A Theological, Sociological, and Educational Rationale

For the Curriculum:

“Luther’s Explanation to the Decalogue,

As Explored through Film:

A Curriculum for Young Adults”

by

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<td><em>Formula of Concord</em></td>
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Introduction

“[These] are the [effects of words] sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold.” Mark 4:20

“If [the soul] has the Word of God it is rich and lacks nothing, since it is the Word of life, truth, light, peace, righteousness, salvation, joy, liberty, wisdom, power, grace, glory and of every incalculable blessing.” Martin Luther, “Freedom of a Christian”¹

Many young adults today are disenchanted with Christianity yet hunger for a spiritual connection.² Others have no clue who the God of Scriptures is.³ Their religious


exposure in their formative years likely was at the whim of their parents or consisted of a variety of experiences and/or interpretations. The new adults hold God-views mirroring those of the society that raised them, running the gamut from unconcerned enabler to intolerant dictator; from dead and irrelevant to alive and exacting, from the only way of truth and life to one of many equal options from the spiritual and theological smorgasbord.  

Young adults live in a society sustained by consumerism for self and no longer by production for others. Self-esteem, self-defined identities, and compulsive acquisitions, paradoxically requiring validation by others, are treasures demanding self-protection, even for those professing trust in God. Media and religious leaders of every variety promulgate perfection of body, mind, spirit, environment, and society as intrinsically attainable through changed human actions and reliance on human rationality and ingenuity. Society no longer teaches that laws provide all people safety and benefit by defining common boundaries to self-serving actions; rather, secular and religious leaders now teach that laws only have worth if they support one’s cause, validate one’s self, or deliver one’s desires. If the law appears not to favor you, then deem it invalid and inconsequential.

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3 Ibid., 10.


6 Ibid., 196.
Consequently, when the ultimate communal bliss continues to elude humanity, a perpetual state of finger pointing and power struggle ensues as the needs for validation of individual wants clash for dominance. The perceived sins perpetuated by others against one’s self, or against one’s cause, demand retribution, while the same sins committed by self against others are justified as a necessary consequence of working for one’s view of the greatest good. Any concept that every human of every place and time can only be self-serving, can only push their needs before others and so must continually recognize and repent of their own sins while simultaneously forgiving others’ failures, is conveniently ignored as a negative, externally imposed baggage to be discarded along life’s pursuit of perfection.

And so today’s young adults turn their back against the apparent hypocrisy of God’s followers and search throughout society for what they cannot find: a community based on authenticity, mutuality and equality. They seek, as do all humans, affirmation and acknowledgement of themselves, their gifts, and their contributions from people genuine about who they themselves are, and who treat each other with equality. Yet, how can any group of humans addicted to self-promotion create such a community? Can people each seeking validation of self and self-held ideals, but not seeing or validating the damage their own sin causes, create anything other than the community from Golding’s book, *Lord of the Flies*, wherein isolated youth ultimately destroy each other through the struggle for domination?

7 Anderson, *Coming of Age*, 23.

8 William Golding, *Lord of the Flies*, (Great Britain: Faber and Faber Ltd, 1954). A group of youths becomes stranded on an island, isolated from all influences external to themselves. They lose their gloss of applied civilization, exposing their sin-filled cores promulgating of self, first and only.
How does one communicate an alternate vision of community wherein each person names and claims their own addiction to sin and self; laws are understood as basically good, creating safe boundaries for interaction, and all are held accountable to them; every person admits and repents for their own selfish actions to others and then—here is the key—forgives others for being human and placing themselves over the community; and finally, every member of the community repays this forgiveness by working to benefit the others and not themselves?

How does one communicate that human sin is reality, and human perfection in thought, word, deed, body, environment, society is fool’s gold—a worthless glitter promulgating religious and secular systems attempting to enable a mythical, inner good that will usher in a perfected human condition, but that ultimately pulls people further into sin?

How does one communicate that the authentic, mutual and equal community all humans seek is what God of Scripture calls us to, but that humans will eternally fail to attain on their own as their own sin will always distort their vision to serve self first?

How does one communicate that, through overwhelming love for humanity, God’s actions nearly 2,000 years ago provided the only solution to our quest for justice, mercy, equality, acceptance, and love?

I assert Martin Luther’s theology provides the most balanced answer to these questions by proclaiming, as categorical from Scripture, God, Sin, and God’s Gospel of forgiveness of sins through faith in Christ alone. Luther’s treatment of sin as the systemic, lifetime state of humanity is absent from other theologies, including those professed by many Lutherans, yet it paradoxically enables a paradigm shift in community
wherein God’s gift of faith binds human ambition and reason and unleashes God’s new creation through forgiveness. The attached curriculum attempts such a communication by beginning at Luther’s beginning: with his catechisms and the Decalogue.

Luther contended that good fruit only comes from a good plant. A good plant only comes from a good seed, planted in good soil that is well tilled, well weeded, and well amended. To till soil hardened by decades of neglect, weed choked and rocky by sin and self-delusion, a form of hoe must break through its dried crust. God’s Word verbally proclaimed in the particular is the hoe with which God breaks through our self-made crusts, to till our soil and plant the good seed of God’s gospel. The curriculum voice used is that of particular proclamation to the individual, with the prayer that God may utilize its written words to till the learner for the verbal preacher God calls into their lives.

**Theologically, Why Focus on Negativity to Plant a Seed For Good Fruit?**

To be authentic with others one needs an authentic understanding of oneself. Scripture teaches that humans cannot allow God even a modicum of uncontested control over their lives, and then they self-deem this thought process beneficial and necessary. In response to people ignoring God, and God’s rules given to keep people safe and promote life, God warns and finally punishes through exile where they learn what life away from God is truly like. God then works to heal the relationship people broke. For example:

- Adam and Eve rebelled over a single tree, the only part of creation left to God’s control and not theirs. They rationalized away trust in God by declaring God was keeping something from them, and they took what God warned was not theirs. To
their surprise their prize created eyes wide open to the nakedness of their condition, a fear of God’s voice, a God wounded by their abandonment, and the punishment of a struggle-filled life away from God’s presence. As they left Eden, however, God protected them from the elements with skins, and then set about to restore the relationship they broke.

- Abraham and Sarah, while attempting to stay focused on God’s promised blessings of land and family, continually became impatient waiting on God’s time and repeatedly employed their own wisdom to circumvent obstacles. Their final prize, after God’s multiple interventions, talks with Abraham, and a child born to a very old woman: two nations of children that today still fight from the pain of Abraham’s, Sarah’s, and her maid, Hagar’s, inability to trust God. God, on the other hand, sustained the lives of both families as they separated and flourished, ultimately providing eternal life to humanity through these self-serving spouses.

- The Israelites, liberated from Egypt after crying to God for rescue, later decried God’s methods of providing for them in the wilderness and demanded to return to their good old days as slaves. Their two-pronged prize attested to by history: first, a land rich in milk, honey and neighbors luring Israel throughout history to trust God wounded by humanity, emotionally and physically, is a theme reiterated through Scripture. God is the heartbroken deity that destroyed humanity while saving Noah. God is the pained father with recalcitrant children in Amos. God is the wounded and abandoned husband of a harlot in Hosea. Jesus is God weeping for Jerusalem wishing to gather her children as a brood. Jesus as human was nailed to the cross for our sins. Could the story of humanity, cast as Adam, Eve, Cain, and Able, also contain an implicitly wounded God? Explicitly, these stories are usually taught as God pronouncing judgment in response to human action. Can a case be made that God was in truth wounded by human rationalization that dismissed God, continually justified its actions, and looked for others to blame, but never repented and asked for forgiveness from God or each other, and never desired a restoration of their relationship of trust? Could it be that their banishment was a time-out to learn that life outside of God’s presence is tantamount to hell, as they had to fight each other for validation?
military might, secularism and consumerism over God, and second, a God, continually wounded by Israel’s abandonment, who allows sin’s intrinsic catastrophes to evict Israel from the land, and then restores a remnant back to the land for yet another go at relationship.

From Jonah to Judas, from Israel to Peter, culminating in the life, death, and resurrection of Christ, Biblical stories teach trust in human rationale twisted by sin creates death and separation, painfully wounding God in the process. Complete trust in God, on the other hand, brings life and reconciliation through God resurrecting a new creature from the ashes of human mistrust.

Luther’s theology defined reliance on self and not God as Original Sin, systemic and permanent to humanity; it was not a developmental stage humanity worked its way out of either by its own volition or with God’s help. Luther also learned from Scripture that while sin was systemic, knowledge of its existence was not. Humanity only comprehended its sin when God defined and proclaimed their thoughts and actions as such. Paul writes in Romans 7:7b: “Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet."” Jesus also stated that humans were quite adept at seeing sin in others but not in themselves, and the sins they were ignoring far exceeded those they perceived in

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10 The Bondage of the Will (1525), in LW-CD 33:69. “...in relation to God, or in matters pertaining to salvation or damnation, a man has no free choice, but is a captive, subject and slave either of the will of God or the will of Satan.”

11 Ibid., 261.
others (Luke 6:42). Luther reiterated that sin blinded humans to its own existence,\textsuperscript{12} and ruled over humanity until God worked in them.\textsuperscript{13}

Scripture also revealed to Luther that sin was not the final answer: God’s passion for humanity was taken to its extreme end, resulting in Christ’s death on the cross, destroying sin’s power and its judgment of death to each person. God then promised an eternal, reconciled life for everyone who trusted that Christ’s actions on the cross were for him or her, personally.\textsuperscript{14} Yet, how did one come to such a faith? How could people mired in sin choose to put God first before themselves?

