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Principles of Planning a Manual for use by the Pupil in First-Year Confirmation Class

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**PRINCIPLES OF PLANNING A MANUAL
FOR USE BY THE PUPIL IN
FIRST-YEAR CONFIRMATION CLASS**

**A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity**

by

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June 1957

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CHAPTER I

INTRODUCTION

The study summarized in this thesis was undertaken to explore the principles of producing a guidebook for the Lutheran pupil in first-year confirmation class. The need for a guidebook--psychologically, educationally, theologically, and aesthetically adequate--was brought home to the writer by experience in confirmation class teaching and by conversation with other pastor-teachers. The need was accentuated not primarily by the failure of any manual currently available, but by the desire for a manual which would be more useful, interest-catching, and challenging. This considered need, then, motivated the research into principles which might undergird the construction of such a guidebook.

The quest served to expand the writer's acquaintance with the entire purpose and methodology of confirmation. Insight into the psychological traits of the twelve-year-old, first-year pupil and the theological approach to confirmation was also acquired. Attitudes were formed and rough-cut specifications were drawn up which would influence the eventual writing of the proposed manual. All of these benefits should lead to more effective and efficient teaching in the confirmation process.

To accomplish the goal of the study, research was conducted in four major areas: the psychology of the pupil, the objectives of confirmation, the theological approach and scope, and the form and content of a possible manual.

These facets of the thesis, discussed in individual chapters, guided the writing of the last chapter, which actualizes the findings in an excerpt from the envisaged book.

The discoveries were largely derived from writings in adolescent psychology, a limited number of articles dealing with Lutheran confirmation in periodicals, current treatises on general theological approach, and from pertinent books on methodology. Confirmation books presently used were scrutinized to capture a "feel" for writing style, content, and pupil-book rapport. The method of study was partially determined by tentative goals and hypotheses.

Since the problem is general, the thesis arrives at no precise, pin-pointed conclusion. Rather, observational premises and possibilities are suggested. The thesis presents a survey and not a compact formula.

CHAPTER II

THE TRAITS OF THE TWELVE-YEAR-OLD PUPIL

The twelve-year-old pupil in confirmation class, for whom the manual would be written, is rapidly emerging from childhood into adulthood. As he grows through this "dawn of selfhood" his behavior fluctuates from extremes of grown-up helpfulness to childish lapses; eagerly he is striving to "grow up." And there are calming changes for the better. The adolescent in the first-year confirmation class is becoming more socially integrated and poised, is experiencing a widening awareness of self and environment, and is awakening to the total sweep of the Christian faith.

The swirling currents of the adolescent behavior pattern have been described thus:

The term "adolescence" is a good term and is one that signifies a good period in life--a period of great strength, of high hopes, and of idealism; a period in which the individual ceases to look to others for support and guidance, in which, wholly or in part, he takes on responsibility for himself, his choices, and his conduct and learns to support and to direct himself; a period in which he comes to an understanding of the various roles he must play in life and tries to gain the understanding, the appreciation, the attitudes, and the skills needed in playing these roles well.¹

Significant studies of adolescent age-levels have been conducted by Arnold Gesell and his associates. These surveys, based on extensive observation and careful interview, have brought the traits of "twelve" into bold relief.

¹Jane Warters, Achieving Maturity (New York: McGraw-Hill Book Co., c. 1949), p. 4.

Four closely related characteristics stand out: enthusiasm, initiative, empathy, and self-insight.

Outgoing enthusiasm may be considered the dominant trait. A reservoir of energetic enthusiasm is available at all times. Abounding exuberance may be equally expressed for pretzels, parents, or the Christian faith. If "twelve" is interested at all, he will be ardently interested.

He relishes the challenge of debate and discussion. His spontaneous and latent curiosities are immeasurable. He is spurred not so much by competition as by a natural urge to exercise his intelligence. He enjoys athletics and games mainly for their own sake. The enthusiasms which take hold of group and individual can be sustained over long periods in school.²

This free-flowing enthusiasm challenges the instructor to guide it into channels of Christian growth. The ardor for group activity can be expressed in group projects--such as dramatized Bible stories, discussions of Bible paragraphs, and debates on ethical decisions. The pupil relishes creative work--planning and leading worship, participating in "witness situations," deriving meaning from Christian art. Variety in activity, coupled with firmness and control, is needed to steady the zeal of the pupil, otherwise this vim may be vented in rebellion or vaporize into indifference.

Linked closely with enthusiasm is the capacity for taking the initiative. Gesell writes,

he not only is ready to co-operate, but he takes over the initial steps.

²Arnold Gesell, Frances L. Ilg, and Louis Bates Ames, Youth: The Years from Ten to Sixteen (New York: Harper and Brothers, c. 1956), p. 107.

This executive ability does not spring from forwardness but from simple feelings of confidence and self-reliance.³

The pupil's ability to organize work on a short-term project and plan ahead, can be guided by the instructor's supplying of ideas and encouragement. The initiative of the twelve-year-old girl who wrote to Lincoln suggesting he wear a beard is typical of the self-starting, impulsive activity of this age group.⁴

The empathy and group awareness of the first-year class offer the most potential of all the traits for the confirmation process. The confirmands are usually eager to help one another when given practical direction, even assuming responsibilities of a concrete and repetitious nature. They crave a sense of belonging. The peer group plays a pervasive role in shaping attitudes.

The group influences the operations of his conscience particularly in the expanding realm of his school life. His tendency is to look upon problems of conduct somewhat dispassionately, but from the standpoint of the group.⁵

The pupils are sensitive to the feelings of others, and a marked degree of consideration for friends and family is evidenced. Good news of any kind is enjoyed and "twelve" bubbles with spontaneous pleasure in sharing experiences.

The confirmation class, then, presents a unique opportunity for the strengthening of this group feeling. The confirmand will be awakening to an awareness of his "membership" in the body of Christ, the church. He will become increasingly conscious of his call and sanctification by the Spirit

³Ibid., p. 106.

⁴Ibid.

⁵Ibid., p. 106.

through the church. He will be more awake to the responsibilities of the Christian to reciprocate the love of Christ to the neighbor.

A wholesome class consciousness should be developed early and sustained throughout. Lewis Albert Convis, a Reformed minister who has developed a very effective program of confirmation, suggests,

As early in its life as possible make each class conscious of itself. Mold it into a fellowship that will ultimately become more vital than any club, society or group to which the individuals will ever belong. No school or college graduating class should ever carry such precious memories, such a sense of belonging to something great, as does the group in which a boy or a girl receives and publicly declares his faith in the truths of the religion of Jesus Christ.⁶

The instruction, then, ought to emphasize group co-operation and interplay. For example, group discussion and exploration of the Bible would be encouraged rather than memory "races" and individualistic contests. The desire to communicate with others can be met by the stimulation of talking and writing activities which will witness for Christ and edify the group. Fellowship can be cultivated in many ways, especially by having the class eat together four or five times during the year.

