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A study of religious education: its nature, its aims, its manifestations

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A STUDY OF RELIGIOUS EDUCATION:
its nature, its aims, its manifestations

by
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of Honors Program in Sociology

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Much has been written today concerning religious and/or Christian education. Many questions have been raised as to the purpose and effectiveness of various religious education programs. This paper is concerned only with those programs which identify themselves as religious education programs. However, questions have been raised as to what approach to Christianity is being made within the framework of a said religious education program. What importance and meaning does an institution, more specifically, the organized church, give to its religious education program? The role of the religious education program is dependent primarily upon the institutional emphasis which is based on a specific theology. The more organized and hierarchical institutions seem to place a much heavier emphasis upon religious education programs while those institutions stressing fundamentalism give it a lesser importance in the total scope of the work of the institution. From this it follows that there will be considerable differences in terms of the differing emphases.

For organizational purposes, I have divided this paper into four main sections. First, what is the nature of religious education? How have the so-called authorities defined it? Is all religious education Christian?

The second concern evolves from the first. What specific aims or goals have been set up? What are some of the basic underlying purposes of a religious education program?

The third section will be concerned with the examination of only a small portion of religious education materials used by the Presbyterian Church, the Methodist Church, the Unitarian Church, and the Ligon Method in an effort to see how they perceive of their respective programs. How do these goals and objectives compare with what is concluded in the previous discussion?

Lastly, an attempt will be made to examine a very small portion of the above-selected denominational and interdenominational materials in order to see how they follow through in the light of their own respective goals. Although it is not within the scope of this paper to follow through and see how effective each program is in an actual life situation, an attempt will be made to pick out manifest and latent functions which might or probably will come about as the program is put into effect.

THE NATURE OF RELIGIOUS EDUCATION

Before delving into the definition or nature of religious education, some clarification must be made as to the use of the terms "religious" education and "Christian" education. Some authorities feel that the term "religious" education is more inclusive and does not necessarily imply that a program is Christian. "Christian" education implies the ultimate reference of experience to God as we know him in and through Jesus Christ. Although this distinction is stated very clearly by some authorities in this field, no consistency was found in the writings from this field. As far as the scope of this paper is concerned, the two terms will be used synonymously, defined like that of "Christian" above. However, if one or the other term is used in a direct quotation, it will be left to the discretion of the reader to determine the

distinction, if any, the author makes in his use of the two terms.

The definitions of the various authorities seem to fit into three categories: (1) functional approach; (2) social approach; and (3) doctrinal or theological approach. Let us first consider the aspects of a functional approach to religious education. Ernest J. Chave, characteristic of this point of view, defines religious education as "a systematic, planned procedure for making religion meaningful and operative in individual and collective living."¹ Chave also indicates that the new approach to religious education must teach people to think critically, constructively, and fearlessly in all matters of life. This approach appears to be valid in so far as it goes. Are we to assume that religion becomes meaningful with a relationship to God, or without? The reference to a supernatural being is certainly not made explicit in this definition and this may be considered its greatest weakness. This approach to religion seems to be a dynamic yet a naturalistic one.

Secondly, many of the definitions seem to have a social basis as their main emphasis. Samuel L. Hamilton states that

Religious education is the guided process of helping growing persons to achieve at each stage of their growth such habits, skills, attitudes, appreciations, knowledges, ideas, ideals, and intentions as will enable them at each stage to achieve an ever more integrated personality, competent and satisfying living in their social environment, and increasing co-operativeness with God and man in the reconstruction of society into a fellowship of persons.²

¹Ernest J. Chave, A Functional Approach to Religious Education (The University of Chicago Press, Chicago, 1947), p. 126.

²D. Campbell Wyckoff, The Task of Christian Education (The Westminster Press, Philadelphia, 1955), p. 18.

In commenting on this definition, Wyckoff feels that it is limited because the qualities of personality that Hamilton lists are not specific enough because they lack Christian content. Soares believes that the fact that the growing person shall share the experiences of the religious group is one of the fundamental principles in religious education.³ In a review of the book The Christian Idea of Character, the reviewer states that "religion is a relationship, and religious education necessarily moves out from and returns to that central fact."⁴

George A. Coe, also in this category, defines Christian education as "the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."⁵ In addition to his emphasis upon social relationships, Coe also places a great deal upon the importance of the individual and upon values. Comparable viewpoints are expressed by Henry F. Cope and George H. Betts.⁶ Although it is implicit that a reference to God or the supernatural is made in some of the definitions in this approach, it appears, however, that the most important factor is that of relationships on a human level. Even though this is pointed out as a weakness, it is certainly not done so to minimize the importance of interrelationships on the level of man to man.

³T. G. Soares, Religious Education (The University of Chicago Press, Chicago, 1928), p. 55.

⁴Philip Scharper, "Review," Commonweal, p. 317.

⁵George A. Coe, What is Christian Education?, (Charles Scribner's Sons, 1929), p. 296.

⁶See Appendix.

The doctrinal or theological approach gives more emphasis to the content of theology. Paul H. Vieth states that the distinguishing criterion of religious education from education in general is that its main purpose is the making of religious persons and the fostering of religious living.⁷ He goes on further to explain two tendencies. First is the tendency to be exclusive in which an attempt is made to set religious education apart from general education by relating it to the whole but not in content. The second tendency is to be inclusive in which religious education embraces the whole of education -- all of life's values. He believes that this latter viewpoint should be implicit and explicit. The main reason for placing Vieth in this last category or approach is his emphasis that education becomes religious when it is conscious of the presence, power, and love of God as the ultimate condition and supreme motive of human life. The main weakness of this definition seems to be the lack of expressed concern for relationships on a human level.

None of these definitions seems to be adequate in and of itself. An attempt must be made to incorporate all three aspects into one working definition. A proposed definition might be as follows: Christian education is that systematic and planned approach to make religion meaningful and operative in the creative process of growth that involves one's whole life, more particularly in an awareness of the presence, power and love of God as the ultimate condition and supreme motive of human life and God's revelation to man, Jesus Christ, yet taking into full account man's relationships with other men. Taking into account

⁷Paul H. Vieth, Objectives in Religious Education (Warper & Brothers, New York, 1930), p. 5.

the functional approach, the social approach, and the doctrinal or theological approach makes this a better working definition because it is both exclusive and inclusive at the same time. It is exclusive in the sense that by its stated points it limits what might be considered Christian education while being inclusive in the sense that it covers the basic areas of concern of any religious education program.

THE AIMS OF RELIGIOUS EDUCATION

Just as the definitions seemed to fall into three categories, (1) functional approach, (2) social approach, and (3) doctrinal or theological approach, it seemed best for organizational purposes to group the aims and objectives into the same three categories. Chave, speaking from a functional point of view, states that religious education must find its message in the growing present.

It (religious education) must stimulate creative thought, reconstructing concepts of God, redefining spiritual objectives, and reorganizing religious programs.⁸

A creative order must be established in which man is the significant agent. He further states that

The roots of religion are deeper than any system of indoctrination, and the forms of its expression are more vitally related to the attitudes and values of life than are those commonly expressed in formal church relationships.⁹

Chave also gives us ten categories which he considers to be functional factors of religion. They are as follows:

1. A Sense of Worth. Whenever anything is done to further personal-social values, the objectives of religion are

⁸Chave, p. 3.

⁹Ibid., p. 13.

being achieved.

2. Social Sensitivity. This comes about when one shows proof of brotherliness, the essence of being a Christian, and the ability to identify oneself with others.
3. Appreciation of the universe. The chief end here is the fruitful spiritual adjustment to reality.
4. Discrimination in values. Man gains insight through discriminatory thinking.
5. Responsibility and Accountability. Man must have freedom in order to fulfill his highest values.
6. Cooperative fellowship. "It is the task of religious education to stimulate people to participate critically and creatively in various forms of group life, so that they do not feel themselves helpless victims of established conditions but have satisfaction in helping to keep the groups to which they belong interesting and effective."¹⁰
7. Quest for truth and realization of values.
8. Integration of experience into a working philosophy of life.
9. Appreciation of historical continuity.
10. Participation in group celebration.

Chave also suggests that the family, friendships, the Church, the public school, labor movements, college, Scouts and Red Cross, and recreation must be a part of a religious education program. A religious education program involves the determination of objectives, the recognition of the laws of human growth, the development of

¹⁰Chave, p. 28.

effective methods and materials, the training of personnel for leadership, and the planning and revising of programs. In setting forth his approach, Chave also lists what he considers to be ten critical developments in the area of religious education.¹¹

Chave's philosophy of religious education may be concluded by stating that the modern approach is to help growing persons to integrate the varied experiences of their world into a working faith which will expand with deepening insights and widening knowledge. Chave's aims and objectives seem to be more concerned with the method than with any given theological background or perspective. This is not basically wrong, for methods are fundamental to the carrying out of any religious education program. Yet how can it be called a religious education program if a belief in Christ and God is not basic to the whole program?

Harrison S. Elliott conceives of the functional aim of religious education as follows:

Religious education becomes the medium for the realization of religious experience in proportion as the ultimate meanings and goals of religion are the organizing center of the process and in proportion as ultimate resources beyond those immediately evident are released. The distinctive characteristic of religious education is the fact that in it an attempt is made to meet the conditions under which the educational process reaches the level of worship and the educational experience is a religious experience.¹²

W. W. Charters also advocates a functional approach to religious education. For him the objective of religious education is the

¹¹See Appendix for a listing of these ten developments.

¹²Harrison S. Elliott, Can Religious Education be Christian? (Macmillan Company, New York, 1940), p. 282.

development of life through the use of religious sanctions, incentives, and concepts.

We must (1) define Christian objectives, (2) by deciding upon the Christian ideals to be taught, (3) by discovering the most important life situation to be touched upon, (4) and by helping the child to work out and carry out appropriate forms of Christian conduct, (5) through providing him with all the material found in the Bible (or elsewhere) that will be useful in assisting him to arrive at wise decisions in specific situations and to develop a Christian life of increasing richness.¹³

The functional approach is concerned most with man and his relationship to the universe, objectives, traits, situations, conduct, and information.

Many of the authorities fit into the social approach to the basic aims and goals of religious education. James E. Dittes states that

An important component of any religious education is the communication of the truths and insights which tradition offers, and these necessarily are in the form of particular words and images.¹⁴

J. M. Artman stresses churchmanship as the central objective in church practices. He goes on to say that the

. . . one and all-inclusive purpose of any curriculum of religious education is to release in the learner universally valid conduct with the necessary skills, supporting knowledge, and zeal or will to perform the same. The one great goal of religious education is spiritually motivated living, living that is both adequate for current demands and for future years.¹⁵

¹³W. W. Charters, "Principles of Curriculum Making," Religious Education, December 1926, 21:583.

¹⁴James E. Dittes, "Religious Education Beyond Religion," Religious Education, January-February 1959, 54:25.

