



Christian Educators Journal

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Genesis 1 and Science Teaching

Davis A. Young

EDITORIAL

On Equality of Women

A few months ago, after speaking to a college faculty about the "woman problem" (if any) on campus, I was asked, "Are there no differences between male and female?" I replied that, besides the physical differences, I thought the answer to be no. My answer has troubled me a bit.

I have asked many others that question; as yet no one has proved the answer wrong . . . or right. "Of course there are differences," folks say immediately. But when they try to specify differences, the answer eludes them. Perhaps the question is wrong. Size, strength, ability, talent, interest, aptitudes, temperaments and more—the variables are as great among men or women as between men and women.

Yet one difference does seemingly stand out, the difference of *role*. Tremendous and heated differences of opinion arise as to whether this role is biblically or culturally imposed. This role, assigned to females at birth, is traditionally equated with mothering. The honest fear of jeopardizing the home by many women's insistence that women have other roles as well as mothering provided much of the noise in the temporarily-halted movement for women's equal rights.

A useless polarization has produced paranoid and angry women in opposite positions. The traditional wife-and-mother, feeling scorned and ridiculed, vigorously campaigns to justify her position as *the* role for all women. The Christian woman, courageous enough to have children and a career, fights accusations of child neglect and selfishness with super-Momism and -womanism. Both women are wrong. Christians should know better. Children are a very precious gift from the Lord; they have the right to be parented, for which father and mother are co-responsible. Talents and training too are gifts from the Lord. We sing lustily and frequently:

Take my life. . . my hands. . . my feet
Take my voice. . . my lips. . . my will. . . my heart
Take my *intellect*. . . and use
Every power as thou shalt choose.
(*Psalter Hymnal*, No. 462)

My *intellect*? It takes love to make it possible for women to pray this prayer and expect God to *take* this intellect! Love requires that husband and wife help each other to fully obey the will of God. It means submissive reciprocity (Ephesians 5).

But how does all this relate to Christian schools? This is where much of love, understanding and preparation should begin. In the Christian school it means full and equal treatment of all females, faculty colleagues and students alike.

May we challenge girls and women to love God with all their hearts, soul, strength, and minds while we effectively deny them the opportunity to carry out this command by maximizing their obligations, as mothers and minimizing all other opportunity which requires development of their intellect in other ways?

Women's potential increased dramatically precisely at the time education first became possible for them. When Christian schools and colleges opened education's door to women as well as men, they placed on women increased responsibility as well. Isn't that how God works? We shouldn't be too surprised! Will the Master not be harsh with the stewardship of five or ten talents unused or undeveloped? Or should women simply not sing, "Take my intellect . . .?"

We educate girls for careers they should not pursue but overlook the career preparation for the role appointed to them.

Of course this change creates problems, many and big ones. Unfortunately, too many Christian educators are not actively seeking solutions to the many dilemmas this development in history has created for Christian women, men, children, church, and educators. But since when have Christians had the right to retreat from problems? What is "redeeming creation" all about? Shouldn't Christian education help us to live more Christianly?

Status quo always will be easier. Culture, mores, and tradition more often stifle creativity than challenge it. Thomas a Kempis said in his *Imitation of Christ*, "An old habit is with difficulty abandoned, and no man is willing to be led farther than himself can see." Tradition is such a comfortable old habit.

"Mom and apple pie" is the traditional sacred cow, one with which even politicians dare not tamper. But Mom is one-half the parent-team and, as the Bible clearly indicates, it is not even the half to whom God assigned the majority of parental instructions. Christ is the true center of Christian homes, not mothers or fathers.

Does Christian education then over-qualify girls for their roles as mothers? If women belong in the

home, we should rethink the entire curriculum. We then should argue for more extensive education in homemaking and parenting for girls. We educate girls for careers they should not pursue but overlook the career preparation for the role appointed to them. Few Christian schools *emphasize* home economics, and in curricula where it is included, girls sometimes learn better how to plan a wedding than a marriage, to mend a rip than a heart, to read a recipe than a hurt feeling.

Will the Master not be harsh with the stewardess of five or ten talents unused or undeveloped?

That is not to say that Christian education is lost on girls who marry. Many serious Christian mothers carefully, prayerfully choose to remain at home. Other Christian mothers, with equal care and prayer, choose careers outside the home. As Christian educators then our task is to analyze why we impose identical curricula on males and females if women's adult lives are role-static and men's lives are dynamic. Perhaps in the process of analysis our perceptions may change.

A review not of curricula, but of the Christian school structure itself shows a dramatic reversal in perception of the compatibility of career and motherhood. Three or four decades ago, married female Christian school teachers were few. A dramatic shortage of teachers during and after World War II suddenly elevated teaching to the status of a career completely compatible with a female's role as mother. What had changed? Biblical principle? Today's Christian schools clearly demonstrate that married women bring a dimension to Christian teaching that single teachers cannot yet provide.

Married female teachers have demonstrated nicely that marriage does not rob women of their well-trained talents. However, atrophy does.

In the scramble to fill vacancies at that time, Christian school boards did not realize the immense and far-reaching implications of their pragmatic policy change. (Even today some boards question married female applicants about their "family plans." The prescribed and honored motherhood role concerns boards who wish to avoid the "problem." Potential fathers are not queried.)

Married female teachers have demonstrated nicely that marriage does not rob women of their well-trained talents. However, atrophy does. Stewardship responsibility asks to be taught early.

Girls—and boys—need to learn that an abundant freedom in Christ depends on one's following where

He leads—in or outside the home. We and all our students are saved to serve . . . with heart, soul, strength, and *mind*. At birth girls are ahead of boys. If women's roles are so definitively and eternally specified in Scripture, then our first responsibility must be to tailor Christian education to help girls fill such roles well.

Homemaking and parenting are extremely important, so important that God gave male and female co-responsibility. Girls need to learn this early.

And so do the boys! Only courageous obedience to Royal commands will provide men and women effectiveness and joy in serving the King. This does not mean celibacy, marriage without children, or a choice for women between career and marriage. Rather it suggests that serious Christian education must help girls replace the frenzied fuzziness that submerges them in a cotton-candy frothiness of romantic nonsense about marriage and babies.

Girls need more time to grow up. They need time to recognize the pseudo-sophistication of their television-taught perception of house, marriage, home, and babies. They need to know that pain and regret for non-development or atrophy of talents may frequently mingle with their tears when they bid the last little one good-bye to kindergarten.

Nor may boys and men continue to be educated in the traditional mores and cultures of pre-education days. Boys need to learn early, at home for sure, but in school equally, that as family heads, they too

It means teaching young men that washing dishes, rocking crying babies during the night, and changing diapers are not distinctively feminine tasks.

are ordained to be homemakers and parents. The principle of headship in the family does not preclude mutual submission. When two plan to become one, the use of their combined talents requires serious decisions, the nitty-gritty of which are best decided during courtship, long before babies arrive.

If Christian modeling (especially by male teachers), curricula, textbooks and activities do not engender respect for equality and opportunity for both female and male, we fail. Equality is not mere lipservice. It isn't merely not appointing a woman as secretary. It isn't merely not opening the door for a female. It isn't merely not expecting the woman teacher to make coffee and wash dishes in the faculty lounge.

Equality means challenging girls to dare to accept full responsibility for all their God-given talents. It means encouraging boys to recognize and share the nurturing tasks mothers and sisters perform at home. It means teaching young men that washing dishes, rocking crying babies during the night, and changing diapers are not distinctively feminine tasks. It

means asking boys to babysit as well as girls. It means reminding fellows that the Bible speaks of the *tender* love a *father* has.

Status quo always will be easier. Culture, mores, and tradition more often stifle creativity than challenge it.

It also means cheerleading will be discouraged as the highest status a high school girl can achieve. It means girls' activities will not take less-convenient time slots because the guys' games are so important. It means pregnant girls will not be asked to leave high school while the father-to-be remains to graduate. It means teaching girls that their world has not ended when no boy asks them to the junior-senior banquet, or no boy has placed a diamond on their left hand before the college graduation.

But before we can do all this, we must ponder just what God does want of his redeemed people.

Strange that in the Kingdom of God new developments and insights often fight their way in instead of being welcomed as new and exciting challenges. Too often believers follow the world's leadership instead of providing it. Too often we don't dare live as freed people, saved to serve. Maybe we fidget in the fetters of Adam's bondage because we fear the far-reaching freedom we find in Christ.

Nick Wolterstoff (*Education for Responsible Action*, CSI and Eerdmans, 1980), has said about the church that which applies equally to the Christian school and what it must teach:

The church [*Christian school*] is called to be a paradigm, an exemplary community in its work. . . . Its own life is to demonstrate the first fruits of the full harvest, the signposts of the kingdom. The church [*Christian school*] is not merely to wait with grim patience for the new age when the Spirit will fully review all existence. It must already, here and now, manifest signs of the renewing Spirit. ☐

LVG



the Asylum

Responsibilities and Rewards

H. K. Zoeklicht

It was ten o'clock on a September Friday morning. The faculty room of Omni Christian High School was crowded with teachers, each of whom held a coffee cup in one hand and a yellow sheet in the other. The cups were being momentarily neglected; all eyes were on the yellow sheets. With his usual vigor, Kurt Winters, teacher of mathematics, raised the question which was on all the minds: "Now what in the Sam Hill has Rip done?"

"Well," responded Den Denker, "methinks he has done what every politician says he will do. He is

keeping his promises. Remember when last spring he said he was going to organize this faculty—to get better mileage out of it? This is it, man—his reorganization plan. Chairmen for departments. New committees. Ah, yes."

"Our incomparable leader has done it again! More cosmetics at Omni. That's what I think of it," chirped Lucy Bright cynically. "Our English Department needs a chairman about as much as Alaska needs snow. Besides, I see that he has me designated as *chairman*. This is the 1980's. If I'm going to be anything, it'll be a *chairperson*. We need an ERA at Omni."

"Oh, come off it, Lucy," said John Vroom, who did not have a yellow sheet, irritably, "We should

CEJ is pleased that H. K. Zoeklicht will continue this column of observation of teachers' lounge conversations for the current year. We learn in humorous fashion what we so often fail to see in ourselves.

eschew those worldly causes. Who are the lucky ones, the chairmen and so on?"

Lucy thrust the sheet in front of the near-sighted Bible teacher. "Here, see for yourself, John. You're like Abou Ben Adhem. You lead all the rest."

"What?" cried the startled Bible teacher. "Well, uh, of course, I never expected that," he said in tones of modest self-deprecation.

"You should have," cracked Ren Abbot. "You're the only one in the Religion Department."

"Yes, but John is chairman of both religion and science! What do you scientists think of that?" questioned Winter, looking at Steve Vander Prikkel and Matt De Wit, teachers of biology and chemistry.

"Not much," said Steve, looking balefully at Vroom. "Nothing against John, of course, but what does he know about science?"

At that the pudgy Bible teacher grimaced, swallowed hard, sipped his coffee, and glared over his styrofoam cup at the accusing questioner. Then he answered with a question. "What do I need to know about science, Steve? I have the Word. I don't claim to know all about molecules and bugs and things, but I know how the world was created. Long before science got so sophisticated, with microscopes and bunsen burners and things, theology was considered queen of the sciences. Did you know that?"

The disgruntled Vander Prikkel retorted, "Well, that still makes the sciences king, don't it? Even so, I can't see how *you* can be a good chairman of the sciences. Seems to me you'd fit better with history and stuff. Or maybe with speech. But science?"

By now the voracious Vroom was feeling heady with power, which gave him the confidence to seize a second jelly doughnut, the last one on the tray, in order to fortify himself against the eleven o'clock hunger pangs. Before plunging the desirable morsel into his eager mouth, however, he said thoughtfully, "I wonder what a chairman's duties are?" Then he chewed on both the thought and the doughnut.

Bob Den Denker, whose name appeared as the chairman-designate for the social sciences, answered the question. "They don't seem very impressive, John. Too bad." Den Denker began reading aloud from the list of duties printed on the yellow sheet in his hand: "First of all, John, it says that the chairman 'must be a model of professional conduct for the staff.' I think that means that the chairman may eat only one jelly doughnut during the morning coffee break. You suppose so?"

Vroom, wiping the red jelly that had accumulated on the tip of his nose, smiled condescendingly at Den Denker. "Seriously, Bob, what do you think it means? Do you think it means sort of setting the standards for, say, clothing—a kind of dress standard, you might say?" As he spoke he looked at his Penney's Best plaid jacket which his wife Minnie,

as an employee, had purchased for his birthday at a twenty percent discount.

"I don't know, John. It also says that you've got to be a team player—that's what it says, a 'team player.' Maybe you can get Minnie to use her discount to buy jackets for the rest of us."

Now Steve Vander Prikkel moved into the conversation again: "What else does it say about chairmen? Let me see that." And he ran his eyes down the yellow sheet. "Aha!" he chortled, "There are rewards!"

"What's this," chirped Ginny Traansma as she scrutinized the startling announcement, "Why, I believe you're right."

