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# ISSUES...

## IN CHRISTIAN EDUCATION



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*Why ISSUES?*

*How "whole" is your concept of the whole child?*

*How meaningful are objectives of Christian educators?*

*Can Christian education reform people?*

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In This Issue of ISSUES:

	ARTICLES	PAGE
Why "ISSUES?" You Be the Judge! <i>The Responsibility of Christian Educators in Problem Solving</i> by W. Th. Janzow		5
The Whole-Child Concept <i>A Historical and Critical Analysis</i> by Wm. A. Poehler		6
Developing Meaningful Objectives in Christian Education <i>A Challenge for Curriculum Construction and Lesson Planning</i> by Glenn C. Einspahr		10
The Christian Way to the Reformation of Persons <i>Christian Education: The Road of Life in Fellowship with God</i> by Allan Hart Jahsmann		13
Concordia's Graduate Study Program <i>A Historical Look at the Developing Graduate Program</i> by Martin B. Kirch		17
BOOK REVIEWS		
<i>Two Modes of Thought</i> by James Bryant Conant Reviewed by Prof. Martin J. Maehr, Ph. D.		19
<i>The Search for a Christian Education - Since 1940</i> by Kendig Brubaker Cully Reviewed by the Rev. Prof. Harvey Lange, M. A.		19
<i>Intellectual Foundations of American Education</i> by Harold J. Carter (editor) Reviewed by Prof. Robert Sylwester, D. Ed.		22
<i>The Anchor Bible, Vol. 16: Psalms I (1-50)</i> Introduction, translation, and notes by Mitchel Dahood, S. J. Reviewed by Rev. Prof. Willis T. Laetsch, B. D.		23

EDITORIALS

In the Quest for Truth - Revelation and Reason	3
A Perspective on Wisdom	3
Linguistics?? Linguistics!!	4

EDITOR'S NOTES

What's in a name? Many ideas, we hope. The name ISSUES was chosen not only as a point of reference for the many important topics about which thinking scholars may want to express viewpoints, but it was also selected because of concomitant meanings. The word "issue" at the same time refers to each edition of the publication itself.

The word "issue" also implies a pouring forth. Each issue of ISSUES is viewed as a "pouring forth" of ideas from the minds of the authors. In turn, Concordia Teachers College issues the printed copy to thousands of schools and congregations throughout the nation.

We hope that most issues of ISSUES will deal with thought-provoking and relevant issues. This does not necessarily mean catering to current controversies. Quite the contrary. It is a fundamental thesis of ISSUES that there are many vital issues in Christian education today which are being relatively ignored. Moreover, there are many problems in the general educational field today on which the voices of Christian educators ought to be heard.

We believe that too often some popular publications merely reflect controversies of the day . . . to sell copies. Thus, like daily newspapers, they do not rise above current

happenings and their immediate reactions. Real issues run deeper than passing controversies. The real issues of life and learning are timeless, not transitory.

We believe that a desirable editorial stance would follow the divinely inspired admonitions of the writer of Proverbs regarding the use of words, whether spoken or printed, and pursue the wise course suggested, looking neither to the extreme right or to the extreme left but "straight before thee."

"Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil." (Prov. 4:23-27)

Finally, part of the problem that this journal would address itself to lies in the fact that issues are sometimes misrepresented and at other times not seen clearly. It is hoped that among the services that ISSUES will render to its readers will be to analyze, to clarify, and to identify issues by stripping away the extraneous, the irrelevant, and the prejudicial concepts that often becloud the real issues.

M. J. STELMACHOWICZ

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In the Quest for Truth

Revelation and Reason

AT THE PRESENT TIME it seems that science is winning a round in the age-old struggle between science and theology. So powerful have been the blows struck by science and so spectacular have been its achievements in recent decades that many have come to look upon the pronouncements of science as the absolute, ultimate truth. Even some theologians have faltered, others have retreated, and some have bowed in humble submission. If the blows struck by science have caused the serious theologian to re-examine his traditional interpretations, it is indeed well, for each generation should interpret Holy Writ in the light of the knowledge which God has given to that generation, and as someone has said, "Tradition is a fine thing if it is used as a rudder, but never as an anchor."

The truths of nature and the truths of revelation are not in conflict, but it is in the area of the interpretations of these truths that the historic conflicts have arisen. Since the interpretations are the products of the human mind, either or both may at times be in error.

But since the two disciplines deal with entirely different subject matter areas, since their goals, aims, and objectives are entirely different, and since they must employ different approaches, means, and methods, it is to be expected that at times their outcomes seem to disagree and little wonder that the interpretations of these outcomes at times come into open conflict.

Then it is distressing to find a man of stature in one area assuming authority and speaking dogmatically in the other. When a reputable scientist speaks of religion as "higher superstition," he is not speaking as a scientist but using the cloak of the scientist to voice the opinions of one who is blind in one eye: blind in the world of the Spirit. Again when a theologian of repute undertakes to dogmatize on the intricacies of genetics, he may be speaking entirely out of turn.

God has not chosen to reveal to man every detail in either area. There is still much to be learned in both, and the more we progress in our studies, the more we realize the immensity of our ignorance. It is as a noted neurologist said some time ago, "Our present knowledge is as a tiny atoll in an ocean of ignorance," for "It is the glory of God to conceal a thing, but the honor of kings is to search out a matter." (Prov. 25:2)

Can we in both areas be honest enough to admit the truth - that there are questions to which we do not know the answers? Neither science nor theology has all the answers, and we wonder whether at the present time we have the ability even to formulate the right questions to which to address ourselves. No doubt much greater progress could be made if a closer liaison could be established between the two so that, trusting in the guidance of the Spirit of truth, each might gain through the efforts of the other.

C. T. B.

A Perspective on Wisdom

WISDOM COMES IN VARIOUS SHAPES, FORMS, AND SIZES. It appears in the shape of steel, the products of man's inventive genius. The machines which can more accurately

and rapidly produce the needs of man reflect the wisdom of man, who has confronted a problem and developed the solution. Art, music, and the literary masterpieces are forms of expression of the one who has thought deeply of the joys and sorrows, the dreams and delusions of man and his world. The captivating thoughts and expressions of the intellectual giant as well as the uninhibited sayings of the little child amaze and delight the reader or listener.

All of these have their limitations. The machine becomes outmoded and is replaced; the art, music, and literary forms become dated; and the weakness of the intellectual system developed by the philosopher is discovered and the system modified or discarded. In his wisdom man outwits himself. In spite of his best intentions his best inventions become instruments of his own destruction. Why?

Part of the answer may be in the words of G. K. Chesterton, who once said, "Among all the strange things that men have forgotten, the most universal lapse of memory is that by which they have forgotten they are living on a star." Living in time, man fails to ask the ultimate questions. Or to put it in the words of a philosopher-theologian of some rank, "Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of the world is folly with God." (1 Cor. 3:18-19)

No one has the desire to be classified as a fool. But it all depends on the criteria for classification. In any age the wisdom of the world asks the practical question, "Will it work?" But this question is in turn limited by the curtain of time and self. Any answer which is given is dependent on and conditioned by the thought of the past and the ability to consider all variable factors involved in projecting into the unknown future. It is based on an anticipatory judgment of what will be advantageous personally and perhaps also collectively.

The wisdom of the world announces the survival of the strong and makes wisdom and power synonymous concepts. It sets its standards for economic, social, and educational prestige and proclaims that only the man who has reached them has arrived. It determines ultimate goals conditioned by its limitations on the basis of majority vote or dictatorial decree. And having announced, proclaimed, and determined, it plans its action.

The wisdom of the world makes its alliances to assure security. It rattles its bombs to give notice that there will be peace on its terms and no other. Security is having the courage and vision to obtain and the strength and wealth to maintain what is its own. It forms clubs, develops titles, and follows patterns to achieve what no nonconformist can attain. It develops the methods of persuasion by brute force or subtle systems to achieve its ends. But the one variable it either refuses to consider or fails to take seriously into account is the divine factor. When this happens, the wisdom of the world becomes foolishness.

What does all this have to say to Christian education? The Christian educator is in the world and operates within its framework. But he is not bound by it. Another dimension determines his goals and the course of action he will follow. For him, true wisdom does not come in many shapes, forms, and sizes. It comes in only one, the cross of Christ, for it is here that he sees all the eternal wisdom of God reaching its focal point.

The cross speaks to him of the failure of man but also of the possibility of man's ultimate triumph. It demonstrates

the selfishness of man but also the love of God, which overcomes it and frees man from the self-made prison of his sin. It contrasts the limitation of human insight with the omniscience of God. It points up the operation of God, who uses man's plans to achieve His goals. In short, it proclaims the weakness of man and the power of God, to whom belongs the kingdom, the power, and the glory.

St. Paul summed it up when he wrote, "The word of the cross is folly to those who are perishing, but to us who are being saved . . . it is the power of God and the wisdom of God. For the foolishness of God is wiser than men and the weakness of God is stronger than men." But "none of the rulers understood this; for if they had, they would not have crucified the Lord of glory." "And we impart this in words not taught by human wisdom but taught by the Spirit." (1 Cor. 1:18, 24-25; 2:8, 13)

Knowing this, we teach and consider all the secular — if indeed they are secular — subjects from the viewpoint of God's ultimate purpose for men, "that they may have life and have it abundantly." (John 10:10) W. R.

### Linguistics?? Linguistics!!

LINGUISTICS IS A TERM that is thrown about with abandon today. It can stand for any type of language study that is conceivable, from the rote memory of rules of the parts of speech to a scientific study that has outlined the basic elements of an author's style by counting the specific types of words he used. The quarrels of the historical, the descriptive, the structural, the transformational-generative grammarians become antagonistic and bitter. The terminology itself is often confusing and newly devised. And the teacher of the language arts is confronted with trying to stay current on methodology and precise information when all the currents of language study itself are often contradictory and confusing.

In order to crystallize the issues being discussed in the study of language today, a focus on a few of the problems may incite further reading in the area of linguistics.

Linguistics is not really new. Language study has been going on for a long time, and philology is an ancient and respected discipline; but from philology has developed the study of comparative linguistics, the comparison of one language with another. The study of these comparisons has developed into a growing awareness of the system of language itself.

But studying other systems of language, we have been confronted with the question of how we understand our own language and its system. Do we continue to talk about English in terms that are reminiscent of Latin grammar? Or must we confront English itself without preconceived notions and attempt an analysis of English as a living language under the continual pressure of change?

The issue of how we understand our system of language influences our views on whether linguistics is really a new way of understanding the language or whether it is merely a more consistent way of looking at one language. Similarly our attitude about linguistics as a new science or a new method of language study is also influenced by our grammatical orientation.

Furthermore our attitude about the purpose of teaching

English is influenced by the linguist. Is the purpose of teaching English to correct the forms of language that a child abuses and misuses? Or is the purpose one of giving a child a correct and workable understanding of how the language he speaks actually works? Is the teaching of language arts designed for a comprehensive and scientific analysis of language itself or is it merely the pounding away at abuses a teacher may have been taught to abhor? These questions play an important part in the very methods we use in teaching the language arts.

Of what use can the study of linguistics be? The linguistic analysis of language may enable us through the historical approach to understand the various changes that have gone on in the history of English. By approaching the problem of word formulation, we may discover the principles at work that enable us to increase our vocabulary. By a systematic, descriptive approach to grammar, we may develop insights into the basic patterns that underly the syntax and morphology of English itself. We may even discover the way we as speakers and writers of English actually generate new sentences. Understanding these things does not necessarily make us better users of the language, but it may provide us with the attitude of tolerance for those who use different forms from those we know and habitually use. In the same way it may help us to understand how English as a language operates, how it achieves its ability to communicate, and how varieties of dialects may cause ridicule or acceptance of its user.

By a careful study of the use of stress in English, the student may gain some insight into the structure of poetry and rhythmic prose. By careful attention to some of the uses of stress, he may begin to understand problems in oral communication and how we are able to solve them. He may discover the necessity for careful, precise diction in his written and oral language usage.

Another issue is: just what kind of linguistic study should be undertaken? Should it be historical, descriptive, structural, or transformational-generative grammar? Each area of study has produced fruitful and important insights into the function and system of language. The present study of transformational-generative grammar may produce a specific method of how we produce sentences, and it may cast some light on the most important area of epistemology — how we learn anything at all — including the most essential and vital of all learning — language, by which we communicate ideas, plans, and above all the Word of God as it is spoken and read.

Linguistics is a relatively new science, but it is an exciting field of study today. Progress in linguistics has been halting, but sudden advances have also been made. The study of linguistics is still in the throes of controversy, and no one is absolutely sure which road will produce the most lasting and positive results; but if the past studies have made any impression at all, it is one of excitement in the method of language study — both native and foreign languages, the relevance of the oral language and its differences from the written word, and the possibility of understanding the learning process itself through an insight into the way the sense and the grammar of a child develops.

The questions linguistic study raises are important for every teacher of the language arts. The newness of the science is producing controversy among grammarians; but the possibilities of this study are both interesting and extremely exciting for language study as well as for philosophy itself.

S. J. KORINKO

## Why ISSUES? You Be the Judge!

*"The greatest educational issue in any life at any time is to know the only true God and Jesus Christ, whom He has sent."*

by W. THEOPHIL JANZOW

THE START OF A NEW PERIODICAL always evokes questions. People want to know why. With the tens of hundreds of periodicals already on the market, with each professional person already swamped with more periodicals than he can read, why another?

