

ISSUES...

IN CHRISTIAN EDUCATION

Fall 1975

Volume 10, Number 1

HAZARDS OF THE MINISTRY
8 Personal Hazards of the Ministry
Arnold G. Altman
10 The Hazards of Being Chief Shepherd
Walter W. Schoedel
14 The Hazards of Being An Associate Minister
Robert L. Lathrop
17 In Memoriam
Book Reviews
Words
By The Editors
EFFECTIVE MINISTRY
BEGINS WITH



HAZARDS OF THE MINISTRY

6 Personal Hazards of the Ministry

Arnold G. Ahlman

10 The Hazards of Being Chief Shepherd

Walter M. Schoedel

14 The Hazards of Being An Associate Minister

Kermit R. Lauterbach

3 Editorials

17 In Memoriam

Jack Tracy Ledbetter

19 Book Reviews

23 Last Words

W. Theo. Janzow

Editor

Glenn C. Einspahr, Ed. D.

Editorial Committee

Marvin Bergman, Ed. D.

Book Reviews

Gilbert Daenzer, M. A.

Associate

W. Theo. Janzow, Ph. D., D. D.

Associate

Richard J. Shuta, S. T. M.

Editorials

Richard Wiegmann, M. F. A.

Art

Business Manager

Gilbert Heine

Administrative Secretary

Elizabeth Schmidt

Editor's Notes

Every occupation has its hazards. The office of a minister of the Gospel is no exception. Today it appears less attractive to many youth because some of them see more of the stresses associated with being a professional worker in the church. The contributors to this *Issues* address themselves to the identification of some of the major problems pastors, teachers, directors of Christian education and other ministers face. The authors provide the reader with numerous suggestions based on their experiences concerning how to cope with the personal and professional dilemmas which are part of being a shepherd to God's sheep in the 1970's. The views expressed are the authors' and do not necessarily represent the position of the Concordia faculty.

The Editor

About the Authors

Arnold Ahlman is pastor of Gethsemane Lutheran Church, Northglenn, Colorado. Walter Schoedel is pastor at Concordia Lutheran Church in Kirkwood, Missouri. Kermit Lauterbach is minister of education and youth at Messiah Lutheran Church, Fairview Park, Ohio. Rich Bimler is assistant to the President of the Minnesota South District in youth ministry, social ministry and evangelism. Stephen Schmidt is an associate professor at Concordia Teachers College, River Forest, Illinois. William Richardt is pastor of St. Matthew Lutheran Church in Holt, Michigan. Emil Mach is pastor of Immanuel Lutheran Church, Scranton, Pennsylvania. Jack Ledbetter is a professor at California Lutheran College, Thousand Oaks, California. Other materials were written by members of the Seward Concordia faculty.



CIRCULATION POLICY—*ISSUES . . . in Christian Education* is published three times a year by the faculty of Concordia Teachers College, Seward, Nebraska 68434. A copy of *ISSUES* is sent free to each church, school, district and synodical office in The Lutheran Church—Missouri Synod. Copies are also sent to high schools, colleges, and universities affiliated with the Synod. Individuals wishing personal copies may obtain them as follows: Single copy @ 75¢ each; Subscription @ \$2.00 per year; 10 or more copies mailed to the same address @ 35¢ per copy.



PARISH PASTOR AND PERSONALITIES



editorials

EFFECTIVE MINISTRY BEGINS WITH EVANGELISM

"As you accept this Call to become Minister of Education within our parish, you will assume the duties of a classroom teacher, Christian Educator within the parish, and you will do the work of an Evangelist."

Every Call that is issued by one of our Synodical congregations is worded differently except for the last phrase — "and you will do the work of an Evangelist." This means that every Called staff member, every contracted teacher, yes, even every secretary, janitor, musician, etc., is to be actively involved in that congregation's training program for Evangelism. This could be labeled legalistic by some. This could even be called dictatorial by others. But for that calling congregation it is called discipleship. They hold that discipleship begins with Evangelism.

Our Lord's purpose for coming to this earth was to seek and to save the lost. That's what He tells us in Scripture. He told His disciples that He wanted them to learn to fish for men, and His entire training program was centered around training His men to catch other men. Just before He visibly left this earth, He gave the reminder to His disciples again by saying that they should *all* be His witnesses, and go into the entire world and make disciples for Him. There is just no getting around it as far as the Scriptures are concerned — Discipleship begins with Evangelism. In fact, it is very questionable whether discipleship has even started in one's life, if that person is not leading others to the Cross of Jesus Christ.

The Scriptures teach that some have

been Called to be Apostles, Prophets, Evangelists, Pastors, and Teachers. That is, the Holy Spirit invests a certain quality of ministry in people which causes them to surface as specialists in certain areas of ministry within the Church of Christ. Yet, Scripture also teaches that everyone who surfaces into Ministry is to do the work of an Evangelist. Everyone who names the Name of Christ is to witness. Everyone who claims to be a royal priest within the Kingdom is to proclaim the wonders of our Lord and how He delivered us out of the powers of darkness. In order for effective soul-winning ministry to take place, all Ministers (Called, contracted, installed, ordained, inducted, commissioned, or even hired) are to be doing the work of an Evangelist, namely, leading people to the cross of Jesus Christ.

At a recent Evangelism Clinic in Grand Rapids, Michigan, a 53-year-old, six foot-four inch tall, 240 pound, Lutheran Saint of God stood up and made his life-changing statement. He said, "I've been a Lutheran Christian ever since Baptism nearly 53 years ago. I attend church every Sunday and commune whenever the Lord's Supper is offered. I've been chairman of the congregation, elder, trustee, Sunday school teacher, and always active in the main programs of the church. Yet, I want to confess to you that I don't know of anyone that I've ever led to Christ." Within a few short days after that statement was made, this giant Lutheran was involved in personal Evangelism training so that he could receive the tools to lead other people to Christ.

If the average member of a congregation would be honest, he would have to say that he, too, hasn't led anyone to Christ. But even more, the average Called Minister of Religion within our Church, if

he was honest, would also have to make that statement. And, as a result, because we have "copped out" on discipleship, we end up at the close of the year with a grand total of subtracting people from the membership rolls. This is a disgrace to the Power revealed to us in the Word. This is a disgrace to the effectiveness of the Gospel Message. This is a disgrace to the ministry.

How can this change? Let's review our priorities. Discipleship begins with Evangelism. As a parish worker, your first priority should be to see that you are equipped to lead others to the Cross of Christ. You should be actively involved in a training program to receive the necessary tools to lead others to Christ. You should be regularly going out with others within the parish, speaking the Word of Christ in the homes of already prepared people, prepared from the beginning of time by the Grace of God and the power of the Holy Spirit. You should be doing this work of an Evangelist.

Staff should be recruited to a vision and not a job. The Vision is to train every available person to the task of Evangelism, and then to go out, staff and congregational member side-by-side, to lead our part of the world to Christ. We all have different congregational responsibilities. We have all been called to specialize in certain facets of ministry. We continue to search out God's Power to accomplish these tasks according to His Will. Yet, ALL OF US have been Called to do the work of an Evangelist. The results will be exciting; the Gospel is effective! It all works just like our Lord said it would if we, as ministers of God's people, arrange our priorities to agree with the Biblical principle that "Discipleship Begins with Evangelism."

William Richardt

THE CASE FOR THE MINI-MINISTERS

"You missed your calling — you should have been a minister!"

"When are you going back to school to become a minister?"

"Pastors get a 20% discount on all of our books. Are you a minister?"

If you have ever been a recipient of any of the above comments, you must be a teacher, principal, DCE, deaconess, or other such mini-minister, that is, a person who is a professional church worker yet has not been slotted into the clergy ranks. The non-ordained, non-clergy professional church workers are often looked upon as the mini-ministers of the Church — those who work full time but really have never really arrived as full, "maxi-ministers," because they have never received a "Rev." before their name.

Sour grapes? Not at all. The role and status of a non-ordained, non-clergy person in the Church needs to be seriously discussed without becoming negative or bitter towards those who are ordained and who are called "pastor." We need them! God loves them! We mini-minister types even love them (at least most of the time!). The point is that the basic church educators (you and me) need to come to grips with our own identity and image, not at the expense of the "pastor-types," but in order to see our calling as being from God and being as proper and significant as any other calling of church professionals.

We need to take a more positive and active approach to our role within the church. Let's not get hung up on labels, on what people call us. Let's not receive an "anti-pastor" complex because we sometimes feel that the "Revs." have more status and honor than we do. Or at least, if we want to become motivated for the "cause" of the educator, let's do it for the right reason!

We do need to speak out when people around us do not understand the educators' ministry; we do need to speak out if we see the church becoming dominated and controlled by any kind of professional — clergy or educator; we need to speak out and affirm each other in the fact that God sees us as first-class, professional workers in His Kingdom. To do otherwise would be a forsaking of what our mission and ministry is all about!

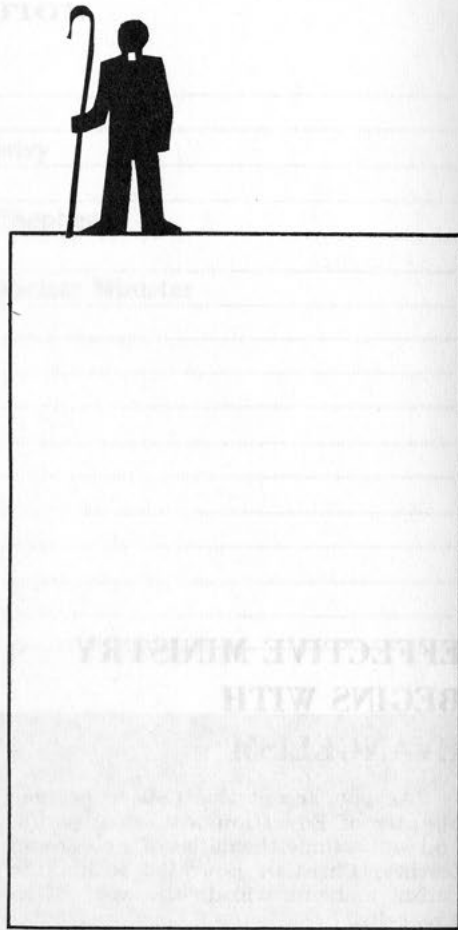
But the key to our speaking out "in love" first of all centered in Jesus Christ

and in the fact that He affirms, supports, and calls ("labels" us, if you will) through our Baptism! We are important people in the Kingdom! We have status! We have worth! We have identity! Not, however, because we say so, or because we force others into treating us fairly and squarely just like they do the "Revs." Not at all! We first of all have identity as full-time, first-class, professionals because God in Jesus Christ says so! That's where we start! That's where we end! That's where the action comes from!

