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Weekday Religious Instruction in the Public Schools of Omaha, Nebraska

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**WEEKDAY RELIGIOUS INSTRUCTION
IN THE PUBLIC SCHOOLS OF
OMAHA, NEBRASKA**

**A Thesis
Presented to
the Faculty of the Department of Education
Municipal University of Omaha, Nebraska**

**In Partial Fulfillment
of the Requirements for the Degree
Master of Arts**

**by
Eckhardt W. Scheer
May 1945**

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CHAPTER I

INTRODUCTION

Statement of the problem. The investigation to be reported was undertaken in an effort to determine why the release-time religious education in the Omaha public schools through so-called Weekday Church Schools was discontinued after one year of operation. The promoters of the project reported that hardly a more favorable situation for Weekday Church Schools could have been found and yet it had to be abandoned because of lack of funds. Why was adequate financial support withheld by the sponsoring bodies so that the work had to be discontinued?

This investigation grew out of a desire to determine by a scientifically administered public opinion poll to what extent the people of Omaha are or are not interested in release-time religious instruction. Since the whole program has been discontinued and at present no serious efforts are being made to revive it for the near future, the results of a public opinion poll would be of little value at this time. Therefore, a greater service is being rendered by a presentation of the historical data on religious education in Omaha through Weekday Church Schools.

The need for such a collection of data will

readily become apparent to anyone who seeks information on the subject. Many church officials as well as school officials who might be expected to know the facts concerning Weekday Church Schools in Omaha either do not have the facts or are reluctant to give them. More and more people who have fragmentary bits of information are moving from the city which makes it necessary to gather the information now while it is available.

The sources of the data for the body of this thesis can be classified as "original." The material was obtained from newspaper articles, minutes and official reports of the sponsoring agency and its standing committees, minutes of the School Board, personal letters from organizations directly or indirectly associated with religious instruction in this city, and personal interviews with responsible persons who had a part in promoting Weekday Church Schools in Omaha.

CHAPTER II

HISTORICAL BACKGROUND

Religion occupied a very prominent place in the early schools of this country, however, with the development of the public schools religious instruction was barred through the application of the principle of the "separation of church and state." During the course of the years education has become so secularized that many educators are becoming alarmed with its results. Nicholas Murray Butler, in his report to the trustees of Columbia University, says:

Children are not taught religion which is a part of our cultural heritage. Religion underlies our social, physical, and moral life, to some extent even economic life. Some knowledge of religion and religious leaders ought to be transmitted.

Religious people are in the majority in this country, yet our school system is controlled by a very small irreligious minority. It is time that the majority receive some consideration and some system be perfected whereby children may be taught religion during school time as a part of the educational program.¹

Frances Walsh argues the same points in different words:

Religion ought to be taught in the public schools. Religion is a part of our social heritage and yet we do not pass it on with the rest

¹ Nicholas Murray Butler, "Religion in Education." Commonweal, (December 28, 1943), 243.

of our culture.

The buildings (public schools) do not belong to the atheist they also belong to the religious people who pay their taxes. Why should they not use them at specified times?¹

James Smith contends that religious experience cannot be divorced from other school subjects.

Opportunities for awakening spiritual interests are obviously not confined to school prayers nor to the Scripture period. Religion cannot be divorced from any aspect of the common life or teaching of the school. Literature, history, science, music and art, and the personal relationships of school life are all avenues of approach to the spiritual world. Religion can have no true place in education at all unless it permeates the whole of it. The specific needs of our age in particular can never be met within the confines of the Scripture lesson. Unless we can help boys and girls to find God in the whole of life they will never truly find Him at all.²

Luther says: "But where the Holy Scriptures are not the rule, I advise no one to send his child."³

Many Lutheran, Catholic, and Jewish churches have followed that injunction and have established and are maintaining at great cost parish schools for the sole purpose of imparting knowledge in the light of Scripture as it is interpreted by them.

Opponents of religious instruction in the public

¹ Frances Walsh, "Religion in Education." Commonweal, (January 15, 1937), 319.

² James Smith, "The Place of Religion in Education." Contemporary Review, (January, 1936), 94.

³ F. V. N. Painter, Luther on Education (St. Louis: Concordia Publishing House, 1928), 147.

schools have brought forth much material and many arguments against it. G. E. Shattuck writes:

In most schools children are dismissed to various church denominations which engenders distrust and intolerance toward other groups.

Boards of education cannot supervise instruction unless they violate the Bill of Rights which guarantees complete separation of church and state. Religious instruction in public schools is far removed from a defensible program of ethical instruction. It is a threat to tolerance and understanding. It is inconsistent with the Bill of Rights. It has no place in the public school program.¹

G. George Fox lists these objections to religious instruction in the public schools:

1. Too hard to finance.
2. Introduces another unrelated element into the already broken experiences of children.
3. Is not related to life in school or the church.
4. Religion cannot be made an integral part of the community, its government, its business, or its system of public instruction.

The release-time plan is not the answer to integration through religious education.²

In New York and Chicago certain groups have opposed the release-time plan because of alleged "proselyting" by teachers, the wearing of buttons denoting

¹ G. E. Shattuck, "Religious Education in the Schools." School and Society, (March 22, 1941), 373.

² G. George Fox, "An Old Issue in a New Guise." Christian Century, (August 20, 1941), 1029-30.

the group which children attended and by segregating the children into special groups, calling attention to differences, and thus creating intolerance. By the very fact that religious classes are being held "force" some children to attend to avoid social criticism.

Mary Dabney Davis summarizes the objections from people in the field thus:

The chief objection to the program was expressed as a violation of the constitutional provision for separating church and state. Other objections included the need for the full school day to provide for regular activities, and dissatisfaction with the management, curriculum, and results of the program as discovered through studies of practice in other school systems. Several people raised the question: "Why cannot the churches conduct classes at times which do not conflict with school hours?" and suggested that classes be held before and after school.¹

Wherever communities have swept aside the objections and have contemplated a proposed remedy to the alleged secularization of youth, their choice has been narrowed down to two proposals. One suggests that public education include the teaching of religion. The other is known as the release-time plan. The release-time plan provides for the release of children from school one or more times a week at the request of the parents for the purpose of receiving religious instruction. This instruction is to be given at schools,

¹ Mary Dabney Davis, "Weekday Classes in Religious Education." United States Office of Education, Bulletin 1941, Number 3. p. 19.

churches, or religious centers. The locations and the teachers are designated by sponsoring bodies and accepted by the public school authorities. This plan was introduced by William A. Wirt, superintendent of schools at Gary, Indiana, and is sometimes known as the Gary Plan. At present it appears to be on the verge of wide acceptance. It is advocated not as a complete remedy for the solution of the problem of the alleged secularization of our youth, but because its proponents claim that it meets more effectively than any other plans, the objections to religious education in connection with the public school.

Three distinct types of Weekday Church Schools have evolved from this plan.

1. The Denominational or Individual Church Type of Weekday Church School is one in which the weekday religious instruction is a part of the educational program of an individual church. Schools of this type are under the control of the individual church where they are conducted. The course of study is usually denominational and often an adaptation and extension of the Sunday school lessons.

2. The Denominational Community Type of Weekday Church Schools are found in communities where practically all the churches are carrying on weekday religious instruction in schools under their own control and supervision and using, in each case, denominational lesson materials. When the various churches in such a community act together in such matters as securing of time concessions from the public schools, and other similar undertakings; thus indicating that the spirit of competition is absent, and the idea of religious education by community action dominant, the system may be called the denominational community type. It will be seen that

this type is really the denominational type extended to all the churches of a community with a definite program of cooperation for the purpose of reaching all the children of the community with efficient religious instruction.

3. The Interdenominational Community Type of Weekday Schools has its organization, control, and maintenance of religious instruction delegated by the cooperating denominations to a community board, council, or committee of religious education. The course of study is the same for all schools under the controlling body. Religious matters on which the cooperating denominations differ are left out of the instruction given in such schools.¹

In Gary the plan has declined "not because of any change in the attitude of the school authorities toward the program, but because of the withdrawal of financial support on the part of the contributing public."²

In Omaha, Nebraska the Interdenominational Community Type of Weekday Church School was inaugurated in the fall of 1940 by the Omaha Council of Churches. The children of the fourth grade in eight schools were released during the school year for one hour a week and plans were being made to extend release time to other grades in the next school year, however, before the 1941 school year had begun, the program was discontinued in Omaha. The reason given for dropping the project was very much like that given

¹ Walter A. Squires, The Weekday Church School (Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1921), 87.

² G. George Fox, "An Old Issue In a New Guise." Christian Century, (August 20, 1941), 1030.

at Gary, Indiana, - lack of financial support and a disinterested public.

CHAPTER III

WEEKDAY CHURCH SCHOOLS IN OMAHA

Organization. As early as 1923 the topic of religious education in the Omaha public schools was discussed in the School Board meetings. A news item¹ in a local paper reports that no official action was taken at that time, however, it lists the Board members who were for religious instruction in the public schools and those who were against it.

Serious discussion leading to the establishment of Weekday Church Schools here began in September, 1939. Mrs. J.F. McNaughtin came from Kansas City to meet with twenty or more prominent people of the Council of Churches at Mr. Cozad's home. She brought material from Kansas City where the schools have worked very successfully. Dr. Anderson, who was present at this meeting, was very much interested and asked many questions. The Instruction Committee of the School Board presented the idea to the Committee of the Whole at a closed meeting. Mr. Cozad, Mrs. Campbell, and Rev. Allston, representing the Council of Churches, came to this meeting. The subject was discussed for several weeks at various meetings of the School Board. The on-

¹ News item in the Omaha World Herald, June 29, 1923.

ly other reference to the Board's discussion of the subject is found in the following entry into the minutes under the date of October 16, 1939:

Mr. President:

Your Committee of the Whole recommends that the request of the Omaha Council of Churches to have children excused from school one hour a week upon the written request of the parents to go to a neighborhood church for religious instruction be granted. H. E. King, chairman, Committee of the Whole.

On motion by Mr. Pratt seconded by Mr. Tunison, the report was adopted by the following vote:- Aye - Booth - Buffett - Hall - King - Mason - Pratt - Ross - Tunison,¹ 8; Nay:- Koriska - Mechem - Mehrens - 3.¹

This resolution paved the way for the Omaha Council of Churches to inaugurate a plan of religious education for the public school children of Omaha.

The main work of organizing the plan was left to the Community Council of Christian Education. This council was composed of representatives from each cooperating church and agency. They were responsible for all cooperative Protestant educational enterprises such as: Sunday schools, vacation Bible schools and weekday schools. This committee met regularly to define the principles and shape the general policies of these interdenominational church schools.

The Community Council of Christian Education was divided into a number of committees. The main commit-

¹ Minutes of the Omaha Public School Board. Board File Number 3098, October 16, 1939.

tee was the Committee on Administration consisting of Dr. T. R. Allston, chairman; Dr. R. E. Carlyon, first vice chairman; Dr. Emil Chinlund, second vice chairman; Mr. Ross King, third vice chairman; Mrs. A. B. Dunbar, secretary; Dr. A. L. Cole, Mr. Olaf Osnes, Dr. Thomas Niven, Dr. J. M. Phillips, Mrs. C. K. Ross, Mrs. R. E. Newell, Mrs. Alvin Johnson, Dr. T. E. Sullenger, Mrs. H. A. Kottman, Mr. H. F. Crowell, Miss Eleanor Sprague, and Miss Maren Rasmussen. This group planned the policies for the Weekday Church Schools and administered business for them. It contacted individuals and groups involved and worked in cooperation with the Executive Committee and Religious Education Committee of the Council of Churches. It was to promote and publicise the Weekday Church School program. All the other committees were subordinated to the Committee on Administration.

The Committee on Finance consisting of Mr. A. Johnson, Mr. Charles Musselman, Mr. J. C. Rowe, Dr. E. Rowsey, and Mr. George Ropte had charge of planning the financial policies of the Weekday Church Schools, make out the budget, and helped raise funds.

The Committee on Housing consisting of Dr. A. L. Cole, Dr. E. Pratt, Mr. Olaf Osnes, Dr. T. R. Niven, and Dr. J. M. Phillips was charged with the duties of selecting adequately equipped churches within five blocks of public schools which released children; to

arrange with pastors and church boards for free housing; and to consider plans for rotation of housing each year.