Any answer one gives is likely to be challenged. There is a temptation to evade the issue. But this would not be in keeping with our title — ISSUES — nor with our purpose, which will be explained. Therefore an answer follows. As regards the adequacy of the answer, you must be the judge. And the reader's judgment, as always with printed materials, in the end prevails.

ISSUES has been in the talking stage for many months. It started in conversations about contemporary educational problems. Those of us who have been going to national and regional education meetings have had a strange, uneasy, and perhaps somewhat unhealthy feeling. The meetings seemed to be little more than mutual commiseration orgies, with adult and seasoned educational veterans crying on each other's shoulders about problems that seemed to be for the most part undefined, perennial, accumulative, and to date unresolvable. At each meeting the same dirge was heard: no clarity of purpose, no common understanding of goals, no agreement concerning directions. One effect upon returning home was a tendency to settle down with a feeling of smugness and complacency. Surely we didn't have problems of this magnitude. Surely we could be satisfied with ourselves the way we are.

Upon reflection there seemed to be an element of impropriety in such sentiments. Gloating is always unhealthy, and smug self-satisfaction can be deadly. Was it true that we didn't have the same kind of problems? And if true, did this warrent self-indulgent chauvinism?

True, careful analysis shows our evaluation to be not entirely ethnocentric. In actual fact, our system has, by the grace of God and the astute thinking of our educational and ecclesiastical precursors, developed an unusually high degree of clearness and mutuality of purpose and goal. This is attested to by those who presumably are the least biased, the accrediting agencies. Time and again, in examining Missouri Synod schools, visitation teams have expressed both surprise and pleasure at the high level of goal consistency they find.

The question, however, is how should we react to this. The answer is that we had better not rest on any apparent laurels. We had better not assume a superior air. We had better not think that we have solved all our basic educational problems, either philosophically or practically. We had better not think that we are completely clear about our own purposes. We had better not play a "go it alone" game. Recognizing the weaknesses, we had better not close our eyes to the strengths of the national educational endeavor. We had better not be satisfied with less than a thorough-going involvement in the agony and excitement of national educational criticism, evaluation, and planning. The critical and projective approach is apropos to our situation too, and we had better be right in the middle of the process of clari-

fying problems and seeking solutions, being both benefiter and benefactor in this interactional process. We had better not play educational Scrooge, refusing to give of that which we have received. A system that is built on Biblical foundations, graced by the Christian perspective, and backed by a tradition of concern for quality education surely has something of value to give to, as well as to receive from, the larger educational environment.

A teachers college like ours at Seward must be particularly sensitive to its role in today's educational world. We have become large by synodical standards. We remain small by national standards. We have the dubious distinction of being one of the 12 remaining "teachers colleges" in the country, that is, with the word "teachers" in the name. Yet we are experiencing some broadening of our program. We have moved into a master's-degree program in education and have been evaluated for regional accreditation at that level. Our orientation, however, continues to be specifically for the educational needs of our Lutheran parishes. We are committed to preparing ministers of education for the Lutheran Church. And in that commitment we believe that the watchword of everything we do must be quality — theological quality, academic quality, practical quality, and evaluative quality.

It is in the spirit of all of these, but particularly the last — evaluative quality — that this first issue of ISSUES is born. ISSUES is intended to be an instrument for evaluating broad and pervasive educational issues. This will not be a "how to" periodical. It will be a "what about" periodical. It will not provide practical hints for the classroom. It will ask what's happening in educational thought and why. It will be interested in how past educational events have effected present educational patterns and how present educational patterns may take on new shapes and forms in future years. Its concern will be with education both in the church and outside the church.

Admittedly, other periodicals are doing much the same. There will, however, be one difference. ISSUES will approach its task from an unabashed stance of evangelical Lutheranism. This will be its most distinctive feature. The greatest educational issue in any life at any time is to know God, the only true God, and Jesus Christ, whom He has sent. It will be our aim to keep this truth ever in the foreground.

Next in educational importance is helping children become adequate adults in our kind of society and helping adults live even more adequately than they are. To develop in people the knowledge, attitudes, and skills needed for successful living in today's world is not easy. Yet this is education's task. This is what makes education a perennial issue. And this is why this periodical takes up the challenge of writing about these issues. Einstein once remarked that the formulation of a problem may be more important than its solution. Perhaps ISSUES can contribute a little to such formulation. Perhaps it might even come up with a solution now and then. I hope so. You will be the judge.

# THE WHOLE-CHILD CONCEPT

## A Historical and Critical Analysis

by WILLIAM A. POEHLER

THAT A COMPLETE EDUCATION must pay attention to the whole child, to his body, his mind, and his soul, is one of the primary principles of educational philosophy held by The Lutheran Church—Missouri Synod. The child as a person functions as a whole, and any attempt to educate him must keep the whole person in mind.

The Lutheran Church—Missouri Synod, however, did not originate the whole-child concept. In fact, this concept is not even a Biblical principle of education. To the contrary, the concept of the whole child originated among the Athenian Greeks some 500 years before the birth of Christ.

Before the days of the Greek golden age children were educated, formally or informally, with a complete disregard of their physical development. Egypt, China, India, considered to have cultures and civilizations going back to 3,000 B. C., concerned themselves greatly about religious education and somewhat about secular education, but not about physical education.

It remained for the Greeks to combine into one the training of the child's mind, spirit, and body. They theorized thus: An exclusive development of the body, such as the case of the soldier or the athlete, without concern for the mind or the spirit tends to brutalize the person and to make of him a savage. Furthermore, the exclusive concern for the mind at the expense of both the body and the spirit, tends to make the person socially unfit to associate with his equals and physically unfit to defend the state. Likewise, an exclusive devotion to the training of the spirit or soul would tend to make the person soft, sentimental, and even effeminate and thus also unfit for his duties as citizen in Athens.

And so they set up a curriculum of child training which included attention to all three, body, mind, and soul. For the development of the body they initiated the physical education program, introducing such plant facilities as the *palaestra*, which was a place for sports and exercise, and the *gymnasium*, which combined athletics, academics, poetry, and music. For the training of the mind they used reading, writing, numbers, rhetoric, grammar, and logic. For the training of the spirit they used music. However, we must remember that under "music" they understood the cultivation of all nine muses: poetry (Calliope), history (Clio), choral dancing (Terpsichore); erotic poetry (Erato); lyric poetry and dance (Euterpe); tragic drama (Melpomene); the stately

hymn (Polyhymnia); comedy (Thalia); and astronomy (Urania). The content of the history, dancing, drama, or lute playing, however, was invariably religious. Their great dramatic productions were religiously oriented and taught the people, young and old, spiritual truths.

The rude Roman conquerors of the Greeks borrowed, adapted, and adopted much of the Greek educational philosophy. They, too, were concerned with the mind, body, and spirit of the child. However, the development of the Roman state was such, and the part which the common citizen played in state affairs such, that the emphasis the Greeks once had on physical training as an end in itself soon yielded to greater emphasis on military training, and the military barracks replaced the *palaestra* and *gymnasium* of the Greeks. Likewise, though the motto *mens sana in corpore sano* ("a sound mind in a sound body") derives from the Romans and although much emphasis was laid on logic and rhetoric in the Roman schools, the influence of music, the drama, the production of poetry as a spiritual training device was soon lost.

Among the primitive Christians, as well as generally throughout Europe during the succeeding Middle Ages, both the mind and the body of the child were neglected by educators. Augustine, for example, in his celebrated book *On Catechizing the Unlearned* has nothing to say about the mind or the body of the learner. His only concern is about the soul.

### Revival of the Whole-Child Concept

How, then, did the interest in the whole-child concept, developed by the Greeks, revive? It revived through the work of men like Pestalozzi, Herbart, Froebel, and Rousseau in the 18th century. These educators and psychologists became interested in child-centered education. Pestalozzi's "How Gertrude Teaches Her Children," a work of fiction illustrating his conviction that a child is best taught in a natural setting, Herbart's five steps in methods of teaching, which introduced the need for teacher training. Froebel's Kindergarten, Rousseau's *Emile*, a fictional work illustrating the author's contention that a child should grow up naturally without restraint—all these ideas came to be the new forces in educational theory. Through the students and associates of these men the concept of treating a child as a child, not as a foreshortened adult, as one who also has a body, not

only a mind, and as God's creation, who has a religious need, was reintroduced into education.

Although these new ideas of Pestalozzi, Herbart, Froebel, and others concerning child training did not find wide acceptance in Europe because of political and religious conditions which existed in their days, they were studied and brought over to America by American educators such as Horace Mann (1796–1859), Henry Barnard (1811–1900), and Wm. T. Harris (1835–1908). Thus the idea of supervised play activities to develop the body, handicrafts to develop dexterity, drawing and coloring and painting to develop esthetics, and the King James Bible to develop the character in addition to reading, writing, and arithmetic found fertile soil in the American educational system of free public elementary and secondary schools. Around the turn of the 20th century a vast program of gymnasium building swept America, many of them attached directly to the academic building, others built separately according to a newer theory that somehow a basketball game and an algebra class might not be compatible when placed in direct juxtaposition. Reed organs in the elementary schools and pianos, organs, and other musical instruments in secondary schools began to be minimum plant facilities in American educational institutions. Courses in music education as well as courses in physical education were required of teacher trainees so that the elementary teacher could lead her charges in music in the classroom as well as supervise their games, sports, and body-building drills. Calisthenics became a respected word in the teacher training vocabulary.

Until the days of World War I the concept of the whole child was commonly accepted in America. The proponents of private education, whether Roman Catholic, Lutheran, or Reformed, did not use this argument of the whole-child concept as reasons for founding private schools at that period of educational history in the United States. The argument was rather that the specific doctrines of a particular church body were not being taught in the public school. In fact, the public schools could document a very good case for teaching religion and character in the curriculum. The best-known school readers, for example, the McGuffey Readers, a series of six graded readers used quite widely in the public schools at the turn of the 20th century, are replete with selections from the Psalms, the Sermon on the Mount, the Lord's Prayer, and religious stories, selected to teach honesty, integrity, loyalty to church and country, and this certainly provided spiritual training for the child.

However, the Roman Catholic bishops founded parochial schools as a protest against the Protestant Bible used in the public schools, and the Lutherans founded private schools to enable them to teach specifically Lutheran doctrine to their children. Neither of these arguments involved a difference of opinion regarding the whole-child concept. This came later.

As the ideas of progressive education (spelled with a large P) began to emerge from the study table of John Dewey and his followers and to make their effect felt in the teachers colleges of the nation in the early thirties and forties of this century, the concept of the whole child was lost to American education as such and to the public school system in particular. By dint of a theory called logical positivism it was held that the mind and the body (but not the soul) of the child were the principle parts of man. The University of Minnesota, for example, kept score on the number of doctoral and masters theses accepted that treated the proof or disproof of the existence of the soul of man as a problem of psychology.

As a direct consequence and result of the philosophy of positivism, religious education of any kind in the public

schools of America became first suspect, then obnoxious, then inimical, and finally illegal. And today, not only is the King James Bible banned from the public school, but so is prayer, the reverential use of the name of God, and the observance of most religious holidays.

However, the separation of the child from religion in the public schools has not only infuriated the religiously inclined citizens, it has brought into prominence again the concept of the whole child. It is popular in some circles to ridicule this whole-child concept as something carried over from a prescientific era and thus, once and for all, to settle the quarrel between public and private education. However, it cannot be swept under the rug of ridicule that easily. The whole-child concept intrudes itself into unusual situations: the debates on federal aid to education, the Supreme Court decision on released-time school, and elsewhere. In the following we shall approach this historical whole-child concept somewhat more analytically.

### Basic Assumptions of the Whole-Child Concept

The whole-child concept makes two basic assumptions. The first is that the child is more than the sum total of chemicals that comprise his body, that in fact he has a non-material component. The second assumption is that the non-physical component of the child includes his immortal soul.

To the positivist philosopher this is plain "non-sense." That is to say, relying exclusively on a positivist orientation for his philosophy, he will deny the existence of everything that cannot be established on the basis of sense data. Mind for him is at best a not-yet-fully-understood electro-chemical reaction of the body—that portion of it called the brain. He can remove this portion or that portion and predict certain losses and failures in the mental processes. And so he concludes that all of mind is somehow located in the physical processes of the brain. Without entering into the scientific problem of how the mind can "think" of something that does not yet exist and apprehend it (which incidentally was the problem of John Locke, the father of much of today's thinking in the positivist approach to the mind of the child), we come to the whole area of mind and esthetics. Much love, hate, desire, pain, and pleasure can be shown to have some connection with a physical fact. However, these emotions of love, hate, desire, pain, and pleasure cannot be measured, tasted, tested, nor detected by any scientific instruments. The word of the patient, lover, artist, connoisseur must be taken for granted by the physician, the beloved, the art lover. So that mind as the receiver of the physical stimuli, the recorder of physical stimuli, the electro-chemical activity of the brain, does not quite explain this set of data as well as the positivists claim.

Furthermore, the origin of mind defies explanation on the part of the positivist educators. If mind is matter, then did matter produce mind? However, this contradicts the assumptions of both organic and inorganic chemistry and is slightly unscientific. Mind is not matter, and matter is not mind.

What, then, is mind? We will contend that it is the nonmaterial component of the child. "Good," cry the opponents of the whole-child concept. For the sake of settling the argument, let us agree that the child's mind is nonmaterial and get on with the business of educating. But the battle is not over by conceding the immateriality of the mind. In fact it has just begun.

The second assumption of the whole-child concept is—and always has been—that the nonphysical component of the child includes his immortal soul. Mind is a function not of the material body but rather of the immaterial soul. We might say that mind is the reflective, thinking, reasoning side

of the immaterial soul. It is that attribute of the soul which distinguishes it from the spirit (or soul) of an animal, which is mortal, without reason, without the ability to think.

