

CHAPTER I

INTRODUCTION

Background of the Study

A few years ago, I taught in a Christian school. While I was teaching in that school, I noticed that the children had only the Bible story time once a week, and that it included three to four grade levels together. I also noticed that during their study time on each subject, the Word of God was rarely inserted. As a Christian teacher, I was concerned about the spiritual formation of the children especially those who are studying in a Christian school. The reason for this is due to the fact that those children can be reached and approached more easily because they are already in the Christian school or environment and are expecting to hear and receive the Gospel, based on what I observed and experienced while teaching in a Christian school. Most students spend more of their waking hours in school rather than at home. It means that if the school curriculum goal includes the intentional spiritual formation of children, then it will be a great opportunity for those children to know and serve God with their lives.

In line with this, a year ago my missionary talked to me about a Bible-based curriculum which is entitled Accelerated Christian Education (ACE). He told me what kind of curriculum this is and that it contributes to the spiritual formation of children. He also said that he wanted to establish a Christian school using a Bible-based curriculum because his priority is the spiritual formation of the children. As we were having this

conversation and thinking about those past experiences I had in teaching even in Sunday schools, and even in my studies here at Asia-Pacific Nazarene Theological Seminary (APNTS) taking subjects about children, God touched my heart by making me realize how important children are, and how important it is to share with them how to build their relationship with God while studying. This is the main reason why I chose this topic. A Bible based curriculum might have a different impact on the children's spiritual formation as they are studying in a school.

As Christians, we know that childhood is a special season to nurture faith in ways appropriate to developmental capacities. According to Donald Ratcliff and Marcia McQuitty, children have incredibly high value because they are products of a creative God.¹ Thus, Ratcliff stressed that adults have the responsibility to nurture and guide children. This is a pervasive theme in scripture as Deuteronomy 6:7 emphasizes.² Ratcliff and McQuitty state that Christian instruction during regular schooling is also necessary and for John Wesley, Christian education in schools held great importance. John Wesley charged parents to carefully choose a school for their children based on how it provides Christian instruction and nurture. He believed that the most critical component of a good school is a God-fearing master or mistress. In my opinion Wesley's words were powerful when he said that children are "immortal spirits whom God hath for a time entrusted to care, that we may train them up in all holiness, and fit them for the enjoyment of God in eternity."³ For this very reason, I decided to do this study to further evaluate the ACE

¹ Donald Ratcliff and Marcia G. McQuitty, *Children's Spirituality: Christian Perspectives, Research, and Applications* (Eugene, OR: Cascade Books, 2004), 10.

² Ratcliff and McQuitty, *Children's Spirituality*, 10.

³ John Wesley, *The Works of John Wesley: Complete and Unabridged* 3rd ed., vol. 5-10, and 13 (Peabody, MA: Hendrickson Publishers, 1984), 79.

Christian curriculum to see whether it meets its set objectives in the lives of the children to further help them in their spiritual formation. I am not in any way connected with ACE, but this can help me in my future ministry in sharing the gospel to the children.

Perspective of ACE

ACE curriculum is a Bible-based program designed to produce godly character. For this curriculum, character development is part of the learning experience. Thus, it promotes classroom and individualized learning that is rooted in the Scripture. It is an individualized learning curriculum in the sense that students should be at the subject levels in which they can perform, meaning that their level does not depend on their age. Each student also sets goals for his or her learning. ACE curriculum is a combination of academics and methodology based on physiological development, learning patterns and biblical principles that provide mastery in learning.⁴

In a normal school setting which uses ACE, students follow what they call Packets of Accelerated Christian Education (PACEs) which are similar to textbooks. Students will first set their goal, their concept of learning and a Bible verse with a corresponding character trait that they seek to develop. They are placed in a carrel and if they have questions during their study time, they will raise a flag for the teacher to go to assist them. The students take an assessment test which is not based on when the teacher is ready nor regarding any certain schedule. It is when the child is ready that he or she will take an assessment test. During this period the students know what is expected and assume the responsibility for their own learning.⁵

⁴ "Accelerated Christian Education," *aceministries.com*, last modified 2016, accessed February 12, 2016, <http://www.aceministries.com/>.

⁵ "Accelerated Christian Education," *aceministries.com*.

Context of Schools

The three schools in this study were Famous Christian Academy, Glory Land Christian Academy and Moriah Baptist Academy. A pre-test was conducted at Pilgrim Baptist Academy. A description of each these settings is given in this section.

Famous Christian Academy is located in San Luis, Antipolo City. This is an educational ministry of Famous Christian Church, Antipolo. It offers courses from Nursery, and K-12.⁶ The vision statement of the school is “To see children grow up in the knowledge and grace of our Lord Jesus Christ; develop unimpeachable character through the assimilation of Biblical/Scriptural norms, and be properly equipped with skills necessary for useful functions in life as globally competitive Filipino Christians.” Its mission statement is based on the eight objectives of ACE which are (1) “To bring every person to a saving knowledge of the Lord Jesus Christ, (2) To develop in every person a biblical worldview, to see life from God’s point of view, (3) To provide opportunities for every person to discover God’s calling and vocation for their lives, (4) To train every person to perfect every God-given skill, talent, and gifting they have, (5) To help every person to achieve excellence both in academics and character, and (6) to produce graduates who will wholeheartedly love God, humbly live with his fellowmen, and sacrificially serve his country. This school is under the administration of Dr. Jung Heui Kang. They have a total of 70 students from Nursery to High school. There are six students in grade four, four in grade five and one in grade six.⁷

⁶ Raymund Castillo, “Famous Christian Academy Welcome - English” (welcome video), posted September 5, 22011, accessed January 3, 2017, <https://www.youtube.com/watch?v=DBD4ypWdm98>.

⁷ Luchie Davodavo, interview by Marlyn Macayan, San Luis Antiplo Rizal, January 6, 2017, interview Faculty office, transcript, Famous Christian Academy.

Glory Land Christian Academy is located in Blk 16, Cabisig, San Andres Cainta Rizal. This school was started in the year 1998 in Caniogan Pasig, with thirteen students in Preschool. It is a ministry of the Glory Land Church and is under the administration of Reverend David Dela Paz and assistant administrator Ethel Dela Paz. The very purpose of the establishment of this school is for the children to know the Lord as their savior and that they may grow in their faith. The school is using ACE curriculum on its four subjects (Math, Word Building, Science and English) and conventional curriculum on the other subjects. This school year 2017, they have a total of ninety-three students from preschool to high school. Two students in grade four, four students in grade five and seven students in grade six.⁸

Moriah Baptist Academy is located at 13 Fatima Drive, Sta. Teresita Village, Marikina City, Metropolitan Manila. This school started in the year 1989 under the administration of Pastor Efren Padua. This school is a ministry of Moriah Bible Baptist Church. The vision of this school is “to uphold the reputation as a school that produces fulfilled individuals armed for global competence embracing patriotism and faith in God toward the progress of the nation.” The mission of this school is “to mold young mind and train each individual physically, emotionally, socially, mentally, academically, and morally as positive contributory citizens to the society.” This school year, the school has a total of 8 students, from elementary to high school. There are six students in grade four, five students in grade five, and four students in grade six.⁹

⁸ Ethel Dela Paz, interview by Marlyn Macayan, San Andres Cabisig, Cainta Rizal, January 7, 2017, interview Administrator office, transcript, Glory Land Christian Academy.

⁹ Efren Padua, interview by Marlyn Macayan, Sta. Teresita Village Marikina City Metropolitan Manila, March 9, 2017, interview, Administrator office, transcript, Moriah Christian Academy.

Pilgrim Baptist Academy is located at 5 M. Javier Extension, Sto. Nino, Cainta Rizal. It is a ministry of Pilgrim Baptist Church. It was established in the year 1990. The vision of this church is that “A PBA student will impact his word by exhibiting strong Christian character including service to God and others, and by demonstrating academic achievement, Biblical leadership, and the ability to articulate and defend a Christian worldview in all areas of life.” The mission of this school is to “partner with parents to provide a Biblically based and academically excellent education that develop each child’s Christ-like character, intellectual ability, and spiritual and physical health to the glory of God. There are 6 students from grades four to six. Two in grade four, two in grade five, and two in grade 6.¹⁰

Theoretical Framework

The theoretical framework is based on the six curricular elements of curriculum introduced by Harold Burgess.¹¹ In the book, *Children Matter*, Scottie May, Beth Posterski, Catherine Stonehouse, and Linda Cannell discuss these six curricular elements and the reason why these are necessary parts of a curriculum for children.¹²

¹⁰ Pilgrim Baptist Academy, Facebook Page, accessed April 30, 2017, <https://www.facebook.com/Pilgrim-Baptist-Academy-207783412573459/>.

¹¹ Harold Burgess introduced these categories for analyzing religious education in *Models of Religious Education* (Nappanee, Ind.: Evangel, 2001). It was adapted by Catherine Stonehouse in *Children Matter*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 195.

¹² Scottie May et al., *Children Matter*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2005), 195.

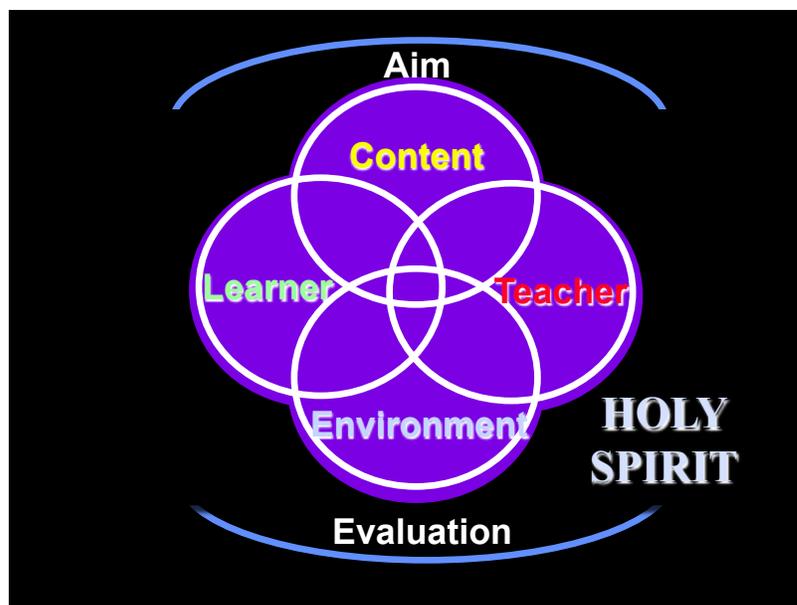


Figure 1: Harold Burgess's Curriculum Model

This model includes the six elements Burgess introduced. Those are: aim, learner, content, teacher/shepherd, environment, and evaluation. The first element is Aim. "This includes notions such as goal, purpose, objectives, and the like."¹³ Aim determines the course or path of the curriculum before going on to another step. Without it, the curriculum is worthless.¹⁴ The second element is the learner which pertains to the children. They each bring experiences and these influence what they hear and learn.¹⁵ The third element is the content. It includes the process, methods, and materials used in teaching which affects what the children learn.¹⁶ The fourth element is teachers, shepherds, or mentors. They have a very important role in a curriculum since they are the

¹³ "Talbot School of Theology >," *Talbot.Edu*, last modified 2016, accessed December 27, 2016, http://www.talbot.edu/ce20/educators/protestant/harold_burgess/.

¹⁴ May et al., *Children Matter*, 196, 199.

¹⁵ May et al., *Children Matter*, 196.

¹⁶ May et al., *Children Matter*, 196.

ones who choose what the children will learn and experience and they are the ones who establish the learning environment.¹⁷ The fifth one is the environment. This is the physical setting of the curriculum which may contribute or may lessen the children's learning and nurture. The last element is evaluation. This will determine whether the set aims of the curriculum are met or not, and this will judge how effective the curriculum is.¹⁸ As it shows on Figure 1, the Holy Spirit is included. May and the other authors emphasize that the curriculum will never become effective unless God's Spirit is at work. Therefore, this is the major element that is needed for a life-changing curriculum.¹⁹ In the book *A Theology for Christian Education*, James Estep, Michael J. Anthony, and Gregg R. Allison agreed with this when they wrote that "curriculum content is in part reliant on the Holy Spirit."²⁰ It is the Holy Spirit who works in the life of the teachers and of the students and who has the most important part in the teaching-learning process. Because the goal of this research is to evaluate ACE curriculum as to whether or not it meets its set objectives for the spiritual formation of the children, this model is appropriate as a theoretical framework because it gives information on how to evaluate a curriculum specifically in the case of ACE.

¹⁷ May et al., *Children Matter*, 196.

¹⁸ May et al., *Children Matter*, 197.

¹⁹ May et al., *Children Matter*, 197.

²⁰ James R. Estep, Michael Anthony, and Greg Allison, *A Theology for Christian Education* (Nashville, TN: B and H Publishing Group, 2008), 283.

Conceptual Framework

ACE's philosophic foundation is that "students learn to see life from God's point of view. Their personal relationship with God and their personal responsibilities to family, church, and community are of primary concern."²¹ Thus, one of the characteristics of ACE is to provide learning that is rooted in the Scripture with biblical principles and offers sixty character traits for the development for the children to learn and grow spiritually.²² The purpose of this study is to assess the spiritual formation of children grades four to six using ACE curriculum resources and the possible influence of ACE curriculum in character formation based on what they claim as their eight objectives. Figure 2 shows the model which will be used as the conceptual framework of this research.

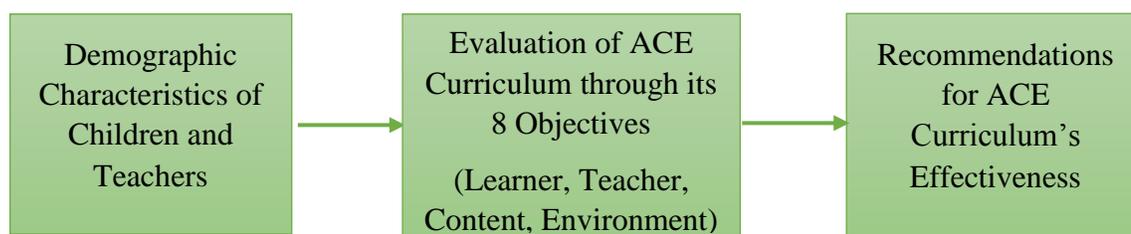


Figure 2. Conceptual Framework

The research was conducted first through gathering the demographic characteristics of the children and teachers (box number 1 of the Conceptual Framework above). Since the teachers and children are part of a curriculum,²³ it is necessary to gather

²¹ School Catalog: Accelerated Christian Education, 1, accessed March 04, 2016, https://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf.

²² ACE School Catalog, last modified 2016, accessed May 30, 2016, 2-3. http://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf; Ingrid Mangubat, "The Relevance of Rosales Wesleyan Bible College Curriculum for Urban Ministry" (MARE Thesis, Asia-Pacific Nazarene Theological Seminary, 2011), 15-17.

²³ May et al., *Children Matter*, 195.

their demographic characteristics to know how they contribute in the ACE curriculum and how they facilitate the learning of the students. The data was gathered through the survey which were given to the students. On the teachers' side, their background such as religion, ministry in the church and length of time in teaching may affect how they teach the eight objectives set by the curriculum for the spiritual formation of the children. The data from the teachers was gathered through interviews. The schools selected have been using ACE for more than five years. The teachers selected were those for the three grades (4-6) of the selected schools.

The second part of the research (box number two of the Conceptual Framework above) is the evaluation of the ACE curriculum through its set objectives. For this, the other elements of the curriculum such as the learner, teacher, content, and environment are looked at in the evaluation as parts of the curriculum. Appendix A was used as the Observation Checklist that is designed as a tested tool for evaluating these items when the curriculum is implemented. It balances the evaluation of the ACE curriculum and its eight objectives in box two to make sure that it is being properly implemented in each setting according to the curriculum model criteria.

The last part of the research (box number three of the Conceptual Framework above) are the recommendations for the ACE curriculum's effectiveness for the spiritual formation of children. The immediate recipients of the recommendations will be the selected schools but recommendations will not be given to each school separately. Recommendations for all three schools will be given based on the results which were compiled together.

Statement of the Problem

This study seeks to answer the research question as to what extent the ACE curriculum fulfills its objectives on the children's spiritual formation according to the students and the primary teachers in grades four to six in three selected schools in the Philippines. The sub-problems through which the main problem will seek to be answered are as follows:

1. What are the demographic characteristics of the students studying under the ACE curriculum in the selected schools?
 - a. Age
 - b. Grade
 - c. Gender
 - d. Religion
2. What are the demographic characteristics of the teachers who are teaching the ACE curriculum in the selected schools?
 - a. Age
 - b. Gender
 - c. Religion
 - d. Ministry in the church
 - e. Length of time in teaching?
3. According to the students, to what extent does ACE curriculum meet its objectives upon the children's spiritual formation in terms of the following?

These are the eight objectives of the ACE curriculum.

 - a. Leading every child to the saving knowledge of the Lord Jesus Christ

- b. Leading every child to the knowledge of the Word of God
 - c. Teaching every child to lead another child to Christ
 - d. Teaching children to fear (respect) God
 - e. Teaching children to live holy
 - f. Teaching children stewardship of life.
 - g. Biblical excellence
 - h. Teaching kids how to worship God.
4. Is there a significant difference in the perception of the students on the extent of ACE curriculum in attaining its objectives upon the children's spiritual formation in terms of the aforementioned objectives and the students' demographic characteristics such as:
- a. Age
 - b. Grade
 - c. Gender
 - d. Religion
5. Was the curriculum implemented according the theoretical framework as evidence of the results of the observations in terms of:
- a. Teacher
 - b. Learner
 - c. Content
 - d. Environment

6. Based on the teachers' interview and students survey, what recommendations can be offered for the spiritual formation of children in the three-selected schools in terms of the following:
 - a. Leading every child to the saving knowledge of the Lord Jesus Christ
 - b. Leading every child to the knowledge of the Word of God
 - c. Teaching every child to lead another child to Christ
 - d. Teaching children to fear (respect) God
 - e. Teaching children to live holy
 - f. Teaching children stewardship of life.
 - g. Biblical excellence
 - h. Teaching kids how to worship God.

Significance of the Study

Since the primary focus of this study is to evaluate the ACE curriculum upon the spiritual formation of the children in the three selected elementary schools, it will be of great benefit to know whether ACE curriculum meets its goals in the spiritual formation of the children who are studying under it since this curriculum is a Bible-based program and all its subjects are related to the Scripture. Last, the researcher hopes that this study can make contributions to schools, teachers, parents and students who are interested in studying under this curriculum, especially to those whose priority is to share the Word of God to the children through the use of a school curriculum.

Null Hypothesis

This is the null hypothesis of the study:

There is no significant difference in the perception of the students as reported on the survey on the extent of the ACE curriculum in attaining the following objectives upon the children's spiritual formation in terms of:

- a. Leading every child to the saving knowledge of the Lord Jesus Christ
- b. Leading every child to the knowledge of the Word of God
- c. Teaching every child to lead another child to Christ
- d. Teaching children to fear (respect) God
- e. Teaching children to live holy
- f. Teaching children stewardship of life.
- g. Biblical excellence
- h. Teaching kids how to worship God.

The conclusions of the null hypothesis were to be compared with the qualitative data gathered from the teacher interviews.

Assumptions

The underlying assumptions of the study are as follows:

1. The respondents made an honest attempt when they give their responses through the survey and interviews.
2. The schools used the set objectives of ACE curriculum to meet its goals for the spiritual formation of children.
3. The curriculum was properly implemented in an individualized learning environment such as that of ACE.

Definition of Terms

Accelerated Christian Education – is not just a publisher but a comprehensive Bible-based program that serves both the campus-based school and the home-school.²⁴

Bible-Based Program – According to ACE, Bible-based program means that “the Bible is the primary textbook in every subject.”²⁵

Biblical Excellence- “This is to get excited about that which God gets excited about. Building Christian character according to the 60 character traits of Jesus, recorded in the Bible.” This is where the students learn one character trait from each learning PACE.²⁶

Curriculum – Curriculum can be defined in many ways but in this study, curriculum is defined as the experiential big picture of what is involved in teaching and nurturing children.²⁷

Evaluation – Evaluation can be defined in many ways but in this study, evaluation is defined as “the process of determining to what extent the educational objectives are actually being realized by the program of curriculum and instruction.”²⁸

Packets of Accelerated Christian Education (PACE) – is a textbook style which is divided into bite-sized and achievable work texts called PACE. It integrates godly

²⁴ "Accelerated Christian Education," *aceministries.com*, last modified 2016, accessed February 12, 2016, <http://www.aceministries.com/>.

²⁵ Accelerator: Your Guide to Issues and Events at Accelerated Christian Education, 2, accessed March 04, 2016, <https://www.aceministries.com/enews/pdf/JanFeb2014Accelerator.pdf>

²⁶ Dina Johanna Christina Jones, “An Evaluation of the Accelerated Christian Schools for Reaching Children for the Kingdom of God as Part of Missio Dei in South Africa” (Master’s Thesis, North-West University, 2011), 33, accessed June 9, 2016, <http://hdl.handle.net/10394/7602>.

²⁷ May et al., *Children Matter*, 192.

²⁸ Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago, IL: University of Chicago Press, 1949), 105-106.

character-building lessons into the academic content; and self-instructional activities are carefully designed to develop thinking skills and create mastery learning.²⁹

Spiritual Formation – spiritual formation can be defined in many ways but in this thesis, spiritual formation is defined as the “intentional communal process of growing in our relationship with God and being conformed in the image of Christ for others.”³⁰

Scope and Delimitations of the Study

This study focused on the evaluation of ACE curriculum concerning whether it meets its set goals in the spiritual formation of the children grades four to six from the three-selected elementary Christian schools in the Philippines. The researcher was looking for schools which have been implementing the ACE curriculum for more than five years. It is also limited only to schools that are using the ACE curriculum. It was intended that each grade level would be observed through one subject each. Grade four students were to be observed in Mathematics, grade five students in Science, and Social Studies for the grade six students. In this manner, the three subjects and the three grade levels would be evaluated using the set goals of ACE curriculum for various subjects and various grade levels within a parameter (upper elementary) of similar developmental characteristics.

The respondents of this study were the main teachers of the grades four to six students from the three selected schools and all children from grades four to six from the

²⁹ "Accelerated Christian Education," *aceministries.com*.

³⁰ Diane Leclerc and Mark A. Maddix, *Spiritual Formation: A Wesleyan Paradigm* (Kansas City, MO: Beacon Hill Press of Kansas City, 2011), 12-13.

three selected Christian schools who were contacted through the schools' permission where they belong and asked if they were willing to participate in the study depending on their availability and whether their parents allowed them or not through signing a consent form.

The tools of data collection were interview of selected teachers, survey of the students according to the eight objectives of the ACE curriculum, and observation of the implemented curriculum. The eight characteristics of ACE curriculum are supposed to achieve its goals in the spiritual formation of the children. Review of documents (ACE and PACE) were conducted. Triangulation of these sources was used to further check the validity and reliability of the data gathered. The research conducted for this study is restricted to an analysis of the effectiveness of ACE's set 8 objectives according to its own criteria for evaluation. Therefore, review of documents was conducted.

The survey questionnaire for the evaluation covered only the eight set objectives of the ACE curriculum which are (a) Leading every child to the saving knowledge of the Lord Jesus Christ, (b) Leading every child to the knowledge of the Word of God, (c) Teaching every child to lead another child to Christ, (d) Teaching children to fear (respect) God, (e) Teaching children to live holy, (f) Teaching children stewardship of life, (g) Biblical excellence, and (h) Teaching kids how to worship God.

This chapter laid out the background of the study and proposed the theoretical and conceptual framework to explore the problems the researcher raised. The next chapter presents the related literature, works and studies related to this research.

CHAPTER II

REVIEW OF RELATED LITERATURE, STUDIES, AND WORKS

This chapter will discuss the following main themes: 1) Discussion of Framework
2) The History of Christian School Movement, 3) the Accelerated Christian Education,
4) the Biblical and Theological Insights and its Connection to the Spiritual Formation of
Children, 5) Developmental Theories Related to the Children's Spiritual Formation,
6) the Spiritual Formation of Children, and lastly is (7) the Summary of Insights.

Discussion of Framework

Curriculum has many different definitions. William E. Toombs and William G. Tierney define curriculum as “an intentional design for learning negotiated by faculty in light of their specialized knowledge and in the context of social expectations and students' needs.”³¹ George J. Posner and Alan N. Rudnitsky in their book *Course Design: A Guide to Curriculum for Teachers* 6th ed., defined it as a set of intended learning outcomes.³² Ted Ward defined it as “path: the planned, charted-out, and workable path toward worthy and reachable learning objectives.”³³ But in this research, curriculum is defined, according to Scottie May, as the experiential big picture of what is involved in

³¹ William E. Toombs, and William G. Tierney, “Curriculum Definitions and Reference Points,” *Journal of Curriculum and Supervision* 8, no. 3 (Spring 1993): 175-195, accessed March 28, 2017, <http://www.ascd.org/publications/jcs/spring1993/Curriculum-Definitions-and-Reference-Points.aspx>.

³² George J. Posner and Alan N. Rudnitsky, *Course Design: A Guide to Curriculum Development for Teachers*, 6th ed. (New York: Addison Wesley Longman, 2001), 7.

³³ Ted Ward, "Curriculum: The Path to High-Worth Outcomes," *Common Ground Journal* 10, no. 1 (Fall, 2012): 42, accessed December 22, 2016, <http://www.commongroundjournal.org/volnum/v10n01.pdf>.

teaching and nurturing children and the teacher's guides and other materials are called curriculum resources.³⁴ In this section further discussion of the six elements of curriculum used in the theoretical framework will be given.

