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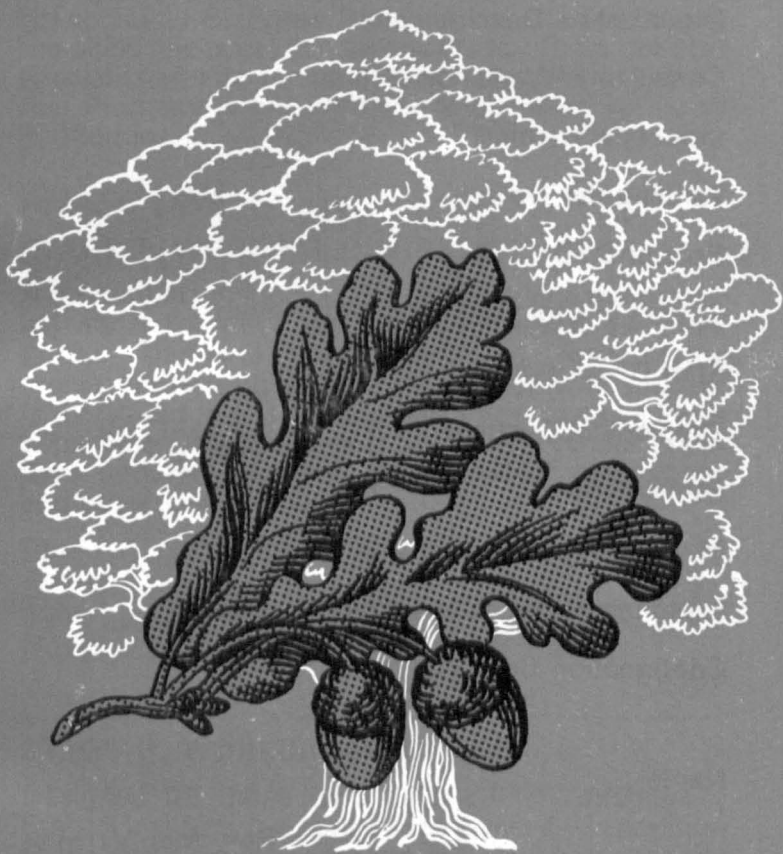
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CONTAINS
PULLOUTS

Leadership Education and Training in the Church



A programme of events for 1974
mounted by the Church of England
General Synod Board of Education

CHURCH OF ENGLAND GENERAL SYNOD BOARD OF EDUCATION

To:
Mrs Joan Carmichael,
Board of Education,
Church House, Dean's Yard, London SW1P 3NZ

Please send me further information on

Stage I April July Nov.

Stage II April July

Stage III January July Nov.

Education Design

Organisation Development

Consultants Workshop

Induction Training

Training the Trainer

Role of DYO

Course in Diocesan Education Admin.

Staff Development

Theological Creativity

Family Life

Married Couples

Exploring Styles of Living and Learning

Confirmation Consultation

Name.....

Rev./Mrs/Mr/Miss

Address.....

Tel..... Diocese.....

Serving the Dioceses Programme

Training Institutes are residential working conferences, offered in three phases, and designed for those who wish to develop their potential as leaders and members of groups by becoming involved in and examining the interpersonal forces which operate in groups. Phase One studies group life with one or two consultants in the group. Phase Two focuses on the working group, designing and planning for change in individuals and organisations, using external consultants. Phase Three provides for developing the skills necessary for a consultant. There are also specialist events for diocesan staffs. All events in this Programme are normally grant-aided by Local Authorities.

PHASE ONE

STAGE I: WORKING IN GROUPS

A residential working conference in which the central activity is the development of the life of the small group. This is a way of becoming aware of the forces influencing behaviour of people in groups. Involvement in this process can increase capacity to cope with communication and interpersonal problems and the effective functioning of committees and other groups.

April	22nd-26th	<i>Crawshawbooth, Manchester</i>	
July	15th-19th	<i>Spode House, Staffs.</i>	
November	25th-29th	<i>Dartmouth House, London</i>	£17.00

STAGE II: WORKING IN GROUPS

Designed for those who have already attended a Stage I Institute, the conference provides, in addition to the small group, an opportunity to experience the large group, consisting of the total conference membership.

April	22nd-26th	<i>Wydale, Yorks.</i>	
July	22nd-26th	<i>Spode House, Staffs.</i>	£17.00

STAGE III: INTER-GROUP BEHAVIOUR

For those who have attended the two previous stages, this Institute provides for the experience and study of some of the processes involved in relationships between groups.

January	4th-8th	<i>St Chad's, Durham</i>	
July	22nd-26th	<i>Queen's College, Birmingham</i>	
November	11th-15th	<i>Dartmouth House, London</i>	£17.00

PHASE TWO

EDUCATION DESIGN WORKSHOP

June 3rd-7th

This new event is for those who, having completed Phase One, wish to go further in applying their learnings in their organisations. For those concerned with change through education, the purpose is to learn from experience how to diagnose group needs and how to design and carry out educational events in groups.

Dartmouth House, London £17.00

ORGANISATION DEVELOPMENT WORKSHOP

May 20th-24th

(in collaboration with the National Council of Social Service)

It is common for organisations to experience difficulties and fail to respond appropriately to new challenges and problems. This workshop is for those who are troubled by a lack of mobility in the organisations to which they belong and wish to explore some of the current approaches to the problem. Opportunity will be provided to work on real life examples relevant to back-home situations.

Spode House, Staffs. £17.00

PHASE THREE

CONSULTANTS WORKSHOP

October 14th-18th

For those wishing to develop further their skills in providing consultancy to persons, groups and organisations.

Spode House, Staffs. £17.00

Specialist Events for Diocesan Staffs

INDUCTION TRAINING FOR DIOCESAN EDUCATION AND SOCIAL WORK STAFFS, CHAPLAINS AND EDUCATORS

Formerly entitled 'Working Relationships in an Educational Environment', this course takes six months, comprising twelve days residential training (Phase One, Stage I April 22nd-26th; Phase Two, June 3rd-7th; and Phase Three, October 14th-18th) and six months on-the-job consultancy with Board Staff from April to October.

TRAINING THE TRAINER

April 29th-May 3rd

This will consist of a symposium of training methods appropriate to training for youth work which members will be invited to experience and test for themselves. Attention will also be given to the organisation and philosophy of training.

Ecton House, Northants. £17.00

THE ROLE OF THE DIOCESAN YOUTH OFFICER

July 15th-19th

A basic training course for new or potential DYO's introducing some aspects of the work of a DYO (purpose, skills, diocesan organisation, team building, relationships with other bodies) together with information on recent developments in youth service.

Ecton House, Northants. £17.00

COURSE IN DIOCESAN EDUCATION ADMINISTRATION

July 16th-20th

This annual course is provided by the National Society for all who wish to learn more about education administration. Some aspects of the course are: the relationship of the Church to the national system; further education; youth and voluntary religious education; and legal and technical matters.

All Saints, Tottenham £17.00

Development Programme

The events below are some attempts at applying new approaches in education to specific areas of life with the expectation that such events could eventually be of use at local level.

STAFF DEVELOPMENT WORKSHOPS

March 25th–29th
September 23rd–27th

This is an opportunity for those professionally involved in group work and find themselves in the 'staff' role, to have time to be a member of a group and to work on their own development alone, in pairs, and in the group. It is also an opportunity to work with practitioners from other than Church organisations.

By invitation only—invitations may be applied for
Ammerdown, Somerset and Wydale, Yorks. £17.00

THEOLOGICAL CREATIVITY WORKSHOP

July 8th–12th

This is an opportunity for clergy and laity together to use their imaginative powers in interpreting their current experience and to assess the ability of Christian symbols to add authentic meaning to that interpretation, and to discover how far and in what way new symbols need to be created in carrying forward the Christian tradition. In collaboration with ACCM, participation is on an invitation-only basis. Invitations may be applied for.

Shallowford, Staffs. £17.00

FAMILY LIFE WORKSHOP

September 13th–15th

Our purpose is to examine some of the roles and relationships within and between families as they happen, and to explore some new directions for enriching family life. The weekend should be of particular value for families who are considering forming communities, however tentatively. Mounted in collaboration with Alternative Society.

Prinknash Old Abbey, Glos. £10 per family

MARRIED COUPLES WORKSHOPS

March 1st–3rd
July 5th–7th
October 4th–6th

These are attempts to grapple with some of the issues of growth and how marriage is affected and enhanced. For couples who spend a lot of time on others, these are opportunities to take time off for each other and to increase our awareness, understanding and enjoyment of our most significant relationship.

Barrowby, Yorks. and Dartmouth House, London
£14.00 per couple

EXPLORING STYLES OF LIVING AND LEARNING

Course A. March 22nd–24th

Course B. July 26th–28th, September 27th–29th,
November 15th–17th;

Course C. August 10th–31st

These events, forming part of a Board research project into the effects of community living on the development of young adults, provide an opportunity for participants to become involved with others in an attempt to live in community.

St Nicholas, Chellington, Beds.

Courses A and B £3.00

Course C £3.00 and subsistence

Conferences and Consultations

ADULT EDUCATION OFFICERS CONSULTATION

January 22nd–24th

Holly Royde, Manchester

CONFERENCE FOR UNIVERSITY AND POLYTECHNIC CHAPLAINS

September 2nd–6th

Venue to be announced

CONSULTATION ON TRAINING FOR CONFIRMATION

March 12th–14th

Focusing on practical and educational problems, this conference will also be an opportunity to share approaches and methods in training young people. It is hoped that subsequent to the debate in General Synod, some of the implications of the Christian Initiation report can be discussed.

The Hayes, Swanwick £8.50

DIOCESAN YOUTH OFFICERS CONFERENCE

Venue and dates to be announced

ADVISERS CONFERENCE

Venue and dates to be announced

The members of staff, while taking responsibility for this programme of events for 1974, are also available for consultation with those who wish to mount their own diocesan and regional programmes.

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General Synod

Education and Training

The response of the General Synod Board of
Education to Resolution 25 (Lay Training) of
the Report of the
Anglican Consultative Council at
Limuru in 1971 *The Time is Now*

First printed 1972

© Central Board of Finance of the Church of England, 1972

between faculties of theology and staffs of theological colleges on the one side and the ongoing educational work of the dioceses on the other.

(3) LAY TRAINING

There is an increased awareness today that the Church's ministry to the world occurs, if it occurs at all, away from the Church's buildings and apart from its organized activities. It depends upon the 99 per cent of its members who inevitably spend most of their time in worldly occupations.

Much money is spent by the churches in the training of the clergy and their lay helpers. This is indeed very important. But should not at least as much money be spent in the equipment of those Christians who try to fulfil their Christian vocation in secular roles?

The local church seldom meets this need. A layman wanting to bring insights to bear on his daily problems and decisions finds little in the typical parish structure to encourage and assist him. He may be tempted therefore to leave the church—and so increase its ineffectiveness. But his efforts to be a Christian on his own will eventually wither, as the gathering with other Christians for worship and mutual education is essential to a vital faith.

New structures are urgently called for, supplementing the parish structures, designed to help the layman in his work in the world rather than to draw him into the organized activities of the Church as an institution. Models are provided by industrial missions and lay colleges: their activities should be extended, but even so they will cover only a small section of the total field. We need new developments, but are held up by the shortage of people, ordained and lay, with the competence required to initiate them. A first step to relieve this shortage would be the establishment of more specialised ministries (such as that in Durham Diocese) 'to help develop ecumenical cadres of people, both clergy and laity, who can stimulate theological thinking in secular settings.'

However much lip service is paid to the Limuru call to the churches to strengthen their lay training programmes, nothing will happen unless in unmistakable terms the enterprise is made the primary responsibility of people appointed to foster the work at every level of church life and the resources are made available to enable them to carry out their task.

between leaders of theology and staff of theological colleges on the one side and the ongoing educational work of the diocese on the other.

(3) LEARNING

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Much money is spent by the churches in the training of the clergy and their lay helpers. This is indeed very important. But should not at least as much money be spent in the equipping of those Christians who try to fulfil their Christian vocation in secular jobs?

The local church seldom meets this need. A layman wanting to take initiative to bear on his daily problems and decisions needs help in the typical parish situation to encourage and assist him. He may be tempted to leave the church—and so increase its ineffective membership. But his effort to be a Christian on his own will eventually wither as the gathering with other Christians for worship and mutual edification is essential to a vital faith.

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However much lay service is paid to the churches, the churches to strengthen their lay training programmes, nothing will happen unless in unmistakable terms the enterprise is made the primary responsibility of people prepared to leave the work at every level of church life and the resources are made available to enable them to carry out their task.

On sale at Church House Bookshop, Gt Smith St, London SW1P 3BN
Price 13p

The Time is Now

We are living today in a radically new situation. Change in the patterns of human society is something familiar to every generation, but in our time change is taking place with a rapidity that has never before been known. An eminent social thinker, now in his sixties, has said that 'the world of today is as different from the world in which I was born as that world was from Julius Caesar's'. Results of the technological revolution in such fields as communications, transportation, cybernetics and automation illustrate the truth of this statement. Man is moving forward at an accelerating pace, with complex and far-reaching effects in the economic, social and personal sectors of his life.

What is disturbing the early seventies is that the meaning of these changes is at last becoming clear. In the economic sphere we have had our period of false euphoria and have learnt that a rising GNP does not automatically produce general prosperity. On the world scale it is a sad fact that the poor have become poorer and there are more undernourished and miserable people today than there were 25 years ago—more in absolute numbers and proportionately. In the West, growing affluence has brought new problems as well as opportunities. Redundancy and unemployment, environmental damage, social conflict and violence are on the increase. In our own country one in ten of the adult population is on tranquillisers, and doctors complain that a third or more of their patients are suffering from anxiety and stress. It is clear that we are not coping in an adequate fashion with the power that has been put in our hands, and it is not now possible to shed the blame. 'For the first time in history, man on this earth is facing nothing but himself' (W. Heisenberg).

If we cannot cope with today's problems, what of tomorrow's? The forecast of future researchers, put together by H. Kahn and A. J. Wiener in *The Year 2000* and by Alvin Toffler in *Future Shock*, warn us of the number and the seriousness of the choices which will face us and our children before the end of the century. The expansion of knowledge in biology will raise even more profound moral questions than that in physics. Organ transplants, sex choice, genetic interference, control of ageing raise questions about human identity and human freedom. Here and elsewhere science is increasing the range of human choice and action and it is far from certain that man, despite the increase in his educational opportunities, is ready to undertake the new responsibilities thrust upon him.

A new act of faith is required to enable us to assert that this world of rapid and accelerating change, of ambiguities and confusions and

threats, is a world created and sustained by the living God who is present and active in it. Science and the skills by which it is applied are his gifts and he is the source of the responsibilities which now rest so heavily upon us. The good news of the Gospel is that he will help us to bear them and to use them as opportunities for bringing fuller and richer life to all mankind.

The Church has the duty and the privilege to present this truth and to embody it throughout the length and breadth of modern society: and the Church does this not in the main through the declarations of synods and assemblies but through its members who are involved in society's structures. It is through them that the Church can contribute to the world, by acting as the salt and the leaven within it.

These ordinary members of the Church are now asking for help. In the USA they have had the chance to do so publicly through the Listening to Lay People project of the National Council of Churches. The report of this project, issued in 1971, complained that the Church had abandoned its members in their secular roles in the institutions of society. 'When faith gets out of touch with the institutions of society, chaos follows. Christians today are in danger of despair because their faith is divorced from their world. Brains and hands press beyond the control of love . . . We want to master our machines, control our technology and direct our minds to the work of human survival. These deep needs are not now being met merely by going to church and participating in its present programmes and duties.'

These are the people to whom the Anglican Consultative Council refers in its resolution 25 on Lay Training, repeating with greater urgency what had been said at the Lambeth Conferences in 1958 and 1968:

'Christian men and women have opportunities to witness in every type of human situation. Because of the demands of society it is a primary task of the Church to equip them to make the most of their opportunities. This Council therefore:

(a) requests the provinces and regional Churches to strengthen their lay training programmes so that the process of training and retraining can be continuous;

(b) notes with appreciation the valuable work of full-time lay training officers, and the useful experiments in lay training which have been carried out since the last Lambeth Conference;

(c) recommends that information about significant experiments should be made known to all connected with lay training, and suggests that each province or regional Church appoint a Consultant in Lay Training and that each such consultant should gather information from his area and send it to the Secretary General for transmission to the other consultants. These should ensure the effective distribution of information received among those responsible for lay training in the dioceses of their area;

(d) encourages the continued development of lay training on an ecumenical basis.'

Lay Training

The misunderstandings which surround the use of this phrase make necessary some brief definitions of how it is to be used in this report.

(a) *Lay*. To define the laity in opposition to the clergy is a by-product of clericalism, and the 'rediscovery of the laity' in recent decades has often been seen as a restoration of the proper balance between layman and cleric (as, for instance, in synodical government). But the word LAOS as used in the Bible covers the whole People of God, both ordained and unordained. What is at stake in lay training is not a mere readjustment between ministries, clerical and lay, but the attempt to discover how the Church as the People of God may be mobilised for the continuing work of its members in the world. The emphasis is upon the secular rather than upon the unordained and it is well to remember that there is a large secular area with its secular problems in the life of every clergyman.

(b) *Training*. The equipping of the Church for its secular ministry is a continuing process which includes both 'education' and 'training'. Education has to do with the full development of persons in society: their intellectual, emotional and social growth. It is the means by which in Christian terms they 'attain to mature manhood' and 'grow in every way into Christ.' It is concerned with *becoming*, whereas training is concerned with *doing*, with the working out of the implications of the Christian life in practical activity. A hard and fast distinction is difficult to make, since education nearly always implies some element of training and training is always part of or intimately related to a process of education. It may be useful to distinguish them for practical purposes, so long as one remembers that they are never separate processes. It is certainly not possible to discuss lay 'training' satisfactorily without paying attention to 'education'.

Some enthusiasts conceive lay training as embracing the whole work of the Church in the world. This is as unhelpful as the narrow view which sees it only as concerned with a limited intellectual grasp of doctrinal statements. The Limuru Report gives separate attention to evangelism i.e. to the task of bringing men into personal commitment to Christ. Yet resolution 25 seems to link lay training with witness and by implication with evangelism. A distinction should be made here. Evangelism has educational implications but is not to be identified with education. It may be advanced by the acquisition of skills for which people need training; but in this paper the term 'lay training' is used to denote those forms of training concerned with the application of Christian insights in all the various areas of everyday life.

The widespread over-emphasis on the individual's place which has characterized Western Christianity has led to a neglect of the corporate nature of (lay and clerical) membership of the Church. The Church as an institution has been accepted in the background, but not understood. The Church is a human organization, it does have a structure, and is subject to the forces which operate in any continuing human grouping. The relationship of Church to society can be seen in sociological terms, and these are frequently more illuminating than theological rationalisa-

tions. An awareness of the extent to which the contribution of the individual is coloured and conditioned by the context in which he operates is an essential part of lay training. It must be ecumenical, in the true sense of the word, taking seriously the world in which it seeks to be effective.

The entire life of a Christian is as Kierkegaard put it 'an exercise in Christianity' and in this sense members of the *laos* are in training all the time. It is a mistake to regard lay training as a preparation for life which comes to an end when real life begins; consequently training events must be so arranged as to take place within, or in close relation to, real life situations. The terminology of 'training' can be misleading, but the word is retained to keep before the Church St James' insight that 'faith without works is dead' and as a reminder of the conscious attention that needs to be given to the application of Christianity within worldly contexts.

The Laos

Membership of the *laos* may be classified according to (a) relationship to the institutional Church (b) age groups (c) occupations and interests. It is useful to set this out to demonstrate the range and diversity of a comprehensive lay training programme:

(a) RELATIONSHIP TO THE INSTITUTIONAL CHURCH

(i) Clergy and full-time workers in the employ of the Church. The majority of these are engaged in parochial work but there is now a sizeable number of specialised ministries.

(ii) Those who, though not paid by the Church, keep the local parishes going by all kinds of voluntary 'church work', as readers, Sunday school teachers, church councillors and the like.

(iii) The greater number who attend services on Sunday but do little else under the Church's auspices. Their main interests lie in the world outside the Church and it is here, if anywhere, that their conscious service of God will be rendered.

(iv) A deep fringe of adherents or fellow travellers with whom the Church has or has had some contact or communication through occasional offices, co-operation in joint community service and so forth. Among these are many who would not only call themselves Christians but are people of genuinely Christian faith for whom the worship and organization of the Church have ceased to have meaning. Some have been regular churchgoers and have now lapsed.

(b) AGE GROUPS

(i) *Children*. No one is too young to be a member of the *laos*. Those responsible for the Church's work with children need to share the pre-suppositions and approach suggested later for work with adults, and at both diocesan and parochial levels there should be close co-

operation in planning what is done with all age groups. Much can be learnt for work with adults from the modern methods used in primary schools and play groups, and on the other hand teachers and leaders need the support and inspiration which comes from belonging to a lively congregation which is trying all the time to discover the relationship between faith and life.

(ii) *Adolescents*. In their search for meaning in life, and for their own personal identity, young people can be greatly helped by acceptance and integration into a community where people meet and communicate what they are and what they believe. They will in turn bring into it freshness of vision, spontaneity and a critical attitude which will contribute to the learning of the whole *laos*.

(iii) *Young adults*. The special attention which is given through chaplaincy services to students in institutions of higher education needs to be extended to the period—perhaps five years—after they have gone down: also to those of similar ages who went straight from school to work.

(iv) *Married couples with small children*. The claims of work upon the husband and of home upon the wife make it difficult for them to fit into most of the established patterns of the church's life, but they are both at a receptive stage with many new problems confronting them.

(v) *Middle aged*. In this group will fall some extremely busy people carrying heavy loads of responsibility. Their need, and their contribution, will be all the greater for this reason, but account must be taken of the limited time at their disposal for lay training, and provision made accordingly.

(vi) *The retired*. Many men and women now live in retirement from full-time work for 15 to 20 years. They also have their special needs and contributions.

(c) OCCUPATIONS AND INTERESTS

If lay training is to relate to people's life situations and the problems and decisions which attach to them, a large range of concerns will have to be covered. Some of these are listed on page 10.

Education of the Laos

One of the most significant developments of our age is the explosion of higher education. Thanks to the commitment of the Robbins Committee to the principle that 'all young persons qualified by ability and attainment to pursue a full-time course in higher education should have the opportunity to do so', the numbers of students in full-time education doubled in the decade of the 1960s and stood at 445,300 for 1970-71 (*Hansard*, Vol. 830, No. 49 Col. 107). If the Robbins principle is maintained there will be a second doubling by 1980 and little likelihood of any falling off after that.

In adult education the explosion has been less sensational but still noteworthy. In 1968-69 nearly 2,000,000 people over 18 were enrolled

in non-vocational adult courses, of whom 87.5 per cent were provided for by local authorities and the rest by university extra-mural departments and the Workers Educational Association. The Russell Committee, when it reports later this year, is expected to recommend increased provision to meet the need arising from an ever greater number of people willing and able to continue their education in adult life.

All this is of great importance to the Church, as the Durham Commission (1970) recognised when it said: 'The Church of England, by virtue of its special responsibility within the nation, has been concerned with the quality of general education available to the community at large. It is also, in common with all other churches, concerned with the education of its members, and this means concerned with their general education as well as their upbringing within a specific religious tradition.' The steep rise in the level and extent of general education throughout the population has consequences for the Church which are slowly becoming evident. For the first time in its history the Church as a whole can engage in the contemporary interpretation of the Gospel, and this opens up exciting prospects for the future. Theology has suffered greatly from being treated as the almost exclusive domain of the clergy—a body of knowledge, an expertise which a layman acquires in order to become a cleric and which then becomes the subject matter of his teaching ministry to a passive congregation. This serious misconception of the nature of theology will disappear with the decline of the educational level of the clergy relative to that of their congregations (of those ordained in 1971, only 43 per cent were graduates). No longer can it be regarded as something which the clergy, with their superior learning, pass on in appropriate form to the laity. The opportunity has now arisen for it to become, for both clergy and laity, 'a living, moving, dynamic process that is never given to us by someone else either from the past or in the present . . . rather it is something that we do. We can possess theology and be theologically educated only by participating in the event that produces theology' (A. B. Come).

It is not surprising in this age of rapid change that both clergy and laity who are sensitive to what is happening around them should be affected by a double crisis—a crisis of belief which leaves them bewildered and unhappy about their doubts and uncertainties and a crisis of loyalty because the Church seems to have so little relevance to their own and the world's real needs. The challenge and opportunity to think theologically will save them from drifting away and will lead to a reorientation of the Church's ministry in the world.

'If theology today is to make sense, it must be forged in a constant running conversation between the tradition of faith—our biblical and theological heritage—and the contemporary situation' (R. Shaull). This points to the need for the closest possible partnership in learning between clergy and laity. The laity are most immersed in the contemporary situation and it is their experience and knowledge which provide the raw material for theological reflection. The clergy's special training (if continued through their lifetimes) should give them the ability to bring in the relevant resources from the Christian tradition—

Bible, doctrine, church history, spirituality—though this responsibility must nowadays be shared with the increasing number of laity who have also had such special training.

The crucial point is that theological education today takes the form of a process of growth into the capacity to think theologically and this is a communal activity involving all members of the *laos*.

This new understanding of theological education is a different manifestation of the same educational development which has led to the emphasis on learning in small groups and to the experiential approach to the Bible and Christian doctrine, seeing them as a record of past experience which has present day relevance and of a dialogue between God and man which is continued in our generation.

The Laos in Training

Theology, to be alive, must, as Tillich put it, move 'back and forth between two poles, the eternal truth of its foundation and the temporal situation in which the truth must be received'. The process of theological *education* discussed in the last section is only effective if it is grounded in the situation in place and time in which it is being developed, but its main concern is with the more *general* situation, the cultural setting and *weltanschauung* of the age. *Training* is the operation by which theological thinking is applied to the *particular* situation, the concrete problem, the practical issue. Training is a hollow activity if pursued without an adequate background of education; education becomes remote and abstract unless earthed by training.

