

## **Louis B. Gallien, Jr.**

### **Catechism Redux: What Schools and Churches Need to Revive**

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#### Abstract

This polemical essay focuses on the causes for the current "age of remediation" that has had severe educational consequences for our churches and educational institutions. The author lists four historical, social, political and religious forces that (he believes) were prime causal factors which led to this current remedial age: a) the demand for relevancy; b) the search for outer/other experiences; c) the breakdown of educational, governmental and church authority; 4) postmodernism. Take as a whole; the author maintains that these combined forces have made it difficult for our institutions to find common language and foundations for belief. The author makes several recommendations for church and school leaders who see the need for our schools and church populations to possess foundational knowledge of their histories and common language as democratic citizens.

"If the foundations be destroyed, what can the righteous do?" Psalms 11:3(KJV)

I am the son of two rebelliously religious parents. My mother was raised as a staunchly independent Southern Baptist; my father grew up in a culturally segregated Roman-Catholic parish. When they met and married before World War Two, (without benefit of either family in attendance or in a church), they thought they could get rid of their habitual, all-encumbering and legalistic religions and strike out on their own into new uncharted territories. Then came children and the ubiquitous "religious questions" ensued: Do we baptize them as Catholics? (In order to appease my father's family and to begin their route to salvation) Do we send them to Sunday school? (So that my mother's side can convince them that they need to be "saved"). Believing they should educate us in both traditions, they "compromised" and sent us to the churches they had previously fled.

I was their last child and one (of the last in a generation in the history of religion in America) who memorized and learned the catechism in Latin alongside Scripture verses

from the King James Version of the Bible. I remember the very tedious and tiresome mental exercises employed en-route towards memorizing long passages of Latin and Bible every weekend. Before B.F. Skinner's theories were ever popular, behavioral conditioning was enforced in both churches: One was with a convent ruler (negative conditioning) and the other was with Baptist icons (positive conditioning). When I finally got the nerve to ask my father why I had to attend these monotonously religious, seemingly irrelevant sessions, while he spent the day at home, he cynically replied: "Because I am giving you something to reject". When I asked my mother the same question regarding my compulsory attendance at Sunday school, she replied: "Because I am telling you." In later years, and, especially as a parent, I learned the wisdom of both the cynical retort by my father (which has intellectual ramifications "i.e. understanding a conceptual framework) and the authoritative reply by my mother (which has parental admonitions "i.e. the critical difference between training a child and educating one).

One of the more common disorders in American culture and schooling today is: If we can't find the relevance to a lesson, law or intellectual exercise, we immediately dismiss it as irrelevant to our contemporary lives, bad pedagogy or a law we can live without. Never mind that some of these lessons, laws and pedagogical exercises have historical antecedents and, therefore, are building blocks for scaffolding an intellectual framework, a position in law, or foundations that we can later build upon. In an age of instant gratification, instructors who do teach the traditions and/or foundations for a university course, or for a catechism series for their church, have a difficult time reassuring students that there will come a time when they must recall these seemingly trivial "facts" beyond the mandated standardized tests or for confirmation. For the sake of furthering their secular and religious education, we must convince them of the efficacy of these exercises.

The dilemma we face in schools and churches today is our failure to systematically and foundationally teach what we "as a particular or even peculiar group of people" believe or have believed. As a result, I have found in over twenty years of teaching on several different levels (high school, college and university) that very few students possess inherited frameworks, historical markers or a catechism from which to build a conceptual framework, argument or apology. Thus, teachers and professors in all regions of our country are constantly complaining about the need for remediation in the classroom and main-line clergy are rueful about the lack of church history, tradition and theological knowledge among members of their congregations. They "teachers and ministers-- don't understand why someone previously "down the line" has not taught our children "the basics".

There are several historical, cultural and educational factors behind the demise of "the catechism" in our schools and places of worship that I will briefly highlight in this essay: 1) The "relevance" movement of the late sixties and seventies; 2) The ascendancy of experience over and against texts, tradition and reason; 3) The breakdown in school and ecclesiastical authority; 4) The rise of postmodern theories which questions authority and truth.

