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A STUDY OF THE CURRICULAR MATERIALS OF THE
INTERMEDIATE DEPARTMENT

Short Title:

SUNDAY SCHOOL CURRICULUM

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

William Carl Beckmann, Jr.

June 1958

Approved by:

Arthur C. Beck
Dean

Albert J. Beck
Dean

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CHAPTER I

INTRODUCTION

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The number of pupils enrolled increased from 227,924 in 1918 to 407,000 in 1919.

Such an extensive educational system demands for great care being taught to the members of the Sunday school. This requires more and specifies the agencies of Christian education. For less general effective Christian education. In September 1917, the command, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," indicates the church's responsibility. It is the task of the church

1. See Appendix, Chapter, Statistical Yearbook of the American Baptist Convention (St. Louis: Conventions Publishing House, 1920).

CHAPTER I

INTRODUCTION

The Growth of the Sunday School Curriculum

The rapidly expanding Sunday school is reaching members of the church on all levels, and it is reaching more church members and more unchurched people than any other educational agency. The following statistics reveal the rapid growth of this agency of Christian education in twenty-five years: In 1931, the number of Sunday schools in The Lutheran Church--Missouri Synod was 3,041, while in 1956 the number reached 4,398. During this same period of time, the number of pupils enrolled increased from 223,024 in 1931 to 607,405 in 1956.¹

Such an extensive educational system demands concern for what is being taught to the members of the Sunday school. While Scripture does not specify the agencies of Christian education, God does demand effective Christian education. In Deuteronomy 6:6-7, the command, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," indicate the church's responsibility. It is the task of the church

¹Armin Schroeder, compiler, Statistical Yearbook of The Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, c.1957).

to use the most effective means to accomplish this purpose.

At first little attention was given to instructional materials in the Sunday school. Robert Raikes in the first Sunday school would "tell stories from the Bible and speak of moral precepts whose worth and importance he sought to impress upon his charges."² From the beginning, the curriculum of the Sunday schools included learning to read, learning the catechism of the Church of England, and attending church services.³ Sunday schools of the type that Raikes introduced began in America in 1785. Among the materials of instruction in the American Sunday school, catechisms held first place during the quarter-century 1790-1815. The use of catechisms did not decline rapidly until after 1850, and they are still used in many Sunday schools. Yet the Bible has become central although extra-Biblical materials have been included since the beginning of this century.⁴

Confusion existed until 1872 among the materials used; some materials depended upon memorization of the Bible, others used prepared lists of lessons. In that year the National Sunday School Convention in Indianapolis adopted

²Ralph D. Heim, Leading a Sunday Church School (Philadelphia: Muhlenberg Press, c.1950), p. 8.

³Ibid.

⁴Ibid., p. 10.

the International Uniform Lesson plan. In this system, all classes from the youngest to the oldest have the same Scripture passage to study. The same Scripture lesson, title of the lesson, and the Golden Text are the same for the beginner department to the adult department. The methods of treatment vary as the writer tries to adapt the selection to the pupil's age, interests, and capacities.⁵ As a result of the growing criticism of the uniform curriculum, graded lessons were later introduced. Throughout the early twentieth century a number of denominations felt the need for producing their own course of study and materials. At the present, many denominations are examining their materials and preparing new editions and revisions of their existing materials in line with developments in educational methodology and modern publishing methods.

The Problem

An effective Sunday school program will require attention to four factors in the curriculum: defining the objectives, selecting learning experiences in the light of these objectives, providing learning materials in the light of these objectives using the selected learning experiences, and evaluating the learning process in the light of these

⁵Ibid., p. 11.

objectives.⁶ Thus the question that will always bear investigation is, "How do the Sunday school materials offered meet these objectives?" If learning experiences and learning materials are to be selected in the light of the objectives, it is necessary to evaluate periodically how this is being accomplished. Those responsible for the Christian education of children must evaluate the total program continually. Appraisals of the pupil's growth must follow every phase of the child's growth "unto the fulness of Christ." Thus the primary purpose of evaluation is to promote further growth, as well as efficiency of learning. While most of the evaluation must take place in the local congregation, by the teacher of a given group, producers of the curricular materials must also evaluate. All evaluation must be done in the light of the objectives established for the curriculum. Such statements clearly identify bases for evaluation. Evidence can be gathered to show whether materials meet these requirements. It should be remembered that the total program must be evaluated, not merely the curricular materials. Total evaluation would include time, teachers, space, growth of pupils, as well as materials. This is the purpose of the Sunday School Standard of the Lutheran Church--Missouri Synod, which divides the Sunday

⁶Board for Parish Education, The Lutheran Church--Missouri Synod, The Sunday School Curriculum (1949), p. 7.

school program into five areas:⁷

- I. A Sound Educational Program
 - A. Organization, Lesson Materials, and Teaching Aids
 - B. Sessions
- II. Adequate and Trained Leadership
 - A. Officers and Teachers
 - B. Teachers Meetings and Teacher training
- III. Planned Mission Endeavors
 - A. Mission Education
 - B. Soul Accounting
 - C. Soul Winning
- IV. Good Administration and Equipment
 - A. Supervision
 - B. Plant and Equipment
 - C. Finances
- V. Vital Home and Church Relationships
 - A. Home-Sunday School Co-operation
 - B. Sunday School-Church Relationships

The present study attempts to evaluate one phase of the Sunday school program, the curricular materials for the intermediate Sunday school pupil. The results of this evaluation cannot be used alone but must be considered in the light of the total program of the Sunday school.

The Materials

In this study of the curricular materials for the intermediate Sunday school pupil, the primary source of material was the lessons prepared for the use of the pupil

⁷Board for Parish Education, A Guide to the Sunday School Standard of The Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, c.1956).

and the quarterlies prepared for the teacher. These served as the examples to which the objectives and criteria of evaluation were applied. A second source was the report of a conference held in February, 1949, under the auspices of Concordia Publishing House and the Board for Parish Education of The Lutheran Church--Missouri Synod to study the Sunday school curriculum. The report of this conference, which included a report of "An Interview by Mail," gave background information. As a result of this conference, the "Life in Christ" curricular materials were later produced in 1951.

In May, 1957, a Sunday School Curriculum Evaluation Conference was held: (1) to review critically all of the present materials, (2) to weigh the content offerings of the various courses, (3) to provide a forum for a discussion of the methodology used in the Sunday school program, (4) to indicate some specific directions in which the Sunday school curriculum is to head, (5) to consider the function and adequacy of the helps provided for pastors and teachers, (6) to give some attention to such matters as the supplementary papers, activity materials, leadership materials and the like.⁸ The "Summary Report" of this conference provided constructive criticism of the materials produced.

⁸Board for Parish Education, Sunday School Curriculum Evaluation Conference, Summary Report (1957), p. 1.

A third source of information were the prospecti prepared for the "Life in Christ" curriculum. Three of these prospecti were produced to describe the published materials. The first of these was issued in 1951, when the "Life in Christ" series was first made available; the second was issued upon the completion of the four year cycle of lessons in 1955. The third prospectus was produced in 1957, to describe the curriculum materials available from 1957 to 1959. These prospecti provided detailed descriptions of the curricular materials, provided the objectives of the Sunday school program, and listed the Bible content of the lessons. Background material was obtained from standard and recent works in curriculum development and child psychology.

Definitions

Commonly accepted terms, used in special situations, need definition. Those used in a special sense in this report are defined here, except where they are particularly defined in the discussion of some phase of the study.

Sunday School--This designation refers to schools generally conducted by churches on Sunday mornings offering classes for all age groups. While some authorities prefer the term, "church school," this term may be confused with the other educational agencies of the local congregation. Reference is made to Lutheran Sunday schools since the

curriculum materials under consideration were prepared for Sunday schools of The Lutheran Church--Missouri Synod.

Curriculum--The word "curriculum" has many definitions. It may be used in the narrow sense, meaning the lesson book or the lesson guide used by the teacher. In the broad and more universal meaning, "curriculum" includes the total experience of learning. The editors of the Sunday school materials define "curriculum" as "course," implying a planned program of activity from nursery to adulthood. Heim defines "curriculum" as "a series of activities through which a learner is guided by leaders so that desirable sorts of change take place in his living and greater abundance of life results."⁹ "Curriculum" then is that which is done with and for the learners with the purpose of confronting them with the Gospel, bringing them into a saving relationship with Jesus Christ, helping them to grow in the life and work of the church, and enabling them to bear effective witness in the world. Hence, it is not a set of text-books, but a living experience.

Core Curriculum--A "core curriculum" includes those learning experiences fundamental to becoming a Christian and growing in Christian faith and practice, based upon the doctrinal position accepted and taught by a church group.

⁹Heim, op. cit., p. 171.

Intermediate Pupil--This study concerns itself with an examination of certain phases of the curriculum aimed at the intermediate level. While most Protestant groups consider as the intermediate pupil the child who is twelve, thirteen, and fourteen years old, attending the seventh, eighth, and ninth grades of junior high school, the intermediate materials of the "Life in Christ" Sunday school curriculum are aimed at the ten- and eleven-year-old child, who attends the fifth and sixth grades. This distinction must be kept in mind when considering the content of the lesson materials.

"Life in Christ" Series--The complete program of Sunday school literature produced by Concordia Publishing House for the Board for Parish Education of The Lutheran Church--Missouri Synod is called the "Life in Christ" series. Originally the program included only Bible lessons for ages four through fourteen, but in 1955 Bible lessons were prepared for high school, young people, and adult levels. The "Life in Christ" series includes curricular materials for nursery through adult levels, designed for use in the Sunday schools of The Lutheran Church--Missouri Synod.

Scope--What shall be included in the curriculum of the Sunday school and how much of this "what" to cover are the problems of scope. The areas of Christian experiences to be included or excluded are considered under "scope."