In training attention is focused upon some particular aspect of life in the world. It is problem centred and must take account of the extreme complexity of many of the problems with which men are faced in today's world and the frequent lack of morally satisfying solutions. The rapidly changing nature of modern society calls for an approach which leaves room for originality, creativity and imaginative construction.

Training is concerned with group problems as well as individual problems, and with relationships between groups as well as relationships between individuals. Much trouble arises today from the clash of highly organized interests, with well meaning individuals caught on both sides in the logic of their respective positions.

Initiatives, planning and leadership in training should be shared between clergy and laity, with the clergy usually playing a minor and enabling role. The real problems of the secular world are only known by those who are immersed in it and the most effective training is that which is most closely related to real life situations, seeking the disclosure of God's presence and activity within them.

The theological approach will, therefore, be inductive and situational, based on the belief that God is to be found where the action is and when the questions arise. The distinctive Christian contribution will come from the attitudes, insights and resources which are brought into the discussion by all the participants.

Here are some of the situations and issues which come within the range of lay training:

- (1) General and global issues:
Moral dilemmas of science—which cannot be solved by scientists alone, or scientists and politicians, or for that matter scientists and theologians. Environmental crisis. World development. Race. International justice and prevention of war. Education, communications and mass media.
- (2) Parenthood and family life:
—a sphere in which North American churches are very active.
- (3) Neighbourhood/Community/Region:
Regional planning—urban renewal—rural problems. Community development. Community care and coping with crisis situations (drugs, mental health, bereavement, prisoners, etc.)
- (4) Work:
Individual problems e.g. honesty, fair play, relationships, decision making. Group problems e.g. industrial relations. Unemployment and redundancy.
- (5) Political and public affairs:
The politician, civil servant, local government officials. Parties and pressure groups. Conflict of loyalties. Identifying social goals and helping to formulate public and political opinion on the great social and moral issues of the day.
- (6) Leisure:
Use of time.
Ethics of sport.
Tourism.
- (7) Church responsibilities within its institutional life:
Church administration.
Church renewal.
Sunday school teaching and youth leadership.

Structures: Education and Training

(1) THE LOCAL CHURCH

The local church has a crucial role as a place of theological learning for adults. Many are not now content just to listen to a sermon; they are not content to be taught in the old fashioned manner; they want to participate in a growing experience, to grapple with ideas in matters of faith and make their own decisions about their own beliefs. Clergy today need skill in enabling this to happen and in acting as resource persons.

In the field of training the function of the local church is more restricted. It may be the right milieu in which to undertake training for work with children, young people and the elderly or with respect to family life problems. The local church may be involved (usually

with other bodies) in community development, community care and coping with crisis situations. Its areas of concern is the local residential community and its needs.

(2) INTER-PAROCHIAL AND ECUMENICAL ORGANIZATIONS

To achieve a well led and adequately varied programme there may be advantages in pooling the resources of the parishes in a deanery or a city or a group ministry and in working along ecumenical lines: a certain amount of specialisation may then be possible. A group of churches (possibly of different denominations) may employ a lay training officer or a social worker skilled in community development or community care and capable of training volunteers in these fields.

(3) DIOCESE

Schemes of education may be centred upon a diocesan conference house or planned with the advice and help of diocesan staff. Most dioceses have on their staff officers who specialise in training for work with children and for work with young people. Some have adult education or lay training officers whose skills vary according to the decisions of the diocese as to what should be done at this level. No one person can be proficient in all the fields of education and training referred to in this report, but they will need to be taken into account in working out a diocesan policy.

(4) SECULAR INSTITUTIONS

In most of the country it is possible to co-operate for both education and training with university extra-mural departments, polytechnics, colleges of education, further education colleges and the Workers Education Association. The Open University also has plans for the future which include courses on religious education.

(5) INDUSTRIAL MISSIONS

These operate as agencies of the Church in most of the large centres of industrial concentration. There are now about 90 full-time chaplains of all denominations in the UK and a similar number of part-time chaplains. The Industrial Mission Association exists as a vehicle of communication between industrial mission teams and chaplains and provides an information and digest service about current activities and written material on the Church's work in industry.

Industrial missions work with men and women from both sides and all levels of industry in groups and conferences, helping them to understand industrial and technological society and to make a responsible contribution in their own situations.

(6) LAY COLLEGES

Evangelical academies or lay colleges have developed in the last 25 years, first mainly in the Protestant Churches of Europe but now in all

continents. They are regional conference centres with a resident staff (or sometimes an itinerant team without an established conference place). They organize short-term meetings with occupational groups (e.g. lawyers, journalists, trade union leaders) or functional groups (e.g. representatives of all levels of an industrial enterprise or of various departments of a city administration) or life situation groups (e.g. widows or foreign students) or public interest groups (e.g. world development, law and order). The subject taken up is usually a burning issue in the daily life of the participants. The starting point is the facing of the facts of the situation. The aim is not so much to find a Christian answer to all the world's problems but to train the ethical imagination of people involved in dilemma situations to give them hope and confidence to struggle with the questions raised. In some countries in recent years action training centres have been set up whose work is more closely related to the life of their immediate community.

There is a European Association of Laity Centres with over 50 full members. The three in Britain are Iona and Dunblane in Scotland and Dartmouth House, Blackheath. William Temple College, Moor Park College and Whirlow Grange, Sheffield have belonged in the past. There is an 'associate membership' which brings in St. George's House, Windsor (soon likely to be a full member) and a 'corresponding membership' for people doing academy-type work without providing residential accommodation e.g. Tees-side Industrial Mission.

There are now about 20 dioceses in England with their own conference houses. In only two instances so far has a policy been worked out for their use as laity centres and someone appointed to direct the programme.

(7) COMMUNITIES

Some of the most significant and exciting developments are taking place in the varied attempts to find appropriate forms of community living for this age of rapid change. Such centres as Lee Abbey and Scargill are particular examples. Many smaller experiments are being set up on a much wider basis ecumenically and with less clearly defined commitments.

The religious orders, Roman Catholic and Anglican, men and women, are rediscovering their role as communities of rebellion, and are finding themselves astride a boundary between church and society, walking a razor edge with exhilarating disregard for the dangers of falling down one slope or the other.

(8) OCCUPATIONAL GROUPS

These are groups of people engaged in the same occupation or allied occupations who meet to explore the relation between their faith and important issues of their work. Evidence is available of people with responsible jobs in shops and stores meeting to consider, in the light of Christian principles, the personal, political and moral problems which confront them; social workers meeting to evaluate the basic assumptions underlying their professional practice or to look at the problem

of evil in social work; teachers, social workers and clergymen considering together how in their different professions they should go about helping people in need.

(9) PUBLIC INTEREST AND SOCIAL RESPONSIBILITY GROUPS

Examples have come to light of mixed groups of people drawn together by the Church from the relevant professions and from a cross section of the general public to consider such subjects as law and order, town planning and the mass media, usually with a local reference. Groups have in some places been formed on an ecumenical basis to train for local action on issues such as world development or housing or education or racial justice or for meeting local needs (e.g. play groups, help for the aged). Other groups seek to work directly with deprived or exploited sections of the community, helping them to develop their own organization and leadership. Most often nowadays church members join with others in secularly organized groups for these purposes, but there may be training and other facilities which the church can offer.

(10) LEADERSHIP TRAINING INSTITUTIONS

These are residential courses of 4 or 5 days and their purpose is to examine problems of human relationships, of authority and leadership, of communication and change with which all members of society are confronted, whatever their role. The initiative and oversight have been taken by the central staff of the Board of Education. Regional and diocesan developments are now taking place and groups of many kinds are engaged in applying the insights to their own situations.

Issues before the Church

(1) GENERAL ADULT EDUCATION

The Church is not institutionally involved and has no stake in the education of adults comparable to that in the education of children. Interest and money are mainly concentrated upon church primary and secondary schools and colleges of education. There has been the development of chaplaincies to institutions of higher education and a close partnership exists between the Church's youth officers and the national and local youth service. But the increasingly important sphere of adult education has been almost completely ignored. At a time when big advances are being made, there is little evidence of contact between diocesan education staff and the L.E.A. personnel responsible for policy and development in this sphere; and with one or two exceptions there has been no attempt to relate to the residential adult colleges. 'It is in this general field', states the Report of the Carlisle Commission (1971) 'that the Church's relationships with the education

service are at their weakest and that attitudes so often appear unformed or ambiguous.'

If financial stringency dictates that it is now too late for the Church to acquire an institutional presence within the adult education system, its influence can still operate in other and equally effective ways. There are many opportunities which can be taken up at all levels for close co-operation with secular adult education institutions. Moreover, a large number of churchmen, clergy and laity, are active inside these institutions as teachers or administrators and they can be supported in the task of bringing Christian insights to bear upon their work.

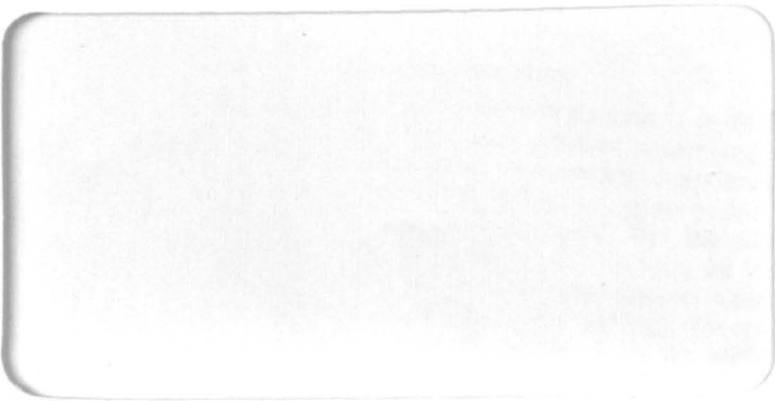
(2) ADULT CHRISTIAN EDUCATION

The Church is faced today with a situation in which the great majority of its members do not have sufficient understanding of their faith and its relation to life for it to have any considerable effect upon their decisions and choices or indeed to ensure its survival in the midst of contemporary criticism and doubt. But the education explosion is producing a laity capable of sharing with the clergy and of making their own unique and necessary contribution in the realm of theological thinking, of 'faith seeking understanding'. We can now move towards the creation of a 'theology impelled by the needs of the *laos*' which will be rooted in the Gospel and intelligible in terms of contemporary human experience.

Will the Church respond to this opportunity? To do so requires a fundamental change of attitude in the ordained ministry, which will only arise when authoritarian concepts and practices have disappeared from ministerial training. It requires, too, an emphasis on continuing theological education which includes both clergy and laity. The old status barrier between clergy and laity must go as they discover each other as persons when they share the same educational experiences.

Resources are available to make a realistic response along these lines possible. For instance:

- (i) The work of leadership training institutes, with their valuable insights into the processes of group learning, needs to be extended and their contribution to theological education more clearly discerned.
- (ii) The diocesan education teams now being formed need to co-operate with the increasing number of diocesan officers responsible for post ordination and in-service training of the clergy and to make more strategic use as properly equipped education centres of the conference houses now established in 20 dioceses.
- (iii) Each year a large number of young lay men and women leave universities and colleges where they have been active in Christian groups and have gained experience in working out their faith in relation to life. Ways need to be found to make their contribution more readily available to the Church at large.
- (iv) In many places help can be obtained from university extramural departments and other secular institutions: and it would be of benefit to both if closer relationships could be established



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The section on Resources is duplicated so that additions can be made from time to time.

This Syllabus has been produced by the Religious Education Department, Diocesan House, Quarry Street, Guildford (telephone: Guildford 68597). Comments and enquiries should be made to the Diocesan Director of Religious Education at that address.

The purpose of this syllabus

This syllabus is intended for experimental use in Church of England Aided Schools in the Diocese of Guildford, not merely as an appendage to the Surrey Syllabus of Religious Education, but as an alternative to it.

The question may well be asked, "Why have a new Diocesan syllabus when there exists a perfectly good Agreed syllabus ? Does not the production of this alternative syllabus imply criticism of the Agreed syllabus which has itself been revised ?"

For an answer, we should look at the major difference between C. of E. Schools and County Schools, namely the fact that the Church can play a much larger, and a much more positive, role in the life of the former, than it can in the latter. This means that a whole new educative factor can be brought into play in a Church school, and it is in order to take full advantage of this that this syllabus is being devised.

Theologians have been saying for some years now that the Christian faith is communicated through symbolism rather than by argument. The main function of 'theological' words is to act as symbols to evoke responses, rather than to convey factual information or to convince by inexorable logic. This symbolic use of words can obviously be reinforced by the use of other symbols, visual, aural, and 'dramatic' (or 'kinaesthetic' for those who prefer technical terms). The life of the Church is the obvious setting where such 'symbolic' communication can most effectually occur.

By taking this particular approach as the basis for building the syllabus, we are also able to put into effect the insights gained from recent psychological research into the processes of religious education. We shall be able to make our material even more immediately relevant to the situation of the children we teach, even more fitted to their needs and suited to their abilities, than a Bible-centred syllabus can hope to do. (To say this is, of course, not to suggest that the Bible plays an unimportant role in this syllabus, or that we are seeking to impart any teaching which is not fully rooted and grounded in the Bible. These remarks refer to our methods and approach, not to the basic

content of the syllabus as a whole.) The thinking and assumptions lying behind the syllabus will be seen more fully when the introductory article on 'The Development of Children' has been read.

The development of children

So much has been written over the last few years about the developing needs and abilities of children that it is difficult to know how to reduce it all to a digestible form. In the end one probably has to choose the scheme of one particular writer as a framework, and group the contributions of other writers around this central skeleton. The scheme chosen for this survey is the one worked out by the American psychologist Robert Havighurst, and set forth in his book Human Development and Education, published by Longmans, Green & Co. in 1953. He sees children faced at different stages of their growth with different 'tasks', the successful performance of which fits them for the next stage in their development. This overall development he divides into three broad stages: 1 - 5 years old, 6 - 11, and 12 - 18, and it is these divisions we will follow below.

A. EARLY CHILDHOOD

The main 'developmental tasks' facing the child who is just entering Infant School are three:

1. Forming simple concepts of social and physical reality.
2. Learning to relate oneself emotionally to other people.
3. Learning to distinguish right from wrong.

Apart from noting these three tasks we can (for the purposes of this brief survey) pass over this pre-school stage.

B. MIDDLE CHILDHOOD

Havighurst lists nine developmental tasks for the 6 - 11 year olds:

1. Learning physical skills necessary for ordinary games.
2. Building wholesome attitudes towards oneself as a growing organism.

3. Learning to get along with age-mates.
4. Learning an appropriate masculine or feminine social role.
5. Developing fundamental skills in reading, writing and calculating.
6. Developing concepts necessary for everyday living.
7. Developing conscience, morality and a scale of values.
8. Achieving personal independence.
9. Developing attitudes toward social groups and institutions.

C. ADOLESCENCE

For the 12 - 18 year olds he lists ten such tasks:

1. Achieving new and more mature relations with age-mates of both sexes.
2. Achieving a masculine or feminine social role.
3. Accepting one's physique and using the body effectively.
4. Achieving emotional independence of parents and other adults.
5. Achieving assurance of economic independence.
6. Selecting and preparing for an occupation.
7. Preparing for marriage and family life.
8. Developing intellectual skills and concepts necessary for civic competence.
9. Desiring and achieving socially responsible behaviour.
10. Acquiring a set of values and an ethical system as a guide to behaviour.

(N.B. The majority of the adolescent tasks are seen in terms of 'achieving', though this is not to deny that further development tasks face the adult.)

For the purpose of this syllabus two major questions must be asked about this scheme: Can it be broken down into smaller age-groups (year by year, perhaps) ? And what consequences follow from such an analysis not just for education in general, but for 'religious education' in particular ?

In trying to answer the second question, the point must first be made that it is wrong to try and distinguish too strongly between 'education in general' and 'religious education'. The latter is not just one subject among many, but also supplies a quality of approach to all subjects taught. This quality can be defined in many ways: but all such definitions would certainly make reference to the Christian educator's desire to see children develop to full stature physically, mentally, morally and spiritually. So a Christian teacher will do all possible to help children, by whatever appropriate means, to fulfil their developmental tasks. This obviously will affect the teaching of all subjects: none of them will be looked upon merely as systems of information to be imparted, but each will be seen as making its special contribution towards the fulfilment of various developmental tasks. For each 'subject' one must discover the special contribution it can make to the over-all task. What then is the special contribution of 'R.E.', 'Scripture' (or whatever 'religious education' qua subject may be called), and which of the developmental tasks does it most affect ?

To take them in turn:-

Physical skills B 1

R.E. does not deliberately contribute here, but it does have something to say when this task is seen in the terms of B2 and C3, i.e. when physical ability and physical growth is evaluated.

Getting on with age-mates B3 (cf. C1 - Mature relationships)
Personal relationships are at the very heart of the concerns of the Christian faith.

Social roles B 4 (cf. C 2)

Again, R.E. will be concerned with the evaluation of male and female roles, rather than with the process of achieving them.

3 Rs. B 5 (cf. C 8 - Intellectual skills)

Again, R.E. will provide comment on the need for, and use of, these skills.

Concepts for living B 6 (cf. C 8)

On the development of 'religious' concepts see below.

Developing morality B 7 (cf. C 9/10 - Responsible behaviour and values)

Obviously R.E. contributes greatly here, but one must not ignore the contributions of all the other subjects: R.E. has no monopoly in this field.

Personal Independence and attitudes to social groups.

B 8/9 (cf. C 4/9)

The balance between personal freedom and social responsibility is one which needs intellectual examination (at the appropriate age) as well as the opportunity for 'practice'. In this respect this task can be grouped with C 10 (values and ethics).

C 5/6 The Christian doctrine of man demands that the selection of an occupation should be considered in terms of 'vocation' not merely as economic necessity.

C 7 Again, this will involve many issues central to Christian teaching.

Clearly then R.E. is concerned, in varying measure, with all these tasks, particularly where evaluation is involved. This is a far more fundamental purpose of R.E. than the imparting of what is called 'religious knowledge'. Lying within, or following from, each developmental task is an evaluative task. Can children in fact cope with these evaluating tasks at the same time as the related developmental task? It is difficult to answer this question with any certainty, but one or two conclusions have emerged from recent research.

In Religious Thinking from Childhood to Adolescence (published by Routledge & Kegan Paul in 1964) Dr. Ronald Goldman reviews this research, and draws the following conclusions:

There are three stages distinguishable in the development of thinking, whether 'religious thinking' or any other

type of thinking. Before the age (mental age) of 7/8 children think 'intuitively'; they cannot reason (even though they will 'give reasons' quite happily); no real evaluation can therefore take place at this stage.

From 7/8 to 13/14 (or possibly earlier, depending on the method of teaching employed) children think 'concretely', reasoning logically, but able to do so far more easily with entirely factual matter, and find it difficult when asked to deal with abstractions. Facility to handle abstractions logically only begins to develop around the age (mental age) of 13.

Goldman deals at some length with the dangers of trying to anticipate these 'thresholds' of ability by using material or terminology which depends on mature processes of thought for its proper understanding. Although there is no space here to reproduce his arguments, they have been borne very much in mind in the compilation of this syllabus.

By setting Goldman's divisions alongside Havighurst's one is able to break the larger groupings down into smaller stages, though we must not forget that Havighurst is dealing with chronological age while Goldman is talking of mental age. It is because of this, coupled with the realisation that many other factors inevitably blur attempts at fine classification, that little attempt will be made in this survey to distinguish, say, 7 year olds from 8 year olds within the sub-groupings adopted. We can, however, make the following general characterisations with some confidence, and also suggest what are the implications for religious teaching at the various stages.

A. FIRST YEAR INFANTS (5 - 6 YEARS)

Task A 1 Forming simple concepts of social and physical reality

Page 2 refers

- Although the infant is beginning to be able to distinguish between fantasy and reality in the stories he hears or makes up himself, his understanding of the 'real' world is still shot through with fantasy. He probably believes that everything that moves is somehow alive; he may well believe that everything in

the world (and the world itself) is man-made; he has not yet grasped the idea of regular cause and effect and so the world appears to be full of magical happenings; he finds it difficult if not impossible, to think of a time when he was not alive (except perhaps in the realm of the fairy story), or when he will be dead. The teacher must therefore avoid reinforcing any of his false impressions of the world, at the same time not expecting more understanding of reality than the child is capable of achieving.

Task A 2 Learning to relate oneself emotionally to other people.

- A normal infant's attachments (other than to his family) are not very lasting, though wildly enthusiastic while they do last; similarly his hatreds are violent and fleeting. However, he may be acquiring a general trend towards hating or loving; and this the teacher must be on the watch for. The teacher's task here is to encourage positive attitudes of love and trust, particularly with regard to the child's home, his school community, and his Church community. One factor in this will be the faith the child has in his own potentialities; if he is unsure of himself, he will be unsure of other people.

Task A 3 Learning to distinguish right from wrong.

- Goodness, to an infant, is identified with being obedient, no more and no less. He therefore judges goodness by results, rather than by motives. He usually prefers to examine goodness and badness (especially badness) in others, rather than in himself. Here the teacher must again try to broaden the child's understanding of the nature of right and wrong, without demanding more insight than is possible at this age.

To build a syllabus of religious teaching for the first year infants is virtually impossible, and in any case unnecessary. The child cannot yet grasp 'religious truths', his religious learning is part of his general development at this stage. This is not to say, however, that no 'religious learning' takes place in this first year at school. Far from it. As J. J. Smith has said: "The

type of response that the developing child makes to his social environment is largely responsible for the set which his personality takes towards religion". Also the discovery and experiencing of things described by adults as beautiful (as opposed to other things which are ugly); the recognition that some things are true and other things are false; the gradual acquisition of a sense of order and regularity in life - all these are necessary prerequisites of the later evaluations that religious thinking will involve. Such things will come in various ways, in the various activities which make up the school day. The only specifically 'religious' activities will be worship, expression work centred on the Church building and Church festivals, and the occasional inclusion in 'story-time' of some stories from the Bible and from Church traditions. (Suggestions for expression work and suitable stories will be found in the main syllabus.)

B. MIDDLE CHILDHOOD

SECOND YEAR INFANTS; FIRST AND SECOND YEAR JUNIORS (6 - 8/9 YEARS)

(Note: the upper age-limit here is deliberately left vague and flexible, as it really relates to a mental age of 8. It may be found that brighter second year juniors approximate more to the characteristics of third or fourth year juniors.)

Task B 1 Learning physical skills etc. Page 2 refers

- Children of this age are greatly interested in making things (in the plastic and graphic arts), and this should affect the methods used in R.E. as in any other subject.

Task B 2, B 3, B 4, B 8, B 9

The characteristics of early middle childhood mainly related to these tasks are as follows:-

- They are growing increasingly independent of parental authority, and coming increasingly under the influence of their peer-groups.
- With independence comes a certain brashness, in which the child is apt to use other people as objects, rather than try to relate to them as persons. Nevertheless they are interested in stories about people, especially about other children, and there is an increasing tendency to imitate one's individual heroes.
- Boys prefer to express their interests and ideas in action, and are interested in other people's actions

and adventures. Girls, however, are more inclined to verbalise, and more interested in personal characteristics and relationships.

The needs of children of this age in this area of their development are therefore:-

- To have a sense of security of belonging somewhere, of knowing that they are loved and protected, even as they assert their independence; to find a sense of solidarity and of mutual 'compensation through identification' within the groups to which they belong.
- To have gradually increasing opportunities to 'play out', or to discuss, problems with their contemporaries, away from direct adult pressures.
- To hear stories about people with whom they can identify themselves in order that they may feel what it is like to be 'another person' (and so enable their sense of sympathy to develop), and also so that they may have heroes to imitate whose behaviour is worth imitating.

Task B 6 and B 7

One set of characteristics of the six year old which are relevant here is as follows:-

- He will cheat or lie quite readily in order to win a game or to avoid blame. He talks and acts aggressively towards his 'enemies'. His own good behaviour is almost entirely governed by fear of disobeying (i.e. fear of hurting his parents/teachers, or of being hurt by them).

In contrast, the characteristics of the 8/9 year old show the following changes:-

- He is now able to feel guilt, to accept blame, and to apologise. He can apportion blame amongst others quite rationally. He is less aggressive about his enemies. Good and bad are now seen in terms of right and wrong, not merely of parental wishes; however, his moral code is still full of unalterable blacks and whites, and there is a strong (and unrealistic) demand for 'fairness'.

Therefore the needs of children through this period, relevant to their moral task, are:-

- To start coming to terms with their moral weaknesses and to be assured of the possibility of forgiveness. (In most cases this will be met in the ordinary course of family life.)

- To have their life regulated on the basis of establishing custom and order, which is seen to reflect the 'right way' of doing things.

Another set of characteristics of the six year old is also relevant, namely:

- His interest in 'heaven' (both 'what's in the sky', and 'what's after death'); his acceptance of God as creator; his expectation that his prayers will be answered; his increasing distinction between reality and fantasy, and the corresponding diminution of interest in the latter; his general acceptance of the Bible as an authoritative book, despite an increasing tendency to question the truth of individual stories; his occasional fear of the dark, of loneliness, of the 'supernatural'.

With this can be compared 8/9 year old characteristics as follows:-

- His acceptance of the fact that he himself will die, though not until some far distant time; his resultant loss of interest in death; his final separation of reality and fantasy, and almost complete lack of interest in anything smacking of 'fairy stories'; his tremendous interest in collecting and listing things (in establishing categories); his tendency to feel that 'seeing is believing'; his consequent loss of interest in the unseen, uncategorisable God, despite his new tendency to pray spontaneously if in great need or danger ('prayer' and 'wishing' being largely identified); his belief in luck and superstitious rituals, despite his shift of interest from 'fairy tale' magic to tricks and 'party magic'.