Our basic task, then, seems to be one of AFFIRMATION! To affirm to ourselves, first of all, that we are worthwhile because God says so; to affirm in other educators the fact that they are important people because God says so. Our job is to keep in "ministry range" with other professional church educators in order to affirm, support, pick up, build up, keep up in the faith we all share. This means relationships. This means spending time and seeking out a "support system" in our church staff and community. How many educators and pastors and other church professionals can you share and laugh and cry with? I am becoming more and more convinced that a team ministry, a closeness of relationships between fellow professionals, is one of the greatest contributing factors to a healthy, happy ministry to people.

To many within and outside of our church, the Lutheran educator is depicted as a dedicated, well-trained, passive type of person. Some educators have accepted a label of being "second-class people" who "know their place" and who do not become involved in actively seeking and voicing their feelings of who they really are as God's people. One is reminded of some words from the film "Hello up there" which is a children's view of parents, teachers, and other big guys in their life: "Hello up there, big guys. Ua, we little guys are tired of being pushed around. Do you hear us up there?" Is this not the portrait which some of our educators have of themselves, the "little guy" image?

For example, the Lutheran Education Association has 2500 members throughout the country. LEA is attempting to be a "voice" for the professional educator within the Church. LEA sees the need to help others see that all people are in ministry together — pastor, educator, laity. And it is exciting to note that increasing numbers of pastors are joining LEA to work together in the total educa-



tional concerns of the church. LEA needs more educators too, to do a better job!

One more red flag to raise — we educators go about affirming each other and voicing the needs and joys and concerns we have about pastor-educator relationships and at the same time we do to the lay person what we accuse pastors of doing to us! For there is no way that educators can limit their affirming of God's people. As we start with ourselves, we also need to be affirming those accepting and sometimes not-so-accepting lay people who are also ministers, first-class ministers at that! It's great how God uses all of His people for the task of sharing the Good News of Jesus Christ with others!

So GO, SERVE, LOVE, SHOUT, fellow ministers! Continue to find your worth and role in Jesus Christ! One more thought . . . my mom always hoped that I would become a minister some day, and through all of that hoping, she ministered to me. I need to continue to minister to people that way too, and to continue to say to my mom, "Hey, mom, I am a minister, remember? And even more than that — so are you!"

Have a good day in the Lord, you Maxi-minister, you!

Rich Bimler

PARISH, PASTOR AND PERSONALITIES

A pastor is God's prophet, ordained to proclaim His Word. While he is aware of this calling, he often is unaware of how much of an arena of struggle this Calling still is today. This happens because he is seldom aware of the fact that there is a difference between the church of Acts and the church of today. The church of Acts was Word-centered; today's church is man-centered.

In the Word-conscious church new persons lived in the sphere of the eternal. Heaven, hell, redemption and the Holy Spirit were real. Upon hearing the Word men either ran to Christ or stoned the Apostles, whereas, in today's man-centered church the people of God seem to give Him glory for only one hour on Sunday morning. But, as many a pastor discovers, even while they are listening, they are more concerned about *how* the pastor is proclaiming that Word.

Because of the many varied personalities, tensions and conflicts develop in the parish. Yet the pastor has to learn to live with them to fulfill his ministry. Indeed every parish has a personality of its own. It also has a ruling group with pronounced personalities and ideals. Usually they strive to get their way and to have an "in" with or control of their pastor. If they do not succeed directly, they will try to do it through his wife. People certainly should feel free to speak to her, but pastors have learned long ago not to ask their wives, "Who said this?"

The pastor is the channel for the Word through preaching and teaching, for comfort, challenge, and guidance. To be effective he must be aware that His leadership consists in serving people, modeling the Good Shepherd who "came not to be ministered unto, but to minister." (Matthew 20:28). He must cultivate certain virtues that are essential to this ministry and to his emotional well-being. Titus 1:7 tells him to be "not self-willed, not soon angry." St. Paul advises him to be "gentle unto all men," and at the same time to "be strong." (II Tim. 2:24; 2:1)

As the present church is functioning, most successful pastors are overworked. They are harassed by telephone calls from outsiders; they are also expected to share in a multitude of community enterprises. Since they are looked upon as professional men of prayer, many affairs begin with their invocations — that, of course,

adds respectability to the organization. The general thinking seems to be that pastors have a great deal of free time and therefore can be called upon for a variety of services.

In the midst of his many services to others the pastor often feels he has no one human being he can talk to, in whom he can confide. For some reason he may feel he can't go to another minister of his circuit. Because of this he lives in a vast, somber, depressing sea of loneliness. If he only could learn to open his heart to a fellow pastor who no doubt is experiencing the same loneliness!

To be successful the pastor must never lose sight of the fact that it is God who put him into that parish as a Shepherd of His flock, for truly "The Holy Ghost has made you overseers." (Acts 20:28). It is God Himself who assures the pastor: "I have made thee a watchman." (Ezekiel 3:17)

Emil Mach

"AUTHORITIES IN EDUCATION":

A CLARIFYING WORD

In the fall of 1973, *Issues* printed a brief editorial which I had written, entitled "Authorities in Education." That editorial has subsequently appeared in another church-related newspaper, accompanied with criticism and editorial comment. In light of possible misunderstandings and unkind interpretations by critics, I am hopeful that I might clarify my honest intention in that editorial.

Issues readers should know that I bear full responsibility for what I have written. My ideas ought not be used against *Issues* editors or publisher. I asked the editors for permission to write this clarifying article to outline my position more carefully than in the earlier article. I am grateful that *Issues* has agreed to publish this brief explanation in pursuit of reconciliation and understanding in the Church. I want these words to serve that purpose. I write them with that hope. I apologize for any offense caused by the original article.

My original editorial was directed against authoritarianism in education. It was written against oppressive and inhumane use of authority in the education of

persons. It was not meant in any way to reject the absolute authority of the Scriptures in matters of faith and life. I hold the Scriptures to be the *only* source and norm of all Christian teaching. When I spoke of personal authority in the editorial, I had reference to human matters. I meant no more than to express the idea that a person is responsible for his own actions and thoughts. Finally, what a person believes and knows is authority for him, and in good conscience he must act accordingly.

Christian faith is a personal matter, and the ultimate authority in all spiritual matters resides in Jesus Christ. "I am the way, the truth, and the life." I believe in the absolute truth of the Gospel. The perception of that truth is normed in faith by Scripture, the "Sola Scriptura" principle of the Reformation. I believe the Bible is the revealed, truthful Word of God. The last sentences in the original editorial were intended to carry that meaning. Jesus is the Truth. He lives among us in *Word* and *Sacrament*. All human authority is subject to His Lordship!

Another possible misunderstanding was a statement about parental authority. I meant those words in the context of the entire editorial. I meant to write against repressive paternalism (e.g., Puritanism).

I also sought to speak reality. Parents cannot, nor do they, bear full responsibility for education in American society. The Federal Government, the State, and the Church all share in the educational task. Legally the State takes responsibility for the education of the public. Regrettably, most parents have abdicated any responsibility.

I do not reject the authority of Christian parents to nurture their children in faith. Of course Christian parents bear this responsibility. I have spent the last 20 years in my teaching ministry helping parents with that very responsibility.

I hope these words clarify. I wrote against imposed authoritarian structures, in behalf of human freedom. I believe that persons are individually responsible for their own thoughts and actions. Christians base their authority on Jesus Christ, revealed in the Gospel and alive in the witness of the Written Word. John 8:31, 32.

Stephen A. Schmidt

PERSONAL HAZARDS OF THE MINISTRY

I

When I get to heaven, I'm going to look up Dr. Martin Luther and ask him if he really spent those hours in prayer which he indicated when he said, "I have so much to do today that I must spend a couple of hours in prayer." One of the greatest pressures in striving to serve in the parish ministry, or in any ministry for that matter, is the inevitable and sometimes unanswerable comment, "there is so much to do and not enough time to do it." Some church workers have found that when they make a schedule for themselves, listing top priorities first, much more is accomplished in serving the Lord than when they go from crisis to crisis or from problem to problem without much forethought or planning. This is not to imply that one can always follow every "jot and tittle" of the schedule. Emergencies will come in as the young man who has run away from home, the couple that is contemplating divorce, or the lady that is threatening to take her life, etc. However, when one does make a weekly schedule on Sunday night before retiring or on Monday one will find that much more is accomplished in serving our Lord.

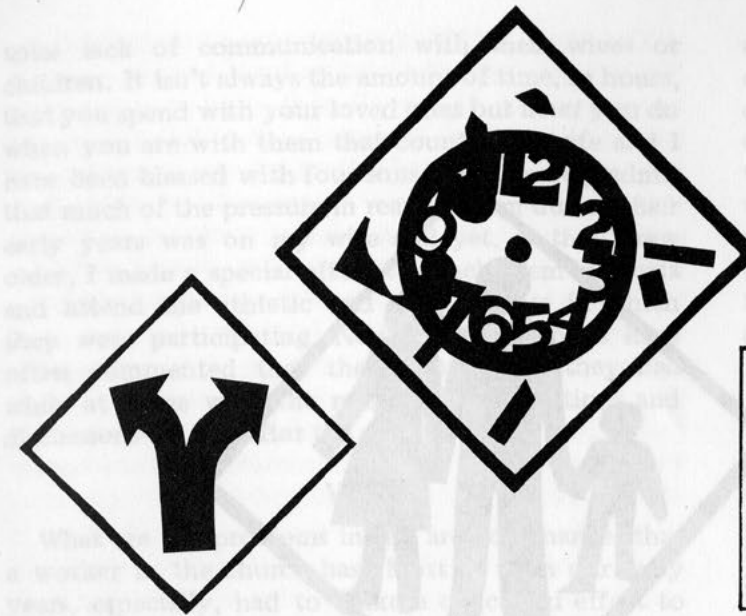
By analyzing the use of time I'm not belittling the power of prayer. "Prayer changes things" and "prayer also changes us!" Many times in facing a crisis in a congregation, even when we say and do the dumbest things, God has a way of proving the Bible passage to be true, "All things work together for good to them that love God, to them who are called according to His purpose."