It is the soul or spirit of the child (called "heart" in the New Testament, "reins or kidneys" in the Old Testament, "liver" by the Romans) that is the repository of emotions, faith, love, hatred, fear, hope, courage, loyalty, bravery, and all those personality traits whose existence cannot be measured by scientific instruments but whose reality cannot be doubted. It is the soul or spirit of the child that acts through the mind, which in turn acts through the brain and is blocked from action when the brain is damaged or debilitated through drugs, accidental injury, or stunting in one form or another.

The interrelation of the soul, mind, and body is therefore of great concern to the educator and teacher of the child. Though the order of importance of these three components of the child is, in the eyes of the Christian church as indicated, soul, mind, body, nevertheless, the Christian educator will not settle for the preference of any one of them at the expense of the other two.

And so we come to the rather practical question: What are the educational implications of the whole-child concept? That is to say, what is the consequence of the assumption that the child possesses not only a body, nor only a body and a mind, but a body, a mind, and a soul? In the remainder of this discussion we shall draw a number of implications from the whole-child concept.

#### *Implications of the Whole-Child Concept*

The first implication of the whole-child concept goes back to the ancient Greeks and their idea of balance in education, or as they expressed it, *meden agan*, "not too much." Their ideal was the balanced, or well-rounded, citizen, whose mind, body, and spirit had been equally well developed, but never at the expense of one area over the other. A lute player who performed too well was looked down upon as a professional. An athlete who won too many contests was considered professional. And so today, too, the whole-child concept has the idea of balance in it.

The child is to grow and develop proportionately. He is not to be just a brain, a child prodigy, whether in math or music, whether in swimming or sermonizing. Now that is not to say that the gifted child — gifted, that is, in a precocious, genius sense of playing concertos at the age of eight or building a computer at the fifth-grade level — is to be stifled in his artistic or mathematic ability. The point is that the teacher needs to recognize that for the development of all children, especially those endowed with great natural gifts in special areas of human knowledge and ability, the body and the soul are also committed to his charge for training, development, and growth "in grace and knowledge of our Lord and Savior Jesus Christ." (2 Peter 3:18)

In fact, studies might be cited to show that children who have been pushed along too fast in one or the other basic area, as in the purely mental area by grade skipping or in the purely physical area by becoming swimming and diving stars at the age of five or six, have been harmed in other aspects of their development. Nor does this mean that the achievement of all children in all areas must be a deadening, mediocre average, as the Saber Tooth Curriculum required. But it does mean that the teacher and the education board or committee see to it that the curriculum makes reasonable and adequate provision for the development and growth of the body, mind, and soul of the child.

A second implication of the whole-child concept is that adequate provision must be made in the school plant for promoting the development of the body, mind, and soul of the child. This seems so self-evident that it should not have

to be stated. And yet schools are still being planned and built with inadequate playground facilities or inadequate equipment. The school buildings are poorly furnished in the area of esthetics, music, art, library, sound and visual equipment, such as tape recorders and other devices which aid in the child's development of appreciation and understanding and skills. Prayer nooks, prayer corners, classroom altars, graded reading materials of a devotional nature too often are an afterthought. My grandson tells me with a rather downcast mien that he is not permitted to bring his football to school until the second grade, because that is when there is room on the playground for boys to play football.

A third implication of the whole-child concept is that teachers colleges prepare teachers from this point of view. The teacher education curriculum must be so structured that the graduate elementary school teacher is first of all a generalist. By generalist I mean one who has had some playground supervision, some training in individual and group sports, together with training in leading in opening and closing of the school day with appropriate religious selections of prayer, singing, reading of the Scriptures, teaching of Bible and religious materials, one who is adept in counseling and guiding children, one who has sufficient teaching methods to do a good job in teaching basic skills, and one with sufficient background in general or liberal education to be a resource person for the reasonable and inquiring minds of the children. I like the spirit of the report of the new teacher (who majored in music) to her teachers college placement officer that she tore her best pair of nylons playing football with the boys in her class during recess the first week of school. The specialist is needed, but only after the specialist has served the apprenticeship of generalist, lest the specialization be so narrow that the whole-child concept is overlooked. The teacher education student who wants to study only mathematics or only music needs to ask himself, "What is the child?"

#### *Christian Education and the Whole Child*

A fourth implication of the whole-child concept is the stress the Christian day school lays on the wholeness of the child. Stated negatively this means that the Christian day school is committed to the viewpoint that the child is not divisible into component parts for the purpose of education. You cannot teach his mind separately from his body and soul.

The attention span of a small child is considered to be about 10 to 15 minutes in length. Why? Mainly because his body becomes restless. For this reason the lesson plan for primary grades requires a change from one area of learning to another more often than for upper grades. This is accepted so generally in educational circles that it need not be elaborated further. However, the relationship between the spiritual side of the child and the mental and physical is not so generally accepted in educational circles today as it once was. That the child who carries a burden of guilt, fear, resentment, hatred, shame, or inadequacy may not only have a shortened attention span — shortened to the degree of practical inefficiency so far as learning is concerned — but even experience impairment of his physical health has been shown by mental health research and psychiatric case histories. Therefore the Christian teacher does not look upon the guilt-ridden child as abnormal, assuming that almost all children are living a life of sunshine and flowers with never a cloudy day and therefore paying little or no attention to the spiritual side of the child. In the Christian day school the spiritual side of the child is considered the most important aspect of his life.

The stress of the wholeness of the child by the Christian day school begins with the means of grace. It begins with the Biblical statement that also little children are born in sin and would be lost forever unless delivered by our Lord Jesus

Christ. It stresses the need for daily forgiveness and fleeing to God through the merits of Jesus Christ, whose blood can cleanse each spot and heal each wounded and accusing conscience. It stresses Baptism and the covenant of the triune God with its assurance of daily renewal and strengthening of the New Man through faith in the merits of Jesus Christ. This stress of the Christian school enables the teacher to teach in a school situation which maximizes the learning situation. The child's natural endowment and willingness and eagerness to benefit by instruction receive full freedom to develop in this situation.

Residual fears, embarrassments, and guilt feelings as they become manifest from day to day can be dealt with in a pastoral manner. The teacher is the shepherd, leading his flock out to the rich pasturage of God's Word and will. Soul, mind, and body become not only the whole child, but the "whole" child in the Biblical sense that he has been cleansed and made "whole" through the blessed influence of God's Holy Spirit.

It is this stress of the Christian school on the wholeness of the child that has again come into prominence in the debate between private and public education. If the child can be divided into his component parts, the need for private education, particularly for Christian day schools, is considerably reduced. If the public school teaches only the mind without encroaching on the spiritual, if on the playground quarrels and conflicts and unsocial behavior can be adequately dealt with on the basis of rules and regulations without encroaching on the spiritual, if, in short, the child can be divided as the unnatural mother desired Solomon to divide the living child equally between her and the real mother, the need for private education would be considerably lessened.

Nor is the implication of the wholeness of the child weakened by the oft repeated contention that the church has a chance to "undo" any harmful spiritual effects of the state school by a "really good Sunday school session." The point is that the wholeness of the child makes the child a person who is influenced for good or bad seven days a week by all of the experiences he has, whether at school, at home, in church, or on the playground, wherever he may be, with whomsoever he may be, and whatsoever he may be studying, learning, or experiencing.

A fifth implication of the whole-child concept is closely related to the foregoing: that the mind and body of the child cannot be trained by the state in a religious and spiritual vacuum. The fact that the opposite view is so commonly held inside and outside of the Christian churches does not make it true.

A facile identification of denominational teachings with religion has been partly to blame for this oversimplification and false conclusion that a child can be taught in a spiritual vacuum. The First Amendment of the Constitution is often quoted for the religiously neutral public school theory: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." From this has resulted the present-day attempt to rule all religion out

of state schools. However, the refusal to permit prayer and the mention of God in the schools does not remove from the schoolroom that part of the child called his spiritual side. All of the child is in school. And if he is not going to be taught to bow before the authority of a Supreme Being called God, he will learn to bow before the authority of someone or something else bigger than himself, because man is religious, whether the Supreme Court thinks so or not. He happens to have been created religious. And this religious aspect is with him constantly, even in a state school. So if not God, then what? Science? America? Democracy? All these are great and good but hardly worthy of a child's supreme devotion and adoration. When attempts are made to remove religion from the child, not a spiritual vacuum results, but irreligion and false religion. The child cannot be divided or compartmentalized.

A sixth and final implication of the whole-child concept is the one which has to do with responsibility for the child's education. In this land of freedom and opportunity parents need to thank God frequently for the privilege of bringing up their children in the nurture and the admonition of the Lord according to their own religious convictions. However, year by year the cost of private schools is becoming more and more burdensome. The problem (or opportunity, depending on your viewpoint) of federal aid to private education is a hot issue in our day. The synodical convention at Detroit in 1965 concluded that each congregation must decide whether it will accept federal aid for its Christian day school children.

It is important to note, however, regardless of whether you are for or against federal aid to private education, that the intent of the Federal Government in aiding private education is *not* to use public tax money for the support of any religious organization, church, or denomination whatsoever. Rather the intent of the government is to provide equal opportunity for every child as a citizen of the United States to receive the best education possible, whether it attends a private or a public school. The aid is not to the school but to the child. For as the child cannot be separated when he attends a public school, neither can he be divided when he attends a private school. His mind and body are present at St. Swithin's Christian day school just as certainly as when he attends P. S. 54. And it is his mind and body that concern the Federal Government and the training these are receiving, for they belong to a future citizen of this land. And here the government wants to provide equal opportunity for all children, regardless of race, color, or creed.

And so the concept of the whole child has not only implications that favor the establishment and maintenance of private schools but also implications that raise manifold problems for those who support private education today: separation of church and state, federal aid, aid to the child versus aid to the school, and many others. However, the above discussion may be of some help to the reader in clarifying his own convictions regarding these practical problems on the basis of an analysis of the whole-child concept.

# DEVELOPING MEANINGFUL OBJECTIVES IN CHRISTIAN EDUCATION

by GLENN C. EINSPAHR

MUCH RELIGIOUS INSTRUCTION may be compared to a joy ride. The teacher and the class spend the time available looking at a portion of Scripture or a doctrine. There isn't a very clear idea in the mind of the teacher as to what is to be accomplished during the period. The class may have only the haziest notion where it is going or no idea at all. The time ends. The period often fails to be joyful because everyone leaves with a sense of frustration rather than accomplishment. By the time the student has reached home, he may find it impossible to point to a single item he learned. The period was irrelevant as far as he is concerned. Another lesson has been taught without a vital objective.

Objectives! Every teacher knows some colleagues who can become negatively emotional at the very mention of the topic. Objectives had to be written for lesson plans in college, but these colleagues are grateful that it is all over. We had to do it then, but never again! And unfortunately there is often substantial reason for this position.

Objectives have often been poorly taught and badly stated. They seem a waste of time to the teacher. Poor objectives are worse than none at all.

Meaningful objectives are another matter. They are a conscious choice on the part of the teacher. Effective objectives add joy to teaching and create eagerness in the class because the time was well spent. Meaningful objectives are the means through which a Christian philosophy of education for the program of religious instruction is translated into reality.

## The Purpose of This Article

In the sections that follow, consideration is given to selected ideas that can improve religious instruction if a teacher will exert a little more effort in determining where he is going in a given lesson, unit, course, or program before he goes forward in his planning.

At a given point a little more heat will make steam turn turbines much faster. Similarly a little more effort devoted to sharpening the focus on the direction of Christian education can make it a greater joy to the teacher and may result in producing considerably greater positive good in his classes.

Attention is first given to some of the faults in the construction of objectives. These faults show why some teachers avoid if not despise objectives in practice. The second section presents some qualities of usable objectives and states a few principles in connection with the discussion to help the reader assess his own practices in writing objectives. The third section sketches some of the advantages the teacher has in preparing religion courses, units, and lessons when he plans them on the basis of meaningful objectives. Primary emphasis is placed on planning a lesson for single days to keep the explanation of the process simple. In varying degrees, what is said about daily lessons is also true in unit and program construction.

## Some Faults in the Construction of Objectives

One recent statement on the objective of Christian education says in part:

Through Christian education and by the Word of God, the church seeks to help people become aware of God's seeking love in Christ Jesus and to respond in faith and love to the end that they may develop self-understanding and self-acceptance, identify themselves as sons of God and members of His church, live as His disciples in all relations in human society, and continue in Christian hope.

This clear, forthright statement should be acceptable to most Christian educators. It was not intended for lesson and unit construction. It is on the philosophic side of the continuum, even though philosophers probably would not accept it as an acceptable statement of a Christian philosophy of education for various reasons. It is not our purpose to discuss them here. The statement on the objective of Christian education is quoted because it demonstrates clearly one of the ways of writing objectives for lessons and units that is not acceptable. Such statements do not give much help in planning religion lessons. The reader is not to take what follows as a criticism of the statement *per se*, but only as an illustration of the point the author is attempting to make.

Many people with different backgrounds can use the quoted Christian education objective to promote programs of Christian education that are quite different, yet each would claim that the statement is the basis for the program. Such diversity is fine for encouraging creativity, and that is probably what was intended by the writers. Unfortunately, objectives of this type do not serve well in lesson planning.

