

REPORT OF
REGIONAL EDUCATIONAL SECRETARIES MEETING

(Ecumenical Institute Bossey, Geneva, October 2-8, 1977)

Monday October 3, 1977

The report of the Working Group on Education meeting was introduced by Ulrich Becker.

Members heard a fascinating account of the work of Paulo Freire and were able to discuss his work and put questions to him.

Report of the Scholarships Committee: This section of the report was introduced by Florence Addison (pages 2-4).

Regional Secretaries were requested to consider the question: "What is Leadership Development?" It was agreed to put this question on the agenda later in the meeting.

It was noted in discussion that the WCC seeks to respond to the Leadership needs as these are identified by the regions themselves. This is not to create an "elite" but to enable people to play a full role in the life of the church and community.

On the content of Leadership training, a report prepared by the Pacific Conference of Churches notes:

"1. We ask that in-service training courses be organized regularly where Ministers can meet to share problems, experiences and insights.

2. We ask the PCC or local churches to organize short courses in worship, counselling and personal development for pastors.

3. There is a need to raise the consciousness of people that they have a contribution to make in the administration of the church, therefore we recommend a study programme for pastors and lay people at all levels in which they can engage in Bible study together, and share the administrative problems and hopes facing the church. In this way they can be engaged together in the renewal of the whole community.

4. Pastors' wives have commonly been called upon to take leadership roles. Therefore we urge that they be included whenever possible in study and in-service programmes, that they be given every opportunity to share in the study programmes of theological colleges, and that special curriculum be developed if necessary."

Regional Secretaries are requested to keep before them the work of the Scholarships Committee, and where needs are recognized, to liaise with the Committee's National Correspondents.

The list of National Correspondents is to be made available to Regional Secretaries.

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Regional Secretaries are requested to report to the Scholarships Committee appropriate educational activities, institutional seminars, etc., being held in their area.

Family Ministries (page 4)

The aims and objectives of the Family Power Social Change Project were made available. Regional Secretaries are urged to acquaint themselves with ways in which the Project is being used in their region.

Members urged that this Project should not become a replacement for other family projects, e.g. the place and purpose of the family; the rebuilding of the family in Church and society.

Members expressed their hope that the Family Power Social Change Project would be used as a launching pad for further family projects and not become an end in itself.

Biblical Studies (page 5)

It was noted that Hans-Ruedi Weber is to make a contribution to the International Year of the Child by exploring in depth the role of the child in the New Testament. He is also to investigate ways in which children can meaningfully approach and handle the Bible.

Members welcomed the proposed work of Hans-Ruedi Weber in developing an understanding of the way in which the Bible functions, or is approached, in the various traditions of WCC member churches, especially the Orthodox churches.

Models of Common Catechetical Programmes

The final report is awaited. This is to be circulated to Regional Secretaries, in addition to members of the Working Group on Education, and comments on the report are invited.

Regional Secretaries are invited to send copies of new curricula to the Education Office. These will be made available for reference in the WCC Library.

Discussion on the Responsibility of the Christian towards General Education

The discussion was introduced by Ulrich Becker who noted that following the Nairobi Assembly the emphasis of the Sub-unit on Education is to be on Christian Education. He posed the problem of the relationship between Christian Education and general education and would urge the Sub-unit on Education to continue to probe the ways in which these two aspects of education relate. Whilst the importance of this is unquestioned, members recognized that the call from the Nairobi Assembly to emphasize Christian education represents a cry for help from the Church. Increasingly the Church is faced with the education and nurture of its members within a non-Christian society. The work of Christian education has become increasingly the work of the Church alone. The

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Sub-unit on Education is asked to give leadership and encouragement in this special area of the Church's work, to enable new insights in education and nurture to be shared, which will enable the Church to build up the community of the people of God.

Tuesday, October 4, 1977

Reports from the regions were presented by the Regional Secretaries. From the reports, the following common themes emerged for further discussion:

1. How is it possible to carry out Christian education work in a revolutionary (i.e. changing/evolving) situation?
2. How can we take children seriously, and deal with them as true persons?
3. If we take children seriously and deal with them as true persons, how will this affect our models for Christian education and influence our Christian education methods?

Other matters for discussion:

1. Regional representation - especially Canada and Europe.
2. Inter-regional cooperation : Friendship teams.
3. Regional Secretaries Conference 1978 and 1979 - preparation, programme and venue. (Note the invitation extended to visit the GDR in 1979).
4. 1980 is the Bi-centenary of the Sunday School Movement - discussion of possible international conference.
5. Leadership Development - matter raised by the report of the Scholarships Committee.

Thursday, October 6, 1977

Discussion took place on the Minutes of Tuesday, October 4. Additional main themes identified from the reports of Regional Secretaries were:

1. Relationship between general and Christian education.
2. The structure and place of the family.
3. Education as a process.

It was agreed that items 2 and 3 of "other matters for discussion" be taken on Friday, October 7, 1977.

It was agreed that there be discussion on the relationship between Regional Secretaries and the Working Group on Education.

A discussion took place on the joint meeting between Regional Secretaries and the CCPD group on Wednesday, October 5, 1977.

Point made were:

- It is not possible to separate education from the total process of human development.
- There remains a need for general educational planning which recognizes the needs and capacities of those involved in the learning process. This can then be backed up by those who can inject material into an educational programme. There must be constant consultation between various educational groups to enable this to happen. The "wholistic" approach to education should always be in the mind of all departments involved in educational processes. This requires the WCC to define its aims and goals.

Bi-centenary of the Sunday School Movement, 1980

Roy Chapman outlined proposals to celebrate the bi-centenary in the UK. It was suggested that the bi-centenary could be meaningfully celebrated with an international conference on Christian education. The UK Committee had suggested that this might be sponsored by the WCC.

Ulrich Becker spoke of the contribution made to the ecumenical scene by the Sunday School Movement, including the work of the World Council of Christian Education, now merged with the WCC. He welcomed the proposal.

Other members welcomed the proposal and suggested that an international conference could be the climax of a number of projects carried out in the regions over the next two years.

The Regional Secretaries agreed to support the proposal that the WCC convene a conference in 1980.

In discussion it was pointed out that the use of the term "Sunday school" would be less meaningful in some regions than in others and it was suggested that the accent of the conference should be on children, rather than on "Sunday school".

Inter-regional Cooperation

Regional Secretaries gave brief reports on ways in which there could be closer regional cooperation in practical ways:

1. Tosh Arai - Christian Conference of Asia

Asia would like to invite representatives from the regions to the 4th Asian Ecumenical Centre to be held in 1979.

2. Luis Reinoso - Latin America

Hopes to invite regional representatives to the 1978 CELADEC Assembly, preceded by four days of Workshop.

3. Emily Gibbes - USA

In 1979 a conference to be held in USA for people involved in both professional and voluntary capacity in Christian education.

4. Eckart Schwerin - GDR

An invitation issued for Regional Secretaries to hold the 1979 meeting in the GDR.

He welcomed the reports from the regions and felt these made an important contribution to our work. He asked that cooperation be extended by the sharing of materials, help and advice, and the sharing of programmes and time-tables of conferences being held in the various regions.

5. Akafwale Muyale - Africa

Regional Secretaries will be informed of all future plans. He noted that Workshops on Vocational Training are to be held, and stressed the importance of these for school leavers in the region.

6. Roy Chapman - Europe

He outlined the plans which had been made for an international conference in 1980. These plans had been initiated with colleagues from Europe following the earlier discussion by the Regional Secretaries. The conference plans envisage a joint venture sponsored by WCC, ECCE and others yet to be approached. The conference would lay major emphasis on Children within the Church and Society of today and tomorrow. The venue would probably be in Switzerland.

7. Maurice Assad - Middle East

He expressed the hope that the meetings of Regional Secretaries would continue, noting that the regions are in partnership with the WCC and that this partnership requires expression. He noted that the Middle East region largely works in Arabic, but that materials and documents relating to a wider area would be translated into English and distributed to Regional Secretaries. He noted the special relationship with the Africa region and hoped that this would continue and deepen.

8. Bruce Deverell - Pacific

Special cooperation with the Asian region noted.

9. Clifford Payne - Caribbean

Will share information and documents with Regional Secretaries. Should it prove possible to have the Regional Secretaries meeting outside Geneva, the Caribbean region would be glad to be host.

Ulrich Becker spoke appreciatively of the meetings with Regional Secretaries and hoped that it would be possible to hold them in succeeding years.

It was agreed:

- that, if possible, a Regional Secretaries meeting be called in Geneva in 1978 on dates to be later agreed. The invitation to meet in the GDR in 1979 was noted with gratitude.
- to continue to exchange materials, and initiate visits between the regions whenever and wherever possible.

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Relationship between the Working Group on Education and the Regional Secretaries

Ulrich Becker reported that the Working Group had taken up the request made by Regional Secretaries in 1976 (see Report of 1976 meeting, pp 2-3). He noted that Luis Reinoso and Eckart Schwerin are members of the Working Group, and that Emily Gibbes has attended as a consultant. In this way a link between the two groups is already established.

He noted that the Working Group did not find it possible to have a joint meeting with the Regional Secretaries, as the Working Group is appointed by the Central Committee, with a clearly defined task (cf Document 4 on the role of the Working Group). The Working Group did agree that there must be close cooperation, and agreed to an exchange of reports and other documents. The Working Group also suggested that the Moderator and Vice-Moderator be invited to attend the meetings of Regional Secretaries.

Discussion: Regional Secretaries accepted the position as outlined by Ulrich Becker, and agreed to the suggestion that the Moderator and Vice-Moderator of the Working Group be invited to the Regional Secretaries meetings.

The point was strongly made that the discussion and suggestions of the Regional Secretaries should be fed into the discussion of the Working Group. It was pointed out that there could be a situation when there were no Regional Secretaries serving on the Working Group, and that in such a case personal contact between the two groups would be minimal. Regional Secretaries were glad to note that the Working Group had agreed that Regional Secretaries could be invited should necessity arise, and that such an invitation could be extended to individual Regional Secretaries at any time.

Role of Regional Secretaries

A discussion was begun on the role and position of Regional Secretaries. Roy Chapman made the point that the name "Regional Secretary" was a mis-nomer, and that it was more accurate to speak of "Secretaries from the Regions". In this way the difficulty of "Regional representation" at meetings could be overcome. At this point Maurice Assad intervened to point out that this should be discussed under the item "Relationship of Regional Secretaries to the Office of Education", and it was agreed to discuss the matter further on Friday, October 7, 1977.

Friday, October 7, 1977

Relationship between the Regions and the WCC
(See Doc. 2 "Report of the Staff Working Group on Education")

Maurice Assad stressed the partnership between Regions and the WCC. He argued that Regional Secretaries represent the regions to the WCC, and urged that this should be acknowledged and acted upon.

Ulrich Becker noted that not every member is an officially appointed Regional Secretary and therefore members of the group have different status.

Tosh Arai agreed that there should be full cooperation with the WCC, but felt that the Regional Councils are independent bodies and therefore Secretaries in the Regions must have freedom of action in cooperating or not with the WCC.

Clifford Payne: Our group is made up of Regional Secretaries and National Secretaries of Education in our own regions and not of WCC. Therefore, how do we relate to the Office of Education and how can we express that cooperation?

1. Share information with WCC and with one another.
2. WCC can take initiative for action in the regions and seek cooperation, or the regions may take initiative and invite help and cooperation of the WCC.
3. WCC can act as a resource centre for material or personnel.

Bruce Deverell stressed the importance of close relationship between Regional Secretaries and the WCC, and therefore those present in the group should be those officially representing Christian Education work in the regions. This would mean exceptions for North America and Europe.

Emily Gibbes: WCC structures must not be imposed in areas where regionalization is not possible or desirable.

Roy Chapman: With the present European situation, it is not possible to represent the whole range of organizations involved in inter-Church cooperation.

Ulrich Becker suggested that he consult with Canadian colleagues to seek an acceptable solution for representation. Roy Chapman and Eckart Schwerin to consult with other European groups and churches to seek ways of resolving the problem of European representation. Until these problems are resolved, Emily Gibbes, Roy Chapman and Eckart Schwerin should be present at the Regional Secretaries meetings.

The matter of direct action between the WCC and churches in the regions was raised. Members agreed that the WCC must have freedom to act directly with churches, but requested that Regional Secretaries be kept informed of projects and programmes initiated. In this way cooperation can be deepened and regional help given whenever possible. Churches in regions should be encouraged themselves to make full use of regional help and advice, and the WCC itself should encourage church bodies to do this. This means being sensitive to different regional situations.

The group agreed to continue with the name "Regional Secretaries", having due regard to the particular problem of North America and Europe, where it is not possible to use this title. In each of our meetings, we should take note of the comments and proposals contained in Document No. 2, Section 4 "Regional Contacts" (pp 2-4 - Report of the Staff Working Group on Education).

International Year of the Child

Ulrich Becker outlined discussion re the WCC involvement in the IYC (see Document: "Family Ministries, point (b), and the Report of the Working Group on Education, Document 4, pp. 4-5).

Noted: UNICEF puts focus on national programmes rather than international celebrations of the Year.

The WCC will in general follow this line of approach, but leaving open the possibility of regional consultations.

World YWCA: Being a Women's organization, the Child is always on the agenda. What particular contribution can be made during the IYC? YWCA in 80 countries has been asked what they are doing with and for children. This has raised the level of interest in many areas. As a result of replies, the World YWCA is suggesting attention be paid to the "whole" child and programmes related to this concept.

Office of Education: a new staff member to be responsible for children's programmes will be appointed and this will enable a continuing programme for children's concerns to be carried out.

Lutheran World Federation: Church assemblies being urged to highlight the IYC - this will bring concerns of the IYC to the fore. The focus will be on "The child in the educational process".

The Regional Secretaries shared their plans - these reflected the programmes of advocacy of the needs and status of children, and practical outworking of such programmes.

Suggestions for the WCC

Is it possible to collate concepts of rights of children from different regions, and challenge governments to see if these rights are being carried through? Could the WCC take up this suggestion by requesting member churches to note a response to children's rights, and how these can be implemented in their country or region?

The Office of Education can encourage other WCC units to take up the concerns of children and their status and needs, and provide necessary information and papers to stimulate the subject.

The Office of Education can initiate regional consultations and in particular regions to carry through some practical celebrations of the International Year of the Child.

Two particular plans should be noted from USA and Middle East:

- a) USA: "IYC is designed to provide a framework for advocacy on behalf of children, particularly those most vulnerable and disadvantaged, in both the developed and developing countries".
- b) Middle East: Theme: "Liberation of the Child".
 - Preparation of material for children
 - by children
 - Conference or meetings of children.

Regional Secretaries Future Meetings

Agreed: June 12-17, 1978 in Geneva.

Theme: Concentrate discussion on our concern for the child, taking up points 2 & 3 on page 3 of this report:

- how can we take children seriously, and deal with them as true persons?
- if we take children seriously, and deal with them as true persons, how will this affect our models for Christian education and influence our Christian education methods?

Each Regional Secretary to prepare a presentation highlighting concerns and programme on this special theme. The material prepared by the Executive Committee would form part of the presentation. It was agreed that we need to discuss the subject in depth and not only case studies.

Programme: Discussion of subject in depth, introduced in such a way to provoke discussion at an intellectual level.

Presentation of Regional reports on the subject.

Bible study should be included on the theme, if possible with Hans-Ruedi Weber.

Time to be given for other programme points, either raised by the Office of Education or by the Regional Secretaries.

- Request that if possible all members of the Office of Education staff should be present at the meeting.
- Clifford Payne, Maurice Assad and Bruce Deverell agreed to present opening discussion papers.
- Eckart Schwerin agreed to present a case study and theological reflection.
- Luis Reinoso suggested that there is an urgent need for the group to have in its next meeting a panel of experts in the social, political, economic, educational and theological fields, in order to make an analysis of the world situation. This analysis should be the frame of reference for beginning our work and the panel should be formed by persons who do NOT belong to the group, so that objectivity can be achieved. There would be questions for clarification but the discussion itself would not take place at that time.

Closer Cooperation in relationship with the Regions (cf Report of Staff Working Group on Education, pp. 3-4)

Three proposals submitted by the Staff Working Group were considered:

- 1) This was seen as making a vital and useful contribution to the need to bring together those involved in different educational programmes, and to provide a blue-print for similar action in every region.

Members stressed the need for a more integrated approach to Christian education.

Clifford Payne and Bruce Deverell quoted from reports of their regions which stressed this need.

Three regions identified where this proposed project could be possible are: The Pacific, the Caribbean and the Middle East.

Alternatively, it might be possible for an experimental project to take place between a number of member churches in a region, e.g. in USA or in Africa, rather than across a whole region.

- 2) Team visits in the given region - these would be teams of staff members concerned with education (theological education, Christian education, lay training, etc.).

It is seen that this would be helpful for staff to know the members in addition to the help and encouragement resulting from team visits.

Regional Secretaries could be involved in encouraging the region to request such a visit. Clear objectives for the visit should be identified, planned in advance, and with structured meetings with key personnel.

The staff should also take initiative for team visits and make suggestions for regional team visits. Regional Secretaries would welcome being involved.

- 3) Proposal to make full use of the Education Newsletter welcomed.

Education Friendship Teams

(see Document "Church's Role in Education in Africa")

Whilst the paper is concerned with Africa, this can be seen and discussed in a wider perspective. This suggestion makes possible full use of personnel available in a region.

As an initial proposal it is welcomed. It is suggested that a working paper be prepared outlining aims, objectives, and relating it to a wholistic approach in education, without particularizing on one region or country. This would create a new dimension for WCC work, and for regional work.

REGIONAL EDUCATION SECRETARIES MEETING

Bossey, October 2-8 1977

LIST OF PARTICIPANTS

Rev. Tosh Arai,
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(Also representing the European Conference of Christian
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Rev. Bruce Deverell,
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Rev. Clifford Payne,
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Rev. Luis F. Reinoso,
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Rev. Eckart Schwerin,
Secretary for the Commission on Church Work
with Children and Confirmation Candidates,
Federation of Protestant Churches in the GDR,
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Guest

Mrs. Nina Soto,
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Representatives of other ecumenical agencies

Ms. Erika Dulken,
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World Council of Churches staff

Ms. Florence Addison,
Secretary for the Scholarships and Leadership
Development Programme.

Dr. Ulrich Becker,
Director of the Sub-unit on Education.

Miss Christine Coates,
Administrative Assistant, Sub-unit on Education.

Prof. Paulo Freire,
Special Consultant to the Sub-unit on Education.

MEETING OF THE REGIONAL EDUCATIONAL SECRETARIES

(Bossey, Geneva, October 2-8, 1977)

PROPOSED AGENDA

Sunday October 2

Arrival of participants during afternoon

18.30 - 20.00

Dinner

20.15

Introductions, informal evening.

Monday October 3

07.30 - 08.30

Breakfast

08.30 - 09.00

Worship

09.00 - 10.30

Report on developments in Sub-unit on Education
(cf. Report of Working Group on Education, report
of Central Committee, individual reports on
activities of various sections of the Sub-unit)

10.30 - 11.00

Coffee/tea

11.00 - 12.30

Discussion

12.30 -

Lunch

14.30 - 16.00

Discussion continued

16.00 - 16.30

Coffee/tea

16.30 - 18.00

Discussion continued

18.30

Supper / evening free

Tuesday October 4

07.30 - 08.30

Breakfast

08.30 - 09.00

Worship

09.00 - 10.30

Regional Presentations: Africa, Asia, Caribbean

10.30 - 11.00

Coffee/tea

11.00 - 12.30

Regional Presentations: Europe, Latin America,
Middle East

12.30 -

Lunch

14.30 - 16.00

Regional Presentations: North America, Pacific

16.00 - 16.30

Coffee/tea

MINUTES OF THE
REGIONAL EDUCATION SECRETARIES MEETING
(Le Cénacle, Geneva, June 12-17, 1978)

Monday, June 12

Ulrich Becker welcomed Regional Secretaries and introduced the agenda for the meeting.