II

Another one of the true hazards of the ministry is the difficulty in being open-minded towards criticism. It's so easy for us to bristle when attacked and fight back and possibly not even listen to the other

person's point of view. The day is far past when the clergyman was one of the few educated people in the community. It's been my privilege now to be present as pastor in six building projects. After the second building project, I learned that one delegates responsibilities to laymen who are better qualified than pastors to plan and complete building programs. Happy is that pastor who realizes that not all lay people will always agree with him and that he should take it in stride if the majority of the church council or the voters assembly do not agree with his point of view. One of the enigmas of the parish ministry that has often amused and perplexed me is the fact that if people like you they will agree with almost everything that you say and do. If they do not like you, they will criticize your preaching, teaching, administration, and practically everything that you do or say. What's the solution? Often I've seen pastors and teachers hang on in intolerable situations where it would have been much better to contact the District President for a call and use their energies in a new challenge in a new area.

What do you do when factionalism has built up in your parish, sometimes over very trivial issues? There is no *one* good answer. Prayer and a sincere love for both factions truly helps. Patience is a virtue and then, too, I've found that a good sense of humor has helped me in many a tight situation. An illustration: In serving a small congregation in Nebraska years ago the families encouraged me to give a brief confessional address as well as a sermon during communion services. It was Maundy Thursday and I knew that our communion attendance would be large. I encouraged my wife to give a hand signal by waving her hand gently if I preached over 10 minutes in the confessional address and over 15 minutes in the sermon. Everything went fine in the confessional address. Shortly after reading the text for the sermon,



our three year old son jumped from his folding chair and waved his arms furiously and said in a loud voice, "That's enough, Dad, that's enough!" Most of the members laughed and after that it seemed as though our people would try to think of and express funny things that had happened to our flock whenever a difficult situation arose.

If you realize that people are people and that the "psychodynamics of human behavior" is not only one of the most intriguing studies but also one of the most perplexing, it will help you to take things in stride. Too often full-time church workers take themselves too seriously and feel that it is a mortal blow if everyone in the church doesn't agree with their proposals.

III

Another hazard in the ministry is the tendency to go stale or get in a rut. Those of us who have been in the preaching or teaching ministry for a couple of decades or more realize that there needs to be time to recharge the intellectual and spiritual batteries. I'm not an early riser and I've envied those church workers who arise early and spend their mornings in their offices in study and meditation. I'm thankful that more of our younger pastors and teachers are availing themselves of the opportunities which colleges and universities have to offer in many fields which help us to be better equipped workmen in the Savior's service. Even later in life, some men and women in the 40's and 50's have gone back to school. This is commendable. Then, too, I've found that the Bethel Series training in Madison, Wisconsin and the Kennedy Evangelism training have been very helpful. Many of our District executives are also planning special seminars in the fields of administration, evangelism, and in a variety of pedagogical areas such as the Parent Effectiveness Training and Teacher

Effectiveness Training programs (P.E.T. and T.E.T.)

Someone has said that we are living in the age of the "guided missile and misguided man." We often know the people take off their religion with their Sunday suit. Secularism and materialism pervade the thinking of modern man. Everyone wants security but "spiritual security" is often on the bottom of the list. Vince Lombardi, former coach of the Green Bay Packers, said that each man on his team should place God first, family next, and the Packers third. The team members doubted that he always placed the choices in this order but Lombardi, I feel, did teach some good philosophy. Mediocrity, in any area, was not a part of his vocabulary. Are we sometimes satisfied with mediocrity in our service to the Lord and His Church? Do we personally always place God first in our lives? If we don't, how can we expect our members to *always* place our Lord first in theirs?

IV

Another problem or hazard is the fact that every congregation, large or small, has lax members. Years ago when an elder came to our house he asked our oldest son, who was about 5 at the time, where his dad was. Our son replied, "Oh, dad's out visiting some of those *laxative* members again." I've found that down through the years, especially in a large parish, you need good, Christ-centered elders who are willing to make calls with prayer and patience. Many families and individuals have been brought back to our community of believers through these conscientious elders and others who make calls on lax members without using a pharisaical, "better-than-thou" attitude. If you haven't tried a parish circle plan in which you divide the congregation into areas in which deacons and deaconesses, assigned to elders, make some of the calls, try it. This plan will not solve all of the problems or get all delinquents to come



back to church but, if we believe that the Holy Spirit has power and that He works through the Word and sacraments, this program is bound to bring some God-pleasing results.

V

Another problem, which I prefer to call a challenge, is the full-time church workers role in the community. Being a member of the Junior Chamber of Commerce in earlier years and the Senior Chamber, Kiwanis, and Rotary in later years has been a real joy. It's not only a change of pace but it helps the pastor or teacher to accentuate the positives. Our church body has received some very unfavorable publicity in newspapers in the last few years. This essay is being written before the Anaheim Convention but I'm sure that much of the publicity during and after the Convention will also be confusing and disturbing to members and non-members alike in the communities in which we live. Most newsmen and women are not theologically trained. What an opportunity for us to tell of the good things happening in our beloved church when we have this opportunity while holding membership in strong, civic minded groups.

If you like sports, why not agree to coach a baseball team or help in recreational areas of interest? No, you may not gain one member for your church through activities listed above and yet, if people see that their pastor or teacher is interested in the community, it can't help but encourage the members to also take a better interest. A sidelight here — one year while coaching a legion ball team several of our players were invited to come to our Walther League activities. We later confirmed the whole infield from

this championship team. This may not happen to you in coaching but what a joy to accentuate the Gospel in all of your activities in your community as well as in your congregation.

VI

One of the roughest hazards a full-time worker in the church has is the evaluation of his role as father and husband. I'm not writing much in this area since I've observed that most of our pastors and teachers have been fortunate in choosing the type of mates that reiterate the same feeling that the Ruth of the Bible had when she said, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people will be my people, and thy God my God." It is true that often the pastor's or teacher's wife is "damned (wrong) if she does and damned (wrong) if she doesn't." If she is active in various areas, then there are those that will say, "she's trying to run everything." If she is inactive, others will say, "she doesn't care about us or she doesn't love us." Today, however, full-time worker's wives and children have more freedoms than ever before. Most churches let the wives and children of our professional workers "do their thing." There isn't nearly as much of the "fish bowl" existence as there was two or three decades ago, especially in our metropolitan areas. However, a pastor or teacher should never become so involved that he has little or no time for his family. You've probably heard the story about the pastor's wife placing a note on the pastor's desk indicating that she would like an appointment with the pastor. On the other hand I know some male parishioners who are home six or seven evenings a week and yet there is little rapport or love shown and there is a

total lack of communication with their wives or children. It isn't always the amount of time, in hours, that you spend with your loved ones but *what* you do when you are with them that counts. My wife and I have been blessed with four sons and I'll surely admit that much of the pressure in rearing them during their early years was on my wife and yet, as they grew older, I made a special effort to coach them in sports and attend the athletic and other events in which they were participating. Now our older boys have often commented that the greatest joys they had while at home were the many family devotions and discussions we had after the evening meals.

VII

What are the problems in the area of finances that a worker in the church has? Most of us in our early years, especially, had to make a concerted effort to follow a stringent budget. A few more congregations are trying to give more adequate, living wages to their called servants in the Lord's work. However, most of us would agree that salaries of full-time church workers are generally considerably lower than for almost every other profession. District officials can and should be more diligent in helping in this area. Vacancy pastors, also, can do much to raise salaries while discussing calls to be sent out. Almost every congregation has some professionals in banking, accounting, insurance, or other related fields. Use these people to help in presenting your financial dilemmas to your official boards. Conscientious elders can also be a great help if they realize that they should free their full-time workers in the Lord from severe financial stresses. A warning: Beware of over-using your credit cards. Psychologically speaking, many people have the erroneous opinion that presenting a credit card is almost like "getting something for free." I'll never forget the mess that a pastor made years ago when he owed money to most of the prominent business men in town and, after he accepted a call, there was much antagonism towards the congregation because of a pastor who didn't know how to manage money. No, he wasn't severely underpaid as is sometimes the case when a worker leaves town with debts to pay in many establishments.

VIII

Are more pastors and teachers cracking up emotionally? Statistics seem to indicate this. An understanding, loving, patient wife can be the greatest help of all. When we have so many worries that we don't know which way to turn, "try the upward look." "Keep your sunny side up!" It's also good for us to analyze our past concerns and then we'll realize that 9/10th of the things we have worried about really never happened and some that do happen weren't nearly as serious as we had anticipated. Of course, the opposite is true, also, at times. Perhaps you heard

about the fellow who was told, "Don't worry, things could be worse." So he stopped worrying and things *did* get worse. Here again we often take ourselves and our problems too seriously. I'll never forget the time when I was all tense in preparing for a meeting and was leaving the house with fear and trepidation and one of our sons asked, "Where are you going, Dad?" I told him that I was going to a meeting and my face must have shown my concern. Our 5 year old then said, "Well, Dad, speak a good preach!"