John Vroom was in ecstasy. "I'm sure it won't be much," he intoned, but on the other hand, I'm sure we'll earn what we get." He licked his lips.

"Right! You sure will, John," grinned Vander Prikkel. "It says here, let me read it, it says, 'The reward will be the appreciation of the entire staff and the school community, the prestige of holding a responsible position, and the satisfaction of a job well done.' How do you like that?"

At that point Vroom, who had lifted his cup of coffee to nose level, snorted with great force, spraying the brown fluid like a Yard Bird sprinkler all over Lucy's white blouse, giving it a rather unbecoming mottled effect. Vroom didn't notice. But Bill Silver, who was listed as the new chairman of business and mathematics, declared with mock enthusiasm, "Hey, why so upset, John? We get one perk. It says here that we get a key to the building. And—hey, this isn't so bad; it says here that we may attend one conference or convention every year with Omni paying the tab. Or part of it."

"Well," signed Ren, "The rest of us don't do quite so well, but at least we know what committees we're on. I'm stuck with the social committee again. Anyone in favor of a party?"

Ginny Traansma, music teacher, spoke in more serious tones. "I'm not sure what to think about all of this. I guess I should feel honored to be appointed as chairperson of the Fine Arts Division, but I'm not sure I do. Were any of you consulted about which committee you wanted to serve on, and were any of you asked if you would be willing to serve as chairperson? I wasn't."

"You said it, Ginny," declared Bill Silver, "I'm ticked about that too. What kind of a democracy is this? Like we could all indicate on a ballot who we think would make a good chairman. And we could say what kind of committee we would like—sort of match up interests with duties. Know what I mean?"

Den Denker spoke next. "Good point, Bill, I think you are right. That would be much better—it would more likely get the right person in the right slot, and we would all feel better about this. Besides, I doubt

that Rip's plan"—and he pointed towards his yellow sheet—"will do anything to improve the leadership here at Omni. Looks like so much window dressing to me."

"What kind of leadership are you talking about?" asked Lucy Bright, still trying to wipe the coffee spots off her blouse.

"A couple of things," returned Den Denker. "We really need to evaluate our curriculum to see if we are teaching the right courses to the right kids, and to see if there is overlapping, and all that stuff, right? For that we need someone from the outside, a curriculum expert, to at least help us see things objectively around here. Chairmen look after their own turf." He paused, but no one else spoke, so he continued. "And then we need some help in teaching methods. I don't care how educationist it sounds,

fact is most of us need some help in things like that. In fact, some of our jobs depend on our improving. We need somebody who is given the training and the responsibility to *lead*. Now I see nothing in Rip's reorganization which is addressed to matters like that."

Just then Dr. Peter Rip, principal at Omni Christian High, breezed into the faculty room. He turned on his official smile as he saw all the yellow sheets, two of which were at the moment traversing the room in the form of sleek paper gliders, one of which subsequently gently glanced off Rip's wan cheek. Rip, pretending to ignore the assault, moved towards Vroom and Den Denker, with his hand extended. "Congratulations, fellas," he said. "This is going to look good in your dossier now, isn't it?"

Only the third-hour bell responded. ☐

READER RESPONSE

Reading Professor Questions Workshop Way

Editor:

In the February-March CEJ Bette Oostendorp presented a clear, concise explanation of the Workshop Way program which has been implemented in many Christian school classrooms in Western Michigan.

The management feature of the Workshop Way has been helpful to teachers as a means of providing self-direction for pupils while freeing the teacher to work with others. However, before implementing the system in its entirety, careful evaluation must be made by the Christian teacher based on knowledge of how children learn, your view of the child as a creative, growing individual, and stewardship of the precious hours in a school day. I will limit my specific concerns to two parts of the reading program in the Workshop Way.

For teachers who understand reading as a complex process to be taught as a communication skill, with the

meaning of the printed word emphasized from the readiness level of reading all the way up through the refinement of reading skills, the methods used in the Workshop Way manual will be disappointing. For example, the phonics is taught completely isolated from the reading art. Although it does not include some "sound spelling" it does so in rote fashion with no rationale for making sense out of the printed word. The Instant Personality Phonics is designed "to give all students either real success or the feeling of success daily" (CEJ, pg. 18). However, teaching phonics in this way tends to mask the needs of the child who is not a visual learner and has difficulties with visual discrimination. This ten minutes a day for 180 days, is 1,800 minutes or 30 hours which could be spent much more productively by relating the phonics training into meaningful reading and/or spelling experiences. The child who is not learning rapidly needs more individual or small group direct instruction from the teacher.

The second concern I have is the Workshop Way strategy for grouping reading instruction into three categories: lovers of learning, near-lovers of learning, and non-lovers of learning. This grouping has little relationship with the amount of skill the child has developed, the cognitive level at which he is working, or the individual's *mode* of learning. This grouping classifies along one dimension rather than recognizing the uniqueness of each learner in interest, abilities, and modes of learning. The same reading instruction is given to all three groups rather than having differentiated instruction for the specific learning needs of the children. Placing all "problem behavior" (CEJ, p. 19) children together provides a group experience where there are no models for acceptable behavior.

Many of the techniques required in following the reading procedures are based on the behavioristic psychology that permeated the '60's and regarded the learner as an object to be stimulated into proper response rather

er than as an active child producing a thoughtful response.

The management system of Workshop Way has been of value to many teachers, freeing them to teach individuals and small groups while engaging the balance of the class in constructive activities. However, some of the teaching strategies should be studied carefully in relation to our view of the learner as Image bearer, our purpose for teaching reading, and our understanding of reading and communication of ideas.

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Readiness: Focus On the Schools.

Editor:

I would like to make a few comments in response to the February/March editorial which dealt with kindergarten readiness.

I believe that the editorial touched on a significant problem but I'm a little uncomfortable with some of the solutions offered.

The problem was identified as the variation in the intellectual, physical, social, and emotional readiness of kindergarten-aged children to deal with the demands of Christian schools' kindergarten programs. Part of the solution offered was that of instituting a program of pre-kindergarten readiness screening to (I assume)

weed out those children who are not developmentally ready to enter kindergarten.

First, it seems to me, the focus of the problem is on the wrong component of the child-school relationship. The assumption seems to be that the child had better be ready for the school's program or he won't succeed and thus will begin a long history of academic failure. Might it not be more productive to realize that no amount of testing, screening, or other assortment of measures can (or should) eliminate the considerable diversity that will always exist among children grouped, more or less, by age categories? Should not the school be ready to cater to the diversity of children's needs and abilities by means of more flexible and fluid instructional programs and a reduced emphasis on lock-step promotion? Readiness testing usually implies the primacy of institutional organization over personal needs; I'd like to see the school tested for its readiness to adapt to children's needs rather than vice-versa.

A second difficulty I have with the editorial in question is that it seems to suggest the usefulness of formal readiness testing. A response such as this letter can't deal with that issue in the depth required, but I would suggest that so-called formal, standardized testing (at any level of schooling) is fraught with serious problems associated with both the dubious reliability and validity of available tests as well as with the average teacher's inability to critical-

ly evaluate and use such test results.

Am I advocating that Christian schools pay no attention to the child's readiness to enter kindergarten? No, for indeed schools should be concerned with this matter. In addition to considering their own flexibility to adapt to children's varying abilities, schools should institute a program which will identify those children who are *clearly* unable to cope with the school's program. A competent, experienced kindergarten teacher can go a long way toward making such an assessment after spending a few days in careful observation of a group of kindergarten-aged children. Why not establish a pre-enrollment program late in the summer in which potential kindergarten pupils are assessed in an ecologically valid environment (the classroom), by the person who will be working with them (the teacher), and by observing their ability to handle the kinds of activities that are germane to the school's kindergarten program? I don't believe that it would be difficult to use this approach (in consultation with parents and administrators) to identify those children who are clearly not ready for kindergarten. In cases of uncertainty I would give the child the benefit of the doubt and ask the school to be ready to meet the child—at least half way, if possible.

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The Ledger Paul Ramsey

Purchases barter.
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Rocks go
At the earth's pace.
Motion takes
Its exact place.

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Burn-out or Cop-out?

I was furious! The doctor had quarantined our entire family because my sister had developed a serious case of strep throat. I had already recovered from the illness and was eager to return to school and hand my make-up assignments to my fifth grade teacher, but Dr. Grahek was adamant. We had to help stop the epidemic; so for three days we healthy ones stayed home and sulked about being cooped up with the sick ones.

Today our schools are experiencing another epidemic—teacher burn-out. Actually, I am rather weary of hearing about burn-out, but its presence does not surprise me. In fact, I suspect I may have experienced a touch of it myself once before it was freely discussed, for it is highly contagious and few are immune. It even takes people out of school—sometimes permanently. As this school year begins, some of our colleagues are absent from the classroom because they could not find the energy to face another year. Others are back at school, but their vitality is absent. Still others are hurling themselves into a hectic schedule, mistakenly thinking their salvation lies in the quantity of work they accomplish. Eventually they too will realize that the filament is loose and the light flickering.

Before you decide you are a burn-out victim, or a potential one, take care to recognize the symptoms. Dr. Mark Van Slyke, chairman of the Human Factors Department at the University of Southern California, said in *Parade* magazine (Nov. 22, 1981), "You are burned out if you are mentally and physically depleted significantly below your capable level of performance."

As a teacher, if you fail to produce enough energy to "light up" your class—and your classroom—you do need a check-up. However, unless you experience constant exhaustion and drudgery, you may instead have the preliminary symptoms of tedium or stress, which are in themselves not serious, but which can lead to burn-out, according to Dr. Van Slyke.

Of course, nearly every profession carries with it a certain amount of tedium and stress, but when

these tendencies occur one hundred percent of the time, burn-out is evident.

What can you do to avoid or remedy this all-too-common ailment? Relaxation is the usual prescription for burn-out. That may be interpreted as a Caribbean cruise or gardening or racquetball or changing jobs.

Now, these are rather delightful-sounding remedies, but they have one fallacy: they are not necessarily permanent solutions. In fact, I have known burn-out sufferers to experience relapses as often as yearly. The above solutions generally fail because they presume that one can outrun the problem. Instead, they merely supply temporary relief instead of a cure.

The first step towards dependable treatment is honest dialogue with God. Notice, that is *dialogue*, not *monologue*. "God, are you asking me to listen? Do you want me elsewhere? Have I been operating with incorrect motives?" Are you asking these questions? Are you sincerely praying for individual students? A person who seldom prays can expect a coldness, a nonchalance, a deadness in his life. I think many of us know from experience that our private personal prayers tend to dwindle first. We can still function publicly as a Christian for a time while carrying a spiritual void, but eventually the emptiness will surface. Teachers who really pray, however, have access to spiritual energy even when the work load is inversely proportionate to the paycheck.

The teacher who really communes with God often finds that the problems as well as the plaudits can motivate one to greater dedication. Praise is naturally encouraging, but difficulties also have the potential to challenge the teacher to more effective teaching. Sometimes God's voice is inaudible to us until He first stops us and gets our attention. Once we recognize our need to listen, we can know his voice, the voice that offers hope and strength for the task.

Hinging on spiritual strength is personal attitude. A person who is spiritually energized will surely handle the day's difficulties more wisely than one who tries to operate on human power. For example, a teacher who can see the cheating student's desire to gain approval can use that act as an opportunity to teach the importance of honesty. On the other

hand, a teacher who is himself basically unhappy and lacking in self-esteem will tend to discipline in anger and lack the patience to help the student develop alternative behavior. A burned-out teacher may blame the students for failure to understand the day's lesson whereas the real reason might be his own ineffective presentation or the student's lack of background information.

As teacher, if you fail to produce enough energy to "light up" your class—and your classroom—you do need a check-up.

Burn-out victims also have a harder time building love for their students, a trait I consider essential for effective Christian teaching. Perhaps that is so because they do not feel that they have either the time or the desire to really get to know the students. However, one way to get to know and love students is by spending time with them individually and showing interest in who they really are. Visit some of your students' homes or invite them to participate in some special activity with you. One teacher I know from Washington apple country takes each of her students to her home after school on a fall day to pick apples. Another former teacher took each member of her class to her home for tea and then drove them home and visited their parents. You can imagine the rapport such teachers have with their students. Of course, class loads prohibit many of us from visiting all of our students' homes, but the essential factor is building love and respect in a way that demonstrates a unique concern for each student.

Professional input is a third tonic for the burned-out case. Well-chosen classes, seminars, and workshops may involve precious hours of a person's time, but they also provide a focus that renews and revitalizes those who attend and get involved. Let me emphasize the term *well-chosen*, for man-centered classes where truth is distorted can be as discouraging and unhealthful for the spirit as the original ailment. Spiritually-sound ideas and effectively-used methods shared among teachers, however, can provide more incentive than all the antibiotics in the local drugstore.