Aim and Purpose of the Regional Secretaries Meeting

1. To further the close links between the Sub-unit on Education and the Regional Secretaries and the Working Group of the Sub-unit on Education.
2. To take up the matters raised at the meeting of Regional Secretaries in October 1977 regarding the "Concern for the Child":
 - how can we take children seriously and deal with them as true persons?
 - if we take children seriously, and deal with them as true persons, how will this affect our models for Christian education and influence our Christian education methods?and to receive presentations from the regions on this subject.
3. To relate the work and concern of Regional Secretaries to the important meetings being held later in 1978/1979, when a review of the Unit III programme will take place:

The timetable for the programme review being as follows:

June 1978	: Meeting of Regional Secretaries
August/September 1978	: Meeting of the Working Group
September 1978	: Meeting of the Review Committee
January 1979	: Meeting of the Central Committee.
4. In all the discussion to bear in mind the serious financial position of the World Council of Churches and the consequent reduction in the budget of Unit III.

Agenda for the Meeting

The agenda for the meeting had been circulated and was agreed as proposed, with the amendment that discussion on the date of the next meeting should take place on Thursday morning, June 15th.

Presentation by the WCC Acting General Secretary : An Overall View of WCC Concerns and Programmes

Dr. Konrad Raiser addressed the meeting and made the following main points:

1. The WCC has now entered into a period of review of programmes following the Nairobi Assembly of three years ago, and looks forward to the next Assembly in 1983. This is a time to assess the programmes and to respond to world developments since the Nairobi Assembly.

2. At Nairobi four programme emphases were identified and the Review Committee will have the task of reappraising those emphases and seeing if they have worked out and if they are still relevant.

The four emphases are:

a) The expression and communication of the Faith:

The WCC must help the church in the world to share the Faith, including a meaningful dialogue with those of other living faiths.

Church and Society - the challenge presented by modern technology and science, and the meeting of that challenge.

b) The search for a just, participatory and sustainable society:

Elements in this programme thrust are:

- Involvement of the WCC in development policy;
- Study and reflection on proposed new international economic order;
- Role of multi-national corporations;
- Moral concepts in economic concerns;
- Militarism and armaments race - the church's concern for peace and disarmament;
- Programmes on human rights and their implementation;
- New styles of community life.

c) The unity of the church and its relationship to the unity of humankind:

- Inter-church relations;
- How churches can be more effective in their witness to the unity of humanity;
- Patterns of relationships in mission and service - the ecumenical sharing of resources.

d) Education and renewal in search for true community:

This challenge still needs to be fully realized - the Sub-unit on Renewal and Congregational Life was created, but there is still a need for the WCC to relate the whole of its life to congregational life.

Relationships with Regional Councils and Confessional Bodies

In each of the seven world regions the WCC has strong ecumenical partners. This is seen as being basic and essential to the nature of the ecumenical movement; therefore the WCC is anxious not to overlap in its work and to share closely in established programmes.

The past five years has seen an increase in dialogue between the World Confessional Bodies and the WCC is seeking to redefine relationships between itself and the WCB.

An essential contribution of the WCC is to relate its work to the local church community.

In discussion the following points were made:

If the WCC is to relate to local communities, there must be clarity of communication, and the relevance of WCC programmes must be understood by local church communities. This constitutes a challenge to all those involved in the ecumenical movement to be part of the channel of communication from global to regional to national to local level.

Concern was expressed that in many regions of the world, ecumenical activity and involvement is carried out by a small group of people: the same people are involved at all levels of activity.

Strategy needs to be worked out to communicate to local communities the content of discussion taking place at National and World Council levels.

It was emphasized that local church communities, National Councils and the World Council each have their own way of looking at issues, and there is value in preserving the contribution which each can make, whilst at the same time making it possible for each to know and to recognize the special contribution of the others.

Dr. Robert Parsonage - Visit to the People's Republic of China

Regional Secretaries and others heard a report by Dr. Parsonage of the National Council of Churches of Christ, USA, on his recent visit to China, and joined in an informal discussion on matters raised by him.

Tuesday, June 13

Report on Developments in the Sub-unit on Education in general

Ulrich Becker reported:

1. The serious financial crisis which has overtaken the WCC and the consequent cutting of the budget. This has led to an inability to appoint a staff member in the Sub-unit on Education with responsibility for Children. Further financial cuts in 1979 mean that priorities must be established for the work of the Sub-unit, and the Sub-unit itself must find additional funds for its work.

The staff position of Executive Secretary for the Family Ministries Office is now filled by the appointment of Dr. Masamba ma Mpolo from Zaire.

An appointment has been made for a staff member to be responsible for the Church Sponsored or Church Related Educational Institutions Programme - Ms. Atsede Kahssay, an Orthodox woman from Ethiopia. It is hoped that Ms. Kahssay will be able to take up her position in the next months.

2. Attention was drawn to the work of the Review Committee (see memo). Special attention was drawn to page 2, paragraph 5, and the questions outlined. Regional Secretaries were asked to have these questions in mind throughout the discussion.

Attention was also drawn to the extract from the Minutes of the 1976 WCC Central Committee, pages 50 and 51, setting out the programme for the Sub-unit on Education.

Report of the Scholarships and Leadership Development Programme

Florence Addison reported (Cf. Central Committee Minutes, page 51). The Programme has attempted to follow the guidelines as set out in the Minutes. Particular reference was made to Minute C6 - the Scholarships Programme is seeking ways to enable children to join with parents when and wherever possible.

It was noted that candidates from developed countries are being sponsored and that many are seeking exposure to life in developing countries rather than to study in academic institutions. This was welcomed.

Short study and attachment courses are being encouraged and supported: the Programme seeks to respond to needs regarding the type of courses supported, and to offer advice on the courses that are available.

The financial cuts have raised serious questions regarding the continuation of the WCC Scholarships Programme and an early decision must be taken with regard to the future of the Programme.

In discussion the Regional Secretaries noted that regional scholarship programmes make a formative contribution, but emphasized the need for the WCC Scholarships Programme to both supplement regional programmes and to service areas of the world where regional programmes are not available.

The Regional Secretaries therefore strongly urge that the WCC Scholarships and Leadership Development Programme should continue, whilst appreciating that in some regions regional programmes will become preferable because of current political situations.

The hope was expressed that the WCC could exercise a coordinating role between regional scholarships programmes, and to make known the kind and type of courses available. The WCC should also continue to stress the importance of Leadership Development in order to work towards the provision of leadership that the church requires and will continue to require in a changing world situation. The Regional Secretaries believe that regional programmes alone would miss the ecumenical and global element which is so important in the future leadership of the Church.

Report on the Family Ministries Programme

Dr. Masamba ma Mpolo reported. The emphasis has now moved from fund raising in order to support projects in various parts of the world to encouraging programmes of family education at local levels.

The Family Ministries office is a forum for the discussion of new ideas, and it relates to other organizations concerned with family ministries topics and issues.

Areas where the Family Ministries Programme should be involved:

- Assisting local churches to involve themselves in crucial issues of family ministries;
- Asking questions such as, "What is the family?", "Is the family only to be thought of in terms of the nuclear or extended family?";
- Family planning;
- Divorce;
- A deeper theological understanding of marriage and family life;
- Attitudes to children/women, and the implication of such attitudes for educational programmes.

Ulrich Becker noted that the agencies supporting financially the Family Ministries Programme are insisting that the Programme be confined to Population Studies, and if other areas of the Programme are to be followed through, other funds must be found. He asked Regional Secretaries to consider how the churches can support the Family Ministries Programme. This attachment of conditions to the funding of the Programme is a new development and prior to this development the churches were not asked to support the Programme financially: the new situation demands a reappraisal in practical terms of the importance of the Family Ministries Programme as affirmed so enthusiastically by the Nairobi Assembly.

Regional Secretaries reported on family life programmes particularly in the Middle East and the Pacific. The Pacific region is looking for a replacement of an officer responsible for the family life programmes.

The Regional Secretaries were asked to keep the Family Ministries Office informed of regional programmes.

Regional Secretaries affirmed the need for a WCC Office of Family Ministries in order to have a wider perception of the needs and problems of family life than can be found purely in the regions.

Regional Secretaries recommend that a letter be sent to member churches setting out the problem of financial assistance and seeking practical support in order to back up the enthusiasm for the Family Ministries Programme shown at Nairobi, and the enthusiasm shown for the International Year of the Child.

Cooperation between the Sub-unit on Education and the Programme for Theological Education (PTE)

Ref: 1976 Central Committee Minutes, page 50, A2 : "To establish the closest collaboration between the Sub-unit on Education and Theological Education in Unit I;"

Aharon Sapsezian introduced the discussion taking place. Main questions being raised are : "Is Christian education a special dimension of Theological education?", "Does Christian education run parallel with Theological education?", "Is Christian education an integral part of Theological education?"

Regional Secretaries shared evidence of the relationship between theological education and Christian education in some areas and evidence of the lack of Christian education study in others. It was suggested that there is a need to reappraise the meaning and content of Theological and Christian education in order to find the models of study necessary for today.

Regional Secretaries welcomed, as an important contribution to the debate and its practical outworking, the closer collaboration between the two WCC Sub-units.

At this point in the meeting, members here were very sorry to learn of the serious illness of the father of Akafwale Muyale, and that it was necessary for him to return immediately to Africa. In consequence, the agenda of the meeting was revised.

Revised Agenda

Akafwale Muyale gave a brief report on the AACC's involvement in the International Year of the Child. He noted the full involvement of churches through governmental and non-governmental agencies, and the backing of regional Christian Councils in the IYC.

Next Regional Secretaries Meeting

Eckart Schwerin invited the Regional Secretaries to hold the next meeting in the German Democratic Republic. Such a visit would be coupled with celebrations of the International Year of the Child, and he appealed for material from other countries to be used in an exhibition and festival of children (photographs, stories, pictures, etc.). Such material to be sent by end of August 1978, if possible. Background information on the work of the Church in the GDR was circulated.

The dates of the meeting will be May 3-12, 1979, in Berlin.

The programme will include a visit of three days with a member church of the Federation of Protestant Churches in the GDR, and the opportunity to take part in one of the festival celebrations.

There would be a conference with church leaders and the Moderator of the Government Committee concerned with the IYC. The Regional Secretaries meeting would take place May 8-12. Travel arrangements and correspondence to be coordinated by Ulrich Becker in the Geneva office. Each Regional Secretary will have a contact in the GDR.

Programme for Church Sponsored or Church Related Educational Institutions

Ulrich Becker reported on developments and experiments taking place. The Sub-unit on Education's role in the past months has mostly been to respond to numerous requests from the field for the Programme and the six case studies presented at the Ad-Hoc Committee meeting in 1977. As interest is so high, the new staff member should be able to carry the Programme forward without difficulty.

Attention was drawn to discussion on Church related care for orphaned and abandoned children (cf. Document: The International Year of the Child and the World Council of Churches, p. 19).

Collection of Common Catechetical Programmes

The complete document compiled by Yushi Nomura "Together in Faith - A Collection of Models of Common Catechetical Programmes" was circulated to the Regional Secretaries.

Roy Chapman regretted that the definition of common catechetical programmes related only to inter-confessional models as defined as Protestant/Catholic/Orthodox, and asked that a collection of interdenominational programmes be included in this collection.

Maurice Assad requested that any further responses received from churches following the circulation of the report should be shared and an appendix prepared.

Eckart Schwerin queried how the local congregations evaluate the programmes outlined. He suggested more background information should be given in order to make the programmes meaningful for other countries.

Tosh Arai requested inclusion of international, inter-denominational and denominational catechism which have been translated and used in other areas, as well as privately produced catechisms and inter-faith education programmes.

The collection of material available will be made available to the WCC Library.

The Regional Secretaries request that a comprehensive list of curriculum programmes be made available.

Report on the Christian Education Department of the Lutheran World Federation

Dr. Herbert Schaefer reported. Questions being asked are: "How do we define Religious Instruction?", and "To what end do we have Religious Instruction, or Religious Education?". Following the recent Assembly of the LWF, priorities to be considered are being devised so as not to duplicate the work being pursued by the WCC. These priorities include:

- Where is the Church in the whole field of Religious Instruction? What is the Church's special function as a worshipping and learning community?
- Baptism, Confirmation and First Communion.
- Cross-cultural studies of age group characteristics.
- Leadership and Teacher Training.
- Continuing Education for Adults.

(The last two issues mentioned are the major priorities for the next seven years).

Dr. Schaefer expressed a hope for cooperation at the national and regional level between the LWF and WCC agencies. He also hopes for cooperation with the WCC in the International Year of the Child.

Wednesday, June 14

Presentation and Discussion of the "Concern for the Child"

Presentation 1 : Clifford Payne : "Growing Up Absurd Trinidad Style". A view of the political and social situation in Trinidad, especially as it affects children and adolescents (Document circulated).

Presentation 2 : Maurice Assad : (Background documents circulated on the Middle East Council of Churches' Department of Christian Education :
1. Report of the Department '77-'78.
2. Proposed Programme for Children's Concerns in the Middle East.)

Liberation of the Child

1. Each child is unique.

Our societies often demand that our children fit into the norms of society.

The International Year of the Child gives an opportunity to re-think childhood.

(cf. Aim of Proposed Programme for Children, p. 2).

We must enable the child to approach Christ - we can prevent this by seeking to mould the child after our image and refuse it the opportunity to develop in its own way.

2. The Child in the Church.

The child is a member of the church and this means the church must accept the child as part of the community of the church. The liturgical life of the church (especially Orthodox churches) offers unique opportunity for children (icons, candles, singing, incense, etc...). However, the child, along with the adult, needs to understand the meaning of liturgical practice. Special editions of liturgical books, especially designed for children, would help in that.

Baptism of the child is the sign of rebirth within the community of the church - the child is identified as a Christian person, and its growth and nourishment begins and continues in the Christian community.

3. The child: a committed person in society.

How can the child be helped and enabled to be nurtured as a member of the Christian community and as a full member of the total society? This is a challenging question the Christian community must face.

The child should be enabled to make his choice when confronted by the values of society. Too often children are conditioned to make the expected choices and accept the values of society around them.

What is the future for our children? - What kind of society are we preparing for them? - In the Middle East, schooling and housing pose special problems.

How can we help our children to cope in the future, equipping them with means of making true judgements and make a contribution to the development of society? - This is a vital need in the Middle East.

This may require encouraging self-reliance in the child. The educational process must bring together Teacher and Learner, parent and child, so that all learn and all teach, and all share. (The birth of a child is also the birth of a parent).

The church in the home is vital to Christian formation.

Presentation 3 : Faigame Tagoilelagi : The document "A Child in the Culture" was circulated and spoken to.

Presentation 4 : Eckart Schwerin : Documents circulated : "The Child as a Person", and the English translation of new curriculum.

The paper raised immediate comment related to ways in which the faith is shared with children, methodology, commitment, the child and worship, the social forces in society. Points to be taken up in later discussion.

Presentation 5 : Tosh Arai : (Documents circulated and spoken to: Asian Regional Report, and Christian Art in Asia).

Requested regions to make available curriculum materials in order to help local regions to produce their own.

Special invitation extended to regional delegates to be present at August 1979 meeting of the Fourth Asian Ecumenical Centre, Hong Kong.

Florence Addison noted that an important work of Tosh Arai is acting as Scholarships Committee consultant in Asia.

An additional task is encouraging churches to participate in the International Year of the Child - this, he noted, is making a slow start, but he believed that eventually it would be the church which would make the most valuable contribution.

Ulrich Becker raised the question of the growing problem of Child-Buying in Asia. Tosh Arai was very much aware of the problem - he noted it was not a regional problem but confined to particular areas. He also noted awareness of white slavery taking place in areas of Asia.

The church has difficulty in acting alone to combat the problem. Some outside agencies are working in the area and the church pays lip-service to the work being done. There are also international adoption agencies arranging adoptions on an official basis. It was recognized that this is a very sensitive area and Ulrich Becker noted that further enquiries and investigations were being made and he sought help from those closest to the region. This matter will be taken as an important part of the Sub-unit on Education's agenda during the next years.

It was suggested that the Christian Conference of Asia might be urged to see this as an important matter for consideration and action.

A further point was the need to help adopted children at the point in their experience when they become aware of their identity.

Presentation 6 : Luis Reinoso : Document circulated and spoken to: "Christians and the Year of the Child"

Luis Reinoso noted that this kind of statement receives wide publicity through the WCC Education Newsletter and other publication. In this way, the real situation is made known, and the WCC is making a vital contribution to the IYC.

CELADEC publications are challenging the churches on questions of development, social and political issues.

The IYC is an opportunity in Latin America for many organizations to carry through special projects. CELADEC see it as an opportunity to bring home to governments of Latin America the real situation that surrounds and affects children. There is a need for a radical change of society and not merely improvement.

The question was asked: "What do we mean when we say 'we need a new society in which to live'?" - the creation of a 'new society' is a long-term plan, and there is also the need for immediate help for the children who live in today's world.

Changes during the past 5-6 years

In many aspects change has taken place - in many respects for the worse - growing number of military dictatorships; growing repression; land reforms and educational reforms are being negated; many thousands of people are imprisoned, murdered or disappear.

In spite of this, there are many Christians aware of the problems and no longer turning away from the problems. The church is growing together with the people - Liberation Theology is being 'done' and goes on evolving in the Latin American situation.

There is a new understanding of the 'Church' - it is the church of Christ, the Church of Faith.

There are many hard years ahead; persecution is likely, but there is an enrichment within the church.

Presentation 7 : Roy Chapman : Document circulated and spoken to: "Taking Children seriously and the implication of this for Christian education programmes".

Discussion questions raised and comments:

- The use of the Bible with children.
- How children and adults can share worship.
- The need for opportunity to experience the Christian faith as the context in which the faith is shared - the importance of the Christian community as the place of Christian education.
- Questioning old models of Sunday schools - the need to reappraise because of changing situations.
- At what age can children share meaningfully in family worship?
- We must recognize the need to take the family seriously, and to encourage and support the vital role of the family in Christian education process.

General Discussion

The Presentations and related discussion raised many questions requiring consideration.

It is suggested that the questions are grouped under four main headings, and that each main heading becomes a focus for discussion of the main theme "How can we take children seriously?".

1. The context in which we must do our work

How far are our Christian Education programmes challenged by the Social/Cultural/Economic/Political background in which we find ourselves, and to what extent do our Christian Education programmes present a challenge to the Society in which the Church is set?

2. Taking children seriously

How can the Faith be meaningfully shared with children, and in what context will such sharing best take place?
(This main area includes a consideration of such relevant questions as:

- Has the traditional concept of Sunday School any relevance today?
- What is the role of the Church as a Worshipping/Learning community?
- What is the role of the family in Christian Education?
- What is the meaning of "commitment" for today and how can it be expressed in the life of the church?)

3. The child in society

How can the Church advocate the rights of the child in society?

4. Taking children seriously involves taking adults seriously

How can the Church provide for the leadership necessary for imaginative and effective work with children?
(This will include a consideration of how adults can continue their growth towards Christian maturity).

Thursday, June 15

Discussion of the four main areas identified above

1. Context

Importance of Christian education programmes not only working within the structure of society, but challenging Christians and others to see and work for the fulfilment of the Gospel in society.

- Christian education programmes need to be defined in terms that would include the Christian witness of the whole people of God.
- Christian education programmes must be directed to adults because of the necessity to deepen the witness of the church in order to shape a society in which our children can grow in faith.

- Before speaking about Christian education programmes, we must define the aim and purpose of Christian Education; it is then possible to devise programmes which are challenged by society and which challenge society.
- Our Christian education must be a vehicle of the Holy Spirit to work.
- The context, the content, the methods and the goal of Christian education are interrelated and must be held together in preparing programmes and carrying them out.

3. The Child in Society

- Whilst we must not fall into the trap of celebrating the IYC and then forgetting the needs and rights of children, the IYC presents a great opportunity for pressing governments and other international agencies to recognize and implement the rights of children. Governments will be sensitive to pressures during the IYC and every opportunity should be taken in our regions to exploit and use that sensitivity.
- The Church must continue to work for a society in which children can grow and develop to a full maturity.
- It is necessary to help our churches, society and cultures to understand that children do have rights - when Jesus set the child in the midst and told us to learn from them, he was asserting that children have rights.

Areas 2 and 4 were not discussed because of the lack of time.

In order to carry forward the discussion, it was agreed:

- that Regional Secretaries continue in their regions discussion of the questions raised by the consultation in order to share and discuss further with colleagues;
- each Regional Secretary to communicate to Ulrich Becker and all other Regional Secretaries. Such communications to be sent as soon as possible and not later than the end of 1978.

The International Year of the Child and the World Council of Churches

Ulrich Becker spoke to the document, and noted that plans include theological reflections, reflections on Christian education, and reflections on General education.