"This is not relevant to our lives": The Age of Relevance

I recently read *Fugitive Days: A Memoir* by Professor Bill Ayers in the School of Education at the University of Illinois at Chicago where he chronicles his life in the context of an ex-radical leader of the Students for A Democratic Society (SDS) at the University of Michigan. Since Ayers and I are of the same generation and profession, I thought his book would be a good nostalgic view of the decade of the nineteen sixties and seventies. What struck me about his memoir was the description of his educational journeys enmeshed in the search for relevance and how his teachers and professors accommodated that search on both the high school and college levels. (Granted, the Vietnam War demanded a search for some meaning and relevance for men my age: Why were we asked to go and fight an unpopular and seemingly endless war?) But what was particularly interesting for me as an educator was that he discovered and read the “foundational” works of Marx and other philosophers outside the classroom. The sixties classroom, as described by Ayers, was a place for discussions about their political and personal lives; not as a venue for understanding the historical context for the war in Vietnam, but for making some kind of personal connection to their current conditions.

Churches began mimicking student culture in the classroom as bible memorization and CCC classes turned into “rap sessions” during this same period. Imparting theology and doctrine were viewed as cold and distant exercises. Besides, if you did not live your faith, your understanding of church doctrine was needless. While there is a lot of merit for people of faith to demonstrate good works and action (orthopraxis), it is very difficult to construct a plan of purposeful works and activism without possessing a framework by which one can place those deeds into a larger religious or spiritual context (orthodoxy). For example, few people understood the difference between the pacifism of student radicals and the historically religious pacifism of certain Anabaptist groups. They were lumped into the same category as dissidents to the War. Most Americans did not have a historical or religious understanding of these pacifist churches. (I.e. Quakers, Mennonites, German Baptists, Moravians) and, as a result, many confused Anabaptist COA™s with draft dodgers; SDS members or worse yet, [they] were branded as “cowards”. The fact is most Anabaptist groups are against all wars and teach their children to believe that their first responsibility and ultimate loyalty is to their spiritual community and not their earthly country. (A religious doctrine that ex-Quaker President Richard Nixon rejected!) For them, pacifism was not about an unjust war or solidarity with “the people”; it was about a doctrine of their church. Their doctrinal stance was articulately explained by the late Mennonite scholar and theologian, John Howard Yoder, in his best-selling book entitled: *The Politics of Jesus*.

I am the last pedagogue to disdain the search for relevance, however, it is only one rung on an intellectual scaffolding process and it should be the last one on that ladder. I do believe we have a professional responsibility to be prepared to answer the question: “So, what?” Meaning “a good teacher should have the intellectual and pedagogical capacity to place a lesson, principle or law into an understandable context and framework that makes sense to students. Otherwise, we are merely showing students how well educated we are and how unworthy they are of being in our erudite environment. That is not our contemporary problem. Our problem in the pedagogical processes of clergy and teachers is

that they ask themselves first: How are my sermons, lessons or admonitions relevant to our students or parishioners? This neglects the impartation of those boring "facts" that they (and others) can build upon so that their "charges" can place this knowledge into an intellectual framework that allows them to compare and contrast their church or school teachings into larger world contexts. This cumbersome process, (which, by the way, does not have to be so cumbersome; it is that we lack the pedagogical imagination necessary for the successful transmission of those facts) is the first step in a scaffolding process that is missing in our student and parishioner's intellectual and spiritual journeys. In our rush for relevance, we ignore the building of the foundation.

"Jesus Is Just All Right With Me": The Search for Experience

One of the more popular songs that also became a title for one of his best-selling albums in the seventies is the late Jimmy Hendrix's: "Are You Experienced?" This song summed up our generation's search for truth and meaning: Life had to do with experiences. For some, it was the more hedonistic searches for the "meaning to life" with the random and recreational use and enjoyment of "sex, drugs and rock and roll". With others, it was intellectual searches at universities where meaning was found outside their traditional church upbringings with readings by counter culture authors and professors who subscribed to "non-traditional" epistemologies. Educational institutions responded by "opening up" the curriculum to a stream of popular elective courses that revolved around the "experiences of the other". The basic core curriculum, (the demise of which would later be slightly exaggerated by scholars such as: E.D. Hirsch, Alan Bloom and Dinesh DeSouza), would change with the demand by minority groups and "non-mainstream voices" that their lives be included in the traditional canon through distribution requirements which offered students a "cafeteria style" alternative to required core courses.

