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FOREWORD

Essays in the previous issue of the Faculty Bulletin focused on the Christian moral vision and the identity of the early church as a moral community. It was argued that faithful lives commended Christianity to many in the ancient world.

In T. R. Glover's phrase, however, the early Christians not only "out-lived and out-died" their pagan opponents; they also "out-thought" them. From the outset the church was involved in teaching and interpreting the fundamental doctrines of the Christian faith. Thus the church was not only a moral community; it was also a teaching community--and its teaching anchored its morality.

In the emerging "therapeutic society" it is vital that the church resist the temptation to become "relevant" and "practical" to the neglect of the task of instructing believers in basic Christian beliefs. The following essays reflect upon various aspects of the church as a teaching community.

Once again, appreciation is owed to Mrs. Nancy Tindel, Faculty Secretary, for her work in preparing the manuscripts.

Michael R. Weed, Editor

THE CRISIS IN SECULAR EDUCATION AND ITS IMPLICATIONS FOR THE CHURCH TODAY

By Allan McNicol

America is rediscovering the teacher and the importance of the classroom. In previous generations the work of the school teacher in her classroom attempting to teach the basics of literacy, computation, and social skills, was perceived as a foundational pillar of our society. As an example, we only need to recall how Norman Rockwell represented on canvas our childhood memories of the daily classroom routine as a celebration of the common virtues of our civilization. But somewhere along the way the classroom became a tarnished image in our society. During the past generation major changes began to unfold in classrooms throughout the country--especially in our public schools. By now we are very familiar with them. The students seemed "different." We heard more about drugs, the growth of social diseases, and the decline of discipline and test scores than the triumph of learning.¹ As one writer put it, "the influence of the family is down and the influence of the peer group is up."² Thus respect for the teacher and her classroom eroded.³

A growing number of Christian thinkers have for some time now asserted that what we see taking place currently in our public educational system constitutes the harvest of a crop of mechanistic social-scientific models of education. These models have both consciously and unconsciously commended themselves to our educators during the last generation.⁴ They had their origin in the Enlightenment when concerned people like Kant, Hume, and many others who were tired of the assertions of Christian dogma and religious divisions attempted to give an account of how human ethical and moral thinking would operate on a rational basis apart from a religious foundation.⁵ The mechanistic social-scientific models for evaluating moral growth often used in modern educational systems, are simply later developments of this post-Enlightenment enterprise. Recently this whole effort has been pronounced a failure by one of the world's leading moral philosophers.⁶ Today in America this failure is readily apparent. There is no publically recognized rational set of objective referents for ethical behavior in our society. Education of the self as moral agent and a motivation to learn cognitive skills, essential ingredients of being educated, cannot flourish in an amoral climate. The end product of education today in the public mind is confusion. This leads many in our society to claim there is no "ought" only "I prefer."⁷

If this is the case then it would seem that what is needed for our schools is not just more money, more time spent in homework, or a longer school day, but a fundamental reappraisal of the value of the philosophies which inform our current educational

system. Without the replacement of these philosophies which have failed, we seem destined to repeat the same mistakes of the past.

We have noted the crisis of current secular education for a reason. Historically, in America, there has been a very close interaction and cozy relationship between the various philosophies of learning with their implementation of correlate educational techniques of teaching in our public schools, and models for education pursued in teaching in the classrooms of the local church? This is readily understandable. In the church in many areas the same teachers who teach in the public schools during the week teach in church schools on Sunday. Most of their education for teaching has come from their formal secular professional training. Consequently, it stands to reason that if secular education is in trouble, because it is informed by questionable educational philosophies, similar problems may also arise in education in the church. Not surprisingly, Christian educators repeatedly affirm that it is increasingly difficult to impart the norms and values of historic Christianity from one generation to the next.⁹ Could it be that our educational philosophies and models in the church schools (as our physical plant, equipment, and grading divisions in the church school) have been informed by sources that have demonstrated themselves as being bankrupt elsewhere? Could this be a major ingredient in the widely perceived demise of the traditional church school classes both in terms of their numbers and importance in the life of the church and the community?