The printed word also provides much sound advice and inspiration. Professional journals, like multiple vitamins, offer a whole gamut of energizers from concrete classroom activities to thought-provoking philosophies. Leaders of seminars and classes distribute bibliographies listing more outstanding books than the mind and budget can absorb. By underlining significant passages or writing brief summaries, one can return to key ideas. Tearing out useful magazine articles immediately for filing prevents your becoming a collector of worthwhile magazines which

stack up unused. Setting up a simple but useful filing system will later facilitate your reference to useful ideas you have read.

A wise teacher will not neglect the area of physical energy. Diet, exercise, rest, and change of pace really are significant. Vibrant teaching takes tremendous energy, and a conscientious teacher will try to maintain a high level of vitality. While an occasional headache or cold is understandable, a chronic complainer gives the students a strongly negative attitude to model. I believe a Christian teacher owes it to God, to the students, to the school board, and to himself to care for his physical well-being.

At certain times of the year teachers are more vulnerable than usual to suffer burn-out symptoms. Being aware of pre-Christmas flurry, January jeopardy, and the indescribable effects on students caused by the anticipation of graduation, an alert teacher can prepare for these seasons by planning particular lessons as well as preparing physically and mentally for stress.

A burn-out victim, even when fully recovered, should not neglect regular check-ups. You see, a check-up is preventive. Self-evaluation uncovers malfunctions the teacher may suspect already. Unnoticed weaknesses may be identified by others whom we allow to evaluate us objectively.

Although such checkups may cause temporary discomfort, the teacher who really wants to serve well is foolish to ignore the results. Really, these are opportunities to increase personal and professional strength and enthusiasm. You may learn from such evaluation that you need to cut down projects that are too involved for you and your students, even though you find it difficult to do so. Perhaps you need to add variety to make a project more colorful or tasteful. Your students may need more choices or more opportunities to help you plan projects. It is essential to accept such help. Perhaps radical measures are needed. Consider cutting out completely a unit that might even have been quite successful. Although you may have different students each year, the repetition may not be best for you. Dropping a unit will force you to restructure and revitalize your plans.

Finally, a potential burn-out victim has the responsibility to accept his own limitations. Overloading the system is more than just burning out the bulb; it is blowing the fuse! A burn-out victim who overestimates his human power forgets to look at the real source of healing, Christ who strengthens him (Phil. 4:13).

I do not believe teacher burn-out will ever be totally eradicated from earth. I do believe, however, that for those who possess the gift of teaching, much can be done to rekindle the joy of exercising that gift to the glory of the Giver. ☐



Nurturing Social Concern

Louis J. Voskuil

God's people today are in danger of losing the heritage of Christian activism and social involvement that was generated by the revolutionary '60s. Probably most of the church would prefer to forget that era and return as quickly as possible to more traditional concerns—evangelism, church planting, foreign missions, family life conferences, stewardship seminars, and the like. Much about the sixties should be left behind—stridency, rebelliousness, arrogance, distortion. On the positive side, however, the '60s forced the church to stretch its faith to deal with dimensions of life which it had generally forgotten: racial injustice, ecological abuse, rights of minorities, needs of developing countries, corporate manipulation, and many more. Christians engaged in creative experimentation with new forms of worship, communal relationships, and life-style. The church appeared to be rediscovering its faith as a wholistic response to God's Word. Christianity became exciting again, touching our everyday concerns.

It is likely, however, that the Christian community will simply follow the vagaries of our larger society, and our attention again will turn inward, toward getting along, toward personal fulfillment and career success. Just as the revolutionaries of the '60s and early '70s are being tamed and their symbols and songs commercialized, Christian college students are turning to business and engineering. From a Reformed perspective, such choices in themselves present no difficulty, but are they symptomatic of something else? Are we, blowing like the political winds of the recent past, returning to "normalcy"? Are we losing the healthy sense of a broad Christian witness that we had just begun to rediscover? Are contemporary trends eroding the newly awakened Christian social conscience? If more and more of our young people assume the status quo of American society and simply learn how to make a comfortable living, the life and ministry of God's people will be impoverished indeed.

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The Christian school is faced with the problem in a unique fashion. It prepares students, with support of church and home, to face life with the rudiments of a world view and a vocational calling, and a social awareness is implicit in both. In light of that task, the school has the responsibility and opportunity to institutionalize social awareness and involvement by making them a dynamic and integral part of the curriculum. Already in March, 1973, an article by Ronald Vander Kooi in this journal entitled "Values and Social Action in Christian Education are an Obligatory Risk" pointed out the special role of the school:

We must start early in life, for postponing activities to adulthood means that we never get in the habit.

The social distance between us and others becomes crystallized through inaction.

Unless the school takes its place in educating the Christian community to its responsibility, we will simply drift along with the fads and vacillations of our broader society.

SCRIPTURAL BASIS

Scripture provides some fundamental premises which ought to compel us to social action as a deep-seated, lasting commitment.

The foundation for such commitment begins with the Old Testament. Perhaps the reluctance of the evangelical, conservative church to be about social involvement is due to the fact that it is looking too much to the New Testament for explicit, systematic teaching. Bernard Grunstra (in *Insight*, January, 1973) warns of that danger in "A Theology of Social Concern":

We should be careful not to infer too much from it [the silence of the New Testament]. There is a relative silence in the New Testament also about what we nowadays call personal evangelism. . . . We must keep in mind that while in the New Testament the gospel and the kingdom are seen as supplanting "Moses and the prophets," in enormously, crucially important respects, there are also deathlessly important respects in which the gospel and the kingdom build on and presume the law and the prophets.

Looking at the Old Testament, then, in a sort of telescopic fashion for the broad outlines of the life of God's people, we find that through his revelation and through his ordinances, God laid out in intricate connection both a world view and way of life by which his people were supposed to live. He revealed himself to them in both direct and indirect ways. He told them enough about the origin and nature of the universe for them to tend it as his servants and not come into superstitious bondage to it as had their neighbors. He revealed to them their role in that world and where they were to look for direction. He also laid out a way of life, a "walk" which would bring them prosperity and blessing if followed. That walk included ceremonial and liturgi-

cal laws so his people might be pure and their worship acceptable. He gave them civil laws to govern their relationships with each other, social regulations to provide for the widow, the orphan, and the stranger. In that life laid out by God, social concern and provisions for the poor and helpless were an integral part of a God-ordained pattern. It was not a question of whether one should or should not be involved. Concern and involvement were simply part of the well-regulated Hebrew life.

The life of God's Old Testament people had as a central purpose the responsibility of witnessing to the heathen around them. (Examples: I Kings 8:41-43, Isa. 43:12, Micah. 4:1-2, Zech. 8:23.) Their worship was to be a testimony to the all-powerful Creator God who was above and distinct from his creation as well as a presence among his people. Their national life was to be a standard lifted up among the nations to show them the prosperity and peace of a people who walked in the statutes and ordinances of Jehovah. In the New Testament what we call the "mission mandate" was given in a special way, but in their own time and manner God's Old Testament people were also witnesses, living out their faith astraddle the merchant and military routes of the ancient Near East.

THE TASK TODAY

The task of God's people today, in the New Covenant era, is more complicated and more difficult to carry out for we live our economic, political, social, and recreational lives no longer solely within the fold of God's people but in the secular world as well. We often withdraw as much as possible because that world is so tempting and we are so easily corrupted. That problem, however, does not negate the fact that we do have economic, political, social and recreational aspects to our lives in the world and that the Lord calls us to a life which must be Christian in all its parts. In so doing we become witnesses to the fullness of the gospel much as the life of Israel among the nations. In his *Politics and the Biblical Drama*, Richard Mouw effectively points out the nature of the Christian life as witness and witness as life:

Viewed internally, the church must engage in an extended effort to be a certain kind of community. It must listen to God's Word, experience the healing provided by the servant-Lord, and grow in grace and knowledge. But it must also be an active presence in the larger community, proclaiming the word it has received, responding to the actual needs and suffering it finds, and attempting to promote patterns and practices which approximate God's standards of justice and righteousness. Neither its internal life nor its external mission can be neglected. It cannot be a force for justice in the world unless it is also itself a community that has been shaped by the justice and mercy of God. But it cannot be the community God calls it to be unless it is also the agent of God's redemptive mission in the world.

Calling people to repentance and faith, the church builds the community of God's people. They, in turn, demonstrate and in a limited way bring in the kingdom by their full-orbed covenantal life, thus making the gospel credible.

THE TASK OF THE SCHOOL

If such is the case, why do we still need special pleading for social involvement? Why do we still need warnings against isolation? Why is Christian social involvement by now not an assumed kind of activity integral to living the Christian life, a built-in part of the Christian school graduate's outlook? Without attempting to lay out an intricate curricular plan for the school, I should like to make some suggestions about goals and direction for the Christian school to institutionalize social concern.

1. The Christian school must teach Christianity both as a world view and as a way of life which embraces every aspect of our thought and action. Few schools will achieve unanimity or certainty among its supporters in formulating the Christian way, for example, in politics or social issues, but it is supremely important that the faith be understood in such a holistic sense. It is the only way that Christ's command to love God with heart, soul, mind, and strength can be understood. Only in active obedience does one love. Undoubtedly such a conception of the Christian life is already the goal of most Reformed schools and educators. The discussion of educational creeds in the pages of the *Christian Educators Journal* (April, 1971) is an illustration of such an intention. The fact that the subject required special discussion as recently as only nine years ago, however, raises doubt that we have been very successful in conveying the Christian faith as much more than a set of theological dogmas. The students must understand that simply because they are Christians and American citizens they are involved with social issues. The only question facing graduates should be the nature and place of their participation.

This point has been made many times. It is nothing more than the Reformed faith conveyed by John Calvin, Abraham Kuyper, and the tradition since. It is easy to lose sight of that vision of Christianity. Secularization in western culture is exceedingly powerful; it has done more damage by reducing the scope of Christianity than by frontal assault. The central justification for the Christian school is its task of teaching the faith as a total commitment and way of life.

2. Students must acquire an understanding of the dynamics of contemporary society and their relationship to it. This responsibility might well be worked out in the history curriculum or perhaps as an interdisciplinary effort in which several depart-

ments share their unique insights into the world outside the school. Geoffrey Barraclough's *An Introduction to Contemporary History* is an illustration of a framework which might be worked out in more specific detail. However it be done, teacher and students together must dissect and analyze the culture in which Christians are called to bear witness to the coming of the kingdom.

That effort must include not only an understanding of one's culture in a general sense but also must bring the students to understand very clearly that Christians exist in a culture which seeks to claim their loyalty. Spiritual forces surround us; all unified cultures are spiritually committed to an "organic structure of ideas, values, and beliefs" and it is very easy to fall into idolatry.* Unless people are spiritually disaffiliated from their culture it is impossible for them to live out a more basic and prior commitment as God's servants, to bring his blessing to a troubled world. We have to be clear about this point, however, lest we needlessly offend our "God and country" constituency. We must point out that being God's people in a prior sense still allows us to be good citizens. In fact our greatest contribution to our country is to serve as leaven in the full Biblical sense, to preserve society by bringing to it Biblical justice and reconciliation rather than merely to buttress an already bankrupt humanism. If our thinking is molded by typical public values in areas such as politics, welfare, economics, ecology, the military and the like, our answers to social ills cannot bring the justice and the peace of the kingdom.

3: To promote a Christian social ministry a practicum must be included which actually brings the students into contact with the world outside the Christian community. Obviously this will involve many hours of planning and headaches for someone, but is, of central importance. Without it how do we overcome the isolation naturally created by the interlocking environment of church, home, and school, no part of which can be sacrificed? How else can we refine, correct, adapt and adjust our reflection on social action as an ongoing process? Without practice how do we give our young people the encouragement and self-confidence needed for such involvement after graduation? Without it how can students reaffirm the values and commitments of church, home, and school for themselves? What better way than in such a controlled situation to lead our children out into the world? Surely there must be ways to use all the Christians who are daily out in the larger context of American society to provide sustained contact of a variety of types of experience

for our students. The experience need not be only of a social ministry type but could also be vocational if it is reflectively Christian. After a decade or two of consistent effort, social concern and ministry might become an accepted, natural part of Christian education and of living the Christian life.

Situations, options, and techniques will vary with schools and their environments. The goals discussed above could be met in a single interdisciplinary course with a practicum or at points in many different courses throughout the curriculum. It would require, however, a firm commitment of the school—board, faculty, administrators, and parents. Without such commitment too much time, effort, expenditure, and difficulty would be involved.

One last thing must be considered briefly: controversy will inevitably arise. Some out of isolationist thinking will resist the whole idea. Some will disagree vehemently with the teacher on the way he evaluated and handled a specific issue or situation. Parents will fight to have the school reflect their thinking on a specific point or program. The only possible way to prevent such disagreement from killing the whole program, it seems to me, is for the community to be united first of all in the conviction that Christianity is a whole life commitment and that social involvement is simply a part of living in the world. Agreement on that fundamental premise can make it possible for latitude to exist on some of the specifics. Perhaps the board will have to formulate a policy position which will state the fundamental commitment, define the parameters and then allow for differences to exist. It would require that the community hold its convictions sincerely but with a goodly measure of humility and recognition of its own fallibility. To create such an atmosphere is necessary for the program to function. It might also teach our youth a valuable lesson in dealing honestly but humbly with people with whom they may have some sharp disagreements—a not inconsiderable part of the Christian life in itself.