Sequence--Sequence refers to the "when" of the curriculum. It determines in which grade or at which age level an area of study should be placed. Usually the term "sequence" refers to the order of the learner's experience rather than to the order of logically organized subject matter in the educational ladder. Recent terms used by educators to imply sequence are "articulation" or "continuity."¹⁰

Limitations of the Problem

The purpose of this study is to study a particular phase of the "Life in Christ" curricular materials to determine whether these materials are meeting the needs of the pupil for whom they are aimed. To study the entire curriculum would be impossible since curriculum evaluation must be an ongoing process and must involve a large number of persons, those who develop the materials, those who use them, those who are taught by means of them, and those who administer the programs in which the materials are used. In this study the intermediate curricular materials are singled out for close study. Two areas of the materials will be examined in the light of accepted educational

¹⁰See, e.g., Association for Supervision and Curriculum Development, A Look at Continuity in the School Program, 1958 Yearbook (Washington, D. C.: Association for Supervision and Curriculum Development, 1958).

principles. These areas are the use of the Bible in the intermediate lesson materials and the use of illustrations in the materials to convey the Biblical concepts under consideration. At best, this study can examine curricular materials in the light of two of the many essential and desirable elements in the curriculum. The study can not determine whether the materials are meeting the needs of the individual learner, for this is the responsibility of the teacher. It can only determine whether the materials themselves have those elements which make for efficient learning. Since the four-year cycle of lessons would be too broad an area to consider, the evaluation is made in terms of the two-year cycle from October, 1955, through September, 1957. This is the first two-year cycle in which the kindergarten-primary departments use the same Bible story content as the junior-senior departments. It remains for the users of the materials to study, adapt, and develop these tools which will accomplish their purpose in their particular time and place.

The Procedure

Briefly, this was the plan followed in studying the problem:

First, the curricular materials were examined in the light of the essential and desirable elements as they were presented in the prospecti produced by the publishers of

the "Life in Christ" materials and in the light of current educational thought.

Secondly, the growth and development characteristics of the age level under consideration were examined on the basis of current child developmental texts.

Thirdly, criteria for the two areas of study were determined from leading works on religious education and educational methodology, and these criteria were then applied to the lesson materials of the intermediate department of the "Life in Christ" series. Throughout the study use was made of the reports of the curriculum conferences held by the Board for Parish Education of The Lutheran Church--Missouri Synod.

The Appendix contains a table of the two-year cycle showing Bible content, unit objectives, and desired outcomes for the intermediate lessons and also a chart showing the growth characteristics of the intermediate child which should be considered in the study of the curricular materials.

... fundamental to teaching a Christian and growing in Christian faith and practice, based upon the doctrinal position held by the Lutheran Church. The Sunday school curriculum must be well balanced and well rounded, emphasizing effectively the fundamentals of the Christian

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Department of Concordia Bible School Literature
 1001 First Concordia Publishing House, N. W., St. Louis, Mo.

CHAPTER II

DESCRIPTION OF THE "LIFE IN CHRIST"

SUNDAY SCHOOL CURRICULUM

Christ has given to the church the responsibility of providing a comprehensive program of Christian education at all age levels. That this is true is evident from Christ's command, "Teach all nations . . . to observe all things whatsoever I have commanded you."¹ Among the many agencies of the Church, the Sunday school may be considered the primary agency for three reasons: (1) it is comprehensive, providing a program for the total membership of the church; (2) it enrolls more individuals than any other agency for Christian education in the church; (3) it provides a year-round course of study and Christian experience.²

The curriculum of the Sunday school must therefore be a core curriculum, one that includes those learning experiences considered fundamental to becoming a Christian and growing in Christian faith and practice, based upon the doctrinal position held by the Lutheran Church. The Sunday school curriculum "must be well balanced and well rounded, transmitting effectively the fundamentals of the Christian

¹Matthew 28:20.

²Prospectus of Concordia Sunday School Literature
(St. Louis: Concordia Publishing House, n.d.), p. 1.

faith and leading to a total Christian life at all stages of development."³

Objectives

In studying the curricular materials of the Sunday school, it is necessary to consider the objectives of the Sunday school program. Objectives stress the essential elements of a teaching situation and set up standards whereby their achievement can be judged. Tyler states:

If an educational program is to be planned and if efforts for continued improvement are to be made, it is very necessary to have some conception of the goals that are being aimed at. These educational objectives become the criteria by which materials are selected, content is outlined, instructional procedures are developed and tests and examinations are prepared.⁴

Scripture indicates at least seven goals for Christian education.

1. All men should know Him, His power, holiness, and righteousness as well as His goodness, grace, and mercy, through Jesus Christ as revealed in the Holy Writings.
2. This knowledge and understanding should lead to an acceptance of God's plan of salvation, a love of God, a trust in Him not only for forgiveness but for all of life, and a life with Him as Father both now and forever.
3. This entrance into a life of sonship with God through acceptance of Christ Jesus as Savior and Lord should in turn lead to devotion to God's will and conformity to Christ--Christian character.

³Ibid.

⁴Ralph W. Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, c.1950), p. 3.

4. This conformity to Christ includes a growing love of fellow human beings--a growing willingness to help them.
5. This growing love of God and man should be directed especially toward the household of faith and should find expression in growing relationships to the church and activity in the church.
6. This desire for a growing life in the kingdom of Christ should lead to a greater use of the means by which the Spirit of Christ operates in man, Word, and Sacraments.
7. Where there is a growing life in Christ, there will be a consecration and dedication of the whole life of the individual to Christ and His kingdom--a life of stewardship.⁵

These goals have been translated into objectives or desired outcomes by a workshop in Religious Education held at Concordia Teachers' College, River Forest, Illinois, in 1949, sponsored by the Board for Parish Education of The Lutheran Church--Missouri Synod. These objectives are applicable to all age levels and to all agencies of Christian education. For specific age levels they will require appropriate adaptation. In general, these objectives have been adopted by the editors of the Sunday school curricular materials:

- I. Understanding of the nature of God and of man's relationship to Him.
- II. A growing Christian character resulting from a ready obedience to God's will.
- III. A Christian personality expressing itself also in love toward all people.
- IV. A rich devotional life of prayer and use of the Bible.
- V. Active participation in the life and work of the Church.

⁵Your 1957-1959 Sunday School Materials (St. Louis: Concordia Publishing House, n.d.), p. 7.

VI. Dedication of talents and treasure to God in a life of stewardship.⁶

These objectives were then extended and amplified by the committee.⁷ There are obvious weaknesses in these objectives. For example, they are not written from the learner's viewpoint, and are written in terms of generalized terms of behavior. However, they will serve as the basis for the evaluation of the curricular materials offered and must also serve as the evaluative criteria for the local Sunday school as well as the individual teacher. The objectives must become the major concern of the curriculum. They must govern the content, the sequence, the methods, and the teaching guides of the curriculum. Content of the Sunday school curriculum will be selected with the purpose of achieving these objectives. Consideration of these objectives will assure proper emphasis on all areas of Christian living, and the curricular material will be selected only if it will serve to meet these objectives.

Essential Characteristics of the
"Life in Christ" Lessons

The materials of the Sunday school curriculum must seek

⁶Prospectus, p. 4.

⁷An extension and amplification of these general objectives may be found in Religion in Lutheran Schools, edited by William A. Kramer (St. Louis: Concordia Publishing House, c.1949), pp. 16-22.

to achieve the objectives outlined above. In accomplishing this, and to insure effective organization of learning experiences, a number of characteristics must be found in the Sunday school materials.

Bible-based and Bible Directed

Foremost among these characteristics is that the Bible must be the source of curricular content. Since the Bible is the Word of God, given to make man wise unto salvation, it must be the basic source for all information relating to Christian education. The "Life in Christ" lessons are strictly Bible-based and Bible-directed. Every lesson is based upon a Bible selection. These lessons acquaint the child with Biblical content and are aimed at directing the pupil into this content. On the intermediate and senior levels, the pupil's quarterlies serve as guides, and the pupil is expected to read the Bible selection from the Bible itself.

On all levels the Bible content functions as much more than a mere reference in an arbitrary treatment of some social or moral problem and experience. Every lesson is based on the dynamic doctrinal truth of the Bible content and is directed purposefully toward its desired outcome.⁸

⁸Prospectus, p. 4.

Christ Centered

Since the Bible reveals God's love to man through His Son, Jesus Christ, the lesson materials must express justification through faith in Christ as the way of salvation and the new life in Christ. This is to be the sole purpose of a Bible-directed curriculum, as Saint John writes, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His Name."⁹

Life-directed and Functional

Christian education is effective only when it meets the needs of the individual. At each age level the materials of the curriculum must focus on life situations and indicate how God's Word supplies guidance in solving the learner's problems of living as a Christian. If certain attitudes, skills, habits, and knowledge are considered as essential, they must be incorporated into meaningful experiences for the learner. The writers of the "Life in Christ" materials have recognized this characteristic of the curriculum.

Their purpose is not only to pass on the record of God's will and grace in Christ Jesus, but also to integrate that divine knowledge into every aspect of human life. Hence the doctrines of the Bible are

⁹John 20:31.

brought to bear on the learner's everyday life, and the challenge of the new life in Christ is presented realistically and applied to the experiences of the learners.¹⁰

Scope

What shall be included in the Sunday school curriculum and how much of this "what" to cover are the problems of scope. Scope considers the curriculum from a horizontal point of view. What areas of Christian living should be included in a given curriculum are to be considered under scope.

The Great Commission of the Savior reveals the two-fold concern of Christ to make disciples of all nations and to teach them all the commandments of Christ.¹¹ The subject and content of Christian education must be evangelism and education into the Christian way of life. Areas of study must therefore provide a comprehensive program in conformity with the objectives of the Sunday school.