The pastor or instructor, too, should be caught up in this team process of empathy. The confirmation group prefers to make an ally of the teacher and to adopt him as a special member of the group. The teacher becomes a catalyzer, the pupils supplying the raw materials of their enthusiasm and curiosity. If the instructor does not put on the authoritative airs of a man in a religious

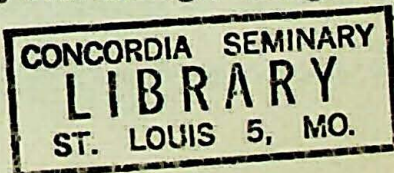
⁶ Lewis Albert Convis, Adventuring into the Church (New York: Harper and Brothers, c.1951), p. 16.

information booth, a spirit of camaraderie will likely prevail. When the pastor "puts on the Lord Jesus Christ" and enters into the life of the pupils with empathy and concern, the group can be led further into the joy of their salvation. "Twelve's" biggest worry is about school work, exams, and report cards; and if the class is poorly handled by a domineering, ill-prepared teacher, corrosive anxiety will blunt the edge of the edifying word of God. On the other hand, when the instructor encourages, displays genuine appreciation, and sympathizes with the pupil's needs and interests, the class will be led through adventurous territories of wholesome growth.

The fourth chief characteristic is self-insight. The child-youth views himself with increased objectivity and improved perspective; he is more than dimly aware of his life-career. He projects into his past and looks into his future. During the confirmation period the confirmand should see the meaning of his baptism in clearer light; and the hope of heaven will come into focus. General guidance for the choice of a career is in place already at this age. Emotions and moods are leveling off and are being sustained longer, especially happy ones. "Twelve" is maturing into a more self-competent, self-critical, and self-reliant person.⁷

There is an increase in conceptual thinking; attempts can be made at abstract definitions. The adolescent is quickly becoming more literate and precise in expressing himself. Less argumentative, he is capable of calm discussion. Religious concerns are very real and high. Religious problems

⁷Gesell, op. cit., p. 106.



are being turned over in the mind as never before.

Although the Lutheran confirmand will have been influenced by the Holy Spirit and will possess a growing faith, the religious outlook of the "natural" twelve-year-old is noteworthy. The Gesell survey points out that "twelve" strives for fairness and tolerance, periods of wondering pause are experienced, and conceptions of space and time are still closely united. "Going to heaven does seem sort of silly." God is half man and half spirit. God "rules, controls, exerts power, and judges." And "belief in God seems to be more important than attending Sunday School or church."⁸

All of these traits, needs, potentials, and characteristics warrant consideration both for the teaching of confirmation and for the blueprinting of a pupil's book. Although they do not precisely describe every first-year pupil, these traits should provide a backdrop for the construction of curriculum. The characteristics of enthusiasm, empathy, initiative, and self-insight should be weighed carefully and should influence the planning of the confirmation process.

⁸Ibid., pp. 134f.

CHAPTER III

THE OBJECTIVES OF CONFIRMATION

Confirmation is primarily a process which involves the whole personality and total faith-life of the pupil. Confirmation takes place as the class lives with the word of God; it cannot be localized in an isolated ceremony or linked tightly to a binding vow. All previous Christian education is focalized in confirmation, but it is not to be regarded as a once-and-for-all indoctrination period. The uniqueness of confirmation is signalled by preparation for Holy Communion and not by any attempt to permanently lock up a fund of knowledge. The entire process consists of a concentrated opportunity for edification within the Lutheran church.

To chart the direction of confirmation, it is essential to formulate aims. These objectives, like a gyroscope, steady the instruction and keep the group on course. Once set by the teacher and generally understood by the pupils and parents, the objectives prevent floundering and give fixed bases for evaluation. Such variables as teacher preparation and advance planning, pupil activity, and parental co-operation are pulled together and balanced. To be effective the objectives must be specific, concrete, and realistically attainable. They should be flexible and applicable at the maturation level of the pupil--spiritual, physical, social, and emotional. The traits of the pupil's age-level should be reflected.

Since confirmation intensifies the interaction of all Christian educational influences of church and home, the aims will not differ radically from the

overall goals of parish education. In general, confirmation instruction should eventuate in a deepening faith-life for the pupil; he should be better equipped to function maturely within the Lutheran congregation, especially as the congregation edifies itself through participation in the Lord's Supper.

The overarching aims of confirmation may be centralized thus: after participation in the confirmation process every confirmand should have a maturing faith-life as a baptized child of God and be equipped for responsible functioning within the body of Christ, as it "makes bodily growth and upbuilds itself in love."¹

The ensuing outline expands and makes explicit this covering objective.

Upon completion of the confirmation process, it is necessary that:

1. Each confirmand possess:

- a. Maturing love, trust, and fear of the Triune God through increasing involvement in God's plan of salvation; and
- b. An intensifying sense of personal responsibility to God's "either-or" revelation in the Lord Jesus Christ; and
- c. A deepening realization of God's attributes as evidenced by God's action in history; and
- d. Growing communion with the Triune God; that

2. He have also acquired:

- a. A widening knowledge of God's revelation to men; and
- b. An awakening realization of the Bible's purpose; and
- c. A broadening discernment of God's revelation in creation and in current history; that

¹Ephesians 4

3. He possess:

- a. A deepening consciousness of personal sin through an awareness of the Creator's will for His redeemed people; and
- b. An awakening conviction of personal accountability to God for sin; and
- c. A growing realization of the destructive power of sin operative in the flesh; and
- d. An intensifying consciousness of God's judgment upon every process of work-righteousness; that

4. He possess:

- a. Firming faith in God the Creator, Redeemer, and Sanctifier; and
- b. Growing trust in God as Creator and Preserver--deep awe and confidence in this action of God; and
- c. A growing ability to endure suffering as wholesome chastisement; and
- d. Firming hope for the restoration of all creation in Christ; and
- e. Deepening devotion to God as Redeemer through a widening conception of God's redemptive action in history, humbling realization of the incarnation fact, involvement in the crucifixion and resurrection of Jesus Christ, expectancy of the second coming of Christ; and
- f. A responding awareness of the Holy Spirit's work in the church through the ongoing call of the Gospel, a realization of the sanctifying work of the Spirit in the church, and hope for the resurrection of the body; that

5. The confirmand be equipped for:

- a. The practice of corporate and private prayer; and
- b. A deepening understanding of Baptism, an awareness of the conflict between flesh and spirit, and the use of Baptism for daily repentance and renewal; and
- c. A maturing understanding of the relationship between confirmation

and Baptism; and

- d. A profitable use of the Bible; and
 - e. Meaningful participation in the public worship of the congregation; and
 - f. Joyful participation in Holy Communion; and
 - g. An awakening appreciation of Christian art; that
6. He possess:
- a. Skill in functioning as a member of Christ's body; and
 - b. An intensifying delight in the practice of love, kindness, and mercy; and
 - c. The ability to love within the family circle and the ability to appreciate and control the gift of sex; and
 - d. An expanding acquaintance with the history of the church--universal and local; and
 - e. A deepening loyalty to the work of the church; and
 - f. An expanding willingness to share money and talents; and
 - g. Increasing desire and ability to witness for Christ; and
 - h. Increasing willingness to participate in community government for God's sake; and
 - i. Developing discipleship--abounding in the work of the resurrected Lord.²

²Reports of Committees, "Reports of the Seminar on Confirmation and Confirmation Instruction Sponsored by the Lutheran Inter-synodical Committee on Parish Education" (Racine: 1954), p. 1f. See also, Arthur C. Repp, "Objectives of Parish Education," Concordia Theological Monthly, XIX (July, 1948), 481-498.

CHAPTER IV

THE DEVELOPMENT OF THE THEOLOGICAL CONTENT FOR THE GUIDEBOOK

The Basic Theological Foundation

After the traits and needs of the twelve-year-old have been profiled, and the formulation of objectives has sharpened the focus of confirmation instruction, it is necessary to plan the theological contour for a first-year course of study. Three problems then emerge: what should be the major emphases of the theological content, how should these thrusts be projected to provide the right experiences for the pupil, and what doctrine should be the starting point?

