

AN INVESTIGATION INTO THE COMPATIBILITY OF SELECTED
FOOTBALL COACHING PHRASES AND
CHRISTIAN PRINCIPLES

A Thesis

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CHAPTER I

INTRODUCTION

In recent years there has been an increased emphasis on the promotion of Christian attitudes through athletics. This increased emphasis is reflected in the recent establishment and rapid development of the Fellowship of Christian Athletes.

The Fellowship of Christian Athletes (FCA), organized fifteen years ago to make lay evangelists out of prominent athletes, now boasts 100,000 members, including coaches and athletes from high school, college and professional ranks. (5:51)

Performing significant roles in this movement are the coaches who supervise and instruct the athletes in the various sports. That the coach's position is an influential one is apparent. As Bucher states,

The coach holds a unique position in respect to his influence on the lives of youth. What he says, how he lives, and the way he coaches play a more important role in molding character and physical fitness of American youngsters than the actions of most other teachers in our schools. In some cases his influence is even greater than that of a father or mother. (2:27)

The coach, realizing the extensiveness of his influence, should then feel a large measure of responsibility because,

In the heated atmosphere of Athletics, (his) players are going to be molded in some way. Their abilities and shortcomings, their emotional reactions, their drive, energy, determination, or lack of it-- in short, their personality quirks and eccentricities-- will be revealed. Behavior codes and attitudes are learned rapidly under group social pressures and emotional conditioning. Under

such emotional arousal youngsters are more impressionable, more subject to change. (7:65)

The coach, then, must be held responsible for the desirable change of behavior codes and attitudes.

In dealing with desirable change, it is evident that more coaches are becoming interested in promoting Christian attitudes through athletics, but it seems that many coaches may not have background enough to correlate their coaching philosophies with Christian philosophy. Furthermore, they may have difficulty finding resources which will give them the needed background. Philosophers and theologians have generally ignored the wide area of human activity occupied by sport and athletics. (3:25) The process of reconciling coaching philosophy with Christian philosophy is most difficult for coaches and particularly for football coaches.

Football is one of a very few sports in which a coach motivates an athlete to attack physically and violently his opponent. The idea of physically and violently attacking an opponent is not one usually associated with the teachings of Christianity. Football coaches who wish to promote Christian attitudes through sport have a rather unique responsibility of learning how to use Christian principles in the coaching of this controlled violence.

THE PROBLEM

Those who have been closely associated with high school or college football are well aware of the fact that, in motivating football players to attack opponents aggressively,

most football coaches constantly repeat certain phrases.

Purpose

The purpose of this study was to investigate the compatibility of these often repeated phrases used in football coaching, with Christian principles-- as evaluated by Emporia, Kansas clergymen.

Question

Do Emporia, Kansas clergymen agree that selected phrases used by football coaches to motivate their players are compatible with Christian principles?

Statement of the Problem

The problem of this investigation is to determine whether or not these selected phrases are reconcilable with Christian principles.

Hypothesis

Emporia clergymen agree that selected phrases used by football coaches to motivate their athletes are incompatible with Christian principles.

Assumptions

1. The clergy is familiar with Christian principles.
2. The clergy will understand the meanings of the selected coaching phrases.

Significance of the Study

Since the repeated phrases used by coaches often reflect their coaching principles, this study attempts a

different approach towards reconciling coaching principles with Christian principles.

The information gained by this investigation may be used to defend or condemn the role of football in Christian perspective. Furthermore, since some of the coaching phrases questioned might be used in almost every sport, the information gained may be used to aid in defending or condemning athletics in general.

DEFINITION OF TERMS

Christian principles. Rules of conduct based on the teachings of Jesus Christ.

Clergymen. The persons who are in charge of the religious activities at each of the thirty-six churches in Emporia, Kansas.

Coaching principles. Rules of conduct that coaches follow when they are working with athletes.

Football coaches. United States high school and college football coaches.

Phrases. Those phrases which football coaches use for the motivation of athletes in a practice or game situation.

LIMITATIONS AND DELIMITATIONS

Limitations

1. The clergy will vary in ability and experience at interpreting Christian principles.
2. Some clergymen may have preconceived ideas about

the nature of athletics and football which will affect the validity of their answers.

3. The connotations of the phrases may differ for each clergyman.

Delimitations

1. The clergymen interviewed will come from Emporia, Kansas-- population of approximately 20,000 people.
2. Five phrases will be used.
3. The phrases will be of the type used by football coaches in a practice or game situation.
4. All Emporia churches are of a Christian faith.

CHAPTER II

REVIEW OF THE LITERATURE

INTRODUCTION

The hypothesis of this study arose from a desire to answer the question, "How can a football coach foster Christian attitudes in his players?" Wilton, after completing procedures to find who were the most influential leaders in Physical Education during the years from 1900 to 1955, concluded that each eminent leader felt that spiritual values could be learned through Physical Education. (8:278) Further, if "character building" is closely related to the building of Christian values, it may be significant to note that it appears a book could be filled with statements regarding sports as a major factor in character building.

While it appears evident that Christian attitudes can be developed on the football field, advice for the coach as to how to develop them is difficult to find. As the investigator was searching for this advice, it was found that some could be gained verbally from individual clergymen and from representatives of organizations such as The Fellowship of Christian Athletes. However none was found in printed form.

Perhaps still true is Hughes' statement that in spite of the general belief in athletics as a place for character education,

Coaches of athletics, as well as teachers in other branches of learning, have had a blind and fervent faith that they were contributing in some way to character development and have gone on without any specific plan to secure changes in conduct. (6:124)

Before a coach can use an activity to develop Christian attitudes and conduct, he must learn what Christianity says about his game and about the qualities that are part of the game. The remainder of this chapter represents an attempt at finding passages from the Bible which may help the coach to better identify his role in a Christian perspective.

Three references were used in gaining and organizing these passages from the Bible: (1) The Living Word, a large volume containing the King James Version of the Bible and also containing an extensive alphabetical index to the Bible, (2) Aid to Bible Understanding, a book which provided a history of games played during the period in which the Bible was written, and (3) New World Translation of the Holy Scriptures, a translation chosen to be the source of the actual Bible passages because the investigator found this translation easier to understand.