Several denominations continually study the needs of children in their churches, and through it they develop resources for the spiritual formation of children in different ways of learning. At the start of the 21st century, large churches and even the small churches have chosen to develop their own curriculum that meets the needs of the children in their churches. Through the history, curriculum resources have been significant in providing meaningful guides to the study of the Scripture.³⁵

As discussed earlier in Chapter I, curriculum resources are just part of curriculum, thus it has other elements that make up a church's curriculum for children. Those elements include aim, learner, content, teacher/shepherd, environment, and evaluation. One truth in the importance of providing a curriculum for children is that,

. . . children as well as adults are nurtured through a curriculum that gives them opportunities to experience the faith community and communion, worship and prayer, to hear the word of God and live out the word. They are formed as they engage in service and through teaching and learning. These are essential elements in faith-nurturing curriculum.³⁶

A curriculum without aim is unproductive and worthless. Aim is the first step and should be decided first before taking a step forward in planning a curriculum. Then, those aims become the guide in planning and evaluation of the whole curriculum.³⁷ The second

³⁴ May et al., *Children Matter*, 192.

³⁵ May et al., *Children Matter*, 194.

³⁶ May et al., *Children Matter*, 194.

³⁷ May et al., *Children Matter*, 196, 199.

element which is the learner pertains to the students, learners, or children. Children are also part of the curriculum. The children's' experiences and relationship with other children all become part of the curriculum. Therefore, knowing the children is very important, however children should be allowed to use their God given gifts to address challenges of their lives, and support especially in times of their struggles will be very important.³⁸

The third element on the framework is the content which is very important in teaching and nurturing children because it includes everything that the child experiences in the faith community. The content of a life-forming and transforming curriculum includes first that the children experiencing God through setting the environment, so that the children may spend quiet time and encounter God with the help of our prayer. The second thing the content includes is that children may come to know and love the whole of God's story. Children need to learn the flow of the story of creation throughout until Christ's return. The third thing about the curriculum is that it should be connected with the realities of children's lives. This can be in form of application of what they have learned and through activities they have done. The last part of the content of a life-forming and transforming curriculum is that children should experience the joy of serving other people.³⁹ According to Stonehouse, one of the things that can give the children a sense of belonging is through recognition of the tasks which have been given to them. This recognition also builds the children's confidence within the faith community.⁴⁰

³⁸ May et al., *Children Matter*, 196, 202.

³⁹ May et al., *Children Matter*, 196, 204-205.

⁴⁰ Catherine Stonehouse, *Joining Children on the Spiritual Journey*, (Grand Rapids, MI: Baker Books, 1998), 68.

The fourth element includes teachers, shepherds, or mentors who play a vital role in the curriculum. The teachers' life and heart are part of curriculum and they are also part of key influencers in the formation of children. Children who have a deep relationship with God can also bring God's presence to the learners.⁴¹ The fifth element is the environment or the context of the curriculum. The ordering of the environment is a big factor in the formation of children. The setting of the space may communicate certain expectations to the children.⁴² The last of the six core elements is evaluation. This is done to know whether the set aims have been met or not. These elements of curriculum are very essential in the children's spiritual formation, however, as discussed also earlier, it is still through the work of the Holy Spirit that these elements of curriculum can work effectively in the lives of the children. It is at the point of evaluation that this research most comes alongside the process to assist with the curriculum.⁴³

History of the Christian School Movement

“The synagogue was the earliest, the most widespread and the most enduring of all the educational institution after the Babylonia exile. It was the first institution after the (Babylonian) exile. It was the first institution to offer systematic instruction to both sexes. It was the parent of the scribe college and the elementary school.”⁴⁴

⁴¹ May et al., *Children Matter*, 196-197, 208.

⁴² May et al., *Children Matter*, 197, 210.

⁴³ May et al., *Children Matter*, 198.

⁴⁴ Paul A. Kienel, *A History of Christian School Education* (Colorado Springs, CO: Association of Christian Schools International, 198), 28.

Because it was under the operation of the local Jewish community, religious and communal activities are conducted in the synagogue such as worship, sacred meals, study, celebration, political and social meetings.⁴⁵ “Since the synagogue, from its earliest days, was a place for Torah study.”⁴⁶ Schools for priest and scribes and study programs associated with religious sects that existed though their educational frameworks for the public were not known before the latter Second Temple period. However, several traditions date the development of school systems in Roman Judaea in the first century.⁴⁷ The very reason of the development for the educational system in the Jewish community is the product of the influence of the surrounding Hellenistic world since education was very common in the Greco-Roman world. The educational frameworks became an important part of Jewish community in 70 A.D., especially the education of the children in the synagogue places. Thus, children learning in synagogue schools on a daily basis made a distinct impression.⁴⁸

Children start studying at age of five with teaching from the Bible. At the age of ten, Mishnah is added and at 15, Talmud. The school curriculum follows a rabbinic tradition which is “this teaches that fear leads one to Scripture, Scripture leads one to study Targum, Targum leads one to study Mishnah, Mishnah leads one to study Talmud.” Education was not only for children. Adults had also access to education in the synagogue places. Rabbinic teachers encouraged people to stop into the synagogue on

⁴⁵ Lee I. Levine, *The Ancient Synagogue: The First Thousand Years*, New Haven, CT: Yale University Press, 2005. *eBook Collection (EBSCOhost)*, EBSCOhost (accessed December 10, 2016), 3-4.

⁴⁶ Levine, *The Ancient Synagogue*, 398.

⁴⁷ Levine, *The Ancient Synagogue*, 398.

⁴⁸ Levine, *The Ancient Synagogue*, 399.

their way home from work at night to study for a while. Some would conduct study sessions in or near synagogues. The same is true today, “involvement in every level of education not only was an abstract value for the sages; it also guaranteed that their ranks would be replenished from generation to generation.”⁴⁹

The Christian Schools of Luther and Wesley

As an educator, Martin Luther promoted that education is necessary in the lives of children, especially to have knowledge about the Scripture.⁵⁰ Luther also emphasized that children should be sent to school by the parents as one way of fulfilling the parents’ task that God has appointed to each and every parent.⁵¹ Luther placed an emphasis on the Bible as the primary source of all knowledge saying: “above all, in schools of all kinds the chief and most common lesson should be in the Scriptures. . . . But where the Holy Scriptures are not the rule, I advise no one to send his child. Everything must perish where God’s word is not studied unceasingly.”⁵² Luther started building schools in Germany for the children to learn how to read and understand the Bible and its values and this became a model which was adopted by the ACE schools in its curriculum.⁵³

⁴⁹ Levine, *The Ancient Synagogue*, 401, 403-404

⁵⁰ Martin Luther, "To the Councilmen of All Cities in Germany that they Establish and Maintain Christian Schools" 1524 in Luther's Works, Walther I. Brandt, ed., Volume 45, *The Christian in Society II* Philadelphia: Muhlenberg, 368; cited in Norma Cook Everist, "Luther on Education: Implications for Today," *Currents in Theology and Mission* 12, no. 2 (April 1985): 76-89. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed June 9, 2016), 78, 81.

⁵¹ Martin Luther, "To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools" 368; cited in Norma Cook Everist, "Luther on Education: Implications for Today," 78, 81.

⁵² Franklin Verzelius Newton, *Luther on Education* (Eugene, OR: Wipf and Stock Publishers, 2001), 147.

⁵³ Jones, "An Evaluation of the Accelerated Christian Schools," 22.

As I have discussed briefly on Chapter I, for John Wesley, education that takes place both at home and in school held great importance.⁵⁴ He charged parents to carefully choose a school for their children. He believed that the most critical component of a good school is a God-fearing master or mistress. Because the basic education in his day was lacking in religious content, Wesley decided to establish the “Kingswood School” which was a boarding school. The requirements for the children to enter this school was that they should have “some awareness of God, or a beginning desire to know God and parents who wanted a rigorous spiritual education for their child.”⁵⁵

One of Wesley’s goals for Kingswood is “forming [the children’s] minds through the help of God to wisdom and holiness by instilling the principles of true religion, speculative and practical, and training them up in the ancient way, that they might be rational, Scriptural Christians.”⁵⁶ Wesley also realized that the teachers’ lives needed to model what they taught. Despite of his great plans in Kingswood, due to the limitation of his understanding and formation of children’s needs, his hopes for Kingswood failed.⁵⁷

Christian Schools in the United States of America

In 1606, the first Catholic school was established in St. Augustine Florida. In the same year, in order for the parents to maintain their children’s education with the secular

⁵⁴ John Wesley, *The Works of John Wesley: Complete and Unabridged* (3rd ed., vol. 5-10, and 13) Peabody, MA Hendrickson Publishers Incorporated, 1984, cited in Donald Ratcliff and Marcia G. McQuitty, *Children's Spirituality* (Eugene, OR: Cascade Books, 2004), 145-146.

⁵⁵ Wesley, *The Works of John Wesley*, 294, cited in Ratcliff and McQuitty, *Children's Spirituality*, 145.

⁵⁶ Wesley, *The Works of John Wesley*, 294, cited in Ratcliff and McQuitty, *Children's Spirituality*, 145.

⁵⁷ Wesley, *The Works of John Wesley*, 294, cited in Ratcliff and McQuitty, *Children's Spirituality*, 145.

knowledge and at the same time with biblical knowledge, Christian schools were established to provide this kind of education to the children. Throughout the United States, the Bible served as the primary text used in Christian schools. But due to the change across time, the Bible may not be the main text, though it is still considered by most Christian schools to be the foundational text for all of learning and life.⁵⁸

In the year 1647, the “Law of 1647” also known as the “Old Deluder Satan Act,” was passed to teach everyone in reading the Scriptures to prevent falling prey to Satan who “keeps men from the knowledge of the Scriptures.”⁵⁹ From mid-1800s, both Christian and Catholic schools experienced increasing and decreasing of enrollment due to the impact of the Common School movement.⁶⁰ However, in 2005, the number of students who enrolled in evangelical schools had increased from 270,000 students in 1983 to 750,000 students. Over the period of time, Christian schools have played a vital role that serves both educational and spiritual needs in the lives of the students in choosing an alternative to the American public school system.⁶¹

As Christian schools play a vital role in the students’ spiritual learning, so does the curricula which are used by the Christian schools. These curricula include everything such as the content to meet the specific goals, the scope and sequence which cover all the materials arranged chronologically or topically, the age-level scaffolding to know

⁵⁸ George Thomas Kurian and Mark A. Lamport, eds., *Encyclopedia of Christian Education* (Lanham, MD: Rowman and Littlefield, 2015), 277-278.

⁵⁹ Richard J. Altenbaugh, *Historical Dictionary of American Education* (Westport, CT: Greenwood Publishing Group 1999. *eBook Collection (EBSCOhost)*, EBSCOhost (accessed December 25, 2016), 40, 225.

⁶⁰ Kurian and Lamport, eds., *Encyclopedia of Christian Education*, 278.

⁶¹ Kurian and Lamport, eds., *Encyclopedia of Christian Education*, 278.

whether it is appropriate for the students' level of learning, and lastly the instructional media and technology which cannot be ignored because of the changes in means of communication taking place from time to time.⁶² The curriculum used by the schools provides all the necessary tools that will be used in the students' learning. "The curriculum is mainly mandated by the school or district, but teachers need to present the content in meaningful ways to help students learn more effectively. Students and teachers work together. Lessons are constructed to reach instructional goals. Effective teachers are not bound by the scope and sequence of a particular textbook or series."⁶³ All of these tools are necessary to provide sound learning for the students; consequently, a Christian school that has these necessary resources is more effective in raising children to their commitments in serving Christ.⁶⁴

According to Christy E. Hill, Christian education starts with a Christian worldview which is built on the foundation of the Word of God. Knowing this, the Christian school teachers teach their students and the Scripture becomes the pathway for the children's academic and spiritual knowledge and growth in Christian schools. In line with this, Christian school education pursues the education of a child on a biblical foundation both academically and spiritually.⁶⁵ Julia Curruth McMillan claims that, a Christian school is an educational institution that works through the leading of the Holy

⁶² Kurian and Lamport, eds., *Encyclopedia of Christian Education*, 365.

⁶³ Christy E. Hill, "Elementary Christian School Teachers Utilizing Biblical Concepts in Classroom Management" (EdD diss., Liberty University, 2014), 44, accessed July 17, 2016, <http://digitalcommons.liberty.edu/doctoral/860>.

⁶⁴ Michael J. Anthony, *Foundations of Ministry* (Wheaton, IL: Victor Books, 1992), 389.

⁶⁵ Hill, "Elementary Christian School Teachers Utilizing Biblical Concepts in Classroom Management," 13.

Scripture and through the power of the Holy Spirit. Thus, we can say that a Christian school is good when the Scripture runs the whole school, which in turn teaches in light of the Scripture to prepare the young generation to live in this world with the goal of glorifying God in every aspect of their lives.⁶⁶

Christian Schools in the Philippines

The history of schooling in the Philippines began with the parish schools (only primary schools), which were founded by missionaries. These schools intended to teach Christian doctrine and reading and writing which are necessary for studying the faith.⁶⁷ The Educational Decree of 1863, provided the establishment of at least one primary school in each town under the responsibility of the municipal government. Education during this time was religion-oriented and free, but the teaching of Spanish was mandatory.⁶⁸

In a letter written by Pope Pius X on April 15, 1905, he found out that parents barely teach their children with religious doctrine, thus, Pope Pius X gathered boys and girls in the bishop's house every Sunday to explain the Christian doctrine on these children.⁶⁹

⁶⁶ Julia Curruth McMillan, "Christian School Administration a Consecrated Heart and an Educated Mind: Exercising Biblical Competence" (DMin diss., Liberty University, 2007), 2-5, accessed July 28, 2016, <http://digitalcommons.liberty.edu/doctoral/33>.

⁶⁷ Gerard A. Postiglione and Jason Tan, *Going to School in East Asia* (Westport, CT: Greenwood Press, 2007), 276.

⁶⁸ "History | Department Of Education", *Deped.Gov.Ph*, last modified 2016, accessed December 26, 2016, <http://www.deped.gov.ph/history>.

⁶⁹ John N. Schumacher, *Readings in Philippine Church History* (Manila: Loyola School of Theology, 1979), 344.

Protestantism also made its contribution to the education in the Philippines through establishing private schools such as Siliman University, and Central Philippine University.⁷⁰ In 1946, the Association of Christian Schools, Colleges and Universities (ACSCU) was established to provide Christian education and teaching of the Scriptures as part of its curricula.⁷¹

In 1947, the evangelical laymen of United Evangelical Church and The Methodist Church's met together to organize and incorporate a Christian school in Manila. The purpose of these groups is to establish a Christian school that is focused on Christian education, and the development of Christian character. With this objective, the Philippine Christian College (PCC) also known as Philippine Christian University at the present was established. As a Christian institution, PCC requires all the students to study the Scripture as part of the school curriculum.⁷²

According to the Department of Education (DepEd) in the Philippines, the number of accredited Christian schools both in elementary and high schools operating only in Rizal province is four hundred and sixty-six, and if Christian schools in Region IV-A are included, there are a total of two thousand and nine hundred and twenty two.⁷³ As of 2016, there are almost 500 schools in the Philippines that are using ACE

⁷⁰ International Business Publications, *Philippines Constitution and Citizenship Laws Handbook* (Washington, D.C.: International Business Publications, 2013), 74.

⁷¹ "Pedagogy for Christian Education in the 21st Century |", *Pcu.Edu.Ph*, last modified 2016, accessed December 26, 2016, <http://pcu.edu.ph/presidents-corner/pedagogy-for-christian-education-in-the-21st-century/>.

⁷² "History | Philippine Christian University", *Pcu.Edu.Ph*, last modified 2017, accessed April 28, 2017, <http://pcu.edu.ph/about-2/history/>; Juan C. Nabong Jr., *Gird Life with the Truth: A Filipino Father Life's Episodes: A Filipino Father Life's Episodes* (Victoria, BC: Trafford Publishing, 2008), 100.

⁷³ "Masterlist of Private Schools S.Y. 2016-2017 | Department of Education, Region IV | Calabarzon," *Depedcalabarzon.ph*, last modified 2016, accessed February 19, 2016, <http://depedcalabarzon.ph/masterlist-of-school/masterlist-of-private-schools-2/>.

curriculum.⁷⁴ The researcher checked www.elib.gov.ph, an online library website in the Philippines to see if there were studies conducted regarding ACE. Other studies were found but no studies were conducted with regards to the children's spiritual formation.

Accelerated Christian Education

Accelerated Christian Education “has been a trendsetter in Biblical education reform.”⁷⁵ It provides professional tools and skills in Christian school curriculum and promotes not only academics, but also Biblical education. The main goal of ACE is “to prepare the children for the world today and give them the academic and spiritual tools necessary to achieve their God-given potential.”⁷⁶ It started in the year 1970 by its founder Dr. Donald Howard through publishing self-instructional curriculum and it offers individualized educational training for levels K-12. This was to address and acknowledge the dilemma about the students who were not performing well according to their grade levels. When the students enter the school, they are given a diagnostic test which will determine the level of the curriculum they will be working on in an individualized performance at school. The students will be advancing from unit to unit depending on how fast they master each topic in each subject under the supervision of the instructors who provide the tutoring for them.⁷⁷ Children are placed in their own learning levels

⁷⁴ Julius G. Malto, "ACE Curriculum," email to Marlyn Macayan, August 1, 2016 (3:10 PM) accessed August 1, 2016, mail.apnts.edu.ph.

⁷⁵ "ACE Curriculum Program", *Accelerated Christian Education: Reaching the World for Christ . . . One Child at a Time*, last modified 2016, accessed December 26, 2016, <https://www.aceministries.com/curriculum/>.

⁷⁶ *Accelerated Christian Education: Reaching the World for Christ . . . One Child at a Time*, last modified 2016, accessed December 26, 2016, <https://www.aceministries.com/>.

⁷⁷ School Catalog: Accelerated Christian Education, 1, accessed March 04, 2016, https://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf.

individually because the founders of ACE noticed that children are unique learners, hence, they learn in different ways. In line with this, they also believe that learning or education apart from the scriptural values is not true education. As a result, they pursued Accelerated Christian Education to assist and help the young people to learn not only about secular knowledge but also knowledge regarding the Bible and its principles so that the children may also learn and grow spiritually.⁷⁸

Accelerated Christian Education is unique in a way because it does not teach only about academics. In its catalog, it says that “Accelerated Christian Education is more than quality academics. The curriculum is built on a theistic philosophic foundation. Students learn to see life from God’s point of view. Their personal relationship with God and their personal responsibilities to family, church, and community are of primary concern.”⁷⁹

According to ACE, “a school is a Christian school because it adheres to the Biblical Christian philosophy” as written in its journal.⁸⁰ And for ACE “a school only becomes a Christian school when the Word of God is instructed into the minds”⁸¹ of the students and that all subject matters are taught from the Biblical perspectives.⁸² For a Christian school to say that it is teaching from a Biblical perspective, the Bible should be the main textbook in all subjects so that through it, students may become aware and learn the truth about God while studying in a school. For an ACE school, a real goal of the

⁷⁸ School Catalog: Accelerated Christian Education, 1.

⁷⁹ School Catalog: Accelerated Christian Education, 1.

⁸⁰ “School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978,” Volume 36 Issue no. 4 (October – December 2014), 4.

⁸¹ “School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978,” 10.

⁸² “School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978,” 10.

Christian school is to do what God instructed us to do and that is to instill God's teaching to the minds and hearts of the children as Deuteronomy 6:4-12 says.⁸³

As part of the character building strategy of the ACE, it offers 60 character traits such as honesty, kindness, loyalty and so on, presented embedded in the curriculum so that the students could develop and apply those characteristics through their lessons in their own lives.⁸⁴ The Bible is a big part of the ACE curriculum because it is designed to have God as the center of the curriculum. The Scripture is used as a reference in all subjects and lessons because Dr. Howard believed that the Bible as the Word of God is a powerful tool that can change the lives of every individual through God's wonderful works in the lives of every person.⁸⁵ ACE offers eight primary subjects that they think are needed for the students' basic educational needs. Those include: Mathematics, English, Literature and Creative Writing, Social Studies, Science, Word Building (spelling), and Bible reading.⁸⁶ ACE's educational concept was built on the five laws of learning which are: (1) Students must be at subject levels where they can perform, (2) Students must set reasonable goals, (3) Students must be controlled and motivated (4) Learning must be measurable, and (5) Learning must be rewarded.⁸⁷

⁸³ "School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978, 11-12.

⁸⁴ ACE Catalog, 3. *School of Tomorrow, Philippines: Making a Difference, One Child at a Time* (n.p.), brochure.

⁸⁵ Jones, "An Evaluation of the Accelerated Christian Schools," 33.

⁸⁶ "A.C.E Curriculum Program," Accelerated Christian Education, 2016, accessed July 15, 2016, <https://www.aceministries.com/>.

⁸⁷ "School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978, 3.

The ACE curriculum is structured to include all three cognitive levels of the learning process such as knowledge, understanding, and wisdom and introduces children to concrete and abstract reasoning skills.⁸⁸ It ranges from grades one through twelve. The instructional material for “each subject level is divided into ‘bite-size’ achievable units called PACEs. Each PACE corresponds to a chapter in a typical textbook. A total of twelve PACEs can be approximately used in a year’s progress. The curriculum uses an individualized approach of instruction. The PACE instructional materials are organized with diagnostic testing. Though there is no requirement for the student to finish all the materials in a specific period of time before moving on to the next grade, the students still need to pass higher than the diagnostic test before going on to the next PACE. Accordingly, if a student had absences, the student will continue on the PACE where the student had left off.”⁸⁹

As part of the Accelerated Christian Education Curriculum, the President of Accelerated Christian Education Schools in America, Dr. Davis Gibbs, set up eight characteristics with each having its Scripture reference and these forms the goals wherein ACE Christian schools will be identified and will serve as the foundation of the school. The following characteristics shown on the table below are practically applied during the ACE educational programs that help mold the children’s character.⁹⁰ See the table 1 below.

⁸⁸ ACE Catalog, 8. *School of Tomorrow, Philippines: Making a Difference, One Child at a Time* (n.p.), brochure.

⁸⁹ Sandra Kay Metz, “The Effect of Accelerated Christian Curriculum on the Self-Image of Third through Eighth Grade Students” (Master's Thesis, California State University, Northridge, 1977), 1, accessed March 04, 2016, <http://hdl.handle.net/10211.3/118469>; "Philippine Christian School Of Tomorrow," *pcst.edu.ph*, last modified 2016, accessed June 27, 2016, <http://www.pcst.edu.ph/>.

⁹⁰ Jones, “An Evaluation of the Accelerated Christian Schools” 29-30.

| CHARACTERISTIC | REFERENCE (NIV) | APPLICATION |
|---|--|--|
| 1. Lead every child to the saving knowledge of the Lord Jesus Christ. | John 3:5 Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit." | Science PACE 1033:1. The supervisor is given the opportunity to speak to the child about salvation. Many opportunities in the curriculum, or behavior that arose from the child and daily devotions offer opportunities to lead the child to the saving knowledge of Christ. |
| 2. Lead every child to the knowledge of the Word of God. | Psalms 119:9 "How can a young person stay on the path of purity? By living according to your word." | This is achieved through the study of our Bible Reading Story PACEs, memorization of Monthly Scripture passages, devotions, and Bible stories. |
| 3. Teach every child to lead another child to Christ. | Proverbs 11:30 "The fruit of the righteous is a tree of life, and the one who is wise saves lives." | A subject called 'Soul Winning' is presented to the children and practical lessons are applied on outreaches. |
| 4. Teach children to fear (respect) God. | Job 28:28 "The fear of the Lord--that is wisdom, and to shun evil is understanding." | Relationship with God and the protection of the relationship is encouraged. The desire to please God and not to disappoint Him. |
| 5. Teach children to live holy. | Ephesians 1:4 "For he chose us in him before the creation of the world to be holy and blameless in his sight." | The children are taught about sin, consequences of sin and confession of sin. God's righteousness, mercy and forgiveness. The Literature and Creative Writing PACEs cover this teaching. |
| 6. Teach children stewardship of life. "Not my will but thy will be done." | Galatians 2:20 "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me." | The students are taught to be responsible, to take good care of everything that is provided to them by their parent and school, and not to be a wasteful person. |
| 7. Biblical excellence | This is to get excited about that which God gets excited about. Building Christian character according to the 60 character traits of Jesus, recorded in the Bible. | Each learning PACE (workbook) teaches one character trait. |
| 8. Teach kids how to worship God. | Psalms 95:6 "Come, let us bow down in worship, let us kneel before the LORD our Maker." | The children are taught to worship God through meeting together during assembly, praying, singing, and listening to the Word of God, together or individually. |

Table 1: The Eight Characteristics of ACE Christian Schools

The eight characteristics of ACE Christian Schools have been identified globally which is operating now in over 140 countries. As ACE focuses on teaching, having the Word of God as its basic principles, children entering these schools are being prepared to become productive. ACE aims to teach them to think, act and live in order to become Christian leaders of tomorrow.⁹¹ Therefore, ACE curriculum has been used globally to provide the children learnings that are Bible-based and that can make great differences in their lives.⁹²

Biblical and Theological Insights on the Spiritual Formation of Children

In Deuteronomy 6, the teachings that Moses gave to the Israelites were not directly given to children. It was intended for every Israelite that through the teachings, they may observe, keep and do the commands of God (Deuteronomy 6:1-3, 6, 17-18, 24-25). As a result, the Israelites were expected to live out what they had learned and not just hold it as something that they know in their minds. The Israelites needed to be ready in teaching their children.⁹³ “Faith is the focus of Moses’ teaching.”⁹⁴ In teaching about faith, only a person of faith can pass on the faith. In Deuteronomy 6:7-9 (NIV) which says, “Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your

⁹¹ School Catalog: Accelerated Christian Education, 4-7, accessed March 04, 2016, https://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf; "Accelerated Christian Education," *aceministries.com*, last modified 2016, accessed October 31, 2016, <http://www.aceministries.com/>.

⁹² Jones, “An Evaluation of the Accelerated Christian Schools,” 35.

⁹³ Stonehouse, *Joining Children on the Spiritual Journey*, 25.