Thesis and Procedure

This brings us to a statement of the thesis for this essay, viz., the current models which inform instruction in moral education in secular society are incompatible with Christianity. Instruction in development in Christian faith and moral growth in the churches built on these models must be abandoned. In its place must come a renewed emphasis on grounding the church in the Christian story, understanding of the doctrines that develop out of that story, and a perception of the shape of the peculiar moral lifestyle that is congruent with Christian faith.

Procedurally, we will briefly give attention to the current crisis with respect to education in the faith in the church. Second, we will evaluate the adequacy of one secular model (i.e. Kohlberg) often used as a basis for a model for teaching moral and faith development in the church. Next, we will examine two strategies (the procedure in Jesus' time for teaching sacred materials and catechetical teaching)⁸ to see how the early Christians carried out the task of teaching the faith and encouraging development in holiness.

Finally, based on this analysis, we will make several concrete proposals about how strategies and programs may be developed in a local church in order to facilitate growth in our knowledge of the Christian story and how peoples' lives living under that claim should be shaped.

The Current Crisis in Instruction of the Christian Faith

Despite the excellent work of Mac Lynn of Harding Graduate School, who has presented invaluable statistical data on churches of Christ in the Missions Bulletin, it is still virtually impossible to get a comprehensive picture of the numbers who attend Bible classes at a local church of Christ in this country as compared to past decades. Therefore, I will base my remarks about current trends on personal observations made through regular participation in Bible classes in several medium to large congregations over the past decade. One dominant impression comes to mind. We are spending an ever decreasing amount of time both giving and receiving instruction in the Christian faith. Let us look at the evidence. In the churches with which I am familiar it is not unusual for Sunday Bible class attendance to be about 50% of the attendance at the morning assembly. A similar situation prevails on Wednesday night. I believe that it is safe to say that at least 50% of the membership of congregations with which I am familiar seldom attend a Bible class. As there seems to be little evidence that those who do not attend Bible classes are engaged in private study, and since there is no tradition of catechetical instruction, the conclusion seems to be that the only formal instruction in the Christian faith which the majority in the church receive today is in the (Sunday morning) sermon. On Sunday the minister at the regular assembly in about twenty

minutes must address audiences which range intellectually from children to nuclear physicists and emotionally from being zealots in the faith to those who are passively hostile. Thus, even when done well, the sermon usually is not the appropriate vehicle for systematic instruction in the biblical story and Christian doctrine. We have produced in the church a generation which is biblically illiterate in the Christian story and has only the vaguest notions about the origin and importance of such foundational Christian doctrines as the trinitarian view of God, Creation and Election, Sin and Atonement, and Eschatology.

It is no wonder that, ignorant of the faith in its essential features, many Christians fall prey to various heretical teachings which are offered like varieties of food at a cafeteria, in our great urban centers. Frequently our members are blissfully ignorant of either what they are rejecting or accepting. The fact that large numbers of Christians do not know who they are or what they stand for constitutes the crisis in instruction of the Christian faith among churches today.

One Secular Model Used for Spiritual and Moral Growth in the Faith

Granted the perception that instruction in the Christian faith in church school classes has fallen on hard times, in recent years a number of educators in the church have advocated that our real problem may be found in over reliance in instructional models of imparting the Christian faith. So much instruction in church school classes

appears to follow a purposeless “hit or miss” method. If only some method could be found whereby we could be more scientific in our approach to education, in the faith? If only we could identify scientifically the stages of thinking and moral development in the human, then both resources and teaching techniques could be marshalled to meet real spiritual needs.¹⁰ Teaching would then be goal directed. It would not be “wasted” on those who are at a stage of development wherein the particular line of reasoning being pursued has no effect. Indeed, most of the time students in church school classes hear words but do not perceive the music.¹¹

In recent years many have felt the answer to their prayers have been found in the works of the educational psychologist Lawrence Kohlberg. Kohlberg traces the immediate antecedents of his work back to the Swiss child psychologist Jean Piaget. Building on his observations that the process of maturation in children has definite structural patterns (the cognitive movement from simple concrete to the telos of abstract reasoning) Piaget observed that a similar process of discernable stages takes place in the moral development of the child.¹² Piaget believed that this process could, in principle, be traced, measured, and scientifically evaluated.