At the same time in both Protestant and Catholic churches, different versions of the Bible became popular such as the Living Bible, Study Bibles, Jesus Generation Bible, etc. Concurrently, (and leading to this present age), churches placed their favored version of the Bible in their pews if they wanted their congregations to read from the same text on Sunday mornings. Gone were the "universal" canonical texts in the King James and Latin. The rationale for the change was centered on relevancy, readability and experience. We needed to experience "the book" and the lives of people in Scripture (and, besides, who wanted to learn dead languages along with equally deceased white men's views on those texts!) We also desired more visualization and so Broadway musicals such as Godspell and Jesus Christ Superstar became immediate hits with audiences that wanted to experience the human dimensions of Christ.

On the West Coast, the "Jesus Movement" was gaining steam across America with charismatic elements to their faith that would affect many main-line denominational churches to this day and would spawn many "un-churched" and "seeker"-oriented people. Their appeal to masses of churched and un-churched congregations (who desired experience-oriented services) was in their emphasis on the speaking and healing gifts of the Holy Spirit coupled with praise songs that allowed them to open their suppressed emotions to God. Many people attended these churches, not for the intellectual or

theological construction of the sermon or doctrinal benefits, but to be healed, to be free to speak in tongues, and to sing songs that emoted intimacy with God. Many would see this movement (which actually began in America with the Asuza Street Revival in California at the turn of the last Century) as a "corrective" to the cold and "spiritless" sermons and environments of main-line churches across the U.S.

During this time I attended church services at Calvary Chapel in Santa Ana, California. To be honest I chose to attend the church because I could ride my bike, (since I did not possess a car), just a few miles from my house and arrive in shorts and t-shirt with a backpack slung around my shoulder and not feel out of the "ordinary". It was an "out-of-the-mainstream" non-denominational church which emphasized "straight" biblical teaching, spiritual gifts and is the founding church for Maranatha music—one of the more popular studio producers of praise and worship music in America. For me, it was a valuable experience. As a person from neither non-Pentecostal nor charismatic backgrounds, I felt very much like a participant-observer or ethnographer. I studied the different elements of the church—searching for what attracted people to this particular non-denominational, non-membership congregation. (They did not believe in people "joining a church" "like one joins a country club). My perceptions were that most people who attended this church were disillusioned with main-line churches and "traditional" Christianity and desired experiences that brought them closer to Jesus. They came to experience the music, the dynamic minister and the "afterglow" services that emphasized the speaking gifts of the Holy Spirit.

I must say that I found myself "blessed" with certain elements of the church. I was not certain, however, that people did not come away with a historical and traditional understanding of the church universal nor were the clergy interested in imparting this knowledge to the congregation: There was little emphasis on doctrine or church history. Church teachings were centered on Chuck Smith's hermeneutical understanding and extrapolation of the Old Testament and Prophecy, which was an obsessive topic of this preacher who had no seminary background. In fact, people were riveted by his weekly admonitions to prepare for the rapture and second coming of Christ. One couple I encountered actually headed to their home state of Washington to convince their family members that the end was near and to prepare for the imminent return of Christ. Again, what particularly struck me was people's hunger for relevant, immediate experiences to enliven their faith.