One fault in stating objectives for lessons is stating them in generalities. A teacher who gets little help from such an objective as he plans his lessons cannot be blamed if he does not refer to it. He cannot be faulted either if he discontinues writing such objectives for a lesson. He is being honest with himself. He may as well do what seems best to him on the spur of the moment. Under such conditions he will teach a poor lesson anyway, unless he happens to be inspired for the day. Using a statement like the one quoted earlier gives the teacher insurmountable problems because each term is so general that it can be interpreted in many ways. What is meant by "become aware of God's seeking love" or "to respond in faith and love" or "identify themselves as sons of God"?

A second fault occurs when the teacher follows the traditional emphasis on attitude, appreciation, and knowledge. When does a student know something? How do you measure the extent of appreciation that resulted from a lesson or the extent of change in attitude that occurred? Valid and reliable measuring instruments have not been devised for these items.

"To increase the faith of the student" is an outcome Christian educators have for all of the activities of Christian

education, it is true. It must be remembered, however, that it is the Holy Spirit who works faith; therefore an objective of this type requires the human teacher to feel responsible for determining what happened in an area that is the Lord's. It overlooks Jesus' admonition "The kingdom of God cometh not with observation. Neither shall they say, Lo here, or lo there, for behold, the kingdom of God is within you" (Luke 17:20-21). The concerned teacher can be just as far off as Elijah was in the validity of his measurement, by whatever means he used, when he told the Lord that he was the only believer left in Israel and the Lord had to remind him: "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 Kings 19:18)

A teacher who teaches lessons based on objectives that call for accomplishments that cannot be measured can develop a sense of futility. He may constantly accuse himself of doing poor teaching. Another teacher may go to the other extreme and develop an approach to lessons that says: A teacher must assume that the desired outcomes happen if he goes through the proper motions. Fortunately objectives do not have to be written on a plane that leaves the teacher in this dilemma, as will be seen in succeeding sections of this discussion.

Another type of poor objective is one which calls for the mastery of specific facts as an end in itself. Teachers soon learn that writing this type of objective is also a waste of time. Why bother? The content outline for the day is the objective for the lesson. Why repeat it? Head knowledge often results from such instruction. Scripture reminds us that the devil, too, can quote Scripture—for his purposes. Some Christians may have gotten to their present faulty attitudes by faulty instruction based on learning Biblical facts. The poor exegesis on Bible passages sometimes heard in congregations may be attributed in part to teaching that concentrated mainly on memorizing or manipulating the Bible rather than on attempting to have a class heed its lessons for life. The spirit of study of the Bible should follow the formula of Samuel, who said to the Lord, "Speak, for Thy servant heareth." (1 Sam. 3:10)

The illustrations of undesirable objectives are sufficient to show why the use of objectives is less prevalent than it might be. Attention now turns to some obstacles that are with us and that must be overcome no matter what form of objective is used. These obstacles actually are involved in the constructive action that must be taken to make objectives serviceable in Christian education; therefore they are stated as the opening thought in the second section. This section shows some qualities that should be present in any objective that is to have meaning and utility value for the teacher as he prepares religion lessons.

## Qualities of Meaningful Objectives

Writing meaningful objectives is no guarantee that they will be followed. Any observer who has worked in the area of curriculum development for any length of time soon realizes that good objectives are no better than the use the teacher makes of them. Objectives can be written and promptly forgotten as lesson planning proceeds.

Self-discipline by the teacher and encouragement and checking by the person responsible for the program of Christian education in question are prerequisites to success. It is easy to rationalize that transfer of learning from content to the objective stated on paper will follow. It is also easy for the teacher to use ideas that occur to him or materials he has before him. Whether they are to the point called for in the objectives or not is too often forgotten. It is much simpler to broaden objectives to accommodate more ideas and materials than to stick to the goal. The learning to be

expected when the temptation to broaden the objective is followed rather than keeping the lesson goal in sharp focus may be compared to the outcome expected when one fires a shotgun rather than a rifle at a bullseye.

Objectives on paper mean little. What actually happens in the classroom is the objective for the day, stated or not. While it is not a guarantee that a meaningful lesson follows from a well-stated objective, a poor objective, or none at all, is fairly good insurance that the lesson will be whatever strikes the teacher's fancy. Meaningful objectives increase the probability that lessons that teach Christian principles and that provide Biblical knowledge applicable to life will be taught. Evaluation of what happened in relation to what the objective indicated is possible in Christian education when meaningful objectives are followed.

The above review of some of the obstacles to the use of objectives suggests that the key to success in Christian education is and always has been what the teacher does. Objectives are a tool that can be helpful in religious instruction only when it is used properly. The attention of the reader is invited to consider next how to write and work with meaningful objectives. A meaningful objective in Christian education is one that provides clear direction for planning and teaching, sets a goal that is Scriptural and important for the spiritual development of the individuals who will do the learning, and states the measurable conditions that must be met before the objective is considered to have been accomplished.

Objectives should be stated in writing in precise terms that give definite direction to the lesson. An idea that cannot be stated clearly in an objective is not thought through sufficiently. "To lead the class to an awareness of God's goodness in our daily lives" tells the teacher that God's goodness in life is being featured, but it leaves the door open to consider anything in the realm of human experience. The term "awareness" is troublesome because it is so indefinite. Robert F. Mager's *Preparing Objectives for Programmed Instruction* (San Francisco: Fearon Publishers, 1962, p. 11) lists the following indefinite words and also some more definite terms as follows:

### Words Open to Many Interpretations

to know  
to understand  
to really understand  
to appreciate  
to fully appreciate  
to grasp the significance of  
to enjoy  
to believe  
to have faith in

### Words Open to Fewer Interpretations

to write  
to recite  
to identify  
to differentiate  
to solve  
to construct  
to list  
to compare  
to contrast

The difficulty of knowing when "awareness" has been increased has been suggested in the earlier comments on attitude, appreciation, and knowledge.

If the above objective is limited to "goodness to the family," the field for consideration is narrowed considerably. The phrase "God's goodness in the student's family" is somewhat nearer giving the precision needed to provide the teacher guidance for the development of a meaningful lesson for his class.

Objectives should be relevant to the lives of the persons who will study the lesson. "To lead the class to an awareness of God's goodness" does not meet this second test of a meaningful objective. A teacher can proceed to trace God's goodness in the history of the children of Israel. At the end of the hour he may expect to have a class that is bored or one that was thrilled by the fine historical presen-

tation of the hour. Even if the latter were true for most of the class, it is questionable whether pursuing the course outlined is defensible when one considers the limited time the church has to develop lively Christians. Altering the statement to read "to lead the fifth-grade class at Grace Lutheran to see God's goodness in their lives" at least directs the thoughts of the teacher to the class' interest. A meaningful lesson is more apt to result under these conditions. An earlier alteration suggested limited the statement to consideration of God's goodness in "the student's family" for purposes of precision. That suggestion has merit in meeting the test of relevance too.

While better planning can be done with these improvements, the objective still does not make clear whether the teacher is to be satisfied with having the class consider God's goodness in their family lives collectively or individually. By specifying "to lead each fifth grader," the teacher knows that concern for each person in the class must be taken into account in the lesson plan.

But to what extent the student is to give evidence, and in what way he is to present the evidence that he recognizes God's goodness in his family life has not been stated. Another revision of the objective is in order. By making it read, "to lead each student in the fifth-grade class at Grace Lutheran to an awareness of God's goodness in his family to the extent that he can name 10 family blessings he enjoys that he acknowledges as coming from the Lord," the teacher has an objective that gives additional direction to his planning and teaching.

With an objective in this form, imperfect though it still is in some respects, the teacher has constructed a useful tool for lesson planning and for teaching. By comparison the original statement, "To lead the class to an awareness of God's goodness in our daily lives," is weak and ineffective. The revised objective places the teacher in the role of a leader who must think about the individuals in the class as he plans the lesson. The environments in which each lives, the mental, physical, social, spiritual, and emotional qualities each child possesses, and the type of Christian education program Grace Lutheran has for this age group should be in his mind as he goes about his preparation. Before we lose the connection, let it be noted that perfect objectives is not the goal. Meaningful objectives that are refined enough to give genuine aid to the teacher in his lesson planning and teaching is the goal.

Meaningful objectives state the observable or measurable activity of the learner. The type of objective under consideration tells the teacher to what end he is preparing. With the objective for the lesson in mind, the teacher considers what Biblical passages and accounts and doctrines he might use as tools for presenting the message of God's goodness to his class. Once the selection is made, he also chooses the audiovisual materials, anecdotes, and approaches to the lesson that are appropriate for this group of fifth graders. All of these and the activities to use with the children to prepare them to meet the requirements of the objective for the day are taken into account during the entire lesson preparation process. The entire lesson has been planned with the student's viewpoint of the activities and evaluation in mind.

The objective also gives the student an idea of what is expected of him in the lesson. Because the form of objective proposed has led the teacher to consider the interest, needs, and concerns of the student, the requirements of the lesson make sense in the student's life. By making the objective known to the class and by describing the standard expected, the teacher will have a better chance of making the class work with him toward the goal. Too often the teacher is on one side and the class on the other, with the purposes of either unknown or ignored by the other.

The background and ability of the pupils should be known to the teacher. On the basis of the ability of each child he will decide what constitutes acceptable answers for each of the 10 blessings of God in his family's life required by the objective. Since the goal of the lesson is used by the teacher in planning and by both the teacher and the students during the teaching of the lesson, what will be required when the time for evaluation of accomplishment comes will not be a surprise.

Since the objective must be observable or measurable by man, many frustrations of evaluation are avoided. The teacher does not have the problems associated with attempting to devise a test or other means of determining student growth in appreciation, understanding, faith, and the like, as required in traditional objectives. The student does not become disgusted because the correct responses are simply what the teacher wants. The amount of guessing what the teacher wants or what the connection is between the test and the material studied can be cut considerably.

Meaningful objectives give the conditions under which the goals named are to be performed. The setting, the grade level, and the class have all been given the objective under consideration. Changing any of the conditions stated would give the teacher a completely new problem in lesson preparation. It would be redundant for the teacher to state grade level and experience level in the preparation of lessons for the same class, but it is essential that the conditions under which the lesson activities and the evaluation of progress in learning the lesson are to be performed. For example, allowing the class to use Luther's *Small Catechism* as a reference for getting ideas for naming 10 blessings the student's family enjoys makes the task somewhat different from having to write the 10 objectives without the use of the *Catechism*. It is unfair and out of harmony with the objective if the class had no opportunity to work under these conditions during the teaching of the lesson.

#### *Advantages of Meaningful Objectives for Preparing Lessons, Units, and Courses*

At this point it is profitable to consider what has been said in a larger perspective. Recall the definition. A *meaningful objective in Christian education is one that provides clear direction for planning and teaching, sets a goal that is Scriptural and important for the spiritual development of the individuals who will do the learning, and states the measurable conditions that must be met before the objective is considered to have been accomplished*. Remember also that objectives are useful only when they can be used as a tool to improve Christian education. Teachers of religion have certain advantages that add to their effectiveness in winning souls for Christ when they use this tool. Our final consideration is devoted to enumerating some of them.

Meaningful objectives in Christian education are an aid in choosing the portions of the Bible and doctrines to be presented to classes. If the Christian teacher will choose carefully the areas of life and the church that are and should be of special concern to his class, he can limit what he tries to teach to those things that are important to the student's development as a Christian at his level of maturity. Too often religious instruction is based on following a book or a series of lessons without much effort to fit them to the class. Books and lesson materials are good tools to use, but they must be used as tools and not as the plan for instruction.

When the teacher has determined what the appropriate and important areas for his class are, he has the topics that should become the course for the class. By grouping these areas according to elements that several of them have in common, he has the units for the course named. Whatever

number of lessons are needed and can be presented within the time available can then be prepared within the units of the course.

Writing useful objectives comes easier when the important areas of life and the church for the class under consideration have been determined. Somewhat broader objectives may be stated for the course, and more refined ones in harmony with the course objectives may be prepared for each unit. Quite specific objectives of the type suggested previously are then prepared for each lesson in each unit.

Once the teacher has the total picture of what he is trying to do that is vital to the class, he can select the portions of the Bible and the Bible doctrines that will tell the class what God has revealed on the subject. With time in religious education at a premium, the teacher can feel surer that he is being a good steward of God's Word.

Meaningful objectives make it possible to concentrate on making Christian education effective. Much of the concern over the future of the church's success today is a reflection of the ineffective instruction with which Christian educators have been content. Once objectives of the type proposed in this article are determined, the efforts of the teachers can be beamed in the same direction.

A teacher of a given class can plan to reinforce the learning of the truths proposed by planning to use the same objective at intervals but with different materials.

Teachers working with children, youth, and adults can see to it that the same objectives occur periodically in the program for which they are collectively responsible. Through concentration on objectives that deal with the needs and interests of people in this age, there is a better chance that the result will be better prepared witnesses for Christ and followers of Biblical precepts than have been obtained through the less concentrated efforts of the past.

Meaningful objectives lend encouragement to teachers and students to study the Word with greater diligence. When there is a reason for searching the Scriptures that makes sense to a student, he will be motivated to work harder. When there is better performance in the class, the teacher gains enthusiasm for his work and doesn't mind the extra hours of labor that better preparation requires. When both have the goal in mind and work toward it together, there is a better working relationship for all concerned. In such a setting teachers, pastors, and laymen can hope to establish a type of learning relationship that will more nearly approach that recorded in the early life of Christ. Jesus' parents found Him "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke 2:46). The outcome of Jesus' education was that He "increased in wisdom and stature and in favor with God and man" (Luke 2:52). It is toward such religious instruction that this material on developing meaningful objectives in Christian education is committed.