¹⁵J. M. Artman, "Factors Underlying the Curriculum," Religious Education, December 1926, 21:586.

Cope believes that persons by their very nature are religious. He states that the function of religion is to bring men toward God, based upon faith in life as growth and following the religious method of development.¹⁶

William C. Bower states that

The objective in Christian education is to assist learners in bringing their experiences through to Christian outcomes which they themselves choose and which, through desire and habit, are rendered permanent in the form of dependable traits of character.¹⁷

Bower's chief concern is the process of uncovering experiences which growing persons actually have at various age levels. Only in this way can one even begin to make Christian education effective.

Soares expresses his conception of the aims of religious education as follows:

1. Fellowship in the life of the religious group: sharing its practices, its worship (involving its functional scriptures, its prayers, its hymnody), its ideas, its hopes, its ideals, its moral purposes.
2. Purpose and ability to criticize the life of the religious group with reference to its contributions to the socialization of all life. The result of this criticism is to make the higher socialization, thus conceived, effective within the possibilities of the learner.
3. Skill in the deliberative determination of conduct with social purpose and religious motive.
4. Personal experience of rapport with the Eternal that may give the highest meaning to personal life as worthful in itself and in its contribution to social ends.¹⁸

George A. Coe states that it is his opinion that we tend to define "religious" education by hopes, ideals, possibilities that

¹⁶Cope, p. 48.

¹⁷William C. Bower, "Curriculum of Religious Education," Religious Education, June 1927, 22:647.

¹⁸Soares, xvii-xviii.

we labor or make actual.

To us the most religious thing in religious education is the vision that it fosters visions of a new collective ordering of life, of a new experience of "Immanu-El"--"God is with us"--and of a new kind of initiation of children into religious fellowship.¹⁹

Religious education must have cultivated sensitiveness and firm habit at the center of personality.

Effective religious education must be a critique of the culture of our people and an analysis of the forces that are making our civilization what it is, and not something better.²⁰

Religious education must guide pupils into creative experiences in which they are able to integrate their personalities in order to become a unified person. The learner acquires truth only by entering into the process of discovering it for himself. Coe lists five traditions as to the aim of Christian education: (1) instruct the child in things that a Christian ought to know; (2) prepare the child for full membership in the church; (3) save the child's soul; (4) unfoldment of religious capacities; and (5) the production of Christian character.²¹ However, the main emphasis of Coe is the aim of growth, the devotion to a cause. Comparable viewpoints are expressed by D. Campbell Wyckoff, L. A. Weigle, and George H. Betts.²²

The main criticism that can be levied against the aims in this second approach is that the method of man living with his fellow man in light of Christian principles is primary to the message of the Christian Gospel. This does not mean to imply that method is not important, but often the goal is lost sight of and becomes involved

¹⁹George A. Coe, "What is 'Religious' Education?," Religious Education, April 1923, 18:93.

²⁰George A. Coe, "Let Us Rethink the Purpose of Religious Education," Religious Education, December 1928, 23:978.

²¹George A. Coe, Social Theory of Religious Education (Charles Scribner's Sons, New York, 1917).

²²See Appendix for development of their views.

in the means or method. This conceptual approach also has a tendency to become humanistic with its primary emphasis upon social relationships. This comes about as a result of thought and actions being concerned with the interests and ideals of people. Man, in a humanistic framework, is stressed as the most important being.

The doctrinal or theological approach places its emphasis upon theological content more than the methods. Paul H. Vieth states that the objectives of religious education cannot be isolated from the activities and experiences in which the pupils to be educated are coming to self-realization.

Religious education is not a substitute for the work of the Divine in human life, but sets as its task such working with God in bringing about right religious adjustment that the highest spiritual development of the learner may take place.²³

There are two types of objectives, comprehensive and specific. Comprehensive objectives are general statements of values to be achieved by religious education, whereas specific objectives are the desired outcomes in the experience of growing persons which are necessary steps in realizing the more comprehensive objectives.²⁴ It might be said then that the comprehensive objectives give us the purpose of education.

The following summary of main objectives proposed by Vieth were adopted by the International Council of Religious Education in 1930.²⁵

²³Vieth, p. 16.

²⁴Ibid., p. 32.

²⁵See Appendix for the complete list of objectives proposed by Vieth.

- I. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship with him.
- II. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.
- III. To foster in growing persons a progressive and continuous development of Christlike character.
- IV. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.
- V. To lead growing person to build a life philosophy on the basis of a Christian interpretation of life and the universe.
- VI. To develop in growing persons the ability and disposition to participate in the organized society of Christians--the church.
- VII. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.²⁶

Elliott in discussing the objectives set up by Vieth states that they leave the widest latitude of theistic interpretations and that there does not seem to be any insistence upon a particular theological interpretation of the meaning of Jesus Christ.²⁷ On the whole they are objectives which give direction and emphasis to the educational process but do not present predetermined statements of its outcome.

Horne believes that the main objective of Christian education is to obey the injunction of Jesus: "Suffer the little children to come

²⁶Vieth, Op. cit.

²⁷Elliott, p. 67.

unto me," and that of St. Paul: "Bring them up in the nurture and admonition of the Lord."²⁸ His whole program is based around eight principles of social reform that come from the teachings of Jesus.²⁹

Randolph Crump Miller states that

The purpose of Christian education is to place God at the center and to bring the individual into the right relationship with God and his fellows within the perspective of the fundamental Christian truths about all of life--a Christian view of the universe, a Christian view of God who is known in experience and in the historical process, a knowledge of Jesus Christ who is to be accepted as Lord and Savior, a view of man which actually accounts for the experiences of damnation and salvation, an acceptance of the Church as a people-church in a covenant relationship with God, and the experience of the learner in terms of the realities underlying these concepts.³⁰

The key point for Miller is that Christian growth is a process of increased integration centered on the living God who is in our midst.³¹ Theology should be used as a basic tool for bringing learners into the right relationship with God in the fellowship of the Church.³²

Miller speaks also of the new task for religious education as follows:

. . . to make theology relevant, realizing that the goal of Christian education is Christian truth, that truth may be acquired only through the interpretation of experience, and that we become Christians only as we use truth to place ourselves in commitment to the living God revealed to us in Jesus Christ and through the fellowship of the Church.³³

Miller's starting point is the realization that the historical Jesus is the Christ and that we come into communion with God through faith in him, who was the incarnate Son of the Father.³⁴

²⁸Herman Harrell Horne, The Philosophy of Christian Education (Fleming H. Revell Company, New York, 1937), p. 17.

²⁹See Appendix for the development of these eight principles.

³⁰Randolph Crump Miller, The Clue to Christian Education (Charles Scribner's Sons, New York, 1950), p. 8.

³¹Ibid., p. 13.

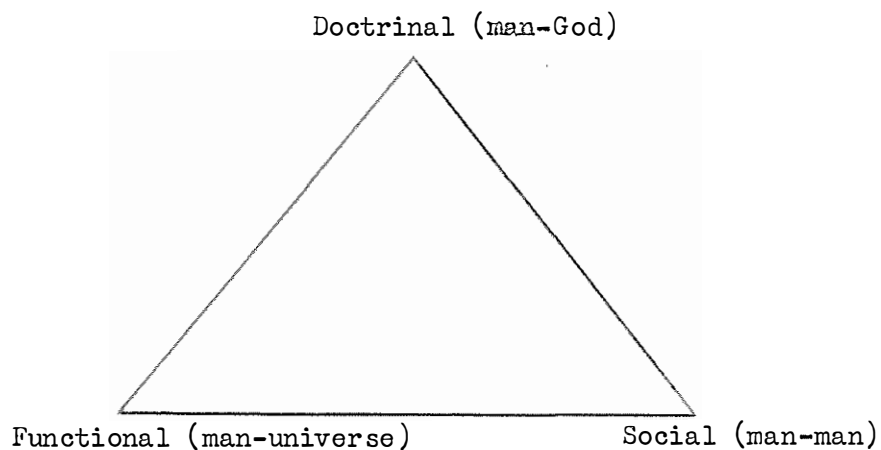
³²Ibid., p. 6.

³³Ibid., p. 17.

³⁴Randolph Crump Miller, Biblical Theology and Christian Education (Charles Scribner's Sons, New York, 1956), p. 95.

The emphasis in this approach is that of God at the center. The concern here is not so much with the method to attain this relationship with God, but the fact that this man-God relationship is the goal or end of a religious education program. Its greatest weakness is the lack of emphasis given to the method for attaining such a goal or end.

It seems apparent that before attempting to draw any generalizations it might help to see the relationship of the three approaches to each other. The analogy of a triangle seems to fit here. At one lower point would be the functional approach with its emphasis upon man and his relationship to the universe, methods, traits, and objectives as such. The social approach with its emphasis primarily upon man-man relationships, or a more humanistic approach, would balance the other lower point of the triangle. It seems logical to place the doctrinal approach with its main emphasis upon theological content at the apex of the triangle. Conceptually, it would be diagrammed as follows:



From this it would follow that all three aspects are necessary to have a complete whole. Using this analogy as a basis, an attempt will be made to draw upon the three aspects and arrive at a set of generalizations that will be used as an "ideal type" or "model" structure in our analysis of the specific material used in the religious education programs.

Let us first turn to the functional approach and ascertain what contributions it can offer for the "ideal type" structure.³⁵ One of the main emphases of this approach is the stress on creativeness: the stimulation of creative thought and the establishment of a creative order. Also important to this conceptual approach is the relationship of religion to the attitudes and values of life. It is necessary to help the child work out and carry out appropriate forms of Christian conduct. Other aspects stressed are a sense of worth of the individual, social sensitivity, appreciation of the universe, a quest for truth and realization of values, integration of experience into a working philosophy of life. Another aspect that is often overlooked is that of recognition of different agencies, such as Scouts and Red Cross, and different institutions such as the family and the public school in which people may discover and express religion. Often people fail to perceive the interrelationship of the various agencies and institutions that make up our society. An attempt must be made to

³⁵Max Weber conceived of the "ideal type" as a scientific tool. An ideal type is an abstract concept of a class of phenomena arrived at by specifying what are thought to be the key characteristics common to these phenomena and exaggerating these characteristics to the extreme. Thus an ideal type indicates clearly the main characteristic of a class of objects, but such ideal types are too exaggerated to be found in real life. Thus it "exists" only in the minds and communications of scientists. However, it aids materially in understanding the "impure" phenomenon of everyday life and in achieving generalizations.

meet the conditions under which the educational processes reach the level of worship and the educational experience is a religious experience.

One goal arising out of the social approach is that of spiritually motivated living. Also emphasized in this conceptual approach is the communication of truths and insights and churchmanship. Nurture of the Christian life through Christian instruction, redemption of the individual, and the redemption of the society is another important aspect. Christian education must help persons to develop lives of integrity, to develop lives that are socially aware, and to live in full awareness of God. Several authorities in this group stressed the necessity of understanding the basic nature of man.