The reasons for choosing the topics and the method of gaining the many Bible passages related to these topics were simple. "Games," "pain," "pride," and "hate" were the four topics chosen for this chapter. "Games" was chosen as being the topic most closely related to football as could be found in the Bible. "Pain," "pride," and "hate" were chosen because they appear to be qualities that appear in football, and were among those factors sampled in this study. A history of games

during the Biblical period seemed necessary for the understanding of the Biblical references toward games; the history of games in Egypt, Mesopotamia, Israel, Greece, Palestine, and Rome were gained from Aid to Bible Understanding, p. 620-631. Reference to the various Bible passages were given by The Living Word and Aid to Bible Understanding, and the actual passages used were found in the New World Translation of the Holy Scriptures.

GAMES

Early in man's history an interest in diversion and entertainment became manifest. Jubal, in the seventh generation from Adam, is said to be "the founder of all those who handle the harp and the pipe (Gen. 4:31)." In course of time, at least in the post-Flood period, games were also developed.

Egypt and Mesopotamia

In widely scattered locations of Egypt, Palestine and Mesopotamia, archaeologists have unearthed various forms of gaming boards, chessmen, dice and other game pieces, some of them dating back to times before Abraham. A relief from an Egyptian temple gate portrays Ramses III playing a game similar to checkers with one of his concubines. The ancient game boards were of clay, limestone, ivory or ebony, some being beautifully inlaid. An ivory board from a royal gaming room in Crete was trimmed in gold and silver and decorated with a mosaic of rock crystal and blue paste. Boards were found that could be used for more than one game, some being very compli-

cated and most games used dice or throw sticks to determine the moves. Exquisitely carved dice have been discovered in Egyptian tombs and at other locations, including Ur.

Egyptian paintings, in addition to depicting dancing and instrument playing, show scenes of Egyptian girls playing with balls, juggling several at a time. Other youthful games, such as a kind of tug-of-war, involved team play. Marbles were also popular.

Israel

No direct reference is made in the Bible to games among the Hebrews, but there are scattered indications of certain forms of recreation in addition to music, singing, dancing and conversation. The Bible tells of children playing in the public squares, (Zechariah 8:5) and the singing and dancing of boys are mentioned (Job 21:11-12). In Jesus' time children played at imitating happy and sad occasions (Matt. 11:16-17). Excavations in Palestine have produced children's toys such as rattles, whistles and miniature pots and chariots. One source may indicate the keeping of tame birds (Job 41:5). It appears likely that target shooting with arrows as well as slings was practiced (I Sam. 20:20-22, 35-40; Judg. 14:12-14).

Greece

At about the time that Isaiah began to prophesy in Judah during King Ahaz' reign, the Greeks began their famous Olympic athletic contests in honor of Zeus, in the year 776 B.C. While the games at Olympia remained the most famous,

three other Greek towns became important centers of the contests. On the Isthmus near Corinth were held the Isthmian Games, consecrated as sacred to Poseidon. Delphi featured the Pythian Games, while the Nemean Games, also in honor of Zeus, were held in Argos.

The Olympic Games were celebrated every four years and were of profound religious significance. Religious sacrifices and the worship of the Olympic fire were prominent features of the festival. The Isthmian Games near Corinth were held every two years.

The basic program in all the contests included foot racing, wrestling, boxing, discus and javelin throwing, chariot racing, and other events. Participants took a vow to keep the rigid ten-month training schedule, which occupied most of their time. The training schedule was strictly supervised by judges who lived with the participants. The trainees often performed under conditions more difficult than the actual contest, runners training with weights on their feet and boxers training while wearing heavy uniforms. Years were often spent in developing the needed qualities for becoming a victor at the games. The prize consisted of a simple garland or crown of leaves, wild olive being used at the Olympian Games, pine leaves at the Isthmian Games, laurel at the Pythian Games, and parsley at the Nemean contests. The prize was often displayed at the finishing line alongside the umpire, inspiring participants in the foot races to exert themselves to the utmost as they kept their eye on the prize. Failure to keep the rules, however,

resulted in disqualification. The games were the topic of conversation by all before, during and after the event.

Victorious athletes were eulogized and idolized, lavished with gifts and feted. Corinth gave the winning athletes a life pension.

Pagan Games Introduced into Palestine

During the reign of Antiochus Epiphanes in the second century B.C., Hellenizing Jews introduced Greek culture and athletic contests into Israel and a gymnasium was set up in Jerusalem, according to the first chapter of the apocryphal book of First Maccabees. It is stated at II Maccabees 4:12-13 that even the priests neglected their duties to engage in the games. Others, however, strongly objected to such adoption of pagan customs.

In the first century B.C., Herod the Great built a theater at Jerusalem and an amphitheater in the plain, also a theater and amphitheater at Caesarea, and instituted the celebration of games every five years in honor of Caesar. In addition to wrestling, chariot racing, and other contests, he introduced features from the Roman Games, arranging fights between wild animals or pitting men condemned to death against such beasts. According to Josephus, all of this resulted in an abortive conspiracy by offended Jews to assassinate Herod. (Antiquities of the Jews, Book XV, Chapter VIII. p. 1-4; Chapter IX, p. 6.)

Rome

The Roman games had as their prime features gladiatorial

fighting and other exhibitions of extreme brutality. The gladiatorial contests originally began in the third century B.C. as a religious service at funerals, and may have had close relationship with ancient pagan rites whereby worshipers lacerated themselves, allowing blood to flow in honor of their gods or in honor of their dead (1 Ki. 18:28). The Roman games were later dedicated to the god Saturn. Nothing exceeded them for sheer brutality and callousness. Emperor Trajan once staged games featuring 10,000 gladiators, most of whom fought to the death before the end of the spectacle. Even some senators, some "noble" women, and one emperor, Commodus, entered into the gladiatorial arena. From Nero's time onward large numbers of Christians were slaughtered in these events.

