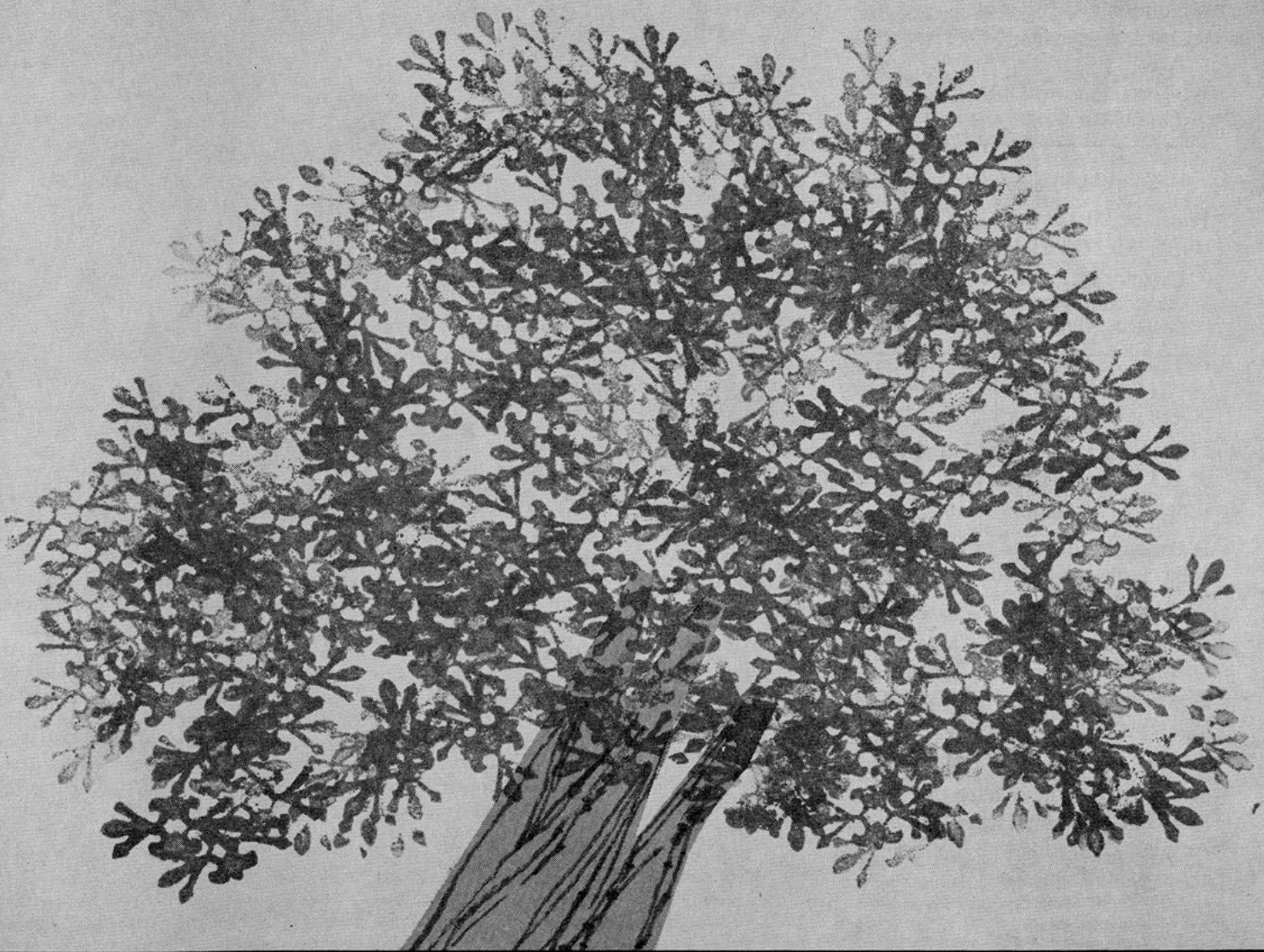


Summer 1970

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ISSUES...

IN CHRISTIAN EDUCATION



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In Christian Education

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EDITOR'S NOTES

To find what one has been searching for is always a gratifying experience. For the past two years we have been seeking someone who is both able and willing to serve as the regularly appointed editor of this journal and follow in the distinguished footsteps of his predecessors, Doctors Stelmachowicz and Sylwester. There were a number of times when we thought we had succeeded, but at the last moment success always slipped out of our grasp.

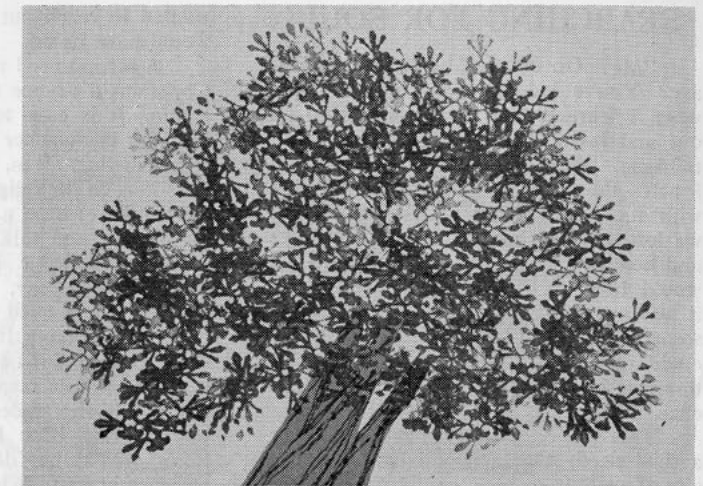
Now, with a smile of huge satisfaction on my face I am able to announce that we have found just the right man. Actually, as so often happens, he was right here in our front yard all the time. Indeed, we thought of him before, but he was always busy with other responsibilities, and it wasn't until now that he could shake loose to assume this challenging literary responsibility. Let me get to the point. The new editor of

ISSUES, starting with the fall issue, is Dr. Glenn Einspahr. He has a distinguished record as a Lutheran educator with especially noteworthy accomplishments in the area of secondary education. He is a perceptive student of Christian education on all levels and has a heart that is attuned to the educational needs that develop on the parish and community level. He has his doctorate in education from Denver University and makes continually vital contributions to the analyses and projection of the Lutheran education picture on elementary, secondary, and higher education levels.

It is with the utmost confidence that I turn over the steering wheel of this journal to Dr. Einspahr. He will, I know, see to it that the reader has a stimulating and profitable journey.

W. TH. JANZOW

EDITORIALS



THE GOAL OF CHRISTIAN EDUCATION:
SIMPLEMINDEDNESS OR MUDDLEHEADEDNESS?

Philosophy, like theology, is undergoing a reorientation. Not long ago philosophy was totally awed by the success of science in achieving new knowledge. Philosophy convinced itself that the methods of science ought to be employed in every field of human endeavor. As a result Wittgenstein insisted that only that which could be verified either by logical analysis or by direct empirical demonstration now or at some time in the future ought to be counted as a "fact," a cold, hard, irreducible fact. This simplemindedness, this mentality, insisted that all the excess fat of human language ought to be trimmed off so that the meat of human expression might be the expressing of facts.

But the quest for clear and simple answers and solutions was brought to a halt by the agonized cry of man. Man refused to stand idly by and have human experience and life reduced to "atomistic language." Even men who began as "simpleminded" men discovered that, in their search for totally simple and clear answers, they had missed the complex depths of these sheer matters of fact before their eyes. To a great degree philosophy escaped the period of sterility and moved into what Whitehead labeled affectionately "muddleheadedness." This muddleheadedness shows its total divorce from simplemindedness by such axioms as "Exactness is a fake"; "All words are vague"; and "All formulae are dangerous." Simpleminded philosophy had forgotten the variable, the biggest variable of all, "man" in his ever-changing world of experience.

Christian education and theology is undergoing a like experience. Not many years ago the church in her zeal and eagerness to preserve the "factualness" of Scripture before the onslaught of Liberalism, which had spilled over into the 20th century, called for a renewed reverence and respect for the factual reliability of the Sacred Word. But unfortunately lay people understood this as a kind of "canonization" of standard interpretations of

particular Biblical portions as well as a canonization of the meaning of these Biblical portions and their application to human need. Even the understanding of human need was a kind of "mass" human need, a general human need, which was manifest in the same degree and to the same extent in every individual. And since interpretation as well as application and human need were "standard," the human factor was considered to be unimportant. Under the pressures of the Depression it was only logical for many Christian schools and parishes to seriously question whether they ought to have a "flesh and blood" preacher and teacher at all. Bible lessons and interpretations by "experts," a sermon, a collection of sermons could be purchased for a dime.

But where this was attempted, there was heard the agonized cry of humanity once more. The one thing lacking in this perpetuation of simplemindedness was "man." The parishioner discovered that faith in the arena of this complicated world could not be reduced to the mere acceptance of right doctrine. Rather, the living Word needed to be continually re-applied to his personal and felt needs. No printing press could be as effective a bearer of the Word as a man like himself who was sinner and saint, a man like himself who knew Scripture not only with his mind but with his heart. Often to the surprise of teacher, pastor, and layman, old "worn" lessons of the church year continued to come alive and speak a new message to human needs. Pastors and teachers discovered again and again that interpretation always involves the Christian experience of the interpreter and that application can only happen when there is genuine sensitivity to the life situation of the hearer, be he 5 or 40.