## THE CHRISTIAN WAY TO THE REFORMATION OF PERSONS

*Christian Education: The Road of Life  
in Fellowship with God*

by ALLAN HART JAHSMANN

SO LONG AS MAN LIVED in perfect fellowship with God, his self-consciousness harmonized completely with his consciousness of the divine. There was no distinction between his nature and the nature of God, between his will and the will of God. But in consequence of the fall into sin and actual sinning, man is painfully conscious of a conflict between his spirit and God's Spirit, between himself and God. Because this conflict with God poses a threat to his very existence, man experiences guilt, shame, fear, dread, and anxious longing for reconciliation, peace, and harmony with God — or at least with his essential nature, which is in the image of God. He therefore attempts in a variety of ways to deal with his problem.

How does self-conscious man try to escape from his awareness of the fact that he does not meet the demands of God or of his best self? The inescapable experience of the testimony of his conscience to the Law and the judgment of God and the consequent anxiety which accompanies the threat of death in the loss of God's love drives a human being to desperate attempts at self-deception and the covering up

of his sinfulness and sins. It leads to pathetic efforts at self-justification or the making of amends and to despair and angry destructiveness.

The attempts at self-deception and pretense are recognized today as a variety of defense mechanisms: repression, denial, projection, reaction formation, isolation of affect from thought, identification or introjection, regression, and many others.<sup>1</sup> The person telling a lie, for example, and feeling guilty and ashamed might try to escape his anxiety through repressing his awareness of the lie, through rationalization by which he tries to excuse himself, by denial when confronted with the truth, by accusing someone else of lying or being the cause of the lie, by admitting the lie and pretending not to care, or by pleading helplessness.

Man's persistent conscience and anxiety may also lead him to obsessive behavior (such as the compulsive rubbing of lips) by which he attempts to control the impulse to lie. Or he may in many ways try to undo the wrong he has done. If these efforts prove inadequate to relieve the conflict and tension within him, the individual may try to whitewash

himself or make himself righteous through some "good" deeds. Often man also turns against himself and punishes himself in masochistic behavior or turns against other people in inordinate self-assertion, hateful rage, and aggressive destructiveness. This is the subjective experience of the wrath of God, the fire and turbulence of the person whose spirit is at war with his Creator. (Ezek. 22:20-22)

It is precisely this revolt against God, the very source of freedom, that keeps man under the constraint of God's law and robs him of his freedom and the enjoyment of life with God. It also prevents man's self-fulfillment, his enjoyment of the goodness and love of God in his own spirit and a peace with God and his fellow human beings. Without release from anxiety in the depths of his being, man is bound and driven by the need of securing himself against the dread that Kierkegaard so vividly describes in *The Concept of Dread*.<sup>2</sup> He is so concerned about himself that he cannot enjoy the adventure of love. Natural human activities (eating, drinking, sex, work, or play), in fact, all of a person's relations with himself and others, are used for self-assertion instead of for loving and happy living.

What, then, are the solutions to the dilemma of the human spirit in the throws of self-awareness while it faces the judgment of God and of man's highest potentialities? We have already indicated that under the stress of guilt and guilt feelings, shame and anxiety, human beings attempt in a variety of ways to work out their own salvation, to save face, to escape the dread of separation, to find at least a tolerable acceptance and the joy of love and life with God and fellow man.

Luther called the defensive behavior of human beings the *opinio justitiae*, or in its more highly developed form the *opinio legis*. By this he meant the conviction and life principle that a man must justify his existence and establish his ultimate worth in the eyes of God and man on the basis of his good works and life. It is an assumption of self-righteousness or the *power* to justify oneself. Because this principle is in contradiction to the reality of sin and the voice of conscience testifying to the will of God, especially the sensitively religious man, the one who cares about the quality of his life, attempts to find favor with God and fellow man by efforts at keeping the law of God or at least some pretense in this respect.

In other words, the self-justifying person domesticates and exploits the law of God, which demands love of God and man, and then *claims* to have the life that comes from God or pretends to have it. This assumption of self-righteousness, however, is a principle that further heightens the conflict between the human spirit and God. In a psychologically true sense it leads to all kinds of symptomatic, neurotic behavior that is at best only a temporary release of anxiety resulting in *loss of freedom* rather than in the fulfillment of the human self through escape from the cause of anxiety.

Granting the above, one cannot accept the contention that in order to close the gap between one's "ideal self" and one's performance a person must try to raise his level of action to his standards and punish himself for his sins.<sup>3</sup> Stepped-up legalism along with a heightened sense of personal responsibility and guilt increases the necessity for false, hypocritical behavior, thereby widening the split between the real self and the image of God and between the person and God.

Nor is the solution to evil in the human spirit the *disregard* of God and His will and the *lowering* of human ideals and standards, even when the reality principle (meaning "all the things considered except God") permits freedom from law. Self-tolerance may be lacking in an overly scrupulous person, but self-tolerance also can lead to feelings of guilt if it increases a man's *real guilt*.

From the Christian point of view, freedom of the human

spirit cannot come from a repressing of cultural standards, superego, reason, conscience, or moral law anymore than through the repressing of natural human drives, corrupt though they be. The way to freedom and an integrated life lies only in a *resolution* of these opposites within man. But how is this accomplished?

To liberate the human spirit from its restricting conflicts, its painful anxieties, and its behavioral maladjustments, psychiatry places much emphasis on the Greek motto "Know thyself." To this end the person suffering from a psychic disturbance is aided by an analyst and his analytical technique to bring especially the repressed material in his unconscious and preconscious mind into consciousness. At the risk of unfairly reducing the theory and process involved, let us for our purposes simply note that self-knowledge is a prerequisite to any movement from psychic sickness to freedom, health, and growth as a person.

Christianity, too, maintains the necessity of a person learning to know himself as he really is, in the depths of his soul or self. However, Christianity is not so much interested in delving into specific incidents in an individual's case history; it rather is concerned with the *total* condition of man's nature and its redemption as a *whole*. To that end, instead of merely encouraging the individual to reflect on conflict- and guilt-producing *incidents* in the hope that insight will lead to greater self-acceptance, the Bible is much more radical in its efforts at facing people up to what they are. It articulates the will of God against which man is in conflict in the total quality of his nature and demands perfection in love of God and fellow man.<sup>4</sup>

The Word of God in the Scriptures does this not simply to increase man's guilt feelings and anxiety but to *save* man from the guilt and guilt feelings he cannot escape as long as he resists the full acknowledgment of his real self and persists in the false assumption that he is meeting the demands of life with God or can do so. The law of God serves as a mirror, a norm, a standard by which the individual's principle of self-righteousness, which prevents change, can be seen as false. Its purpose is to lead a person to confess not merely some disturbing event in his life, but to come to the more basic understanding that he is a sinner and in need of a different spirit and a different life principle.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us," says the Bible (1 John 1:8). Confession in this sense of acknowledgment of one's total condition as sinful is the first prerequisite for reconciliation with God, conversion, regeneration, the freeing of the human self from its own self-demands, and the restoration of man to the image of God.

Contrary to people who consider all guilt feelings pathological (which, of course, they might be in the case of neurotics), existentialists like Heidegger would say that the authentic man does not flee from seeing himself in his guiltiness. He finds himself only when he acknowledges fully his primal guilt and then lives with its burden as a part of his true selfhood. Martin Buber, who sees man's potential and original sin not only in his nature but particularly also in his interpersonal relationships, calls for self-illumination and perseverance *under the reality of guilt*.<sup>5</sup>

But Biblical theology looks for more than just confession. It requires *repentance* — a turning away from that which is evil to that which is good — without expecting man to live with his guilt or pay its price. In terms of restored relationship to God Christianity maintains that man cannot pay the price.

At the same time, the Bible maintains that man is not inclined to turn from his sinful ways to God and a life of love — that he has no desire to repent. He prefers his own ways to those of God, though they bring him into distress. In fact, hounded by his guilt and by the enslavement of his

fundamental life premise, man finds God an *enemy* whom he hates and against whom he revolts. In this respect Christianity would agree with classical Freudianism that a rigid and harsh super-ego binds the human spirit and is a major cause of mental illness. The Bible considers anyone living under the demands of the Law as living in *darkness* and under a *curse*. (See especially Paul's letter to the Galatians.)

How then can a change in the very direction of man's spirit be brought about, and what will effect a qualitative (spiritual) transformation of the human person so that he will truly trust and love God and His will? The Christian answer to this problem lies in what is called the Gospel and faith in the Person Jesus Christ.

Even in psychotherapy, which aims only at the improvement of human functioning rather than at the salvation of persons in terms of a relationship to God, the process of effecting a change in human character and behavior depends on far more than insight. A second element in analytical deliverance is "transference," the personal, emotional attachment of the individual to the analyst — a transforming friendship, Charles Stewart has called it. And Runestam reports something else that occurs in this transfer and synthesis: "The patient relives his complexes in company with the analyst. He apprehends him with his love, but he also pushes his hatreds, his wickedness, and his negative emotions on him. Whatever presses him he unloads on the analyst. It is exactly as if the relation (love and trust) between patient and physician were a line on which they could suspend the symptoms and slide them over to the physician."<sup>6</sup>

Now, something similar but far more profound is involved in the process of Christian conversion and regeneration. Not only is a person led to a deep and thorough consciousness of the corruption in his life, but he also comes into a forgiving, accepting relationship with God in the Person Jesus Christ, a relationship in which guilt is *not denied but rather removed* by God's forgiving love. Surrendering to this divine-human Person in trust (call it faith), human beings unload their sins and burdens on Him, gain a new view of themselves as sons or daughters of God,<sup>7</sup> and receive a new spirit and a new principle of life. For such "all things are become new," says Paul.<sup>8</sup>

But how is this new relationship of love between God and man established if man's spirit is at war with God? The Christian Gospel and Lutheran theology emphasize that this "conversion" of man's spirit required and still depends entirely on God's redemptive activity in behalf of man. It says, "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19) first of all by His life and then by His death and resurrection. "When the fullness of time was come," Paul wrote to the Galatians, "God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 4:4-5). "Christ died for our sins, according to the Scriptures" (1 Cor. 15:3). "He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed." (Is. 53:5)

Thus in Biblical theology Jesus Christ is much more than just an "image" of divine humanity to which one might aspire. He is more than a symbol of a spirit of love that overlooks human frailties and faults. The Scriptures present Him as the eternal Son of God, God incarnate, who as Lord and Savior fulfilled the law of God and offered Himself on the altar of the Cross as the substitute for humanity and the full payment for its sins. This "work" of Jesus Christ, known in Christian theology as His vicarious atonement, is the basis for what is called the doctrine of objective justification. Here theology and psychology usually part ways, because this is revelation that calls for faith and calls forth faith or rejection.

Without attempting here to substantiate this doctrine, let us simply note that the ground of Christian faith in the love of God is not a mere illusion of wishful thinking, nor is it simply personal experience. The foundation is the Biblical message of a divine plan of salvation that was carried out by God in the life and death and resurrection of Jesus Christ. It is the thesis (so to speak) that "when we were *enemies*, we were *reconciled to God* by the death of His Son" (Rom. 5:10). The verb "justify" occurs 38 times in the New Testament and is always a forensic term meaning "to hold or to declare righteous." Justification in this sense is not a physical or medicinal act of God, changing man internally from an unrighteous to a righteous man. On the contrary, it is first of all a *juridical* act in that a person who is in himself unrighteous is declared to be and is treated *as though he were* righteous.

Lutherans consider this doctrine of justification, this way to holiness through the grace of God's free and complete forgiveness, "the most important teaching of divine revelation." It is also most essential to an understanding of the dynamics of Christian faith and proper methods of Christian character development, as we shall indicate.

From the point of view of God's forensic justification of all human beings on the basis of the vicarious life and death of Jesus Christ, God's forgiveness of all sins has been made available to all men. But God does not force His gifts of love and life on anyone. They must be appropriated individually "by faith." "By grace are ye saved, through faith," the Scriptures say over and over again. This faith is not a mere intellectual apprehension of Christ's redemptive work; it is a certainty of God's grace through a personal trust in the divine Savior who made possible God's free forgiveness of all sins. It is what the theologians call *fiducia cordis* — the confidence of the heart in regard to God's love. A classic summary of this is the following statement from the Apology of the Augsburg Confession:

That faith which justifies is not merely a knowledge of history . . . but it is the certainty, or the firm, strong confidence in the heart, when, with my whole heart, I regard the promises of God as *certain* and *true*, through which there are offered to me, without my merit, the forgiveness of sins, grace and all salvation, through Christ the Mediator.<sup>9</sup>

Before considering the means and methods of nurturing such faith, let us note the psychological function of this kind of faith. The believer in Jesus Christ as Lord and Savior gains a new life principle, a root religious conviction which is radically different from the conviction that animates him under the law of God. He accepts the premise that in mercy and love God has substituted for man's tragic self-destruction the atoning death of Jesus Christ. And this faith (that the divine Substitute's righteousness and life are available to the believers in Him) synthesizes and integrates a Christian's thoughts and experiences into a new world view and life. No longer is he threatened or driven by the demands of God and of his need to justify himself, but he is freed from his *opinio legis* as he enters into this life of faith in forgiveness.<sup>10</sup>

At the same time, while *fides* represents the Christian's new root religious conviction, his new animating life-principle is not so much his faith as it is another Self, the Person Jesus Christ, whose life, death, and resurrection have not only been imputed but also *imparted* to the believer. So it was that the apostle Paul could write, "Knowing that a man is not justified by the works of the Law, but by the faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the Law, for by the works of the Law shall no flesh be justified" (Gal. 2:16). "I through the Law am dead to the Law, that



I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. 2:19-20)

But though the Christian is identified with Christ and Christ is identified with His followers and a mystical union takes place through this process, it does not follow that the believer's self is absorbed into the Person Jesus Christ. Paul is still Paul, and every believer in Jesus Christ remains a human being with his own identity, his own thoughts and feelings, his own characteristic modes of behavior. Furthermore, though Christ lives in the heart of the believer, he is still a free, responsible, and teachable subject, participating in the will of Christ with his own will or spirit. To understand this function of faith properly, one must consider the essential operations of the Spirit of God in Christian conversion, faith, and regeneration.