The basic needs of children through this period, relevant to their interpretative task, can be summed up in

Havighurst's words:-

- To separate objective reality from fantasy.
- To explore reality and to discover a predictable orderliness within it.

Before looking at these needs in any more detail, we must look at the children's mental abilities:

- The 6 year olds have reached a mental threshold where they are now capable of comprehending the earth positioned in space; of understanding the time-cycle of the seasons (though they will still have no sense

of time on any larger scale); and of sensing the mystery of birth, old age and death.

- The 8/9 year olds have added to these abilities a much firmer grasp of the different uses of language. They are being prised loose from the iron grasp of literalism, and can begin to accept the symbolic use of language and myth, differentiating for example between the uses of the word 'heaven'. They are beginning to see the cause and effect principle, and no longer think of 'cause' purely in terms of a person manipulating things. Their sense of time has increased to think 'biographically' about people. Their ideas about God are still at bottom anthropomorphic, but they see him as possessing attributes such as wisdom and goodness.

We can now add further to our list of the child's needs.

- To be able to make full use of his abilities as they develop. This means that nothing in our religious teaching should in any way prevent the child from pressing forward to a new and appropriate level of understanding the world around him. The 6 year old will be exploring the world of reality physically, but the 8/9 year old will be exploring it mentally as well. As he explores the concrete facts of the world, any attempt at helping him to interpret and evaluate must not confuse his newly won realism. He will seek to understand the processes, the properties, and the origins of the physical world, and he will also want to learn how to test the validity of the explanations he is given. Again, he must not be confused about scientific truth by any attempt to dress up religious truth in language masquerading as scientific. He can begin to distinguish between the literal and symbolic use of words, and should be encouraged to do so wherever appropriate.
- To be helped to find God in the natural order and patterns of life; to understand life as basically 'friendly' in all its aspects; to connect God with truth, beauty and goodness.
- To be presented with a great variety of images relating to God. (Some images are more meaningful to certain children than to others; as many 'paths of apprehension' as possible should be provided.)
- To come gradually to value the Bible as a real source of help in moral decision and in 'theological' understanding of the world.

THIRD AND FOURTH YEAR JUNIORS (9 - 11 YEARS)

This is a period of consolidation. The somewhat tentative features of the 8/9 year old scene become definite and universal, and very few new features develop. The following review of characteristics will therefore repeat or refer back to much of what has been said about the 8/9 year olds.

Task B 1

Page 2 refers

- Interest in the plastic and graphic arts is beginning to wane amongst certain members of this group, as games become a sphere for the exercise of much more subtle skills than could be achieved previously.

Tasks B 2, B 3, B 4, B 8, B 9

- Group standards are increasingly dominant, apart from a few exceptional cases.
- Heroes are now not necessarily 'good' people, but people who exercise power, physical or otherwise. Some interest is now shown in communities as well as in individuals.
- Boy - girl differences persist as before.

Tasks B 7 and B 6

Moral characteristics: much as in the 8/9 year old, though with the following refinements - right and

- wrong are mainly thought of in terms of obedience to a moral code, but a few will equate 'wrong' with 'selfishness'; (parental) authority still has some effect on behaviour, but only because the child either is afraid of punishment, or does not want to upset the parent/teacher; in many cases experience has taught the child that he can be sure of being eventually forgiven, and this can produce a certain moral responsibility.

Intellectual characteristics and abilities (Again, much as in the 8/9 year old, though showing a number of signs of further development.) There is still not much interest in death, though there is a heightened awareness of the frailty of life, shown in a concern about illness and accidents. The separation between

- fantasy and reality now reveals itself in a tension

between 'natural' and 'supernatural', often resolved by keeping the two in quite separated compartments. The world is understood in terms of 'natural events' and 'natural causes', though God can be seen as supreme over nature, working 'through' events. On the other hand the Bible may be dismissed as untrue because of the miracle-stories it contains. Interest in God

- sometimes manifests itself in a deep sense of awe, but it can equally well (in different individuals, or in the same individual at different times) dissolve into complete apathy. In some cases, usually where symbolical language has been forced into a false literalism, there is outright rejection of all belief in God or talk about him. Interest in Jesus is tempered by puzzlement or scepticism about Christological claims and interpretation. Interest is growing in the poetic and historical sections of the
- Bible. (A general historical sense of time is just beginning to emerge, though it is by no means established as yet.) Belief in luck and superstitious rituals is beginning to decline, though fear of the supernatural can still persist. Other dominant fears at this time are to do with success and failure, and with self-consciousness.

Some of the religious needs of late middle childhood can therefore be listed as:-

- Continuous need for security
- Increasing opportunities to work out problems with contemporaries with a little more emphasis on discussion, especially for the girls.
- To hear stories of 'heroes' who are good as well as powerful.
- To be helped to realise the cost of forgiveness; that 'fairness' often involves punishment, but that there is a tension between fairness and forgiveness.
- Continuing need of custom and order (the 'right way' of doing things) though on a more flexible basis, encouraging any signs of independent, objective, constructive criticism on the part of the children.

- To appreciate that 'reality' includes experiences (of beauty, awe etc.) which are not wholly describable in terms of concrete fact, but are none the less real. (The experiences themselves are important here; it is still too early to attempt to talk much about them.)
- To explore reality continually and discover orderliness within it.
- To make full use of abilities. This will now include the initial use of specialist skills (e.g. one child swims for the school, another is a member of the school violin group), and some rudimentary evaluation of different skills will be undertaken.
- To be helped to find God in the natural order. The identification of 'God acting' with the abnormal should be avoided wherever possible at this stage.
- To be presented with a great variety of images relative to God. Some elementary 'comparative study' of symbols can be undertaken towards the end of this stage.
- To come to distinguish certain elements in the make-up of the Bible - some being factual, others being parabolic.
- To come to see oneself as a contingent being, ultimately dependent on God, and existing for God. (This is basic, but its fulfilment should not be undertaken overtly, through preaching etc. Rather it will come through example, through implication, through atmosphere, through encouragement in worship, and so on. The religious teaching in the classroom at this stage should consist predominantly of objective factual information.)

(Note: Some of the age levels suggested above are a little earlier than Goldman would claim as validated. However, he does admit that the age-boundaries suggested by his research might well be reduced by appropriate teaching methods and material.)

On compiling a scheme of work

This syllabus is exactly what it is described as, a syllabus, no more and no less. The material in it must be adapted to the needs and situation of each separate school community. In other words, a scheme of work for each school needs to be drawn up.

The first point about a scheme of work for Infants and Lower Juniors is that it should not be thought of in terms of so many periods on the timetable. Rather should it be thought of as ground to be covered in the course of the pupils' activities. Some 'religious needs' may best be met by what to all intents and purposes is an 'English period'. Much (perhaps even most) 'religious material' can be worked at mainly through art and craft or in drama work.

For Upper Juniors this 'oblique' approach should not be abandoned, but needs to be supplemented by more systematic study. However, such study may well be better undertaken in concentrated sequences of irregular occurrence, rather than spread out thinly over daily sessions of twenty inevitable minutes each. Once again, the needs and situation of each different school will govern how this should best be organised.

Two basic questions have to be asked in drawing up schemes of work -

- a) What principle will govern the selection of areas of material for the different classes ?
- b) What principle will govern the sequence of presentation of this material once it has been selected ?

The answers to these questions, as recommended in this syllabus, are

- a) the 'religious needs' and abilities of children at their differing stages, and
- b) the course of the Church's Year.

The work necessary for the selection of material has been attempted in the compilation of the syllabus itself; to follow the Church Year seems to give a firm yet flexible framework, which will prevent material being presented quite haphazardly, and yet will allow each individual school to prepare its own individual scheme.

N.B. 'each school', not 'each class'. It is felt to be most important that schemes should be drawn up which give a broad, but clear, unity to the six Primary years in each school or group of schools. Material may well have to be repeated from one year to the next, but as long as there is not an exact repetition of approach as well, such recurrence of materials need not produce boredom in the pupils.

When preparing to draw up each section of a scheme of work, note:

- the needs and characteristics of the age-group(s)
- the practical limitations of the school-buildings, equipment, personnel, class-size, situation etc.
- timetabling possibilities, and co-ordination with other 'subjects' (integration into the overall scheme of work of the classes involved)
- possibilities of integration with the activities of the parish (or wider-Church-area)
- the content of previous (and subsequent) sections of the scheme of work.

Attempt to cover some material from each of the main divisions of the syllabus, but do not attempt to cover too much.

" A little well learnt is better than a lot soon forgotten. "

THE INFANT SYLLABUS

Where the Infant classes are organised as a separate school it would probably be better to work from the basis of this syllabus throughout the two years. Where the classes are more closely integrated with the Junior range, then the school has the choice of starting on the 6 - 8/9 syllabus with the second year infants, or postponing its use until the 7 year old classes.

As explained on page 8, a 'syllabus' suitable for Infants can consist only in suggestions for stories and expression work, backed up by the experience of worship. A regular separate 'Scripture period' will probably produce more harmful results than good, giving rise to later misunderstandings, and even antagonism.

What has constantly to be borne in mind in selecting stories and centres of expression work are the capabilities and limitations of the 5 - 6 year old. Some of these have been commented on in discussing their characteristics, but there is the further point to remember, that children do not come to an Infant School untouched by the world in which they have been brought up. They come having already picked up certain religious vocabulary and ideas from their families and/or the general social culture of their neighbourhood, and also (in the vast majority of cases) from the even larger world of television. This elementary religious vocabulary, coupled with snippets of popular Christian belief, is already grafted on to what might be called the 'natural religion' of childhood. This 'natural religion' consists of the spontaneous emergence of various anthropomorphic beliefs about the origins of the different objects (animate and inanimate) which make the child's known world, coupled with a certain sense of relationship with the processes of nature, which the child feels he can to some degree control by means of almost magical rites and ceremonies.

The task confronting the teacher of Infant classes is not one of 'instilling' Christianity into an empty and receptive vessel, but one of transforming and modifying (and possibly at times eradicating) the vague, but firmly held beliefs which are the offspring of this 'natural religion' and the popular Christianity of his environment.

AN OUTLINE OF THE WORK FOR INFANTS

SUGGESTED
BALANCE

A. COMING TO KNOW GOD

1. Coming to know God

through exploring
the natural world

through exploring
aesthetic experience
and exercise of
value judgment

75 %

through stories
(factual & fictional)

2. Coming to know God through
meeting other people:

Getting to know the
people in the Church

10 %
(deliberately
arranged)

3. Learning about Jesus

through the Church Year
(Christmas; Easter)

15 %

through classroom situations

B. RESPONDING TO GOD

FOLLOWING JESUS

4. Through worship (including
visits to Church for
worship)

Occasional
plus
spontaneous
worship

5. Through concern
caring for others

Constant
reference using
animals & 'efforts'
as well as people

A 1 COMING TO KNOW GOD

Through exploring the natural world

Our homes - security, comfort, companionship, coping with trouble, learning to live together, God provides for us.

Our gardens - from flowers, vegetables, grass, ponds, paddling pools etc. to the principles they reveal e.g. bees and pollination, propagating seeds, the seasons, water finds its own level etc. An ordered universe.

Our country - from holidays, friends in other towns, postcards etc., how big the country is, how varied, where do roads go, farms are contrasted with towns. All these are sources of wonder and delight.

Our world - others live in it, every newspaper, T.V. programme etc. reminds us of this, stories and pictures showing other people and their way of life. God's care is universal.

Our universe - the stars, space - it is all so big and unknown. But all in God's plan. He has made night as well as day.

Through stories

Talking to a five year old about God has many pitfalls, but to postpone the attempt is as dangerous as to make the attempt. He will meet the word many times outside the classroom, and will fill it with his own content unless some clear guidance can be given by teacher or parent. The techniques used to give this guidance should be

story telling	(the three in
drama and	fact shade into
worship	one another)

'Stories about God' tend to be strongly anthropomorphic (cf. David Kossof's re-telling of various Old Testament stories) but this need cause no alarm. Infantile anthropomorphism cannot be avoided; the teacher's task is not to ignore it, but to refine it. The worrying feature about so many children's ideas of God is not simply the fact that they think of him as a man, but that they have identified him with the wrong sort of man. This is where so many of the Old Testament stories can lead one into trouble, but the danger can often be avoided by a careful re-telling, stressing the 'Christlike' characteristics of God in his dealing with men.

Stories which are open to such re-telling, and which also impinge on the developmental needs of infants, include:-

- Genesis chapter 1, vv 1 - 21 (the child must be made to feel secure within a 'good' planned creation)
chapter 4, vv 2 - 12 (human life is precious to God)
chapters 7 & 8 (God is concerned for the continuance of life, & also acts to improve the quality of life)
chapter 37, vv 3 - 4, 11 - 34: chapter 41, v 45 to chapter 42, v 8: chapter 45, vv 1 - 15
- Exodus chapter 1, vv 7 - 14, 22: chapter 2, vv 1 - 10:
chapter 3, vv 5 - 12a
chapter 24, vv 12 - 18: chapter 32 vv 1 - 6, 15 - 20:
chapter 34, vv 1 - 4: chapter 33, vv 18 - 23
- Ruth chapters 1 & 2
- I Samuel, chapter 16, vv 1 - 13: chapter 17, vv 1 - 51
(the fight with Goliath can be treated and explored as an allegory once the story has been told)
- I Kings chapter 21, vv 1 - 20 & chapter 19, vv 2 - 14a, 18
- Isaiah chapter 6, vv 1 - 8
- Daniel chapter 3, vv 1 - 28 & chapter 6, vv 1 - 23 (the moral should be generalised into God's support of his faithful children, rather than any suggestion that he miraculously makes life easy for them)
- Luke chapter 2, vv 6 - 20: & chapter 19, vv 2 - 6 & 8
- Acts chapter 16, vv 10 - 15: chapter 27

It must not be forgotten that infants are quite likely to pick on one detail of a story, and make it, for them, the central theme. For this reason great care must be taken with the details in one's preparation for telling a story. There can be no such thing as an 'unimportant detail'.

Dramatic work connected with these stories need not (and in most cases should not) be a dramatisation of the events in a story, but rather the expression of certain feelings arising from the story. More often than not, such dramatic expression will culminate in an act of worship, either from the 'characters' in the story, or from the children in their own right.

Examples: Factual stories of people who care for others e.g. Father Borelli do better to be told from the point of view of the children who are cared for. Such stories appear in newspapers and the like. It is worth making a collection and remembering that this is not the 'hero' age.

Fictional stories particularly of children 'just like you' in all kinds of situations and all parts of the world are important. The readers the children use are invaluable here and the reasons why people acted as they did and how we are responsible for one another are important religious material. Stories will explore New Testament teaching about 'forgiveness', 'goodness', 'suffering' and 'death'. It is a vital part of a child's development to come to know these and to have the chance to discuss and come to terms with them as far as possible, otherwise his expectations from life are likely to remain childish.

A 2 Coming to know God through meeting other people

Getting to know the people in the Church. Visits from the Clergy, Parish Worker, organist, churchwardens, sidesmen, magazine editor, cleaner etc. etc. These people must be met, talked to (and played with) as real people. Painting, writing and dramatic work and dancing will help to work out their activities, their feelings and the children's response to them. These show our interdependence and God's care of us in our needs.

A 3 Learning about Jesus through the Church Year (Christmas, Easter)

The five year old's knowledge of Jesus will in many cases be confined to the Christmas story, embellished by the half-remembered words of 'Away in a manger' and 'Once in royal David's city'. At some point approaching Christmas, therefore, the first year Infants should hear some stories about Jesus stressing

- i) the respect he won from grown-ups, and
- ii) his care and concern for children.

The Nativity should then fall into context as the necessary preparation for the Ministry, instead of remaining as an isolated incident.

i. Matthew chapter 2, vv 1, 2, 9 - 11

Suitable
Bible references
from which
stories can be
built up are:-

5, v 1

7, vv 24 - 29

Luke chapter 2, vv 22 - 33

Suitable
Bible references
from which
stories can be
built up are:-

- Luke chapter 2, vv 41 - 47
Mark chapter 1, vv 2 - 11
Luke chapter 4, vv 14 - 20
chapter 5, vv 1 - 11, 27, 28
* Matthew chapter 8, vv 5 - 9, 13
* Mark chapter 5, vv 4 - 24, 38 - 43
chapter 7, vv 24 - 26, 30
* chapter 9, vv 14 - 27
chapter 11, vv 1 - 10
ii) cf. those marked * above, and
Mark chapter 9, vv 33 - 37
chapter 10, vv 13, 14, 16
Luke chapter 7, v 32
chapter 11, vv 11 - 12

Similarly, as Easter draws near, the story of Jesus' arrest and crucifixion can be told, leading on to the story of the resurrection.

- Luke chapter 6, vv 12 - 16
chapter 8, vv 1 - 3
chapter 6, vv 1 - 11
Mark chapter 11, vv 1 - 10, 15 - 19
John chapter 12, vv 1 - 8
Luke chapter 22, vv 1 - 13
John chapter 13, vv 2 - 30
Mark chapter 14, vv 22 - 50
chapter 15, vv 1 - 24
John chapter 19, vv 25 - 33, 38 - 42
chapter 20, vv 1 - 18
Luke chapter 24, vv 36 - 43, 50 - 53

Suitable
references
on which
the teacher
can base her
telling of
the story
are:-

Each instalment of the story should be neither shorter nor longer than the usual story length, and there should be some creative follow-up to each instalment - e.g. drawing, singing or other musical activity, though dramatisation should not be attempted at this stage.

Learning about Jesus through classroom situations

Examples include:- Times when we need help or forgiveness
Times when someone is dishonest (lying or stealing)
Times when authority has to be exercised and someone corrected or controlled

These situations can be used in discussion to illustrate the same points as Jesus made ("like the man in the story Jesus told..."), or to show a reason for our conduct which is a religious reason, or to illustrate standards of behaviour which are Godly.

B 3 RESPONDING TO GOD, and

B 4 FOLLOWING JESUS through worship (including visits to Church for worship)

- Worship should arise out of the everyday routine of the classroom as well as occasionally being focussed into formal 'acts of worship'. With children in their first term formal worship should be kept to a minimum; they should only very occasionally be brought into a school 'assembly' for worship particularly where the school covers the whole 5 - 11 age range.
- The practice of worship is best encouraged and developed by adult example. Much 'formal worship' can consist of worship by the adults present, with the children joining in as, or if, they wish. It should primarily be seen as an adult activity they are invited to share in, and not as a child activity imposed on them by the adults.
- As well as the use of simple language easily understood by the children, acts of worship should from time to time contain language expressing the majesty and mystery of God (and not all such language need be directly addressed to God).

Biblical passages which could be used include:-

Isaiah 11, vv 6 - 9	Psalm 95, vv 1 - 7a
Revelation 21, v 10 to 22, v 5	Psalm 98
Psalm 18	Psalm 100
Psalm 19, vv 1 - 6	Psalm 104, vv 1 - 31 (or 33)
Psalm 23	Psalm 113, vv 1 - 4
Psalm 24	Psalm 118, vv 1 - 6
Psalm 46, vv 1 - 5	Psalm 134

Psalm 47, vv 1 - 5 - 7

Psalm 147 & 148, vv 1 - 13

Psalm 72

Psalm 93

Psalm 150 cf. the Benedicite

- Whenever circumstances permit, the children should become familiar with the Church building
 1. as a place where they worship God,
 2. as a place where Jesus' disciples gather together.

Once again, especially with the younger children, visits to the Church are best done in small groups rather than by the school as a body except for very special occasions. Visits should be followed up by expression-work (paintings of 'What we did in Church' etc.).

Responding to God and Following Jesus

B 5 Through concern for others

Through caring for others

Concern will be shown in worship as well as in works for other people. We have to know what we want for them as well as trying to 'do a bit of good'.

- It must be emphasised in conclusion, however, that
- the main bulk of the 'religious education' in an
- Infant School will be found in the 'ordinary' work
- of the day in the general life of the classroom. It
- is in this connection that the para-religious themes
- suggested by Goldman can and should be explored e.g.
- Light, Hands, Things that make us glad, Our wonderful
- world, Homes and Families, Babies etc. But even more
- important is the classroom 'atmosphere'. The
- classroom is a microcosm of the universe. The child
- will never come to look upon the world as a place
- where he may be secure within God's love if he
- cannot feel secure within the little world which
- centres around the teacher.

THE LOWER JUNIOR SYLLABUS

The suggestions made in the following pages will only be seen in their proper context if the introduction has been read first.

Two points need perhaps to be repeated here, however, for special emphasis :-

- The Church-centredness of much of the
 - syllabus springs from educational motives,
 - not from narrow ecclesiastical ones.
 - The child of Junior age needs something
 - factual and tangible around which to build
 - up a framework of religious understanding.
 - Study of the Church provides just such a
 - factual nucleus.
-
- The syllabus for each age-range needs
 - translation into terms of a scheme of work.
 - The following pages do not provide a scheme
 - of work in themselves (see the comments on
 - page 15).

AN OUTLINE OF THE WORK FOR LOWER JUNIOR (UPPER FIRST) 7s & 8s

<u>A. COMING TO KNOW GOD</u>	<u>SUGGESTED BALANCE</u>
1. Coming to know God through exploring the natural world	20 %
through exploring aesthetic experience & exercise of value judgment.	
through stories (factual & fictional)	-----
2. Coming to know God through meeting other people:	
Getting to know the people in the Church	5 %
Studying the family of the Church	30 %
What it means to belong to the Church	15 %
What others have done	
What we should do	
Understanding the Church's book	10 %

3. Learning about the Founder of the Church	
through the social and historical background	10 %
through the major events / pattern of Jesus' life	10 %
Jesus and his family (Christmas)	
Jesus and his enemies (Easter)	
Jesus and his followers (Whitsun)	

<u>B. RESPONDING TO GOD</u>	
<u>FOLLOWING JESUS</u>	
4. Through worship (including visits to Church for <u>worship</u>)	daily and spontaneous
5. Through concern caring for others	constant reference

Through exploring the natural world

Ourselves - our own powers and our growing capacity for knowledge and work provide great opportunity. Thematic work on Growing, Things we like, Families, Friends, Hands, Food etc. are appropriate here.

Our world - senses of sight, hearing, taste, touch and smell can be used, particularly in the exploration of the seasons and our environment. The natural world of plant and animal life can expand into the more 'scientific' topics of sun, air, water, fire, crystallization, gravity, magnetism etc. In these God's provision appears and Biblical material is important.

Resources - the Infant resources are useful still and Biblical material dealing with the themes or with questions that arise out of them helps the child to explore meanings. Hands that do evil might be Joseph's brothers putting him in the pit - neither would appear under 'Hands' in the concordance.

Through exploring aesthetic experience and exercise of value judgment

Examples:

Music - Pop music, the beat, the sound, notes of a piano, records, hymns, percussion bands. Why do we have favourites? Our grounds for choice. Good things 'speak' to us through music.

Dance and Movement - what do we 'say' through these and how we use them all the time? Why do we like to dance? Can dance be 'good' and 'bad'? Freedom of movement.

Pictures - sea, sky, colour, landscape. We widen our horizons by looking at pictures. What do we like, why? When we paint or draw, what do we express? Pictures and photographs show us what things and people and places are like. Pictures of Palestine, pictures of how people imagine Jesus was.

Touch and smell - the endless exploration of things helps us to see the wonder and usefulness of things e.g. good smells, warning smells.

Contrasts - such as Near and Far, Big and Small, Good and Bad. Working with contrasted things and talking with children about them we discuss God's world and his action in it.

Through stories (factual and fictional)

Here stories give examples of behaviour which will inspire imitation, provide encouragement or evoke sympathy. At first the material will be presented in the form of isolated stories, but as the children reach 8/9 years of age, short connected biographical studies can be embarked upon. Heroes of both sexes should be included in any scheme of work.

The symbol of 'Father' is the most appropriate here, in the general context of the 'Family' that is the Church. The significance of the symbol as related to the world in general must, of course, be brought out. At this stage the concept of Fatherhood should be explored in its various aspects chiefly on the human level, and the application of each aspect of Fatherhood to the divine realm should not be laboured. The Biblical references below are to suggest ways for a brief 'crowning' of each sub-section, and are not intended as the main centre of activity.

Suggested Centres of activity:

Father as Creator Psalm 104 vv 1 - 9:

Psalm 136 vv 1 - 9: Psalm 100

Father as protector and helper Romans 8 vv 35 - 39:

Psalm 23; Psalm 118 vv 1 - 6:

I Samuel 17 N.B. v 37: Exodus 2 vv 1 - 10:

Genesis chapters 37, 42, 45 (NB 45 vv 5 - 8)

Father as material provider Psalm 104 vv 10 - 28:

Matthew 6 vv 26 - 32: Luke 11 vv 2 - 10,

Psalm 65 vv 9 - 13: 11 - 13:

Psalm 147 vv 7 - 9:

I Kings 17 vv 1 - 16 with younger children
only.

Father as guide and teacher Psalm 119 v 105:
Proverbs 6 vv 20 - 22: Matthew 7 vv 24 - 27

Father as inspirer Genesis 12 vv 1 - 4:
Exodus 3 vv 1 - 12: Amos 7 vv 14, 15:
Isaiah 6 v 8: Acts 4 vv 5 - 7, 13 - 14

Father as discipliner
Genesis 2 v 15 to chapter 3 v 24:
Genesis 6 vv 9 - 18 etc:
Psalm 103 vv 1 - 13:
Luke 15 vv 11 - 24

These stories, if used, must of course be adapted and told in a way suited to the age and ability of the children.

A 2 Coming to know God through meeting other people

Getting to know the people in the Church

Visits from Church members including those who work as teachers, doctors, nurses, clerks, technicians and all kinds of workers are invaluable here.