Luther discovered God’s ultimate illogical paradox: humans were incapable of believing in God; God gifted humans their faith. God not only did all God deemed necessary to reconcile humanity back to God, God also gifted humans trust in God’s promise that this reconciliation was for them, individually, in the particular:\textsuperscript{15} first through God’s Word proclaimed in baptism, which killed each person’s sinful self (their Old Adam/Eve) and resurrected a new creation within the individual, and then continued each time the person heard God’s Word proclaimed in sermon, song, Scripture readings, and during Holy Communion’s Words of Institution. In contrast to God’s words spoken through the Old Testament prophets to the nation as a whole, the verbal proclamation of God’s Word of reconciliation, renewal and resurrection through Christ was in the

\textsuperscript{12} Ibid., 261.

\textsuperscript{13} Ibid., 65.

\textsuperscript{14} The Freedom of a Christian (1520), in LW-CD 31:348

\textsuperscript{15} Preface to Latin Writings (1545), in LW-CD 34:337.
particular to individuals, proclaimed *for you*, melded into physical elements for each person to grasp onto by which God restored their relationship.

Proclaiming humans bonded to sin until death, incapable of believing in God or affecting their own salvation, was controversial to religious leaders from the start. Of course, their jobs relied on convincing the populous to purchase their salvation by doing good works and buying “salvation credits”, or indulgences, which funded papal building projects and priestly works such as saying mass. Many in the church would have been out of a job without this cash-cow industry. Even some of Luther’s friends sought to tone Luther down and retain some human ability to rise above sin through good works.16 Within a short time, many professing Lutheran theology had reverted to preaching humans could accomplish all good, with or without God.

But while only Luther’s theology proclaimed humans as sinful for life, thus earning only death and not salvation on their own, most Western religions since the Reformation did retain the belief that some form of God existed who desired relationship, and provided the means for the relationship. In addition, most Christian denominations stressed that human dismissal of God carried a cost. As America grew from its original colonies the reliance on God provided a societal moral compass, however bent by human intervention, which continually shaped its civil society until the mid twentieth century when self-declared “enlightened” Westerners declared God legally dead and irrelevant. Human reasoning and rationality finally eclipsed reliance on God as the basis for making moral decisions.

16 *FC* Ed. Intro., in *BC*, 482.
Today Western culture is reminiscent of pre-exilic Israel, depending on human ability and military might over trust in the Divine, and consumerism and consumption benefiting the self over production and care for the community. The culture is raising decades of children – who are now entering adulthood – with little or no historical or theological understanding that humans always place individual wants over the needs of the local and global community, and that their narcissism carries a heavy price.\(^\text{17}\)

### How Does Humanity, Mired in Sin, Do Anything Good?

In 1530, Luther wrote a preface to his Large Catechism: “This much is certain: those who know the Ten Commandments perfectly know the entire Scriptures and in all affairs and circumstances are able to counsel, help, comfort, judge, and make decisions in both spiritual and temporal matters. They are qualified to be a judge over all doctrines, walks of life, spirits, legal matters, and everything else in the world.”\(^\text{18}\)

The Decalogue, or Ten Commandments, summarizes God’s Law given to all people. It communicates God’s defined framework for human relationship with God and with other humans. It is the means by which God enacts justice and mercy and provides safety through boundaries of human action, defining the many ways humans destroy each other when they trust and serve only themselves. By its inverse, it teaches how life is upheld and sustained. The tenets of the Decalogue relating to human interaction undergird human law across cultures and across time: honor your elders and authority


\(^{18}\) LC Pref. 17 (1530), in *BC*, 382.
and keep your hands off other people’s possessions (though history teaches humanity has always managed to rationalize itself out of following even its own rules).

Luther’s preface, however, recognized that only understanding what not to do to other people was incomplete. Knowledge of the entire Decalogue was required to provide a person with the tools to enact and administer a just society, as relationships with humanity directly correlated with who one’s god was. Luther understood all humans had a god, what they placed their trust and belief in with their whole heart. Through sin, humanity’s default god was itself, often hidden behind other objects such as wealth, possessions, or even behind altruistic works. Sin bound humanity to only put itself first before God, just as it bound each person to put the wants of self before the needs of others. Throughout his Large Catechism, Luther related the commandments back to the first, as in his explanation to the fifth commandment: Do Not Murder. “Once again we have God’s Word by which…[he] always wants to remind us to recall the First Commandment, that he is our God; that is, that he wishes to help, comfort, and protect us, so that he may restrain our desire for revenge.”

In The Bondage of the Will, Luther reminds us God is who uses the law to accomplish God’s will for a just and merciful world, not humans. Humans are mired in sin, but God works good through the same people who are, by default, incapable of doing good. To understand God’s law, therefore, is to understand how God is working good

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19 LC 1, 1:2, in BC, 386.

20 The Bondage of the Will (1525), in LW-CD 33:69.

21 LC 1, 5:195, in BC, 413.

22 The Bondage of the Will (1525), in LW-CD 33:148.
within the world, through believers and through unbelievers, even without ones
knowledge or consent, providing safety, justice, and mercy to all people.

In *Freedom of a Christian*, Luther shows how studying the law in depth exposes
the second way God uses God’s Law: by understanding God’s first use of the law we
recognize we are completely incapable of perfectly doing the same. We may try to put
God first, we may try to not steal, we may try to not covet, we may try not to destroy
each other’s reputations, and so on, but ultimately we fail. The law becomes God’s mirror
exposing our sinfulness, showing we always promote ourselves even when we have good
intentions and try to work for the good of all.

A case in point on a global scale is how a scientific hypothesis from the 1970’s,
proposing global warming resulted from increased CO₂ levels rather than the opposite,
has resulted in a new religion elevating the needs of the planet over the needs of humans.
An entire industry now exists making its wealth researching, promoting and distributing a
set of solutions designed to implement this tenet. Time and page length preclude an in-
depth analysis of this issue, including the valid scholarship and myths promulgated by
both sides. What is noteworthy, however, is that the industry generates its own synergy,
feeding on the damage people cause each other and the environment while completely
dismissing the damage caused by its own solutions. When jobs and funding are at stake,
underlying claims must remain unshaken; fear for one’s financial security weaves a bias,
whether inadvertent or overt, to skew statements, actions, and research results in the
direction the funding source expects. In addition, when developed civilizations attempt to
mitigate their damage by curtailing global industrial development and dictating the forms

23 *Freedom of a Christian* (1520), in *LW-CD*, 31:348
of global energy development, that in turn curtails the ability of people in undeveloped
countries to reach even the lowest living standards of health and subsistence enjoyed by
people in developed nations.

Human solutions ultimately will serve the self not the other, and knowledge of
God’s law uncovers God’s inconvenient truth: sin brings with it an intrinsic consequence
of death – to others and to ourselves. Our sinful human nature must and will cease to
exist because of our sin, and we cannot do anything to prevent this judgment. Our terror
at our impending death reducing us to nothing causes us to join the psalmist and cry out
for mercy and help. The question is: to whom are we calling? Who is our God and from
where do we expect our protection or solution to come?

For people raised without a concept of sin or a relevant God, who strive through
their own efforts to establish justice and mercy within the world, the Decalogue, then, is
the place to begin to find answers. Studying the commandments enables recognition that
sin – our daily failure to live the healthy, balanced community God intends for us when
we trust God first and live for each other – is the common bond joining all humans,
causing them to cry for mercy. The commandments then bring us to the Gospel: God’s
solution of life through death, recreating life out of chaos by killing sinful selves and
creating new hearts through forgiveness. Through God’s gift of faith we hear God’s
words of forgiveness for ourselves and we ask forgiveness from others, and then we
proclaim both God’s forgiveness and our own forgiveness back.

24 Ibid.
Sociologically, Who are the Incoming Adults and Who Raised Them?

In order to develop curriculum, including one seeking to provide an entrance to the Gospel, one must understand the audience: who they are, what they are striving for, and developmentally what they can understand and how do they theoretically make meaning of their surroundings. Sociological and developmental theories and empirical studies provide glimpses into who today’s incoming adults are.

First, however, it must be noted that humanity defies categorization. How a person develops is not only the result of historical patterns, but also how one individually processes his or her unique environmental influences; therefore, all theoretical and empirical understandings of an age group can only be generalizations.

The Audience through Theoretical Lenses: Eeman, Côte and Parks

The curriculum targets young adults ages 18 to 30, with the current group being born between 1976 and 1988. This group is now out of mandatory adult supervision (school) and is defining their identity through vocation exploration and communal relationships. As with all generations, their lives have been shaped by the interaction with, and supervision by, adults, or the lack thereof, and in response to the adult reaction to society and crisis.

Carl Eeman’s *Generations of Faith*²⁵, augmenting William Strauss and Neil Howe’s sociological descriptions of American generations with religious implications, begins his book with the circularity of history: “As a generation matures through youth

and into adulthood, it begins to modify or even resist some of the [societal] forces at work. As Strauss and Howe say, “History shapes generations,” but every generation reacts differently to history. As a generation moves into the second half of life, it now does the shaping of history, particularly in its actions toward younger generations.” James Côte, in * Arrested Adulthood, * asserts today’s incoming adults are dealing with the aftermath of the Boomer generation, born between World War II and 1960.26 Understanding the upcoming adults, therefore, must be grounded in understanding the preceding generations of adults and the society they created.