Kohlberg built on Piaget’s work. He developed a mechanistic model of six (later he seems to have expanded this to perhaps eight) distinct progressive stages or levels of moral thinking in a human after he or she had gone beyond the pre-rational stage of childhood.¹³ This is known as the Cognitive Developmental Theory.¹⁴ It is important to

note that Kohlberg stands in the tradition of Kant and Hume in his belief that moral education can be separated from religion.¹⁵

Indeed, from the perspective of civil liberties in America, it ought to be.¹⁶ Kohlberg even argues strongly for the implementation in the public school of the traditional Platonic view that no one is educated unless he is educated in moral virtue--although his notion of what constitutes moral virtue is tightly constricted. The public school, like government, must transmit certain consensual moral values of society.¹⁷ Usually these consensual moral values are universals (i.e. justice, etc.).¹⁸ Since a declining number of people receive training in moral development in traditional settings (i.e. the family and the church) such training must take place in the public schools, leaving churches to promote religion. Such an approach commends itself to many in our society. We may well expect many public schools will implement curricula based on Kohlberg's views and his educational techniques.

Despite these strong secular emphases of Kohlberg, many Christian educators still believe Kohlberg can serve as the basic model for education in the church. This is because his theory sets as its basic goal the moral and religious maturity of persons' developing self-awareness, thereby becoming more intentional in making choices and in relating to others.¹⁹ As such, it dovetails neatly with Horace Bushnell's influential nineteenth-century view that in American society children should never know themselves not to have been Christian.²⁰ Bushnell's theories on Christian nurture led to

Bible classes in American Christianity. Kohlberg's views offer the opportunity to give greater scientific precision to its curricula. With surgical efficiency Bible passages may be "adapted" to facilitate growth in self-awareness through the various structural stages of the moral development of children and youth. Needless irrelevant information which does not pertain to development in moral or spiritual maturity (i.e. learning the books of the Old Testament or the missionary journeys of Paul) may be dropped from the curricula.²¹ The Bible class as a faith and moral development-creating-institution will (finally) be professional and will earn the respect of professionals.

Thus the Kohlberg model for moral education has received widespread favorable attention and implementation as a basic model by Christian educators for the curricula of church school classes throughout the country.

Christian education, then, becomes the task of moving one upward through the stages toward more meaningful solutions to ethical dilemmas. Curriculum molded around moral development, causing ethical disequilibrium to be resolved at higher levels would be the order. The discoveries Kohlberg has made about human growth opens up Christian educators to a brand new arena. Now we have a ruler with which to measure Christian growth among our people.²²

There is no doubt that this model has certain appeals. This generation of parents in the church know very well that their children have not well internalized the traditional faith and moral norms. What could be better than a "professional" "systematic" program of guidance like Kohlberg's in order to promote faith and moral development in the church. Certainly some frame of reference is needed.

Yet, before the church begins to build its whole educational curricula on the Cognitive Developmental Model, or something similar, certain questions may be raised concerning the appropriateness of its use in our structures of Christian education. We will now give attention to several of these.

First, it should be observed that there is implicit in the language of Christian faith imperatives for faith and moral development. I refer to talk in the Bible about the necessity for spiritual growth, growth in holiness (“the fruits of the spirit”), and the pilgrimage of the self in the world following the example of Jesus (the search for perfection).²³ Furthermore, this language constitutes a call to Christian faithfulness based on remembering the revelation of God’s faithfulness to his creation in the history of Israel and the life of Jesus Christ. This is incompatible with any secular model of moral development that makes human autonomy (“becoming aware of ourselves”) the necessary condition and/or goal of moral behavior.²⁴ Kohlberg’s model stressing the virtues of Justice, and its corollaries of tolerance and respect for human rights, essentially is informed by a vision that the purpose of life is self-discovery and development of one’s potential free from indoctrination of heteronomous values. But Christianity has a totally different vision of the purpose of life. For Christians, all life is received as a gift from a sacred other and it involves constant conscious emphasis on the need of the believer to imitate the divine character as shown in the Christian story.²⁵ Thus the Christian constantly perceives life in heteronomous terms. The emphasis is on