As an Episcopalian who is heavily influenced by John Wesley's teachings, I am convinced that Experience has its rightful place in a faith-based quadrant of Scripture, Tradition and Reason. But, in my sacramental view, it should be mediated by the first three elements. Experience should rarely run the theological train, as it were. It does, however, offer us a path for understanding the affectively spiritual areas of our lives. For instance, I am most emotionally vulnerable when I sing gospel songs from an earlier American era. I find my throat catching, eyes watering and hands wavering when I sing: Blessed Assurance, The Old Rugged Cross and a host of others from my Southern Baptist heritage. I am emotionally spent because the music conjures up old family memories and biblical images with lyrics that tug on my heartstrings. Conversely, I am at my most calm and peaceful when I hear

Gregorian chants because it, too, conjures up images of the awe, wonder and mystery of God from the Roman Catholic Mass. This is not manipulative spirituality, although in the hands of some pastoral demagogues it could be, but an emotional response to a God who validates emotions that are based on sound doctrine. I memorized a quote from a book by Ney Bailey entitled: Faith Is Not a Feeling when she experienced from the depths of her depression this maxim: "God's Word is truer than any emotion. This means that I can choose dependence upon the Word of God as the unchanging reality of my life."

"On Whose Authority?" The Cultural Breakdown in Authority

There are few scenes from my college days that I can still vividly recall. But, I can clearly remember listening to a news bulletin with a carload of friends during the weekend of the "Saturday Night Massacre" on October 20, 1973. For those of you who consider yourselves members of the "Watergate" generation, you know about the infamous fall weekend when Richard Nixon asked his Attorney General, Elliott Richardson, to fire Special Watergate Prosecutor, Archibald Cox, for his refusal to accept edited versions of the damning White House tapes. In one day, Richardson resigned, his successor, Assistant Attorney General William French Smith was fired for his refusal to enact Nixon's order and finally, Solicitor General William French Smith, relieved Mr. Cox. (For his "sin", Bork was later denied a seat on the Supreme Court). I genuinely felt that Nixon's next step would be a collusive military takeover of our country because I was fairly certain that "we" would erupt in a revolution against his presidency. Coupled with years of covert bombings in Vietnam and Cambodia, (and clear evidence of another cover-up over the Watergate break in of Democratic Party headquarters), surely, the American people had had enough of this administration. Added to that scenario, I had just read about a young American journalist who was "missing" during the U.S. supported clandestine coup of Salvador Allende in Argentina: (These events were later the basis for the best-selling book, by Thomas Hauser, and popular movie of the same entitled: "Missing" starring Jack Lemmon and Sissy Spacek). I concluded that the Nixon administration was mired in espionage, illegal cover-ups and sponsorship of an unjust war in Southeast Asia. I just did not realize at the time that we had "spent" all our dissent during the preceding years of protest. The revolution never ensued, but there was rampant disillusionment with governmental authority that has lasted to this day even though Nixon was eventually removed from office. For others and me, the Watergate scandal was a watershed in the breakdown of trust in authority in America. I believe that the previous trust we held in authority has not fully returned. (Witness: our declining voting percentages and cynicism over politics in the U.S. today.)

As the media became a more popular and ubiquitous figure in American life, their reports of scandals within churches and schools have plagued the airwaves. We are fed constant reports of financial misdealing, sexual scandals in and among our ministers and teachers. Their reports hit close to home: In one year I had personally witnessed an assistant pastor of a well-known church exposing himself to a female friend in our neighborhood while another popular high school teacher and coach impregnated another childhood friend whose father was on the school board in our same neighborhood. How could our generation have faith in government, school or church authorities when these men behaved so badly?

I also witnessed a change of attitudes in people who held positions of authority. They were leading a "truth in advertisement" campaign as it were-- with their students. No longer were they interested in being role models for their students. Neither were they interested in the responsibility of maintaining authority in schools. As a result of this attitudinal change coupled with less parental involvement with teachers and their children, behavior problems mounted in schools across America. So much so that the number one question asked by principals of prospective teachers is: How do you manage behavior in a classroom?