The Committee on Curriculum and Teachers was composed of the following members: Mrs. C. K. Ross, Mrs. E. K. Newell, Dr. R. Carlyon, Dr. E. Chinlund, Mrs. Alvin Johnson, Miss Eleanor Sprague, Miss Maren Rasmussen, and Mrs. H. A. Kottman. The committee was charged to study, suggest and approve curriculum materials and the year's program in the church schools. It was to help secure and approve teachers according to the adopted qualification standards.

Before the program was begun, an extensive survey was made by the Board of Education through the schools for which release-time religious education was planned. This survey included the name of the child, address, date of birth, and the church which the child attended. This gave the ministers wonderful opportunities as they were to visit and enroll the child for the Weekday Church School and determine whether it was worthwhile to set up a school in a certain district.

Finances. The sources of support were the budgets of the cooperating churches, church schools, and individuals whose contributions were credited to their respective churches. Each district or group of churches was responsible for a certain quota. The main items of cost were the salaries of the supervisor and

part time teachers. The budget, Figure 1, was adopted by the Omaha Council of Churches for Weekday Church Schools for the year 1940-41. The church was to furnish the building, light, heat, and janitor service. The equipment and supplies, which were deemed necessary, included chairs, tables, maps, library, textbooks, Bibles, hymnbooks, notebooks, pictures, pencils, etc.

A preliminary survey was made to determine the amount of financial help to be expected from the various participating churches. This survey listed ninety-one Protestant congregations, their memberships, their operating budgets, and an estimate of their support to religious education through Weekday Church Schools. Of the ninety-one congregations listed, sixty-five showed a total membership of 30,823, total budgets of \$608,335.00, and a possible contribution to Weekday Church Schools of \$6535.00 or more than twice the amount needed for the first year's operation.

It can be assumed that the sixty-five congregations, which listed both memberships and budgets, would represent an accurate sampling of the total of ninety-one congregations. Dividing the total membership into the total budget will result in the individual member's average yearly contribution to the church budget or \$16.50. Dividing the total cost of religious instruction (\$2992.00) by the total membership of churches interested in the project results in eight and four

I. Salaries	
1. Director	\$1500.00*
2. Teachers	272.00
3. Office help	300.00
II. Promotion	
1. Office supplies	75.00
2. Postage	50.00
3. Printing	50.00
4. Miscellaneous	80.00
5. Travel	120.00
III. Equipment	
1. Office	85.00
2. School	
a. Cabinets	40.00
b. Flags	5.00
c. Maps	25.00
d. Bibles and other books	145.00
IV. Supplies	
1. Notebooks	75.00
2. Paper	45.00
3. Pictures	25.00
4. Cartage	15.00
5. Pupils' supplies	50.00
6. Teachers' supplies	<u>35.00</u>
	\$2992.00

* The salary of the director was later increased to a total of \$1800.00.

FIGURE 1
BUDGET FOR
OMAHA WEEKDAY CHURCH SCHOOLS
1940-1941

sevenths cents per member. For the church member it would mean that he must increase his average contribution to the church budget by nine cents making his total average contribution \$16.59 per year. Looking at it from the church finance committee's side it would mean an increase of about .6 of one per cent for the local congregation's budget. These figures should indicate that there were other factors which had a direct bearing upon the failure of the project under consideration.

Probably the first factor is already indicated by the fact that only one year's time was taken for serious work in laying the foundation for the establishment of Weekday Church Schools in Omaha. Most centers where the plan is in successful operation warn that a serious fault of most communities is to proceed too rapidly. Several years should be allowed to lay a firm foundation. "Make haste slowly" should be the motto of every organization which endeavors to establish Weekday Church Schools.

Scope. The original plans set forth by the Administrative Committee provided for the opening of Weekday Church Schools in only five centers. Later it became possible to open classes in eight centers whose fourth grade children were released to a neighborhood church. The schools and the churches to which children were released are arranged in Table I.

TABLE I
SCHOOLS AND CHURCHES
TO WHICH CHILDREN WERE RELEASED

School	Church
Lothrop	North Side Christian
Washington	Central United Presbyterian
Dundee	Dundee Presbyterian
Miller Park	St. John's Episcopal
Rosehill	Benson Presbyterian
Long	Cleaves Temple African Methodist
South Lincoln	St. Luke's Lutheran
Park	Hanscom Park Methodist

The eight centers in Table I are composed of three Presbyterian churches, one Christian church, one Methodist church, one African Methodist church, one Episcopal church, and one Lutheran church.¹

Classes were held once a week for each school. One hour was allotted for each class period including the time it took in going to and from the church. Where the grades were large, half of them would be released at 1:00 P.M. and the other half at 2:15 P.M. Table II shows the day of the week and the time of day classes were released, the schools and the centers receiving them, and the grades with the available number of children for the first semester of 1940.

A careful examination of Table II will indicate that the schools were chosen with a view of covering the city. The north, south, west, and central sections are represented. Long School, which is in a predominantly colored district, was released to an African Methodist church.

That the Administrative Committee was interested and intent upon the expansion of this work is clearly evident from Table III, page 19.

The eight schools which carried the program for the first year were scheduled to continue in the fourth

¹ The Lutheran churches of the "Missouri Synod" did not take an active part in this undertaking.

TABLE II

WEEKDAY CHURCH SCHOOL SCHEDULE
FALL, 1940

Day of week	Hour of day P.M.	Half grades	Available children	Schools and locations	Churches and locations
Monday	1:00	4B	28	Lothrop	North Side Christian
	2:15	4A	39	22nd and Lothrop	22nd and Lothrop
Tuesday	1:00	4B	9	Washington	Central United Presbyterian
		4A	39	55th and Mayberry	55th and Leavenworth
	2:15	4B	21	Dundee	Dundee Presbyterian
		4A	36	51st and Davenport	55th and Underwood
Wednesday	1:00	4B	17	Miller Park	St. John's Episcopal
	2:15	4A	44	27th and Ellison	30th and Belvedere
Thursday	1:00	4B	23	Rosehill	Benson Presbyterian
		4A	31	56th and Corby	56th and Corby
	2:15	4B	15	Long	Cleaves Temple Methodist
		4A	22	26th and Franklin	25th and Decatur
Friday	1:00	4B	15	South Lincoln	St. Luke's Lutheran
		4A	16	27th and P	24th and I
	2:15	4B	17	Park	Hanscom Park Methodist
		4A	36	29th and Woolworth	29th and Woolworth

TABLE III
SUGGESTED SCHEDULE FOR WEEKDAY CHURCH SCHOOLS
FALL, 1941

Day	School	Hour	Grade	Church
Monday	Lothrop	1:00	4	North S. Christian
		2:15	5	
	Lake	1:00	4	Bethany Presbyterian
	Kellom	2:15	4	First Evangelical
Tuesday	Washington	1:00	4	Central Presbyterian
		2:15	5	
	Dundee	1:00	4	Dundee Presbyterian
		2:15	5	
	Yates	1:00	4	First C. Congregational
	Columbian	1:00	4	First C. Congregational
Wednesday	Miller Park	1:00	4	St. John's Episcopal or Trinity Lutheran
		2:15	5	
	Minne Lusa	1:00	4	St. John's Episcopal or Trinity Lutheran
	Jackson	1:00	4	First Baptist or First Lutheran
Thursday	Rosehill	1:00	4	Benson Presbyterian
		2:15	5	
	Long	1:00	4	Cleaves Temple Methodist
		2:15	5	
	Monmouth Park	1:00	4	Immanuel Lutheran
Friday	South Lincoln	1:00	4	St. Luke's Lutheran
		2:15	5	
	Hawthorne	1:00	4	St. Luke's Lutheran
	Garfield	1:00	4	St. Luke's Lutheran
	Park	1:00	4	Hanscom P. Methodist
		2:15	5	

grade and to add the fifth. Nine new schools were scheduled to be opened in this program of expansion. Plans had even gone so far that the sixth grades had been included in the third year program.

Miss Plummer presented suggested courses for the fifth and the sixth grades which, with the course on "How to Know Our Bible" in the fourth grades, will in three years lay a good foundation for Biblical understanding. These are "Life and Teachings of Christ" for fifth grades and "Paul and the Christian Church" for sixth grades.¹

Enrollment. The response to the opening of Week-day Church Schools was very encouraging as can be seen from Table IV, Estimate of Enrollment. In the column under "Public School Enrollment" are listed the total enrollments of the fourth grades in the participating public schools. Under "Protestant Survey" are listed the total number of Protestant children in the public school enrollment who could be expected to attend the Weekday Church Schools.

During 1940-1941 there was a total enrollment of 355 pupils. Out of a possible total enrollment of 569, which included Catholics, Protestants, Jews, and those of no church affiliation, there was an enrollment in the religious classes of 62.4 per cent. With a possible total Protestant enrollment of 411 there was an enrollment of 86.4 per cent.

¹ Minutes of Administrative Committee, Omaha Council of Churches, Weekday Church Schools. March 3, 1941.

TABLE IV
ESTIMATE OF ENROLLMENT*

School	Church school enrollment	Public school enrollment	Per cent of total enrollment	Protestant survey enrollment	Per cent possible Protestant survey
Lothrop	65	101	64.5	69	95.5
Washington	50	54	55.5	47	69.3
Dundee	34	87	39.0	57	59.6
Miller Park	35	64	54.6	56	62.5
Rosehill	47	72	65.2	52	90.3
Long	72	70	100.0	38	100.0
South Lincoln	32	38	84.2	32	100.0
Park	40	83	48.0	61	65.5
	555	569	62.4	411	86.4

*The per cents are not entirely correct when figured from the data given. During the time of the survey, the enrollments in some schools changed but the changes were not recorded and were, therefore, not available for this study.

For Long School the table shows an enrollment of 70 and the Weekday Church School enrollment was 72. This seeming impossibility is accounted for by the fact that during the time that the information was being gathered the enrollment in the public school had changed.

The high per cent of enrollment from Long School is due to the fact that all the children there are enrolled in some Sunday school of the many churches in the territory. It is interesting to note that this school with its colored enrollment had 100 per cent of its total enrollment in the Weekday Church School and almost 200 per cent of the Protestant survey. These figures indicate that more intensive ground work had been done in that area. This is also true of the Lathrop area where Dr. and Mrs. Carlyon were especially active and the principal was particularly interested in the religious program.

In Table V an attempt is made to show the relation of denominations and congregations to the per cent of the possible Protestant survey by listing the various participating schools, the number of children enrolled from these schools in the Weekday Church School, the number of different denominations represented, the number of different congregations involved, and the per cent of the Protestant survey represented by the enrollment. The 355 scholars came from 75 different congregations, representing 17 different denominations, and

TABLE V
RELATION OF DENOMINATIONS AND CONGREGATIONS
TO PER CENT OF POSSIBLE PROTESTANT SURVEY

School	Enrolled in church school	Denom- ina- tions	Con- grega- tions	Per cent possi- ble Protestant survey
Lothrop	65	15	23	95.5
Washington	30	9	12	68.5
Dundee	34	7	11	59.6
Miller Park	35	7	10	62.5
Rosehill	47	7	16	90.3
Long	72	10	18	100.0
South Lincoln	32	6	9	100.0
Park	40	5	7	65.5
	355	17 diff.	75 diff.	86.4

included 86.4 per cent of the Protestant children enrolled in the fourth grades of the eight public schools.

With the exception of the Dundee record, the others would indicate that there is a relationship between the ratio of the number of denominations to the number of congregations represented by the enrollment, and the per cent of the possible Protestant survey. This fact can be seen more clearly through the demonstration of Figure 2. To obtain Figure 2, the data of Table V were used. By dividing the number of denominations by the number of congregations represented in the Weekday Church School enrollment from a certain public school a fraction is obtained which is the ratio of denominations to congregations. The nearer this ratio approaches one unit the greater will be the denominational difference in a given school area. The smaller the fraction, the less will be the denominational difference and the more cooperation can be expected.