The Christian Viewpoint

Tertullian, a writer of the second and third centuries A.D., set forth the position of early Christians toward such events by saying, "Among us nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theater, the atrocities of the arena, the useless exercises of the wrestling ground. Why do you take offense at us because we differ from you in regard to your pleasures ("Apology" The Ante-Nicene Fathers, Vol. III, p. 46)?" With regard to athletic activity and physical training as a whole, the apostle Paul sums up the Christian attitude in his counsel to Timothy. "On the other hand, be training yourself with godly devotion as your aim (Timothy 4:7-10). For bodily training is beneficial for a little; but

godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."

Many features of the games, however, were aptly used by Paul and Peter to illustrate points of teaching. In contrast with the prize sought by contestants in Greek contests, the crown for which an annointed Christian strives was shown to be, not a fading garland of leaves, but the reward of immortal life (I Peter 1:3-4; 5:4). He was to run with the determination of winning the prize and must keep his eyes fixed on it; looking back would be disastrous (I Cor. 9:24; Phil. 3:13-14). He should contend according to the rules of a moral life so as not to become disqualified (II Tim. 2:5). Self-control, self-discipline, and training are all essential (I Cor. 9:25; I Pet. 5:10).

The Christian's efforts, like the blows of the well-trained boxer, were to be well aimed toward the victory; but these efforts were not to be directed at some other human. The fight was to be against the sinful situations that exist in life and against the sinful qualities that exist within man (I Cor. 9:26-27; I Tim. 6:12).

All hindering weights and the entangling sin of lack of faith were to be put off, even as the contestants in the races stripped themselves of cumbersome clothing. The Christian runner was to be prepared for a race requiring endurance, not a short burst of speed (Heb. 12:1-2).

It is to be noted that at Hebrews 12:1 Paul speaks of a great "cloud of witnesses surrounding us." That he is not referring to a mere crowd of observers is made clear by the

contents of the preceding chapter to which Paul refers by saying, "So, then, . . ." Hence Paul encouraging Christians onward in the race by pointing, not to mere onlookers, but to the fine example of others who were also runners, and particularly urging them to look intently at the one who had already come off the victor and who was now their judge, Christ Jesus.

The illustration at I Corinthians 4:9 may be drawn from the Roman contests, with Paul and his fellow apostles here likened to those in the last event on the bill at the arena, for the most gory event was usually saved till last and those reserved for it were certain of death. Hebrews may similarly have the Roman games as its background (Heb. 10:32-33). Actually, Paul himself may have been exposed to the perils of the Roman games in view of his reference to "fighting wild beasts at Ephesus (I Corinthians 15:32)." Some view it as unlikely that a Roman citizen would be put before wild beasts in the arena, and suggest that this expression is used figuratively to refer to beastlike opposers in Ephesus. However, Paul's statement concerning the very grave danger experienced in the district of Asia, (II Corinthians 1:8-10) where Ephesus was located, and of God's rescuing him from "such a great thing as death" would certainly fit an experience with literal wild beasts in the arena much more aptly than it would the human opposition Paul encountered at Ephesus (Acts 19:23-41). It may thus have been one of the several "near deaths" Paul underwent in his ministry (Cor. 11:23).

PAIN

Although unpleasant, the physical sensation of pain serves a beneficial purpose by alerting a person to danger as regards bodily damage and thereby enables him to take steps to avoid serious injury. The fulfillment of God's promise that "neither will . . . pain be any more" (Rev. 21:4), therefore, could not mean that humans would become insensitive to or incapable of experiencing pain. Rather, mental, emotional and physical pain that has resulted from sin and imperfection (Rom. 8:21-22) will "be no more" in the sense that its causes will be removed. That bodily perfection does not of itself require absolute painlessness is verified by the fact that even the perfect man Jesus experienced physical and emotional pain in connection with his death and the unresponsiveness of those to whom he ministered (Matt. 26:37; Luke 19:41). He was even foretold to be a "man meant for pains (Isa. 53:3)." By curing those "distressed with various diseases and torments" (Matt. 4:24), Jesus bore the pains of others (Isa. 53:4).

Often the Scriptures refer to pain in a figurative sense. Depending upon the context, it may denote hard work (Prov. 5:10) or a wholesome fear and awesome regard for God (I Chron. 16:30; Ps. 96:9; 114:7). Waters, mountains and the earth, when in a state of agitation, are described as being in pain (Ps. 77:16; 97:4; Jer. 51:29; Heb. 3:10). God viewed unfaithful Judah as having an incurable pain, one threatening death (Jer. 30:15).

Pains or pangs can also denote something that serves

as a restraint. With reference to Jesus Christ, the apostle Peter stated, "God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it (Acts 2:24)." Ropes, when tightly drawn and constricting the limbs, produce sharp pain or pangs. Therefore while dead, Jesus was held, as it were, by figurative ropes or pangs of death.

PRIDE

Deceptive and Destructive

The proud person may not recognize that he is proud and may attribute his actions to other causes in order to avoid facing the fact of his pride. One should examine himself and his motives thoroughly to determine whether he has this bad trait. The apostle Paul shows the need for the right motive, and the knowledge one should have of himself in this respect, when he says, "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all (I Cor. 13:3)."

Pride should therefore be rooted out of one's personality for one's own benefit. More importantly, it must be done if a person hopes to please God. One must even come to hate it, for God's word says, "The fear of God means the hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated (Prov. 8:13)."

The individual who does not get rid of his pride will suffer. "Pride is before a crash, and a haughty spirit before

stumbling" (Prov. 16:18), and "the house of the self-exalted ones God will tear down (Prov. 15:25)." There is an abundance of examples of the crash that proud individuals, dynasties and nations suffered: Lev. 26:18-19; II Chron. 26:16; Isa. 13:19; Jer. 13:9; Ezek. 30:6, 18; 32:12; Dan. 5:22-23, 30.

Pride is deceptive. The apostle Paul counsels, "If anyone thinks he is something when he is nothing, he is deceiving his own mind (Gal. 6:3)." The proud person seems to be taking the way most beneficial or profitable to him, but he is leaving God out of account (Jer. 49:16; Rev. 3:17). The Bible says, "Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones (Prov. 16:19)."