By the nineties, with the infamous Lewinsky scandal, (and the scores of other affairs by politicians that had preceded President Clinton's), people have become jaded over the issue of personal morality in government. We have developed a language that rationalizes bad behavior: It's called compartmentalization. We heard that (as long as) our country's well being was not effected by Clinton's personal behavior, then, his affair(s) was a personal moral issue between himself and his wife--as if there were no such thing as public morality. A Harvard psychologist called it "trained schizophrenia" or the belief that one can get away with almost any questionable moral act as long as few people are actually hurt by it and the rest of the population remains at rest and in comfort. Even college classrooms are becoming less sacrosanct among students. I hear each year of stories of students who sleep, eat, talk and are basically disrespectful of the classroom environment and professors in general. Additionally, growing numbers of professors have been verbally and physically attacked and stalked over the last few decades. Professors blame parents and public schools and vice-versa until the cycle is complete and there is no one left to blame.

There was also (and at present) an ecclesiastical revolution in Protestant and Catholic churches in the United States over the issue of human sexuality; more specifically, on the: a) morality of abortion; b) women's roles in the church; and, c) sexual orientation. Traditional church teachings over these issues were hotly debated and the rise in the number of church communicants who disagreed with the canonical teachings of their churches rose. The result has been a decline in the number of memberships in main-line denominations and a precipitous rise in the memberships of inter/non-denominational, evangelical churches, Pentecostal assemblies and the Church of Jesus Christ of Latter Day Saints. Most of these churches hold to traditional views on human sexuality. But, what troubles main-line ministers is not necessarily the number of people who no longer join their churches, but, the number of active church members who either disagree with church teachings and follow their individual consciences or actively agitate for reform in the canonical laws and traditions of the church. Indeed, in sacramental churches, it is the clergy that is leading the call for change in the traditional teachings of their churches on issues of human sexuality. Therefore, the question of who has the authority to impart the "truth" about these issues is debated and democratized.

Finally, there is a breakdown in authority in the intellectual spaces of university discourse. It is not just a matter of whose authority we can trust, but can anyone be authoritative about any thing in an increasingly postmodern society?

## Is There A Text in this Class? And Other Postmodern Dilemmas

Closely related to the breakdown in authority in schools and churches is the issue of postmodernism. When I taught undergraduates at Wheaton College (IL), I required all students in the history of education course to read Jane Tompkins's essay entitled: "Indians: Textualism, Morality, and the Problem of History." In this insightful essay, Tompkins makes a strong case for using multiple perspectives of diverse people who actually witnessed an historical event when attempting to write, discover/uncover and interpret historical events. After this reading, I followed up with excerpts from her husband, Stanley Fish's classic book: *Is There a Text In this Class?* where he argues that texts are ultimately unreliable in the search for truth, that one can never "get to" authorial intent and, as a result, interpretation is up to the individual or to "interpretive" communities. In essence, capital T "truth" is elusive. What I found particularly problematic was that some of the brighter evangelical students in my classroom were unable to engineer a cogent argument against Tompkins's call for a multiple perspectives approach that questions neither any single historical account nor her husband's thesis that truth is illusive. Neither their educational nor religious backgrounds provided them the intellectual or theological skills to construct a careful argument for the reliability of Scripture. It was then that I realized the pull of post modernity in the lives of students and ministers. As an Anglican, I am painfully aware of this dilemma in our church. More of our parishes are turning into separate interpretive communities on issues such as the reliability and authority of Scripture, human sexuality and universalism in general. I have attended Episcopal churches where you would find little difference between them and Unitarian- Universalist congregations.

There is now a wide-spread belief that values can be negotiated, that truth is mediated and, since both constantly shift, we can lead lives that make "sense" even if they violate both governmental and church laws. If truth were told, the condition that plagues our country and threatens our democracy and churches are people who lead lives of personal fulfillment to the neglect of the common good. This is a recipe for a complete breakdown in authoritative educational and religious institutions.