As was pointed out, the Sunday school curriculum must be Bible-based and directed. The child must learn how to use Scripture, learn to love and respect it, develop a program of reading and study in it, and apply these teachings to his life activities. The "Life in Christ" Sunday school

¹⁰Prospectus, p. 5.

¹¹Matthew 28:19-21.

curriculum meets this requirement by basing all the lessons on Bible stories and by providing exercises in the use of Scripture.

A second area of study is missionary education. To strengthen the missionary emphasis of the Sunday school materials, pictures of missionary activity have been included in the pupil's quarterly. Beginning with Volume V, number 4, of the Concordia Sunday School Teacher, "Children's Mission Lessons" were introduced. These stories are intended to be used in the Sunday school worship period on the last Sunday of the month, which has been suggested as a mission emphasis Sunday. The suggestions for the worship period of the Sunday school also suggest a mission hymn and prayer for use on that Sunday.

A third area of study are the great hymns of the Christian church which declare Biblical truths and are sources of inspiration, praise, and comfort for the individual in daily life, as well as useful in group worship. Each monthly unit in the "Life in Christ" series includes a hymn for use in the worship period of the Sunday school, which the parents are to use in home devotions.

Prayer is another area of study which finds a place in the Sunday school curriculum. The elements of prayer must be presented to the learner in an ever-developing understanding so that he can use prayer as occasion demands of him. The great prayers of Christendom must be appropriated

and memorized and used in private and corporate worship. Prayers related to the topic of the day are given in the Teacher's Quarterly for the worship period of the Sunday school. Under the heading, "Through the Week with God," the intermediate pupil's quarterly gives the pupil suggestions for ex corde prayers. For example, in the lesson which uses the Bible account of Eli and Samuel, the lesson has the theme, "Living in the Fear of God." In developing this theme, the pupil's quarterly suggests:

Jesus is the only One who can save you from an ungodly life such as led to the downfall of Eli's sons. Ask Him to keep you from such a life and to give you true wisdom, so that you will love and obey God's Word and have His blessing.¹²

Sequence

Sequence refers to the "when" of the curriculum and determines the grade placement of learning experiences. Sequence considers the curriculum from a vertical placement of materials by age grouping to assure developmental continuity of learning experience, to prevent needless overlapping and to hold and increase pupil interest. A Guide for Curriculum in Christian Education stresses these important elements of sequence:

¹²Arnold C. Mueller, editor, "Intermediate Bible Lessons" (St. Louis: Concordia Publishing House, c.1957), VI (April-June, 1957), 57-60.

1. Depending upon the number of years or days of attendance in the same school, some progress of ideas must be assumed.
2. The church year calendar will govern inclusion and placement of lesson content especially in the lower grades.
3. Variety in lesson materials should serve to hold and increase interest.
4. Knowledge, skills, appreciations, and attitudes should show a cumulative effect from year to year.
5. Frequent cumulative learnings should lead to commitment or action.¹³

The "Life in Christ" Sunday school curriculum attempts to meet these criteria in this way:

The extension of the former two-year Concordia series of basic Sunday school lessons to four years will make for a more comprehensive study of the Bible. At the same time, the yearly cycle of each departmental course is balanced around a carefully defined set of objectives and is complete in itself. Also each lesson is a unit in a monthly unit in harmony with the church year. The over-all plan covers the most important Bible stories four times every ten years, providing a well-rounded course that can be taught thoroughly through balanced repetition.¹⁴

The curriculum is planned so that during the first two years of the four-year cycle, both the Kindergarten-Beginner and the Junior-Senior divisions will use the same basic Bible content graded to the learner's needs, abilities, and experiences. In the third and fourth year, the Junior-Senior division will have lessons based on a second series of Bible lessons. They will, however, have the same theme

¹³A Guide for Curriculum in Christian Education
(Chicago: Office of Publication and Distribution, National Council of the Churches of Christ in the U. S. A., c.1955), pp. 48-49.

¹⁴Prospectus, p. 5.

which is correlated to the Kindergarten-Beginner lessons. Thus, the "Life in Christ" curriculum may be considered uniform in the sense that the lessons provide for uniformity of theme, and graded, in the sense that the lessons consider the learner's level of maturity in terms of ability, experience, and need.

Graded

It should be noted that the "Life in Christ" curriculum provides a comprehensive program for the individual. Nursery Bible lessons provide for the child to the age of four years, with twenty-six leaflets and a teacher's guide, along with supplementary pictures and play packets. The Kindergarten Bible lessons are aimed at the four- and five-year-old, and include a teacher's quarterly, activity packets, and teaching pictures, as well as a pupil's leaflet. The Primary Bible lessons are directed to the six- and seven-year-old, or the first- and second-grade pupil. This level also provides pupil's leaflet and a teacher's quarterly. No activity packets are available for this age level. The Junior Bible lessons are aimed at the eight- and nine-year-old, or the third- and fourth-grade pupil. The Intermediate Bible lessons are aimed at the ten- and eleven-year-old, or fifth- and sixth-grade pupil, and the Senior Bible lessons are directed to the seventh- and eighth-grade pupil, or those twelve and thirteen years old. At these three age

levels a pupil's quarterly and teacher's quarterly are provided. Pupils are expected also to use the Bible as a source of material. Generally, the Bible class area is included in the "Life in Christ" curriculum series. The Bible class material provides for three levels of grading: high school, young people, and adult groups. For the pupil, Bible Discussion Guides are available, and for the teacher, a teacher's manual. To complete the series, a teacher-training program is provided, offering twelve textbooks and teacher's guides in all areas of Christian education. Supplementary materials are also offered. These will be discussed later in this chapter.

The "Life in Christ" curriculum differs from the average Protestant Sunday school curriculum, since the International Uniform Lessons provide for a three-year cycle. For example, in the International Lessons, the Junior group includes ages nine through eleven, the Intermediate group, ages twelve through fourteen, and the Senior group, ages fifteen through seventeen.

Systematic Review

The "Life in Christ" curriculum provides for quarterly reviews of the units covered. Beginning with Volume V, number 1, October, 1955, the pupil's quarterly of the Junior through Senior departments has included a program of achievement testing. These tests are designed to be given at the

end of the quarter and to review the lessons of the quarter, but also attempt to sample the child's attitudes, understandings, and behavior patterns. The test is divided into four sections: (1) Knowing the Stories; (2) Understanding the Lessons or Understanding the Truths; (3) Knowing What to Do or Living the Truths; (4) Knowing the Bible Verses. The first deals with the factual content of the lessons, the second with judgments and conclusions based on the stories, the third applies the Bible content to life situations, and the fourth tests knowledge of the memory verses of the quarter. The tests are graded in difficulty from Junior through the Senior lessons. In describing the purposes and values of the achievement testing program in the Sunday school lessons, Arthur L. Miller states that:

The basic purpose of the testing program is to help pastors, teachers, department leaders, and Sunday school superintendents identify the progress that has been made toward achieving the objectives of the Sunday school.¹⁵

While these tests have the limitations imposed upon any testing program in measuring attitudes and skills, there are a number of characteristics of the program which merit consideration in a study of the curriculum. Miller states them thus:

1. The test will be based on the twelve lessons of the quarter.

¹⁵Arnold C. Mueller, editor, "Concordia Sunday School Teacher" (St. Louis: Concordia Publishing House, c.1955), Junior to Senior Division, V (October--December, 1955), 3.

2. The test is a part of the Sunday school booklet.
3. The test is provided on three levels for Juniors, Intermediates, and Seniors.
4. The cost of the test is absorbed by Concordia Publishing House.
5. The tests focus on the total objectives of the Sunday school.
6. The test is a sampling of the lessons of the quarter.
7. The test is usable as either a self-scoring test or a hand-scored test.
8. The tests have teaching value--that is, they are a part of a good teaching program.
9. The tests are comparable in difficulty, so that a comparison from quarter to quarter is possible for individuals, classes, and departments.
10. Norms will be developed on scores provided by a number of co-operating Sunday schools. This co-operation will be solicited from fifty to one hundred Sunday schools.
11. The test is different from a simple review or checking exercise. The reviews are largely factual and permit the individual to refer back to the lesson material. The test is concerned with knowledge, attitudes, and conduct.
12. The tests have been developed by the Sunday school editors in consultation with the Committee on Tests and Measurements of the Board for Parish Education.¹⁶

Supplementary Aids

The "Life in Christ" curriculum is implemented by a number of supplementary aids. For the nursery and kindergarten departments activity packets, consisting of paper activities, are correlated to the Bible lesson for the day. Bible pictures for the nursery and teaching pictures for the kindergarten are designed to focus attention on the central goal of the lesson.

¹⁶Ibid.

Story papers for all age groups of the Sunday school are available. For the nursery and kindergarten ages "Story Time" is the weekly paper containing a full-color cover and pictures to color, stories, and puzzles. "Pal" is the weekly paper for the junior and intermediate departments. This publication was formerly titled "Child's Companion" but was revised and renamed in October, 1957. The weekly paper for the senior department is titled "Junior Hi!" and was formerly titled "Young World." The articles are aimed at the needs and interests of the seventh, eighth, and ninth grade pupil. In all of these papers, an attempt is made to correlate the Bible lesson and goal for the unit and day with life situations. One or two stories usually develop the desired outcome for the lesson.

To indicate to parents the purposes of the Sunday school lessons and to suggest ways in which parents can use the lessons in teaching their children the life in Christ at home, the "Life in Christ" series also provides a four-page quarterly, "Parent's Guide." This Guide is available in two editions, one for the Kindergarten-Primary departments, the other for parents with children enrolled in the Junior, Intermediate, and Senior departments.

To complete the curricular materials for the Sunday school, Concordia Filmstrips have been produced and are designed to be integrated with the "Life in Christ" series of lessons. All of the filmstrips are in color with leader's

guides. A number of the filmstrips have been designed as worship services which include hymns and an order of service. For the passion stories and for several of the Christmas filmstrips recorded narrations are available, one side of the record being designed for use with younger children, the other side for use with older children and adults. In January, 1957, a series of Old Testament films were released, and filmstrips are to follow.