knowledge and imitation of the divine not on human autonomy. The Christian is a disciple, and slave to Christ. He must take his cross daily and follow the master. A Christian's purpose in life is not to form his identity through the exercise of innate inner mental structures but to reflect the "mind of Christ" (Phil. 2:4). Thus, the Christian finds his identity by learning how to appropriate the values and norms of the community of God in his life, and by developing in connection with others strategies which will ultimately lead to the triumph of the Kingdom of God.

Moral philosophers label Kohlberg as essentially a utilitarian.²⁶ That is to say, through following his ahistorical mechanistic schema of moral development intuitively he arrives at justice as the ultimate universal principle to be commended. This creates in humankind a set of obligations (cf. Kant's categorical imperative). Being just contributes to the greatest amount of human welfare which may be defined as maximization of human autonomy.²⁷ One may then well ask, "does Kohlberg ultimately escape the fate of the various moral schemes that came out of the Enlightenment and which ultimately could not furnish sufficient motivation in our society for creating a sense of obligation?" I do not believe he does.

In contrast to Kohlberg, the Christian finds motivation to be obedient to the heteronomous claim over him through his orientation within the Christian story. Through the appropriation of the values and norms which flow out of biblical accounts and guided doctrinal formulations of it, the Christian is motivated to be obedient not for

any utilitarian purpose but because he has a vision to be a participant in God's triumphant work in reclaiming the creation for himself.

This leads to a fundamental conclusion from this discussion. Since Kohlberg's theory of moral development and Christianity are based on totally different visions of reality and moral goals, it would be extremely inappropriate to use the educational techniques developed by Kohlberg as a basis for the curricula of Christian Bible teaching in our church classes.

As we have seen, Kohlberg is primarily concerned with providing the class with exercises (through examples of human dilemmas) to develop the appropriate mental capacity to make distinctions between justice and injustice, right and wrong, etc. For Kohlberg the appropriate educational paradigm is a class wherein Socratic discussion methods are used to develop an individual's moral capacity through wrestling with a dilemma in conjunction with others. Through mental exercise over concrete issues moral capacity innately emerges. But the educational paradigm for Christian nurture has always been different. In order for Christian spiritual and moral development to take place one must first know the story and how the doctrines are connected with the story. From the earliest ages children are taught the Christian story. Examples of those who lived out of these stories are given. And the heritage of what it means to live faithfully--in a practical sense--is passed on in sermon. Thus the educational paradigm for Christians is not the Socratic questioner but the teller of stories. The Christian claims

one acts in proper conformity to God's character which is learned not by "self discovery" but by instruction in our heritage.

Thus we conclude that what is needed in Christian education today is not more classes where people sit around "sharing" their feelings or hunches in the hope that some new insight may providentially emerge. What is needed is exciting and refreshing instruction in the Christian story in both class and sermon given by those who know the story and are personally claimed by it. This follows with the New Testament description of Jesus' call for disciples and Paul's call for his converts "to be imitators of him" (2 Thess. 3:7, 9).

Education in the Faith in Early Christianity

Our analysis indicated that the current crisis in the knowledge and perception of the Christian faith in the church cannot be overcome by simply following advances in modern educational theories. In fact, it is precisely the application of these post-Enlightenment moral educational theories which have precipitated the current crisis. As long as these various philosophies hold sway over the goals and techniques of our educators in the church the crisis will remain. In order to gain some sense of perspective on what to do about this situation today it may be helpful if we look at how the church in the pre-Constantinian era carried on the task of teaching the story to potential followers of Jesus of Nazareth. The limitations of the essay form will allow only a

cursory glance at some highlights of recent developments brought to light by scholars in the study of this subject. Nevertheless, we will say enough to allow us to formulate some modern strategies to address the present situation.