## "How Firm a Foundation": A Call for Teaching the Traditions

As time has progressed, I can understand the pedagogical wisdom in my parent's insistence about attending "indoctrination" classes. My father's rationale (to give you something to reject) was really about teaching me about the traditions of "the" church. Those classes were avenues towards constructing a religious framework whereby I could compare and contrast other faith traditions. My mother's reply (because I said so) had to do with the nature of religious training: rote memorization of the King James language, the transmission of factual information, the stories behind the heroes of Scripture, etc. If I were to successfully recall and retrieve this information for later usage, I had to be trained by these church traditions. Education comes later: It is the basis for fully digesting and evaluating the "truth" that was imparted to me through examination, exploration and debate. As my father prophesized, I do not follow in his (or my

mother's) religious traditions; however, because I chose to follow a path towards traditional faith, I chose the via media route offered to me by the Anglican Communion. For me, orthodox Anglicanism combines the best of my inherited traditions.

The other added benefit from my religious classes was my introduction to the Latin language—a base for learning many other languages (and higher verbal SAT scores!). And, my introduction to seventeenth century English language gave me a baseline understanding of the required Canterbury and Shakespeare high school and college texts. I had a much easier time (than my secular classmates) at understanding the nature and tone of both the King's English and Latin root words.

The main point is that I had to wait to understand and appreciate the relevance and wisdom of my parents' traditions. Not all of our lessons can or should have immediate relevance to the lives of a current —faster than the speed of change— generation. While I could not see the relevance of those religious classes then or even in my immediate future, I can clearly see their necessity as a parent and professor.

As an education professor let me offer a clear rationale for teaching traditions in churches and schools: 1) Knowing a tradition is groundwork for belief. Notice in my autobiographical example, I was not coerced into joining either a Baptist or Catholic congregation. I was, however, required to learn about both traditions as a foundation for later belief. 2) It is difficult to compare and contrast other people's faith traditions without knowing your own. This is where I radically differ from William Bennett's remarks about cross-cultural education. (—It is not my job to introduce you to your grandfather—). I believe it IS an educator's job to assist students in understanding their traditions: How can they appreciate other traditions and faiths, especially in an increasingly important global religious context, if they don't know their own history or tradition? 3) Understanding my faith traditions heightens (not lessens) religious tolerance. I am more tolerant because I understand what I believe. I was much less so when I was confused about my own beliefs. I feel much freer to explore other traditions without worrying: How is this going to affect my faith? 4) Teaching students about their traditions reinforces a family and faith saga. Burton Clark noted long ago those colleges that systematically taught their students to treasure their unique institutional histories and continuing sagas were the most distinctive colleges in America. As a former professor at Spelman College, I experienced first hand the proud traditions and saga of an institution that was built for African American women. I could also bear witness to the heavy responsibility that each woman faced as she was charged to —lift others as she climbed— towards personal and professional achievement. The institution ingrained in these women the rich stories of others who had gone before them and offered their lives as examples of selfless sacrifice so that they could enjoy the advantages of a new era for black women.

As I age, I understand the importance of handing down a family saga---a compilation of stories of family and faith that I re-tell to my two children. They know they belong to a —cloud of witnesses— that literally fought and gave their lives for our religious freedom and democracy, held public office, ministered to others as missionaries and pastors, healed the sick and educated generations of civic-minded Americans. They are part of a faithful

tradition.

## What Can Schools and Churches Do?

1. Teach the foundations of the faith systematically. Many churches already have the vehicles: Westminster Confession, Book of Common Prayer, CCC classes. Let's revive them. For schools, Professor Emeritus of English at the University of Virginia, E.D. Hirsch began a reform movement entitled: Core Knowledge—a curriculum that is coherent and coordinated from K-12 and his Foundation has the guides and curriculum for schools to purchase. Also, a new report by the Association of American Colleges and Universities has called for similar goals for collegiate undergraduates in a report entitled: Greater Expectations.
2. Teachers from grades kindergarten to twelfth grades need to review their curriculums (per Core Knowledge and AACU calls) from elementary to high school and realign with a view towards coherency so that they can successfully transmit knowledge to their students systematically and cohesively. If they accomplish this one —corrective—, they will not have to do so much remediation. Also, we need to assess students in context with a core curriculum and not via non-contextualized standardized tests. Sunday Schools need to achieve the same coordination in their church curriculum. Be sure to coordinate your curriculum from K—to (even) Adult Education. Require new members to attend catechism classes if they are not familiar with your church's teachings.
3. Bring back the Jeffersonian ideal that the *raison d'être* for public and private education is to educate informed and active citizens for a participatory and thriving democracy. We need to remind students that, in the context of world history, we are a relatively new country with a constitution that reads: if our system of government does not work for its citizens, it can be dissolved. Our levels of participation in governmental processes are dissipating not growing. For our churches, we must remind our congregations that each member possesses a spiritual gift(s) that is imparted at birth by the Holy Spirit for the further development and edification of the church. They are not to be spectators or consumers of church programs that are centered on —market surveys— and social outcomes.
4. Require students to memorize key principles, facts, equations and addresses. There are many pedagogical avenues to assist students in memorization: All it takes is either good training in effectively teaching these lessons and/or gifted teachers. Curriculum resources and teaching strategies for Sunday school teachers and leaders have precipitously risen in the last decade in contemporary and popular journals such as Christianity Today.