Not directly a part of the "Life in Christ" series of Sunday school lessons, but designed for use with the curriculum, are a number of other supplementary aids. A teacher-training program of twelve lessons covering the areas of Bible history, doctrine, church history, methods, child development, and administration are available. A number of manuals have also been prepared: Building the Sunday School, Leading Children into the Bible, Sunday School Handbook, and Building Better Bible Classes. Most of these were written by the editors of the Sunday school curriculum. For leaders in the parish education program, a monthly magazine, Advance, is prepared. It often contains articles dealing with Sunday school evangelism, administration, and methods.

The "Life in Christ" curriculum provides Bible-directed, Christ-centered materials for all ages which are graded to meet the needs, attitudes, and skills of the age group for which the materials are intended. Materials are uniform in

that there is one theme for a given unit in all departments; the materials are group graded in that the Bible content considers the learner's level of maturity in terms of ability, experience, and need. Also provided are numerous supplementary aids. A detailed description of the "Life in Christ" series is available in the form of a prospectus which may be obtained from the publishers of the materials, Concordia Publishing House of Saint Louis, Missouri.

The intermediate child will attend the fifth and sixth grades of the elementary school, about ten and eleven years of age. It should be remembered that a developmental stage is not something that, once achieved, is a stopping point, rather, it is merely one step in the ongoing process of growing up.¹

Genell indicates that the individual will tend to approximate the sequenced pattern, but will show variations in the most typical behavior. Curricula sequences should therefore reflect what is known of the learner's developmental pattern, but factors of age must be tempered with factors of individuality.² These patterns of growth can be divided into four areas: physical-motor development, mental

¹Genell, Francis L., Ilg, and Louise Bates Ames, *How the Child Learns in Sixteen* (New York: Harper and Brothers, 1959), p. 22.

CHAPTER III

CHARACTERISTICS OF THE INTERMEDIATE CHILD

The general stages of maturity through which children pass can be described with a fair degree of accuracy. Not all children, however, reach the same developmental stage at the same age. Studying developmental levels affords an approximate picture of the child at any given age.

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¹Arnold Gesell, Frances L. Ilg, and Louise Bates Ames, Youth, the Years from Ten to Sixteen (New York: Harper and Brothers, c.1956), p. 22.

²Ibid., p. 26.

development, social development, and spiritual development. Only those traits which have a major significance for the intermediate Sunday school curriculum will be included in this study.

Physical-Motor Development

The ten- and eleven-year-old child shows slow, steady growth. Some, especially girls, will reach the resting period which precedes the adolescent growth spurt. Very few enter the stage of rapid growth marking the start of puberty. Muscles are better coordinated than at other times until later adolescence. Eyes begin to function as well as those of adults, so that the child is ready for close work with less strain. Because of a high energy level and rapid muscular growth, fatigue and listlessness may result. Unconscious of his limitations and unaware that growth saps energy, the child may often play to a point of fatigue.³ The teacher must realize that pre-occupation with himself often causes the intermediate child to appear self-centered, thoughtless, making attention to routine tasks difficult to sustain.

³Gladys Gardner Jenkins, Helen Shacter, and William W. Bauer, These are Your Children (expanded edition; New York: Scott, Foresman and Co., c.1953), p. 294.

Mental Development

The intermediate child has a high level of assimilability. He is attracted by the literal, the factual, the useful; he likes to memorize, to identify facts, to spot cities on a map. Authorities differ as to whether the child is able to form concepts that are based upon personal experience. Gesell states that the ten- and the eleven-year-old child is "less inclined to correlate and to conceptualize or generalize his facts."⁴ Randolph C. Miller feels that the child has formed "several thousand concepts, most of which are based upon personal experiences."⁵ It is probably true that if the child is able to form concepts from personal experience, they are somewhat undeveloped and in need of refinement. The intermediate child will need concrete experiences in Christian living to foster such growth. These could be drawn from his own experiences or the experiences of his peers.

Various and fluctuating interests are to be expected during this period of restlessness and disorganization. Long-range interests do not flourish, and attention spans are short. In interviewing eleven-year-olds, Gesell found

⁴Gesell, op. cit., p. 40.

⁵Randolph Crump Miller, Education for Christian Living (Englewood Cliffs: Prentice-Hall, Inc., c.1956), p. 83.

them ready to meet the interviewer halfway. They showed impelling curiosity by roaming about the room to explore their physical environment, to ask miscellaneous questions.⁶ The intermediate child seeks to develop his own talents and pursue his own interests. A variety of activities should be provided to sustain pupil interest. Handiwork, projects, and extra-class activities should be used to make the lesson meaningful and to afford opportunities to carry into practical Christian living the aims of the lesson.

Social Development

The social attitudes of the intermediate child show that he is concerned with the needs of others. He has a geographical orientation and is capable of sympathy with those in other lands. Interests in foreign missions may be aroused at this age level and may be correlated with the curriculum of the elementary school grades.

The gang spirit is strong at this age. Usually these groups are closely knit even without formal organization. As a member of the gang, the child has a sense of belonging and being like others. Generally, boys keep their gang interests longer than do girls. On occasions youngsters who are otherwise Christian will show unkind manifestations by heartlessly excluding a fellow pupil from the inner circle

⁶Gesell, op. cit., p. 68.

of the gang.⁷ Teachers must guide this spirit in a wholesome direction. The pupil should be brought to realize that in all his behavior and activity he must live up to his Christian faith and principles.

Interest in team sports is high. It may be hard for the child to distinguish between sinful rivalry and wholesome competition. The intermediate will also enjoy competition in school work, and a favorite method of competition is for one sex to be against the other.⁸ Competition in memory work, in completing assignments, may be a part of the curriculum if the proper emphasis is present for the pupil.

Moral and Spiritual Development

At the intermediate age, the child may develop hero-worship of an adult to whom he is especially attracted.⁹ However, he may not have developed enough Christian judgment to choose the right kind of hero, and he may not derive his hero from religion.¹⁰

The ten- and eleven-year-old has a strong sense of fairness. The ten-year-old is concerned that his parents

⁷Jenkins, op. cit., p. 186.

⁸Gesell, op. cit., p. 99.

⁹Jenkins, op. cit., p. 188.

¹⁰Miller, op. cit., p. 84.

treat him fairly, but as he develops, this sense of fairness carries over to the gang, and he senses any unfairness among his playmates. He accepts the rules of the game when he understands them, but the most important rules are those of his peers.¹¹ Curricular lessons should emphasize that unfairness is unchristian, and the intermediate must be warned against the temptation to ignore fairness for the sake of his personal gain. For this point Scripture provides both positive and negative illustrations.

Attitudes of conscience are beginning to develop in the intermediate child. A small number are beginning to be troubled by their conscience when wrong has been done, but a greater number make wrong-doing a relative matter; they indicate they "might do wrong" against someone they dislike.¹²

The intermediate child is beginning to understand the meaning of worship. He participates in adult services, although they may last too long for him to keep his attention.¹³ He is growing in his ability to worship alone and with others. Although Gesell's studies centered around the "natural" child, it is interesting to note that the ten- and eleven-year-old child is generally unconcerned about death: "If

¹¹Gesell, op. cit., p. 100.

¹²Ibid., p. 473.

¹³Ibid., p. 103.

you die, that's all there is to it." He is less enthusiastic about Sunday school and attends less frequently than formerly.¹⁴

All of these needs, characteristics, and traits warrant consideration for both the teacher and for the curriculum of the intermediate Sunday school child. Although they do not precisely describe every child at this age level, these traits provide sufficient background for the development of the intermediate Sunday school curriculum.

¹⁴Ibid., p. 102.

¹⁵1 Timothy 3:16.

¹⁶Allen West Johnson, editor, Leading Children into the Bible (St. Louis: Concordia Publishing House, 1930), p. 5.

CHAPTER IV

BIBLE USE IN THE INTERMEDIATE LESSONS

Outcomes of Bible Use

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness."¹ Scripture is God's revelation of Himself, His nature, and His plan of salvation for sinful man. The Bible alone reveals God's plan through Jesus Christ. It is only through the Word, particularly the Gospel message, that faith in Christ is born. The Word is the medium through which the Holy Spirit calls and sanctifies the Christian.

Continued study of Scripture is essential for the believer to live a sincere Christian life. "Faith in Christ requires that a Christian live according to God's Word and that Christ live in the concrete situations of life."² Faith must be nourished by continual study of the Bible.

Scripture, of course, can be excerpted, and books based on the Bible, catechisms, and other useful aids have their place in the Christian education of children. But the source book for the Christian life is the Bible, and

¹2 Timothy 3:16.

²Allan Hart Jahsmann, editor, Leading Children into the Bible (St. Louis: Concordia Publishing House, 1950), p. 5.

as soon as children are old enough, the Bible should occupy an important place in the instructional program. The purpose of the use of the Bible in Christian education may be summarized in the statement that Bible study is to bring the individual to Christ and His way of life.