**Boomers**

The primary shapers of today’s society are Boomers, in their second half of life and defining current leadership patterns. The Boomer generation, born between 1942 and 1960, follows the empirical Strauss & Howe generational pattern of post-war Idealists.27 Idealist generations are born into relative post-war peace and prosperity led by a Civic generation (e.g. GIs, born 1901 – 1924) and the upcoming Adaptive generation (e.g. Silents, born 1925 – 1942), a time when the nation refocuses its productive energies on making peace not war.28 Historically, Idealists are born into eras of strong gender-defined


roles. Adult men are rebuilding society. Soldiers of all ages are returning from war to start businesses and families, transferring their discipline forged by the military to work in hierarchically structured institutions that command and receive respect. Women are at home raising bumper crops of children with the financial security to provide ample goods, emotional attention, and lives filled with unconditional love. Eeman writes,

“In religious terms, [Idealist] children from early on experience a life of grace; forgiveness is frequent. The downside of all this acceptance and forgiveness to the point of indulgence is cheap grace. Children conclude – with little evidence to the contrary – that sins against God or other human beings have no real consequences…This gender division between omnipresent, hardworking, ever-caring mother and rule-making, discipline-wielding and goods-providing father works an unusual effect on their children’s view of God. Children see unconditional love, grace, acceptance, and support presented in a female package, while absence, judgment, punishment, and the power to produce, are tied to males. Transferred to images and expectation of God, Idealist generations tend to link pleasurable and positive traits of God to the feminine. The more difficult, distant, and painful attributes of God are linked to the masculine.”29

Churches during Idealist childhoods re-solidify as highly structured, hierarchical institutions run primarily by men and which mimic their surrounding societies. Religious education is left-brained and rationalistic. “…[Each] denomination imparts a certain body of knowledge about the path to salvation. Adults teach traditional catechetical formulas and celebrate memorized, traditional responses from youth. (Lutheran leaders ask, “What

29 Ibid., 51.
does this mean?” and Lutheran confirmants are to reply, “We are to fear and love God so that…”30 It is this traditionalism, Eeman writes, that sets up the Idealist pattern for rebellion and development of religious sects.31 Idealist children, reared by mothers to value introspection and individualism and to “seek inner meaning and ever-richer private experiences,” view left-brained faith activity as hollow. They create religious peer groups to duplicate maternal love, acceptance and indulgence which run counter to their male image of God as masculine, powerful and angry. For Boomers, the standard rebellion of youths against their fathers became a rebellion against the God of Scriptures, primarily of the Old Testament.32

Historically, as Idealist youth move into adulthood these rebellions play out in massive demonstrations and breaks with tradition, igniting spiritual renewals and explorations, revivals and awakenings.33 Eeman presents five themes common to America’s four, historical Idealist generations: (1) seeking spiritual experiences and loudly insisting on freedom to pursue them; (2) the agitation for women’s rights and

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30 Ibid., 51.

31 Roger Finke and Rodney Stark, 2nd paperback ed, The Churching of America 1776 – 2005, Winners and Losers in Our Religious Economy, (Piscataway, MN: Rutgers University Press, 2005), 43-46. A sect is a religious body out of sync with society around it. As the two merge, known as secularization, the sect becomes a church. Historically, the more a denomination is secularized the more it declines, while the more a sect is counter-culture, the greater its membership increases.

32 Eeman, Generations of Faith, 52.

33 Ibid., 53. The historical evidence includes: religious colonies established by the Puritan generation (born 1584 – 1614) against highly-liturgical fathers from the King James generation; the Great Awakenings of the Awakener (born 1700 – 1723) and the Transcendental (born 1792 – 1821) generations, advocating the new inner spiritual experience over the old theological religion; the Missionary generation (born 1860 – 1882) birthing the Holiness movement, racially and gender integrated services and pulpits, communes and apocalyptic messages. Most currently, the Boomer generation (born 1944-1960) explored alternative realities, drugs, sex, lifestyles, and Eastern religions, “looking for religious or spiritual underpinnings for their condemnation of a soulless, immoral society.”
equality; (3) arguments between Idealists themselves and also with other generations; (4) harsh critique of existing social order with the call for, and attempted establishment of, perfected human communities; and (5) a call to drop things scientific, planned, artificial, modern in deference to that which is intuitive, spontaneous, natural and folk-primitive.34

When Idealists move from early adulthood into midlife adulthood and assume the mantle of leadership, however, they do so with a decisive pendulum swing, reinventing a highly structured society supporting their morals and ideals.

Boomers followed historical tradition. Entering adulthood in the 1960’s and 70’s, they preferred alternative, back-to-nature lifestyles to the formula-based suburban lifestyles of the 50’s to 60’s. Procreation and families were delayed or abandoned, and even became portrayed as “evil and satanic” by the media.35 On the job, entry-level work was unfulfilling for spiritual quests thriving on immediate self-fulfillment, breeding disinterest and disrespect: work for the paycheck and find life’s meaning elsewhere.36

As Boomers moved into middle age in the 70’s and 80’s, however, they became raptly attentive to education, rules, and work. Babies became precious, planned and desired, with every movement and life stage analyzed. As their children aged Boomers looked to school uniforms to hopefully improve student focus on studies and improve test scores, which they used to rate schools. They sought public funding of private education

34 Ibid., 63.


36 Ibid., 55.
through school vouchers, hoping to use public tax dollars to fund their perception of superior education – one that stressed standards and hard work. They embraced their own work with a vengeance, laboring 24/7 on visionary ideas which society lavishly rewarded when successful. This created a gambler’s mentality to discard failed ideas in search of a goldmine while blithely ignoring the effects their business policies had on workers’ lives and society.\textsuperscript{37}

Religiously, Boomers established mega-box churches catering to their individual spiritual quests, led by individuals deemed spiritually gifted. They discarded bound, static hymnals first for flexible leaflets and then with overhead projections, and searched for enhanced sensory and spiritual experiences through praise music with rock band accompaniment, small group ministries, fellowship time with a multitude of beverage and food options, and engaging in church hopping and inter- and intra- denominational wars in search for the congregational experience that matched their inner spiritual principals.\textsuperscript{38}

\textbf{Gen Xers and Millennials}

Gen X and Millennial generations were born and raised in these decades. Per Eeman, Gen Xers (born 1961 – 1982), the older half of this paper’s target audience, are

\textsuperscript{37} Ibid., 58. Eeman cites Henry Ford and Pittsburgh Steel as examples of this latter concept. More recently the rise and fall of both the dot-com the telecom industries gives another concrete example. Massive fortunes were made by a small few over a relatively short period of time while the fallout from the industries’ collapse continues to affect society today, including massive consumer debt, overleveraged homes and under funded retirements. In addition, Boomers learned to reduce overhead labor costs by hiring subcontractors and not waged employees, leaving a large proportion of society without health coverage.

\textsuperscript{38} Ibid., 55-57.
Nomads who follow in the wake of an Idealist generation. Their youth was within a society predisposed against them. “…Generation X was born in the 1960s and 1970s, and as exhilarating, freeing or cathartic as those years were for parenting-age adults, they were hell for kids. In the name of freedom, children were freely exposed to all sorts of harsh realities at a very young age: divorce; unstable living-together arrangements; juvenile gangs that beat, robbed and even murdered; and crumbling, even physically dangerous, schools.”

Paralleling other historical Nomad generations, as the adults around them reacted against strict upbringings Gen Xers were left with unstable family lives, falling health indicators, mediocre schools which they abandoned to search for a better life, and an adult population of Silents that both scorned their generation and did little to provide for their spiritual growth. “…[Bringing] children to Sunday school or Torah study every single week felt too much like their own stringent childhood. In the name of freedom children were left to decide on their own if and when they attended worship and religious instruction”, or even if they wished to be baptized. Gen Xers amassed a non-cohesive set of religious experiences, growing up wary and skeptical of religion. “[Historically, Nomad] generations encounter much pain in their lives and they focus their attention on the world around them, alert for the next possible threat. They spend little time on inward exploration because self-protection comes first…they develop

39 Ibid., xii. Eeman chooses Nomad from Strauss & Howe’s dual designation of Reactive and Nomad.

40 Ibid., 71.

41 Ibid., 73-74.
a strong sense of outward-focused realism. Prayer to an unseen God and the spiritual benefits of religion often sound like a scam to Nomad ears.”

Historically, Nomad generations entering adulthood faced “the debris of an upheaval – social, economic, and cultural…[forming] small groups for survival and protection.” Gen Xers followed this pattern, embracing cell phones, the Internet, and media-generated “families” on TV on the positive end, and gangs on the negative end, in the search for a “surrogate family.” Nomad generations historically have been the implementers of Idealist visions. Gen Xrs entered the workforce in the 1980’s during an era of fast, uneven wealth earned with little time or work ethic invested. They became risk-taking entrepreneurs testing (or breaking) existing economic and business rules, experimenting in new technology, and exploring and creating new niches. Their successes, however, has been few and far between, resulting in a generation that is “worse off financially [now] than any other living American generation.” Unlike Boomers, who lived to work 24/7 for their ideals, most Gen Xers work hard to live, often at multiple jobs with little or no benefits. They leave the job behind once the workday ends, “sharpening the distinction between work and home.” They learned working hard for one employer no longer guaranteed a retirement, so, as their earlier counterparts did, they increasingly look for security in the fast buck, the abuse of drugs as an escape, or in the military, which survives on discipline and structure.