When the ratio of the number of denominations to the number of congregations goes over two-thirds there is a drop in the per cent of possible Protestant survey and when the ratio of the number of denominations is less than two-thirds there is an increase in the per cent of possible Protestant survey. This would seem to indicate that more effective effort had been put forth in areas where there is the least denominational difference. However, the presentation is not

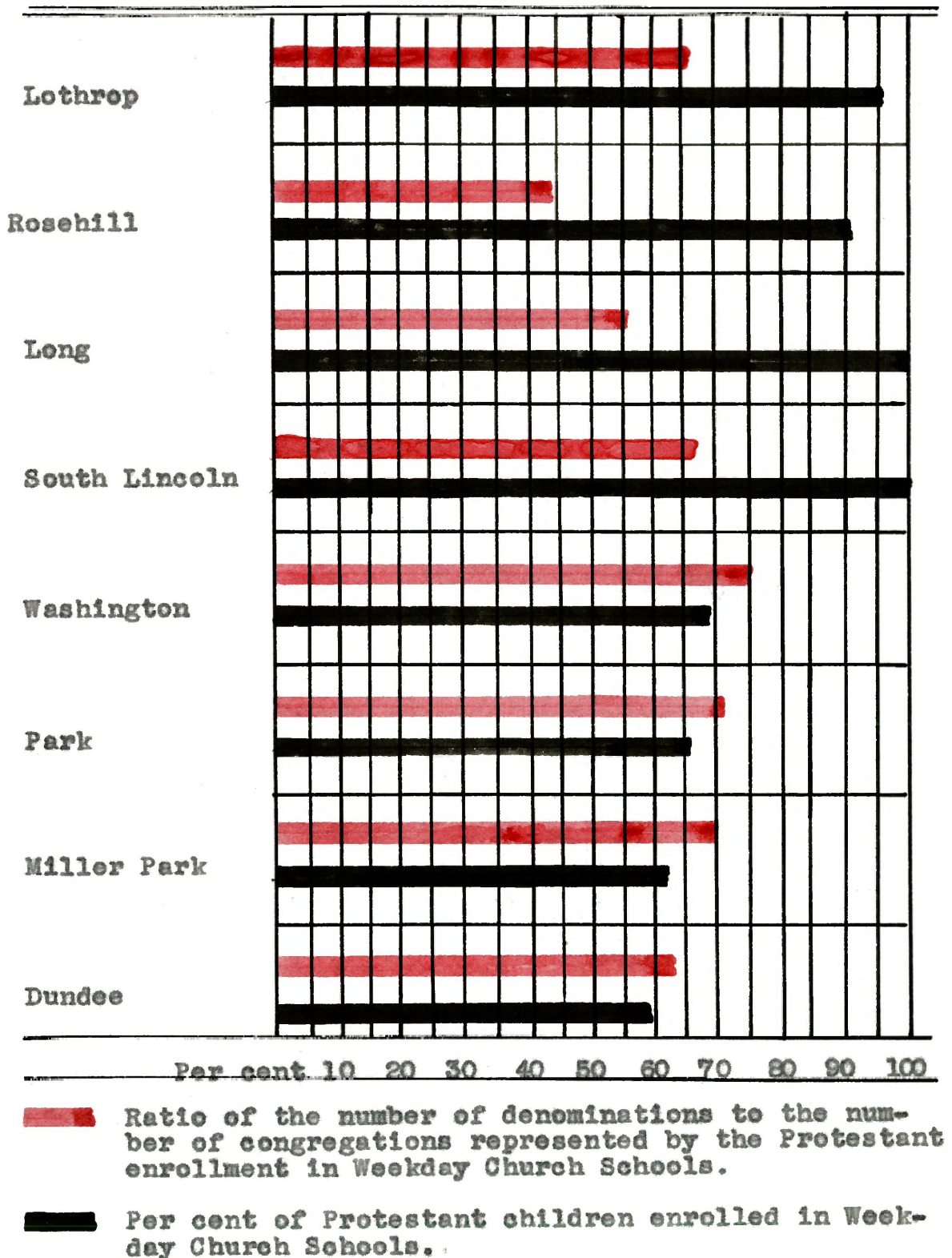


FIGURE 2

RELATIONSHIP OF THE RATIO OF THE NUMBER OF DENOMINATIONS TO THE NUMBER OF CONGREGATIONS AND THE PER CENT OF PROTESTANT ENROLLMENT IN WEEKDAY CHURCH SCHOOLS

pronounced enough to prove conclusively that denominational difference was a major cause of the difference in the per cent of possible Protestant survey enrollment.

A comparison of Table VI with Figure 2 will partially explain the low attendance from Dundee School. Distance, no doubt, had something to do with it and Dundee's children had to walk seven blocks to the church, the greatest distance of any school from the religious center.

That distance alone was not the cause for determining low per centages of attendance may be seen by the presentation of facts in Table VII. Here South Lincoln with 100 per cent of the Protestant children attending the Weekday Church School is six blocks from the center, -- the same distance as Miller Park School with only 62.5 per cent.

Teachers. In charge of the work of leading the release-time religious activities was a professionally trained director. The most vital factor considered in the selection of a director was leadership. The leader had to have a vital and radiant Christian character. She must have natural ability and attractiveness. She must possess Christian experience and purpose with a good character and devotion to her task, enthusiasm, optimism, and friendly leadership. She must be understanding of children, cooperative, re-

TABLE VI
DISTANCES FROM SCHOOLS TO CHURCHES

Schools	Churches	Distances
Lothrop	North Side Christian	Across the street
Washington	Central United Presb.	2 blocks
Dundee	Dundee Presbyterian	7 blocks
Miller Park	St. John's Episcopal	6 blocks
Rosehill	Benson Presbyterian	Across the street
Long	Cleaves Temple Meth.	3 blocks
South Lincoln	St. Luke's Lutheran	6 blocks
Park	Hanscom Park Methodist	Across the street

TABLE VII
COMPARISON OF PER CENT OF POSSIBLE
PROTESTANT SURVEY AND DISTANCES TO CENTERS

School	Per cent of Protestant Survey	Distances to centers (blocks)
Lothrop	95.5	none
Washington	68.3	2
Dundee	59.6	7
Miller Park	62.5	6
Rosehill	90.3	none
Long	100.0	3
South Lincoln	100.0	6
Park	65.5	none

liable, and punctual. She must have as high a degree of professional training and experience as required in the public schools. She must have teaching and executive ability.

The Committee on Administration "had as one of its first duties the selection of a director. From the applications received that of Miss Winnie Plummer was selected, and she was hired. Miss Plummer came to us from St. Paul, Minnesota, where she had been in charge of the Weekday Church Schools for sixteen years. She is an authority in the field of religious education and particularly in Weekday Church School work."¹

Miss Plummer was assisted by a corps of teachers, recruited from the various cooperating churches, who were to specialize according to age groups and grades through an intensive teacher training program. From the very beginning the leaders had contemplated a program of rapid expansion also in the field of teaching personnel as Table VIII will indicate. The helpers listed in Table VIII were to assist the director with routine class work and as a part of the teacher training program were to observe the class instruction. From this group should be chosen the teachers for the expanded program. It should be noted that Dundee had a

¹ Dr. R. Carlyon, "Radio Script." Nebraska Federation of Women's Clubs, KFAB 2 P.M., Saturday, December 14, 1940.

TABLE VIII
HELPERS IN WEEKDAY CHURCH SCHOOLS

Day	School	Helper	Address
Monday	Lothrop	Mrs. R. E. Carlyon	2011 Binney
		Mrs. W. E. Clyde	1922 Lothrop
		Mrs. Arthur Core	1821 Lothrop
		Mrs. C. Fowler	2207 East Perkins
		Mrs. George Leistner	3001½ North 24
Tuesday	Washington	Mrs. Lawrence Dodds	322 South 57
		Mrs. Eloise Redgwilk	Central United Presbyterian
		Mrs. C. K. Ross	3315 North 58
		Mrs. A. K. Stewart	720 South 55
		Mrs. Hugh Templeton	5108 Webster
		Mrs. Walter Yuenger	1009 Mercer Boulevard
Wednesday	Dundee	Mrs. Lawrence Dodds	(Also Washington School)
		Mrs. O. Bjornholm	2724 Vene
	Miller Park	Mrs. W. C. Cumming	2416 Redick Avenue
		Miss Ruth Glad	Immanuel Deaconess Home
		Mrs. E. M. Hanson	6118 Florence Boulevard
		Mrs. W. Mansfield	2219 Ogden Avenue
		Mrs. L. Patterson	5212 North 27
		Miss Christina Rasmussen	Immanuel Deaconess Home
		Miss Asgot Thue	Immanuel Deaconess Home
		Mrs. F. Vendrasak	5337 North 27

TABLE VIII (continued)

HELPERS IN WEEKDAY CHURCH SCHOOLS

Day	School	Helper	Address	
Thursday	Rosehill	Mrs. J. C. Bobbitt	6036 Manderson	
		Mrs. Paul Bock	6312 Parker	
		Mrs. C. Hayes	6012 Grant	
		Mrs. Roy Mitchell	3512 North 52	
		Mrs. H. P. Obnhaus	2336 North 60	
		Mrs. Phil Pahl	5019 Maple	
		Mrs. G. Zwink	2719 North 64	
				2209 Miami
				2903 Decatur
				2852 Binney
Friday	South Lincoln		2209 Miami	
			2604 North 28 Avenue	
			2210 North 27 Avenue	
			2705 Parker	
			(St. Phillip's Episcopal)	
			6118 Florence Boulevard	
			2538 South 10	
			4429 Franklin	
	Park	Mrs. E. M. Hanson	(Also South Lincoln School)	
		Miss Grace Jones	The Creche	

dearth of prospective helpers. Mrs. Lawrence Dodds being the only one listed for service was also serving at Washington which may indicate that the Weekday Church School was not popular there and the low attendance may, in part, have been affected by a general lack of interest. By the end of the year an adjustment had been made and Dundee School listed three helpers as will be seen from Table IX which lists the schools from which children were released; the number of pupils enrolled in the Weekday Church School; the number of helpers engaged at each school; the number of different denominations and congregations represented by the helpers. The totals are also listed showing nine different denominations or about one-half the number of denominations represented by the scholars. There are 21 different congregations represented over against 75 for the scholars.

Curriculum. The curriculum for Weekday Church Schools is strongly Bible-centered. The study around which the activity of the children centered was "Discovering the Bible." The reasons that this unit on the Bible was undertaken at this time were these:

1. Children expect to study the Bible when they come to Weekday Church Schools.
2. They have had some use of the Bible but in many cases this use has been very limited.
3. Many of them have Bibles but few have ever

TABLE IX
DISTRIBUTION OF HELPERS

School	No. enrolled	No. of helpers	Denominations	Congregations
Lothrop	65	5	4	5
Washington	30	3	2	3
Dundee	34	3	2	3
Miller Park	35	8	3	4
Rosehill	47	7	5	6
Long	72	6	3	3
South Lincoln	32	3	3	3
Park	40	2	2	2
	355	37	9*	21*

* These figures represent different denominations and congregations respectively.

learned more than the names of a few books and where to find a few familiar verses.

In helping to work out this unit on "Discovering the Bible" twenty-three reference works are listed for the pupil and thirty-five sources of material for the teacher.

There follows a list of possible experiences which the children may suggest and from which they will need to choose. These are classed under four groups as follows:

1. Experiences of a creative nature where ideas are expressed concretely, including expression in any medium. This includes such activities as drawing, collecting pictures, giving oral or written reports, preparing and leading a service of worship, dramatizing, etc.

2. Experiences of an appreciative nature which include worshipping, music appreciation, Bible reading, memorizing hymns or Bible passages, etc.

3. Experiences in solving difficulties including working together with others, thinking through problems, praying, planning ways of working, etc.

4. Experiences in the acquisition of knowledge, habits, and skills leading to Christian living. This includes doing research, taking special responsibilities in class, feeling the worth of Bible study and

worship, feeling and acting reverently in the presence of holy things -- the church, the service of worship, the Bible, natural laws, and fine personalities.

Songs to be used in this unit are listed under eight categories:

1. Songs about the Bible
2. Songs with Scripture text
3. Songs based on Scripture
4. Songs of joy
5. Songs of peace
6. Songs of Thanksgiving
7. Songs of Christmas
8. Songs of consecration

As aids to teaching, various articles as posters, pictures, a scroll, different versions of the Bible should be on display at all times in the classrooms.

For actual teaching purposes this unit is divided into nine problems. In Table X the problems of the fourth grade unit are listed by number and topic and the time allotted to each.*

It becomes quite evident from a careful study of the problems that the material was too difficult for fourth grade children and that not enough time was given to the instruction to achieve the assigned tasks. To illustrate this point, problems three and four were

* The complete synopsis of the unit for the fourth grade children will be found in the appendix.