⁹⁴ Stonehouse, *Joining Children on the Spiritual Journey*, 25.

houses and on your gates,” parents can talk to their children about God anytime and anywhere. Through the normal conversations of the parents and the children, the parents become the primary teachers of faith to the children. Teaching the children is not the task of the parents alone, but it is done along with the support of the community of faith who shares the same values in nurturing the children.⁹⁵

Deuteronomy 6:17-18 (NIV) says, “Be sure to keep the commands of the LORD your God and the stipulations and decrees he has given you. Do what is right and good in the LORD’s sight, so that it may go well with you and you may go in and take over the good land the LORD promised on oath to your ancestors,” God wants the children to live out the laws of God and not just to talk about it. “Children need to see and experience the faith in action.”⁹⁶ When the children ask, “In the future, when your son asks you, ‘what is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?’” (Deuteronomy 6:20, NIV), that is the teachable moment, the time that the child is ready to learn.⁹⁷ On the other hand, Jerome Bruner believes that “any subject can be taught effectively in some intellectually honest form to any child at any stage of development.”⁹⁸

In Deuteronomy 16, God commanded the Israelites to celebrate festivals for him. Those are: the Passover (16:1-8), the Festival of Weeks (16:9-12), and the Festival of Tabernacles (16:13-17). Observance of the Passover reminded the Israelites of God’s

⁹⁵ Stonehouse, *Joining Children on the Spiritual Journey*, 26.

⁹⁶ Stonehouse, *Joining Children on the Spiritual Journey*, 27.

⁹⁷ Stonehouse, *Joining Children on the Spiritual Journey*, 27.

⁹⁸ Jerome S. Bruner, *The Process of Education* (New York, NY: Vintage Books, 1963), 33.

great deliverance and their freedom from slavery. This festival gave the parents' opportunity to tell the story to the children of God's great deliverance upon the Israelites.⁹⁹ The Festival of Weeks was a time of thanksgiving observed to celebrate the completion of harvest, while the Festival of Booths was when everyone was waving branches to praise God. For seven days, families lived in shelters made of tree branches they had built. This was done so that generation to generation would know that their ancestors lived in booths when God brought them out of Egypt and so that they would also know who God is since he provided for them.¹⁰⁰ Through the observance of the festivals, children knew their history and at the same time experienced it.¹⁰¹

Human Development and Transformational Learning

From Adam, there is a divine commandment to labor in the Garden of Eden as written in Genesis 2:15. But this labor was not a curse imposed by God, but the intrinsic nature how God made humanity. When sin entered into humanity, the intrinsic nature to labor did not disappear, but the way we perceived the value of an individual on the basis of the work changed. This is evident in Erikson's designation of his developmental period of industry versus inferiority wherein it describes the importance and value of the school-age child upon the fulfillment of his or her work.¹⁰²

⁹⁹ Stonehouse, *Joining Children on the Spiritual Journey*, 28-29.

¹⁰⁰ Stonehouse, *Joining Children on the Spiritual Journey*, 28-29.

¹⁰¹ Stonehouse, *Joining Children on the Spiritual Journey*, 28-29.

¹⁰² James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco, CA: Jossey-Bass, 1998), 173.

In theological perspective, humanity's worth for God is more than what a person can accomplish. Therefore, the only proper basis for the assessment of human's worth is not basis of an individual's accomplishment or achievement, but on the spirit of the person and the conformity of that spirit to the Spirit of God as revealed in Jesus Christ.¹⁰³

According to James Fowler, a child's world is divided into two parts, mythical and literal differentiation.¹⁰⁴ In a literal world of a child, he or she is socially controlled, rational, schooled and linear. In mythical, the adult is still in charge, however, the child fantasizes, engages in imaginative behavior and thinks analogically. These two worlds are described by Ronald Goldman who spoke about the religious thinking from childhood and adolescent as the child being both an empiricist and myth-maker. But for a child, both of these worlds are not contradictory, rather a person is on the journey of exploration between these worlds until both worlds converge and the child has the capacity for world coherence. In Erikson's terms, this is the development of cognitive and interpersonal competencies required by schooling wherein the child learns to put ends and means together on the basis of socially and culturally prescribed norm to prevent suffering and rejection. This prepares a child to become a working member of society.¹⁰⁵

So, according to Loder, as a child is working in a social context, ego becomes the socially acceptable standard to be able to objectify the past with continuity and construct one's own story. In identifying with the environment and others, the child is very

¹⁰³ Loder, *The Logic of the Spirit*, 174.

¹⁰⁴ James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco, CA: Harper and Row, 1981), 135; cited in James E. Loder, *The Logic of the Spirit: Human Development in Theological Perspective* (San Francisco, CA: Jossey-Bass, 1998), 173.

¹⁰⁵ Loder, *The Logic of the Spirit*, 176.

susceptible to praise and approval. Thus, the question of industry is a heightened sense of social approval and potential disapproval. Also, the emergence of role taking in this period is based on the human spirit's creating a resolution to the conflict of desiring interpersonal interaction without violating another's individuality.¹⁰⁶

The above are the theories given on the basis of psychological perspectives. On the basis of theological standpoints, the emergence of ego to create identification, role taking and socialization of a child is best materialized in an authentic Christian community. *Koinonia*, which means communion or participation in a shared reality whereby believers are in communion with one another,¹⁰⁷ is described by theologians Paul Lehmann and T. F. Torrance as the communion-creating presence of Jesus Christ. This communal relationship in the Spirit of Jesus Christ gives a profound relationship to others which is genuinely intimate and functional to a child. Because the Spirit gives a unique context for understanding the work-worth relationship, then the natural process of human development in this stage, especially the natural course of roles and works, is possible with a person's intimacy in the Spirit and should be done in the service of the spiritual presence of Jesus Christ. And this *koinonia* becomes the context of transformed conscience wherein it is not primarily the other people that affirmed us, especially in the case of the child, but the living presence of God as a shared reality.¹⁰⁸

In James Loder's book, *The Transforming Moment*, James Loder defined transformation as any changes that take place from a lower to a higher stage of life with a

¹⁰⁶ Loder, *The Logic of the Spirit*, 178-179.

¹⁰⁷ Frank J. Matera, *New Testament Theology: Exploring Diversity and Unity* (Louisville, KY: Westminster John Knox Press, 2007), 321.

¹⁰⁸ Loder, *The Logic of the Spirit*, 94-197.

process of continuing development. In the developmental stages of human beings, transformation emerges from a basic capacity into a complex skill or thinking, such as the development of sensory motor behavior into mature intelligence or as the concrete stage into formal operation based on Piaget's development theory.¹⁰⁹

James Loder, a professor in the Department of Practical Theology of Princeton Theological Seminary, interpreted transforming moments as "needs to be recognized as sources of new knowledge about God, self, and the world, and as generating the quality and strength of life that can deal creatively with the sense of nothingness shrouding the extremities and pervading the mainstream of modern living."¹¹⁰

For the Lutheran, according to Loder, real transformation can only happen through the work of the Holy Spirit. Authentic transformation for Luther happens when the spiritual grammar of the Holy Spirit is understood by the human spirit and produces not only changes in personality but the holistic paradigm of transformation in a sanctifying unity in Christ.¹¹¹

And this transformation conveys the integral truth that it begins and ends in Christ.

In ordinary experience transformation begins and ends with the development of the personality's adaptational capacities, or in simple terms begins and ends with the human ego. In theological context it is a pattern that begins with Christ's initiative borne in on the personality by his Spirit and brought through conflict into faith and worship, of which theology is the integral part.¹¹²

¹⁰⁹ James E. Loder, *The Transforming Moment* (Colorado Springs, CO: Helmers and Howard Publishers, 1989), 38.

¹¹⁰ Loder, *The Transforming Moment*, viii.

¹¹¹ Loder, *The Transforming Moment*, 115-116.

¹¹² Loder, *The Transforming Moment*, 116.

Loder continues, “conversion is not conversion out of but into the transformation of all things because Christ’s Spirit transforms all transformations; so, one cannot be a Christian on the side. It is when the human spirit communes with the Spirit of Christ that transformation of inner being becomes a dialectal pursuit.”¹¹³ And with that we can say that all transformations are implicitly eschatological, but the Eucharist makes that implicit significance explicit and definitive. This is because the Eucharist is the image and symbol of sacramental relationship which pertains to the past, present and the celebration and participation of future climax of Christ as the finisher of all unfinished transformations.¹¹⁴ Loder’s definition of transformation is that it is done only through the work of the Holy Spirit which is in agreement of the discussion in the theoretical framework that the Holy Spirit is the “major element that is needed for a life-changing curriculum.”¹¹⁵ This material leads us to the first characteristic of ACE curriculum which is leading every child in the saving knowledge of Christ, and through the child’s relationship with the Holy Spirit that enables a child in building and sharing this relationship to other people. Thus this section explains for the foundational purposes of this paper the transformation that happens within a child through the communion of the Holy Spirit.

The transparent relationship between Christ’s nature and ours is the vital nerve, the heart of the truth so thinly disguised, or so nearly revealed in the transforming moment. This means that one must allow himself or herself to fall into the dominion of

¹¹³ Loder, *The Transforming Moment*, 117-121.

¹¹⁴ Loder, *The Transforming Moment*, 117-121.

¹¹⁵ May et al., *Children Matter*, 197.

genuine communication of the individual's true feeling and thinking towards Christ. By expressing joy, sadness, and other developmental as well as daily experiences to Christ, one is not met by rejection or silence but by the Holy Spirit's welcome because Christ experienced it all. And with that relational transparency, transformation can be attained and the revelation of Christ on a person creates convictional knowing which describes the structural and dynamic link between knowing about Christ and knowing Him personally. Thus, convictional knowing allows intimacy of the person to Christ which establishes shared joy and spiritual communion with Him.¹¹⁶ Loder's understanding of transformation will shape the evaluation of goal number one of the ACE curriculum which is to "lead every child to the saving knowledge of the Lord Jesus Christ."¹¹⁷

Transformational logic is a built-in part of human development on which its significance is in the expression of *Spiritus Creator* by which all proximate transformations are finally transformed. The Creator Spirit transforms all transformations in the course of effecting his purpose at all levels of human development.¹¹⁸

Developmental Theories Related to Children's Spiritual Formation

Developmental theories explain how the individual changes over the childhood years. Understanding of these theories is necessary for forming the children's spiritual formation. The developmental theories that will be looked at are cognitive, psychosocial

¹¹⁶ Loder, *The Transforming Moment*, 122-123.

¹¹⁷ Jones, "An Evaluation of the Accelerated Christian Schools," 29-30.

¹¹⁸ Loder, *The Transforming Moment*, 130-133, 157.

and faith developmental theories, only of children 10-12 years old. All of these theories connect with the children's spiritual formation.

Cognitive Developmental Theory and its Relationship to Children's Spiritual Formation

Jean Piaget studied the children's mental development or what is called the cognitive development up to adolescence which is the transitional phase marking the entrance of an individual into adult society. Piaget and Inhelder in their book wrote that "child psychology studies the mental development of the child for its own sake."¹¹⁹ This cognitive development theory is divided into four stages which are (1) Sensorimotor stage, (2) Pre-operational stage, (3) Concrete operational stage, and (4) Formal operational stage. These stages deal with the mental growth, and the development of behavior patterns of an individual.¹²⁰ In this study, the researcher will only focus on the third stage which is called the "Concrete Operational Stage."

The third period is called the concrete operational stage which starts at the age of seven and eight up to eleven to twelve which marks the completion of the concrete operations and the entering of the abstract thinking stage.¹²¹ This is the central part to Piaget's theory that stresses the steady integration of structures which progressively become entered: ". . . we see the unfolding of a long, integrated process that may be characterized as a transition from subjective centering in all areas to a decentering that is at once cognitive, social and moral. This process is all the more remarkable in that it

¹¹⁹ Jean Piaget and Bärbel Inhelder, *The Psychology of the Child* (New York: Basic Books, 1969), viii.

¹²⁰ Piaget and Inhelder, *The Psychology of the Child*, vii.

¹²¹ Piaget and Inhelder, *The Psychology of the Child*, 96.

reproduces and develops on a large scale at the level of thought what has already taken place on a small scale at the sensori-motor level.”¹²²

At this stage, the child realizes in the experiment of conservation of liquid, that the amount of liquid whether put in a narrower or wide glass has the same amount. It is only the glass that changes but the content does not. This is called “concrete” and children can relate directly to objects, but are not yet able to verbally state a hypothesis. “Concrete operations provide a transition between schemes of action and the general logic structures involving both a combinatorial system and a ‘group’ structure coordinating the two possible forms of reversibility.”¹²³

Children’s ability to communicate at this particular age equips them to articulate their perception of their families in correlation to their spirituality.¹²⁴ “Affectivity initially centered on familial complexes, gradually widens its scope in proportion to the expansion of social relations, and the moral feelings initially dependent on an external sacred authority, which succeeds in evolving only a relative obedience, evolve in the direction of a mutual respect and reciprocity whose decentering effects are, in our societies, much more profound and permanent.”¹²⁵ Piaget said that “it is not until about age ten or twelve that kids think abstractly about intangible things like justice and mercy.”

¹²² Leroy T. Howe, "Jean Piaget's Theory of Cognitive Development: An Overview and Appraisal," *Perkins Journal* 31, (September 1977): 27-64, *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed March 18, 2016), 50-51.

¹²³ Jean Piaget and Bärbel Inhelder, *The Psychology of the Child*, 100.

¹²⁴ Yingzi Piao, “The Perceived Influence of the Family upon Spirituality among Selected Children in Qingdao, China,” (HCD Thesis, Asia-Pacific Nazarene Theological Seminary, 2014), 29.

¹²⁵ Jean Piaget and Bärbel Inhelder, 129.

ACE curriculum includes these two terms, “mercy” and “equitable,” instead of the word “justice” as part of their 60 character traits that the children have to learn.¹²⁶ Therefore at this stage, children are able to understand and begin to develop and experience concept of God and other things that are related to God in a deeper way.¹²⁷

Another aspect of Piaget’s theory that is necessary to understand is the four causes of development which are (1) Heredity and Maturation, (2) Direct Experience, (3) Social Interaction, and (4) the Process of Equilibration.¹²⁸ In heredity and maturation, Piaget believed that ...

“... persons are born with a brain which naturally connects to the world around them. As the brain matures, it is able to organize new information in new more adequate ways making possible qualitative changes in the child’s thinking. Since in all children the biological capabilities mature in the same order, we see a predictable sequence in the stages of cognitive development.”¹²⁹

The second factor Piaget identified is the direct experience. Children need direct contact experience with the world for them to develop cognitively. As they experience interactions with different objects, the children learn and gain understanding of those objects and these experiences bring the children learning and development.¹³⁰ The third factor is social interaction. In this stage, children gain new information through their

¹²⁶ "In a Class of Your Own," Southern Cross Educational Enterprises, accessed January 06, 2016, <http://www.scee.edu.au/wp-content/uploads/2012/05/In-a-Class-of-your-Own>.

¹²⁷ Ratcliff and Ratcliff, *Childfaith: Experiencing God and Spiritual Growth with Your Children*, 6.

¹²⁸ Stonehouse, *Joining Children on the Spiritual Journey*, 82-84.

¹²⁹ Jean Piaget, “Piaget’s Theory,” in Carmichael’s *Manual of Child Psychology*, ed. Paul H. Mussen 3d ed. (New York: John Wiley and Sons, 1970), 719-20, cited in *Joining Children on the Spiritual Journey*, vol. 32. (Grand Rapids, MI.: Baker Books, 1998), 82-83.

¹³⁰ Jean Piaget, “Piaget’s Theory,” in Carmichael’s *Manual of Child Psychology*, cited in Catherine Stonehouse, *Joining Children on the Spiritual Journey*, 82-83.

interactions with other children and adults. Children also learn to integrate old and new information or substitute old facts to the new ones. The last factor is equilibrium. This factor brings to harmony, inner conflicting ideas or information. The process wherein those inner conflicts are resolved and restored is called the equilibrium at work. Children learn and develop in different ways. This could be through their own experiences or through the help of the environment as it can be seen on these four causes of development.

Psychosocial Theory and its Relationship to Children's Spiritual Formation

The psychosocial theory according to Erik Erikson, categorizes each of eight stages and those include (1) Trust vs. Mistrust, (2) Autonomy vs. Shame and Doubt, (3) Initiative vs. Guilt, (4) Industry vs. Inferiority, (5) Identity vs. Role Confusion, (6) Intimacy vs. Isolation, (7) Generativity vs. Stagnation, and (8) Integrity vs. Despair. These stages deal with how people develop a sense of identity, master new tasks and skills, and resolves the crises that each stage requires. For this stage, the researcher will only focus on the fourth stage which is the "Industry vs. Inferiority."

Industry vs. Inferiority begins at the start of school life and lasts until the stage of puberty. At this stage the child develops a sense of industry, becoming ready to absorb the learning needed in order to produce certain things using his or her skills and tools. It is also at this stage that the child masters fundamental knowledge making them ready to use certain tools that older people use. Thus, it boosts their pride and gives them the attitude to do well in their work. While in some cultures children receive systematic instruction, some are from older people, but most of the children also receive earnings and instruction from older children. Hence, teaching the children to become literate is

necessary because at this stage, children can acquire great things from the things given to them to read by the people around them such as from home and school. On the other hand, guidance is also necessary because it is also at this stage where children feel being in despair when there is an unsuccessful mastery of skills and especially when the development of the child is disrupted because the school or the family fail to prepare the child during this stage of life.¹³¹ School is a big part of the child's learning environment at this stage. And since children can acquire and learn a lot of things at this level, this section will help the study identify how the curriculum impacts the children's spiritual formation in terms of industry vs. inferiority.

Faith Development Theory and its Relationship to Children's Spiritual Formation

James Fowler introduced the faith development theory which has been a part of long-term search of our spiritual life and its backgrounds that both deals with the answer to who we are and what is the meaning of life as we live here in this world.¹³² Fowler in his explanation of an individual's faith development, both explained the concept of faith and its difference from religion as well as the process on which individuals go through in their development through a stage theory maintaining faithfulness.¹³³

Fowler defines faith as that which "has to do with making, maintenance, and transformation of human meaning... and has to do with the mode of knowing and being."¹³⁴ Fowler in his book *Stages of Faith*, developed the six stages which are (1)

¹³¹ Erik Erikson, *Childhood and Society*, 2nd ed. (New York: W.W. Norton, 1963), 259-260.

¹³² James W. Fowler, "Faith and the Structuring of Meaning," in *Faith Development and Fowler*, eds. Craig Dykstra and Sharon Parks (Birmingham, AL: Religious Education Press, 1986), 15.

¹³³ Fowler, *Faith and the Structuring of Meaning*, 15.

¹³⁴ Fowler, *Faith and the Structuring of Meaning*, 15.

Intuitive-Projective Faith, (2) Mythic-Literal Faith, (3) Synthetic-Conventional Faith, (4) Individuative-Reflective Faith, (5) Conjunctive Faith, and (6) Universalizing Faith. This theory discusses the stages that people go through as their faith matures, but in this study, the researcher will only focus on the second stage which is the “Mythic-Literal Faith.”

The Mythic-Literal stage of faith usually takes form in elementary school years. This is the faith stage of the school child. “It is on this stage that the mind of a ten-year-old is an amazing instrument because it can virtually memorize the *Guinness Book of World Records*.”¹³⁵ The child can write and communicate wonderful stories and also the child can create a more organized and dependable world. “Mythic-Literal boy and girl works hard and effectively at sorting out the real from the make-believe.”¹³⁶ The development of the Mythical-Literal stage brings with it the ability to connect our experiences into meaning through stories. Stories become the major way of giving unity and value to experience. One of the greatest gifts that a child could have at this stage is narrative through telling and retelling great stories that come to a child’s experiences of meaning, but are not yet ready to step out of the story and reflect in its meaning.¹³⁷ At this stage, the children composes a world based on reciprocal fairness and fundamental justice based on reciprocity.

For this stage, meanings are conserved and expressed in stories.¹³⁸ Marva L. Hoopes, states “the use of story can be a spark for children's spiritual growth and holds

¹³⁵ James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco, CA: Harper and Row, 1981), 136.

¹³⁶ Fowler, *Stages of Faith*, 136.

¹³⁷ Fowler, *Stages of Faith*, 137.

¹³⁸ Fowler, *Stages of Faith*, 149.

great potential benefit for the church and for the children who are a part of the community of faith.”¹³⁹ Thus nurturing the children through stories at this stage will be very helpful in their spiritual lives. Learning that stories have great impact on children’s spiritual formation, curricula that use Bible stories can be a great way for a child to comprehend meaning about God. Thus, knowing and understanding the faith development theory is necessary for this study. For the researcher’s purposes, the word “spiritual growth and “spiritual formation” are being used interchangeably for this paper.

The Spiritual Formation of the Children

The Bible gives references about children especially Jesus who showed how important children are as he was talking to his disciples. Jesus repeatedly spoke of the great importance of children to his disciples. One example of the great importance can be seen when Jesus blessed the children and taught that the kingdom of God belongs to such as these (children) (Luke 18:116b).¹⁴⁰ Children think very differently from teenagers and adults. This is due to their age and maturity. At the age of six or seven, a child can come to understand that God is omniscient or all-knowing and at the age of eight, children begin to understand that God is omnipotent or all-powerful but understanding that God is omnipresent or everywhere takes several years and so does the development of the concepts of God, prayer and of the Bible.¹⁴¹ The development of children in their spiritual

¹³⁹ Marva L. Hoopes, "The Power of Story in the Spiritual Development of Children." (Doctoral diss., Biola University, 2013), ProQuest LLC, *ERIC*, EBSCOhost (accessed March 7, 2016).

¹⁴⁰ Ratcliff and Ratcliff, *Childfaith*, 1.

¹⁴¹ Ratcliff and Ratcliff, *Childfaith*, 5-6.

formation may speed up through the parents or teachers teaching followed by children's application through their personal experience. Donald and Brenda Ratcliff emphasize that the more teachings the children receive from their everyday experience about God, the more they may develop in their spiritual formation.¹⁴² It is also important that the children should be aware that their relationship with God should be developed and not to remain stagnant. Children need to know the importance of their spiritual formation and they need help for them to see that God accepts them whoever they are and because God is powerful, He can make great changes in their lives.¹⁴³

The book *Childfaith* suggests that there are at least ten areas of life where the spiritual changes of children happen over a period of time. First, one is through salvation or conversion where the child accepts God in his or her life. Second is through learning the contents of the Scripture. The more the children learn and reflect the stories from the Scripture, the more the children develop spiritual formation. These first two corresponds exactly with goals 1 and 2 of the ACE curriculum. Third is that the child's view of God comes in clearer and is more constant through their study of the Scriptures. The fourth one is their spiritual formation. This represents children who are becoming more Christ-like by exemplifying Jesus' examples. Fifth is the child's relationship with God in ways such as loving, praising and wanting to be more connected with God. This can be seen on the eight characteristics of ACE which is "Teaching kids how to worship God."¹⁴⁴ Yet at the age of ten, having the proper guidance, children can develop a deep longing for God.

¹⁴² Ratcliff and Ratcliff, *Childfaith*, 7.

¹⁴³ Ratcliff and Ratcliff, *Childfaith*, 9.

¹⁴⁴ Jones, "An Evaluation of the Accelerated Christian Schools," 30.

Sixth is through helping the child to visualize God at work. The seventh one is sanctification. This is when the child becomes aware of all areas of sin. Eighth is knowing that spiritual formation is faith development where the child's faith increases as the child grows and experiences Christ. Ninth is moral development. Lastly, the child makes a decision based on the child's conscience.¹⁴⁵

The children can experience God in many ways, thus children are encouraged to be receptive to God's call. Some children may hear God through quietness, talking to God though it is not through prayer, or even in a lively context. Through the child's spiritual journey in life, it is necessary that the children have an ongoing relationship with God at least accompanied by spiritual experience for the children to learn more and be more and more like Christ.¹⁴⁶ These experiences of the child, led the researcher in defining and choosing the meaning of Spiritual Formation for this thesis given in the Definitions of Terms section of Chapter I.

Norma Cook Everist, a professor of Educational Ministry at Wartburg Theological Seminary in Iowa, writes in a chapter of her book that people tend to learn when a language is spoken in their native tongue or when that language is used in people's everyday life. It is not enough to speak to people on our own understanding, instead we can bring the good news to people through caring, asking what we can do for them instead of telling a person what he or she needs as Jesus did when he healed people. Instead of saying to the people who are blind, you can walk, Jesus instead cared for the person by asking "what can I do for you? Jesus showed his care for the people through

¹⁴⁵ Ratcliff and Ratcliff, *Childfaith*, 9-12.

¹⁴⁶ Ratcliff and Ratcliff, *Childfaith*, 19-23.

their needs and not deciding himself what their needs were. This is an example that Jesus wanted us to do when we reach people for the kingdom of God. In the light of Norma Cook Everist's observation, a last thing is that when we talk to people, we should teach people through the language they use. When a person is a musician, we could help them by teaching them to use their language in music to honor God through it. If a person is a nurse, who speaks the language of "health" and "medication," we can encourage them to speak their language of health and medication to develop their relationship to God. That same thing goes with a child. Children have their own language and each child is gifted by God with multiple intelligence.¹⁴⁷ Thus children have to be taught to speak to God using their own language also in terms of their multiple intelligence. Being aware of the people's language will enable teachers and God's followers to help God's people to grow in faith maturely through the use of their own languages.¹⁴⁸

In ACE curriculum, it says that "Scripture is used as a reference in all subjects and lessons because Dr. Howard believes that the Bible, the Word of God is a powerful tool that can change the lives of every individual through God's wonderful works in the lives of every person.¹⁴⁹ This gives a "significant emphasis on God's Story and the importance of children coming to know the whole story of God as the exciting, unfolding, story of what God is doing and has been doing throughout history."¹⁵⁰

¹⁴⁷ Howard Gardner and Thomas Hatch, "Multiple Intelligences Go to School: Educational Implications of the Theory of Multiple Intelligences" *Educational Researcher* 18, (November 1989), 4-10.

¹⁴⁸ Norma Cook Everist, "Luther on Education: Implications for Today," *Currents in Theology and Mission* 12, no. 2 (April 1985): 76-89. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed June 9, 2016). 123-130.

¹⁴⁹ Jones, "An Evaluation of the Accelerated Christian Schools," 33.