To read this analysis as a call to return to the —good ole days— would be a fundamental mis-read of this polemical essay. There are many elements to my education that I would not want anyone to suffer through like: non-imaginative pedagogy, classes segregated by race and perceived intelligence, teachers who acted more like union bosses than pedagogues, administrators who cared more about their sports teams than the scholastic attainment of their students. This admonishment is for parents, teachers,

administrators and professors to come together and make some collective sense of puzzle-board curriculums and dysfunctional school systems. Let's restore a sense of purpose behind education that supercedes the current pre-mature professionalism and obsession with personal achievement. For church members, clergy and theological professors, I call for you to do the same in your respective denominations and traditions. Instead of obsessing about future growth and market forces (language of corporations), begin to teach your congregations about their faith traditions and of their responsibility to faithfully transmit it to their children. Finally, we need to teach our students and children to build upon their inherited foundations so we can enjoy a healthy democracy and a sturdy faith in our churches.

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E.D. Hirsch, *Cultural Literacy*, Random Press, 1987. Alan Bloom. *The Closing of the American Mind*. Simon and Schuster Press, 1988.

Dinesh D'Souza. *Illiberal Education*. Free Press, 1991.

Pastor William Hybels of Willow Creek Church in Barrington, Illinois, one of the largest non-denominational churches in the United States, made this term popular with his market-survey methods of church growth.

Vinson Synan. *The Century of the Holy Spirit*. Nelson Press, 2001.

This is not meant to be an indicting statement on all Pentecostal churches or charismatic congregations. Indeed, there are many charismatic and Pentecostal churches that possess sturdy doctrinal stances, traditions and pastors who invite their audiences to seriously study Scripture.

Ney Bailey. *Faith Is Not A Feeling*. Here's Life Press, 1978, p. 24.

Thomas Hauser. *Missing*. Rosetta Books, 1978.

See: [www.fec.gov/elections.html](http://www.fec.gov/elections.html)

Arthur Levin. *When Dreams and Heroes Died*. Jossey-Bass Press, 1980.

Rachel Zoll. "Survey of U.S. Religions Find Growth among Evangelicals and Catholics." *The Virginia-Pilot*, September 18, 2002, A16.

Jane Tompkins. "Indians," Textualism, Morality and the Problem of History. In Ways of Reading: An Anthology of Writers, ed. David Bartholomae and David Petrosky, St. Martins Press, 1990.

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William Bennett. The Devaluing of America. Simon and Schuster Press, 1994.

Burton Clark. The Distinctive College. Transaction Press, 1999.

E.D. Hirsch, Jr. The Schools We Need and Why We Don't Have Them. Doubleday Press, 1996.

Association of American Colleges and Universities Report. Greater Expectations for Undergraduate Education. Washington, D.C., 2002.

([www.greaterexpectations.org](http://www.greaterexpectations.org)) if we would combine Hirsch's curriculum and the AACU report recommendations, we could have a coherent curriculum for all United States students from kindergarten through undergraduate education. (It must be noted that the Core Curriculum allows for a third of its curriculum to be decided by local schools whose populations are outside the mainstream of Western Culture)