IX

Another hazard of the ministry is the expectation on the part of our flock that we are good administrators. Most of us have had little or no training in this area of service. Every fulltime worker, I'm sure, has been discouraged at times as you delegate responsibilities by the "all blow, no go" men and women of the congregation. Just one example: the poor trustees — their wives are bugging them at home and the members are bugging them at church to make repairs. Patience, brother, patience! It doesn't do any good to blow your top as I have on various occasions. Encourage volunteers and give them a pat on the back occasionally and you will be surprised how much work does get done on a volunteer basis. I'd like to add another beatitude (not inspired): "Blessed is the church that has good trustees!"

X

Finally, in analyzing personal hazards, those of you who are nearing the end of fulltime service may have concerns about the future. I'm personally very sad, even when I think about retirement, since I truly enjoy the parish ministry. Realistically, however, it's good for us to think about retirement several years before we reach 65. Unhappy is the man or woman who hasn't prepared for retirement financially or emotionally. The retired servants of the Word that are the happiest are the ones that have hobbies, continue to serve the Lord in limited capacities, and feel the warmth and love of those around them.

+ + + + +

It's my prayer that our Lord Jesus will continue to bless the ministry of all of our fulltime workers in our Savior's service in all age groups. It is through Him that we overcome the hazards of this life and through death receive a crown of everlasting life.

REDUCE
SPEED
AHEAD

The pangs, pitfalls and pressures of the ministry — that's what I call the occupational hazards — are a mixed bag. To discuss all of them at one time is an impossibility. The comments that follow can be written off as the reflections of one man who has served in the ministry for 25 years, 21 of which were as pastor in charge of a team of ministers. They can also be seen as a reminder to him, as well as to the reader, to rethink and reshape the ministry to become a more effective tool for the Lord Jesus.

The pastor's role as chief shepherd in a congregation is a paradox. He is called to be an "overseer" (Acts 20:28) and a "servant" (II Corinthians 4:5). The responsibility of the one could deny the reality of the other. It was not meant to be so.

It is true that the word "overseer" carries with it a sense of authority, but it also implies responsibility rather than domination. To allay any idea that the pastoral office denotes spiritual domination, the New Testament carries repeated references to the role of servanthood. The Apostle Paul expresses it well in his opening remarks to the Romans, "a servant of Jesus Christ, called as a messenger and appointed for the service of the Gospel." (Romans 1:1 — Phillips)

The term "chief shepherd" does not mean to run the "show" and the lives of other professional church workers, but rather to be a feeder of the flock, a binder-up of wounds, and a servant among servants. The key words are not authority or rank, but service, brotherliness, and self-denial. Shepherding calls for caring, helping, sustaining, and healing people. We are not employed to keep the machinery going, but are called to be enabler, equippers of men.

Years ago Chaucer in his "Prologue" to "The Canterbury Tales" had some thoughts concerning the Parson:

A better priest I trust there nowhere is
 He sought after no pomp or reverence
 Nor made himself a spiced (overscrupulous) conscience,
 But Christ's own love and His apostles twelve
 He taught, but first he followed it himself.

We who serve as chief shepherd of the flock need more than anything else to set a good example for staff and members of the flock. Chaucer's lines apply first to us: "but first he followed it himself." The public ministry is not an eight to five job, but rather, it is a way of life for others to see what the Christian faith is all about. That we teach the love of Christ, that's important, but that we follow Christ ourselves is far better. It is a test, no more dated than Christ's own words in His Sermon on the Mount — "by their fruits you shall know them."

The wonder and mystery of the call into the office of the holy ministry never ceases to amaze me. Whoever studies the Holy Scriptures must be impressed at the sense of awe which surrounded the call from God as it came to the prophets, the apostles, and the saints of old. We sense a feeling of inade-

quacy for such a call — Moses and Isaiah and Paul felt the same way — but God has ways of using our weaknesses for His purposes. A man is really not in the ministry unless he senses, from time to time, the wonder and mystery that led him into such a life.

With this call of wonder and mystery, there is also a feeling of joy. To be sure, there are hardships in the ministry. It seems to be an impossible task. And it is. But God makes possible to us the impossible life of love, care, and concern for people. He is the source of our wonder. He is the cause of our joy.

To be a pastor to people is a rare privilege . . . to celebrate with them the birth of a child, to rejoice with them at the time of marriage, to hold a trembling hand of one anxious over surgery, to see life unfold from man's ways to God's ways, to witness a home restored to life, to walk in the valley of the shadow of death with them . . . all these and many more happenings are the privileges of being a pastor in a Christian congregation.

Such thoughts and observations set the stage for our discussion of some of the pangs, pitfalls and pressures that confront us as chief shepherds in a parish, whether we are the only pastor or the pastor in charge of a ministerial team. There is no use kidding ourselves. Being a pastor is not an easy job. It means laying our lives on the line and taking a lot of hard knocks. Things are becoming more complicated all the time — with responsibilities piling on and conflicting currents growing stronger. We are not always sure where our people stand — what they are actually thinking and feeling. And we are doubly unsure of how to deal with the community around us which has undergone real and subtle changes in its attitude toward the church.

Being in Charge

It is an awesome thing to be placed in a position of spiritual leadership. This can be an intoxicating experience that tempts a man to think more highly of himself than he should. At times he is tempted to play the role of God. As we lead, we should never forget that we can learn much from those around us. We need to dwell among our people as learners who are teachable. What our people need many times is not a prescription to cure their hurts, but a sympathetic ear.

Listening can become a lost art because we misuse our leadership role. We feel obligated by our position to speak out, to propose solutions, to offer counsel and advice. We find it difficult to suppress a homily at the slightest lull in the conversation. But we must take time to listen. For listening can be the key that opens the door to group participation and the bridge that warms human relationships.

Pastors can fall easily into the trap of being pushed into building a business instead of building the kingdom of God. We can easily be driven to become a promoter instead of a shepherd of souls. As a spiritual

leader we need to see our role as one who recognizes needs, has developed some skills in analyzing and planning, carries his role with conviction, and desires to strengthen morale and encourage enthusiasm. To do this, we stimulate rather than persuade; we facilitate a process rather than pushing our point of view. We participate alongside of men and women who are partners with us in the Gospel. We are willing to reach out to people rather than down to people. We seek to make the decision-making process reside in the group.

Some years ago I ran across a short course in leadership skills. The six most important words: *I admit I made a mistake*. The five most important words: *You did a good job*. The four most important words: *What is your opinion?* The three most important words: *If you please*. The two most important words: *Let God*. The one most important word: *We*. The least important word: *I*.

In the parish the reality of conflict and tension always lurks awaiting the decline and mutual confidence and trust. To minimize such reality, it is imperative that we look to the future rather than the past, that we seek for solutions rather than guilt, that we forgive rather than condemn, that we seek reconciliation rather than sit in judgment. At times we pastors are not sure of what we want or have feelings which leave something to be desired, e.g., all musicians are temperamental. The result is that we are guilty of words and actions which not only destroy the spiritual harmony required in an effective staff, but also nullify the potential of the entire program.

Tension and conflict are avoided many times when pastor, staff, and lay leaders in the parish agree and are committed to the congregation's purpose. Top on the list is an agreement of answers to the following questions: What is the purpose of this congregation meeting at this location at this point in history? . . . What do we believe the Lord is calling us to be and to do? . . . Who are we? . . . What do we do? . . . How do we do it? What Charles Foreman says about his company has something to say to church leaders: "A good team is a group of *capable* people put together by *design* working with *shared concern* toward *meaningful objectives* according to a *plan* at a *high level* of performance within the *framework* of policies to which all are *committed*."

Furthermore, we need to recognize that no matter what we do, somebody is not going to like it. There is no escape from that. Even if we do nothing, somebody will complain. It is important that we decide carefully what needs to be done and then do it. Some complaints are justifiable. At that point we need to be ready to accept them and learn from our mistakes. But it is also important to be aware of the fact that, through no fault of our own, some parishioners or staff people will find our ministry unacceptable. We should not castigate ourselves for this. Some people simply will not respond to our



THE HAZARDS OF BEING CHIEF SHEPHERD

by Walter M. Schoedel



ministrations and it is useless to weep. We need to move on to other people and find comfort in the thought that others can reach those we cannot.

Being a Specialist

There is a growing tendency in our time for pastors to become specialists. To be sure the church needs specialists, but we need even more — parish pastors as general practitioners, who don't hesitate to make house calls and meet people where they are. Our presence is more than just a "body" that covers the parish for funerals, weddings, and social events. Our presence is to be life-giving. We are source people, reaching out with a ready hand to serve. And we should not be embarrassed about enjoying ourselves with our members. I've had the happy occasion to minister very effectively on the golf course. The parish is where the people are.

The danger in relating deeply with people is that they become possessive and more dependent, more in need of advice, and more inclined to turn their decision making over to the pastor. It's a nice ego-trip, but dishonest to the very nature of the pastoral ministry. To avoid this dilemma the pastor needs to check his performance by observing carefully what's happening. Are his people growing freer? Are they becoming more independent through their relationship with him? The pastor's goal is always to serve and set free.

Getting Into a Rut

The stumbling block for many a man in the ministry is going stale and falling into a rut. This can easily take place when we cut ourselves off from the real issues facing people. The Ten Commandments for a vibrant ministry are:

1. Mix with a variety of people in an informal way.
2. Talk with some of the young energetic men in the ministry or for that matter, with people in other professions.
3. Chat with the young people of the congregation to discover what they might suggest as remedies for some of the perplexing problems of the church and society.
4. Go away for a few days.
5. Take time off regularly.
6. Read and don't limit yourself to theological or religious books.