In studying the use of the Bible in Christian education, the Workshop in Religious Education, held at Seward, Nebraska, in 1949, listed the following specific desired outcomes of Bible use:

1. A sense of wonder toward God's Book, a desire to learn more and more of its content;
2. Acquaintance with the Bible, its story, content, purpose, and mechanics;
3. Development of necessary skills required for Bible study, such as use of a concordance, a Bible dictionary, cross-references, and maps;
4. Ability to search the Scriptures for information, guidance, strength, comfort, and joy, and the habit of turning regularly to the Word of God;
5. A growing ability to teach others and a desire to share the Bible and its message of salvation and life in Christ.³

In addition to the resistance of sinful nature to the Word of God, there are also a number of other factors which make it difficult for children to use the Bible itself. The most evident of these is the antiquated language of the King James Version. The Revised Standard Version has helped toward overcoming this obstacle. Also, editions of the Bible are generally published in two columns, with small type, and with no distinction between poetry, direct speech,

³Ibid., p. 10.

or narration. Children are using textbooks in elementary schools with large type, colorful illustrations, and paragraph divisions. As an adult book, the Bible is a large book, and it is difficult for children to find their way in it. To overcome this obstacle, curriculum writers have broken Bible content into small pieces that can be handled by children. However, as a result of this process, many teachers have taught as if no Bible searching were necessary, so that children become unaware that the Bible is the source of the story they are studying or the memory verse they have learned.

In spite of the difficulties that exist in leading children into the Bible, the need to do so is continual, and the possibilities for doing this are numerous. This chapter will not examine the need for parental and teacher example and cooperation in meaningful Bible use, nor will it examine the importance of the child's attitude, the need for graduation, or the mechanics necessary for successful Bible study. The purpose of this chapter is to consider the objectives of the Sunday school in the area of Bible study to establish general aims for purposeful Bible use with the intermediate child and to determine how they are achieved in the curricular materials for the intermediate child.

Teachers may be conscious of the need for Bible use in the class and will therefore have pupils find one or

two meaningless references in the course of the lesson. Mere knowledge of the Bible and its mechanics is not enough. Attitudes and understandings must also be included. The Bible is a means of grace, not an end in itself. "Continued use of the Book is for the purpose of gaining further knowledge for personal enrichment of faith and for more help in living the Christian life."⁴ The objectives of the Sunday school provide for growth in understandings and attitudes as well as knowledge, and these objectives can be approached through meaningful Bible use.

It cannot be assumed that because the Bible is an adult book that it lacks interest and value in the Christian education of children. Use of the Bible with children is commanded in Scripture: "These words, which I command you this day, shall be upon your heart. And you shall teach them diligently to your children."⁵ But such use requires guidance which recognizes the ability, needs, and interests of the child in the light of physical-motor, mental, moral, and spiritual development. Aims and activities can then be suggested in the light of these growth characteristics.

⁴Ibid., p. 27.

⁵Deuteronomy 6:6,7.

Age Level Aims for Bible Use

Jahsmann suggests eight age-level aims for Bible use with the intermediate child:

1. The personal possession of a good Bible for life.
2. Increased skill in the use of the Bible.
3. Ability to read selected portions with profit.
4. The habit of daily Bible reading.
5. Ability to relate the Bible to daily living.
6. A desire to study the Bible for the purpose of being able to guide others.
7. Special attention to character study.
8. The learning of Bible verses after studying context: some larger thought units such as Isaiah 53:3-10; John 10:11-16.⁶

In a study by William A. Kramer prepared for the Sunday School Curriculum Conference of February, 1949, aims for the use of the Bible were divided into categories of attitudes, knowledge, and skills. While many of the aims overlap, and while one would not wish to achieve one aim with one activity and another aim with a different activity, these categories help in determining a balanced selection of activities. However, some activities will lend themselves to the achievement of one aim rather than another.

Aims suggested by Kramer include:

Attitude Aims

1. Reverent use of the Bible. (This is continued from previous age levels.)
2. A desire to study the Bible for personal benefit and for the purpose of being able to teach others. (The child at this age should increasingly develop the missionary consciousness. We do not study the

⁶Jahsmann, op. cit., p. 71.

Bible only for personal benefit, but for the benefit of others whom God brings within teaching distance of us.)

Knowledge Aims

Ever-expanding knowledge of Bible content and meaning. (Both knowledge and meaning must be stressed in all instruction, because meaning without content is impossible, and content without meaning is incomplete.)

Skill Aims

1. Habit of daily Bible reading. (Until we have established this habit we have not succeeded in our effort. When we have succeeded and have established the habit, most other problems connected with Bible use are likewise solved.)
2. Ability to read the Bible independently with profit. (This is related to the previous aim, but it requires initiative and choice to a greater measure than the former. It also requires the moral stamina to read the Bible even if other members of the family don't and if the surrounding example is bad.)
3. Facility in the use and handling of the Bible. (This skill can be developed to a rather high pitch both of interest and competence at this age.)⁷

Under each category, Kramer lists activities useful to achieve these aims.

A summary of the aims may be stated thus: Each intermediate child is able:

1. To think of the Bible as the foundation of Christian knowledge and faith.
2. To grow in the knowledge of Bible content, in appreciation of the Bible, and in ability to apply its

⁷William A. Kramer, "Use of the Bible in the Agencies of Christian Education," The Sunday School Curriculum (Board for Parish Education, The Lutheran Church--Missouri Synod, 1949), p. 76.

teachings to his own life.

3. To use his own Bible in the Sunday school and in the home.

4. To develop skill and ease in finding passages.

5. To begin to make use of Christian resources, such as concordance, Bible dictionary, commentary, and other helps. Such activity must be related to his study and he must see the need for it.

6. To seek God's help in making decisions. The child learns that through the Bible God shows what His will is. He will increasingly realize that God's will should be done in his life and that he needs God's guidance in his decisions.

7. To become a witness for Christ by inviting unchurched playmates to attend Sunday school and church with him and by his conduct. He learns that he witnesses for Christ or against Him by the way he behaves.

Bible Use Activities in the Intermediate Lessons

The intermediate lessons of the "Life in Christ" series accomplish these aims in several ways. Consideration will first be given to activities which appear in the published materials. Other possible activities for meeting these aims will then be suggested.

To promote the use of the Bible in the intermediate lessons, the Bible version of the story has been omitted

from the pupil's quarterly. In place of the story, a summary of the Bible story is given, followed by the references in the Bible. Wherever possible, several references are given. All references are not intended to be read. It is understood that the pupils will possess their own Bibles for this activity.

Following the presentation of the Bible story that is to be the basis for the lesson is a section titled "We Study the Bible Together." This section will oblige the pupil to handle his Bible and aims to give skill in reference finding. The directions for the pupil indicate that the materials are to be used not only for the Sunday school class, but also in home study.

In each lesson, the first activity under this section treats the Bible story for the lesson. This activity consists of questions, followed by the Scripture references from the story. Generally there are one or two questions relating to the pupil's experience or attitudes. This section is designed to assist the pupil to develop an "ever expanding knowledge of Bible content and meaning."⁸

In the story, "Jesus, the Friend of Children," the activity is based on Mark 10:13-16, and the questions, "How do adults today sometimes keep children from coming to Jesus?" and "Mention ways in which we can bring children to

⁸Ibid., p. 75.

Jesus,"⁹ are aimed at developing the use of the Bible for the purpose of being able to teach others.¹⁰ Other lessons follow this pattern. In the lesson using the Bible story, "The Giving of the Law," this activity concludes: "Why do believers love and obey God's commandments?"¹¹ In the Bible story, "The Good Samaritan" the question is asked: "When can any person become our neighbor?"¹² These questions are aimed at helping the pupil to develop study of the Bible for personal benefit and for the purpose of teaching others.

The second activity under this section aims at developing the emphasis of the lesson. In every case the activity is divided into two sections. The first points the pupil to other Scriptural references which develop the same goal. This activity develops the pupil's skill in using and handling the Bible. References are given to Old Testament and New Testament examples or proof texts. Hence, the pupil will learn to search the Bible books and develop skill and ease in locating them.

⁹Arnold C. Mueller, editor, Intermediate Bible Lessons (St. Louis: Concordia Publishing House), V (October-December, 1955), 4. Hereafter cited as P.Q.

¹⁰Kramer, op. cit., p. 75.

¹¹p.q., VI (October-December, 1956), 18.

¹²p.q., VI (January-March, 1956), 33.

The following example illustrates how this aim is developed:

Faith is the means through which Christians win their victories.

1. Faith is trusting in God. Hebrews 11 is the great faith chapter. Who is mentioned in Heb. 11:4? v. 5? v. 7? v. 8? Joseph is mentioned in v. 22. What command did he give regarding his bones, Gen. 50:25? Joseph firmly believed that God would lead His people out of Egypt. His body was embalmed. Who brought the coffin from Egypt to Canaan, Ex. 13:19? What caused the walls of Jericho to fall, Heb. 11:30? For what is Rahab praised, v. 31?¹³

The second section further develops the goal of the lesson using the Bible story, but with frequent references to other passages. The following example from the Bible lesson, "Ruth" illustrates this procedure:

God rewards children who honor and obey their parents.
2. God richly rewarded Ruth's kindness to Naomi. The Lord gave her a godly husband and a happy home. God will reward you, too, if you do all in your power to spare your parents grief and make them happy. Your future happiness depends on how you treat your parents. Absalom despised his father. Did he die young, 2 Sam. 18:5? He died a shameful death. Solomon respected his parents. With what did God reward him, 1 Kings 3:12,¹³? Pray to the Lord for help to treat your parents well.¹⁴

Where content or topic warrant, this activity may be extended to include a third section.

The Catechism selection, which follows, and the memory verse, which appears near the end of the lesson, are correlated with the central truth of the story. It should be

¹³p. 9., VI (October-December, 1956), 35.

¹⁴Ibid., p. 44.

noted that the Catechism selections present Bible truths which are helpful to the pupil in expanding Bible meaning.

The activity "The Lesson for My Life" consists of various types of exercises, generally directing the pupil to check the correct answer, to mark "yes" or "no," or to fill in the missing words.

The purpose of these exercises is to challenge the pupil to think; they are to provoke discussion and enable the learner to see the meaning the story has for him. They may also be assigned as homework or they may be made the basis for class discussion.¹⁵

The exercises relate the Bible story to the pupil's life, and attempt to show that the Bible may be used for personal benefit, and train the pupil to apply its teachings to his own life. This activity also will help the pupil to seek God's help in making decisions. Through the Bible story of the lesson, the activity aims to lead the pupil to know God's will for him.