Boasting

The Bible shows that no man has any ground for boasting in himself or his accomplishments. In the Christian congregation at Corinth, some were puffed up with pride in themselves or in other men, bringing about divisions in the congregation. They were thinking in a fleshly way, looking to men instead of to Christ (I Cor. 1:10-13; 3:3-4). These men were not interested in the congregation's spiritual welfare, but wanted to boast in outward appearances, not really wanting to help fellow Christians develop good hearts before God (II Cor. 5:12). Consequently, the apostle Paul severely reproved the congregation, showing that there was no room for them to be boasting in anyone but God and what he had done for them (I Cor. 1:28-29; 4:6-7). The rule was, "He that boasts, let him boast in

Jehovah (Cor. 1:31; II Cor. 10:17)."

Jesus' half-brother James went even farther in condemning those who boasted about certain worldly projects they were intending to carry out, telling them, "You take pride in your self-assuming brags. All such taking of pride is wicked (Jas. 4:13-16)."

A Good Connotation

Pride that is delight arising from an action or possession can be favorable. The psalmist spoke of Israel as "the pride of Jacob, whom (God) has loved (Ps. 47:4)." In a restoration prophecy Isaiah said that the fruitage of the land would be "something to be proud of (Isa. 4:2)." The apostle told the Thessalonian congregation that, as a result of their faith, love and endurance, "we ourselves take pride in you among the congregations of God (II Thess. 1:3-4)." Christians take pride in having Jehovah as their God, that they have come to know him and that he has recognized them. They follow the principle: "Let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth (Jer. 9:24)."

HATE

In the Scriptures the word "hate" has several shades of meaning. It may denote intense hostility, sustained ill will often accompanied by malice. Such hate may become a

consuming emotion seeking to bring harm to its object. "Hate" may also signify a strong dislike but without any intent to bring harm to the object, seeking instead to avoid it because of a feeling of loathing toward it. The Bible also employs the word "hate" to mean loving to a lesser degree (Gen. 19:31-33; Deut. 21:15-16). For example, Jesus Christ said, "If anyone comes to me and does not hate his brothers and sisters, yes, and even his own soul, he cannot be my disciple (Luke 14:26)." Obviously Jesus did not mean that his followers were to feel hostility or loathing toward their families and toward themselves, as this would not be in agreement with the rest of the Scriptures.

God's law to Israel stated, "You must not hate your brother in your heart (Lev. 19:17)." One of the requirements for one presenting himself as an unintentional manslayer and seeking to gain safety in the cities of refuge was that he not have held hatred toward the one slain (Deut. 19:4, 11-13).

Jesus' counsel to love one's enemies is in full harmony with spirit of the Hebrew Scriptures (Matt. 5:44). Faithful Job recognized that any feeling of malicious joy over the calamity of one intensely hating him would have been wrong (Job 31:29). The Mosaic law enjoined upon the Israelites the responsibility to come to the aid of other Israelites whom they might view as their enemies (Ex. 23:4-5). Rather than rejoicing over the disaster of an enemy, God's servants are instructed, "If the one hating you is hungry, give him bread to eat; and if he is thirsty, give him water to drink (Prov. 24:17-18; 25:21)."

The idea that enemies were to be hated was one of the things added to God's law by the Jewish race, whereas all others were considered as natural enemies. In the light of their traditional understanding of "neighbor" and in view of their known hatred and enmity toward the Gentiles, it can readily be seen why they added the unauthorized words "and hate your enemy" to the statement in God's law (Matt. 5:43).

The Christian, by contrast, is under obligation to love his enemies, that is, those who make themselves personal enemies. Such love is not sentimentality, based on mere personal attachment, as is usually thought of, but a moral or social love based on deliberate assent of the will as a matter of principle, duty and propriety, sincerely seeking the other's good according to what is right. Love transcends personal enmities, never allowing these to cause one to abandon right principles and to retaliate in kind. As to those who oppose his Christian course and persecute him, doing so in ignorance, the servant of God will even pray for such that their eyes might be opened to see the truth concerning God and his purposes (Matt. 5:44).

Nevertheless, under certain conditions and at certain times it is proper to hate. "There is . . . a time to love and a time to hate (Eccl. 3:1, 8)." Even of Jehovah it is said that he hated Essau (Mal. 1:2-3). But this cannot be attributed to any arbitrariness on God's part. Essau proved himself unworthy of God's love by despising his birthright and selling it and hence also the divine promises and blessings

attached thereto. Moreover, he purposed to kill his brother Jacob (Gen. 25:32-34; 27:41-43; Heb. 12:14-16). God also hates lofty eyes, a false tongue, hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness, anyone sending forth contention among brothers, in everyone and everything standing in complete opposition to God and his righteous laws (Prov. 6:16-19; Deut. 16:22; Isa. 61:8; Zech. 8:17; Mal. 2:16).

Therefore, in true loyalty to God, his servants hate what and whom he hates (II Chron. 19:2). "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies (Ps. 139:21-22)." But this hate does not seek to inflict injury on others and is not synonymous with spite or malice. Rather, it finds expression in its utter abhorrence of what is wicked, avoiding what is bad and those intensely hating Jehovah (Rom. 12:9, 17, 19). Christians rightly hate those who are confirmed enemies of God, such as the Devil and his demons, as well as men who have deliberately and knowingly taken their stand against God.

While Christians have no love for those who turn the undeserved kindness of God into an excuse for loose conduct, they do not hate persons who become involved in wrongdoing but are worthy of being shown mercy. Rather than hating the repentant wrongdoer, they hate the wicked act, yes, "even the inner garment that has been stained by the flesh (Jude 4:23)."

Also, upon becoming Christians, persons who formerly hated one another do so no longer (Titus 3:3). The one hating his brother is still walking in darkness, and any claim on his part to be a lover of God would really be a lie. Hatred of one's brother is tantamount to murder (I John 2:9-11; 4:20; 3:15).

Sentimentality can cause one's view of love and hate to get out of balance, as was apparently true of David in connection with his son Absalom (II Sam. 18:33; 19:1, 6). Thus, too, "the one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline (Prov. 13:24)."