But just as philosophy has not totally set itself free from a simpleminded mentality, so theology at every level of Christian education has not totally cut itself off from the simpleminded mentality that canonized standard interpretations of particu-

lar selections of Scripture as well as traditional applications of those texts to mass man. In opposition to this mentality muddleheadedness insists that its task can only work out at great risk. It is the muddle-headed Christian who insists that by the Spirit he must be willing to take a fresh look at the living Word of God. Simplemindedness, on the other hand, contents itself with clear and distinct ideas and general applications of familiar portions of Scripture, e. g., the standard Epistles and Gospels, Bible history lessons, and Sunday school alike. But simplemindedness of this kind will reap its bitter fruit in confirmation dropouts, who insist that there is no need in hearing what one already knows all "too" well. It will demonstrate itself when well-indoctrinated and apparently devout people confess that "church" no longer holds any meaning for them. But the muddleheaded are taking a fresh look at the Word, how it applies to the interpreter, and how that Word speaks afresh to the needs of people in their particularity. Sometimes answers that result from this plunge made at some risk seem anything but clear and simple. Even Lutherans with a common commitment to the Lutheran Confessions, the symbols of our church, discover that there is often a wide range of conclusions and applications made on the basis of duplicate portions of Scripture. We as Lutherans will see this as an evil only if we believe we can teach and proclaim while deliberately avoiding the human factor. In the past we have praised simplemindedness as being the best example of Christian maturity. It may be necessary that we, like philosophy, develop an appreciation for those who sometimes have no easy answers, who see the complexity of things when we do not, who teach and think obscurely even within the framework of our confessional heritage. Like philosophy, we might well count this as part of "growing up in Him, who is the Head, even Christ," part of maturation.

DAVID MEYER

SEARCHING FOR SOUL

"Me? Go out and be like a missionary? You're kidding! That's how I felt when I learned that my class was to go out and invite people to church. I kept thinking, 'What will I say? How will I act? I'd never be able to go through with it. I'd be too scared.' But before we left, our teacher told us about Moses and how he felt. Suddenly I realized God would help me. I'd do just fine. After it was over, I felt as if I had really done something worthwhile. I only wish we could do it again." These were Karen's thoughts after her first evangelism experience.

This project was planned to answer a dual need. Our school is in the inner city. Our enrollment comes from all over the city. Around the school are many typical older homes taken over more and more by black citizens. As concerned Christians we wanted to know these people and to have them know they were welcome at our Lutheran church. We

wanted to reach out to them as the Lord would have us do.

A second need was to offer our young Christians a chance to put their faith into action. It is easy to talk about God, to listen to the teacher and agree in a classroom setting. Yes, we can answer the questions on the religion exercises. We can get good scores on a religion test. But can we go out and talk to others about our faith? Knowledge is important, but as we so often say, "Knowledge is not enough." We need a chance to go out and do something for the Lord, who has done so much for us.

The people responded in many ways, and so did the students. Thomas, like the disciple that bore his name in Biblical times, was rather doubtful about the experience at first. When the class returned, he expressed himself this way:

"I think our canvassing was a spiritual experience that everyone should have. I always thought it was so hard trying to talk about God with other people. Just the first house was a little hard.

As we went on I thought it was fun, not because we got out of school but because I was actually talking about God with other people. I wasn't bashful or shy with these people, because I knew that God was really helping me. I didn't find these people mean, but I found that they listened to me whether they went to another church or not. They were actually nice. This trip not only helped me spiritually, but it changed my whole concept of what kind of people live in this area. I am sure that if I had gone canvassing in some of the better areas of the city, there would have been some doors shut on me. But not by these people. This canvassing may have been the most important thing in my life."

God's promise was good. The Holy Spirit did work through these young ministers. Only the Lord knows how many lives were touched by their efforts. About 10 people have given their names, asking for help in their spiritual life. They will be contacted with follow-up calls in the near future. GENE BURGER

A RESPONSE TO CHAOS

In these times of chaos, upheaval, and uncertainty in American society, many attempt to categorize campus disturbances and youthful rebellions in simplistic terms. The issues sparking the disturbances, the actions of the protestors, and the responses of those in authority, however, are diverse and unique in each instance. The forces that provoke the sharpest reactions—far-out dress styles, long hair, drug use, demands for immediate gratification or immediate change, and social, political, and religious activism—are those that challenge some of the most basic societal norms. Whereas in the past certain values such as respect for tradition, authority, law, and adult life styles were questioned by a few "rebels" in society, today they are being questioned by far greater numbers, perhaps by even a majority of American youth.

The most obvious characteristic of those that question often is personal appearance.

Too often, however, the adult forms his opinion on the basis of that personal appearance and ends all possibility of dialog. Such a response creates a further polarization in our families, church, or society by closing channels of communication. The result often is total alienation.

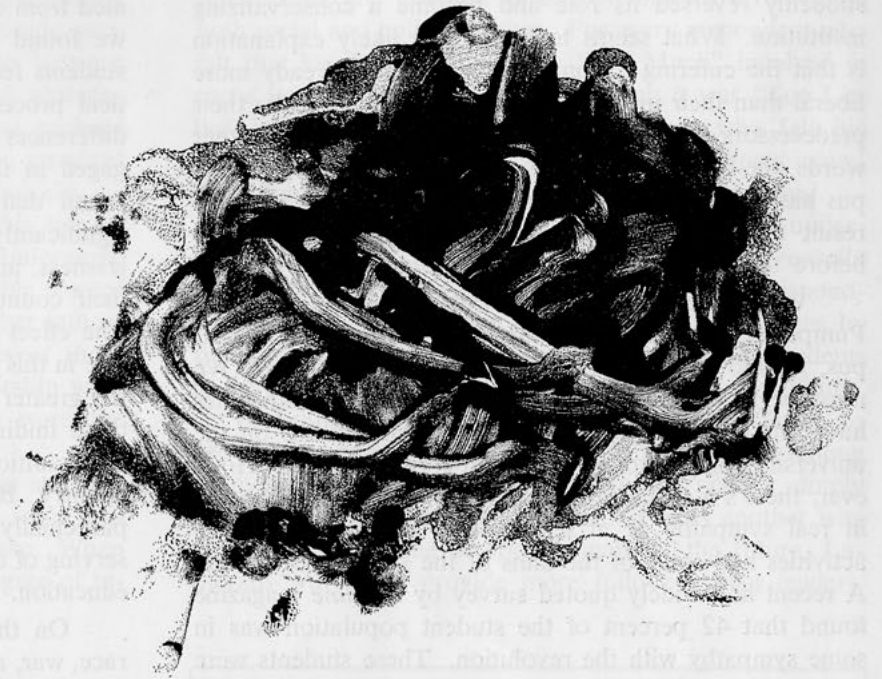
From its beginnings American society was unique for its openness, and long has encouraged the free and open expression of ideas. Now we must learn how effectively to operate in such a society. Justice Oliver Wendell Holmes Jr. made an eloquent plea for freedom of expression in our society when he stated in *Abrams v. United States* (1919):

But when men have realized that time has upset many fighting faiths, they believe the very foundations of their own conduct that the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in the competition of the market; and that truth is the only ground upon which their wishes safely can be carried

out. That, at any rate, is the theory of our Constitution.

Justice Holmes here expressed confidence and faith in the democratic ideal of progress being achieved by the ongoing search for truth. This statement should serve as a reminder of the task we face when barriers develop to impede such free and open expression of ideas.

The challenge for the Christian educator and parent is to listen to the concerns of youth and develop a well-thought-out response based on knowledge and Christian love. While some of the actions admittedly are the antithesis of the Christian teachings and heritage, nevertheless they are not an adequate justification to cut off communication. We must go beyond the barriers of communication, such as personal appearance or attire, to fight on the more meaningful battleground of the world of ideas. It is self-defeating to allow trivial and irrelevant barriers to prevent sorely needed communication from occurring. GARY GREINKE



LUTHERAN STUDENTS AND CAMPUS UNREST

By KENNETH L. FRERKING

(NOTE: Many of the data in this report were derived from research for a doctoral dissertation on Lutheran student attitudes at the University of Missouri.)

THAT A REVOLUTION IS OCCURRING ON CAMPUSES today now seems to be firmly established. What is less certain is the direction the revolution is taking or is going to take on a given campus.

It was as recent as the late 1950s that we were reading articles in national magazines on "The Silent Generation" of college students. Even as late as 1962 Kenneth Keniston, a member of the psychology faculty of Yale Medical School and widely acclaimed analyst of youth attitudes and behavior, wrote that he saw "little likelihood of American students ever playing a radical role, much less a revolutionary one, in our society." That was 1962! Just 7 years ago it would have seemed impossible to imagine students taking over campus buildings, toppling administrations, and causing so much disruption that national leaders would express alarm. But as we all know, this is precisely what has happened.

This rapidity of change serves as another warning against any oversimplified analysis or generalization of the current campus scene. The rate of change on the col-

lege campus today is phenomenal. It is reflected in student attitudes and behavior. I'm always amused when one of our seniors at the University of Missouri comes into my study in utter frustration, complaining that there's simply no understanding of this younger generation, namely the freshmen. If seniors detect a generation gap between themselves and those 3 years their junior, it should not come as a great surprise to learn that parents encounter problems in communicating with their teenage children!

Amusing as the senior's complaint always sounds, I tend to think that the gap he perceives between himself and the freshman is real. Unless my eyes and ears deceive me, there is a rapidly accelerating change in attitudes of students as they progress in the university from one year to the next. In the past, repeated sociological studies have shown that the college experience tends to have a liberalizing effect on student attitudes. In other words, as the student progresses through the college years, his ideas and attitudes tend to become more liberal and even radical.

My recent study among Lutheran students at the University of Missouri showed the exact opposite trend.

That is, student attitudes *seem* to become progressively more conservative from the freshman through the senior years. Now it is rather doubtful that the university has suddenly reversed its role and become a conservatizing institution. What seems to be a more likely explanation is that the entering freshmen each year are already more liberal than their predecessors and in that way make their predecessors look conservative by comparison. In other words, the ferment that we have seen on the college campus has now filtered down into the high schools, with the result that basically radical attitudes are being formed before the student ever reaches the university.

Well, where do Luther Wienerschnitzel and Katy Pumpernickel, typical Lutheran students on a secular campus, fit into this picture of growing campus unrest? We must begin by getting our perspective. Most authorities have set the percentage of actual student activists on the university campus today at a hard-core 2 percent. However, there's a much greater number of students who are in real sympathy or at least partial sympathy with the activities and some of the aims of the student revolution. A recent and widely quoted survey by *Fortune* magazine found that 42 percent of the student population was in some sympathy with the revolution. These students were designated the "forerunners," and *Fortune* believes that the "forerunner" attitude will become more predominant in the future.