The concerns of the WCC in the IYC has brought together several sub-units of the WCC, and it is hoped that in regions and local churches the concerns of the IYC will be shared by the whole church and not just those concerned with education.

WCC Plans (the following comments refer to points on pages 17-20 of the WCC position paper on the IYC)

a) To rediscover and to promote the Biblical view of the child - Hans-Ruedi Weber is writing a book "Jesus and the Children" to be published later in 1978.

b) A booklet being prepared on church traditions and practices relating to children and the Eucharist.

c) Possibility of a joint participation with the Catholics - material written by children.

The National Christian Education Council (UK) is publishing in Spring 1979 an anthology of prose and poems written by children and young people, reflecting on their life and experience - title "Fresh Voices".

d) A workshop will be held at the Ecumenical Institute, Bossey, in May 1979 on the theme "Theology of the Child".

e) Noted importance of reviewing school text books and curricula material used in Christian Education programmes. A first consultation is planned together with PCR in connection with the Frankfurt Book Fair, October 1978.

f) (cf. p. 10 of this document, under Presentation 5).

g) --

h) Human Rights department of WCC to promote the Declaration and the UN Declaration with commentary is being published in 1978.

The document has been sent to member churches together with a covering letter from Philip Potter requesting comments, regional plans, suggestions and advice on the proposals.

The document was welcomed by Regional Secretaries as a positive contribution to the IYC, and especially welcomed the programme of the WCC as being open-ended and not confined to special celebrations in 1979.

Tosh Arai noted that often our emphasis is on the suffering of children. We must not overlook the point that they are also signs of hope and this must not be missed in our celebration of the IYC.

The WCC may be able to make photographs and posters available for displays during the IYC, and copies of the exhibition planned for 1979 in the GDR will be available for Regional Secretaries.

Regional Secretaries welcomed this possibility and agreed it would be useful material for regional events.

Friday, June 16

Bible Study with Hans-Ruedi Weber on "Jesus and the Child"

An experiment of Bible Study through story-telling, based on texts:

Mark 9 - Who is the greatest? - The child in the midst.

Mark 10 - The children brought to Jesus.

Cf. a new study booklet by Hans-Ruedi Weber "Jesus and the Child".

The story told by Hans-Ruedi was fictional but based on documented characters and events; the story being used as a frame for introducing and commenting on the texts.

Regional Secretaries responded with appreciation both to the story and the method of presenting the Biblical Study and requested that it would be made available.

Discussion and reflection continued on the challenge presented to the contemporary church by the acts and words of Jesus in Mark 9 and 10.

Sharing with Paulo Freire his experiences from his recent visit to Africa

Paulo Freire shared with the Regional Secretaries his experiences in Guinea-Bissau, São Tomé and Príncipe, Cape Verde and Angola, where he is working, together with the Ministries of Education, in adult literacy programmes.

Ecumenical Education

A document was presented by Ulrich Becker. The Regional Secretaries welcomed the paper.

The question was raised : do we yet know what is meant by Ecumenical Education? A number of answers emerge from the paper and a summing up of these would prove useful in focussing the issue more clearly.

- A manual on ecumenical life could prove useful in working out programmes of ecumenical education in regions.
- The vision of the WCC must be shared at the local level - Christian education programmes can be a means of doing this.
- Local pastors must be helped to catch the vision as they are a key to local congregations.
- Youth programmes should include means of giving the ecumenical vision.
- Models, examples and stories of actual happenings can make concrete the abstract concept of ecumenical education, and therefore encourage further promotion of ecumenical education in other regions.

- It is necessary to get people in regions and local areas to want to use the material and generate interest in ecumenical action. To do this one has to begin where people are, with their problems, concerns and urgencies, and lift the horizons as it is possible. This may be a slow process, but any other way leads to an immediate dismissal of wider issues.
- The task of ecumenical education cannot be the task of only the Sub-unit on Education. It must be behind the work and programme of every part of the WCC.

Theme for Next Meeting

1. Reflection on visits made to churches and families in the GDR.
2. What is a "worshipping-learning" community of "child-adult".

Saturday, June 17

Long Term Perspectives in the Area of Education

Ulrich Becker introduced the document. Arising from discussion it was agreed that paragraphe II, No. 2 form the special theme and concern of the 1979 Regional Secretaries meeting, with the title

"The Church as a Community for Worship, Learning and Witness".

Maurice Assad to introduce the theme.

Regional Secretaries agreed that the four areas as outlined in the paper are the priorities for the next three years, but that the order should be amended to : 2 - 4 - 3 - 1. The title for paragraph 2 to be amended to "The Church as a Community for Worship, Learning and Witness".

Preparation for the Bi-centenary of the Sunday School Movement 1980

The proposed conference would celebrate 200 years of the Sunday School Movement and would continue the initiatives of the IYC.

It is proposed that this conference be held in September or October 1980, in Austria or Yugoslavia; with approximately 150 participants.

Preparations to involve representatives of the WCC, the European Conference of Christian Education (ECCE), the LWF, and Regional Secretaries.

It is recommended that Regional Secretaries meeting in 1980 should coincide with the International Conference, and therefore ensure the involvement of Regional Secretaries in the international conference.

The programme for the 1980 conference to be prepared in time for discussion by Regional Secretaries in May 1979.

Review Committee

Regional Secretaries consider it to be important that, in spite of the adverse financial position of the WCC, a new staff member be sought for the Sub-unit on Education.

Such a staff member to have special responsibility for children's concerns within the context of the Church as a community for Worship, learning and witness, as set out in the paper "Long Term Perspectives in the Area of Education", Section II, paragraph 2.

Regional Secretaries discussed the questions raised by Konrad Raiser in his memo, and agreed that Regional involvement in WCC issues is valuable but not so as to replace the global view which the WCC can give.

The Regional Secretaries record their deep appreciation of the leadership given by the staff of the Sub-unit on Education, and express their particular appreciation to Ulrich Becker and Christine Coates for the arrangements made and the leadership given for the Regional Secretaries meeting.

On behalf of the staff of the Sub-unit on Education, Ulrich Becker expressed appreciation to the Regional Secretaries for their continuing valuable contributions to the work of the Sub-unit on Education, and for their fellowship. In particular, thanks were given to Roy Chapman for once again taking on the additional responsibility as minute-taker.

Geneva, June 28th, 1978
GRC/chc

REGIONAL EDUCATION SECRETARIES MEETING
(Le Cénacle, Geneva, June 12-17, 1978)

LIST OF PARTICIPANTS

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Rev. Faigame Tagoilelagi,
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Guest

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Ms. Florence Addison,
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Rev. José Chipenda,
Programme to Combat Racism.

Miss Christine Coates,
Administrative Assistant, Sub-unit on Education.

Prof. Paulo Freire,
Special Consultant to the Sub-unit on Education.

Mr. Herman de Graaf,
Finance Coordinator of Unit III.

Mrs. Irmela Köhler,
Administrative Assistant, Sub-unit on Education.

Dr. Masamba ma Mpolo,
Executive Secretary for the Family Ministries Office,
Sub-unit on Education.

Dr. Konrad Raiser,
Deputy General Secretary.

Mr. Aharon Sapsezian,
Director of the Programme on Theological Education.

Dr. Hans. Ruedi Weber,
Secretary for the Portfolio on Biblical Studies,
Sub-unit on Education.

Mr. Ralph Young,
Sub-unit on Renewal and Congregational Life.

REGIONAL EDUCATION SECRETARIES MEETING
(Le Cénacle, Geneva, June 12-17, 1978)

PROPOSED AGENDA

Monday, June 12

- 12.30 Arrival of participants during morning
Lunch
- 15.00 - 15.30 Coffee/tea
- 15.30 - 16.30 Opening worship, introductions, approval of agenda
- 16.30 - 18.30 Presentation by WCC Acting General Secretary :
An overall view of the WCC concerns and programmes
- 19.00 - 20.00 Dinner
- 20.15 Informal discussion with Dr. Robert Parsonage,
of the National Council of Churches of Christ/USA,
on his recent trip to China

Tuesday, June 13

- 07.45 - 08.30 Breakfast
- 08.30 - 09.00 Worship
- 09.00 - 10.30 Report on developments in the Sub-unit on Education
in general (Cf. Documents on Ecumenical Education,
Common Catechetical Programmes)
- 10.30 - 11.00 Coffee/tea
- 11.00 - 12.30 Discussion on the work of the Sub-unit on Education
- 12.30 Lunch
- 14.30 - 16.00 Discussion continued
- 16.00 - 16.30 Coffee/tea
- 16.30 - 18.30 Discussion continued
- 19.00 - 20.00 Dinner
- Evening free (discussion continued if necessary)

Wednesday, June 14

- 07.45 - 08.30 Breakfast
- 08.30 - 09.00 Worship
- 09.00 - 10.30 Presentation and Discussion of "Concern for the
Child"
- Opening discussion papers : C. Payne / M. Assad
- 10.30 - 11.00 Coffee/tea

11.00 - 12.30

Opening discussion papers : F. Tagoillelagi/
E. Schwerin

12.30

Lunch

14.30 - 16.00

Regional presentations : T. Arai / L. Reinoso

16.00 - 16.30

Coffee/tea

16.30 - 18.30

Regional presentations : R. Chapman / A. Muyale

19.00 - 20.00

Dinner

20.15 - 10.00

Discussion on "Concern for the Child"

Thursday June 15

07.45 - 08.30

Breakfast

08.30 - 09.00

Worship

09.00 - 10.30

Discussion on "Concern for the Child" continued

10.30 - 11.00

Coffee/tea

11.00 - 12.30

Discussion continued

12.30

Lunch

Afternoon free

Dinner at Ulrich Becker's home

Friday, June 16

07.45 - 08.30

Breakfast

08.30 - 09.00

Worship

09.00 - 10.30

Bible Study with Hans-Ruedi Weber on the theme:
"Jesus and the Child"

10.30 - 11.00

Coffee/tea

11.00 - 12.30

Bible Study / discussion continued

12.30

Lunch

14.30 - 16.00

Discussion of other Agenda items:

- Suggestions to Working Group on Education
- Next meeting of the Regional Secretaries
- Preparation of the Bi-centenary of the
Sunday School Movement 1980
- Any other business

16.00 - 16.30

Coffee/tea

16.30 - 18.30

Discussion continued

19.00 - 20.00

Dinner

20.15 - 10.00

Discussion continued

Saturday, June 17

07.45 - 08.30

Breakfast

08.30 - 10.30

Discussion of "Any other business" continued

10.30 - 11.00

Coffee/tea

11.15 - 12.15

Closing worship

12.30

Lunch

Departure of participants during afternoon

WORLD COUNCIL OF CHURCHES
PROGRAMME UNIT III : EDUCATION AND RENEWAL
SUB-UNIT ON EDUCATION

T O G E T H E R I N F A I T H
=====

A COLLECTION OF MODELS OF COMMON CATECHETICAL PROGRAMMES

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TOGETHER IN FAITH

A COLLECTION OF MODELS OF COMMON CATECHETICAL PROGRAMMES

The ecumenical movement has many faces. Sometimes it is seen in top-level theological encounters that are hammering a remarkable amount of doctrinal consensus out of the deep differences and misunderstandings of the past. At other times it is recognized in the efforts of churches to respond jointly to a particular social problem. And in countless towns and villages, it takes the form of individual Christians and congregations reaching out to one another in new ways, often with the blessing of their ecclesiastical authorities and occasionally without.

One of ecumenism's faces has begun only recently to attract much attention. The belatedness of this recognition is the more curious, considering the likely long-term impact of the phenomenon in question and considering too the diversity of the social and religious contexts in which it appears.

- * With the end of Franco's regime in Spain, Protestant and Roman Catholic churches came together to produce an entirely new syllabus for Christian education -- the "Catequesis inter-confesional en la Escuela" (the Inter-Confessional Catechetics in School).
- * At a school in Alsace, France, where mentally-handicapped and normal children are being taught together, it was the former who led the way. For classes in religion, the practice was to divide Catholics and Protestants. The handicapped group understood the teachings about God the Father, Jesus Christ, and the Bible - but they could not understand why good friends in one class had to be separated in order to learn such things! Earnest explanations by teachers left them unconvinced, so finally it was decided to develop a common Christian catechetics for the school. Now Protestant and Roman Catholic children are being taught the faith together.
- * Ghana went a dramatic step further, when it decided to prepare "A New Syllabus for Religious Education" that gave full recognition to the point of view of Moslems as well as that of Christians.

Such common catechetical programmes are taking shape in many parts of the world. The purpose of this report is to introduce some of the most notable examples of which we have learned.

How the Collection was Started

The initiative originated with the Fifth Assembly of the World Council of Churches, in Nairobi, Kenya, in 1975. It was confirmed when the Central Committee, in August 1976, asked the WCC's Sub-unit on Education "to circulate curriculum models, especially on common catechetical programmes for Sunday and day schools (it was recognized that this word includes cooperation with the Roman Catholic Church)".

To find concrete, living examples of such common catechetical programmes, a questionnaire and covering letter were sent to education secretaries in all parts of the world, and to many institutions and other individuals who are engaged in educational activity. The response was good, and highlights of the information received are introduced below.

What is a Common Catechetical Programme?

Catechetical Programme..... The term may be unfamiliar to some. However, among world religions Christianity is remarkable for the emphasis it has given to what the term represents. Religious instruction of one kind or another has played a major role throughout the history of the Church.

Jesus himself was often called a "teacher" and the Greek word "katexein" (to inform, instruct) is used in the New Testament. In the early Church, religious instruction was given to converts before and/or after baptism. In the second century, the catechetical school in Alexandria had a central role in developing catechetics, making the "catechumenate" (the systematic instruction) the most significant educational device of early Christianity.

Medieval catechetics concentrated upon the teaching of the Apostles Creed (the meaning of the Faith), the Lord's Prayer (Hope) and the Ten Commandments (Charity). The religious controversies of the 16th century provided a great stimulus for the development of such instruments - Luther's catechisms, Calvin's Geneva Catechism, the Heidelberg Catechism and the Westminster Catechism among them. The Reformers' initiatives sparked, in turn, Roman Catholic material of a similar nature. Within Orthodoxy, "The Orthodox Confession of the Catholic and Apostolic Eastern Church" appeared in the middle of the 17th century. Reflecting the religious ethos of the period in which they appeared, these catechisms in the main were aimed at emphasizing particular denominational understandings of the faith even when presenting basic Christian doctrine.

During the religious wars and doctrinal controversies that followed, much of this catechetical material lost its vitality and degenerated into rote learning exercises for pupils. Subsequently a reaction set in, as educational thinking began to emphasize the drawing out of a pupil's hidden abilities rather than merely the insertion of information into a passive recipient.

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The Sunday School movement started in England in 1780, spreading to continental Europe and North America. The Bible and the denominational catechism were its mainstays, indeed usually its only resources, until special Sunday School materials were developed later. Instead of the Sunday School system, Roman Catholics concentrated on the provision of religious instruction within their own church-affiliated schools.

Thus, by the end of the last century catechetics referred to all religious instruction apart from that provided in the liturgy and preaching. Since then, one of the most significant features of modern Christian education has been its attempt, in reaction against what is seen as a certain sterility in the abstract catechisms of recent centuries, to adapt its method and content to the modern secularized cultural context in which in many countries it operates.

Common..... This term is more familiar, and thanks to the modern ecumenical movement, it has a renewed applicability in the area of catechetics. The Evangelical Free Church Catechism, published by the National Council of Evangelical Free Churches in England and Wales in 1898, was one of the first post-Reformation efforts to break through denominational barriers in education.

Today, such inter-denominational programmes are proliferating, and not only within Protestantism. The Oriental Orthodox Curriculum, for example, is designed to serve the Armenian, Coptic, Ethiopian, Indian and Syrian Orthodox churches, and the considerable space it devotes to an interpretation of the ecumenical movement in general and the WCC in particular demonstrates an Orthodox openness towards more "common" catechetical efforts.

More remarkable, however, are the initiatives that involve churches of different confessional families, thus going beyond "pan-Protestant" or "pan-Orthodox" cooperation within a particular confessional tradition. It is to efforts of this kind that, in response to the request from Nairobi, we have given special attention. In this report, therefore, "common catechetical programmes" is understood in terms of "models of Christian interconfessional religious instruction".

Some responded to our questionnaire with information about inter-denominational (as distinct from inter-confessional) programmes. These are not the main focus of the present paper so we do not report them in detail. They are listed below briefly, however, as an expression of our gratitude and for the sake of those who may want to pursue the contact further.

Australia/New Zealand:

RELIGION IN LIFE

A Primary School Religious Education Programme.

Rev. J.C. Howells,
The Council for Christian Education
in Schools,
55 Exhibition Street,
MELBOURNE 3000,
Australia.

Australia/New Zealand:

CHRISTIAN LIFE

Rev. David R. Merritt,
The Joint Board of Christian Education
of Australia and New Zealand,
Room 470,
147 Collins Street,
MELBOURNE,
Australia.

Middle East:

(Arab countries,
Turkey and Iran)

THE FAITH AT WORK CURRICULUM

Rev. Menis Abdul Noor,
7 Sheik Rehan Street,
Garden City,
CAIRO,
Egypt.

South Africa:

BREAKTHROUGH

Mr. Derek A. Kotze,
The Methodist Church of South Africa,
Christian Education & Youth Ministries,
P.O. Box 2157,
DURBAN 4000,
South Africa.

Sri Lanka:

PUPILS' BOOKS - NON-ROMAN CATHOLIC
CHRISTIANITY

RELIGION AND LIFE

(A series of teachers' guides)

Rev. Kenneth M. de Lanerolle,
Department of Education,
National Christian Council of Sri Lanka,
678/7 Peradeniya Road,
KANDY,
Sri Lanka.

United Kingdom:

PARTNERS IN LEARNING

THE PEOPLE OF GOD

Rev. G.R. Chapman,
National Christian Education Council,
Robert Denholm House,
NUTFIELD,
Redhill,
Surrey RH1 4HW,
United Kingdom.

U.S.A.:

UNIFORM SERIES

- International Sunday School Lessons
- International Bible Lessons for
Christian Teaching

Ms. Emily V. Gibbes,
Division of Education and Ministry,
National Council of the Churches of
Christ in the United States of America,
475 Riverside Drive,
NEW YORK, NY 10027, USA.

Patterns of Collaboration among Christians

... with Roman Catholics. Vatican II recognized that the discord among Christian churches "openly contradicts the will of Christ and provides a stumbling block to the world" (The Decree on Ecumenism). It went on to urge: "Before the whole world, let all Christians profess their faith in God. United in their efforts and with mutual respect let them bear witness to our common hope, which does not play us false." (The Decree on Education). By 1970, the Joint Working Group of the World Council of Churches and the Roman Catholic Church was able to report that an exploration was under way "of the possibility of common texts to be used for an initial catechesis of the central message of the Christian faith".

The Roman Catholic Synod of Bishops, which has its meeting at the time of writing this document, has as its theme "Catechetics in our Time". Its advance documentation left some non-Catholic educators hoping for a stronger emphasis on ecumenism and for some reference to the possibility of a common catechetics.

Meanwhile, experiments involving Roman Catholics and other Christians are moving ahead. "The Common Catechism: A Christian Book of Faith" appeared in 1973 (English version 1975), as the first major (unofficial) joint statement of faith in catechetical form by Roman Catholics and Protestants since the rifts of the 16th century.¹ It may take time for the use of such material to become widespread - yet, as Voeltzer comments in a book review, this publication comes as a prophetic sign pointing to the ecumenism of tomorrow.

... with Orthodox. As this report illustrates, it is easier to find encouraging examples of cooperation between Protestant and Roman Catholics than to point to common programmes that involve Orthodox churches. If there are such ventures which our efforts have not sufficed to uncover, we would be most grateful to receive the information. We understand from Egypt that a model has been developed in cooperation between Protestants, Roman Catholics and Orthodox. As yet, however, we have not succeeded in obtaining further information on this programme.

Patterns of Collaboration with People of Other Faiths

Our primary concern in this study has been to secure information about common catechetical programmes among Christians. In addition to working for Christian unity, however, the World Council of Churches is also trying to help build bridges of understanding between Christians and people of other faiths. In such a process, religious education has a crucial role to play.

1. The Common Catechism: A Christian Book of Faith, eds. Lukas Vischer and Johannes Feiner; London, Search Press; New York, Seabury Press; 1975.