The creative process is also important to the social approach. Each individual should have the opportunity to develop the powers, resources and attitudes which will enable him to share in mankind's progress toward the realization of the possibilities of life. Learners must be assisted in bringing their experiences through to Christian outcomes which they choose. The aspect of cooperative fellowship is also emphasized. Sharing practices, worship, prayers, ideas, hopes, ideals, and moral purposes are all aspects of fellowship in the life of the religious group. It is necessary also to develop ability to criticize the life of the religious group with reference to its contributions to the socialization of all life. It is necessary also to foster visions of a new collective ordering of life and of a new experience of God with us. Religious education must also strive to create a Christian social order which will embody the great values of basic righteousness and social democracy.

The God-relationship as objective is one of the important aspects of the doctrinal approach. Persons must be led into a consciousness of God as a reality in human experience and a sense of personal relationship with him. Guides to the discovery of God are through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement. Another emphasis is that of understanding and appreciating the personality, life, and teachings of Jesus Christ and to lead into a progressive and continuous development of Christlike character. One aspect of Christlike character is to guide growing persons into the actual experience of Christian living.

Another objective of this doctrinal approach is that of the good society which is to aid growing persons to develop the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood and the brotherhood of man. Basic to any religious education program is guidance offered to help persons develop a life philosophy based on a Christian interpretation of life and the universe. Participation in the organized church is also stressed. Every effort must be made to develop Christian respect, love, and attitudes towards members of other races. People must be made aware of the view of man which actually accounts for the experience of salvation.

If we assume that these three aspects are interrelated, it would seem to be a logical conclusion that there will be a tendency to find points that overlap. In endeavoring to set forth this ideal hypothesis, only those points which seem to be most characteristic of each aspect have been listed under that aspect. As an ideal hypothesis it might

be said that the aim of a Christian education program shall be:

I. Functional Approach (man-universe, conduct, traits, methods)

1. To lead persons into the stimulation of creative thought in which persons are instilled with a quest for truth and realization of values and the establishment of a creative order.
2. To help persons perceive the relationship of religion to the attitudes and values of life.
3. To help persons work out and carry out appropriate forms of Christian conduct.
4. To guide persons into a deeper understanding and appreciation of the universe.
5. To help persons to develop lives of integrity.

II. Social Approach (man-man)

1. To help persons to see the importance of social sensitivity and to develop lives that are socially aware.
2. To guide persons into a spiritually motivated living.
3. To help persons realize the necessity of understanding the basic nature of man.
4. To give to each person the opportunity to develop the powers, resources, and attitudes which will enable him to share in mankind's progress toward the realization of the possibilities of life.
5. To lead persons to recognize that different institutions and agencies, such as the family, the public school, Scouts, and Red Cross are also opportunities in which people may discover and express religion.
6. To lead persons to realize the sense of worth of the individual.
7. To help persons to develop Christian respect, love, and attitudes towards members of other races.
8. To guide persons into the fellowship of the life of the religious group -- sharing practices, worship, prayers, ideas, hopes, ideals, and moral purposes.

9. To help persons to develop the ability to criticize the life of the religious group with reference to its contribution to the socialization of all of life.
10. To strive to create a Christian social order which will embody the great values of basic righteousness and social democracy and which will aid growing persons to develop the ability and disposition to participate in and contribute constructively to the building of said social order.

III. Doctrinal Approach (man-God)

1. To lead persons into a consciousness of God as a reality in human experience and a sense of personal relationship with Him.
2. To guide persons to the discovery of God through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement.
3. To lead to an understanding and appreciation of the personality, life, and teachings of Jesus Christ, and to lead persons into a progressive and continuous development of Christlike character.
4. To offer guidance to persons in developing a life philosophy based on a Christian interpretation of life and the universe which embodies the ideal of the fatherhood of God and the brotherhood of man.

ANALYSIS OF GOALS: THE METHODIST CHURCH, THE UNITARIAN CHURCH, THE PRESBYTERIAN CHURCH, AND THE LIGON METHOD

This section will deal with an analysis of the goals set up by the Methodist Church, the Unitarian Church, the Presbyterian Church, and the Ligon Method. The above four sets of goals will be analyzed in the context of the "ideal" or "model" that was set up in the previous section.

The comprehensive goals, or "Objectives of Christian Education" of the Methodist Church are stated as follows:

The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will

help them to grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community.

To achieve this purpose Christian education, under the guidance of the Holy Spirit, endeavors:

To assist persons, at each stage of development, to realize the highest potentialities of the self as divinely created, to commit themselves to Christ, and to grow toward maturity as Christian persons;

To help persons establish and maintain Christian relationships with their families, their churches, and with other individuals and groups, taking responsible roles in society, and seeing in every human being an object of the love of God;

To aid persons in gaining a better understanding and awareness of the natural world as God's creation and accepting the responsibility for conserving its values and using them in the service of God and of mankind;

To lead persons to an increasing understanding and appreciation of the Bible, whereby they may hear and obey the Word of God; to help them appreciate and use effectively other elements in the historic Christian heritage;

To enable persons to discover and fulfill responsible roles in the Christian fellowship through faithful participation in the local and world mission of the church.³⁶

How do these goals or objectives compare or differ with the Ideal? By the very use of the word "supreme" in the first sentence of the above-quoted material, it seems implicit that the approach is limited to one aspect whereas the Ideal that has been set up attempts to incorporate three different aspects without giving any more stress to one than the other. However, in taking another look at this definition, we find that after stating its supreme purpose it sets down specific aims in which the supreme purpose can be carried out. Within this context, the purpose of

³⁶A Manual on Goals and Materials for Christian Teaching in Methodist Church Schools, p. 5.

Christian education does seem to incorporate the social and functional aspects that have been set up. The emphasis upon the attainment of man's highest potentialities seems to be in agreement with our emphasis upon creativity. The emphasis upon maintenance of Christian relationships with families, churches, and other individuals and the taking of a responsible role in society and seeing every human being as an object of the love of God coincides with our emphasis upon the sense of worth of the individual and the importance of different institutions as an opportunity for discovery and witness. Both sets of objectives express the need for a deeper understanding and appreciation of the universe.

Both the objectives of the Methodist Church and the Ideal make a provision for the use of the Bible; however, the Ideal does not make any statement concerning any other elements of the historic Christian heritage. While the objectives of the Methodist Church program stress the discovering and fulfilling of responsible roles in Christian fellowship through faithful participation in the local and world mission of the church, the Ideal makes no provision for such a wide scope and it can be considered to be limited in this aspect. However, the emphasis in the Ideal on the development of a good society and creative persons active in it might be interpreted to include such a scope.

The set of objectives set down by the Methodist Church makes no provision for some of the following points which are incorporated in the Ideal: the relationship of religion to the attitudes and values of life; the importance of integrating one's experience into a working philosophy of life; to develop lives of integrity; to realize

the necessity of understanding the basic nature of man; the development of Christian attitudes towards members of other races. Another vital aspect which is not mentioned in this specific set of objectives that is so important to the effectiveness of any Christian education program is that of helping persons to develop the ability to criticize the life of the religious group with reference to its contributions to the socialization of all of life. If it is possible to make a sweeping generalization as to the comparison of the objectives set down by the Methodist Church and those of the Ideal, it might be said that basically they are in agreement.

On the basis of reading, it might be said that the objectives of the religious education program of the Unitarian Church are as follows:

1. The most important emphasis is to help the individual to learn to control his experience in the light of highest values, which are love, truth, goodness, kindness, justice, loyalty, courage and freedom.
2. To help the child become consciously aware of what it means to be free and the demanding responsibility that accompanies it.
3. To help the child develop a standard of ethics based on reason and love.
4. An emphasis upon human brotherhood and the intrinsic worth of each individual.
5. To accept the Judeo-Christian Bible as part of our vital heritage of human experience along with other sacred writings and the lives of great leaders of the past, all of which must be included in the search for answers, partial answers, or the discovery that there is no answer as yet to the questions that matter most.
6. To see that each child knows self acceptance and can grow to establish a creative relationship between himself and his environment and to know love.
7. To be an instrument whereby the influence of the home may be strengthened, extended, and broadened.

A mere glance at the above objectives indicates a deviate approach from the Ideal. The Unitarian approach is what might be called an "experience-centered" approach. Experience comes before theology. Both the Unitarian approach and the Ideal stress the importance of a creative relationship. They both also stress the importance of social awareness and social sensitivity. The emphasis upon the individual controlling his experiences in the light of highest values seems to coincide with the functional approach of the Ideal with its emphasis upon the relationship of religion to the attitudes and values of life, the appropriate forms of Christian conduct, and the developing of lives of integrity.

The Unitarian emphasis upon the development of a standard of ethics based on reason and love also seems to be consistent with the approach of the Ideal. The Unitarian emphasis upon the religious education program as an instrument whereby the influence of the home may be strengthened, extended, and broadened seems to agree with the Ideal's basic approach that one must recognize the importance of different institutions and agencies as opportunities in which people may discover and express religion. However, the scope seems to be more inclusive in the Ideal than in the Unitarian approach. The emphasis upon human brotherhood and the intrinsic worth of each individual in the Unitarian approach is certainly in agreement with the Ideal's emphasis upon the sense of worth of the individual, and the development of Christian respect, love, and attitudes towards members of other races.

One of the main points of departure from the Ideal is the Unitarian emphasis that the Judeo-Christian Bible is one part of our vital heritage of human experience. They consider the Bible to be inspired and view it as a record of limited wisdom distilled from ancient struggles

and gained from the hard evolution of human life. They do not perceive of the Bible as the story of how God acted in history and the revelation of God in the form of Jesus Christ. We find no mention of either Jesus or God in these list of objectives. This is certainly a basic departure from our Ideal which considers the relationship of man to God a vital part of any Christian education program. It is stated in the first objective of the Unitarian approach that the child's experiences must be controlled in the light of highest values. What is the framework for these highest values? Is it enough to enumerate the highest values? Can such a program be Christian or considered to be based on Christian teachings even though it is not explicitly stated as such? It appears that if we strive for these so-called highest values how will it be possible to know that they have been achieved? Unless they are thought of in terms of the Christian concept, it does not seem that the goal or objective reached will be religious. If these so-called highest values are not to be found within a framework in which an active relationship with God must exist, who is to define the meaning of these highest values? These are some of the questions or limitations to this approach that seem to be apparent from a study of the first objective.

The Unitarian Church approach, like that of the Methodist Church approach which was discussed previously, does not make any provision or statement for the development of critical thought concerning the life of the religious group with reference to its contribution to the socialization of all of life. The emphasis on life experiences in the Ideal is seen not only in relation to values but more fully in the development of a life philosophy based on a Christian interpretation of life and the universe which embodies the ideal of the Fatherhood of God and the brotherhood of man. It would seem that

a broad generalization of the Unitarian approach would be limited to what is termed the functional approach in the Ideal.