Studying the Family of the Church

This division is aimed at giving the child the sense of belonging, the sense of security in the world which is so vital for him. It also seeks to widen his horizons by showing the diversity of people within the family of the Church. However, the principle of working from the known to the unknown applies here for the most part, and the beginning of study in this division should be in the local situations.

Suggested Centres of Activity:

Family membership (not to be tackled at any great length but to introduce the idea of family).

The school as part of the parish family: Assembly; visits from the Vicar; school services; other school - Church links.

The parish as part of the Church family: Baptism; Church activities which act as a focus to local community; local Church 'officials' and members; visits of Bishop; Diocesan gatherings.

'Grandparents and Ancestors' of the Church family: previous generations' contribution to life of local Church; notable benefactors and builders; early missionaries; the friends of Jesus in fellowship together.

'Cousins' in the Church family: activities of the nation-wide Church as seen in papers or on T.V.; any recent overseas Church visitors known of by the children; activities of the Church in typical overseas areas. Acts 1 v 8b.

The work of the family: the family cares for its members; the Church's care of its children (Church schools, Sunday schools etc.) care of the sick and aged (sick visiting, local almshouses etc.); the Church founds hospitals; Christian Aid and other modern charitable work.

Members do jobs for the family: contributions to the work of the Church by children (choir and other activities from local situation, Cubs & Brownies etc.); contributions by grown-ups (particularly the specific ones made by parents of children in the school).

The family gathers together for worship: the Church is built for worshipping in (look at other local churches and chapels and the kind of worship in them); the main services held; the festivals (how they are celebrated and the stories behind them).

What it means to belong to the Church

What others have done -

Stories of the Saints and of other people who have shown Christian qualities should be included here. Full use can be made of local benefactors in times past as well as those who try to live as Christians now.

What should we do

As children break away from simple obedience to parents as their guiding moral principle, so they should be encouraged to see the Church as the group which will now set their standard of behaviour. They should be given clear ideas about what 'is done', and what 'is not done', particularly in the field of personal relationships

The Bible references given below are again only suggestions for 'crowning' the work in each sub-section. The main activity should be centred round situations in the children's own life where these qualities of behaviour can be shown.

Suggested Centres of activity:

- Gentleness Matthew 5 v 5
- Showing mercy Matthew 5 v 7
- Peace making Matthew 5 v 9
- Keeping promises Matthew 5 v 37
- Love of enemies Matthew 5 v 44: Luke 10 v 25 - 37:
 John 15 v 12: II Kings 5 vv 1 - 14: Ruth
- Showing forgiveness Luke 11 vv 1 - 4:
 Matthew 18 vv 21, 22: Genesis 45 vv 1 - 11
- Seeking forgiveness Matthew 5 vv 23, 24:
 Luke 18 vv 9 - 14
- Service of others Matthew 25 vv 35 - 40:
 Mark 12 vv 41 - 44: John 6 vv 5 - 12
- Courage John 11 vv 7, 8, 53 - 57:
 John 12 vv 12 - 15: John 13 v 1
- No anger Matthew 5 v 22
- No sneering Matthew 5 v 22
- No revenge (going beyond the demands of 'what is fair') Matthew 5 vv 38 - 41
- No stealing Exodus 20 vv 15 & 17
- No getting others into trouble by lying
 Exodus 20 v 16

Understanding the Church's Book

The child's attitude to the Bible will be influenced largely by the use to which it is put in other divisions of the syllabus, and in worship. However, some specific work can be undertaken to help the child come to value the Bible for its moral and theological guidance.

One way of tackling this might be to gather together towards the end of the year all the Bible stories & other Biblical material used during the year, and to 'find' them (or some of them) in the Bible itself, noting the distinction between Old and New Testaments. With the older children a simple distinction might also be made between the 'story books', 'history books', 'poetry books', 'books of advice', etc. from which material has been drawn, and a simplified 'Bible library' could be made from covered match boxes or other appropriate material (cf. Teaching Religious Knowledge by Youngman, published by U.L.P. in 1958).

Another important way of helping the children prepare for later use of the Bible is to explore some of the symbols which are employed by the Biblical writers. Such exploration should be done entirely experientially at this stage, through drama and art in particular. Symbols which will already have some roots in the children's own experience (but will still be open to development and growth) include Kings and Queens; Sun, Moon, Stars and Sky; Sheep and shepherds; Meal-times; Sea, Rivers and Rain; Stillness; Seed, Growth and Harvest; Clouds and Mountains; Stones and Rock; Fire, Wind, Thunder; Nursing and Healing; Singing and Music. (This list is based on symbols used in the psalms suggested for use with Infants. The symbol of the Family can also be explored in this experiential way.)

Exploration of the symbol of the Father has of course already been given a place of special emphasis in this syllabus. We must not forget, however, that children of this age find obvious difficulty in making sense of the idea of 'God' even (or possibly especially) when the symbol 'Father' is used. The main purpose of Section A (Coming to know God) is to give content in experience, remembered or otherwise, to the idea of fatherhood, in preparation for effective use of the symbol later in life.

Use of translations. This is important in order to help children sort out the many versions that may be heard. They may not think of them all as 'the Bible' but this is a useful jump-off point.

A 3 Learning about the Founder of the Church

The social and historical background

The Greeks, the Romans and the Jews in the time between the Testaments i.e. roughly the 200 years before Jesus' birth provide a wealth of material.

The topics which might be included in this background work are connected with people and familiar things at this stage e.g.

the home)	Many of these can be
soldiers	(
markets)	developed to studies in
the synagogue	(depth at the next stage
Jerusalem)	
the weather	(in the Upper Junior or
games)	Middle School
work		
music and the Temple		

Major events / pattern of Jesus' life

A framework of the pattern of Jesus' life builds up through his contacts with people around him and their reaction.

Jesus and his family (Christmas)

E.g. Joseph and Mary, their preparation for the birth provides a viewing point for the festival which is realistic and not tied to tinsel or sentiment, both of which have their place but need to be put in it.

The children join in the preparations the Church makes for Christmas, getting ready in a spiritual as well as a physical sense by looking forward to the birth of one who would change the world. This depends in some measure on the previous work on the background to the life of Jesus.

Jesus and his enemies (Easter)

In the same way a viewpoint is provided by the personal angle. This also depends on the previous background work and contributes to the child's understanding of it and of Jesus' effect on his contemporaries while at the same time

illuminating the problem he himself faces over the conflict of good and evil. The people who provide material for study are the Pharisees, the Sanhedrin, Scribes, Pilate, the High Priest, the reasons why each opposed Jesus are fruitful ground. Judas may be thought to be far too complex at this stage. Resource stories can include Pharisee and Publican, Healing on the Sabbath, Rubbing Corn.

Jesus and his followers (Whitsun)

All too often the Disciples and Apostles are rather littered around the syllabus and may well appear to the children only as good men rather than people brought together and held together by a personal experience which changed their lives and the world. The stories of the friends of Jesus before and after the Resurrection and the passing on of their experience of Jesus after Whitsun will provide opportunity for creative work through which the children can work out some of their own experience of the power of Jesus in their lives and in the world.

Resource stories include:- Calling the disciples
Special teaching
John the Baptist
Peter's confession -
Transfiguration
Post-Resurrection teaching
e.g. Emmaus
Ascension

B RESPONDING TO GOD AND FOLLOWING JESUS

4 Through worship (daily and spontaneous)

5 Through concern caring for others

The Infant section note still applies in large measure but the growth of intercession and the growth of times of quiet when we think over our own pleasure, problems and intentions with God need a combination of 'set' prayers, literary forms and words to lead into meditation.

The use of the Church building as a place of quiet by classes and groups depends upon physical circumstances but it should be explored.

THE MIDDLE SCHOOL SYLLABUS

As for the Lower Junior Syllabus, we must say that the suggestions made in the following pages will only be seen in their proper context if the introduction has been read first.

We may also repeat two points here, for special emphasis :-

- The Church-centredness of much of the syllabus springs from educational motives, not from narrow ecclesiastical ones. The child of Middle School age needs something factual and tangible around which to build up a framework of religious understanding. Study of the Church provides just such a factual nucleus.
- The syllabus for each age-range needs translation into terms of a scheme of work. The following pages do not provide a scheme of work in themselves (see the comments on page 15).

During the Middle School years a great deal of

- work on the reasons for faith and practice in the Church will be appropriate. This is a
- time for asking questions of an increasingly
- searching kind and for investigating the
- Biblical record, how the story of Jesus came
- to be written, the viewpoint of the Gospel
- writers, the problems of reading the
- manuscripts. On the foundation laid during
- these years an approach capable of religious
- thought and growth can be built.

AN OUTLINE OF THE WORK FOR THE MIDDLE SCHOOL 8s - 12s

A. COMING TO KNOW GOD

SUGGESTED
BALANCE

1. Two basic questions
(8 - 10) Where do we meet God
(11 - 12) What do we mean by 'God'
- Exploration of these through
- | | |
|-----------------------|-------|
| the world around us | 5 % |
| the world of man | 5 % ● |
| creativity in oneself | 5 % |
-
2. a) How the Church got here
How the Church has grown universally 20 %
- b) The 'ways' of the Church 10 %
8s - 10s: worship, tradition & rules
11s - 12s: the 'ways' of other men
-
3. The impact of Jesus
- | | |
|-------------------|------|
| on contemporaries | 15 % |
| on us | 15 % |
-

B. RESPONDING TO GOD
FOLLOWING JESUS

- | | |
|---|-----------------------|
| 4. Through worship (including visits
visits to Church for <u>worship</u>) | daily &
weekly |
| 5. Through concern for others
caring | constant
reference |
| 6. Living together (cf. I.L.E.A.
syllabus) | 25 % |
- Demands of family life
Demands of world family
Battle against evil
- work to be integrated
with general projects

A COMING TO KNOW GOD

1 Two basic questions

8 - 10 Where do we meet God

11 - 12 What do we mean by 'God'

Exploration of these through the world around us

Work for the 8 - 12s on topics such as water, conservation, space, food, sound, eyes, hands, health, roads and transport, communication, cities, books, theatre, cinema and television. (Guidance can be found in the I.L.E.A. Syllabus 'Learning for Life' pages 45 - 46, the West Riding Syllabus pages 25 - 31 and in publications by the Church such as 'Alive in God's World', 'Partners in Learning', 'Experience and Worship'.)

Consideration of the Christian Festivals, the Church, Prayer, the Bible, will arise all the time under any heading. This is the time for work on such things as how the Bible came to be written, what it is, what use we can make of it etc., but the children and the teacher will want to use examples from the stories they know or discover new aspects of translation, new light thrown up by excavation etc. in all parts of the four years' work. Ref. I.L.E.A. Syllabus, pages 47, 59ff.

Exploration through the world of men

Topics such as hunger, "It's not fair", responsibility, money, courage, success and disappointment, caring, colour and race, rich and poor, forgiveness, law and order, families, friends, will provide the material for a work scheme which will raise for discussion as well as investigation some of the fundamental questions of human life and responsible love. Questions which are 'religious' questions raised by Bible writers, by Jesus and by Christian thinkers. For guidance and help see the I.L.E.A. Syllabus, West Riding Syllabus, 'Alive in God's World' series, etc. as above.

This section will overlap with section B 6 below.

Exploration of creativity in oneself

Here work will very much depend on the talents and experience of the group - from whistling a simple tune to painting a fresco, making a cake to organising an opera. The use of drama, music, movement and all the

appreciative faculties should lead on to the refining of these skills and the exploration of the discipline necessary for creative work, the sacrifice of the dancer or athlete, the dedication of the pianist etc. 'Thought' will for instance provide a topic around which a great deal of religious exploration can begin. It raises questions of values, of intention, of motivation, of the imposition of the will which are beginning to form the person's attitudes during the years from 8 - 12.

- The foregoing suggestions can provide bases for work
- throughout the period, but as has been suggested, there
- can be a change in emphasis half way through so that
- the teacher directs the exploration towards the
- question of what the group think God is 'doing', how he is 'present', 'influencing' etc., and so towards what we can think he is like, why we use a certain kind of language about him.

A 2 How the Church got here

How the Church has grown universally.

This study will obviously be integrated with history and work on social changes, particularly in Europe. It could cover the period from Acts to the present day with a lot of local emphasis and stress on the people involved and their reflection of them.

(Guidance: I.L.E.A. Syllabus pages 47, 57 - 59)

The 'ways' of the Church

8s - 10s: Worship, tradition and rules

The approach which is made depends a great deal on the relationship the children have with the Church. If

- they are used to services in Church or in school then a start can be made by looking at the traditions behind the things we do, looking for meaning and symbol. If the children go only occasionally to
- Church then the occasions e.g. weddings, funerals, baptisms, the great festivals are the starting point. Work can begin through what is done (joining of hands, scattering earth, water poured) and how. Then the
- words used can more readily be understood. When the
- Eucharist is considered it is more meaningful to begin with the manual acts and then consider how preparation is made and how the people go to their homes than to

start at the beginning of the service and simply go through with explanations which are more words.

- Prayer can be discussed and looked at in a little more detached way at this time but the work must be based on the practical experience the group will have had in school worship, and in incidental prayer with their teacher. Some of the main problems of prayer will arise at this stage.
- The Clergy can obviously be 'key men' in this kind of discussion, but it is important that the children do not get the impression that only the clergy are interested in prayer and services.

- For slower children, or for a group with a particular interest, the development of music in Church services is a splendid way into the story of the development of the Church and its traditions.
- Biblical work will clearly be important in the consideration of worship (from the Old Testament as well as the New Testament) and of prayer.

In thinking of rules and commandments, the summary of the Law and Jesus' indications of how men should live together will provide a chance for discussion when lines of thought from other work in the syllabus will cross and recross each other as the children tackle the problems of living in a world of tension and think out what their purposes and values might be.

(For guidance on this section: I.L.E.A. Syllabus page 54 - 59, West Riding Syllabus pages 22, 27, 31.)

11s - 12s: The 'ways' of other men

This part of the Syllabus again takes its starting point from the children's own situation. It may begin with a study of other ways of worship in their own area with visits from representatives and to other places of worship to learn why things are differently done. The reason for this is that it is no commendation of the Church if only the Church's ways are discussed, for the children will encounter chapels, Jehovah's Witnesses, Buddhists, Islam etc. etc. on the T.V. if not in the flesh. No one can suppose that a thorough-going study is possible at this stage but a practical start can be made to help the group towards

some understanding and tolerance. The essentials of worship for instance are more apparent when the different ways of behaving in Church, chapel etc. are examined and enrichment comes through meeting and talking with those whose beliefs are sincerely held though different.

(Guidance may be found in 'Alive in God's World' books and for the teacher in such books as are recommended in the I.L.E.A. Syllabus pages 85 - 90 as well as from local organisations and churches.)

A 3 The impact of Jesus on his contemporaries

The Gospels as a record of the impact of Jesus rather than just stories about him will lead to work on the background to his life - geography and social conditions, the problems of reading the manuscripts, the language in which they were written, how we think they were passed on in the Church.

Centres of work will be Biblical references but these should not be tackled as though they were strings of sausages, rather should the work be grouped e.g. Jesus and the Scribes, Jesus and the rulers of the Temple. St. Mark's gospel might well provide the teacher with foundation references while stories & encounters are inserted from other gospels.

A leading question for this part of the work might be "Whom do men say that I am?" (Mark 8 v 27) and the work directed to the reactions of a contrasted group of men and women e.g. the calling of the Disciples, the rich young ruler, the centurion whose servant was sick.

In discussion the change that meeting Jesus brought to people's attitudes and lives should be stressed.

The impact of Jesus on us

The values which the children have and on which they operate underlie this section. The 'rules' of the Church will overlap here, but it is in the positive aspects of Christ-likeness that most work should be done. At this stage the children are able to begin to see what differences are made in the way in which a person acts by the things which he believes to be right, or interesting, or important principles.

B RESPONDING TO GOD AND FOLLOWING JESUS

4. Through worship

This might be in school or in Church when the children take part in liturgical worship. They should be encouraged to take part in dramatic presentation of ideas, verse speaking, writing music, as well as conducting worship and handing out books.

5. Through concern caring for others

Again, concern should be shown in prayer as well as works. It will be apparent in the daily life of the classroom as well as in 'special efforts'. During the Middle School years, sharing in parish activities is important, helping children to feel they matter and how much their caring helps others.

6. Living together I.L.E.A. Syllabus pages 49 - 51

Thematic work is suggested which may be linked to Christmas and Passiontide and which may be implicitly or explicitly a vehicle for the central message of the Christian faith because the exploration of family life raises the human experiences that underlie theological terms such as the Fatherhood of God, atonement, forgiveness and justification.

The suggested areas of work are:

The Family at home

This section is a fact-finding exercise intended to help build up a picture of home life, the people, the things, the activities and the special occasions. The latter especially frequently take people to Church to acknowledge God as the giver of all these good things. This section is well-suited to younger and slower learning children and can be made complete in itself. The children should collect pictures and photographs into albums or on to wall-sheets. They should be encouraged to share family news and to write their own descriptions of places and events and their own hymns or prayers of thankfulness. Some family occasions lend themselves to dramatisation.

The inner circle: Mum, Dad, brother and sisters, or just 'me'; pets.

The wider circle: grandparents, aunts, uncles, cousins, in-laws.

The house we live in: house, flat, caravan, gardens.

The things we do (i.e. daily occupations): together, separately.

Family occasions: outings, parties, birthdays, holidays, births, marriages, deaths, Christmas, Sunday dinner, family worship. Family life and customs in other lands and times.

Bible passages, e.g.: Ruth is a great family story and can be told in paraphrase.

The childless family: 2 Kings chapter 4 vv 8 - 17

A baby is born: Luke chapter 1 & 2, 1 - 39

A festival: Luke chapter 2 vv 41 - 52

A 'family tree': Matthew chapter 1 vv 1 - 16

Demands of family life (Living together in families)

This section may also be pursued on a very simple level but it broaches some of the problems that become acute as adolescence approaches and is, therefore, suitable for fuller development with older classes. Such situations may be explored through role-play or drama, or in group conversation.

How different we are! Ages, sex, physique, ability, likes and dislikes, temperament.

Living together: obedience, dependence, co-operation, growing up, standing alone.

Trouble in the family: alienation following disobedience, jealousy, quarrels; "I hate you!" "Sorry!" Joy of reconciliation; learning to accept others.

Bible passages, e.g.: Male & female Genesis 1 v 27

The family God chose

Genesis 12 vv 1 - 3

Luke 1 vv 55, 73

Stories of Isaac,

Genesis chapter 25 v 19

Jacob & Joseph

to chapter 45 v 28

Fathers and children

Exodus 20 v 12

David laments Absalom

2 Samuel 18 v 33

Bread or a stone

Matthew 7 vv 9 - 11

Words and deeds

Matthew 21 vv 28 - 31

Boyhood of Christ

Luke 2 v 51

The two sons

Luke 15 vv 11 - 32

Mutual respect

Ephesians 6 vv 1 - 4

Different members -

1 Corinthians 12, vv 14

one body

to 21

Other families

This section can be worked at any age level with care and selection. Opportunities should be given to practise hospitality and to find out by first-hand experience more about 'wider families'. The use of the family metaphor in religious language may be investigated by reference to missionary activity and to movements of church co-operation.

The growing edges: friends, hospitality, courtship.

Wider families: the neighbours, movements and associations, race and nation, family of nations, school, Fatherhood of God, the Church.

Bible passages: Our Father - 'Father' occurs 12 times in this chapter - Matthew 6 vv 7 - 15

The family of nations Acts 17 vv 24 - 28

The household of faith Ephesians 2 v 19

Hospitality that changed Luke 22 vv 7 - 23

people's lives Luke 24 vv 13 - 35

Luke 19 vv 1 - 10

God no respecter of persons Acts 10

Consideration of all this will obviously raise many fundamental questions of relationship, death and the afterlife and trust within groups but work can also include practical questions which undergird life in families e.g. budgeting, providing for 'rainy days', insurance, motoring etc.

Demands of the world family

This may well lead on from our neighbours and the idea of a family of nations (what does this mean to our children?). Guidance again can be found in the I.L.E.A. syllabus pages 45 - 46 and 51 - 52 (not quoted in full). Conservation, publicity, and issues which arise in the mass media will provide on-the-spot material for work. The difficulty is, generally, not to sound pious or allow the children to be censorious without thinking out the real questions. The missionary societies (e.g. U.S.P.G. Outposts) will provide some stimulating material to take the discussion much deeper than a class vote 'to help'. What kind of help is best? Are we to give food or tools? Why? Should we 'interfere'? All these are topics for discussion at this stage and can very easily lead to closed opinionated discussion if the implications are not pressed.

Battles against evil

At this stage the children are becoming aware of the difficulty of choice and the complications of motives for action. Their talking together and with a leader often betrays their struggle to understand why things happen and where responsibility lies and they can begin to discern the causes which lie buried deep in people's lives or the chain of cause and effect which starts a long way back from the event. It begins to be apparent that for the Christian it is not enough to respond to situations in the sense of taking what comes, but rather to meet difficulty and pain as well as pleasant things in a positive way looking for the godly (the good) in every situation.

Perhaps the most straightforward way for the teacher to approach this is through the exploration of choice and the freedom and strength it needs and engenders. The start can be made in looking at situations the children meet in their own experience, considering the grounds for choice, the spirit in which it can be made, attitudes to it and results from it. Then the examples of other choices and of Christians and their approach to it (including Biblical examples - Ruth, Gideon, Daniel, Elijah, Judas Maccabaeus, Peter, Andrew, John and James, etc. etc.). Reference can be made to stories the children have read in other connections particularly in history or in their story reading books. The choice will depend on the topics explored in their other work and in their own interests.

A NOTE ON WORSHIP

In a short general note we can only draw attention to certain important points which need to be made in relation to worship in school. A sense of wonder in a classroom situation or during an activity outside school will lead to an attitude of worship and to short, spontaneous acts of worship, particularly of meditation ("Let's think for a minute about...") and of thanksgiving and intercession. However these situations cannot be structured and in general this note will refer to corporate acts of worship whether in church or in school, whether the school Assembly with its pattern drawn up by the school or the Eucharist in which the children take part in a liturgical form which remains steady.

J.G.Williams in his book Leading School Worship says "An act of worship communicates religious truths more powerfully than any other kind of direct religious instruction". It communicates at a much deeper level through the attitudes and beliefs it takes for granted, the standards and values which are assumed. During acts of worship ideals are communicated directly or perhaps taken for granted in stories, hymns or prayers. At first these ideals are probably accepted conventionally and acknowledged out of habit or duty but later they become a person's own by choice. They will almost certainly influence his attitudes.

When we consider the 'ingredients' of worship we recognise that there are as many definitions as people for - even though corporate - worship is intensely personal. The Bible uses words which range from one meaning to prostrate oneself to one which means to work hard! Certainly there are two elements which are essential in school

- ★ worship: a sense of awe, of wonder at the 'otherness' of what we call God and a sense of
- ★ joy. Do the children (and the teachers !) associate worship with delight ? It may be that

- an opening such as "Now everyone be quiet," is not always appropriate. Times of quiet are
- ★ necessary, but worship is an activity, not something we suffer, however good the leader is.
 - ★ One sure thing is that God did not make children to be passive he made them to dance, to jump about, to sing, to clap their hands and to think, by turn. Variety is the spice of worship, as of life. The children will want to take part and they should be encouraged to do so, not as a way of showing off or of classes challenging each other but to give them a chance to include things which excite or interest them, to put things their way sometimes.

Preparation: a well-prepared act of worship is of such importance that it cannot be over-stressed. Those taking part are quick to sense a lack of attention to detail, hymns chosen five minutes beforehand.

Part of the preparation may well be in the arrangement of the people involved. Rows of children facing one way may not always serve best. Perhaps a circle, horseshoe or classes in 'family groups' would give an impression of freshness, a new slant.

We may all feel more urgency in listening to the words of Jesus if we sit or stand as people may have done when the words were first said. Experiments in the use of space and grouping are rewarding for both teachers and children.

Themes: children need to see the clear thread running through a service. When they come to Church for a liturgical service the pursuit of a theme is all the more important.

Hymns, prayers and reading all contribute ideas about God. We must make certain that these ideas help the children to grow, perhaps that hymns in rather concrete terms are introduced as pictures made by man, not a house agent's brochure for heaven.

The sermon will follow the theme of course, but it may do so by including the visual and the dramatic to make its point.

Music and Rhythm have a great appeal.

A wide choice of hymns, of introductory music, of music to think to, is possible with the resources in school now on disc and tape.

Perhaps when we have heard about a situation and before we pray, music played or hummed as quiet background to reading will contribute a great deal.

Let them hear all kinds of music and take part in all kinds of ways.

Volumes can be written on hymns but again variety is important, even little children should grow used to one or two verses of the great hymns of the Church.

Indeed the choice of two or three verses is a good beginning rather than a tedious recitation of seven, even if the hymn is a fine one.

It is surprising how many times the meaning of a hymn is lost because equal emphasis is given to every verse, or a prayerful hymn is sung as though it were 'Onward, Christian soldiers'.

Some hymns which find a place in school hymn books really do not make sense. One way to test is to read them aloud!

Readings need not always be of one version of the Bible and might include other books and poems as well. This helps children to realise that God speaks to people in all kinds of ways.

Many readings need a word of introduction (e.g. "I wonder why the author wrote about this subject like this. Listen and see what you think."), or need pruning and selection with 'home-made' narrative in between the selected Biblical words so that the latter gain in emphasis.

Prayer: remember Matthew 6 v 7 and be brief.

- Prayer is an activity and should be a central activity, not a blindly repetitive one. It ought
- to include all kinds of prayers - but not all of them every day. It should certainly include
- silence. Very seldom does "Let us pray for all men everywhere," have much meaning, it needs to
- be rooted in the personal. The daily paper is a good prayer book.