The theological approach has to be roughed out with consideration for the pupil's spiritual condition. The pupil has already been baptized into membership in Christ's body, the church.¹ The word of Christ has made a faith-giving impact, especially through the spoken word at home, Sunday School experiences, and public worship. The primary function of the confirmation process, then, is not conversion but edification. As the pupils live and learn together in Christ's body they are built up by the enlarging of the spiritual life of each one of them.²

¹ I Corinthians 12:12, 13

² Ephesians 4:12, 16, 29

Confirmation strives to make the maturing faith-life firm and whole and active.

The edification of the body of Christ takes place as the word of God is reciprocally spoken with mutual concern.³ For purposes of confirmation since the Reformation, the Lutheran Church has edified itself with the crystallization of God's word in Luther's Small Catechism. "The Six Chief Parts" of this catechism have blocked out the basic content of the "analogy of the faith." However, The Small Catechism is intended only as a guide and summary of the main movements and emphases of the Bible. Therefore, it is ever necessary to return to the scope and sweep of the Old and New Testaments to determine the rudimentary theological content of confirmation.

The Bible proclaims its message with unworried variety and apparent lack of concern for systematic unity. That this is basic to the understanding of the Bible has been underscored by Floyd V. Filson,

the unique thing about the biblical message is found not in its system of ideas, for the Bible is not a closely knit thought system, but rather in the ongoing working of God in history.

The Bible does not define God in a formal way. It does not codify its content into a formal theology. Its human actors are not unrelated individuals. They are links in a human chain, actors in a succession of events in which the "eyes of faith" have seen the connected and purposeful working of God. This chain of events, spokesmen, and workmen of God reaches far back; it points back to the eternal purpose and creative working of God in giving life to man. It also points forward to the fulfillment of God's purpose, the completion of his plan. And it traces a thread of divine action and guidance that leads from the origins of this

³ Colossians 3:12-17

world to the full realization of God's purpose.⁴

Filson goes on to point out,

God has made himself known to men, he has given his help to men, he has provided the redemption they need, precisely by his working in history.

When we present the biblical message, therefore, we do not outline a system of ideas. We rather tell a story, a story of God's special dealings with men to judge and save them. Inherent in this story is the assertion that God is working out his purpose in history; what he has done has led to where we are now, and this points on to what he will do to complete his purpose.⁵

This sweeping story of God's redemptive activity in history centers in Jesus Christ. The heart of God's whole saving revelation is Jesus Christ. The Old Testament points to Him as the coming One; the New Testament testifies of Him as come. God the Father can be known only through the Son, in whom He has revealed Himself.⁶ The Holy Spirit speaks not of Himself but takes the things of Christ and declares them unto us.⁷ Therefore the word which edifies and nurtures the church is the word about the "Word made flesh." The concentration of the entire Biblical record in Christ has been stressed by Emil Brunner. He writes,

Then He cannot be man, a man like the rest of us, including the man of genius and the prophet, but He must be the Son of God, He in whom the word of revelation, the secret word in which God speaks His own Name,

⁴Floyd V. Filson, Jesus Christ the Risen Lord (New York: Abingdon Press, c.1956), p. 13.

⁵Ibid., p. 14.

⁶John 14:9

⁷John 16:13, 14

a human being, has actually become flesh; He is the Christ. Then He speaks and acts as God Himself, with divine personal authority, no longer in virtue of a divine commission, but in virtue of His divine Being, as the Son, to whom the Father "has given to have life in Himself." This is the perfected Word, the one which has actually come unto us, the Word, in which the divine truth and righteousness, which was separated from us by the great gulf made by the Fall, comes to us Himself and imparts Himself to us as truth, righteousness, life: the Word in which God gives Himself personally to us, because in the Word He is personally present, as the bridge over the gulf between us and Him, as the Mediator.

The key organizing fact and interpretive event which gives meaning and relevance to the life of Christ is His resurrection. This decisive event provided the dynamic impetus and starting point for the early Christian proclamation of Christ. The Lordship of Christ evidenced in the resurrection is the integrating theme of the New Testament preaching and teaching. The word which edifies the church is the word of the risen Lord Christ. Filson stresses this in saying,

That central interpreting fact is the resurrection of Jesus. This is the climactic message to which each of the Gospels moves. This was what the apostles knew they were to preach--they were to witness to the Resurrection (Acts 1:22). This was the fact which the unbeliever found incredible, but the Christians knew was true. In the light of this fact the Crucifixion found its Christian interpretation; the ministry, its climax; the plan of God, its interpreting clue; and the future, its way to power and victory.⁸

The redemptive action of God in history--centered in the risen Lord Christ--gives direction to the question of where the confirmation experience should begin and what pattern it should follow. But where, the problem

⁸ Emil Brunner, The Mediator (Philadelphia: Westminster Press, c. 1947), p. 228.

⁹ Filson, op. cit., p. 28.

remains, is the contact-line between the pupil's need and God's revealed-in-action answer? Obviously the theological content cannot, like Mohammed's coffin, hang suspended between heaven and earth. Several starting points present themselves when an effort is made to provide a proper Biblical framework of doctrine.

We might start with an analysis of man's need, and on the basis of our results go to the Bible to see what it has to say. This would keep the discussion relevant, but it would lack a trustworthy standard by which to interpret the spiritual and moral situation of our time. The Bible finds that standard not in what man now is, but in God—in God's purpose for man and God's work for man. Therefore, man as we know him cannot be the basis on which Christians understand life or the Bible.¹⁰

The doctrine of baptism, probably, should not be a major emphasis at the start, although it could serve to introduce and build a background for the main framework of life-related content. If the pattern of the New Testament preaching and teaching of the word of Christ is followed, the chief inaugural push ought to be God's action in Christ and not the pupil's evident condition or need.

The foremost book of systematic Christian teaching in the New Testament, directed to people in the church, is Paul's Letter to the Romans. To people already in the faith, like the members of Christ's body in the confirmation class, Paul writes a deliberate and orderly treatise. The main movements of the letter when sketched out can be a cue and silhouette pertinent to the confirmation curriculum. The introduction to Romans points to the long-

¹⁰Ibid., p. 25.

promised gospel, centered in the Son of God, who has been marked as Son by His resurrection from the dead. Paul next projects the responsibility of man to the Creator and the fearful consequences of rebellion against this Creator. An historical survey is made, involving the Roman reader, of man's irresponsibility toward God. God's judging action and patient plan of redemption is traced through the history of the "Chosen People." Then the promise-fulfilling, faith-creating, grace-giving, and justifying work of God-in-Christ is set forth. The theme progresses to the new life in Christ, the presence of Christ within, and the power and prompting of His Spirit. After a parenthetical passage directly concerning the Jews, the response of the Christian to God's mercy is discussed--faith active in love makes for real Christian behavior manifested in practical concern for the neighbor, especially within the body of Christ.

Recognizing these undergirding principles and affirmations--God's redemptive action in history, the centrality of Christ in God's action, and the law-grace-love scaffolding of Romans--the following blueprint is proposed for the theological content of a first-year confirmation course for a pupil's guidebook. Activity guidance also to be included in the guidebook, such as Bible exploration and art appreciation, would support the basic plot of the units in a variety of ways. However, these experiences are not specifically delineated in the draft following. The guidebook would be geared for use primarily by non-parochial school children. The general emphases of each "part" of each "venture" are roughed in by phrases following the titles; the "ventures" are described

as to content and are not specifically titled. Reference is made to the objectives proposed previously by corresponding number and letter.