The following example from the "Ascension of Christ" Bible lesson illustrates how this is attempted:

The Lesson For My Life

- A. Whom does Jesus mean when He says, "go ye," etc.? Put an X in front of the names of persons who are to do mission work: pastors; teachers; Sunday school teachers; Christian boys and girls; all the people in the world; every believer, including myself.
- B. Nearly every child could save a little more money for missions. In the following, check the three

¹⁵Arnold C. Mueller, editor, The Concordia Sunday School Teacher (St. Louis: Concordia Publishing House), I (October-December, 1951), 3. Hereafter cited as CSST.

three ways of getting money for missions that should make you the happiest:

- ask my parents to give me more
- get money from my uncles and aunts
- sell magazines and give the money
- give some of my allowance for missions
- earn some money for missions
- earn some money by doing odd jobs
- deny myself candy, ice cream, or pop

- C. Some people think one must be rich and give large gifts to please Jesus, but Jesus may be more pleased with a nickel than with a thousand dollars. In the following, check the two right answers. Jesus is pleased with our gifts when we
- give because we do not want to be ashamed
 - give according to what others are giving
 - give cheerfully as much as we can
 - give grudgingly or unwillingly
 - give, expecting to receive something
 - give because we are thankful.¹⁶

"Through the Week with God" is a brief paragraph designed to remind the pupil "that religion is not a Sunday affair, but that the truths he learned on Sunday morning are to go with him through the week as a guide for thought and action."¹⁷ This activity contains suggestions for prayer during the week or relates the lesson to the pupil's life in some way.

In "The Feeding of the Five Thousand," the emphasis for the intermediate lesson is that "Jesus expects us to trust in Him to supply all our earthly needs and to make the proper use of His gifts."¹⁸ The prayer thought for the

¹⁶P.Q., VI (April-June, 1957), 26.

¹⁷CSST, I (October-December, 1951), 3.

¹⁸CSST, V (October-December, 1955), 51.

week suggests:

Think of Jesus, the loving Savior, who feeds your soul with His Word and provides everything you need for daily life. Thank Him daily whether you have little or much. If you have much, ask Him to give you a kind heart and to teach you to share with others, instead of being stingy or wasteful. If you have little, remember He may be testing you to see if you trust in Him to care for you.¹⁹

Each lesson concludes with a section titled, "For Home Study of the Bible." The questions under this heading have to do with the leading characters, facts, and incidents of the Bible and are intended to fasten upon the child's memory vital and interesting data of Scripture. This activity aims to develop the pupil's skill in handling the Bible, to widen knowledge of Bible content and meaning, and to develop his ability to use the Bible independently with profit.

It would appear that the intermediate curricular materials emphasize certain aims for Bible use more than others. Knowledge and skill attitudes receive greater emphasis than attitude aims, although these aims are not neglected.

All of the activities aim to develop the pupil's skill in handling the Bible and in finding references in Scripture. The pupil is given extensive practice in chapter and verse finding in each lesson. He is also given practice in locating

¹⁹P.Q., V (October-December, 1955), 31.

books of the Bible. He is to read the Bible story for the lesson from his personal Bible. Since only the references are given in the lessons, the pupil is directed to the Bible as the source of Christian knowledge and faith. This will give him practice in applying the Bible to his own life, and directs him to seek God's help in making decisions. The life relationships drawn from the Bible in the lessons show the pupil that the Bible shows him what God's will is.

In almost every instance, the pupil is directed to a Bible passage by giving him a reason for finding and reading it. Purposeful finding and reading develops interest in the Bible and guides the pupil in developing skill in locating passages, finding meaning in the Bible passage, and in relating the Bible to daily living.

Attention is given to learning the names of the books of the Bible in order, although the child is acquainted with the books through activities. He should learn the books in order through repeated use. The pupil is directed to "name the twelve prophets," to tell "which book of the Bible precedes, and which follows, the Psalms?" In activities such as these, the pupil begins to learn the names of the books and to develop an understanding of the various types of books.

A weakness may be found in the Catechism sections. In general, the selections are related to the emphasis of the lesson. However, the lesson should direct the pupil to find the references in the Bible. While this is not done in

the pupil's quarterly, the teacher should point out that the Catechism is based on the Bible. This should be made clear in the teacher's quarterly, and occasional activities could direct the pupil to Scripture references.

At the intermediate age, the child can begin to use the cross references in the Bible by looking up and comparing parallel passages. In the intermediate lessons there is no mention of the use of cross references. Activities such as reports will encourage the use of Bible cross references and study helps, such as Bible dictionary and concordance.

The Bible will become more meaningful if the child learns to use maps to locate places mentioned in the Bible. Locating towns, bodies of water, mountains, and the like give the Bible story meaning and develop appreciation. In the intermediate lessons there is only incidental map work. The pupil may be directed to locate a city or body of water that is unrelated to the lesson. However, each quarterly contains a map printed on the back cover. Specific instructions for the use of these maps should be given in the teacher's quarterly, and occasional activities should be directed to the pupil. Some pupils will be able to undertake map projects.

The use of some kinds of craft work will deepen the child's understanding of the Bible. Palestinian homes, dolls dressed in Biblical costumes, models of furnishings

used in the homes and dioramas of scenes from Bible stories all contribute to a better understanding of the Bible and Bible times. While the average Sunday school hour is too short to provide time for such pupil activity in the lesson period, some incentive could be given for such projects to be prepared by the advanced child.

The child should be encouraged to memorize Bible verses that have a special message for him. In general, the memory verses selected are related to the emphasis of the lessons. The teacher's quarterly could provide direction for the teacher in explaining the meaning and importance of the verse before asking the pupil to memorize it.

One of the attitude aims is that the child have a desire to study the Bible for personal benefit and for the purpose of using it in his personal worship. Selections for daily Bible reading could be given, and pupils could be directed to the devotional use of the Psalms and other great Bible passages. Methods for doing this should be offered in the teacher's quarterly. The child could also lead in worship or prepare prayers for use in the class worship program.

Naturally, it is a simple matter merely to provide such activities for the pupil. Much depends upon the teacher of the class. If the teacher is well trained, he will be able to provide enrichment activities for his pupils. However, many teachers are poorly trained. For this

reason, the teacher's quarterly should provide specific directions for the activities prepared to achieve these knowledge, attitude, and skill aims. Also, enrichment activities should be suggested in the pupil's quarterly. Such additional material, however, will increase the size of the quarterly, and would probably require an increase in the cost of production.

Generally, the activities in the pupil's quarterly provide for development of skills in handling the Bible and for growth in knowledge of Bible meaning. More emphasis could be placed upon attitude aims.

It is now clear that we cannot incorporate a specific experience unless it relates to one of our needs in the ways: unless we are both interested in the experience and capable of having it. It is equally clear that our interest in having an experience is tied up in its purpose and goal--is its "use." Thus the four steps--needs, experiences, incorporation, and use--are equally inseparable. None of them functions by itself.

From this process the child forms concepts, social images formed by generalizations from particulars. It is

¹Walter Dill Killam, *Developmental Psychology in Teaching* (revised edition; New York: The Modern Press, 1954), p. 31.

CHAPTER V

USE OF ILLUSTRATIONS IN THE INTERMEDIATE LESSONS

Purpose of Illustrations

Education involves the making of suitable classifications of experiences. This is the process of concept-building. The process operates from the time a child begins to draw certain conclusions from experience and apply these to a new situation. "The process continues from new experiences and from experiences in which the new and old are combined."¹

Pictured materials of many kinds are used by teachers to provide vicarious experiences meaningful to children in building concepts.

It is now clear that we cannot incorporate a specific experience unless it relates to one of our needs in two ways: unless we are both interested in the experience and capable of having it. It is equally clear that our interest in having an experience is tied up to its purpose and goal--to its "use!" Thus the four stages--needs, experiences, incorporation, and use--are really inseparable. None of them functions by itself.²

From this process the child forms concepts, mental images formed by generalizations from particulars. It is

¹Edgar Dale, Audio-Visual Methods in Teaching (revised edition; New York: The Dryden Press, 1954), p. 31.

²Ibid., p. 17.

possible, then, to move into the abstraction only through the concrete, and pupils should be helped to build concepts that are thoroughly usable. The test of the understanding of an abstraction is the ability to put it back into the concrete material out of which it was built.

If a picture contains an element that can be associated with an abstract idea that is to be taught, either by comparison or contrast, the teaching effectiveness of that picture is higher or greater than that of a picture that does not contain such an element.³

In almost any learning situation, the danger of verbalism, the use of words that are not understood, is present. This is especially true in religious education, which requires that such abstract terms as God, justification, sanctification, forgiveness, and love must be explained to the pupil. There is often the lack of association between verbal subjects and life outside the classroom. Unless these concepts are attached to actual sensory-motor and associational experiences at the time of teaching, these ties will not be made spontaneously. A child shows very little concern about experiences that are remote in time or distance and that do not concern his immediate welfare.⁴ The task of the Christian educator is to provide the child with

³Arthur L. Amt, "The Importance and Possibilities of Visualizing Teaching in the Sunday School," The Sunday School Curriculum (Board for Parish Education, The Lutheran Church--Missouri Synod, 1949), p. 63.

⁴Dale, op. cit., p. 24.

experiences to which he can attach these concepts and grow "into the fulness of Christ." As Randolph C. Miller warns:

Education takes place when we generalize on the basis of experience. Any means we have of making vivid the concrete experiences of life will lead to more accurate concepts.

