruction as to means of enjoying the communion and help of the Holy Spirit through worship, prayer, and the fellowship of the Church.¹ Moreover, it may be truthfully asserted that such teaching is an integral part of every lesson in the Junior curriculum. Thus it has been noted how constantly in the lessons the note of relevance is sounded;² and that each class session closes with a suggestion for teacher-led prayer, followed by Worship.³ Moreover, there are whole lessons, and parts of lessons, devoted to the study as well as to the practise of prayer⁴ and worship.⁵ Such a procedure is in conformity with the definitive statements of the curriculum to the effect that education into the Church is into a worshipping community which has its very life in worship. Such worship depends upon God's initiative, however, in taking possession of us "by the power of his Spirit."⁶ Moreover, Juniors have the

...readiness for a gift the Church has never shared with them - the expectation of the Spirit of God, the Holy Spirit...at work in their minds and hearts

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1. Supra, p. 124.
2. Supra, pp. 56-58, 100, 117-118.
3. Supra, pp. 82, 108.
4. Supra, pp. 100-102.
5. Supra, pp. 113-116.
6. Supra, p. 34.

and lives...¹

In various ways, then, the Junior is made to feel that God (the Holy Spirit) is with all who are open to him today as well as in Bible times to empower life,² to guide,³ to encourage,⁴ to illuminate the meaning of Scripture,⁵ to enable Church members to witness to Christ,⁶ and to obey him,⁷ to transform lives,⁸ and in general to "make all things new" by his presence.⁹ He is taught that this present help is experienced through prayer which is a "line of communication through which (God's) power can freely operate," and that "the Spirit himself intercedes for us" in prayer.¹⁰ To the end that he may come to know how to pray, the Junior is guided in a study of the prayer life of Jesus, and the keeping of a personal book of prayers.¹¹ He is also often encouraged in his use of "Day by Day,"¹² helped in listing ways that he may "listen to God today,"¹³ and led with the class to write a

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1. Supra, p. 45.
2. Supra, pp. 56-58, 64, 69.
3. Supra, pp. 58-59, 64, 70.
4. Supra, pp. 58-59.
5. Supra, p. 62.
6. Supra, pp. 57-58, 66, 69.
7. Supra, p. 63.
8. Supra, p. 65.
9. Supra, p. 69.
10. Supra, p. 57.
11. Supra, p. 101.
12. Ibid.
13. Discovery, op. cit., vol. 10, no. 2, p. 63.

class prayer.¹ However, there is no suggestion in the lesson plans for individual practise in praying which, quite possibly is the only effective way to learn to pray. Nor is there any real guidance in the use of "Day by Day" at home, other than that contained in the prayer suggestion at the end of each week. A conscientious teacher might easily, however, use the materials that are provided to give more concrete help.

It might also be asked if the explicit teaching on worship is of the most effective possible type, for the subject is treated wholly in connection with a study of the sacrament of the Lord's Supper.² Doubtless, it is desirable for the Junior to understand the meaning of this sacrament; but, since it will be some time before he himself becomes a communicant member of the Church, it might have been more helpful to impart instruction as to the meaning and conduct of worship in terms of his own Junior department service, or of the Church service. Of course, the suggestions for worship provided at the close of each lesson plan and allowing for maximum participation of Juniors in the conduct of the service will afford an opportunity for growth in the worship experience, leading perhaps to an increasing desire

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1. Ibid., vol., 11, no. 2, p. 41.
2. Supra, pp. 113-116.

and ability to take part in the congregational worship of the Church community: a recognized goal of the Faith and Life Junior curriculum.¹

It is, moreover, largely in connection with instruction on and provision for participation in prayer and worship, that another principle of the curriculum is carried out, namely that the family should enter fully into the Christian education of children. To this end, the magazine "Today" was converted into a devotional designed to help with family worship,² and every issue of "Discovery" contains a family worship page. Also, "Discovery" itself was planned as a parent-teacher publication to enlist and encourage the the fullest possible participation of parents in the religious education of their children.³ There is little doubt of the great value of this plan. How it is carried out in practise is another and a wholly individual, unpredictable matter. The same could be said of Junior reading at home. With parental prodding, or Junior enthusiasm, it may be done: there might even be some adult help in understanding the material. Otherwise, both the Junior reading books and "Day by Day" readings may receive attention only in class.