¹⁵⁰ Catherine Stonehouse, "FW: My Comments," email to Clark Armstrong,

“Story telling is a primary tool of the Christian educator.”¹⁵¹ Telling stories from the Scripture helps children understand the deep truths about God and the world. We tell stories from the Scriptures because, the Scriptures instruct us to do so. However, it is through stories that the children develop their identity as part of a community of faith. Through storytelling, children can see themselves through the lives of the characters, and they can discover that God is “not far from us.”¹⁵² It is also through stories that children experience “a sense of awe, wonder, mystery and acts of God in history.”¹⁵³ This section highlights the importance of telling story from the Scripture and how it helps in the spiritual formation of children.

This chapter discussed the historical movement of Christian schools which started during the Israelites in exile, including the schools of Luther and Wesley, its history in the United States and lastly in the Philippines, including the ACE schools and the very purpose why these schools exist and their relation in the lives of people especially to the children. That topic is followed by the discussion of the ACE curriculum, and how it helps the children to see life from God’s point of view. The next subject addressed was the biblical and theological insights which talk about God revealing the truth to us through the Scripture, followed by developmental theories which give us a further understanding how the development of each individual is necessary for their spiritual

August 10, 2016 (12:04PM), accessed August 10, 2016,
<https://outlook.office.com/owa/?ae=Item&t=IPM.Note&id=RgAAAAC1oGaKCz9MTLOH0%2bp7f4JzBwBBd5R0tJRTIqPz2Zc6NtZAAHyuHAgAAAJ>.

¹⁵¹ May et al., *Children Matter*, 176.

¹⁵² May et al., *Children Matter*, 176.

¹⁵³ May et al., *Children Matter*, 176.

formation. The last was on the spiritual formation of children. This section gives insights on the children's experiences of God in different ways. Though all of the literature and studies in this chapter are related with the spiritual formation of children ages 10-12, two of the truths that are very important in this chapter for the spiritual formation of children are "God can change lives and the curriculum is useless however creative it was made without the work of the Holy Spirit."¹⁵⁴ Another important truth is that the Scripture is a powerful tool that can still change the lives of every person through God's wonderful works.¹⁵⁵ Through the Bible, Stonehouse mentioned that parents need to model what they taught, as do the teachers.¹⁵⁶ I concluded from this research that this is the best way to teach children, and that the parents or the teachers should have faith first before they can pass it to the children.

Since this study is about the evaluation of curriculum, I focused on the curriculum's effectiveness on the spiritual formation of the children ages 10-12. However, as I discussed on the framework, I looked on the other aspects of curriculum such as the teachers, environment, and the content which contribute to the children's spiritual formation. The methodology for this study and how this tool was utilized is explained in the next chapter of this thesis.

¹⁵⁴ May et al., *Children Matter*, 198.

¹⁵⁵ "A.C.E. Curriculum Program," Accelerated Christian Education, 2016, accessed July 15, 2016, <https://www.aceministries.com/>.

¹⁵⁶ Stonehouse, *Joining Children on the Spiritual Journey*, 26.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This chapter discusses the method of the study, sources of data, research-gathering procedure, data-gathering instruments, and treatment of the data, and includes a feasibility of study section.

Method of the Study

This study was a descriptive in design as John W. Best and James V. Kahn define it as the “process that involves describing, analyzing and interpreting conditions that exist.”¹⁵⁷ Through this research, the students of the selected schools were given a survey to find out whether or not ACE is meeting its objectives in the spiritual formation of the children. In research and evaluation studies, employing multiple methods is common, therefore, the researcher used a combination of qualitative and quantitative methods.¹⁵⁸ Michael Patton wrote in his book *Qualitative Research and Evaluation Methods*, that skillful interviewing requires more than just asking questions. It demands more than reading to see what is there.”¹⁵⁹ Thus for the qualitative method, the researcher used (1) interview for the primary teachers of grades four of the implemented curriculum to six (refer to Appendix B for the interview protocol) and consent form for the teachers (refer to

¹⁵⁷ John W. Best and James V. Kahn, *Research in Education*, 9th ed. (1959; repr., Philippines: Pearson Education South Asia Private Limited, 2003), 22.

¹⁵⁸ Michael Quinn Patton, *Qualitative Research and Evaluation Methods*, 4th ed. (Los Angeles, CA: Sage Publications, Inc., 2015), 15.

¹⁵⁹ Patton, *Qualitative Research and Evaluation Methods*, 15.

Appendix C and (2) observation (refer to Appendix A) to the children grades four to six. For the quantitative method, a (3) survey questionnaire was administered to the children grades four to six (refer to Appendix D). Jose F. Calderon and Expectacion C. Gonzales define it as “it is used to collect demographic data about people’s behavior, practices, intentions, beliefs, attitudes, opinions, judgments, interests, perceptions, and the like and then such data are analyzed, organized, and interpreted.”¹⁶⁰ Also, (4) review of documents (refer to Appendix E) of the ACE curriculum such as journals and its eight objectives, was used as a supplemental device on what to expect from the students. This part was done on the process of the revised thesis proposal stage. The ACE materials such as websites, pamphlets, journals and magazines gave explanations and descriptions about what ACE is. It gave information on the curriculum itself, how it is to be implemented and what it contributes to the students who are using the curriculum. It also gave information and resources on how to contact ACE for those who are interested in the curriculum. Overall, the materials were well documented for reference purposes and helped in knowing and understanding more what this curriculum was all about. It was there that the eight objectives were made clear and defined. The materials did not provide a tool for evaluation, so this led to outside sources who have already evaluated the curriculum for instrumentation. A full report of the documents review is given in Chapter IV.

¹⁶⁰ Jose F. Calderon and Expectacion C. Gonzales, *Methods of Research and Thesis Writing* (Mandaluyong City: National Book Store, 2008), 64.

To ensure the validity and reliability of the study, the researcher employed strategies suggested by Sharan B Merriam.¹⁶¹ The first strategy was triangulation. Merriam defines it as “using multiple investigators, sources of data, or data collection methods to confirm emerging findings.”¹⁶² In this research, it included the checking of the ACE curriculum materials, interviewing the primary teachers, observing the implemented curriculum with the selected children grades four to six and then administering the survey questionnaire to the children. The second strategy was peer review or examination which means “discussions with colleagues regarding the process of study, the congruency of emerging findings with the raw data, and tentative interpretations.”¹⁶³ In this study, this was in consultation with my adviser and finally with the thesis panel to critique the findings of the study among others.

Sources of Data

The participants of the study included the (1) the selected students grade four to six from three selected elementary schools and (2) all of the primary teachers of the selected grades four to six students from the three schools. For this study, the researcher used cluster sampling. “Cluster sampling is used when the population is so big or the geographical area of the research is so large.”¹⁶⁴ The participants of the study are all using the ACE curriculum. Those are the bases of the researcher’s selection of the

¹⁶¹ Sharan B. Merriam, *Qualitative Research: A Guide to Design and Implementation* (San Francisco, CA: Jossey-Bass A Wiley Imprint, 2009), 215.

¹⁶² Merriam, *Qualitative Research*, 229.

¹⁶³ Merriam, *Qualitative Research*, 229.

¹⁶⁴ Calderon and Gonzales, *Methods of Research and Thesis Writing*, 174.

schools. No attempt was made to be comprehensive or representative of all Christian schools in the Philippines. Also, because it was impossible to conduct an interview on all the teachers of grades four to six who are using ACE curriculum in the Philippines (and that there are also assistant teachers of the same grade level), therefore, the researcher only gathered data from the primary teachers of the selected schools. Request letters were given to the schools to gain permission to survey and observe the students in grades four to six (Appendix F). The participants who were the grades four to six students were also given a consent form (Appendix G) and so also a signed consent was obtained from the parents of the students (Appendix H). And to interview the teachers, they were also given a consent form (Appendix C) and it was done depending on the teacher's availability. In the end, there were nine teachers targeted from the three grades in each of the three schools, but only four of those were willing and able to participate in the study.

Research-Gathering Procedures

The study was focused on the evaluation of the ACE curriculum upon the spiritual formation of the children grades four to six in three selected elementary Christian schools in Rizal which originally were (1) Famous Christian Academy, Antipolo, (2) Glory Land Christian Academy, Cainta, (3) Gofamint Christian Academy. In the light of this focus, it was essential that data would be gathered for future reference. As the field work was beginning, the third school which was Gofamint Christian Academy had to withdraw from being one of the respondents. The school had activities which were in conflict to the time of data gathering. Hence, Moriah Baptist Academy, Marikina City became the third respondent instead. First, the schools were contacted via

email or telephone to ask permission to gather data through interview, observation and survey. When the school allowed the researcher to gather data, then a formal request letter was sent.

A pretesting of the questionnaire was conducted to all of the students of grades 4-6 first in a school that was not involved in the study (Pilgrim Baptist Academy, Cainta Rizal), before administering it to the three schools included in the study to further identify whether refining of the survey tool was needed or not. “Pretesting is the process of measuring the effectiveness, validity and reliability of the questionnaire, determining the clarity of the items, the difficulty of answering, ease in tabulating response and other problems.”¹⁶⁵

During the pretesting of the questionnaire for the students grades four to six, the researcher found out that the students had difficulty with some English words such as “tick, locate, grasp, doctrines, peers, and temper.” Thus, these words were simplified for the students’ easier understanding of the questionnaire. The students had difficulty as well on reading Roman numerals on the questionnaire asking about their grade levels such as “IV, V, and VI.” Therefore, these options were changed to Arabic numerals such as (4, 5, and 6). The last thing that happened was that I asked the children if they knew the meaning of the word “Protestant” but the children said that they do not know it. But when the researcher asked them about the word “Christian,” they recognized that it was different from the word “Catholic” and they defined it the same as “Protestant” would mean. Thus, in the religion section where I asked the children’s religion, I put the word “Christian” instead of “Protestant.” Aside from these adaptations, nothing else was

¹⁶⁵ Calderon and Gonzales, *Methods of Research and Thesis Writing*, 174.

changed on the questionnaire for the actual survey. An interview was also conducted with one of the primary teachers of grades four to six to make sure that all the questions were worded the best and are clearly understood. During the pretesting of the interview, the researcher had to add one question at the beginning of the protocol which was to ask the teachers whether they know if their students had already received Christ as their personal Savior. This is in follow up with the second question which is “Did the children show more understanding of the evidences of their assurance of salvation than before.” The researcher also did an observation in that setting to see if any revisions were needed in the checklist. Through the observation, the researcher changed some words on the checklist such as on goal, instead of “the teacher sets the goal before the students start their PACE’s...” it was changed to “the students set the goal before they start their PACE’s.” The word “subject” on the checklist were all change to “PACES” since that is how they call each of the subjects and classes in an ACE setting. The word “classroom” was also changed to “learning center” since that is how ACE worded it. The changes were only minor and there were no major changes for the actual observation through the checklist.

Second, since there were three steps which were used for data gathering, the researcher first observed the students during classes using a checklist (Appendix A). Since it is an individualized study, in one school, grades three and four were together in one room and grades five and six were also together in one room. In the other two schools, grades four to six were studying together in one room. Since they were all using PACES, the researcher observed the students, but was unable to observe them doing the

same PACEs at the same time. The students were observed during the fourth quarter of the school year.

Third, the students were handed consent forms (one for each student and one for their parents) to obtain their permission and their parents' permission as well before doing the survey. The total number of students who were the respondents from the three schools was 39, but seven of them were not permitted by their parents to take the survey. The survey questionnaire used was the one the researcher adapted from the work of Timothy James Dernlan in his papers entitled "Spiritual Formation: A Comparative Study of Modern and Classical Christian Schools" and another one entitled "Build Up: Children's Spiritual Maturity Assessment" in line with the eight characteristics of ACE which talk about (1) Lead every child to the saving knowledge of the Lord Jesus Christ, (2) Lead every child to the knowledge of the Word of God, (3) Teach every child to lead another child to Christ, (4) Teach children to fear (respect) God, (5) Teach children to live holy, (6) Teach children stewardship of life, (7) Biblical excellence, and (8) Teach kids how to worship God.¹⁶⁶ The observations were administered during the last quarter of the year. The researcher also obtained the parents' consent of the students before giving out the survey questionnaire (Appendix C).

Fourth, the researcher conducted interviews with the main teachers of grades four to six students using a tool as described in the interview guide (Appendix B). The researcher has adapted it from Dina Johanna Christina Jones' paper entitled "An

¹⁶⁶ Timothy James Dernlan, "Spiritual Formation: A Comparative Study of Modern and Classical Christian Schools" (PhD diss, Ashland University, 2013, 164-167, accessed January 7, 2017, https://etd.ohiolink.edu/rws_etd/document/get/ashland1365819437/inline; This dissertation uses ACE's curriculum of each characteristic or objective for evaluation; also see Dernlan, "Build Up: Children's Spiritual Maturity Assessment," last modified 2004, accessed January 7, 2017, http://www.regularbaptistpress.org/wp-content/uploads/2012/11/child/Child_2.pdf

Evaluation of the Accelerated Christian Schools,”¹⁶⁷ to be able to assess the spiritual formation of the children. The tool is based on the eight characteristics of ACE which serve as the foundation of the school applied during school programs.¹⁶⁸ For the complete interview protocol, refer to Appendix B. The researcher talked to the primary teachers to set a specific date and time of their availability for the interview which lasted for one hour each. The consent form (Appendix C) used with the teachers included all information concerning confidentiality, procedures for the interview and recording tools for the teachers’ approval.

Lastly, the researcher reviewed the documents such as ACE curriculum’s eight characteristics (outcome goals that should include describe its participating students). The outcome goals of the eight characteristics were used to assess to what degree the ACE curriculum has been effective in the spiritual formation of the students. These documents were further analyzed using content analysis (refer to Appendix E) to see if they gave any other references and goals which can be seen on the spiritual formation of the children. This addressed the changes made through the process of the revision of the proposal. “Content analysis is a technique which deals with documentary materials that are already existing and available . . . it is for the objective, systematic, and quantitative description of the manifest content of communication.”¹⁶⁹

¹⁶⁷ Jones, “An Evaluation of the Accelerated Christian Schools,” 30.

¹⁶⁸ Jones, “An Evaluation of the Accelerated Christian Schools” 29-30.

¹⁶⁹ Calderon and Gonzales, *Methods of Research and Thesis Writing*, 75.

Data-Gathering Instruments

The data was gathered using the following instruments:

The researcher reviewed the data, including the ACE curriculum catalogs and journals as shared in the previous questions at the start of the quarter. The template which was adapted from Australia National University (ANU.com), (refer to Appendix E) falls into analysis of the eight objectives and for the implemented curriculum. This was done on the process of the revision of the proposal.

Second, observation was conducted. The students were observed using the observation checklist on Appendix A during the class twice but not on a specific subject since they were all using PACEs. This happened during the fourth quarter of the year.

Third, the researcher distributed the survey questionnaire which was adapted from Dernlan and Regular Baptist Church for the students of each grade level which were answered on the fourth quarter (Appendix D).

Last, the interview was conducted. The tool was the aforementioned one that the researcher adapted from Dina Jones, which is based on ACE's eight characteristics (See Appendix B). It was administered at the end of the quarter.

Treatment of Data

First, for the interview, the researcher used a recorder of a smartphone to gather the data. This is upon the permission of the teachers interviewed. All data from the interview was transcribed and translated into English language. The interview was qualitative in nature and was the tool to help answer sub-problem number six. It included the demographics of sub-problem number two which was related to the teachers as well.

Second, for the observation, notes were taken according to a specific checklist adapted from Jones. It was designed to provide the answer for sub-problem number five. It also provided data to assess assumption number three. The researcher observed the whole time (45-50 mins.) stayed the whole time to observe. Two times of observation in each setting were planned. The point of the observation was to see the dynamics in the classroom during regular class time with their regular teachers.

Last, the researcher then tabulated and analyzed the gathered data from the students' survey questionnaire carefully. The students' surveys relate to the sub-problem number three which says, "According to the students, to what extent does ACE curriculum meet its objectives upon the children's spiritual formation in terms of its eight objectives," and the demographic information of the children in sub-problem number one. Then both inferential and descriptive statistics were used in analyzing the data based on the questionnaire given to the students in the selected schools as well as provided an answer for the null hypothesis. The survey was a tool adapted from Jones to provide an answer with the sub-problem number 4 which says, "Is there is a significant difference on the perception of the students as reported on the survey, on the extent of ACE curriculum in attaining its objectives upon the children's Christian formation in terms of the aforementioned objectives?" For this reason, ANOVA was used for this sub-problem including sub-problem number one. "One-way Analysis of Variance or ANOVA is used to test for the differences among at least three groups."¹⁷⁰ ANOVA was also used to know whether the null hypothesis is accepted or not. The respondents were asked to rate

¹⁷⁰ Fan Yang, and Zhenghong Dong, *Learning Path Construction in e-Learning: What to Learn, How to Learn and How to Improve* (SG: Springer Singapore, 2016), 45.

the survey statements on a five-point numerical rating scale (having 5 as the highest to know their understanding of the objectives set by ACE.

Since there were three schools, participants were given codes (certain letters for each school, certain roman numerals for each grade and numbers for each student, e.g. A.IV.1 or B.III.8, etc.). This was made to provide anonymity for both privacy purposes, and for protection, yet it will retain a means of identifying the participants. All tools and data collected for the interviews, surveys, and observations were kept secure for confidentiality. All the respondents of this research were told that the names and context of the schools participated in this researched will be shown in chapter one but the results will not be named according to each school, but will be in general. All three schools were told that they would have access to the results of this study, but the findings would be a compilation which would not be individualized for each school. This was because it was a study of the effectiveness of the curriculum and not a study of each school.

For the treatment of data, the study followed this statistical range. This refers to the mean scores and the probabilities at which they would fall in any one of the categories. Particularly, the range of values of the mean were as follows:

Table 2: Range of Values

| Scale | Range | Verbal Interpretation |
|-------|-----------|-----------------------|
| 5 | 4.21-5.00 | Very Great Extent |
| 4 | 3.61-4.20 | Great Extent |
| 3 | 2.41-3.60 | Some Extent |
| 2 | 1.81-2.40 | Little Extent |
| 1 | 1.00-1.80 | Very Little Extent |

This chapter discussed the methodology and procedures of the study. Statistical treatment of data was also given attention. The next chapter will discuss the presentation, analysis, and interpretation of data.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter contains the presentation and interpretation of the data gathered. In Chapter III, I planned to interview the primary teachers of grades four to six in three schools namely: Glory Land Christian Academy (GLCA), Famous Christian Academy (FCA), Moriah Baptist Academy (MBA). One of the original participants was Gofamint Christian Academy (GCA) which had to withdraw during the field work due to unexpected circumstances. So, as mentioned in chapter three, there were changes that occurred. The study had selected Rizal Province as the area of research, but when GCA withdrew, other schools in the target area who qualified for this study either had too few students or did not grant the researcher permission. So, a nearby school (MBA in Marikina City) was asked to participate and they agreed. Now, this chapter is focused on the presentation and interpretation of the data gathered from the three actual schools that were used for the evaluation of ACE curriculum. The three schools where the data were gathered are GLCA, FCA, and MBA.

This chapter is divided into five sections. The first section deals with the demographic characteristics of the respondents (a) Students, and (b) Teachers and answers the first two sub-problems which ask, “What are the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of: (a) Age; (b) Grade; (c) Gender; and (d) Religion and “What are the demographic

characteristics of the teachers who are teaching the ACE curriculum in the selected schools in terms of (a) Gender; (b) Religion; (c) Ministry in the church; and (d) Length of Time have the teachers been teaching.

The second section is the treatment of sub-problem number three which says, “According to the students, to what extent does ACE curriculum meet its objectives upon children’s spiritual formation in terms of: (a) Leading every child to the saving knowledge of the Lord Jesus Christ; (b) Leading every child to the knowledge of the Word of God, (c) Teaching every child to lead another child to Christ, (d) Teaching children to fear (respect) God; (e) Teaching children to live holy; (f) Teaching children stewardship of life, (g) Biblical excellence; and (h) Teaching kids how to worship God.”

The third section deals with the treatment of sub-problem number four which says, “Is there a significant difference in the perception of the students on the extent of ACE curriculum in attaining its objectives upon the children’s spiritual formation in terms of the aforementioned objectives and the students’ demographic characteristics such as: age, grade, gender and religion?” It also deals with the treatment of the null hypothesis which says, “There is no significant difference in the perception of the students as reported on the survey on the extent of ACE curriculum in attaining its objectives upon the children’s spiritual formation in terms of the aforementioned objectives.”

The fourth section deals with the presentation of the data on the interview reports from the teachers of the selected schools in terms of: (a) Leading every child to the saving knowledge of the Lord Jesus Christ; (b) Leading every child to the knowledge of the Word of God, (c) Teaching every child to lead another child to Christ, (d) Teaching

children to fear (respect) God; (e) Teaching children to live holy; (f) Teaching children stewardship of life, (g) Biblical excellence; and (h) Teaching kids how to worship God.

The fifth deals with the treatment of sub-problem number five data from the observation checklist report of the selected schools in terms of: (a) Teacher, (b) Learner, (c) Content, and (d) Environment. The interview responses and observation of the selected respondents were integrated into the analysis of data. For the statistical assessment, quantitative data through the survey were gathered and tabulated for analysis. Both descriptive statistics and inferential statistics were applied to the gathered data to treat the statistical aspect of the sub-problems of this study, as well as to determine the answers for the null hypothesis.

Demographic Characteristics of the Participants

This section presents the demographic characteristics of the students grades 4 to six from the three selected schools (which were permitted by their parents to take the survey through a consent form) categorized into the following: age, grade, gender, and religion. The tool used for the students is the one the researcher created based on the eight characteristics of ACE which talk about (1) Lead every child to the saving knowledge of the Lord Jesus Christ, (2) Lead every child to the knowledge of the Word of God, (3) Teach every child to lead another child to Christ, (4) Teach children to fear (respect) God, (5) Teach children to live holy, (6) Teach children stewardship of life, (7) Biblical excellence, and (8) Teach kids how to worship God. Each part has its own questions and can be rated from one to five, being five the highest. The schools are located in different locations. One school is located in Antipolo City, the other is in Cainta, and the last one is in Marikina City. There was a total of thirty nine students from

the three schools selected but only thirty three students were given the consent by their parents to take the survey.

Demographic Characteristics of the Students in Terms of Age, Grade, Gender and Religion

Table 3 presents the frequency, percentage and rank distribution of the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of age.

Table 3: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Students Studying Under the ACE Curriculum in the Selected Schools in Terms of Age

| Age | Frequency | Percentage | Rank |
|------------|------------------|-------------------|-------------|
| 9 | 5 | 15.2 | 4 |
| 10 | 9 | 27.3 | 1.5 |
| 11 | 9 | 27.3 | 1.5 |
| 12 | 6 | 18.2 | 3 |
| 13 | 4 | 12.1 | 5 |
| Total | 33 | 100.0 | |

As revealed in table three, five out of 33 students or 14.2 percent are nine years old, nine students each are 10 and 11 years old with 27.3 percent, six out of 33 or 18.2 percent are 12 years old and only four or 12.1 percent are 13 years old. The data implies that most of the students studying under the ACE curriculum in the selected schools are in the pre-adolescent stage.

Table 4 presents the frequency, percentage and rank distribution of the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of grade.

Table 4: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Students Studying Under the ACE Curriculum in the Selected Schools in Terms of Grade

| Grade | Frequency | Percentage | Rank |
|--------------|------------------|-------------------|-------------|
| 4 | 10 | 30.3 | 2.5 |
| 5 | 11 | 33.3 | 2.5 |
| 6 | 12 | 36.4 | 1 |
| Total | 33 | 100.0 | |

As presented in table 4, 12 out of 33 or 36.4 percent of the students are in grade six level, 11 or 33.3 percent are in grade five and 10 or 30.3 are in grade four. The data shows that student respondents are well distributed in terms of grade level.

Table 5 presents the frequency, percentage and rank distribution of the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of gender.

Table 5: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Students Studying Under the ACE Curriculum in the Selected Schools in Terms of Gender

| Gender | Frequency | Percentage | Rank |
|---------------|------------------|-------------------|-------------|
| Male | 17 | 51.5 | 1 |
| Female | 16 | 48.5 | 2 |
| Total | 33 | 100.0 | |

As shown in table 5, 17 or 51.5 percent of the student-respondents are male and 16 out of 33 or 48.5 percent are female. Expectedly, respondents are well represented in terms of gender

Table 6 presents the frequency, percentage and rank distribution of the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of religion.

Table 6: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Students Studying Under the ACE Curriculum in the Selected Schools in Terms of Religion

| Religion | Frequency | Percentage | Rank |
|-------------------------|------------------|-------------------|-------------|
| Catholic | 9 | 27.3 | 2 |
| Christian | 23 | 69.7 | 1 |
| Iglesia Ni Cristo (INC) | 1 | 3.0 | 3 |
| Total | 33 | 100.0 | |

As revealed in table 6, 69.7 percent of the student–respondents are Christian, nine or 27.3 are Catholic, and only one is INC. The data suggest that majority of the student populace are Christian.

Demographic Characteristics of the Teachers Who are Teaching the ACE Curriculum in the Selected Schools in Terms of Gender, Religion, Ministry in the Church and Years in Teaching

Table 7 presents the frequency, percentage and rank distribution of the demographic characteristics of the teachers who are teaching the ACE curriculum in the selected schools in terms of gender.

Table 7: Frequency, and Percentage Distribution of the Demographic Characteristics of the Teachers Who Are Teaching the ACE Curriculum in the Selected Schools in Terms of Gender

| Gender | Frequency | Percentage |
|---------------|------------------|-------------------|
| Male | 0 | 0.0 |
| Female | 4 | 100.0 |
| Total | 4 | 100.0 |

As revealed in table 7, all of the teacher–respondents are female. None among the teachers are male. According to survey conducted by the Philippine Commission on Women, as of July 2010, the percentage of licensed professional women was higher at

63.7 percent than licensed professional men at 36.3 percent. This implies that there are more licensed professional women rather than men when it comes to teaching.¹⁷¹

Table 8 presents the frequency, percentage and rank distribution of the demographic characteristics of the teachers who are teaching the ACE curriculum in the selected schools in terms of religion.