42 Ibid., 74.

43 See Footnote 24.

44 Ibid., 75-77.
Religiously, Nomads strip faith of any gloss, dismissing easy answers to complex questions. They gravitate towards the suffering of God and Christ as authentic counterparts to the suffering, pain, and abandonment felt in their lives.\textsuperscript{45} In addition, Eeman suggests that traditional worship styles repel Gen Xers, who were taught by the media, e.g. MTV, to value “in the moment” and highly edited experiences: visual versus oral, interactive versus internal or theoretical, bombardment of activity versus silence, and they come into the church with little or no experience, knowledge or understanding of worship and its meaning.\textsuperscript{46}

Millennials, the younger half of our age cohort, comprise those born between 1983 and 2005. Strauss & Howe’s historic patterns project them to be a Civic generation, routinely emerging at the turn of the century in response to a major economic upheaval caused by previous “freewheeling economic policies.”\textsuperscript{47} As Eeman wrote his book when Millennials were in their youth, he could only extrapolate towards them attributes from prior Civic generations. The GI’s were the last historic Civic generation, born and raised before and during World War II. They were also the last generation the nation honored for fighting a war on behalf of another people, and for picking up the youngest end of the mantle to help rebuild the nation. Their predecessor Civic generation titled the Progressives, however, expected to emerge from the Civil War to rebuild society, may provide a stronger comparative basis for the upcoming Millennials.

\textsuperscript{45} Ibid., 78.

\textsuperscript{46} Ibid., 79-80.

\textsuperscript{47} Ibid., 152.
Unlike the aftermath of the two World Wars, which were waged against common national enemies globally deemed detriments, the Civil War was an internal war, resulting in little post-war national pride. Per Eeman, it actually garnered disrespect versus respect.\textsuperscript{48} The war so scarred society, and the young adults emerging from under its carnage, that the new adults delegated the responsibility of rebuilding to their predecessor generation, and assumed the cyclical characteristics of the next expected generation: known as Adaptives.\textsuperscript{49} Adaptives historically were raised in times of technological progress, economic upheaval, and political crisis, hearing “frightened adults bitterly debating issues surrounding labor unions, the role of government, capitalism, and foreign wars. In such [times,] churches stress the fundamentals of the faith, becoming sources of comfort and mutual support. Worship forms follow denominational norms, and a great deal of energy and time is spent on providing practical relief and assistance.”\textsuperscript{50} Eeman provides little comparison, however, between the negative impacts the Civil War had on the Progressives and the positive impacts WWII had on the Silents, in order to extrapolate what to expect from Millenials. In addition, as \textit{Generations in Faith} carries a 2002 copyright, Eeman could not predict the events of 9/11/2001 would result in America mired in the war in Iraq, which may not even attain the moral stature of the Civil War, and for which the end still is not in sight. Thus, the attributes Eeman, Strauss, and Howe gleaned from all prior Civic/Adaptive generations, who rallied from completed conflicts to positively rebuild society, are not utilized in this

\textsuperscript{48} Ibid., 77.

\textsuperscript{49} Ibid., 95.

\textsuperscript{50} Ibid., 28.
paper. Millennials are still mired in a society of adults frightened by the war, the
economy, and the impact of human policies and actions on the environment and global
humanity.

One major factor Eeman does not address also suggests historical Adaptive
actions and reactions would be misleading: for the first time in American history the
concept that God and God’s rules and punishment are either secondary or irrelevant is a
viewpoint taught to and promulgated by both genders. Historically, males received higher
education where rationalism flourished, while females were at home being raised by, and
subsequently raising children, with religious morals. The effect of the 1960’s social
revolution, wherein females won the right to remove social constraints and avail
themselves of advanced education and careers, resulted in religion as a mitigating moral
compass taught by women in the home no longer functioning in American society. The
generations of incoming adults, both male and female, come now with little or no
educational experience from home, school, church, workplace, or government, of God
keeping human desires and pursuits in check. At the same time, Western civilization has
shifted from a production culture duty-bound to each other and subsequent generations,
to a consumption culture primarily self-bound, fueled no longer by the guilt of a deity but
by the guilt of peer pressure and negative marketing.

James Côte, speaking about adults and adolescents in the 1990’s from a Canadian
sociological professor’s viewpoint, expects Western civilization’s shift from a “duty-

51 John Corrigan and Winthrop W. Hudson, Seventh ed., Religion in America: An Historical
2004), 301-302.

52 Côte, Arrested Adulthood, 92; 98.
bound” to “self-absorbed” society to significantly undermine generational continuity, affecting the welfare of future generations.\(^{53}\) Côte sees the lack of connection in the current incoming adults to either histories or core selves as “enslavement to a contingent world.” As youth they looked to society for validation, creating a vulnerable self-definition “acutely sensitive to the opinion of others…easily shaped and controlled through psychological threats and anxieties...Consequently, threats to their psychological well-being are often mistaken as threats to their survival, probably because their sense of identity is involved.” Côte expects ultimately the replacement of developmental pathways traditionally provided by society and institutions with those promulgated by mass marketing and consumerism to impede youth’s segue into adulthood.\(^{54}\)

Looking at this age group from a more positive outlook, Sharon Daloz Parks reminds us in her book *Big Questions Worthy Dreams* that, regardless of background and external influences, the “twentysomething” decade between the ages of seventeen and thirty is a transitional decade, one she terms Young Adult.\(^{55}\) It bridges childhood and the attainment of Mature Adulthood, continuing what Parks describes as “human becoming.”\(^{56}\) “Becoming” involves faith as meaning making: searching for one’s own

\(^{53}\) Ibid., 195-197.

\(^{54}\) Ibid., 201.


\(^{56}\) Ibid., 91. This term is somewhat troubling. The word “becoming” implies one is not human without going through the transitional stages presented, and/or the existence of a perfected state of “being” humans are ascending towards on some form of path. It also implies a judgment by others regarding which stage a person resides at, and if they are moving correctly.
understanding of reality in order to “feel at home in the universe.” It is a “dance between self and other…reflecting “two great yearnings”: one for differentiation, autonomy, and agency, and the other for relation, belonging, and communion.

Building on Robert Kegan’s transitions between forms of consciousness, Parks posits a person transitions from Childhood to Mature Adult first by shifting from an infantile dependence on Absolute authority to an inner-dependence on oneself, and finally by shifting from inner-dependence on oneself to interdependence with others.

For Parks, Young Adults are in the process of finding their voice in the mix of authority they choose to guide their lives. They are transitioning into mature humans by

57 Ibid., xi. Parks defines faith as “meaning making.” Chapter 3 explores faith’s definition as the human activity of making meaning out of the surrounding forces in order to find that in the universe on which to invest one’s heart and trust in – akin to Luther’s explanation to the 1st Commandment that our god is anything in which we place our full heart, our full trust.

58 Ibid., 34.

59 Ibid., 49.

60 Robert Kegan, In Over Our Heads: The Mental Demands of Modern Life, (Cambridge, Mass: Harvard University Press; 1994). 1-36. Kegan hypothesizes that a person transitions through orders of consciousness that assign relative weight to sets of meaning held by oneself and others. One begins in childhood with only a single view of life; maturity and social abilities come from the ability to integrate views held by others with one’s own – first by seeing them hierarchically and then as related but different.

61 Ibid., 54-55. Absolute Authority is the initial “form of knowing” wherein one “ultimately trusts, knows, and believes is finally based on some [outside] Authority”, be it media, cultural roles and personalities, or customs, or even a view of God unable to be questioned or known. Continued on p. 74: “At the time of Authority-bound knowing, it follows quite logically that a person’s sense of world is dependent upon an uncritically assumed Authority…[one] may be able to give a variety of logical reasons for holding a particular point of view but, if pressed, eventually reveals an unexamined trust in an authoritative other outside the self.”

62 Ibid., 77. “[The] developmental movement into inner-dependence occurs when one is able self-consciously to include the self within the arena of authority. In other words, other sources of authority may still hold credible power, but now one can also recognize and value the authority of one’s own voice.”

63 Ibid., 86. Interdependence recognizes “A person’s center of primary trust now resides neither in the assumed authority of another, not in the courageously claimed authority of the inner self. Rather, trust is now centered in the meeting of self and other, in the recognition of the strength and finitude of each, and in the promise of the truth that emerges in relation. This trust takes the form of a profound, self-aware conviction of interdependence.”
shifting from reliance on an external authority to a reliance on one’s inner self; ultimately, they may settle part way, embracing a shared authority between self and other, recognizing and affirming the positives and limitations of each authoritative source. It is in this transitional decade that Parks posits mentoring by trusted adults is paramount.


*Emerging Adulthood* by Jeffrey Arnett, a psychology research professor, echoes both Côte’s findings that social markers of adulthood no longer exist, and Parks positive valuation of the transitional experience.\(^{64}\) Arnett interviewed people in their late teens through twenties (assumed during the late 1990’s and early 2000’s from his initial 2004 publication).\(^{65}\) His conclusions: today’s road to adulthood is filled with freedom of choice, an “exciting” period of “independent exploration” combining “high hopes and big dreams” with anxiety and uncertainty.\(^{66}\) It is a time of “exploration and instability” wherein self-development moves them from “possibilities” to “real life.”\(^{67}\) Their relationships with parents, whether positive or negative, are still highly charged emotionally, and nearly always of primary influence in their lives.\(^{68}\) They have full freedom regarding when and with whom they will have sex, and whether it includes love;

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\(^{65}\) Ibid., vii.

\(^{66}\) Ibid., 3-4.

\(^{67}\) Ibid., 46.

\(^{68}\) Ibid., 71.
but freedom brings consequences, fears for life and safety, and does not facilitate finding a life-partner. Flexible relationships translate into flexibility marriages: happening only when, with whom, and as long as it suits the individual. Marriage carries similar fears to love and sex: the fear of death of the relationship by divorce, causing delay in commitment until they “feel” the time is right.\textsuperscript{69} College, according to Arnett, is their “safe haven” for exploration and experimentation, “the emerging adult environment par excellence,” but only for those who can obtain financing as the gap between costs and public funding widens. A college education’s ability to enhance one’s future earning potential continues to attract young adults, determining which work they will choose to define their identity within society; consequently, seeking identity through work supercedes the assumption of “stressful” family obligations. The increased societal and financial expectations placed on adults, plus a limited job market geared towards technology, widens the resulting income gap between those with marketable abilities and educational opportunities and those without.\textsuperscript{70}

On religion, Arnett echoes Parks, positing positive results from exposure to a potpourri of religious experiences. Beliefs and values have “little relation between what they were exposed to by their parents…[their beliefs and] their values are the product of their own ruminations on their life experiences and observation.”\textsuperscript{71} Unlike Côte’s view that self-defined values stem from self-absorption, Arnett presents their “doubt [of] the

\textsuperscript{69} Ibid., 116-117.