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1. Supra, p. 34.
2. Supra, p. 108.
3. Supra, p. 35.

In conclusion, it may be recalled that it has been observed that despite differences in language, quantity and complexity of doctrine, the same general content of teaching is being presented to all groups and in all materials of the Junior curriculum.¹ Use is made, moreover, of every educational device to illuminate and strengthen this teaching. Thus leading questions and thought questions, prepared oral reports and written work, Bible study in class, picture study, hymn study and singing, role-playing, choral reading, creative activities, and even puzzles all become part of the educational method employed to impart explicit and implicit teaching about the Holy Spirit. So it is that the Faith and Life editors have in every respect endeavoured to apply their educational principles to the communication of the doctrine of the Holy Spirit.

D. Summary

It has been found then, in evaluating the Junior department presentation of Holy Spirit doctrine in the light of the educational standards of the curriculum, that the editors first defined the need to translate their theological loyalty to the Confession of Faith into an "organizing plan" for the curriculum that would make possible

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1. Supra, p. 89.

the communication of Holy Spirit doctrine in the Confession at the Junior Curriculum level. This need is met through the three themes that capture the essence of Confessional theology while allowing an adherence to the chronology and textual arrangement of Scripture. The second problem is the educational one of making this translated Confessional theology communicative in the actual Junior materials. Here it was noted that the editors have been guided in the selection and use of explicit teaching material by the declared Scriptural basis of the curriculum. Thus, where Biblical pneumatology is scarce, scattered, or not fully expounded, that of the curriculum is also sporadic and somewhat incomplete. At the same time, the editors' insight into the value to Juniors of what has been termed a "practical pneumatology" may be recognized as perhaps the strongest element in the curriculum's communication of the heart of Holy Spirit doctrine in the Confession. On the whole the task conceived and outlined in the curriculum's own definitive materials is seen to be faithfully and rather fully executed in the Junior materials themselves. Several areas of improvement have been indicated which will be further pointed up in the final summary and conclusion of this thesis.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

Dr. H. Wheeler Robinson states that the Holy Spirit represents "the whole activity of the divine in relation to the human personality as mediated through Christ."¹ If this be accepted as a fair summation of the nature and work of the Holy Spirit, then in a real sense, it would be impossible to set up any valid program of Christian education that is altogether without pneumatology. It still remains true, however, that such Holy Spirit doctrine might be treated in a way that is either basic or incidental to the curriculum, "murky or clear,"² explicit or implicit, and theoretical or practical.

Moreover, if the editors of the Faith and Life curriculum are correct in recognizing the doctrine of the Trinity as "the backbone of Christian theology,"³ and also correct in their educational insight that "any confusion of faith resulting from doctrinal incoherence also tends to a paralysis of life,"⁴ then it becomes a matter of considerable importance how the doctrine of the Holy Spirit is being presented in Christian Education. Particularly, one should

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1. H. Wheeler Robinson, *The Christian Experience of the Holy Spirit*, New York, Harper & Brothers, 1928, p. 40.
2. *Supra*, p. 29.
3. *Supra*, p. 4.
4. *Ibid.*

ask how such pneumatology is being presented in any curriculum such as the Faith and Life curriculum which affirms recognition of the importance of this teaching.

Accordingly, this thesis has been concerned with an examination and evaluation of the doctrine of the Holy Spirit as presented in the Faith and Life curriculum's Junior department materials (where such teaching is normally begun)¹ in the light of the curriculum's own criteria.