As Christians are well aware, the Bible maintains that personal faith in Jesus Christ is necessary for the enjoyment of the grace of God and a blessed relationship with God. But it also teaches that man living apart from God is unable to believe in Jesus Christ and the Christian Gospel. St. Paul said, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned" (1 Cor. 2:14). Consequently, man living "under the Law" needs to receive and experience *the Spirit of God* in order to be able to believe in the love of God revealed by Jesus Christ and His life and death. "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3) is the way the Bible expresses the inability of man to believe by his own power, no matter how much he is told that he must and should have faith. Faith, too, is a gift of God. (Eph. 2:8)

Likewise, the Scriptures teach that though man is a soul capable of being spiritual (*pneumatikos*) instead of carnal (*sarkikos*), his soul is in many respects spiritually dead until he is born again and gets a new spirit and life from God.<sup>11</sup> This new spirit is not some *thing* apart from the soul or heart or mind or life of a man, but it is a new *disposition* and *direction* and *quality* of human life. To the Romans Paul wrote: "Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God; it does not submit to God's law; indeed it cannot. And those who are in the flesh cannot please God . . . But if Christ is in you, although your bodies are dead because of sin, *your spirits are alive* because of righteousness." (Rom. 8:5-10 RSV)

Here, as in many other passages, spiritual life is identified with the incorporation of the Person Jesus Christ and all that He stands for, and this process is a communication of the Spirit of Christ, who, when He touches and changes the human spirit, creates and nurtures Christian faith. To be noted is the fact that Christ (or the Spirit of God who emanates from Him) enters and becomes a force in human life only and always *in the structure of faith*. But through this faith man gains "the mind of Christ" (1 Cor. 2:16) and a new spirit (Rom. 7:6), becomes a new man, "renewed in the spirit of his mind" (Eph. 4:23), and walks "in newness of life." (Rom. 6:4)

So the Christian life results from a union and communion of the Holy Spirit with the human spirit in the process of Christian faith. Christian faith does not exist apart from the workings of the Holy Spirit (Rom. 8:9), and the Holy Spirit in man is never a feeling or force apart from faith in Jesus Christ (1 John 4:15). Any suggestion that one can receive the Spirit apart from faith in Christ or that Christian faith

can exist apart from the Spirit sets up a false dichotomy that serves to keep man and God apart. Through faith the Spirit of God enters the human spirit, "bears witness *with our spirit* that we are the children of God" through adoption (Rom. 8:16), binds a man into the life of God, gives him a clean, right spirit within him (Psalm 51), and makes him willing to love and thereby to fulfill the law of God and man's highest selfhood.

In this connection it might be noted that there are many models or conceptions of how the Holy Spirit enters into human life. Some see Him as a mysterious, capricious bolt from the blue who comes on occasion in response to prayerful pleadings and gives one the shakes; and on the other end of the scale He is thought of as a descending dove or as "the still small voice" one hears in a reverie. Others picture Him as a fluid or an influence that seeps into and through a human life either consciously or unconsciously, or, more properly, as a wind and a fire, but usually outside of the human heart. For many the Holy Spirit is a category quite apart from God or man, a creedal formulation but not a primary concern in the community or individual life of the church.

But as Come<sup>12</sup> also has illustrated thoroughly, the principal operation of the Holy Spirit presented by the New Testament takes the form of *faith* by which Jesus Christ unites people to Himself and communicates Himself and His gifts of love and life. His coming into human life is neither *before* the act of faith nor *after*, but rather *in* acceptance of God's love in Christ. What is experienced as Holy Spirit, therefore, is not some feeling of wind or a burning sensation, but rather a new relationship with God and a new view of life from a position in that relationship.

This new faith-relationship with God in Jesus Christ *on the level of spirit* is a dynamic, not a static, structure. "Faith without works is dead," the letter of James points out. "If we are in union with Christ Jesus," wrote Paul, ". . . the only thing that counts is faith active in love" (Gal. 5:6 NEB). The point here is this: A faith created and nurtured by the Spirit of Christ lives in love and in acts of love. In this way Christ comes into human lives not to destroy the Law but to fulfill it, as He Himself said it (Matt. 5:17), and faith is actualized in a new life of the Spirit (of Christ). In other words, the communion of the Holy Spirit with the human spirit is experienced in the circuits of Christian love.

In this Christian faith-life man is no longer under the necessity to justify himself and to pretend and to feel guilty and to strive against the frustrating demands of God. Rather, in accepting God's love as a way of life, man finds himself free to love and willing to love — not only God but himself and his fellowman too. This is what is meant by Christian liberty, the freedom of the Christian man, or "the gloriois liberty of the children of God." (Rom. 8:21)

Being able to face himself honestly in fearless confession of sins, the Christian is free to understand himself. Believing in God's forgiving love, he is able to forgive and to accept himself and others. Receiving the Spirit of love through his faith, the individual gains the right and power to be himself. In the actions of faith the Christian *becomes* what he was intended to be — a divinely human, genuinely loving person.

Thus Christ and His love become the integrating principle that enables the human personality, split by the conflict between his self-centered sinful nature and his awareness of the will of God, to be healed and to become whole. It gives broken and sinsick man the power to find self-fulfillment in harmony with the unique nature of his being as a creation of God with a soul that has the capacity to be spiritual.

And though this wholeness or perfection in love and living is not fully achieved in this life, "we all . . . beholding the glory of the Lord, are being changed into His likeness . . ."

wrote St. Paul; "for this comes from the Lord who is the Spirit" (2 Cor. 3:18 RSV). Here one has the Biblical formula for the development of human beings into truly spiritual creatures. By God's Spirit working in them a faith in Jesus Christ and His kind of love, human beings are transformed in spirit and thereby empowered to live out His love in their lives.

In this spiritual process of human development Christian education is not the road leading to fellowship with God, but it is rather the road of life *in* fellowship with God. This is why the *environment* of a Christian, particularly the home, church life, and school, must be truly Christian in character and spirit in order to nurture genuine and mature Christians. It also follows that for such an environment *Christian* friends and associates of influence are essential. Only by giving these principles top value can one escape the folly of assuming that the church can "make" Christians with one kind of program or another or produce them along an assembly line.

#### NOTES

1. The classic psychological discussion of defense mechanisms is the pioneer work of Anna Freud, *The Ego and the Mechanisms of Defense*, trans. C. M. Baines (New York: International Universities Press, 1946).
2. Sören Kirkegaard, *The Concept of Dread*, trans. Walter Lowrie (Princeton: Princeton University Press, 1946).
3. An extensive presentation of this thesis is in O. Hobart Mowrer,

*The Crisis in Psychiatry and Religion* (Princeton: D. Van Nostrand Co., 1961).

4. Matt. 22:37 — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself." Lev. 19:2 — "Ye shall be holy, for I the Lord your God am holy." Matt. 5:48 — "Be ye therefore perfect, even as your Father which is in heaven is perfect."
5. Cf. *Between Man and Man*, trans. Ronald Gregor Smith (Chicago: The Macmillan Co., 1947), pp. 166 ff.
6. Arvid Runestam, *Psychoanalysis and Christianity*, trans. Oscar Winfield (Rock Island: Augustana Press, 1958), p. 83.
7. John 1:12 — "As many as received Him, to them gave He power to become the sons of God."
8. 2 Cor. 5:17.
9. *Apology of the Augsburg Confession*, Art. IV, 48.
10. For this philosophical-psychological insight I am indebted to an unpublished paper by Robert Bertram on "The Freedom of God and the Freedom of Man."
11. Niebuhr and others have pointed out that Paul uses the word *pneuma* to designate spirit also as a natural endowment of man, but that usually he juxtaposes *pneuma* and *sarx*, in which instances *pneuma* means a capacity for and affinity with the divine Spirit and *sarx* means the principle of sin rather than of the body. (Cf. *The Nature and Destiny of Man*, I, 152.)
12. Arnold B. Come, *Human Spirit and Holy Spirit* (Philadelphia: Westminster, 1959).

## CONCORDIA'S GRADUATE STUDY PROGRAM

by MARTIN B. KIRCH

THE YEAR 1966 IS A MEMORABLE ONE for Concordia Teachers College, Seward, Nebr. It culminates a 30-year period of program expansion from a 2-year college to a 5-year college granting a master's degree. During this time Concordia kept pace with the steady extension of teacher education in America, both in public education and synodical programs. The junior year was added in the mid-thirties; the bachelor's-degree, 4-year program in 1940; and now the fifth year.

In 1953 Concordia received its initial regional accreditation for its bachelor's-degree program by the North Central Association of Colleges and Secondary Schools. In 1958 preparatory steps were initiated for national recognition of its teacher education program. This resulted in full accreditation of the elementary program in 1961 by the National Council for Accreditation of Teacher Education.

Since that date Concordia has concentrated on the development of the postbaccalaureate 5th-year degree and nondegree and full accreditation of its secondary teacher education curriculum. This same period also saw the phys-

ical expansion of the plant and enrollment growth to approximately 1,250 students and a faculty of over 100.

It is interesting to note what changes were inherent in this growth. In the forties the consensus indicated the "closing of Seward," but now the college has emerged as the largest school in the synodical system. It is not the purpose of this article to analyze this phenomenon, but some of the obvious factors are the population explosion resulting in increased college enrollments, the rapid growth of Lutheran elementary and secondary schools in the postwar era, the extension of preservice teacher education in America, increased certification standards and reciprocity among the states, the increased mobility of the general population and teachers, the desire for advanced study by Lutheran teachers, and last but not of least significance, a growing and increasingly vigorous faculty that believes in itself and in Christian education.

The Concordia faculty had already been discussing the possible extension of its program to include a postbaccalaureate level, but it was the 1959 San Francisco convention

that definitely established the policy that graduate-level teacher education was to become a part of the Concordia program.

Rather than to attempt to reach full development of all three programs simultaneously, Concordia chose to divide its efforts into sequential action in order first to develop the elementary program for accreditation, then the secondary, and subsequently the graduate program.

In the spring of 1963 the Graduate Study Commission was formed to study and develop a graduate program. The commission consisted of three members: Glenn Einspahr, who has served as chairman for all three years, Martin B. Kirch and Eugene W. Wiegman; Thomas Langevin, academic dean, and the late L. G. Bickel served as adviser and faculty consultant respectively. At the close of its study the commission consisted of Glenn Einspahr, Theodore Beck, and Gilbert Blomenberg, with W. E. Mueller, academic dean, and Martin B. Kirch, faculty consultant, serving in advisory capacities. Kirch has been appointed as the first director of graduate studies. The activities of the commission have now been assumed by the Graduate Council.

From the beginning the commission took the position that any postbaccalaureate program would need to serve primarily the church and specifically the Lutheran teacher in making him better prepared to be an effective teaching minister. It soon became evident that certification standards had risen to the minimum of a baccalaureate degree for beginning teachers; that teacher education institutions were developing various degree and nondegree 5-year programs; that a high percentage of Lutheran teachers were involved in or planning to enter graduate study, with many of them preferring to do this at a synodical institution; and that four years were insufficient to prepare the churchworkers and the different specialized types of teachers the church needed and wanted.

Conferences were arranged with Leroy Ortgiessen of the Nebraska State Department of Education, and Paul Dressel of Michigan State University served as chief consultant. A questionnaire by Dr. Einspahr sampling 20 percent of the teachers listed in the *Lutheran Annual* revealed that 111 teachers would consider taking a graduate program at Seward, that they preferred a degree program, and that they wished to emphasize professional studies.

Since it was obvious that a majority preferred receiving the master's degree as the culmination of a fifth year of study, the master of education degree (M.Ed.) was developed first. However, it was also recognized that not all could or would want to pursue the rigidly defined master of education curriculum but would rather choose a more personalized program to suit individual interests and needs. The 5th-year programs of director of Christian education, director of music, classroom teacher, and youth director, all nondegree, were developed subsequently. The latter nondegree programs are built on the premise that each candidate should be a teacher first, should be eligible to be certificated to teach, and be a specialist second.

#### THE MASTER OF EDUCATION PROGRAM

The primary aim of Concordia's graduate program is the improvement of classroom teaching in Lutheran elementary schools. The curriculum therefore includes both professional education and subject matter areas.

Concordia believes that every teacher should not only be thoroughly competent in his profession but be aware of the social, philosophical, and religious implications of his role as a teacher. It holds further that the well-prepared teacher will need to face these concerns thoughtfully so that he may more meaningfully relate himself to his future

students and church as a person and teacher. An attempt will be made to direct a portion of each student's energies in systematic consideration of such broader problems. The student is expected to exhibit a high quality of academic performance, breadth of knowledge, power of independent thinking and study, and precision and creativity in his research and writing.

The advanced-degree program will be offered initially only during the summer sessions. It consists of a total of 33 semester credit hours.