But too often we get lost in the trees and cannot find out what the forest is like, which is just as bad as having a general idea of the forest without ever having seen a tree. We must deal more than we do with the concrete experiences and relationships of daily life before we can have any general idea of what God is like. Abstract definitions of God are of no use without the concrete data of the events whereby He has made Himself known, but concrete events do not provide the meaning without proper interpretation through the development of concepts.⁵

Because pictures make such a vivid impression, they need to be chosen carefully. Pictures giving distorted, partial, one-sided concepts of processes, peoples, and conditions may result in more damage than any amount of reading might do. Accurate concepts should be the result of the use of picture materials.

Pictures are used to enrich meaning and to add clarity. Edgar Dale lists eight contributions of still pictures to education which are applicable to curricular materials for the Sunday school.⁶ Pictures can be used to translate word symbols into visual pictures. What might otherwise remain a verbal abstraction can be sharply defined through the use

⁵Randolph C. Miller, Education for Christian Living (Englewood Cliffs: Prentice-Hall, Inc., 1956), p. 198.

⁶Dale, op. cit., p. 250.

of visual pictures. Pictures may also be used to enrich reading. Direct experiences are more meaningful, but pictorial substitutes can be applied to reading where this is not possible. A third use of pictures is to introduce and to motivate the pupil. Pictures may be used to arouse the pupil's curiosity for some new topic or may motivate to action. They are also useful in assigning research and in preparing reports. Written materials often lack the richness of detail necessary for proper understanding of a subject. A sixth important use of illustrations is to correct mistaken impressions. Pictures can make meaning clear and correct pupils' mistaken impressions. Abstractions are intrinsically non-pictorial, and pictures can help to develop them and to prevent the development of false abstractions. Illustrations may also be used to recapitulate a unit of study. Finally, pictures may be used to stir the emotions.

Pictures are seldom neutral in effect. Even the least intense stir some emotional response. And the more striking ones play upon the whole range of feelings, from breathless beauty to agonizing horror. In short, a picture compels feeling.⁷

Pictures, then, can and should do more than break the monotony of printed pages. Some pictures, naturally, add to the attractiveness of a book by their presence. But pictures should be used only if they add to the teaching value of the materials.

⁷Ibid., p. 251.

Types of Illustrations

Arnold C. Mueller has divided the pictures found in the curricular materials of the "Life in Christ" series into three classifications.⁸

First of these classifications are pictures used to illustrate Bible stories. Such pictures are designed to fasten the Bible story to the pupil's memory. Each Bible lesson for the intermediate department of the "Life in Christ" series contains such a picture. Generally, the pictures relate one event from the story. Figure 1 shows the illustration for the Bible story, the "Healing of the Lame Man."

A second type of illustration used in the "Life in Christ" series is the life application picture. This type of illustration is found most frequently in the intermediate lessons. Mueller states the purpose of these illustrations:

No Bible story is to strike the child as something that happened long ago and is unrelated to life today. Each and every story has a fundamental truth which is not only to be woven into the pattern of the child's thinking, but is also to become a principle of action and is to control his behavior. The life application pictures show the child the meaning the stories of long ago have for his own conduct.⁹

⁸Arnold C. Mueller, editor, The Concordia Sunday School Teacher (St. Louis: Concordia Publishing House), I (January-March, 1952), 1.

⁹Ibid.

These pictures are designed to help the child move into the abstraction through the concrete. The illustrations fall into two types, drawings and actual photographs. The following illustration demonstrates how this classification attempts to lead the child into the formulation of a concept of forgiveness. The central truth for the lesson, "Joseph Forgives His Brother," is "God's Word is true, and what God has promised will happen in due time. Trusting in God, His children can forgive the wrongs of others." The general purpose is "to show how Joseph's faith in God enabled him to be forgiving and helpful to his brothers." The desired outcome is "that the children may believe God's Word, trust in His love, and thereby receive the grace to forgive as Joseph did."¹⁰ The intermediate emphasis drawn from these goals is that "having experienced God's undeserved forgiveness in Christ, we will cultivate the loving and forgiving disposition of God's children." The drawing presents this concept in terms related to the child's daily life.

Actual photographs are used to develop concepts of Christian growth in the child. For example, in the lesson, "Naaman and Elisha," the central truth is that "we can help others get God's forgiveness and blessing by telling them to hear and believe God's teachers. The general purpose is

¹⁰Ibid., V (July-September, 1956), 80.

"to show how Naaman was blessed because a little girl told him to go to Elisha." The desired outcome for this lesson is that "the children may believe what God's teachers tell them and may desire to help others learn how to be saved from their sins."¹¹ The intermediate emphasis drawn from these goals is "even children have opportunities to speak and work for Jesus, and their love of the Savior ought to prompt them to use these opportunities."¹² The life application picture for this lesson in Figure 3 shows how the Bible lesson has meaning for the pupil in his life as a witness for the Savior.

The third classification is the general picture:

One or more mission pictures will appear in each quarterly. These pictures are a reminder to the teacher to discuss the mission endeavors of the church during every quarter of the year. About Thanksgiving time there will be a harvest picture or a picture related to Thanksgiving. When space permits, there will be a Luther picture, a hint to the teacher that he is to tell his pupils something about the Reformation. Occasionally there will be a picture of a city in Palestine or a picture that illustrates life in the Holy Land.¹³

Illustrations which show this classification of picture are found in Figure 4 and Figure 5. Pictures illustrating life in Bible lands today are less frequent. In the two-year cycle examined for this study, only two such

¹¹Ibid., VI (July-September, 1957), 41.

¹²Ibid., p. 52.

¹³Ibid., I (January-March, 1952), 1.

pictures were found.¹⁴ However, the back cover of each pupil's quarterly contains a simple map of Bible lands on which are located significant places from the Bible lessons.

Mention should be made of the color illustrations found on the cover and in the center spread of the pupil's quarterly. These pictures may be woven into the teaching plan and used to illustrate a truth, to apply a doctrine, or to give meaning to a Bible story from the lessons.

In examining the illustrations used in the intermediate lessons, criteria for judging them may be established. Poor pictures can cause confusion just as good pictures can clarify. If pictures are to serve their optimum purpose, they should be selected with certain criteria in mind. Quality rather than quantity should be the first criterion.

Kinder suggests six others:

- (1) The illustration should have a central theme and should avoid details which detract; (2) the illustration should be rich in thought content; (3) it should definitely supplement the text and aid in its clarification and interpretation; (4) it should be clear, distinct, artistic; (5) it should furnish a vicarious experience which corresponds closely to the original situation; (6) the titles should be meaningful and the source indicated.¹⁵

¹⁴See, e.g., Intermediate Bible Lessons, Arnold C. Mueller, editor, V (July-September, 1956), 21, and VI (October-December, 1956), 42.

¹⁵James S. Kinder, Audio-Visual Materials and Techniques (New York: American Book Co., 1950), p. 112.

In general, the illustrations in the pupil's quarterly for the two-year cycle studied all have a central theme. However, several contain too much detail for the size of the illustration, and thus detract from that theme. The Bible story illustration used for the lesson, "The Second Coming of Christ," contains too much detail for the size of the reproduction (Figure 6). Since this is also the same picture used in the color center spread, another illustration could be substituted which contains less detail.

All of the illustrations are rich in thought content. This is especially true of the drawings for the life application pictures. In almost every instance, the illustrations supplement the text and aid in its clarification and interpretation. Problems of space and layout may explain the few exceptions to this criteria, where pictures apparently were added to fill space. All of the illustrations are clear, distinct, and artistic. Art work for the Bible story pictures was done by artists who were acquainted with the unit goals and emphases. They are of high quality. Drawings are sufficiently clear to be easily understood, and photographs are of sufficient contrast. All of the illustrations furnish a vicarious experience which corresponds closely to the original situation. Titles are provided for illustrations relating the picture to the story in such a way that it will reinforce the concept or experience emphasized in the Bible lesson. Finally, in the case of photographs, the source is indicated.

In summary, these conclusions may be drawn from a study of the illustrations used in the intermediate lessons of the "Life in Christ" series. A good teaching picture is clear and definite. This is true of the illustrations found in the intermediate lessons. They present vividly that which is being portrayed. The scenes drawn or photographed are authentic and represent the situation as one might see it if one could visit the scene personally. Simplicity of composition is essential; a complex picture distracts attention and scatters interest instead of focusing it on the main points. In several instances the illustrations are too complex for the size of the reproduction. Those illustrations designed to present Biblical concepts are well drawn and clear. The explanatory text is sufficiently clear. According to a survey made by Amt, pictures containing an element that can be associated with an abstract idea to be taught either by comparison or contrast are a desirable and effective means for teaching an abstract concept.¹⁶

In the Sunday School Curriculum Evaluation Conference held in May, 1957, only one suggestion was made concerning the illustrations used in the Bible lessons: "The pictures in the present junior, intermediate, and senior materials often seem pointless. We ought to keep the pictures

¹⁶Amt, op. cit., pp. 61-68.

relevant to the content."¹⁷ After a study of the illustrations used during the two-year cycle from October, 1955, to September, 1957, this criticism does not appear to be valid. Pictures used in these lessons were purposeful, meaningful, and well reproduced.

¹⁷Board for Parish Education of The Lutheran Church--
Missouri Synod, Sunday School Curriculum Evaluation Conference Summary Report.