7. Attend seminars and return to the Seminary for a summer session.

8. Do something which you do not have to do. Sometimes this becomes a stimulus to overcome boredom.

9. Change your pace and embark upon a new venture in your ministry.

10. Reevaluate frequently your goals and priorities.

Feeling Lonely

Loneliness is one of the most insidious forces that undermine a minister's effectiveness. It's that emotional response of not "being with" and caused, in part, by a faulty attitude toward those around us. Ministers are often lonely because they use their ministerial image to keep people at a distance and do not let them get close. They refuse to share the burden of the ministry with others or in making decisions, fail to involve the people concerned, thereby alienating them. To minimize its force we need to remember that we are one of a team. Just as we do not belong to ourselves in the ministry, since we are Christ's servants, we are not alone in the ministry. Our fellow ministers are our colleagues. Our council members are our co-workers. They give strength and we in turn offer strength. We let them help us through difficult and rough decisions. We dare never cut ourselves off from their fellowship. In fact, we need to make every person with whom we come in contact our friend in Christ. As people hunger and thirst for friendship and experience our friendship, they will respond by befriending us, helping to remove feelings of loneliness.

Our Lord used aloneness (withdrawal) as a way to get away from the pressing crowd, to refresh Himself and His relationship with the Father, but then He went out again to live with and for people. Some years ago I read a statement in a church bulletin that went something like this. Our ministry does not depend upon how we feel at any given moment. If that were the case then when we are down in the dumps, we would feel distant from God, or when everything is running along smoothly, we would feel close to God, (or vice-versa). No, our ministry does not depend upon our feelings toward God, but how God feels toward us in Jesus Christ.

Doing Too Much

The danger of becoming a "workaholic" faces every person in the parish ministry. We can easily spread ourselves so thin that we do not have time for family and for ourselves. I often wonder (and my observations seem to substantiate it) if part of the workaholic syndrome is not a way to avoid not only the family but also real ministry. We bog ourselves down with our work to avoid close relationship with our families, our parishioners and even our God.

The way to deal with doing too much is to make some very sharp decisions and clear commitments — what is most important to do? . . . who is most important? . . . what needs do I have? . . . am I married to the church? . . . am I using my time to fill up my time? . . . am I using my time to avoid people with so much busy work? . . . or am I using time wisely to deepen relationships?

Expecting Too Much

What the congregation expects of their pastor and what the pastor expects of himself and his ministry can lead to a head-on collision. The chances for a collision of expectations are multiplied when they are kept hidden. People hesitate to be honest for they do not want to hurt their minister's feelings. Ministers are reluctant to speak out lest somebody becomes angry.

Avoidance of the collision course calls for honesty, integrity, and forthrightness. Planned meetings need to be designed where expectations can be brought out into the open. Annual evaluation meetings must be held where pastor (and staff) and board come together to talk about the total ministry of the parish. We must rid ourselves of the notion that the call is to be a written statement or document and that neither the people who sent the call or the person who received the call can change it. Maybe it would be a good idea to have a neighboring pastor come in and serve as an enabler to get pastor and people to ferret out their expectations. As children of God, we all have been given gifts (Ephesians 4). The task is to determine our mutual gifts and put them to their best use for the total ministry. In this process both pastor (and staff) and people can discover what they can do and what they like to do and choose what needs to be done.

Being Disappointed

Most ministers today are persons of deep integrity — patiently and doggedly hanging on and doing their jobs — mustering all their skills to meet the challenges of the day. But ministers are human. And after a night spent in a trustee's meeting where half an hour is spent arguing about who should have the keys to the church building, the average minister becomes frustrated. It is easy for us to become disappointed when we see people in conflict, ministry in confusion, and goals in chaos. When people let us down or place so much emphasis on human pursuits, we need to remind ourselves that they too are human.

Furthermore, we need to remind ourselves of what we know, that our fathers in God were such men as Jonah and Isaiah, Peter and Paul, Irenaeus and Polycarp, Augustine and Luther, Walther and Pieper. They had their frustrations and weaknesses and disappointments too. We need to reassure ourselves that our labors are never in vain in the Lord. We can comfort ourselves with the certainty that, despite all the anxieties and evil in the church and in the world, the light of the Gospel will not be darkened and the ministry of the church will not be quenched by flood or storm. With this reminder, with this reassurance, and with this comfort, we can minister joyfully and happily and hopefully because we can reflect the glory of our Master.

No man can minister where we minister now, nor work in the community where we work now, without needing and seeking the strength and the support of earnest and frequent prayer. Prayer is to the pastor what exercise is to the runner.

Someone once said that failure comes when you have laid your pipe far short of the fountain. Success is assured when we experience the meaning of the words "I run my pipe right up to the fountain." And remember, Jesus Christ is always that fountain. We need to keep our eyes on Him.



THE HAZARDS OF BEING AN ASSOCIATE MINISTER

by Kermit R. Lauterbach

"You've come a long way, baby" is an interesting advertising slogan. It may, however, not be very true in most settings. In the setting of associate ministries, it may speak more to the impact of associate ministry in the church than it does to associate ministers as people and role-fillers. After all, the impact of multiple ministries must be influenced to some extent by the size of Lutheran Church-Missouri Synod parishes. In 1950 the average parish size was 366 baptized members¹ and that increased to 475 by 1973.² In 1973 80.6% of LC-MS congregations still had 500³ or less communicant members. A multiple-staff pastoral ministry is still a relatively new phenomenon. Being an associate minister can be defined in various ways today, too. It will certainly include Lutheran elementary school principals, deaconesses, directors of Christian education, youth ministers, associative pastors, certified lay-workers and, in many cases, teachers. It can be presumed that the number will grow. If small parishes can maintain a multiple person school staff, can those same size congregations assert they cannot support one additional pastoral staff person?

Adding persons to the staff has the effect of

broadening, diversifying, and expanding the parishes ability to minister. With persons come interpersonal relationships and the possibility of conflict. Conflict is among those occurrences which we might call "hazards of serving in ministry." Though many blessings are also attached to the expansion of ministry we want here to examine the hazards.

Hazards can be dealt with as problems after the fact, or they can be treated by prevention. What we need to realize is that all hazards are a result of sin, our human nature. Being willing to admit this will go a long way toward making the various hazards easier to deal with. Our response to these hazards should include putting on the "mind of Christ" 1 Cor. 2:16.

The Hazard of More Than One Definition of Ministry

Perhaps the most pernicious hazard of the associate ministry is working with someone in a relationship where more than one definition of ministry is used, without that fact being acknowledged and understood. How you BOTH view the ministry is the key. Is it several ministries defined as pastor, associate, assistant, and still other forms of ministry, a veritable ladder of ministries that you see; or is it one ministry

with various gifts given to the ministers? Paul says:

"And these were His gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in His service, to the building up of the body of Christ." Eph. 4:11

If we can see a single ministry with various gifts, we can forget the status race and rejoice in His gifts. If we pay serious attention to Paul's stated reason, "to equip God's people for work in His service," we can also direct our attention to being proper paradigms. Pursuing status on the part of any minister is inappropriate. We are then tempted to see ourselves in a multi-ministerial relationship among minister, associate minister, and lay ministers.

A part of the status race lies in the word "pastor" which has taken on new emphases in recent years. In these times the word pastor is used more and more to express control and discipline, for example, the frequent use of the phrase "deal pastorally with" commonly found in synodical resolutions. Such usage is an abomination and hardly fits the model given us in the 23rd Psalm or Jeremiah's single positive image, 3:15 "pastors after my own heart, and they shall lead you with knowledge and understanding." Thus we see that a scramble for "pastoral prerogatives" is hardly becoming those who would see themselves in ministry.

When we view our ministry as a joint effort; one ministry expressed as many gifts; as a servant role; as leading with knowledge and understanding; as a model for the lay ministers of our parishes; and when we communicate that effectively, many hazards are minimized. When our "lay ministers" catch this same vision of the one ministry which includes them, the related hazard of the congregation relaxing to "let new associate minister George do it" is also minimized. The function of ministry is to equip others for their ministry.

The Hazard of Coping With the Human Element

Personality differences do not have to be viewed as destructive. They are in fact one of the major assets in an expanded staff. When there are appreciable differences in personality and interests, it is the whole body that gains if these differences are properly exploited. Ideally, the co-workers should complement each other. One minister may be task oriented, another people oriented. It would be destructive rather than constructive for them to work toward being alike.

One of the forms this hazard takes is for the associate to become an appendage to the pastor. Building an identity of your own is essential for mental health and thus for ministry. This happens when we have a very complete theology of Baptism, because Baptism indeed gives us an identity in the new birth. Baptism gives us recognition as Jesus' own.

Another way to approach the human element in

personality differences is to recognize the truths in IALAC, Sidney Simon's modern allegory on the put-down. This concept needs to be understood by all team members. IALAC stands for *I Am Lovable And Capable*.⁴ All human beings need to know and they need to feel confident of being lovable and capable in all their role situations. The put-down can be used in many destructive ways. The best defense in a team situation is for all members of the team to develop a sensitivity about what happens to people's ability to function effectively when others chip away at their self-esteem. To function effectively and creatively, it is essential that team members feel personally secure. This is not to say that we in any sense deceive ourselves. We need to face up to both our strengths and our weaknesses.

For many, it is almost as difficult to face strengths as weaknesses. It seems as if strong doses, even overdoses of humility were *de rigeur* a generation ago and therefore today we face too much humility to function, or, in some cases, we have turned humility into pride and find functionalism hamstrung by our being "proud-to-be-humble." On the other hand it must be recognized that, wonder of wonders, failure is OK too. To be able to fail is only a mark of our non-divinity and it gives us the freedom to risk. Without the freedom to risk it we lose our creativity because most creativity is a result of seeing things in a new way, and not all new ways are sure.

The Hazardous Temptation of Being Non-Supportive

Do team members ever disagree? Are they then tempted to let the old so-and-so stew in his own juice? If that's the way he wants it, it's his problem? Is the sky blue? Is water wet?

How do we get a perspective on this problem? Underlying the problem is a desire for someone else to catch our vision; to see possibilities as we see them. Bob Rathbun explained it in this way.

Generally we think of expanding the use of something by enlarging it or increasing its usefulness. The case of man's eyes, ears and mind is different. Their sensitivity on a broad scale has decreased. We have chosen to ignore much that comes our way by not noticing or comprehending. Thus we have diminished our ability to see the world of others, particularly when their ideas are in conflict with ours. Our friendships are developed on the basis of agreement rather than the possibility of growth. Probably the most devastating effect of this strange adjustment is that we see others as competitors and a threat rather than as potential participants in community.⁵

If Rathbun is right, our problem is one which can be remedied more by prevention than by cure even though the answer lies in both.