- Affirmation (e.g. "God is Love" is the classic) is a part of prayer we often neglect. Confession should be part of our response to the majesty of God - artificial grovelling is not good for
- anyone, so confession can often be silent with a short introduction and such words as "Help us to do better..."
- A good mixture of old and new, simple and sophisticated words is a good plan, and so is a liberal use of the litany form because it requires
- real response and helps participation however simple.

Focal point: in a school hall this may be very important. Flowers, a picture, a piece of work, some craft, a cross, a plant - almost anything can be used to help us to concentrate on one aspect of our relationship with God.

The point of focus will tie up with the arrangement of people in the hall, mentioned above under Preparation. The focus chosen will often dictate the arrangement.

Movement: ritual plays an important part in community life. In the Communion service the children gain much from the manual acts - taking, blessing, breaking, sharing of the bread and wine.

In school prayers they also gain from symbolic acts in celebration of a birthday, promotion, a win, leaving for another school and so on.

They will also gain (particularly the youngest) from the use of their hands and whole bodies in worship. Coming skipping into a ring for prayers helps us to celebrate. And do we have to be still to sing hymns ?

- But in all we must remember that worship is not
- narrowly domestic wherever it takes place. There is
- the sense of timelessness in the setting apart of a
- special time to do something different from our other
- school activities, even in the classroom. This
- becomes more evident when we gather in the hall or in
- the Church to recall God in our midst and to rejoice that we are his children and delight in his world.

DERBY

1973

(INTERIM)

CHURCH
TEACHING
SYLLABUS

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INTRODUCTION

to
draft/
CHURCH TEACHING SYLLABUS

It is now twenty four years since the Derby Diocesan Syllabus of Religious Education was produced. The main difference between this draft and its predecessor is one of approach. The 1948 syllabus sets out the historic faith systematically so that it may be taught to children year by year. This syllabus places more emphasis on the child and tries to provide learning experiences suited to each stage of the development of the individual. There has been much change in educational thought in the last twenty four years. It can be said that with the adoption by the County of Derbyshire of the New West Riding Agreed Syllabus which was produced in 1966, a new era in religious education was begun in this diocese.

We recognise that there is a tension between the duty of imparting the accumulated religious knowledge and experience of Christians over the ages to each new generation of Christians and the need for every child to discover religious truth for himself. Certain elements of Christian belief can be passed on by direct teaching. Perhaps the Creeds can be taught in this way. But the teacher must always bear in mind the necessity of remaining close to the child's own experience. In general terms we assume that much of the most valuable learning is by way of experience.

To that end the material has been produced in outline only. Each teacher is asked to work out themes which will enable the children in that teacher's care to discover for themselves. We have suggested some outline themes but these are intended as examples only. They are not intended to be followed slavishly. They will almost certainly need adapting to meet local circumstances. For further help with appropriate themes the teacher is recommended to use "Alive in God's World" which is produced by the C.I.O.

We assume also that this draft syllabus can be used in partnership with the Derbyshire Agreed Syllabus. This syllabus is, and this must be emphasised, a temporary draft only. We hope schools will use it experimentally and will report their findings back to the Diocesan Education Office. After a period of experimentation and much consultation with heads and teachers we hope to produce a syllabus in a more permanent form. At the moment the best form seems to be a loose-leaf folder with a durable cover in which all relevant R.E. and worship material may be stored. Schools, and individual teachers, will be able to build up and collect a large quantity of material suitable to the needs of the children in their care. This present syllabus, therefore, must be considered as an interim, working document. We have left some space for notes in the Junior Syllabus and the text is duplicated on one side of the paper only. There is, therefore, room for comment and additional material. We intend the Derby Diocesan Church Teaching Syllabus in its permanent form to be a teacher's book, produced by and for teachers. This document is a step in that process.

Something needs to be said about why a Church teaching syllabus is a necessity. Although the law makes different arrangements for controlled schools (see Appendix I) they are, along with aided schools, almost always Church schools by Trust Deed. The founders of most of our Church schools included in their Deeds some reference to Church teaching. We therefore have an obligation laid upon us by the foundation documents of our schools. One of the functions of Foundation Managers is to see that the intentions of the founders are carried out.

There is, of course, some difficulty in defining that element of religious education which is specifically "Church". The Church of England has more than one tradition within it. Different parishes must be free to interpret the Church teaching element according to their own doctrinal position. The Derbyshire Agreed Syllabus, to which reference has already been made, makes provision for the teaching of R.E. in a non-denominational way - this is its intention. The great privilege enjoyed by our Church schools is that they can relate Christianity to its expression within a local situation.

We must, however, always be sensitive to the needs of the communities in which our Church schools are set. Some communities offer no practical alternative to those parents who do not wish for denominational teaching. The provisions of the 1944 Education Act for withdrawal raise more problems than they solve if they are implemented. We are not indoctrinators - we are educators. We may present the case fully, fairly and firmly but a large question mark hangs over any further step. Nowhere is this more true than in immigrant areas where particular sensitivity towards the beliefs of others is needed. Church teaching may be presented and the child may be given experience of what the Church is and what it stands for, but he or she must decide whether to accept it or reject it.

This leads naturally to our concept of the aims of religious education. We believe that often too much is attempted. We try to cram all Church teaching into the primary years. The child's development will not allow this. In any event most children leave our primary schools quite convinced that the religious interpretation of life is invalid - it cannot be proved and science has disproved it. We know this is naive but nevertheless in our view this is what has happened. If, therefore, we were forced to state the overall purpose for religious education in schools it would be something like this:

"To enable the child to remain open to the claims of religion until he is of an age to make his own decision."

A final word about the specific church content of this syllabus. Obviously the Agreed Syllabus contains a great deal of the teaching which will be given in a church school. The omissions would appear to be as follows:-

- 1) Teaching about the Church of England - buildings - worship - ministry - structure etc.
- 2) Teaching about Christian hope - dealing with the problems of pain, death and the life to come.
- 3) Teaching about grace and the sacraments.
- 4) Teaching about vocation.

We have, therefore, included these as and when appropriate. An example of how 3) might be taught is on page 20a. We do not believe that 4) can be dealt with very fully in the primary school. Some preparation may be made but in our view this is best left until the pre or even post confirmation stage.

We hope you will be able to use this draft syllabus in your school. Colin Seeds will be glad to offer any assistance with this. We look forward to receiving your comments and to meeting with you to talk over the development of a more permanent form of syllabus.

RICK ROWLAND

THE INFANT SCHOOL SYLLABUS

Early Childhood 5-7 yrs

Most of the work with children of this age range must, because of their limited intellectual development, be of a pre-religious educational nature. By this, pre-religious education, is meant activities and experiences which prepare the ground for later religious thinking. It has to be borne in mind that even concrete logical thinking is only just developing and that in the realm of moral education there is the problem that for a young child morality consists not so much in what is right as in what will please parent, teacher etc.

The approach suggested is as follows: wherever possible the work should be naturally integrated with the day's normal activities - stopping to make a point as it appears relevant; worship will provide an excellent vehicle for providing experiences in the religious realm; teachers are asked to try to be sensitive to situations as they arise and so to take advantage of them - a few seconds while the teacher shares her own feelings of awe, wonder, joy, thankfulness or even sadness are far more valuable than much formal teaching. All this is not saying that at this age R.E. is not important but that it is very important and needs handling with great care with the very young.

Areas of Exploration1) CREATION - Learning about God

In the light of what has been said above it may seem strange that the first suggested topic should be 'Learning about God'. In fact, what is intended is a piece of pre-religious education designed to prepare the ground for talking about God as Creator by looking first at His Creation.

Autumn and Harvest can be explored by making a collection of things which capture the atmosphere of the season: a nature table, a display showing the colours of Autumn, pictures etc. Stories and poems and, of course, songs are needed, too, in order to develop the feeling of Autumn. The main emphasis will be not particularly religious but educational in that the children will be learning about their environment. However, it becomes 'religious' at two points: namely, the moments when the teacher, as suggested above, shares her own feelings with the children and also when the children take part in worship on this theme. The nature of the worship need not necessarily be one of thanksgiving even at Harvest but simply of expressing joy in these great gifts which we adults so easily take for granted. This can be done in song, dance and even silence provided that in the silence the child is looking at the source of the joy, i.e. he is enjoying it. Even the prayers do not have to be prayers of thanksgiving, but simply of telling God what we feel.

A similar method can be used with Winter - there is much to be felt and experienced at that time of the year: crystals, snow, the robin, and many others. Children should be exposed to these experiences with sensitivity and helped to express their feelings by whatever means they have acquired. And so too, one can proceed to Spring and Summer. Of course one does not need to repeat each year or even do all the Seasons in one year. It is also important to realise that though we may see the Seasons as forming a year - three months, six months, a year, are simply 'a long time' to a child.

2) FAMILIES

The other side of this coin is responding to the marvels of God's Creation. We have seen that one way is through worship. Christianity teaches another: obedience, by showing the same care for each other that He shows for us. In preparation for this it is necessary to explore communities i.e. 'families'. Perhaps the best place to start is the 'family' of the class. This, unless it is to sail right over the heads of the children, needs a very informal approach. As opportunities arise, and every teacher knows they surely will, attention should be drawn to examples of being together, working together and the advantages of co-operation. More formally, however, families in the usual sense can be explored, e.g. Who is in the family? Mother and Father, brothers and sisters and who else? Let the children develop this and a model for the class could be drawn or made showing this. Then the activities of the family either in its individual members or as a whole could be pursued. In worship the feelings about this (genuine ones!) could be expressed.

3) JESUS

It would be artificial to say that this could be treated purely as pre-religious. Nevertheless, it is good to stress the human-ness of Jesus. At Christmas the main activity should be the general preparation for the festivities but reference to Jesus' birthday is appropriate. Then his boyhood should be dealt with even if apocryphally: the point being to reveal him as a human being just like us. As a man he had real friends and was not some strange sort of magician. If the miracle stories are told at this stage, it is quite possible that he will be turned into a magician and the later impact of the Incarnation is lost. Against this, he was in a special relation to God as is shown at Easter. The story can be very simply told of wicked men putting him to death and that God gave him back his life before taking him home to show that the wicked men were wrong and Jesus was right. In the light of what has been said about the young child's concept of time, there seems no point in trying to teach the sequence of the Church's year.

4) THE CHURCH

Again this should be treated as an exploration. Where is it? What is it like? Inside? (Beware! The young child can be frightened by its size, darkness or stillness. Also large numbers of people can be frightening.) What is suggested is a small group of children going together with the assurance of one or two well-known 'grown-ups'. It is also worth investigating the connection between the Church and the Vicar - "Are you the Churchman?", "Do you live in the Church?", or even "Are you Jesus?" (This latter is more likely to be addressed to another adult.) The question "What is the Church for?" should be dealt with very simply and by example: i.e. say some prayers there and why not sing?

Some Problems

The Child's Concept of God.

There are those who advocate the avoidance of the term 'God' since the young child will develop misconceptions. The latter is almost certainly true but it is pointless to avoid mentioning God in school since it will be mentioned inevitably elsewhere. It is hoped that the approaches in the 'Areas of Exploration' section will help in some way. In 1), for instance, the idea should be developed that God who made the world and all its marvels Himself enjoys them (see Genesis 1 v.31). If the feeling that God is kindly (but not effete!) is encouraged there should be no problems over saying God is everywhere when the question as to his whereabouts arises. Area number 3) should help to avoid confusing God with Jesus. The teacher should be careful in prayers etc. not to encourage the confusion. Area number 2) will help to develop moral attitudes but it will be, at this stage of the child's development, at the level of: 'we are kind to people in class or at home or we are helpful etc. because teacher wants me to be and I want to please teacher'. The same feeling may be applied to God or that may only be at the level of: 'teacher wants me to please God'. (Without becoming too panic-stricken, it is worth considering the child's possible reactions if he does not like teacher!)

Using the Bible

Clearly one cannot expect the infant school child to read any of it; but it is equally true that it should not be read, even in a modern translation, to them. A baby has to be weaned from milk to solid food and it is then not ready for beef steak! The Bible is very much 'strong meat' and the intellectual weaning of a child takes very many years and not just a few months. However, if the teacher is good at telling stories there is a wealth of good stories in both Old and New Testaments which can be used. If they are used, it will help to build up a little familiarity with what is in the Bible. There should be no attempt to make theological points, however great the temptation.

Some Methods of Approach

- 1) Using existing activities from other areas of study: try to integrate with other subjects as much as possible.
- 2) Much of the work is through feelings and involves communication. Since, by and large, writing is unavailable at this age, other methods must be found for expressing and sharing feelings. This is not to say that with those older children who are using writing to express themselves this medium should not be used. Far from it, the writing of prayers or titles for exhibits etc. should be made full use of. It happened at one school Harvest that children wrote prayers for their gifts, and on one heap of cabbages was placed a card saying "God bless our greens". What more could one want?

However, song, dance, drama, art-work, and opportunities to talk to teacher or each other about these things should all be used. None need necessarily be overtly 'religious', but any material which is relevant to the particular piece of exploration should readily be used.

- 3) Preparing something for others: parents; the Junior School - usually the older children love this. Where juniors and infants are easily accessible to each other, why not let the juniors ask the infants to prepare something to have a place in their activities at, say, a special assembly or other service? This kind of activity gives experience of the feelings associated with serving each other which is good preparation for the day when someone is teaching them about serving God. It also helps them to feel that they belong and, therefore, have some status in the school community.

THE JUNIOR SCHOOL SYLLABUS

General Aims and Principles

The purpose of this section of the syllabus is to suggest a course of study whereby a child may be enabled to "explore the place and significance of religion in human life".(1) It is hoped that the work will avoid the closing of minds to the possibilities of religion which is so often observed during this period of a child's development. The principles to be borne in mind are:

- (i) the work must be related in content and method to the child's stage of maturity;
- (ii) it must be related to the experience of the child, either what it already has or what it can be provided with;
- (iii) it must be related to ordinary life which should include church life;
- (iv) because of point (i) above, it follows that though certain selected ideas and certain pieces of information about the Bible will be included, nevertheless, the Bible as a text book for study will not be used. ("The Bible is written by adults for adults and is plainly not a children's book"(2)) Most biblical work at this stage will be preparatory to the effective use of the Bible later.

Examples of some of the themes have been worked out more fully to give guidance as to method where needed. These are suggestions only - teachers are encouraged to approach all themes with originality bearing in mind the needs of their own children. To facilitate this most themes are of a skeletal nature.

(1) Durham Report page 103, paragraph 215

(2) Readiness for Religion, R. Goldman, page 71

Middle Childhood 7-8 yrs J.1THEME 1) The Life of Jesus

The purpose of this section is to learn something of the historical facts about the man Jesus and to learn also a little about his character and personality. The whole section need not be done at once. Perhaps the logical method is to tell the Christmas story during December, picking it up in the new year along the lines of a study of His childhood. Later that term one could pursue the way in which he cared for people: his love and his honesty. Matthew 19 vv.13-15; Matthew 15 vv.29-39; Luke 18 vv.10-14; Luke 22 vv.66-71. At the end of the Winter term, a simple, factual account of his death and resurrection should then be given.

NotesTHEME 2) The Church

This section deals with the Church in a very simple way and starts where the children are: the Church is first a building to the child to which can be associated the people who use it. This topic lends itself to a major project using the local Church for research and exploration. Such a project should include the external features, chief sections of the interior (nave, chancel, sanctuary, aisles etc.), important furnishings (font, lectern, prayer-desks, pulpit, altar etc.). Having done this, the project could be extended to the people who are found in Church: vicar/rector, churchwardens and sidesmen, organist, Sunday School teachers, congregation et al. This should be at the level of who they are, what they wear, what they do (very simply!)

NotesTHEME 3) Prayer

This is a small section of teaching about prayer. The example of Jesus going aside to pray illustrates the use of quiet and also of beauty in prayer. This section needs follow up of a practical nature. Perhaps the children could prepare the prayer part of the School Assembly, what they have learnt of the use of stillness, talking to God in their own natural language, and the use of beauty - Art, Poetry, Music etc.

Notes

THEME 4) Life in Bible Times

This section is intended to provide background for the later study of the Bible. An exploration of the way people dressed is a good place to start as it is simple and, being concerned with people, will catch the children's interest. Some of these clothes could be made (in a simple manner) and used perhaps in dramatising a story from the time (for use in assembly). Schools in the County area would do well to use this section from the Derbyshire Agreed Syllabus (as also in the following section).

NotesTHEME 5) Caring

One cannot study Christianity without studying Christian Ethics. The essence of a Christian's duty to his neighbour is in love or care for him. This section lends itself to an inter-disciplinary project. This could include examples of care for animals, people in trouble, each other in class and school. The teacher can also relate this section to the section on Jesus' care and love. Other examples of Christians in history showing care should be included, e.g. S. Francis, Lord Shaftsbury et al.

Notes

An Example of a Theme on a Particular Topic: Easter

NEW LIFE

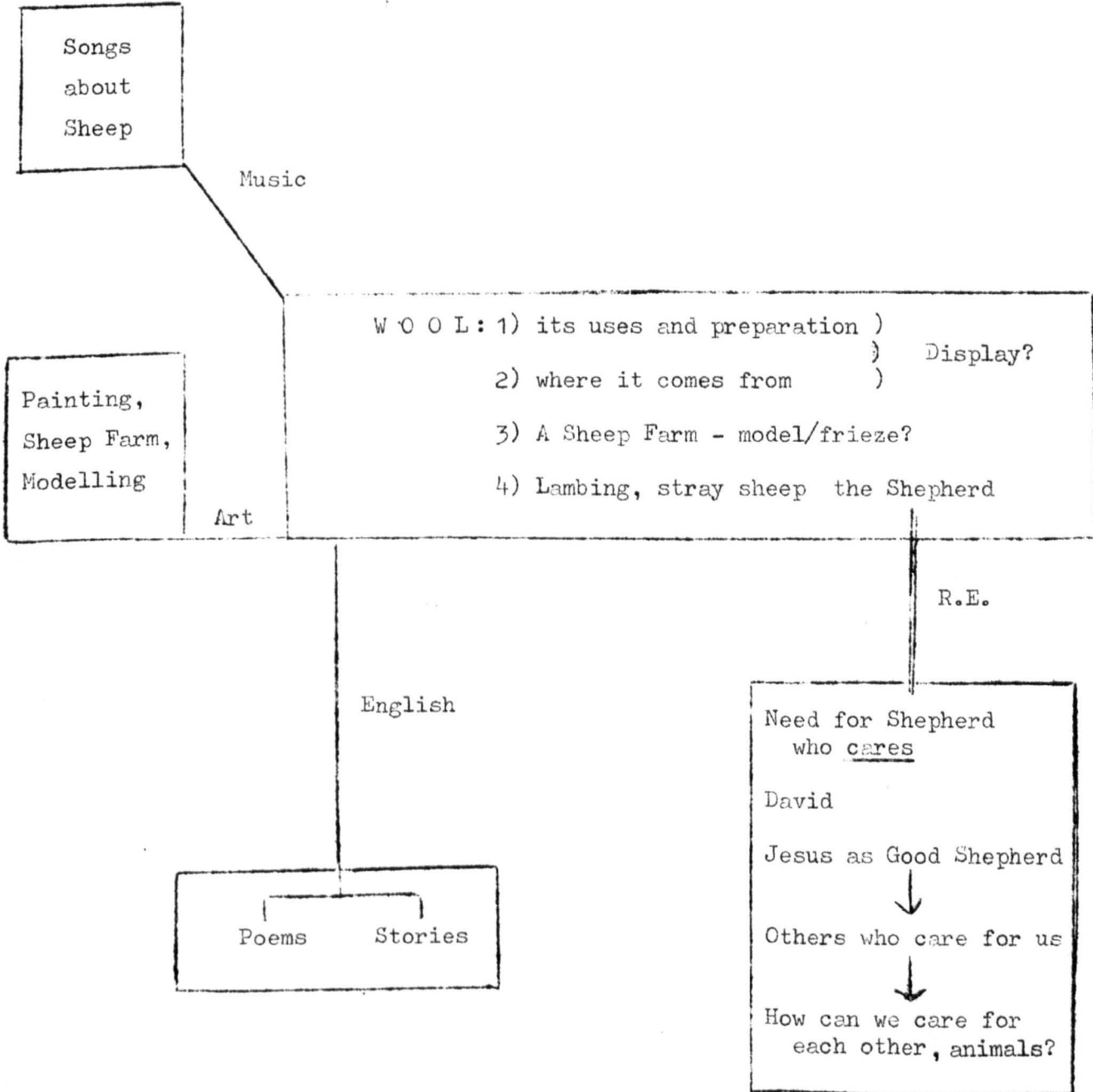
1. Preparation. Plant bulbs and seeds early ready to flower in Spring indoors in pots. Draw attention to the dried and lifeless appearance of them.
2. When they grow, draw attention to their new life, recalling their earlier appearance.
3. Collect examples of new life all around: flowers, trees, hedges, birds, etc., reflecting again on their former appearance or absence.
4. Compare cold and frost of Winter with the Sun and warmth which is beginning. Note particularly that the Sun is the source of the warmth which brings the new life.
5. The New Life of Jesus at This Time. He died because wicked men nailed him on a cross and left him to die. His friends buried him and it was like Winter for them they were so sad at losing their best friend. (Do not be afraid of death as a subject - ironically, it is a major fact of life! We tend to project our own unhealthy fears onto children, so making it a great 'taboo' subject.)
6. The Story of Easter Day. Disciples felt it was the best Spring-time they had ever known. God had given new life to His son.

Activities:

Art-work, poetry and songs about Spring. Children writing about their own feelings at this time. Easter hymns - children's creative work on this. Easter Garden - could be done, in spite of holidays, by leaving it bare and dead at end of term and coming back having planted little flowers etc. in it.

Example of multi-disciplinary topic on a theme: R.E. section on Caring

SHEEP AND SHEPHERDS



N.B. The Music, Art and English sections need developing according to the teacher's discretion.

Middle Childhood 8-9 yrs J.2

(There is no reason why these suggested times should not be altered by the teacher, they are merely a suggested guide.)

AUTUMN TERM

THEME 1) Thankfulness

This subject requires a greater degree of sensitivity in handling, than at first meets the eye. Hence it has been chosen to be developed in more detail.

Aim: to explore the idea of thankfulness both in human and religious terms.

Suggested method: a. Explore thankfulness in poetry, hymns, songs and literature. 'Junior Voices' is a good source of poetry which uses modern, everyday happenings for its reflections. The hymn 'Thank You' from 'Sing to God'. Now Thank We All Our God (most hymn books). Do not be afraid of popular or secular songs.

Start to collect these together as a class (or group) book of 'thanks'.

- b. Explore thankfulness in the class: when does teacher say 'thank you?', when do children say 'thank you'? Find out when it happens, how it happens, and then ask why it happens.
- c. Explore it in going to the shops in the same way: when? how? why?
- d. Now lead into an exploration of thankfulness in the family: when? how? why? (See note 1. below)
- e. Explore thanking God: when? how? why? (See note 2. below)

N.B. 1. This may be seen to be the opposite of 'child-centred' in its approach. This is deliberate. Often we have feelings of resentment when, in fact, our upbringing tells us to be 'thankful' - Johnny is not thankful for his new birthday present: his friend next door has a much better one! Such feelings should not be glossed over. Nevertheless, it intrudes into a family's and a child's privacy to explore it uninvited for much emotion may well lie under the surface. This approach is designed to tread carefully and to defuse the situation.

N.B. 2. Answering the question, why we thank God, is very difficult and at some levels involves some advanced theology. For example, we can say we thank God because He gives us life, because He upholds Creation, because - and most chiefly for the Christian - He is our Saviour. The first two are fairly safe except that they may lead to a rather effete pantheism but for the time being that may be as far as we can get. However, we must remember not to leave the child at that stage for ever. The third and most important reason for giving thanks is inappropriate at this age for educational reasons. It is suggested, therefore, that it be not brought in at this time but perhaps should be left to the secondary school when the child's intellectual development should have matured sufficiently to make it possible.

THEME 1) NotesTHEME 2) Caring

The link should be made between caring and thankfulness as mutual responses - caring promotes thankfulness which may be expressed through more caring. Following on the previous year's work, caring could now be explored in practical ways - who needs caring for? - how can we do something about it? In worship the Christian teaching about caring can be drawn in by stories illustrating it from biblical sources or from the lives of great Christians.

NotesTHEME 3) Discovering the Bible

The Derbyshire Agreed Syllabus page 24 makes excellent suggestions about how to investigate the way the Bible has influenced people down the ages. At this point it is worth asking why it does have such influence. In order to answer this question it is necessary to look at what kind of book it is. Make a model from boxes (match-boxes for individuals - larger ones for class or group projects) of the Bible as a library containing very different kinds of books. (Two sections: different kinds within each - myth, saga, allegory, parable, history, poetry, letters.)

Notes

WINTER TERM

THEME 1) Life in Palestine at The Time of Jesus

Make a model of a typical house. Make drawings of the furniture and utensils. Perhaps a frieze of a village showing some of the activities going on would be helpful in building up a concept of what it was like.

NotesTHEME 2) The Life of Jesus

(i) What he said - about caring Matthew 7 v.12; Luke 10 v.30-37

(There is much of this in the 'Sermon on the Mount' Matthew 5-7)

NotesTHEME 3) The Life of Jesus

(ii) The character of Jesus. What made him angry: Mark 3 v.1-6; Mark 7 v.1-9. His faith: Mark 10 v.32-24; Mark 14 v.32-36; Luke 23 v.32-46.

Notes

SUMMER TERM

THEME 1) The Life of Jesus

(iii) His Ascension - Pentecost (the coming of the Holy Spirit)

To avoid the difficulties caused by the Ascension story and Heaven being 'up there', the idea of Ascension as metaphor should be encouraged, e.g. 'top of class', 'top of league', i.e. 'up', 'high' etc. are metaphors for better, hence Heaven is up, being with God is higher than being on Earth. Jesus sends His Holy Spirit to the Apostles to help them be the Church, which is God's people.