If my study of attitudes among Lutheran students at the University of Missouri is at all typical of Lutheranism generally, then I think we can safely say that the percentage of Lutheran students in the "forerunner" category is, for better or for worse, much less than the 42 percent cited by *Fortune* magazine. Half that amount would seem more realistic, and even that may be too high. There seems to be a cultural lag in Lutheranism that has, at least until now, set us apart from the avant-garde in American society. Perhaps this can work to our advantage in that it gives us a chance to deal constructively with tensions before they harden into estrangement and hostility.

By way of documentation, I found that a very high percentage of Lutheran students at the University of Missouri — at least 80 percent — place a high evaluation both on the Christian faith and the institutional church. This is in contrast to a great many studies of the college population that indicate a devaluation of the Christian faith and a strong antipathy toward the institutional church.

As might be expected, there were marked variations in attitudes *within* the Lutheran student population. For example, female students showed more favorable attitudes toward the Christian faith and the institutional church than did male students. Rural-oriented students showed more favorable attitudes than did the urban-oriented. However, the general, overall picture was that of high valuation for both the Christian faith and the institutional church.

Another of our attitude scales tested the student's

feelings of political effectiveness. It attempted to determine to what extent the student felt his political involvement was effective, or to what extent he was alienated from or apathetic to the political system. Here again we found that the overwhelming majority of Lutheran students feel a sense of effective participation in the political process. However, there were differences, and the differences should be of special interest to people engaged in the Lutheran parochial school system. It was found that students with parochial education showed a significantly larger degree of anomie, helplessness, powerlessness, and apathy toward the political process than did their counterparts who had had no parochial education. The effect of parochial education seemed to be cumulative in this respect. That is, the more parochial education, the greater the political apathy. It was hypothesized that these findings reflected the political noninvolvement that has traditionally been associated with Lutheranism in this country. Because of its very pronounced character among parochially trained students, however, it is an area deserving of careful study by those concerned with parochial education.

On the three pressing social issues of our time — race, war, and poverty — we found some interesting variations among Lutheran students. There was a great deal more consistency in attitudes toward race than in attitudes toward war and poverty. This reflects the situation on campus generally. Student participation in civil rights far outweighs student involvement in Vietnam protests or the various multiversity protests.

Nevertheless, there were differences within the Lutheran student population in attitudes toward race. Males generally showed more prejudice than did female students. Rural-oriented students showed more prejudice than did urban. Students from homes where both parents were Republican showed more prejudice than did those from homes where both parents were Democrat.

Student attitudes toward war showed a much greater indecisiveness than did attitudes toward race. Only a minority — certainly no more than one fourth — could be described as pacifist, using the widest definition of the term. Males supported war as an instrument of national policy to a greater degree than did females. Rural students were also more supportive of war than were their urban counterparts. Regular attenders at church were more supportive of war than were the nonattenders.

The question of poverty was raised in the context of attitudes toward welfare. Here there was a broad range of opinion among the respondents. In general, it was found that the majority of students are clearly conservative in the sense that they have a strong commitment to "free enterprise" and are suspicious about the activities of a "welfare state."

The final attitude variable studied was that of the new morality. This would seem to be an area where students are still in the process of arriving at a more general normative position. My own study tended to support the findings of a study among college students in the South

that showed a balance in favor of "specific guidelines" — particularly in sexual morality — as opposed to mere "interpersonal relationships."

There were, however, some interesting findings within the Lutheran population. This was the one attitude variable where there was *no* significant difference between male and female respondents. The pattern of attitudes for male and female students was almost identical, perhaps lending support to the idea that the old double standard of morality is either dead or else dying very quickly.

Rural students were generally less favorable toward the new morality than were their urban counterparts. Seniors and graduate students were less favorable toward the new morality than were the freshmen, another indication of the trend toward more liberal attitudes of those first entering college. Regular attenders at worship were less favorable toward the new morality than were the irregular attenders and nonattenders.

As to the future participation of Lutheran students in the ferment on college campuses, there was some evidence in my study to indicate that it will increase. When students were asked how they perceived the degree of in-

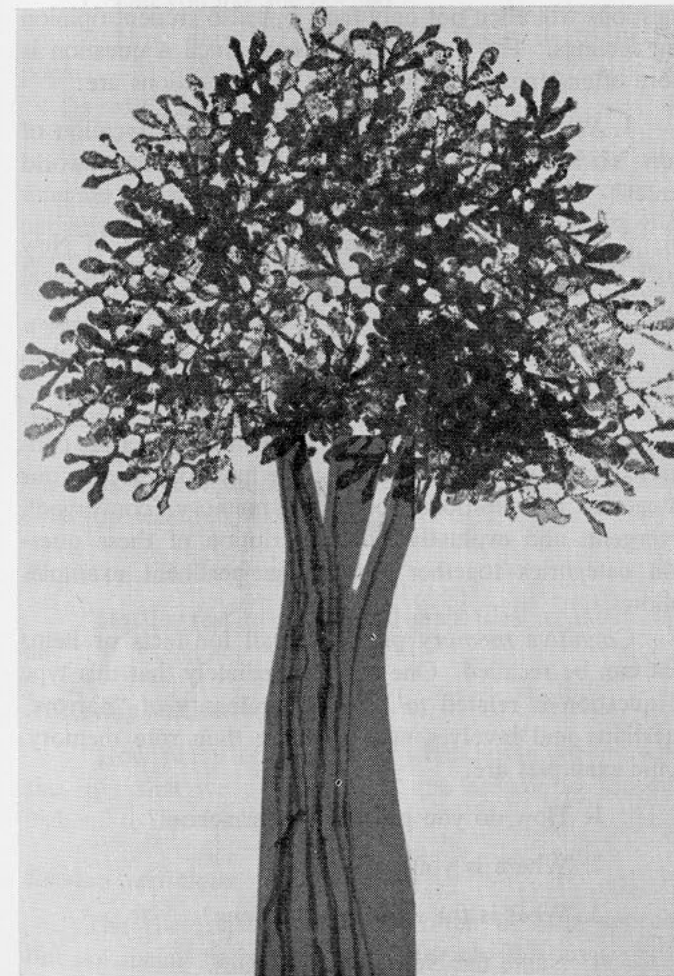
volvement of their own denomination in social and political issues — Too Much, Too Little, or About Right — there was overwhelming evidence that Lutheran college students see the problem as one of *underinvolvement* in both social and political issues. For every respondent who felt that his denomination was "Too Much" involved in *social* issues, there were eleven who felt it was "Too Little" involved. And for every respondent who felt his denomination was "Too Much" involved in *political* issues, there were five who felt it was "Too Little" involved.

This widespread opinion that the church is underinvolved in social and political issues, plus the *generally* low political anomie among the vast majority of respondents, may imply a greater involvement in these areas by the Lutheran Church and particularly Lutheran students in the future. It is my opinion, however, that the cultural lag of Lutheranism will enable the Lutheran Church to get an ongoing preview of what is likely to happen among its members some time before it actually occurs, simply by observing the trends on campus. This is another way of saying that in the campus ferment of the future, Lutherans will likely provide more followers than leaders.

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USE OF QUESTIONING TECHNIQUES IN THE TEACHING-LEARNING PROCESS

By DWAYNE C. POLL

MUCH TOO OFTEN TEACHING HAS BEEN CONSIDERED a one-way street instead of an interactive process. This interactive process is composed basically of classroom talk taking place between the teacher and the pupil.

One assumes, and rightly so, that the teaching-learning process, the act of teaching and the act of learning, in most elementary classrooms is a verbal process. Meux and Smith state: "Teaching behavior is primarily verbal."¹ Marie Hughes describes teaching as "interaction used in its dictionary sense of mutual or reciprocal action or influence."² Stolurow and Pahel believe "teaching is fundamentally a social process involving communication and interaction between at least two people, a teacher and a student. It is a kind of dialectic in which both serve as teacher and student at different times and at different levels. A teacher is not only instructing a student, but is also learning about that student, and using what he learns in making decisions about what to do next in the course of his teaching. Similarly, the student is not only learning, but he is also providing information to the teacher, which in turn, guides the teacher in the ongoing interaction."³

That the teaching process needs to be improved is without question. Over half a century ago John Dewey stated: "The student adjusts his actual methods of teaching not to the principles which he is acquiring, but to what he sees succeed and fail in an empirical way from moment to moment. . . . In this way the controlling habits of the teacher get fixed with comparatively little reference to principles in the psychology, logic and history of education. In theory the latter are dominant; in practice the moving forces are the devices and methods which are picked up through blind experimentation; through examples which are not rationalized; through precepts which are more or less arbitrary and mechanical; through advice based upon the experience of others."⁴

Until the past decade there was not available to the teacher any reliable instrument for measuring the verbal behavior in the classroom. Today there are a number of these tools available. The author in a study presently being conducted has, through the use of one of these measuring tools, discovered that the use of the questioning technique composes an average of 18 percent of the total verbal interaction in the elementary classrooms of Lutheran schools. With such a large percentage of verbal interaction in this category it is essential that teachers study the different kinds of questions and the effects of the misuse of this technique on students.

The main thrust of this article is, therefore, to pre-

view the kinds of questions and how one can improve his use of the questioning technique.

Flanders, in his research of a decade ago, divides the questioning category into two basic areas: "narrow" and "broad" questions.⁵ The narrow question is of such a nature that it limits the pupil in his response. The answer to a narrow question is almost always predictable. Drill questions and questions requiring a yes or no answer fall into this category. Examples of such questions are:

1. How much is $2 + 2$?
2. What is the capital of New York State?
3. On which page did you find the answer?
4. Did you have a nice vacation?