\textsuperscript{70} Ibid., 186-187

\textsuperscript{71} Ibid., 186-187
morality of [religious] institutions” as a positive basis allowing young adults to determine from their exploration on what they will base their lives and morals.72

David Anderson, Paul Hill and Roland Martinson brought their joint experience as pastors, seminary youth ministry professors, and youth initiative directors to their book, Coming of Age, an empirical study of eighty-eight young men coming of age in Spring, 2003.73 While they confined their research and findings to the important needs and ministry for today’s young males, many findings relate across gender lines.

Through their interviews, Anderson, Hill & Martinson identified seven major themes that affected the men’s lives: (1) Relationships: the desire for close interpersonal relationships, of belonging to a family through which they can learn values, beliefs and lifestyles, with a deep appreciation for role models to emulate for “sacrifices…high standards of truth-telling and honest living, taught through personal, trusted relationships.”74 (2) Nature and sports: seeking to understand God and God’s community through a deep awareness of one’s body plus a search for an authentic relationship within non-human, non-verbal, physical and competitive creation, seen as the “source and setting for finding what is true, reliable and meaningful.”75 (3) Life defining experiences: the presence or absence of key challenges and experiences in life, positive and negative, providing “an active search for core commitments;” the overcoming of challenges

72 Ibid.

73 Anderson et al, Coming of Age, 14; 183.

74 Ibid., 43, 50.

75 Ibid., 54, 61.
contributing to the definition of their identity.\textsuperscript{76} (4) Crisis, stress, and a balanced life: the context within which they have had to deal with significant pain, distress or fear, impacted by whether they have had older mentors or congregational support to guide them in time of crisis.\textsuperscript{77} (5) Service and Care for Others: how they have, or have not, been mentored, taught, and/or reshaped to value serving another, whether through coached sports, church ministry projects and responsibilities, or community social work.\textsuperscript{78} (6) Work and Avocation: how work and leisure activities connect to the presence and action of God in the world.\textsuperscript{79} (7) Spiritual hunger: “the desire to authentically be one’s self and make sense out of one’s life and one’s world...[searching] for meaning in one’s daily existence and hopes for the future... [seeking] consistency and honesty between one’s conduct and one’s understandings of life and God.”\textsuperscript{80} The authors base whether today’s Christian church life can satisfy this search on the extent to which cultural morality has pervaded it. “One factor that may be distancing these young men from church and the language of historic Christianity is that the church has been “colonized” by [a] generic religious tradition that no longer needs God’s life and activity to support it. Whether from within or outside the church, cultural Christianity does look more like Moralistic Therapeutic Deism.”\textsuperscript{81}

\textsuperscript{76} Ibid., 92-94. 
\textsuperscript{77} Ibid., 101, 122. 
\textsuperscript{78} Ibid., 127-129. 
\textsuperscript{79} Ibid., 143. 
\textsuperscript{80} Ibid., 160. 
\textsuperscript{81} Ibid., 162.
In short, Anderson, Hill and Martinson’s view of this age group’s quest resonates across the sociological and theological insights explored in this paper. This age group seeks Authenticity, Equality, and Mutuality: “Be real, show respect, work together.”

This age group recognizes that human society lacks the ability to interact honestly and fairly with each other. They seek relationships not only with peers but also with mentors of all ages who can provide boundaries and models for right living. They seek strong interaction with all of creation as body and soul, and they seek a God who advocates and models those qualities they yearn for.

Sin and Our Age Cohort

The incoming adults have learned from preceding generations of rationalists and scientists that God, and therefore God’s definition of sin, its consequences, and God’s solutions, are irrelevant if not nonexistent. As reason and science advanced, and societal structures based on a relationship with God receded, human growth and activity were taught as stages within which one must achieve a combined reliance on self and others in the quest to become a perfected human: the goal in itself without relation to an external entity. Sublimating a dependence on God to a co-dependence on multiple human-defined opinions became the desired end – no longer seen as human sin. Even theologians seeking to understand this age group, and how to best mentor them, recognize and uphold their intrinsic goodness but avoid overt discussion of their bondage

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82 Ibid., 17.

83 Parks, Big Questions, 74-77.
to sin and what impact teaching the implications of this bondage might have on their subject’s lives.

Yet even with a sense of self ostensibly validated by society, and even when raised within the ELCA and its predecessors, where discussion of saint and sinner at least had a fighting chance, incoming adults are disinterested with mainline expressions of God and search for the answers to life without understanding where to begin. Being taught they are capable of perfection – perfection of self and the ability to perfect society and their environment – they can only become disillusioned when those exhorting perfection show themselves to be imperfect, and impatient when religions tell them they require an external entity or deity to enable their perfection. Religious folk become seen as either bastions of hypocrisy or spinners of fables.

I propose there is a common tie between the increased sense of entitlement and validation-by-others cited by Côte,\textsuperscript{84} the movement away from church cited by Anderson, et al, and a statistical finding by Fink and Stark correlating the growth of denominations that hold people accountable to God with the corresponding decline in mainline churches:\textsuperscript{85} the imbalance towards an overarching emphasis on God’s love for humanity with a corresponding neglect of understanding humanity will remain sin filled until death, and that God’s loving solution is to create a new life by killing the old – a death as real as any other death.

It is precisely the paradox of understanding you and every member of humanity, past, present, and future, will always be sinful to the core, and that God has dealt your sin

\textsuperscript{84} Côté, \textit{Arrested Adulthood}, 195-197.

\textsuperscript{85} Fink and Stark, \textit{Generations}, 249.
by the illogical means of your death through forgiveness, that is missing for this incoming generation of adults. As a consequence, this loss reinforces the pattern of viewing oneself as capable of being perfect, and creating a perfect world with or without God, and finally judging others along the same standard of unattainable perfection. Luther’s ultimate paradox of freedom through voluntary subjugation, illogically trusting God implicitly to use you up for others by killing your sinful self, is an answer dying to be heard.

### Developing the Curriculum

The attached curriculum was created to begin the task of presenting Luther’s original theology to a new generation. In order to do so it was logical to start where Luther started: with the catechisms Luther designed as “Bible Basics” courses – and with the Decalogue as Luther began both works.

The curriculum explores Luther’s Large Catechism explanation to each commandment as a means of presenting Christ’s words from Matthew: God’s law encompasses every thought, word and deed (5:21-48) of one’s relationship with God and with others (22:37-40). The medium of film was chosen to creatively allow a study group to contrast God’s commands with the ramifications of human reality. The group curriculum includes discussion questions and learning tasks encouraging both group and individual processing and reflection on the implications of the commandments.

Emerging adults were chosen as the primary target audience for three reasons: (1) their disenfranchisement from organized religion is freshest and therefore less
entrenched, (2) making it possible for the curriculum to present an alternate thought process during their transitional years, when cognitive development enables them to move from blind adherence to childhood authorities to adult choice of to whom to grant agency for authority in their lives, and (3) their ingrained familiarity with current technology most easily allows film to provide safe access for studying the human condition. That said, the theological exploration and choice of films in the curriculum is suitable to all adults above 18; it is not, however, intended for a younger audience due to the film content chosen and their anticipated level of cognitive development.

The voice utilized within the curriculum is more informal by design, to encourage engagement with the content. An intentional voice of the particular – of speaking directly to the individual learner – implements Luther’s exhortation to proclaim God, not preach about God. It recognizes that, whether God is creating the cosmos and earth, a new creature within us, recognition of sin, or proclaiming forgiveness of sin, God of Scripture creates new life through the verbal word of proclamation in the particular to the individual. It also creates the confrontation Norma Cook Everist discusses in her eight facets of effective teaching to adults, one of four curriculum design methods utilized in this design. 86

Enabling Learning and Effective Teaching

The curriculum was designed utilizing the Backwards Design approached taught in Luther Seminary course “Equipping People for Teaching & Learning” (EL3521-S6

Spring 2006, Vicky Goplin), which utilized curriculum design principles from Wiggins and Jay McTighe. Appendix B presents the design grid completed in tandem with creating the curriculum, allowing me to view the interconnection of all lessons simultaneously. The curriculum was also designed to incorporate Jane Vella’s twelve principles enabling adult learning, Norma Everist’s eight categories of effective teaching, and Howard Gardner’s eight categories of intelligences. Appendixes C, D, and E, respectively, describe these principles and their application to the curriculum.

The curriculum was created as follows: for each commandment (a) read Luther’s Large Catechism explanation to the commandment; (b) chose a film to reflect the commandment and Luther’s explanation; (c) review the film with Luther’s explanation in mind; (d) create a reflection to present Luther’s explanation; (e) extract the Enduring Understanding from the reflection to provide the goal of the lesson; (f) develop open ended questions and reflective activities, through both group discussion and self-reflection, to allow learners to explore how the commandment, the reflection and the film relate to their lives. Questions that were worthy but did not lead learners to the lesson goal were retained in the last column of the grid.

Section 1: How to Use The Curriculum

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87 Grant Wiggins and Jay McTighe, Understanding by Design, (ASCD, 1998)


In the introduction the curriculum is presented, along with its anticipated goal: providing exploration of the Decalogue via Luther’s explanation to the Large Catechism and current film media, with the goal of enabling understanding of the human condition and the means of God working within it.