NotesTHEME 2) The Church

It is now time to look again at the Church. It is still best to keep this as concrete as possible. Investigate what people do in Church. A descriptive approach to the two greater Sacraments in class coupled, ideally, with actual experience of these services in Church (with a commentator?) should be undertaken. Very simply, what other services there are: marriage, funerals, confirmation, the Offices of Morning and Evening prayer; but not in great detail, especially the latter or they will become boring. Nevertheless, some familiarity and knowledge of their existence is desirable.

NotesTHEME 3) Prayers

Some prayers etc. we use time and again in public worship, whether formal or informal, and it is good that these should be known and UNDERSTOOD! The Lord's Prayer will almost certainly be known but its meaning may be a source of confusion. This should be sorted out. There does not appear to be any harm in learning by heart some other common prayers and the Creed (Apostle's Creed at this stage). This last section could perhaps be dealt with by a practical project on Worship by preparing services and trying to see why certain things are so frequently used.

Notes

Late Childhood 9-10 yrs J.3

AUTUMN TERM

THEME 1) God the Father

(i) A general class project on Space exploration is a very good starting point for this. In the R.E. consider how scientists think the world was made.

(ii) Explore some ancient views about this from pagan mythology e.g. Babylonian myth of the young god Marduk who slays the sea monster Tiamat, cutting her in half so that one half is the earth and the other is the heavens. Greek Atlas holding the world on his shoulders, etc.

(iii) Examine the ancient Hebrew ideas and look at Genesis 1. Earth floats on the 'great deep', according to ancient Hebrews. Sheol (the grave) is buried in the Earth and over it like an upturned dish is the heavens. Above this are the 'waters above the firmament' which come through it onto the earth as rain etc.

(iv) Explain that this is a myth of the ancient Hebrews told in the only way they knew how (they did not have our scientific knowledge) but which hides a Religious truth - viz. 'God made His World and it is good'.

(v) Try to get the children to write a 'myth' using modern science's understanding of the world but still telling the same Religious Truth. This could be prose, poetry or even art work.

NotesTHEME 2) Courage

(i) Pick up on courage of Astronauts. Lead on to modern courageous people.

(ii) Look at some Christians who have shown courage - ancient and modern.

(iii) Courage through Faith (trust) e.g. stilling the storm: Luke 8 v.22-25.

(iv) Jesus' courage: Mark 14 v.53-65 & 15 v.1-5.

(This topic is also dealt with in the Derbyshire Agreed Syllabus.)

Notes

THEME 3) The Bible

The languages of the Bible. The courage of some of the translators. The very many languages it is now written in. Compare a passage from different English translations - choose one which is easy to understand, preferably a descriptive passage.

Notes

 WINTER TERM
THEME 1) The People in the Palestine of Jesus

After having looked at the environment in previous years, it is now possible to look at how people led their lives in this environment.

(i) In the Gospels alone there are many references to occupations: carpenter, fisherman, tax-collector, soldier, scribe, priest, money-changer, farmer. Elsewhere there are references to potting, weaving, dyeing, smithing.

(ii) Children will find a look at education interesting, especially if this is done comparatively. Look at what the parents taught, what the synagogue taught (reading, writing, memorising of Old Testament passages). A brief mention could be made of their equivalent to our colleges and universities i.e. the great rabbinical schools in Jerusalem: reference to Jesus in Temple as a child with the doctors of the Law; also to S. Paul's education as a Pharisee.

(See also Derbyshire Agreed Syllabus.)

Notes

THEME 2) The Life of Jesus

Jesus as a teacher of His disciples. Look at the call of the Twelve and at examples of his teaching. Beware of this since much of it is very difficult for adults let alone children! His teaching methods can be looked at: parables - as a technique; use of hills and boats in order to teach large crowds. (A useful supply of references to his teaching content can be found in the Sermon on the Mount: Matthew 5-7.) His entry into Jerusalem on Palm Sunday can be seen as a piece of acted teaching: he was the King (Messiah) coming home in peace.

NotesTHEME 3) The Life of Jesus continued The Passion

The main points of the account need to be made clear here as history without much theological interpretation, though the temptation to go deeper is great. The question as to why the Jewish leaders wanted to have Jesus killed if he was a good man should be raised if it has not already been. His honesty in pointing out the faults of both Pharisees and priests and their self-righteousness was not popular. How do we feel when we are showing off how good or clever we are and someone points out our faults? The leaders were also worried about his dangerous influence over the crowds and the possible reaction this could produce on the Romans. Care is needed not to let the politics become too involved and so leave the children's ability to comprehend behind.

Notes

 SUMMER TERM
THEME 1) The People of God: His first people, the Jews;
The Church as His people

God frees the Israelites from Egypt by Moses and gives them His own Law to live by: the Ten Commandments - what are they, what do they mean? i.e. two groups (i) how to behave towards God (ii) how to behave towards one's neighbour.

The Church has Jesus own commands "love one another even as I have loved you" (John 13 v.34-35 & John 15 v.12). Compare with the conversation over the Law with the lawyer (Mark 12 v.28-33). Compare Deuteronomy 6 v.4-5. Jesus taught no new law but came to show how the Law can best be kept.

Notes

THEME 2) The Church's Work: how does it obey Jesus' commands?

By worship - public (recap from previous year), private prayer of individual Christian.

By preaching - explore missionary work of Church and find out how it is doing this today.

By caring (loving one's neighbour) - hospital work, care of poor, care of ex-prisoners, bringing God's forgiveness to the penitent sinner

- how individual Christians have shown care.

- how can I care (it is quite possible to do this again now, since the children are older and have more scope for caring in new ways - this is always so.)

NotesTHEME 3) People who work for the Church - The Ministry

Aim: to discover the full-time workers in the Church.

Content: The children will know of the Vicar or Rector (use one term only unless the question is raised - today there is virtually no difference other than historical in these titles). Curates should be mentioned as assistants to the Vicar/Rector. (N.B. technically the Vicar/Rector is the 'curate' and the Curate is the 'assistant curate'. It is suggested that this confusion is avoided by staying with the popular usage even if not strictly accurate.)

Both are 'priests'. What is a priest? this could be done by using the local clergy to find out what their job entails. But who is over the Vicar? The Bishop. What is his job? What do the children already know? - confirmation, perhaps the occasional visit for other reasons. They need to know that he is the one to make people priests. Also he is over many clergymen. His dress can be looked at here. Note the staff - like a shepherds - why?

It would also be worthwhile finding out other kinds of full-time Church workers: parish workers, Church Army, missionaries.

Notes

Pre-Adolescence 10-11 yrs J.4

AUTUMN TERM

THEME 1) Forgiveness

The best suggestion to be made here is to use this section from the Derbyshire Agreed Syllabus (page 28).

Many concepts involved here are bordering on the abstract and, therefore, are inclined to be too difficult for children. However, if one begins with the child's own experience of being offended or of teacher (honest sharing of feelings!) and start to examine the feelings associated with this, there is every chance of finding, and keeping at, the child's level of understanding. Compare our natural feelings of resentment and hostility (revenge etc.) with Jesus' teaching on forgiveness (Matthew 6 v.15; 18 v.21-22), and particularly his example (Luke 23 v.33-34a). The examples of Christians who have done this down the ages should be looked at.

NotesTHEME 2) The Palestine of Jesus: Geography

This section is designed to give children an insight into the physical environment of Jesus. Therefore, maps, charts, are needed but especially photographs, slides, film strips etc. will be needed.

- (i) Whereabouts is Palestine?
- (ii) Three north/south strips make up the chief features of the country: the coastal strip, the northern plains and Judaeian highlands, the Jordan Valley.
- (iii) Much descriptive work on Galilee can be done.
- (iv) Jerusalem to Jericho: mountains over 3,000 feet to the deep Jordan Valley which at the Dead Sea is 1,200 feet BELOW sea level. High limestone, dry desert down to rich jungle in the valley. (See also Derbyshire Agreed Syllabus page 30.)

Notes

WINTER TERM

THEME 1) What do Christians believe?

An examination of the Creeds (Apostles, and Nicene for comparison) to find out some of their meanings. Beware of straying beyond child's intellectual ability to comprehend and, as always, try to relate to the child's experience and learning so far. If this is not possible at some points, then either experience to help must be first provided or such points not dealt with until a later stage.

Content of the Creeds: The Father/Creator, Jesus,
The Holy Spirit (see Scheme on page 20a)
The Christian Hope.
The Church

NotesTHEME 2) What is the Church of England?

National Church cf. Church of Scotland, Church in Wales: two provinces - Canterbury and York; how is the Queen 'head of the Church'?; England divided into Dioceses and parishes.

History: S. Aidan, S. Augustine, King Henry VIII, Elizabeth's 'middle way', Oliver Cromwell, The Restoration and the Book of Common Prayer. These historical topics are meant only to be dealt with superficially in order to give a general viewpoint.

NotesTHEME 3) What is the 'Anglican Communion'?

This is only a short section to complete the picture of the Church of England. The Anglican Communion is made up of other similar national Churches which believe much the same things about the Church and Christianity. The Lambeth Conference meets every ten years when bishops from all over the Anglican Communion meet together. It is not a 'parliament': it has no power but is used for common discussion. Compare the 'Vatican Council': bishops of the Roman Catholic Church from all over the World met in Rome to make great decisions - they were a 'parliament'.

Notes

Scheme on The Holy Spirit

POWER

Introduction: The Holy Spirit or the 'Power of God' are both difficult concepts for juniors and, because God's power is seen as different from other experiences of power, the notion that God has the power to influence our affairs is sometimes rejected.

Aim: To help children discover that the idea that God can exercise Power in the world is a tenable theory even in a technological age.

- Method:**
- 1) Class project on sources of Power:
 - a. Tension in an elastic band (Use this power?)
 - b. Tension in a coiled spring (Look at its uses)
 - c. Power of steam (Kettle and lid, steam engines)
 - d. Petrol engine (Piston in cylinder of car engine is moved by power of burning gases)
 - e. Power of a magnet and of electricity (attraction/repulsion; lights, meters, motors)
 - 2) Questions:
 - a. What is magnetism?
 - b. What is electricity?

(If an 'expert' can be obtained, ask him these questions)

We can see what these 'powers' do but even experts cannot fully say what they really are.
 - 3) Some people claimed another kind of power. Jesus - The Apostles.

N.B. Leave this at its face value - do not spell out the 'answers'. The questions are raised: the children will find their own answers in their own time.

SUMMER TERM

THEME 1) Other Denominations

This can be done at the level of: how do they worship? where do they worship? what are their ministers like? It would be unwise to embark on an account of theological differences, simply because the children would soon be out of their depth.

Suggested denominations: the Roman Catholics, the Methodists, the Baptists, the United Reformed Church, others which are locally relevant.

NotesTHEME 2) Other Religions

It would seem to be educationally and socially improper to omit mention of other religions since more and more these will be part of the experience of children in this country. In most of our schools there seems little point in introducing this earlier for risk of creating confusion. However, in a school which is multi-racial it is already part of the child's experience and may be dealt with earlier. In any case, the comparison with other religions can be very enlightening for Christianity.

Again, the level should not be theological except for a simple account of the main ideas of the particular religion being considered. The way of life of its adherents, the way of worship, the origins (great figures or founders and where they came from). Again visual aids will be essential. It is suggested that, if possible, local members of the particular faith be called on to tell about their way of life and to bring along articles of significance for their religion.

Suggested Religions for study: Judaism, Islam, Hinduism, Sikhism, some non-believers, and Buddhism. The animistic religions of primitive peoples can be studied. This can be a source of great insight but it is probably likely to lead very quickly into abstract areas to be avoided at this stage.

Notes

WORSHIP

Introduction

This section is concerned with organised worship and not that spontaneous worship referred to in other parts of this syllabus. The planning chiefly refers to the School Assembly etc.; but it could be used with a little ingenuity for services in Church. It is also recognised that some suggestions can only apply in a larger school with several classes and that the small one or two class country school cannot do one or two of the suggested activities - however, most can be attempted. For instance, it is possible for a class to take assembly for the school once a week in a large school with several classes. In a smaller one this could happen only occasionally. But in this type of school and in the one class school parts of the assembly can be taken by groups of children quite frequently.

The assumption behind this part of the syllabus is that it is an educational activity. Let us draw again the comparison with Music: learning the theory or history of Music is like the classroom R.E.; listening to Music is like attending a grown up Church service or an assembly led by the teacher (and, therefore, has its place); making your own Music is like the assembly where the children have helped to produce it. Most people would agree that in Music sharing in the feelings of others is good and that even better is expressing your own feelings: the analogy holds good for R.E. and Worship.

--oooOooo--

The Infant School

AIM: To provide an environment in which religious activity can be experienced.

VENUE: A consideration of the place where this is to happen is important.

- (i) With a new Reception class it is probably advisable to meet by themselves at first until their security in the new school community has been established. Fear etc. could distract from the activity.
- (ii) There are many resources in the larger group of the school and so meetings of the whole should be encouraged. In this kind of group it is possible for a smaller group of children to do something for the others.
- (iii) Meeting with juniors. Care should be taken that the Infants do not feel lost in the Junior Assembly and, therefore, that it is of no consequence to them. This can be overcome if the Juniors use the help of the Infants from time to time and on occasion the Infants together could present an Assembly for all.

- (iv) Going to Church. There is no reason why Infants should not be taken to Church either to share in a service or for their own. The methods suggested below are still useable and teachers ought not to feel inhibited by the building - although, of course, the incumbent should be consulted before any innovation is introduced.

There will be found in the section on the Infant school Syllabus certain warnings to be heeded about young children in that strange and large building, the Church.

- METHODS:
- 1) The content of any worship should be related to the immediate experiences of the child - ask first: what is happening in school, or class.
 - 2) Preparation. A sterile formal silence is not natural but to begin an act of worship without a brief preparation is not a good beginning. Some sense of stillness is helpful in introducing a sense of occasion. Listening to some Music is a way of solving this dilemma.
 - 3) Music in the service is always used but one is not restricted just to hymns. Secular songs may express the right feelings. Instrumental Music, i.e. percussion, can also be used. In other words anything which might be used normally in the school may be used if it is relevant.
 - 4) Drama. This can take the form of mime either to a narration by the teacher, or to music after the telling of a story.
 - 5) Dance is a very powerful medium either for expressing one's own feelings or for communicating them to others. It does not have to be complicated (indeed with Infants, it cannot be) but movements designed to explore or express the theme of the Assembly or service made to a background of music is sufficient.

In Church it has happened that the only kind of dance used is the Procession which presumably expresses dignity. Let it be said that there are those who believe this to be a great pity.
 - 6) Stories or poems on the theme should be used, either read by a teacher, or - if suitable - learned by a group of children for reciting. Always remember that one does not necessarily use the Bible to make something religious. If something secular makes the right point, use it.
 - 7) The Bible in Assembly. The wrong attitude of mind is the feeling that it must of necessity be used. However, there is no reason why suitable passages should not be used. In a service it is even useful to actually read it rather than to re-tell the story. If one decides to read it (or have it read or recited?) be very careful to choose a translation designed to be used by children and use it sparingly. Refer first to the notes in the Infants School Syllabus on using the Bible.

- 8) Prayers. The best prayers are the simple statements of a child, even if finally written by teacher. These have best chance of being relevant. The next best prayers are when the teacher makes up her own prayers. These too are likely to be relevant to the theme but are one stage removed from the child. The least useful (but definitely not useless) are prayers from books. When these are used, choose with great care.
- 9) Let the children display work they have done either specially for the event or in the normal course of their work. Art-work, models etc. can serve as focusses, illustrations of the theme, prayers and of course offerings.

The Junior School

AIM: To provide an environment in which Religious Activity can be experienced.

- VENUE:**
- (i) There are advantages in the occasional class assembly. The particular service can relate closely to the life of that class. This is good for the class and very good for the experience of worship.
 - (ii) The School Assembly. The same advantages are found here as in the Infant School Assembly. A thought: is there an educational reason why this must be at the beginning of the day?
 - (iii) Services in Church. There appear to be four things to do in Church: (a) to go and discover it; (b) to go to a service laid on for the children; (c) to do one's own service; (d) to share in someone else's service, i.e. an adult service. (a) and (c) are both of great value; (d) ought not to be ignored; but (b) is of very limited value.

- METHODS:**
- 1) Content. This should always be related to the child and its work here and now. The first assemblies of the year and of each new term should start there - with the child's experience in school through work and the life of the school. Later the themes can be extended to the local community where this relates to the school or the child. Later still, as ideas develop, it is possible to extend to the world at large. This can develop out of the studies taking place in other subjects or an event to which the school's attention can readily be drawn.
 - 2) Preparation. A good start is essential. Neither a chattering session nor a long silence are helpful. The latter is useful with adults but with children some music being played is an easy way in. Having created a good atmosphere and having had a good experience of worship, the whole is spoilt if the 'notices' consist of a long grumble! If notices are a must, why can they not be incorporated into the worship? If there must be grumbling, a religious assembly is not the appropriate vehicle. Why not have a special school assembly to deal with the matter - it would lend it more weight when it became necessary.

- 3) The format should be varied as much as possible. Teachers leading an assembly are very good. It is important that teachers should share their experience with the children. On the other hand, it is important that children should be allowed to take part and to find out themselves what it is all about.
- 4) One variation can be the use of the B.B.C. broadcasts. On no account should these become merely passive. The children should join in wherever possible and a little follow up in class is useful.
- 5) Children's Activities:
 - (i) Displays. Any kind of work the children have done, if it is relevant to the service's theme, can be used: paintings, drawings, models, writing etc.
 - (ii) Drama. This important vehicle of expression and communication should be exploited. Spontaneous dialogue (or semi-spontaneous) or previously written dialogue (including 'home-made' or professional can be used. Mime is still very useful in telling a story visually. Drama can be a major effort for a special occasion or it can be a little snippet which is apt and makes the point needed.
 - (iii) Music-making should be used: songs, hymns, instrumental.
 - (iv) Coupled with the above is dance whose value in expression and communication is as important as that of Drama, must not be neglected.
 - (v) The telling or even reading (but far less effective) of stories is valuable as a teaching aid in worship. Poems, either from books read by teachers, individual children or chorally or written by children, are very valuable.
 - (vi) Prayers. Children's own prayers are always best no matter how naive. It is even worth making an anthology of such prayers for future use. This is also a useful class activity. Teachers should not be afraid to put their own feelings and thoughts into words for the children to share in prayer. Books of prayers should be used sparingly and a careful selection made. Too often they are either in language beyond the child's experience or they are sentimental.
 - (vii) The Bible. Use it; but use it warily. Always use a modern translation and do not use it for the sake of using it. Choose the passages carefully and because they are relevant to that service.

THE CHURCH'S YEAR

Principles

Certain parts of the Church's year will be dealt with naturally as the syllabus is followed. However, since the Church celebrates its feast days every year, it seems right - as a learning aid about the life of the Church - to mark these feasts in a Church school in some way. Perhaps the best and most natural way is to use worship as the vehicle for this. It could take place in Church for, say, the major festivals, or in the usual assembly for lesser ones. Because Christmas time is a major secular feast in our modern culture as well as a religious one (what home, however atheist, does not celebrate at that time?), schools will have major preparations themselves for celebrating it in any case. We ought, though, as Church schools to draw attention strongly to the religious significance of it.

The following lists of feasts are not full. Some are omitted for educational reasons and two feasts not in the 1662 Calendar of Feasts are included because of their relevance to the course and to the origins of the Church of England.

MAJOR FEASTS: Advent (not a feast but a fast! but nonetheless worth mentioning); Christmas; Epiphany; Ash Wednesday and Lent (again fasts); Palm Sunday; Holy Week; Easter; Ascension (beware with younger children); Pentecost (Whitsuntide).

LESSER FEASTS: To be mentioned in first year Juniors (not necessarily on the actual day, though is a good idea where it is possible):

S. Paul (25th January); S. Mark (25th April);
S. Barnabas (11th June); St. Matthew (21st September);
S. Luke (18th October)

Second year Juniors: S. David (1st March);
S. Patrick (17th March); S. George (23rd April);
S. John Baptist (24th June); S. Andrew (30th November)

Third year Juniors: S. Matthias (24th February)
S. Peter (29th June); S. James (25th July);
S. Stephen (26th December); S. John (27th December).

Fourth year Juniors: S. Augustine (26th May),
S. Alban (17th June), and S. Aidan (31st August)
can be connected with the coming of Christianity to
England; S. Bartholomew (24th August);
All Saints (1st November); S. Thomas (21st December).

It is suggested that any local patron saints (i.e. the dedication of the Parish Church if this is not too difficult - e.g. 'Holy Trinity' is going to present problems!) should be elevated to major feasts and opportunities taken of co-operating with the parish church. If the Church's dedication is one of the difficult one's, then why not still liaise with the local church but treat it with the children as being rather like the church's birthday (in at least one church in the Diocese this is so - deliberately).

RESOURCES

GENERAL

GOLDMAN, R.J. Readiness For Religion
 COX Changing Aims in Religious Education
 BIRNIE Religious Education in Integrated Studies
 LEE Your Growing Child and Religion
 MUDGE Children In Search of Meaning
 SMART, Ninian The Teacher and Christian Belief
 SCHOOLS COUNCIL Working Paper No. 44

THE CHURCH'S YEAR (Books for the teacher or for reference)

McARTHUR The Evolution of The Christian Year
 CROSS Oxford Dictionary of the Christian Church
 CLARKE/EDISFORD Everyman's Book of Saints
 CAMPBELL, N. Pageant of Saints

WORSHIP (For teachers)

JONES, C.M. School Worship
 BURTON, R. Day by Day (expensive!)
 BARTLET, M.G. Praise Him (Prayers and verses for young children)
 BETZ, F. God's Happy Family
 Br. KENNETH
 & Sr. GERALDINE Pray Well
 BYE, B. To Be Continued
 LYNCH-WATSON, J. My Prayer Scrap Book
 WILSON, Jim First Steps in Meditation for Young Children

BIBLES

DALE, Alan T. Winding Quest (O.T.)
 DALE, Alan T. New World (N.T.)

POETRY

Junior Voices A series of books of poems related to the present experiences of the child.

HYMNS & SONGS

Galliard publish much material which contains suitable songs etc. for use in schools. Some examples are included here but there are many more. Further information can be obtained from the Diocesan Director of Education, the Rev. D. E. Rowland, 3 The College, Full Street, Derby.

Faith, Folk and Clarity; Faith, Folk and Festivity;
 Faith Folk and Nativity
 New Life; New Orbit (an anthology for the Junior School culled from their other hymn books mentioned here);
 Pilgrim Praise; Songs for The Seventies.

From other Publishers: Sing to God (for Juniors)
 Come and Sing (for Infants)

THE CHURCH

HUNT, P.J. In And Around The Church
 FICE & SIMKINS We Discover: The Church
 THOMPSON, W.R. How Christianity Came to England

MODERN CHRISTIAN HEROES

PRESCOTT, D.M. Saints for Nowadays
 SPENCER, J. Workers for Humanity
 BULL, N.J. Heroes of Our Time

DISCOVERING THE BIBLE

DANIELL & LAMPE Discovering the Bible
 NORTHCOTT, C. Bible Encyclopaedia for Children
 DIAMOND, L. How We Got Our Bible

PALESTINIAN LIFE

CRABB, E.W. Living In New Testament Days
 BOYS, M.E. Life In The Time Of Jesus
 BOUCQUET, A.C. Everyday Life in New Testament Times
 HILLIARD, F.H. Behold The Land

COMPARATIVE RELIGION

LOEHLIN, C.H. The Christian Approach to The Sikh
 A Series of small, very well presented books published by
 Ward Lock Educational called 'Living Religions Series' (9 books)
 SCHOOL STUDY BIBLE Religions of The World
 PROJECTS THROUGH CRAFT Man and His Gods Book 3

SCHEMES, ETC.

ALVES, C. & STANLEY, M. Exploring God's World
 HYDE, K.E. Topic Books
 The C.E.M. provide material for Primary Schools.
 They also provide an extended bibliography. Their address is:
 ANNANDALE, NORTH END ROAD, LONDON NW11 7QX

SOME USEFUL ADDRESSES

British Council of Churches, 10 Eaton Gate, London SW1
 British Humanist Association, 13 Prince of Wales Terrace, London W8
 Carwal Audio Visual Aids, 250 Woodcote Road, Wallington, Surrey
 Central Jewish Lecture Committee, 4th Floor, Woburn Place, London WC1
 National Christian Education Council, Robert Denholm House,
 Nutfield, Redhill, Surrey
 Radius: Religious Drama Society of Great Britain, George Bell House,
 Bishop's Hall, 8 Ayres Street, London SE1
 Religious Films Ltd., 6 Eaton Gate, London SW1

This is by no means a comprehensive list. It is intended to provide some useful information on resources and to be the beginning of further work in this field. The work will be continued by the publication of supplements to be inserted in this section and by personal contacts with the Diocesan Religious Education Adviser.

USING THIS SYLLABUS IN THE CONTROLLED SCHOOL

In the controlled school the legal position is that all children (except those withdrawn totally from R.E.) receive three fifths of their R.E. according to the Agreed Syllabus and those children whose parents have requested it shall receive the remaining two fifths as Church of England teaching (the other children continue with Agreed Syllabus work).

Eventually a permanent syllabus will be prepared and will be the official syllabus of Church teaching authorised in this diocese for use in controlled schools. There will be problems concerning the use of such a syllabus in a controlled school. We suggest that the overlap outlined in this syllabus with the Derbyshire Agreed Syllabus should be continued. We hope this will be so because it means that it will be possible to use some of the non-denominational material contained in this syllabus. The problem, however, of integrated studies remains. It is not easy to separate the Church element, or indeed the religious education element, from an integrated approach. In some schools this will not be a problem; in others it may give rise to difficulties. Schools experiencing difficulty in this field should contact the Diocesan Education Office.