#### Common Requirements (12 semester hours)

History of American Education	3
Man, Society, and the Church	3
* Independent Study	3
Educational Research	3

#### Education Courses (9-12 semester hours)

All electives	
° Independent study may be counted here or in subject matter area	
Emphasis either as classroom teacher or teaching principal	

#### Subject-Matter Courses (9-12 semester hours)

One course in religion required	
Others in this area to be selected from at least two subject fields - minimum 3 hours per field	

Up to nine semester hours from another accredited institution may be transferred if they fit into the student's proposed program. Credit will be accepted only for courses in which the student has earned a grade of C or higher. At least half of the student's program shall consist of courses restricted to graduate students. During a summer session of two 5-week terms the graduate may take a maximum of 9 hours of graduate courses, or a total of 12 if the work involves a combination of graduate and graduate-undergraduate courses, with approval. Correspondence work is not accepted.

The independent study course may be carried on during the regular school year. Each candidate for the degree must pass a written examination based on his course work and projects.

#### ADMISSION REQUIREMENTS

A student may be considered for admission to graduate study if he holds a bachelor's degree from an accredited college and makes formal application. Admission may be with any of these three classifications: regular, provisional, or special. Regular classification is granted to a student who presents a balanced undergraduate program in the areas of general education, professional education, and subject matter concentration; has a B (3.0) average for the last two years of his undergraduate work; has teaching experience; is eligible for state certification as an elementary teacher; and has acceptable character and personality recommendations.

Admission to candidacy may be granted after completion of at least 8 hours of graduate work. The program must be completed within 7 calendar years.

A description of Concordia's fifth-year non-degree program will appear in a subsequent issue.

## BOOK REVIEWS

*The books chosen to be reviewed in ISSUES will, in most cases, complement the central theme of each number. They will not always be the most current or the most popular, but will be, in the opinion of the editor and the reviewers, good books that can contribute to a better grasp of the topic under consideration. In selected instances we may depart from this format to print reviews of books that carry special significance in the light of some current issue.*

DARRELL MEINKE

*Two Modes of Thought: My Encounter with Science and Education.* By James Bryant Conant. New York: Trident Press, 1964. 96 pages. \$3.95.

James Bryant Conant, a unique contributor to the mainstream of educational thinking in America, is the author of *Two Modes of Thought*, a brief volume that can be very profitably read by all interested in academic and scientific affairs. He presents his intellectual credo on the personal analysis of the way people, in the main, think. He arrived at and concurred with the distinction between the "empirical-inductive" and "theoretical-deductive" modes of thought as the result of many years of accumulated experiences during which he observed professional teachers, scientists, government officials, and businessmen in Germany and in the United States. The author, who is not only well known here and abroad, spent 20 years of his initial career primarily as a brilliant research chemist and incidentally with Harvard and education. The next 20 years he distinguished himself as president of Harvard with an impressive array of accomplishments in academic circles. In addition to this he has served as high commissioner of Western Germany and subsequently as ambassador to that country.

Besides supplying illustrations and providing examples from other areas, Conant contrasts the professional preparation of lawyers to illustrate the status of the social science in Europe and in the United States. Here Americans reflect their preference for the empirical-inductive approach to human problems. He traces how the empirical-inductive approach to nature became accepted as the method of science. The same then carried over into the study of law, and later into business administration, sociology, and education. He points out that the above mode of thought became characteristic of the American social science in the 20th century.

Conant submits that it is the pedagogic system that generates the preferences for either mode of thought. Graduates of American law schools, which employ the case study method,

tend to think inductively, whereas those who come under the influence of German or French universities are conditioned to think deductively. As a result, American lawyers have an inquiring attitude, a distrust for generalizations and an antitotalitarian bias. He calls attention that the inductive method of thought has emerged rapidly in the United States, and no such development has taken place in German universities. He emphasizes that the existing mode of thought in American colleges and the greatly increased enrollments have had a profound effect on the attitude of American universities towards the newer social sciences of psychology, sociology, and anthropology. The commitment of American professors to teach inductively has likewise had a decided influence on the popularity of the newer social sciences.

Conant is convinced that a free society like ours today requires among its teachers, professors, and practitioners two kinds of individuals, the type that prefers the inductive method of inquiry and the type that favors the theoretical-deductive method. It is apparent to him that the use of either mode to the exclusion of the other has its limitations. He points out that in any given profession, in any one institute, and in any specific country either mode may be over- or underdeveloped. If this is the status, then there is need that a healthy balance for both modes of thought be sought and gained. In any case, the assurance of intellectual freedom demands reciprocal tolerance on the part of those who essentially use one or the other mode of thought.

Ultimately Conant is pointing out that the academic exponents on the other side of the Atlantic have adhered too rigidly to philosophy and students in America have had insufficient exposure to this stellar discipline.

Although the account presented by the author leaves a person with a clearer image of the role that both modes of thought have played in the respective areas of influence, one is left with the impression that there are gaps that the fertile mind of the author did not quite fill about the relation of the analytic mode and the synthetic logic. There are, no doubt, likewise other aspects which may not be palatable to one's convictions and with which one may take issue. This is the privilege of any reader. Nevertheless, the materials provided are refreshing to read and stimulating to contemplate for one's own analysis in methods of thinking.

MARTIN J. MAEHR

*The Search for a Christian Education - Since 1940.* By Kendig Brubaker Cully. Philadelphia, Pa.: The Westminster Press, 1965. 205 pages. \$4.50.

Cully, professor at the Biblical Seminary in New York and general editor of the Westminster Studies in Christian Communication, addresses himself to the intellectual ferment over educational theory, which has occupied professionals in the field of Christian education since 1940. While liberalism had held control during the twenties and thirties, Harrison S. Elliott's *Can Religious Education Be Christian?* emphasized the Protestant churches' return to the historical formulations of the Christian faith and their reaction against the surrender of liberal religious education to modern scientific and social developments. While Elliott aligned himself ultimately with the liberal positions established by such men as William Clayton Bower, George Herbert Betts, George Albert Coe, Hugh Hartshorne, and of course, John Dewey, he did raise the questions of authority and revelation. H. Shelton Smith grappled with similar concerns and posed the crucial question: Shall Protestant religious education support a return to theocentric, transcendentalist, Trinitarian theology, which had begun to come forth by 1940, or shall it continue in the stream of liberal progressive religious education with its emphasis on divine immanence, the essential goodness of man, revelation through education, experience-centered religious nurture?

With this fundamental question set forth, Cully reviews the various types of Christian educational thinking since H. Shelton Smith's *Faith and Nurture* made an initial break with liberal ideology.

"The Liberalist Continuum" with its stress on the dignity of man and his evolutionary potential for growth was seen in Sophia Lyon Fahs, Harry C. Munro, and L. Harold DeWolf. Mrs. Fahs is the most extreme of the three mentioned. Her book, *The Old Story of Salvation*, depicted the Biblical story of God's redemptive act only to repudiate it. The word "creative" remained vital in Mrs. Fahs's stress on "the natural approach to religious development." Bible stories and liturgical ceremony loom as divisive elements since they lead to indoctrination, a stumbling block in a dynamic democratic society. Harry C. Munro warned against a "re-treat into authoritarianism," which may simply reflect a desire for security and an unwillingness to ask questions and search for meaning. While Munro uses

traditional terminology, Cully still sees him as part of the liberal school because of his emphasis on a "creative, life-centered type of Christian education," which permits a full development of the experimental spirit. DeWolf picks up some of the accents of neoorthodox teaching, such as the transcendence of God, man's bondage to sin, God's initiative, and begins to show their relevance to the task of Christian education. Thus DeWolf, while maintaining the importance of reason and experience, provides a corrective to extreme liberal rationalism.

Cully's second classification is the group that picks up the insights of depth psychology and its investigation of human psyche. The educators mentioned include Reuel L. Howe with his emphasis on education through acceptance and Lewis Joseph Sherril with his concern for psychoanalysis and such key terms as "confrontation" and "encounter." In these two men Cully sees the dialog between theology and the social sciences. Howe and Sherril seek to articulate how the insights of psychology can aid the educator in the church in his understanding of the educative process, the nature of the curriculum, and the role of faith.

"Education Through Relationship" describes the third category, a group that draws on psychological studies but uses the concept of dialog and community so extensively that Cully sets them apart. Three men are listed here: Martin Buber, the Jewish philosopher-theologian, Randolph Crump Miller, for many years editor of "Religious Education" and now serving on the faculty of the Divinity School at Yale University, and David R. Hunter, a key figure in the development of the Protestant Episcopal Church's new courses, *The Seabury Series*. The role of community is crucial for Buber. While the child does possess the "originator instinct," this instinct is coupled with another, the longing for communion, and so Buber works paradoxically, stating both individual and communal responsibility for life and the world. Miller's emphasis is the relevance of theology to the whole of life. "The clue to Christian education is the re-discovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God, who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the church as the environment in which Christian nurture will take place" (p. 66). Another phrase of Miller

which stresses his concern for relationship is "truth-about-God-in-relation-to-man." Unlike Mrs. Fahs's repudiation of "the old story of salvation," Miller seeks to win acceptance for it by showing its relevance. Hunter's key is "engagement." He stresses God's action on the individual and the summons to respond. This concern can be seen in Hunter's description of Christian learning. Such learning involves four elements: "awareness of the action of God within our lives, a recognition of the religious issues which are created by God's action and our response, a relating of this experience and these religious issues to the mighty acts of God in the past, and finally, some comprehension of the relationship which this experience or symbol has to the whole body of Christian revelation and Christian experience." (P. 72)

The impact of neoorthodoxy is set forth in the fourth group. Here the author singles out James D. Smart and his *The Teaching Ministry of the Church*, Iris V. Cully and her *The Dynamics of Christian Education*, and D. Campbell Wyckoff with his study on religious nurture, *The Task of Christian Education*. In these writers K. B. Cully sees the more pronounced influence of contemporary Biblical scholarship. There is an appeal to Biblical revelation, exposition of the transcendence of God and man's spiritual tragedy, proclamation of judgment and forgiveness as fundamental. In Iris V. Cully the existential dimension becomes more prominent with her emphasis on involvement and decision. However, the content of the church's teaching remains the basic kerygmatic message of the early church with methodology arising out of the dynamic of the Gospel itself.

"Fundamentalism and Neo-evangelicalism" is Cully's title for those against whom liberalism was a protest. The term "fundamentalist" was taken from a series of pamphlets, circulated from 1909 on, entitled "The Fundamentals." These pamphlets set forth traditional, orthodox positions, such as verbal inspiration, atonement through sacrifice, the reality of hell. They opposed historical-critical methodology and rejected evolutionary scientific hypotheses. Cully recognizes that a fundamentalist attitude exists within most of the main-line churches. The two writers discussed are Lois E. LeBar of Wheaton and Frank E. Gaebelein, a co-worker on the editorial staff of the neoevangelical journal, *Christianity Today*. The use of the Bible was of great concern to Lois LeBar as she set forth her concern for the productive Christian personality. Cully observes that one can note an emphasis on an individual's subjective

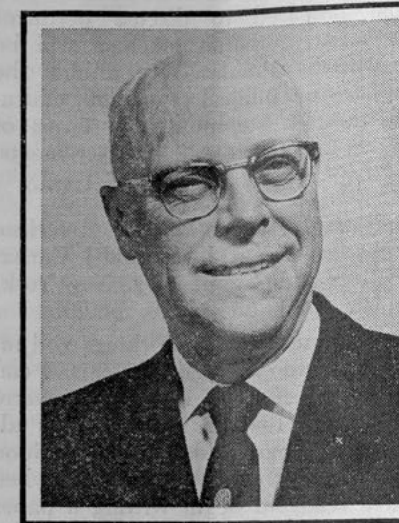
relationship with the Spirit in contrast to a corporate emphasis, which the more churchly oriented approaches would make. This emphasis tends to stress those procedures that transmit content rather than stimulate existential questions. Gaebelein's *Christian Education in a Democracy* set forth the crying need for moral and spiritual training. This meant a return to the Bible and the centrality of Jesus Christ. Such training will bring about specific moral change. Cully sees in Gaebelein a strong rationalistic concern that places considerable emphasis on rationalistic structure for the support of Biblical truth.

Roman Catholic educational effort next occupies Cully. He begins with a discussion of Pope Pius XI's encyclical letter of 1929, popularly called "The Christian Education of Youth." He then considers such men as Johannes Hofinger, Jacques Maritain. Cully is to be commended for including the quarterly journal, *Lumen Vitae*, which has made a significant contribution to Roman Catholic rethinking of catechetics.

The doctrine of the church served as the focal point for Cully's next group. Howard Grimes, author of *The Church Redemptive* and *The Rebirth of the Laity*, stresses the church in terms of "organism" and "covenant community." He expresses his thought therefore in terms of relationship theology and stresses fellowships as vital to the process of education. Dora P. Chaplin features a sacramental principle, stating, "Our constant aim in the education of a Christian is to lead him through his sacramental life in the church's worship and work, to discover almighty God in Christ Jesus, and to be transformed to God's will and purpose, in this world and the next." This sacramental life involves acceptance of God through God-chosen means, Baptism and the Eucharist. For Mrs. Chaplin "the Christian teacher's work, as the work of one of the people of God, cannot be separated from the purpose of the whole church, which is the people of God." For Chaplin the teacher's devotional life, comments Cully, is of vital importance. Wesner Fallaw has challenged to new thinking in his book, *Church Education for Tomorrow*. Fallaw proposed that Sunday school education be replaced by "church education." Fallaw calls for a more earnest dedication to the education task which frees the church's professional worker for primary things, Christian teaching and pastoral care.