...with Moslems. "Christians and Moslems in 14 centuries", notes John B. Taylor of the WCC's Sub-unit on Dialogue with People of Other Faiths. They have lived within spitting distance, yet too often they "have not been very neighbourly. They have erected barriers of separate education...". A consultation with Moslems sponsored by the Dialogue Sub-unit in 1976 offered some constructive suggestions to help rectify this situation. Recognizing that dialogue often begins as part of people's daily experience of life, it addressed itself to three areas of human encounter: education, family life, and worship and prayer. Regarding the first, it proposed that "textbooks for religious instruction should be prepared through consultation and cooperation between the two groups, and should contain no material unacceptable to either".

Evidence that such things can be done is provided by two recent examples. Moslems as well as Protestant and Roman Catholic Christians collaborated to produce a suggested syllabus for religious education in primary and secondary schools in Ghana. This remarkable - indeed, as far as we can establish, unique - piece of work is an attempt to break down sectarianism in a pluralistic religious scene, so that people "live in mutual respect and cooperation with one another as one people with one destiny". Says the introduction: "no one religious tradition has a monopoly of the truth". The second example is provided by France, where Islam now ranks next to Roman Catholicism as the second largest religious grouping in the country. A textbook entitled Un Seul Dieu - Tous Frères (One God - All Brothers) was published in 1975 offering, in the words of the sub-title, "pointers for dialogue between Christians and Moslems - for the use of catechists, educators and parents". Written for a Christian readership, it aims at providing information about the two faiths and countering the prejudices of centuries. The booklet's main section consists of 18 major themes, each of which is treated in two pages - one page for the Moslem understanding of the theme, and the other for the Christian. By comparing them, the reader sees easily the similarities and differences.

...in a multi-faith society. An agreed syllabus of religious instruction from Birmingham, England, is a more general one intended for use in county government schools. "Because of the pluralistic character of the city and of the world", explains the introduction, "the following world faiths present in Birmingham are also included: Hinduism, Islam, Judaism, Sikhism and Buddhism".

Significance of Common Catechetical Programmes in our Time

We noted at the beginning of this paper that ecumenism has many faces. Yet even today the Church frequently presents a different kind of face to the world. "Too often our Christian communities are signs not of liberation and community, but of authoritarianism and narrow parochialism", commented the Nairobi Assembly (Report of Section IV: Education for Liberation and Community).

These models of common catechetical programmes are signs of hope, for the Church in general and the ecumenical movement in particular. Note the characteristics most of them share.

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First - they are produced with an awareness of the real needs of the local situations to which they are addressed. These curricula are the fruits of the labours of people who know well the problems of their communities, yet still are strong in faith and hope. They take seriously what Section IV of the Nairobi Assembly was referring to when it said "We learn theology by reflecting on the total revelation of God and its relationship to our experiences in church, community and society".

Second - in refreshing contrast with much of the catechetical material of earlier years, their emphasis is not on the identity of one denominational or confessional tradition over against others, but on the identity of the whole Church serving the whole world.

Third - remarkably, considering that there has been little direct contact between the groups responsible for the different models, the programmes have emerged almost coincidentally in many parts of the world in response to the needs of diverse kinds of people. Some are experiments for trial use in a limited number of schools, or even in one school alone. Others stem from collaboration between churches in several countries. Yet others have had to cope with a certain lack of enthusiasm on the part of some of the churches concerned. As Luis Ruiz Poveda of Spain remarked, in answering our questionnaire: "As with any new activity, we have to face up to all sorts of problems. There is a lack of understanding and misgiving on the part of some Protestant denominations ... The World Council has not been well informed, and paradoxically it is the Catholic Church which shows most interest." The fact that so much has been happening, despite such diversity and the lack of coordination, is itself highly significant.

It is important to note that the examples of Common Catechetical Programmes which follow this Introduction are in no way a reflection of the personal opinions of the author, or of the opinion of the WCC. The details given were taken directly from the questionnaires we received from all parts of the world in answer to our request, and are, in some cases, completed by information taken from additional materials sent to us.

What is the next step? Clearly the task of gathering information about common catechetical programmes is far from finished. The present document is not complete, as there must be models in use or projected of which information has not yet been secured. Even then, the list will need updating at regular intervals as new initiatives in this field continue to be taken.

Beyond that, there is a strong case for the World Council trying to help those who are involved in preparing common catechetical programmes, as well as those who ought to be so involved but so far are not. Information needs to be shared, experiences evaluated, support and encouragement provided. Such things, like all other ecumenical advances, happen best when people meet people, and through one another meet the Lord who is calling them on.

Yushi Nomura
Sub-unit on Education

October 1977

AFRICA

1. East Africa: CHRISTIAN LIVING TODAY and DEVELOPING IN CHRIST

a. Geographical Region served by the Project:

Kenya, Malawi, Tanzania, Uganda and Zambia.

b. Churches/Councils/Agencies participating in the Project:

The National Christian Councils and the Roman Catholic Church from the above listed countries.

c. Organization responsible for the Project:

"The Rubaga Workshop" of the Joint East African Religious Education Committee (JEAREC).

d. Context in which the present Project is initiated:

With the gradual replacement of the Cambridge Examinations by the East African Examination Council, a new impetus and opportunity was given to introduce new syllabuses for all subjects, including Religious Education, more relevant to the needs of secondary school pupils in Africa, incorporating up-to-date teaching methods with the latest thinking in the various fields. For any new Christian Religious Education Syllabus to be able to replace the Cambridge Bible Knowledge, it would have to be acceptable to the Christian Churches. The churches took the opportunity to cooperate in the preparation of a new syllabus for the last two years of secondary school.

e. Objective approved by the Churches and/or Committee:

To enable the students to grow towards responsible Christian maturity, seeing more clearly the demands of their faith in their lives, making their own the values now considered worthwhile, and bringing them to the world by relating their Christian faith to their lives.

f. Methodology used in developing and implementing the Project:

In mid-1970, the AMECEA Pastoral Institute and the East African Religious Education Committee (EAREC), which was concerned about new programmes for schools, met to consider what to do for Religious Education in senior secondary schools. (Until that time all schools doing Religious Education offered the traditional Cambridge Bible Knowledge Examination). They agreed that two separate ecumenical projects should be undertaken, using two different approaches. AMECEA and EAREC then formed a joint committee to guide the international ecumenical work on a life-approach, which developed into the "CHRISTIAN LIVING TODAY" curriculum. The committee took the name "Joint East African Religious Education Committee" (JEAREC); the 25 members of

the workshop, representing the National Christian Councils and Catholic Secretariats, chose the name "The Rubaga Workshop"; and they worked from 1970 to 1972. Between the annual one-week sessions, the workshop members carried out research, surveys, and experimentation in their own countries. When the syllabus of life themes was ready in 1972, the workshop requested an ecumenical team to prepare the "Christian Living Today" books for teachers and pupils. All that work was completed by mid-1974.

g. Educational and Theological Presuppositions:

The delegates at the workshop were alive to the fact that a search for a relevant, common, and examinable syllabus was inspired by the emphasis on "education for life" and not merely "bible knowledge" (which can be studied academically and abstractly). The starting point of a new syllabus, they concluded, should be the student's own experience, and so the themes chosen for study are life-themes relevant to the student's life. A life-centred approach to Christian Religious Education should not fail to be Christian-centred. The terms are not contradictory. The life approach starts from present life experience, reflects on it with the help of the Bible, and comes back again to the present situation.

h. Concerns and Problems:

Since there is a great and growing need, the Churches need to face the following questions:

- How can the books be obtained (from Kenya where they are printed)?
- How can the Churches get help to lower the cost of the books?
- Who is responsible for buying the books : the diocese? the parents? the school?
- Can the Churches cooperate in supplying books?

These questions are for each country to answer, but international cooperation could be to everyone's advantage.

(By the end of 1975, 97.300 sets of DEVELOPING IN CHRIST, and 42.500 copies of CHRISTIAN LIVING TODAY were sold. Correspondence from just two of the AMECEA countries indicates that their schools will need an additional 53.000 books for 1977).

CHRISTIAN LIVING TODAY (for Forms 3 and 4)

This curriculum is being used in Kenya, Malawi, Tanzania, Uganda, Zambia, and many other English-speaking African countries, as well as in New Guinea and a few other countries. It is used mainly in secondary schools, although the books are becoming increasingly popular in teacher training colleges, houses of religious formation, seminaries, nurses training schools, and adult discussion groups.

Contents ... Fifteen life-approach themes

Book One: Major Theme

Man in a Changing Society

Order and Freedom in Society

Sub-themes

Living in a changing society
Working in a changing society
Leisure in a changing society

Justice in society
Service in society
Loyalty to society

Book One also contains Reference Sections on Church History and Bible.

Book Two: Major theme

Life

Man and Woman

Man's Response to God
through Faith and Love

Sub-themes

Happiness
Unending life
Success

Family life
Sex differences and the
person
Courtship and marriage

Man's quest for God
Man's evasion of God
Christian involvement in the
world

Book Two also contains Reference Sections on Church History and Bible, as well as the two-year syllabus and an Appendix on Human Sexuality.

Each theme uses the following method:

1. Present Situation (mine, ours)
2. African tradition (cultural background)
3. Church history (beginning of the faith community)
4. Bible (thematic study of the Old and New Testaments)
5. Synthesis (in search of a new vision and its implications)

DEVELOPING IN CHRIST (for Forms 1 and 2)

"Developing in Christ" is the only approved course for all the secondary schools in Zambia. It is very widely used in Uganda. In Kenya it is taught only in schools not sitting for the national examination after Form 2, based on a different (national) syllabus. However, many teachers are effectively using "Developing in Christ" and would favour its translation into Swahili for national acceptance.

Contents ... Twenty-five life-approach units

Course One:

"Christ and My Humanity" is a Christology course which develops a Christian vision of of human life and man's calling. It contains 13 units. The Bible texts in each unit are basically taken from the Synoptic Gospels.

Course Two: "Christian Life in Community" is a morality course. It contains 12 units, each of which includes a study of both Old and New Testaments. The approach to morality is positive - clarifying the positive values which underly the Ten Commandments.

Each unit uses the following method:

1. Personal experience (mine)
2. Universal experience (ours)
3. Bible
4. Synthesis

Additional Information

At its meeting in October 1976, the Joint Working Group of the World Council of Churches and the Vatican Secretariat for the Promotion of Christian Unity planned the agenda of its next meeting in December 1977. For this meeting the Group has commissioned six case studies on Common Christian Witness in various areas of Christian life. One of these case studies is on Religious Education. For this, they have chosen the "Common Christian Syllabuses in East African Primary and Secondary Schools" "Developing in Christ" and "Christian Living Today" will be a major part of this study, since they are important experiences in international ecumenical cooperation.

Contact Address for Further Information:

Brother Richard Kiley,
AMECEA Pastoral Institute,
P.O. Box 908,
Eldoret,
Kenya.

Ghana: A SUGGESTED SYLLABUS FOR RELIGIOUS EDUCATION IN PRIMARY SCHOOLS IN GHANA A SUGGESTED RELIGIOUS EDUCATION SYLLABUS FOR THE JUNIOR SECONDARY SCHOOLS

- a. Geographical Region served by the Project:
Ghana
- b. Churches/Councils/Agencies participating in the Project:
The Christian Council of Ghana; the Roman Catholic Church;
The Orthodox Moslems; The Ahmadiyyah Movement.
- c. Organization responsible for the Project:
Curriculum Research and Development Unit of the Ghana Education Service (formerly called Ministry of Education).

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d. Educational Agencies to use the Programme:

All Primary Schools in the Public Educational System in Ghana,
and All the Junior Secondary Schools in the Public Educational
System in Ghana.

e. Objective approved by the Churches and/or Committee:

To provide a unified syllabus for Religious Education for
schools. The aim of Religious Education is understood as to
bring the child to an awareness of his/her life in relation to
God and the changing and developing society of which he/she is
a member.

d. Context in which the present Project is initiated:

This unified syllabus is suggested for many reasons. For quite
a long time, Religious Education has been mainly "sectarian",
and there was also evidence of denominational teaching both
within the Christian and the Islamic traditions. It produces
scholars whose knowledge of religion is unnecessarily narrow,
although our present state of knowledge almost compels us to
admit in humility that even in things religious and moral, no
one religious tradition has a monopoly of the truth. Again,
there is the fact of religious pluralism in Ghana. There has
been an ever-growing call to citizens to live in mutual
respect and cooperation with one another as one people with
one destiny. To understand the religion of your neighbour is
to be in a position to understand his way of life and so to be
able to live in peace with him.

e. Methodology used in developing and implementing the Project:

Nominees of the various religious bodies organized the Religious
Educational Panel of the National Advisory Committee on Curri-
culum. The Syllabi drafted by the Panel were sent out to
schools with the invitation for comments.

f. Approach to Study:

In order to make Religious Education directly relevant to the
child's experiences, it is recommended that the life-centred
(often referred to as experience-centred or anthropological
approach) be used, instead of the 'God-centred' or 'Bible-
centred' or 'Qu'ran-centred' approach, so that a scholar can
see God as speaking to him in his own situation here and now.

g. Educational and Theological Presuppositions:

This curriculum has been prepared to give children a broad
outlook on Religion in a pluralistic society. It will lay a
good foundation for educating the child to play his full role
in life by making him aware of God's creative and loving
activity in the universe; of his own place and responsibility
both in relation to God and to his fellow men; of his own
spiritual and material resources.

h. Contents:
A. Nine themes have been suggested for the Primary School Cycle, namely: "Creation", "God and Man", "Commitment", "Man in Society", "Commandments", "Worship and Offering", "Man in Personalities", "Times and Seasons", and "Death and Hereafter". These themes are developed in a 'spiral form'. By limiting the themes to nine, the situation is avoided whereby too much is taught and too little assimilated. The themes have been carefully chosen in the hope that, if they are well developed, the child will be hoped to discover for himself a meaningful interpretation of the world and life, so that he can live an authentic and effective life for God and neighbour.

B. Nine themes are treated in the three-year Junior Secondary Course - one theme being studied in depth during each term. An important feature of the syllabus is that each theme has been broken down into a number of topics to allow units of lessons to be planned from the topics in order to deal properly with the themes. In addition, guidelines have been provided for each of the topics to suggest the aims, references, contents and methods of approach that may be adopted in treating the topics. The nine themes are: "Creation", "Revelation", "Faith and Belief", "Religious Communities", "Commitment and Commandments", "Worship and Prayer", "Relationship", "Values", and "Salvation".

i. Concerns and Problems:

To show what is common, parallel or different in the various religions. How far should African traditional religion come in? Most of our arguments are not so much on doctrinal and denominational issues than on how far we should consider the African traditional background of the children. There is the disadvantage of not having textbooks to accompany this syllabus at present. There are also no books or notes dealing with the themes and topics in the manner suggested. To fill the vacuum, the Religious Education Panel of the National Advisory Committee on Curriculum (NACC) has prepared together with the syllabus some suggested guide notes for teachers. It is hoped that these notes will be found helpful. It is expected that either the NACC will commission people in the near future, or that knowledgeable persons will themselves undertake to write suitable books both for teachers and for pupils.

j. Unique Features of the Project:

Cooperation between Protestants, Roman Catholics and Moslems from two different groups.

Contact Address for Further Information

Ms. M.E. Baehler,
Education Secretary,
Christian Council of Ghana,
P.O. Box 27,
Akropong-Akwapim,
Ghana

h. Contents:

A. Nine themes have been suggested for the Primary School Cycle namely: "Creation", "God and Man", "Commitment", "Man in Society", "Commandments", "Worship and Offering", "Religious Personalities", "Times and Seasons", and "Death and Hereafter". These themes are developed in a 'spiral form'. By limiting the themes to nine, the situation is avoided whereby too much is taught and too little assimilated. The themes have been carefully chosen in the hope that, if they are well developed, the child will be hoped to discover for himself a meaningful interpretation of the world and life, so that he can live an authentic and effective life for God and neighbour.

B. Nine themes are treated in the three-year Junior Secondary Course - one theme being studied in depth during each term. An important feature of the syllabus is that each theme has been broken down into a number of topics to allow units of lessons to be planned from the topics in order to deal properly with the themes. In addition, guidelines have been provided for each of the topics to suggest the aims, references, contents and methods of approach that may be adopted in treating the topics. The nine themes are: "Creation", "Revelation", "Faith and Belief", "Religious Communities", "Commitment and Commandments", "Worship and Prayer", "Relationship", "Values", and "Salvation".

i. Concerns and Problems:

To show what is common, parallel or different in the various religions. How far should African traditional religion come in? Most of our arguments are not so much on doctrinal and denominational issues than on how far we should consider the African traditional background of the children. There is the disadvantage of not having textbooks to accompany this syllabus at present. There are also no books or notes dealing with the themes and topics in the manner suggested. To fill the vacuum, the Religious Education Panel of the National Advisory Committee on Curriculum (NACC) has prepared together with the syllabus some suggested guide notes for teachers. It is hoped that these notes will be found helpful. It is expected that either the NACC will commission people in the near future, or that knowledgeable persons will themselves undertake to write suitable books both for teachers and for pupils.

j. Unique Features of the Project:

Cooperation between Protestants, Roman Catholics and Moslems from two different groups.

Contact Address for Further Information

Ms. M.E. Baehler,
Education Secretary,
Christian Council of Ghana,
P.O. Box 27,
Akropong-Akwapim,
Ghana.

3. Nigeria: JOINT AGREED SYLLABUS FOR BIBLE KNOWLEDGE IN PRIMARY SCHOOLS
SYLLABUS FOR CHRISTIAN RELIGIOUS EDUCATION IN NIGERIAN
SECONDARY SCHOOLS
TOGETHER IN GOD'S FAMILY

- a. Geographical Region served:
Nigeria
- b. Churches/Councils/Agencies participating in the Project:
The Christian Council of Nigeria (including Anglican, Methodist, Baptist, Presbyterian, Qua Iboe and Christ Apostolic churches); the Roman Catholic Church; and other Churches apart from these bodies - e.g. the Lutheran Church of Nigeria, the Seventh Day Adventist Church, the Apostolic Church, the United Native African Mission.
- c. Organizations responsible for the Project:
The Institute of Church and Society of the Christian Council of Nigeria, and the Catholic Pastoral Institute of Nigeria.
- d. Educational Agencies to use the Programme:
Government-controlled schools in the Universal Primary Education sector, and government-controlled secondary schools.
- e. Context in which the present Project is initiated:
By now, most churches who have been proprietors of schools have handed over their schools to the Government without asking for any financial compensation. At a rough estimate, those schools represented no less than 80% of all the primary and secondary institutions in the country. In recent years there has been some kind of agreement between the teachers and the proprietors with regard to the syllabus they should follow and the textbooks they should buy. In general, the Catholics bought Catholic textbooks and manuals and adopted a syllabus helping them to teach those books. The other Christian churches followed this same tendency. However, if teachers are transferred from one denominational school to another, or if they all find themselves teaching in schools which have lost their denominational character, then it is necessary for the Government to approve a common syllabus for Religion. Such a common syllabus is proposed by the Churches to the Government for approval. That is why it is called an agreed syllabus. Without this agreed and approved syllabus, the pluralism and variety of syllabi and textbooks which was acceptable as long as it went with the denominational character of the various schools, will become intolerable within the state schools. In Education there must be unity of vision and purpose.

We believe it is possible to present an agreed syllabus which does not include any catechism or formulary distinctive of any particular denomination. In addition, we take cognizance of

the several main syllabi in our work towards an agreed syllabus, especially such as were produced locally and have texts either in print or ready for printing.

- f. Objective approved by the Churches and/or Committee:

The common base of the Agreed Syllabus is our common Christian faith and the conviction that this faith can give true purpose to life, true standards of value, and light on the problems and courage to work for our welfare, for that of society and for growth of God's Kingdom. The syllabi should therefore help the teachers to have access to the sources of Christian faith and especially to the basic source: the Bible. It should also help the teachers to see how this word is the Word of Life.

- g. Methodology used in developing and implementing the Project:

A "Church Leaders' Workshop on Educational Policy" which was jointly sponsored by the Christian Council of Nigeria Institute of Church and Society, and the Roman Catholic Pastoral Institute, met in December 1972. One of the recommendations from this Workshop was the following:

"This Workshop requests the Institute of Church and Society to ask the Churches to send accredited qualified representatives to serve on a Committee for an Agreed Syllabus for Secondary Schools, which Committee should undertake to secure Government approval for such a syllabus after due consultation with Churches concerned."