Table 8: Frequency, and Percentage Distribution of the Demographic Characteristics of the Teachers Who Are Teaching the ACE Curriculum in the Selected Schools in Terms of Religion

| Religion | Frequency | Percentage |
|-----------------|------------------|-------------------|
| Baptist | 4 | 100.0 |
| Non-Baptist | 0 | 0 |
| Total | 4 | 100.0 |

As shown, four out of four or 100 percent of the teacher-respondents are Baptist. Expectedly, selected schools in the study preferred teachers who are Baptist.

Table 9 presents the frequency, percentage and rank distribution of the demographic characteristics of the teachers who are teaching the ACE curriculum in the selected schools in terms of ministry in the church.

¹⁷¹ “Statistics on Filipino Women and Men's Education,” Philippine Commission on Women, last modified May 13, 2014, accessed April 29, 2017, <http://www.pcw.gov.ph/statistics/201405/statistics-filipino-women-and-mens-education>.

Table 9: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Teachers Who Are Teaching the ACE Curriculum in the Selected Schools in Terms of Ministry in the Church

| Ministry in the Church | Frequency | Percentage | Rank |
|-------------------------------|------------------|-------------------|-------------|
| Worship Leader | 1 | 25.0 | 2.5 |
| IT Department | 1 | 25.0 | 2.5 |
| Choir / Sunday School Teacher | 1 | 25.0 | 2.5 |
| Music | 1 | 25.0 | 2.5 |
| Total | 4 | 100.0 | |

As presented in table 9, the four teacher-respondents are either worship leading, IT department, Choir/Sunday School Teacher or into Music. The result shows that the teachers are all involved in the church ministry but only one of them is involved in teaching Sunday school. This data helps gives additional information on the teachers' understanding on the importance of the spiritual formation of the children.

Table 10 presents the frequency, percentage and rank distribution of the demographic characteristics of the teachers who are teaching the ACE curriculum in the selected schools in terms of years in teaching.

Table 10: Frequency, Percentage and Rank Distribution of the Demographic Characteristics of the Teachers Who Are Teaching the ACE Curriculum in the Selected Schools in Terms of Years in Teaching

| Years in Teaching | Frequency | Percentage | Rank |
|--------------------------|------------------|-------------------|-------------|
| 2 years | 2 | 50.0 | 1 |
| 3 years | 1 | 25.0 | 2.5 |
| 13 years | 1 | 25.0 | 2.5 |
| Total | 4 | 100.0 | |

As disclosed in table 10, two out of four teacher-respondents are already teaching for two years, one has three years teaching experience and one with 13 years teaching experience. It shows that most of the teacher-respondents are new in the teaching profession. This implies that the teacher who has been working for 13 years has longer years of teaching experience in children.

Extent of ACE Curriculum in Meeting its Objectives upon Children’s Spiritual Formation

This section deals with the treatment of sub-problem number three which says, “To what extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of: (a) Leading Every Child to the Saving Knowledge of the Lord Jesus Christ; (b) Leading Every Child to the Knowledge of the Word of God, (c) Teaching Every Child to Lead Another Child to Christ, (d) Teaching Children to Fear (Respect) God; (e) Teaching Children to Live Holy; (f) Teaching Children Stewardship of Life, (g) Biblical Excellence; and (h) Teaching Kids How to Worship God.”

Table 11 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of leading every child to the saving knowledge of the Lord Jesus Christ.

Table 11: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Leading Every Child to the Saving Knowledge of the Lord Jesus Christ

| A. Lead Every Child to The Saving Knowledge of the Lord Jesus Christ | Mean | sd | VI |
|---|-------------|-----------|-----------|
| 1. I understand the reality of heaven and hell. | 3.64 | 1.537 | GE |
| 2. I understand that Jesus is the only way to heaven. | 4.67 | .777 | VGE |
| 3. I have trusted Christ as Savior. | 4.39 | .966 | VGE |
| 4. I have the assurance of salvation | 3.42 | 1.521 | SE |
| Overall | 4.0303 | .81671 | GE |

Legend: sd-Standard Deviation, VI-Verbal Interpretation, VGE-Very Great Extent, GE-Great Extent, SE-Some Extent

As presented in table 11, item two “I understand that Jesus is the only way to heaven” with 4.67 mean and item three “I have trusted Christ as Savior” with 4.39 mean are both verbally interpreted as “Very Great Extent.” Item one “I understand the reality of heaven and hell” with a mean of 3.64 is interpreted as “Great Extent” and item four “I have the assurance of salvation “with the least mean of 3.42 is only verbally interpreted as “Some Extent.”

The overall mean of 4.0303 suggest that ACE curriculum is successful to a great extent in leading every child to the saving knowledge of the Lord Jesus Christ

Table 12 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of leading every child to the knowledge of the Word of God.

Table 12: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Leading Every Child to the Knowledge of the Word of God

| B. Lead Every Child to The Knowledge of the Word of God | Mean | sd | VI |
|--|-------------|-----------|-----------|
| 1. I recognize that the Bible is God’s Word. | 4.58 | .830 | VGE |
| 2. I memorize Scripture. | 3.85 | 1.228 | GE |
| 3. I understand that the Bible tells us to care for others. | 4.21 | .960 | VGE |
| 4. I know basic Bible stories from the Bible. | 3.91 | 1.156 | GE |
| 5. I can find books of the Bible. | 3.64 | 1.245 | GE |
| 6. I know the difference between the Old and New Testaments. | 3.24 | 1.393 | SE |
| 7. I can explain what I believe about the Bible. | 3.24 | 1.251 | GE |
| 8. I can explain what I believe about God. | 3.73 | 1.281 | GE |
| 9. I can explain what I believe about Jesus. | 3.73 | 1.153 | GE |
| 10. I respect the Bible as God’s Word. | 4.61 | .659 | VGE |
| 11. I know about basic teachings of the Bible. | 3.67 | 1.242 | GE |
| 12. I obey God’s Word. | 4.15 | .834 | GE |
| 13. I listen attentively and participate when the Bible is taught. | 3.85 | 1.202 | GE |
| 14. I am beginning to read the Bible on my own. | 3.67 | 1.575 | GE |
| 15. I know that Jesus is coming again. | 4.21 | 1.193 | VGE |
| 16. I relate well to my friends. | 3.42 | 1.200 | SE |
| Overall | 3.8561 | .54205 | GE |

As revealed in table 12 on the previous page, item one “I recognize that the Bible is God’s Word,” item three “I understand that the Bible tells us to care for others,” item 10 “I respect the Bible as God’s Word” and item 15 “I know that Jesus is coming again” whose computed means respectively are 4.58, 4.21, 4.61, and 4.21 are all verbally interpreted as “Very Great Extent.” On the other hand, item six “I know the difference between the Old and New Testaments” and item 16 “I relate well to my friends” whose corresponding means are 3.24 and 3.42 are only “Some Extent.”

The overall 3.8561 mean of the objective” Lead Every Child to the Knowledge of the Word of God” suggest that the ACE curriculum has a “Great Extent” of meeting this objective upon children’s spiritual formation.

Table 13 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of teaching every child to lead another child to Christ.

Table 13: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Teaching Every Child to Lead another Child to Christ

| C. Teach Every Child to Lead Another Child to Christ | Mean | sd | VI |
|---|-------------|-----------|-----------|
| 1. I tell other people about Jesus. | 2.97 | 1.468 | SE |
| 2. I find ways to share my faith with others. | 3.36 | 1.432 | SE |
| 3. I can control my anger. | 3.45 | 1.481 | SE |
| 4. I can explain how to be saved. | 3.27 | 1.257 | SE |
| 5. I can give a simple testimony of my salvation. | 2.82 | 1.380 | SE |
| 6. I have a positive influence for God on other children. | 3.27 | 1.376 | SE |
| Overall | 3.1919 | .83450 | SE |

As shown in table 13, item three “I can control my anger” and item two “I find ways to share my faith with others” obtain the highest computed mean of 3.45 and 3.36

respectively. Item five “I can give a simple testimony of my salvation” obtains the lowest mean of 2.82. All the items in the variable “Teach Every Child to Lead another Child to Christ” are verbally interpreted as “Some Extent.”

The overall mean of 3.1919 also suggest that ACE curriculum has to some extent of meeting the objective of teaching every child to lead another child to Christ.

Table 14 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of teaching children to fear (respect) God.

Table 14: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Teaching Children to Fear (Respect) God

| D. Teach Children to Fear (Respect) God | Mean | sd | VI |
|---|-------------|-----------|-----------|
| 1. I understand that God is all powerful. | 4.94 | .242 | VGE |
| 2. I know that God will bring judgment to everyone. | 4.33 | .890 | VGE |
| 3. I know that doing bad things will disappoint God. | 4.70 | .770 | VGE |
| 4. I understand that obeying God’s command pleases Him. | 4.61 | .827 | VGE |
| 5. I understand that sins have consequences. | 4.18 | .983 | GE |
| 6. I seek to avoid areas of temptation. | 3.21 | 1.341 | SE |
| Overall | 4.3283 | .56747 | VGE |

As revealed, the highest-ranking items are item one “I understand that God is all powerful” with a mean of 4.94 and item four “I understand that obeying God’s command pleases Him” with a mean 4.61 are both verbally interpreted as “Very Great Extent.” Item five “I understand that sins have consequences” with a mean of 4.18 is interpreted as “Great Extent” and lowest ranking item six “I seek to avoid areas of temptation” only obtain 3.21 which is only “Some Extent.”

The overall mean of 4.3283 is interpreted as “Very Great Extent” which implies that ACE curriculum achieved its objective of teaching children to fear (respect) God in a

very great extent with limitations on some items like seeking to avoid areas of temptations.

Table 15 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children's spiritual formation in terms of teaching children to live holy.

Table 15: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Teaching Children to Live Holy

| E. Teach Children Live Holy | Mean | sd | VI |
|--|-------------|-----------|-----------|
| 1. I understand what sin is. | 4.52 | .834 | VGE |
| 2. I give evidence of salvation by the way I live. | 3.12 | 1.219 | SE |
| 3. I understand that Satan is God's enemy and he tempts us to do wrong things. | 4.64 | .699 | VGE |
| 4. I forgive those who have wronged me. | 4.03 | 1.045 | GE |
| 5. I do right even when others do wrong. | 3.67 | 1.216 | GE |
| 6. I am learning to trust God in everyday life. | 4.15 | 1.093 | GE |
| 7. I follow directions. | 3.70 | 1.045 | GE |
| 8. I treat people with respect regardless of age. | 3.58 | 1.370 | SE |
| Overall | 3.9242 | .64191 | GE |

As shown in table 15 from the previous page, item one "I understand what sin is" with a mean of 4.52 and item three "I understand that Satan is God's enemy and he tempts us to do wrong things" with a mean of 4.64 are both verbally interpreted as "Very Great Extent."

However, item two "I give evidence of salvation by the way I live" and item eight "I treat people with respect regardless of age," when computed means are 3.12 and 3.58 respectively, are interpreted as "Some Extent."

In general, the overall mean of 3.9242 shows that the objective of the ACE curriculum to teach the children to live holy is attained in great extent.

Table 16 presents the mean, standard deviation, and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of teaching children the stewardship of life.

Table 16: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Teaching Children the Stewardship of Life

| F. Teach Children the Stewardship of Life | Mean | sd | VI |
|--|-------------|-----------|-----------|
| 1. I use my talents to honor God. | 4.03 | 1.380 | GE |
| 2. I spend personal time with God. | 3.45 | 1.325 | SE |
| 3. I understand that I have to give offerings to God. | 4.15 | 1.176 | GE |
| 4. I understand that God has the best plans for me. | 4.58 | .708 | VGE |
| 5. I understand that all things belong to God and I have to take care of them. | 4.58 | .708 | VGE |
| Overall | 4.1576 | .69598 | GE |

As presented in table 16, item four “I understand that God has the best plans for me” and item five “I understand that all things belong to God and I have to take care of them” both obtain a mean of 4.58 which interpreted as “Very Great Extent.” Only item two “I spend personal time with God” with a mean of 3.45 is verbally interpreted as “Some Extent.”

The overall mean of 4.1576 suggest that the ACE curriculum met its objective of teaching children the stewardship of life in great extent.

Table 17 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of Biblical excellence.

Table 17: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Biblical Excellence

| G. Biblical Excellence | Mean | sd | VI |
|---|-------------|-----------|-----------|
| 1. I am honest. | 3.39 | 1.088 | SE |
| 2. I show evidence of self-control. | 3.24 | 1.300 | SE |
| 3. I am not proud or boastful. | 3.33 | 1.384 | SE |
| 4. I have consistent character at home, school, and church. | 3.64 | 1.113 | GE |
| 5. I am beginning to display the fruit of the Spirit. (love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control) | 3.76 | 1.001 | GE |
| 6. I express thankfulness. | 4.21 | .992 | VGE |
| 7. I can recognize right things from wrong things. | 4.09 | 1.042 | GE |
| 8. I am beginning to apply Biblical principles to life situations. | 3.27 | 1.153 | SE |
| 9. I respect people in authority. | 4.21 | .820 | VGE |
| 10. I respond positively to discipline. | 3.94 | 1.029 | GE |
| 11. I show concern for others. | 4.00 | .935 | GE |
| Overall | 3.7355 | .56241 | GE |

As shown in table 17, item six “I express thankfulness” with a mean of 4.21 and item nine “I respect people in authority” whose mean is 4.21 are both verbally interpreted as “Very Great Extent.” The low-ranking items, item two “I show evidence of self-control” with a mean of 3.24 and item eight “I am beginning to apply Biblical principles to life situations” with a 3.27 mean are only interpreted as “Some Extent.”

In general, the objective “Biblical Excellence” of the ACE curriculum is attained in great extent.

Table 18 presents the mean, standard deviation and verbal interpretation of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of teaching kids to worship God.

Table 18: Computed Mean, Standard Deviation and Verbal Interpretation in Terms of Teaching Kids to Worship God

| H. Teaching Kids to Worship God | Mean | sd | VI |
|--|-------------|-----------|-----------|
| 1. I pray to God in private. | 4.18 | 1.131 | GE |
| 2. I am willing to pray in public. | 3.85 | 1.584 | GE |
| 3. I pray for others. | 3.94 | 1.243 | GE |
| 4. I recognize that all we have is from God and is to be used for Him. | 4.15 | .906 | GE |
| 5. I am teachable. | 3.64 | 1.245 | GE |
| 6. I always praise God in every situation. | 3.58 | 1.300 | SE |
| 7. I participate in worship services in school and in the church. | 3.79 | 1.409 | GE |
| 8. I understand what worship to God means. | 3.76 | 1.226 | GE |
| 9. I know the difference between religion and true worship. | 3.42 | 1.393 | SE |
| 10. I apply the message I have learned from the pastor in my daily life. | 3.52 | 1.228 | SE |
| Overall | 3.7798 | .73749 | GE |

Table 18 above revealed that, almost all the items in the ACE curriculum objective of teaching kids to worship God are attained in great extent except item six “I always praise God in every situation,” item nine “I know the difference between religion and true worship” and item ten “I apply the message I have learned from the pastor in my daily life” when computed means are 3.58, 3.42 and 3.52 correspondingly.

The highest-ranking items among the statements are item one “I pray to God in private” with a mean of 4.18 and item four “I recognize that all we have is from God and is to be used for Him” with a mean of 4.15.

The data suggest that ACE curriculum achieved in great extent its objective of teaching kids to worship God.

Table 19 presents the composite table of the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation.

Table 19: Composite Table on the Extent of ACE Curriculum in Meeting its Objectives upon Children's Spiritual Formation

| ACE Curriculum Objectives | Mean | sd | VI |
|---|-------------|-----------|-----------|
| A. Leading every child to the saving knowledge of the Lord Jesus Christ | 4.0303 | .81671 | GE |
| B. Leading every child to the knowledge of the Word of God | 3.8561 | .54205 | GE |
| C. Teaching every child to lead another child to Christ | 3.1919 | .83450 | SE |
| D. Teaching children to fear (respect) God | 4.3283 | .56747 | VGE |
| E. Teaching children to live holy | 3.9242 | .64191 | GE |
| F. Teaching children stewardship of life | 4.1576 | .69598 | GE |
| G. Biblical excellence | 3.7355 | .56241 | GE |
| H. Teaching kids to worship God | 3.7798 | .73749 | GE |

The composite table above shows that ACE curriculum attains its objective in very great extent in teaching children to fear (respect) God as revealed by the 4.3283 overall mean (Item D).

Great extent is attained in leading every child to the saving knowledge of the Lord Jesus Christ and Word of God, teaching children to live holy and stewardship of life, biblical excellence, and teaching kids to worship God (Items A, B, E, F, G, and H). It should be noted that although these are all rated as "Great Extent," Teaching children stewardship of life (Item F) was rated the highest mean and Biblical excellence (Item G) was rated the lowest mean. Some extent is only met in teaching every child to lead another child to Christ (Item C).

ACE offers sixty character traits for the development for the children to learn and grow spiritually which is what "Biblical excellence is all about."¹⁷² This implies that the children need more improvement on this objective.

¹⁷² ACE School Catalog, 2-3. http://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf.

Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children's Spiritual Formation in Terms of Age, Grade, Gender and Religion

Table 20 presents the computed F-values, P-values and decision on the extent of ACE curriculum in meeting its objectives upon children's spiritual formation in terms of age.

As revealed in table 20 on the next page, the computed F-values 1.929, 1.313, .925, 1.726, 1.795, 1.529 and 2.611 and corresponding probability values .133, .290, .463, .172, .158, .221 and .057 of the objectives "Leading every child to the saving knowledge of the Lord Jesus Christ," "Leading every child to the knowledge of the Word of God," "Teaching every child to lead another child to Christ," "Teaching children to fear (respect) God," "Teaching children stewardship of life," "Biblical excellence," and "Teaching kids to worship God" are enough not to reject the null hypothesis at .05 level of significance. The data suggest that the age of the student respondents is not a factor to their perception on the extent of ACE curriculum in meeting its objectives with respect to the above-mentioned objectives.

On the other hand, the objective "Teaching children to live holy" with an F-value of 2.923 and probability value .039 is enough to reject the null hypothesis at .05 level of significance. The result implies that there is a significant difference in the perception of the respondents on the extent of ACE curriculum in meeting its objectives with respect to "Teaching children to live holy" in terms of age.

Table 20: Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Age

| Objectives | Sources of Variation | SS | df | MS | F-value | P-value | Decision |
|---|----------------------|--------|----|-------|---------|---------|-------------------|
| A. Leading every child to the saving knowledge of the Lord Jesus Christ | Between Groups | 4.612 | 4 | 1.153 | 1.929 | .133 | Fail to reject Ho |
| | Within Groups | 16.733 | 28 | .598 | | | |
| | Total | 21.345 | 32 | | | | |
| B. Leading every child to the knowledge of the Word of God | Between Groups | 1.485 | 4 | .371 | 1.313 | .290 | Fail to reject Ho |
| | Within Groups | 7.918 | 28 | .283 | | | |
| | Total | 9.402 | 32 | | | | |
| C. Teaching every child to lead another child to Christ | Between Groups | 2.602 | 4 | .650 | .925 | .463 | Fail to reject Ho |
| | Within Groups | 19.683 | 28 | .703 | | | |
| | Total | 22.285 | 32 | | | | |
| D. Teaching children to fear (respect) God | Between Groups | 2.039 | 4 | .510 | 1.726 | .172 | Fail to reject Ho |
| | Within Groups | 8.266 | 28 | .295 | | | |
| | Total | 10.305 | 32 | | | | |
| E. Teaching children to live holy | Between Groups | 3.884 | 4 | .971 | 2.923 | .039 | Reject Ho |
| | Within Groups | 9.302 | 28 | .332 | | | |
| | Total | 13.186 | 32 | | | | |
| F. Teaching children stewardship of life | Between Groups | 3.163 | 4 | .791 | 1.795 | .158 | Fail to reject Ho |
| | Within Groups | 12.338 | 28 | .441 | | | |
| | Total | 15.501 | 32 | | | | |
| G. Biblical excellence | Between Groups | 1.815 | 4 | .454 | 1.529 | .221 | Fail to reject Ho |
| | Within Groups | 8.307 | 28 | .297 | | | |
| | Total | 10.122 | 32 | | | | |
| H. Teaching kids to worship God | Between Groups | 4.729 | 4 | 1.182 | 2.611 | .057 | Fail to reject Ho |
| | Within Groups | 12.676 | 28 | .453 | | | |
| | Total | 17.404 | 32 | | | | |

Table 21 presents the actual scores given by the students on the survey in “teaching children to live holy” (Item E) in terms of grade.

Table 21: Actual Scores on the Rejected Hypothesis which is “Teaching children to live holy” (Item E) in Terms of Age.

| | Age | Minimum | Maximum |
|---|-------|---------|---------|
| E | 9 | 3.50 | 5.00 |
| | 10 | 2.75 | 4.25 |
| | 11 | 3.13 | 5.00 |
| | 12 | 3.63 | 4.88 |
| | 13 | 3.00 | 4.38 |
| | Total | 2.75 | 5.00 |

Table 21 shows the actual scores given by the children on the survey which is the only item that rejects the null hypothesis. The table shows that the students who are 12 years old rated “Teaching children to live holy” (Item E) 4.88 maximum and 3.64 minimum. Followed by nine-year-old students answering the item five maximum and 3.5 minimum. 11-year-old students rated the item five maximum and 3.13 minimum. 13-year-old students rated the item 4.38 maximum and 3.00 minimum. Ten-year-old students rated the item 4.25 maximum and 2.75 minimum. The data implies that the students age nine and eleven gave the maximum score which is 5.00 which is also the highest score while the ten-year-old students gave the lowest score both in minimum and maximum. The result implies that there is a significant difference in the perception of the respondents on the extent of ACE curriculum in meeting its objectives with respect to “Teaching children to live holy” in more specifically with the ten-year-old students.

Table 22 presents the computed F-values, P-values and decision on the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of grade.

Table 22: Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Grade

| Objectives | Sources of Variation | SS | df | MS | F-value | P-value | Decision |
|---|----------------------|--------|----|-------|---------|---------|-------------------|
| A. Leading every child to the saving knowledge of the Lord Jesus Christ | Between Groups | 3.256 | 2 | 1.628 | 2.700 | .084 | Fail to reject Ho |
| | Within Groups | 18.089 | 30 | .603 | | | |
| | Total | 21.345 | 32 | | | | |
| B. Leading every child to the knowledge of the Word of God | Between Groups | .276 | 2 | .138 | .454 | .640 | Fail to reject Ho |
| | Within Groups | 9.126 | 30 | .304 | | | |
| | Total | 9.402 | 32 | | | | |
| C. Teaching every child to lead another child to Christ | Between Groups | .014 | 2 | .007 | .009 | .991 | Fail to reject Ho |
| | Within Groups | 22.270 | 30 | .742 | | | |
| | Total | 22.285 | 32 | | | | |
| D. Teaching children to fear (respect) God | Between Groups | 2.489 | 2 | 1.245 | 4.778 | .016 | Reject Ho |
| | Within Groups | 7.815 | 30 | .261 | | | |
| | Total | 10.305 | 32 | | | | |
| E. Teaching children to live holy | Between Groups | .101 | 2 | .050 | .116 | .891 | Fail to reject Ho |
| | Within Groups | 13.085 | 30 | .436 | | | |
| | Total | 13.186 | 32 | | | | |
| F. Teaching children stewardship of life | Between Groups | .312 | 2 | .156 | .308 | .737 | Fail to reject Ho |
| | Within Groups | 15.188 | 30 | .506 | | | |
| | Total | 15.501 | 32 | | | | |
| G. Biblical excellence | Between Groups | .029 | 2 | .014 | .043 | .958 | Fail to reject Ho |
| | Within Groups | 10.093 | 30 | .336 | | | |
| | Total | 10.122 | 32 | | | | |
| H. Teaching kids to worship God | Between Groups | .072 | 2 | .036 | .063 | .939 | Fail to reject Ho |
| | Within Groups | 17.332 | 30 | .578 | | | |
| | Total | 17.404 | 32 | | | | |

As shown in table 22, the computed F-values 2.700, .454, .009, .116, .308, .043, and .063 and corresponding probability values .084, .640, .991, .891, .737, .958 and .939 of the objectives “Leading every child to the saving knowledge of the Lord Jesus Christ,” “Leading every child to the knowledge of the Word of God,” “Teaching every child to

lead another child to Christ,” “Teaching children to live holy,” “Teaching children stewardship of life,” “Biblical excellence,” and “ Teaching kids to worship God” are enough not to reject the null hypothesis at .05 level of significance. The data suggest that the grade level of the student respondents does not influence the perception on the extent of ACE curriculum in meeting its objectives with respect to the aforementioned objectives.

However, the computed F-value 4.778 and its probability value .016 of the objective “Teaching children to fear (respect) God” rejects the null hypothesis set at .05 level of significance. This shows that grade level of the students matters with respect to the objective “Teaching children to fear (respect) God.”

Table 23 presents the actual scores given by the students on the survey on the item “Teaching children to fear (respect) God” (Item D) on the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of grade.

Table 23: Actual Scores on the Rejected Hypothesis which is “Teaching children to fear (respect) God” (Item D) in Terms of Grade.

| | Grade | Minimum | Maximum |
|---|-------|---------|---------|
| D | 4 | 2.50 | 4.83 |
| | 5 | 3.33 | 5.00 |
| | 6 | 4.00 | 5.00 |

Table 23 shows that grade six rated the item five which is maximum score or the highest score and a minimum score of 4.00. Grade five students rated the item with a maximum score of 5.00 and a minimum of 3.33. Grade four rated the lowest on this item by giving a maximum score of 4.83 and a minimum score of 2.50. This implies that the lower the grade level, the lower the rating the students put on the survey and the higher

the grade, the higher rating the students put on the survey on the objective “teaching children to fear God.” The result also implies that there is a significant difference in the perception of the respondents on the extent of ACE curriculum in meeting its objectives with respect to “Teaching children to respect God” more specifically with the grade four students.

Table 24 presents the computed F-values, P-values and decision on the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of gender.

As presented in table 24 on the next page, the computed F-values 1.654, 2.893, .624, 1.163, 1.208 and 1.162 and corresponding probability values of .208, .099, .435, .289, .280 and .289 of the objectives “Leading every child to the saving knowledge of the Lord Jesus Christ,” “Leading every child to the knowledge of the Word of God,” “Teaching every child to lead another child to Christ,” “Teaching children to fear (respect) God,” “Biblical excellence,” and “Teaching kids to worship God” are enough not to reject the null hypothesis at .05 level of significance.