The broad question is one that causes the student to think, one where the answer is unpredictable and where the student is given much freedom in answering. Such questions will elicit not only facts but also student opinion and feelings. The pupil's response to such a question is more often lengthy. Examples of such questions are:

1. What is there about the geographical location of New York City that makes it such an important world center?
2. How might the activities of the citizens of New York City differ if the city were located in a tropical climate?
3. Why should the youth of America be permitted to vote at age 18?

Aschner and Gallagher in a preliminary report concerning classroom verbal interaction have developed four categories of questions: cognitive memory, convergent, divergent, and evaluative. A description of these question categories together with some pertinent examples follows.

Cognitive memory questions call for facts or items that can be recalled. One sees immediately that this type of question is related to Flanders' category of "narrow" questions and involves nothing more than rote memory. Some examples are:

1. How do you get home after school?
2. Where is your coat?
3. What is the name of that song?
4. Name the New England states.

A *convergent question* is one that requires "the analysis and integration of given or remembered data."⁶ While the answers to these questions may still be predictable, they are broader than cognitive memory questions and involve some level of reasoning and problem solving. Three examples of convergent questions are:

1. In what ways are these two geometric figures alike?
2. What is meant by the term "the breadbasket states of America"?
3. Suppose your teacher rearranged the desks tonight. How would you locate yours tomorrow?

The *divergent questions* category resembles Flanders' "broad" question category. These questions require creativity and imagination; the responses move in new directions. Following are some divergent questions:

1. How might the lives of the Pilgrims have been changed if they had landed in Central America?
2. Discuss some means of transportation not yet invented.
3. In what ways would our lives be different if America had been colonized by Spain?

The *evaluative questions* deal "with matters of judgment and choice."⁷ They can be either "broad" or "narrow." Some examples of this type of question are:

1. Did you like the poems?
2. How does the author feel about death in this poem?
3. Why would you like to live in France?

Questions are, of course, often used in ways other than as a learning device. Following are some types of activities where questions are not being used in their normal way. Questions may be used to accept a pupil's feelings, to praise or encourage, to accept student ideas, as a part of a lecture technique, to give direction, or to criticize. Examples of such questions follow:

Acceptance of pupil feeling

A child says, "I hate arithmetic." The teacher replies, "We all have such feelings at times. Can you tell me why you feel that way?"

Praise or encouragement

"Do the rest of you like John's idea as much as I do?"

Accepting student ideas

"How many of you know what Susan means when she says that we ought to add the answer to the subtrahend to check our work?"

Lecture technique

The rhetorical question so often used in speeches but not meant to be answered falls into this area.



Direction giving

"Mike, please close the door."

Criticism

"Do you think we are here to watch Timmy act as he pleases?"

In all these areas the sole factor on which one bases his decision about the question is its effect on the pupil.

It is to be assumed that any teacher worthy of the name will desire to study the techniques of teaching in a systematic manner as a means of improving the teaching-learning process.

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2. Marie M. Hughes, "Utah Study of the Assessment of Teaching," *Theory and Research in Teaching*, ed. Arno A. Bellack (New York: Columbia University, Teachers College, Bureau of Publications, 1963), pp. 25-26.

3. L. Stolurow and K. Pahel, "Letters to the Editors," *Harvard Educational Review* (Summer 1963), p. 384.

4. John Dewey, "The Relation of Theory to Practice in Education," *National Society for the Scientific Study of Education*, Third Yearbook, 1904. Reprinted by the Association for Student Teaching, Bul. 17, 1962 (Cedar Falls, Iowa; State College of Iowa), p. 7.

5. Ned A. Flanders, *Teacher Influence, Pupil Attitudes, and Achievement*, U. S. Department of Health, Education, and Welfare, Office of Education, Cooperative Research Monograph No. 12 (Washington, D. C.: U. S. Government Printing Office, 1965).

6. James J. Gallagher and Mary Jane Aschner, "A Preliminary Report on Analyses of Classroom Interaction," *The Merrill-Palmer Quarterly of Behavior and Development*, Vol. 9, No. 3 (1963), p. 187.

7. Gallagher and Aschner, p. 188.

DRAMA IN CHRISTIAN EDUCATION

By WILLIAM ROUNDEY

THE CHRISTIAN CAN ADD A SPECIAL DIMENSION TO the role of drama in his community. His community . . . the body of the Christ . . . has meaning and significance derived from a source and power beyond description in mere words. The Word itself is dramatic . . . action . . . power . . . not to be confined to paper . . . books . . . sermons. It became flesh . . . It moved in a series of experiences designed to give meaning and significance to a life experience that had by the withdrawal of man from God lost for man all meaning. By focusing attention on the life experiences of that Word . . . their fullest dimension and implication . . . and on the resulting life changes in the experiences of men who had been changed by a real . . . dramatic . . . confrontation with that Word, the Christian finds . . . lives . . . a life that has meaning and significance.

Before drama can exist within the Christian community, the Christian must first make an attempt to define that community. The community must have identity . . . substance . . . form . . . meaning. And the individual members of the community must also seek that same identity . . . substance . . . form . . . meaning . . . in their own persons. For those who demand a sequential structuring of the educational process . . . the logical approach would seem to be individual . . . community . . . drama. For those with a traditional concept of mother church the sequence might be church . . . individual . . . drama. And for those who have studied drama in their cloistered offices the obvious approach is drama . . . individual . . . community (or community . . . individual . . . depending on your concept of the audience). The tension lies of course in the fact that there can be no sequence . . . all must take place in a random series of risks, uncertainties, and frustrations. This demands a person who is extremely conscious of the now . . . the present moment . . . who is willing to follow a concept of the created moment . . . who attempts to relate each moment with the one past and the one that is to follow.

The actor, for example, assumes a premise . . . then relates his moments to it . . . past, present, and future. In that relating he finds a meaning in an experience that might have otherwise escaped him. To illustrate:

a. Accept the premise that you are to be a puppet . . . note that we said *be* and not *pretend*. To pretend unfortunately suggests an element of sham . . . if you pretend to act like a puppet and I pretend to see a puppet, we are engaged in an activity that will tend to focus on those things that on the surface convey the quality of puppet. To *be* a puppet does not imply that you must give up being a person. The child offers a good model here. He in the course of his day *becomes* many things . . . cowboy, Indian, fireman, astronaut. In fact, he may move rapidly from one to the other. But a quick call from Mom or Dad

will still bring a child-response acknowledging his person . . . though perhaps influenced by his new being. What he has learned is to accept two different roles at the same time . . . allow one of them to be dominant within his premise . . . without losing control of the other. Unfortunately we tend to push people into an either-or situation . . . we fail to grasp the excitement of the tension of playing roles at all.

b. So for now . . . put down this article . . . and *be* a puppet. Things you have learned in the past . . . walking, running, bowing . . . will now have to be translated in terms of the new premise. Your present moments . . . built on those of the past . . . are now restructured. The future is a bit more difficult . . . as you plan new activities . . . based on past and present . . . you will have to project in terms of the puppet.

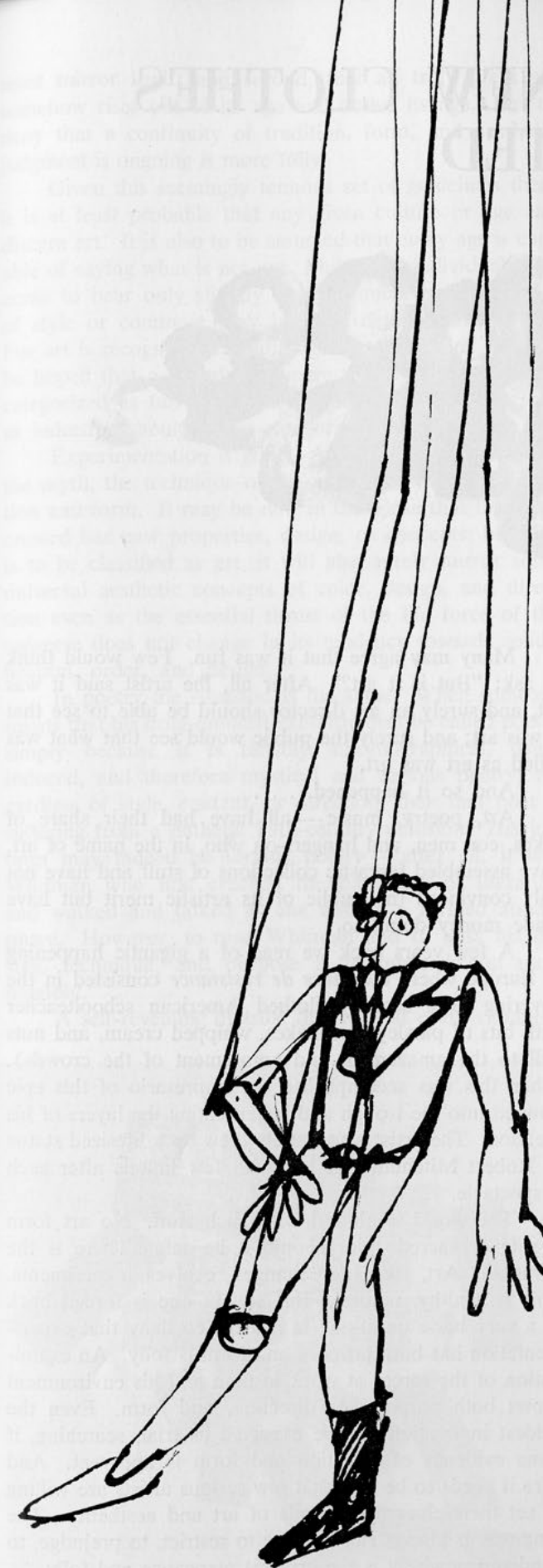
c. Allow as much time as you can presently spare . . . be that puppet. A note . . . alert those around you of your new being . . . this type of activity could cause alarm around the school or parish.

d. The value of the experience? It might be difficult to state in so many words. The important thing is that you for a moment . . . hopefully longer . . . increased your experience by *becoming* . . . by creating a new world. This tends to be the type of experience people want to share . . . not just being puppets . . . but finding the potential to *create*.