A draft syllabus is being prepared by this Workshop, and a joint Protestant-Catholic Religious Syllabus is recommended in face of Government attempts to impose its own Moral Instruction Syllabus on the schools.

- h. Educational and Theological Presuppositions:

The syllabi adopted a new approach which is described as Life-centred and Bible-based, which means that the children are to reflect on their experiences of life in the light of Revelation. In other words, this is an approach which seeks how to make God's Word meaningful to the pupils. The whole point of a Religious Education class is then to discover God speaking to us through the experiences of our present lives and to respond to Him.

- i. Concerns and Problems:

The training of teachers in modern approaches to, and methods of religious education, so that they become teachers of living faith.

- j. Unique Features of the Project:

This is a wholly new trend in Nigeria in a wholistic approach to education, giving emphasis to a more relevant methodology of religious education.

k. Rati

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k. Rationale of the SECONDARY SCHOOL SYLLABUS:

1. The New Principle... "life-centred and Bible-based".
2. Africa-oriented - it seeks to contextualize Bible knowledge teaching, i.e. to apply it to the African context. In this way, the pupil will learn that God the Creator is for Africa, his country, as well as for the whole world.
3. Dignity of Man - it is necessary to reassert the fundamental Biblical teaching that man's dignity is given by God. Before God our value as human beings is the same.

The African pupil must know about racism and be able to measure this against the proclamation of God's love. The earlier he struggles with the question and settles it, the better. We do not want to instil a false sense of pride into the pupils, but wherever possible the African child should be encouraged to appreciate self-reliance, self-development, and to be shown that he is capable. He needs such an encouragement since he may be discouraged as to his innate capabilities when he notices that many races have gone ahead of him in technology, medicine, etc.

4. Knowledge with Faith - it is designed to give the student such a knowledge of the Bible that he may have a living faith in God through it. Our children should love the Lord their God with their hearts and with their minds, that is both with their experience in daily living and with an amount of understanding of God and His purpose.

TOGETHER IN GOD'S FAMILY

This is a series of six books, accompanied with a teachers' guide-book, based on the Joint Agreed Syllabus for Bible Knowledge in Primary Schools. The books have a few characteristics which qualify them for a high educational rating.

The importance of "experiencing" is strongly emphasized in the books by introducing a proverb saying, "I hear and I forget; I see and I remember; I do and I understand."

"I hear" ... there are many short stories to be found in the books, and events described are from everyday experiences of the children. Books 1, 2 and 3 use life-like stories based on fictional situations and characters; and the names in these stories reflect the different areas of Nigeria so as to help the children in one place understand that they have much in common with children far away. Book 4 is based on true stories in order to bring out the wonderful way that God works in men's lives. Pupil's Books 5 and 6 are in the form of workbooks and their design will stimulate interest and generate activity and creativity.

"I see" ... the illustrations in the Books are intended to help the teachers and pupils to make their lessons lively and practical. Instructions are also given in making friezes and models. Materials for the visual aids can be as simple or as sophisticated as the school's resources permit.

"I do" ... the books give the children opportunities to express themselves, and to learn through 'doing' in classroom activities involving drama, games, lyrics, dance, prayer and other forms of worship-response and practical follow-up to the lesson.

Thus, the books (1) give the children a fresh insight into the familiar; (2) help the children understand that it is in the familiar life of everyday that God invites them to be His children; (3) help them understand that Christians follow Christ's way of love, compassion and hope in this world; and (4) arouse their imagination, sympathy and appreciation of other members of God's family through stories of great people who responded to God in their lives.

The Bible is the source book, but it is understood that the approach to the Bible's message and the choice of Biblical material are determined by the level of understanding of children of primary school age.

Contact Address for Further Information

Rev. E.A. Adeolu Adegbola,
Director,
Institute of Church and Society,
Christian Council of Nigeria,
P.O. Box 4020,
Ibadan,
Nigeria.

ASIA

1. Bangladesh: CURRICULUM PREPARATION

a. Geographical Region served:

The whole of Bangladesh

b. Churches/Councils/Agencies participating in the Project:

The National Christian Council of Bangladesh and the Roman Catholic Church.

c. Organization responsible for the Project:

The Bangladesh Curriculum Preparation Committee

d. Educational Agencies to use the Programme:

All primary and secondary schools in Bangladesh where there are Christian students of any denominational faith.

e. Objective approved by the Churches and/or Committee:

A mutually agreed curriculum for Bible teaching in all schools affiliated with the Government Education Boards in Bangladesh.

f. Context in which the present Project is initiated:

Religion is taught in all schools in Bangladesh, according to a syllabus approved by the Government-controlled Education Board. It took an unusually long time for the Catholic and different Protestant Churches to agree on a common syllabus for Bible studies. When this syllabus-making was actually done and approved by the Education Board, the Christian school students as well as teachers found it too difficult to follow, because textbooks and teaching materials are either insufficient or inadequate. However, this Bible syllabus will be reviewed and revised to make it more meaningful to the local situation.

g. Methodology used in developing and implementing the Project:

Representatives of the NCC and the Catholic Church prepared the curriculum and got approval from the Government for implementation in all schools.

h. Educational and Theological Presuppositions:

The Bible teaching is made indigenous.

i. Problems and Concerns:

Textbooks and teaching materials are insufficient or inadequate, which means that the syllabus needs to be reviewed and revised (see point f. above).

j. Unique Features of the Project:

All Christians interested in religious education in schools all over Bangladesh are brought together for a joint action.

k. Additional Information:

The curriculum has been written in Bengali.

Contact Address for Further Information

Mr. Sudhir Adhikari,
National Christian Council of Bangladesh,
P.O. Box 220,
Ramna,
Dacca 2,
Bangladesh.

2. Sri Lanka: A COURSE IN CHRISTIAN CULTURE

a. Geographical Region served:

The whole island of Sri Lanka.

b. Churches/Councils/Agencies participating in the Project:

The Roman Catholic Church and the Church of Ceylon. The Project is also open to all Christian denominations.

c. Organization responsible for the Project:
The University of Sri Lanka.

d. Educational Agencies to use the Programme:
All schools are eligible to use the programme, but it will mainly be given to students at the Vidyalankara Campus (one of the six campuses of the University of Sri Lanka).

e. Objective approved by the Churches and/or Committee:
Such a programme has been urged in the National Christian Council of Sri Lanka and the Roman Catholic Church for the last 20 years. In 1949, a proposal was made to the NCC that it should seek the establishment of a Course of Studies in Christianity at the University. There was no favourable response from the University at that time, but representations were made again in 1956 by a special committee of the NCC and the authorities of the Roman Catholic Church. It was only four years ago that the possibility of having a course of studies in Christian Culture opened up at Vidyalankara, with the help of the University authorities. A group of those interested formed an Advisory Committee to draft a syllabus of lectures. Thus, in June 1976 the course started.

f. Methodology used in developing and implementing the Project:
This is a four-year course based on the Bible and leading to the B.A. Degree and B.A. Special. The course is given through lectures, seminars, tutorials, etc.

g. Educational and Theological Presuppositions:
This programme is much the same as all other Theological Courses except that the presentation is experimental with much dialogue and research. It is strictly an academic and ecumenical study on Christianity.

h. Concerns and Problems:

In the study of Christian Culture there are very few suitable textbooks in Sinhala. It is hoped that the students will eventually produce these books on Christian Culture needed for the course.

i. Unique Features of the Project:

This is the first time in the history of Sri Lanka that Christianity is being taught at any University as a part of the official curriculum. Thus, those students who have taken up Christianity as a subject for the HNCE (Higher National Certificate of Education) will be enabled to continue their studies in this field to Degree level.

A venture has been initiated to help ourselves and others to treat religious studies seriously and, particularly now, the Christian religion and its influence on the world, without political or other prejudices.

The ecumenical character of this course is very interesting and rewarding. Lecturing staff are drawn from among both the Roman Catholic and the Protestant churches; there is now a class of 16 students, including five Buddhist monks and one Roman Catholic brother.

j. Additional Information:

The current course at the Vidyalankara campus is in a sense an experimental one. It is designed to last four years.

The first year will deal with three topics:

- A. Introducing the Bible provides a background to the Bible as an ancient classic, its antecedents, the formation of the Canon, the geographical and historical background and a summary of the contents of the Old and New Testaments.
- B. The Study of the Life and Teaching of Jesus Christ with special reference to St. Mark and St. Luke.
- C. The Cultural and Philosophic Background of this early period in the life of the growing Christian community.

The succeeding years will comprise the degree course and will cover the following areas of study:

"The Study of the Bible in greater detail", "Biblical Archeology and the Canon", "Church History", "Liturgical Movements", "Lay Organizations", "Christian Social Teaching", "Mysticism", "Christian Art", and others.

Contact Address for Further Information

Mr. Kenneth M. de Lanerolle,
Department of Education,
National Christian Council of Sri Lanka,
678/7 Peradeniya Road,
Kandy,
Sri Lanka.

Sri Lanka: CHRISTIANITY SYLLABUS FOR GRADES X AND XI

(Grades X and XI of the Higher National Certificate of Education in Sri Lanka is equivalent to 'A' level)

a. Geographical Region served:

The whole of Sri Lanka.

b. Churches/Councils/Agencies participating in the Project:

The National Christian Council of Sri Lanka and the Roman Catholic Church.

c. Organization responsible for the Project:
Joint Committee of the above.

d. Educational Agencies to use the Programme:
All Christian children in the schools of the Island.

e. Objective approved by the Churches and/or Committee:
To present a common front at this level of schooling.

f. Context in which the present Project is initiated:
The two Advisory Boards for Christianity appointed by the State (Ministry of Education) decided that a common syllabus at this level was necessary.

g. Methodology used in developing and implementing the Project:
Each Board appointed Sub-committees to write sections of the syllabus. This material was then circulated, modified and finalized.

h. Educational and Theological Presuppositions:
A very small but discerning section of the school population are likely to take this course; it was designed to meet the intellectual and spiritual level of such children.

i. Concerns and Problems:
One accent of the format of the current HNCE Religion is an optional subject in a cluster of subjects under the heading "Humanitus" which takes low priority among children and parents.

j. Unique Features of the Project:
It is an example of NCC - Roman Catholic cooperation.

k. Additional Information:

A Teacher's Handbook is being prepared. The Advisory Boards for Roman Catholics and non-Roman Catholics Christianity, now operating under the aegis of the Ministry of Education, are producing pupils' books.

1. Contents of the Course:

1.0. Makes a comprehensive study of Christian Doctrine based on the Bible.

1.1. Old Testament: Salvation History.

1.2. The Study of the Gospels.

2.0. Understands clearly the fundamental principles necessary for an authentic responsible life of faith in the modern world, both individual and corporate, based on Gospel Values.

2.1. A Special Study of St. John's Gospel.

- 3.0. Builds up correct attitudes towards the Society that has evolved as a result of the interaction of Christianity with the culture of both East and West, especially Sri Lanka's own culture.
- 3.1. Church History
 - i) From the foundation of the Church to the reign of Constantine.
 - ii) Christian Missions from the 15th century onwards.
 - iii) Christianity in Sri Lanka.
- 4.0. From the study of the experiences of the early Christian Community, seeks to develop a sense of leadership with the ability to mould the future society.
- 4.1. Acts of the Apostles.
- 5.0. Develops human qualities which are necessary to witness to the value of the Kingdom.
- 5.1. Christian values which are shown in the following selections from the Epistles:
Love, Fellowship, Self-sacrifice, Forgiveness, Humility, Unity, Liberty, Equality, Justice, Loyalty, Personal Relationships, Faith, Endurance, and Hope.
- 6.0. Searches for a Christian approach to the problems of the modern world, particularly those arising in agriculture, commerce, industry and science, and seeks to foster a community of love and service.
- 6.1. The Church in the Modern World:
 - i) The situation of man in the modern world; Christians in a pluralistic society.
 - ii) The dignity of the human person.
 - iii) The community of mankind.
 - iv) The role of the church in the modern world, with special reference to Sri Lanka.
 - v) Christian participation in the development of cultures.
 - vi) Socio-economic life.
 - vii) The responsibility of a citizen.
- 7.0. Builds up an integrated personality in fellowship with others, unifying all personal, social and spiritual experiences.

Contact Address for Further Information

Mr. Kenneth M. de Lanerolle,
Department of Education,
National Christian Council of Sri Lanka,
678/7 Peradeniya Road,
Kandy,
Sri Lanka.

Sri Lanka: SINHALA BIBLE REVISION

1. Geographical Region served:

The whole island of Sri Lanka.

b. Churches/Councils/Agencies participating in the Project:
All the major denominations including the Roman Catholic,
Anglican, Methodist and Baptist churches.

c. Organization responsible for the Project:
The Ceylon Bible Society

d. Educational Agencies to use the Programme:
The university, schools, colleges, churches, Sunday schools
and a vast number of others as in other lands.

e. Objective approved by the Churches and/or Committee:
Religious education and Evangelism; used also in Worship.

f. Methodology used in developing and implementing the Project:
Translation groups and publication by the Bible Society. The
group of translators is supported by Committees and Consultants.

g. Unique Features of the Project:
The major area of cooperation between Roman Catholics and others

Contact Address for Further Information

The Ceylon Bible Society,
293 Galle Road,
Colombo 3,
Sri Lanka.

LATIN AMERICA AND THE CARIBBEAN

1. Caribbean: WE STAND TOGETHER - CHRISTIAN EDUCATION CURRICULUM PROJECT OF THE CARIBBEAN CONFERENCE OF CHURCHES

a. Geographical Region served:

The English-speaking Caribbean, including the Bahamas, Belize
and Guyana.

b. Churches/Councils/Agencies participating in the Project:

The Caribbean Conference of Churches and its English-speaking
member bodies. The full list of CCC member Churches is:

- * The African Methodist Episcopal Church - 16th Episcopal District
- * The Anglican Church - Province of the West Indies.
- * The Antilles Episcopal Conference of the Roman Catholic Church.
- The Caribbean Synod of the Lutheran Church in America.
- The Church of God "Eben-Ezer", Haiti.
- The Congregational Union on Guyana.
- The Disciples of Christ in Jamaica.
- * The Jamaica Baptist Union.
- * The Methodist Church in the Caribbean and the Americas.

- *The Moravian Church - Eastern West Indies Province.
- *The Moravian Church - Guyana Province.
- *The Moravian Church - Jamaica Province.
- The Moravian Church - Surinam Province.
- The Guyana Presbyterian Church.
- *The Presbyterian Church in Trinidad and Grenada.
- *The Presbytery of Guyana.
- The Salvation Army in the Caribbean and Central America.
- The United Church of Jamaica and Grand Cayman.
- The United Protestant Church of Curaçao and Bonaire in the Netherlands Antilles.
- *The Lutheran Church of Guyana.
- The Christian Pentecostal Church of Cuba.

c. Organizations responsible for the Project:

Education Renewal Action, the Department of Christian Education of the CCC.

A Continuing Committee set up by a Consultation on Curriculum Development held in Trinidad in January 1976 at which Churches listed above and marked with an asterisk were represented.

d. Educational Agencies to use the Programme:

Sunday schools, Religious Instruction classes of Day schools, Youth and Adult Church groups.

e. Objective approved by the Churches and/or Committee:

1. To enable our people to experience value and meaning as members of the household of God.
2. To enable them to grow in their relationships with God and their fellow-men as revealed in Jesus Christ.
3. To enable persons in their individual and corporate lives to respond to the challenges of the Gospel.
4. To enable persons to appreciate and live in harmony with the world God has created.

f. Context in which the present Project is initiated:

At a Workshop on Christian Education held in Betervarwagting, Guyana, April 27-28, 1974, it was recommended that there was need for a truly ecumenical Christian Education Curriculum. This was not intended to minimize the contribution which the pioneering venture, the Caribbean Christian Living Series (CCLS) planned in 1959 and produced during the 1960's, had made to ecumenism. But it was an attempt to give recognition to the remarkable development in ecumenism that had taken place within the Caribbean since that time, leading to the inauguration of the CCC in 1973 and the inclusion of the two largest Churches of the region - the Roman Catholic and the Anglican Churches - within its membership. At the planning conference of the CCLS Anglicans had only token representation, and the Roman Catholics were absent. The CCLS was therefore a Protestant effort. So it was time, with the coming into being of CCC, to take a fresh look at Curriculum Development.

But perhaps an even more important factor is the vast social, political, economic, cultural and, therefore, religious circumstances of the Caribbean Region in the 1970's as compared with conditions in the late 50's and 60's. The newer insights into Caribbean needs and the new understandings of how the Christian Gospel should address them, present a fresh challenge to Christian Educators. And there is an enrichment that can come from an ecumenical approach to this task that probably cannot be secured otherwise.

g. Educational and Theological Presuppositions:

These are yet to be articulated by the Continuing Committee. But it is almost certain that the point of departure will be the common Caribbean reality experienced by Caribbean peoples, and interpreted in the light of God's revelation in Christ as disclosed in the Scriptures.

h. Concerns and Problems:

One difficult aspect of the Caribbean reality is the divisiveness of the region. Dwellers for the most part on tiny islands separated by water, and victims of competitive metropolitan policies, the peoples of the Caribbean historically have been virtually strangers to one another. Denominational biases are therefore compounded by insular loyalties. Yet the Churches do see it as an imperative of Christian discipleship to seek to express the Unity which Christ wills.

In practical terms this means that, while the Churches will cooperate in planning and developing a new Curriculum, there is no guarantee that all of them will use the finished product.

i. Unique Features of the Project:

The involvement in the project of the Roman Catholic Church as a founding member of the Caribbean Conference of Churches must be regarded as a unique feature, and its support is critical to the success of the whole venture.

j. Outline of Suggested Content for the Curriculum:

A. Our Relationship to God:

Introductory Statement: It has to be recognized that in the Caribbean the search for identity is still going on. Hence in writing this curriculum the student has to be helped to work out for himself what is his identity as a Caribbean person. He will then be in a better position to appreciate the rest of the curriculum.

1. Discovering our Identity

- created by God in his image
- appreciating our culture
- surroundings
- recognition of individual talents and limitations.

2. God's Revelation to Man
 - through nature
 - through Scripture
 - through Jesus Christ
 - through the sending of the Holy Spirit
(the beginning of the Church)

3. Our Search for God

- B. Relationship to Creation:

The Caribbean person has to be made aware of God's creation, have respect for it and take responsibility for preserving and sharing its resources in spite of natural disasters such as hurricanes, earthquakes, etc.

1. God as Creator
 - the unfolding of creation (evolution), all forms of life and outer space - and even me
 - the ongoing creation.
2. Our relation to the created world
 - Ecology - our understanding of the natural environment given us by God and our desire to preserve it and live in harmony with it.
 - The misuse of the natural environment - social dimensions : food crisis, energy crisis, inflation, population explosion, pollution.
 - Man's response to natural disasters - volcanic eruptions, hurricanes, earthquakes, etc.
 - My personal response to creation.

- C. Our Relationship to Each Other in Society:

It is necessary in our present situation in view of the past history of the Caribbean to develop concern for and involvement in the community.

1. Social Attitudes
 - Appreciation for others as persons of worth.
 - Cooperation (cooperatives).
 - Caring for others according to their needs, limitations and potentials.
2. Areal
 - General : marriage, family life, local community, State, citizenship, forms of Government, world.
 - As individuals related to each other through : occupation, vocation, politics, education, religion, self-expression, communication.
 - In Caribbean society : history, politics, religions, culture, social concerns.

- D. Man's Response to God's Revelation:

Caribbean man faces two dilemmas in responding to God. On the one hand, he attempts to face up to the challenge of

confronting his world with God's action. He may do this and over-emphasize the 'social action' content. But he may also concentrate on his own individual union with God, ignoring his social responsibility, under the excuse of 'come ye out from among them and be ye separate'. How may his conversion enable him to be part of God's people in the Caribbean in history and redemption? How may his participation in the redemption of creation in the Caribbean challenge him to personal discipleship? This tension must inform the development of this section.

1. Love for God and man
2. Commitment as a result of love
3. Obedience in serving love to fellowman
4. Worship

Contact Address for Further Information

Rev. Clifford Payne,
Education Renewal Action,
Caribbean Conference of Churches,
P.O. Box 876,
Port-of-Spain,
Trinidad, West Indies.