The data suggest that the gender of the student respondents does not influence the perception on the extent of ACE curriculum in meeting its objectives with respect to the aforementioned objectives.

However, the computed F-values 8.287 and 5.905 and their respective probability values .007 and .021 of the objectives “Teaching children to live holy” and “Teaching children stewardship of life” are sufficient enough to reject the null hypothesis set at .05 level of significance. This shows gender of the students affects their perception with

respect to the objectives “Teaching children to live holy” and “Teaching children stewardship of life.”

Table 24: Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s spiritual Formation in Terms of Gender

| Objectives | Sources of Variation | SS | df | MS | F-value | P-value | Decision |
|---|----------------------|--------|----|-------|---------|---------|-------------------|
| A. Leading every child to the saving knowledge of the Lord Jesus Christ | Between Groups | 1.081 | 1 | 1.081 | 1.654 | .208 | Fail to reject Ho |
| | Within Groups | 20.264 | 31 | .654 | | | |
| | Total | 21.345 | 32 | | | | |
| B. Leading every child to the knowledge of the Word of God | Between Groups | .803 | 1 | .803 | 2.893 | .099 | Fail to reject Ho |
| | Within Groups | 8.600 | 31 | .277 | | | |
| | Total | 9.402 | 32 | | | | |
| C. Teaching every child to lead another child to Christ | Between Groups | .440 | 1 | .440 | .624 | .435 | Fail to reject Ho |
| | Within Groups | 21.845 | 31 | .705 | | | |
| | Total | 22.285 | 32 | | | | |
| D. Teaching children to fear (respect) God | Between Groups | .373 | 1 | .373 | 1.163 | .289 | Fail to reject Ho |
| | Within Groups | 9.932 | 31 | .320 | | | |
| | Total | 10.305 | 32 | | | | |
| E. Teaching children to live holy | Between Groups | 2.781 | 1 | 2.781 | 8.287 | .007 | Reject Ho |
| | Within Groups | 10.404 | 31 | .336 | | | |
| | Total | 13.186 | 32 | | | | |
| F. Teaching children stewardship of life | Between Groups | 2.480 | 1 | 2.480 | 5.905 | .021 | Reject Ho |
| | Within Groups | 13.021 | 31 | .420 | | | |
| | Total | 15.501 | 32 | | | | |
| G. Biblical excellence | Between Groups | .379 | 1 | .379 | 1.208 | .280 | Fail to reject Ho |
| | Within Groups | 9.742 | 31 | .314 | | | |
| | Total | 10.122 | 32 | | | | |
| H. Teaching kids to worship God | Between Groups | .629 | 1 | .629 | 1.162 | .289 | Fail to reject Ho |
| | Within Groups | 16.775 | 31 | .541 | | | |
| | Total | 17.404 | 32 | | | | |

Table 25 presents the actual scores given by the students on the survey on the item “teaching children to fear (respect) God” (Item D) on the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of gender.

Table 25: Actual Scores on the Rejected Hypothesis which is “Teaching children to live holy” (Item E), and “Teaching children stewardship of life,” (Item F) in Terms of Gender

| | Gender | Minimum | Maximum |
|---|--------|---------|---------|
| E | Male | 2.75 | 4.75 |
| | Female | 3.13 | 5.00 |
| | Total | 2.75 | 5.00 |
| F | Male | 2.20 | 5.00 |
| | Female | 3.00 | 5.00 |
| | Total | 2.20 | 5.00 |

Table 25 shows that male students rated “Teaching children to live holy” (Item E) with the maximum score of 4.75 and a minimum score of 2.75. While the female students rated Item E with the maximum score of 5 and a minimum score of 3.13. With regards to Teaching children stewardship of life,” (Item F), male rated the item with a maximum score of 5.00 and a minimum score of 2.2 while female gave a maximum score of 5.00 and a minimum score of 3.00. This table implies that that male gave lower ratings and the female students gave higher ratings on these two items “Teaching children to live holy” (Item E), and “Teaching children stewardship of life,” (Item F). It implies that there is significant differences on the perception of the students on the extent of the ACE curriculum in meeting its two objectives identified as “Teaching children to live holy” (Item E) and “Teaching children stewardship of life” (Item F).

Table 26 on the next page presents the computed F-values, P-values and decision on the extent of ACE curriculum in meeting its objectives upon children’s spiritual formation in terms of religion.

Table 26: Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Religion

| Objectives | Sources of Variation | SS | df | MS | F-value | P-value | Decision |
|---|----------------------|--------|----|------|---------|---------|-------------------|
| A. Leading every child to the saving knowledge of the Lord Jesus Christ | Between Groups | 2.737 | 3 | .912 | 1.422 | .256 | Fail to reject Ho |
| | Within Groups | 18.608 | 29 | .642 | | | |
| | Total | 21.345 | 32 | | | | |
| B. Leading every child to the knowledge of the Word of God | Between Groups | .119 | 3 | .040 | .124 | .945 | Fail to reject Ho |
| | Within Groups | 9.284 | 29 | .320 | | | |
| | Total | 9.402 | 32 | | | | |
| C. Teaching every child to lead another child to Christ | Between Groups | 2.371 | 3 | .790 | 1.151 | .345 | Fail to reject Ho |
| | Within Groups | 19.913 | 29 | .687 | | | |
| | Total | 22.285 | 32 | | | | |
| D. Teaching children to fear (respect) God | Between Groups | .703 | 3 | .234 | .707 | .555 | Fail to reject Ho |
| | Within Groups | 9.602 | 29 | .331 | | | |
| | Total | 10.305 | 32 | | | | |
| E. Teaching children to live holy | Between Groups | .467 | 3 | .156 | .355 | .786 | Fail to reject Ho |
| | Within Groups | 12.719 | 29 | .439 | | | |
| | Total | 13.186 | 32 | | | | |
| F. Teaching children stewardship of life | Between Groups | .757 | 3 | .252 | .496 | .688 | Fail to reject Ho |
| | Within Groups | 14.743 | 29 | .508 | | | |
| | Total | 15.501 | 32 | | | | |
| G. Biblical excellence | Between Groups | 1.966 | 3 | .655 | 2.330 | .095 | Fail to reject Ho |
| | Within Groups | 8.156 | 29 | .281 | | | |
| | Total | 10.122 | 32 | | | | |
| H. Teaching kids to worship God | Between Groups | .872 | 3 | .291 | .510 | .679 | Fail to reject Ho |
| | Within Groups | 16.533 | 29 | .570 | | | |
| | Total | 17.404 | 32 | | | | |

As revealed in table 26, the computed F-values 1.422, .124, 1.151, .707, .355, .496, 2330 and .510 and corresponding probability values of .256, .945, .245, .555, .786, .688, .095 and .679 of the objectives “Leading every child to the saving knowledge of the Lord Jesus Christ,” “Leading every child to the knowledge of the Word of God,”

“Teaching every child to lead another child to Christ,” “Teaching children to fear (respect) God,” “Teaching children to live holy,” “Teaching children stewardship of life,” “Biblical excellence,” and “Teaching kids to worship God” (Items are enough to reject the null hypothesis at .05 level of significance). The data suggest that the age of the student respondents is not a factor to their perception on the extent of ACE curriculum in meeting its objectives with respect to the eight objectives of ACE.

The result of table 26 implies that there is no significant difference in the perception of the respondents on the extent of ACE curriculum in meeting its objectives in terms of their religion. The data suggest that the religion of the students does not influence their perception on the extent of the ACE curriculum.

Presentation of the Data on the Interview Reports from the Teachers of the Selected Schools in terms of the Eight Objectives of ACE

As ACE promotes learning that is rooted in the Scripture, that their personal relationship with God are of primary concern, and that one of its goals is to “Lead every child to the saving knowledge of the Lord Jesus Christ,” the teachers were interviewed and asked the question, whether the children have already received Jesus Christ as their Lord and personal Savior.” The teachers gave different responses depending on how they deal salvation with the children. Below it is the table that shows the summary of the teachers’ responses (T1 being teacher one, etc.).

T1: Regarding their salvation, I know that they know about Jesus. I really don’t know if they totally accepted from the bottom of their hearts who Jesus is. She further explains that the reason behind this is that “although we are teaching them about the Bible, but course the parents are the one who will tell them that says "let’s go to catholic church. So

the things that they instill in their minds are the practices about their religion which is about catholic.”

T2 – said that “I am sure that they are saved. When I ask them, ‘have you already received Jesus as your personal Savior?’ They say ‘yes ma’am,’ then I follow up, ‘how can you say that you have already received Jesus as your personal Savior?’ So the way they say ‘ma’am I prayed, I confessed my sins,’ assures me that they received Jesus as their personal Savior.” She also emphasized that “you as a teacher need to assure if they are saved because that is the first goal of ACE” and that it is also her number one goal. But she added that there are students who haven’t received Christ yet because they are not in the same faith, depending on what their parents say, and lastly, because of the children with special needs.

T3: “When I asked the question, they say ‘Yes,’ but when someone raises his or her hand, the others will also say, ‘me too ma’am, me too,’ then all the others will follow.” This is the reason why she cannot point out who really accepted Jesus in their hearts. But she concluded that “we are always telling them about salvation, but we know that the children themselves will know if they are really saved, and it depends upon them.”

T4: said that “If we talk about the children, they will always say, yes, yes, yes, but we always have to explain it to them.” She further added that “it has to be continued, and we always have to deal with salvation. So, the thing is, in everyday that you encounter with them, or if they encounter something bad, and go to you to be corrected, you always have to deal with soul winning.”

Table 27: Teachers Responses (Have the children already received Jesus Christ as their Lord and personal Savior?)

| | T1 | T2 | T3 | T4 |
|------------------------|---|---|---|---|
| Assurance of Salvation | I don't know | I am sure | There are | It should be a continuous dealing |
| Factors: | <ul style="list-style-type: none"> • Parents | <ul style="list-style-type: none"> • Different faith • Parents. • Children with special needs. | <ul style="list-style-type: none"> • Just following other students who said "I accepted Jesus in my heart" | <ul style="list-style-type: none"> • They do bad things- do soul winning |

These responses show that three out of four teachers are focused on soul winning or leading each child to the saving knowledge of our Lord Jesus Christ, though there are several factors that hinder the children. I have observed that reasons given by the teachers why some children have no assurance of salvation, are their parents, religion, and the special needs of children.

For a follow up to this question, I asked "During this quarter, did the children show more understanding of the evidences of their assurance of salvation than before?" And this is for those children who are already assured of their salvation. Since this is a yes-no question, I followed it with "Can you give me a specific example or scenario that happened inside or outside the class?" The table below summarizes the responses of the four teachers who were interviewed and verbatim and additional explanations are given below for further understanding of the table.

Table 28: Teachers Responses (Did the children show more understanding of the evidences of their assurance of salvation than before?)

| | T1 | T2 | T3 | T4 |
|-------------------|---|---|--|---|
| Response | I think so | Yes | I think as of now, they understood | Yes |
| Specific scenario | <ul style="list-style-type: none"> • Reading the Bible • Different attitude from other children • Not saying bad words • Can answer questions about Bible stories | <ul style="list-style-type: none"> • Written composition (reading Bible, going to church, pray) • No foul words | <ul style="list-style-type: none"> • Connection of lesson to salvation (pardon – Jesus forgiveness, and sins are no more, you are a new person) | <ul style="list-style-type: none"> • Rebuke to classmate (that’s bad – the teacher said” |

T1 – says, “I think so because they read the Bible, their attitude is totally different from other children, like they are not saying bad words, unlike the other kids who always say bad words and every time we ask question about the Bible, they know the answer.”

T2 – says “Yes, and their response to the teachings of Pastor One and Teacher One during their morning devotions and chapel hours ‘are good.’ Sometimes in their PACE’s, specifically English PACE composition, they write ‘I have learned this from Pastor or from someone else.’” A specific scenario given was when the teacher read from one of the student’s composition saying, “When you have Jesus in your heart, it’s not yet done, you have to go to church, read the Bible, and pray.” She added that “I can see in the way they talk, the way they approach their classmates and also their teachers. And that I haven’t heard any foul words.”

T3 – “I think as of now, they understood, how is the way, how can they be saved and other Bible stories and character traits.” When the teacher was asked about a specific

scenario, she gave an example in her (Social Studies) Araling Panlipunan (AP) class, “I was teaching about law such as pardon, then the student will say ‘ah it’s like Jesus, when he forgives you, your crimes, sins are already wiped away, then you are already a new person.’”

T4 – “Yes,” and she gave a scenario [when] the children say to their classmates “hey, that’s bad.” Through this the children understand salvation, but she also said that when they are saved, they can still commit sin.

According to this table, two teachers gave the same answer which is yes and the two others gave different perspectives. Although their responses are different, it clearly shows that the teachers could see differences from the children’s attitudes and how the children are living now and how they answer questions based on what they have learned in the ACE schools. I could observe that most of the scenarios happened during their PACEs time such as composition and lessons connected to salvation. In addition, morning devotion and chapel hour were reported as well to the evidences that the children show to their assurance of salvation.

Since all PACEs that the children use in an ACE school are integrated with the Word of God and the other characteristic of ACE is “Leading every child to the knowledge of the Word of God,” this is in line with the second question, “Did the children gain more knowledge about the Word of God during this grading period?” This question was followed by asking a scenario that happened in or outside the class.

T1 – said “I am not really sure because I am not handling their morning devotions and I didn’t discuss the Bible to them, but I believe that they have more understanding who Jesus is and how to live a Christ-like attitude.” When I asked whether it was her opinion,

she nodded and said that some of the children have been applying it in their lives in some ways. She continued saying, “Because they are still kids, sometimes they forget that ‘Oh, this is not good, we should behave like this and like that.’”

T2 – said “Yes, they were not only able to memorize many verses, but they were able to apply [it] to some situations in their lives.” The scenario given was “In a PACE, there are verses per PACE, so once they ask for my signature, I make it to a point that when it’s the last signature, they understand the verse because the PACE is only about memorization and that comprehending that verse is sometimes difficult.” She could also see the impact of the Word of God in them although they were not able to apply everything. She also said that it is the parents who give feedback saying that their sons or daughters are different now than before. She continued saying that “I can see that they are absorbing the Word of God through those PACE’s.”

T3 – said “Yes” and when asked about the scenario, she shared about when they were just talking, then some students would say “Ah! Ma’am, it’s like what happened to Jonah, it’s the same thing,” and when she tells them about being humble, the students “will tell the story of Jesus, washing the feet of his disciples, and about Mary, about her hair.” Through those stories, she said that the children already understood those kinds of characteristics.

T4 – The answer was yes because there is a “build up” which means they were taught from before until now, according to the teacher. For the scenario, she said that the children “can answer now properly when they are asked regarding the Word of God,” whether in their PACEs. She added that through their morning exercises (equivalent to

morning devotion) the grade five students are applying what they have learned and that is based on what the parents tell the teachers.

Table 29 indicates that three out of four teachers are integrating the Word of God in their lessons, whether in PACEs or devotions while one of them said that she does not teach the Word of God to them because she is not handling their morning devotions. Two of the teachers answered that one of the evidences of the children's gaining knowledge of the Word of God is through their actions reported by their parents.

Table 29: Teachers Responses (Did the children gain more knowledge about the Word of God?)

| | Response | Reason and Scenarios |
|----|-----------------|---|
| T1 | Not really sure | <ul style="list-style-type: none"> • Not leading the children's morning devotion • She does not discuss the Bible to the children |
| T2 | Yes | <ul style="list-style-type: none"> • The children were able to memorize many verse • The children were able to apply them in some situations in their lives. • When they get her sign, she makes sure that they understand the verse they memorize. • The parents give feedback about the changes of the children from before and now |
| T3 | Yes | <ul style="list-style-type: none"> • The children insert Bible stories as a response to what the teacher says when having just normal conversations |
| T4 | Yes | <ul style="list-style-type: none"> • Because of build-up (continues teaching of the Word of God to the children. • The children can now answer properly when asked about the Word of God. • The students are applying what they have learned based on the parents report to the teachers. |

In an ACE school, children are also encouraged that when they have received Jesus as their Lord and personal Savior, they also have to "lead another child to Christ" therefore the question asked was "Did the children display more sharing of the Word of

God to other people than before?” The table gives a summary of the teachers’ response on this question. The table below shows the responses given by the four teachers and further explanations were given to support the information in the table.

Table 30: Teachers Responses (Did the children display more sharing of the Word of God to other people than before?)

| | Response | Reason / Scenario |
|----|---------------------------|---|
| T1 | Yes | <ul style="list-style-type: none"> • The children correct their classmates when they are doing something bad. • They are reciting weekly verses. |
| T2 | Not all of them | <ul style="list-style-type: none"> • They talk to other students about the Bible. • Posting verses they have learned on social media |
| T3 | I think they haven’t yet. | <ul style="list-style-type: none"> • Maybe because their stand in the Bible is not yet fixed. They are still relying on what the teacher says. |
| T4 | Just gave example | <ul style="list-style-type: none"> • When they are outside the classroom, they are thinking only about playing. • When at home they tell their parents “mom that’s not right,” my teacher said... |

Table 30 indicates that there are students who share the Word of God, but there are also students who do not share because they are still children, relying on what the teacher says, or they are more focused on playing while the teacher is speaking.

Another characteristic of ACE is “to teach children to live holy.” This means that the children are taught about sin, its consequences and confession, God’s forgiveness and mercy which were embedded in their lessons and creative writing. In line with this, the researcher asked the teachers whether the children exhibit more actions that were more holy than before. And the teachers gave different answers on what does holy mean based on their perspective.

Table 31: Teachers Responses (Did the children exhibit more actions that were holy than before?)

| | Response | Reasons / Scenario |
|----|-----------------------------|--|
| T1 | Yes, I think so | <ul style="list-style-type: none"> • Singing songs now during the chapel. • They sing louder when they are asked to do so. |
| T2 | Yes, they have improvements | <ul style="list-style-type: none"> • They are more obedient when asked to do something. • More polite • Became prompt • Greeting the Pastor when they see him • Doing “mano” blessing to Pastor as a sign of respect. |
| T3 | They are bit matured | <ul style="list-style-type: none"> • Honesty in checking Pace. • When the children did something wrong while the teacher is not in- they confess it to the teacher |
| T4 | Now, it’s almost gone | <ul style="list-style-type: none"> • Just do things without thinking. • More focus on “I have to finish this” |

This table indicates that three out of four teachers see that the children are exhibiting actions that were more holy than before while the other teacher states that because it is the fourth quarter the students are more focused on quantity of their work rather than the quality. If we are to base on the definition of ACE of the word “holy,” we can clearly see that teacher number three gave an example of confessing something that they did to the teacher.

Table 32 below shows the teachers’ responses on the question “Did the children display more stewardship of life than before?”

The table indicates that three of the teachers said yes, and one of the reasons given was because of constant reminder to them. This implies that stewardship can be learned by the children if it will be taught to them.

Table 32: Teachers Responses (Did the children display more stewardship of life than before?)

| | T1 | T2 | T3 | T4 |
|----------|---|---|---|---|
| Response | Still can't identify - because they are still children | Yes | yes | Yes – maybe because of constant reminder. |
| Scenario | But they take care of their personal things. They value the things that they have. | They tried their best to do their home works and tasks. They even extended class hours just to finish the PACES. | Responsible to tasks given to them. Honesty in answering their own pace – not cheating anymore, when they were told not to | arranging the chairs, erasing the board (responsible to task given to them) For personal things – still the same. |

ACE, “offers 60 character traits embedded in the ACE curriculum character development is part of the learning experience.”¹⁷³ Therefore the next question asked by the researcher was “Did the children show greater evidences of good manners based on the character traits they have learned during this grading period?”

¹⁷³ “School of Tomorrow, Philippines Pioneer: Pioneering in Christian Education since 1978, 3

Table 33: Teachers Response: (Did the children show greater evidences of good manners based on the character traits they have learned during this grading period?)

| Teachers | Response | Scenario |
|----------|----------------------|---|
| T1 | I think in some ways | <ul style="list-style-type: none"> • Generous • Trying to share. • Diligent in their work. • Doing punishment automatically when they did something against the rules such as speaking Tagalog. • Reminding the lower grades of “no running” rules outside the learning center. • They mediate on the little children when there’s a fight. |
| T2 | There are some. | <ul style="list-style-type: none"> • They follow, obey, • They are respectful to the teachers. • They are fearless, determined in finishing their PACEs, humble and calm |
| T3 | Yes | <ul style="list-style-type: none"> • They are appreciative, attentive, have initiative in doing something such as “Ma’am, we will be the one to clean that, or ma’am I will be the one who will teach (other student) because he/she does not know this. They are also dependable • Others are tolerable to their other classmates because they know that there are some of their classmates who are “slow.” • Teaching other students who are behind the PACEs by teaching them what to do. |
| T4 | Yes | <ul style="list-style-type: none"> • Using “po and opo” – respect to older people. • Knows how to say thank you, and bless (mano). |

According to Loder, “as a child identifies with the environment, and others, the child is very susceptible to praise and approval.” In this table, it shows the children showing an action of role-taking to do different tasks wherein the social approval and potential disapproval will greatly impact the children.

Table 33 indicates that two teachers said yes, while the other two teachers said some, and in some ways. The table shows that the children were able to produce godly character though not of all the characters which can be seen on the example the teachers

gave. Most of the scenarios given by the teachers are actual actions done by the students; whether they are outside of the learning center consists of their interaction with other children and the teachers and pastors. This indicates that most of the character traits which were modeled were based on what they experienced in school. Through the examples given by the teachers, and as Loder discussed, the children are ready to take roles to become a part of the community by offering actions that might please other people.

One of the most important things especially in a school that uses a Bible based curriculum is “Teaching children to fear (respect) God,” which is the fourth objective of ACE. The researcher asked the teachers whether “the children show more evidences of eagerness to worship God through things such as praise, prayer and application of the Word of God to their daily lives during this quarter?” Three answers were given differently by the teachers. Three positive and one negative. The reasons can be seen on the table provided.

Table 34: Teachers Response: (Did the children show more evidences of eagerness to worship God through things such as praise, prayer and application of the Word of God to their daily lives during this quarter?)

| Teachers | Response | Scenario |
|----------|-----------------|--|
| T1 | I think so | <ul style="list-style-type: none"> • I have a student who is practicing reading one chapter a day. They try to practice it. |
| T2 | Yes | <ul style="list-style-type: none"> • Initiate going to the chapel every Wednesday. • They are eager to listen to what the pastor is teaching, • They ask “if they say like this, does it mean that you are kind?” • Student (A) had difficulty and does not know how to pray but then he learned how to pray |
| T3 | Yes | <ul style="list-style-type: none"> • They volunteer praying for the class. • When they see each other they say, “Hey! You have to pick this one up. (rebuke) |
| T4 | I think, not so | <ul style="list-style-type: none"> • Grades four are more eager to go to church. • Application of the application Word of God is “not so.” • Some can pray well in class but some cannot • For special numbers – grade 6 are shy, grade 5 – sometimes laughing in front. |

As the table 34 shows, it is still a mix of students who show evidences of eagerness to worship God through the teachers’ examples. As the table shows, all of the examples point out that these things have been learned through the school and not at home which includes praying, reading the Bible, going to church and applying the Word of God, and that the children have different ways of worshipping God.

Piaget in his theory mentioned that “the biological capabilities of all children mature in the same order, cognitive development happens.” In table 35, this theory is visible as the children had changes on their way of thinking, learning how to pray which one child could not do before, and knowing right and wrong by means of rebuking somebody else.

Since the students are the one who set their goal in an ACE school and to further evaluate their spiritual formation through the use of the curriculum, the researcher asked the teachers, “In a scale of one to ten having ten as the highest, how would you rate the changes you have seen during this quarter in the children’s spiritual formation?” The teachers’ responses can be divided into two groups. Two teachers said nine and the other two said six and seven. Teacher three for instance, gave two answers comparing the two students in one grade level.

Table 35: Teachers Response: (In a scale of one to ten having ten as the highest, how would you rate the changes you have seen during this quarter in the children’s spiritual formation?)

| | Scale | Reason |
|-----------|--------------|---|
| T1 | 6 | <ul style="list-style-type: none"> • Before, during our chapel time, it is hard to call the children and say “go to the chapel” but now when we tell them “get your Bible and go to the chapel,” then they go to the chapel and ready themselves. • Before, only few of them were singing in the chapel, now they are eager to sing. |
| T2 | 9 | <ul style="list-style-type: none"> • Some of my students, are only nurtured with the Word of God here in school. |
| T3 | 6 and 7 | <ul style="list-style-type: none"> • The child’s attitude is maturing. • Now one child makes a way so that she can finish her goals, her assignments; sometimes she initiates saying “ma’am I will also do this so I can finish it” that is why 7. • The other one is still under my observation since it’s her first time in ACE school |
| T4 | 9 | <ul style="list-style-type: none"> • Changes in attitude and parents’ testimony • Initiate going to church without the parents waking them up. • Eager to finish their goals. |

From the scale given by the teachers, the changes upon the children’s spiritual formation happened in school and that the way they do scaling is also different. Most of the changes given by the teachers are about the attitude, children’s eagerness to finish their set goals and initiating going to the church. This implies that the children have

changes both academically through eagerness to finish their set goals and in their spiritual lives such as going to the church.

For the next question, the teachers were asked “how did the ACE curriculum help the children’s spiritual formation during this quarter?” The responses given by the teachers are summarized on the table below.