It has been noted often, that from its inception, Christianity presupposed a high level of intellectual and literary competence. In early Christianity this was simply taken for granted. The conversion of the classical world (after Constantine) basically left its educational system intact.²⁸ Christianity presupposes educational competence such as reading, writing, etc. This is true even in missionary work today. One of the first tasks of a missionary in a primitive area always is to start a school.

The relationship of Christianity to the classical educational system (primarily informed by paganism), just as today, was a source of controversy. One only has to remember Tertullian's plaintive cry, "What has Athens to do with Jerusalem," or read such works as Clement of Alexandria's (circa 200 A.D.; perhaps the founder of the first school of higher learning in Christianity) Exhortation to the Heathen, or The Instructor (Paedagogus) with its great debt to Stoic and eclectic philosophies in order to appreciate these tensions.

But it is not to these encounters we wish to draw attention. Rather, it is important to note in its early centuries, that as a distinct minority, the church developed educational procedures which facilitated the maintenance, development, and propagation of their faith above and beyond the educational systems of the Greco-

Roman world. It is with respect to these, often unnoticed developments in early Christianity, that we wish to draw attention; because in this post-Constantinian era some structures similar to these would seem to present a needed alternative educational model for the church in our time. Recent developments in biblical studies have highlighted (1) ancient techniques of handing over sacred material used by Jesus (2) and the development of the catechumenate as especially appropriate vehicles for the transmission of early Christian teaching. We note both of these vehicles briefly.

Palestinian Jews in Jesus' time were benefactors of a heritage which had placed a premium on learning. For the average Jew of that society Torah (instruction-in-the-total-heritage-of-Judaism) centered in Scripture was the ultimate reality. In order for a Jew to function in that society he had to learn and obey Torah.

Education was to learn Torah. There was no distinction between religious and secular education. For example, the initial learning of the letters of the alphabet was understood as a religious act because it was a contribution toward the ability of the child ultimately to study Torah for himself.²⁹ This is a background of the latter Rabbinic statement, "The world endures only for the sake of the breath of school children."³⁰ This was the foundational factor for education in Judaism.

Such elements as instruction in Torah by parents in the home, readings from the Scripture and teaching in the synagogue on Sabbaths, Mondays, Thursdays, and during festivals, and further instruction in the elementary schools for children aged five through

twelve run by the synagogue, provided the total milieu for pre-occupation with Torah. Even the worship in the synagogue was different from the cultic systems of the ancient world. There were no mystery initiations or propitiary sacrifices in the synagogues.³¹ The centerpiece of synagogue activity was teaching. The synagogue represented a marriage between worship and education.³² Philo called the synagogues didaskaleia (centers of learning).³³

It should be noted that the basic educational technique which was used to impart the Torah was primarily memorization.³⁴ Oral presentation was frequently given in didactic forms by the teacher with the expectation that it would be committed to memory. Even today in the middle-east such a practice is well known.³⁵ Thus the teacher through such various devices as repetition, recitation, use of rhythmic and parallel phrases, parables, etc., instructed students in Torah.

Such was the case with Jesus of Nazareth. We may presuppose Jesus was taught Torah at home, in the synagogue of Nazareth (Matt. 13:54) and in the synagogue school. This is confirmed by the tradition of Jesus being the childhood prodigy in Luke 2:46-52. Jesus was frequently addressed as teacher in the synoptic Gospels. In his hometown he was extended the privilege of reading the Scripture which, according to Jewish custom, was only permissible for those who had committed key passages to memory.³⁶

As the messianic teacher Jesus demanded that his disciples recollect his words because of their importance for the coming kingship of God.³⁷ This is the simplest reason to explain why we have the large amount of sayings and parables of Jesus collected in atomistic form in later productions of the Gospels. These approximated the forms in which the disciples memorized the sayings of Jesus.³⁸ The collections of oral discourse were designed to be memorized and they were.