TABLE X
 PROBLEMS OF THE FOURTH GRADE UNIT AND THE TIME
 ALLOTTED FOR THEIR STUDY

Number of problem	Number of weeks allotted to the problem	The problem topic
1	1	Is it important to study the Bible? Why?
2	3	How shall we find our way around in the Bible?
3	2	Who wrote the Bible and why did they write it?
4	3	What is in the Bible? What shall we find in each book?
5	3	How did the Bible grow?
6	5	Our science studies and the Bible.
7	6	What did some great people of the Bible think about God? What do some people think about God now? What do we think?
8	5	Our social studies and the Bible.
9	6	What did some great people of the Bible think God wanted them to do? What do some people today think God wants them to do? What do we think?

chosen for special study.

Problem 3. Time: two periods

Who wrote the Bible and why did they write it?

- a. Where do you find the name of the author in most books?
- b. Where do you find the name of the author in the books of the Bible?
- c. Can you find the name of the author for each one? Let us see how many we can find. Where might we find out the names of the authors not given in the books?
- d. Why did these authors write these books? Can you find their reasons?

Outcomes for problem 3

Growth in knowledge about the Bible, growth skill in its use, appreciation of the kinds of people who wrote the Bible and of the long time it took to write it all, appreciation of its importance because of the reasons the authors had for writing it.

Problem 4. Time: three periods

What is the Bible? What shall we find in each book?

- a. What are some different kinds of books that you have in your school library?
- b. How many different kinds of books can you find in the Bible library? (66)
- c. What do the different shelves or groups of books tell us about?
- d. What does each book tell us about?
- e. What is one passage (a fine one) from each book?

Outcomes for problem 4

Knowledge of Bible contents, growth in skill in its use, growth in appreciating the importance of the Bible and the varied kinds of writing it contains, some understanding of its message, enjoyment of worship, growth in understanding that the Bible is related to life experiences.

Five instruction periods were used to cover

the two problems listed. Each period was an hour long and included the time it took the children to walk to and from the church, an average round-trip of seven blocks. The period also contained a worship program, singing, and some handcraft besides the discussion of the problem.

The discussions were limited to less than thirty minutes per period. Problem three, covering two periods, would consume about sixty minutes. Besides other things this problem asks: "Can you find the name of the author of each book of the Bible? Where might we find out the names of the authors not given in the books? Why did these authors write these books? Can you find their reasons?" To find the answers to these questions the student would either have to read the entire Bible or consult some Bible reference book or have it told to him by his instructor. Surely, fourth grade children would find it impossible to work in this problem alone and sixty minutes for instruction is rather short for a teacher to impart that much information.

Problem four covered three periods or discussion time of about ninety minutes. Here we find the questions: "How many different kinds of books can you find in the Bible library? (66) What do the different shelves or groups of books tell us about? What does each book tell us about? What is one passage (a fine one) from each book?"

Here as in the foregoing problem the assignment cannot be carried out with fourth grade children and especially not in ninety minutes. The problem asks for the contents of each of the sixty-six books of the Bible and the learning of one fine passage from each book. In general, children of the fourth grade are not capable of handling such assignments effectively in so short a time.

To support these opinions based on the curriculum itself, a questionnaire was sent to nine Lutheran day school teachers who are engaged in teaching religion to children of the primary grades of Lutheran schools in Omaha. These men and women are professional teachers who have had special training in teaching religion to children and, therefore, their opinions should be considered as authoritative.

The same questionnaire was given to the principals of the eight participating public schools. Eighteen fourth grade teachers responded and the tabulation of their opinions, as well as the tabulation of the opinions of the Lutheran teachers, will be found in Table XI.

In order to compare the opinions of the nine Lutheran teachers with the opinions of the eighteen public school teachers, the score of the Lutheran teachers was doubled to number eighteen. This procedure is permissible since all Lutheran teachers of

TABLE XI

COMPARISON OF OPINIONS OF LUTHERAN DAY SCHOOL TEACHERS AND PUBLIC SCHOOL TEACHERS
ON PROBLEMS THREE AND FOUR OF THE UNIT FOR FOURTH GRADE CHILDREN

Questions	Opinions			Total
	Lutheran Day School Teachers	Public School Teachers	Total	
1. Do you consider problems three and four suited to fourth grade children?	Yes	2	15	17
	No	16	3	19
	No opinion	0	0	0
2. Do you consider the time allotment sufficient to cover the problems?	Yes	0	9	9
	No	18	7	25
	No opinion	0	2	2
3. May the outcomes of problems three and four be expected in fourth grade children?	Few	12	6	18
	Many	6	12	18
	All	0	0	0
4. Do you consider the time allotment sufficient to achieve the desired outcomes?	Yes	0	10	10
	No	18	5	23
	No opinion	0	3	3

Omaha are included in the survey. It can be assumed that if there had been nine more, the final result would have been the same.

In Table XI the opinions of the Lutheran teachers toward problems three and four are unfavorable, however, the opinions of the public school teachers present a favorable view. Both groups of teachers received the questionnaire under similar circumstances. The difference of opinions may be explained by the fact that the Lutheran teachers are acquainted with the material under discussion and have had years of experience in teaching religion and Bible content to primary children. An examination of the opinions of the total number of teachers indicates that the problems in question were not suited to fourth grade children and that the time allotted to the teaching of these problems was not sufficient to achieve the desired outcomes. This deduction can be made from the figures in the last column of Table XI under "total". In questions 1, 2, and 4 the total opinions expressed under "no" are more than half of the combined "yes" and "no opinion" responses. Even Miss Plummer, in a personal interview, admitted that the questions under discussion were beyond the ability of most fourth grade children.

Objectives. The International Council of Religious Education lists the objectives of the Weekday Church Schools thus:

The aim of religious education from the viewpoint of the evangelical denominations

is complete Christian living which includes belief in God as revealed in Jesus Christ and vital fellowship with Him, personal acceptance of Christ as Savior and His way of life, and membership in a Christian church; the Christian motive in the making of all life-choices, and whole-hearted participation in and constructive contribution to the progressive realization of a social order controlled by Christian principles.

The Weekday Church School may not be expected to provide the complete religious education experience, but rather to assume responsibility for certain aspects of it. As yet there is no agreement as to what parts of the total responsibility may be delegated to the weekday school. Experience and more definite judgments as to the division of labor which each agency within the church and community may be expected to carry will be needed to make clear what specific function may be allocated to the Weekday Church School.¹

The specific objectives of the Omaha Weekday Church Schools are:

1. To help each child grow in Christlike character using the Bible as a source-book to help him become increasingly God-conscious.
2. It should help him grow in inner controls as his understanding of God's will for him increases.
3. This course should acquaint him with the facts of the life and the teachings of Jesus and should get the child increasingly to sense Christ's significance as his own and the world's Savior.
4. The pupil should come to know and revere the

¹ "Proposed International Standard for the Week-day Church School." The International Council of Religious Education, Chicago.

history and purposes of the Christian Church and participate in its ongoing program as a member.

5. The child should grow in friendliness and in his sense of responsibility toward others in the home, school, community, and throughout the world.

6. The pupil should learn particularly what is in the Bible and how to use it; he should discover in it the eternal principles for daily living, and find in it God's plan of salvation for the world.

Besides the outcomes listed in the Synopsis of Unit for Fourth Grade Children, the Weekday Church School is credited with the following values:

1. Helps to make religion known as a quality of every day living; a way of life. Bible - notebook - released from school - discussion of religion and worship on a weekday.

2. Gives additional time for religious training. Adds thirty-four hours per year to the meager time spent in Sunday and Vacation Bible School.

3. Reaches larger number for higher percentage of time - the unchurched, those nominal members of Sunday school.

4. Brings new children into Sunday school and church.

5. Helps children enjoy Sunday school and church - familiar with materials of worship, etc.

6. Lays foundation in training, in worship,

Bible study, and Christian cultural background upon which ministers may build in classes in church membership.

7. Lifts standards of religious teaching in Sunday school and vacation Bible school by stressing educational principles, methods, special devices, teacher training courses, and observation.

8. Develops attitude of reverence.

9. Builds appreciation for religious teaching and attitudes.

10. Gives dignity and importance to Christian education program through public school time and adult interest.

11. Is integrated with public school program and experience.

12. Reaches homes through notebooks and meetings.

13. Secures decisions for Christ and the Church.

14. Inspires stewardship and missionary interest.

15. Builds foundation for Christian fellowship in community and ecumenical mind.

16. Gives equality of religious educational opportunity as the public school gives equality of secular educational opportunity.

17. Answer to Democracy's problem of separation of church and state.

18. May point the way and train teachers for the

Sunday school.

The curriculum for religious instruction in the fourth grade for use in the schools of Omaha lists the following outcomes which may be expected to result from the consideration of the nine suggested problems:

PROBLEM I

1. Pupil's feeling that the Bible is the most important Book.
2. Ability to give some reasons for considering the Bible very important.
3. Interest in going on to discover more about the Bible.
4. Enjoyment of songs, pictures, stories, worship experiences centered around the theme of the Bible.

PROBLEM II

5. New knowledge concerning the Bible as a book.
6. Development of skill in using the Bible.
7. Growing appreciation of the importance of this Book.
8. Enjoyment of finding familiar verses.

PROBLEM III

9. Growth in knowledge about the Bible.
10. Growth in skill in its use.
11. Appreciation of kinds of people who wrote the Bible and of the long time it took to write it all.
12. Appreciation of its importance because of the reasons the authors had for writing it.

PROBLEM IV

13. Knowledge of Bible contents.
14. Growth in skill in use of the Bible.
15. Growth in appreciating the importance of the Bible and the varied kinds of writing it contains.
16. Some understanding of its message.
17. Enjoyment of worship.
18. Growth in understanding that the Bible is related to life experiences.

PROBLEM V

19. Growing appreciation of the Bible as man's record of God's dealings with men.
20. Growing appreciation of the importance of the Bible.
21. Growing appreciation of those who through martyrdom gave us our Bible.
22. Growth in cooperation.

PROBLEM VI

23. Growth in accurate observation.
24. Growth in problem solving.
25. Growth in knowledge as background for understanding the teachings of the Bible.
26. Growth in appreciation of beauty and the Source from Whom all beauty comes.
27. Finding the Christian interpretation of the universe.
28. Growth in original expression.

29. Growth in consciousness of God's presence.

30. Growth in desire to thank God and in ability to express feelings of gratitude through poems, prayers, songs, litanies, gifts, and services.

PROBLEM VII

31. Habit of feeling God's presence.

32. Growth in knowledge of progressive revelation of God in the Bible.

33. Habit of expectancy of change and growth in idea of God.

34. Habit of looking for God in the character of Jesus as they study the stories of His life.

35. Growth in knowledge and appreciation of Bible characters.

36. Growth in understanding that all people are seeking God.

37. Growth in sense of the greatness of God.

38. Growth in reverence.

PROBLEM VIII

39. Knowledge of facts concerning people, occupations, products, and customs of Bible lands.

40. Growing appreciation of the relationship of the Bible to real people and places as a record of life by these people.

41. Additional development of abilities and habits listed as desired outcomes in "Social Studies Monograph."

42. Growing appreciation of the trends of life as part of God's plan for His world.

PROBLEM IX

43. Growth in understanding of the Bible as the Book which shows us God's will for men.

44. Growth in understanding of the Bible as a progressive revelation of God's will for men.

45. Practice in associating with others on a Christian basis in spirit and conduct.

46. Growth in sense of inter-relatedness of peoples and responsibilities toward others.

A summary of these objectives was made and sent to the principals of the participating public schools and distributed to the parents whose children had attended the Weekday Church Schools. The parents were then asked to fill out the questionnaire contained in Table XII. Sixty replies were received. From the responses to question 1, it can be assumed that the parents in general feel that the outcomes can be expected from fourth grade children. It has been taken for granted that where one opinion in a group received a majority of the total responses, that opinion is a reasonable and valid one. In question 2, the majority of parents did not think that paper cutting and coloring and other related activities were a waste of time. In question 3, the opinions are divided as to whether too much was attempted, however, question 4 in-

TABLE XII

TABULATION OF PARENTS' OPINIONS REGARDING THE OBJECTIVES
OF THE UNIT FOR FOURTH GRADE CHILDREN

Questions	Opinions	Parents' Responses
1. In your opinion, how many of the objectives of the unit for fourth grade children can be expected from fourth grade children?	Few	21
	Many	57
	All	7
2. Do you agree with the mother who said: "They wasted too much time on paper cutting, coloring, and other activities not directly connected with studying the Bible?"	Yes	15
	No	59
	No	6
3. Did the teacher try to do too much in the short time she had the children for instruction?	Yes	17
	No	28
	No opinion	15
4. Did your child learn, in the Weekday Church School, the objectives of the course?	Yes	42
	No	6
	No opinion	12
5. How many of the outcomes listed did you observe in your child?	None	1
	Few	24
	Many	51
	All	4

icates that the instruction was effective, since a large majority felt that the child did learn in the Weekday Church School the outcomes of the course. Further evidence of the effectiveness of this course can be found in the responses to question 5. Thirty-five parents expressed the opinion that many or all of the outcomes were observed in the lives of their children. A higher response for "many" and "all" would have been desirable, however, even as the score stands, it is a fine testimonial to the effectiveness of the teaching in the Weekday Church Schools.