A. SUMMARY

The study of the doctrine of the Holy Spirit in the Junior department materials of the Faith and Life curriculum has proceeded in three phases. Part One described the double standard established by the curriculum editors for determining and testing their own Junior department materials. It was found that the curriculum aims at strict adherence to the Presbyterian Confession of Faith as its theological standard, while recognizing the educational need and objective of translating this Confessional pneumatology into terms that are practically relevant and communicative to Juniors.²

In Chapter One it was seen that the Confession

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1. Supra, pp. 3-4.

2. Supra, pp. 29, 42-45.

contains no systematic pneumatology but clarifies the nature of the Holy Spirit as very God and third member of the Trinity proceeding from the Father and the Son. His work is then described as agent of God's Self-revelation, as empowering Christ for his earthly ministry, as creating and sustaining the Church, and as applying Christ's redemption to individual believers.¹

In Chapter Two it was noted first that the curriculum's "theological method" or translation of the Confessional doctrine of the Holy Spirit into Junior terms involves the use of an "organizing plan"² comprising three themes (Christ, the Bible, and the Church) which are derived from what is taken to be the essential theology of the Confession, namely - "redemptive knowledge of God through Jesus Christ...as presented...in Scripture and as Scripture is proclaimed, interpreted and believed in the Church under the guidance of the Holy Spirit."³ Each of these themes contributes its own special emphasis upon certain phases of Holy Spirit doctrine, with continuing focus upon the "practical pneumatology" of Christian discipleship in the fellowship of the Holy Spirit through

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1. Supra, pp. 12-27.
2. Supra, p. 37.
3. Supra, p. 30.

prayer, worship, and participation in the Christian community. In all this, the Holy Spirit is conceived primarily as "the living presence of God," and "the real teacher of all truth that is communicated in the Christian Education program of the Church."¹

Part Two of the thesis then examined the data of Holy Spirit doctrine in the Junior department materials of the three-year cycle from 1957 to 1960, according to the nature of the teaching in connection with the three themes and in relation to the two major classifications of material. It was noted that the curriculum writers utilize both explicit and implicit teaching about the Holy Spirit. Chapter Three considered the explicit teaching, which was found to comprise fairly complete exposition of such doctrine (in three lessons, particularly), as well as definite statements about and direct references to the nature and work of the Holy Spirit. On the other hand, implicit teaching (reviewed in Chapter Four) makes use of certain key-terms like "will," "power," "grace," and "love" in reference to the Spirit's nature;² or expressions such as "God speaking,"³ "God at work," or "acting,"⁴ and "God with us," or "present,"⁵ to describe

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1. Supra, p. 46.
2. Supra, pp. 97-101.
3. Supra, pp. 104-106.
4. Supra, p. 113.
5. Supra, pp. 109-111.

the Holy Spirit's work. Such implicit teaching, it was observed, increases in both meaning and force when juxtaposed with explicit Holy Spirit doctrine.¹

In addition a species of "practical pneumatology" was seen to run through the entire curriculum in connection with both explicit and implicit teaching. Here the stress is upon bringing about a living fellowship with the Holy Spirit through continuing study and practise of prayer and worship.²

It was further noted that while the same essential Holy Spirit doctrine and use of the Scripture with the focus upon practical relevance are characteristic of the entire curriculum, there are also variations in emphasis and treatment according to the yearly theme being taught,³ and according to the group addressed and teaching medium employed.⁴ Thus, the Holy Spirit as an agent of Revelation is stressed in connection with the Bible theme;⁵ the Spirit's empowering of the life of Christ for his Messianic mission, especially through the communion of prayer is the special focus in relation to the theme of Christ;⁶ and, in the study of the

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1. Supra, pp. 94-95.
2. Supra, pp. 172-174.
3. Supra, pp. 52-72.
4. Supra, pp. 123-124.
5. Supra, pp. 60-63, 104.
6. Supra, pp. 53, 55-56, 96.