Outline of Theological Content for the Proposed Guidebook

Introduction: "Who in All the World Are You?" - Would lead the pupil to a realization of his sonship with God through the Son of God and of his membership in the church through baptism.

Venture A: Basic foundation doctrines of the Christian faith concerning God.

Objectives: 1, 2, 5d.

Part 1: "God's Game of Hide-and-Seek" - The necessity of God's revelation; partial and limited revelation in creation; revelation focused in Christ; Biblical record of God's redemptive dealing with men--climaxed in Christ.

Part 2: "Let God Be God" - Vague and current conceptions of God contrasted to the powerful, holy, all-knowing, and loving Creator; relevance of these attributes to the pupil's faith-life.

Part 3: "The Three-Person'd God" - The doctrine of the Trinity relevant to the created, redeemed and sanctified life of the pupil; God the Father, Son, and Holy Spirit; the Trinity in Unity.

Part 4: "The Cradle of Christ" - The purpose, content, and message of the Bible; its Christocentricity; the importance and proper use of the Bible by the Christian; history of the writing of the Bible.

Venture B: The creation of the world by God; the rebellion and fall of the human race; the Old Testament background of the story of God's work in Jesus Christ;

God's work in Israel as one continuous redemptive operation. Objectives: 1, 4b, 4d.

Part 1: "Singing Stars" - The intricate harmony of God's creation; the creation of of the cosmos surrounding the pupil; the concern of God for the restoration of all creation after the fall.

Part 2: "Rebels in Revolt" - The initial rebellion of man, the fall; sin and its ongoing consequences; present implications of the fall; God's active concern for the return of man.

Part 3: "The Promise That Took Centuries to Keep" - God's judging and covenant-making activity from Adam to Christ; the covenant with Abraham and Israel; the exodus from Egypt; the activity of the judges, kings, and prophets; the captivity; the thread of Messianic promise; the consistent, firm, and patient working out of God's plan of salvation.

Venture C: The will of the Creator and Redeemer for His people; the disobedience and guilt of the pupil. Objectives: 3.

Part 1: "The Sickness of Sin" - Introduction to the problem of human sin and disobedience; the malignant and inherent nature of sin; the corporateness of sin and its consequences; Satan the adversary and destroyer; death; eternal separation from God in hell; the pupil's deep need for God.

Part 2: "Shrinking God" - The idolatry of sin diagnosed by the first three commandments; the alienation between the Creator and creature caused by sin; pride and personal self-assertion in opposition to God.

Part 3: "Turning the World Around Joe" - The disruption of God's plan for

communal life cause by selfishness; the injury to others caused by sin, diagnosed by the "Second Table of the Decalogue;" lack of concern for the needs of others; failure to realize the seriousness of selfishness.

Venture D: The creation and preservation of man summarized in the First Article of the Apostles' Creed; a backtracking and shift of emphasis to retain the unity of the Creed as a terse formulation of God's answer to man's need.

Objectives: 4b, 4c, 6c, 6f, 6h.

Part 1: "Man Alive" - The creation of the pupil's body with emphasis on the marvelous intricacy of God's design; man as the crown of creation; the complexity, limitations, and frailty of the body; the purposeful use of the body for the glorification of God and human happiness; background for the incarnation of Christ; the soul, spirit, and image of God.

Part 2: "Appearing by God's Kind Permission" - The preservation of human life through the gifts of food and physical harmony of environment; God's preservation through government and human mediation; God's constant and faithful care of all His creation.

Venture E: God's work of redemption through Jesus Christ (Second Article of the Creed); facets of the New Testament "kyrygma." Objectives: 4e, 5a, 6g, 6i.

Part 1: "A Baby in a Barn" - The incarnation of the Son of God; the birth and infant life of Jesus; the purpose of the incarnation; the awesome miracle and depth of the incarnation.

Part 2: "The King Who Became a Peasant" - The Person of Jesus Christ; evidences of His real humanity and deity; the message of His words.

Part 3: "Were You There?" - The crucifixion of Jesus; sacrifice, death-for-life, and victory pictures of the atonement; the personal implications of, and responsibility for, the crucifixion.

Part 4: "Headline News!" - The decisive relevance of the resurrection for the interpretation of Jesus' life; the death-conquering impact of the resurrection; the role of the resurrection in the life of the early church; the connection of the resurrection with the pupil's present life.

Part 5: "A Glad Separation" - The ascension of the resurrected Lord; His continual presence with the early church and the church today.

Part 6: "I Shall Return" - Christ's session "at the right hand of God"; the operation of the Spirit of Jesus; the Lordship of Christ in the church; the second coming of Christ to complete His work of redemption and judgment.

Venture F: The work of the Holy Spirit in and through the church (The Third Article of the Creed). Objectives: 4f, 5, 6a, 6d, 6e, 2.

Part 1: "Spirit-Blown" - The Person and work of the Holy Spirit; the coming of the Spirit into the pupil's life.

Part 2: "Saints Alive" - The holy Christian church, the communion of saints; the catholicity, holiness, unity, apostolicity of the church; the work of the church as the body of Christ; the pupil's membership and function in the church.

Part 3: "Coming Clean" - The work of the Spirit in baptism; historical backgrounds of baptism, its effect and meaning for the present.

Part 4: "Appointment with Christ" - The work of the Spirit through the Lord's

Supper; the presence of Christ in the Sacrament; guidance for meaningful participation in the Sacrament.

Part 5: "New Bodies for Old" - The Christian hope; the resurrection of the body; the fulness of joy in heaven; the realization of this hope for the present.

Venture G: The Christian life of love within the church, outlined by the Decalogue, empowered by the Spirit. Objectives: 6, 5a, 5e.

Part 1: "The Passing Parade" - The ongoing call of God to the pupil; the pupil's response to the call of God-in-Christ; faith, love, and fear of the Triune God; God's initiating love, awesome majesty, and trustworthiness revealed in Christ; preparation of the pupil for a personal interview with the pastor.

Part 2: "Communicating with God" - The purpose, motivation, and content of prayer; prayer in the name of Jesus; guidance in the practice of prayer.

Part 3: "Now Hear This!" - Adoration, confession, thanksgiving, and supplication to God in corporate worship; the content of the Lutheran liturgy; attitudes and skills in worship.

Part 4: (Title undecided) - God's intention for family life; love in the family; mutual concern for the nourishment of faith; respect and obedience by the pupil.

Part 5: "Living Sacrifices" - The promptings of flesh and Spirit in the area of stewardship--life, body, and money; the Christian use of physical energy and talents, sex drives, and material gifts.

Part 6: (Title undecided) - The creative use of the tongue; witnessing for Christ; the motivation, purpose, and content of Christian witnessing; guidance in the skills of witnessing.

Part 7: "Living Right Side Up" - Seeking "those things above"; avoidance of covetousness and materialism; seeking God through prayer; use of the word and sacraments; concluding summarization.

CHAPTER V

SPECIFICATIONS FOR THE PROPOSED CONFIRMATION MANUAL

After the theological-psychological needs of the pupil and the objectives have been surveyed, it is imperative that specifications for the proposed text be drafted. Each lesson or "part" of the pupil's guidebook would include three basic components: a reading section, a guide for inductive Bible study, and a symbol study. These areas would not be rigidly inclusive; they would serve as launching platforms for individual and group activity. A teacher's guide would suggest supplementary curriculum material such as hymn studies and visual aids. The specifications, then, should deal with four elementary factors: a suitable form of lesson arrangement, a stimulating writing style, a challenging method for studying the Bible, and a constructive procedure for nurturing an appreciation of visual Christian art.