Discontinuance. During the second semester of the operation of the Weekday Church Schools it became apparent that there would have to be a curtailment of the project. As has been stated before, many churches reduced their original pledges for financial support and many did not pay the full amounts they had promised. Toward the end of the school year they were operating on a deficit. That there was not complete harmony among the leaders of the project is quite evident from the fact that the secretary of the Council of Churches resigned. Mr. Cozad, who was in charge of securing funds, became very ill and was not able to do any work for a whole year. A financial chairman was appointed who kept postponing a campaign to raise funds. Eventually a new chairman was appointed who also did not get an early start with his campaign for finances. Thus the

end of the second semester came with no funds and no director in sight. Miss Plummer had accepted similar work in Chicago.

In order to salvage at least a part of the program as it had been carried out in Omaha, the Administrative Committee appointed a special committee to "formulate a workable plan for stabilizing the financial support of the Omaha Council of Churches."¹

The following excerpt is from the same letter:

Your Administrative Committee on Weekday Church Schools met to formulate a proposed operating budget for the period November 1, 1941 to June 15, 1942. It was understood that this budget was to be built on the basis of practically voluntary service on the part of the interim director, with the addition of only necessary office help and supplies for office, pupils, and teachers.

Such a budget was prepared and was submitted with recommendations to the Executive Committee through the Council secretary, Mrs. A. W. Campbell. A word of explanation may be helpful here. It was possible to prove this drastically reduced budget largely because of the voluntary basis on which the services of the director may be secured, and partly because of the fact that certain major expenditures for Bibles, flags, equipment, and other supplies necessary at the opening of our schools will not be necessary this year. The fact that no expansion of program is anticipated in this proposal is also explanatory of this minimum budget.

After a careful study of the present financial status of the Council, and after having given due consideration to the substantial reduction of our deficit, the outstanding collectible pledges, and the possibility of operating through the present year on this greatly reduced budget, your Committee feels

¹ Dr. T. R. Allston, "Report of Administrative Committee on Omaha Weekday Church Schools" to Mr. Voss.

confident that with an adequate financial plan providing for the solicitation and collection of pledges from churches, as well as a carefully planned and executed financial campaign this fall for the next year, there is every reason to believe that both the work of the Weekday Church Schools, and the other activities of the Council can be supported without difficulty. It should be emphasized also that your Committee on Weekday Church Schools would not favor the reopening of the schools unless such a financial plan and program is forthcoming. We simply hope that this plan may be realized.¹

Following is the report of the Committee on personnel showing what that committee had done to make possible the continuance of the program on a restricted budget.

In accord with the action of the Administrative Committee on Weekday Church Schools requesting the Committee on Personnel of the Omaha Council of Churches to interview Mrs. Walter R. Clyde for the purpose of inquiring as to the availability of her services as Director of the Weekday Church Schools, in accord with the Administrative Committee's recommendations, I am glad to report that your Committee, at a meeting held Thursday, September 25th, agreed unanimously on the following recommendation:

"That if the Omaha Weekday Church Schools be reopened, in accord with the conditions set forth in the recommendation of the Administrative Committee on Weekday Church Schools, we recommend the appointment of Mrs. Walter R. Clyde, of Omaha, as Director of Weekday Church Schools for the period November 1st, 1941 to June 15th, 1942, or to such time before that date when a full-time Director may be secured."

Your Committee feels that the Council would be most fortunate in having the able leadership of Mrs. Clyde for the Weekday Church

¹ Dr. T. R. Allston, "Report of Administrative Committee on Omaha Weekday Church Schools" to Mr. Voss.

Schools. During this period of rehabilitation it is clearly understood that Mrs. Clyde has no aspiration to become permanent Director of our Weekday Church Schools. She is only offering her services because of her devotion to the cause and the concern for the continuance of our program of Weekday Church Schools. Mrs. Clyde is well qualified to render this service at this particular time. She is a college graduate, has had teaching experience, has her Masters Degree in Religious Education from Hartford Seminary, is instructor in Religious Education at the Presbyterian Theological Seminary, Omaha, and served as one of the leaders with Miss Plummer last year in our own Weekday Church Schools. In so far as Mrs. Clyde can foresee at present, she will be available to carry the work until June 15th, 1942 if desirable. The terms on which the task was considered with Mrs. Clyde was that of \$50.00 a month toward her necessary expenses involved in transportation and home help costs.¹

Accordingly the Committee on Finance set up a Proposed Budget, Table XI, which was to be used for the period from November 1, 1941 to June 15, 1942. The proposal for the continuation of the program under such a severely restricted budget was never adopted.

The final announcement of the discontinuance of the program was made by Dr. Allston, chairman of the Administrative Committee on Weekday Church Schools.

The temporary suspension of this much needed program of religious instruction was ordered by the Executive Committee of the Omaha Council of Churches at a recent meeting. The action was taken reluctantly, but there seemed to be no other course for the committee to take in view of the lack of financial support for the work of the Council. The program of Weekday Church Schools as cen-

¹ Dr. T. R. Allston, "Report of Committee on Personnel," to Mr. Voss.

Director expense allowance \$50.00 per month .	\$375.00
Office help	75.00
Office supplies	25.00
Postage	20.00
Printing	5.00
Pupils' supplies	25.00
Teaching supplies	25.00
Miscellaneous	50.00
	<u>600.00</u>

FIGURE 3

PROPOSED BUDGET FOR A RESTRICTED PROGRAM
OF WEEKDAY CHURCH SCHOOLS FOR THE PERIOD FROM
NOVEMBER 1, 1941 TO JUNE 15, 1942

ducted in eight centers last year was most encouraging. We had enrolled approximately 90 per cent of the pupils eligible to attend, and the attendance level was very high. We had a corps of 37 volunteer leaders in training, some of whom were ready to assume part-time teaching responsibility this fall. We had the full cooperation of the churches which housed the schools without cost. We had the hearty cooperation of the public school authorities, including that of the principals and teachers. A more favorable situation for developing a basic program of religious nurture integrated into the public school experience of the children would be hard to find. It is most regrettable that so promising a program of character education had to be curtailed in these times, even though temporarily. It is our hope that the schools will be resumed shortly after the first of the year.¹

Criticism. Catholics, Jews, and Lutherans of the "Missouri Synod" gave no support to the Weekday Church Schools and were not included in the program. The reasons for not cooperating are similar in all three bodies. A director, however capable, is not able to teach the stories of Jesus Christ and apply them to the lives of the pupils to the satisfaction of groups whose teachings and beliefs about Jesus differ widely.

It is true that the Council of Churches together with the Board of Education were willing to release the children of these churches to their own parishes for instruction in religion by teachers of

¹ Dr. T. R. Allston, "Report of the Administrative Committee on Weekday Church Schools," to the Omaha Council of Churches.

their own choice. Desirable as that alternative may seem, it still presented unsurmountable difficulties in that there were so few children of Catholic, Jewish, or Lutheran faiths in the fourth grades of the schools that dismissed children for religious instruction. The distances to the churches of their choice was another hindrance. Many of these children live so far from their churches that the hour allotted to release-time would be consumed in going to and returning from the centers. To rent a building near by and furnish it together with heat, light, and janitor service would add an extra burden which would not be justified by the small enrollment which could be gathered.

These church bodies also maintain private schools in which religious instruction is carried on in the daily program, devoting five or more hours per week to the teaching of religion. Participating in the Week-day Church School program might give some of the parents the idea that one hour per week for religious instruction is sufficient also for them. If that idea would spread, it would cause grave concern for the future of the parish schools. A high per cent of the children of these faiths are attending the parish schools. The Catholic schools reported over 70 per cent of Catholic children enrolled in Omaha Catholic schools. These churches also provide several special classes per week for the children of confirmation age. To adopt an

attitude of being satisfied with less would generally weaken the parochial school system.

Through personal interviews with people closely connected with the program, as well as with helpers in the various centers, expressions like the following were frequently heard:

1. There were some lay people and ministers who were too much opposed to it and the financial reason was just an excuse.

2. Some churches who were opposed spent a lot of money on choirs and such things for adult people and didn't see the importance of such activities for children.

3. The interest and concern of Omaha people was limited to too few people.

4. They weren't getting the idea over to enough people to get the proper support.

5. There was not sufficient ground-work done in the city as a whole.

6. There were personality clashes.

7. It was just another interruption in the already much interrupted school program.

8. The churches did not always release the children on time which threw the public school program off balance.

9. There were petty discipline problems, not serious, never-the-less, annoying.

10. Children did not seem to get from the program what the outcomes listed, led one to believe.

11. There was too much activity not directly connected with the unit being studied, -- handcraft, paper cutting, coloring, etc.

12. It was too much like the continuation of some modern Sunday school.

13. There was only an hour's time and too much of that was spent in other ways than studying the Bible.

14. The curriculum was too heavy for fourth grade children. It worked out well on paper but not so well in actual practice.

15. The worship-program was too much advanced for young minds.

Among the eight principals who released children to church schools only one was found who had taken enough time and interest in the course to study carefully the suggested program to know just what was being done and observing the results. In this connection it must be stated that the principals had received instructions not to influence the children of the school by their own attitude and example. It is not surprising, then, that the principals "permitted" the program to be carried out in their schools without spending much of their already limited time to this project.

There was some favorable criticism, too. Even those who had adverse criticism were heard expressing

thoughts like these:

1. It was a good thing and I would like to see it started again.

2. The children enjoyed the Weekday Church School and it took on a greater importance to them than their Sunday schools because it was considered a part of their regular everyday school.

3. The workers from the various churches became very good friends.

4. The objectives were accomplished to a certain extent. You can't take nine months of a first year of a system as big as this and say that it is either good or bad. The whole thing was new and in the nature of an experiment. No one had time to become adjusted. No one has a right to say that it failed.

CHAPTER IV

SUMMARY AND RECOMMENDATIONS

Summary. The data as presented in this discussion indicate that great care was exercised in preliminary planning toward establishment of Weekday Church Schools in Omaha. The project was begun in a small way to insure the success in the initial stages while at the same time a three year plan of expansion was proposed. At the beginning the financial sources appeared to be more than adequate to carry on the work. Ninety-one Protestant churches were interested in the program to the extent of being considered sources of financial help. More than eighty-six per cent of the Protestant children enrolled in the fourth grades of the cooperating schools attended the Weekday Church Schools, which indicates a general interest of parents and children in religious education.

The curriculum was well planned, as one principal expressed it, "It worked out well on paper." Practically everyone deplored the fact that the program was discontinued. The question which naturally follows is: "Why was it discontinued?" The answer given in the official report stated that the necessary funds were lacking. The fact that funds were lacking cannot be denied as the records show an increasing deficit toward the end of the school year. Something must have happened to the interest of the supporting

churches if an increase of six-tenths of one per cent of the churches' budgets could not have been made available for such a worthy enterprise.

The evidence as presented in this thesis seems to indicate that the failure of the schools is not so much a problem of finances as of organization. The fact that only one year was used for the planning and putting into operation so difficult a program may well have been a contributing factor to a waning interest, since not sufficient ground work could have been done in so short a time.