And here opens the way to a whole new world for an individual within his community . . . the Christian community . . . to find some link in the process of creation with his Creator. To sense the power of creation . . . in a very unique manner . . . in a way which has involved the mind . . . the body . . . in a way which takes from and gives to the essence of his faith.

But what if you have never seen a puppet? This is a possibility. Or is it rather that you cannot at this split second recall a puppet that has passed quickly by your visual path? Or perhaps you are not willing to expend that mental energy called concentration . . . that unique power which often eludes us in a world of rush and routine. Concentration . . . which pulls together images . . . moments . . . past, present, and future.

If you have never seen puppets . . . then we must learn to open our eyes . . . minds . . . and look at the world in a new and very special way. Why have you never seen puppets? Do you perhaps have something against puppets? Have you purposely avoided puppets in your experiences? Have you ever considered what puppets might have to offer you? While all this might sound absurd . . . it does shed some light on an important quality that has always been a part of the actor's preparation . . . he must be willing to observe . . . everything . . .

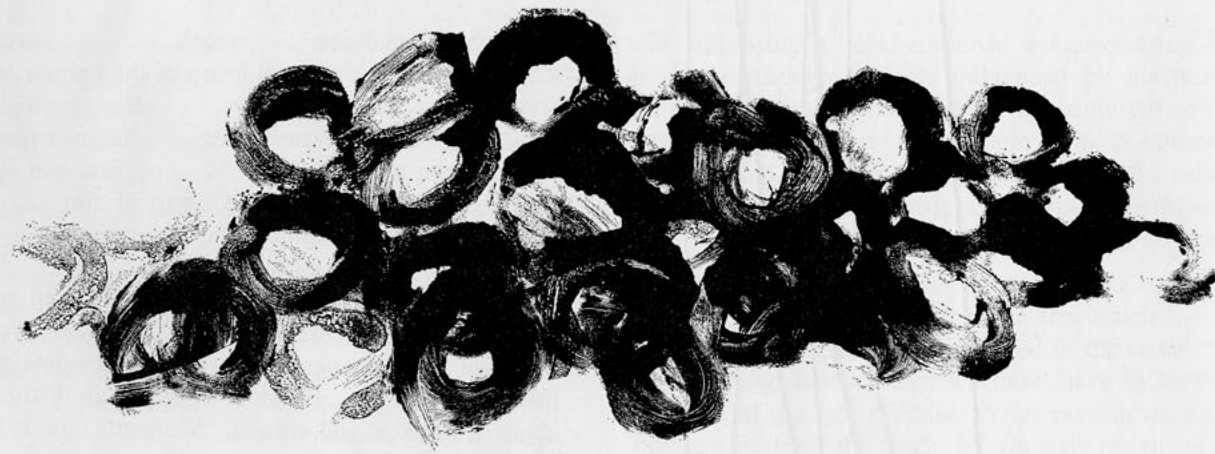


to reach out and see . . . touch . . . he must confront ideas and moods . . . at all levels of the human experience. Some will be real experiences . . . others he will gain in a variety of vicarious experiences . . . he must remain open. Nothing can go unnoticed . . . no one can be ignored . . . everything is to become a part of himself . . . a part of the past which will become the present in a created moment in rehearsal or performance.

Of particular importance are the human encounters. It requires considerable courage to expose yourself on the stage . . . adequate preparation is absolutely required. Each moment must become an opportunity for discovery about ourselves and others. Moments are related with standards that we have accepted . . . the premises we have discovered and acknowledged to be right and true for each experience. Moments during which we come to terms with ourselves . . . with our physical environment . . . and we learn to manage meaningful relationships with other people. This requires hours . . . moments on moments . . . of hard living . . . looking and feeling as experiences move past . . . relating those experiences to your own life . . . in a context of new meaning we seek in a communion with others. At this point the qualities needed for the best acting begin to sound like those required for the fullest living . . . and perhaps we have rediscovered the why of drama within the Christian community?

Before we can speak of the *what* and *how* of drama in Christian education . . . it is that *why* which must be fully realized. The market is filled with books on the *how to* . . . but not the *why*. Perhaps we have been too willing to occupy ourselves with the outer shell . . . the show business . . . of drama in Christian education. Our failures, therefore, can be blamed on technique . . . and not ourselves. But we must first confront ourselves in a dramatic manner . . . preparing as does the actor for the role we must be . . . a member of the body of Christ. We cannot afford to miss anything . . . anyone . . . as important ingredients of our quest for identity . . . substance . . . form . . . meaning of ourselves . . . our community . . . the body of the living Christ. Believing in that role . . . living in that role . . . we cannot help but communicate our faith to others. The quality of the actor is not judged by his knowledge of technique . . . rather by his ability to create on stage in the present moment . . . for the first time . . . his character anew. The spark of the theatre lies in that shared moment of creation . . . as we become aware of that new creation. The same spark can be imparted to the life of the Christian if we focus attention on his creation of life at each moment . . . knowing that he is fully alive . . . being . . . not pretending . . . not concerned with the outer techniques . . . but with the shared moment of a present life in the Christ.

THE EMPEROR'S NEW CLOTHES REVISITED



By JACK TRACY LEDBETTER

IT IS SAID THAT A VERY LONG TIME AGO IN A KINGDOM over the mountains there dwelt a king who went walking without his clothes on. The king, not wishing to be thought common or unworthy of his office, pretended to see the fine rich robes that the royal tailors told him he wore. Naturally, the king's courtiers, not wishing to appear bourgeois, claimed they too saw and, yes, appreciated the king's invisible wardrobe. On the auspicious day of the public promenade you will recall that a small boy called out: "He hasn't any clothes!" And that honest statement ended the short happy reign of ignorance in the kingdom. Or did it?

In the year 1966 an artist persuaded a highly reputable gallery in Los Angeles to give him a one-man show. Naturally the directors of the show were curious when the artist backed a large truck up to the gleaming steps of the art gallery. The truck was filled with rubber tires — all old — borrowed, bought, from a dozen sources around Los Angeles.

Naturally it is to be supposed a certain amount of curiosity buzzed from room to room in the large gallery. However, the natural curiosity was soon laid to rest as the artist, standing atop the piled tires announced his plan:

"I will stuff, throw, place, kick, carry, and roll these tires into the gallery." And that's exactly what he did. Tires were toted, tugged, and rolled into the large room; they came to rest at every possible angle, some piled up 4 and 5 feet high in places. When he had all his tires in the room, the artist bounced from tire to tire while the startled but fascinated onlookers looked, and looked, and looked, until finally they too applauded the exhibit — for so it was labeled. And people came by the hundreds, paid a fee, and hopped, walked, bounced, and frolicked among the roomful of tires. Did a small boy shout, "But it's only tires!"? Well, no such comment was recorded, but it is not without possibility or precedent that such an astute observation might have been made.

Many may agree that it was fun. Few would think to ask: "But is it art?" After all, the artist said it was art, and surely an art director should be able to see that it was art; and surely the public would see that what was billed as art was art.

And so it happened. . . .

Art, poetry, music — all have had their share of rakes, con men, and hangers-on who, in the name of art, have assembled fantastic collections of stuff and have not only convinced the public of its artistic merit but have made money doing so.

A few years back we read of a gigantic happening in Europe where the *pièce de résistance* consisted in the covering of a scantily clothed American schoolteacher with bits of parsley, cornflakes, whipped cream, and nuts (all to the amazement and amusement of the crowds). When this was accomplished the impresario of this epic jumped into the trough and began eating the layers of his creation. The artist who merely blew up a lifesized statue of Robert Mitchum was left with few laurels after such a spectacle.

The world is glutted with such stuff. No art form is safe or sacred. Nor should it be safe. There is the paradox! Art, like life, changes, evolves, experiments. This is healthy, natural. But always one is forced back to a very basic question: Is it art? To deny that experimentation has both purpose and form is folly. An examination of the forces at work in man and his environment shows both purpose, or direction, and form. Even the wildest innovation can be expected as trial, searching, if some evidence of direction and form is apparent. And here it needs to be said that few serious artists are willing to set themselves up as gods of art and aesthetics. The long way is always run because to restrict, to prejudge, to condemn unwisely is the cruelest arrogance and folly.

However, we do have one or two things that serve as guides. First, the inescapable paradox that each age

must mirror itself; and second, that all truly great art somehow rises out of its age and above its age. For to deny that a continuity of tradition, form, and aesthetic judgment is ongoing is more folly.

Given this seemingly tenuous set of guidelines then, it is at least probable that any given culture or age can discern art. It is also to be assumed that every age is capable of saying what is not art. Matters of individual taste come to bear only slightly here — much as any verities of style or comment play into the development of art. For art is recognizable in any age in any culture. It is to be hoped that a roomful of spare tires would have been categorized as fun but hardly art a thousand years ago, as indeed it should be so categorized now.

Experimentation is good. Art is the embodiment of the myth, the technique of the artist. It will have direction and form. It may be new in the sense that the thing created has new properties, design, or concepts; but if it is to be classified as art, it will also surely mirror some universal aesthetic concepts of color, design, and direction even as the essential thrust of the life force of the universe does not change in its tendency towards solidification, order, and design.

In poetry the situation is the same. When someone insists that his drug-induced exhibitionism be called poetry simply because it is terribly autobiographical, drug-induced, and therefore mystical and serious poetry, regardless of style, content, or direction, then that poet is suffering from a pathetic 19th-century delusion. His jottings may indeed be serious poetry — after all, it was Whitman who first cracked the biosphere of literature and walked and talked as one unit in a rarified atmosphere. However, to read Whitman and to miss his design, technique, and purpose is to misread him most horribly.

A self-revealing diatribe that rails at every situation,

every institution, and every man is not necessarily poetry — or art. It may be. But there must be a great deal more to it than what may be mere self-gratification. When a poet writes down random lines, cuts them into pieces, throws them in the air, and then copies down word for word the bizarre patterns for poetry, a NEW poetry — and to top it off has the temerity to call up the names of e.e. cummings, William Carlos Williams, and Walt Whitman as his precursors — the folly magnifies, and his claim to poet becomes ludicrous. Words, like color and tone, have purpose. They can be changed, twisted, even coined (consider Gerard Manley Hopkins); but without technique, drama, content, direction, they become drivel.