We would suggest, therefore, that a professional team see itself as a community within a larger

community. This indicates that the way of looking at supportiveness or non-supportiveness is from the perspective of community. There are in the literature on community several lists of criteria or guidelines for effective maintenance of community. For example, see James Cassens' book, *The Catalytic Community*, page 68 ff.⁶ Conflict is prevented by a preventative and maintenance function. This can be summarized from Gendlin in *The Catalytic Community* as follows: 1) everyone has a right to be, i.e., security; 2) everyone has a right to a personal point of view; 3) the basic goal is for everyone in the community to be in touch; 4) be as honest as possible, i.e., level; 5) listen for other people's feelings; 6) listen to everyone; 7) defend each other's rights; 8) there must be no false pretenses.

Obviously this call for community is dependent on the mutual desire for it, the willingness to contract for it, and the blocking out of sufficient time to achieve it. The latter is probably the most essential. Building relationships costs dearly in terms of time, and many staffs are not willing to pay the price. Even those that are willing to take time, frequently fail because the time is used for "control" or "delegating" purposes or similar purposes that function counter to an effort for community. Thus plans need to be laid to allow for at least three kinds of time: staff meeting time, retreat time, and non-scheduled time.

Beyond working actively toward community in a general sense for the sake of enabling a more effective ministry there are other types of goals that can be actively sought. For example, all team members are to be encouraged to be *actively* supportive of each other, and to seek *actively* to put the concept of ministry ahead of personal status.



The Hazard of Being Frustrated with Others

Being frustrated when others don't do their share happens in the best of (staff) families and what do you do about it? You go back three spaces and do your homework in a couple of areas. You might begin by working over all the team job descriptions. Do it

from the stance that successful job descriptions should be descriptive, not prescriptive. Square pegs still don't fit in round holds, and if you can get them in, they're not right for the job. If a person is incompetent in certain task areas and yet has them assigned, he can develop guilt feelings. That is consequential because guilt may turn to neuroses, and the whole team may catch the disease. There is rarely only one sick person in a family (community). It is important, therefore, that team members take as assignments the things they enjoy doing and that they help each other avoid those things that they don't like. This should be done with everyone understanding that, finally, all tasks are to be accounted for. This is far superior to having the staff alternate in being responsible for assignments.

Another place to begin might be with joint goal setting. Research indicates that participation by the person in the goal setting procedure helps produce favorable results. And we know, too, that performance improves most when specific goals are established.⁷ Joint goal setting has the added advantage of helping prevent tasks being overlooked.

The Hazard of Seniority

Seniority can be a touchy issue because it can involve many people's personal values. It may touch on how they view the doctrine of the call. It must nevertheless be dealt with openly, because how you deal with seniority and related matters can prevent or cause staff relationship disasters.

Hazards involving seniority in age can most effectively be dealt with by the development of community, as suggested above. Let me say at this point too that we do not view community from a merely humanistic point of view. Rather we posit that true community can only happen when the relationship includes our Lord, Jesus Christ. We work from that presupposition.

Hazards of seniority in the parish are of a somewhat different stripe. Questions like these are asked when a head pastor leaves or retires: What does this do to my position (me)? Shall I leave too, or stay? If I leave, where do I go? If I stay, can I create a community with the new pastor? Will he be open to a perspective of community? If not, will I be able to survive as a whole person in his shadow?

The answers to those questions are, of course, individual, but bad situations can be avoided by considerate call procedures. Our premise is that a close knit multiple-staff relationship requires pre-call interviews of prospective candidates. It also includes the premise that just as a member on the call committee has a form of veto power over candidates, so, too, even a very junior associate ought to have the privilege of removing a name from a candidate list when a personality conflict is already evident. If this is not true and that candidate joins the staff, the congregation will soon be calling another associate.

In addition to the above points, there is still the question of accountability, and despite job descriptions, it is unlikely that the head pastor will be able to avoid being the one who is ultimately accountable. Here the best advice to the associate is perhaps to remember the old Indian adage "To walk a mile in the other Indian's moccasins."

Are There Really Hazards?

Yes, there are hazards any time we let our sinful nature have a major role in our staff life. Granted, mere humanistic methods will not give us control over sin. Nevertheless there are good rational strategies that can be employed to give us far better odds in dealing with our interpersonal relationships.

When we wisely plan to employ techniques that build community, even in a two person team, when we use techniques that help us communicate, achieve more openness, leveling, a sense of personal worth and security, then we are on the way to reducing many of the incipient hazards of being an associate

minister. Even more important, when the whole staff (whether that is two persons or 18 or more persons) has a view of ONE ministry with various gifts, we cut the most evil challenges to openness and community from our common task.

¹ 1950 *Statistical Yearbook*, The Lutheran Church-Missouri Synod, p. 239.

² 1973 *Statistical Yearbook*, The Lutheran Church-Missouri Synod, p. 340.

³ *Ibid.*, p. 270.

⁴ *I Am Lovable and Capable*, Sidney Simon, Argus Communications, 1973.

⁵ *The Agora Community* newsletter, Vol. 4, No. 3; Bob Rathbun.

⁶ *The Catalytic Community*, James Cassens, Lutheran Education Association, 1973.

⁷ *The Center Letter* Vol. 4; No. 12; The Center for Parish Development, Naperville, IL.

These halls, these fields, these bold and cherished dreams
like open to us now as to the sky —
are emblems of a love
far greater than ours;
far swifter on wings too silent yet to touch
yet here as surely
as the morning mist on grass —

IN MEMORIAM

Jack Tracy Ledbetter

and when the seasons move, a soundless press of love
on each branch and flower,
a motion in the air,
unseen,
then reflections glisten in the pools
of summer rain —
and cicadas begin their winging hum
in leaves thick and green
and the sun burns the feather tips
of squirrels
caught suspended in the amber air —

and memories leap from every stone,
and every quiet spot —
from this special place —
this Concordia

Put a little time into brotherhood.

If you're like most of us, you'd like to spend more time helping people. But you probably have other obligations. Like your job. Or your family. So you never really get to spend as much time as you'd like helping others.

Have you ever thought about a career with Lutheran Brotherhood? It's one way you can combine your job with the satisfaction of helping others.

Lutheran Brotherhood was founded in 1917 to promote the personal welfare of Lutherans through the benefits of life and health insurance and to aid the Lutheran Church through varied fraternal activities.

As a Lutheran Brotherhood representative, you'll help your clients by servicing their insurance needs. And you'll have an opportunity to be-

come a registered representative of Lutheran Brotherhood Securities Corp., distributor of three mutual funds. But that's not all. You can also be deeply involved in your branch's fraternal activities — things that can benefit the whole community.

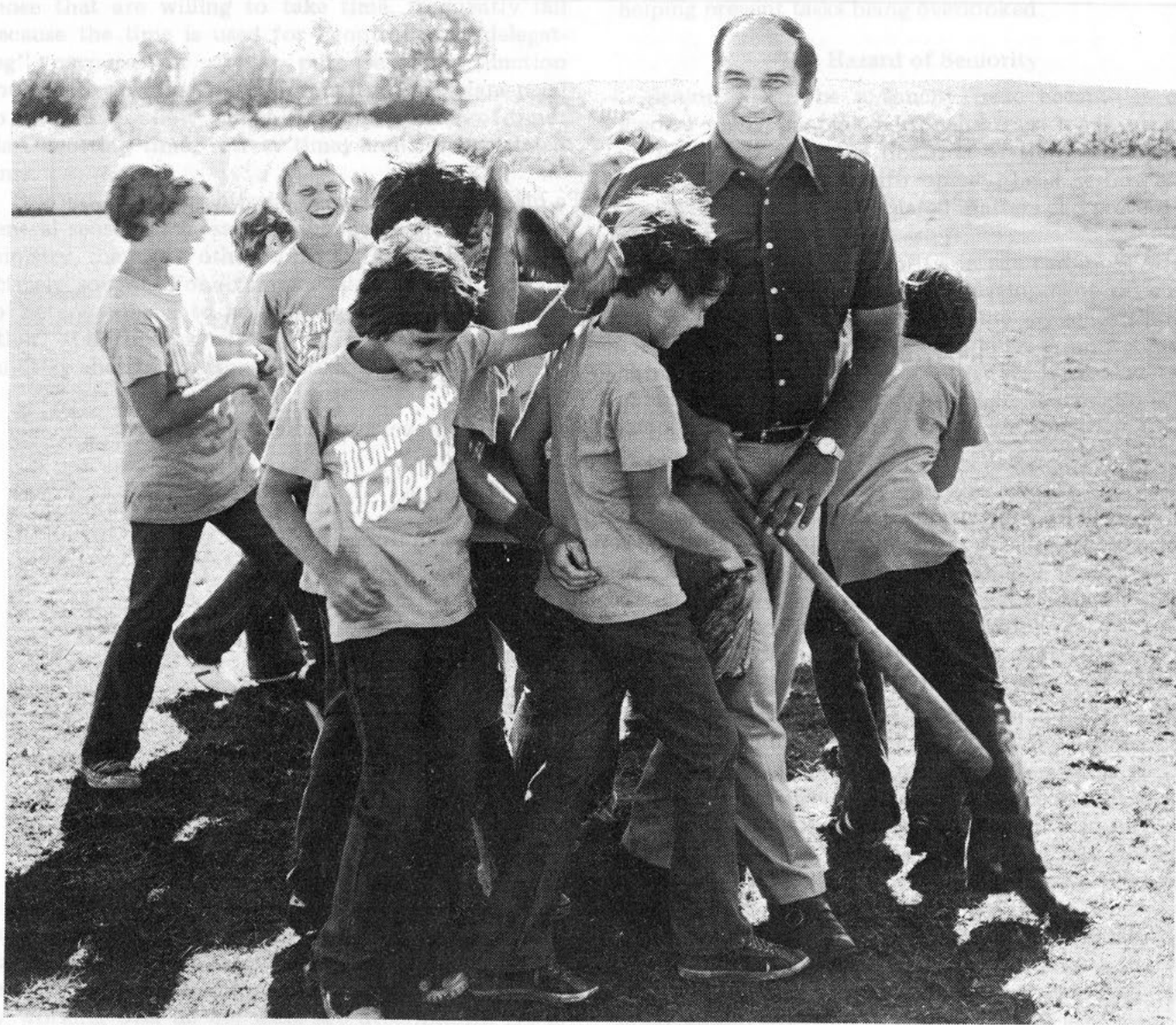
So if you're interested in Lutheran Brotherhood, write to us. Director of Agencies, 701 Second Avenue South, Minneapolis, Minnesota 55402.