These sayings were remembered in the churches founded by Paul (1 Cor. 7:10; 9:14) and in various forms in the communities that nurtured the canonical and apocryphal Gospels. It is difficult to perceive what Christianity would be like (or even if it would have lasted) without this meticulous work of remembering the text of Scripture (i.e. Old Testament) and the sayings of the Lord in the early churches. It was impossible to be a Jew without a knowledge of Torah. It would have been an extremely anemic Christian believer who would not carry around in his memory an essential record of the sayings, deeds, and an account of the passion and resurrection of Jesus. This being so, why are followers of Jesus so reluctant even to read these accounts today?

Of course, the early Christians were not just concerned to maintain mere remembrance of the words and works of Jesus. The need for appropriate standards of faith and practice for the Christian community in ever-changing historical situations, correlated with these teachings, was very apparent even in the first century. In analogy with the Jew and study of Torah, innumerable questions arose in the churches. Thus

systematic instruction came to be given to all those who contemplated following the Christian way. Perhaps the early remnants of systematic catechetical (Greek: katechesis, “instruction”) teaching rest behind the discourse narratives in Matthew 5-7; 10; 13; 19:2-23; and 24, 25, or material in the epistles. But there is no question that catechetical teaching was widespread in the churches by the end of the first century. In the little document The Didache (i.e. “The Teaching”; circa 100 A.D.) R. A. Kraft has deduced the following catechetical instruction:

1. Ethical instruction given on the Christian duties prior to baptism (7:1; 11:1) and on the two ways (1:1--6:2).
2. Instruction on fasting (7:4) before baptism.
3. The formula to be used at a baptism (7:1-3).
4. The meal after baptism (9:1--10:6).
5. Anointing with oil (10:8).
6. Fasting on Wednesday and Friday (1:3; 8:1).
7. Observance of the Lord’s Day (14:1-3; 16:2).
8. Recitation of the Lord’s Prayer (8:2, 3).
9. Daily Meetings (4:2; cf. 16:2).
10. Discipline in the community and prayer, almsgiving, and contributions (15:3f; cf. 1:3b; 2:7; 4:3; 13:3-7).
11. Attention to hospitality (11:3--12:5).³⁹

As the second century progressed Irenaeus in Lyons produced a summary of the biblical story with a history of salvation approach called The Demonstration of the Apostolic Preaching.⁴⁰ Other catechetical works were known as far east as Jerusalem.⁴¹ By the fourth century such instruction as that given by Cyril of Jerusalem had expanded to eighteen lectures and involved the major doctrines of the Christian faith. Thus in a concrete sense Christianity had become a faith to be believed (Jude 3). In a day when

most responsible ministers will not conduct a Christian wedding without an Understanding that the prospective bride and groom have soberly considered the meaning and implications of their action, does it make sense to baptize potential converts without some form of systematic prior instruction of the duties of a Christian believer?

Conclusion

Having engaged in this analysis of the philosophies, attitudes and techniques of education operative in the early church and in Bible classes today we will conclude this paper with several summary statements. These are designed to be both summaries of points made in the essay and suggestions about future trends for the teaching enterprise in the church. They are designed to be suggestive for further reflection on this matter.

- 1: The average church member spends less than an hour a week studying the Christian story and consequently is deficient in knowledge of scripture and Christian doctrine.
- 2: New secular techniques of education for development in morality and faith which stress growth in human maturity cannot substitute effectively for learned knowledge of Scripture and doctrine. The latter presumes a different foundation for morality (presumed knowledge of the Christian story) than the former.
- 3: Since the life of Jesus indicates a total seriousness on his part toward Torah so that he memorized much of his received heritage and demanded that his understanding of it be transmitted in a similar way; consequently, such activities as the repetitive teaching of Bible stories to children, emphasis on learning verses of scripture, books of the Bible, should be encouraged.

- 4: It would be a worthwhile proposal that churches establish systematic courses of instruction in the Christian faith for the young, new convert's classes, and other forms of catechetical training for the membership.
- 5: The pulpit minister may periodically evaluate both how well his sermon hearers are able to appropriate to their lives the fundamental images and symbols of the Christian faith and if remedial teaching is necessary, in what form it should be done.