The program of the Presbyterian Church is designated by the title "Christian Faith and Life, a Program for Church and Home." It is considered the official graded curriculum for use in the churches.

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

The Christian Faith and Life curriculum is, therefore

BIBLICAL. The Bible is the basic textbook for each year of the Christian Faith and Life program. The magazines, the pupils' activity materials, and the reading books are aids, with the objective that God may speak directly to individuals, showing his will for their lives, and that through them God may be made known to others. The curriculum seeks to expand the understanding of the Bible and encourages its use honestly, fearlessly, and in faithfulness to its true meaning.

THEOLOGICALLY SOUND. It is built upon the conviction that the Christian faith is the response of a person's whole being to God. A man's theology--his basic faith concerning God and man and the meaning of his life--determines what he does in most practical matters. Sound theology means sound living. The curriculum seeks to furnish a foundation theologically consistent with the doctrinal standards of the Reformed faith, so that the people of the church may rightly interpret the word of truth.

EVANGELICAL. The goal of the Christian Faith and Life program is complete discipleship, one life touching another, one person witnessing to another, in order that Christian truth may become articulate in the life of the church. The curriculum seeks to make Christian teaching the concern of the total church, and its aim is to bring persons to personal commitment to Jesus Christ as Lord and Savior. It is not primarily concerned with the accumulation of information. Its basic purpose is true discipleship.

MISSIONS-MINDED. True discipleship lays upon every Christian the necessity of sharing his own faith with others. Our Lord's injunction to go into all the world and to preach the gospel to every creature is not taken lightly. The ultimate aim of the church in all generations is to develop Christians with a deep and vital concern about Christ's world mission as it relates to their own community, their own country, and to the four corners of the earth.

CHURCH-CENTERED. The curriculum exalts the church as the body of Christ and as the fellowship in which individuals are nurtured and in which full discipleship is realized.

SCHOLARLY. This curriculum proceeds from the point of view that if it is to fulfill the purpose for which it was built, it must be cognizant of and must utilize the best Biblical scholarship that the church has to offer. Its concern is the mediation of God's special work to our time.

RELEVANT. Discipleship in the twentieth century requires the making of crucial decisions in day-to-day life. God's word to the church can never be abstract. It must be pointed to the situations that exist in society and in the church if it is to be a compelling word from God to man.³⁷

These objectives seem to give the most emphasis to what is called the doctrinal approach of the Ideal. The statement as to the purpose of the specific curriculum is in agreement with what is stated in the doctrinal approach. Although the stated purpose does not make any statement concerning the specific development of a life philosophy, it seems implicit in the phrase "live as Christ's disciples in the fellowship of the church." In order to be a disciple of Christ one would certainly have to develop a life philosophy based on a Christian interpretation of life and the universe which embodies the ideal of the fatherhood of God and the brotherhood of man.

The statement of purpose states that it will guide persons to Jesus Christ so that they may come to a true knowledge of God and to a living faith. The Ideal states the same thing in a more specific way, that is, to guide persons to the discovery of God through his

³⁷Christian Faith and Life Prospectus, p. 3.

revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement.

The Presbyterian approach specifically states that the Bible is the basic textbook and that this program seeks to expand the understanding of the Bible and encourages its use honestly, fearlessly, and in faithfulness to its true meaning. Who is to discern its "true meaning?" The Ideal makes no more specific mention of the Bible than to say that it is to be used as a guide to the discovery of God.

This Presbyterian approach is built upon the conviction that the Christian faith is the response of a person's whole being to God. This seems to be in basic agreement with the Ideal's emphasis upon creativity and also the importance of developing a Christian philosophy of life. The Presbyterian approach, continuing along this same thought, states that it seeks to furnish a foundation theologically consistent with the doctrinal standards of the Reformed faith. This approach seems vague at this point because it does not state by what specific means or by what approach will be used to undergird or support a foundation that is theologically consistent.

The evangelical emphasis of the Presbyterian program states that its basic purpose is true discipleship. This would certainly seem to be what the essence of the complete Ideal approach is. The emphasis upon the necessity of sharing a faith with others agrees with the Ideal's emphasis that each person be given the opportunity to develop the powers, resources, and attitudes which will enable him to share in mankind's progress toward the realization of the possibilities of life; the recognition that different institutions and agencies are opportunities in which persons may discover and express religion;

the sharing in the fellowship of the life of the religious group; and the attempt to create or strive for a Christian social order which will embody the great values of basic righteousness and social democracy and which will aid growing persons to develop the ability and disposition to participate in and contribute constructively to the building of said social order.

The Presbyterian program states explicitly that the church is the body of Christ and the fellowship in which individuals are nurtured and in which full discipleship is realized. Although such a statement is not explicitly found in the Ideal, the Ideal does not seem to give any evidence that it would deny such a statement. This approach states that it must utilize the best Biblical scholarship that the church has to offer. No statement concerning Biblical scholarship is made in the Ideal.

This approach is also concerned with the mediation of God's special work to our time. It seems that the Ideal also shows a concern for this in its emphasis upon the stimulation of creative thought in which persons are instilled with a quest for truth and realization of values and the establishment of a creative order. How else would it be possible to make God known to man than in creative two-way relationships? The Presbyterian approach goes on to state that God's word to the church can never be abstract, and that it must be pointed to the situations that exist in society and in the church if it is to be a compelling word from God to man. Nothing is stated as to what these specific situations are. The Ideal does not make any statement as such concerning the above statement.

The Presbyterian approach seems to be weak at these points: it makes no statement concerning a deeper understanding and appreciation

of the universe; the importance of understanding the basic nature of man; and the development of the ability to criticize the life of the religious group with reference to its contributions to the socialization of all of life. This latter point is vital to any religious education program if it is to be effective and continue to be so.

The chief aim or objective of the Ligon Method is the growth and development of Christian personality. The major purpose is to try to discover more effective ways of so challenging children that they will want to put the teachings of Jesus and the Bible into practice in their daily lives. Three aspects of psychological development must be taken into consideration. First, a knowledge of the extent and efficiency of the physical development of the individual is indispensable to understanding and guiding his character development. Four aspects of this development need to be considered: (1) rate of physical growth, (2) bodily coordination, (3) strength and wholesomeness of the appetites, (4) growth and efficiency of the sense organs.

The second aspect of psychological development that must be taken into consideration is growth in mental abilities and the special aptitudes. Important as is the I.Q. in adjustment, it is only one of the mental abilities which play a part in the individual's reactions to school and all phases of life. The most important special aptitudes are: imagination, art aptitude, musical and mechanical ability.

The third aspect is social and emotional development. Leadership, frequency and efficiency of social contacts, number and nature of interests, and reaction to authority are all the result of training, although inherited abilities are influences. Emotional stability,

perseverance, fear and anger habits, initiative and aggressiveness are functions of the environment. The growth and strength of character is in direct proportion to the wholesomeness of one's social and emotional development. The eight dimensions of Christian personality which are based on the teachings of Jesus are divided into two major aspects, dimensions of experimental faith and dimensions of fatherly love.

Dimensions of experimental faith include:

1. Vision

Happy are the poor in spirit: for theirs is the kingdom of heaven. Matthew 5:3

This dimension is characteristic of the mind which is always looking ahead for greater achievements than any in the past or present. This is the spirit of progress never to be satisfied with the present, however good it is. The development of this dimension involves the stimulation and training of the imagination to envisage constructively the future. One who has this habit has a vision for duties of his vocation, an enthusiasm for its value, and a determination to make it contribute to the happiness of man. This spirit inspires men to see each task, at its completion, as a stepping stone to a bigger one.

2. Dominating purpose in the service of mankind

Happy are the pure in heart: for they shall see God. Matthew 5:8

When one integrates his drives and abilities into a dominant purpose, he may be said to have purity of heart. This purpose must be in the service of others as a foundation for strong personality. The development of purposiveness in personality implies seeing clearly one's total place and contribution to society, as well as in one's occupation. This broader concept of Christian vocational guidance should be one of the major purposes of Christian character education. This trait consists of the habit of purposiveness leading to a dominating purpose in the service of mankind.

3. Love of righteousness and truth

Happy are they who hunger and thirst after righteousness: for they shall be filled. Matthew 5:6

This dimension is the mental habit of always seeking for the secrets of right and happiness which make for a better world. It is a desire to know the great spiritual laws which govern the universe of human personality. The individual does and seeks right because he wants to, rather than because he ought to. Jesus here shows that our concepts of righteousness must have qualities for which one can hunger and thirst. Personality cannot gain its full power unless all energies, drives, and capacities are integrated into an enthusiasm for a dynamic, challenging concept of righteousness.

4. Faith in the friendliness of the universe
Happy are the meek: for they shall inherit the earth. Matthew 5:5

Meekness is a quality of power. Indomitable faith in the orderliness of nature in the face of great difficulties has been the spirit on which modern science has built its miracles. This is meekness. Christian meekness involves also an equally indomitable faith in the friendliness of the universe. One high in this dimension maintains his faith in a Father God, regardless of suffering he sees or experiences.

5. Sympathy
Happy are they that mourn: for they shall be comforted. Matthew 5:4

This may be defined as being sensitive to the needs of others. Since man is by nature a social being, he cannot live alone. Therefore, social adjustment is a necessary essential to wholesome personality. Sympathy is innate. On this foundation can be built the constituent habits of this trait; social cooperativeness, tendency to make unselfish social contacts, tendency to like people in general, tendency to be considerate of others, being interested in what others are doing or thinking. This behavior is characteristic of parents.

Dimensions of fatherly love include:

6. Democratic sportsmanship
Happy are the merciful: for they shall obtain mercy. Matthew 5:7

This may be defined as the determination to give every man his chance at happiness and success. Forgiveness involves regeneration. It is the genuine desire to contribute positively to the happiness and power of those we forgive. Returning good for evil and over-

coming evil with good are normal behavior for parents toward their children. Characteristic attitudes constituting this dimension include: democracy of contacts, the tendency to have faith in people in general, the active desire for the happiness of all men, an incurable optimism in the high possibilities of human nature, the tendency to see the best in others, and willingness to assume social obligations.

7. Magnanimity

Happy are the peacemakers: for they shall be called the sons of God. Matthew 5:9

This may be defined as the determination to resolve the conflicts within and between men. The ability to work with others, to assume the friendliness of others, to take criticism objectively, an objective attitude toward hate and injustice are characteristic attitudes of this trait.