2. Latin America: POPULAR NOTEBOOK FOR POPULAR REFLECTION

(This Project is within the frame of CELADEC's continental programme on theology, as the New Life in Christ Curriculum also is)

a. Geographical Region served:

Mexico, Guatemala, Honduras, Costa Rica, Nicaragua, El Salvador, Panama, Dominican Republic, Puerto Rico, Venezuela, Colombia, Ecuador, Brazil, Peru, Bolivia, Paraguay, Uruguay, Chile and Argentina. The materials are used mainly in Peru, Bolivia, Ecuador, Costa Rica and Mexico, but also in the other countries listed above. Out of 5.000 edited, 4.000 were sold in Peru.

b. Churches/Councils/Agencies participating in the Project:

The Evangelical Council of Puerto Rico; the Council of Evangelical Churches of Cuba; the Baptist Convention of Nicaragua; the Argentinian Federation of Evangelical Churches; The Federation of Evangelical Churches in Uruguay; The Evangelical Federation of Mexico; the Disciples of Christ Church in Paraguay; The Episcopal Church of Costa Rica; The Episcopal Church of El Salvador; The Episcopal Church of Nicaragua; The Episcopal Church of Ecuador; the Evangelical Church of the Dominican Republic; The Evangelical Methodist Church of Bolivia; The Evangelical United Church of Ecuador; The Lutheran Church of Venezuela; The Methodist Church of Mexico; the Methodist

Church of Peru; The Presbyterian Church of Venezuela; The Christian Education Secretariat of the National Presbyterian Church of Mexico; The Evangelical Pentecostal Union of Venezuela; as well as some Catholic Churches, plus popular areas of peasants and marginal people in slum areas.

c. Organization responsible for the Project:

The Latin American Evangelical Commission on Christian Education (CELADEC).

d. Educational Agencies to use the Programme:

Some churches, some schools, and, mostly, the "pastoral agents" in the aforementioned countries.

e. Objective approved by the Churches and/or Committee:

1. To accompany a theological reflection with the grassroot people, immersed in its reality, taking advantage and starting from the many manifestations of these realities.
2. That faith can be expressed through concrete participation of Christians, and the liberation process that the Latin American people are living, throughout their own ways in which they are organized.
3. To contribute in order that the groups in our churches commit themselves for the majority oppressed in our continent, and become integrated in their struggle.
4. To contribute so that the grassroot people will become aware, from the popular religious perspective, of the oppressive situation.
5. To destroy the dichotomy: church struggle-commitment, starting with experiences in which political action goes together with a deep conviction of faith.
6. To go farther beyond traditional theology, because traditional theology contributes to maintain dependence and oppression.

f. Context in which the present Project is initiated:

In a situation where the majority belong to the marginal and peasant sectors.

g. Methodology used in developing and implementing the Project:

With very simple and expressive drawings, the language used is very simple, existential and vivid. Guidelines are used to understand how to follow questions and an evaluation.

h. Educational and Theological Presuppositions:

See "Objective approved" under point e) above.

i. Concerns and Problems:

Green light is given to every group in the continent that, having the main idea in mind, would like to do its own work.

j. Unique Features of
Use of drawings done by the
and phrases coming out from groups

k. Additional Information:
Three notebooks have been published:

No. 1 : "Exodus"

No. 2 : "Justice and our History"

No. 3 : "Justice and Worship"

Contact Address for Further Information

Rev. Luis F. Reinoso,
General Secretary,
CELADEC,
Avenida General Garzon 2267,
Lima 11,
Peru.

3. Latin America: NEW LIFE IN CHRIST CURRICULUM

a. Geographical Region served:

The materials are used in the same countries as the Popular Notebook for Popular Reflection (cf. point a), page 27).

b. Churches/Councils/Agencies participating in the Project:

The same as for the Popular Notebook for Popular Reflection (cf, point b), page 27 of this report).

c. Organization responsible for the Project:

The Latin American Evangelical Commission on Christian Education (CELADEC).

d. Educational Agencies to use the Programme:

All the church agencies and some private schools from the different denominations mentioned in point b), and in Catholic groups.

e. Objective approved by the Churches and/or Committee:

That persons, together with their family, tribe or group, guided by the Holy Spirit, in accord with the Bible, may hear God's call, and in repentance and faith, accept the NEW LIFE in Jesus Christ, Lord and Saviour, may take their place in the Church, and growing in grace, and the knowledge of God in His redemptive purpose, may participate together in His ministry of reconciliation in and for the world.

f. Context in which the present Project is initiated:

El Curso Nueva Vida en Cristo (New Life in Christ Course) is the first attempt to provide Bible study materials especially for that great mass of persons who are classed as "illiterate"

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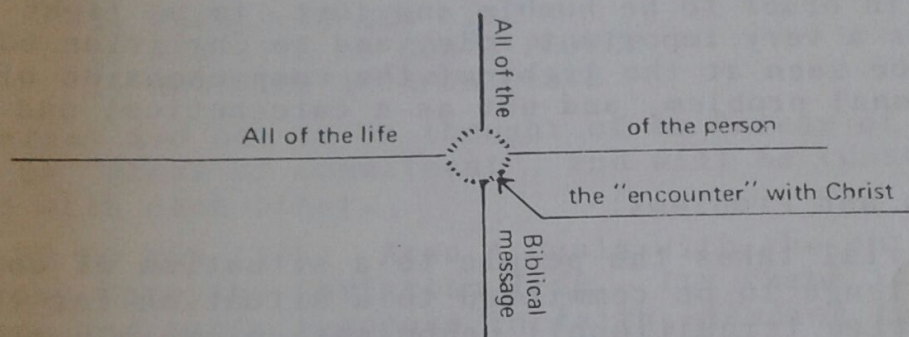
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or "semi-literate". The specific needs of these persons are just now being recognized as being different from those of persons who have enjoyed better than a primary education. And in the so-called "Third World", these persons are a distinct majority. Has it not been a blind-spot in missionary and church strategy to have failed for so long to understand something of how to communicate the Gospel to these persons in a way which meets their specific needs? Has not the teaching ministry degenerated into a sterile, dry-as-dust routine in so many churches? Is it not time for a dynamic approach to the teaching-learning process in which the power of the Holy Spirit is set free to renew and revive His Church in this "post-Christian" era?

g. Methodology used in developing and implementing the Project:

The encounter methodology* is used in implementing the project. Dialogue and Paulo Freire's method, and discoveries after it, are also used.

* The encounter takes place whenever the Biblical message focuses on any part of the life of the person, and demands a response of faith and repentance.



For example, the encounters with the Biblical message came at a point at which the Bible illuminated man's experience. Such encounter experiences became the organizing principle of the Course, whereby we unite the contents of the Gospel with a person's existential situations so that he sees his life in a new perspective.

We select biblical material which is dramatic. We find a place in the Bible where a person has a dramatic encounter with Christ, such as the Samaritan woman, or the Rich Ruler. This provides the content for the congregational encounter.

Following that the congregation divides up into three groups. Adult-youth study groups, older children and younger children. Each church decides into which category each person falls, and every group talks about the same theme. These discussion groups are used as an effort to look at their own experience in the light of what we have been hearing from the Bible. Many churches then return, and have what we call a 'mini-service', where the pastor or a layman conveys the thrust of the message to a deeper level. This process takes from an hour-and-a-half to two hours.

If we could describe, in one sentence, the whole thrust of this Course, we might say that God calls us in Jesus Christ to a new life as his people, chosen and trained by his Spirit to serve; new people inspired by the hope and the promise of a new heaven and a new earth.

The Christian educator needs to remember that he cannot arrange this encounter. Only God's seeking grace, the action of the Holy Spirit, can evoke this response. Yet, the Christian educator has the privilege of being an agent through whom the Spirit can act.

h. Educational and Theological Presuppositions:

We suppose that theology has to be done within the frame, within the context of the reality in which we are living - a revolutionary situation. Theology, biblical understanding and hermeneutics, have to come out as a living challenge for Christians today. Education, then, is not seen as something that is only contained in books. Education is a living process in which we have to have in mind the socio-political and economic situation of our society. We do not think that Christianity is "an answer", but has to be faithful to the Gospel in order to be humble and just, to be light and salt. It plays a very important role, and so Christian education has to be seen at the light of the comprehension of the educational problem, and not as a catechetical and dogmatic one.

i. Concerns and Problems:

The material takes the people to a situation of confrontation and challenge to be committed to a situation for change. Conservative (traditional) denominations very soon get very uneasy because they are more prepared to continue with the old education and theological presuppositions (missionary church), than with the emerging Third World Church.

j. Unique Features of the Project:

It has been done by Latin American people, without following schemes of any other continent. This does not mean that we do not have others in mind, but it means that for the first time something has been started in our continent. Uses the audio-visual system very much, and also reflections on the daily news, not only of the Press, but the news emerging from the grassroot communities (strikes, painting on the walls, etc.).

k. General Design of the Course:

The scope of the New Life in Christ course "encompasses that which is given to us in the Bible, namely, the Triune God's creative, self-revealing and redemptive action:

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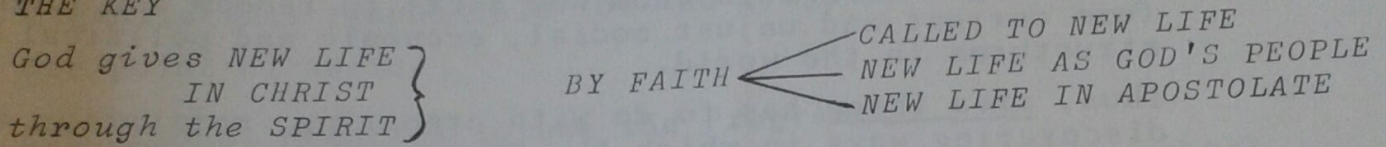
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- disclosed in a special way through the people of Israel;
- consummated in the life, teaching, atoning death and resurrection of Jesus Christ, for the salvation of sinful men who believe in Him, in all the relationships of their lives;
- by His Holy Spirit calling forth and nurturing His Church, that it may communicate the Gospel to all men, proclaim the Lordship of Christ over history and manifest in its worship, fellowship and service and apostolate in the world the first fruits of the new creation in Christ;
- and carry on His ministry of reconciliation until Christ's return in glory."

The design of the course is suggested by the application of the key shown in the following diagram:

THE KEY



The three areas of focus of the course are:

1. CALLED TO NEW LIFE
2. NEW LIFE AS GOD'S PEOPLE
3. NEW LIFE IN APOSTOLATE

These areas are not to be thought of as "areas of study", but rather as "areas of commitment", and will be constantly inter-related with each other.

1. CALLED TO NEW LIFE: Area 1 deals with the entrance of persons into the Christian life. Its theme is God's call to man and man's response in faith, leading to a decisive "encounter" with Christ who seeks him.

This area of entrance into a new life may be considered as identical with what has traditionally been known as "evangelism". But whereas the traditional understanding of evangelism tends to identify it with "preaching" and "evangelistic campaigns", NEW LIFE IN CHRIST COURSE contemplates a wide variety of methods to the end that there may be understanding of God's redemptive purpose and a commitment of the whole person to Him. Thus, this "Call to New Life" is a vital part of the course and removes the line which is so often drawn between "evangelism" and "Christian Education".

2. NEW LIFE AS GOD'S PEOPLE: The second area concerns the nurture and growth of persons in the Christian life, as this takes place within the household of faith, including the life of the congregation and the life of the Christian family. It is the area of personal and corporate communion with God; of individual and family ethics; the area of the life and history of the covenant people Israel, and of the "new Israel", which is the church, the body of Christ.

We need to recognize here that continued faithfulness depends on God's people meeting again and again. Even though a person has had that initial basic encounter, he needs to hear God's call constantly. The Christian life is one of continual decision and recommitment. Thus the "encounters" of area two are vital for the Christian and for the Church.

3. NEW LIFE IN APOSTOLATE: The third area, is that of witness and service in the world. God's people are called to new life, not for their own enjoyment and personal benefit, but that they may be sent into the world as heralds, exemplars and agents of God's redemptive action. Every Christian is, therefore, a missionary who has been entrusted with the message of salvation and charged with the ministry of reconciliation. Christians called to new life in Christ become agents through whom God seeks to redeem and transform corrupt and unjust social, economic and political structures in the world.

Thus, area three has to do with preparing, motivating and discovering ways in which the Church, God's people, can witness and serve in the world. The "encounters" can area must bring us to respond, "Here am I, Lord. See me!" The study of the Word must end in action, or, use the word which describes this area, in APOSTLESHP.

1. The Plan of Study of the New Life in Christ Course:
The course is designed to be used by a local congregation, group or family, over a period of three years, in a weekly study.

A total of nine series of books are to be published, three series of books consisting of 16 encounters each for every one of the three years. There are four books in each series. It had been planned to supplement these three series each year with a short series of 8 "Encounters for Special Days". However, the resources available have not been sufficient to permit the writing and publication of this series.

The themes of each series of books is as follows:

- Book 1 Called to New Life
- Book 2 Jesus Christ, Lord and Saviour
- Book 3 New Life as God's People
- Book 4 Called to Serve
- Book 5 Prepared to Serve
- Book 6 A World to Serve
- Book 7 New Man, New People
- Book 8 New People, New World
- Book 9 New Heavens and New Earth

Contact Address for Further Information

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Avenida General Garzon 2267,
Lima 11,
Peru.

EUROPE

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1. England: COMMON SYLLABUS FOR RELIGIOUS EDUCATION IN ST. BEDE'S SCHOOL, REDHILL

a. Geographical Region served:

The syllabus is only used in St. Bede's School, which draws pupils from a small area on the Southern outskirts of London at a point where the Diocese of Arundel and Brighton (Roman Catholic) overlaps with the Diocese of Southwark (Anglican).

b. Churches/Councils/Agencies participating in the Project:

The Diocese of Arundel and Brighton Schools Commission and the Southwark Diocesan Board of Education.

c. Organizations responsible for the Project:

See point b) above.

d. Educational Agencies to use the Programme:

The syllabus will be used only by the staff and the school.

e. Objective approved by the Churches and/or Committee:

No precise statement of objectives has been approved by the participating churches other than "Our hope is that all will work consistently together both for the educational good of the school and for the deepening understanding of the two traditions of Christian Faith".

f. Context in which the present Project is initiated:

The context of the syllabus is the ordinary teaching programme of the jointly sponsored Day School which caters for both boys and girls from twelve years to eighteen years of age sent to the school at the direct exercise of parental choice.

g. Methodology used in developing and implementing the Project:

A Working Party of four members of the school, plus two members representing each of the two dioceses and two members representing each of the two churches at a national level, met on seven occasions and were joined for the last three meetings by all the other Religious Education Specialist teachers from the school. Subsequent visits were paid by selected groups from the Working Party to discuss with staff and pupils the way in which the syllabus was operating.

h. Educational and Theological Presuppositions:

The educational and theological presuppositions as stated in the Introduction to the syllabus are as follows:

1. It is important to hold together both sound educational principles and theological integrity. Attention must be paid to the development of the children as well as to the

content of the teaching; and the teachers must be able to feel that the syllabus is acceptable in terms of educational standards to their colleagues in the profession. The prime objective must be to develop understanding, and in the learning process controversy and argument have a significant part to play. But the School is committed to the faith that Jesus Christ is the Truth, as well as the Way and the Life. The Christian tradition will, therefore, be presented for exploration and understanding by the pupils against the background of the firm conviction of the teachers that Jesus and the Truth are one.

2. One definition of "Catechesis" (as opposed to religious education) is that it is a dialogue between believers. Evangelization presupposes non-believers and its aim is to convert them. Religious education does not necessarily presuppose either belief or non-belief. It aims to make a particular, educational contribution to religious life.
3. In a Church school, the assumption is that a fair number of the children come from believing families and are themselves believers. There seems, however, to be a justification for both Catechetical and educational elements in the curriculum. (The balance between Catechetical and educational elements may require separate optional courses).
4. Moreover, in a Church school, there will be a general context of Christian life. So, the education will be closely connected with worship and with the kind of community a school is.
5. The general approach to religious education in a Church school might be expressed as follows:
 - A. "Being educated in religion" does not focus on commitment to one's own beliefs.
 - B. It does, however, "home" on one's own beliefs and this involves:
 - i) Seeing how they differ from other beliefs.
 - ii) Understanding how one's own faith stands in the world of religion.
 - iii) Understanding how it relates to contemporary life.
 - iv) Consequently, being in a better position to "adhere to God in a free act of faith".
6. Religious education in no way will "water down" the Christian (or the Anglican or the Catholic) faith. The full teaching, practice and tradition of the Church will be reflected in the curriculum. But this will be done in an educational way - aimed at better, deeper and wider understanding and freer choice.
7. Religious education should introduce children to all dimensions of religious life, i.e. doctrine, scripture, experiencing liturgy and belonging to religious community

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are all valid parts. There is, however, no logical requirement that these dimensions should be treated as though they were of equal value.

8. Teaching must be done in such a way that children's minds are not closed. Educational criteria do not rule out that teaching and learning might go on in a climate of commitment, but educational criteria do require religion to be rationally presented, i.e. to distinguish between belief and fact, not to confuse religious and scientific certainties.

9. A possible summary of aims might be this:

- A. An understanding of the teaching and practice of the Christian church and especially of the Anglican and Catholic churches.
- B. An understanding of the world of religion and the distinctive place of Christianity in it.
- C. An understanding of the contemporary world and the place and problems of religion in it.
- D. A deeper understanding of the children's own experience and the way in which religious beliefs fit into this.
- E. Consequently, a freer and more informed faith which extends more effectively into life.

i. Concerns and Problems:

It is too early in the Project to identify and comment on concerns and problems fairly, although one must recognize that some problems have certainly occurred.

j. Unique Features of the Project:

It must be somewhat unusual occurrence for two secondary schools from the two traditions to join into one united school in this sort of way.

k. Additional Information:

These two notes appear at the head of the syllabus:

General - For one lesson a week the Roman Catholic and Anglican pupils will be taken in separate groups. This will provide for meeting local clergy and so help bridge the gap between the school and the local Churches, for covering catechetical material not included in the main syllabus, and for celebrations of the Mass and Holy Communion. For the Roman Catholic pupils the Irish catechetical programme will be used as a guide. Care will be taken not to duplicate work studied in the general religious education classes.

A note on method - This will vary with both age of the student and type of material presented. While using, as far as possible, the students' own experience as starting point, it should

involve both student and teacher in an on-going search for understanding and truth. For the student - the whole person - mind, emotions, imagination and ability to make decisions must be catered for. Use will be made of discussions, research projects, problem solving, questioning as well as direct teaching. Much visual material - filmstrips, films - will be used to illustrate this while such activities as drama, collage, song and community activities should enable students to explore their understanding of it.

Contact Address for Further Information

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Director,
St. Gabriel's
Religious Education Development Centre,
32 Flodden Road,
London SE5 9LH,
England.

2. England: THE AGREED SYLLABUS OF RELIGIOUS INSTRUCTION

a. Geographical Region served:
The City of Birmingham, England.

b. Churches/Councils/Agencies participating in the Project:
Representatives from:
The Church of England
The Free Churches
The Roman Catholic Church
The Jewish Community
The Moslem Community
The Sikh Community
The Hindu Community
The Teachers' Organizations
The local Education Authority.

c. Organization responsible for the Project:
The City of Birmingham District Council Education Committee.

d. Educational Agencies to use the Programme:
The County school pupils approximately categorized in the following age groups:

Infancy and Early Childhood...	age	3 - 8 years
Later Childhood.....	age	8 - 12 years
Adolescence.....	age	12 - 16 years

e. Objective approved by the Churches and/or Committee:

Under the basic principle of religious freedom to which this country is committed, and in view of the educational grounds upon which this syllabus stands, there can be no question of

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making it an aim of religious education in schools to convert pupils to any particular religion or ideology. Everyone should, nevertheless, recognize that education for life in Britain today must include an adequate treatment of Christianity as the faith which has, historically, moulded British life and culture and is still doing so.

The syllabus should thus be used to enlarge and deepen the pupils' understanding of religion by studying world religions, and by exploring all those elements in human experience which raise questions about life's ultimate meaning and value. This involves informing pupils in a descriptive, critical and experiential manner about what religion is, and increasing their sensitivity to the areas of experience from which a religious view of life may arise. It should stimulate within the pupils, and assist them in the search for, a personal sense of meaning in life, whilst enabling them to understand the beliefs and commitments of others.

This view reflects significant changes in the study of religion.