In such loose organizations as the one sponsoring the Weekday Church Schools, interest, to the extent of full financial assistance, cannot be maintained when the leaders in the endeavor cannot work together in full accord. That there were personality clashes in the office is generally admitted.

The curriculum may also have been one of the factors contributing to a lack of interest. It is the opinion of the author that the curriculum was too much advanced for fourth grade children and in general was too heavy for one hour per week. This opinion is supported by evidence from the curriculum itself and by the opinions of teachers in public and parochial schools. Handcraft, not directly connected with "Knowing the Bible," was considered by some as a waste of time.

The public school officials did not help the

program by their lack of interest. Only one principal took the time and interest to see what was being done in the Weekday Church Schools and to evaluate the program by checking the results against the objectives. It is not surprising, then, that the average church member should lose interest and withhold an average nine cent contribution needed to insure the success of the program.

It is not likely that a competent and efficient director could long be interested and attracted to a position offering only \$1800.00 per year.

The program was such that Catholic, Jewish, and Lutheran churches of the "Missouri Synod" could not be expected to participate in. General interest in a public school project and activity cannot be maintained when some of the patrons, by the very nature of the activity, are barred from participation.

Recommendations. If at any time in the future a course of religious instruction is to be offered to the children of Omaha public schools, the sponsoring agencies should make sure that all children of the schools, regardless of their denominational affiliations, receive equal opportunities in attending a church school of their choice.

The financial support of the program must be assured far in advance of the launching of the schools.

The curriculum material must be such that de-

denominational friction will be eliminated entirely.

These fundamental propositions were not realized in the "Interdenominational Community Type of Weekday Church Schools" as they were conducted in Omaha.

It is not the purpose of this dissertation to set up a program of religious instruction for Omaha schools, but the evidence as presented indicates that the program most likely to succeed in Omaha is the "Denominational Community Type of Weekday Church Schools." Under such a system all children would be released to their own churches. The instruction would be denominational and the financial burden would fall upon the church conducting the school.

If the local churches are not able to set up a program of youth training after the schools have dismissed the children to them, their cause is, indeed, a hopeless one.

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APPENDIX A.

A DISCUSSION OUTLINE ON WREKDAY CHURCH SCHOOLS

OMAHA COUNCIL OF CHURCHES**A DISCUSSION OUTLINE ON WEEKDAY CHURCH SCHOOLS**

- I. What is the larger vision of the movement?**
 - A. What is the problem and what is the best answer we know?**
 1. Look at the world!
 2. Note our democracy's problem of separation of church and state.
 3. Observe the secularization of all of life.
 4. Consider that at least seventeen million children and youth are unchurched.
 5. Count Protestantism's divisions.
 6. Weigh thoughtfully Protestantism's lack of authority to organize homes or churches to adequately cope with the problem.
 7. The Weekday Church School on released time is our best answer now.
 - B. What is the history and extent of the Movement?**
 1. Born about 1905.
 2. Gary and Malden organized, 1913-1914.
 3. Phenomenal growth from 1921-1929.
 4. Reawakening of interest since 1938.
 5. Hundreds of communities, practically every state with some organized effort.
 6. Recent urban centers organized are Milwaukee, St. Louis, Boston, with released time for New York City; many new centers begun in smaller cities and towns; these centers await development of regional supervision under state councils, as in Virginia.
 - C. What are the proved values of the Weekday Church School?**
 1. It provides the answer to the problem of separation of church and state.
 2. It introduces the essential life--dynamic into education.
 3. It provides equality of religious educational opportunity comparable to the equality of secular educational opportunity supplied by our public school system.
 4. It secures a high percentage of enrollment and attendance. (85%-100%).
 5. It introduces the Bible, Christian principles and attitudes into the weekday life of children.
 6. It provides high-grade teaching.
 7. It raises Christian education standards in Sunday and Vacation Church Schools.

8. It reaches homes, many unchurched, with its Christian influence.
9. It secures decisions for Christ, inspires in children a vision of the Kingdom enterprise, thereby helping them develop an appreciation for the Christian church and a desire to participate in its program.
10. It builds a foundation for ecumenicity and Christian fellowship in "the beloved community."
11. It is the extension of the church school into the community.
12. It is the talented brother of the S. S. and the V. C. S.
13. It is not a panacea for all ills and will not, alone, bring in the millenium or turn the world upside down.

II. What is the proposed plan in Omaha?

- A. We are working it out together. It is not yet set in an unchangeable pattern. Every interested citizen may have a share in guiding the movement here.
- B. We have the experiences of other cities to caution and to guide us.
- C. In Omaha the Weekday Church Schools are being developed as a major activity of the Council of Churches. The Council has set up:
 1. An Administrative Committee on Weekday Church Schools with carefully selected officers and sub-committees on
 - a. Finance
 - b. Housing
 - c. Curriculum and Teachers
 2. Note officers and committee personnel.
- D. What is the plan of finance?
 1. This is in formation. Cities which have been most successful in laying adequate and permanent financial foundations for the program have had an annual definite, short-time campaign for subscriptions from individuals and stipulated amounts annually from church budgets, these amounts based on the number of children from each Sunday School available for Weekday Church School classes, the comparative financial strength of each church as revealed by its current expense budget, and the willingness and ability of churches to help carry the financial burden for less-privileged areas.

- E. What is to be the scope of the movement in our city for the fall of 1940?**
1. Fourth Grade children only.
 2. In probably six districts.
 3. Released for approximately one hour on one day each week. They will begin the week of Sept. 15, if possible continuing 34 weeks.
 4. Classes to be held in a well-equipped church near the public school building.
 5. Teachers or police boys will guide the children from the school building to the church.
 6. Churches are to house their classes free of charge.
 7. Trained teachers with "in-training" assistants will have charge of the classes. Good discipline will be maintained. The program and methods of procedure will be carefully planned. Parents, pastors, and friends are cordially invited to visit the classes at any time.
- F. What unique relationships has the Weekday Church School?**
1. Among religious groups?
 - a. It is hoped that every evangelical church in the city will cooperate in spirit in organizational functions, and in helping to finance the schools.
 - b. It is hoped that Catholic churches will cooperate in requesting released time for Catholic children in the same public school districts and on a mutually agreed upon time schedule.
 - c. It is hoped, likewise, that Jewish rabbis will approve the movement and cooperate in the same manner.
 2. With the Department of Education?
 - a. The securing of surveys.
 - b. The securing of released time for children to attend Weekday Church Schools upon the written request of parents.
 - c. The cooperative planning of an adequate time schedule staggered to avoid missing important academic subjects.
 - d. The securing of counsel from public school teachers serving on the sub-committee on curriculum.
 - e. The definite correlation of the Weekday Church School curriculum with that of the public schools.

3. With Parent-Teacher Associations?
 - a. Announcements and conferences at Council and local P.T.A. meetings.
 - b. Securing enrollment of unchurched children in Weekday Church School classes.
 - c. Providing helping teachers and pianists.
 - d. Including talks and demonstrations of Weekday Church School work in local P.T.A. programs.
 - e. Other services: aid in city-wide gatherings in the interest of Weekday Church Schools, cooperation of spiritual work department in organizing parents classes in connection with Weekday Church Schools, planning Mothers' teas, special seasonal programs, etc.
4. With the home?
 - a. Securing parents' signatures on request cards.
 - b. Visits in home.
 - c. Letters to home.
 - d. Children's workbooks brought into the home.
 - e. Invitations to parents to visit the classes and special programs.
 - f. Support through individual and church subscriptions.
5. With local churches and Sunday Schools?
 - a. Meetings with church boards, women's organizations, Sunday School teachers.
 - b. Churches providing their proportionate share of the cost of Weekday Church Schools in their budgets.
 - c. Pastors' cooperation through:
 - 1) Sermons
 - 2) Bulletin announcements
 - 3) Serving on Council of Churches Committees
 - 4) Writing letters to parents
 - 5) Calling in homes and securing parents' signatures on request cards
 - 6) Suggesting persons as pianists and assisting teachers, thus helping to build up an adequate, trained staff for the schools as they develop.
 - d. Weekday Church School director and teachers, through meetings with pastors and Sunday School superintendents and teachers, securing mutual correlation of curriculum materials, program, principles, and methods.
6. With Omaha citizens?
 - a. Presentation of plan in clubs and societies.

- b. Individual interest and promotion .
- c. Individual and group subscriptions.

G. What are to be the objectives of Omaha Weekday Church School?

To help each child and his group to grow in Christlike character, using the Bible as a source book to help them:

1. Become increasingly God-conscious.
2. Know the facts of the life and the teachings of Jesus, and increasingly sense His significance as their own and the world's Saviour.
3. Grow in inner controls as their understanding of God's will for them increases.
4. Know and revere the history and purposes of the Christian church and participate in its on-going program as members.
5. Grow in friendliness and in their sense of responsibility toward others in home, school, community, and throughout the world.
6. Know particularly what is in the Bible and how to use it; discover in it eternal principles for daily living; recognize its progressive revelation of God and His will for people; especially find in it God's plan of salvation for the world.

H. What is to be the Curriculum? -- A unit of Experience in "Discovering Our Bible", including:

1. Worship experiences integrated with the seasons of the church year and taking into account the children's other worship experiences in their own church and Sunday School.
2. Experiences in silent meditation.
3. Training in worship experiences when there is interpretation and development of appreciation for Bible passages, prayers, hymns, responses, and Christian art masterpieces.
4. Thinking through and discussion experiences when situations of daily life in other surroundings are evaluated and interpreted in the light of eternal truths revealed in the Bible and when the facts of the Bible itself are clarified.
5. Story-hour experiences when the greatest characters of the Bible are made vivid and the value of their life-experience under the guidance of God is revealed.
6. Activities such as handwork which is an outgrowth of Bible study or which helps to clarify that study; committee work;

- investigation and research; living the parts of Bible characters; work-book recordings of class and study experiences.
7. Experiences planned definitely to correlate Bible study with public school learnings.
 8. Experiences planned definitely to correlate with home activities and to bring specific religious activities into the home.
 9. Experiences planned to correlate with community activities such as the Christian interpretation of holidays, festivals, and celebrations.
 10. Experiences planned to correlate with local church and Sunday School activities in each neighborhood.
 11. Experiences in creating beauty.
 12. Experiences in helpful service to others near and far.
 13. Experiences in taking responsibility.
 14. Experiences in group cooperation.

III. How can I help?

- A. By keeping informed of developments.
- B. By helping the committee with your counsel.
- C. By telling others about the plan.
- D. By seeking to secure adequate financial support in order that the movement here may build for permanency and spread to new districts and to other grades year by year.

APPENDIX B.
SYNOPSIS OF UNIT FOR FOURTH GRADE CHILDREN

OMAHA WEEKDAY CHURCH SCHOOLS**Synopsis of Unit for Fourth Grade Children**

- I. Name of the study around which the activity of the children will center -- "Discovering Our Bible."

- II. Why undertake this unit at this time?
 - A. Children expect to study the Bible when they come to Weekday Church School.

 - B. They have had lesson quarterlies in Sunday Church School and some use of the Bible; but frequently they have merely listened to Bible stories told or read or have read verses around the class.

 - C. Many of them have received Bibles when leaving the primary department but have never learned more than the names of books and where to find a few familiar verses.

- III. What shall we expect as outcomes of this series of experiences with the children?
 - A. The children should learn how to use the Bible, how to find its divisions, how to look up passages, how to use helps to its better understanding.

 - B. They should develop an intelligent attitude toward the Bible and its message, learning how it came to us, what its purpose is, how the concept of God and His will for men slowly developed through the centuries, something of the history and customs which affected its writers.

 - C. Children should discover the kinds of literature contained in the Bible; find enjoyment in its stories and poetry, and inspiration in its great heroes.

 - D. They should learn to use it reverently and daily, searching it for its beautiful passages and using them in worship and various other enterprises. They should therefore discover the need and ways of using the Bible today to clarify daily

problems and point to means for their solution. Specifically they will find what this Book of Truth has to say about Peace, Thanksgiving, Advent, and Christmas, about the ideals of Lincoln and Washington, about Lent, Easter, and Spring as they celebrate the special holidays and seasons of the church year.