Church, the emphasis is upon the Spirit's creation, direction, and strengthening of the Church.¹ There are further variations in complexity, inclusiveness, and fullness of Holy Spirit doctrine as between material intended for adult consumption,² or that intended to be mediated to the Junior through the teacher in class,³ or that planned for unaided home reading by the Junior himself.⁴ Likewise, it was seen that all possible educational media are employed to present explicit and implicit teaching about the Holy Spirit, including classroom discussion and study of Scripture, pupil reports prepared at home, the writing in Junior Workbooks, the "Day by Day" suggestions for home Bible reading and prayer, hymns that refer to the Holy Spirit, the planned Worship Service at the conclusion of each class, teacher-led group prayer, and pictures that suggest certain phases of the Holy Spirit's activity.⁵ Moreover, it was noted that in three lessons there is fairly unified and comprehensive treatment of Holy Spirit doctrine;⁶ although others contain only sparse reference to the Spirit; and still others omit even the mention of his name.⁷

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1. Supra, pp. 63-64, 110, 114.
2. Supra, pp. 73-78.
3. Supra, pp. 78-80.
4. Supra, pp. 85-86.
5. Supra, pp. 88-89.
6. Supra, pp. 63-65, 80-84.
7. Supra, p. 54.

For the evaluation of this data in Part Three, Chapter Five dealt with the Junior curriculum's faithfulness to the Confession of Faith. Here it was discovered that although Confessional terminology is avoided and Confessional pneumatology is not wholly represented, nevertheless, the Junior curriculum does closely adhere to the substance of the Confessional statement of Holy Spirit doctrine without ever attempting anything in the nature of a "running commentary" or systematic presentation.¹

In Chapter Six it was seen how, instead, the curriculum tries to impart the essence of Confessional pneumatology in language and by means of an "organizing plan" that conveys the basic import of this doctrine in a way that is relevant to the Junior's capacities, needs, and interests.² Such a treatment, moreover, conforms to the fundamental principles of the curriculum's educational criteria for being "Biblical," "theologically sound," "evangelical," "Church-centered," and always "life-relevant," with the over-all aim of guiding "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

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1. Supra, pp. 128-129.
2. Supra, pp. 159-160.

Christ's disciples in the fellowship of the Church."¹

B. CONCLUSION

In conclusion, it should be stated first that, on the whole, the "Christian Faith and Life" curriculum conforms quite well and fully to its own theological criteria. Except for several omissions of Confessional pneumatology relative to the conception of Christ, to any clear definition of the Spirit's nature, or to the full description of his work in relation to the Church, the curriculum has represented the substance of Holy Spirit doctrine in the Confession.² There might have been, perhaps, greater effort to use and to explain some of the more historically and theologically important terms of the Confession that pertain to the work of the Holy Spirit. However, it evidently seemed of more value to the Faith and Life editors that the concepts of "effectual calling," "justification," "sanctification," and other Reformed doctrine should be made life-relevant to the Juniors than that these should be clearly defined.³

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1. Supra, pp. 30-31.
2. Supra, p. 148.
3. Vid. William Bean Kennedy, The Genesis and Development of the Christian Faith and Life Series, a Ph. D. Dissertation for the Yale University Graduate School, 1957, unpublished, pp. 131-132, 345-350, for what the curriculum writers intended in such a connection.

With regard to the communication of the Junior curriculum's translated pneumatology, however, the evaluation undertaken in Chapter Six disclosed several areas that might be improved. For one thing, the method of teaching doctrinal concepts largely through a kind of long-term exposure to indirect or implicit teaching about the Holy Spirit is subject to some question. Is it possible, for instance, to convey anything like a clear understanding of the Holy Spirit through only occasional definite statements followed by long intermissions with little or no specific Holy Spirit doctrine, then one lesson giving full treatment but afterwards a whole quarter or two with no treatment of pneumatology whatever? Even granting the presence in these lessons of many implicit references to the Holy Spirit, will these be of much or any communicative value to the Juniors unless accompanied fairly frequently by explicit definitions in the curriculum materials, or at least by explanations in class from the teacher? If no provision is made for the latter in the Lesson Plans, however, there is only remote likelihood that they will be supplied. It is perhaps for this reason that, as Dr. William Kennedy points out, the editors of the Faith and Life curriculum again and again reiterated in their statements how much would depend upon the teachers as to precise degree of communicativeness of