Table 36: Teachers Response: (In what ways did ACE help the children’s spiritual formation during this quarter?)

| Teachers | Responses |
|----------|--|
| T1 | <ul style="list-style-type: none"> • School of Tomorrow (SOT) is good when it comes to spiritual growth but it has to be work of the teachers who should be the one to feed the need of the students and the curriculum will just be a help. • The children learned how to pray, how to praise and worship the Lord. • Some of them are practicing a personal devotion with the Lord. |
| T2 | <ul style="list-style-type: none"> • “Memory verse was an obligation / responsibility at first but now it became their enjoyment” • Eager to memorize verses before going home. • The chapel hour and devotions helped to mold their characters. • It gives answer to “what is the reason, why do I have to learn this subject?” • Honesty in setting their goals, assignments, • The teacher is an overseer whether they are doing good or bad. |
| T3 | <ul style="list-style-type: none"> • The character traits are already integrated in the PACEs and through this the children are able to connect and think about its application in their lives |
| T4 | <ul style="list-style-type: none"> • A student was cheating before but now not anymore. So when the teacher rebukes, everything that he or she says is guided by the Word of God and you have basis. • There was a bit of change in laziness |

In the book, *Children Matter*, May, Posterski, Stonehouse, and Cannel say that teachers “have a very important role in a curriculum since they are the ones who choose what the children will learn and experience and they are the ones who establish the

learning environment.¹⁷⁴ In this table, through the responses of two of the teachers, we can see how important the teachers are as part in the learning process of a child whether they are teaching or guiding the children. I can also see that the curriculum, and that the teachers, administrators who implement this curriculum, go hand in hand to meet the needs of the students. Through their responses, we can also see that through the curriculum, children can relate their personal lives through the sentences given on the PACEs.

For the questions which are related to the ACE curriculum, the teachers were asked “What are some of the aspects they like best in the ACE approach, and the approach they would like to see changed?”

The table indicates that ACE is able to cater the needs of the children such as mastery, PACE study, time management and having sense of responsibility. With the changes they would like to see, two of the four teachers talked about wanting to see a little bit of an upgrade of the materials. Based on the teachers’ responses, the materials are adequate for use by the children.

¹⁷⁴ May et al., *Children Matter*, 196.

Table 37: Teachers Response: (What are some of the aspects you like best in the ACE approach and which parts of ACE would you like to see changed?)

| Teachers | Approach the Teachers like best | Would like to see changed |
|----------|--|---|
| T1 | <ul style="list-style-type: none"> Likes the mastery, memorizing “because you cannot go to the next PACE unless you will pass this PACE number.” | None. ACE is a complete package |
| T2 | <ul style="list-style-type: none"> The way of teaching. The teacher is not the one who checks on the students’ PACE. The teacher will just sign it and permit them what they need to do. The children are accountable to what they are doing. She added that the “children are given sense of responsibility. It is not spoon feeding. They are able to practice their habits such as asking permission before doing something. I like the ACE curriculum because it is values and Bible integrated, and the manners. | Little bit of upgrade of the materials. |
| T3 | <ul style="list-style-type: none"> I like the self-discipline of ACE because they are taught not to look on the things the others are doing, | The system is already organized. |
| T4 | <ul style="list-style-type: none"> Said that the students will become responsible, will learn how to organize things, will know how to budget their time, their tasks because of goal setting and also character. | There are PACE’s which are a bit easy, but they are revising it. So I hope it will be revised as well. Now the children know that those are easy. |

Observation with Regards to the Curriculum Implementation According to the Theoretical Framework in terms of: Learner, Content, Teacher, Environment

The researcher did an observation on the three schools of all grades four to six.

The original plan was to observe the students of each grade level. Grade four was supposed to be observed during their Math period, grade five, during their Social Studies period, and grade six during their Science period. The researcher adapted a checklist from Jones to be used through this observation which is found in Appendix A. Since ACE uses an individualized approach and the students work on their PACEs depending on their

levels, there were changes that happened during the observation. First, in one of the school, grades three and four are studying on the same learning center, and the grades five to six are on the same learning center as well. However, on the other two schools where the researcher did the observation, grades four to six are together in the same learning center. Second, the students had no specific time for a specific subject since they are using PACEs. When the researcher checked the time table of each learning centers, the time is divided one hour each, but for the subject, “PACE” is the only word written in there and not a specific subject. The reason behind this is that the students should be responsible for their own learning. They set their own goals to finish and decide which PACE they will be working on. Third, the researcher observed each of the learning centers twice to see if there had been any changes.

The survey (Appendix D) is divided into six parts which are goal, learner/students, content, teacher, learning center, and evaluation. Each part has a separate checklist that the researcher observed during the observation period. For the goal number one, I could see that the students set and follow their goals to be accomplished. This happened in all of the schools observed. This indicates that the children are able to comply with what the ACE would like for the children to do in their goals. For the goal number two which is about the learner or students, the researcher did not see any student asking about God in connection with the materials they are using, or share their personal thoughts. Some students were talking to other children about what they had learned while half of them were just quiet, since they are not allowed to talk inside the class without the permission of their teachers. When the teacher is talking, most of the students are listening, but there are some who do not listen. But all the students show respect to their

fellow students and teachers. The observation implies that the students do not usually ask about God in connection with their materials, or share about their personal thoughts, but only ask about the materials they are using. This is based on the observation made and that not all of the students listen when the teacher talks to them in general.

For the goal number three which deals with content, all classes started and ended with prayer; the children are all using the ACE materials. In two schools, the students were given the opportunity to lead the prayer, while in one school, only the teacher prays for the whole class. As the class time passes by, evidence of class routines becomes visible such as students raising flags and waiting for their teacher to go near to them, asking permission before checking their PACEs, and reciting the verse for the day. This infers that all classes have prayer time, but not all children were given the opportunity to pray for the class. But with regards to their daily routine, it could be seen that the children already knew the things they had to do every day in the class.

For the goal number four, while the teacher was roaming around, engaging with each student who needs the teacher's assistance as they were raising their flags, I could see that they were just addressing the children's questions with regards to the PACEs the children are working on. But I did not see any trace of fostering of spiritual formation or its connection to their PACEs. While the character traits were strongly emphasized for the students to understand, the teachers kept reminding the students of the things to do and not to do during class. I could also see that the students were well prepared for class and were using their time properly. But I did not see any teacher who affirmed any student who showed good character or even when a student recited a verse. With regards to the teachers, they are totally engaged in the whole class since the students keep raising

their flags from one side to the other requesting for the assistance of the teacher and the teachers were able to assist them properly. It is just that fostering spiritual formation was not visible while the children were doing their PACEs during the time I did my observation.

For the goal number five which deals with the learning centers, I could see that the space in two schools were too small for all the students in one class. They were able to move, but their personal space was not that big. But the good thing was that the atmosphere in all three schools was good. It is not so hot but it is not also that cold. The only problem in one of the schools that has a big space was that children can freely move and talk to the person next to them, especially when the teacher is a bit away from them assisting other students. But when the teacher tells them something, they obey. All of the students have their own Bibles in their own carrel which they use personally. This indicates that the exact space is important in a child's environment as it was defined in the book *Children Matter*, the physical setting of the curriculum which may contribute or may lessen the children's learning and nurture.¹⁷⁵ But aside from the space the atmosphere is good enough for the children not to feel hot or cold. Lastly, the children have the list of their progress on their own carrels as far as I have observed them. But it is not updated on a daily basis, as I have seen them. I think the teacher has to always check on their progress to make sure that everything is recorded properly.

For goal number six, ACE curriculum has its own strengths and weaknesses. For students, it showed very great extent regarding "teaching children to fear (respect) God" which is the main priority of ACE. The children had acquired changes in their attitudes

¹⁷⁵ May et al., *Children Matter*, 197.

and character, though not all of them. But the curriculum itself gave them many experiences that they can relate and apply in their personal lives. However, it also has its own weaknesses. The survey shows that in line with the children having the assurance of salvation, it showed only “Some Extent.” This is under the area of leading every child to the saving knowledge of the Lord Jesus Christ and teaching children to lead another child to Christ which means more effort has to be exerted in these areas of the children’s lives. As Scottie May, Beth Posterski, Catherine Stonehouse, and Linda Cannell discuss in the book, *Children Matter*, content is only one of the six parts of a curriculum for children. Therefore, the learner, teacher, environment should work together to fulfill its aims through the work of the Holy Spirit.

This chapter discussed the presentation, analysis and interpretation of the data. The next chapter shows the summary, findings, conclusions, and recommendations.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This final chapter presents the summary, findings, conclusions, and recommendations for the current study.

Summary

This study was conducted to evaluate the ACE curriculum upon the spiritual growth of grades four to six in three selected schools in Rizal namely Glory Land Christian Academy (GLCA), Famous Christian Academy (FMA), and Moriah Baptist Academy (MBA). This was done through the researcher attempting to answer the six sub-problems which are: (1) What are the demographic characteristics of the students studying under the ACE curriculum in the selected schools in terms of (a) Age, (b) Grade, (c) Gender, and (d) Religion. The second sub-problem deals with the demographic characteristics of the teachers who are teaching ACE curriculum in the selected schools in terms of: (a) Gender, (b) Religion, (c) Ministry in the Church, and (d) Length of Time have the teachers been teaching. Third problem deals with “To what extent does ACE curriculum meet its objectives upon the children’s spiritual formation in terms of the following?” The eight objectives of the ACE curriculum are namely (a) Leading Every Child to the Saving Knowledge of the Lord Jesus Christ; (b) Leading Every Child to the Knowledge of the Word of God, (c) Teaching Every Child to Lead Another Child to Christ, (d) Teaching Children to Fear (Respect) God; (e) Teaching Children to Live Holy;

(f) Teaching Children Stewardship of Life (g) Biblical Excellence; and (h) Teaching Kids How to Worship God. The fourth problem is “Is there a significant difference on the perception of the students on the extent of ACE curriculum in attaining its objectives upon the children’s Christian formation in terms of the above-mentioned objectives?” The fifth problem asks “Was the curriculum implemented according the theoretical framework in terms of: (a) Teacher, (b) Learner, (c) Content, and (d) Environment?” The sixth one is to offer recommendations upon the spiritual formation of children in the three-selected school through its objectives and lastly,

This research is descriptive in design and was done with the use of a combination of qualitative and quantitative methods. This study utilized four research-gathering instruments. Those are (1) survey, (2) interview, (3) observation, and (4) document analysis. The survey was given to all the children grades four to six in three selected schools who were permitted by their parents to fill the survey through a consent form. The interview was limited only to the primary teachers of grades four to six in three selected schools with the respondents being those who were willing and available. Observation was done twice in the classes of grades 4-6 in the three selected schools. Review of documents was done through the ACE materials such as ACE catalogs and websites. All of the tools used for the survey, interview and observation were created by the researcher together with the help of the adviser and through the use of scholarly sources. Review of documents was guided by a template given by my adviser which was adapted from Australia National University (ANU.com). Review of documents was conducted in the process of the proposal revision. The ACE materials such as websites, pamphlets, journals and magazines gave references on what is ACE is all about. It gave

information on the curriculum itself, how is it implemented and what it contributes to the students who are using the curriculum. It also gave information and resources on how to contact ACE for those who are interested in the curriculum. Overall, the materials are well documented for reference purposes and helped in knowing and understanding more what this curriculum was all about. It was there that the eight objectives were made clear and defined. The materials did not provide a tool for evaluation, so this led to outside sources who had already evaluated the curriculum and provided instrumentation.

Findings

The following summarizes the important findings that were gathered from the study. The first discussion is on the demographic characteristics of the students.

- a. Age – five out of 33 students or 14.2 percent are nine years old, nine students each are 10 and 11 years old with 27.3 percent, six out of 33 or 18.2 percent are 12 years old and only four or 12.1 percent are 13 years old.
- b. Grade - 12 out of 33 or 36.4 percent of the students are in grade six level, 11 or 33.3 percent are in grade five and 10 or 30.3 are in grade four.
- c. Gender – 17 or 51.5 percent of the student-respondents are male and 16 out of 33 or 48.5 percent are female.
- d. Religion – 66.7 percent of the student-respondents were Christian, nine or 27.3 were Catholic, and only one was Baptist or INC.

The second discussion was on the demographic characteristics of the teachers.

- a. Gender – all of the teacher-respondents were female. None among the teachers were male.
- b. Four or 100 percent of the teacher-respondents were Baptist.

- c. Ministry in the Church – the four teacher-respondents are either worship leading, IT department, Choir/Sunday School Teacher or involved in Music. The results show that the teachers are all involved in the church ministry, but only one of them is involved in teaching Sunday School. This data helps give additional information on the teachers' understanding on the importance of the spiritual formation of the children.
- d. Length of time that the teachers been teaching – two out of four teacher-respondents are already teaching for two years, one has three years teaching experience and one with 13 years teaching of experience in teaching. This implies that the teacher who has been working for 13 years has longer years of experience in teaching children.

The third part of the discussion on findings is the answer to sub-problem three which says, “To what extent does ACE curriculum meet its objectives upon the children’s spiritual formation in terms of the following: (a) Leading Every Child to the Saving Knowledge of the Lord Jesus Christ, (b) Leading Every Child to the Knowledge of the Word of God, (c) Teaching Every Child to Lead Another Child to Christ, (d) Teaching Children to Fear (Respect) God, (e) Teaching Children to Live Holy, (f) Teaching Children Stewardship of Life, (g) Biblical Excellence, and (h) Teaching Kids How to Worship God.”

- a. Composite Table on the Extent of ACE Curriculum in Meeting its Objectives upon Children’s Spiritual Formation shows that ACE curriculum attains its objective in very great extent in teaching children to fear (respect) God as revealed by the 4.3283 overall mean (Item D).

Great extent is attained in leading every child to the saving knowledge of the Lord Jesus Christ and Word of God, teaching children to live holy and stewardship of life, Biblical excellence, and teaching kids to worship God (Items A, B, E, F, G, and H). It should be noted that although these are all rated as “Great extent,” Teaching children stewardship of life (Item F) was rated the highest mean and Biblical excellence (Item G) was rated the lowest mean. Some extent is only met in teaching every child to lead another child to Christ (Item C).

ACE offers sixty character traits for the development for the children to learn and grow spiritually, which is what is meant by “Biblical Excellence.” This study implies that the children need more improvement on this objective.¹⁷⁶

- b. Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Age shows that “Leading every child to the saving knowledge of the Lord Jesus Christ,” “Leading every child to the knowledge of the Word of God,” “Teaching every child to lead another child to Christ,” “Teaching children to fear (respect) God,” “Teaching children stewardship of life,” “Biblical Excellence,” and “Teaching kids to worship God” are enough not to reject the null hypothesis at .05 level of significance. The data suggests that the age of the student respondents is not a factor to their perception of the extent of ACE curriculum in meeting its objectives with respect to the above-mentioned objectives.

On the other hand, the objective “Teaching children to live holy” rejects the null hypothesis. The result implies that there is a significant difference on the

¹⁷⁶ ACE School Catalog, 2-3. http://www.aceministries.com/schools/pdf/ACE_School_Catalog.pdf.

perception of the respondents on the extent of ACE curriculum in meeting its objectives with respect to “Teaching children to live holy” in terms of age.

- c. Actual Scores on the Rejected Hypothesis which is “Teaching children to live holy” (Item E) in Terms of Age shows that the students who are 10 years old gave the lowest minimum score which is 2.75 which greatly caused the null hypothesis to be rejected and the children who are 12 years old gave a higher score. Thus, the table implies that there is a significant difference on the perception of the respondents especially on the 10-year-old students on the extent of ACE curriculum in meeting its objectives with respect to “Teaching children to live holy” in terms of age. It might be that the students do not understand “holy” in the way the curriculum uses it because they are too young.
- d. Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Grade shows that “Leading every child to the saving knowledge of the Lord Jesus Christ,” “Leading every child to the knowledge of the Word of God,” “Teaching every child to lead another child to Christ,” “Teaching children to live holy,” “Teaching children stewardship of life,” “Biblical excellence,” and “Teaching kids to worship God” are enough not to reject the null hypothesis at .05 level of significance. The data suggest that the grade level of the student respondents does not influence the perception on the extent of ACE curriculum in meeting its objectives with respect to the aforementioned objectives. However, the objective “Teaching children to fear (respect) God” rejects the null hypothesis

set at .05 level of significance. This shows that grade level of the students matters with respect to the objective “Teaching children to fear (respect) God.”

- e. Actual Scores on the Rejected Hypothesis which is “Teaching children to fear (respect) God” (Item D) in Terms of Grade – this implies that the lower the grade level and the lower the rating, the lesser the understanding of the children in terms of “Teaching children to fear (respect) God; and the higher the grade and the higher rating, the greater the understanding of the children in terms of “Teaching children to fear (respect) God.
- f. Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Gender - this table shows that “Leading every child to the saving knowledge of the Lord Jesus Christ”, “Leading every child to the knowledge of the Word of God,” “Teaching every child to lead another child to Christ,” “Teaching children to fear (respect) God,” “Biblical Excellence,” and “Teaching kids to worship God” are enough not to reject the null hypothesis at .05 level of significance. The data suggest that the gender of the student respondents does not influence the perception on the extent of ACE curriculum in meeting its objectives with respect to the aforementioned objectives.

However, the objectives “Teaching children to live holy” and “Teaching children stewardship of life” are sufficient enough to reject the null hypothesis set at .05 level of significance. This shows gender of the students affects their perception with respect to the objectives “Teaching children to live holy” and “Teaching children stewardship of life”

- g. Actual Scores on the Rejected Hypothesis which is “Teaching children to live holy” (Item E), and “Teaching children stewardship of life,” (Item F) in Terms of Gender - this table implies that that male gave lower ratings and the female students gave higher ratings on these two items: “Teaching children to live holy” (Item E) and “Teaching children stewardship of life” (Item F). Thus, this means that the female respondents have greater understanding on the objectives “Teaching children to live holy” (Item E) and “Teaching children stewardship of life” (Item F) rather than the male students.
- h. Significant Difference in the Perception of the Students on the Extent of ACE Curriculum in Meeting Its Objectives upon Children’s Spiritual Formation in Terms of Religion - the result implies that there is no significant difference on the perception of the respondents on the extent of ACE curriculum in meeting its objectives in terms of their religion. The data suggests that the religion of the students does not influence their perception on the extent of the ACE curriculum.

The fourth part is on the findings related to the sub-problem number six which says “Based on the teachers’ interview and students survey, what recommendations can be offered for the spiritual formation of children in the three-selected school in terms the eight objectives of ACE.”

This is with regards to the question, “During this quarter, did the children show more understanding of the evidences of their assurance of salvation than before?” The teachers gave different answers based on how they dealt with the children they were teaching.

- i. Teachers Responses (Did the children have already received Jesus Christ as their Lord and personal Savior?) - the responses show that three out of four teachers are focused on soul winning or leading each child to the saving knowledge of our Lord Jesus Christ, though there are several factors that hinder the children. I have observed that reasons given by the teachers why some children have no assurance of salvation, are their parents, religion, and the special needs of children.
- j. For the next question, the teachers were asked, “Did the children show more understanding of the evidences of their assurance of salvation than before?” Two teachers gave the same answer which is yes and the two others gave different perspectives. Although their responses are different, it clearly shows that the teachers could see a difference from the children’s attitude and how the children are living now and how the children could answer questions based on what they had learned in the ACE schools. I could observe that most of the scenarios reported by the teachers happened during their PACEs time such as when the students did compositions or when a lesson was connected to salvation. In addition, morning devotion and chapel hour contributes as well to the evidences that the children show on their assurance of salvation. These changes in the children’s lives that happened are evidences of what the book *Childfaith* suggests as “spiritual changes that could happen over a period of time that after receiving Jesus as their personal Savior, their relationship with God should not remain stagnant.”¹⁷⁷

¹⁷⁷ Ratcliff and Ratcliff, *Childfaith*, 7.

- k. For the next question, “Did the children gain more knowledge about the Word of God during this grading period?” Three out of four teachers said yes, giving scenarios such as memorizing verses, knowing Bible stories, and being able to answer questions with regards to the Bible, while one of the teacher is not sure since she does not teach the Word of God to the students.
- l. In terms of “teaching every child to lead another child to Christ” the question given was, “did the children display more sharing of the Word of God to other people than before?” Based on the teachers, there are students who share the Word of God but there are also students who do not share. Because they are still children, they rely on what the teacher says or they are more focused on playing as the teacher speaks. This is in agreement with the results of the survey. This survey question answered by the children got the lowest rating which is “Some Extent” in “teaching every child to lead another child to Christ.” As for the result on this, this objective should be further looked at more than the other seven since it got the lowest rating.
- m. In connection with the ACE objective “to teach children to live holy,” the teachers were asked, “Did the children exhibit more actions that were holy than before? Three out of four teachers see that the children are exhibiting actions that were more holy than before while the other teacher states that because it is the fourth quarter the students are more focused on quantity of their work rather than the quality. If we are to base on the definition of ACE of the word “holy,” we can clearly see that teacher number three gave an example of confessing something

that they did to the teacher. Thus, the teachers gave answers which is different from the ACE's definition of holy.

- n. With regards to the question, "Did the children display more stewardship of life than before?" The teachers' responses indicate that three of them said yes, and one of the reasons given was because of the teachers' constant reminders to the children. This implies that stewardship can be learned by the children, if it will be taught to them.
- o. For the next question, "Did the children show greater evidences of good manners based on the character traits they have learned during this grading period?" Two teachers said yes, while the other two teachers said some, and in some ways. These responses show that the children were able to produce godly character though not of all the characteristics which can be seen from the examples given by the teachers. It also indicates that most of the character traits which were modeled were based on what they experienced in school.

As it was discussed in Chapter II with regards to the teaching of Moses in Deuteronomy, it says in there that "teaching the children is not the task of the parents alone, but it is done along with the support of the community of faith who shares the same values in nurturing the children."¹⁷⁸ Thus, the community where the children live, is very important in the development of their spiritual formation.

- p. With regards to the question, "Did the children show more evidences of eagerness to worship God through things such as praise, prayer and application of the Word of God to their daily lives during this quarter?" several responses were given by

¹⁷⁸ Stonehouse, *Joining Children on the Spiritual Journey*, 26.

the teachers such as praying, reading the Bible, going to church and applying the Word of God, and that the children have different ways of worshiping God.

- q. For the overall rating given by the teachers with regards to ACE, ACE does a good job of catering to the needs of the children such as mastery, PACE study, time management and having a sense of responsibility. Concerning the changes they would like to see, two of the four teachers talked about the need for a little bit of an upgrade of the materials. Based on the teachers' responses, the materials are adequate to be used by the children.

Conclusions

Based on the findings of the study, the following conclusions were identified:

Among the eight objectives of ACE curriculum, the children rated their spiritual formation "Very Great Extent" on the objective "Teaching children to fear (respect) God." "Teaching every child to lead another child to Christ" was the only objective which was rated as "Some Extent." The remaining six objectives which includes leading every child to the saving knowledge of the Lord Jesus Christ and Word of God, teaching children to live holy and stewardship of life, Biblical excellence, and teaching kids to worship God were rated "Great Extent." Teaching children stewardship of life was rated the highest mean and Biblical excellence was rated the lowest mean on this group. This data concludes that the ACE curriculum is meeting its objectives upon the spiritual formation of the children grades four to six to a "Great Extent." In terms of age, the null hypothesis was rejected in "Teaching children to live holy" wherein the ten-year-old students gave the lowest rating. In terms of grade, the null hypothesis was rejected in "Teaching children to live holy" wherein the lower the grade, the lower the rating they

have given which implies that the younger students do have a lower understanding in “Teaching children to fear (respect) God.” In terms of gender, two objectives were rejected. Those were “Teaching children to live holy” (Item E), and “Teaching children stewardship of life” (Item F). On both objectives, the male students gave a lower rating and the female students gave a higher rating which implies that the female students have greater understanding on these two objectives rather than the male students.

The study also revealed in majority that there is no significant difference on the overall perception of the students on the extent of ACE curriculum in attaining its objectives upon the children’s spiritual formation and only four objectives in terms of age, grade, and gender rejects the null hypothesis of the study. Therefore, in its totality, the null hypothesis is not rejected. This study shows that the ACE curriculum is not meeting its identified eight objectives in terms of the spiritual formation of children.

Recommendations

Based on the findings of the study, the following are some recommendations to the ACE curriculums and to the schools using the curriculum.

1. Recommendations to the Schools Which Use ACE Curriculum:

ACE schools should consider the results of this study when evaluating ways to increase the spiritual formation of children grades four to six. Based on the findings of this study, the respondents rated “Teaching children to fear (respect) God” as “SE” (middle score given by the children through the survey of their spiritual formation). This could imply that the children studying in the ACE schools can still grow on this objective of ACE. Further understanding of the children about how important this objective is will

help them grow more in their spiritual formation and in their relationship with other people. With regards to the school environment, having a learning center that could cater to the children depending on their number will help the children to study academically and to spend some time with God as they are working on their PACEs.

Based on the grade level, the null hypothesis was rejected in terms of the objective, “Teaching children to fear (respect) God.” It showed that the younger level students which are mostly grade four are the ones who are not understanding this objective. This infers that maybe the children are taught something even before the children are ready for that teaching. This is in line with ACE which says that “it is when the child is ready that he or she will take an assessment test.”¹⁷⁹ This is also true when it comes to the children’s readiness in learning. Dr. Stonehouse wrote in her comment of this paper saying, “Maybe they are trying to teach something before children are ready for that teaching.”¹⁸⁰

Based on the interview done with the teachers, the researcher found out how the community of faith is very important in the development of the children’s spiritual formation, thus following the biblical insight suggested in Deuteronomy 6 (as cited in Chapter II of this thesis) will be of great help for the children’s spiritual formation.

2. Recommendations to the Teachers / Facilitators Who are Teaching ACE Curriculum:

Based on the interview conducted, teachers have to know their students’ personally and spend more time with the children to meet their specific needs, especially

¹⁷⁹ "Accelerated Christian Education," *aceministries.com*.

¹⁸⁰ Catherine Stonehouse, “Copy from Dr. Cathy,” email to Clark Armstrong, April 26, 2017 (08:15PM), accessed April 26, 2017, <https://outlook.office.com/owa/?realm=apnts.edu.ph&vd=mail&path=/mail/inbox>.

in their spiritual formation. The teachers have to know the student's learning level as well to know whether they are being honest in checking their PACEs or not. Teachers should be clear on their goals when they are teaching regarding the spiritual needs of the children and as much as possible, proactively seeking opportunities to foster spiritual formation while assisting them on their PACEs would be better. Teachers have to update each students' progress on their own carrels which would help the children to become more motivated in their studies. The teachers should give opportunity to each child to pray in class. In this case, the children will be able to develop and it will help them with their personal relationship with God.