Become a member of the Lutheran Brotherhood Family, and put a little time into brotherhood.

Lutheran Brotherhood

Fraternal insurance for Lutherans
Home Office: Minneapolis, Minn. 55402

Ken Hahn, district representative from Willmar, Minnesota,
with his victorious Little League team.



CHRISTO — THERAPY: HEALING THROUGH ENLIGHTENMENT, by Bernard J. Tyrrell, S.J. New York: Seabury Press, 1975.

This is a book for meditation and rereading based on the author's personal struggle to understand sources of man's pain (sin) and hope (Jesus Christ). Tyrrell is a Jesuit who perceives Jesus Christ as the special answer to the wounded psyche of man. He affirms that wholeness, holiness, and fullness of life come through understanding the Christ meaning and loving response to the Christ value. Though he attempts to be non-technical, this reviewer found the book a demanding challenge to traditional thinking. It is a deceptively simple and straightforward philosophical-theological-psychological-sociological approach to Jesus Christ, as the therapeutic means to health and life.

To a sufferer, Tyrrell offers wholeness in Christ. To a seeker of meaning in life, Tyrrell presents a process of diagnosis and discernment. To spiritual directors, therapists and counselors he offers a dynamic model for psychotherapy radical in Christian revelation.

Taoism, Zen Buddhism and various schools of psychology are viewed as confirming Biblical truths cited from the Hebrew and New Testaments. Existential diagnosis and discernment of God's positive will, religious conversion and mysticism are all discussed as forms of Christian enlightenment. Tyrrell finds Scriptural support and self-transcendence and man's need to repudiate the old ways and to be grounded in faith in the Good News (Mark 1:15).

The self in Christ, mind-fasting and spirit-feasting, are presented as aspects of Christo-Therapy. Spirit feasting is defined as living on every word that comes from the mouth of God (Matt. 4:4). Tyrrell states:

The incredibly Good News of Christianity is that through the mercy of the Father the believer is enabled in a mysterious but real fashion to put on the mind of Christ and to have as his own that self-image which was also in Jesus Christ . . . (Gal. 2:20). (page 71)

Tyrrell held that Jesus is by His very nature the preserver, mission light and healer. Appendix A is an interesting Biblical support for his view while Appendix B provides light into a Catholic's view of the Church and her sacraments today.

In summary, this is a dangerous little book that could enlighten many. Read with caution.

Glenn O. Kraft

EVERYONE A MINISTER, by Oscar E. Feucht. St. Louis: Concordia Publishing House, 1974.

Dr. Feucht believes in the Gospel, democracy, inductive involvement of people in church work, and ad hoc ministry as Jesus performed it on His walks through Judea, Samaria, and Galilee. I met Oscar 33 years ago when he was a mission-congregation pastor in Kansas City. He was an empathetic, people-related, blessings-of-God-believing-Christian-activist in the best sense of the word. And he still is the same kind of a man today.

As the executive secretary of adult education for The Lutheran Church-Missouri Synod, he stressed education for Christian service; status meant little to Oscar, but being in service to the Lord was the essence of his vocation. To help others to increase Christian service is also the goal of *Everyone A Minister*.

The Biblical foundations upon which the theology of ministry is founded are shared in chapters 4, 6, and 7. Everyone who is baptized is sent to serve (to minister). The lay apostolate is a "working" group of "sent" people. That is the way it was in the early N.T. church. But it didn't stay that way. Gradually Christian function was confused with status. Function became status. The elder became high priest and bishop. The people, *laos*, gradually became "laity" — listening, obedient, and passive.

For the past 20 years or so the Christian ministry movement has been a surge out of the cathedral and into society. Clergy, paracletic, and laity have become more aware of the opportunity to minister in the marketplace to those who hurt. Listening to and helping one's peers has become an avenue to Christian ministry. The clergy does not have adequate rapport with all segments of society, but there are Christian lay people who are peers — in every stratum of society at all economic and vocational levels. Ad hoc ministry by the lay apostolate outside the cathedral — both service and gospel sharing — is "for real" today. Dr. Feucht presents this aspect of ministry meaningfully and interestingly.

However, his book is not just an enthusiastic re-run of this theme. Rather, the ministry (the work, the service) of the laity inside the "cathedral" is thoroughly described and promoted.

The genius of *Everyone a Minister* is that it is a useful book for every kind of Christian minister. For example, the *lay person* will find adequate description of and support for many kinds of ministry.

book reviews

book reviews

The Biblical basis will assure him that his ministry is valid — approved by God. The examples will open his eyes to see new ministry opportunities.

The *pastor* will be encouraged to start over again (once more, brother!) to encourage and equip every member to be of some "use." The virtues of God need exposure in our world. More people can have a chance to see them through the attitudes, actions, and words of lay Christians. Everyone a minister! The parish pastor will dream again of 500 ministers in the parish instead of just himself and the DCE.

The *scholar* will be exposed to a broad-spectrum bibliography by reading *Everyone a Minister*. Not only does Feucht list books, but he quotes significant paragraphs from many sources. He whets one's appetite to read more. The *Christian educator* in classroom and parish will find encouragement to continue to educate people for Christian service — attitudinally and functionally.

In summary, Feucht makes us more aware of the fact that the strength of the church consists of the sum total of *all* who are Christians in the various strata of society, and who, in addition, work cooperatively inside the cathedral as well. Ambitious? Optimistic? Hopeful? The Gospel is. The author is. Am I? Are you?

Victor R. Hafner

AFTER THE PURIFYING, by Paul G. Bretcher. River Forest, Ill.: Lutheran Education Association, 1975.

This book performs a prophetic function in The Lutheran Church-Missouri Synod. Any book which calls us to judgment, makes manifest our sin, and summons each one of us to turn to the cross for forgiveness, performs a prophetic task. Through the imagery of Ezekiel and Malachi, using the theme of God's purifying fire which separates out "dross" from "gold," the author sets forth his diagnosis, prescription, and prognosis regarding "ailing-Missouri." From the onset the author makes it clear that the problem in Synod lies with our common failure to understand what is the "Word of God."

With a right understanding of the "Word of God" separating out what is "dross" and what is "gold" is simple. The "dross" which the Lord of the Church will separate out, according to Dr. Paul Bretcher, is to be known by these characteristics: One, "The 'Word of God' is reducible or identical to the Bible," which makes the glory of Scripture, not its message of life and salvation, but its inspiration; Two, "Any and everything which Scripture teaches, belongs to Synod's 'Faith and Confession'"; Three, "A Christian must accept everything in Scripture," i.e. a man must believe more than the Gospel to be saved; Four, "Since the former is true (3), it is only appropriate for the sake of another's salvation that Synodical structures be employed to assure 'such faith' and 'obedience' to Scripture so as to save both laity and clergy together." For Dr. Bretcher the "dross" believes that "Believing the Bible 'cover-to-cover' is the only means to assure and secure God's salvation." (Cf. 19, 50-51, 63-66, 75-76.) Such "dross" theology and thinking is what the Lord must cleanse from the Synod. Such is his diagnosis. Such "dross" theology Dr. Paul Bretcher traces — as sources of contamination — to Drs. Walther, Pieper, and Bente, suggesting that they as well as Synod have been "limping between two opinions," permitting both "Christ and Scripture" to be twin foundations of the Church — when in fact only Christ is *The Church's One Foundation*.

Eager to maintain peace and have it "both ways," the two parties in the current debate failed to discern their own problem. The first party said that Scripture was authority since Scripture was Gospel, all the while continuing to affirm inspiration and inerrancy of Scripture without challenging the mistaken applica-

tion of such by the opposing party. The second party dismissed the first party's allegiance-claim to Scripture as God's Word, adding that while the Gospel is the heart and center of faith and theology, the Gospel as such had little if anything, to do with the current controversy (cf. 103ff). The second party charged that the first allowed "Law portions" and "Historical portions" of the Bible to fall by the way side, labeling such handling of Scripture as "Gospel Reductionism." The first party responded, saying that the "Gospel" is the key which opens Scripture and the whole Scripture has no other function than to serve the Gospel. Dr. Paul Bretcher defends the first party, saying that all of Scripture is "historical" and serves the Gospel and affirming that whenever it speaks the Law it does so to serve the Gospel. The first party with its understanding of "The Word of God" doesn't need "cleansing" of the "historical-critical" method (as Bretcher seeks to define it) but the first party needs cleansing from its "limping." It seems that the second party is so "dross" afflicted that radical surgery is necessary — an operation from which it may or may not recover. That is how this reviewer perceives Dr. Bretcher's diagnosis, prescription, and prognosis in *After the Purifying*.

Some would suggest the patient is already "dead" or "dying," but for this reviewer further consultation is needed before the author's "medical" opinion is acceptable. For this reviewer Dr. Paul Bretcher's *After the Purifying* is not the pill Missouri needs to swallow to cure her ailments . . . but read the book.