Clearly the time has come when Christians should be told that we can ill afford a generation as gullible and naive in the faith as the one in the past. As society expects our educational systems to improve, it would not be too much to expect that the average believer knows the Christian story, its fundamental doctrines, and the appropriate lifestyle of Christian faith.

Notes

- ¹ Kevin Ryan, "Moral Formation: The American Scene," Moral Formation and Christianity: Concilium, December, 1977 (eds. F. Bockle and Jacques-Marie Pohier; New York: Seabury Press, 1978) 95. The references to schools in this section refer to the process of formal education from the elementary through the high school levels unless otherwise stated.
- ² Ryan, 95.
- ³ Ryan, 95.
- ⁴ For an analysis of the cultural phenomenon of pluralism as the seedbed for the changed climate in our society which produced these models see Michael R. Weed, "Pluralism, Morality, and the Church," Institute for Christian Studies Faculty Bulletin, 3 (1982), 5-16.
- ⁵ R. S. Peters, Reason and Compassion (London: Routledge & Kegan Paul, 1973) 22.
- ⁶ Alasdair McIntyre, After Virtue (Notre Dame: University of Notre Dame, 1981) 84-102.
- ⁷ Cf. Richard Neuhaus, "The Hauerwas Enterprise," Commonweal, 109, May 7 (1982) 269, 270.
- ⁸ John J. Westerhoff III, Will Our Children Have Faith? (New York: Seabury Press, 1976) 3-4; D. Campbell Wyckoff, "Historical Perspectives on Religious Education," Does The Church Know How to Teach? (ed. K. B. Cully; New York: MacMillan, 1970) 29.
- ⁹ Westerhoff, Will Our Children Have Faith? (23) grants this very point. However he believes that it is the paradigm of "schooling instruction" that is the basic cause of the demise of the contemporary Sunday School and its perceived irrelevance for the

development of Christian faith. This seems to be a case, however, of blaming the messenger for the bad news. It is a fact that some form of cognitive instruction (preaching, teaching) for twenty centuries has been a primary vehicle for imparting a knowledge of the Christian faith. It seems to have served fairly well. It overstates the contemporary situation to say that “the schooling-instruction” model per se is the problem. Many Sunday School classes are banal. But this is only the outward manifestation of a deeper cultural malaise with reference to the process of the transmission of the faith.

¹⁰ Westerhoff, 20.

¹¹ Ryan, 102.

¹² Ryan, 100.

¹³ Lawrence Kohlberg, Essays on Moral Development: The Philosophy of Moral Development (San Francisco: Harper & Row, 1981) 409-412 states in detail these stages. They move from the pre-conventional level (complete obedience to rules and acting to meet your own interest by allowing others to do the same) through the conventional level (living up to the expectations of cherished ones and doing your duty) to the post-conventional or principled level. At this level one gradually matures to the stage that his actions are governed by universal principles rather than the values of a particular social class or group. For Kohlberg the most important universal principle is justice; and its correlates of respect for the dignity of individual human beings and human rights. These virtues are usually perceived by him in a democratic way as an ideal of equity or equal respect for all people.

¹⁴ Of course Kohlberg does not believe all individuals progress from stage one to the post-conventional or principled level of moral development. Only a minority of even adults reach this level. However, he does believe that moral development may take place through techniques of moral education, especially sustained classroom teaching about appropriate responses to human dilemmas.

¹⁵ Kohlberg, 294.

¹⁶ Thus, Kohlberg takes issue with those who claim that the Schempp decision of the Supreme Court mandates that any articulated ethical credos or value systems are ruled out of being taught in the public schools on the same grounds as religious instruction.