8. Christian courage

Happy are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Matthew 5:10

This may be described as being determined to serve men whether they want to be served or not. This spirit motivated Jesus to face the Cross in the service of humanity. Characteristics include: dependability in responsibility, ability to endure pain without ceasing one's tasks, gaining pleasure from a sense of achievement whether or not accompanied by praise and appreciation, courage to continue one's purpose in the face of poverty and injustice. It is this basic attitude which makes the principle of vicarious sacrifice a positive factor in genuine happiness and a wholesome, healthy personality, as it has always been a necessary prerequisite to human progress.³⁸

The Ligon Method at first glance deviates quite a bit from the Ideal. One of its main departures is its concern for the three aspects of the psychological development of a person. If the Ideal takes this into account at all, it is assumed. The Ligon Method is basically concerned with the development of proper attitudes. However, the Ideal is also concerned that the individual perceive the

³⁸Chart entitled "The Growth and Development of Christian Personality"

relationship of religion to the attitudes and values of life.

Upon examining the dimensions more closely, it can be found that there is some comparison with the Ideal. The spirit of progress which is a product of the dimension vision can be compared to the stimulation of creative thought in which persons are instilled with a quest for truth and realization of values and the establishment of a creative order. The development of purposiveness in personality implies seeing clearly one's total place and contribution to society as well as in one's occupation. This is also found in the Ideal when it is stated that each person be given the opportunity to develop the powers, resources, and attitudes which will enable him to share in mankind's progress toward the realization of the possibilities of life. It is also brought out in the statement of the importance of social sensitivity and development of lives that are socially aware. Another support for this point from the Ideal is that striving to create a Christian social order which will embody the great values of basic righteousness and social democracy and which will aid growing persons to develop the ability and disposition to participate in and contribute constructively to the building of the said social order.

The dimension of love and righteousness and truth is the mental habit of always seeking for the secrets of right and happiness which make for a better world. It is a desire to know the great spiritual laws which govern the universe of human personality. The Ideal simply makes a statement concerning the deeper understanding and appreciation of the universe. The dimension of faith in the friendliness of the universe does not have any comparison with the Ideal. The Ideal makes no statement about meekness and faith in the orderliness of nature in the face of great difficulties. The dimension sympathy, being

sensitive to the needs of others, is in basic agreement with the Ideal. The Ideal states that persons should be helped to see the importance of social sensitivity and to develop lives that are socially aware and also to lead persons to realize the sense of worth of the individual.

The dimension democratic sportsmanship states that everyone should have the chance at happiness and success. The Ideal states that each person should be given the opportunity to develop the powers, resources, and attitudes that will enable him to share in mankind's progress toward the realization of the possibilities of life. Although this dimension includes the concept of forgiveness, no statement is made about forgiveness in the Ideal.

The dimension magnanimity does make provision for objective criticism which was overlooked in our three previous discussions. The Ideal is concerned with a person developing the ability to criticize the life of the religious group with reference to its contribution to the socialization of all of life. The Ideal does not make any explicit statements concerning hate and love. The Christian courage dimension is not stated as such in the Ideal.

The development of attitudes is stressed over and over again as the end in the Ligon Method, while the Ideal approach stresses the importance of a consciousness of God as a reality in human experience and a sense of persons. The building of attitudes is considered important by the Ideal, but not as primary as in the Ligon Method. God is not stated explicitly to be the end. It seems that attitudes are a stepping stone to an active relationship with God, and therefore should not be considered as ends in themselves. But then the question remains, is the attitude a Christian one? Does the fact that these dimensions

of personality are simply based on one aspect of Jesus' teachings make these dimensions inclusive enough to insure the asking of important questions by learners?

If God is not presented as being active in history, can the learner grasp the full significance of the gospel today? Jesus is viewed as a great religious leader. Can the religious dimension of Jesus be considered without raising the theological questions as to who he was and what was his work?³⁹ "Can these concepts be set up as goals unless they first be rooted in God's prior activity in the life of man? Are they legitimately "goals" or should they rather be regarded as fruits?"⁴⁰

The Ligon Method uses the Bible more as a resource than as revelatory. It is the first and major effort of the Ligon Method to teach the religion of Jesus and it is felt that Jesus' teachings, as summarized in the Sermon on the Mount, represent the will of God for man and his social order. The eight dimensions are organized around the Beatitudes because Jesus himself did so. The Ligon Method also tries to give the growing youth a picture of how the Hebrew nations wrested the great truths from the universe - man striving to learn the will of God - God revealing himself only to those men who really hungered and thirsted after righteousness. A few of the great mountain peaks of the Bible are the Sermon on the Mount, the Twenty-third Psalm, and the Twelfth Chapter of Romans.

In attempting to draw a generalization of the Ligon Method as a whole, it is hard to say that it is Christian or that it is not

³⁹Kendig Brubaker Cully, "Is Character Education Christian?," Christian Century, September 25, 1957, pp. 1136-37.

⁴⁰Ibid., p. 1137.

Christian in its basic approach. It seems apparent that if we limit ourselves to the development of the basic eight dimensions it will be hard for the learner to perceive of God as active in history or as a powerful force in each life. Can it be said that the formulation of attitudes is enough? Does the learner perceive of the full significance of the Christian gospel simply through the adaptation or taking on of the basic dimensions of personality? It might be said that the Ligon Method contains some of the basic approaches found in the Ideal but does not seem to take that extra step of putting it into a framework in which it is necessary to enter into a conscious awareness of God.

ANALYSIS OF SPECIFIC MATERIAL: THE LIGON METHOD, THE METHODIST CHURCH, THE PRESBYTERIAN CHURCH, AND THE UNITARIAN CHURCH

This section is concerned with a brief analysis of a small portion of the material used in the above Christian education programs. An attempt will be made to analyze them in the light of their own goals.

The biggest asset of the Ligon Method is its emphasis upon research. Before looking at the specific curriculum itself, it might be helpful to list the concepts undergirding its research philosophy:

1. The Infinity Principle. If God is infinite, research in any area of truth can never be exhausted. Regardless of the depth or usefulness of our insights, the future holds increasingly superior ones. An educational procedure or a research finding is not a final answer, but rather an hypothesis to be tested and further developed.
2. The Christian Hypothesis. Research has been based on the Christian philosophy of life. The Ligon Method has sought

to discover a set of dimensions of personality by which one's adherence to the Christian philosophy of life can be described and measured.

3. Positive Potential. In religious and character education, it is more fruitful to deal with man's positive and creative feelings and activities than it is to concentrate on his negative and destructive feelings and activities. This approach seeks to discover the good of which each person is capable, and then to seek ways of helping him achieve it.
4. Dynamic Concept of Personality. Since the normal person usually behaves as a total unit, personality is best understood by seeking patterns of dynamic interrelationship among the elements of personality, rather than by studying these elements as individual entities.
5. The Co-Scientist Concept. Parents, teachers and young people can learn many of the basic attitudes and skills of the scientist, thus making important contributions to research in religious and character education.
6. The Home as the Central Institution in Character Education. Effective character education takes place only in homes where there is effective parent participation in the educational process.
7. The Learner, not the Teacher, Has the Chief Role in Character Education. Therefore, the major role of parents and teachers in the learning process is the creation of a favorable climate for learning.
8. Adaptation Procedure. Effective character education takes place only when curricular materials are adapted to the

individual personality of the child.

9. Experimental Design in the Curriculum. A curriculum can be evaluated only by discovering what and how much the children learn when they are exposed to it.
10. Experimental Design in Real Life Situations. The scientific method is a powerful form of prayer -- a search for the will of God.

Units of study are based around each specific dimension. For purposes of this paper, discussion will be limited to the Growth in Magnanimity Unit. This trait may be defined as the determination to make the conflicts among men creative instead of destructive. Among its most common exemplifications are: the ability to work with those who are difficult to work with, the ability to take criticism objectively, an objective attitude toward hate and injustice. The attempt to make conflict creative is much harder than trying to avoid it. Man does have the native potential for such character. A person may win wars with anger and hate, but in the end lose the peace striven for. This means, then, that the peacemaker must achieve a stature in his own personality which makes it possible for him to influence others for peace. If a man grows in terms of this dimension, probably his greatest increase in potential will be in becoming master of his emotions.

It must be remembered that a great deal of the child's growth rests in his ability to overcome discouragement and failure, and to keep trying no matter how difficult the task. Frustration is a weakness that must be replaced with a challenge in order to increase human potential. A child can learn to be characteristically courageous, magnanimous, and unselfish just as readily as he can learn to show fear, anger and greed.

At the Nursery level the child can learn to actually try to help make the family mealtime happier. These lessons have a far-distant goal. Learning to live with people is one of the most serious undertakings. The attainment of self-expression which does not violate the rights of others is most difficult to achieve. The attainment of creative working relationships with others is humanity's greatest dream. The general attitude is learning that there are ways of meeting his wants and needs which are not only satisfying to himself but to others.

The teacher's major purpose is to plan with each parent the kind of preparation that will make his child happy to come to church school. The adaptation procedure should be used by the teacher. It must be remembered that it is not certain kinds of behavior, but the formation of an attitude that we are seeking. Along with each lesson is a home guide. This is certainly important if they are to carry out that concept of their research philosophy which states that the home is the central institution in character education.

Factor A, the achieving of creative membership in the family team, may become effective through one or all of the following attitude emphases: wanting to help to make family mealtime happier; wanting to participate cooperatively in family routines such as rest-time and bedtime; and desiring to work with his family to take care of his own and family possessions. Factor B, utilizing the power of emotional energy through magnanimity rather than anger, becomes meaningful when the pupil learns that he can learn more effective ways of meeting his kinds of frustrations than with anger.

No attitude emphasis is given for Factor C, achieving creative participation in the educative process on the Nursery level. This does not seem to be consistent with the establishment of attitudes for what better time is there than to start with nursery children to stimulate creative thought.

Factor D, achieving creative membership in society, is emphasized by developing socially workable ways of reacting to situations in which the needs and wishes of others conflict with his own wants and needs.

What might be some of the manifest and latent results if these lessons are carried out? The fact that the goal of this whole program is the development of a Christian personality should not be overlooked. Manifestly, if creative situations are permitted for the nursery child, it seems to follow that he will be able to grasp, in a limited scope, the fact that there are ways of meeting his wants and needs which are not only satisfying to himself but to others. In one of the lessons it is stated that if a nursery child says grace at the table it can be used to help the child form simple but sound ideas of God as well as contribute to family harmony. If no mention is made of God except in relation to saying grace, might it appear latently that the child will begin to question who God is? In what way could it be justified that the use of grace is wise when God is not mentioned in the lessons? If the saying of grace is used, does it aid in the child's understanding of the attitude that is being developed? It is certainly obvious that the parents' attitude toward the church and its program has a definite influence on the child.

The general attitude stressed at the Kindergarten level is recognizing that being a part of a social group means that each of its

members must cooperate in carrying out its purposes even when this necessitates doing things he does not want to do. Wanting to become an important member of the family team by learning how to take care of himself is emphasized in the attempt to achieve a creative membership in the family team. Utilizing the power of emotional energy through magnanimity rather than anger is carried out by learning that there are better ways to act than getting angry.