If we are agonizing over "ailing Missouri," seeking to understand the Synod so as to share in her recovery and not her untimely death, then we are going to have to focus on "truth—not victory" as President Jacob Preus urged at the close of Anaheim. So it is, that when I criticize the author, it is not to gain a "victory" but to *edify* us all ultimately. I think Paul Bretcher has misread Missouri Synod theology at its best, having diagnosed her ailment as "Biblicism." Were Missouri "Biblicistic" as described in Bretcher's fourfold-pattern (see paragraph 2) then such "dross" theology needs "divine purging." Were the two-party debate as simple as Dr. Paul Bretcher describes it, were the first part of crystal clear in reflecting the *Lutheran Confessions*, Scripture's purposes, and function among the people of God, there would be little doubt as to which party is "gold" and which is "dross."

If we all believe that the Church must

continually be reformed, let it begin with each of us. President Preus at Anaheim suggested something of a procedure in that *reformation* and a *re-formation* of Christ in us, namely that: one, we think; two, we meditate; three, we be patient; and four, we pray for the whole church and for everybody.

Allow me to suggest some places to begin in that meditation, thinking, praying, and patient listening. First, having read Dr. Paul Bretcher's book, read President Jacob Preus' two well-said statements in the *Lutheran Witness*: "Biblical or Biblicistic" (January 28, 1973) and "Two Kinds of Authority" (April 22, 1973), paying special attention to the distinction between "causative" and the "normative" role of Scripture. Moreover, consider Francis Pieper's words in *Christian Dogmatics*, II, 424 & 513-514, the CTCR discussion of the relation between *Gospel and Scripture*, Dr. C.F.W. Walther's *The Proper Distinction Between Law and Gospel*, especially Theses II and XXV, and conclude your examination with F.E. Mayer's "The Lutheran Church and Its Soteriological Approach to Doctrine," in *The Religious Bodies of America*.

Now, ask yourself if "Gospel Reductionism" could be rightly applied to Dr. Bretcher's handling of Scripture and the Confessions. Ask yourself whether mainline-Missouri (Pieper or Walther) can be labeled "Biblicistic" or sources of contamination for the "dross." If your answer is an emphatic "No" to both questions, then *mutual stereotyping* of one party by the other is part of the "dross" the Lord will separate out from among us. If *mutual misunderstanding* is "dross," then the following comment of Springfield's President Robert Preus, not only describes well problems in 17th century Lutheranism, but our own time:

Theologians sometimes purposely misunderstood the position of their adversaries . . . pressing the arguments of their adversaries to their logical but absurd conclusions . . . why should such endless expense of time and labor have been necessary? It was as if neither party really listened to the other side. (Preus, Robert, *The Theology of Post-Reformation Lutheranism*, Vol. I, 33).

David P. Meyer

WHAT'S AHEAD FOR OLD FIRST CHURCH, by Ezra Earl Jones and Robert L. Wilson. New York: Harper and Row, 1974.

Jones and Wilson present an analysis of downtown churches in American cities and identify the characteristics which would lead to an effective ministry and survival for the Old First Churches. Woven in with this analysis is hope and a conviction that these central downtown churches still have a meaningful role and unique ministry, including providing the symbolic presence of "The Church" in the central business district.

The authors' research did not lead them to such optimism for those Second Churches on the periphery of the central business district. The destiny of those churches they see as the eventual abandonment by the old congregation and, if they survive, as providers of ministry to the new residents in these geographical areas. Second Churches memberships will represent a transition to a completely new congregation.

Since this book is focused on a particular type of local church, the downtown church, it would be especially valuable to pastors and laity in those congregations and to denominational decision-makers. It is quick reading and in a short 132 pages provides a guide through a time of change for a congregation and its leadership in the midst of a changing environment.

On the basis of its popular writing style this book might be considered just another collection of superficial solutions for a type of local church doomed to inevitable extinction. However, extensive research lies behind the diagnosis, prescription and prognosis presented. The analysis is based on "a three year study of more than three hundred congregations in over one hundred cities across the country" (p. x). The researchers utilized consultations with pastors and laymen, statistical data on membership and finances, a mail survey of the attitudes and opinions of members of a sub-sample of churches, interviews with civic leaders and data on downtown trends. We are told that the descriptive discourse is reflective of the typical downtown church and that the distinctions between the characteristics of the successful and unsuccessful congregations are drawn from reality. There is no reason to doubt this, but, since I am a sociologist as well as a churchman, I would have liked a more systematic presentation of the data on which their conclusions and interpretations were based. This would probably have made

their book more expensive and, perhaps, less readable. Nevertheless, Jones and Wilson believe their research findings justify their optimism about a future for the Old First Churches.

After briefly describing the changing downtown area, Jones and Wilson describe the new roles for Old First Church in terms of various new constituencies, their needs and possible new ministries to them. They discuss possible alternatives for survival and the likelihood of their effectiveness, including relocation, merger with other congregations, denominational financial support and the commercial real estate venture. They describe characteristics typical of effective pastors. They caution that effective pastors of successful downtown churches need not possess all of the characteristics listed, but they make it unmistakably clear which ones are essential. They present characteristics of the lay leadership of successful churches and finally they discuss the components which typify the effective downtown churches.

Throughout the book the authors detail numerous specific examples of churches from various theological traditions which have made the decision to choose servanthood in the future rather than to attempt to recapture the lost status of past glory. Jones and Wilson make a point of emphasizing the urgency of the downtown congregation making its decision before it's too late, while it still has resources to change directions. I would suggest that for those pastors and laypersons in downtown churches throughout the country who have not yet decided, now is not too soon to read this helpful little book. This book is not the end of the search for help for those church persons concerned with the survival of the downtown church, but it can be an important beginning point for those who want to know what to do.

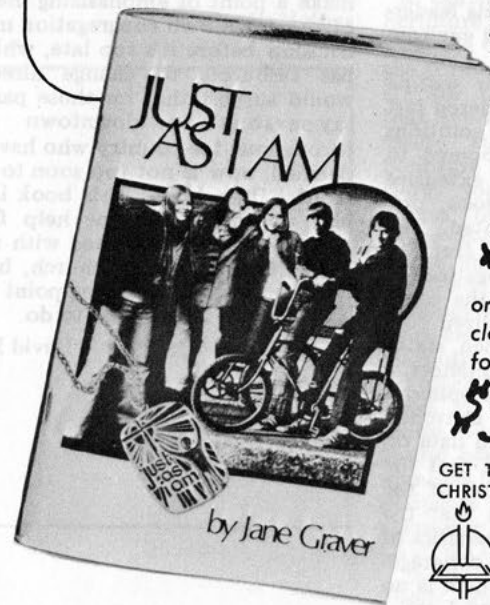
David B. Schadt

Ever want to talk to God like this?

"LORD, I WASN'T EVEN THERE, NOT AS FAR AS MY FRIENDS (FRIEND?) WERE CONCERNED. LATELY, THEY LEAVE ME OUT COMPLETELY. SOMETIMES THEY TALK ABOUT A LATE-NIGHT TV SHOW OR A MOVIE I DIDN'T SEE OR A PARTY I DIDN'T ATTEND. WHAT IS THERE FOR ME TO SAY? I DIDN'T LIKE BEING LEFT OUT, BUT I DON'T KNOW WHAT TO DO ABOUT IT. HELP ME TO REMEMBER YOU UNDERSTAND HOW IT FEELS AND YOU CARE. AND MAYBE NEXT TIME... COULD YOU HELP ME THINK OF SOMETHING NEAT TO SAY"

...IT'S JUST ONE OF 50 EVERYDAY "PRAYERS" IN A NEW BOOK CALLED

JUST AS I AM.



Comes in paperback for only

\$7.95

or clothbound for

\$3.95

GET THEM AT YOUR LOCAL CHRISTIAN BOOKSTORE TODAY!

Or write:
CONCORDIA
 PUBLISHING HOUSE
 2058 SOUTH JEFFERSON AVENUE
 SAINT LOUIS, MISSOURI 63118

PLUS



you can get a MEDALLION with the same words on it for

\$6.95

There is perhaps no more honorable word in the church, in education, and, for that matter, in life, than the word "minister." I am not talking about the noun; I am talking about the verb.

I know that "ministers" sometimes get hung up on this word as a title. They say: "I am a minister." And they say it with a tone that suggests "you better not forget it."

This is sad. Because it suggests an elitist attitude. It conjures up the image of a little boy standing on a stump, beating his chest, and roaring like a lion, as if to say: "Look at me; look at who I am; I'm bigger than you; I'm better than you."

A year or so ago a layman told me that he called one of our church officials in St. Louis. Not knowing all the amenities, he addressed the person on the other end of the phone as "Mr." After doing this two or three times, the man on the other end said angrily: "Don't call me 'mister'; call me 'Rev.' I'm a minister!"

OK, mark such inane behavior up as the exception. Only a terribly insecure pastor could insist on that kind of deferential treatment to the embarrassment of a fellow Christian. Yet there are more than occasional hints that a significant number of clergymen place more emphasis on "minister" as a title than they ought.

The word minister reaches its noblest meaning, both in definition and in practice, when it is used not as a noun, but as a verb. There is nothing that more characterizes a true Christian spirit, character, and way of life than being a minister, being about the business of ministering, serving, being a serving type person. Our Lord Himself summarized His whole *raison d'être* here on earth in the words: "I am not come to be ministered unto, but to minister." Being translated that means: "I'm not here to worry about whether people call me by the right title or not; I'm here to help people in their trouble; I'm here to save the lost." Ministers, just as much as their fellow lay Christians, need to be ministering type persons. If they're not, all the titles in the world won't make them "ministers." When a minister uses his title to become a lording type person, demanding deference, obedience, and even, sometimes, a kind of leader reverence, almost akin to worship, then he has turned the word "minister" up-side-down, and made it mean just the opposite of the minister model of our Lord. We must never forget that it's in ministering (serving), not in being ministered to (having people give us the honorable title "minister") that we become true ministers of the model minister of all time, our Savior Jesus Christ.

LAST WORDS

W. Th. Janzow

CONCORDIA TEACHERS COLLEGE

Seward, Nebraska 68434

Address Correction Requested

Return Postage Guaranteed

Non-Profit Org.

U. S. POSTAGE

PAID

Seward, Nebr.

Permit No. 4

395
EAST WORDS
W. J. HANCOCK