First, whereas in the past attention was concentrated on doctrines to the relative exclusion of other aspects, the tendency now is to emphasize that these other aspects -- history, mythology, doctrine, ethical outlook, liturgical life, inner experience, artistic and social expression -- must also be given their proper weight.

Second, the tendency when looking at world religions was towards a comparison of other faiths with one considered as self-evidently superior to the rest; whereas the approach now is to study them objectively and for their own sake.

Third, the tradition of studying religion in its relationship to the contemporary world now necessitates reference to stances for living which reject belief in realities transcending the natural order, but nevertheless offer an understanding of the universe together with a way of living within it. Such contextual studies contribute towards a critical appreciation of the distinctive features of religious faith.

f. Context in which the present Project is initiated:

The previous "Agreed Syllabus" (1950) had been in use for twenty-five years. During this period the situation facing those involved in religious education in Birmingham has changed radically.

First, there has been a revolution in the understanding of its nature and purpose.

Second, profound social changes require that pupils shall be prepared for the realities of life in the twentieth century 'global village'.

Third, the City of Birmingham itself now contains sizeable groups of people who are loyal to their own particular religious or non-religious commitment and, in addition, many with no deep commitment of any kind.

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The new Agreed Syllabus is a response to these changes and may be helpful at the outset to indicate the principles which it embodies.

g. Methodology used in developing and implementing the Project. The conference called to consider revision of the Agreed Syllabus of Religious Instruction for the City of Birmingham (1970-1975) was formed by the City of Birmingham Education Committee.

The Committees within the Conference and their members are as follows:

Committee One : Religious Denominations other than the Church of England -
Nine representatives from the Free Churches,
One representative from each of
The Roman Catholic Church,
The Jewish Community,
The Moslem Community,
The Sikh Community, and
The Hindu Community.

Committee Two : The Church of England - six representatives
Committee Three : The Teachers' Organizations -

Six representatives of the Birmingham Association of the National Union of Teachers
Three representatives of the Birmingham Branch of the National Association of Schoolmasters
Three representatives of the Birmingham Branch of the Head Teachers' Association,
Three representatives of the Birmingham Branch of the Joint Committee of the Four Secondary Association.

Committee Four : The Local Education Authority -
Three members of the Education Committee,
One representative of the Education Department.

Four Working Parties were formed among the members at their second meeting.

Each part of the Syllabus followed by the chronological references (3-8 years, 8-12 years, 12-16 years and the sixth form) were developed by the Working Parties.

Then, this new Agreed Syllabus was adopted by the Education Committee of the City.

h. Educational and Theological Presuppositions:

Religious Education related to the needs and capabilities of the pupils.

This Syllabus has been devised to accord with what is known of the development in the quality of a pupil's thinking at various stages and to cater for his/her changing interests and levels of comprehension.

Greater understanding of the nature and the relationship between cognitive and affective development has created a growing awareness of the importance of the emotional dimensions in religious education. In this respect every teacher may contribute to this part of the pupil's education, for young people learn and develop within the context of their relationships with members of the community in which they live.

The syllabus suggests ways in which an awareness of the strength and weakness in human nature and the dangers of blind commitment may be developed, along with the sense of values and strength of character which arise from a personal and growing sense of meaning in life.

Guiding Principles:

The syllabus is based on the developmental phases of childhood and it is important to note that chronological references are approximate.

The work carried out in the primary schools is important both for its own sake and because it lays the foundations for the deeper understanding of religion and morality which should come at a later stage.

i. Concerns and Problems:

A generation ago, nearly all the children in Birmingham schools came from a Christian background. Today, although the majority of people in our society still have at least a nominal adherence to Christianity, there is far less support for its institutional forms and a high degree of uncertainty is evident on matters of belief and commitment.

There are also considerable numbers of pupils whose parents are positive adherents of other world faiths, particularly Hinduism, Islam, Sikhism and of course Judaism, which has been present in Birmingham for more than two centuries. In addition, interest is being shown in many of the ideas basic to what have often been described as "secular faiths". The situation is thus a very open one, and its future development is unknown.

The approach to religious education exemplified in this syllabus places it within a wide frame of reference. Whilst in some respects religious education is the task of the specialist teacher, in others it is woven into the pattern of community relationships. The whole life of the school should be one in which the mind can be enlarged and moral responsibility exercised.

Those who have prepared this syllabus have been constantly challenged by the need for schools to play their part in the task of preparing young people for life within the community. They have been conscious of the swift rate of social change and of the new Birmingham which is being created, where men and women and boys and girls are having to learn to live and work together in a pluralist situation. This is not to deny that the Christian religion is still a source of guidance and inspiration for many people living in the City, and that Christianity is part of our heritage.

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They also fully acknowledge the presence of significantly large minorities of people committed to other religions and stances for living, and seek to utilize this situation to create new unities and new insights rather than deeply rooted divisions. Prejudice arises from ignorance and fear, which can be fought and overcome to some extent within the context of the school community, for here ignorance can be confounded by knowledge and fear may give place to mutual understanding.

When applied to the county school, within the context of profound social changes already mentioned, this approach to religious education requires a much wider range of material than was included in the traditional syllabi, as well as fundamentally different treatment.

So much material is now relevant that selection is necessary in order to meet the practical limitations of the school curriculum. An attempt has been made to balance the needs arising from the pupils' personal search for meaning, the nature of each pupil's domestic circumstances, the cultural requirements for living in modern Western European society, and the need to understand the outlooks of other people in the world today.

j. Unique Features of the Project:

Because of the pluralistic character of this City and of the world, the following world faiths present in Birmingham are also included - Hinduism, Islam, Judaism, Sikhism, and at sixth form level, Buddhism.

k. Additional Information:

The members of the Conference also produced "Living Together: a Teacher's Handbook of Suggestions for Religious Education" for they realized at an early stage that the approach to religious education and the material which they were recommending would be unfamiliar to many colleagues. Whereas the Agreed Syllabus is brief and prescriptive, the Handbook is designed to assist teachers in the task of planning schemes of work appropriate to the requirements of the new Agreed Syllabus and thus contains suggestions in the form of essays, units of work, resource material designed to assist teachers in drawing up the new schemes of work which will be required. The scope of the suggestions shows that the Conference took a broad view of its task.

Whilst being in whole-hearted agreement with the approach to religious education embodied in the new Agreed Syllabus, the Working Parties earnestly hope that further classroom experience, research findings and the publication of new materials will result in the modification and improvement of their suggestions. The material is thus published in loose-leaf form to facilitate continuous revision.

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The Handbook is arranged according to a developmental pattern. A large amount of material is suggested, so that teachers can select what is appropriate to the needs and interests of their pupils and construct their own schemes of work.

Contact Address for Further Information

City of Birmingham
District Council Education Committee,
Birmingham,
England.

3. Great Britain: PEOPLE AND THEIR CHURCHES:
SCHOOLS COUNCIL PROJECT ON RELIGIOUS
EDUCATION IN PRIMARY SCHOOLS

a. Geographical Region served:

England, Wales and Northern Ireland.

b. Churches/Councils/Agencies participating in the Project:

Schools Council, Local Education Authorities, the Roman Catholic Church in Northern Ireland sponsoring participation of its Church school teachers.

c. Organizations responsible for the Project:

Schools Council and Religious Studies Department of the Lancaster University.

d. Educational Agencies to use the Programme:

Local Education Authorities, Diocesan Boards of Education serving Church schools, College of Education.

e. Objective approved by the Churches and/or Committee:

To develop religious education for children between the ages of five and eleven.

f. Context in which the present Project is initiated:

As part of the general concern of the Schools Council to develop the curriculum.

g. Methodology used in developing and implementing the Project:

(i) Work with groups of teachers in Bristol, Lancashire, Yorkshire, Oxfordshire, Teesside and Northern Ireland, leading to development of material to aid in-service work; (ii) a series of in-service courses; (iii) the development with the help of teachers of materials making suggestions for the exploration of religion.

h. Educational and Theological
Generally the stance of the Project
tion should be plural, open, exploratory and aimed at foster-
ing understanding of religion.

i. Concerns and Problems:

The main concern of the Project is to help teachers think about
discuss and plan ahead for religious education.

j. Contents of the Programme:

People and their Churches contains outline schemes for use
with eight to eleven year old children, notes on their use
and assessment and accounts of their use in schools.

The schemes were prepared by the teachers from state and
church primary schools in Northern Ireland working with the
Schools Council Project on Religious Education in Primary
Schools. Among the teachers was a wide range of personal
opinions about the extent to which the churches could or
should work together and about the ecumenical movement, but
there was complete agreement that part of the task of the
school was to help children know about, understand and have
respect for people who lived in their own immediate neighbour-
hood and in other areas of their country. Thus it was felt
that primary teachers as educators needed to face their task
of helping children to explore local forms of Christianity as
part of their religious education.

The schemes are designed to help children understand other
Christians and their churches. At this age level, the emphasis
should not be doctrinal, nor should the information which is
discovered or imparted be an end in itself, but rather contri-
bute to a sympathetic understanding of other people. It is
hoped that interest will be created and maintained so that in
later years the children will grow to a fuller understanding
of the various forms of Christianity.

Using the Schemes

The four schemes offer a choice of approaches : Scheme A has
six possible starting points and involves studying the mani-
festations of Christianity found in the neighbourhood of the
school through church buildings and church members. Scheme B
includes similar material, but begins by considering 'neigh-
bours'. Both Scheme A and Scheme B are well suited to form
part of an environmental study of the whole neighbourhood.
Scheme C, 'The Family of Man', looks at the differences of
belief and practice that exist within that one 'family'.
Scheme D, called 'Meeting People', seeks to help children to
an understanding of how barriers between people can be
overcome.

It is intended that the teacher should choose a scheme that
appeals to him/her and suits his/her own situation since in
Northern Ireland the social and religious context differs
greatly from area to area.

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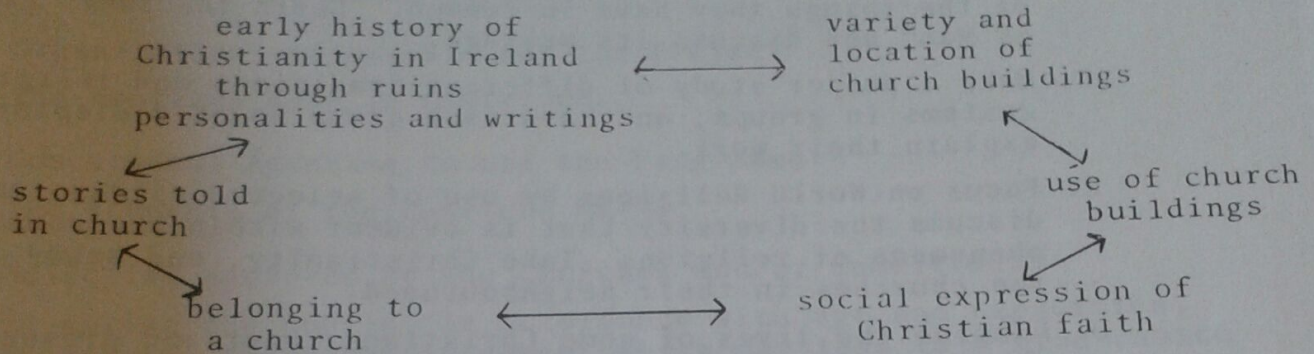
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Scheme A: "Local Forms of Christianity". The aim of this scheme is to help pupils learn basic facts about forms of Christianity within their environment, and to help them appreciate the value of the various forms of Christianity and to respect those who practise them. Also to increase the pupil's understanding of him/herself as a person and of others as individuals and members of a community.

Outline of Scheme A:



Scheme B: "Neighbours". The aim of Scheme B is to stimulate interest in the history, structures and practices of the various forms of Christianity in the area, in order to encourage sympathetic understanding, love and respect for those who practise them.

Outline of Scheme B:

Experience	Contacts with playmates Contacts with neighbours-neighbourhood Visits to church buildings Interviews with church ministers
Information	Stories of famous church leaders Historical background Hymn writers
Comparisons	Forms of worship Religious customs
Sympathetic Understanding	Through: 1. Social contacts 2. Sports 3. Cultural pursuits
Cooperation	Through Community enterprise Concern 1. For the sick 2. For the aged 3. For the Third World

As this Scheme is based on an environmental approach, there are a number of activities which form an essential core, such as visits to other churches in the locality, an examination of worship and some work on the lives of some famous religious leaders.

Scheme C: "Family of Man". The aim of this scheme is to help pupils to develop understanding of and respect for those with differing religious beliefs and to accept them as fellow human beings.

Outline of Scheme C:

- A. Take a picture of the Olympic Games or any topical, international gathering. Make a list of the visible differences and questions to bring out such differences. Make a list of the things they have in common. Learn the song "Family of Man" and discuss its message.
- B. Make a deeper study of different traditions and religious customs in groups, and have each group mount a display and explain their work.
- C. Focus on World Religions by use of selected slides, and discuss the diversity that is evident within the common phenomena of religion. Take Christianity, and study about the churches in their neighbourhood.
- D. Examine the lives of some Christians, past and present, chosen for their relationship to the locality and relevance to the children.
- E. Conclusion: Show that there are several different religions in the world and a variety of expressions within each. One can respect those with differing views and accept them as fellow human beings.

Scheme D: "Meeting People". The specific aim of this outline is to promote acceptance of others as human beings whatever their religious allegiance. The scheme is sub-divided into five distinct categories. These subdivisions should be taken in sequence as they start with the child's real life experiences and lead to an awareness of how he or she can participate on the spiritual and practical level in understanding and promoting religious tolerance in his/her immediate neighbourhood, and ideally, when age and experience allow, to the wider community.

Outline of Scheme D

- A. To investigate where children meet each other
- B. To investigate what kind of people we meet
- C. To investigate how we get to know people
- D. To investigate meetings between Christ and people and what he knew about them
- E. To investigate how we meet Christ in others.

Contact Address for Further Information

Schools Council Project on Religious Education
Furness College, University of Lancaster,
Bailrigg,
Lancaster, Lancs. LA1 4YG,
England.

4. The Netherlands:

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4. The Netherlands: SCHOOLKATECHESE FOR THE HENRICUS MAVO*

(* MAVO is the secondary school in the Dutch education system)

a. Geographical Region served:
The Netherlands

b. Churches/Councils/Agencies participating in the Project:
Protestants and Roman Catholics.

c. Organization responsible for the Project:
The Henricus MAVO in Castricum.

d. Educational Agencies to use the Programme:
The students of the Henricus MAVO.

e. Objective approved by the Churches and/or Committee:
To assist the pupils, in accordance with age and capacities,
in forming their own judgement which may lead to a free choice
of religion and/or conception of life.

f. Methodology used in developing and implementing the Project:
This programme was developed by cooperation of Protestant and
Roman Catholic teachers of the school for their own use.

g. Educational and Theological Presuppositions:
The programme is based on the Gospel as a source of inspiration,
because this is the starting point which gives the best possi-
bilities that can be offered to the pupils to choose an
attitude to life which is in accordance with the criteria of
human liberty and happiness.

h. Outline of the Programme:

In the first grade, the person of Jesus Christ is learned
through the Gospel according to St. Mark. Then, the answer
is sought to the question: "How did Mark and the people of
his time experience Jesus Christ, and what was the significance
of this?".

Jesus Christ was born in history. Before him, thoughts and
tales were experienced about what we call God. Therefore, in
the second grade, the Old Testament will be taught around
twelve central themes.

In the third and fourth grades, the following themes, which
are immediately related to the pupils' own existence, will be
studied:

- A. Conscience
- B. Human happiness
- C. Signs to say the things which cannot be said
- D. The free man
- E. Peace and aggression
- F. Who is Jesus Christ and what are his disciples

It is hoped that when the pupils leave the school, they come to the conviction that it is worthwhile to think about faith and religion, and that success in life does not come with the secondary school certificate alone, particularly when they think about the central theme of life.

i. Concerns and Problems:

The success of this teaching depends for a major part on the conception received at home as regards values of a non-materialistic nature. However, it is esteemed that this teaching is indispensable in order to enable the pupil to make his/her own choice of life pattern. In order to help the pupils to find their way, in the many shapes and forms of the Church that we know today, an effort will be made to pay more attention to community celebrations. The catechism will try to give more and more attention to pastoral care from the school. The 'marks' obtained only reflect the knowledge which may lead to religious thinking. However, 'marks' cannot reflect the real impact that this teaching has on human behaviour.

j. Additional Information:

There are other schools which are making ecumenical efforts to teach children from both Protestant and Roman Catholic backgrounds. These ecumenical schools are as follows:

Bonhoeffercollege, Castricum
 Ichtus College, Driehuis
 Johannescollege, Den Helder
 Oranje Nassau MAVO, Badhoevendorp
 Pius X College, Beverwijk
 Scholengemeenschap Roncalli, Bergen op Zoom.

Contact Address for Further Information

Mr. C. Th. Koning,
 Van Bronckhorststraat 14,
 Heemskerk,
 The Netherlands.

5. Spain: INTERCONFESSIONAL CATECHISM IN THE JUAN DE VALDES SCHOOL

a. Geographical Region served:

This programme is only used in the Juan de Valdés School in Madrid in an experimental way. It has extraordinary results for the interconfessional Christian "living together".

b. Churches/Councils/Agencies participating in the Project:

Families of local churches, Southern Baptists, Pentecostals, Episcopalians, Methodists, Reformed, Free Reformed, Assemblies of Brothers, Churches of Christ, Assembly of God, mixed marriage couples, Independent Baptists, Open Bible, inter-denominational Baptist missions, and Roman Catholics.

There are 300 pupils in the School, of which 40% belong to the Roman Catholic Church and 60% to the others.

c. Organization responsible for the Project:

Juridically, the School belongs to a local Reformed Church of the Evangelical Church in Spain. This congregation has the support of EPER (Switzerland). It works in collaboration with the Interconfessional Christian Committee (Joint Commission Catholic-Protestant). It now counts with the moral support of the Episcopalian Commission of Catholic Education.

d. Educational Agencies to use the Programme:

Only the Juan de Valdés Interconfessional School.

e. Objective approved by the Churches and/or Committee:

Christian training for freedom, respect of the person and mutual "living together".

f. Context in which the present Project is initiated:

In the period of transition from a persecuted minority to tolerance and freedom. In a difficult moment of transition from a totalitarian regime to another of democratic change of social, cultural and political structures.

g. Methodology used in developing and implementing the Project:

A revision of all catechetical material edited in Spain for religious instruction in schools (Extraordinary material, but too diverse given the totalitarian character of religious-catholic instruction in all the schools). With the consent of the Catholic Church, certain doctrinal lessons have been cancelled and religious instruction is given jointly.

1. A priest and a pastor (Rev. Luis Poveda)
2. A team of missionaries of the Unity (catechists) and Rev. Poveda
3. Only one Protestant pastor consulting and informing the Catholics.

For children over 11 years of age, the Catholic School Catechism is used as well as a Heidelberg Catechism which is commented and brought up to date for children: "The Road to Freedom" by Felipe Zeissig (Switzerland).

h. Educational and Theological Presuppositions:

The programme attempts to train new men for a new world and a church without "surnames". Citizens of a renewed society,

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equal for all. Evidently the theology of liberation is pre-dominant, with all the doctrinal implications derived from the most authentic ecumenism.

i. Concerns and Problems:

As with any new activity, we have to face up to all sorts of problems. There is a lack of understanding and misgiving on the part of some Protestant denominations. Others confuse this activity with the classic confessional school. The World Council of Churches has not been well informed, and paradoxically, it is the Catholic Church which shows most interest. There is also an economic problem, since this School does not want "classism" and helps both rich and poor.

j. Unique Features of the Project:

If this "experimental" project continues and manages to overcome all the problems, it is possible that it will serve as a guideline to open new joint institutions that will allow us to educate our people. The help and understanding of all is needed.

k. Additional Information:

There is an attempt to widen the work in other fields. For example, the creation of joint holiday camps, youth camps, etc.

Contact Address for Further Information

Rev. Luis Ruiz Poveda,
Colegio Evangélico "Juan de Valdés",
Pintor Moreno Carbonero 18,
Madrid 28,
Spain.

6. Switzerland: ENSEIGNEMENT BIBLIQUE ROMAND (EDITIONS ENBIRO)
(A programme of Biblical instruction in public schools - religious education in day schools)

a. Geographical Region served:

The French-speaking area of Switzerland.

b. Churches/Committees/Agencies participating in the Project:

The Protestant and Roman Catholic Churches.

c. Organization responsible for the Project:

The Commission Romande d'Enseignement Biblique (in order to establish a common programme, the agreement of both the civil authorities and the religious authorities of each canton in French-speaking Switzerland were needed. All these authorities named the above-mentioned Commission).