Specific components of the curriculum and its underlying thought process are as follows:

**Lesson One: What Are the Commandments And What Are They For?**

Based on the defined target audience, little or no Biblical or theological understanding is presupposed. The introductory material provides a base level of understanding for all group participants, upon which the material following will rely. The material is the first week’s lesson; discussion questions and reflective activities are included.

**Lessons Two through Ten: Utilizing Film to Explore the Commandments**

Starting with Week 2, a first exercise of reviewing how the prior lesson “interpreted” the learner throughout the week is suggested in the guidelines. One commandment is then explored first through the written reflection on Luther’s explanation and then with a film. Discussion questions are provided to enable exploration and reflection as a group. Depending on the size of the group, the curriculum suggests the questions should be first discussed between only 2-4 people to enable the maximum voices to be heard, after which all discuss the findings as a whole. Reflection activities
for the home invite the learner into further exploration in the manner that each person chooses, enabling learning through multiple intelligences.

Lesson Eleven: Help??!!

The final lesson allows learners to recap with each other personal lessons learned from the movies, discussions, and reflective activities; in particular, how the curriculum allowed each learner to explore their relationship with humanity, with God and God’s relationship with them. Finally, it asks the learners to consider how the curriculum failed, and what media, questions, or activities would have been better suited for the learning goal. This final question intentionally invites the learner to become the teacher – to internalize the crux of the lessons, compare it to material they already know, and explore additional insights with each other.

This curriculum was designed as the first in a series and focused only on the commandments. The final lesson anticipates future installments will explore the remainder of Luther’s Small and Large Catechisms by leaving the question of God’s solution as open.

Appendixes

The Appendixes provide two sets of suggestions for the group. First are a set of guidelines for creating and participating in a study group around the material. It strongly suggests use within a group environment, rather than on one’s own, to facilitate
engagement with viewpoints other than one’s own; at the same time it recognizes the length of time with a movie may require home viewing of the film and group discussion. It gives suggestions for creating a safe environment and encouraging participation that affirms each person’s right to an opinion, and a method of expression, and is structured to mitigate domination by one person. Discussion questions are explained as open ended, with no answers provided, encouraging and affirming the individual’s ability to uncover their current thoughts and allow new thoughts to be considered. Learning tasks, centered around individually or group expressed reflection through activity such as writing, dance, music, skit, art, are suggested for the learners to engage in over the week following the film. The guidelines suggest each week start by allowing learners to share insights gleaned since the previous movie, if desired. The second set of suggestions is a session timeline for keeping the lessons within a maximum of 3 1/2 hours, if the movie is viewed within the lesson. As the films run between ~ 100 minutes to ~140 minutes, the time for discussion will be determined by the group dynamics. Home viewing of the movie combined with group discussion is also an option, as is completely individual study.

The Use of Film for Exploration

Film, whether for educational or entertainment purposes, provides a safe environment through which human dilemmas and moral judgments can be explored and discussed, similar to a driver training simulator. Film combines a controllable response outside of the actual scenario, with an uncontrollable environment wherein the actions, thoughts, emotions, and settings are chosen by the filmmakers and actors, not by the
learner. Film also works to the emotional core of an individual more than print media can, through visuals and sounds chosen specifically by production designers and composers. In addition, the uncontrollable aspects of film facilitates a different dynamic in group discussion, by providing the same visual and aural experience to each group participant; unlike print media wherein each individual imagination creates its own “movie” of setting, sights and sounds. Film eliminates a layer of disparity that may or may not be recognizable by the participants.

The impetus for utilizing film as a means of exploring theology came from my use of the book, *Finding God in the Dark: Taking the Spiritual Exercises of St. Ignatius to the Movies*, in Dr. Hess’ Luther Seminary Educational Leadership Class “Proactive Ministries in a Media Culture,” in Fall, 2005. Four groups of ten films were chosen by the authors for the four weeks of spiritual exercises in order to probe aspects of the human nature most likely far removed from one’s own experience. The authors prompted the learner through their spiritual journey by comparing the characters’ moral choices with the learner’s potential choice. The same rationale was employed in the decision to choose film as the mechanism for exploring Luther’s catechism, and in the choice of films selected for each commandment.

Each film highlights the human characteristic addressed by the commandment, and invites the learners to explore the implications of our human frailties, God’s command to live our relationships through humbleness and accountability to God and forgiveness with each other, and our need for Christ to be able to do so. In addition, a

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concerted effort was made to select films for a variety of adults with varying tolerances for movie content. Movies dealing in overt violence, sex and explicit language were excluded, though the social content of some films, like *Crash*, grittily explore aspects of life often avoided in real life. Appendix F correlates the commandment themes with the films chosen.

**Summary**

The integration of Luther and God into educational theory takes theoretical cognitive and spiritual developmental stages to another level, another form of consciousness if you will, attainable only by clamoring God and permanent sin as categorical truths and dynamic components of meaning making. It is a consciousness that rejects a hierarchy of perfection attainable by humanity; at the same time is does not negate human growth documented by other models. It presupposes a trust that another dimension of relationship exists outside of human existence and control, a relationship with the God of Scriptures as the source, creator, protector, and sustainer of all, who calls humans to God-defined identities and service towards others. Voluntarily subjugating one’s understanding of identity to those defined by God allows God to create a paradigm shift within, wherein it is understood that all people are seen equal by God as imperfect, sinful humans who God wholly loves and also wholly holds accountable to God and to each other. It tills the ground for the verbal preacher to sow God’s Gospel through proclamation, which will eradicate the old and create the new, allowing true mentoring, teaching, and relationships to blossom.
Appendix A

Strauss & Howe’s American Generational Designations 1584 – 2004


Note: As with any categorization Strauss & Howe’s generational and life age brackets are only generalizations. The following problem has been noted with their standard 22 year age brackets within one generation, and their assumption that parents are always two generations behind their children (e.g. Silents begat Gen Xers, Boomers begat Millenials). As the chart indicates, the combination of these two assumptions with their defined start years of each generation, asserts the majority of babies within each generation are born to middle aged parents in their 40’s and 50’s. Shorter life spans and the realities of pregnancies within history are not accounted for.
## Appendix B

**LESSON PLAN DESIGN GRID**


Based on Grant Wiggins and Jay McTighe, *Understanding by Design*, (ASCD, 1998)