- E. These experiences in discovering the Bible should lead the children on to interest in finding out about beginnings, journeying through Palestine, discovering God, getting better acquainted with Jesus and like adventures to be followed later.
- F. They should find interesting relationships between the Bible and experiences which they are having in home, school, church and community.
- G. As teachers keep daily narrative records of this group of experiences, they will discover many other outcomes in the lives of the boys and girls as they develop knowledges, skills, attitudes, and leading-on interests.

IV. Texts and references for pupils and teachers

- A. Text for pupils -- The Bible
- B. Other source materials for pupils:
 1. "The Bible Guide Book" -- Entwistle
 2. "The Story of the Bible" -- Bowie
 3. "Old Testament Stories" -- Jones (10¢)
 4. "The Story of Jesus" -- Diener (10¢)
 5. "A Bible Dictionary" -- Minor-Bryant
 6. "Bible Geography and Atlas" -- Cender
 7. Bible Study Booklets -- Gibson & Co.
 8. Junior Pupils' Quarterly -- "Our Bible" (Bethany Press)
 9. "Bible Books for Girls and Boys" and "Junior Bible Workbooks" -- Pilgrim Press
 10. Public school experiences in science, social science, literature, art, music
 11. Mimeographed work sheets
 12. "Primary - Junior Reference Cards" -- Westminster Press
 13. "The Greatest Name" -- Ball
 14. "How the Early Hebrews Lived and Learned" -- Bonser
 15. "The Little Boy of Nazareth" -- Bonser

16. "A Child's Grace" -- Claston
17. "Child of the Sun" -- Edwards
18. "Beginnings of Life and Death" -- Fahs
19. "Beginnings of Earth and Sky" -- Fahs
20. "Prayers for Little Children" - "My Own Book of Prayers" -- Jones
21. "Glad Days in Galilee" -- Keith
22. "Animals of the Bible" -- Lathrop
23. "With the Jewish Child in Home and Synagog" -- Lovinger

C. Teacher's Sources:

1. The Bible - various versions
2. "The Story of the Bible" -- Bowie
3. "Opening of the Old Testament" -- Edwards
4. "How the Early Hebrews Lived and Learned" -- Bonser
5. "How Our Religion Began" -- Baxter
6. "Bible Homes and Homes Today" -- Reed
7. "Discovering the Lands of the Bible" -- Hazelwood
8. "The Use of the Bible with Children" -- Smither
9. "Jesus and His Friends" -- Heflin
10. "Child Life in Bible Times" -- Taylor
11. "Guide Book for Teachers and Parents" - "A Student's Workbook" -- Fahs & Tenny
12. "Beginnings of Life and Death" -- Fahs
13. "Beginnings of Earth and Sky" -- Fahs
14. "Exploring the Bible with Juniors" -- Mole
15. "The Land Where Jesus Lived" -- Spratt
16. "When Are We Patriotic?" -- Nell
17. "The Life and Religion of the Early Hebrews" -- Ellis
18. "The Little Boy of Nazareth" -- Bonser
19. "Explorations in the Land Where Jesus Lived" -- Burgess & Cotton
20. "A Guide to Understanding the Bible" -- Fosdick
21. "The World in which Jesus Lived" -- Mathews
22. "Children's Worship in the Church School" -- Perkins
23. "Singing Worship" -- Thomas
24. Church Hymnals: New Methodist, New Presbyterian, New Junior Hymnals (Presbyterian and Augustana Synod)
25. "The Gospel in Art"
26. "Modern Practices in Elementary Schools" -- Hockett & Jacobsen
27. "Remaking the Curriculum" -- Kilpatrick
28. "Curriculum Trends" -- Association for Childhood Education

29. "Children and the Changing World" -- Baxter
30. Omaha Public School Curriculum Outlines -- Health, Science, Social Studies, Art, Literature, etc.
31. "Teaching Religion Creatively" -- Myers
32. "Teaching Junior Boys and Girls" -- Eakin
33. "Training Juniors in Worship" -- Jones
34. "Story of Our Bible" -- Hunting
35. "How We Got Our Bible" -- Smyth

V. List of possible experiences which the children may suggest and from which they will need to choose.

A. Experiences of a creative nature where ideas are expressed concretely, including expression in any medium.

1. Making simple maps
2. Drawing pictures with crayon and chalk
3. Making soap, clay, or paper pulp models
4. Making diagrams
5. Making posters
6. Making a frieze
7. Arranging a worship center
8. Making silhouettes
9. Writing stories, reports, poems, prayers, and litanies
10. Keeping a workbook record
11. Collecting pictures
12. Giving oral reports
13. Making up a melody for a Bible verse or original poem
14. Preparing and leading a service of worship
15. Illustrating workbooks
16. Dramatizing

B. Experiences of an appreciative nature

1. Worshipping
2. Studying pictures
3. Listening to music
4. Looking at nature specimens
5. Reading the Bible and other sources
6. Listening to stories
7. Looking at an exhibit
8. Memorizing a favorite passage of scripture or hymn
9. Thinking about and discussing meanings of worship materials

C. Experiences in solving difficulties

1. Using materials with others cooperatively
2. Making and keeping school rules

3. Planning ways of working
 4. Praying
 5. Thinking through problems and planning ways to solve them
- D. Experiences in the acquisition of knowledge, habits and skills leading to Christian living
1. Doing research; interviewing people
 2. Trying out plans at home and school and play
 3. Taking special responsibility in committee work or as individual class member
 4. Giving interested attention in class periods
 5. Learning to cooperate with others
 6. Feeling the worth of Bible study and worship
 7. Feeling and acting reverently in the presence of holy things -- the church, the service of worship, the Bible, natural laws, fine personalities
- VI. Possible approaches to the study as a whole which may stimulate the children to purpose further activity in that direction
- A. Room set-up
1. Posters on the Bible from the American Bible Society
 2. Picture, "The Light of the Bible," at the worship center
 3. Others: The Boy Christ in the Temple, Timothy with the Scriptures, The Pioneer Woman
 4. Exhibit -- Ten Commandments of tablets and on skins; small Jewish scroll of the law (in Hebrew letters); a very old Bible; various versions of the Bible; Bible Story books; mezuzah
- B. Stories
1. "The Packman's Wares"
 2. "Two Thousand Miles for a Book"
 3. "The Wall-Paper that Talked"
 4. "The Bible That Hid in a Pillow"
- C. Songs
1. Songs about the Bible
 - a. "Book of Books" -- #9 in Singing Worship
 - b. "Thy Word Is Like a Garden, Lord" -- #65 in Hymnal for American Youth

- c. "Sing Them Over Again to Me" -- #66
in Hymnal for American Youth
- 2. Songs with Scripture Text
 - a. "Thy Word Have I Hid in My Heart" --
Stencil and #375 in Church School
Hymnal for Youth
 - b. "Enter Into His Gates with Thanksgiving"
 - c. "Let the Words of My Mouth" -- p. 24 in
back of Hymnal for American Youth
 - d. "Lift Thine Eyes" -- Mendelssohn
(Octavo)
 - e. "How Lovely Are the Messengers" --
Stencil
 - f. "The Earth Is the Lord's" -- Mueller
(Octavo)
 - g. "The Lord Is in His Holy Temple" --
#25 in Singing Worship
 - h. "Seek Ye the Lord" -- Roberts (Octavo)
 - i. "If With All Your Hearts" -- Stencil
 - j. "The Lord Is My Shepherd" or "The King
of Love My Shepherd Is" -- Shelley
(Octavo)
 - k. "The Lord's Prayer" -- Forsyth (Octavo)
Malotte (Octavo)
 - l. "Doxology" and "All People That On
Earth Do Dwell"
- 3. Songs Based on Scripture
 - a. "I Think When I Read"
 - b. "Saviour Like A Shepherd"
 - c. "How Firm a Foundation"
 - d. "The Heavens Declare Thy Glory, Lord"
 - e. (Add to this list)
- 4. Songs of Joy
 - a. "All Creatures of Our God and King"
Lasst uns erfreuen -- #4 in Singing
Worship
 - b. "The Heavens Are Declaring" -- Bethoven
(Octavo)
 - c. "Rejoice, Ye Pure in Heart"
 - d. "Joyful, Joyful We Adore Thee"
 - e. "With Happy Voices Ringing" -- #1 in
Singing Worship
 - f. "Houses of Worship" -- #7 in Singing
Worship
 - g. "This Is My Father's World"
- 5. Songs of Peace
 - a. "Recessional" -- DeKoven (Octavo)
 - b. "Lovely Appear" -- Gounod (Octavo)
 - c. "O God, Whose Love Is Over All" --
Cher Ami
 - d. "O Beautiful for Spacious Skies"
 - e. "Peacemakers" -- #116 in Singing Worship
 - f. "All The World"

6. Songs of Thanksgiving
- a. "Praise the Lord, O Jerusalem" -- Maunder (Octave)
 - b. "Sanctus and Benedictus" -- Gounod (Octave)
 - c. "Thanks Be to God" -- Dickson (Octave)
 - d. "How Thank We All Our God"
 - e. "We Plow the Fields"
 - f. "Back of the Leaf"
 - g. "For the Beauty of the Earth"
 - h. "Come, Ye Thankful People, Come"
7. Songs of Christmas
- a. "We Would See Jesus"
 - b. "The Angels' Anthem" -- Stencil
 - c. "Angels We Have Heard" -- #69 in Singing Worship
 - d. "God Rest Ye, Merry Gentlemen" -- #97 in Singing Worship
8. Songs of Consecration
- a. "O Lord Most Holy" -- Franck (Octave)
 - b. "I Would Be True"
 - c. "Just As I Am, Thine Own to Be"
 - d. "God, Who Touchest Earth with Beauty"
 - e. "Beautiful Saviour"

D. Quotations about the Bible

1. From scriptures:

Ps. 19: 7,8; Rom. 15: ; II Tim. 3: 16,17;
 Heb. 4: 12; Lu. 8: 4-15; Ephes. 6: 17;
 Ps. 119: 1,2,7-11; 50: 97-100; Isa. 55:
 10-11; Isa. 40: 8; Jn. 5: 39; Deut. 6:
 4-9; I Tim. 4: 6,13,16; Acts 2: 37,38;
 II Tim. 4: 2; Prov. 6: 23; II Thess. 3: 1.
2. From great men: "Portals to Bible Study" -- Minor-Bryant; p. 26 and "Gateway to Knowledge of the Bible" -- Minor-Bryant p. 12.

E. Poems about the Bible

THE ANVIL--GOD'S WORD

Last eve I passed beside a blacksmith's door,
 And heard the anvil ring the vesper chime;
 Then looking in, I saw upon the floor
 Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
 "To wear and batter all these hammers so?"
 "Just one," said he, and then, with twinkling eye,
 "The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
 For ages skeptic blows have beat upon;
 Yet, though the noise of falling blows was heard,
 The anvil is unharmed--the hammers gone.

--Author Unknown
 From Christ and The Fine
 Arts

THE BIBLE

We search the world for truth. We cull
 The good, the true, the beautiful,
 From graven stone and written scroll,
 And all old flower-fields of the soul;
 And, weary seekers of the best,
 We come back laden from our quest,
 To find that all the sages said
 Is in the Book our mothers read.

--John Greenleaf Whittier
 From Christ and The Fine Arts

VII. Problems to be considered

- A. Problem 1. One Week. Is it important to study the Bible? Why?
- B. Problem 2. Three Weeks. How shall we find our way around in the Bible?
- C. Problem 3. Two Weeks. Who wrote the Bible and why did they write it?
- D. Problem 4. Three Weeks. What is in the Bible? What shall we find in each book?
- E. Problem 5. Three Weeks. How did the Bible grow?
- F. Problem 6. Five Weeks. Our Science Studies and the Bible.
- G. Problem 7. Six Weeks. What did some great people of the Bible think about God? What do some people think about God now? What do we think?
- H. Problem 8. Five Weeks. Our Social Studies and the Bible.
- I. Problem 9. Six Weeks. What did some great people of the Bible think God wanted them to do? What do some people today think God wants them to do? What do we think?

VIII. Outline of problems, helpful sources to use in finding answers, activities, outcomes.

A. PROBLEMS 1.

Is it important to study the Bible? Why?

B. HELPFUL SOURCES

Posters - American Bible Society, pictures, exhibit, stories, Bible quotations, quotations from great men, songs.

C. ACTIVITIES

Tour of investigation, taking notes, oral reports, listening to stories, finding and reading Bible quotations, finding and reading quotations from great men, singing songs, worshipping, appreciating pictures, recording findings in workbooks, sharing by interest groups P.S.T. Churches, P.T.A. etc.