CONCLUSION

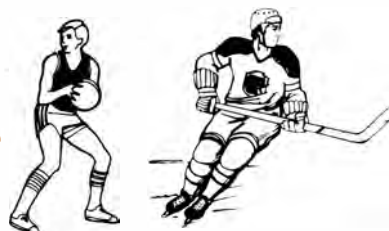
In conclusion, the valuable challenges of the Viet Nam and Watergate era will be lost to the church unless the Christian community finds a way to capture the broader understanding of gospel and witness, which segments of the church have begun to grasp. It is the Christian school, more than any other institution, but with the close support of church and home, that must deal with the gospel as world view and then translate world view into way of life. It must get the Christian vision of life out of the closet and into the market place. That requires curricular implementation, part of which is reflection, part action. So far the church has mostly huddled together in anxious isolation or lost its vision of a full-orbed gospel. The Christian school has both a challenging responsibility and a strategic opportunity. ■

*Will Herberg, in his *Protestant, Catholic, Jew* (New York: Anchor Books, 1960), p. 77, does an excellent job of demonstrating American democracy to be just such a value system and furthermore shows how it has emasculated the three great ecclesiastical traditions of which he wrote.



Sports From A Christian Perspective

Brian Robinson



Is there such a thing as looking at sports from a Christian perspective? Obviously the answer has to be an unqualified yes! It is inconceivable that an area of life such as sports would not fall under the Lordship of Christ. Unfortunately, many Christians have not given a great deal of thought to Christ's Lordship over sports.

Too often in the Christian community we meet with two misinformed extremes. On the one hand are the keen enthusiasts who see no problem, and on the other hand are the folks who see sports as a total waste of time, less than God-honoring. These two extremes should be avoided. I do not pretend to have all the answers but I hope that some of the following observations might lead to further discussion and insight.

Our attitude towards sports in the Christian school leaves much to be desired and considered. Some parents show a proper concern for the development of fine arts in the school but reveal little interest in a balanced sports program.

That Christians can leave a service meant to worship and glorify the risen Christ thinking only of the next sporting event is distressing, even idolatrous.

Another attitude seems to be: "Give them a ball; stick them in the field; let them go to it." There is a place for this kind of unorganized activity in the school, yes. Kids enjoy an opportunity to kick, run, and pass a ball without adult supervision, but if this is all we offer our children then we sadly neglect a vital area in their lives. Unorganized sports are usually dominated by the most athletic children. These sports fail to teach discipline, skills, teamwork, and the dedication necessary to persist in a task until it is mastered. Unorganized sports then will never be considered "good enough" when we recognize our responsibility as Christian educators.

Nevertheless, what, if anything, does the Bible say about sports? As a matter of fact, the Scripture has little to say directly about sports. One cannot go to the back of the Bible and look up sports in the index to see what God thinks about athletic endeavors. (But then, there is no index for shoemaking or sell-

ing either.) The Bible concerns itself with life and how to live it well. "Take fast hold of instruction; let her not go; keep her, for she is thy life" (Proverbs 4:13). This is how the Bible lays down far reaching principles on how to live. Application of these principles is called wisdom, and he who applies these principles wisely is called a wise man. In like manner sports, being one of man's varied activities, is subject to the wisdom of the Word. When this wisdom is applied wisely, athletic endeavors are enhanced and they become a thing of beauty as well as of joy.

It is interesting also to go through the Bible to observe references to physical activity. Samson, for instance, was a strong man with prodigious powers. What Olympic weight-lifting coach would not have drooled to have Samson on his team. In Judges 20:16 the Bible speaks of 700 left-handed Benjamites who could sling a stone at a hair's breadth and never miss. One can well imagine the keen competition among the young men as they honed their skills while their mothers despaired at the constant plinking of stones against the walls of the house. David was a noted athlete who excelled in numerous physical activities. In Psalm 19:5 David mentions the joy of a strong man who runs a race. Note too, David played the harp with consummate skill and saw no division between his athletic endeavors and his artistic achievements (i.e., the one manly and the other sissy). For David the two complemented each other as he experienced the full range of human emotion and accomplishment. The Apostle Paul too was a keen observer of sports scenes, and he often used athletic events to illustrate spiritual truths.

Yet the basic question remains: after all has been considered, is it not fair to say that the Bible has a low view of sports? I would reply, not a low view but a realistic view. The Bible does not glorify the athlete as did pagan societies of that time.

The present emphasis on athletic events and the idolizing of athletes are contrary to the serious Biblical view of life. Society fetes and coddles today's athletes out of all proportion to their contribution to the weal of society. It is noteworthy that as pagan society sank into degradation and corruption, the athlete became the most prominent figure of the day. The circuses (sports events) became the means whereby the people could escape from the realities of life. Today's pagan is no different. Sports are frequently used to escape God's call to repentance and

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Genesis One and Science Teaching

Davis A. Young



The firm conviction of Christian educators is that a truly Christian education is one that is based upon the Bible. In Christian education we try to take seriously biblical principles, truths, statements, doctrines, and data. We seek to apply them to the various disciplines in which we offer instruction, and indeed, we view the Scriptures as foundational to those disciplines.

Inasmuch as Scripture speaks about nature, we believe that instruction in the natural sciences must take seriously what the Bible says about nature. We are particularly concerned to stress the biblical doctrine of creation as it finds expression throughout the Bible but particularly in the first chapter of Genesis. We are convinced that it is a great mistake to ignore what the first chapter of the Bible has to say in our teaching of science. Clearly Genesis 1 does have some implications for such sciences as astronomy, geology, and biology.

The difficult question we must face, however, is exactly how we should relate the biblical teaching about creation to our scientific endeavors and instruction. Exactly what is it to which we may appeal in Genesis 1 as a foundation for biological, astronomical, or geological understanding? To what degree is Genesis 1 relevant for the deciphering of Earth history? How closely ought we to expect the discoveries of astronomy to match the details of the revealed astronomy of the Bible?

One point of view widely held among Christian educators is that Scripture has a great deal to say about Earth history and that we have every right to expect scientific discoveries to agree in considerable detail with the factual details of the creation account. It is thought that the biblical account must serve as a basis for scientific work so that one of the tasks of science is to seek in nature confirmation of the

biblical details. It is further held that the biblical account of creation can serve as a kind of arbiter over various scientific hypotheses and judge their relative validity. Those who entertain such views typically regard the account in Genesis 1 as strictly literal history, replete with miracles that resulted in the production of a series of mature, full-blown creations. Then, armed with the literal rendering of Genesis 1, many Christians confidently proclaim that a number of currently held scientific theories are invalid because, indeed, unbiblical. So, for example, the idea of the great antiquity of the universe is rejected as incompatible with the creation account; the idea of a slowly developing Earth is viewed as incompatible with the creation account; and various theories of biological evolution are rejected because they are surmised to be out of accord with the creation account. Christians who hold to such "rejected" theories and actively teach them may be viewed with some degree of suspicion and have been regarded as those who have compromised their faith and twisted the Scripture. Scientific instruction is further characterized by an effort to view all the data of nature in terms of the strictly literal history of the creation story.

What I am not going to do in this article is to argue for or against any one particular theory of science. For example, I will not argue about whether or not the idea of the vast antiquity of the Earth is biblical. What I will do is to point out that it is unwise to take Genesis 1, build a broad scenario of Earth and universe history from it, insist that the facts of nature must fit into this "biblical" scenario, then instruct students in such a way that they develop allegiance to such presumed "biblical" science. This is a trap into which the modern scientific creationist movement has fallen, and I am particularly anxious that those who are charged with the responsibility for teaching Earth science, astronomy, or biology in Christian schools and colleges should avoid falling into the trap of teaching this kind of "biblical" science, whether it is identical to that of scientific creationism, or not.

There is no Reformed exegesis of Genesis 1. There is no Baptist exegesis. There is no Arminian or Lutheran exegesis.

To make my point I will go through Genesis 1 and discuss the various interpretations that have been proposed not just for the chapter as a whole but also for the details of the chapter. The tremendous diversity of opinion expressed in commentaries on Genesis 1 is quite staggering. Moreover, the diverse interpretations cut right across theological lines. There is no Reformed exegesis of Genesis 1. There

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is no Baptist exegesis. There is no Arminian or Lutheran exegesis. As a result I do not think that we can expect to develop a "Reformed" or a "Wesleyan" or a "Lutheran" view of Earth history from Scripture.

VERSE ONE

Genesis 1 begins with the grand statement that in the beginning God created the heaven and the earth. There have, of course, been alternative translations of the first verse. Some have suggested that the verse would be translated "in the beginning when God began to create. . . then God said 'Let there be light.'" We need not overly concern ourselves with this alternative translation, since virtually all evangelical commentators have rejected it. At this point, however, the unanimity among evangelicals seems to disappear. The first matter in dispute arises over the question as to whether or not the statement of verse 1 is properly a heading or title or summary for the whole chapter or is it simply an introductory statement of the creation of the initial stuff of the universe? The significant difference is that if we take the verse as a summary or title then the actual creation of the world seems to start with verse 2 and the creation of the initial stuff of the universe prior to the condition of emptiness of the primitive Earth is not specifically stated, but only implied. If verse 1 is introductory then the Bible specifically mentions the creation of the initial stuff from which the organized universe developed. There are very able commentators on either side of the question. C. F. Keil, H. C. Leupold, Henry Morris, John Calvin, and Harold Stigers, for example, do not treat the verse as a summary. On the other hand, commentators like A. Dillmann, E. J. Young, and Skinner regard the first verse as a title because they believe that the expression *heaven and earth* refers only to the organized universe and not to chaotic disorganized material.

Then arises the question as to exactly what is meant by *heaven* and what is meant by *earth*. Many regard the term *heaven* as referring to astronomical space, others to all the heavens including the spiritual heavens as the abode of spiritual beings, and still others refer to it the firmament which was created on day two and defined as *heaven*. *Earth* is variously defined as the planet on which we live, the dry land as defined on day three, or the solid surface of our planet whether submerged under water or not. Morris says that *earth* in verse 1 simply refers to the component of matter in the universe inasmuch as it was formless at this time.

We are still not through with verse one. Another question addressed by various exegetes concerns whether or not the creation mentioned in verse 1 is to be regarded as part of day one or if it precedes day one. Many commentators, for example, Morris, Keil, and Leupold, seem to assume that verse 1 is

a part of day one. On the other hand, James Murphy, a nineteenth-century Irish Presbyterian, J. P. Lange, and Augustine believe that the creation mentioned in verse 1 does not belong to the first day of creation. There are many other commentators on

Did gravity first come into existence when the Spirit energized the *tehom* in verse 2 or was gravity a part of the very first initial creation?

each side of this question. This is a particularly crucial question as far as the history of Earth is concerned. If indeed the events of verse 1 and possibly verse 2, as maintained by Augustine, preceded the six days of creation, then we are immediately confronted with the conclusion that the Bible says nothing definite about the age of the Earth or the universe. Even if one takes the six days as ordinary days there is still no information at all in Scripture about how long the condition stated in verses 1 and 2 may have lasted. The duration of the events of verses 1 and 2 is unknown, if in fact they preceded the six days. The fact that a number of extremely able evangelical commentators maintain that verse one is not part of the six days should lead us to exercise considerable caution in our statements about the antiquity of the Earth. We should be careful to avoid statements to the effect that the Bible says the Earth is only a few thousand years old. Clearly such a view is not consistent with the interpretation of Augustine or such an erudite commentator as Lange.

VERSE TWO

Variations of interpretation of verse 2 abound. Perhaps the most significant bone of contention is whether or not the verse should be translated, "And the earth was without form and void" or "and the earth *became* without form and void." Is it *was* or is it *became*? Unquestionably the majority of commentators have insisted that the plain meaning of the verse involves use of the word *was* and they have emphatically rejected the use of the word *became*. Nevertheless a significant number of scholars believe that the use of the word *became* is perfectly legitimate. For example, biblical scholars like Murphy, J. P. Smith, Thomas Chalmers, and E. Hitchcock, all argued for the translation *became*. In the modern day a vigorous case for *became* has been put forward by Arthur Custance. Even a footnote in the New International Version admits the possibility of the translation *became* in verse 2. Now should one get exercised over the difference in the two words? Quite plainly there would be a big difference. By saying that the Earth *became* waste and void, we imply the prior to that time it was not a waste and void. It was not originally created that way, but somehow

became a ruin. Such as ruination would perhaps be an event that could be discovered through scientific research on the record of the rocks. On the other hand, if we opt for the translation *was* we simply say that the original condition of Earth was one of disorder and that the following verses describe the subsequent ordering of Earth. In that case we ought not to expect to find evidence of some kind of ruination of the primeval Earth.