SUMMARY

This chapter represented an attempt at finding passages from the Bible which may help the coach to better identify his role in a Christian perspective. The passages did not seem to condone or condemn the endurance of pain although pain appeared to be a necessary part of life. Self-exalted, haughty, and boastful appeared to be adjectives which described a sinful pride while a healthy pride was noted to be the pride of ownership. The word "hate" was shown to have many connotations in the Bible; but when using the word to mean "extreme dislike," it was proper to hate a sinful act but not another person. It was questionable that the apostle Paul's frequent reference to games signified his encouragement for Christians to participate in them. Perhaps Paul summarized the Christian viewpoint

when he stated, "For bodily training is beneficial for a little; but Godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come (Tim. 4:7-10)."

CHAPTER III

PROCEDURES

The methodology chosen for this study represents a new and different means of studying this aspect of sport. This investigation hoped, not only to determine the degree of agreement by Emporia clergymen as to whether or not certain qualities of football are compatible with Christian principles, but also to gain some insight as to why these qualities are or are not compatible with Christian principles.

The method was one of presenting a questionnaire to a number of Emporia clergymen and then at a later time conducting an interview with each to provide the investigator with a greater understanding of the answers. The questionnaire consisted of five situations that appear in football coaching, each being followed by a phrase that a football coach might use in such a situation. The questionnaire instructed the clergymen to answer the question, "Is this phrase compatible with Christian principles?", by completing one of three answers: (A) Yes, because:, (B) No, because:, and (C) Yes, but only after the following conditions are present: Answer "A" gave the opportunity to tell why the phrase is compatible with Christian principles; answer "B" gave the chance to explain why not; and "C" gave the clergymen a place to tell how a questionable phrase might be used and thus become compatible.

The inclusion of the football coaching situations was useful in providing clergymen the context in which the phrases were used. As the words "win" "pride" and "pain"-- discussed in the second chapter-- plus "hate" and "hit" carry many connotations and were a significant part of this study, it was assumed that the situations would help provide more uniform connotations in the minds of the clergymen.

The interview was necessary in gaining an understanding of the "why" and "how" parts of their answers. After reading each of the answers during the interview, the interviewer attempted to rephrase the answers using his own words. This technique was an effort to learn whether or not the interviewer had understood the answer by noting the clergyman's subsequent clarification, approval, or disapproval of the rephrasing. This method is related to that used by some forms of client-centered counseling in which the counselor rephrases his client's statements to help both the counselor and the client to perceive what is being discussed.

There is reason to question the validity of this method when viewing the interaction between the interviewer and interviewee. There probably are times when a person will not speak of what he really thinks in fear of offending another person. This question is particularly applicable to this study since some of the clergymen recognized the writer as having been a football player and coach in Eaporia.

In uncovering why the clergymen chose to answer "yes" or "no" to the questions posed-- an alternative method might have been one of placing after each "yes" or "no" a list of

possible "why" answers for the clergymen to check-- the investigator was incapable of providing all of the reasons as to why, or why not, a phrase may be compatible with Christian principles.

To discern Emporia clergymen's opinions on the Christian qualities of five football coaching phrases, five steps were instituted: (1) Choosing the Phrases, (2) Constructing the Questionnaire, (3) Selecting the Sample, (4) Conducting the Interview, and (5) Evaluating the Data.

Choosing the Phrases

To provide the five phrases to be used in this investigation, a questionnaire was completed by twenty men who have had experience in football either as a player or coach. These persons were found at an athletic seminar at Kansas State Teachers College of Emporia. This questionnaire (Appendix A) presented each individual with five situations that occur in football coaching, and each person was then instructed to write the phrase that a football coach might say in each situation. The situations were drawn from the experience of the investigator; these situations seemed to exist also in the experiences of the seminar participants as they all provided the phrases within a period of fifteen minutes and without obvious difficulty.

The five situations given to the seminar participants (and later to the clergymen) were:

1. Two linemen are lined up against each other in a hard-hitting drill situation. Jerry has all the physical ability to be a tremendous player, but

he appears reluctant to give all his effort in blocking his opponent. The coach thinks that Jerry is too "nice".

2. The football coach notices that Bruce often gets down the field to lead interference for a running play, but he rarely blocks anyone.
3. At the beginning of Monday's practice, the coach wants to be sure that the football team's effort is directed towards winning Saturday's game.
4. The football coach feels that the way Don acts indicates a lack of pride.
5. The football coach feels that too many players are pampering themselves when they get hurt.

The questionnaire was designed to give the seminar participants the opportunity to use five key words; "hate" "hit" "pride" "win" and "pain". They responded using all except "hate". The phrases given where "hate" was sought were very similar to the answers given for another situation. In light of the fact that the investigator, his advisor, and a few acquaintances of each were aware of a few instances in which a coach believed that before an athlete can be truly aggressive, he must hate his opponent; the investigator provided the phrase dealing with hate. The other four phrases were chosen as the ones most representative of the phrases given by the seminar participants. The five phrases were:

1. Jerry, I know he's your friend, but right now you've got to hate him.
2. Bruce! Hit somebody!
3. Men, our whole season depends on winning Saturday's game.
4. Don, you've got to have more pride in yourself and in your team.
5. Men, you've got to be able to play with pain.

Constructing the Questionnaire

The questionnaire to be administered to the clergymen (Appendix B) was constructed by listing the five situations that were used in gaining the phrases, plus the phrases that were chosen for the study. The clergymen were given directions on the questionnaire which asked them to answer the question, "Is this phrase compatible with Christian principles?"

Selecting the Sample

The sample was obtained by interviewing as many Emporia clergymen as possible within limits of time and availability on the part of both the clergymen and the investigator. It was possible to include all of the major Christian faiths (in terms of national membership) as part of this sample. Thirty-six churches exist in Emporia; twenty-four clergymen were interviewed.

Conducting the interviews

After having met the individual clergyman, presented him the questionnaire, asked him whether or not he understood the questions, and established a time for the interview; the interview itself took place. The clergyman and the investigator discussed the answers to each of the five questions using the technique related to that of the "client-centered" counselor described in the introduction to this chapter.

Evaluating the Data

For each question the frequency of the answers were stated, followed by a statement and small table which showed

the degree of agreement by noting the percentage of clergymen who picked each of the three answers.