their materials.¹ To be sure, this is always true to some extent; yet it would seem that in the Junior curriculum's presentation of pneumatology, it is inordinately so.

It might be asked, too, if the question-answer discussion approach to the grasp of Biblical and Confessional pneumatology is the best possible way of communicating "something of the meaning of the Holy Spirit" which Juniors are considered "ready to understand."² Might it be better to offer more frequent explicit descriptions of the Holy Spirit's nature and work?

The Faith and Life editors might answer this suggestion by asserting their adherence to Biblical methodology here; the Bible indeed, provides no systematic theology. Rather it is the record of a "living historical movement."³ Thus, by patterning the Junior lessons after the Biblical account, the Junior curriculum is thereby appropriating for better or for worse (at the Junior level) the Biblical method of Revelation: exposure to what God speaks through what he does. Now, the Faith and Life curriculum is on the whole to be commended for its adherence

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1. William, Bean Kennedy, op. cit., p. 143.
2. Supra, p. 42.
3. Millar Burrows, An Outline of Biblical Theology, Philadelphia, The Westminster Press, 1946, p. 4.

to and use of Scripture. On the other hand, there may be some question as to whether such Biblical Revelation, that is without some explanation and further definition, really speaks to the Junior. From experience many an adult would admit the difficulty of understanding Biblical passages without some theological as well as historical and literary interpretation. How much more then would a young pupil - scarcely a fluent reader of even common English - need help, and very likely systematic expository help in grasping such distinctions as those between the Persons of the Trinity?

Or, is it perhaps undesirable that the Junior should become involved in making such distinctions which are difficult of comprehension even to the adult? Is it better perhaps that he merely be given a general feeling for "the Holy Spirit known in Christian history and Christian experience (as) God as Spirit dealing with us as spirits, God as Person dealing with us as persons,"¹ or "that form of God's nature in which he is able to indwell the human creature?"² After considering these possible criticisms of the Faith and Life pneumatology, should the ultimate conclusion be that, in their conscientious attempt to communicate the doctrine of the Holy Spirit at the Junior

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1. Henry David Gray, A Theology for Christian Youth, New York, Abingdon-Cokesbury Press, 1941, p. 61.
2. James D. Smart, op. cit., p. 89.

age level the editors of this curriculum have been generally right in adopting what may be described as a basically Biblical approach? For the Bible presents a living God - a God who acts in history, a God who speaks to the needs and longings of men, a God who is in communion with men through the Holy Spirit; although his nature is nowhere systematically defined. The Biblical writers do not seem troubled that men should distinguish between the Spirit of God, and the Spirit of Christ, and the Holy Spirit - but use these references interchangeably. The one concern of the Bible is that through its Revelation men should come to know "the only true God, and Jesus Christ whom thou hast sent."¹ This is the basic concern of the Faith and Life curriculum, too,² with the practical emphasis upon "Christian discipleship within the fellowship of the Church and through the indwelling of the Holy Spirit."³ If, indeed, it is the work of the Holy Spirit to lead men into this knowledge and relationship with God, then surely the Juniors of the Faith and Life curriculum and students of any similar program in Christian education, in being taught to know God in Christ through the communion of the Holy Spirit, are being taught a basically practical pneumatology. This pneumatology

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1. John 17:3.
2. Supra, p. 152.
3. Supra, p. 40.

will empower and guide their lives and provide a sound basis for later more explicit teaching and understanding of the doctrine of the Holy Spirit. Thus, the Junior department materials of the Faith and Life curriculum may be fairly commended for having established a valid pattern for teaching the doctrine of the Holy Spirit at this level in Christian education. The suggestions for improvement given here concern primarily possible methods for increasing the communicativeness of the pneumatological content. The Faith and Life curriculum has made a most significant contribution to a vitally important field.