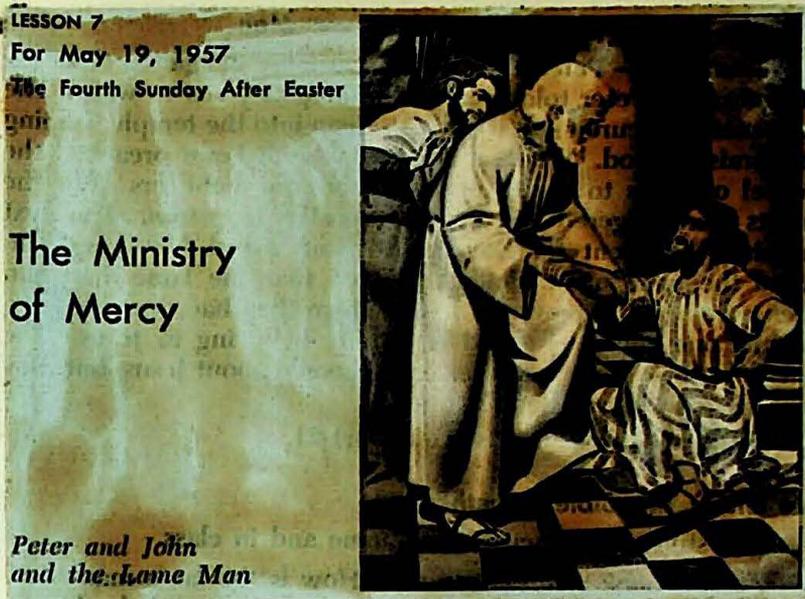


Figure 1. A Bible Story Illustration for "The Healing of the Lame Man"



Figure 2. A Life Application Picture Presenting the Concept of Forgiveness



Figure 3. A Life Application Picture Presenting the Concept of Witnessing



In a debate about the Lord's Supper, Martin Luther wrote on a tablecloth: "This is My body — This is My blood." He believed God's Word

Figure 4. A General Picture--Reformation



"Come, Lord Jesus, be our Guest"

Figure 5. A General Picture--Thanksgiving

LESSON 6
 For May 12, 1957
 The Third Sunday After Pentecost

The Final Separation

The Last Judgment

Figure 6. A Bible Story Illustration for "The Second Coming of Christ"

CHAPTER VI

EVALUATION AND THE CURRICULUM

Evaluation is the means used to discover group and individual growth, rather than determining whether children possess or do not possess certain knowledge or abilities. Evaluation is also useful to determine how well the curriculum is providing the conditions of growth and the experiences which make for Christian living.

No agency of Christian education can be sure of the effectiveness of its instructional program without a program of continuous evaluation. It must know the changes that are taking place in individuals. It must also know whether desired changes are not taking place.

All evaluation in Christian education must be in terms of the extent to which pupils have attained the objectives of the agency which is under consideration. The evaluation of the agency involves three aspects: defining the objectives of the program, providing content, activities, and materials which will guide the student in achieving these objectives, and finally, ascertaining the extent to which the student has reached the objectives.¹

¹Arthur L. Miller, editor, Tests and Measurements in Lutheran Education, Fourteenth Yearbook of the Lutheran Education Association, River Forest, Illinois, 1957, p. 29.

Studies which examine the curricular materials of the Sunday school are useful only in so far as the conclusions are integrated with the total evaluation program of a given Sunday school curriculum. To examine the materials alone will not give any indication whether the activities provided are helping the pupil to achieve the stated objectives. Hence, studies of curricular materials can only determine whether activities are provided for the attainment of the objectives, and can point up areas which need further development. It is the responsibility of the supervisor, the teacher, and the pupil himself to determine whether growth in grace and in the knowledge of Jesus Christ has taken place. Naturally, this growth is dependent upon the ministry of the Holy Spirit in the life of the individual.

Interest in evaluation of the total program of the Sunday school is evident in the publication of the Sunday School Standard of The Lutheran Church--Missouri Synod, and its companion materials, A Guide to the Sunday School Standard of The Lutheran Church--Missouri Synod and a poster which sets forth the general purposes and content of the Sunday school program of the church. These point out that one area of the curriculum cannot be evaluated without considering other areas which influence the total curriculum.

Ultimately, evaluation of the effectiveness of instruction must be done by the teacher himself. He must ask: Do

the pupils show attention, interest, and a desire to learn? Do the pupils show that they understand the lesson? What changes of attitudes and skills are shown in the pupils? How do the pupils show in their conduct the application of the lesson to their life?²

This study has examined two areas of the Sunday school curricular materials for the intermediate child. The two questions asked of the materials were: How do these materials lead the pupil into the Bible? and, How do the illustrations in the pupil's materials develop the concepts presented in the lessons?

In the examination of the activities designed to lead the pupil into the Bible, it was found that the curricular materials for the intermediate pupil provide exercises designed to increase his knowledge of the Bible and to develop skills in handling the Bible. Activities centered in attitude aims were less frequent, but were present in the materials. No suggestions for projects or enrichment activities were provided.

The illustrations used in the curricular materials were found relevant to the concepts developed in the lessons, although there were a few instances in which the illustration was inserted merely to consume space. Illustrations were of three types, Bible story pictures, life

²Ibid., p. 30.

application pictures, and general pictures. General pictures which present life in Bible lands or related topics were found infrequently.

This study has examined only two areas of the intermediate curriculum, the ways in which pupils are led into the Bible and the use of illustrations. Other areas remain to be investigated, such as the relation between the home and the Sunday school, the mission and stewardship emphasis, and the like. During January, 1958, a study was begun by the Intergroup Research Project of Yale Divinity School, New Haven, Connecticut, to determine the extent to which the "Life in Christ" series reflect a concern for improving intergroup relations.

Such studies of curricular materials are valuable in determining the extent to which the materials contain activities and elements which are useful in attaining the objectives of the Sunday school program. But they must never stand alone. They must be used in conjunction with the ongoing program of evaluation by curriculum writers, supervisors, and teachers.

Much has been written recently concerning the use of action research in curriculum improvement, where many persons are involved in the study of the curriculum.³ This

³See, e.g., The Sunday School Standard of The Lutheran Church--Missouri Synod, Board for Parish Education, 1956, and Miller, op. cit.

effort to involve all concerned with the curriculum is reflected in recent publications concerning evaluation in Lutheran education. Ultimately, the effectiveness of the curriculum must be found in the changes produced in the lives of the pupils. Studies of various aspects of the curriculum are useful in determining these changes when used by all those involved in the curriculum. The use of documents such as The Sunday School Standard will help Christian educators in determining how these changes are being accomplished. This document is to be used with its companion instruments, The Guide to the Sunday School Standard of The Lutheran Church--Missouri Synod, and a poster which sets forth the purposes of the Sunday school program. These three items will help the Christian educator in the task of creating and maintaining an effective Sunday school program. They will suggest ways to examine the areas of the educational program, leadership, mission endeavors, administration and equipment, and the home and church relationship.

Early stage goals.

Strong emergence of racial prejudice, awareness of class stratification.

Selectivity of friends.

Self-centered, but gradually becoming less egocentric, more altruistic.

Mid-level goals

Strong sense of loyalty.

Non-verbal.

Developing appreciation of worship.

Strong sense of fairness.

Development of attitudes of conscience beginning.

APPENDIX I

INTERMEDIATE GROWTH AND MATURITY CHART

Significant Characteristics Which Affect Selection of Content and Materials for Sunday School Experiences.

Physical-Motor

Slow, steady growth for most children.

Some reach the "resting" period before puberty.

Lungs, digestive, circulatory system almost mature in size.

Heart mature in function, but not in size.

Eye function mature.

Muscles coordinated, manipulative skill increasing.

Mental

Attention span longer.

Growth in ability to understand space-time relationships.

Growing concern with facts and realistic picture of world.

Marked growth in ability to use vicarious experiences.

Rapid growth in ability to generalize and make deductions.

Social

Beginning of self-direction.

"Gang" stage acute.

Strong emergence of racial prejudices, awareness of class stratification.

Selectivity of friends.

Self-centered, but gradually becoming less egocentric, more altruistic.

Spiritual-Moral

Strong sense of loyalty.

Hero-worshiper.

Growing appreciation of worship.

Strong sense of fairness.

Development of attitudes of conscience beginning.

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APPENDIX II

SAMPLE UNIT FROM THE INTERMEDIATE SUNDAY SCHOOL CURRICULUM

Unit Title: Going to Church

Lesson 1. Jesus and the Children

Central Truth: Children have an important place in the Church of Jesus Christ.

General Purpose: To show that children should be led to Jesus so that He might touch and bless them.

Desired Outcome: That the children may be happy in the knowledge that Jesus loves them, be assured of their place in His church, and be moved to bring other children to Jesus through their Sunday school and church.

Intermediate Emphasis: We are to love children and lead them to the Savior.

Lesson 2. Fishers of Men

Central Truth: All followers of Jesus are to participate in building the Lord's kingdom through bringing others to Him; and He will bless their efforts.

General Purpose: To help children to see that all followers of Jesus and members of His church are to be "fishers of men" and that He will help them bring others to him.

Desired Outcome: That the children might trust in Jesus for help in all things, also for help in doing His work of bringing others to Him and His church.

Intermediate Emphasis: As followers of Jesus we ought to do His will and look for opportunities to win souls for Him.

Lesson 3. Jesus and the Samaritan Woman

Central Truth: Jesus is the Christ, the Savior of the world. Therefore we are to trust in Him and eagerly to bring souls to Him.

General Purpose: To teach children that Jesus loves all people, regardless of race or nation, that He is the Savior of all, and that those who know Him are to go and tell others of Him and bring others to Him.

Desired Outcome: That children may practice friendliness and kindness toward those of other nations and races and may be eager to share the story of Jesus with any persons who do not know it.

Intermediate Emphasis: Jesus is the Messiah and Savior of all, and we should let no differences of race or color hinder us from telling the good news to others.

Lesson 4. Mary and Martha

Central Truth: "One thing is needful" for life with God, the hearing and learning of God's Word.

General Purpose: To develop the understanding that a congregation is a family of Christians joined in fellowship primarily for the purpose of partaking of and sharing the Word of God--the one thing needful for the life and work of the church.

Desired Outcome: That children and future members of the church of Jesus Christ may realize from the start what the most important activity of the church is and may put "first things first" in their pattern of church life--the hearing and learning of God's Word.

Intermediate Emphasis: God's children need to hear God's Word on Sunday in order to serve God during the week.

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