After the statistical information was presented, an attempt was made to summarize the reasons the clergymen gave in telling why they chose their particular answers.

The final analysis of data consisted of using the Chi Square formula to note the level of significance for each phrase and also for the total number of negative responses gained by the questionnaire.

CHAPTER IV

REPORT AND ANALYSIS OF DATA

This chapter contains six sections: one section for each of the five phrases, and the final section which will contain a summary of conclusions. The findings of the study will be reported and analyzed by using the following form:

1. A statement of the situation and the phrase presented to the clergymen.
 - a. A statistical chart which shows the number of responses to each answer, plus the percentage of the total answers that each number represents.
 - b. A short explanation of what is shown on the chart.
 - c. A report of the ways in which each of the three answers was completed.
 - d. Conclusions drawn from the clergymen's answers.

Keep in mind that the question asked of the clergymen was, "Is this phrase compatible with Christian principles?"

1. Two linemen are lined up against each other in a hard-hitting drill situation. Jerry has all the physical ability to be a tremendous player, but he appears reluctant to give all his effort in blocking his opponent. The coach thinks that Jerry is too "nice".

Phrase: Jerry, I know he's your friend, but right now you've got to hate him.

A. Yes, because:	1	. . . . .	4% of 24
No, because:	20	. . . . .	83%
Yes, but:	<u>3</u>	. . . . .	13%
	24		

- B. Twenty clergymen, representing eighty-three percent of the sample, chose to answer in the negative. Four clergymen representing seventeen percent chose to answer in the

affirmative with one answering Yes, because: and three giving Yes, but only after the following conditions are present:

C. The lone person answering the Yes, because: gave his reason as, "Hate does not have the same meaning in football as in religion. Here, hate is a cliché term which says, 'Be aggressive,' or 'Don't let anyone push you around.'"

The three people who responded to the Yes, but: stipulated that to be compatible with Christian principles this phrase must be used to engender only a type of hate that is not so strong as to be carried off the football field. One added that this situation may provide an outlet for a natural, human emotion.

The twenty clergymen who completed the No, because: agreed unanimously that it was unchristian to inspire hate. Two clergymen noted that engendering hate is only a quick and "cheap" way of motivating players to be aggressive.

D. A large majority (83%) of Emporia clergymen agree that the phrase, "Jerry, I know he's your friend, but right now you've got to hate him," is incompatible with Christian principles because they believe it is unchristian for a football coach to inspire hate in his players.

2. The coach notices that Bruce often gets down the field to lead interference for a running play, but he rarely blocks anyone.

Phrase: Bruce! Hit somebody!

A.	Yes, because:	16	. .	67%	of 24
	No, because:	2	. .	8%	
	Yes, but:	6	. .	25%	
		<u>24</u>			

B. Twenty-two clergymen, representing ninety-two percent of the sample, answered a form of Yes. Yes, because: drew sixteen responses while Yes, but: received six. The two No, because: answers represented only eight percent of the sample.

C. One of the two No, because: answers stated that this phrase is incompatible with Christian principles because the task of hitting a "somebody" who may not even be in the way of the play, has a tendency to build hate. The other negative answer identified the phrase as one promoting physical violence which does not have a place in the life of a Christian. This answer included the question, "Could we see Jesus encouraging someone to hit another or he doing it himself?"

The six clergymen reacting to Yes, but: agreed that the phrase was compatible with Christian principles as long as the "hitting" was done within the rules. Two added that the "hit" must be essential to the success of the play.

All of the sixteen clergymen who answered the Yes, because: question gave short answers saying that this phrase illustrates "the nature of the game."

D. A large majority (92%) of Emporia clergymen agree that the phrase, "Bruce! Hit somebody!" is, or can be compatible with Christian principles.

3. At the beginning of Monday's football practice, the coach wants to be sure that the team's effort is directed towards winning Saturday's game.

Phrase: Men, our whole season depends on winning Saturday's game.

A. Yes, because:	6	. . . . .	25%	of 24
No, because:	7	. . . . .	29%	
Yes, but:	<u>11</u>	. . . . .	46%	
	<u>24</u>			

B. Seventeen clergymen, seventy-one percent of the sample, gave Yes answers, six answering the Yes, because: and eleven answering the Yes, but:. The seven No, because: answers represented twenty-nine percent of the answers.

C. Of the six Yes, because: answers two saw the phrase as acceptable for the coach to use for inspiring the team to start out the season with the will to win. Four viewed the phrase as being compatible because every practice and game effort needs to be recognized for both its immediate and seasonal effect.

The No, because: answer was given in four ways. One person said "No" because it is more important to play for the enjoyment of the moment and to strive to do one's best. One said that this phrase tends to make the pursuit of winning a false god. Another one said "No" because the spirit of competition is not in keeping with Christian principles. The remaining four chose to answer in the negative by simply stating that the phrase was not true.

Six variations in the answers were given in completing Yes, but only after the following conditions are present:. They were: (1) The team must know how to lose also-- given by only one clergyman. (2) The games are played in honesty and

fairness-- given four times. (3) The game is really crucial or needed for the championship-- given twice. (4) It is just a psychological tool to help the team to use its talents to the utmost-- given once. (5) Other things such as physical health, academic achievement, and development of character are still a part of the goal system-- given twice. (6) The statement is really true and is used to motivate the players to give the best they have to give-- given once.

D. A majority of Emporia clergymen (71%) agree that the phrase, "Men, our whole season depends on winning Saturday's game," is or can be compatible with Christian principles.

4. The football coach feels that the way Don acts indicates a lack of pride.

Phrase: Don, you've got to have more pride in yourself and in your team.

A. Yes, because:	0	. . . . .	0%	of 24
No, because:	2	. . . . .	8%	
Yes, but:	<u>22</u>	. . . . .	92%	
	24			

B. Twenty-two Emporia clergymen, ninety-two percent of the sample, chose to answer in the affirmative with all of them completing Yes, but:. The two No, because: answers represented eight percent of the sample.

C. The two negative answers were, "Pride is not a Christian quality," and, "I've never been taught to have pride in myself or anybody else. Perhaps with some help I will be able to learn how to have some pride."