Sheffield Diocesan Education Team Bulletin

HORIZON

HORIZON

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IMPORTANT DATES:

MAY 3rd/5th.	-	Creed & Conduct Course	-	Whirlow.
MAY 4th.	-	Jubilee Folk Festival	-	Sheffield.
MAY 11th.	-	" " "	-	Rotherham.
MAY 25th.	-	" " "	-	Goole.
JUNE 1st.	-	" " "	-	Doncaster.
JUNE 15th.	-	Movement, Dance, Drama Workshop.	-	Hatfield.

APPLICATION FORMS AT BACK OF BULLETIN.

Hope you enjoy reading this edition of 'Horizon'.
Please let us have your reactions. We want to cater for your
needs as far as we can.

THE EDITOR.

ALL CHANGE!

Government decisions taken in December seriously affected our Church School Building Programme. Four out of five projects scheduled to begin in 1974 - the Cathedral First and Middle schools, Trinity Pye Bank Middle school, and Rawmarsh Junior and Infants school - were taken out of the programme, and we have no indication yet when they can be built. Meanwhile costs escalate alarmingly.

The new District L.E.A.'s were just about to take over, when the General Election produced a much more sudden change of government at Westminster. The results of this double change of administration cannot yet be foreseen, Meanwhile the effect of the "White Paper" on Higher Education is becoming clear. In Sheffield it has meant the end of the two colleges of education as independent institutions, and their absorption, along with the Polytechnic, into a new institution of 8,000 students. It is not difficult to guess which of the three will dominate the new institution! Church Colleges of Education are also involved in new structures, but there is hope that nearly all of them will escape absorption on the Sheffield model.

Although the "shadow" District Education Committees have been meeting for many months, the actual transference of administration has caused many difficulties. The demise of the late lamented West Riding resulted in a period when Diocesan officers had to work in a kind of limbo when no decisions could be taken, and no information could be obtained. Some weeks before March 31st files were closed and transported from Wakefield and could not be opened until April 1st. Obviously, it will take some time before the officers of the new authorities will be able to come to grips with problems left unsolved and processes left incomplete. Church schools may be faced with problems arising from the great variety of middle and secondary education which characterized the different divisional executives of the West Riding. In the case of one District, the churches have so far failed to get their triple representation (C. of E., R.C., and Free Church) on the new Education Committee.

Apart from emphasis on universal comprehensive education and a promise to press on with nursery schools, the new Secretary of State has not yet shown his hand. The Church of England very much hopes that promises made by Mr. Short during the election to give serious consideration to increase of grants will be implemented so that the effect of the current inflation can be somewhat reduced.

The Diocesan Education team has been busy with various new ventures. It is much encouraged by the success of its Education days at Dinnington - when four parishes joined in - and at Walkley. Marion Lane, with some guidance from a member of the University Department of Biblical Studies, has produced a course for Sunday school teachers intended to help them get a grasp of Bible content. It is called "A Bird's Eye View of the Bible", and, if the D.E.C. approves, this will become a course for the Diocesan Certificate. A very worth-while Saturday conference of Church school head-teachers and Bishop's inspectors was attended by representatives of all our aided schools and 12 of our controlled schools. Preparing the "Guide to Christian Education in Church Schools" for publication has been a time-consuming business for most of us, and we hope to have it ready during April.

The Church of England is at present much concerned with Christian Initiation. General Synod recently debated it in February, the Board of Education held a residential "Consultation" on the subject in March, and the Diocesan team has therefore spent time considering what practical help it could give to clergy about confirmation preparation. David Benson has drawn together all this discussion in his article in the present issue. Obviously until the Church can get its theology of initiation clarified, no practical solution is really possible.

H.J.B.

What is Confirmation? Who is to decide? The "Christian Initiation" Report largely avoids Theology, concentrating rather heavily on practicalities. What do you think Confirmation represents? Perhaps we could set up a Correspondence Column on the subject. Hedging a bet, one could say that there will be as very many views as there are Clergy in the Diocese! Because of this, schemes of training for Confirmation are also legion - yet, perhaps this is not a bad thing.

With all this at the back of our minds, with the "Christian Initiation" Report and the Dean of Norwich's motion to the General Synod before us, the Education Team set aside a day to consider training for Confirmation.

We decided to both review some of the materials available at present as well as make a more general statement about the training. From our varied experiences of working with adults and young people, we felt it more helpful to group materials into two main sectors - (a) What we considered to be ESSENTIAL elements, and (b) What we thought might be OPTIONAL elements if time and expertise allowed this.

(a) ESSENTIAL ELEMENTS IN TRAINING: (Not placed in order of priority).

1. Some Intellectual content : to give an idea of what the Christian Faith is about. The Catechism is still a useful 'syllabus', allowing group study of Membership, Belief, Conduct, Prayer, Sacrament, etc.

Helpful books in this Section :-

"Go, Know, Live".

B.R.F. Course I - "Confirmation & After".

"Into Membership" - R. Corrie (Falcon).

"My Confirmation Notebook" - Hugh Montefiore.
(S.P.C.K.)

Some of this intellectual content is covered in a thematic way in the "Quest" scheme under the titles - Change, Leadership and Involvement.

2. Some Project Work : This could well take place during breaks in the Confirmation Course. One member of the Team had got his teenage group to compile a suitable questionnaire about Christian Membership, which they then used on the adult members of the congregation! Other suggestions for Project work can be found in "Concourse", "Quest" and the B.R.F. Course.
3. Some meaningful Prayer and Worship - Both personal and corporate. Confirmation groups could well write their own prayers and prepare meaningful acts of worship, etc.
4. Some Biblical insight : What is the Bible? What does it really say to modern man? Excellent Biblical section in "Go, Know, Live".
5. Some Commitment - Group to discuss this frequently - to examine what is involved in total commitment - the meaning of conversion - the implications of not making a decision. See B.R.F. Course 3 - "Making New".

(b) SOME OPTIONAL ELEMENTS IN TRAINING:

1. Some meaningful Christian experience - Many groups can testify to the real value of a shared experience - a weekend or holiday together. Horizons can also be widened by visits to Churches with different sociological structures. Great value in ecumenical links.

Cont'd.....

2. Some useful Christian service - Perhaps assisting with compilation of Parish Magazine or Newsletter, visiting the sick and the elderly, being involved in Shelter and Christian Aid projects, bell-ringing, choir membership, etc., etc.
3. Some Case Study/Role Play/Dramatic experience :
Not everyone is skilled in these areas - needs specialist treatment, but can be invaluable for attitude change.

By this time we were so caught up with 'Confirmation Training' that we asked Marion Lane to represent the Team at the Spode House, 'Consultation on Training for Confirmation' in mid-March. By way of preparation for this event, delegates had been asked to look at two areas :

- What are the implications of the change from 'training for Confirmation' to training for the Christian Life (training in Christian living) in relation to the mission, training and worship of the Church?
- What sort of provision does this imply for the education of Children, Young People and Adults preparing for baptism and communion in the family life of the Church?

The trainers at this Consultation teased out answers to these important issues by means of a series of 'workshop' questions as follows:

WORKSHOP I - What are we training people for?

- Commitment - A personal recognition of an attitude and direction in response to Jesus - sharing the Christian Life.

WORKSHOP II - How can we plan a total Parish strategy of Education?

- By getting whole 'Body' to share in suffering, failure, worship, service, freedom, forgiveness - allowing people to develop open-ness.

WORKSHOP III - Training and Confirmation Team -

Diocese.

- To consult, discover, and enable the local training needs to be met.
- To provide resource centre.
- To encourage and provide residential training.

Parish.

- To establish training think-tank (small group).
- To decide to train alone or with others (parish or ecumenically).
- recruitment and initial training of leaders.
- to prepare a 3-6 year flexible programme.

WORKSHOP IV - Worship: Participants rather than spectators -

- Has a two-fold aim - To facilitate individual growth.
To build up the corporate life.
- We need to set up small caring/sharing groups.

WORKSHOP V - Continuing framework for pastoral care and education -

- To take expressed needs of people seriously - to cater for the non-academic - to be very flexible - to allow meaning of the 'People of God' - to allow for the Holy Spirit.
- Starting point may be to identify 'key' people and 'open' people, fostering relationships among them. Perhaps need to get rid of word 'education'?

Cont'd.....

From these notes and our team discussions it seems to me that four very important truths emerge :-

- 1) We need to educate groups of adults in our congregations first, as to what we are really about in Confirmation Training.
- 2) There is hardly any point in preparing young people to come into a Parish congregation which is not alive, loving and accepting.
- 3) Our worship must become more alive - far less formal and stodgy. Live worship may only be possible in groups of 30-50!
- 4) Confirmation Training at Parish level must involve both Clergy and laity - (cf the "Concourse" and "Quest" schemes).

J.D.B.

MATERIAL FOR ADULT GROUPS.

"My Confirmation Notebook". by Hugh Montefiore, S.P.C.K. 33p.

Bishop Montefiore's book, written and used by him when he was Vicar of Great St. Mary's, Cambridge, is in the form of a note-pad with tear-off punched sheets for insertion in a folder so that the candidate builds up his note-book during the course which is expected to last about six months. It is envisaged that some of the twenty-three topics covered should be left until after confirmation so as not to create the impression that confirmation marks the end of Christian instruction for the rest of a person's life. Only one side of the paper is printed leaving room for the candidates own notes.

The very comprehensive list of topics covered includes: Why Confirmation? Faith and the Modern World; The Meaning of Jesus; The Bible: The Sacraments; Prayer; Money, Service, Witness, etc. The Writer explicitly states that he has tried to avoid giving a "Party line" on any issue. Some will not be entirely happy with his teaching on the Bible, the Sacraments and Purgatory for instance, but if it is remembered that these are simply notes, points of disagreement could be taken up in discussion and additional notes added if desired.

Perhaps this poses the biggest question : How to use this book? Bishop Montefiore suggests giving out each set of notes a week in advance and using them as the basis for further instruction and discussion. In the wrong hands it could become terribly dull, with the Vicar reading the notes to the class and being confronted with stony stares when he asks "Well, what did you think of that?" No discussion questions are suggested. The more enterprising will probably find it better to try to set up each session in such a way that, starting from life situations, various questions relating to one section of the course are tossed around and discussed, the notes then being offered as a summary of some of the answers which have been given to these questions - by the group themselves and by Christians down the ages.

"Belonging - a Lay Theology of Church Membership" - Bernard Jones, Epworth, 35p.

"Belonging" is a much brighter publication, gimmicky at times, interspersed with a number of amusing and not always relevant cartoons, but for all that a useful book for a confirmation class or refresher course. It will need supplementing in places especially on teaching about Holy Communion. Some may wonder how a book by a Methodist can be used for preparation for confirmation in the Anglican Church, but the writer, shows himself well aware of the issues involved, quotes extensively from the Series 2 Confirmation Service and notes some of the recommendations in the Christian initiation report.

Cont'd.....

STAGE III - Inter-Group Behaviour.

July 22nd-26th. Queen's College, Birmingham.
November 11th-15th. Dartmouth House, London.

Each course costs £17.00.

Further details from: The Rev. J. R. Ilson, Hooton Roberts Rectory, Rotherham. (850217) or direct from :
Mrs. Joan Carmichael, Board of Education, Church House, Dean's Yard, London.SW1P.3NZ.

"Belonging" - (Cont'd.)

The reader is treated to a healthy ecumenical selection of ancient and modern quotations, illustrating points the writer is making, as well as numerous Biblical references. Each chapter is provided with suggestions for further reading and useful questions for discussion. Sometimes the latter go further and suggest a role play or other activity as a way of getting to grips with a particular issue. Probably the best situation in which to use this book would be an ecumenical study group. Is there an interdenominational group of churches bold enough to experiment with a joint course of preparation for confirmation or its equivalent for a group of adult candidates?

"GROUP LEARNING COURSES". C.P.A.S. -

The two most useful for the present purpose are "Introducing Christianity" and "Time to Live". Each has material for four sessions consisting of records, film-strips and individual leaflets for each participant. Some of the speakers on the records sound rather condescending and the leaflets rely too much on the proof text approach. However, adapted to the needs of a particular group, much of the material could be used to start discussion on such topics as Man, Jesus Christ, the Church, the Christian Life, Prayer, Witness and Service. The kits cost \$3.00 each with sufficient material for ten people.

J.R.I.

COURSES

1. MOVEMENT - DANCE DRAMA WORKSHOP at Hatfield Travis Primary School on Saturday, 15th June - application form at the back of this bulletin. This will be an opportunity for teachers and youth leaders to explore the possibilities of this medium for themselves and to see how it might be applied to the religious education in the Churches. A similar day at Sheffield last year was very popular so please book early. Form at back.
2. DANCE DRAMA EVENING CLASSES. These have already been running for a term and will continue after Easter at Myers Grove School, Sheffield 6. The classes are held fortnightly on Tuesday. Any others interested would be welcome to join. The class is for adults who would like to explore this medium for themselves and perhaps later would feel confident to use it with their children/young people. We are learning the basic techniques and then working on such themes as creation, love, despair, etc. Further details of times, etc. from Miss Lane at Church House.
3. MEETING FOR UNDER - 14 CLUB LEADERS. Please note the sheet at the end of this bulletin giving dates of these.
4. BIBLE STUDY COURSE. A course for Sunday School teachers called 'A Bird's Eye View of the Bible' is now in the final stages of preparation. It is intended for teachers and leaders who would like to spend sometime looking at the overall message of the Bible. The course can be run as a series of ten evenings in a parish or area. Please contact me for further details.
5. PARENTS' COURSES. A few courses are now available for use with groups of parents - to help them in the Christian upbringing and religious education of their children. Please apply for details.

RESOURCES

1. NEW TESTAMENT PICTURES FOR TODAY. A series of eleven pictures published by the Church Information Office and available from S.P.C.K. Each picture portrays the total story so that the teacher can refer progressively to it as the story unfolds. Titles include The Parable of the Prodigal Son, The Good Shepherd and Easter. They are suitable for 5-9 year olds and are very bright and attractive. Price £1.54 per set.

2 AUDIO-VISUALS - THE STRANGER
NUMBER ONE
IN THE BIN.

These are filmstrips with a tape recorded commentary published by Scripture Union. They are all excellent discussion starters for anyone from twelve upwards. The first two are available to hire from Church House. The latest 'In the Bin' is a story in cartoon drawings of a man who puts on masks according to the mood he requires, and his reaction when they are taken from him. A good leader is required to handle the discussion.

3. WOOLLY AND WALLY - A Scripture Union Soundstrip for Juniors on the theme of the lost sheep. The story is set in Australia. From other reviews it sounds a helpful aid but it has not yet been possible to review it personally.

4. THE LION HANDBOOK TO THE BIBLE. Lion Publishing. Price £3.75.

This is an excellent, beautifully illustrated handbook. After a general introduction each book of the Bible is introduced in detail with comments on the text. It would be a very useful asset to every Sunday School teachers' bookshelf.

5. MY CHRISTIANITY. Judy Mackenzie. 15 mins. colour.
Hire fee : £2.40.
Vic Jackopson. 10 mins. colour.
Hire fee : £1.90.

Both films from the Churches Television and Radio Centre, "Hillside", Merry Hill Road, Bushey WD2.1DR.

These two short films are part of a series being produced by the Churches Television Centre. They are interviewing a wide range of different types of Christian whom they think will make good subjects for a film. They are both very personal but extremely interesting stories. Judy Mackenzie is a young Gospel and Folk Singer who talks authentically about her own experience in a way that young people will appreciate. She also sings two of her own songs, which give a Christian message in the modern idiom. Vic Jackopson is a Baptist Minister who came to his present position from a background of difficult home, orphanage, petty crime and prison. Suitable for adult and young peoples' groups.

N.B. The Church Information Office have warned that their publications including Quest and Alive in God's World, may be in extremely short supply later in the year. Due to the World paper shortage they are having to wait four months for supplies at present. This coupled with the three-day working week earlier in the year, is causing considerable delay, so order well ahead!

JUBILEE ---- FESTIVALS ---- JUBILEE ---- FESTIVALS.

At the back of this Bulletin you will find full details of the FOUR FAMILY FOLK FESTIVALS organised by the Youth Committee. The page was typed (with three fingers) by none other than Peter Lewis himself. I do hope you will do all you can to encourage your people (young and not so young) to come to one, or all, of these Folk Festivals. A poster for display is also enclosed, with a tear-off slip for block bookings. All proceeds from the Festivals will go towards providing some transport for the Community Industry Project based at Mexborough and Doncaster. This is the Project which provides worthwhile employment for those who would otherwise be unemployed ... What a good way to celebrate a Diocesan Jubilee!!

Sheffield/Bochum Exchanges:

For a number of years, our Local Authority colleagues have been exchanging adults and young people from Sheffield's 'Twin City' Bochum. Last year, David Donnison (a member of our Youth Committee) entertained Manfred, a Church Youth Officer from Bochum. Manfred is now hoping to bring a group of Church young people to Sheffield this October. They would like to stay in homes of young people from Sheffield Parishes, with a view to our young people going back to Bochum at the end of their Sheffield stay. Final details are still to be worked out. Meanwhile, would any Clergy/Youth Workers interested in such an exchange scheme please get in touch with me as soon as possible.

Sweden: There is room for six more young adults (aged 16 and over) for our Diocesan visit to Sweden in September (15th-26th). The price is only £48.00, which is extremely good value, despite inflation. Write in for our Sweden brochure - first come, first served.

Deanery Youth Workers:

Speaking with one or two youth workers recently, I discover that most Clubs have quite a heavy programme just after Easter. This was the period when we hoped to have the second round of our Deanery Youth Workers gatherings. I have, therefore, postponed 'round two' until October. Details of these will come with our next edition of "Horizon".

Iona: Tony Attwood, Curate of St. Peter's, Greenhill, has sent us the following information about his Youth Holiday in Iona.

Dates: Depart mid-morning on Friday, 23rd August, return midnight on Saturday, 31st August.

Cost: £18.00 (accommodation: £9.90; travel, etc.: £8.10).

Ages: 15 to 20 years.

Accommodation: Wooden huts in the form of six dormitories with bunk beds and a large common room.
All meals provided, showers, drying room, etc.

Iona is a small island off the West Coast of Scotland with a fascinating history. The party will travel by coach, staying overnight in Glasgow; but we shall return to Sheffield in one day's journey. Iona is chiefly famous for the Abbey which has been rebuilt by the Iona Community. We shall be staying at the Youth Centre run by the Community.

Cont'd.....

The centre offers a great opportunity to meet other people, to enjoy the island's wild and rugged scenery and to find out more about Iona. There are also a variety of craft activities and a coffee bar in which to chat (and sing!). Worship is held in the Abbey Church. In the evenings there are dances, a ceilidh - Scottish (and Yorkshire!) folk-singing, football match and barbecue. The sharing together in worship and leisure - not to mention the daily chores (especially scavenging!) is a tremendous experience for everyone who goes to Iona.

Interested in going? Then write to: The Rev. Tony Attwood, 69, Westwick Crescent, Greenhill, Sheffield.8. Tel. 368141.

Children of God:

The November, 1973 issue of "Buzz" carried a strong and necessary critique of the C.O.G. I have in the office a well-written exposé of the C.O.G. by Ken Frampton, the Christian businessman who sponsored the 'Lonesome Stone' and the Jesus Family. There is also literature about the Jesus Family - a vastly different set-up to the Children of God.

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"See you Sunday" - B.B.C.2 - Starting again shortly.

Michael Jacobs, the Producer is looking for new material. If you are planning anything youth-wise, do send him details - who knows, you might appear on the 'telly!' His address is: Michael Jacobs, "See you Sunday", B.B.C., Kensington House, Richmond Way, London.W14.0AX. Alastair Pirrie, one of the presenters, used to be at B.B.C. Radio Teesside. He obviously gained fame by his interviewing David Benson.

PERISCOPE.

BCC Youth Department, 10, Eaton Gate, SW1W.9BT. 25p.

A Bulletin for young adults to help those in the trenches of life to view what is happening above ground in the established structures of our society. A periscope clarifies your vision.

Basic Youth Work Training Course.

The Sheffield Training Committee have given approval for a Basic Youth Work Course to commence in September, 1974. The course will cover one full year (as a result of experience in this year's course) and selection will follow a short Introductory Course.

Application Forms for this Course from me, or Tony Bashton, Youth Work Training Officer, Education Offices, Leopold Street, Sheffield.1.

J.D.B.

Christianity on Trial.

This is the general subject of three books by Colin Chapman, published by Lion Publishing at 75p each. Canon David Edwards writing in the Church Times earlier this year reminded us that the future of Christianity will not depend upon how the Church is organised or publicised, or how well Christian people serve their fellows in social action. "It will depend on enough people thinking Christianity true". So the title of Book I of "Christianity on Trial" - "How can we know if Christianity is true?" - is very much to the point and this is the subject of this review.

Two kinds of people will find this book useful. First, the teachers of R.E. will find it a very competent introduction to theological thought in general, and to Christian theology in particular. For the author, an Anglican priest now working in Cairo, is equally au fait with world religions of the east and theological and philosophical schools of thought in the west. Secondly, the parish priest will find here, in easily digestible form, a great deal of material for the cognitive side of a Confirmation course for "late teens" and adults.

As with all Lion books the format is pleasing, the illustrations clear and apposite, and the value for money excellent.

"How can we know if Christianity is true?" begins by posing three possible ways of answering the question "What is Christianity?" - (1) Find the lowest common denominator in all possible definitions (2) Refuse to define Christianity and show maximum tolerance to anything described as Christian (3) State one's own understanding of what Christianity is, at least as a starting point. The author chooses the third, and for him Christianity is what we know of God and Christ from the basic documents of the Old and New Testament. But though the starting point is that of a committed Christian, the method is open, and the reader is free to examine the options.

These options are then considered in turn.

- (1) The answer of Biblical Christianity.
- (2) The answer of Authoritarianism.
- (3) The answer of Rationalism and Romanticism.
- (4) The answer of Agnosticism.
- (5) The answer of Christian Existentialism.
- (6) The answer of Mysticism.

There is an adequate statement of each of these answers using quotations from their respective exponents. For example, the second answer contains quotations from Cardinal Heenan and the Koran, while the third answer quotes from John Lock, Descartes, Rousseau and Coleridge. Answer four quotes modern writers such as Einstein, Barbara Wooton and Blackham, but is built on the philosophers Hume, Kant and Hegel, and also includes Hinduism and Buddhism. Answer five quotes modern theologians such as Brunner, Tillich, Bultmann, Teilhard de Chardin and John Robinson, but the key quotations are from Pascal, Kierkegaard and Karl Barth. Each answer is followed by the problems and questions it raises, and again there is a full use of quotations.

Throughout the book there are apt quotations and illustrations from Alice in Wonderland and the book ends with two directions as to "where we go from here." "If the question for you now is the evidence for the person of Jesus, the meaning of his death and the evidence of his resurrection, turn to Book Three. If the questions are more basic, going back to our understanding of God, man and the universe, go on to Book Two."

CREED AND CONDUCT

Once in three or four years, instead of our evening teachers' conferences in three areas of the diocese, we arrange a residential conference at Whirlow Grange. 1974 is our year for Whirlow Grange and we shall be there from Friday May 3rd at 6.30.p.m. to Sunday May 5th until after lunch. Our subject "Creed and Conduct" deals with the problems of Christian morality in a pluralist society - problems which are continually arising in our schools. Our leaders are Peter Lefroy-Owen, Secretary of the Association for Religious Education and Thomas Dye, Head of R.E. at Hull High School, and they have prepared a programme of great variety and value. Our bishop will be with us at the beginning of our conference. Full details of cost and how to obtain grant aid can be obtained from the Rev. J.R. Ilson, The Rectory, Hooton Roberts, Nr. Rotherham. S65 4PF. Bookings are coming in well, and it is advisable to secure a place without delay.

H.J.B.

BOOK REVIEWS."YOUTHQUAKE" - by Kenneth Leech.Sheldon Press : £3.50!

You could describe Ken Leech's latest book as a 'Cooks Tour through the whole youth scene'. It contains very deep excursions into the counter culture and the whole Jesus Movement both in this country and elsewhere. He has written with conviction from his many years' experience of the 'alternative society' in London. The great merit of this book (which surely must be a definitive work?) is that it doesn't leave the reader up in the air. Time and time again, Ken Leech attempts to relate his counter culture experiences to the on-going life of the Church. His final chapter (entitled 'Churchquake') is both a challenge to, and a criticism of, the institutional church. He has some powerful words to say particularly to the Ministry - "it is guidance in the spiritual quest which so many young people want, and it is because priests are seen as being incompetent at this level that they make so little impact."

Anyone dealing with older youth should certainly read "Youthquake". It can provide some valuable starting points for group discussion on 'off-beat religion'. The only thing against the book is the price!

J.D.B.

"JESUS REVOLUTION OR JESUS BUBBLE" by Geoffrey Corry. B.C.C. Youth Dept. 35p.

At the other end of the price range! In this excellent little book, Geoffrey asks the question whether young people have undergone a real spiritual awakening. Has it been a revolutionary encounter transforming their lives, or does it only amount to a bubbly experience exploiting the Jesus stickers?

The Jesus communes and cells, which exist in pockets in Britain indicate there is a narrow phenomenon justifying the use of the term 'Jesus Movement'. They are a challenge to the orthodoxy of the Church. Yet, they are a part of a Spirit movement which could amount to a "new reformation" and a deep upheaval in belief which could purge and reform the Christian Faith in a way that would be experienced as both radical and evangelical.

Don't miss reading this book - the exhibition copy is available for loan.

J.D.B.

I - DINNINGTON.

'Taking the Circus on tour' is one way of describing our new Team Concept for training.