Communal arbiters of judgment are unnecessary. Surely man still retains enough commonsense to judge what is art and what is not. Surely a roomful of old tires can be seen as just that and only that. Surely man is not so vain as to be afraid of appearing ignorant in matters of art and beauty. Surely man has not copped out and sold his vote to the critical machine.

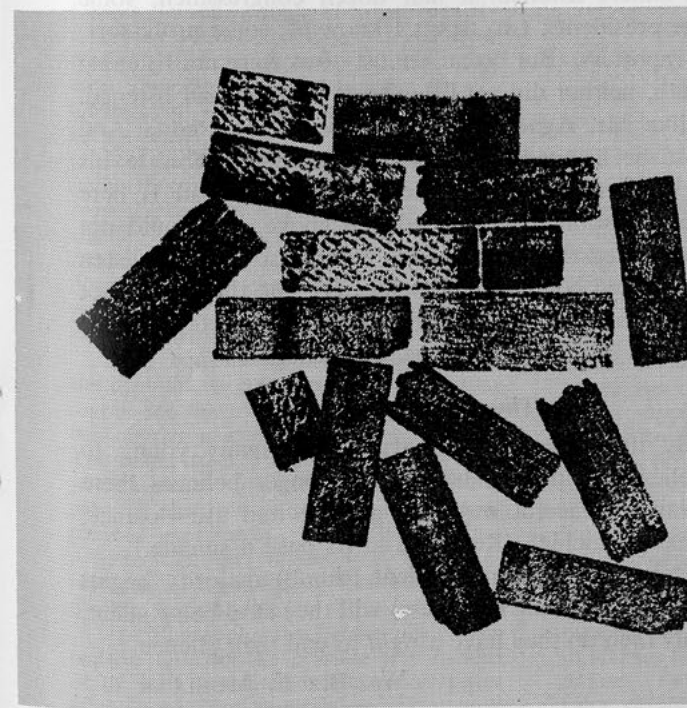
When praising a series of painted panels — obviously house doors — words like "integrity," "honesty," "power" don't have to be bandied about with such fatuous ease. If doors are to be painted — and why not? — say "red," "green," even "interesting"; but the chances that a 3- by 7-foot red door has "integrity" are very slim, I would think.

In the long ago kingdom the king was sorely embarrassed by the child's revelation that the king's wardrobe was nonexistent. But then a marvelous thing happened: The king laughed! Can it be that in this age of criticism there is still a voice of innocence? Is it possible that someone can still tell the difference between a symphony written for a cello and symphony written for a topless cellist? And still laugh?

MESSLER HALL

A careless light yawns from unseen west
over decrepit red atoms gone to chalk and rest.
No long-collared Miessler lives anymore
to care for brick bones. On them no mark from before
when their near-Adam clay ripened in formless clods
beneath green straw and footpadding savage gods
whose place they too took away. Now once sharp edges
of time are rounded in shadow and rock. Only neat wedges
of gray and dark green where people should walk
are left to make clumsy and perfunctory stalk
of other shadows across this flat place.
New strangers to meadows that old men once knew
harden and sharpen for paper the liable blue
of heavier history succumbing at last
to more rapid orbits of souls
less quick or defined.

JIM NELESEN



Footnote⁷

Campus unrest. The silent majority. How is it that the two exist side by side? And why should I, who am very probably a part of the silent majority, break into the silence on a subject already exhausted? My reason for daring to utter even a footnote on the subject is that it is time for the silent ones among us to recognize, nay, confess, that we have been silent because we have not been listening. Inside the silent majority is the deaf majority. And if confessions are in order, we may also admit that it is easily possible that our very failure to listen has been the seed of the unrest we abhor. The process — from our not listening, to our silence, to their unrest — is probably not that simple, and so my formula is not entirely true, but it is close enough to the truth to be worth examining. It is common knowledge that the inability of deaf and dumb people to speak is not attributed to a fault in the organs of speech but to the fact that these people have never heard speech. And the first law of a good conversationalist is to be a good listener. If, then, our silence has caused the restless to become more so, let us examine our unlistening, which is one of the causes of our silence, which is one of the causes of unrest.

We have read the *Times*, the *Lutheran Witness Reporter*, *The Chronicle of Higher Education*, *Ramparts*, *Life* magazine. We have watched the faces and heard the voices of Chet and David, Walter and Roger, Frank and Howard K. We have been instant scholars on the national documentaries. Yet we, "the deaf majority," did not listen, not really listen.

What We Didn't Listen To

And what is it to which we have unlistened? To this I have no good answer. How could I know what I didn't listen to, since I wasn't really listening? But here are some things I *heard*. Youth saying that much that goes on in classrooms is stultifying and boring. (I don't mean difficult, just dull.) That a college degree is only a trademark stamped on the forehead of youth by the powers that be, signifying that the youth so marked has attained quality. That liberal arts "excellence" is often sterile, and that the "practical" and "personal adjustment" courses are often taught by instructors who have neither mastered their practice nor become adjusted to the ever-changing modern world. We never really heard the message when the slurping of the beer at a youthful bull session seemed more exciting and fruitful to students than writing a pedestrian term paper during the last night of the term: that

the structure of the curriculum compels the students to seek grades rather than mastery; that war is really criminal to many modern minds, pollution only slightly less so; that youth is furious about the weird distribution of national effort and about our tolerant acceptance of real suffering when it happens to others; that to youth the materialistic church is denouncing materialism. We didn't really listen, because we *knew* it wasn't really so.

Why Listen?

I am not suggesting that the main reason that we should have been listening is that everything said by the young was true (though often it was), but because it was very true to them; and we should have listened with the concentration that truth deserves, because it *was* true that youth thought — and thinks — these thoughts.

It is our tragedy that because we were sure that youth was wrong we did not listen — not really listen, listen in such a way that we understood their thoughts and, through their thoughts, them.

Has *no* one been listening? A number of destructive people listened very carefully and supplied an active answer, an eager answer — fire and death. Always looking for some weapon or tool to destroy education, religion, political freedom, the destroyers have listened. Also a few others listened: a half dozen congressmen; some college presidents; two deans I know of; some professors; some reporters. But because most of us were not listening to youth, neither did we listen to those who had listened. Men like Mr. Agnew listened. This to his credit. And because he listened he has not been silent. This to his credit. Whether his response was good or bad is here not the question. He listened and spoke. It should not be overlooked that many of the youth also failed to listen and belonged to the silent majority, but they were not deaf, only hard of hearing, and so were not quite as silent. They were the first to understand their peers.

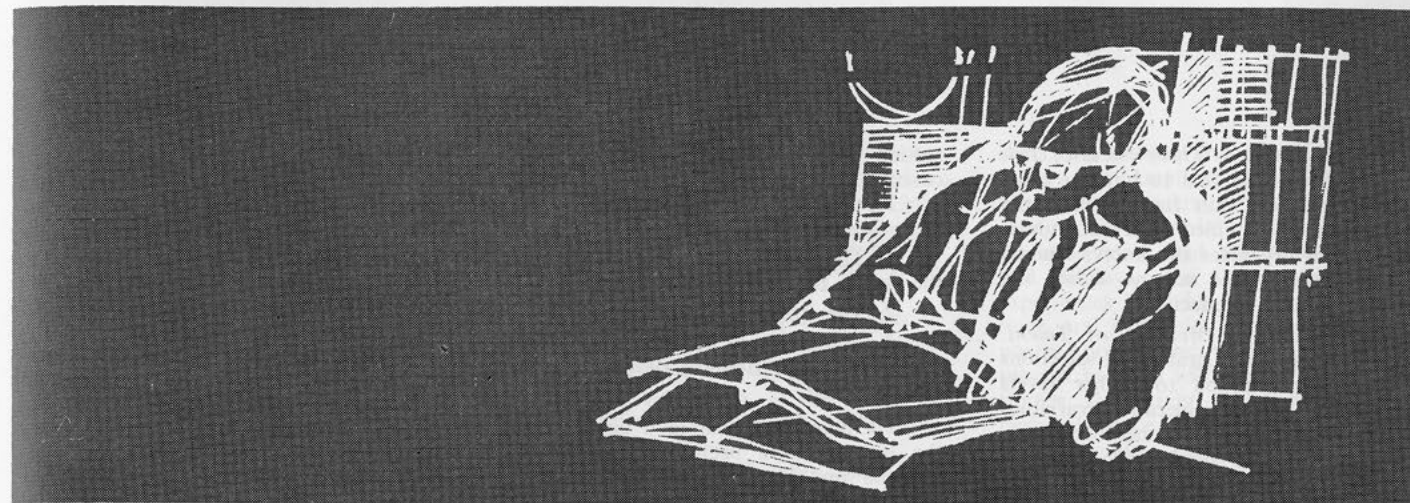
The End of Suicide

By not listening we have driven many young to symbolical suicide, for he who no longer believes there is a way, a peaceful way, will give up and use violence, and that is suicide. (Kent was at its base a suicide.)

Only when the great silent (dumb) majority begins to end its unlistening (deafness) will they stop being silent, for only then do they have a *right* to end their silence.

WALTER E. MUELLER

BOOK REVIEWS



THE NOW GENERATION, by Dennis C. Benson. Richmond, Va.: John Knox Press, 1969.

If *The Now Generation* were only concerned with a nontheological overview of youth culture, it would be worth the purchase price; however, there are several "plus elements" in this little piece (143 pp.). It explores, better yet, experiences rock music and the now generation and what they are saying to the church and vice versa.