A Suitable Form of Lesson Arrangement

The book's core content should be organized in flexible units, the units approximating the "Six Chief Parts" of Luther's Small Catechism. The units or "ventures" would be sectored into lessons or "parts" for use in individual sessions.

The advantages of the pliable unit procedure pertain to confirmation. The major objectives can be emphasized. The activity factors of home, church, school, and recreation can be channeled in the direction of the unit. Larger and

more purposeful areas of activity can be opened up, and adaptations can be made for varied levels of maturation and ability. Time is allowed for evaluation and delayed reaction. Through discussion and group action stimulated by the unit procedure the confirmation class will better realize its oneness in the church.¹

Additional strong points of the unit method have been concisely listed as follows,

1. The unit provides for variety in classroom procedure and thus helps to avoid monotony.
2. The unit method sets high standards of achievement.
3. The special needs and interests of children can be considered more readily in the unit method than in most other methods of teaching.
4. The unit method more easily provides opportunities for pupil initiative and creativity.
5. Unit study provides a rich environment for learning with books, visual aids, field trips, and a variety of learning activities.²

The skeletal structure of the guidebook, as suggested by the unit method, should be flexible and non-restrictive. The lessons should serve as signposts and imply direction for further study and activity. Simultaneously the doctrinal "way" should be plainly mapped out.

A Stimulating Writing Style

¹H. J. Boettcher, "Advantages of the Unit Procedure," Lutheran Education, LXXXIV (October, 1948), 86-92.

²William A. Kramer, Teacher's Manual for "Growing in Grace" (St. Louis: Concordia Publishing House, 1955), pp. 8-9.

The second area of specification includes the style and technique for the verbalization of the reading section. Few recent and relevant studies of text style have been conducted; however, general guidelines have been suggested by researchers at the University of Illinois. Their findings are given in brief in the following paragraphs. These writing specifications are illustrated by extracts from selected confirmation reading texts in current use.

The text writer should first establish a challenging verbal environment and arouse curiosity through the use of generalizations. Generalizations are necessary to stimulate pupil interest and to develop readiness. The previously mentioned survey points out,

Generalizations are formed naturally by cumulating concrete experiences which have some common element; that is how, for instance, one learns that icy pavement is slippery. The educational process is designed to accelerate this generalization by providing more experiences of a certain type than nature might offer, by presenting the experience in symbolic form, and by helping the person draw his conclusion more rapidly.³

These generalizations must be relevant and worthwhile for the present life of the pupil.

Rather than urge learning "because it will later be valuable" the educator should find a way to make study. . . seem worthwhile even if the pupil cannot foresee how he will use the knowledge. . . . In the communication of generalizations the happiest of learning outcomes is to find past experiences taking on new and more coherent meaning.⁴

Alvin N. Rogness applies this principle of relevant generalization in the following paragraph on the call of the Holy Spirit,

³ Lee J. Cronbach, Text Materials in Modern Education (Urbana, Illinois: University of Illinois Press, 1955), p. 79.

⁴ Ibid., p. 47.

God sets an alarm clock for man in His Word and Sacraments. When man comes within reach of the Word and Sacraments, the bell rings for him. A baby of three weeks is awakened in the Sacrament of Baptism. A man of thirty years who is asleep is awakened by the Word. If a man is never reached by either Word or Sacraments, he continues to sleep unless God has some way of awakening him which He has told us nothing about. But, as far as we know, the Word and Sacraments are the normal bells which God has ordained for awakening man. . . .⁵

Prescription and direction are also useful in the writing of reading texts.

But to prevent distortion and abuse of this technique its purpose must be understood:

Prescriptions and directions are imperative statements, direct or implied. They are in one sense the most useful of the verbal resources we can communicate, for they lead immediately to action. For each purpose, they provide a direct suggestion as to how to act upon environment.⁶

Rogness aptly prescribes and directs in discussing parent-child relations:

We must obey God rather than man. Sometimes parents set their children poor or bad examples; sometimes pastors are false shepherds and lead their flocks into error and not into truth; there are teachers who teach lies; there are rulers who use their power for injustice; there are employers who have no honest regard either for life or property. In every situation the Christian is governed by God. Sometimes he obeys man because he loves God; sometimes he disobeys man because he loves God. In all things he conforms himself first and always to the will of God.⁷

The most valuable type of communicative writing is narration. The teaching power of narrative goes beyond the transmission of mere cognitive interpretation; narrative is especially apt for developing attitudes and for involving the pupil's empathy. Narrative clarifies relationships and expands conceptual thinking.

⁵Alvin N. Rogness, On the Way (Minneapolis: Augsburg Publishing House, c.1942), p. 86.

⁶Cronbach, op. cit., p. 33.

⁷Rogness, op. cit., p. 32.

Narration--terse and clear--can be illustrated by a portion from an

Episcopalian wordbook for confirmation:

One day a mother hugged her little girl and said, "That is because you were so brave at the dentist's this morning." A few hours later she hugged the child and said, "This is because you helped me with the dishes." In the evening she gave the child still another hug. "What is that for?" asked the little girl. "Nothing," answered the mother. "It's just because I love you." . . . That was the most important hug of all. It wasn't for anything. It was unearned. It was free. And this is the kind of love God has for every one of us. His loving-kindness to us is given freely, not given in payment for anything that we have done for Him. This is what we mean by God's grace.⁸

All writing for the confirmation pupil should result in the formation of clear theological concepts. These acquired concepts aid the pupil in interpreting his environment and experience in relationship with God's revelation. Maturing and developing concepts equip the pupil for more active functioning in Christ's body. Through concepts the learner is led to see the complete scene around him as a unified picture of objects and people and relationships. Since it is impossible to stretch attention to cover all specific elements of the scene, concepts help to give significance and order to previously unrelated bits of environmental experience.⁹

The concept of "Gospel" comes home to the reader in these pointed paragraphs:

If I have broken a window and am worried about what my parents will think, particularly if I have done a number of things recently which have displeased

⁸ More Than Words (Greenwich: Seabury Press, c. 1955), p. 75.

⁹ Cronbach, op. cit., p. 77.

them, it is good news to discover why they love me even though they are displeased with what I have done. The four books of the New Testament which are called the Gospel (gic) are not biographies of Jesus. They are not meant to be read as we might read the lives of Abraham Lincoln, Robert E. Lee, or George Washington. They are meant to tell us the good news that God loves us and will continue to love us even though we fail Him and hurt each other. . . . Good news makes a difference to the person who gets it. When we don't think we have done too well on a test and then get a good report card, that is good news. The heart of the Gospel may be summed up by Romans 5:8, "But God shows his love for us in that while we were yet sinners Christ died for us." (RSV) The story of God's love is the life, death, and resurrection of Jesus Christ. What makes this story good news is that God loves us even when we are unlovable.¹⁰

Other minor stylistic concerns can also be suggested which would influence the writing. Long introductions, ponderous paragraphs, and superfluous adjectives should be avoided. Precise wording should eliminate fuzzy sentences; and straight, honest thinking should disperse obscurity and triteness. Variety in sentence length and concreteness of expression would make for increased reader interest. A winsome consciousness of the reader's presence would help to involve the learner's mind.¹¹ Essential word concepts for the pupil's understanding of "church family talk" are thoroughly surveyed by the Episcopalian wordbook cited before. And a list of technical vocabulary pertinent for Lutheran confirmation is also available.¹²

¹⁰ More Than Words, p. 73.