Much has been said of *tehom*, the deep. To Leupold, *tehom* is the surging, primeval water; for Derek Kidner it is literally the ocean; for Lange, the water of *tehom* is different from the waters of the third day. Instead, *tehom* is the fluid or gaseous form of Earth itself in its first condition. Lange does not conceive of a solid earth covered by an ocean of water, but rather he envisions a gaseous proto-Earth. Morris holds a somewhat similar view. For him *tehom* is a formless watery matrix. The basic material elements are sustained in this pervasive watery matrix throughout the darkness of space. He believes that there was as yet no gravity or electromagnetic radiation in this *tehom*. Insistence on a particular view would have tremendous implications for working out a scientific history of the universe. Does verse 2 describe the *universe* in its primitive fluid condition? Does it describe the *planet* in its primitive fluid condition? Does it describe a solid planet covered by water? Or does it simply describe the solid land submerged under water?

Lastly we discuss the Spirit of God over the *tehom*. The vast majority of evangelical commentators have insisted that the verse speaks of the Spirit of God, specifically the Holy Spirit, rather than just a divine Spirit. What is it that the Spirit does over the water of the *tehom*? Many commentators prefer the idea that the Spirit broods. Morris speaks in these terms, and Calvin has no problems with that view. On the other hand Bruce Vawter says that this is not brooding, but rather sweeping and Leupold that it is hovering or being borne along. Leupold sees the Spirit impregnating the earth and *tehom* with divine potentialities, whereas Morris sees the Spirit as vibrating back and forth or energizing the basic stuff of the universe. At this point for him gravity comes into existence because of the energizing influence of the Spirit. Again we have a point of scientific interest. Did gravity first come into existence when the Spirit energized the *tehom* in verse 2 or was gravity a part of the very first initial creation? Does the Biblical text really tell us when gravity originated?

DAY ONE

Let us turn now to the account of the creation of light. Several questions arise. In the first place, numerous commentators have discussed whether the light existed with or without light-bearers. Leupold, Morris, Young, Dillmann and Calvin have no diffi-

culty in regarding the light as an entity that is independent of any source. On the other hand numerous commentators, such as Stigers and Murphy, have no problems in arguing that the light arises in connection with light-bearers. Oftentimes it is suggested that these light-bearers are the sun and other luminaries in their primitive form.

We deceive ourselves if we think that we can work out a biblical science, that is, a biblical scenario of Earth history or a biblical scenario of astronomical history from the data of Genesis 1.

Many commentators seem to assume, without ever discussing the question, that the light mentioned in verse 3 is a universal light. This is the first appearance of any kind of light in the entire universe. Some commentators are more specific. Morris thinks of the creation of light as a complete energizing of the physical universe. In contrast, Murphy points out that the light is mentioned only in connection with the primitive condition of the Earth and therefore restricts the creation of light to the light which falls on the Earth. Universal light is outside of the purview of the text. Here is a crucial matter as far as biblical astronomy is concerned. Is the light of verse 3 light of the universe, or the entire electromagnetic spectrum, or is it simply light that falls on the Earth? Which direction should our biblical astronomy take?

The creation of light also brings in the distinction between day and night on the Earth or between darkness and night. Many commentators assume that the darkness and light imply the rotation of the earth on its axis through a normal 24-hour period. Morris, for example, says that these verses clearly imply rotation of the Earth with a light source on one side of the Earth. Calvin says that we cannot tell from the text whether half the Earth was dark while the other half was light or whether the entire Earth was light for awhile and then dark for awhile. Others say that if there was rotation the text tells us nothing whatsoever about any rotation and therefore we are not warranted in introducing the idea of rotation! Well, did Earth rotate or didn't it at this point in its creation, and if so, how quickly did it do so? Where does biblical science go?

Here on day one we have the very first mention of the days with their attendant evenings and mornings. An incredible amount of ink has been spilled over the question of the nature of these days. Untold numbers of commentators have insisted that the days in question are ordinary 24-hour days. We can appeal to such church fathers as Basil, and to more modern writers like Keil, Murphy, Leupold, Morris, Herman Hoekesma, Louis Berkhof, Robert Dabney, Dillmann, and many others. Some believe the days

are not days in the historical sense, but are prophetic days, that is, days of prophetic vision of the works of creation. Johan Kurtz holds to this general point of view. Adherents of the framework theory, for example, Meredith Kline and Nicholas Ridderbos, hold to a topical understanding of the days. Still other commentators have held that the days are genuinely historical days but that they are to be taken as periods of time of indeterminate length. A commonly held but erroneous impression is that only a few individuals hold this view, and that those who do are often scientists who are seeking to escape from the plain meaning of the text. Theologian adherents of the long-day view include Lange, Franz Delitzsch, A. Maclaren, W. H. Griffith-Thomas, C. Hodge, W. G. T. Shedd, A. H. Strong, Tayler Lewis, Stigers, J. O. Buswell, Jr., E. J. Young, James Orr, F. Bettex, J. Miley, and O. Wiley. Laird Harris, Bernard Ramm, and Kidner lean in this direction. Some commentators were persuaded that at least the first three days could not have been ordinary solar days since presumably the sun was not yet in existence. Herman Bavinck held to this position and so did Augustine. Augustine in fact makes the statement that he is not sure exactly what kind of days these were. With such a great cloud of witnesses I think it is a grave mistake for Christians to insist dogmatically that the days of creation are 24-hour days and therefore Earth is very young and we must compress all of Earth history into a very brief time. Clearly the establishment of a biblical science requires that we settle the exact nature of these days of creation. I don't think we can do it.

Not only are the days a matter of debate; so, too, are the evening and the morning. Some insist they are literal evenings and mornings. Others take them figuratively as the parts of figurative days. Still others, like Lange, see more that just time designations in the use of evening and morning. Lange sees symbolic importance here, too. For him the evening is the time of chaotic fermentation of each day, it is the time of birth-travail; whereas the morning is the time of fair, solemn world-building in which a higher, fairer state of the world emerges.

Is it biblical science to maintain that Earth was in existence prior to the sun? Or is it biblical science to maintain that the sun was in existence along with Earth?

DAY TWO

On day two of creation we have the separation of the waters and the formation of the firmament. The main point of contention in regard to day two concerns the nature of the waters above the firmament. Nearly everyone agrees that the waters below

the firmament are those waters which make up Earth's oceans, although interestingly enough, Lange suggests that the clouds and the rain belong not to the waters above the firmament but to the waters below. There is a wide variation of opinion regarding the exact significance of the waters above the firmament. One point of view widely held today is that the waters above the firmament refer to a canopy of water vapor located above the atmosphere and surrounding primitive Earth. According to Morris this vapor canopy possibly extended above the stratosphere and ionosphere and maybe even into space. Other writers, like Young, stress that the language says that the waters were *above* the firmament and cannot be referring to the clouds which are *in* the firmament. Young does not argue in favor of the canopy theory but simply speaks of waters in space, beyond the firmament. Many commentators argue that the waters above the firmament are ordinary rain clouds. Calvin holds to this idea as do Leupold, Stigers, and Murphy. On the other hand, Lange simply says that the upper waters refer to gaseous water as it forms a unity with the air and so makes an ethereal atmosphere. Clearly it does make a difference to our understanding of Earth history whether Earth at one time had an antediluvian vapor canopy that was destroyed at the time of the flood, or if these waters simply refer to rain clouds in the sky.

DAY THREE

On day three the waters are gathered into one place to form the seas, and the dry land emerges. Earth is commanded to bring forth vegetation. There seems to be little disagreement that day three is indeed describing the formation of oceans and the appearance of dry ground. Opinion varies in connection with the appearance of vegetation from that ground. Morris makes the point that the plants do not grow from seeds that were made but rather appear full-grown. He stresses rapidity of action. Processes are speeded up and plants are created with an appearance of age. Leupold also in connection with the formation of the oceans says that things occurred at a vastly accelerated pace. But then Tayler Lewis takes great pains to stress that God created the plants with certain natures and that one should expect those plants to behave in accord with their God-given natures. Plants do not grow and become full-grown instantaneously. They grow and develop. Consequently we must not talk in terms of appearance of age as far as Lewis is concerned. Young suggests, too, that the language of the third day implies process and growth and that we might not be able to expect the events to be forced into an ordinary 24 hours.

The text tells us that the vegetation will reproduce after its own kind. Some regard the Hebrew word *min* as nearly identical with *species*. Morris says that

min will probably be found identical with the biological taxa species, genus, or in some cases family, but practically never outside the biological family. Why he limits *min* to the family is not stated. Many writers comment that the text rules out evolution and transformations of life forms; yet it is interesting that evolutionary theory has always included the idea that life forms will reproduce after their own kind. The British evangelical commentator Derek Kidner sees the language of day three as well suited to evolution, although he further says that evolution is not the only scheme the language would allow.

DAY FOUR

Day four has been one of the more controversial parts of the creation account. Certainly anyone who wishes to teach science from a Christian perspective should read carefully Calvin's comments regarding the creative events of this day. Calvin notes that some people had objected to the validity of the text on the ground that the planet Saturn was actually larger than the moon whereas the Bible seems to imply that the moon is second only to the sun in size. Calvin argues that the Bible is not talking in terms of absolute physical truth, but that God accommodated the language of revelation to our understanding and perceptions. The verses are speaking in the language of appearance. To be sure the moon does appear to be a much more sizeable light than anything else in the sky save the sun. Calvin argues that if we would learn the details of a scientific astronomy we should not go to the Bible, but to the stars. We should study the science of astronomy.

Is the light of verse 3 light of the universe, or the entire electromagnetic spectrum, or is it simply light that falls on the Earth? Which direction should our biblical astronomy take?

We again meet with several differences of opinion in regard to the heavenly bodies that were created on the fourth day. The major question revolves around whether or not the stars, the moon, and the sun actually made their very first appearance on this day or if they had been in existence previously, but only in rudimentary or veiled forms. Dillmann maintains that the idea that the heavenly bodies, or luminaries, were primarily prepared and completed on the fourth day is opposed to the text. He says that their absolute existence begins on the fourth day. It is then that God set them in the firmament. Morris likewise believes that the sun and the moon were for the first time created on the fourth day and had no prior existence. On the other hand commen-

tators like Leupold admit that there may have been a prior existence of the heavenly bodies in some sort of undeveloped form before the fourth day, but that these bodies were not yet light-bearers. It is maintained that the original creation of the sun and other heavenly bodies might be subsumed under verse one of the chapter in the creation of the heavens. Lange says that the appearing of the starry world and operation of the solar system first occurred with respect to Earth on the fourth day. His interpretation presupposes the prior existence of the heavenly bodies and assumes that they may even have been light-bearers prior to this time, but that not until the fourth day was that light visible on Earth. A similar point of view is entertained by a number of other commentators. Murphy, for example, is also fully persuaded that the sun and other heavenly bodies were in existence prior to the fourth day, but that their appearance on Earth as light-bearers is only made clear on the fourth day, and this is attributed to the continual clearing up of the atmosphere which presumably was set in motion on day two.

There is unquestionably here a point of extreme importance for the development of a *biblical* view of astronomy. Is it *biblical* science to maintain that Earth was in existence prior to the sun? Or is it *biblical* science to maintain that the sun was in existence along with Earth? Is it *biblical* science to maintain that the sun was not fully visible on Earth during the earliest part of its existence? Did this visibility have to do with clearing of the atmosphere or did it have to do with the increasing ability of the sun itself to be a source of light? Which option should Christian teachers of astronomy insist upon? Are we not perhaps stepping into unsafe ground if we go beyond the thought that God alone is Lord of the heavenly bodies, that He has been pleased to give them to us for light and for calendrical purposes, and that they are created things that should not be worshipped?

DAY FIVE

Compared with the events of the previous four days, we find relatively few areas of controversy surrounding day five. The main problem comes in identifying exactly what creatures were created. There is general agreement that birds and water creatures were created. Many commentators recognize the fact that birds should include all winged creatures, so bats and various flying insects would also have been created on day five. As far as the creatures that swarm in the water are concerned, various commentators include animals other than fish. Knobel includes water insects. Leupold includes amphibians, saurians, and crocodiles. It is generally accepted that the *tannanim* are great sea monsters and would include all manner of great sea beasts like the crocodiles and whales.

We must again take note of a comment of Calvin in regard to day five. Calvin is attracted by the fact that these creatures are said to be created. This is the first time in the chapter that the word create is used since verse one. Calvin thinks that this is of some significance, and he adds that the creation of the fifth day is not limited to it but also refers to the shapeless mass which was the fountain of the whole world. So, too, he says, the beginning of the creation of the whales is not to be reckoned from the moment in which they receive their form, that is, the fifth day, but is to be traced back to the beginning. Calvin's comments imply that we make a mistake in interpretation of Genesis 1 if we completely restrict the events of creation described on a particular day to that one day. Is there perhaps some preliminary development involved in the creation of things that precedes their appearance in full-blown form on a given day? A similar thought is expressed by Delitzsch, except that he looks forward rather than backward. Delitzsch says that the works of single creative days consist only in the laying of foundations. He maintains that the birth process that is introduced in each of the days extend its efficacy beyond itself. If we take the comments of Delitzsch and Calvin together we could conclude that the creation of birds is not totally limited to day five, that the creation of vegetation is not totally limited to day three, and that the creation of heavenly bodies is not totally limited to any four.