Four hundred thousand young people gathering on a New York farm to become part of a musical live-in has been forgotten by most of us. For we have labeled such youth gatherings as passing cultural phenomena. Something everybody goes through. Something "they" will not remember in 10 years. "Not so," says author Dennis Benson, a man who has been listening to youth as a chaplain, suburban pastor, coffee house manager, and presently director of youth ministry for the Council of Churches in the Pittsburgh area. Benson takes youth seriously as he pushes the sensual and music world of youth through a print strainer as his *The Now Generation* captures many of the sights, the sounds, the smells, and the tactile aspects of our electric age. He does it in a style that allows the reader to pull back and examine it for possible principles in shaping a youth ministry.

The book is mainly concerned with the penultimate concerns of youth as they search for the ultimate answers (answers the church can provide if they listen). The major strokes of the book deal with youth's search for meaning through humanistic channels, relishing personal, spontaneous experiences. It openly examines a generation that rejects war, the dehumanization of man, and, God forbid, the puritan work ethic.

In the last chapter, Benson gives some incisive direction to possible implications of the data generated in the earlier pages of the book. But he disclaims any attempt

at a definitive opus on the church's ministry with youth, and it is to be hoped that such a book could never be written in spite of the hue and cry of frustrated parish youth workers. For the day of youth organizations structured for self-perpetuation and instant youth ministry is over. The tendency today is to speak of the youth of the church rather than youth fellowships. Principles of youth ministry can be defined and transferred. Programs cannot. As always, Christian ministry is not a packaged commodity.

The Now Generation deals with the real situation from the window of rock music. It should serve as a relevant exposure for parish youth workers and pastors. (NOTE: There is a helpful study guide published by M. E. Bratcher and entitled *The Now Generation—Electrified*.)

Reviewed by Charles Dull, 1970



THE DISCOVERY OF TALENT, by Dael Wolfe. The Walter Van Dyke Bingham Lectures on the Development of Exceptional Abilities and Capacities. Cambridge, Mass.: Harvard University Press, 1969. 316 pages, \$9.50.

The Discovery of Talent, a production edited by Dr. Dael Wolfe, executive officer of the American Association for the Advancement of Science, Washington, D. C., brings together in one publication 11 of the Walter Van Dyke Bingham Lectures.

Dr. Bingham was a pioneer American psychologist. His admitted major interest in life was "finding the talented, encouraging their advancement, and making known their potentials." He pursued this interest with vigor, and as he anticipated the end of his own life, he made provisions to initiate the cooperative endeavor that led him to prepare the "Discovery of the Talented" project. To focus attention on the great value of accurate identification of the ex-

ceptionally promising, he left with his will the expressed desire that an annual series of lectures might be established.

These lectures, given by eminent people who have been vitally concerned with the research and with the varied aspects of talent, include a wealth of ideas on the human dimension of talent. The lectures are all pertinent, stimulating, and useful to the busy person wanting to understand the field of talent and its implications. The productions of each writer are so prepared that the content should attract and hold the interest of a person concerned with all aspects of education, with the arts, with government, and with business.

The following have served as lecturers from 1954 to 1965, and their contributions, which were previously published annually during this period by the *American Psychologist*, are provided in the publication:

Lewis M. Terman — *The Discovery and Encouragement of Exceptional Talent*. Terman provides the solid empirical evidence that talented youngsters become talented adults and dispels the slogan current in his early professional life, "Early ripe, early rotten."

Donald G. Paterson — *The Conservation of Human Talent*. Paterson is primarily concerned with the problems of vocational guidance and vocational training in order to reduce and prevent occupational maladjustment in our society.

Cyril Burt — *The Inheritance of Mental Ability*. Burt agrees with Karl Pearson (both British psychologists) that "it is not the slums which create the dullards, but rather the duller stocks gravitate automatically to the slums."

Edward K. Strong Jr. — *Satisfaction and Interest*. Strong finds opinions, interests, attitudes, and satisfaction to be significant determiners of competence, and he points out that we have made more progress in measuring capacities than in ascertaining men's goals.

J. P. Guilford — *Three Faces of Talent*. Guilford states that to him the most crucial attainment thus far has been the development of a unified theory of human intellect that organizes the known unique abilities into a single scheme, called the "structure of the intellect."

Dael Wolfe — *Diversity of Talent*. Wolfe holds that the strategy of selections for student promotion to higher levels should take into consideration variables other than the customarily measured ones. He points out the need to learn more about the social and cultural factors that aid or impede the development of talent.

John M. Stalnaker — *Recognizing and Encouraging Talent*. Stalnaker specifies that the National Merit Scholarship Program was initiated as a way of arousing the public's awareness and respect on an extensive basis as a way to encourage the development of much talent.

Donald W. MacKinnon — *The Nature and Nurture of Creative Talent*. MacKinnon reveals that the relationship between intelligence as normally determined and intelligence as rated creativity to be essentially zero, and that it is still puzzling which experiences are effective in producing high creativity.

Edwin E. Ghiselli — *Managerial Talent*. Ghiselli's examination of managerial talent shows intelligence to be one of the important elements required in managerial success, but at the highest levels intellectual ability may even be a detriment.

Norman Mackworth — *Originality*. Mackworth, in his analysis of scientific originality, distinguishes between scientists who are able to solve problems and those who can formulate new concepts not previously studied. He expresses some real hope that talent will not always pass by undetected.

Philip E. Vernon — *Ability Factors and Environmental Influences*. Vernon considers the importance and the current ignorance of the specific effects of child-rearing customs and methods that retard the development of the abilities needed for technological advancement.

Today, the above pioneering scholars rank high on the roster of those who have advanced the discovery of talent. Many of these articles already are classics in their own right. The thoughts compiled into one volume will provide a unique reference and a good stimulus to continue and promote the work of the "discovery of talent."

We salute Dr. Dael Wolfe, as editor of the publication and deliverer of one of the lectures, for his discerning analysis of the lectures and for his positive tone in describing not only the unity but also the diversity of ideas presented by this cross

section of psychological thought at mid-century.

He analyzes and describes tersely the lectures under three headings:

1. The nature of human ability and the reason for its variability.
2. The structure of human ability.
3. The methods of measuring, predicting, and fostering the development of human ability.

He points out that in a larger sense the lectures have been part of a great national and international effort to find and develop more fully the potentialities of the able young. And that likewise by far too many children are born into homes that give them little intellectual stimulation, in which potentialities cannot mature, in which attitudes and customs are often so rigid that originality and creativeness cannot flourish, and in which the traits and ability required for effective participation in a complex technological society have little chance to develop. We say amen to this.

It is quite evident that these authors and their contributions have had a vital part in the movement to rivet attention on the development of the gifted and the utilization of this great national resource. May members of our own church body, both individually and collectively, be stimulated through the reading of this publication to identify and use their youth's potentials for building the Lord's kingdom!

Reviewed by Martin Maehr, June 1970



THE SPIRIT AND THE FORMS OF LOVE, by Daniel Day Williams. New York: Harper and Row, 1968.

This work is heralded as the "first full-scale interpretation of love from the standpoint of the new process theologies." It is a scholarly and reverential treatment of the concept of love as unfolded in the Bible and in Christian theologies; it makes crucial the redemptive work of Christ in understanding both divine love and human loves.

Central to this inquiry are these questions: How does the Bible understand the love of God and human loves? What relation does God's love, the *agape* of the New Testament, hold to the varieties of human loves, as expressed in self-sacrifice, sexuality, the struggle for social justice, and the development of the intellect? The inquiry has special relevance in the light of humanistic assertions that the concept of God's love has no vital bearing on the direction that human loves take.

In accord with the "process" approach, Williams contends that love has history. It changes form and brings new forms into being. This is true of God's love as well as human loves and all the loves interwoven in history. As such, he contends that a proper understanding of love requires a study of its roots in the traditions of Israel and Christianity. Moreover, the meaning of the love of God and of human loves must be reassessed continuously in terms of the contemporary settings. He suggests that Christian theology is in need of utilizing a dynamic rather than static set of concepts — concepts that account for change in cultural settings.

In pursuing his claims Williams traces the emergence of different forms of love in the Old and New Testaments and in Christian history. In the Old Testament the love of God is revealed as a very select concern for Israel, whom He chose out of many to be His people of promise. It is a fatherly love expressed in terms of concern, care, patience, and a willingness to deal graciously with the people in all their ways. Moreover, God specifically commands His people to love Him above all other considerations. This kind of revelation of love has meaning for the people of the day, but one cannot say that the revelation was a thoroughly complete treatment of love, for love undergoes a developing process.

In the New Testament God's love is manifest in His relation to Jesus and through Jesus to a new people. Love is being, the very being of God in an eternally, outgoing, creative life. This love now becomes the basis of an ethic of human relationships. The New Testament ethic has foundation in the Old Testament but is further marked by the insight that the spirit of love transcends all specific commandments.

Williams sees further development of the Biblical love theme in the postapostolic times, during which three recurring types of love are in evidence. He designates these types as (a) the Augustinian, which subordinates all human loves to the supreme love of God in Christ, (b) the Franciscan type, which consists of sacrificial service in imitation of Christ, and (c) the evangelical type, which extols the grace of God in Christ to sinful man as the source of true love. In all of history the author emphasizes that the concept of love has undergone development. There is no one way to express the full meaning of love; and there is no point in time when love's dimensions are fully revealed.

A major concern of this study is to show that human loves and the love of God constitute a unity rather than a cleavage. As man receives the image of God in Christ, this image is reflected in

every aspect of man's being. All human loves as well as God's love in Christ are together in the self of converted man. Nothing less than complete love to God and to fellowman will fulfill the self. This is a significant argument on which the author elaborates at some length. One of his major concerns is to provide a solution to the problem, How may God's love transform toward complete self-giving without destroying human desires, strivings, and the search for selfhood? This is a crucial problem, since many critics have accused the Christian faith of engendering a brand of love that restricts and represses human fulfillment. Williams reconciles the problem by contending that human loves, through the process of socialization, have a basic power to open up the self for self-giving service. As these loves reach the limit of human capability, the "becoming" self is fused with the transcendent love of God that actually empowers toward self-fulfillment through the self-giving process.