With regards to the areas of ACE with the lowest ratings such as "Biblical Excellence," and "Teaching every child to lead another child to Christ," the teachers need to give more attention on these two things. Since Biblical excellence deals with the development of character traits integrated in each of the PACEs, the teachers can put more emphasis in teaching the specific character traits in the lives of each student. In terms of teaching every child to lead another child to Christ, practical lessons of the children's learning should be emphasized. As Piaget's theory on "Social Interaction," "the children need direct contact experience; those experiences bring the children learning and development."¹⁸¹ With regards to these two lowest ratings, the Biblical and Theological Insight section of this paper on the spiritual formation of the children will be of great help in assessing the children's development on when they are ready to learn.

3. Recommendations for the Students / Learners of ACE Curriculum:

¹⁸¹ Jean Piaget, "Piaget's Theory," in Carmichael's Manual of Child Psychology, cited in Catherine Stonehouse, *Joining Children on the Spiritual Journey*, 82-83.

As using ACE curriculum, children should be more focused in doing their PACEs since they are working on their own. Learners have to pay more attention to the teacher and be obedient. Learners have to be diligent in working on their PACEs as this is connected with their development cognitively.

4. Recommendations for ACE:

ACE should always check the materials to know if those are updated meeting the specific needs of the children in a specific level and to know whether it is easy for the students to use. As I was doing this research, I have found out that there is no evaluation made on ACE upon the spiritual formation of the students. Therefore, studies to further identify whether the curriculum is effective in meeting the spiritual needs of the children will be of great help.

With regards to the eight objectives, ACE should check on each of the objectives especially the lowest rated ones (Biblical excellence and teaching every child to lead another child to Christ) to further understand how to help the children develop their spiritual formation on these areas. The Biblical and Theological Insight found in Chapter II of this paper might help in addressing the problems on why these two objectives got low ratings on the survey.

- Based on the survey, the character traits that need to be addressed in the lives of the children under Biblical excellence are honesty, self-control, boastfulness, and application of Biblical principles in their lives.
- In terms of teaching every child to lead another child to Christ, the areas to be addressed would be telling other people about Jesus, able to explain how to be

saved, can give a sample testimony of salvation and positive influence for God on other children.

Overall, it should be acknowledged that a curriculum can work effectively only through the leading and guidance of the Holy Spirit as several authors such as Stonehouse and McMillan wrote.¹⁸² Last, it should be understood as well that the real transformation in the lives of the children is through work of Holy Spirit in cooperation with the other elements of curriculum that make it possible as shown in the theoretical framework of this paper. This basis alone is enough for everyone to know that the real transformation does not start with any human beings or tools but rather, it starts and ends with Christ as Loder discussed.¹⁸³

5. Recommendation for Further Studies:

The researcher evaluated the ACE curriculum only through its set objectives. Thus, it would be of great benefit to look at or evaluate ACE in a different way. Other instruments could be used for evaluation to further look at the spiritual formation of the children such as their personal relationship to God by asking whether the children love God or whether they enjoy spending time with God. These questions might help everyone in assessing and improving the tools and objectives to which the children can grow in their spiritual formation.

Second, (as was suggested to ACE) further studies and regular review should be done to evaluate upgrades on the materials to further meet the needs of the children.

¹⁸² May et al., *Children Matter*, 198; Julia Curruth McMillan, "Christian School Administration a Consecrated Heart and an Educated Mind: Exercising Biblical Competence" 2-5.

¹⁸³ Loder, *The Transforming Moment*, 116.

Third, a research with a larger sample and over a longer period of time is needed to more fully evaluate the spiritual formation of the children.

Last, an evaluation could be done upon the spiritual formation of students grade one to three or high school using ACE curriculum. A summary of all recommendations is provided in a chart on Appendix I.

APPENDIX A
OBSERVATION CHECKLIST¹⁸⁴

| | Yes | No | N/A (other or multiple times) |
|---|-----|----|---|
| Goal | | | |
| 1. The teacher sets the goal before they start each Paces being taught. | | | |
| 2. The students follow their set goals for them to accomplish during the class. | | | |
| Learner / Students | | | |
| 3. The students ask questions about God in relation with the materials they are using. | | | |
| 4. The students share their personal thoughts based on the materials that they are using. | | | |
| 5. The students talk / ask questions to other children about what they have learned. | | | |
| 6. The students listen to the teacher when the teacher is talking. | | | |
| 7. The students show respect to other students and teachers. | | | |
| Content | | | |
| 8. The class starts with a prayer. | | | |
| 9. The class ends with a prayer. | | | |
| 10. The children are following the ACE curriculum materials. | | | |
| 11. The children are given opportunity to pray for the whole class. | | | |
| 12. The students memorize the verse for the day, according to the ACE curriculum. | | | |
| 13. There is evidence of homework, class routines, and school policies during class hour. | | | |

¹⁸⁴ Dina Johanna Christina Jones, "An Evaluation of the Accelerated Christian Schools for Reaching Children for the Kingdom of God as Part of Missio Dei in South Africa" (Master's thesis, North-West University, 2011), 33, accessed June 9, 2016, <http://hdl.handle.net/10394/7602>; "Grand Rapids Christian Schools Handbook," *grcs.org*, last modified 2017, accessed January 10, 2017, <http://www.grcs.org/netcommunity/document.doc?id=5060>.

| | | | |
|---|--|--|--|
| Teacher | | | |
| 14. The teacher seeks opportunities to foster spiritual formation during the class. | | | |
| 15. The teacher explains the connection between their Paces and the spiritual formation of children. | | | |
| 16. The teacher emphasizes the specific character traits the students need to develop during the class. | | | |
| 17. The teacher is engaged with students during the class time. | | | |
| 18. The teacher follows the curriculum guide in teaching. | | | |
| 19. The teacher roams around the class to see if students have questions or needs assistance. | | | |
| 20. The teacher gives rules on what to do and what not to do during the class. | | | |
| 21. The teacher affirms the student when they show good character traits or have done something good. | | | |
| 22. The teacher is well prepared to make good use of time. | | | |
| Learning Center | | | |
| 23. The space is comfortable enough for the students to learn. | | | |
| 24. The learning center is well organized. | | | |
| 25. The learning center atmosphere is conducive to learning. | | | |
| 26. The students can freely move and not only stay in their carrels. | | | |
| 27. The children play in class with the other students. | | | |
| 28. The children bring their own Bible in class. | | | |
| 29. The children follow the directions of the teacher. | | | |
| Evaluation | | | |
| 30. The teacher checks the students' progress through a lesson plan or guide (daily / weekly or monthly basis). | | | |

APPENDIX B

INTERVIEW PROTOCOL AND GUIDE FOR THE TEACHERS¹⁸⁵

INTERVIEW PROTOCOL

Friendly Greeting!

- I will begin to talk to my participant in a friendly manner to put her at ease. I will reassure him / her that there will be no right or wrong answers. What I wanted to know is what she has observed from his / her students
 - Next, I will test the recorder to make sure that it is working fine.
 - I will be using the recorder to gather all information from the participant assuming she allows me to use it.
 - Then I will start with the research questions which are indicated in Appendix B of this paper.
1. What are the demographic characteristics of the teachers?
 - a. Age
 - b. Gender
 - c. Religion
 - d. Ministry in the church
 - e. How long have the teachers been teaching?
 2. Did your students accept the Lord Jesus as their personal Savior?
 3. During this quarter, did the children show more understanding of the evidences of their assurance of salvation than before?
 - a. Can you give me a scenario that happened in or outside the class?
 4. Did the children gain more knowledge about the Word of God during this grading period?
 - a. Can you give me a scenario that happened in or outside the class?
 5. During this quarter, did the children display more sharing of the Word of God to other people than before?

¹⁸⁵ Jones, "An Evaluation of the Accelerated Christian Schools," 30.

- a. Can you give me a scenario that happened in the class or outside the class?
6. During this quarter, did the children exhibit more actions that were holier than before?
 - a. Can you give me a scenario that happened in or outside the class?
7. During this quarter, did the children display more stewardship of life than before?
 - a. Can you give me a scenario that happened in or outside the class?
8. Did the children show greater evidences of good manners based on the character traits they have learned during this grading period?
 - a. Can you give me a scenario that happened in or outside the class?
9. Did the children show more evidences of eagerness to worship God through things such as praise, prayer and application of the Word of God to their daily lives during this quarter?
 - a. Can you give me a scenario that happened in or outside the class?
10. On a scale of one to ten having ten as the highest, how would you rate the changes you have seen during this quarter in the children's spiritual formation?
 - a. Would you please further explain your observation?
11. As the curriculum emphasizes teaching the children to learn academically and also in the knowledge of God, would you please tell me in what ways it has helped the children's spiritual formation during this quarter?
 - a. Would you please explain in what aspect of the children's spiritual formation the curriculum has helped the children?
11. What are some of the aspects you like best in the ACE approach?
12. What parts of the ACE approach would you like to see changed?

APPENDIX C

Consent Form for the Interview of Primary Teachers

January 2017

Dear Mr. / Miss _____:

Greetings in the name of our Lord Jesus Christ!

My name is Marlyn O. Macayan, a student of Asia-Pacific Nazarene Theological Seminary. I am doing a research on the topic, “An Evaluation of the Accelerated Christian Education Curriculum upon the Children’s Spiritual Formation in Three Selected Elementary Christian Schools in Rizal,” to complete the course requirement. I have learned that your school is offering ACE/SOT curriculum.

In line with this, I would like to invite you to participate in an interview that I will be conducting in your school. This interview will be done to identify the spiritual formation of children through ACE curriculum. Thus, this information coming from the main teachers will be of great benefit to this research. This study is in pursuit of the degree Master of Arts in Religious Education – Teaching Ministry at Asia-Pacific Nazarene Theological Seminary.

My interview will involve you on a one-on-one basis for one hour. It will be done by this month depending on your availability time.

I am aware that you may be vulnerable to someone determining what you have said during the interview. Due to this, I will protect you as much as possible by giving you pseudonym so that you will not be identified. I will give you a copy of the transcription of the interview for you to make changes if you want. You also have the right to withdraw your participation from the study.

This study will be shared with my thesis committee. The result of the study will be published at Asia-Pacific Nazarene Theological Seminary. The Commission on Higher Education and your school will be given a copy of the thesis.

I humbly request for your support and I am looking forward to your favorable response. Thank you so much for your kindest consideration

Gratefully yours,

MARLYN MACAYAN

Please sign below if you are willing to participate in this study.

Signature _____

Printed Name _____

Date _____

APPENDIX D

SPIRITUAL FORMATION SURVEY QUESTIONNAIRE¹⁸⁶

Put a tick on the right answer.

1. How old are you?
 9 10 11 12 13 other
2. What grade are you in? Grade
 IV V VI
3. Are you a male or a female?
 Male Female
4. What is your religion?
 Christian Catholic Other

Please rate the truth of each statement below (5 being the highest).

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| Lead Every Child to the Saving Knowledge of the Lord Jesus Christ. | | | | | |
| • I understand the reality of heaven and hell. | | | | | |
| • I understand that Jesus is the only way to heaven. | | | | | |
| • I have trusted Christ as Savior. | | | | | |
| • I have the assurance of salvation | | | | | |
| Lead Every Child to the Knowledge of the Word of God | | | | | |
| • I recognize that the Bible is God's Word. | | | | | |
| • I memorize Scripture. | | | | | |
| • I understand that the Bible tells us to care for others. | | | | | |
| • I know basic Bible stories from the Bible. | | | | | |
| • I can locate books of the Bible. | | | | | |
| • I know the difference between the Old and New Testaments. | | | | | |

¹⁸⁶ Timothy James Dernlan, "Spiritual Formation: A Comparative study of Modern and Classical Christian Schools" (PhD diss, Ashland University, 2013, 164-167, accessed January 7, 2017, https://etd.ohiolink.edu/rws_etd/document/get/ashland1365819437/inline; This dissertation uses ACE's curriculum of each characteristic or objective for evaluation; also see Dernlan, "Build Up: Children's Spiritual Maturity Assessment," last modified 2004, accessed January 7, 2017, http://www.regularbaptistpress.org/wp-content/uploads/2012/11/child/Child_2.pdf.

| | | | | | |
|--|--|--|--|--|--|
| • I can explain what I believe about the Bible. | | | | | |
| • I can explain what I believe about God. | | | | | |
| • I can explain what I believe about Jesus. | | | | | |
| • I respect the Bible as God's Word. | | | | | |
| • I have a grasp of basic Bible doctrines. | | | | | |
| • I obey God's Word. | | | | | |
| • I listen attentively and participate when the Bible is taught. | | | | | |
| • I am beginning to read the Bible on my own. | | | | | |
| • I have an awareness that Jesus is coming again. | | | | | |
| • I relate well to my peers. | | | | | |
| Teach Every Child to Lead another Child to Christ | | | | | |
| • I tell other people about Jesus. | | | | | |
| • I find ways to share my faith with others. | | | | | |
| • I can control my temper. | | | | | |
| • I can explain how to be saved. | | | | | |
| • I can give a simple testimony of my salvation. | | | | | |
| • I have a positive influence for God on other children. | | | | | |
| Teach Children to Fear (Respect) God. | | | | | |
| • I understand that God is all powerful | | | | | |
| • I know that God will bring judgment to everyone. | | | | | |
| • I know that doing bad things will disappoint God. | | | | | |
| • I understand that obeying God's command pleases Him. | | | | | |
| • I understand that sins have consequences. | | | | | |
| • I seek to avoid areas of temptation. | | | | | |
| Teach Children to Live Holy | | | | | |
| • I understand what sin is. | | | | | |
| • I give evidence of salvation by the way I live. | | | | | |
| • I understand that Satan is God's enemy and he tempts us to do wrong things. | | | | | |
| • I forgive those who have wronged me. | | | | | |
| • I do right even when others do wrong. | | | | | |
| • I am learning to trust God in everyday life. | | | | | |
| • I follow directions. | | | | | |
| • I treat people with respect regardless of age. | | | | | |
| Teach Children the Stewardship of Life – "Not my will but thy will be done" | | | | | |
| • I use my talents to honor God. | | | | | |
| • I spend personal time with God. | | | | | |
| • I understand that I have to give offerings to God. | | | | | |

| | | | | | |
|--|--|--|--|--|--|
| • I understand that God has the best plans for me. | | | | | |
| • I understand that all things belong to God and I have to take care of them. | | | | | |
| Biblical Excellence | | | | | |
| • I am honest. | | | | | |
| • I show evidence of self-control. | | | | | |
| • I am not proud or boastful. | | | | | |
| • I have consistent character at home, school, and church. | | | | | |
| • I am beginning to display the fruit of the Spirit. (love, joy, peace, patience, kindness, goodness, gentleness, faithfulness and self-control) | | | | | |
| • I express thankfulness. | | | | | |
| • I can recognize right things from wrong things. | | | | | |
| • I am beginning to apply Biblical principles to life situations. | | | | | |
| • I respect people in authority. | | | | | |
| • I respond positively to discipline. | | | | | |
| • I show concern for others. | | | | | |
| Teach Kids How to Worship God | | | | | |
| • I pray to God in private. | | | | | |
| • I am willing to pray in public. | | | | | |
| • I pray for others. | | | | | |
| • I recognize that all we have is from God and is to be used for Him. | | | | | |
| • I have a teachable spirit. | | | | | |
| • I always praise God in every situation. | | | | | |
| • I participate in worship services in school and in the church. | | | | | |
| • I understand what worship to God means. | | | | | |
| • I know the difference between religion and true worship. | | | | | |
| • I apply the message I have learned from the pastor in my daily life. | | | | | |

APPENDIX E

Written Document Analysis Worksheet¹⁸⁷

1. TYPE OF DOCUMENT (Check one):

Newspaper
Letter
Patent
Memorandum
Map
Telegram

Press Release
Report
Advertisement
Congressional Record
Census Report
Other

Book (Type of Book):

Journal (Type):

Thesis or Dissertation:

Online, Hard Copy or Other:

2. UNIQUE PHYSICAL CHARACTERISTICS OF THE DOCUMENT (Check one or more):

Interesting Letterhead
Handwritten
Typed
Seals

Notations
"RECEIVED" stamp
Other:

3. DATE(S) OF DOCUMENT:

¹⁸⁷ Adapted from Australia National University (ANU.com).

4. AUTHOR (OR CREATOR) OF THE DOCUMENT:

POSITION (TITLE):

5. FOR WHAT AUDIENCE WAS THE DOCUMENT WRITTEN?

6. DOCUMENT INFORMATION (There are many possible ways to answer A-E.)

A. List three things the author said that you think are important:

B. Why do you think this document was written?

C. What evidence in the document helps you know why it was written?

Quotes from the document.

D. List two things the document tells you about the subject at the time it was written.

E. Write a question to the author that is left unanswered by the document:

F. Are there any linguistic characteristics that are important in this document?

Key Words:

Special Definitions or Words that need to be defined:

Puns or Plays on Words:

Double Meanings:

Literary Devices:

Literary Techniques:

G. What is the main message of this section of the document?

APPENDIX F
Letter to the School Principal / Administrator

December 15, 2016

The Principal
Glory Land Christian Academy
San Andres, Cainta Rizal

Dear Sir/Madam:

Greetings in the name of our Lord Jesus Christ!

My name is Marlyn O. Macayan, a Master of Arts in Teaching in Ministry student of Asia-Pacific Nazarene Theological Seminary (APNTS). I am doing a research on the topic, "An Evaluation of the Accelerated Christian Education Curriculum upon the Children's Spiritual Formation in Three Selected Elementary Christian Schools in Rizal," to complete the course requirement. I have learned that your school is offering ACE/SOT curriculum.

In line with this, this letter serves as a request for permission of your good office to allow me to conduct a research in your school. This research will involve interviewing the main teachers of grades four to six students in your school, an observation to selected classes of the same grades and a survey to the grades four to six students. This letter serves as a request if I conduct a research study in your school as one of the three schools in my research on how the ACE curriculum affects the children's spiritual formation. I will greatly appreciate your kindest cooperation to my request.

Gratefully yours,

Marlyn O. Macayan
Master of Arts in Religious Education
Asia-Pacific Nazarene Theological Seminary

December 15, 2016

The Principal
Famous Christian Academy
Antipolo City, Rizal

Dear Sir/Madam:

Greetings in the name of our Lord Jesus Christ!

My name is Marlyn O. Macayan, a Master of Arts in Teaching in Ministry student of Asia-Pacific Nazarene Theological Seminary (APNTS). I am doing a research on the topic, "An Evaluation of the Accelerated Christian Education Curriculum upon the Children's Spiritual Formation in Three Selected Elementary Christian Schools in Rizal," to complete the course requirement. I have learned that your school is offering ACE/SOT curriculum.

In line with this, this letter serves as a request for permission of your good office to allow me to conduct a research in your school. This research will involve interviewing the main teachers of grades four to six students in your school, an observation to selected classes of the same grades and a survey to the grades four to six students. This letter serves as a request if I conduct a research study in your school as one of the three schools in my research on how the ACE curriculum affects the children's spiritual formation. I will greatly appreciate your kindest cooperation to my request.

Gratefully yours,

Marlyn O. Macayan
Master of Arts in Religious Education
Asia-Pacific Nazarene Theological Seminary

February, 2016

The Principal
Moriah Baptist Academy
Marikina City,

Dear Sir/Madam:

Greetings in the name of our Lord Jesus Christ!

My name is Marlyn O. Macayan, a Master of Arts in Teaching in Ministry student of Asia-Pacific Nazarene Theological Seminary (APNTS). I am doing a research on the topic, "An Evaluation of the Accelerated Christian Education Curriculum upon the Children's Spiritual Formation in Three Selected Elementary Christian Schools in Rizal," to complete the course requirement. I have learned that your school is offering ACE/SOT curriculum.

In line with this, this letter serves as a request for permission of your good office to allow me to conduct a research in your school. This research will involve interviewing the main teachers of grades four to six students in your school, an observation to selected classes of the same grades and a survey to the grades four to six students. This letter serves as a request if I conduct a research study in your school as one of the three schools in my research on how the ACE curriculum affects the children's spiritual formation. I will greatly appreciate your kindest cooperation to my request.

Gratefully yours,

Marlyn O. Macayan
Master of Arts in Religious Education
Asia-Pacific Nazarene Theological Seminary

APPENDIX G
Participant Consent Form

August 2016

Dear Mr. / Miss _____:

Greetings in the name of our Lord Jesus Christ!

My name is Marlyn O. Macayan, a student of Asia-Pacific Nazarene Theological Seminary. I am doing a research on the topic, “An Evaluation of the Accelerated Christian Education Curriculum upon the Children’s Spiritual Formation in Three Selected Elementary Christian Schools in Rizal,” to complete the course requirement. I have learned that your school is offering ACE/SOT curriculum.

In line with this, I would like to invite you to participate in a survey that I will be conducting in your school. This survey will be done to evaluate the ACE curriculum upon the spiritual formation of students. Thus, this information coming from the participants will be of great benefit to this research. This study is in pursuit of the degree Master of Arts in Religious Education – Teaching Ministry at Asia-Pacific Nazarene Theological Seminary.

The survey consists of sixty-five questions where in you will just rate each question from one to five depending on your own experience of the curriculum. It will be done by this month depending on your class availability.

I am aware that you may be vulnerable to someone determining what you have written during the survey. Due to this, I will protect you as much as possible by giving you pseudonym so that you will not be identified. You also have the right to withdraw your participation from the study.

This study will be shared with my thesis committee. The result of the study will be published at Asia-Pacific Nazarene Theological Seminary. The Commission on Higher Education and your school will be given a copy of the thesis.

I humbly request for your support and I am looking forward to your favorable response. Thank you so much for your kindest consideration

Gratefully yours,

MARLYN MACAYAN

Please sign below if you are willing to participate in this study.

Signature _____

Printed Name _____

Date _____

APPENDIX H

PARENTAL CONSENT FORM Evaluation of ACE Curriculum

Dear Parent/s:

Good day!!!

My name is Marlyn O. Macayan, a Master of Arts in Teaching in Ministry student of Asia-Pacific Nazarene Theological Seminary (APNTS). I am doing a research on the topic, "An Evaluation of the Accelerated Christian Education Curriculum upon the Children's Spiritual Formation in Three Selected Elementary Christian Schools in Rizal," to complete the course requirement.

In line with this, I would like to ask your permission for your child to participate in the survey. The survey seeks to evaluate the ACE curriculum upon your children's spiritual formation. Students will not put their names on the survey. Every student from grades 4-6 in class will receive a survey. Students will have a choice to fill out the survey or leave it blank. All students will be given 15 minutes to complete the survey before submitting it.

This study will be shared with my thesis committee. The result of the study will be published at Asia-Pacific Nazarene Theological Seminary. The Commission on Higher Education and your school will be given a copy of the thesis.

I humbly request for your support and I am looking forward to your favorable response. Thank you so much for your kindest consideration

If you would like additional information concerning this study before or after it is completed, or have any issues or concerns, please contact me by phone or mail. Thank you very much for your time. We appreciate your interest and cooperation.

Sincerely,

Marlyn Macayan

marlyn.macayan@apnts.edu.ph

Gratefully yours,

MARLYN MACAYAN

marlyn.macayan@apnts.edu.ph

Please sign below if you are willing to participate in this study.

Signature _____

Printed Name _____

Date _____

APPENDIX I

Recommendations

| Schools | Teachers | Students | ACE | Further Studies |
|--|--|---|--|--|
| Consider the results of this study when evaluating ways to increase the spiritual formation of children grades four to six. | Teachers have to know their students' personally and spend more time with the children to meet their specific needs. | Children should be more focused in doing their PACEs since they are working on their own. | ACE should always check the materials concerning updates for meeting the specific needs of the children in a specific level. | The researcher evaluated the ACE curriculum only through its set objectives. Thus, it would be of great benefit to look at or evaluate ACE in a different way. |
| With regards to the school environment, having a learning center that could better cater to the children depending on their number will help the children. | The teachers have to know the student's learning level as well as to know whether they are being honest in checking their PACEs. | Learners have to pay more attention to the teacher and be obedient. | ACE should always check the materials to know whether it is easy for the students to use. | Other instruments could be used for evaluation to further look at the spiritual formation of the children such as their personal relationship to God. |
| This study infers that maybe the children are taught something even before the children are ready. | Teachers should be clear on their goals when they are teaching, proactively seeking opportunities to foster spiritual formation. | Learners have to be diligent in working on their PACEs as this is connected with their development cognitively. | I have found out that there has not been any evaluation made on ACE about the spiritual formation of the students. | Specific attention should be given by asking whether the children love God or whether they enjoy spending time with God. |
| The researcher found out how | Teachers have to update each | The teachers should give | Studies are needed by | A research with a larger sample |

| | | | | |
|---|--|--|---|---|
| <p>the community of faith is very important in the development of the children's spiritual formation.</p> | <p>students' progress on their own carrels.</p> | <p>opportunity to each child to pray in class.</p> | <p>ACE to identify whether the curriculum is effective in meeting the spiritual needs of the children.</p> | <p>and over a longer period of time is needed to more fully evaluate the spiritual formation of the children.</p> |
| | <p>With regards to the areas of ACE with the lowest ratings such as "Biblical Excellence," and "Teaching every child to lead another child to Christ," the teachers need to give more attention on these two things.</p> | | <p>With regards to the eight objectives, ACE should check on each of the objectives especially the lowest rated ones.</p> | <p>An evaluation could be done upon the spiritual formation of students grade one to three or high school using ACE curriculum.</p> |
| | | | | |

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CURRICULUM VITA

Name: Marlyn O. Macayan
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Educational Attainment

Taytay National High School, Annex (2001-2005)
Bachelor of Arts in English (2006-2009)
Master of Arts in Religious Education, Major in Teaching Ministry, Asia-Pacific
Nazarene Theological Seminary (2014-2017)

Work Experience

English Teacher:

International Discipleship Mission, Inc., Taytay Rizal (2009-2013)
Elim Christian School, Binangonan Rizal (2010)
Baekwoonda Church, South Korea, (2011)

Sunday School Teacher

Biyaya Christian Church, Taytay, Rizal (2007-present)

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