- ¹⁷ Kohlberg, 295.
- ¹⁸ Kohlberg, 296. Needless to say there are no universal religious values that appear here.
- ¹⁹ Donald E. Miller, "The Developmental Approach to Christian Education," Contemporary Approaches to Christian Education (eds. J. L. Seymour and D. E. Miller; Nashville: Abingdon, 1982) 93.
- ²⁰ Miller, 73.
- ²¹ Such a book as that of James Fowler, Stages of Faith (New York: Harper & Row, 1981) has studied various developmental models of psychologists (e.g. Erickson) and has produced his own model of the development of faith in humankind. This is very influential in Christian educational circles today.
- ²² Reid Lancaster, "Morals, Faith, and Christian Growth," Mission, 11, June (1978) 281-282; cf. Ronald Duska and Mariellan Whelan, A Guide to Piaget and Kohlberg (New York: Paulist Press, 1975). Emphasis mine.
- ²³ Stanley Hauerwas, A Community of Character: Toward a Constructive Christian Social Ethic (Notre Dame: University of Notre Dame Press, (1981) 130.
- ²⁴ Hauerwas, 130.
- ²⁵ Hauerwas, 130.
- ²⁶ B. Crittenden, "The Limitations of Morality as Justice in Kohlberg's Theory," The Domain of Moral Education (eds. D. B. Cochrane; C. M. Hamm; A. C. Kazepides; New York: Paulist Press, 1979) 255. This is combined with a definite formal model of the moral agent that is remarkably close to Kant. The goal of moral development is the free individual autonomously acting on universal principles and manifesting the strength of will to keep them. Cf. Peters, Reason and Compassion, 25.
- ²⁷ A further deficiency in this model is that it intuitively places justice as the fundamental moral value. But on what grounds is justice raised as the "apex" of the virtues over such virtues as compassion and agape? Cf. Crittenden, "The Limitations," 261-264.
- ²⁸ E. A. Judge, "Antike and Christentum," Augstieg und Niedergang der Romischen Welt II, 23: (Berlin: Walter De Gruyter, 1982) 41.

- ²⁹ S. Safrai, "Education and the Study of the Torah," The Jewish People in the First Century. CRINT 1, 2 (eds. S. Safrai, M. Stern; Philadelphia: Fortress Press, 1976) 945.
- ³⁰ T. B. Shabbath, 119b as quoted by Safrai, 945.
- ³¹ L. J. Sherrill, The Rise of Christian Education (New York: MacMillan, 1944) 45.
- ³² Sherrill, 45.
- ³³ The Life of Moses, 2, 39.
- ³⁴ Rainer, Riesner, "Judische Elementarbildung und Evangelienuberlieferung," Gospel Perspectives: Studies of History and Tradition in the Four Gospels, 1 (eds. R. T. France and David Wenham; Sheffield: JSOT Press, 1980) 211-218.
- ³⁵ Birger Gerhardsson, The Origins of the Gospel Traditions (Philadelphia: Fortress Press, 1979) tells of a Swedish professor of Medicine who gave a series of lectures in Egypt. After the first lecture the students suggested it would be helpful if he could present his major points in such a way that memorization of the material may be facilitated. Each day on the way to work I pass a synagogue school where Hebrew children are taught to memorize Hebrew words from the Bible.
- ³⁶ Riesner, 218.
- ³⁷ Riesner, 233, has noted the following striking sayings in this connection: Matt. 24:35/Mk. 13:31/Lk. 21:33; Matt. 7:24-27/Lk. 6:47-49; Lk. 9:26/Mk. 8:38.
- ³⁸ Gerhardsson, Origins, 23, notes that the followers of the earthly Jesus probably also maintained along with their memorization of Jesus' sayings some private memoranda or notations on Jesus' words and deeds. These memoranda would soon become organized into standard literary classifications known throughout all schools in the Greco-Roman world and would also function as major source material for the Gospel accounts.
- ³⁹ R. A. Kraft, The Apostolic Fathers: A New Translation and Commentary, 3: Barnabas and the Didache (ed. R. Grant; New York: Thomas Nelson & Sons, 1965) 66.

⁴⁰ Cf. R. M. Grant, “Development of the Christian Catechumenate,” in Made Not Born: New Perspectives on Christian Initiation and the Catechumenate (Notre Dame: University of Notre Dame Press, 1976) 41.

⁴¹ Grant, 41.

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