Achieving creative participation in the educative process comes about through an emphasis upon learning that he goes to school to grow and that there are things he himself must do if he is to grow there. Learning the things he must do if he is to make people happy in social situations helps him to achieve creative membership in society. One of the basic goals here is to make the child feel secure and happy in his church school experiences. The emphasis upon the importance of the home in Christian education seems to be apparent in these lessons. It is suggested that parents talk about God's good plan for families and how God intends that people in families love and help each other. Slight mention is made of this in the church school lesson. Manifestly, this approach is good. However, if a family does not have a meaningful relationship with God, how can such a plan be carried out and be in any way significant for the child? The child will undoubtedly sense the lack or inadequacy on the part of the parents. Not only the attitude of the parents, but the whole atmosphere in which such a discussion takes place is important. Are the parents in a hurry? Can they express themselves adequately so that the child understands?

How is it proposed that this dimension of magnanimity be carried out at the Primary level? The general attitude for the unit is a sense of obligation to the social groups of which he is a part and an enthusiasm for making his contribution, cooperating willingly with those social restrictions involved in group membership. Achieving creative membership in the family team is attempted through a desire to assume home responsibilities for the family team, and the realization that a good family team requires sacrifice on the part of all its members. Utilizing the power of emotional energy through magnanimity rather than anger is endeavored through learning reactions that are better than anger when people tease or annoy. Learning to look upon criticism as help in doing things rather than as punishment is emphasized as an attempt to create participation in the educative process. Achieving creative membership in society is endeavored through acceptance of the social restrictions and demands involved in group routine. In using the power of emotional energy to learn reactions that are better than anger, on what basis can this be justified? Does merely learning a substitute for anger alleviate the need to express anger at times?

The above is sufficient to give an idea as to the approach used by the Ligon Method. It will be noted that for each age level a new general attitude is set forth and subsequent emphases which will be used as an attempt to bring out the general attitude. In an overall look, the stress is on the positive. If a child should come upon a negative situation, will he know how to apply this positive attitude to it? If a child does not become aware of situations such as these, it follows that he will be unable to cope with them adequately.

If we ask whether the lesson material furthers the objective, it would have to be answered yes. The very nature of this whole program as stated previously is one of research based upon the infinity principle. If this is so, it will be found that this curriculum is constantly being revised in a more successful attempt to challenge the learner to accept the basic dimensions of character as their own. It is possible to say that one has developed a Christian personality if he goes through the complete cycle of the curriculum, but can one go further and call this discipleship?

Although this program is based upon the teachings of Jesus, no explicit reference is made to the following of a Christlike life. It might be said that such an inference is implicit in the attitudes that will be developed and accepted as one's own. Another important stress that this program makes is its very adaptation to the individual and not to the group. Only by relating the curriculum to each individual can it become effective and meaningful to that individual. By the very fact of such a structured program, might it not have a tendency to become dogmatic, and therefore lose part of its meaningful and importance?

Not only does the Ligon Method stress the basic attitudes that it wishes to accomplish, but it sets forth what it considers to be the minimum essentials for effective character education. They are as follows: (1) In teaching children, the laws of learning must be obeyed if they are to learn; (2) It must have very definite aims to be achieved; (3) It is necessary to know when to teach what; (4) One must apply the principle of individual differences; (5) It is necessary to realize that human nature cannot be changed, only the capacity of human nature; (6) It is a seven-day week undertaking; (8) and the

necessity for setting up reliable and valid measuring devices to evaluate the methods and materials.

One reason for the negative approach to such a program as this sets forth is that many people like final systems and resist change. This is a program which is being lived by people today and being revised by them tomorrow. In summing up, it seems appropriate to turn to Ligon's own statement concerning religious education:

Religious education becomes character education only when it brings about actual changes in behavior.⁴¹

It need not be explained any further than to say that the Ligon Method is definitely a scientific approach to Christian education or the building of Christian character. Another criticism, whether valid or not, is the use that this Method makes of the Bible. The Bible does not appear on the surface. The Ligon Method begins with life-situations and uses the Bible in limited degree as illustrations of such situations. Although it is recognized that some of the teaching of the Bible can lead to traumatic experiences in children, it must also be recognized that the scope of the historical significance of the Bible cannot be realized just by the use of spot illustrations. Ligon advocates learning in smaller amounts and learning how to use it to apply to life experiences. However, the mere fact of putting lots of Bible references or illustrations in the curriculum will not help overcome the Biblical illiteracy that exists today. The Ligon Method feels that they are coming closer to the answer each time the curriculum is revised as to what has been effective in the past with respect to the various age levels.

⁴¹Ernest M. Ligon, A Greater Generation (The Macmillan Company, New York, 1948), p. 83.

Let us now turn to some of the Methodist curriculum materials. In looking at material geared at the Nursery age level, it is easy to find direct references to God in the little stories. Pictures that appear in the books are of life-situations. In the back of the book the purpose of each story is given along with suggested ways that it might be carried out. Stress is given to sharing, and simple prayers are offered spontaneously, such as "Thank you God, for the bird song we heard." The stories are aimed at establishing greater security, and assuming responsibilities such as putting away toys, washing his hands, etc. It is also important with this age group that a happy relationship be established between the home and the church school. An attempt is also made to call the attention of the children to the beauties of the world about them and by doing so lead to a deepening appreciation of both natural beauty and happy family relationships. It is so important for the teachers of this age level to guide the children into creative experiences and to learn from the children.

The whole purpose of working with this age level is lost if their opinions and expressions are thwarted by a dogmatic teacher. At this age a child cannot establish a sense of trust and security in God except as this trust and security are realized through physical and spiritual contacts with parents.

The specific goals for the Nursery age level are as follows: Beginnings of ability to recognize the word of God, and dawning wonder that may reach out toward him at any time; Recognition of the word Jesus and a few ideas about him; Recognition of the Bible as a special book; Consciousness of always having been "in" the church

and a sense of security there; Beginnings of the joys of fellowship with others.

Some of the experiences through which these goals are to be interpreted are church contacts through visitors in the home; parents' attendance at church; play; sentence length prayers; few carefully selected New Testament stories and songs; plays, stories, conversation to interpret conduct patterns and lead to fellowship; joyous participation in group activity at church; looking at and talking about the Bible. The mention of God who has planned for the comfort and happiness of his children should be expressed naturally. Contacts with nature may arouse wonder that fosters a reaching out toward God on the part of the child and a sentence prayer or song of thanks may make this experience truly vital to the life of that child. Unobservant teachers may fail tremendously if they fail to recognize the latent functions of opportunities such as this. Awareness cannot be taught simply by words.

The stories of Jesus for this age are limited to those of Jesus who liked little children, of Jesus who talked about the flowers, of Jesus and the birds, etc. No theological interpretations should be used here; not only would the child be unable to understand them but also it might lead to misconceptions about the Bible itself. Often well-meaning adults who lack the understanding of the sensitivities of young children may arouse fear, distrust, dislike of the church and all persons connected with it. Therefore, it is important that those in direct contact with young children be manifestly concerned with establishing a sense of security and joyous participation in group

activity at the church in order that it may become a foundation for further church loyalty and love. In rereading the specific goals that the Methodist Church Christian education program has set up, it seems that the beginning is found in the material used at the Nursery age level.

The goals for the Kindergarten level are stated as follows: Ideas of God, who loves and cares through people; realization that one can talk to God any time, any where; Ideas of Jesus, as the special person who really lived, was friendly to children, helped people; Discovery of the Bible as the special book which tells about God and Jesus; Joy and satisfaction in the church, a place where people work, worship, play; Habits of Christian living; awareness of right and wrong; Beginnings of an appreciation of contributions of others; a desire to help.

What experiences best interpret the above goals for this age level? Some such experiences are associating God with wonders of nature and friendliness of persons; talking to God; attending church worship and fellowship activities occasionally; having contact with community workers, persons of other races and other age groups; facing disappointment, unhappiness, and pain; use of carefully selected incidents and verses from the Bible; and the use of toys, stories, and pictures.

The child of the Kindergarten level takes on a new meaning of God. A mood of wonder and reverence should develop from the teacher's attitude at this time so that worship is a vital thread running through all the session. This age level begins to think of Jesus as someone

who was kind and loving and who taught what God is like. They begin to appreciate the Bible as a book that helps them know how to act. The Bible should not be placed on a table but held in the teacher's hands. It is felt that in this way the children will sense the importance of the Bible. Even though care is used in selecting the stories that are used at this age level, care must be used by the teacher in not presenting a dogmatic or personal view of the passage.

It is at this age also that a sense of really belonging to the group and to the church is important. The results of such a belonging, be they positive or negative, may have far-reaching negative latent effects on that specific child's relationship to the church. A growing relationship to God and a growing appreciation of Jesus are also stressed at this age level. However, it cannot be overemphasized as to the importance of perceptive teachers because children are so spontaneous and natural in their responses that many times the depth of their responses are missed. The mere fact of repeating Bible verses does not help a child to love his brothers. They must engage in experiences of friendliness, kindness, and love.

The goals for Christian learning for Primary children are a growing response to God as creator, who works through natural laws; learning that God is the father of all people; appreciation of Jesus as friend and helper who taught what God is like; a growing understanding of the Bible as the book containing stories of Jesus and of other people who felt God's nearness; a guide for living today; a sense of being a part of the church fellowship; and a concern for the welfare of others at home and around the world. Some of the experiences that might be used to further these goals are the use of the Bible; contacts with increasing numbers of workers and their

work; use of new reading ability; participation in church fellowship; participation in planned and informal moments of worship; meeting change, difficulties, and suffering, learning of and meeting needs of people around the world.

The fact that the child's idea of God continues to grow through companionship with parents, teachers, and other adults who rejoice in the fellowship with God should not be overlooked. Much of a child's idea of God acquires from association with people who love God or who forget him or who misinterpret him. Adults must give children a growing picture of Jesus if the children are to have the right concept of God.

It is evident from the curriculum that the teacher is supposed to use music, Bible verses, poems, simple prayers, and other materials to help life experiences of wonder become moments of worship. The material is aimed at furthering the child's appreciation of Jesus and strengthening his desire to be a friend of Jesus today. Primary children may repeat or sing brief devotional passages in their own expression of wonder and joy. But, do they understand the meaning and significance of what they are repeating? If not, is it so important that they do? It might be argued that the mere joy of expressing himself is more important than if the child knows the significance of what he is saying.

The church begins to mean much more to the Primary child and he gains new appreciation for the minister and other workers of the church. Many of the activities suggested for this age group help children grow in their understanding and appreciation of workers who contribute to their comfort, health, and happiness. It is through such experiences that the primary child may grow in his realization that people can

be fellow workmen with God.