- d. Educational Agencies to use the Programme:
public school pupils in French-speaking cantons of Switzerland (6-15 years of age).
*please note that public school in Switzerland is one which is open to the public, and not, as in some countries, a private school.
- e. Objective approved by the Churches and/or Committee:
-- to make the Bible known in its main outline.
-- real catechetical teaching will be given within the Church structure.
- f. Context in which the present Project is initiated:
French-speaking Switzerland covers totally or partially six cantons in which the Protestant and Catholic population are mixed approximately 50-50.
In each canton the school laws are different, and this means that a few years ago, there were six different programmes for the Protestant region.
In certain cantons, religious instruction depended directly on the day schools, whereas in other cantons, the Protestant or Catholic Church was responsible for their programmes.
- g. Educational and Theological Presuppositions:
The programme is one to be taught in day schools, and does not include theological development, but it must honestly inform the children about the unique contribution of Christianity.
- h. Concerns and Problems:
For three years this material has been introduced gradually in the schools of the different cantons. In certain regions, it is taught by school teachers, and in other regions, by clergy (priests, pastors or monitors). The programme covers nine years, but at the moment there are only definite editions for five years, and for the four remaining years, there are experimental editions.
- i. Contents of the Programme:
In order to take account of the psychological development of the pupils during their schooling, the programme is made up of three parts of different character.
- First Part: First Approach to the Bible
- A. For children of 6-7 years (first year)
Simple Bible stories and selected passages in relation to religious festivals, class events and the children's concerns.
- B. For children of 7-8 years (second year)
"Waiting for Jesus"... Approach to the Old Testament.
The emphasis is on study of different contexts in which the people live.

C. For children of 8-9 years (third year)
"The Ministry of Jesus at Capernaum"... Approach to the
New Testament. About 15 important passages from the
Gospel of St. Mark.

Second Part: Essential Pages of the Bible

- D. For children of 9-10 years (fourth year)
From Abraham to David, history of a people.
- E. For children of 10-11 years (fifth year)
Discovery of the Gospel of St. Luke - part I.
- F. For children of 11-12 years (sixth year)
Discovery of the Gospel of St. Luke - part II.

Third Part: The Gospel through the Centuries

j. Additional Information:

In March 1974, the Commission Romande adopted the present
programme. At the beginning of 1975, the decision to intro-
duce this programme was approved in nearly all the French-
speaking cantons of Switzerland.

Contact Address for Further Information

Mr. Frédy Maire,
Agence Romande de Littérature Chrétienne,
31 rue de l'Ale,
1000 Lausanne 9,
Switzerland.

PACIFIC

1. Papua New Guinea: AGREED SYLLABUS FOR CHRISTIAN EDUCATION
IN COMMUNITY SCHOOLS (Primary Project)

a. Geographical Region served:

Papua New Guinea, and also some parts of the Solomon Islands.

b. Churches/Councils/Agencies participating in the Project:

Roman Catholic Church, Anglican Church, Lutheran Church,
United Church, Salvation Army, Evangelical Alliance.

c. Organization responsible for the Project:

Originally the Government Department of Education asked the
churches to draw up the syllabus, and a committee was formed
with representatives from each of the above-mentioned churches.

d. Educational Agencies to use the Programme:

Designed for use in Government Community (or primary) schools,
especially where there are classes of mixed denominations.
At present, also being used in Anglican and United Church

Community schools. The Lutherans and Evangelical Alliance have developed fuller programmes for their own church schools based on the outline of this Agreed Syllabus. Roman Catholic schools do not use it, as they have developed their own syllabus.

- e. Objective approved by the Churches and/or Committee:
To provide opportunities for children to:

DISCOVER and EXPERIENCE the Christian way of living for themselves;

COMMIT themselves to Christ and to express their commitment in all their relationships within the home, the community and the country;

GROW into the kind of people who are able to cope with the challenges and demands of every day living;

WORSHIP God and serve their fellowmen through the fellowship of the Christian Church.

- f. Context in which the present Project is initiated:

In Papua New Guinea the responsibility for primary education is shared between Government and various Church agency schools, the Government being responsible for approximately half of the schools. Most Church schools followed some kind of a Christian education programme, but Government schools did not include Christian teaching in their curriculum. Over the years the influence of Christian missions has been quite strong and the country is now predominantly Christian. The Department of Education therefore decided to include Christian Education in the curriculum, and asked the churches to draw up a suitable syllabus for use in Government schools. Some Church agency schools have also elected to use this syllabus since it is one of the few Christian Education syllabi designed specifically for Papua New Guinea.

- g. Educational and Theological Presuppositions:

Content is Biblical and seeks to show the way God has acted and shown Himself progressively in the history which was fulfilled in Jesus Christ's work on earth. The content centres around four basic concepts of Christian teaching - Revelation, Redemption, Discipleship, The Church - and the syllabus is based on the thematic and cyclic development of these concepts. Development of these concepts is an ongoing process which is aided by many meaningful experiences, hence lessons must be experience centred and related to the developmental needs of the children of Papua New Guinea.

- h. Concerns and Problems:

Changing policy of the Department of Education and changes in personnel working on the syllabus, have made for many difficulties in the actual development of the programme. The Department of Education were to finance the project originally,

but later withdrew all financial support. The United Church decided to finance the printing of materials and to date about two thirds of the material has been printed and is being used.

i. Unique Features of the Project:

This syllabus represents one of the first attempts to produce an ecumenical syllabus in Papua New Guinea. Previously, syllabi produced in other countries (usually Western countries) were used and were found unsuitable because they assumed a background of Western type and experience.

The programme includes Teachers' books with fairly detailed suggestions for lessons for each class, a work book for upper classes and a set of wallcharts for each class. Illustrations and photographs on the wallcharts feature Papua New Guineans. The illustrations for Bible stories show Papua New Guineans acting the stories.

Certain aspects of the cultural situation in Papua New Guinea have been kept in mind, when drawing up the syllabus. Such things as cargo belief, spirits and magic, group personality and individual responsibility must be acknowledged, and seen in the light of Christian teaching.

j. Additional Information:

This project was begun a number of years ago, and has suffered a number of setbacks over the years. It is now almost completed although some of the material has not yet been printed, because of lack of finance.

Contact Address for Further Information

Ms. Jennifer J. Charlesworth,
Department of Christian Education,
The United Church in Papua New Guinea
and the Solomon Islands,
P.O. Box 90,
Rabaul,
Papua New Guinea.

2. Papua New Guinea: GROWING UP IN CHRIST IN PAPUA NEW GUINEA
(Secondary project)

a. Geographical Region served:

Papua New Guinea.

b. Churches/Councils/Agencies participating in the Project:

Roman Catholic Church, Anglican Church, United Church with the backing of the Melanesian Council of Churches who financed the first workshop in 1976.

c. Organization responsible for the Project:
A small committee made up of representatives from the above-mentioned churches. The funding of the project will come from the churches.

d. Educational Agencies to use the Programme:
The course is designed for use in Church secondary schools, but will also be used where there are church chaplains teaching in Government secondary schools.

e. Objective approved by the Churches and/or Committee:
To help each student to develop a growing awareness of the place of Christ in his/her life, and the need for commitment to God through Christ.

f. Context in which the present Project is initiated:
In searching for suitable material to use for Christian Education lessons in secondary schools, the East African material "Developing in Christ" was discovered. Some Roman Catholic secondary schools began using this material but found it too difficult and not sufficiently related to the Papua New Guinean situation. All churches were invited to work together to develop a more relevant programme, using the same approach and methodology as the "Developing in Christ" programme.

g. Educational and Theological Suppositions:

God speaks to us through the events and experiences of our own lives. The Christian message is concerned with life and living fully. Values clarification is important - lessons are concerned with helping students to develop their own values. Within the development of each unit, there are four steps:

- A. To explore with the student an experience of his/her life.
- B. To help him/her broaden understanding of this experience by studying similar experiences of other people.
- C. To help him/her to interpret these insights in the light of God's revelation (in the Bible and in the Church's faith).
- D. To help the student to evaluate his/her experience and live accordingly.

h. Concerns and Problems:

The project is only in its infancy - and very few problems have arisen as yet. The first set of lesson outlines have been prepared and circulated to teachers, for evaluation.

i. Unique Features of the Project:

From the beginning of the project, Papua New Guinean teachers have been involved in the planning and preparation of lesson material. All lessons take into account the cultural background

and needs of Papua New Guinean secondary students. Stories, illustrations, and photographs in the pupil's books are based on Papua New Guinean situations.

Suggested lesson outlines are kept brief - additional information is included in background notes for teachers.

j. Additional Information:

Materials will include Teacher's lesson notes and background information, Pupil's books, and a set of posters for use in lessons. The material being prepared is for the first two years of secondary school. (The Department of Education has produced material for a Religious Studies elective for the third and fourth years). Lesson outlines sent out have been very well received, and it would appear that this programme will fill a very real need for suitable material.

Contact Address for Further Information

Ms. Jennifer J. Charlesworth,
Department of Christian Education,
The United Church of Papua New Guinea
and the Solomon Islands,
P.O. Box 90,
Rabaul,
Papua New Guinea.

3. Solomon Islands: CHRISTIAN COMMUNITY BUILDERS

a. Geographical Region served:

Solomon Islands (Pacific Ocean ... predominantly Melanesian).

b. Churches/Councils/Agencies participating in the Project:

The programme is Catholic Church sponsored. The Anglican and South Seas Evangelical Church have participated.

c. Organization responsible for the Project:

Diocese of Honiara of Solomon Islands Catholic Church.

d. Educational Agencies to use the Programme:

Central training centre, Diocesan groups circulating in different parishes, Resource Centre team circulating in villages in rural areas.

e. Context in which the present Project is initiated:

At present this programme is being used in rural areas in villages where many people are illiterate, trying to awaken the communities to new possibilities for development and Christian living.

Methodology used in developing and implementing the Project:
Life-experience approach. Inductive approach to developmental sections.

Educational and Theological Presuppositions:
The key to man's development lies within himself, and within the community itself. What is already present needs stimulating, and guidance.

Concerns and Problems:

How best to follow up the Christian Community Builders courses? Perennial problems of language. How best to communicate abstract concepts to a people who are used to very concrete thinking?

Unique Features of the Project:
Whole community participation in villages. Team presentation.

Additional Information:
The following booklets are prepared:

- A. A Set of Booklets for the Leader, which is the original (EAPI) approach to catechetics, prepared in 1974 by a small group of people working in Papua New Guinea, Solomon Islands, and Fiji, while attending a course in Manila.
- B. A Booklet for each person attending the course. These are used in the rural areas, namely on the island of Makira, by a resource centre team. We are trying to cover as many villages as possible in the area we serve, at the invitation of the village people. This booklet represents also the adaptations, simplifications, and additions to the course, especially in the line of TOTAL HUMAN DEVELOPMENT, in theory and practical directives, and in leadership and basic political education. The Solomon Islands are on the threshold of Independence at present, but the true meaning is foreign to many.

Contents of the Booklets

"CHRIST CALLS ... I DECIDE!"

1. Getting to know you
2. Wonder of Creation
3. Wonder of You
 - A. Man is different!
 - B. No Two the same
 - C. Who am I?
 - D. Sunlight and Shadows
4. Happiness is....
5. Deep in the Heart of Man
6. Life and Death
7. Freedom and Slavery
 - A. The Struggle
 - B. Mission for Freedom

8. Responsibility and Excus-ism
9. Love and Selfishness
 - A. The Struggle
 - B. What is Love?
10. Unity and Tribalism
 - A. The Struggle
 - B. When I needed Help
 - C. No Man is an Island
 - D. From Tribalism to Unity
11. Christ the Answer ... Christ the Way
12. Christ calls ... I decide
 - A. Man must choose
 - B. Will I follow Christ?
 - C. Yes!!

Contact Address for Further Information

Sister Dorothy Doran, smsm
Wainoni Bay Resource Centre,
Makira,
Solomon Islands.

This Appendix contains two further examples of catechetical programmes, which were not included in the main document, compiled by Yushi Nomura.

the first, "Growing Together" of the Christian Education department of the National Christian Council of India, was not mentioned earlier as they have been trying to ascertain whether the Mar Thoma Church is of Protestant tradition, or whether it is of Orthodox tradition. To date, they have received conflicting opinions on this question, and we are therefore still not sure whether this in fact is a truly common catechetical programme, or whether it is inter-denominational.

the second, "One God - All Brothers - Pointers for dialogue between Christians and Moslems", from France, was not included, as at the time of writing the document, this model was still being translated from the original French.

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1. India: "GROWING TOGETHER" OF THE CHRISTIAN EDUCATION DEPARTMENT OF THE NATIONAL CHRISTIAN COUNCIL OF INDIA
 - a. Geographical Region served:
All the States and territories under the Union of India. Some Churches in Sri Lanka and Malaysia have also taken to the use of this literature.
 - b. Churches/Councils/Agencies participating in the Project:
All the Churches related to the National Christian Council of India, and also leading Lay Training centres, such as the Ecumenical Christian Centre, the Community Service Centre and the Gurukul Lutheran Institute in Madras.
 - c. Organization responsible for the Project:
Christian Education Council of India, which is the department of the National Christian Council of India.
 - d. Educational agencies to use the Programme:
All the Church-based Sunday schools and some of the Christian hostels around the country.
 - e. Context in which the present Project is initiated:
In the context of the 100 year old India Sunday School Union not having kept the supply of literature necessary for the Indian churches, some sectarian literature was being introduced to fill the vacuum. However, the Churches were not satisfied with this new literature, since it was not quite relevant nor indigenous, and they therefore asked the NCCI to take the initiative of producing suitable literature, and this launched the Christian Education department and its curriculum project three years ago.

f. Objective approved by the Churches and/or Committee:
To provide a relevant modern and Bible-centred, as well as life-centred teaching material for the Sunday school children, youth to help them to grow into lively, joyful and socially open and committed Christians.

g. Methodology used in developing and implementing the Project:
Outmoded methods such as imparting knowledge for the sake of knowledge and insistence on memorizing, and what Paulo Freire calls the "Banking method", have been consciously avoided by this project. The lessons are prepared indigenously by Indian experts in English language, as models from which the several regional translations could be adapted. With a concern to awaken critical awareness in the Christian children and youth, an approach of Action-Reflection method through the use of workbooks and action projects has been introduced as far as possible.

h. Educational and Theological Presuppositions:

This curriculum takes into account the contemporary understanding of education as "that involves the whole human personality; and develops a person not only cognitively (intellectually) but emotionally and conatively (volitionally) as well; such an education is best defined as 'growth' and a process of discovering, cultivating and channelling a person's inborn talents." Theologically, this curriculum affirms the Churches communication of Christian faith and practice to its young members is its primary responsibility, which is exercised in the context of the fellowship of the community together with fellow believers of different generations. Further, it assumes the need to expose children and youth to the concerns of the world and the society in which they live, in order to properly participate in the mission of Christ, through the Church.

i. Concerns and Problems:

This project confines itself to producing only four graded series of Sunday school curricula, and that only in the English language. In India's multi-lingual context, the English books can only serve as a model or as master copies for adaptive translations into the regional languages, suited to their particular cultural and denominational milieux. After one year of the English publication of the first of the 3 year volumes, so far only two language adaptive translations have emerged out of the 14 major regional languages. The difficulty is mainly the non-availability of funds and lack of ecumenical cooperation at the regional level. If the National Council could make available the minimum capital required, several regions are willing to work on the adaptive translations. Of course, another major problem in India is that of massive illiteracy including among the Church members. This vast section would need a specially prepared curriculum material and would involve a major project in itself. The NCCI is very much concerned about this neglected area of work.

j. Unique Features of the Project:

It is truly an ecumenical project, in that while the General Editor, Dr. K.K. George, comes from the ancient Mar Thoma Church with more than 800 well organized Sunday schools functioning successfully for over five decades, the other curriculum writers came from the Methodist Church, the Church of South India, the Church of North India, and Baptist backgrounds. The literature is also now being used by about fifteen different denominational Churches.

k. Additional Information:

The Christian Education Council of India, within two years of existence with Bishop M. Elia Peter of the Methodist Church as its Chairperson and Rev. M. Azariah of the Church of South India as the Executive Secretary, has given priority attention to the production of these curriculum books through its Children's Division. Its other two Divisions are for Youth and for Adults. This structure itself would reflect this Council's understanding of Christian Education as a life-long process involving all age-groups. A major concern of this Council is "to equip the saints", that is the total lay membership of the Churches in India "towards involvement" with life struggles of their fellowmen whom Christ seeks to redeem and calls the Church to be their "servants for Christ's sake".

Contact Address for Further Information

Rev. M. Azariah,
Christian Education Council of India,
C.L.S. Buildings,
Park Town,
Madras 600 003,
India.

2. France: ONE GOD - ALL BROTHERS - POINTERS FOR DIALOGUE BETWEEN CHRISTIANS AND MOSLEMS

a. Geographical Region served:

France

b. Churches/Councils/Agencies participating in the Project:

The National Centre for Religious Instruction and the Secretariat for Relationships with Islam.

c. Educational agencies to use the Programme:

This programme is designed for the use of catechists, educators and parents who are concerned that there should be more openness towards the universal religion.

d. Context in which the present Project is initiated:

For several years, Islam has become numerically the second religion in France after Catholicism, and before the other Christian confessions and religious groups. Life confirms it -

who could say that they never meet moslems, at least on occasions, during their daily life? Naturally these facts have aroused the consciousness of those who participate in certain responsibilities in the society and in the Church. Christian educators have measured the extent of the problems posed by this presence, in the world of youth, at the level of human and religious education. In order to fully accomplish their task, they have felt the need to know more about Islam and especially to get rid of the prejudices which have been built up throughout history. This booklet seeks to respond to this need. Taking support from previous works carried out in "maghrébin" countries, it is a contribution to the recognition of two worlds which have been in opposition and ignored for too long. In this way, it is hoped that today their fraternal encounter may be facilitated.

e. Objective approved by the Churches and/or Committee:

To help persons to know others so that they might know themselves better. To help persons to respect others, so that they may deserve respect in return. To help persons to abandon sterile games of comparisons and conflict in order to achieve spiritual emulation. These are just some of the objectives to be followed through by this Project.

f. Methodology used in developing and implementing the Project:

In 1970-1972, the Diocesan Centre of Religious Instruction in Algeria felt the need to prepare examples for use by catechists, as a working instrument to help the pupils gain more openness to the religious values of that society. Today in France, young Christians mix with Moslems of their age in their cities and schools. Mixed homes are becoming numerous. In the face of this encounter between religions and cultures, it is to be hoped that something can be done to prepare the advent of a better world.

During the school year 1973-74, an experience was tried on the basis of the Algerian model. This experience concerns three sectors of catechism - High school, medical establishments for children, Primary school, in regions which have a high percentage of Moslem youth. These models have allowed people to become more sensitive to the problem which the presence of Moslems poses in the country, and has enlightened catechists and educators in helping them to discover the values of Islam. Better informed, they have been able to impart knowledge so that others too can better understand. The encouraging results from this modest experience have led to a new publication of examples. A small team began work, helped in its research by experts in theology, catechetics and islamology. The result is the booklet "One God - All Brothers".

g. Theological and Educational Presuppositions:

This booklet is destined for catechists, educators and parents who are concerned that there should be more openness towards the universal religions. It does not compare point for point

the two religions, nor bears (from the Christian point of view) a theological judgement on the Moslem faith. Rather, it presents both traditions in order to facilitate knowledge, understanding and mutual esteem in a pluralistic world. The document does not go into great detail about Islam and Christianity (for this reason a bibliography is proposed at the end of the booklet for those who wish to know more), and is therefore not a complete book of catechetics.

Since the world today brings together persons of different cultures and religions, it is important that mutual respect should exist between all people. This is difficult on the level of society, and also on the level of religion. Therefore, the first step should be to know each other better. By knowing and understanding the religion of others, is to deepen one's own faith, and living out one's own faith is the starting point for a real dialogue and better understanding, so that the demons of proselytism and syncretism can be exorcised.

(Unfortunately, we do not have a record of where this material came from, and therefore cannot give a contact address for further information).

/chc
May 1978