DAY SIX

The question of greatest interest for science that concerns the sixth day is the matter of the diet of men and animals and the implications regarding death in the world prior to the fall of Adam. Many commentators take the divine permission to eat flesh as a prohibition to eat flesh and conclude that prior to the fall both man and animals were vegetarian. Keil, for example, maintains that before the fall men and animals would not have been carnivorous, although he does allow that natural death for animals, not death by being preyed upon, would have been natural prior to the fall. Morris insists that both men and animals were vegetarian before the fall and that there was no death prior to the fall even among the animals. Leupold, too, maintains there was perfect harmony in the animal world before the fall. Men and animals were all vegetarian. Dillmann maintains a similar opinion. Delitzsch says that man at first had a diet restricted to the plant world. As far as animals are concerned, however, Delitzsch holds that animals existing prior to man may have been able to devour flesh. He argues that only those animals contemporary with man did not eat flesh, and in particular it was those animals that were associated with man, i.e., those in the same area and with which he had contact, that did not devour flesh.

Only in association with man did conditions of perfect harmony in nature exist. Delitzsch's view then allows for only a partial vegetarianism. On the other hand Lange seems rather skeptical of the whole idea that there was no death prior to the fall or that animals could not have eaten one another. He thinks such representations are rather idealistic. He is more open to the thought of just man not killing animals or eating them. Calvin also seems a little doubtful of meat-eating before the fall. Murphy thinks man probably was vegetarian but he also says that we need to remember that man was "constituted master of the animal as well as of the vegetable world; and we cannot positively affirm that his domination did not involve the use of them for food." Kidner remarks that the text must not be pressed to mean that all animals were once herbivorous any more than that it means that all plants were equally edible for all animals. The general point, he says, is that all life depends upon plants for its sustenance. We seem to have another area in which it is difficult to determine exactly what is *biblical science*. Should we take the point of view that fossils could have developed prior to the fall of man or must they be restricted to post-lapsarian times? If there was indeed animal death before the fall, can we say that fossils of animals that looked carnivorous came from animals that really were carnivorous? I do not think we can decide this issue conclusively from Scripture alone.

With such a great cloud of witnesses . . . it is a grave mistake for Christians to insist dogmatically that the days of creation are 24-hour days and therefore Earth is very young and we must compress all of Earth history into a very brief time.

Quite obviously there has been widespread disagreement within evangelicalism over the meaning of details in Genesis 1. Moreover, this disagreement cuts across theological lines. We find Reformed and non-Reformed persons agreeing at various points. We find one Reformed exegete disagreeing with another Reformed exegete on given points. We cannot simplify matters by concluding that certain interpretations came about simply because of the rise of modern science and an attempt to accommodate (twist) the biblical text to scientific understanding. Certainly we cannot accuse Augustine of trying to accommodate the Bible to science when he took the point of view that the events of verses 1 and 2 preceded the six days, and further when he maintained that the first three days were not ordinary days because they were not determined by the sun. Then, too, there have been other exegetes who have almost

bent over backward to avoid letting science influence their interpretations of Genesis 1. I refer here specifically to Tayler Lewis, a Reformed exegete who became convinced on strictly biblical grounds that the universe is exceedingly old. We must face the fact that there are honest, legitimate differences of interpretation of the text of Genesis 1.

OVERVIEW OF GENESIS 1

There have also been differing overviews of the chapter held by Christian people. One view of Genesis 1 is known as the ruin-reconstruction, restitution, or gap theory. This point of view holds that the initial creation of God preceded the six days by an indefinite period of time so that the Earth could be regarded as exceedingly old. The initial creation, however, was subjected to a ruinous catastrophe, a desolation, and then recreated or restored in six literal days a few thousand years ago. Some supporters of the gap theory would argue that the catastrophe was related to the fall of Satan. This theory has been held by Thomas Chalmers, James Murphy, William Buckland, Adam Sedgwick, John Pye Smith, Kurtz, and Custance.

Still others have adopted the figurative day or day-age view of Genesis 1. This overview basically regards the six days as periods of time of indeterminate length, so that again Genesis 1 is seen as being in agreement with the idea of an extremely old Earth. The day-age supporters point out that the general sequence of events in Genesis 1 is very similar to that suggested by geological investigation. The view has had a number of able supporters, such as Hodge, Shedd, Buswell, and Strong.

Then there is the framework hypothesis. This theory sees the main interest in Genesis 1 as a topical rather than a chronological-sequential interest. Supporters of this view have pointed out that there is considerable parallelism between various days in the chapter. Days one and four, days two and five, and days three and six are said to form parallel groups. Day two, for example, treats the formation of the atmosphere or firmament and the separation of waters, whereas day five treats of the creation of the flying creatures whose habitat is the atmosphere and also the creation of those creatures whose habitat is the water. Day one treats of the creation of light, whereas day four treats of the creation of light-bearers. The arrangement is a topical one, and Scripture has no interest in time or sequence. The leading advocates of this view of Genesis 1 are Kline and Ridderbos. Both Ramm and Strong have noted that there is indeed some topical concern in the chapter without committing themselves to the framework view.

Still other theologians have viewed the six days as prophetic days or days of vision, days in which creative events were revealed, or days of vision into

which all the events of creation were compressed. The idea is that creation itself did not take six literal days, but the revelation of that creation history in pictorial form took six days. Both Kurtz and P. J. Wiseman have argued for this general position.

Is there any real meaning to the expression, "a biblical view of science"? How practically do we teach Christian science? What is there in Genesis 1 that we can apply to our teaching of science?

Then there is the traditional literal position which simply regards the chapter as one which speaks of the creation of all things in six ordinary sequential days. This view entails the thought that the Earth is very young and that its creation involved creation of various objects with an appearance of aging. Men like Keil, Leupold, Morris, and Dabney viewed creation in these terms.

CONCLUSIONS

Frankly I have my own favorite overview of Genesis 1 that I think does the most justice to all the evidence of the text. Moreover, I think that certain interpretations of the details are much better than others. I think, however, we would be very much mistaken to construct a *biblical* picture of universe history out of my preferred interpretation and then insist that a scientific picture of the history of the universe should fit that interpretation.

In view of the tremendous divergence of scholarly opinion among sincere Christians we are deceiving ourselves if we insist that there is only one particular point of view that Christians must maintain regarding Genesis 1. We deceive ourselves if we think that we can work out a *biblical* science, that is, a biblical scenario of Earth history or a biblical scenario of astronomical history from the data of Genesis 1. It just cannot be done in such a way as to compel assent within the Christian community. If we cannot seriously develop a *biblical* science from Scripture which we can take into the classroom and teach as such, and which can serve as a framework into which we can integrate the data of the various sciences, what can we do? Is there any real meaning to the expression, "a *biblical* view of science"? How practically do we teach Christian science? What is there in Genesis 1 that we can apply to our teaching of science?

It seems to me that when we speak of a Christian or *biblical* view of astronomy or biology or of any other science we are insisting, as Genesis 1 plainly teaches, that our God is the source of the creation with all of its unity and diversity, with all of its complexity and simplicity. We rightly reject therefore

any materialistic or naturalistic idea which regards the universe as eternal and self-sufficient.

A biblical view of science is also one that recognizes from the totality of Scripture that God has established ordinances, decrees, bounds, and laws in nature. God has a covenantal relationship to nature. The regularity of nature according to the wisdom literature and the prophets is an evidence of the faithfulness of our God. Hence the Bible makes clear that there is underlying regularity to nature and that there are patterns to be uncovered, all because God

is dependable and faithful. If we want to develop a *biblical* view of Earth history or biological history, we must examine the evidences and clues for the history that God has left behind in nature, recognizing that it is indeed God who left the evidences and recognizing that those evidences can legitimately be interpreted in terms of the laws and ordinances that God has embedded in the very structure of His creation. A biblical approach to teaching science is one that will lead our students to take the data in nature seriously because that data comes from God.



THE HORSES (For my students)

Elva McAllaster

Go on, go on.
Walk through the pastures
At morning, at twilight
Carrying the bridles unobtrusively.

Who knows when the wild horses
Will let you approach them?

Sometimes one will wait for you
Where the creek bends, by the willows,
Or in a dry coulee;
Will nuzzle his long nose against you like a
St. Bernard
And wait quietly while you mount him.

Often they will all canter away
With a clatter of derision
In their pounding hoofbeats.

Sometimes you can catch hold of a mane
Just in time—

Vault on—
And cling
In splendid, terrified, triumphant desperation
To the hurtling horse: oh,
Magnificent rhythm
Of galloping hoofbeats.

Even when they evade you the longest,
When you are most weary of carrying useless
bridles,
Be glad they are untamed steeds:
Sons of Pegasus.

CHALK

Dorothea Kewley

With deft strokes the tailor marks
a boy's shoulder seams
and decrees what kind of figure
he will cut as he walks
toward adult life.

On a chalk board the teacher marks
guidelines for the same
boy's mind to cut a handsome figure;
if attentive, daily he talks
with improved wisdom and belief.

Do We Have Your Correct Address?

Send us your new address as soon
as possible, please.

NEW ADDRESS:

Name _____

Address _____

Mail to: Donald J. Hunderman
1500 Cornell Dr. S.E.
Grand Rapids, MI 49506



Disciplinary Principles for the Principal

by Anita Cooper

"If you can't handle Johnny—send him to me and I'll take care of him!" How many times have teachers heard that statement of support from their principal? After all that has been said about classroom discipline, the fact remains that the principal is the "key" to a well-disciplined school. Individual classroom discipline is almost impossible unless the principal is fulfilling his role in school discipline. What is the role of the principal in maintaining school discipline? The role is fourfold, the order being as important as each role.

1. ESTABLISH A CHRISTIAN PHILOSOPHY OF DISCIPLINE

Three areas should be considered in determining a philosophy of discipline: the definition and goals of discipline as well as the nature of the child.

Definition of Discipline

The principal must establish a Biblical concept of discipline in the hearts of his teachers. The Greek word for discipline is *paideia*, translated: instruction, nurture, discipline, training, or chastening. Yet, a careful study shows that discipline (*paideia*) refers to two separate aspects—instruction and correction. In Acts 22:3, Paul was "trained according to the law of our fathers." This clearly represents the instruction of knowledge. In II Timothy 2:24-25, the same word refers to "correcting." Here, an error has occurred so there is reason for correction.

Therefore one's philosophy of discipline should include both "instruction" in understanding God's and the school's guidelines as well as "correction" when one errs. If one aspect is omitted, there will almost certainly be a discipline problem. So a workable definition of discipline could be: the instruction and correction of a student in such a way that he will obey, understand, love, and be committed to the ways of the Lord.

Goals of Discipline

With this definition in mind, what are the goals of discipline? "God disciplines for our good that we

may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it" (Heb. 12:10,11 NIV). God disciplines for "the profit of his child." "Happy is the man whom God corrects" (Job 5:17 NIV). The student will never learn to submit to God's authority until he can submit to earthly authority. The student will never learn the difference between right and wrong unless he is disciplined. The student will never have a proper learning environment unless there is discipline in the school. Why then should discipline be a dreadful task? It should be a joy because its end is for the profit and happiness of the child.

Nature of the Child

In seeking to implement the definition and goals of discipline, one must not forget the nature of the child. Even though the student is created in the image of God, the teacher is often reminded that the student has a "broken image." No student naturally wants God's way! He wants his own way. But not all behavior problems are because of sin. Many are due to the developmental stages of the child. "When I was a child, I talked as a child, I thought as a child, I reasoned as a child" (I Cor. 13:11). Though these problems should not be ignored, they should be recognized and handled as developmental problems rather than sin problems. For example, during junior high years, the bodies of boys and girls mature faster than their emotions; this creates developmental problems that are very distinctive. Careful love and concern is especially needed at this time.

This philosophy of discipline is invalid unless the principal clearly performs the next step.

2. EDUCATE THE FACULTY IN DISCIPLINE

The principal should take the time to teach his faculty some basic pointers in classroom discipline. This can be done in inservice meetings by assigning required readings or by listening to tapes. This is especially important for first year teachers. The principal should educate teachers in the two principles of preventive and corrective discipline.

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Preventive Discipline

The teacher must first "control his own spirit." "For man's anger does not bring about the righteous life that God desires" (James 1:20). The teacher must reject anger as a reaction to a discipline problem. The teacher must control himself before he can hope to control his class.

Second, the teacher can prevent many problems by planning high-interest lessons. If the students are truly motivated to learn they won't be thinking of how to cause trouble.

Third, students should know exactly what is expected of them. Clear goals and instructions will eliminate much potential confusion.