The desired goals for the Junior age level are understanding of God as father, creator, and dependable power of the universe; appreciation of the kind of person Jesus was, leading to commitment to Jesus Christ as Lord and Savior; Skill in using the Bible in study, worship, and everyday living, increasing appreciation of the church, its history, organization, and function; ability to make decisions in accordance with the life and teachings of Jesus; and sensing the meaning of the fatherhood of God and the brotherhood of man. Participation in the fellowship of the church, using new skills and interest in Christian ways, sharing with others in the world-wide Christian fellowship, increased participation in the life of the community, experimenting with scientific discoveries, solving conflicts in Christian ways, exploration of vocations are only a few of the experiences that will enable the goals to become a reality.

It is important to realize and recognize that the feeling of a need for understanding love comes to juniors from God through people and other agencies and their own evaluations of examples and teachings of Jesus about God. Many teachers are unaware that the material they are teaching is less important to the learner than the example the teacher lives. Juniors are ready to accept Jesus Christ as Lord and Savior. However, this commitment must not be limited to just one experience; otherwise, growth in Christian living will be halted.

Juniors are at the age now where they can enjoy reading the Bible, but in order for it to become meaningful to them they must translate the verses in terms of action for today. Church membership often takes place at this age. It is at this age that Juniors should be

made aware of the tensions in human relationships growing out of differences of faith and cultures. Children of these ages will begin to be well-informed about people of other lands. It is in this area of Christian education children should begin to discover in fact and in action that children of one Father God will love their neighbors everywhere. The sad fact is that it seems to be in this area that many of our churches are failing to support Christian attitudes toward members of other races. This leaves the young people without a proper frame of reference in which to form the right attitudes.

The Intermediate group goals are as follows: Understanding of and sense of fellowship with God the Father; Growing understanding of and commitment to Jesus Christ; Increased knowledge of the Bible; Understanding of the story of the church and becoming active in church membership; Achievement of Christian attitudes and relations at home, in the community, and in boy-girl relations; Understanding of the missionary enterprise; and Understanding of Christian beliefs. Experiences which are geared toward achieving the desired goals are worship in home and church; study of the Bible, church history, and biography; participation in the intermediate fellowship; participation in the total life of the church through attendance, fellowship, and giving; co-operative Christian community relationships; leadership training in groups and through specific tasks; relations in the family and with other boys and girls; and activities influencing the choice of Christian vocations.

It is during this age that many adults fail to recognize the rate of development. The intermediate needs an even more vivid consciousness of the nature of God as father and of Jesus Christ as God's Son and our Savior. Many conflicts arise in the minds of the intermediates when they compare their human fathers to the fatherhood of God.

Attempts are also made to reveal the ways that Jesus reveals the nature of God.

During this age the intermediate begins to recognize the demands of the gospel upon one's life. Although each experience will be personal and definitely individual, commitment to Jesus Christ also involves participation with others in expression of genuine Christian devotion. This is the age at which the learner needs counsel and help in private prayer and religious thinking.

The Bible becomes his companion and in some cases it will become more real to the intermediate because he will tend to identify himself with some of the Biblical characters. This is also the age for thinking about beliefs. He is able to understand profound ideas about God. Because many teachers are not presenting a challenge to the pupils many become restless and drop out of the Christian education program when this is really one of their most crucial ages. The teacher should lead the pupil into creative experiences in which he discovers for himself that his religion can be challenging. The above gives us some idea of the scope of the program of the Methodist Church.

The main purpose of the Presbyterian Church School is to guide persons to Jesus Christ so that they may come to a true knowledge of God and to a living faith. This basic approach starts in the Nursery class material. The nursery class child becomes aware of "God's plan" for growing things and for family living. To him the Bible is a special book that tells about God and Jesus. There is some reference to the stories of Jesus and the children, the Nativity, and the fact that Jesus told about God's love. The nursery child begins to understand prayer. Is this necessarily true? There is much Biblical emphasis

and spiritual insight throughout the nursery program. However, unless care is taken in the choice of Biblical passages, they may be unrelated to the experiences of the child, or further yet, lead to misunderstanding. It is during this time that the nursery child becomes acquainted with Jesus the baby and Jesus the man. In a book about the home and Grandmother's visit, the child learns that God plans for people to live in families and communities where they love and help one another.

The children of Kindergarten age begin to learn to associate God with goodness and care but understand that both grownups and children can work with God in many ways. Next to his home, the church family is the most important fellowship in the life of the child. Bible verses and stories supposedly become meaningful as they are associated with experiences in the home and church. One of the books in this unit stresses the importance of the child and his relationship to the church. He must feel that he really belongs.

Another emphasis is that of guiding the children to know Jesus as a strong and loving friend and thus come to love him. Another emphasis is to help the children become joyously aware of an orderly universe that is based on God's love. Can they at this age understand the significance of this statement? Are they aware of what an "orderly" universe is? This emphasis is also to help them see themselves as participating members of a community of persons who must depend on one another for regularity in their ways of living; and to understand that all can depend upon God. They are also taught to see the world and good things in it as a part of God's plan.

The Primary child will feel that he belongs to the church. Whether a child will come into the truest relation with the church is not known,

but at least all obstacles should be omitted. One emphasis is to help the children see that the preaching, teaching, prayer, praise, and giving in the church leads us to an awareness of God's love for us and our love for one another. A second emphasis is to lead the children into a deeper understanding of the real meaning of Christ. Still another emphasis is that of helping the children through the story of the worshipping people of God in the Old Testament to become aware of what it means to be one of the people of God and to participate in worship of him.

Care must be taken in the selection of texts from the Old Testament in order that a child will not be shocked by what he reads. Ideas might lead to a misunderstanding that will take years to overcome, if at all. Other emphases include to help the children understand more clearly the events that led to the crucifixion so that they might realize why men sought to kill the son of God, to help children understand something of the beginning of the Christian church and to realize that we are part of the church today, and to help children see what a difference it makes to be a Christian.

The Junior Department is the time when the child is confronted for the first time with a somewhat comprehensive view of Jesus Christ, the Bible, and the church. At this age the child is quite adventurous and has a pioneering sense of justice and fair play. The purpose of the unit study is to help the junior become acquainted with the faith and fellowship of the Christian church and to find his place in the life of his own church. The child begins to understand the nature and mission of the church.

One of the most important emphases of this unit is to help the junior to see that the church is at work today, as followers of Jesus Christ respond to his call to spread the "good news;" to help the junior think about what it means for him to be a part of this church,

and to know that Jesus Christ calls him to become a faithful member. These few paragraphs show us how the Presbyterian material is organized. Much stress is placed on the memory of Bible verses. Whether this is good or bad in and of itself is certainly questionable. Can a child memorize a verse each week, understand it, and see its relation to his own life situation? It is certainly doubtful. Usually Bible verses are not remembered without much repetition. In a case such as this, the child would become acquainted with different parts of the Bible, most likely unrelated, yet he would have no deep understanding of the Bible or its real message.

The Unitarian doctrine advocates the single personality of God instead of the more popular idea of the Trinity. The Unitarian Church demands personal religious freedom and rejects all creeds. The Unitarians feel that the church supplies a need which not even the best of homes or schools can fill. Religion is a way of life. Therefore, their objective is to live, not learn, about the Christian life under the inspiration and guidance of such knowledge. Their conception of truth is that of a vital and growing insight into spiritual reality in an experience that is ever renewing itself from within.

The curriculum is inclusive and utilizes freely material from modern life as much as from historical Christian experience. The essential message of Christianity is to inspire and give direction to a Christian way of life rather than to reveal its structure. The child is at the center of the curriculum. The Beacon Course uses the Bible as an illustration of ways of thinking and living. History, literature, science, biography, and discovery are also used. The end sought is promotion of better character. It can be noted that this latter statement

is somewhat similar to Ligon's approach. The controlling purpose is the promotion of the truly religious life.

The Martin and Judy series describes the types of experiences that children everywhere actually have. For example, Martin and Judy feel nature's forces, rain, snow, and wind; they see a sunset, and the moon on a clear night; they play with their shadows; they hide in the dark; they wonder about dreaming. Through experiences such as these, 3 to 6 year olds can identify themselves as Martin or Judy. It is believed that through reliving these experiences a new dimension of meaning will be added. Children who have already been given a thought of God are helped to connect this word with some meaningful experiences; and sometimes they are able to correct and discard ideas of God that have been troubling them. This latter statement seems to be easier said than done. Do children this young have the ability to separate old and false ideas out and discard them?

The Family Finds Out, text for 5 and 6 year olds, is about a family of four who live in a typical American village. This family explores the countryside, the world of nature, and the world of social relationships. In other words, this book explains the family to the child in his terms. These stories have a religious purpose although the word God only appears in one of the stories. It is felt that a mature religious faith needs rich childhood experiences to grow from, and it is these that they are seeking to provide for the children. God is not used for the simple reason that it is believed that He would become a concrete thing. If such were the case, the child's conception might hinder his growth. How is the child to grasp the significance of God if it is not mentioned during his younger years? Can an experience be religious without having a Christian frame of reference?

The book Animal Babies, 6 and 7 year olds, is an attempt to help children discover for themselves the deep basis of their relatedness to all living creatures. There is individuality in every living being. Where did it come from? Is it God? These questions are not answered. It is hoped that through the medium of these stories that the children will feel the joy and power and the miracle of being alive and to sense in these discoveries their own unrelatedness to all living things. It is further states that after this a child may hear of God with joy. Why is it necessary to wait until after? The greatest values are those that can neither be seen nor measured, and the combination of understanding and awe in the presence of the real miracle of life is one of these. It is probably possible to say that any religious education program would be in agreement with this statement.

Joseph, for use with 7, 8, and 9 year olds, is the first Bible story book in the Beacon series. Parts of the Biblical story have been omitted because of the age group with which it is concerned. The author of this book also took the liberty of deleting from the narrative the particular theological interpretation given by the ancient story tellers who looked upon their nation and the heroes as especially favored of God and chosen from among the peoples of the world to bring salvation. The author thought that this presented a narrow concept of God. The author has also attempted to present this Biblical story as a great human drama full of suggestions to children's imaginative thoughts. Certainly, this approach too could lead to the wrong interpretation of the story and of God if the child's imaginative thought is his only guide.

Three books are used for the 9, 10, 11, and 12 year olds, Child of the Sun, Moses, and Beginnings: Earth, Sky, Life, Death. Child of the Sun is the story of Akhenaten, a Pharaoh of Egypt, living in the 14th century B.C., who is the earliest known great religious reformer and democratic idealist. He initiated the worship of one God, symbolized by the sun, the giver of all life. This approach is used to answer questions such as Who is God? What is he like? Where does he come from? What happens to people when they die? It seems that they cannot be answered in a Christian context using the above framework. Can these questions ever be answered? More important, are they questions that are of vital concern to our faith? Is it necessary to know where God came from in order to worship Him? With the emphasis upon the single personality of God, there is some relationship between the questions and the answers that this book provides.