<table>
<thead>
<tr>
<th>#</th>
<th>Material</th>
<th>L=Enduring Understanding</th>
<th>Acceptable Evidence of Understand.</th>
<th>L=Important to Know For Understanding</th>
<th>Important to Do As Group</th>
<th>Important to Do: Reflection</th>
<th>Worthy But Less Important</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Intro</td>
<td>All law comes from God, and God’s law protect life</td>
<td>Discuss, participate and reflect</td>
<td>*Note: page length for this MA paper precluded adding in a film at this point. When used in real life a film would be chosen to explore law as good and necessary boundaries for safety</td>
<td>*Matt 5:21-48 God law is re: thought word &amp; deed *Decl=codified God’s law given to all people *Evidenced: law across cultures and time *What are OT &amp; NT? (assume no church knowledge) *Luther used catechism to teach commandments *Luther’s explanation = Christ’s expansion</td>
<td>Q: How have laws changed? Q: When should laws change? Q: Who gets to decide? Q: Any external standard that doesn’t change? Q: Compare situational ethics to ontological ethics – when do humans choose between? Q: Luther insisted theology must be grounded in Scripture. Must laws be grounded in Scripture?</td>
<td>Q: When others nix the law to suit self Q: When we nix law to suit self A: Create reflection on laws</td>
</tr>
<tr>
<td>2</td>
<td>1st Honor God</td>
<td>We all have a god</td>
<td>Discuss, participate and reflect</td>
<td>*Matt: heart is where treasure is. *Luther: we all have a god *Different things we expect to keep us secure</td>
<td>R: Review reflections F: Crash Q: Explore what god’s are in our world Q: Explore what our god’s are</td>
<td>Q: Gods observed in world Q: What our God is Q: Change god = change life? A: Create reflection on self and God</td>
<td>*Nomadic laws: Jewish Gentiles are held to *Natural law *How to accomplish the law: this curric on law; gospel comes later *Historical Luther *History of American belief in God / Deity, and its impact on American law</td>
</tr>
<tr>
<td>3</td>
<td>2nd Honor God’s name</td>
<td>God’s name holds immense power</td>
<td>Discuss, participate and reflect</td>
<td>*God’s name was feared in OT *God’s name not a fig leaf to hide behind *Use to call on God</td>
<td>R: Review reflections F: Spirited Away Q: Why do kids make up names to hurt? Learned? Q: How do adults continue the pattern? Q: How is God’s name used in today’s society? Q: How do we honor God’s name?</td>
<td>Q: Notice when, how &amp; why people use your name, and when you others’. Q: How do you name &amp; define God? A: Create reflection on your name and identity</td>
<td>*Discussion of swearing vs. vows *Kids using names to hurt</td>
</tr>
<tr>
<td></td>
<td>Material</td>
<td>L=Enduring Understanding</td>
<td>Acceptable Evidence of Understanding</td>
<td>L=Important to Know For Understanding</td>
<td>Important to Do As Group</td>
<td>Important to Do: Reflection</td>
<td>Worthy But Less Important</td>
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<tr>
<td>4</td>
<td>3rd Honor day of rest</td>
<td>God’s words bring life and recreation.</td>
<td>Discuss, participate and reflect</td>
<td>*Mark 2: sabbath made for man *Day is holy by God’s Word acting on the day and in us *God’s verbal word creates life from chaos, faith where there is none</td>
<td>R: Review reflections F: Santa Clause Q: God’s word = life, sin = you’re dead. Luther said there’s nothing you can do – you remain dead. How do you feel?</td>
<td>Q: How does God recreate you? Set aside time for God’s Word?</td>
<td>*Direct and strong tie to baptism – Needs to be deferred to Gospel</td>
</tr>
<tr>
<td>5</td>
<td>4th Honor parents</td>
<td>God delegated authority to keep us safe</td>
<td>Discuss, participate and reflect</td>
<td>*BB *We understand after we have been seen and acknowledged, and hear the story. sin? law? *How each responded to authority</td>
<td>R: Review reflections F: Joy Luck Club Q: === see curriculum / wrote questions directly into paper</td>
<td>Q: === see curriculum / wrote questions directly into paper</td>
<td>*Needs of individual vs community. * Human sin misuses authority; does not equate God as authority = sin</td>
</tr>
<tr>
<td>6</td>
<td>5th Honor life</td>
<td>Protecting life including your enemy’s</td>
<td>Discuss, participate and reflect</td>
<td>*Matt 5:21-28 killing incl anger *Revenge = God’s and authority’s *Let go even when life is endangered? *</td>
<td>R: Review reflections F: Insomnia Q: non stop light / exposing sin / god’s law=light Q:</td>
<td>Q: When do you seek revenge? Q: when have you wanted to kill someone? When have you? trust in God?</td>
<td>*Envy for things *Killing includes reputation &amp; self esteem (use for 8th)</td>
</tr>
<tr>
<td>7</td>
<td>6th Honor spouses</td>
<td>Marriage and families were not options to God</td>
<td>Discuss, participate and reflect</td>
<td>*Marriage highest vocation *Supports families</td>
<td>R: Review reflections F: Moonstruck Q: === see curriculum / wrote questions directly into paper</td>
<td>Q: === see curriculum / wrote questions directly into paper</td>
<td>*Against monastic as highest</td>
</tr>
<tr>
<td>8</td>
<td>7th Honor ownership</td>
<td>We are to protect property others have</td>
<td>Discuss, participate and reflect</td>
<td>*Covert theft *Overt worse *Not stopping theft even worse *Carelessness, worker, *Punishment comes</td>
<td>R: Review reflections F: Key Largo Q: Why do people steal? Q: ways people do Q: God’s punishment a deterrent? Q: entitlement Q: ways to stand up? courage.</td>
<td>Q: How do you steal? Q: How do others steal from you?</td>
<td>*Seeking a better life vs be content *NAFTA *Theft of various forms of property &amp; fraud.</td>
</tr>
<tr>
<td>9</td>
<td>8th Honor reputations</td>
<td>Do Unto Others Only Good</td>
<td>Discuss, participate and reflect</td>
<td>*Relates to stealing/ main possess *Lie to gain, *Help retain legal rights/juries *Do not judge or Gossip *Tell privately to improve the other</td>
<td>R: Review reflections F: Good Night/Luck Q: Stopping gossip Q: Determine the false preacher? Q:</td>
<td>Q: Note gossip / able to say no? Q: Painful?</td>
<td>*Detailed discussion of lying to gain, oppressing those who cant afford trials *</td>
</tr>
<tr>
<td>#</td>
<td>Material</td>
<td>L=Enduring Understanding</td>
<td>Acceptable Evidence of Understanding</td>
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<tr>
<td>10</td>
<td>Curb your desire to obtain</td>
<td>We all scheme to obtain more through thought, word and deed</td>
<td>Discuss, participate and reflect</td>
<td>*Even if legal, do not entice * * *</td>
<td>R: Review reflections F: <em>All About Eve</em> Q: see curriculum / wrote questions directly into paper</td>
<td>Q: see curriculum / wrote questions directly into paper</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Help??!!</td>
<td>See Jesus see God – God is the source of all</td>
<td>Discuss, participate and reflect</td>
<td>See Jesus see God John 14:9</td>
<td>Q: Review reflections over entire series Q: what would you change? Q: if we have defined the problem, what is the solution? – sets up further exploration of the commandments</td>
<td>Reflect on lessons learned</td>
<td>*Expanded exploration of gospel *Further exploration of catechism *Another film</td>
</tr>
</tbody>
</table>
## Appendix C

**Vella’s 12 Principles For Effective Adult Learning**


<table>
<thead>
<tr>
<th>PRINCIPLE</th>
<th>PURPOSE / GOAL</th>
<th>HOW Addressed IN THIS CURRICULUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Needs assessment</td>
<td>Discover what group needs to learn, what they already know, what aspects of the course really fit their situation. Dialogue to listen to wants and needs helps to shape the program.</td>
<td>▪ Research: reading empirical research on who age cohort is and what are they seeking; discerning what components are missing from their life puzzle. ▪ Relevancy: via current events tie to various social debates of the day; via film explore common themes between all generations. ▪ LIMITS: time constraint against involving cohort to define their needs for this curriculum, artificial page constraints for MA paper truncated length of discussion and number of questions.</td>
</tr>
<tr>
<td>Safety in environment and process</td>
<td>Convey to learners the experience will work for them via competency of design, feasibility &amp; relevance, encouraging voices, sequencing of events, requesting non-judgmental environment.</td>
<td>▪ The introduction explains the perceived needs assessment that undergirds the curriculum. ▪ Chose films skirting edge of comfort but not overtly edgy. ▪ Allowed learner to choose mode of reflections. ▪ Created discussion questions for exploration, discussion, and reflection. ▪ Suggested group setting and guidelines to promote safe environment for exploration. ▪ LIMITS: can only suggest guidelines, am not actually facilitating the discussion.</td>
</tr>
<tr>
<td>Sound relationships between learners</td>
<td>Involving respect, safety, open communication, listening and humility</td>
<td>▪ Provided suggested guidelines for enabling goals ▪ LIMITS: cannot enforce guidelines</td>
</tr>
<tr>
<td>Sequence of content and reinforcement</td>
<td>Sequence content from easy to difficult, from simple to complex, from group to solo. Reinforce by repeating facts, skills, &amp; attitudes in diverse, engaging and interesting ways, in the class and outside of class, until learned.</td>
<td>▪ Sequencing: design of questions move from general discussion to personal reflection, from group to home reflection and return for reflection on prior week ▪ Reinforcement: group discussion through questions, home exploration and suggested next week reflection on learning from past week. ▪ LIMITS: not on site to modify curriculum in real time; time constraint against implementing curriculum and integrating discovered needs prior to project deadline.</td>
</tr>
<tr>
<td>PRINCIPLE</td>
<td>PURPOSE / GOAL</td>
<td>HOW ADDRESSED IN THIS CURRICULUM</td>
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</table>
| **Praxis: action with reflection or learning by doing** | Integrating learning tasks that allow learner to practice skills and reflect on the practice | ▪ Utilizing film and discussion to explore human truths commandments illuminate, rather than teaching top-down  
▪ Encouraging reflection of life they will encounter between film sessions.  
▪ LIMITS: Reflections have been limited to questions and solo reflections with only a few added learning tasks for group time. Time constraints and paper length preclude full design and integration of learning tasks, such as role playing, to “do” the commandments in a real time setting. |
| **Respect for learners as decision makers** | Create an open system inviting critical analysis, editing, and additions to material by adult learners. | ▪ Discussion questions were designed open ended for analysis from various perspectives  
▪ Final week includes discussion of how learners would change each commandment if enabled to  
▪ Final week reflection includes discussing how they would change the medium chosen for reflection of categorical commandment.  
▪ LIMITS: |
| **Balancing three aspects of learning – ideas, feelings and actions – in the learning process** | Balancing information presented with reflection and engagement, paying attention to feelings and actions | ▪ Ideas: presenting introductory material, commandment and Luther’s reflections  
▪ Feelings: discussion questions and reflective activities that include exploring feelings and emotions  
▪ Actions: watching film, participating in discussion; reflection through chosen expression throughout week  
▪ LIMITS: can only suggest weekly reflection, actual action is learner’s choice |
| **Immediacy of the learning** | Enabling the adult to comprehend how the learning affects them now | ▪ Discussion questions include what the process per commandment has taught them about themselves; how what they discovered could be utilized in life. |
| **Clear roles and role development** | Enable learners to participate in the learning process. Respect and teach that learners voluntarily give agency for authority to the materials and the leaders. | ▪ Film: film allows the learners to watch the same information but develop their own initial set of results  
▪ Open ended discussion questions, combined with respect guidelines, allows learners to keep or modify their initial set of results  
▪ The final question asks learners to critique the film and medium choice made |
| **Teamwork and use of small groups** | Utilize voluntarily chosen teams to engage learning from peers | ▪ Guidelines for setting up the learning environment suggest having initial discussions between 2-4 people who then interact as a larger group  
▪ Guidelines for processing during the week suggest interacting with a smaller group from the whole to continue the discussion |
<table>
<thead>
<tr>
<th>PRINCIPLE</th>
<th>PURPOSE / GOAL</th>
<th>HOW ADDRESSED IN THIS CURRICULUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Engaging learners in what they are learning</td>
<td>Invite learners to engage themselves actively in the strategic issues of the learning activity and the community</td>
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<td></td>
<td></td>
<td>• The majority of the curriculum was developed without learner input. The learner is asked to consider, and discuss with the group, how they would modify the curriculum for the future, encouraging critical analysis and strategic planning for their own method of engaging others with the material.</td>
</tr>
<tr>
<td>Accountability: how do they know they know</td>
<td>Learning materials must be accountable to the learners (what was proposed to be taught was taught) Learners are accountable to team to participate and to themselves to implement what was learned.</td>
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<td>• The materials have been designed to understand the reason for the commandments and to explore their implications through Luther and by analyzing human action seen through film.</td>
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<td>• Learner participation is suggested through guidelines</td>
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<td>• LIMITS: the curriculum is created for use by others. Guidelines can only suggest, they cannot enforce accountability or participation by others.</td>
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</tbody>
</table>
## Appendix D
### EVERIST’S 8 FACETS OF LEARNING