Fourth, the teacher can learn to predict most potential problems and change direction in order to avoid some of these problems.

Fifth, the teacher can prevent problems with praise. If the student knows he can be recognized for the *good* he does, he will know he doesn't have to create a problem in order to be noticed.

Corrective Discipline

When a problem does occur, certain principles should be considered in correcting the problem:

1. No disciplinary measure should be made in haste. "Do you see a man who speaks in haste? There is more hope for a fool than for him" (Prov. 29:20).
2. Love should be communicated in all measures of justice. "Through mercy and truth sin is atoned for" (Prov. 16:6).
3. Sometimes just the right word with the right look is all that is needed to correct behavior. "A word fitly spoken is like apples of gold in settings of silver" (Prov. 25:11).
4. Whatever corrective measure is taken, it should hurt. No true discipline can be effective unless it causes some kind of pain—physical, emotional, social or spiritual. "No discipline seems pleasant at the time but *painful*" (Heb. 12:11).

In order for the classroom control to be the most effective the principal must perform the next role.

3. EXECUTE TOTAL-SCHOOL DISCIPLINE

It should be a major goal of the principal to establish a consistent, objective, progressive, and motivating discipline policy for the whole school. Guidelines and consequences should be consistent in all classes. Common undesirable behavior patterns should be listed together with the consequences. This not only lets the students know what is expected of them, but also it forces teachers to enforce guidelines consistently. This also makes discipline

more objective, and therefore more fair. The discipline policy should be progressive in that each time a policy is broken, the consequence is greater.

Good discipline should be positively motivated. For example, if a student refuses to *disobey* the policy, there should be a positive consequence for him, such as being exempted from exams.

No principal really wants to remove a student, so clear reasons for probation and expulsion should be established. The principal then should not feel guilty, for Proverbs 22:10 explains that we should "cast out the scorner." The principal must consider the good of the entire school should continued deliberate disobedience go without correction.

This leads to perhaps one of the most important roles of the principal.

4. ELICIT PARENT INVOLVEMENT IN DISCIPLINE

Since the Christian school is an extension of the family, parent involvement must be an active part of school discipline. The principal must educate the parents in the philosophy and policies of discipline. Handbooks and letters or personal interviews may be necessary to communicate this clearly to the parents.

The parents should be involved in policy making to a certain extent. They will be more likely to support the school's policy knowing that they had a hand in developing it.

There should be regular open communication with parents concerning both positive and negative behavior patterns of the student. When the student has serious or repetitive behavior problems, parents should be notified by letter or telephone. But more importantly, whenever a student demonstrates exceptional positive behavior, a letter or phone call should go to the parents. Great power lies in praise.

CONCLUSION

When the principal develops these four roles, he is on the road to maintaining a disciplined school.

As educators seek to discipline, they must seek to imitate the model Educator. "Can I not do with you as the potter does? declares the Lord. Like clay in the hand of the potter so are you in my hand" (Jer. 18:6). Each student should be seen as a "lump of clay." For a season each educator is a potter forming the clay into a useful vessel fit for the great Potter's use. If the potter fails to discipline, he will retain only "lumps of clay" rather than mold a useful "vessel." Yet, when the potter disciplines, great beauty and worth is created for the great Potter's glory! ■

Parents in the Reading Program

Jerry Axelrod

Parents of students, especially parents of Christian school pupils, are often called upon to become more than concocters of fruit punches for parent-teacher organizations, room mothers, and annual visitors at open house. Parents who send their children to Christian schools increasingly are being asked to participate in the school's reading program. Parents are beginning to realize that reading problems can be reduced greatly if there is sufficient help early enough. Volunteers and para-professionals can contribute much to a school's reading center or program.

In public school learning centers, staffed with few persons at one time, with a 30-1 pupil-teacher ratio, the scene is changing. With para-professionals helping, the ratio now is often 6-1 or better. Literary forces, although not so loud as a few years ago, are still gaining; instruction is becoming more personalized.

But, in the haste to involve the community, one factor in many schools is largely being overlooked: the training of volunteer parent aides and para-professionals.

Community supporters in reading centers or programs are like tourniquets—properly applied, the victim improves. If misapplied, however, the victim would have been better off without help. If teachers must jump academic and other hurdles before they may teach, should not volunteers and aides too leap before they are allowed to reinforce teaching?

In short, the number of parent volunteers or para-professionals used in the reading program should be determined by the availability of people who meet certain defined criteria. An example of questions the applicants should answer are:

1. Have you ever had children in the Christian school?
2. How much experience have you had working with groups of children?
3. How do you assess your own reading ability?
4. Do you easily lose your patience with children?
5. Do you mind taking orders from people younger or more educated than you?



6. Do you feel your importance in the program would be less than that of the teacher?

7. Would you be willing to be trained (academically) before you begin to work in the program?

The quality of the people used, as the cliché goes, is more important than the quantity.

But the professional staff, the teachers, in turn, have commitments to make to the volunteers or para-professionals once the latter meet the qualifications stipulated for workers in the reading program.

Teachers must maintain throughout the school year an ongoing in-service program which includes the assistants. Their presence is needed to enable them to get a complete picture of the reading program even if they are not directly involved in every aspect.

Teachers need to be careful at all times not to assume a condescending attitude towards volunteer parents who are less educated. Less educated does not mean less intelligent! Teachers should avoid using a spoon-feeding attitude by assuming aides know nothing of the education process. Parent volunteers especially, in their constant dealings with children outside the academic arena, often know children better than does the teacher. Additionally, it is important for the teacher to dispel the assistants' notion that since they are less educated than the teacher they are second-class citizens in the reading programs and centers.

The role of the volunteers or aides should not be reduced to taking roll, cleaning up, or merely marking papers, which effectively excludes their interaction with students. Though it is not wrong to include clerical matters in the duties of the para-professional, other duties should include working with students on their specific reading needs.

Para-professionals should not assume the job of doing initial teaching, because they may misapply the tourniquet. For example, in order to teach phonics, the assistant needs to understand certain linguistic processes. With rare exception, aides do not possess this knowledge. Once the teacher introduces a phonics concept, the aide can help in reinforcing and testing that particular skill.

Jerry Axelrod is a reading specialist with the Philadelphia School District, Pennsylvania.

READING, Concluded on page 30

SPORTS, Continued from page 15

faith in Jesus Christ. Real conversation is submerged in empty talk of the latest sporting event, while crying injustices are ignored in a fairyland of athletic achievement. That Christians can leave a service meant to worship and glorify the risen Christ thinking only of the next sporting event is distressing, even idolatrous. Further, that athletes are the highest paid members of society shows how far this unreality has penetrated our consciousness and how deeply we are caught in hedonistic practices. This idolizing of sports the Bible condemns; the Bible teaches that in this area of life we have become unwise.

It is better to control one's temper than to win a hockey game. It is better to keep one's tongue than to be a hero.

Christians then, in the light of Biblical priorities, must reexamine their commitment to sports and to the whole sports scene. How much of our time, money, and interest is involved in sports at all levels? Do we control sports or do sports control us? The school must review its attitudes, programs, and the goals it seeks in light of basic Biblical principles. We cannot divorce sports from the total Christian world view; otherwise Paul's words about the body being the temple of the Holy Spirit become meaningless.

Christians' attitudes toward sports should be markedly different from their non-Christian neighbors. Tragically, though, we have not always worked out this commitment at its most basic level. Our hockey teams look and act like secular hockey teams which express no commitment to the greater glory of God. Too often the principle of winning is everything so that even basic hockey skills are overlooked in an attempt to beat the other fellows at all cost.

This kind of attitude I attempt to overcome in our school's hockey team. I try to impress upon our boys that winning isn't everything. To do this I give them Proverbs 16:32, "He that is slow to anger is better than the mighty; and he that ruleth his Spirit than he that taketh a city." Here we have a basic principle.

How then is this principle to be applied? Simple. It is better to control one's temper than to win a hockey game. It is better to keep one's tongue than to be a hero. The world, of course, doesn't see it this way, but we who name the name of Jesus must see it that way. Further, we teachers must instill in our students the truth that God is much more interested in how we play than in whether we win. This principle holds for every area of life. That is why the prophet Amos said, "Don't brag to me about your successes!" Rather let "judgment run down as water and righteousness as a mighty stream" (Amos 5:24).

This does not suggest that the desire to win or succeed is necessarily wrong. The Bible never con-

demns ambition, riches, or the desire to excel. What the Bible condemns is that attitude which places success before all other considerations (including righteousness). Thus, winning is wrong when we use only players who excel in the game to gain advantage, or when we are unsportsmanlike in our conduct, or when we flaunt our victory in the faces of the losers. Scripture demands that we learn not only how to lose gracefully but also how to win generously.

Parents also have much to learn. Parents bask in the reflected glow of their offspring's success. When their child achieves public recognition, their hearts burst with pride. But God says that we ought to be more delighted when we see children act generously and kindly, even when they receive no public recognition! Or, parents take the joy out of sports by their unreasonable demands. Thus to go to a game and fail to notice the effort of the opposing team, to run down the officiating, or to leave the impression that their child's effort was not good enough, or the opposite, that he is the only one who counts, is tragic. Only by laying hold of Biblical wisdom can we avoid the follies of parenthood and instill in students Kingdom priorities that are to govern all of life.

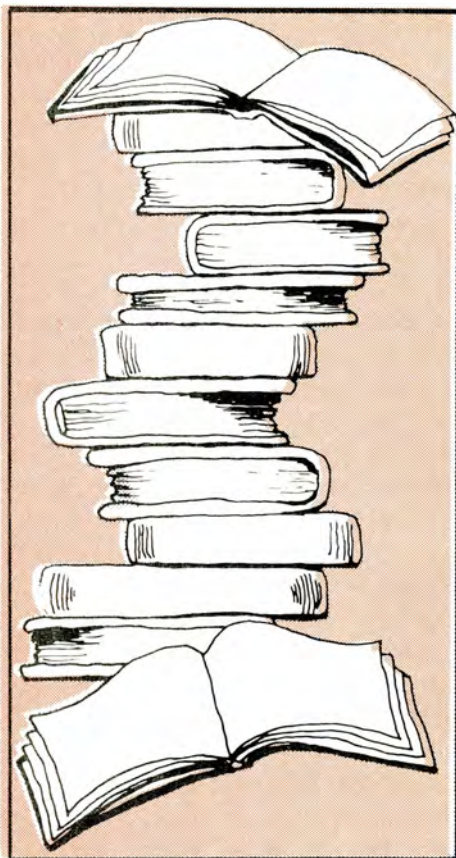
I believe organized sports can meet a real need in our Christian schools. For one thing many Christian parents become increasingly dissatisfied with sports at the community level. They are unhappy with the emphasis too often on winning at all costs, the real failure to teach basic skills, the preferential treatment given the best players, the bullying and rough house tactics seen at too many games, and the fact that Sunday is often the day used for these activities. For such parents, I believe, the Christian schools offer a real alternative.

As coach of the London Parental Christian School in Ontario, Canada, I set out the following priorities and goals for the members before the season begins:

TEAM SPORTS: PRIORITIES AND GOALS

1. Learning and mastering certain basic skills.
2. Exhibiting a sense of teamwork and cooperation.
3. Understanding that every player deserves the right to play no matter how limited his skills.
4. No swearing.
5. Obeying completely the officials at the game.
6. Exhibiting no unseemly temper at any game. (stiff penalties imposed).
7. Conducting one's self in sportsmanlike manner, including shaking of hands after a game, praising opponents' fine efforts, and losing graciously as well as winning generously.
8. Praying before every game.
9. Learning all other skills needed to excel at the game.

SPORTS, Concluded on page 31



BOOKS IN REVIEW

TEACHING FAITH AND MORALS: TOWARD PERSONAL AND PARISH RENEWAL

by Suzanne M. DeBenedittis.
Winston Press, Minneapolis, MN.
1981, 218 pp., \$8.95, pb.

Reviewed by
John Huff, Director of Education,
Bethany Reformed Church,
Grand Rapids, MI, 49506

Religious education is a field which is undergoing rapid change. As religious educators have struggled with the problem of making the Word real in the lives of their students, many have advocated a complete re-thinking of what religious education is and which presuppositions undergird it.

This book is based on two premises: (1) that myth and ethic, or faith and morals, are as intrinsically one as are two sides of one coin, and (2) that for effective education in faith

and morals, the whole person—intellect, affections, spirit, and senses—needs to be involved with the whole community.

DeBenedittis questions the traditional classroom approach to religious education. In its place she would adopt John Westerhof's concept of "religious socialization." This concept emphasizes three primary means by which life-forming education takes place: (1) through creation of and participation in meaningful rites, rituals, and ceremonies, (2) by experiences and the opportunity to reflect on them, and (3) by planned action on personal and social issues.

To DeBenedittis teaching faith and morals is a process of interaction between members of the Christian community. She states, "Catechesis, religious education, or education in faith and morals as I understand it, stems from the living God calling us to faith through the resonance or echo of one another's belief and behavior. Hence, the prime instrument for catechesis is not a textbook or a program but the Christian, living and vibrant."