¹¹ H. W. Gockel, "A Few Guideposts Toward Effective Writing," Lutheran Education, LXXXIV (June, 1949), 603-603.

¹² William A. Kramer, editor, General Course of Study for Lutheran Elementary Schools, published under the auspices of the Board for Parish Education, Lutheran Church--Missouri Synod (St. Louis: Concordia Publishing House, c.1943), pp. 110-111.

A Challenging Method for Studying the Bible

Since a primary objective of confirmation is that the pupil have a growing desire and ability to use the Bible with skill and profit, and since the Bible is God's decisive revelation to the church, it is vital that Bible study be integrated into Lutheran confirmation instruction. Guidance for delving into the Bible could well be offered by a pupil's manual. The proposed guidebook, therefore, will include key questions to channel inductive exploration of the Bible and to direct group discussion of individual findings.

Generally speaking, the teaching of the Scriptures should be inductive, resembling the experimental procedures of science. Although proficient pedagogy discreetly involves both induction and deduction, inductive Bible exploration invigorates, challenges, and enlivens pupil activity.

Induction requires that the instructor begin not with a formula or generalization. He begins by leading the group to seek out particulars of an extensive Bible unit, and from these particulars to construct conclusions. This procedure requires the guidance of assignments and class discussions so that the learner methodically takes the following steps in fathoming a Bible unit:

1. Observation--to see what the Bible says.
2. Interpretation--to gain insight into the meaning of the facts.
3. Evaluation--to weigh the relevance of the facts and insights.
4. Application--to apply the message to personal life.
5. Correlation--to relate the message to other Scripture truths.

The instructor's main contribution to the student engaged in this inductive scrutiny is the carefully planned and purposeful advance assignment of exercises. By means of appointed exercises the instructor counsels the learning group and sets the pupil on a search to discover the truth for himself.¹³

The questions in a guidebook exercise should correspond quite closely to the reporter's questions: who? what? when? where? why? how? and with what results? The nature of the questions is indicated by the following:

1. What is the dominant subject of this unit--a person, place, event, or idea?
2. What is the main lesson-thrust of this unit?
3. What does this unit teach concerning Christ?
4. Is there in this unit a truth to believe, an action to take, a confession to make, a petition to voice, an example to follow, an error to avoid, a promise to claim, a prayer to echo, or a hope to cherish?¹⁴

The salient values of inductive Bible study for confirmation are consequential enough to be accented. Induction is suited to the teaching of the objective sweep of the Bible.

It demands that one first examine the particulars of the Scriptures and that one's conclusions be based on those particulars. Such an approach is sound because, being objective, it corresponds to the objective nature of the Scriptures. It produces hearers rather than speakers, and the nature of the Scriptures requires hearers.¹⁵

¹³ Oletta Wald, The Joy of Discovery (Minneapolis: Bible Banner Press, c. 1956), p. 6.

¹⁴ Ibid., p. 14.

¹⁵ Robert A. Traina, Methodical Bible Study (New York: Gans and Harris, c. 1952), p. 7.

Also, induction energizes firsthand observation and contact with the entire Biblical proclamation, enabling the pupil to grasp the material permanently.

Such an emphasis on the primacy of firsthand observation enables the interpreter to become acquainted with the spirit of Scriptural authors, makes possible original thinking, and provides him with a basis for judging the validity of various and often conflicting secondary sources.¹⁶

Induction conforms to the laws of investigation and reason, and embodies the rules of Lutheran Biblical interpretation. Induction not only sensitizes the pupil to God's revelation, but it also develops in him maturing skills for private study and devotional use of the Bible. In the process, the requirements for learning are met, namely: the law of readiness--by inciting interest and incentive to learn; the law of use and disuse--by requiring effort and exercise; and the law of effect--by imparting to the student a sense of achievement and the joyous thrill of personal discovery. Inductive Bible study affords a framework for mutual discussion and witness, and prepares the confirmand for ongoing, interested, creative participation in later Bible class work.¹⁷

The wholesome and bracing benefits of this method of Bible study validate the inclusion of a Bible study exercise in the pupil's guidebook. This major component should lead the pupils individually into expansive units of Scripture, preferably with close home co-operation. The advisability of working with a modern version or translation of the Bible has been stressed by surveys made of reader comprehension; Bible reading is more meaningful and enjoyable when

¹⁶ Ibid., p. 8.

¹⁷ Albert G. Merkens, Class notes in the possession of the writer, 1956.

such a version is used.¹⁸ Through the inductive study of major portions of God's word concepts will be reinforced and the class edified.

A Constructive Procedure for Nurturing an Appreciation of Visual Art

Well-rounded confirmation instruction ought to have a framework for the development of art appreciation. Art has traditionally been coupled with the church's message; and the church today has been equipped with a rich heritage of interpretive art. This art, abundantly possessed--architecture, symbolism, sculpture, and paintings--cannot redeem the soul, but it can attune the heart for the highest. By itself art is powerless to create faith or edify, but it can support the Gospel as it creates and confirms faith. Visual art does reinforce the communication of the word by recalling previous contact with the Gospel. It heightens and expands the impact of the word by involving the pupil emotionally.¹⁹

The principles which should undergird the total teaching of art appreciation have been outlined by Reinhold Marxhausen as follows:

1. Bring the pupils into contact with beautiful things which are on their level of appreciation; teach the pupils to see.
2. Let pupils experiment with various media and forms of art expression. Do not merely give incentive for copying but encourage the pupils to express their faith in art.

¹⁸"Which Version for Youth?" The Lutheran Teacher, XXXI (June, 1956), 194-195. See also, Arthur F. Katt, How Do They Understand the Bible? (New York: Division of Christian Education, National Council of the Churches of Christ in the U.S.A.), pp. 3-12.

¹⁹Reinhold Pieper Marxhausen, "Art Appreciation for Elementary Schools," Lutheran Education, LXXXVIII (January, 1953), 230.

3. Relate creative urges and efforts of children to a background which will orient them to the whole scope of creative expression. Help them feel at home with Christian art of the past and explain the art of today. Discuss the artist's reasons for particular color and form.
4. Give the children freedom to live with art. Make provision for space to display art which the pupils create or secure. Take care not to confuse child art with polished adult art and so stifle creativity.²⁰

The teaching of sacred art appreciation occurs when the pupil is helped to live with art and encouraged to express his creativity and talent. Discriminating taste is thereby nurtured and the witness-impact of art is recognized. To partially meet these objectives, the envisaged manual should by actual reproduction promote a basic acquaintance with symbolism, and the teacher's guidebook should be fitted with ample suggestion for further class contact with Christian art.

²⁰ Ibid., pp. 230f.

CHAPTER VI

SELECTIONS FROM THE PROPOSED MANUAL ILLUSTRATING THE PREVIOUS PRINCIPLES AND SPECIFICATIONS

All of the preceding discoveries should converge to guide the production of the envisioned guidebook for first-year confirmation. The traits of the twelve-year-old, the objectives and theological scope of confirmation, and the actual specifications serve to plan the strategy of the manual.

Adventuring in the Church, as blueprinted by integrating these factors, would contain thirty-one lessons ("parts") grouped in six flexible units ("ventures"). Each unified lesson--planned for approximately one week's work--would encompass a reading text section treating major theological concepts, a series of questions to guide Bible study, and a symbol study. Several lessons would differ somewhat to provide variety. An underlying unit-theme would provide continuity for the lessons. The guidebook would be intended only as a partial element in the entire unit curriculum.

The teacher's preparation and class leadership would be aided by a separate handbook, containing a reference chart for each lesson and miscellaneous helps (see "Appendix A").