<table>
<thead>
<tr>
<th>FACET</th>
<th>PURPOSE / GOAL</th>
<th>HOW ADDRESSED IN THIS CURRICULUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community</td>
<td>Affirm the community; the ways the learners are being teachers together, the</td>
<td>- The guidelines presented attempt to facilitate the created community of the study group.</td>
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<td>way the community nurtures growth.</td>
<td>- LIMITS: The guidelines can only be suggestions.</td>
</tr>
<tr>
<td>Presentation</td>
<td>Present material to facilitate the learner not the presenter; demonstrate a</td>
<td>- It was the goal to present material in an accessible and creative manner to facilitate the</td>
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<td>belief in the content; select the appropriate teaching style and present it</td>
<td>learner’s exposure to the material. How well the goal was accomplished will vary with each group</td>
</tr>
<tr>
<td></td>
<td>well.</td>
<td>that utilizes it.</td>
</tr>
<tr>
<td>Discussion</td>
<td>Enable discussion to claim a concept, think about it, create and shape a new</td>
<td>- The discussion of the material is built in.</td>
</tr>
<tr>
<td></td>
<td>thought, and put into words. Choose a learning style to encourage the self to</td>
<td>- The guidelines were written to implement acknowledging and forgiving sin.</td>
</tr>
<tr>
<td></td>
<td>emerge, set guidelines that acknowledge sin and the need for forgiveness</td>
<td></td>
</tr>
<tr>
<td>Study</td>
<td>Enable people to study at their learning edge. Enable comprehensive, in-depth</td>
<td>- The curriculum analyzes human life through the lens of the commandments, Luther’s explanations,</td>
</tr>
<tr>
<td></td>
<td>growth through inductive study. Empower action through allowing questioning,</td>
<td>and film. Group discussion and self-reflection provide various opportunities empowering action.</td>
</tr>
<tr>
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<td>understanding, and communication.</td>
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<tr>
<td>Individual</td>
<td>Balance conformity and individuality of teaching styles and expected rates to</td>
<td>- Group and self-work are provided to balance different learning needs and styles.</td>
</tr>
<tr>
<td></td>
<td>enable the learner.</td>
<td></td>
</tr>
<tr>
<td>Confrontation</td>
<td>Balance curriculum between confrontation and internal reflection, maintaining</td>
<td>- Group and self-work were designed to balance confrontation and reflection. Commandments point</td>
</tr>
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<td></td>
<td>the goal of a world reconciled in Christ.</td>
<td>the learners to a world reconciled in Christ.</td>
</tr>
<tr>
<td>Experience</td>
<td>Allow the learner to grow through experiential tasks</td>
<td>- Learning tasks are provided through weekly self-reflection activities.</td>
</tr>
<tr>
<td>Reflection</td>
<td>Facilitate reflection by the learner</td>
<td>- Reflection is encouraged through group discussion and self-reflection activities.</td>
</tr>
</tbody>
</table>
## Appendix E

**GARDNER’S 8 MULTIPLE INTELLIGENCES**

Source: Handout-Luther Sem: EL3524-F6 Spring 2006: Intergenerational Christian Education

<table>
<thead>
<tr>
<th>INTELLIGENCE</th>
<th>DESCRIPTION</th>
<th>HOW ADDRESSED IN THIS CURRICULUM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verbal-Linguistic</td>
<td>Involves reading, writing, speaking, and conversing in one’s own or foreign languages.</td>
<td>▪ Reading material, writing activities, group discussions.</td>
</tr>
<tr>
<td>Logical-Mathematical</td>
<td>Involves number and computing skills, recognizing patterns and relationships, timeliness and order, and the ability to solve different kinds of problems through logic.</td>
<td>▪ Analysis of material to film, commandment, and life through open-ended questions and activities.</td>
</tr>
<tr>
<td>Visual-Spatial</td>
<td>Involves visual perception of the environment, the ability to create and manipulate mental images, and the orientation of the body in space.</td>
<td>▪ Viewing film, accessing memory of scenes for discussion.</td>
</tr>
<tr>
<td>Bodily-Kinesthetic</td>
<td>Involves physical coordination and dexterity, using fine and gross motor skills, and expressing oneself or learning through physical activities.</td>
<td>▪ Self-reflection learning activities allow learner to choose the best style to fit their needs.</td>
</tr>
<tr>
<td>Musical</td>
<td>Involves understanding and expressing oneself through music and rhythmic movements or dance, or composing, playing or conducting music.</td>
<td>▪ Self-reflection learning activities allow learner to choose the best style to fit their needs.</td>
</tr>
<tr>
<td>Interpersonal</td>
<td>Involves understanding how to communicate with and understand other people and how to work collaboratively.</td>
<td>▪ Group discussions</td>
</tr>
<tr>
<td>Intrapersonal</td>
<td>Involves understanding one’s inner world of emotions and thoughts, and growing in the ability to control them and work with them consciously.</td>
<td>▪ Group discussions and self-reflections.</td>
</tr>
<tr>
<td>Naturalist</td>
<td>Involves understanding the natural world of plants and animals, noticing their characteristics, and categorizing them; it generally involves keen observation.</td>
<td>▪ Self-reflection learning activities allow learner to choose the best style to fit their needs.</td>
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</table>
Appendix F

CORRELATION OF COMMANDMENT THEMES TO FILMS CHOSEN

<table>
<thead>
<tr>
<th>COMMANDMENT</th>
<th>THEME</th>
<th>FILM</th>
<th>CORRELATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1: God Is Your Only Protection: Crash</td>
<td>Who or what do you expect to save you? Crash explores intersecting lives that rely on everything to save them except the God of Scriptures. This film allows learners to consider how our pseudo-saviors fail us, and to explore how trusting God fully could affect their lives.</td>
<td></td>
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</tr>
<tr>
<td>2: Honor Name: Spirited Away</td>
<td>What power do names have? How do we honor another with names? Identity and being used for others, set against the temptations around her, are the keys that release the heroine of this Japanese animated tale, and those she affects, from their bondage. This film helps learners explore who defines them, and how God desires us both to honor the power of God’s name and to allow God to define us and liberate us by pouring us out for others.</td>
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</tr>
<tr>
<td>3: Honor Day Of Re-Creation: The Santa Clause</td>
<td>Explores the power of recreation and faith through the paradox of a secular Christmas tale. The donning of clothes ontologically changes a dad into Santa Claus, and he only comes to believe his transformation through his young son’s pure faith. This change gifts him entrance into a new community and changes him to live for others, not himself. Learners explore the power of words to create and recreate before understanding and trust exist, but only through consistent proclamation.</td>
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<tr>
<td>4: Honor Authority: The Joy Luck Club</td>
<td>How do we honor parents and authorities? Flashbacks over two generations explore the circularity of history for four Chinese-American women and their mothers, all friends. Each woman comes to understand her mother’s role as authority only by learning of her role as daughter and wife/concubine, and the life lessons she lived from both honoring or dishonoring authority. This film enables learners to explore what honoring authority means to them, and to God.</td>
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<tr>
<td>5: Honor Life: Insomnia</td>
<td>The incessant light of the law shining into the darkness of our souls. An LA cop tries to hide his past, and a current shooting, while solving another murder and fighting insomnia in the 24/7 summer light of Nightmute, Alaska. This film looks at how we cannot hide from our sins. Learners explore God’s promise that rest can only come through the death of our old self: by relinquishing control, acknowledging our sins, trusting authority and placing other lives ahead of our own.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>COMMANDMENT: THEME: FILM: CORRELATION</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>6: Honor Marital Relationships: Moonstruck</strong>&lt;sup&gt;96&lt;/sup&gt;: How do we honor spouse and love? The pending marriage of a widowed Italian woman is the basis for exploring fidelity within three generations of spouses and children of two families. How does one deal with temptation with another when you feel ignored, or uninspired, by your spouse or intended. Who does define your moral compass?</td>
</tr>
<tr>
<td><strong>7: Honor Ownership of Property: Key Largo</strong>&lt;sup&gt;97&lt;/sup&gt;: Theft versus the protection of property, lives and reputations is focus of this classic Bogart – Bacall – E.G. Robinson – Lionel Barrymore movie. The intrusion of an infamous gangster into a small inn on Key Largo during a hurricane contrasts destruction by humanity with that by nature. Courage, cowardice, and control are means of exploring how all commandments relate back to the first – from where do you get the strength to confront situations you cannot control.</td>
</tr>
<tr>
<td><strong>8: Honor Reputations: Good Night, and Good Luck</strong>&lt;sup&gt;98&lt;/sup&gt;: This movie chronicles Edward R. Murrow’s successful televised attack on Senator McCarthy of Wisconsin, who destroyed lives through paranoia, rumor and innuendo.</td>
</tr>
<tr>
<td><strong>9 &amp; 10: Guard Your Desires: All About Eve</strong>&lt;sup&gt;99&lt;/sup&gt;: What is the effect of unguarded desire combined with envy for what others have? What more needs to be said about this movie? Every form of coveting is explored in this classic Bette Davis film, summed up in her famous line: “Fasten your seatbelts; it’s going to be a bumpy night!”&lt;sup&gt;100&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

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<sup>100</sup> Ibid., Scene 11 Bill’s Homecoming and Birthday Party.
BIBLIOGRAPHY

Books


Movies