The book presents a helpful overview of the current psychological research that impacts on the area of religious education. Piaget, Goldman, Allport, Kohlberg, Maslow, and Levinson are discussed. Especially helpful is the overview of James Fowler's "Stages of Faith Development" and how they relate to the task of education. Charts and diagrams abound to help one visualize the concepts being discussed.

The strength of the overview is also the weakness of the book. It is difficult to follow the psychological jargon which is prevalent in the text. It is also difficult for the reader to maintain a continuity between the vast number of psychological models presented. Persons who have had some training in psychology will be most appreciative of this book. For those who do not have such training, I do not recommend it.

DeBenedittis has presented us with the thinking of many current Catholic religious educators. The challenge to educate for life is one which all involved in religious education must take seriously. This book gives insights into how to make that education a reality.

EDUCATION THAT IS CHRISTIAN.
by Lois E. LeBar
Revell Publishing Co.,
Old Tappan, N.J.
1981, 256 pp., \$9.95

Reviewed by Burt D. Braunius,
Associate Professor of Christian
Education, Reformed Bible College,
Grand Rapids, Michigan

Many educators who are Christian will gain valuable insights into biblical Christian education from this book. Some will find it to be a superficial treatment of the topic and will regard the approach taken as incomplete.

The book begins with a clear statement of its rationale: "The purpose of this book is to explore God's ways of teaching mankind, so that we need not waste time and energy—so that our efforts may be raised to the level of LIFE, fullness of life, in cooperation with the Lord of life" (p. 6). The intention of the author, then, is to describe the ways in which God educated his people in Scripture and to give applicable principles and procedures for today.

Church educators are the target audience of this text. The title of the book and its purpose should be understood within that context. Those who teach Bible in Christian schools will, as well, find its spiritual concern appropriate.

LeBar is convinced that "the chief reason for the lack of life and power and reality in our evangelical teaching is that we have been content to borrow man-made systems of education instead of discovering God's system" (p. 19). This jab at her perception of the Calvinist concept of culture reflects the author's background as a professor of Christian education at Wheaton College.

Christ as teacher is the topic of one of the opening chapters. Christ's contact with pupils, getting pupil involvement, meeting real spiritual needs, teaching for results, using dialogue, teaching through parables, and teaching at the level of life are among the themes developed.

The author uses the term *level of life* to refer to the necessity of teaching the whole person. The study of the teaching ministry of Christ concludes with the direction that educational aims should be in terms of "feeling and doing as well

as knowing." She concludes that Christ would give priority to the affective domain. "In terms of our aims for the whole person, we start not with knowing, but with feeling" (p. 88). I suspect that Carl Rogers and Abraham Maslow are among those who deserve credit for the author's emphasis on feelings, not just Jesus Christ.

The use of the Bible in teaching is discussed in another chapter. Readers are reminded that the Scriptures are to be used in ministry, not just for head knowledge. The Bible serves as spiritual food for daily nurture, training, and discipline. It is for reproof and correction. Through the ministry of the Word, God produces fruits of righteousness. "All our knowledge, understanding, and doctrine ought to help us to know Christ better . . . all our methods should help us to get through to reality, to Him, and never be substitutes for Him or hindrances in getting to Him. In all things Christ should have the preeminence" (p. 135). The message of this chapter should be received by all Christian teachers as foundational to their calling.

The teaching-learning process is the theme of one chapter. Here Comenius is credited with the concept that learning should be understood developmentally. Then Scripture is surveyed to show developmental growth as a primary educational purpose. It might have been helpful to give recognition to other more contemporary developmentalists such as: Erik Erikson, Jean Piaget, Lawrence Kohlberg, and Robert Havighurst, but these are not within the scope of Miss LeBar's purpose.

She gives interesting definitions of teaching and learning: "... effective learning may be defined as an inner, active, continuous, disciplined process under the authority of the Word of God and the control of the Holy Spirit in the direction of maturity in Christ;" and "Christian teaching is guiding experience and declaring truth" (pp. 173, 174).

The concluding chapters deal with: Authority and Creativity . . . no conflict is seen between the two; a study of the life of David . . . it results in guidelines for creative teaching; Structuring the Curriculum . . . a procedure for curriculum construction and criteria for evaluation

of Bible teaching materials; Relationship between the Human Teacher and the Divine Teacher . . . the work of the Holy Spirit in the teacher and in teaching.

The strength of this book is in the author's insights as an educator into the relationship between Scripture and the teaching-learning process. It is inspirational and enjoyable devotional reading.

This work, however, is weak in two major areas. First, it reflects the separatistic mentality of some evangelicals. God's Word ought not to be isolated from educational principles which are discovered in his world and which accommodate themselves to the work of the Christian educator. Second, although it is advertised as "revised and updated," a page-by-page comparison with my 1958 edition revealed minimal change. A few illustrations were added, a total of nineteen pages of new material tacked on to three chapters, the bibliography eliminated, and the twenty-four notes (footnotes at the end of the book) containing no reference dated beyond 1955.

LIBRARY MATERIALS GUIDE, SPRING 1981

Christian Schools International,
1981, 159 pages,
\$7.20 (member schools)

*Reviewed by Hester Monsma,
Administrator, Christian Schools,
Hudsonville, Michigan*

As indicated in the preface, this *Guide* is intended to "Promote personalized education in all disciplines of the curriculum." Issued twice a year, it is an annotated list of recently published library materials which are recommended for Christian school and church libraries.

A total of 115 reviewers have combined their insights and reactions to new publications, giving a brief summary of the book and then telling us their reasons for placing it in one of three categories: highly recommended, recommended, or acceptable. However, as the introduction also points out, each annotation is the work of only one person and so opinions may vary.

The books are arranged according to four different age groups and within each grouping the books are

indexed following the pattern of the Dewey Decimal system. An author and title index, as well as a directory of publishers and their addresses, makes this volume a very convenient source book.

The Spring 1981 issue has added two new categories which the reviewer hopes will become a permanent part of the *Library Materials Guide*. One is a section reviewing recent professional materials, and the other deals with films, slides, and filmstrips. In this second category, teachers would find it helpful if the age level for which the material would be most effective were indicated. Teachers should also take note of CSI's request that users participate in this new section by "reviewing and requesting reviews for new audio-visual materials."

When used regularly with another CSI publication, *Good Reading, A Classic Library List*, any librarian may proceed with confidence, knowing that the library patrons will be provided with up-to-date, relevant materials which have been screened and recommended by fellow Christians. Highly recommended.

BUILDING A SCIENCE CURRICULUM, K-8

by Henry J. Triezenberg
and Dorothy VanderPol.
C.S.I. Publications,
Grand Rapids, MI.
1980, 205 pp., \$8.55

*Reviewed by
Barbara Split,
Grand Haven (MI) Christian School.*

Is our science program meeting the needs of each student? Are we using current science materials? Do we have goals for our science curriculum? Are these goals being met in the total science program? Are we excited and involved in the teaching of science?

If you as a teacher or principal have asked these questions, it would be well to read this book. The authors state, "The purpose of this module is two-fold: (1) to help teachers develop a variety of teaching methods for elementary school science and (2) to prepare Christian teachers for using *Reading God's World* elementary science modules."

Some sections included in this manual are:

1. Developing a science curriculum policy.
2. Evaluating a science curriculum. Of great usefulness is a chart which gives an overview of ratings of current science textbooks.
3. Analyzing teaching methods and interactions between students and teacher in the classroom.
4. Evaluation of student growth: objective and subjective.
5. How to collect and culture organisms in the classroom.

Workshops or hands-on sessions for individuals or groups of teachers are included in each section as well as bibliographies for appropriate topics.

If you lack enthusiasm, if you seek new dimensions, if you desire creative thinking in the science field, these authors offer many exciting approaches and ideas for you to consider.

WRITING RAINBOW (Kindergarten)
by Sheri Haan, Sylvia Cooper,
Marianne Rykse, Dorothy Vander Pol
and Joy Witte,
C.S.I. Publications, Grand Rapids, MI.
1981, 93 pp., with activity pages,
\$12.50, pb.

Reviewed by
Florence Sanders,
Midland Park Christian School,
Midland Park, New Jersey.

This introduction to language is an orderly, step-by-step teaching plan designed to lead the kindergarten child to understand the meaning of language and how he can use it. It will prepare the child for writing and reading.


"Writing is a vital part of language, completely interrelated with speaking, listening and reading. Together they comprise a form of communication that God has given exclusively to people. The use of this gift has a tremendous potential for building the community of God and giving honor to the Father." (Teacher's Manual)

The teacher, with the help from the units, can assist the child to see how God Himself used language in the Bible and communicated with his people.

Some of the units can be used effectively in correlation with the Bible lesson. Others could be used in correlation with the teacher's own language arts program. Ideas given in the extension section were sometimes very good and at other times too difficult for the kindergarten child.

Since the language arts program in kindergarten involves so much auditory and visual discrimination and naming skills, I would find it difficult to give as much time to this program as is allotted in the book. On some units, such as rhyming words, I spend much more time. Other units are too difficult and are designed primarily for beginning readers, who often are only a small percentage of a kindergarten class.

Worthwhile units included pictograph sentences, story sequences, telling stories from pictures, and speaking through puppets.

Generally, the curriculum helps to organize the kindergarten language arts program from a Christian perspective. The teacher's manual would be a worthwhile addition to the kindergarten language arts curriculum. 

... and finally ...

Some folks begin reading a magazine at the last page, working hit-or-miss towards the front. I have never figured out why.

Nor have I quite figured out why I am still editor after I published a substitute for a swan song last April. Here I am, back or still at the helm. Perhaps I resemble a phoenix bird more than a swan. I thought I had ended a chapter, I told the CEJ Board.

"So you have," said Board President Henry Baron, "but that doesn't mean you cannot begin another chapter."

Thus, I am beginning chapter "Volume 22." To explain briefly, my husband and I had plans to move to Phoenix, but somewhere, somehow between February deadline and May these plans were changed. This made it possible for me to continue—at least a little while—with the pleasure and the challenge of sharing mutual interests with fellow Christian teachers through the pages of CEJ. LVG

I Get a Question . . .

Joan Rae Mills

A touch of quiet
A taste of solitude
At times that's all I could ever
ask for

on these too busy days
and too short nights.

Voices vibrate against my ears
like fingernails on chalkboards.
Demands ideas questions
and silly answers.

My soul grows weak
on these November Mondays.

And like the students who weary
me
oh God, I come to you.

Notes for the Spirit

Paul Ramsey

A lake's splash.
A wind's mime.
A seed's travel.
White pine.

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SPORTS, Concluded from page 27

Of course, these aims are not always achieved; there are sinful responses in various situations, but we have achieved a measure of success which has reflected itself not only on the hockey team but also in the school.

What then can organized sports mean to students? Handled in a Biblical manner, sports can give them a sense of self-worth which can carry over in every area of life. Sports can also teach students the spirit of cooperation and can cause them to think of the whole instead of self only. Sports can give them a profound respect for their bodies and the physical feeling of well-being.

The present emphasis on athletic events and the idolizing of athletes are contrary to the serious Biblical view of life. Society fetes and coddles today's athletes out of all proportion to their contribution to the weal of society.

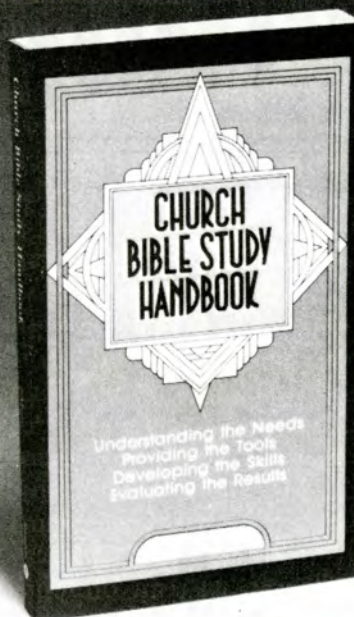
And if you can see the joy of some as they score their first goal you will realize that its memory will be forever. ☐

READING, Concluded from page 26

Sidney J. Rauche (*Reading World*, December, 1972) summed up the issue of involving aides and volunteers: "I am . . . a strong believer in the use of teacher-aides or para-professionals . . . For the two or three pupils who require help in following directions, for the two or three pupils who need help in getting and returning materials, these are instances where the para-professional can be of great assistance. The use of para-professionals generally leads to closer ties with the community and a better understanding of the educational process . . ." But, he notes further, the use of para-professionals "implies a training program for para-professionals."

Here we have a seeming contradiction. On the one hand we beg the community parents to help us and on the other hand, we make qualifications so stiff for them so they may not be able to help us. We need to make it clear that we are not asking parents to do us a favor! We are inviting them to participate in *their* schools with *their* children. If they are willing to participate, willing to be trained, they can become the best and most competent teachers' aides their children—and ours—can have. ☐

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