In the last edition of "Horizon", we made an offer to go to any Parish/Deanery/Group to assist with training work, so we were naturally elated when the Parishes of the Group Ministry around Dinnington invited us. The Youth Chaplain was 'volunteered' to go and spy out the land, and it seemed to him that the general theme of 'Communication' was being raised by the Group Council, who wanted to spend a day on this. The Team suggested two basic questions for group discussion - What do we want to communicate? and Why should we communicate?, with some time for practical work on How do we communicate?

A day was subsequently set up on that model, with some 20 lay people and Clergy participating - the Team members acting as Group Workers. The 'What' question unearthed such things as - The Good News of Jesus (the Gospel); Fellowship; Christianity as the way of life; real freedom. The initial response to 'Why' was - Because Jesus told us to! but groups went on to tease out - Because the world needs to benefit from the Christian message; Because there is no other hope for humanity; Because Jesus and His Gospel work today; Because what we seek will only be truly found when everyone shares it.

Lunch provided a natural break for eating, getting to know others better, browsing over the piles of material on display, as well as 'signing up' for the practical workshop sessions chosen by the members. The list covered every imaginable Pastoral situation! In the event, four major groups were formed with the task of looking at How to communicate some of the mornings findings to the Schools, Youth Groups, the neglected, and P.C.C./Adult Groups.

As far as we know, these discussions are still continuing in Anston, Dinnington, Thurscroft, Laughton and Woodsetts. Most of the participating Parishes are incorporating material from this Training Day in their 1974 Lent Study Courses.

Would any other Parishes/Groups like to be brave enough to invite the Education Circus?

Believe it or not, no sooner had we left Dinnington, the Parish of Walkley asked for our services, so here is a report on that Day

II - WALKLEY (Parish Talk-In).

The day was prepared for by discussion with the Vicar and P.C.C. and invitations subsequently went to everyone associated with St. Mary's and its organisations. In the event, twenty people turned up, about a third of them being members of the P.C.C. The day began with Holy Communion.

The method followed was to work in small groups and to pool the findings of the groups from time to time by displaying notes made on large sheets of paper. To try to get a fresh look at their

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situation, groups were first asked to imagine the Parish of Walkley had just been formed, with a Vicar and congregation that worshipped at his house, there being no other buildings. They were then asked to answer the question, "How do you think the Church should set about the task it faces?" The task was seen to be spreading the good news of Jesus Christ and it was recognised that the Church was people not buildings. Emphasis was placed on developing a fellowship, a community of all ages and going to people rather than waiting for them to come to us. If they did come, the welcome they received was all important.

So far so good - and so much for those who say that people will not talk when put in groups! The transition to the next stage was not easy. How many of their suggestions were applicable to Walkley now? Visiting, which had seemed such a good idea in theory, was less attractive when I had to face the question "Am I willing to go visiting on behalf of the Church?" The house meeting was one answer to our problem until it was suggested that I should lead a group in my house. One by one, issues such as this were faced and still there were some brave souls who saw in such things a way forward for a congregation which, though lively, like many others is not growing any younger.

In the afternoon, after the stimulus of a short sound film-strip which posed the question "What is a missionary?", two groups took a practical look at their chosen subjects of visiting in the parish and work with children and parents, including the relationship with the church day school. The talk-in closed with an informal act of worship in which the day's activity and its outcome were offered to God.

Those who stayed the course expressed enthusiasm for the experience they had shared. Some were clearly surprised that they could learn so much from talking and listening to one another. Some were left with an uneasy feeling about some of the difficulties they had not been able to solve especially regarding Sunday School Work and the family service. Out of such tension, however, can come the drive to find a solution, provided the matter is not just left there. The Vicar, the participants and the Diocesan Education Team are determined that more should follow this small beginning.

J.R.I.

GROUPS.

With the growing emphasis on small groups in Christian Adult Education and training, clergy and lay people who have not taken part in the training offered by the General Synod Board of Education, will be interested to know that this work continues with increasing emphasis on the practical application of group experience.

It is normal to work through the three stages offered before going on (if desired), to greater specialisation. Courses being held this year are:-

STAGE I - Working in Groups. (Small groups).

- April 22nd-26th. Crawshawbooth, Manchester.
- July 15th-19th. Spode House, Staffs.
- November 25th-29th. Dartmouth House, London.

STAGE II. - Working in Groups. (Small and large groups).

- April 22nd-26th. Wydale, Yorks.
- July 22nd-26th. Spode House, Staffs.

REPORT FOR 1973 FROM THE SHEFFIELD DIOCESAN YOUTH SERVICE.

A look through the Diary for 1973 gives a fairly accurate picture of the overall work of the Diocesan Youth Officer, supported by the Diocesan Youth Committee. Perhaps it will be helpful to outline the areas of work in two major categories - (1) On-going work and (2) Long and Short-Term Experimental Work.

1) ON-GOING WORK:

TRAINING: Occupies a very large amount of the D.Y.O.'s. time, and rightly so.
(a) With L.E.A.'s. - Course Director for the Wharncliffe, Penistone and Staincross Division of the West Riding:
- Group Tutor for the Rotherham Borough and - Mobile Practical Work Tutor with Sheffield L.F.A.
(b) With other Organisations - Ecumenical events with other Denominations, Frontier Youth Trust, Y.M.C.A. and Uniformed Organisations. Planning and training work with S.A.Y.C. Regional events with other D.Y.O.'s.

COMMITTEES: The D.Y.O. represents the wider Church on a number of important Committees and Associations - certain Youth Club Management Committees, Hollowford Council and Management Committee, S.A.Y.C. Council and F. & G.P., The Training and Youth Advisory Committees of Sheffield L.E.A.; Community and Youth Service Association (Sheffield Branch).

YOUTH WORKERS AND YOUNG PEOPLE: Ways of communicating with Youth Workers has exercised the D.Y.O.'s. mind during 1973. Youth workers are busy people and tend to read little of what is sent through the post. The telephone is somewhat impersonal; so we have instituted "Monday Night at 8" meetings for Youth Workers in the ten Deaneries of the Diocese. Attendance has ranged from three (at Goole) to 21 (at Wath) but in every case, workers have found it a valuable two-way Communication exercise with one another and with the D.Y.O., and have expressed a desire to repeat the gatherings in the future.
Club visiting has continued throughout the year, though with Training commitments, Committees and Workers' Meetings, the number of visits (to both Voluntary and L.E.A. units) have been less than desirable.
Residential Weekends with young people at the Hollowford Training & Conference Centre have increased both in frequency and in numbers over previous years. Throughout 1973, some 245 young people (from a dozen different groups) have shared indoor and outdoor experiences with one another, the D.Y.O. and experienced Adult Youth Workers. (305 young people are already provisionally booked in for 1974.

WORSHIP. The full-time D.Y.O. has the opportunity of working with young people on experimental forms of worship. We hope this will have some effect upon the worship in the Parishes from which the young people come. Being a free-agent on certain Sundays does allow the D.Y.O. to relieve many over-worked or ill Parish Priests. This indirectly affects the overall quality of the Churches work with young people and adults.

EDUCATION TEAM: As well as deriving tremendous support from the Youth Committee, the D.Y.O. values greatly his increased close-working with the Diocesan Children's Work Adviser, Adult Adviser and the Director of Education. Aims, purposes and objectives are discussed by this 'Education Team', and joint training events are planned for 1974. This close-working has produced the team Bulletin 'Horizon'.

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PARISH VISITS:

Visits to Parishes to stimulate and encourage youth work are regarded as the 'bread and butter' work of the D.Y.O. This involves lengthy discussions with Parish Priests, Church Councils and Deanery Synods. More and more work is being done ecumenically, and the present D.Y.O. is committed to encourage this to grow. Resources of finance, plant and manpower can often be better employed on a 'shared' basis between Churches.

Discussions at Parish level have resulted in several Building Schemes being considered at Fulwood, Crookes and Darnall (in Sheffield) and West Bessacarr (Doncaster).

2) LONG AND SHORT-TERM
EXPERIMENTAL WORK:

RE-ORGANISATION:

The D.Y.O. has been involved in lengthy discussions with Statutory and Voluntary colleagues working out the implications of Local Government re-organisation in the West Yorkshire and South Yorkshire Metropolitan Counties. There is national evidence to show that Diocesan Youth Officers have been able to assist in talking through many relationship problems posed by re-deployment of Statutory colleagues. This has been the privilege of the Sheffield D.Y.O. by means of his close working relationship with all Youth Service Colleagues in South Yorkshire.

The D.Y.O. has acted as Convenor for several South Yorkshire Metropolitan and District meetings to discuss possible future ways of working for Voluntary Organisations.

BORSTAL LINKS:

The D.Y.O., together with the Chaplain and Hatfield Borstal Staff, set up a valuable weekend at Hollowford with twelve Borstal trainees and twelve young people from a nearby L.E.A. Youth Centre. Recordings of that weekend have been submitted to the Home Office (via the Governor) and Her Majesty's Inspectorate. We (and the Staff) very much hope that such weekends will be regarded as an essential element in the Hatfield Borstal training programme. To this end, the Home Office has given a special grant to set up a similar weekend in 1974. The weekend will be carefully monitored by all interested parties.

SWEDISH EXCHANGES:

Links have been forged, by the D.Y.O., with the Diocese of Skara in Sweden. It is hoped to take a party of 40 young adults (over 16) in September of 1974, gathered from all over the Sheffield Diocese, to stay at the Skara Diocesan Training Centre. A similar group will stay at Hollowford during 1975. We hope these exchanges will continue in future years.

Can we finally thank all Agencies and Local Authorities for their valuable help and support. We hope that this will continue as we begin to work within the new Local Government structures.

GWYN ROGERS, (Archdeacon of Doncaster),
Chairman, Sheffield Diocesan Youth Committee.

J. DAVID BENSON.
Diocesan Youth Officer.

WORKING WITH THE 10-14's.

For many years, Youth Club work has been geared to young people over the age of 14. Now, there is ample evidence that young people under 14 are beating on Youth Centre and Church Hall doors in their hundreds! What are we doing to provide for their needs?

We know of a number of well-run Junior Clubs in the Diocese, and we are anxious to trace the remainder, as well as perhaps encourage and stimulate other Parishes into action. We therefore, propose to set up one or two Investigation-Sharing-Training sessions throughout the Diocese after Easter. In order to prepare for these as adequately as possible, we would be most grateful if you would complete the following short questionnaire, and return it to Church House please by the end of April. Thank you so much for your help.

Marion Lane.
David Benson.

Dates of Sessions.

- Sheffield Area - Thursday, 13th June.)
- Rotherham Area - Thursday, 20th June.) Venues will be fixed as
- Doncaster Area - Monday, 24th June.) soon as we have all the
- Goole Area - Monday, 1st July.) returns. We will try
-) and arrange something not
-) too far from your Parish.

WORKING WITH THE 10-14's.

NOTE:

This questionnaire refers only to 'Open' or 'Closed' Junior Club Work and NOT to Uniformed Groups.

Parish: Name of Club/Group:

Meeting Nights: Meeting Place & Time:.....

.....

Leaders/Helpers:

.....

If you do not have a Junior Club, do you have groups of 10/14's in your Parish who might value some Club/Activities? YES/NO. If 'Yes', please give approximate numbers

Any other helpful information

.....

Please return to: The Diocesan Youth Officer,
Church House, St. James' Street,
Sheffield.S1.2EW.

THANK YOU!

F O U R F A M I L Y F O L K F E S T I V A L S .

ON THE OCCASION OF
THE SHEFFIELD DIOCESAN DIAMOND JUBILEE.

Taking part: Folk Singers/groups from all over the Diocese
and
Peter Lewis whose Family Folk Experiences have
warmed the hearts of young and old
alike all over the country.

When and Where:

Saturdays -

4th May - Sheffield Cathedral.

11th May - Herringthorpe (Nr. Rotherham) Parish Church.

25th May - Goole.

1st June - West Bessacar (Nr. Doncaster) Church Centre.

If you are :

A Folk Singer/Folk Group (Just starting or Well established)
Supporter of one of the above singers/groups.
Member or Leader of a club or organisation who would
like to come and swell the singing.
Looking for a fresh approach, different material,
practical encouragement for an up and coming
individual or group.

THEN CONTACT Peter Lewis, C/o. David Benson,
Church House, Sheffield. (Telephone:28050).

Peter Lewis is happy to come over and meet you beforehand. He is willing
to give you an introduction to his approach and material, and to
explain the background to his work.

PETER LEWIS.

Described as "a breath of fresh air" Peter visits
schools, halls and churches in an area with his folk song and chat
routine. His book of songs and one of his L.P. records are both
called 'Sing Life, Sing Love' which broadly describes his extensive
unique repertoire. In each of these occasions Peter brings the
experience of 10 years in the field preceded by 12 years in his
local church choir, while at the same time playing beside the
Beatles and other well known groups in Liverpool.

Over the years he has built up a large book and record
stall of material under the 'Sing Life, Sing Love' heading and a
network of Family Folk Singers and instrumentalists—both continue
to increase weekly. Much of this music is now being sung regularly
by the groups he has started or helped along in the schools, halls
and churches. From time to time he revisits these to give them a
bit of a boost

..... we hope we will be able to give folks a boost in May/June
IN YOUR SCHOOL, HALL, CHURCH.

If you would like Peter Lewis to come to you
then let us know; i.e. as part of your programme (before or after
May).

Peter Lewis - David Benson,
Church House, St. James' Street, Sheffield.S1.2EW.
(Telephone: 28050).

MOVEMENT - DANCE DRAMA WORKSHOP

SATURDAY, 15th JUNE 1974, HATFIELD TRAVIS PRIMARY SCHOOL (Nr. Doncaster) 10.30-4.30p.m.

A TRAINING DAY FOR ALL SUNDAY SCHOOL TEACHERS, CLUB LEADERS AND OTHERS INTERESTED.

This is a 'repeat' of a very successful day held in Sheffield last year. The idea is to help you explore and consider the possibilities of this medium in religious education. The themes considered will be very simple - so do come prepared to join in and enjoy yourself! You will be surprised how easy and enjoyable it is.

Cost - still to be decided but probably 50p (including coffee mid-morning and lunch-time).

BOOKING FORM FOR MOVEMENT, DANCE DRAMA WORKSHOP 15th JUNE 1974.

NAME(Mr. Mrs. Miss)

ADDRESS

AGE if under 21PARISH

I enclose deposit of 25p. (non-returnable)

SIGNATURE

Please return to Miss M. Jane, Church House. St. James Street, Sheffield S1 2EW by 7th June, 1974.

TOTLEY-THORNBRIDGE
COLLEGE OF EDUCATION

Education Department Publications No. 1

Religious Education

DONALD ANDERS-RICHARDS,
Education Department, Totley-Thornbridge College of Education, Sheffield.

PETER STREET,
County Adviser in Religious Education, Essex Education Authority.

© 1972.

RELIGIOUS EDUCATION

A. WHAT IS RELIGIOUS EDUCATION?

Religious education is concerned with the development of beliefs and attitudes about man, his fellow man, and the world in which he lives. The more a child has been able to think out and appreciate clear views about himself, his relationship to others and to the world about him, the better 'religiously educated' one would judge him to be.

The investigation of these areas of concern mentioned above involves, in our culture, a great deal of thinking about and exploration of questions to do with God, Christ and the Church; but the main aim of religious education is not to convert children to Christianity; to teach the Bible or to teach morality. To pursue any or all of these as dominant aims is to confuse the role of teaching with preaching, and justifiably to invite a charge of indoctrination in its extreme sense.

It is not the purpose of this small work to discuss these aims. They are examined and discussed very thoroughly in a book by Edwin Cox (1). He advocates a different kind of aim as being one of primary importance and significance, and it is one which is given priority in the West Riding Syllabus of Religious Education (2) now used by a number of local authorities including Essex and Derbyshire; by the I.L.E.A. Syllabus (3), and by both the Primary and Secondary School Working Parties on religious education in Essex. These latter groups stated it as follows:-

'Children should have the opportunity to encounter a religious interpretation of life.

By the end of their secondary education they should appreciate what the Christian Faith is and the claims which it makes.

In a syllabus which would follow these aims, Christianity would have pride of place because it is the religion which has deeply influenced the culture and traditions of our country'.

But what is the meaning of a 'religious interpretation of life'.? Is it necessarily a 'Christian' interpretation of life? Is it necessarily an interpretation of life which involves 'God'?

B. WHAT IS A 'RELIGIOUS INTERPRETATION OF LIFE'?

People are so often bound by their own beliefs and prejudices that it is difficult for them to appreciate another point of view. Nevertheless, just a little thought will indicate that the existence of so many different religions in the world other than Christianity, suggests that a 'religious interpretation of life' must have a much greater depth of meaning and significance than simply the Christian interpretation.

A 'religious interpretation of life' is commonly thought to involve also, an understanding of life based on a frame of reference relating to another 'existence', 'being' or 'person', who or which exists independently of the physical universe, and is conceived of as the originator and controller of all that is. It is assumed that there is a form of individual commitment to this particular belief which is seen in a person's way of life.

Yet 'religion' by basic definition involves concepts of 'binding oneself', 'committing oneself', and it is both conceivable and evident, that there are systems of belief and thought to which a man commits himself and which affect his way of life, which do not have any reference to 'God' or to any other being which might be considered external to the physically observable universe. Humanists who are not Christians, or Communists, may be as much if not more 'bound' or 'committed' to their beliefs than a Christian or Muslim or Buddhist. Their beliefs and attitudes are centred in a coherent system, and allegiance to them results in a particular way of life. Do they then hold to a 'religious interpretation of life' - in the basic sense that is, that ~~their~~ belief, their commitment, determines their way of life?

One possible method of understanding what is meant by a 'religious interpretation of life' is to suggest that it is derived from the answers a person gives to a particular set of questions. If they are answered for instance, from a Christian point of view, then the 'religious interpretation of life' which emerges is likely to differ from that which emerges if they are answered from a Muslim, a Communist, an agnostic, or an atheistic point of view. The questions are interdependent and are as follows:-

1. What is Man?
2. Who is my neighbour?
3. How may I live 'successfully' with him?
4. What does 'successful' mean in this context?

A Christian answering these questions would find himself constantly referring to the Bible, particularly to the New Testament, and to various interpretations made by the Christian community (the Church) down the ages. A Muslim, Hindu or Communist would find the answers elsewhere. The four main questions suggest a host of supplementary ones such as:-

1. What is Man?

Is he an animal? More than an animal? In what respects?
Is he 'created'? Who then created him? Is he an 'accident'?
Is he the end product of evolution? What does that mean?

2. Who is my neighbour?

To which members of my race do I owe an obligation? Whom should I consider and why?
Who do I/should I 'love' or have sympathy, pity, compassion for?
Members of my family? Why? People who literally live next door? Friends at school, in college or at the club? Others who belong to these social groups?
People of other races, colours or creeds? Cripples, the ailing, the old or unfortunate? Why?

3. How may I live 'successfully with him'?

By fearing, hating, despising, envying, loving, caring for him?
By being 'better' than him, or 'superior' to him in the material, mental or social aspects of life?
By having a better standard of living than he has? What does that mean - a better cultural level for instance?

4. What does 'successful' mean?

Having material possessions?
Being popular?
Being good at one's work?
Using people to get on in the world?
Looking after one's own interests first?
Having good family relationships?
Being sexually successful? What does that mean?
Having a great deal of leisure time?
Being 'free' or 'adult'? What does that mean?
Getting to the 'top'? Why?

All these questions involve beliefs and attitudes, and it is suggested that the answers to them would begin to provide the questioner with a 'religious interpretation of life', granted that they form a consistent pattern and involve personal commitment. If then, the main aim of religious education is to explore these principal questions and the kind of supplementary questions which have been shown to stem from them, it would seem valid also to use them as criteria for selection of the material which will be used in teaching the subject.

C. THE SELECTION OF SUITABLE MATERIAL FOR TEACHING RELIGIOUS EDUCATION

Our knowledge of child development suggests that the questions above are only approachable in the abstract when children have reached the age of about 13+ years. Clearly then, what has also to be carefully thought out are the foundation stages of the subject at Primary and Middle School level which will enable the questions to be seriously and competently investigated at 13+. It should be self-evident that the 'religious quest' indicated by the questions does not end when a child leaves school, but having made that point, it is important to ask-How far and how well can we help young people to begin the quest? Is it possible to devise a syllabus, or scheme of work or programme of study that is both systematic and suitable to childrens' ages and stages of development?

Bearing in mind what has been said at the outset about the meaning of religious education, such a scheme:-

must be educationally sound,
should not indoctrinate or preach,
recognises that we do not have an authoritarian approach to
life,
must be constructive in helping the child to develop a belief,
philosophy, or commitment to a way of life which
is authentic for him.

The general pattern of such a schema would consist of three main stages appropriate to the three broad stages of development which Piaget(4) has outlined. Each will contain material and suggest methods of approach which are appropriate to the child's particular stage of development, and each will have definable aims which reflect the main aim discussed above.

A diagrammatic representation of such a schema, incorporating all these important points follows:- The direction and progression of the work is indicated by this first outline schema - a detailed analysis is presented in the second large schema, which is an outline of the West Riding Syllabus (2). Although both are outlined in Christian terms here, it is important

to realise that they can be related to non-Christian religious premises and understanding, in terms both of comparative religion ~~per~~ se and also childrens' understanding of the religious background of their peers e.g. in a multi-racial school. The teacher's aim should be that all children should feel united and included (5).

SCHEMA I

A. SUGGESTED STRUCTURE FOR A SYLLABUS IN R.E. SHOWING AIMS OF R.E. AT DIFFERENT STAGES OF CHILD DEVELOPMENT (PIAGET) WITH SUGGESTED MATERIAL FOR EACH STAGE

<u>STAGE</u>	<u>AIM</u>	<u>CONTENT</u>			
A. UP TO 8+	1. To <u>explore</u> relationships within the child's experience as it is, with other people and the world in which he lives. 2. To <u>illustrate</u> these with stories of others; particularly Jesus, but great Christians and other leaders of men.	<table border="0"> <tr> <td style="vertical-align: top;"> <u>5 to 6</u> 1. Members of my family. 2. Members of other families. 3. Pets and toys. 4. Homes. 5. Nature table, animals and birds, weather and seasons. </td> <td style="vertical-align: top;"> <u>7 to 8</u> 6. Birthdays, parties, festivals (Harvest, Christmas, Easter, Mothering Sunday, Whitsun). 7. Games - playing at being a postman, weddings, etc. 8. Holidays. 9. Biographies from history and present day. 10. Biblical material with a natural link. </td> </tr> </table>	<u>5 to 6</u> 1. Members of my family. 2. Members of other families. 3. Pets and toys. 4. Homes. 5. Nature table, animals and birds, weather and seasons.	<u>7 to 8</u> 6. Birthdays, parties, festivals (Harvest, Christmas, Easter, Mothering Sunday, Whitsun). 7. Games - playing at being a postman, weddings, etc. 8. Holidays. 9. Biographies from history and present day. 10. Biblical material with a natural link.	
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B. UP TO 13+	1. To <u>continue</u> with these aims in more depth as the child matures. 2. To <u>develop</u> a reasonably systematic understanding of the Christian faith. 3. As far as opportunity allows, to begin to <u>explore</u> other religions.	<table border="0"> <tr> <td style="vertical-align: top;"> <u>9 to 11</u> 1. Areas for <u>human relationships</u>. 2. Areas about <u>qualities in the individual</u> 3. Areas to <u>arouse wonder</u>. Illustrate from the teaching of Christ. </td> <td style="vertical-align: top;"> <u>11 to 13</u> 1. A "Life of Christ". 2. The Hebrews ideas about God. 3. The Bible - nature of it 4. The Church. 5. "Worship round the World" </td> </tr> </table>	<u>9 to 11</u> 1. Areas for <u>human relationships</u> . 2. Areas about <u>qualities in the individual</u> 3. Areas to <u>arouse wonder</u> . Illustrate from the teaching of Christ.	<u>11 to 13</u> 1. A "Life of Christ". 2. The Hebrews ideas about God. 3. The Bible - nature of it 4. The Church. 5. "Worship round the World"	
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C. 13+	1. To <u>continue</u> with the aims previously set out. 2. To begin to <u>explore</u> the questions set out as "Main Aims" in the articles attached, viz	<table border="0"> <tr> <td style="vertical-align: top;"> <u>Area 1 Biblical</u> <u>Area 2 "I have a dream"</u> <u>Area 3 "I believe...."</u> <u>Area 4 "Myself and other people"</u> <u>Area 5 Why? and How? (Knowing - creation - Life - God - pain, evil - Authority - morality)</u> </td> <td style="vertical-align: top;"> 1. Life of Christ 2. Hebrews experience of God 3. Bible 4. Teaching of Christ 1. People of the Twentieth Century. 2. Book dreams 3. People before 1900. A study of Christian Church and others. 16/18 </td> <td style="vertical-align: middle;">)) and ourselves (14)) (15) (16)) </td> </tr> </table>	<u>Area 1 Biblical</u> <u>Area 2 "I have a dream"</u> <u>Area 3 "I believe...."</u> <u>Area 4 "Myself and other people"</u> <u>Area 5 Why? and How? (Knowing - creation - Life - God - pain, evil - Authority - morality)</u>	1. Life of Christ 2. Hebrews experience of God 3. Bible 4. Teaching of Christ 1. People of the Twentieth Century. 2. Book dreams 3. People before 1900. A study of Christian Church and others. 16/18)) and ourselves (14)) (15) (16))
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(5)

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 2. West Riding Educ. Dept. Suggestions for Religious Education. W.R.E.C. 1966
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 4. Boyle D.G. A Students' Guide to Piaget. Pergamon 1969
(a clear presentation of Piaget's work)
 5. Useful information on this aspect can be found in:-
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Note: All the syllabuses incorporate extensive bibliographies.

FOR FURTHER READING

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