The objectives of the study of Moses are to appreciate the greatness of Moses, to understand how the Hebrews developed under Moses' leadership, to recognize and deal with situations similar to those which Moses met, to develop an intelligent and discriminating attitude toward the Bible, to trace the beginnings of some of today's religious customs and ceremonials, to have their own religious experience deepened and their own ethical standards strengthened. Such an important emphasis upon the study of Moses would seem to take away from the importance of God, whether this is done manifestly or latently.

Beginnings is made up of stories of a score of racial, national, and religious groups, and from both ancient myths and modern science.

Speculations of modern scientists about the origins of the universe and the evolution of life are also included. The child begins to see that there is some truth in all the myths and legends. The purpose of these stories is to awaken the children's curiosities and desires to know and to understand more, and to develop in them feeling of identification with any persons they meet who have yearned to understand the mysterious how and why and what for of our existence in this wondrous cosmos. Can this approach be considered Christian? No mention is made of Jesus Christ, but this fact follows from the theology of the Unitarian Church.

Although no evidence of anti-semitic tendencies was found in the limited materials used in this paper, it is known that some of our so-called Christian materials conditions us for a negative attitude toward the Jews. One example is the use of the crucifixion story when it implies that all Jews share the responsibility for the crucifixion of Christ. It is up to us to suggest antidotes or attitudes that should be taken. The Jews should not be condemned for rejecting the Messiah.⁴²

CONCLUSION

What has been accomplished by this paper? New insights and new understandings about religious education and its program might be said to be the two most important things. Such a paper as this could not begin to deal with the effectiveness of the various Christian education programs in actual life situations. This would take years of work on an individual basis. Many other factors also had to be

⁴²"Jews," The Churchman, March 1960, p. 13.

omitted: the place of the home, the weekday program of the church, the music and art in the education program. These are only a few of the aspects which would entail a paper in and of themselves.

This paper can be considered a beginning . . . for more research. Only through research as advocated by the Ligon Method will we come to know where we are failing. First the people in the respective churches must become concerned. Without their interest, concern, and participation no amount of measurement or effectiveness would be valid. It seems appropriate to close this paper with a statement by Ernest J. Chave:

One of the greatest difficulties today is to articulate the fundamental convictions and experiences of religion.⁴³

Only when people come to the recognition of the difficulty involved in carrying out an effective program of Christian education will they begin to become interested in learning whether the approach being taken is the right one, the Christian one.

⁴³Ernest J. Chave, Supervision of Religious Education (The University of Chicago Press, Chicago, 1931), p. 57.

APPENDIX

Please Note: The numbers below correspond to respective footnotes.

6. Henry F. Cope states that religious education is training and instruction in the life of the larger, infinite spiritual society. He goes on further to say that it is the education of a religious living in a religious social order which is part of a spiritual universe.⁴⁴ George H. Betts perceives of religious education as a phase of education in general and one part of the total reconstruction of life which is continuously taking place.⁴⁵

11. Chave lists ten critical developments in the area of religious education as follows: (1) primary need is a growing faith in the spiritual resources of our natural world; (2) recognition of pervasive and identifiable nature of religion; (3) increasing knowledge of psychological and critical methods of thought; (4) historical perspective is important for gaining a right appreciation of the meaning and values of religion; (5) recognition of different agencies in which people may discover and express religion and special function of the church must be defined as an integrating and inspiring fellowship in local, material, and international life; (6) help parents, teachers, and leaders become sensitive to spiritual qualities; (7) effective educational methods must be in tune with growing philosophy; (8) use of historical and current literature depicting the problems and achievements of spiritual advance; (9) more

⁴⁴Henry F. Cope, Religious Education in the Church (Charles Scribner's Sons, New York, 1918), p. 36.

⁴⁵George H. Betts, "What Makes Education Religious?," Religious Education, April 1923, 18:84.

cooperative enterprises and clarification of functional goals; and (10) liberal, progressive spirit of religious education will become more attractive as it proves itself.⁴⁶

22. D. Campbell Wyckoff states that the aim of Christian instruction or education is to nurture the Christian life. Nurture involves Christian instruction, redemption of the individual, and the redemption of the society. He states that his second aim is that Christian life may be lived and that Christian character may be built. There are three ways that Christian education may be effective: in helping persons to develop lives of integrity, in helping persons to develop lives that are socially aware; and in helping persons to live in full awareness of God. In order to be a responsible church leader, one must have some basic understanding of the nature of man. For Wyckoff there are four divisions of a curriculum of Christian education: (1) process of guided study; (2) process of fellowship; (3) process of social action; and (4) worship. The very process of being a Christian is a creative process.⁴⁷

According to Weigle, the church, if it understands its functions, will aim to reveal the possibilities of life more abundantly and to develop within each individual the powers, resources and attitudes which enable him to share in mankind's progress toward realization of possibilities.⁴⁸ It might be asked, "What possibilities?" It may be that Weigle is referring here to the realization of the ultimate character as an objective.

⁴⁶Chave, p. 129.

⁴⁷D. Campbell Wyckoff, The Task of Christian Education (The Westminster Press, Philadelphia, 1955).

⁴⁸L. A. Weigle, "What the Church is doing for Christian Education and What It is not Doing," Religious Education, June 1927, 22:574.

For George Betts religious education must create a Christian social order, a social order embodying those great common values of basic righteousness and social democracy upon which Christians are agreed and which constitute the foundation of all their more civilized human relations. The function of religious education is to fit the individual as a constructive, upbuilding force into a present day religio-social process which that education shall help to define and create. The objectives can be defined only in terms of experience which society desires for itself and so seeks to provide for its young.⁴⁹

25. The following objectives proposed by Vieth were adopted by the International Council of Religious Education in 1930.

God-Relationship as Objective

- I. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to him.
 1. To guide growing persons in the discovery of God through his revelation of himself in nature, in the Bible, in Jesus Christ, and in human experience and achievement; a continuous enlargement of discovery through the learner's changing experience and increasing ability to apprehend.
 2. To guide growing persons into the development of a growing faith in God based on an increasing experience of conviction of the reality and truth of his being, character, and purpose.
 3. To guide growing persons to respond to the experience of faith in the character and purpose of God with such attitudes toward him as dependence, trust, obedience, gratitude, and submission to his will.
 4. To develop in growing persons the practice of communion with God through worship.
 5. To guide growing persons in finding God increasingly through service with and for men and an experience of harmony and fellowship with him through participation in his purpose.

⁴⁹Betts, p. 87.

6. To assist growing persons increasingly to control personal and social conduct in the light of God's relation to the world, and faith in the validity of the eternal principles of right and justice on which right living is based.
- II. To lead growing persons into an understanding and appreciation of the personality, life, and teaching of Jesus Christ.
1. To lead growing persons to discover in Jesus Christ the highest moral and religious ideal.
 2. To guide growing persons to a discovery of Jesus Christ as the true revelation of God.
 3. To assist growing persons to discover in Jesus one in and through whom fullness of life is found, and who challenges loyalty to his personality and work.

Christlike Character as Objective

- III. To foster in growing persons a progressive and continuous development of Christlike character.
1. To promote continuous growth.
 2. To lead growing persons to an understanding of the nature and meaning of sin, and to an experience of reeducation and recovery from sin.
 3. To guide growing persons in the achievement of personal religious experience.
 4. To lead growing persons to the discovery and use of the spiritual technics through which may be realized the highest religious adjustment.
 5. To develop in growing persons an increasing ability of self-direction and self-control in moral and religious situations.
 6. To lead growing persons into the actual experience of Christian living.
 7. To guide growing persons in the achievement of an articulate expression of a developing personal faith.
 8. To guide growing persons into creative living and a forward-looking faith.

9. To guide growing persons to self-realization through choice of and service in vocations, on the basis of Christian principles.
10. To develop in growing persons the ability and disposition to take responsibility for leadership in Christian service.
11. To cultivate in growing persons the ability and disposition to follow the guidance of spiritual leaders.

The Good Society as Objective

- IV. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order embodying the ideal of the fatherhood of God and the brotherhood of man.
 1. To lead growing persons to reverence and respect the personalities of other human beings.
 2. To guide growing persons in the interpretation of life in the social order in terms of religious ideals.
 3. To develop in growing persons the ability and disposition to participate in the life of society under Christian ideals.
 4. To guide growing persons to whole-hearted participation in bringing about constructive advancement toward the ideal of the fatherhood of God and the brotherhood of man.
 5. To develop in growing persons that large-group consciousness which includes in its scope the entire human family.

Christian Life Philosophy as Objective

- V. To Lead growing persons to build a life philosophy on the basis of a Christian interpretation of life and the universe.
 1. To guide growing persons in the interpretation of the universe in the light of their faith in the power and purpose of God.
 2. To lead growing persons to the achievement of a faith in the validity and ultimate conservation of life's highest values.

3. To develop in growing persons the ability and disposition to make a constructive contribution to the progressive realization of a church which expresses more and more perfectly the Christian concept of the will and purpose of God for the world.

Race Heritage

VII. To effect in growing persons the assimilation of the best religious experience of the race, as effective guidance to present experience.

1. To lead growing persons to a knowledge and an appreciation of the Bible.
2. To lead growing persons to a familiarity with the best Christian thought as a stimulus and guide toward a developing faith.
3. To lead growing persons into a sympathetic appreciation of the best thought and ideals in other faiths.
4. To lead growing persons to an acquaintance with and appreciation of religious culture as recorded in the fine arts.⁵⁰

29. Horne developed the eight principles of social reform given by Jesus as follows:

- (1) God is the heavenly Father of all men, though some men live as prodigals and not as sons in the Father's house. This is the first and basic principle of all.
- (2) God being the common Father of all, men themselves are natural brothers, though some do not acknowledge the relationship. Where the divine Paternity and consequent human brotherhood are recognized, we have a spiritual brotherhood on earth, as a foretaste of heaven.
- (3) The sons of God should love God as Father and men as brothers, erecting no barriers of hate or prejudice within the human family. Christianity and morality are inseparable.
- (4) Men as sons of God, reflecting however poorly His image, have immortal spirits of infinite worth. The individual soul outweighs the world in value.

⁵⁰Vieth, Op. cit.

- (5) Personality is to be respected as having supreme worth. Progress comes through the influence of worthful persons upon persons. Respect for personality begets self-respect. Jesus entrusted the cause of the Kingdom to persons.
- (6) Progress comes by growth, as the leaven, as mustard seed, as the full corn in the ear.
- (7) Life should be viewed as an achievement for God, not meaningless, not haphazard, not an affair of either chance or necessity. Talents are given for use.
- (8) The ideal of human life is nothing less than divine perfection. By loving their enemies and praying for their persecutors, by aiding the evil and the good, men are to become like God. Ye shall be perfect.⁵¹

⁵¹Horne, pp. 100-1.

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