All of the twenty-two affirmative answers noted that

there are two types of pride, the sinful pride that goes before a downfall and the pride of confidence in knowing what you are capable of doing (Three added, "with the help of the Lord."). Sinful pride was identified by fifteen clergymen as a haughty, arrogant pride; and was noted by five to be an "unreal" pride; and the remaining two classified sinful pride as a boastful pride.

D. A large majority of Emporia clergymen (92%) agree that the phrase, "Don, you've got to have more pride in yourself and in your team," is compatible with Christian principles if the coach is working toward a pride of confidence rather than toward a sinful pride.

5. The football coach feels that too many players are pampering themselves when they get hurt.

Phrase: Men, you've got to be able to play with pain.

A. Yes, because:	13	. .	54%	of 24
No, because:	1	. .	4%	
Yes, but:	<u>10</u>	. .	42%	
	24			

B. Twenty-three Emporia clergymen, representing ninety-two percent of the sample, chose an affirmative answer. Thirteen (54%) picked Yes, because: while ten (42%) completed Yes, but:. Only one clergyman found it necessary to answer in the negative.

C. The negative answer reported that the phrase was incompatible with Christian principles because, "to endure pain for other than Christian reasons (especially when one

can easily avoid un-necessary suffering or pain such as encountered in football and other contact sports) is of no value or blessing to a Christian."

The clergymen completed Yes, because: in three ways: Two said the phrase is compatible because one should not give in to every little pain and forget yourself for the success of the team; Four simply said that operating with pain is part of life; and the other seven merely stated that it was compatible because playing with pain is part of the game.

For some reason the completions of Yes, but: were very wordy when compared to the rather short answers provided on other parts of the questionnaire. Hence, the conclusive reporting of the ways this question was answered became most difficult. Five answers made reference to the necessity of knowing the difference between pain and injury; other than this the investigator could recognize no other significant conforming qualities.

D. A large majority of Emporia clergymen (92%) agree that the phrase, "Men, you've got to be able to play with pain," is compatible with Christian principles.

Table 1

Chi Square Test to Find Level of Significance for Each Phrase

$$\text{Formula: } x^2 = \frac{(O - E)^2}{E}$$

x^2 = Chi Square

O = Observed Frequency of "No, because:"

E = Expected Frequency Due to Chance

P = Probability Level

	O	E	O - E	(O - E) ²	$\frac{(O - E)^2}{E}$	P
1. <u>HATE</u>	20	12	8	64	5.33	.05
2. <u>HIT</u>	2	12	-10	100	8.33	.01
3. <u>WIN</u>	7	12	-5	25	2.08	ns
4. <u>PRIDE</u>	2	12	-10	100	8.33	.01
5. <u>PAIN</u>	1	12	-11	121	10.08	.01

Note: The negative integers in the "O - E" column cause the "P" column to represent inverse significance.

Table 2

Chi Square Test to Find Level of Significance for the Study

O = Observed Frequency of all Negative Answers

E = Expected Frequency Due to Chance

	O	E	O - E	$(O - E)^2$	$\frac{(O - E)^2}{E}$	P
<u>NEGATIVE</u>	34	60	-26	676	11.27	.01

Note: The negative integer in the "O - E" column causes "P" to represent inverse significance.

Statistical Analysis

Table 1

Eighty-three percent of the sample viewed the phrase, "Jerry, I know he's your friend, but right now you've got to hate him," as being incompatible with Christian principles. Table 1 showed that this agreement was significant at the .05 level; the hypothesis of this study is accepted for the first phrase.

Ninety-two percent of the sample judged the phrase, "Bruce! Hit somebody!" as being compatible with Christian principles. Table 1 indicated that the negative answers were inversely significant at the .01 level, and that the affirmative answers were significant at the .01 level. As for the second phrase the hypothesis stands rejected.

Seventy-one percent of the sample identified the phrase, "Men, our whole season depends on winning Saturday's game," as being compatible with Christian principles. The level of significance computed for this phrase did not reach .05. Therefore, the hypothesis of this study is rejected in the case of the third phrase.

Ninety-two percent of the sample considered the phrase, "Don, you've got to have more pride in yourself and in your team," to be compatible with Christian principles. For this fourth phrase the negative answers were inversely significant while the positive answers were significant at the .01 level. The opinions rendered for this phrase showed the hypothesis to be rejected.

Ninety-two percent of the sample judged the phrase, "Men, you've got to be able to play with pain," to be compatible with Christian principles. The negative answers again showed significant agreement at the .01 level. For the final phrase the clergymen's answers again showed the hypothesis of this study to be rejected.

Table 2

The questionnaire drew 34 negative answers from the clergymen. Table 2 showed these responses to be inversely significant at the .01 level, and also showed that Emporia clergymen agree at the .01 level that the five phrases are compatible with Christian principles. Thus, the hypothesis of this study was rejected.

CHAPTER V

SUMMARY, CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

It was the purpose of this study to investigate whether or not five selected phrases sometimes used by football coaches to motivate their players are compatible with Christian principles. A knowledge of this compatibility was gained collecting the views of Emporia clergymen. It was hypothesized that Emporia clergymen agree that these selected phrases are incompatible with Christian principles.

From the thirty-six Emporia churches, the sample consisted of twenty-four clergymen. These twenty-four clergymen rendered their opinions by filling out a questionnaire which asked them whether each phrase was compatible or incompatible, and further asked them to explain why. In the event they saw the phrase as being questionable, they were asked to stipulate conditions that would allow the phrase to become compatible with Christian principles. After the individual clergyman had completed the questionnaire, the investigator conducted an interview with him to gain a better understanding of the answers.

Conclusions

Eighty-three percent of the sample viewed the phrase, "Jerry, I know he's your friend, but right now you've got to hate him," as being incompatible with Christian principles.

Table 1 showed that this agreement was significant at the .05 level; the hypothesis of this study is accepted for the first phrase.

Ninety-two percent of the sample judged the phrase, "Bruce! Hit somebody!" as being compatible with Christian principles. Table 1 indicated that the negative answers were inversely significant at the .01 level, and that the affirmative answers were significant at the .01 level. As for the second phrase the hypothesis stands rejected.