"Some British Perspectives" rounds out Cully's consideration of various groupings of educational thought since 1940. A. Victor Murray, Spencer Leeson, M. V. C. Jeffreys are considered.

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In Chapter 10 Cully rounds out his survey with several general observations. First, he alludes to the interesting variety of ideas found among religious educators since 1940. He suggests that forthcoming discussion will feature stress on divine initiative, the judgment as well as the love of God, the need for repentance and forgiveness prior to the educational efficacy of any system (p. 156). Second, curriculum development reflects conversation across denominational lines. While there is certainly no uniform curriculum, ecumenical theologizing has prompted educators to look again at Biblical revelation in terms of new insights into the nature of the learning process. Third, Cully sees the term "relevance" as connoting a significant characteristic of educational thinking since 1940. Educators want the faith to be set in terms of people and society. Dialog is another key factor that holds promise of even greater mutual benefit in the future.

Cully ends his book with a plea for historical study. Both the revival of Biblical theology and the ecumenical movement have stressed the historical dimension of the church's life. If historical study is taken seriously, Cully feels, Christian education will maintain an intellectual stature and not sacrifice content for method, will enter into more fruitful dialog with its sister disciplines, and will strengthen its practical work as the teacher through historical study becomes more sensitive to the difference between church and world. Finally, the author feels that historical study will alert to the richness of the past as well as the challenge of the future. The Holy Spirit will help each generation respond to God's call as He fortifies one through an understanding of the church's past adventure for God.

If one is looking for a book to bring him up to date on educational theory over the past 25 years, here is a fine choice for a beginning. The serious student will not be satisfied with the brief survey of authors and books. But the parish pastor and teacher who is limited in time will find this study worthwhile. Cully has selected the major figures and books and thus provides a survey for updating one's awareness of recent developments in the ideology of Christian education. In this single volume, clearly written and devoid of technical jargon, one catches a panoramic view of the field and is at least exposed to the questions and concerns of contemporary Christian educators.

Another value of this book is bibliographical. The major works in the

field are not only listed but briefly reviewed. These terse overviews may provide the reader with just enough information to lead him to a needed study on some particular facet of educational ideology. Cully has helpful discussions on such terms as liberal education, neoorthodoxy, fundamentalism, and "aggiornamento." This book could provide the framework for a stimulating teacher-conference study, especially if participants would be encouraged to read the book in advance and come prepared to discuss pertinent questions. Lutheran teachers will be particularly stimulated to rethink the emphasis on Biblical revelation, education through community in terms of church, and the role of the sacraments.

HARVEY LANGE

*Intellectual Foundations of American Education.* Edited by Harold J. Carter. Readings and Commentary. New York: Pitman, 1965. 653 pages. \$8.00.

It's strange how some things will remain with you through the years. I can still recall that it was on a warm autumn day that this question was addressed to our freshman composition professor, "How can you tell when you're ready to begin writing a paper for a course?" His answer was, "You're ready to write when you've read so much about the topic that your reading begins to repeat itself."

That's still good advice, even though I must admit I have been known to ignore it on occasion. The amount of educational writing in recent years has been staggering. No one could read it all if he tried. No one would want to read it all. Much of it is repetitious (thus spawning innumerable poorly researched term papers written in response to the advice above).

It's really difficult to discover the worthwhile in the sheer bulk of the output. Readers learn to follow the ground rules: (1) Read all assigned readings for graduate courses, (2) read "in" writers such as Bruner and Conant, (3) follow book review columns, (4) weigh all books and read only the light ones. For all his efforts the serious reader can expect to spend an occasional good evening with a book. But then, something worthwhile deserves a little effort.

Periodically publishers will ask people who are knowledgeable in a field to select collections of readings, generally journal articles, to be gathered in book form. Properly done, these collections serve an admirable purpose. They bring together significant statements from journals beyond the common reading list of the typical teacher and graduate student. They organize various

articles printed over a number of years into one systematic statement so that the reader can profit from the cumulative effect of all the articles. And they often do save the reader much effort in his search for worthwhile reading if the selection is good.

Carter's collection of readings is well worth your time. He has drawn together 61 thoughtful selections on the purposes, functions, and obligations of contemporary American education. He has included articles on philosophy, economics, political science, psychology, anthropology, sociology, and law. In so doing, he has presented teaching-insights of scholars from various disciplines and thereby given teachers a most fascinating view of their profession. Since the typical reader will probably not read every selection in the collection, Carter has wisely prefaced each selection with a brief statement that summarizes and explains views presented in the selection.

The Lutheran educator will especially appreciate a 90-page section that deals with moral-ethical values, spiritual values, and education. The nine selections in this section are drawn from a spectrum wide enough to present various points of view. The authors agree that schools that don't work within a moral and ethical framework aren't really schools at all, but they are baffled by the task of finding a proper and acceptable moral and ethical framework for American public education. Lutheran educators should read this section carefully and thoughtfully. We have a moral-ethical and spiritual framework within which we can operate freely, but do we use it as we should? Do we graduate Christians who have truly profited from the opportunities we have had? Do we often dismiss with a perfunctory hour in the morning what others seek desperately to include in their curriculum?

The challenge to American public and private education is clear throughout the book:

We have been educated well enough to build and operate a complex industrial society, and poorly enough to be capable of destroying ourselves. Our schools and the other agencies that guide our children towards adulthood have brought us to the crossroads. All that is great and good in us urges us to walk toward a world that would be a golden age the likes of which mankind has dreamed of for thousands of years. All that is cheap and mean in us prompts us to walk toward a world in which we will hurt and maim the flesh and spirit of the human race in ways that may never be remedied. (P. 631)

Thoughtful reading for someone preparing for graduate exams — and thoughtful reading for someone preparing tomorrow's kindergarten lessons.

ROBERT SYLWESTER

*The Anchor Bible, Volume 16: Psalms I* (1-50). Introduction, translation, and notes by Mitchell Dahood, S. J. Garden City, N. Y.: Doubleday & Co., 1966. xlvi and 329 pages. \$6.00.

The author of this exceptionally interesting commentary is a former student of William F. Albright and is today well known in the scholarly world because of his studies of the Ugaritic language. Ugaritic is considered by most scholars to be a Canaanite dialect whose closest affinity is to Biblical Hebrew. The dialect became known when the ancient city of Ugarit was found in 1928 at the archaeological mound at Ras Shamra on the Northern coast of Syria. Dahood is at present professor of Ugaritic at the Pontifical Institute in Rome and has spent many years in a detailed study of the language. For example, he sees Biblical use of many Ugaritic idioms in the case of prepositions, the vocative case, double-duty suffixes, the precativ perfect, etc., all of which help to understand what once was difficult and even impossible Hebrew. His translation and interpretation of the Psalms is based on this study and will therefore be respected in the scholarly world.

By no means does Dahood interpret in the old traditional way. Occasionally he feels a necessity to change the Hebrew, although, he admits, "the consonantal text of the first 50 psalms is remarkably well preserved; in my opinion, resort to emendation can be justified in fewer than a half a dozen instances" (p. xxi); his changes are much more frequently found in the vocalization of the text. So far as we can see, Dahood does not interpret any passage "Messianically," although he does speak of a Messianic banquet. In other words, the author has not gone lock, stock, and barrel against the so-called critical school. Just this, however, is what makes some of Dahood's comments almost "earth-shattering," especially in the areas of "resurrection and immortality" and of the authorship of the Psalms.

On page xxxvi Dahood writes, "Perhaps the most significant contribution to Biblical theology that flows from the translations based on the new philological principles concerns the subject of resurrection and immortality. If the translations and exegesis propounded for such passages as Ps. 1:3-6; 5:9; 11:7; 16:10-11; 17:15; 21:7; 27:13; 36:9-10; 37:37-38; 41:13; 56:14; and 73:23-24 bear up under criticism, then

the treatment of these topics in standard Biblical theologies will need drastic revision. The mythological motif of the Elysian Fields that stands forth from the translations offered in Ps. 5:9; 36:9-10; 56:14; 97:11; 116:9; and Is. 26:11 is the clearest example of a theological verity finding expressions in the idiom of mythological poetry; the opinion of Sigmund Mowinkel (*The Psalms in Israel's Worship*, I, 240) 'neither Israel nor early Judaism knew of a faith in any resurrection, nor is such a faith represented in the Psalms' will not survive serious scrutiny." Comment: !!!!

On the phrase "the place of judgment" in Ps. 1:5 Dahood has this to say, "As the final judgement will take place in the heavenly council, to which the wicked will not be admitted, they will be condemned in *absentia*. Cf. Ps. 82:1, 'God stands in the divine council, in the midst of the gods he passes judgement.' The psalmist has adapted an ancient Canaanite mythological motif to his Yahwistic, ethical purposes. The proposed exegesis assumes a rather advanced concept of resurrection and immortality, but there is ample basis in the Psalter for this supposition. Passages where these concepts appear include 5:12; 16:10-11; 17:15; 22:30; 27:4-13; 36:9-10; 37:37-38; 49:16; 73:23-26; 139:18-24." (Pp. 4-5)

Comment: In the three sets of passages listed in the two preceding quotations there are a number of passages which were seldom, if ever, regarded as "resurrection or immortality" passages by even the most traditional scholar!

What do you think of the following as a new approach to Psalm 16? "This profession of faith was composed by a Canaanite convert to Yahwism. V. 2 contains the *professio fidei*, vv. 3-4 are the abjuration of the false Canaanite gods he once served, while vv. 5-11 enumerate the joys and blessings which issue from this newly found faith in Yahweh. Vv. 10-11 are a statement of the poet's belief in immortality, a doctrine well known among the Canaanites. His union with Yahweh will be eternal." (P. 87)

Dahood translates Ps. 17:15: "At my

IN THE NEXT ISSUE of

ISSUES:

"History and Christian Education"

The Christian historian's perspectives and responsibilities in interpreting and teaching.

vindication I will gaze upon your face; at the resurrection I will be saturated with your being." He then makes this comment on "at the resurrection," "This seems to be the plain sense of *behaqis* when one compares it with the eschatological passages Is. 26:19, 'But your dead will live, their bodies will rise. Arise (*haqisu*) and sing, O you who dwell in the slime!' and Dan. 12:2, 'And many of those who sleep in the land of slime will arise (*yaquisu*), some to everlasting life, and others to everlasting reproach and contempt'" (pp. 93, 99). There are many more such comments in this fascinating book.

Regarding the dating of the Psalms, he has the following to say on page xxx, "The tendency in recent years to assign earlier rather than later dates to the composition of the psalms comports with the evidence of the Ras Shamra texts. These show that much of the phraseology in the Psalter was current in Palestine long before the writing prophets, so the criterion of literary dependence becomes much too delicate to be serviceable. On the other hand, the inadequate knowledge of biblical poetic idiom and, more importantly, of biblical images and metaphors displayed by the third-century B. C. translators of the LXX, bespeaks a long chronological gap between the original composition of the psalms and their translation into Greek. . . . These considerations thus point to a pre-Exilic date for most of the psalms, and not a few of them (e. g., Pss. 2, 16, 18, 29, 60, 68, 82, 108, 110) may well have been composed in the Davidic period."

Comment: Can you hear a bubble bursting and kind'a fizzling out? How much time and tempers many have spent over the problem of David's authorship of Ps. 2 (and Acts 4:25), Ps. 16 (and Acts 2:25 ff.), Ps. 110 (and Matt. 22:44, etc.), and over the resultant problem of "accommodation"! Did Jesus accommodate Himself to the thought of the day? All because scholars had said, and apparently reliably proved, in years gone by that it was impossible for people in David's time or in the centuries immediately following to have such concepts as are mentioned in the psalms.

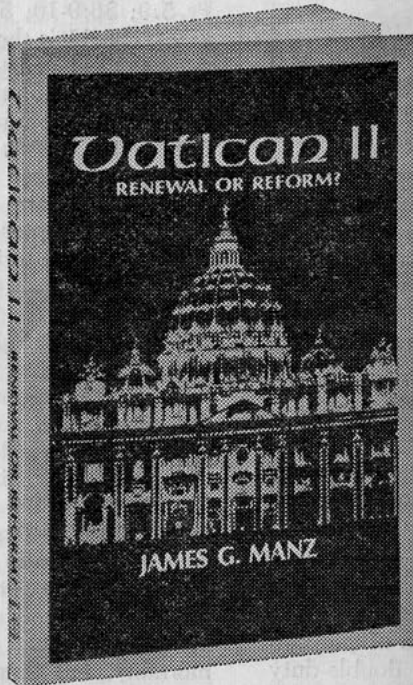
Final comment: For a fresh approach to the study of the Psalter, to be read with critical eye by the reader acquainted with the Hebrew, we highly recommend this commentary. To say the least, it is an interesting book. Unfortunately, there are a number of minor discrepancies, such as a mutilated index, which mar the book. But one is anxious to see and peruse Psalms II by the same author. Let the stones continue to cry out!

W. E. LAETSCH

*A book to help your laity face  
the issues of Vatican II*

# VATICAN II: RENEWAL OR REFORM?

*By James G. Manz, pastor of First  
St. Paul Lutheran Church, Chicago, Ill.*



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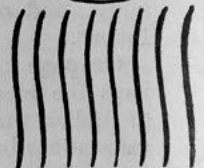
*Author James G. Manz speaks with insight about Vatican II from wide acquaintance with Roman Catholic church leaders in the archdiocese of Chicago. His active involvement in civic and metropolitan church affairs gives his book relevance for all Christians. He holds the Th. D. degree.*



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