To illustrate and objectify the previous findings, one complete lesson is excerpted and presented on the pages following. This sampling, on the subject of Christ's session and return, is lifted from a six-lesson "venture" on the Second Article of the Creed. The decisive events in the life of Jesus Christ,

corresponding quite closely to the apostolic preaching, are portrayed in this unit. Prior to meeting the illustrated lesson, the pupil will have confronted sections on the incarnation, ministry, crucifixion, resurrection, and ascension of Jesus Christ. The teacher's "guide-chart" introduces and roughs out the objectives for the particular lesson.

The Teacher's Guide-Chart

PART 6 - VENTURE E

Focused Objective:

1. That the pupil possess deepening devotion to God as Redeemer through expectancy of the second coming of Christ; and
2. That he be equipped for the practice of prayer "in the name of Jesus."

Catechism Correlation:

The Second Article of the Creed and its explanation, especially the last section.

Related Bible Episodes:

- Readiness for the Son of Man - Matthew 24 and 25.
- q Healing of the Lame Man - Acts 3:1-10.

Visual Aids:

- "Redemption, Part II" (Filmstrip, black-white), Concordia.
- "Stephen, First Christian Martyr" (Filmstrip, color, LP record), Cathedral.
- "Noah and the Ark" (Filmstrip, color, LP record), Moody.
- "Symbols of the New Testament" (Filmstrip, color, LP record), Cathedral.
- "About Death and Eternity" (Filmstrip, color), Church-Craft.

Memory Activity:

I Thessalonians 4:16-18.

I Thessalonians 5:9-11.

Hymns:

212, 341, 352, 351 (in the Lutheran Hymnal).

The Reading Text

PART 6 - VENTURE E

'I SHALL RETURN'

In the fall of 1954 a world-famous orchestra tuned up in New York's Carnegie Hall. Ninety-two musicians then played an unusual concert. With brilliant precision the orchestra gave a breath-taking performance. But all during the concert the conductor's platform was empty; the orchestra played without a leader. They played just as if their former director, Arturo Toscanini, were there with them. His "spirit" seemed to give them the power to play so well.

Nineteen centuries ago an odd group of fishermen, a onetime racketeer, and some teachers began to speak brilliantly and do some amazing work-- without a visible leader. These men traveled all over the world by boat, chariot, and on foot. "In the name of Jesus," their Leader, they performed breath-taking miracles. Men and women, long dead and sick with sin, received new life through the Good News which they proclaimed. These men stood right up and proclaimed that Jesus was alive and that He was their Leader, their

unseen Conductor. Indeed He was. For Jesus had promised to give them His Spirit--remember?

These disciples received power from their unseen Leader, who was "sitting at the right hand of God." You learned that the "right hand of God" is a picture expression for the power of God, that Jesus has all the power of God, and that Jesus is at the "control panel of the universe." When we say that Jesus sits at God's right hand, we don't mean that Jesus is all tired out from His exhausting work on earth and that He needs to rest. We do mean that Jesus is at work right now providing power and guidance to His "players" on our planet.

Where does your pastor get the power to speak about Jesus? Where does your Sunday School teacher obtain the "want to" for telling you about Jesus? Why do missionaries have the courage to tell people about Someone they have never seen? They obtain the power from Jesus who is at God's right hand. The unseen Christ directs the musicians in His orchestra. Christ is the Head of the members in His church--now!

Because Jesus is alive and has all the power of God you will want to pray to God through Him. If you wanted to visit with the President you'd need an appointment with his right-hand-man, his secretary. Or if you ever wanted to talk with a king you'd have to know someone in the king's palace. In like manner your prayers push through and make contact with God through Jesus "at God's right hand." Jesus leads you to the Father.

Perhaps you think, "Maybe God won't answer my prayers. My body is quite sick with sin. I've been guilty of shrinking God, my worship has been lazy and

prayers don't come too often. I've positioned myself in the center of the map. I know I've hurt God and done things He doesn't like. How can I expect Him to answer my prayers?"

Well, have you ever misbehaved and offended your father at home? Maybe you shouted at him, slammed the door, and stomped outside. Then as you sat alone with your head in your hands, you thought it over. You were wrong after all, and you were sorry. But what would your father say? What would he do? If only someone in the house, perhaps a big brother, would take your part. If only someone would put in a good word for you.

There is such a Person in our Father's "house" above. Right now He's putting in a good word for you. You are not an orphan alone in a cold world, but a child of God with a Friend in the Father's house. Because He's there you can come close to God in prayer, believing that your prayers will be heard for Jesus' sake.

This is what Jesus meant when He promised, "If you ask anything of the Father, He will give it to you in my name." A ragged beggar once bought a suit of clothes in the name of a wealthy friend. A company president, walking down the sidewalk of a large city, met a grimy hobo, whom he recognized as a college classmate. After reviewing old times, the rich man gave the beggar a piece of paper with a few words written on it. "Here, take this to that store and buy yourself a new suit." "But they'll throw me out of the store," the beggar replied. "All you need is my name and that's written on the paper." A short time later the ragged beggar was wearing a new outfit. He believed the promise of his

friend and found that his friend's name was good.

You and I have no more right to pray to God than the beggar had a right to demand a suit on his own. But in the name of Jesus, who has already paid the bill and hammered it to His cross, we can approach God with confidence, praying in the name of the living Lord--Jesus Christ.

Now . . . will you stop reading for a moment and just gaze out the window (with your imagination if it's dark). Look at the people hurrying to and fro on the street, at the children planning to grow up and live their lives their own way. Watch the fathers coming home from work, striving to get ahead in their jobs. Think of the mothers struggling to raise their families. Every one of those people outside your window thinks he knows exactly where he's going and what he's going to do. You probably think so, too.

But ever since the ascension of Jesus not one of us can tell what our future will be, nor indeed whether there will be a future on earth. That's because suddenly--without warning--the Lord Christ will seize the control panel that governs the universe. He will press the button marked STOP! Then every affair of earth will halt.

Christ will come back to earth in Person for the last step in His work of saving people from the sins that trap them. That last step is judgment. Christ will gather all the living together and raise all the dead. If you have lived your life in faith He will say to you, "Come, be with Me and my Father forever." If you live your life avoiding Him and His love He will say, "This is the end. You don't want Me so I will give you what you want. Spend eternity without me in

hell." Not one of us knows when this moment will come. So we ought to be alert at all times.

Christ will definitely return and His coming won't be detected on any radar screen or by sky-watchers. Once He came in weakness as a homeless baby in a barn and as a king riding on a donkey; He will come again in power as the Son of Man "riding on the clouds." He came once and we hammered Him to a cross. But He didn't stay there--and He didn't stay in His grave either. He's coming back.

"I shall return!"--these hopeful words were spoken by General MacArthur when he left the Philippine Islands in 1942. After he had been driven out by Japanese armies, the General was forced to leave some men behind. But the words "I shall return" gave them hope and courage during the years MacArthur was gone. And he kept his promise. He did return to free his men. "I shall return!"--these words echo in the ears of the soldiers of Jesus Christ and they give courage and hope. He will return and those who trust Him shall be finally and forever free!

Guidelines for Bible Study

LOOKING AND LISTENING

Explore I Thessalonians 4:13 to 5:11.

1. What three sounds will men hear when Christ comes for judgment that were not heard at His ascension? Why will the second coming of Christ be more majestic than His first?

2. According to verse 17 what is the purpose of the Lord's coming?
3. How should Christians use the teaching about Christ's second coming?
4. According to I Thessalonians 5:1-11, how should Christians prepare for the coming Christ? Write the best answer in your notebook.