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Ninety-two percent of the sample judged the phrase, "Men, you've got to be able to play with pain," to be compatible with Christian principles. The negative answers again showed significant agreement at the .01 level. For the final phrase the clergymen's answers again showed the hypothesis of this study to be rejected.

The questionnaire drew 34 negative answers from the clergymen. Table 2 showed these responses to be inversely significant at the .01 level, and also showed that Emporia clergymen agree at the .01 level that the five phrases are compatible with Christian principles. Thus, the hypothesis of this study was rejected.

Discussion

The method used in this study could have produced more valid results had certain changes been induced. The coaching situations should have been more inclusive to limit further the connotations surrounding key words such as "pride". The phrases themselves could have been more valid had the coaches' questionnaire been distributed to far more than twenty. Personally handing the clergymen's questionnaire to each clergyman probably had a detrimental effect on this study and was unneeded as only one clergyman asked for a clarification of a question. The questionnaire could have been mailed and done so in such a manner as to have hidden the investigator's identity; several clergymen recognized the investigator as having been a football coach at the local junior high school.

The review of literature for this study represented an attempt to find advice, as to how to coach in a Christian manner, by citing Biblical passages which seemed to have some relationship to sport. Two factors led the investigator to this type of review: the writer's frustration at finding many literary works which espouse athletics as building Christian

character but fail to give the coach advice as to how he can do his part, and the investigator's feeling-- gained during the early interviews with the clergymen-- that some of the answers given on the questionnaire were not backed by Biblical knowledge. It was certainly not the purpose of this study to criticize Christian clergymen; while the second chapter failed to obtain substantial advice for coaches, it certainly indicated the difficulty of gaining such advice from the Bible.

This study seemed to show that a football coach should not work to inspire hate in his players but should work to develop a healthy, un sinful type of pride. It also seemed to show that encouraging athletes to win games, to endure pain, and to aggressively block an opposing football player is compatible with Christian principles.

However, one should be very careful before accepting, as truth, such conclusions because the clergymen interviewed may not be representative of all Christian clergymen. Furthermore, the majority of Christian clergymen may not hold knowledge of the truth in regard to the questions asked by the questionnaire.

It has been said that sometimes the truth lies in the hands of only a few. The investigator felt that some of the opinions held by a minority of the sample did have some basis in Christian principles. One local clergyman declared that every phrase given on the questionnaire was incompatible with Christian principles. He held that competition was essentially unchristian because it violates the spirit of humility

that Jesus demands; he also noted that pain should be endured only in Christian endeavors. In some cases the validity of the answers must be questioned; when asked to evaluate the phrase, "Bruce! Hit somebody!" many clergymen simply answered, "It's the nature of the game." Is one to assume that football is essentially a Christian activity? or, did the personal feelings of the clergymen override Christian thought?

Recommendations for Future Study

While looking for related literature and questioning the clergymen, the investigator found himself wishing to learn many things. It is hoped that the suggestions for future study presented here will be useful to others.

1. A study which gains insight into the place of competition in a Christian society.
2. A study presenting a questionnaire similar to the one used for this investigation to coaches and to clergymen to see if there is a significant difference in their views.
3. A study which gains knowledge of how to coach in a Christian manner by questioning leaders of The Fellowship of Christian Athletes.
4. A study which looks to see what differences, if any, exist between the coach's conduct while he is coaching and when he is not.
5. A study which strives to find how teachers in the various religious seminaries view different aspects of athletics.

APPENDIX A

FOOTBALL COACHING PHRASES

Listed are five situations that may occur in football coaching. Please write the words a football coach would say in each situation. (If such a situation has not existed in your experience, leave the item blank.)

1. Two linemen are lined up against each other in a hard-hitting drill situation. Jerry has all the physical ability to be a tremendous player, but he appears reluctant to give all his effort in blocking his opponent. The coach thinks that Jerry is too "nice."

Example: Jerry, to be an outstanding football player you must learn to temporarily hate your opponent.

2. The football coach notices that Bruce often gets down the field to lead interference for a running play, but he rarely blocks anyone.

Example: Bruce, you've got to hit somebody!

3. At the beginning of Monday's football practice, the coach wants to be sure that the team's effort is directed towards winning Saturday's game.

Example: Boys, our number one objective is to win Saturday's football game.

4. The football coach feels that the way Don acts indicates a lack of pride.

Example: Don, you've got to have more pride in yourself and in your team.

5. The coach feels that too many football players are pampering themselves when they get hurt.

Example: Men, you've got to be able to play with pain.

APPENDIX B

FOOTBALL COACHING PHRASES AS EVALUATED

BY EMPORIA CLERGYMEN

July, 1971

Listed are five situations that occur in football coaching. Following each situation is a phrase that a football coach might use in that situation. Please complete one of the three answers for each phrase in answering the question, "Is this phrase compatible with Christian principles?"

1. Two linemen are lined up against each other in a hard-hitting drill situation. Jerry has all the physical ability to be a tremendous player, but he appears reluctant to give all his effort in blocking his opponent. The coach thinks that Jerry is too "nice."

Phrase: Jerry, I know he's your friend, but right now you've got to hate him.

A. Yes, because:

B. No, because:

C. Yes, but only after these conditions are present:

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2. The football coach notices that Bruce often gets down the field to lead interference for a running play, but he rarely blocks anyone.

Phrase: Bruce! Hit somebody!

A. Yes, because:

B. No, because:

C. Yes, but only after these conditions are present:

3. At the beginning of Monday's football practice, the coach wants to be sure that the team's effort is directed towards winning Saturday's game.

Phrase: Men, our whole season depends on winning Saturday's game.

A. Yes, because:

B. No, because:

C. Yes, but only after these conditions are present:

4. The football coach feels that the way Don acts indicates a lack of pride.

Phrase: Don, you've got to have more pride in yourself and in your team.

A. Yes, because:

B. No, because:

C. Yes, but only after these conditions are present:

5. The coach feels that too many football players are pampering themselves when they get hurt.

Phrase: Men, you've got to be able to play with pain.

A. Yes, because:

B. No, because:

C. Yes, but only after these conditions are present:

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