D. OUTCOMES

Pupil's feeling that the Bible is the most important book, ability to give some reasons for considering it very important, interest in going on to discover more about the Bible, enjoyment of songs, pictures, stories, worship experiences centered around the theme of the Bible.

A. PROBLEMS 2.

How shall we find our way around in the Bible?

- a. What is the name of this book? What does the name mean?
- b. What does the title page say? What does it mean?
- c. What does the index give? Where do you sometimes find another kind of index in the Bibles?
- d. What do you discover about the Bible when you read the whole title of Genesis?
- e. How would you find the reference Gen.1:1?
- f. What is given at the beginning of chapters? At the top of pages? At the bottom of the pages? Down the center of the pages?
- g. What else do you find in some Bibles besides the books, chapters, verses, and marginal notes?
- h. Where is the middle of the Bible? The first quarter? The last quarter?
- i. What favorite verses can you find?

B. HELPFUL SOURCES

The Bible, a Dictionary.

C. ACTIVITIES

Handling the Bible, looking at cover, looking at index, using the dictionary, turning quickly to references, recording findings in workbooks, worshipping.

D. OUTCOMES

New knowledge concerning the Bible as a book, development of skill in using the Bible, growing appreciation of the importance of this book, enjoyment of finding familiar verses.

A. PROBLEMS 3.

Who wrote the Bible and why did they write it?

- a. Where do you find the name of the author in most books?
- b. Where do you find the name of the author in the books of the Bible?
- c. Can you find the name of the author for each one? Let us see how many we can find. Where might we find out the names of the authors not given in the books?
- d. Why did these authors write these books? Can you find their reasons?

E. HELPFUL SOURCES

The Bible, Parents, Pastor, Sunday School teacher, Books about the Bible: "Gateway to the Bible" - Minor & Bryant, "Portals to Bible Study" - Minor and Bryant.

C. ACTIVITIES

Searching through the books of the Bible, looking up references given by the teacher, listing books for whom no author is given, interviewing parents, pastors, Sunday School teachers, using source books, recording findings in workbooks.

D. OUTCOMES

Growth in knowledge about the Bible, growth in skill in its use, appreciation of kinds of people who wrote the Bible and of the long time it took to write it all, appreciation of its importance because of the reasons the authors had for writing it.

A. PROBLEMS 4.

What is the Bible? What shall we find in each book?

- a. What are some different kinds of books that you have in your school library?
- b. How many different kinds of books can we find in the Bible library?
- c. What do the different shelves or groups of books tell us about?
- d. What does each book tell us about?
- e. What is one passage (a fine one) from each book?

B. HELPFUL SOURCES

The Bible, "Portals to Bible Study" -
 Minor & Bryant, "Gateway to the Bible" -
 Minor & Bryant, "How We Got Our Bible" -
 Smyth

C. ACTIVITIES

Finding divisions of the Bible, looking up references, using source books, and charts, worshipping, making a Bible library poster, recording findings in workbook.

D. OUTCOMES

Knowledge of Bible contents, growth in skill in use of Bible, growth in appreciating the importance of the Bible and the varied kinds of writing it contains, some understanding of its message, enjoyment of worship, growth in understanding that the Bible is related to life experiences.

A. PROBLEMS 5.

How did the Bible grow?

- a. How long did it take to write all the Bible?
- b. In what form were the earliest books of the Bible written?
- c. In what language were these earliest books written?
- d. What is the story of how our Bible grew?
- e. What is the story of how the Bible came to us in our own language?
- f. In how many languages is the Bible written now?

B. HELPFUL SOURCES

"Story of our Bible" - Hunting, "How We Got Our Bible" - Smyth, "How Our Religion Began" - Baxter, "This Bible of Ours" - Minor-Bryant, "Portals to Bible Study" - Minor & Bryant p 10 & 11, "Gateway to the Bible"- Minor & Bryant p 10 & 11.

C. ACTIVITIES

Reading Sources, listening to stories, making diagrams, making wallfrieze, recording findings in workbooks.

D. OUTCOMES

Growing appreciation of the Bible as man's record of God's dealings with men, growing appreciation of the importance of the Bible, growing appreciation of those who through martyrdom gave us our Bible, growth in cooperation.

A. PROBLEMS 6.

What connection have our science studies and the Bible?

- a. For Bible lands discuss the topics given in the "Science Monograph" under Earth-Sun Relationships. Why did these relationships mean so much to the people living in the times of which the Bible tells us? Do they mean as much to the people of Bible lands today? Why? What are some beautiful Bible verses about the earth, the sun, the moon, and stars? Of whom did the writers of the Bible think when they saw these heavenly bodies?
- b. Name the domestic animals mentioned in the Bible. How were they cared for in Bible times? Discuss their probable usefulness and value to people in those days. Name some of the wild animals mentioned in the Bible. What were their habits?
- c. What are the chief lakes and rivers of the Bible lands? What seas bathe the shores of the Bible lands? How did the people secure water for their homes? What means are used in Bible lands today? In what ways did water influence the lives and occupations of the people in Bible lands? What are some beautiful Bible verses and stories about water? Who gave us this wonderful gift?

d. What plants and flowers are found in the lands of the Bible? Which of these are like our own? Which are different? Of what value were these plants and flowers to the people of Bible lands? What are some beautiful verses and stories about these flowers and plants in the Bible? Why do we say that God made all this beauty? What are some ways in which man helps God create beauty in plants and flowers? Can you tell about some special people who have done this?

B. HELPFUL SOURCES

Public School "Science Monograph", "The Bible Guide Book", - Entwistle. "The Child and the Universe" - Stevens, Book of pressed flowers from Palestine, "The Fingerprints of God" - Orr, "Peace in the Heart" - Rutledge. "Geography of Bible Lands" - Crosby, Research cards, Bible concordance for numerous references, Ps. 8, 19, 29, 33, 46, 104, 147, 148, Job 38, Song of Solomon 2, Matt. 6:26, 27, 21 Ma. 7:28.

C. ACTIVITIES

Reading, reporting on research, finding Bible references, writing original verse, drawing pictures in chalk or crayon, making wall-frieze, sending booklets of pictures and pressed flowers and leaves from Nebraska to children of Bible lands, making posters, writing prayers, spatter printing, making blueprints, composing melodies, memorizing, choric speaking, using magnifying glass, studying designs in flowing water, in trees, in flowers.

D. OUTCOMES

Growth in accurate observation, growth in problem solving, growth in knowledge as background for understanding the teachings of the Bible, growth in appreciation of beauty and the Source from whom all beauty comes, finding the Christian interpretation of the universe, growth in original expression, growth in consciousness of God's presence, growth in desire to thank God and in ability to express feelings of gratitude through poems, prayers, songs, litanies, gifts, and services.

A. PROBLEMS 7.

- What did some great people of the Bible think about God? What do some people think about God now? What do we think?
- a. What did the very earliest peoples think about God?
 - b. What did Abraham, Isaac, Jacob and Joseph think about God?
 - c. What did Moses think? David? Paul? Isaiah? Jesus Christ?
 - d. What does your minister think about God? Your Sunday School Teacher? Your parents?
 - e. What do you think about God? Do you think your idea of God can grow and change? Does God change?
 - f. When are some times when you feel God near?
 - g. Who said:
 1. "I and the Father are one. He that hath seen me hath seen the Father."
 2. "Thou art the Christ, the Son of the Living God."
 3. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."
 - h. What do these Bible verses mean?
1 John 3:23; 4:8, 10-16, 19-21; 5:20.

B. HELPFUL SOURCES

"The Story of the Bible" - Bowie, The Bible, pastor, Sunday school teacher, parents, research cards, "A Child's Thought of God" (vol. of verse) Lord's Prayer, Poems and Stories, Hymns: "Holy, Holy, Holy" "This is My Father's World" "Beautiful Saviour" "God Is Love" "Dear Lord and Father of Mankind" "We Would See Jesus"

C. ACTIVITIES

Reading, interviewing, listening to stories, worshipping, making worship centers. Studying pictures, drawing pictures, writing prayers, writing original verse, composing melodies, making posters, using table graces, memorizing, making a book of prayers, recording findings in workbook.

D. OUTCOMES

Habit of feeling God's presence, growth in knowledge of progressive revelation of God in the Bible, habit of expectancy of change and growth in idea of God, habit of looking for God in the character of Jesus as they study the stories of His Life, growth in knowledge and appreciation of Bible characters, growth in understanding that all people are seeking God, growth in sense of the greatness of God, growth in reverence.

A. PROBLEMS 8.

What connection have our Social Studies and the Bible?

- a. What have we learned about the beginning of our world?
- b. What are the lands of which the Bible tells us?
- c. What do you know about day and night and times of the seasons in these countries as compared with Nebraska?
- d. How do people live in the hot, moist lands near the equator? Which of the Bible lands are hot and moist?
- e. How do they live in hot, dry lands? Which of the Bible lands are hot and dry?
- f. How do people live in mountain regions?
- g. For each of the Bible lands describe the kind of homes, food, clothing, occupations and modes of travel you would find if you visited them.

B. HELPFUL SOURCES

Public School texts and references given in "Social Studies Curriculum Monograph"
 Also: "Discovering the Lands of the Bible"- Hazelwood "The Bible Guide Book", Entwistle, "Illustrated Bible Geography and Atlas" Condor, "Geography of Bible Lands" - Crosby "The World in Which Jesus Lived" - Matthews "A Pilgrimage to Palestine" - Fosdick, "Out-of-doors in the Holy Land" - Van Dyke, The Bible and Globe Maps of Bible lands, Railway and Steamship folders, Guide to Syria and Palestine - Bacdeker, Bible references: Gen. 12:1-10; 13:1-18; Ps. 90; Ps. 91; Ps. 95:1-7a; Ps. 23; Bible concordance; Ps. 121; 122; Matt. 5:1-12; Matt. 8: 1-11, 14, 16, 18, 23-34.

C. ACTIVITIES

Locating places, drawing of simple maps, use of the globe, carving soap models, drawing pictures of home life and occupations, making dioramas, discussing findings, modeling in clay, writing or drawing pictures for a travelog, making peep shows, reporting on research, listening to stories, finding Bible references, dramatizing customs, reading sources, collecting exhibit materials, studying pictures, writing original verse, worshipping, reading poems, singing hymns, recording findings in workbooks.

D. OUTCOMES

Knowledge of facts concerning people, occupations, products, customs of Bible lands, growing appreciation of the relationship of the Bible to real people and places as a record of life by these people, additional development of abilities and habits listed as desired outcomes in "Social Studies Monograph", growing appreciation of the trends of life as part of God's plan for His world.

A. PROBLEMS 9.

What did some great people of the Bible think God wanted them to do? What do some people today think God wants them to do? What do we think?

- a. What did Abraham, Isaac, Jacob and Joseph think God wanted His people to do?
- b. What did Moses think? David? Isaiah? Jesus Christ? Paul?
- c. Who said: Ex. 20: 1-17; Micah 6:8; Matt. 7:12; Matt. 22: 37-39; Matt. 28: 18-20; Phil. 4: 3-8; II Pet. 1:5-8; I Cor. 13; Matt. 5-7. Also review references under Problem 8 (g).

B. HELPFUL SOURCES

The Bible, "The Story of the Bible" - Bowie; "Greater Men and Women of the Bible" - Hastings; Research cards, Pastor, Sunday School teachers, parents, stories and poems, hymns: "Jesus Calls Us", "At Work Beside His Father's Bench", "O Jesus, Once a Nazareth Boy", "I Would be True",

"Truehearted, Whole-hearted", "O Master, Let Me Walk with Thee", "I Love Thy Kingdom, Lord", "Gladly to the House of Worship".

C. ACTIVITIES

Reading, reporting, discussion, thinking through problems, listening to stories, drawing with chalk or crayon, writing summaries, making diagrams, making posters or wall-frieze or moving pictures, modeling in soap or clay, memorizing, worshipping, recording findings in workbooks.

D. OUTCOMES

Growth in understanding of the Bible as the book which shows us God's will for men; growth in understanding of the Bible as a progressive revelation of God's will for men; practice in associating with others on a Christian basis in spirit and conduct; growth in sense of inter-relatedness of peoples and responsibilities towards others.