This is a very sensitive, existential idea; yet it is speculative and not very convincing. His use of socialization theory in reconciling the problem is simplistic and strained. In fact, I suspect that socialization theory can demonstrate the very opposite of his contentions, namely that the actualized self needs no infusion of divine *agape* for self-fulfillment. At any rate, his argument is plausible, but one wishes it were capable of empirical testing.

Finally, Williams applies the love process to involvement in contemporary social concerns, especially sexuality and marriage, social justice, and the rational process. The most dynamic fulfillment of self in all social relationships is one in which the integration of divine *agape* and human loves channelizes one's energy toward self-giving in the varieties of social involvement. The commitment to love enlists powers of human understanding, identification, suffering, learning of mercy, and forgiveness. It provides creativity in all social involvements, for it entails basically the "giving of each person in service to God and neighbor."

Some conservative theologians will disagree with Williams' basic approach to his subject. His view of Scripture is processual and dynamic, while conservative approaches are propositional and static. Nevertheless, his treatment of love is very refreshing and highly sensitive, very much attuned to keeping Christian love viable within a highly changing society.

Reviewed by Harold G. Kupke, June 1970



YOUR CHILD AND THE FIRST YEAR OF SCHOOL, by Bernard Ryan Jr. New York, Cleveland: World Pub. Co., 1969.

The first year of school is an important transitional period and turning point in a child's life.

It is the responsibility of parents to help their children be ready to enter school. This book can aid parents in preparing their youngsters. It can give parents confidence and joy in introducing them to the beginning of school.

Parents can also discover more fully what the average 5-year-old is and is not capable of doing in terms of learning and motor ability.

The author intends that parents and children realize that the first year of school can be very special. Here understandings develop that can and will make learning and living exciting and enjoyable. These attitudes can and will be developed that can aid children in the coming formal years of education.

The author outlines clearly the *how* of aiding parents in stimulating their children's emotional, mental, social, and physical abilities. He also indicates that interaction between parents, teacher, and school will contribute to the happy and rewarding time of their lives.

The book is divided into four parts. Part One deals with "Your Schoolgoer and His School."

First of all it is the year of shaping and molding. The child's needs, his spongelike intelligence, and his senses are reviewed. Second, the objectives of the kindergarten are explained: relating the history, parental misconceptions, objectives, kindergarten as a social system, and who goes to kindergarten. Third, the author shows the getting ready for school. This includes getting ready within the self, within the home, and away from home. A short exposition of play group, nursery school, and Head Start is also included at this point. Finally, there is a getting ready for school itself: when to register, getting there, and things to take to school.

Part Two includes an excellent array of photographs with its "The Day in School" topics. The first day, the typical day, arrival, free play, clean-up time, opening exercise, the work period, toilet and washing, library time, readiness activities, snack and rest, music, strenuous play, dismissal, and home again prove to be fascinating and extremely helpful materials.

Part Three deals with "The Experiences in School." The author stresses the fact that the most effective means of learning is exercised by the act of discovery. This then leads to definite learning con-

cepts. He shows, first of all, the experiences with creative materials, such as blocks, woodworking, modeling materials, sand, waste material, crayons, painting, dramatic play, and the adult viewpoint and displays. He furthermore includes experiences involving language and literature: oral expression, listening, literature, poetry, books, and writing. In the next subpart he deals with experiences in social studies: the family, the group, the neighborhood, space and time, current events, and economics. In science he stresses nature, animal life, plant life, weather, astronomy, matter, and energy. He furthermore conveys number concepts: experiences in vocabulary, in counting, in numbers themselves, in money, in size, in shape, in position, in time, and in measurements. In another subpart he mentions experiences in music, singing, rhythm, listening, instruments, and interpretation. He also emphasizes health, safety, and physical education. In health he includes cleanliness, safety, and games. Still another and the final part of this section deals with experiences in the unit approach: the planned work unit, the spontaneous work unit, and the skills involved.

Part Four, "As the Year Goes On," helps parents realize that novelties wear off and routines come into being. The author reveals how parents may understand the child's need in the areas of play, habits, and health; how all these lead toward mental, emotional, social, and physical well-being. He also reveals that continuing help from parents in listening, in observing, and in speaking is necessary.

Part Four mentions the characteristics of the kindergarten teacher: a learner, a guide, a counselor, an enthusiast, and a humanitarian. It also mentions her training and resourcefulness, her role in evaluating, and her position to parents.

In addition to this, the book can aid parents realize that the child is "moving up." There appears a general readiness, a reading readiness, a number readiness, and a handwriting readiness.

The author also includes a "Word About the Future," explaining the trend of the times: new ideas, new inventions, new media, etc. Yet he stresses the goal in teaching: the concept rather than the accumulation of information. Finally he writes an interesting appendix: communicable childhood diseases, some books your child should not miss, and further reading. Following this he includes a massive bibliography.

Thus *Your Child and the First Year of School* becomes an indispensable volume for parents of young children.

Reviewed by Martha Maehr, June 1970

The Discipleship Series—practical insights into living Christianity. 12 concise chapters in each volume offer the background to set off informed discussion and action. Adults, too, learn by doing. Five paperbacks for individual or group study.

The two newest books in this series are:

Lab Manuals on Discipleship

CHRISTIAN FAMILY LIVING

Edward May emphasizes what can be done to make family life exciting and positive. Creative activities for every day of the course offer realistic ways to implement Christianity and increase awareness of family potential. Knowledge from the behavioral sciences enriches Christian insights into life together in chapters like "Succeeding in Marriage," "Today's Society: Good or Bad?" "Helping Children Grow." While avoiding prepackaged answers, the author responds constructively to the current scene—to the nuclear, mobile family.

Pupils Guide, paper, \$2.25. 20U1047

Leaders Manual, paper, \$1.75. 20U1048

Author May is president of the Wheat Ridge Foundation and a member of the Council for Christian Medical Work. An experienced parish pastor, he previously served on the LCMS Family Life Committee.

THE CHRISTIAN'S MISSION

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Pupils Guide, paper, \$1.75. 20U1049

Leaders Manual, paper, \$1.75. 20U1050

Richard J. Schultz, president of Concordia Theological Seminary, Springfield, Ill., has served as parish pastor, District director of education and parish services, and as professor of Christian education.

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Alienation comes through as one of the "in" words of the "now" generation. People today feel alienated. Formerly, they felt frustrated, abused, afraid, neglected, hated, or persecuted. Today they feel alienated. Alienated people are people who feel alien. Alien people are people who don't feel at home. They feel like strangers. They feel like foreigners. Suddenly the concept doesn't seem so new anymore. People felt foreign, that is, alienated, back in Bible times too. I suspect they've felt that way in every generation. This, indeed, is one of the reasons why "Gospel" has always been and still is "good news." It declares that foreigners have become citizens, strangers have become members of the family, alienated ones have been reconciled and everything has changed. "Therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Anybody feel alienated? Scripture, pointing to Jesus, says: "Don't!" "Feel unalienated." You belong. Welcome.

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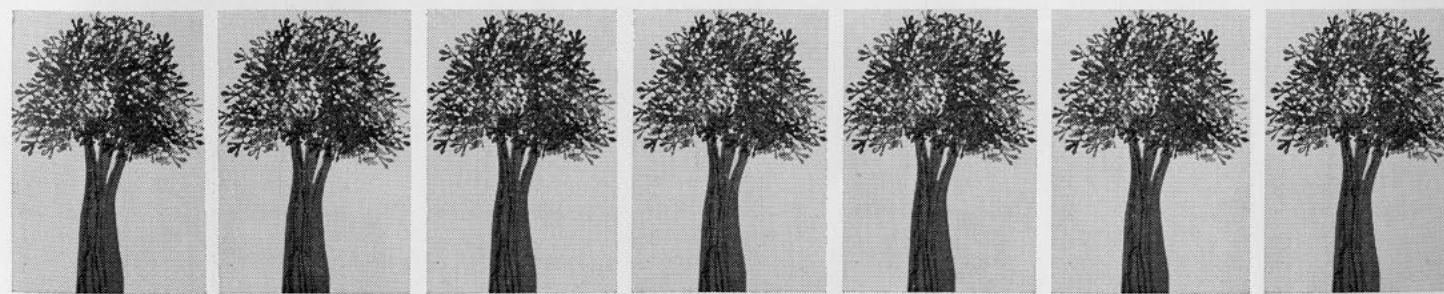
Vacation time is a glorious time. The formula is guaranteed. Be sure to take your two weeks off, want to or not. Rush to get ready. Rush to get to your destination. Rush to do the things you're supposed to do on a vacation. Rush to get back home. Rush to get ready to go back to work. Then, when people ask the inevitable question: "How was the vacation?" give the inevitable answer: "Glorious!"

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Now is a word that has the advantage of brevity, clarity, and punch. These three traits helped as much as anything to give the word "now" its present popularity, as illustrated, for example, by its use in the phrase "the now generation." With people in industrial society subjected to endless demands upon their time, they seek brevity in talk. Witness the popularity of *Reader's Digest*, fifteen-minute sermons, and one-minute-a-day devotionals. Clarity, too, is being demanded because people are becoming more sophisticated about the communication process. They are beginning to see that much of the world's conflict stems not from ill will or evil intent but from the confusion of tongues. People who don't understand each other mistrust each other. We always knew this about foreign languages. But the possibilities and dangers of "talking past each other" in the same language is a relatively recent insight. Punch is a trait that people seek in periods of history when emotion takes the ascendancy over reason. In the age of enlightenment, with reason on the throne, speakers could be both pedantic and boring, so long as they were also factual and rational. In the age of the sensitivity binge, people are permitted to be short on facts, as long as their feelings are sincere. As in most new emphases, the "now" emphasis sometimes distorts truth by going to extremes, but it also corrects falsity by stressing a dimension that is a legitimate dimension of the human situation. No one should understand this better than Christians, who have long heard the Voice out of eternity saying: *Now* is the accepted time. . . ."

+ + + + +

W. Th. Janzow



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