Bolt the doors and buy a burglar alarm.
 Search the more mysterious books of the Bible to locate predictions about the date and time He will arrive.
 Go to sleep and don't think about such things.
 Get drunk.
 Stay awake spiritually, believe in Christ and hope for His return.
 Be terrified at God's fierce anger.

Now read Hebrews 1:1-4.

5. Discover and list six things which verses 2 and 3 tell us about Christ.
6. What has Christ done for us? Where is He now?

And work with Hebrews 4:14-16.

7. The high priest represented the Old Testament people as they made sacrifices for sin. Jesus, our High Priest, has sacrificed Himself for our sin. He represents us before God. What does "hold fast" mean to you? And why should you do this?
8. Why can we approach God's throne with confidence?
9. Look up "sympathize" in a dictionary and tell what verse 15 means to you.
10. What are some "times of need" in your life?

Symbol Study

The study following exemplifies the traditional and newly-fashioned symbols

which would be integrated into each lesson. The symbol would epitomize the lesson's content. The pupil could make the book more attractive by neat coloring with pencils; however, careful guidance would be necessary to avoid the dullness of "busy work" and childish art. The symbols could well stimulate more extensive and ingenious pupil art expression.



The Wheat and the Weeds

For the meaning of this symbol read Matthew 13:14-30 and 36-43.

Colors: natural.

APPENDIX A

Table of Contents for the Teacher's Handbook

1. The introduction, purpose, and scope of Adventuring in the Church
2. Bibliography of related readings
3. The objectives of confirmation
4. Methodology of using the guidebook with the class
5. Methodology of inductive Bible study
6. Sources of visual aids and crafts
7. A suggested form for a lesson plan
8. Resources and guidelines for home co-operation
9. A suggested plan for personal interviews of pupils
10. "Guide-Charts" for each lesson

APPENDIX B

Resources and Guidelines for Home Co-operation

Check-list of suggestions

Timing

Secure accurate list of potential members of the class

5 months prior to class

Pastor teaches potential class in Vacation Bible School

3 months prior

Home visitation:

3 weeks prior

 Explain purpose of confirmation

 Preliminary enrollment of pupil

 Enlistment of parental co-operation

 Publicity for "Confirmands' and Parents' Night"

 Distribution of tract: Why Confirmation? (Concordia),
 So Your Child Is to Be Confirmed (Augustana)

Reminder for parents' night:

 By phone (pastor)

9 days prior

 By mail (by Parish Education Committee)

9 days prior

"Confirmands' and Parents' Night"

7 days prior

 Filmstrip: "Confirmed in Faith" (Wartburg)

 Explain method of study and textbooks

 Introduction of specially prepared booklet of family devotions for use week prior to class.
 Sources: Thine Forever (Augsburg), When We Pray (Augustana)

Actual class sessions begin with concentrated period of informal instruction three days prior to opening of public school

Bulletin listing of pupils; request for prayers by congregation

Sunday after first class

Prayer in public worship for confirmands and families

Sunday after first class

Pastoral visitation of home to discuss progress and participation

Week prior to Reformation

"Confirmands' and Parents' Night" to encourage family participation in Lenten worship

Prior to Lent

Parental visitation by members of Parish Education Board to stimulate family worship, evaluate results, and obtain suggestions

Post-Easter

Pupil-parent-pastor picnic

As the course ends

"Systems of the Faith"
 "Systems of the Old Testament"
 "Systems of the New Testament"

(All of the above available with LP record.)

Department of Audio-Visual Aids, 1525 Race Street, Philadelphia 1, Penna.

"Our Christian Symbols"

Circle

Integrational Press, Colbyville, Minnesota.

A wall paper for parishes and Christian life decorations.

Maple Creek Supplies, 190 Franklin Street, New York 13, N. Y.

Complete collection of handouts of materials suitable for confirmation.

Reference Books for Confirmation

Adrian R. Krumm, Chicago (Chicago: Published by the Walker League, c. 1944).

APPENDIX C

Resources for the Development of Art Appreciation

Filmstrips: (all in color)

Life Filmstrips, 9 Rockefeller Plaza, New York 20, N. Y.

- "Christianity"
- "The Protestant Reformation"
- "Giotto's Life of Christ"
- "Michelangelo"
- "Four Great Churches"

Cathedral Filmstrips, 140 North Hollywood Way, Burbank, California

- "Symbols of the House of God"
- "Symbols of the Cross"
- "The Lost Symbols"
- "Symbols of the Faith"
- "Symbols of the Old Testament"
- "Symbols of the New Testament"

(All of the above available with LP record.)

Bureau of Audio-Visual Aids, 1505 Race Street, Philadelphia 2, Penna.

- "Our Christian Symbols"

Crafts:

Liturgical Press, Collegeville, Minnesota.

A wall prayer for painting and Christmas tree decorations.

Magnus Craft Supplies, 108 Franklin Street, New York 13, N. Y.

Complete supplies of handicraft materials adaptable for confirmation use.

Reference Books for Symbolism:

Adalbert R. Kretzmann, Symbols (Chicago: Published by the Walther League, c.1944).

Ratha Doyle McGee, Symbols (Nashville: The Upper Room, c.1956).

Friedrich Rest, Our Christian Symbols (Philadelphia: Christian Education Press, c.1956).

Miscellaneous:

The Symbols of the Lutheran Church, a packet of twelve colored charts available from Lutheran Brotherhood Insurance Company, 701 Second Avenue, South, Minneapolis 2, Minnesota.

1. Propensity for making collections.
2. Teacher replaces attitude toward money.
3. Growing indifference in a spiritual sense.
4. Growing congeniality at home.
5. Influence of older brothers and sisters.
6. liking for sports, especially baseball and swimming.
7. Neglecting for creative art by both sexes.
8. Joy in creative writing by both sexes.
9. Identification with doctors, architects, and scientists by boys.
10. Model-making by boys.
11. Radio and TV are so prevalent as previously.
12. Love than and urge to read.
13. Mysteries and adventures in the reading.
14. Demanding discernment of movies.
15. School life.
 - a. liking for distribution of religious.

¹Arnold Goslin, Frances L. Eg, and Louise Bates Austin, What The Negro Knows You to Know (New York: Harper and Brothers, c.1956), pp. 164f.

APPENDIX D

Miscellaneous Activities and Interests of the Twelve-year-old¹

1. Growing awareness of appearance.
2. Scattered periods of extreme fatigue.
3. Propensity for making collections.
4. Rather reckless attitude toward money.
5. Growing helpfulness in household tasks.
6. Growing congeniality at home.
7. Idolization of older brothers and sisters.
8. Liking for sports, especially baseball and swimming.
9. Eagerness for creative art by both sexes.
10. Joy in creative writing by both sexes.
11. Identification with doctors, architects, and scientists by boys.
12. Model-making by boys.
13. Radio and TV not as prominent as previously.
14. Less time and urge to read.
15. Mysteries and adventures favorite reading.
16. Demanding discernment of movies.
17. School life:
 - a. Liking for definiteness of arithmetic.

¹Arnold Gesell, Frances L. Ilg, and Louise Bates Ames, Youth: The Years from Ten to Sixteen (New York: Harper and Brothers, c.1956), pp. 104f.

- b. Dislike of too rigid schedule.
- c. Dislike of cramped freedom of movement in classroom.
- d. Enjoyment of drama and speech activity.
- e. Pleasure in group art.
- f. Liking for short-term craft projects.

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