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APPENDIX

APPENDIX

Letter received from Dr. Norman F. Langford, Editor in Chief of the "Christian Faith and Life" Curriculum in response to the writer's inquiry regarding the theological and educational foundations of the curriculum.

The United Presbyterian Church,
U.S.A., Board of Christian
Education
Witherspoon B'ld'g, Phila. 7, Pa.

December 16, 1960

Miss Barbara B. Gardner
The Biblical Seminary in New York
235 East 49th Street
New York, 17, N. Y.

Dear Miss Gardner:

This is in response to your recent inquiry related to your thesis on the Faith and Life Curriculum.

I noticed that among the pamphlets you mention you do not refer to the statement entitled Basic Principles. Perhaps this was merely an oversight but in case this has not come to your attention I am glad to send you, under separate cover, a copy. This is the paper presented to General Assembly in 1947, and which received General Assembly's authorization so that the Board could move forward in its promotion of the curriculum. Some of the statements then made might need to be modified in the light of experience, but this still remains the "official" authorized statement about the intentions of the curriculum. Because of the wide areas of concern it seeks to deal with, it cannot be very detailed about any. Nevertheless I commend this to your thinking as indicating the direction of thinking on the part of the original designers of the curriculum.

The book entitled The Teaching Ministry of the Church, by my predecessor, James D. Smart, expands many of the ideas stated in Basic Principles. As might be suspected, Dr. Smart, as the editor in chief of the curriculum, was the author of Basic Principles, and his book (published after he had left the Board staff) supplies a very good commentary on the

thinking reflected in the early policy discussions and documents.

Actually there is not a great deal I can point to specifically in the way of books, because the new curriculum of our church sought to break away from conventional patterns of Christian education and this necessitated the process of developing principles and standards suitable to what was a pioneer venture. The designers of the curriculum were theologically very much influenced by the Reformed theologians of the sixteenth century; and by the rise of continental theology during the last few decades. A book such as Eyes of Faith, by Paul Minear, published by Westminster Press in 1946, illustrates the kind of thinking that was going on when the curriculum was first being constructed. I am not suggesting that this particular book is necessarily a reflection of the curriculum, but Paul Minear was the author of one of the early reading books and was influential, I think, among Board staff members of that time even though he was not a staff member himself. I believe that for the purposes of research you will have to dig into some of the continental theologians, notable Barth and Brunner, to find the influences that played upon the minds of the curriculum writers and editors. This is not to say that the curriculum is precisely "Barthian," but I would suggest that some of the outstanding continental theologians need to be consulted in order to grasp the foundations of the curriculum project.

Incidentally there is a Ph.D. dissertation at Yale, by Will Kennedy, on the history of the curriculum through its first cycle. I regret that I do not recall the precise title. It might be worth your while to look at this dissertation, however, if you can go to Yale or obtain the loan of it from that university: for Dr. Kennedy did extensive research in our files at the Witherspoon Building, looked at early correspondence, and interviewed almost everybody who had a significant role in the creation of the Faith and Life curriculum.

Although I was not attached to the Board staff until 1949, and did not become editor in chief until 1950, I was early involved because I wrote the first reading book for Juniors - The King Nobody Wanted. I suppose it is because I know the complexity of the process that I hesitate to suggest any definitive books or documents for your study. It strikes me that your task is to exegete the curriculum itself, and I hope that some of the clues I have given may be helpful.

If you should care to visit us in Philadelphia we would be glad to discuss our history and principles with you.

Yours very sincerely,

-----signed-----

Norman F. Langford
Editor in Chief